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A MANUAL
OF THE
HINDUSTANI LANGUAGE,
AS SPOKEN
IN SOUTHERN INDIA,
FOR THE USE OF
OFFICERS STUDYING FOR THE LOWER STANDARD;
WITH A VOCABULARY OF USEFUL WORDS,
SOME EASY STORIES

AND

261 Sentences that have been given as Questions at L. S. Examinations.

BY

LIEUT.-COL. A. CURTOIS,

Madras Cavalry,

EXAMINER IN HINDUSTANI,

PERSIAN AND HINDUSTANI TRANSLATOR TO GOVERNMENT.

MADRAS:

HIGGINBOTHAM AND CO.

By Appointment in India to His Royal Highness the Prince of Wales.

1887.

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P R E F A C E.

THE compiler of this work has noticed in the course of his duty, that candidates frequently come to examination quite uninstructed in the simplest rules of grammar and syntax; they use inappropriate words, make their sentences far too long and involved, and their pronunciation is very bad. Several causes may be assigned for these shortcomings; munshis are difficult to get; for the number of candidates at a station being small in these days, there is not much encouragement for educated men to devote themselves to teaching candidates; and even when an educated man is obtainable, he often does not know *how to teach*.

The grammars are mostly old, and difficult to obtain, and are, also, too deep and intricate for a beginner, who, consequently, will not face the toil, requisite to master their contents.

The grammar in this book is written for the assistance of such beginners; it is not intended to be a comprehensive grammar, or to compete with the works of learned grammarians, it only sets forth the simple rules (to which there are many exceptions) and gives, in a small space,

the alphabet, rules for declension of nouns, conjugation of verbs, and for the formation of simple sentences. A vocabulary of useful words, and some sentences, such as have usually been given at examinations by the Lower Standard, are appended.

The idioms, etc., are such as are in use, amongst sepoys, in the Madras Presidency; and the book is primarily intended for the use of Officers of the Madras Army studying for the Lower Standard.

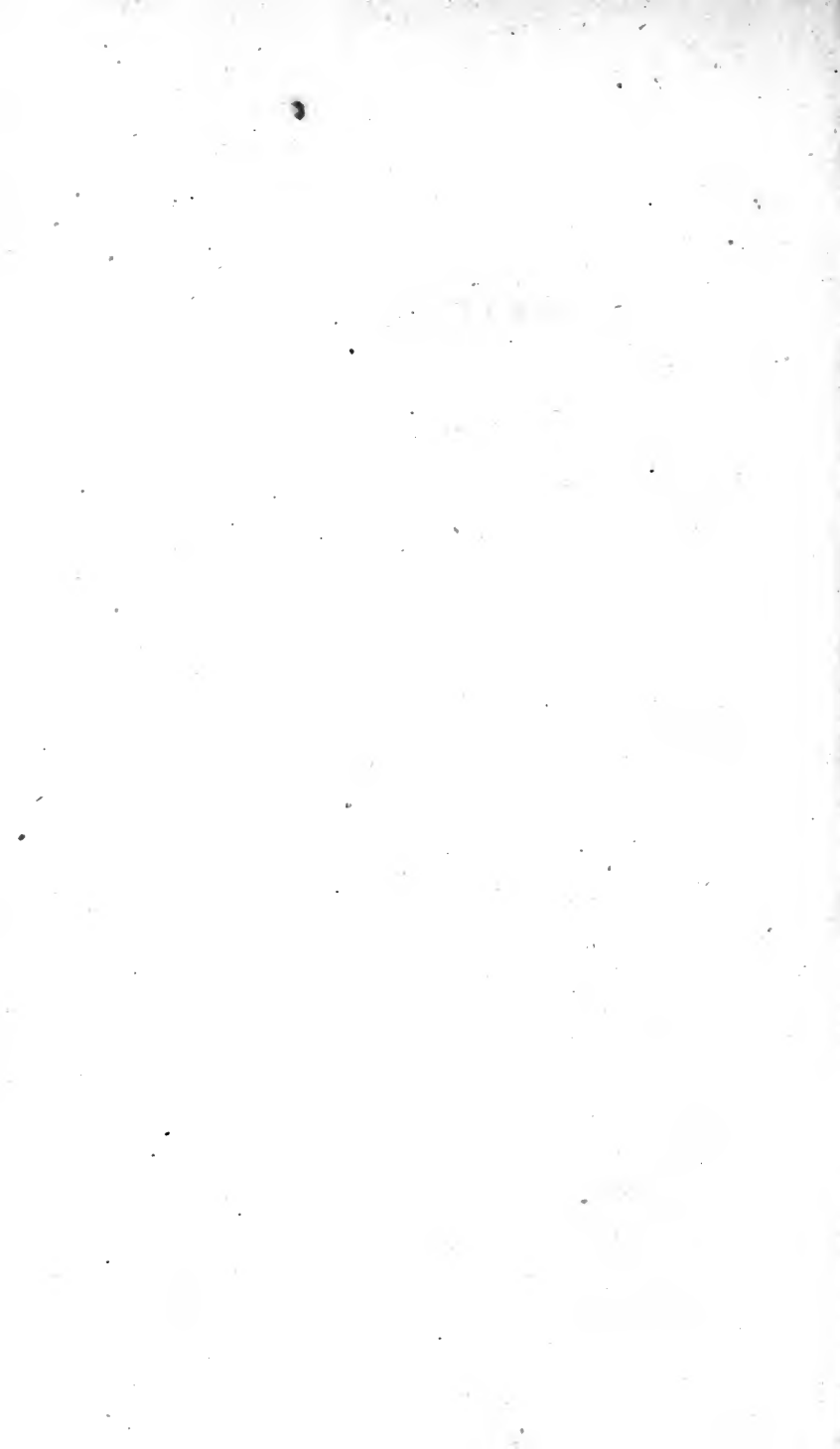
Most of the rules of grammar, here given, are to be found in "Forbes' Grammar" and are taken therefrom.

The compiler wishes to record the assistance he has received from his old friend Munshi Syed Ghulám Dastgír Sáhib, the "College Munshi."

MADRAS, }
June, 1887. }

CONTENTS.

	PAGE.
Preface	i
Introduction	1
Alphabet	4
Numerals	12
Declension of Nouns	14
Genders of Nouns	16
Adjectives	17
Pronouns	18
Verbs, conjugation of	20
Passive voice	28
Causal verbs	<i>ib.</i>
Compound verbs	29
Adverbs	30
Prepositions	31
Conjunctions	<i>ib.</i>
Derivatives	32
Syntax	34
Miscellaneous	47
Sentences	50
Easy Stories in English and Hin- dustani	75
Vocabulary	97



INTRODUCTION.

STUDENTS are advised to study, from the very beginning, with a munshi; in order to learn the proper pronounciation of letters and words. A bad style of pronounciation is easily contracted, and is most difficult to correct.

They should learn to *write*, a point in which Europeans, as a rule, are very deficient.

They should learn first, the Alphabet, next the names of common objects in every-day life, and the common verbs and adjectives in daily use, also the numerals and pronouns.

They should then, *at once*, begin to learn a little grammar, how to decline nouns, and conjugate verbs; and then they may begin to read the "Chár Darwesh" which is mostly written in a most simple style (learning the unknown words). They will find they will, very soon, be able to put words together, so as to form intelligible sentences, and they should, then, devote much time to conversing with a *Musalmán* (a Hindoo in Madras seldom pronounces well enough to afford useful practice, and in-

deed often does more harm than good). Progress will now be rapid and the student is advised to translate, daily, some of the sentences at the end of this book, and to commit to memory all the words that may occur in them.

He will find it good practice to translate into Hindustani, *vivâ voce*, simple things from a newspaper, etc., and he should instruct his *munshi* never to pass over errors of pronunciation or grammar.

When the student wishes to commence reading for the Higher Standard, he is advised to obtain and study a more comprehensive grammar, and to commence writing translations, learning by heart all the useful words and phrases, that may occur. A good *munshi* should correct these translations and shew the style required, which should be simple, and in short sentences ; for long sentences are apt to become involved. The student must recollect that a too literal translation will often fail to convey the idea of the original, in another language, and he should aim at being, at once, intelligible and faithful, without being too literal.

The use of the Dakhani “سور” is, to the compiler’s mind inelegant, in writing, and can easily be avoided by using the relative “جو,” or by

substituting a sentence commencing with the Persian “*ک*.”: Some munshis however, are very much addicted to the use of the Dakhani style, but the student must remember that it is never used out of the Deccan. He must also learn the use of the “case of the agent” or “instrumental case” so as to be able to understand and use it, when necessary.

Candidates for H. S. should continually practice the translation, *vivâ voce*, of proceedings of Courts Martial; there can be no better way of learning to converse fluently, and many candidates fail in this part of the Examination. They should also devote a good deal of time to reading native letters, such as have actually been written by sepoy and their friends and which can always be got from the “lines.”

They should also learn the idioms, used in conversation, of which most munshis have a good store.

Lastly, they must bear in mind that no language can be learnt without study, and though Hindustani is an easy language, it forms no exception to this rule.

THE ALPHABET.

NAME.		Detach- ed form.	COMBINED FORM.			English Sound.	English letter used in translite- ration.	REMARKS.
			Final.	Medi- al.	Initi- al.			
Hin.	English.							
الف	alif	ا	ا	ا	as in cart.	a, á, u, i	according to the vowel mark.	
بي	bé	ب	ب	ب	b	b		
پی	pé	پ	پ	پ	p	p		
تی	té	ت	ت	ت	th	t		
تی	té	ت	ت	ت	t	t	somewhat softer than the English t more like th.	
سی	sé	س	س	س	s	s	a hard t.	
جیم	jím	ج	ج	ج	j	j	a hard s.	
چیم	chím	چ	چ	چ	ch	ch		
ہی	hai	ح	ح	ح	h	h	a hard h.	

خي	khai	خ	kh	as ch in "loch," hk gives a better idea.
دال	dál	د	d	a soft d.
دال	dál	د	d	a hard d.
ذال	zái	ذ	z	
رې	ró	ر	r	to be sounded distinctly.
رې	ré	ر	r	harder—sometimes like \dot{d} .
زې	zé	ز	z	
ژې	zhé	ژ	zh	like z in "azure."
سین	sín	س	s	
شین	shín	ش	sh	
صاد	sád	ص	s	like s.
ضاد	zád	ض	z	between z and d.

THE ALPHABET—(continued).

NAME.		Detach- ed form.	COMBINED FORM.			English Sound.	English letter used in translite- ration.	REMARKS.
			Final.	Medi- al.	Initi- al.			
طرى	toé	ط	ط	ط	t ..	t	like t.	
ظرى	zoe	ظ	ظ	ظ	z ..	z	like z.	
عين	'ain	ع	ع	ع	a etc.	a etc.	according to vowel mark, must be learnt by prac- tice.	
غين	ghain	غ	غ	غ	gh	gh	Only to be learnt by prac- tice, <u>hg</u> .	
في	fé	ف	ف	ف	f	f		
قاف	káf	ق	ق	ق	k	k	a very hard c, or k, from lower throat.	
كاف	káf	ك	ك	ك	k	k		
گاف	gáf	گ	گ	گ	g	g	g hard.	
لام	lám	ل	ل	ل	l	l		

ميم	mím	م	م	م	م	م	Preceded by a long vowel at the end of a word has a nasal sound—marked ñ.
نون	nún	ن	ن	ن	ن	ن	At commencement of a word is a consonant 'w,' in other places depends on vowel mark.
واو	wau	و	و	و	و	و	At the end of a word has usually no sound, must be pronounced in the middle of the word—is often an aspirate as h in what or which, as pronounced by the Irish and Scotch.
هي	hé	ه	ه	ه	ه	ه	Consonant at beginning of a word; sound depends on vowel marks.

It will be seen that the letters ز ر د د ا and و are never joined to a following letter.



VOWEL MARKS

Are three in number, called zabar, زَبَرُ, above

zér, زَبَرُ, beneath

pésh, زَبَرُ, in front

and when written with an *initial* 'alif' or 'ain' or with any consonant in a word give the resulting syllable, the sound of u in run, i in tin, and u in put as

اَن (written in English an) بَدَنَ badan

اِن (" " in) مِن min

اُن (" " un) تُن tun

In practice if no vowel mark is given, zabar is understood. The letter يَ yé, receives the following sounds from the vowel marks :

يَ is sounded as i in file written ai,

يِ ,, ee in feel ,, í,

ي without mark as ai in fail ,, é,

و (wau) is affected as follows—

و alone is sounded as o in roll, written o,

و̇ is sounded as o in fowl ,, aú,

و̈ ,, oo in fool ,, ú,

In Madras the munshis use ^ instead of ∟ over the letters و, and وى, and ∟ is placed over them to signify the unmarked letter—the latter symbol is also placed over a و̈ to show it has the nasal sound.

The sign ∟, mad, placed over an 'alif' gives it its proper sound of a in mark (ā).



OTHER MARKS.

◌, jazm, or amputation, over a consonant signifies that no vowel follows as ابرى, abrak, talc.

◌, tashdíd, or doubling, doubles the consonant it is placed over as مُدَّت muddat—a length of time.

◌, hamzá, corresponds somewhat to our hyphen, and is placed between two syllables of a word, when the one ends and the next begins with a vowel.

The above system of transliteration is that generally used, and is given in a shorter form below :

(-) a	is pronounced	as u	in gun.
آ	á	„	as a in hard.
ا	e	„	as e in men.
ع	é	„	as a in name.
(_) i		„	as i in lick.
ي	í	„	as ee in meek.
و	o	„	as o in home.
أ	u	„	as u in butcher.
و	ú	„	as oo in moon.
ف	ai	„	as i in file.
و	au	„	as ow in fowl.

NOTE.—The final ا (h) is usually pronounced by Indians as “ah” and is so transliterated throughout this book—the word ك, ke is an exception, and the ا has here its proper Persian sound of e in men.

The student should learn the alphabet and the various signs and sounds by heart.

It will be seen that some of the letters are dotted, giving them a hard sound, very difficult for an Englishman’s ear to distinguish, though most of the undotted letters are pronounced somewhat more softly than we sound them.

There are three t^s... ت, t ت, t ط, t

„ „ s^s... س, s ث, s ص, s

„ four z^s... ز, z ذ, z ض, z ظ, z

The letters خ kh, ع 'ain, غ ghain, and ق káf, present peculiar difficulties to English people and must be practiced with the munshi, as well as the nasal ن noon at the end of a word.

The more advanced student will often know from what language a word is taken by its spelling.

NUMERALS.

Value.	Hind.	Name.	English.	Value.	Hind.	Name.	English.	Value.	Hind.	Name.	English.
1	۱	ایک	yek	11	۱۱	اکیارہ or گیارہ	igárah	21	۲۱	ایکیس	ekkís
2	۲	دو	do	12	۱۲	بارہ	bárah	22	۲۲	باگیس	bá-is
3	۳	تین	tin	13	۱۳	تیرہ	térah	23	۲۳	تیریس	téwís
4	۴	چار	chár	14	۱۴	چودہ	cháudah	24	۲۴	چوہیس	cháubís
5	۵	پانچ	pánch	15	۱۵	پندرہ	pandrah	25	۲۵	چھیس	pachís
6	۶	چھ	chhe	16	۱۶	سولہ	solah	26	۲۶	چھہیس	chhebís
7	۷	سات	sát	17	۱۷	سترہ	satrah	27	۲۷	ستائیس	satá-ís
8	۸	آٹھ	átih	18	۱۸	اتھارہ	athárah	28	۲۸	اتھائیس	athá-ís
9	۹	نو	náu	19	۱۹	انیس	únís	29	۲۹	آنتیس	únfís
10	۱۰	دس	das	20	۲۰	بیس	bís	30	۳۰	تیس	tís

40	چالیس	chális	80	آسی	assi
50	پچاس	pachás	90	نود	nauwad
60	ساتھ	sáth	100	سو	sau
70	ستر	sattar	1,000	ہزار	hazár

It will be sufficient for the beginner to learn the above numbers by heart, for although there is a separate word for each number up to 100, he can make himself understood above 20 by using *پر* par, above — as 31 = *تیس پر ایک* *tís par yek*, 45 = *چالیس پر پانچ* *chális par páñch*, etc., etc.

It will be observed the numerals are written from left to right, as in English.

The following fractional numbers must also be learnt:—

$\frac{1}{4}$	پاو	páo.	$1\frac{1}{2}$	دیرھہ	derh.
$\frac{1}{3}$	تہائی	tihái.	$2\frac{1}{2}$	اتراہی	arháe.
$\frac{1}{2}$	آدھ	ádhá.	$\frac{1}{2}$ more	ساترھی	sárhe.†
$1\frac{3}{4}$	پونا	páuná.	$10\frac{1}{2}$	دس ساترھی	sárhe das.
$1\frac{1}{4}$	سوا	sawá.			

* Páuná means a quarter less, as $1\frac{1}{4}$ پونے دو

pauné do = quarter less two:— سوا sawá = $\frac{1}{4}$ more.

† Not to be confused with سارا sára, a whole.

The ordinals are as follows :—

1st	پہلا	pahila.	5th	پانچوان	pánchwán.
2nd	دوسرا	dúsará.	6th	چھتوان	chatwán.
3rd	تیسرا	tísará.	9th	نَوّان	nauwán.
4th	چوتھا	chauthá.			

All the remainder are formed by adding وان wán, to the cardinal numbers ; وان is inflected to وین in the oblique cases and وین in the feminine.

DECLENSION OF NOUNS.

Nouns are declined by affixing the following post-positions to the inflected form of the noun.

Gen. mas کá ká, fem. کی kī,—or if following word is plural کی, of

Dat. — کو ku to

Acc. — کو —

Ablative سی sé from or with

Locative میں men in پر par on

Agent — نی né by

Nouns ending in ل, ے, inflect the termination to ی in the oblique cases, singular.

Nouns ending in یا yá of Persian and Arabic origin are not inflected in the oblique cases.

Nouns ending in consonants and in ی form the plural by adding آن to masculine and ین to feminine nouns.

Nouns ending in ل and ے form the plural by changing the termination to ی

In the oblique cases plural, these terminations become ون

The vocative is formed by prefixing آی ái to the inflected form of singular or plural; in the plural however, the final ن is omitted: یا and ا may also be used to form vocative.

EXAMPLES.

گھوڑا ghorā, a horse.

Singular.

Plural.

N. a horse گھوڑا ghorā horses گھوڑی ghoré

G. of a horse گھوڑے کا۔کی کے ghoré ká of horses گھوڑوں کا۔کی کے ghoron ká

D. to ,, گھوڑے کو ghoré ku to ,, گھوڑوں کو etc.

Acc. horse گھوڑے کو or گھوڑا ghorā horses گھوڑوں کو or گھوڑے گھوڑا

Voc. oh horse آی گھوڑے oh horses ای گھوڑو
ái ghoré

Ab. from a horse گھوڑے سے ghoré sé from horses گھوڑوں سے

مرد mard, a man.

N. مرد mard مردان (or مرد) mardán

G. کے مرد کا۔کی کے mard ká کے مردوں کا۔کی کے mardon ká

D. مرد کو mard ku مردوں کو

Acc. مرد کو or مرد mard ku مردوں کو or مردان (or مرد)

Voc.	آی مرد	ái mard	آی مردو
Ab.	سے مرد	mard sé	مردوں سے
Agent	نے مرد	mard né	مردوں نے
	(by a man)		

NOTE.—In Hindustan the nominative plural of nouns ending in a consonant is the same as the nominative singular.

GENDERS OF NOUNS.

There are only two genders.

As a rule, all nouns referring to males are masculine, and those referring to females are feminine.

Nouns ending in **ی**, **ت**, and **ش** are usually feminine, and in any other letter, masculine.

Nouns ending in **ی** often form the feminine in **ن** as **دھوبی** dhobi, a washerman = **دھوبن** dhobin. Nouns ending in a consonant form the feminine by adding **نی** ní or **انی** ání—as **شیر** shír, lion **شیرنی** shírní, **میhtar** mihtar, sweeper — **میhtarانی** mihtarání.

Names of animate beings ending in **ل** form the feminine in **ی** (sometimes **ای**) as **گھوڑا** ghorá, a horse, **گھوڑی** ghorí, a mare. Diminutives are similarly formed as, **گولا** golá, a cannon ball, **گولی** golí, a bullet.

ADJECTIVES.

Adjectives terminating in a consonant and most of those ending in *z* are indeclinable, except when used as substantives.

Those ending in *l* are inflected to *ی* before the oblique cases singular and plural of the masculine noun qualified, and to *ی* before *all* cases in the feminine.

There are no regular degrees of comparison, the Persian forms *تر* *tar*, more, and *ترین* *tarín* most, are sometimes used as *خوب* *khúb*, good—*تر* *khúbtar*, better; *ترین* *khúbtarín*, best; but the usual form, is to make use of the post-position *سے* *sé*, from or than, *یہ گھراس گھر سے بلند ہے* *yih ghar us ghar sé buland hai* = *this house is high (er) than that* — *یہ گھر سب گھروں سے بلند ہے* *yih ghar sab gharon sé buland hai*, *this house is high (est) from (of) all houses*.

Most adjectives can be converted into abstract nouns, by affixing *ی* as, *خوب* *khúb*, good = *خوبی* *khúbí*, goodness and vice versâ when the substantive refers to place, tribe, etc., etc., as *مدراس* *Madrás* = *مدراسی* *Madràsi*, of or belonging to Madras.

The following are the

SINGULAR.							
Nom.			G.	D.	Acc.	Voc.	Ab.
میں	main	I	میرا	{ مجھکو مجھ سے }	{ مجھکو مجھ سے }	...	مجھ سے
تو	tú	thou	تیرا	{ تجھکو تجھ سے }	{ تجھکو تجھ سے }	تو	تجھ سے
وہ	woh	he, that	اُسکا	{ اُسکو اسے }	{ اُسکو اسے }	...	اُس سے
یہہ	yih	this	اِسکا	{ اِسکو اسے }	{ اِسکو اسے }	...	اِس سے
کون	kon	who	کِسکا	کسکو	کسکو	...	کس سے
کوی	koé	some one	کَسی کا	کسی کو	کسی کو	...	کسی سے
کچھ	kuch	something	کسو کا	کسو کو	کسو کو	...	کسو سے
کیا	kya	what	کاہی کا	کاہی کو	کاہی کو	...	کاہی سے
جو	jo	{ he, who, that, which }	جسکا	جسکو	جسکو	...	جس سے
آپ	áp	self	اپنا	آپکو	آپکو	...	آپ سے

The genitives of all pronouns are used adjectively as possessives and the termination follows the rule for adjectives ending in **!**: **áp** **آپ** is also commonly used as a substitute for the second person, in a respectful sense, “*Sir*,” “*your Honor*,” the genitive is then **آپ** **áp** **ká**.

VERBS.

Verbs are usually said to form their tenses from the infinitive, it will be more convenient to shew how to form them from the root, which is found by dropping the **ú ná** of the infinitive.

The following example will shew the method of conjugating all verbs :

Infinitive	to beat	márná	مارنا	
Imperative and root		már	مار	
Present Part.	beating	mártá	مارتا	
		add تا to root.		
Past	... beat	mará	مارا	
		add ا to root.		
Aorist	... I may beat	márún	مارون	} see example.
		add ون etc., to root.		
Future	... I shall beat	márúngá	مارونگا	
		add گا to aorist.		

AOEIST. I may beat.

Singular.

I may beat	main márúin	میں ماروں
You „	tu máré	تو مارے
He „	woh máré	وہ مارے

Plural.

We may beat	ham maréin	ہم ماریں
Ye „	tum máro	تم مارو
They „	wé márén	وہ ماریں

FUTURE. I shall beat.

Singular.

I shall beat	main márúngá	میں ماروںگا
You „	tu márégá	تو مارےگا
He „	wo márégá	وہ مارےگا

Plural.

We shall beat	ham máréngé	ہم مارینگے
Ye „	tum márovégé	تم مارو گے
They „	wé máréngé	وہ مارینگے

IMPERATIVE. Beat.

Singular.

Plural.

Beat thou	már مار	Beat ye	máro مارو
-----------	---------	---------	-----------

INDEFINITE OR CONDITIONAL OR HABITUAL.

. I beat—if I beat—or had beaten—I used to beat, etc.

Singular.

If I beat	main mārta	میں مارتا
If you „	tu „	„ تو
If he beats	woh „	„ وہ

Plural.

If we beat	ham márté	ہم مارتے
If ye „	tum „	„ تم
If they „	wé „	„ وہ

PAST TENSE. I beat.

Singular.

I beat	main mára	میں مارا
You „	tu „	„ تو
He „	woh „	„ وہ

Plural.

We beat	ham maré	ہم مارے
Ye „	tum „	„ تم
They „	wé „	„ وہ

NOTE.—When the nominative is feminine, the singular masculine termination *ا* becomes *ی* and the plural *ی* becomes *ین*.—In Madras however the *ن* is seldom added to the plural—the termination *ے* being used for all persons plural, without distinction.

The remaining tenses are formed from the present and past-participles by adding the

following fragmentary tenses of an auxiliary verb, *to be*—as

PRESENT. I am.

Singular.

I am	main hún	میں ہوں
Thou art	tu hai	تو ہے
He is	woh hai	وہ ہے

Plural.

We are	ham hain	ہم ہیں
Ye ,,	tum ho	تم ہو
They ,,	wé hain	وہ ہیں

PAST. I was.

Singular.

I was	main	} thá تھا {	میں تو وہ
Thou wast	tu		
He was	woh		

Plural.

We were	ham	} thê تھے {	ہم تم وہ
Ye ,,	tum		
They ,,	wé		

The following are the tenses from the present-participle :

PRESENT TENSE. I am beating.

Singular.

I am beating	main mártá hún	میں مارتا ہوں
Thou art „	tu mártá hai	تو مارتا ہے
He is „	woh mártá hai	” وہ

Plural.

We are beating	ham márté háin	ہمیں } ۴
Ye are „	tum márté ho	تو مارنے ہو } ۴
They are „	wê márté háin	وہیں } ۴

IMPERFECT. I was beating.

Singular.

I was beating	main mártá thá	} میں	
Thou wast beating	tu mártá thá		تو
He has „	woh mártá thá		وہ

Plural.

We were beating	ham márté thé	} ۴	
Ye were „	tum márté thé		تو مارنے تھے } ۴
They were „	wé márté thé		وہ

The following are from the past-participle,
(for case of the agent, see below.)

PERFECT. I have beaten.

Singular.

I have beaten	main mára hún	میں مارا ہوں
Thou hast „	tu mára hai	تو مارا ہے
He has „	woh mára hai	” وہ

Plural.

We have beaten	ham	máré	haini	ہم مارے ہیں	
Ye have	„	tum	máré	ho	تم مارے ہو
They have	„	wé	máré	haini	وہ مارے ہیں

PLUPERFECT. I had beaten.

Singular.

I had beaten	main	márá	thá	} مارا تھا {	} مین تو وہ
You	„	tu	„		
He	„	woh	„		

Plural.

We had beaten	ham	máré	thé	} مارے تھے {	} ہم تم وہ
Ye	„	tum	„		
They	„	wé	„		

PAST-DUBIOUS. I shall have beaten.

میں مارا ہونگا, etc., etc.

Case of the Agent.

Every where out of the Madras Presidency the case of the agent is used with the past tenses of *active transitive* verbs, but not with neuter or intransitive—this case of the agent, formed by the postposition نے, is used with four tenses only, *viz.*, the past—perfect—pluperfect and past-dubious.

The nominative assumes this case, and the verb agrees with the object in gender and num-

ber, unless the object is in an inflected form, when the verb is used impersonally in the 3rd person masculine singular.

PAST TENSE. I beat (it was beaten by me.)

Singular.

I beat	main	né	márá	میں نے مارا
You „	tu	„	„	تو
He „	us	„	„	اُس

Plural.

We beat	ham	né	márá	ہم
Ye „	tum	„	„	تم نے مارا
They „	un	„	„	اُن

PERFECT. I have beaten (it has been beaten by me.)

Singular.

I have beaten	}	نے مارا ہے	{	میں
You have „				تو
He has „				اُس

Plural.

We have beaten	}	نے مارا ہے	{	ہم
Ye have „				تم
They have „				اُن

PLUPERFECT. I had beaten (it had been beaten by me.)

Singular.

I had beaten	}	نے مارا تھا	}	میں
You had ,,				تو
He had ,,				اُس

Plural.

We had beaten	}	نے مارا تھا	}	ہم
Ye had ,,				تم
They had ,,				ان

PAST-DUBIOUS.—I shall have beaten (it will have been beaten by me.)

}	نے مارا ہوگا	}	نے مارا ہوگا	}	میں
					تو
					اُس
					ہم
					تم
					ان

The following parts of the verb are also much used :—

Past-part., having beaten = *márkar* (or *már*) مارکر

Verbal noun, the beating = *márná* مارنا
(or infin.)

Noun of agency, a beater = *márné wálá* مارنے والا

,, *hárá* مارنے والا

Adverbial partici-

ple, on beating = *márté hí* مارتے ہی

There is also a respectful form of imperative, which need not be noticed here; the student will learn it from practice. It may be observed that in addressing any one, it is proper to use the 2nd person plural, *i.e.*, تم tum, not تو tu.

PASSIVE VOICE.

The passive voice is formed by adding the verb جانا *jáná* (p.p. گیا) to the past-participle of a verb, as مارا جانا, *márá jáná*, *to be beaten*, this compound verb is then conjugated regularly as a neuter verb, the final ا of the past-participle being changed to ے in the plurals, as ہم مارے گئے تھے *we were beaten*. The passive voice is not much used in Hindustani.

A good many verbs form their past-participles irregularly—as کرنا = گیا = جانا, etc., etc.

CAUSAL VERBS.

Verbs are converted into causal verbs by adding آنا *áná* to the root—as جلنا *jálná*, *to burn* root جل causal جلانا *jaláná*, *to kindle*; this may be further extended by adding ا, before the *áná* آنا—as جلوانا *jalwáná*, *to cause to kindle*.

(b). When the root is a monosyllable with a long vowel, the vowel is usually shortened in forming the causal, as, جاگنا *jágná* = جگانا *jagáná*.

(c). When there is a short vowel in the root, the causal is often formed by substituting a long vowel, as, پلنا *palná* = پالنا *pálná*, کھلنا *khulná* = کھولنا *kholná*.

(d). Some verbs add لانا *láná* to the root, changed as in (b), as, کھانا *kháná* = کھلانا *khaláná*.

(e). There are many irregular causals which can only be learnt by practice as, بیکنا *bikná*, to sell N = بیچنا *béchná*, to sell A, توتنا *tútná*, to break N = تورتنا *ṭorná*, etc., etc.,—though some munshis deny that these are causals.

COMPOUND VERBS.

The verbs دینا *déná*, ڈالنا *ḍálná*, جانا *jáná*, پڑنا *parná*, are frequently added to the roots of verbs as intensives—as رکھ دینا *rakh déná*; مار ڈالنا *már-ḍálná*; کھا جانا *khájáná*; گری پڑنا *girpurná*, etc.—the root remains unaltered and the auxiliary is conjugated regularly, through all its tenses.

The verbs سکنا *sakná*, چکنا *chukná*, added to roots express ability and termination as کرسکنا *karsakná*, to be able to do. کرچکنا *karchukná*, to finish doing.

The verbs جانا *jāna* or ہنا *rahná*, added to the present-participle of another verb signify

continuance—as *کرتا جانا kartájána, to keep doing*
رہنا بولتا bolta rahná, to keep on speaking.

The verb *رہنا جاتا játá rahná*, however has another idiomatic meaning, *i.e., to die—or to be lost*, as property, etc., as *وہ مرد جاتا رہا woh mard játá rahá = that man died.* *میرا مال سب جاتا رہا mérá mál sab játá rahá, all my property went.*

کرنہ karná affixed to the past-participle signifies habit, as *آیا جایا کرنا áiá jáiá karná, to make a habit of coming and going.*

چاہنا cháhná, to wish, may be used with the past-participle or infinitive—as *بول چاہنا bolá cháhná* or *بولنا چاہنا bolná cháhná, to wish to speak.*

کرنہ karná, to make or do, may be used with almost any adjective, in its proper sense, as—*خراب کرنا kharáb karná, to make bad, or to do evil.* *کالا کرنا kálá karná, to make black.*

ADVERBS.

Most adjectives may be used adverbially, in the masculine singular nominative.

Some adverbs are rendered more emphatic by adding *ہی hi, as, اب ab, now = ابھی abhí, just now.*

The pluperfect (or conjunctive) participle is frequently used as an adverb—as ہنسکر, *hanskar*, *having laughed = laughingly*.

Many adverbs are Arabic, formed by adding اَ ان, to an Arabic noun as, خصوصاً *khusúsan*, *particularly*.

PREPOSITIONS.

Prepositions, so called, (sometimes styled compound postpositions) are many of them merely nouns, and are used after, and occasionally before, the noun they govern, which must be in the genitive, with the sign کے, *ké*, unless the “preposition” is a feminine noun, when the sign will be کی, as آگے کے مرد *mard ké ágé*, (or آگے مرد کے) *in front of the man*, شہر کی طرف, *shahar kí taraf*, *towards the city*.

The Arabic and Persian prepositions از *az*, *from*; با, *bá*, *with*; بی, *bé*, *without*, etc., etc., are sometimes used with words from those languages.

CONJUNCTIONS.

These do not require much notice and are further referred to in syntax. The student frequently uses اگر *agar*, *if*, in the sense of

whether, this should be guarded against; ك, ke, is correct.

COMPOUND OR DERIVATIVE WORDS.

These are very numerous, and can only be briefly noticed here.

Various nouns of agency are formed by adding والá, wálá, or هارá, hárá to *nouns* (not to adjectives) and the inflected infinitive of verbs—or by adding the terminations بان bán—باز báz—بر bar—بردار bardár—بند band—دار dár—ی í—etc., etc., to their appropriate nouns—these terminations are, many of them, merely the roots of Persian words.

Nouns denoting an *instrument* are often formed from nouns and verbal roots by affixing a letter or syllable, as,

گھڑی gharí, *an hour* = گھڑیال ghariál, *a clock*
(lit. hour bell.)

دست dast, *a hand* = دستہ dastah, *a handle*,
etc., etc.

Nouns denoting place, are formed by the junction of two nouns, or by adding certain terminations, as,

آباد ábád, *a city*. حیدر Haidar—حیدرآباد Haidarábád.

ستان sitán, *a place*. قبر kabár, *a grave*. قبرستان kabaristán, *a graveyard*.

خانہ khánah, *a place*. توپ top, *a gun* خانہ توپ top-khánah, *an arsenal*
—battery, etc., etc.

Abstract nouns are formed from adjectives, by adding some termination, as گي - تي - ي etc., as,

گرم garm, *warm*, = گرمي garmi, *heat*.

کم kam, *little* = کمتي kamtí, *deficiency*.

تازہ táza, *fresh* = تازگي tázagí, *freshness*,
etc., etc.,

پن pan—پنا paná—ن, n—ي, í—ہت hat—and with Arabic nouns ت, are common terminations forming the above.

Verbal nouns are of two classes, the one expressing the action, the other the abstract idea.

The action is generally expressed by the infinitive.

The abstract is often merely the root of a verb as بول bol = speech—چاہ cháh = desire.

Some few are formed by adding certain terminations to the root, as,

بي pí, root of píná, to drink = پیاس píás, thirst
 جل jal...jalná, to burn = جلن jalan, burning.
 etc., etc.

There are many compound nouns and adjectives in common use in Hindustani, which are pure Persian or Arabic, which the student will become familiar with in time: it is obviously impossible to enter on an explanation of them here.



SYNTAX.

A sentence must consist of three (or more) parts expressed or understood, *viz.*, the nominative (agent or subject), the object or attribute, and a verb; which, in Hindustani, are placed in the order given.

When a verb expresses action and the sentence requires that the object should be expressed, the verb is said to be active or transitive, as, *the man made a table.*

When the verb includes the attribute, it is said to be neuter or intransitive—as, *the man sleeps,* etc.

(In composition, the object is *sometimes* put before the nominative, and *sometimes* after the

verb, for the sake of contrast or emphasis, as *جَاهِلٌ طَلَبَ كَرْتَا هِي مَالٌ كُو اور عَاقِلٌ كَمَالٌ كُو*, *the fool seeks for wealth, the wise man for excellence.*)

The arrangement of a sentence is the same, whether it be affirmative or interrogative—but the word *کیا*, *kiá*, is sometimes used either before or after the sentence, to denote interrogation.

Concord of Adjectives with Substantives.

This has been partly explained at p. 17. If an adjective qualify two or more nouns, of which one is masculine, it will be masculine; (this rule applies to verbs also), if, however, the nouns refer to inanimate things, the adjective generally agrees with that to which it stands nearest.

GENITIVE CASE.

It has been shewn (p. 20) that the genitive case, marked by the postpositions *کی* *کی* *کا*, is used as an adjective and is usually placed before the governing word; this position is sometimes reversed, particularly when Persian words are used.

Sometimes the sign of the genitive is omitted, as *دريا کے کنارے پر* - *daryá kinaré* - for

daryáké kinaré par, *on the bank of the river (or sea)*—سیر گوشت ایک ek sír gosht, *a seer of meat, etc., etc.*

DATIVE CASE.

The postposition کو ku, means *to, for, on, at, etc.*, when used as the sign of the dative—it is occasionally omitted, as ; میں گھر جاتا ہوں main ghar játá hún—*I am going home.* دن کو dinku means “*by day,*” but should it be preceded by an adjective or pronoun capable of inflection, the کو is omitted, as اُس دن us din, *on that day,* کیس وقت kis wakt, *at what time ? etc.*

ACCUSATIVE CASE.

It is difficult to lay down a rule to shew when the sign کو should be used with the accusative, and when it should be omitted—it appears to be used when it is desired to make the object very definite.

When the verb governs a dative as well as an accusative, the latter does not take کو—as مرد کو گھوڑا دیو mard ku ghorá déo—*give the horse to the man.* When the dative is a pronoun, the difficulty is avoided by using the dative terminating in ے, as,

دینے کو روپیوں کو un rupaiyon ku mujhé déo, *give those rupees to me.*

With the verb کہنا kahná, to tell or say, سے sé is sometimes used as the sign of the dative as کہو سے اس — us sé kaho, *tell him.*

ABLATIVE AND LOCATIVE CASE.

سے Sé = *from* or *with*, and is applied to the instrument, with which a thing is done, as مارا سے اسکو تلوار سے maini né usku talwár sé mára, *I struck him with a sword.*

It is not usually applied to the agent.

میں میں mén = *in* or *into*

پر par = *on*

The sign سے sé may be used after either of these as لایا سے اسکو گھر میں سے usku ghar mén sé layá, *he brought it out of (lit. "from in") the house.*

گرتا سے گھوڑے پر سے ghoré par sé gir pará, *he fell off (from on) the horse.*

CASE OF THE AGENT.

As has been stated, this case is only used with transitive verbs, and with those tenses which are formed from the past-participle; the verb agrees with the object in gender and

number, unless the object has کو affixed, when the verb remains in the 3rd person, masculine singular, اس نے تین گھوڑے دیکھے دیکھے dékhé, *he saw three horses.* ہم نے گھوڑوں کو دیکھا ham né ghoróni ku dékhá, *we saw the horses.*

نے is never used before بولنا bolná, *to say* or لانا láná, *to bring*, though they seem to be transitive—but should be used before کہنا kahná, *to say*.

This case, in a general way, is not used in Madras.

PRONOUNS.

When the 1st and 2nd personal pronouns are accompanied by a qualifying word, the genitive must be مجھ mujh, تُوھ tujh instead of merá and terá, as مجھ فقیر کا mujh fakír ká, *of me wretched*; for “meré fakir ká” would mean “*of my wretched one.*” The same rule applies when سا sá, *like*, is used—as, تُوھ دانا سا tujh sá dáná, *a wise man like you.*

In addressing any one, the 2nd person plural should be used—or آپ, áp, to an equal or superior.

In speaking of one'self, the first person singular, not ہم, ham.

In saying “*you and I will go,*” it will be proper to say ہم تم جاوینگے ham tum jáwéngé, putting oneself first, and in the plural, and the verb will agree with the first person mentioned.

The plural is used for the sake of respect when speaking of superiors.

In relating what another person has said, his exact words should be used—as, “*he said he would come to-morrow*” (وہ بولا) اس نے کہا کہ کل آونگا us né kahá ke kal áúngá, lit.—*he said that to-morrow I will come.*

It may here be well to caution the student against the use of the vulgarism کر کر karkar, so common amongst sepoys, who would say (وہ بولا) کل آونگا کر کر bolá—(lit. “*to-morrow I will come, having said, he said*”)—karkar here being supposed to be a corruption of کہہ کر kahkar *having said, or saying*, a form of speech adapted from the Dravidian dialects, and to be carefully avoided, at all events, in writing—Some munshis say that کر کر is merely کہ put after, instead of before, the sentence it governs, but, in any case, it is a vulgarism.

Possessives آپ and اپنا

آپنا ápná, properly means *own*—as,

اپنے گھر کو گیا } میں main } ápné ghar } *I went to my house.*
 وہ woh } ku gáyá. } *He went to his house.*

(آپ is used for the 2nd person in addressing a superior or an equal).

When used after a personal pronoun, it means self as—آپ میں main áp gaiá, *I went myself.*

وہ آپ کیا woh áp kía, *he did it himself.*

Woh us ké ghar ku gaiá, means “he went to his (i.e., some one else’s) house.”

RELATIVE AND CORRELATIVE.

These are commonly expressed in Hindustani by the use of—

Rel.	Cor.
جو jo, <i>he who, that which, which</i>	سو so, <i>that.</i>
جہاں jahán, <i>what place</i>	تہاں tabán, <i>there.</i>
جب jab, <i>when</i>	تب tab, <i>then.</i>
etc.,	etc.

The first clause generally begins with the relative and the second with the correlative, as,

جو تم نے کہا ہے سو سب سمجھ ہی jo tum né kahá

hai so sab sách hai, *that which you have said that is all true.*

In Dakhani, *i.e.* in Madras, the relative is often omitted as, *تم بولے سو سب سچ ہے* tum bolé so sab sách hai, (what) *you said, that is all true*, but the use of *سو* in this way, is carried to an extent that destroys all elegance of expression, and its use is better avoided.

The conjunction *کہ* ke is often used with the relative, when the correlative is not required, as, *جو کام کہ تم نے کیا ہے خوب کیا ہے* jo kám ké tum né kíá hai, *khúb kíá hai, that work which you have done, you have done well.*

Even here the *جو* may be omitted and the meaning will be the same.

This conjunction *کہ* is often elegantly used in the Persian style, so as to avoid using the relative, etc., altogether—as

گھر دیکھا کہ اُس میں دو دروازے تھے ghar dékhá ke us mén do darwázé thé, *I saw a house in which* (lit. that in it) *were two doors*, instead of *جس میں* jis mén.

CONCORD OF VERB WITH NOMINATIVE.

As a general rule the verb agrees with the nominative in gender, number and person—exceptions,

- (a) to mark respect, a singular nominative may take a plural verb.
- (b) If the nominative consist of different irrational objects, they *may* have a singular verb.
- (c) If the nominative be of various genders, the verb is masculine or agrees with that nearest it.
- (d) If the verb be transitive, in the past tenses, it follows the rule for the case of the agent, p. 37.

GOVERNMENT OF VERBS.

See page 36—(Dat. and Acc.)

The form چاہئے *cháhiyé*, *it is fit*, from چاہنا *to wish*, governs the dative ہم کو جانا چاہئے *ham ku jáná chahíyé*, *we must go*—the verb *may* also be in the past-participle, as ہم جایا چاہئے *ham jáyá cháhíyé* or with *ك* and the aorist, as ہم جاوین چاہئے *cháhiyé ke ham jáwén*, *it is fit (or necessary) that we go*.

TENSES OF THE ROOT.

The aorist should, as a rule, be used after the conjunctions کہ جب تک - اگرچہ - اگر - تاکہ - کہ etc., as, میں چاہا کہ جاؤں main cháhá ke jáúñ, *I wished to go.*

وہ آیا تاکہ یہ کام کرے woh áyá táke yih kám karé, *he came to do this.*

اگر وہ آوے agar woh áwé, *if he come.*

جب تک وہ آوے jab tak woh áwé, *until he come.*

The future is occasionally used instead of the aorist after some of the above.

When the imperative is used negatively, it requires مت mat (or sometimes نہ nah) as, مت کرو mat karo, *do not do.*

 TENSES OF THE PRESENT-PARTICIPLE.

The indefinite tense is used in various ways, its chief use however is as a past conditional, preceded by اگر agar, *if* and followed by تو to, *then*; as,

اگر وہ آتا تو یہ نقصان نہ ہوتا agar woh átá to yih nuksán nah hotá, *if he had come then this loss would not have arisen.* It is also said to imply habit, as, جب وہ جیتتا تب غافل ہو جاتا jab woh

jíttá tab gháfil hojátá, *when he used to win, he would become careless*—also, from Bágh o Bahár, ساری رات دروازی گھروں کی بند نہ ہوتے sáré rât dar-wázé gharon ké band nah hoté, *all night the doors of the houses used not to be shut*; it may be however, that it is here used as the imperfect with the تھے omitted.

It is also used for the present, as, وہ کیا کرتا،—woh kiá kartá, *what is he doing*, but this too may possibly be the real present tense with the auxiliary omitted.

The present tense is used exactly as in English, and sometimes for the future, as کرتا ہوں kartá hún, *I will do it*.

In describing events that have taken place, the present is used where, in English, the imperfect would be employed—as,

دیکھا کہ ندی کا پانی جنگل کی طرف چلا جاتا ہے
dékhá ke nadi ká pání jangal kí taraf chalá játá
hai, *he saw that the water of the river was flowing towards the jungle*.

The student should observe this particularly.

TENSES FROM THE PAST-PARTICIPLE.

The use of the case of the agent with these tenses need not be further alluded to.

The past tense is used much as in English. It is also used instead of the pluperfect in descriptions, as, وہ آیا ہے دیکھا کہ, *dékhá ke woh áyá hai*, *I found he had come (i.e., and was still present—if the pluperfect were used it would imply, that, he had come but had gone away.)*

INFINITIVE.

The infinitive is used (1) as infinitive proper (2) as imperative, or as indicating that a thing must be done and (3) as a verbal noun, as, جانا *jáná*, *to go*.

تم وہاں جانا ہے *tum wahán jáná hai*, *you must go there*.

جانا *jáná*, *the going*.

When used as an imperative negative it takes مت جانا - نہ *mat jáná*, *do not go*.

There are various rules showing when the infinitive should be inflected to نی or نی which the more advanced student will have to master.

There is another grammatical use of the infinitive much employed by sepoys in conversation, with the addition of کا, as, میں نہیں کرنے کا, *main nahín karné ká*, *I will not do it*. یہ کام میرے ہاتھ سے نہیں ہونے کا *yih kám meré háth*

sé nahín honé ká, *I cannot do it—lit. this thing is one which is not to be from my hand.*

The verbs لگنا - دینا - پانا used after the inflected infinitive mean respectively *to begin, to allow and to be allowed as,*

لگنا کرنے karné lagá, *he began to do.*

دینا کرنے karné díá, *he allowed (him etc.) to do.*

پانا کرنے karné páyá, *he got permission (or opportunity) to do.*

The verbs ہونا or پڑنا after the infinitive imply obligation—تمکو جانے ہوگا tumku jáné hogá, *you must go—or will have to go.* In Madras the infinitive is not inflected, as تم کو جانا پڑیگا tum ku jáná parega—probably for ضرور پڑیگا zarur paréga, *it will become necessary for you to go.*

PARTICIPLES.

The present and past-participles, with the addition of ہوا are used adjectively—as جاتا ہوا شخص játá húá shakhs, *the departing person—* ایک شخص موہوا پڑا تھا ék shakhs múa húá paráthá, *a man was lying dead.*

The inflected present-participle is used adverbially to express the time of a thing being

done as *صبح ہوتی* *subh hoté*, *when it was morning*—if *ہی* is added it means ‘immediately.’

When doubled, the present-participle signifies the continuance of an action, as *جاتی جاتی* *játe játé*, *whilst he was going*.

The conjunctive or pluperfect participle ending in *کر* (or *کے*), or sometimes merely the root, is frequently used to obviate the necessity of using conjunctions, it should be governed by the same nominative which completes the sentence (though there are instances to the contrary) as—*میں جا کر بولا* *main jákar bolá*, *I went and said* (lit. *having gone*)—*میں جا کر وہ بولا* *main jákár woh bolá*, “I went and *he* said” would be incorrect. Students frequently misuse this form of speech.

MISCELLANEOUS.

The verb *ہونا* *honá*, *to be*, in some of its tenses means *become*, the infinitive may mean either *to be*, or *to become*—the fragmentary parts *ہوں* *hún*, *I am*, *تھا* *thá*, *I was*, do not belong to the verb *ہونا* though *ہوں* may easily be mistaken for, and may have come from the

aorist ہوں hoún, contracted to ہوں honi, of ہونا. It will be seen that تھا thá means *was*, whilst, ہوا means *became*.

ہونا is conjugated regularly like any other verb.

2. The 3rd person plural of a verb is often used without a nominative—as کہتے ہیں kahté hain, *they say*.

3. Numerals govern the nominative singular of nouns ending in a consonant, as ہزار مرد hazár mard, *a thousand men*; but in the oblique cases the noun is generally inflected in the ordinary way—as ہزار مردوں کا hazár mardon ká, *of a thousand men*.

4. The *l* of the present and past-participle and future of all verbs becomes ہی in the feminine and ین in the plural feminine of all tenses and is often the only means of shewing whether a man or woman is referred to—as

وہ کرتا ہے woh kartá hai, *he is doing*.

وہ کرتی ہے woh kartí hai, *she is doing*.

وہ کرتے ہیں wé karté hain, *they are doing*, mas.

* وہ کرتیں ہیں wé kartin hain fem.

* The fem-plural form however is not used in Madras.

5. Verbs having \bar{a} or o , before the \bar{a} of the infinitive insert \bar{a} before the final \bar{a} of the past-participle, as, $\bar{a}\bar{a} = \bar{a}\bar{a}$, $\bar{a}\bar{a} = \bar{a}\bar{a}$, etc., except $\bar{a}\bar{a}$, which becomes $\bar{a}\bar{a}$.

A very brief outline has now been given of the common rules; the question of idioms, and the peculiarities of speech of the Musalmáns of Southern India have hardly been noticed, as it was thought better not to confuse the student's mind; for by following the rules given, he will be able to make himself intelligible in any part of India. Idioms, frequently *provincialisms*, will be rapidly acquired in the course of conversation and in the reading of "chits," but let the student beware of introducing them in writing, or in conversation out of his own Presidency. There are very few *Hindí* words used in Madras, nearly all the words employed being those derived from Persian, a language, in which, many Musalmáns in Madras are proficient, though their style is high-flown, and their pronunciation is very different from that of the natives of Persia. There is no doubt, but that to understand "Urdu" thoroughly, the student should know some Persian, but, in the same way, to know Persian thoroughly, he must know Arabic! It is hoped, however, that this little book will remove many of the obstacles found in the way of beginners in Hindustani.

SENTENCES.

(The translation of these sentences is given in the style current amongst Madras officers and their sepoy.)

1. What is your name? Tumbhárá nám kyá hai.
2. Are you married? Tum shádi wálé hain kyá.
3. Have you any children? Tumku bachché hain.
4. Where do you live? Tum kahán rahté ho.
5. Where were you born? Tum kahán páidá hué.
6. Is your father alive? Tumbhárá báp jítá hai.
7. What did he die of? Kis bímárí sé margaiá.
8. Does this climate suit you? Yahán kí áb-o hawá tumku muáfikat kartí hai.
9. Is rice cheap here? Chánwal yahán sастé hain.

10. What vegetables can you get here ? Yahán kyá kya tarkári miltí hai.
11. What Regiment do you belong to ? Tum konsí paltan walé haiñ.
12. How long has it been here ? Yahán ákar, kitné roz húé.
13. Where did it come from ? Paltan kabán sé áyí.
14. Did you come by road or rail ? Tum chalkar áyé yá rél par.
15. Have you ever been abroad ? Tum kabhí ghair (par) mulk ku gaié.
16. How old were you when enlisted ? Dákhil hoté wakt, tum-hárá 'úmr kya thí.
17. When can you get pension ? { Tumku *pension* kab mil saktá hai.
Tum kab *pension* ké haqdár howéngé.
18. Have you ever been on service ? Tum kabhí jang ku gaié kya.
19. Were you in battle ? Laráí dékhé kya.
20. Were you wounded ? Tum zakhm kháyé.

21. How long did it take to get well? Durust honé ké liyé kitné roz lagé.
22. Was it a sword cut or a bullet wound? Talwár ká már thá yá golí ká.
23. Take this letter to the Adjutant and bring an answer. Yih khat Adjutant Sá- hib ké pás léjákar uská jawáb láo.
24. What time is parade to-morrow? Şabáni *parade* kab ho- wégí.
25. Eat your food and return soon. Kháná khá-lékar jald áo.
26. Why were you absent without leave? Tum kyúni ghair házir hué.
27. How far is your house from here? Tumbhárá ghar yahán sé kitná dúr hogá.
28. Tell him to go away. Us ku jáo bolo.
29. Have you been on boardship? Tum kábhi jaház par sawár hué thé.
30. Wake me at 5 to-morrow morning. Kal şubh mujhé páñch ghanton ku hushíár karo.

31. Was the sentry asleep when you saw him? Jab ke tum pahré wálé ku dekhé woh sotá thá kyá.
32. What is that man's character? Us kí chál chalan kaisí hai.
33. Bring me a che-root and some fire. Meré wásté ek chuttá, aur ág láo.
34. What is the price of that gun? Us bandok kí kímat kya hai.
35. You will be punished, if you do not obey orders. Agar tum hukm nahin máno (manéni) to sazá milégí.
36. I am hungry, bring dinner soon. Main bhúkhá hún, jald kháná láo.
37. How much will you sell that book for? Woh kitáb, kitné ku déwéngé.
38. I am tired, may I sit down? Main thak gaiá hún, baithnéká hukm hai?
39. Have you ever been examined? Tum kabhí antihán díyé hain.

40. Who examined you? Kon amtiḥán líyá.
41. Do you think Hindustani easy or difficult? Tumbhári samajh mén, Hindustáni zabán salís hai yá mushkil.
42. How much do you pay your munshi? Tum ápné munshí ku kyá darmáhah dété ho.
43. When did you join your Regiment? Tum Regiment men kab dákhíl hué.
44. Did the horse fall, or did you fall off? Ghorá girgáíá yá tum uské úpar sé giré.
45. What did you give for that horse? Us ghoé ké líyé kya dám díyé.
46. Why did he let the horse loose? Woh ghoréku káhíku chhor díyá.
47. What reward do you get for passing? Amtiḥán déné ké líyé kya 'inám milégá.
48. How was this rifle damaged? Is rifle kú már kaisá lagá.
49. Did you hurt yourself? Tumkú már lagá kya.

50. Did you call me ? Mujhé buláyé kya—
(yád kiyé.)
51. Is your country hot or cold ? Áp ká watan garm
hai yá thanḍá.
52. You may go (take leave). Tumku rukṣat hai.
53. Is there any fruit in the bazar ? Bázár mén méwah
miltá hai.
54. Where do you get fish ? Machhí kahán sé miltí.
55. He was not in his house. Woh ghar mén nah thá.
56. Are there any oranges or plantains ? Náringí yá moz hai.
57. Do you eat fish curry ? Tum machhi ká sálná
kháté hain.
58. Where do you get pipeclay ? Khaṛi kahán sé milté.
59. Is your rifle clean ? Tumhári rifle sáf hai ?
60. Rub it with an oiled rag ? Tél kí chindí sé malo.
61. When did you clean it last ? Sáf kar-kar kitné roz
hué.

62. My Regiment went to Rangoon in a steamer. Meré *Regiment* Rangoon kú ág boat par sawár hokar gaií.
63. The road is not made or bridged. Rástá paká nahin hai aur nálon ké úpar pulán nahin hai.
64. When the river is full, how do you cross? Nadí charháó par ho to kaisá pár hoté.
65. Where do you keep your bayonet? Sanín kahán rakhté.
66. How many cartridges do you carry in your pouch? Dabé méń kitné tonté rakhté.
67. How do you clean your belts? Dawále ku kaisá sáf karté.
68. Are your houses flat-roofed or tiled? Tumháre gharán dhábé ké hain, yá kaprel ké.
69. Which is cooler, tiled, or a thatched house? Konsá ghar thandá rahtá hai dhábé ká ghar yá gháns ká.

70. There is plenty of fruit here in the hot weather. Dhúpkalé méñ yahán méwah bahut hotá hai.
71. Are there any trees beside the road? Rastéké bázu jhár hai. (سال چهار)
72. How many times a day do you have roll call? Dinku kitné bár gintí hotí.
73. Send the grass-cutter to bring grass. Gháñs wálé ku, gháñs láné ké wásté bhéjo.
74. There is little water in the wells. Báuríon méñ pání kam hai.
75. The tanks are all dry. Tálábon ká pání sab suk gaiá hai.
76. Is the river sandy or muddy? Nadi méñ bálu hai, yá chikar.
77. Did you get good supplies on the road? Rásté méñ rasad bará-bar milá.
78. Some of the carts were broken. Thoré bandeán tuṭ gaié.
79. The tents were wet with dew. Déré shabnam se gilé thé.

80. How long have you been here? Tum ákar, kitné roz hué.
81. We came here 5 years ago. Ákar pánch baras hué.
82. He speaks English very well. Ángréz^í zabán méni khúb bát kartá.
83. What do you call this in Hindustani? Hindustání zabán méni iskú kya bolté.
84. Bring the book, which came from Madras. Madrás sé áyí so kitáb láo.
85. Shut the door, there is a great noise. Darwázá múcho (bandkaro) bara pukará hai.
86. They all remained silent. Sab khámosh rahgaié.
87. This pen is too soft. Yih kalam bahut naram hai.
88. This paper is very coarse. Yih kághaz bahut motá hai.
89. How many men are in your company? Tumhári kampaní méni kitné jawán hain.
90. Are there more Hindus or Musalmáns? Musalmán ziádah haini yá Hindú.

91. They came back 6 weeks earlier than usual. Akṣar áte so us sé chhé hufté jald wápus áyé.
92. How much leave do Musalmáns get at the Mohurrám ? Maharam ké dinon méu, M u s a l m á n o n k u kitní razá miltí.
93. How is the duty carried on then ? Us waqt naukarí kaisá lété.
94. If you wish to make a complaint, to whom do you make it ? Agar tum faryád karná cháhé to k i s k u karingé.
95. Do you know that man ? Tum us shakhs ku jánté haiñ kyá.
96. I just know him ? Fakt salám karté, ápas mén.
97. What is your native country ? Tumhárá watan konsá haí.
98. Do you think you can do this ? Yih kám tumháré háth sé ho saktá kya.
99. What crime has he committed ? Woh kya taḳṣír kíá hai.
100. He denies that he did so. Main nahín kíá karkar wo inkár kartá hai.

101. He is in jail. Woh *jail* mén kaid hai.
102. There are 10 Rs. Is mublag^h mén dus
short in this rupiyé kam hain.
sum.
103. Put the money in Yé paisé thailí men
a bag. bandkaro.
104. Do you think it Barsát ayé sariká m'á-
will rain ? lúm hotá hai kya.
105. When it rains Barsat ziadah áwé to
much the tanks tálábán bhar játé
become full. hain.
106. Where did your Tumháre paltan kahái
Regiment come sé áyí.
from ?
107. Did you like that Us jáí ku, is jáí sé
place better bihtar samajhté
than this ? kyá.
108. When a Regi- Paltan Barmé ku jáwé
ment goes to to bach kach ku kya
Burmah what karté.
becomes of the
families ?
109. How do they Kaisá guzrán karté
live ? hain ?
110. Are you a good Tum achhé shist marné
shot ? wálé hain kya.

111. What Regiment is coming in your place? Tumbháré 'awaz méñ konsí paltan áwégí.
112. Is rice cheaper this year than last? Is sál, gaié sál sé, chánwal sasté haiñ kya.
113. How many measures a rupee? Rupíyé ku kitné parí milté.
114. When you are not on duty, where do you keep your rifle? Tum naukarí par nahíñ haiñ so waqt rifle kahán rakhté haiñ.
115. How often do you get pay? Darmáhah kab kab miltá hai.
116. What stoppages are made from your pay? Darmáhé sé kitná waz'á hotá hai.
117. How long does it take a private to become a N.-C. O.? Sipáhi 'ohdé walá honé ké líyé kitné roz lagté.
118. Who pays for the huts, Government or the men? Gharoni ká dām kon déta Sarkár yá sipáhyán.

119. How long is a Sepoy learning his drill? Sipahi *drill* sé m'uáf honá kitné roz lagté.
120. Do the recruits feed alone or together? Sipahiyán akélé khaté hain yá bíssí khaté.
121. He fell off his horse and broke his arm. Wo ghoré par se girkar háth tút gaiá.
122. His horse ran away with him. Ghorá usku khainch lékar gaiá.
123. His horse is lame. Uská ghorá langratá hai.
124. What is the price of a Havildar's house? Hawáldár ké ghar kí kya málíyat hai.
125. Are there many sick in Hospital? Áspitrí mén bimárán bahut háin kya.
126. What are they sick from? Kis bimári sé káhilé hain.
127. Is the duty heavy here? Yahán ki naukari sakht hai kya.
128. How often does your turn for guard come. Tumbárí *guard* ki (misil) bári kab kab átí hai.

129. On the march, how are the tents carried? Kúch par, déron kú kaisá léjáte.
130. In what war did you get your medal. Tumkù konsí larái ké wásté billá milá.
131. Which are best for baggage, mules or camels? Sámán lé jáné ké liyé khachar bihtar hai yá únth.
132. Have you understood all I have said? Tum méré sab báton kú samajh líyé kyá.
133. Is there much fever here? Yahán tap bahut hotí hai kya.
134. It is very cold? Barí thand bajtí hai.
135. Is there any small-pox about? Is nawáhi (chau hadi) méní sitlá hai kya.
136. Show me your tongue. Tumbári jíbh bátláo.
137. The doctor felt his pulse. *Doctor sáhib* (tabib) úskí (nári) nabz dekhé.
138. You must take this medicine regularly. Tum yih dawá wakt par khátéjáná.

139. Is this a healthy place for natives? Yáhán ké báshandé tandarust rahté kya.
140. Send for the dooly quickly. Doli kú jald mangá bhéjo.
141. He has liver complaint. Uskú kalíjé kí bimárí hai.
142. Have you a bottle for the medicine? Dawá ké wásté shíshah hai.
143. His arm is broken, get splints ready. Uská háth t̄utgaiá hai (badé) pat̄t̄ián taiyár karo.
144. What is the matter with you? Tumkú kya shikáyat hai.
145. How long have you been ill? Kitné roz sé bimár hain.
146. Is your appetite good? Kháná khúb khaté kya.
147. Does that hurt you? Is sé dard m'álúm hotá kya.
148. He lanced the boil. Woh dumbal kú nash-tar kíyá.
149. The water is brackish. Yih páni khára hai.

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| 150. The man has dysentery. | Us shakhs kú péchish kí bímari hai. |
| 151. When you saw him was he dead. | Tum usku dekhé so waqt woh margáíá thá kyá. |
| 152. He was so weak he could not walk. | Woh yahán tak kamzor thá ke nahín chalsaká. |
| 153. Draw a deep breath. | Yek lambá dam séndo. |
| 154. Do not drink wine, water is better. | Sharáb mat píyo, páni bihtar hai. |
| 155. Who treated that complaint ? | Us maraz ká kon 'iláj kiyá. |
| 156. You must only eat rice and bread. | Tum faqt khána úr rotékhána aur kuchh nahín khána. |
| 157. What is the market price of this ? | Bazár mén yih kaisá biktá hai. |
| 158. He says his wife was confined last night. | Merí 'aurat rát kú bachchah janní kar-kar woh boltá hai. |

159. How many horses are there in a Regiment? Yek *Regiment* (risále) mén kitné ghoré rahté.
160. Are they entires or geldings? Ghoré nar hain yá ákhté.
161. There are a few mares also. Thoré mádíán bhí hain.
162. This mare foaled 2 days ago. Yih mádwán do roz ágé bachchah dálí.
163. Where do the horses come from? Ghoré kahán sé áté.
164. Is there any mange amongst them? Kissí ghoré ku garhai?
165. A horse has colic. Yek ghorá kurkurí kíyá hai.
166. Are the horses kept under cover? Ghoron ku tabélé ménbándhkar rakhté kya.
167. Have this stall repaired. Is thán ku marámat karáo.
168. Do they get coughs from being out at night? Rát ku báhir rahné sé ghoron ku kháusí hotí kya.

169. Who cleans the horses? Ghoron ku kon málísh karté.
170. Do you shoe all four feet or only the fores? Cháron páon ku n'ál bándhté yá fakt aglé páon ku.
171. What gram do you give daily? Roz ku kyá rátib dété.
172. What weight of grass does a horse eat? Ghorá kitná wazn ghás kháwégá.
173. When are the horses watered? Ghoron ku kab k a b pání piláté.
174. This bedding is dirty, put fresh. Yih séj mailá hai tázá bichháó.
175. This horse trips badly. Yih ghorá bahut thokar khátá hai.
176. The bay horse is vicious, but the grey is quiet. Kumét ghorá sharír hai lékin sabzághorá gharíb hai.
177. He fell and broke his knees. Ghorá girkar, donon gurgon ku már lagá
178. Are you running any horses in the races? Shart mén ghoron ku dauráéngé kya.

179. In the rains, we give the horses dry grass. Barsát ké mosim mén ghoron ku sukhá gháns déte.
180. Tie this horse in the shade. Is ghoré ku chháon mén band karo.
181. The horse ran back and broke his headrope. Ghorá sitáli khákar agáří ku toḍálá.
182. Your horse is girth galled. Tumbáre ghoré ku tang lagá hái.
183. Do you give boiled gram or raw? Kulthí ku ubáلكar khaláté yá kachhí.
184. Have all the gram-bags washed. Sab to baron ku dhula'o.
185. There is no eye shade on this headstall. Is púzi ku jhálar nahín hai.
186. The horse reared and threw his rider. Ghorá sdíhá hokar sawár ku girádiyá.
187. Let the colts out to graze. Bachheré charné ku chhordéo.
188. Many horses get worm in the eye here. Is jái mén bahut ghoron kú ánkha mén kírá hotá hai.

189. This horse has a very hard mouth. Yih ghorá muñh ká bará sakht hai.
190. Have you got a gun? Tumháré pás bandok hai kya.
191. Is there any shooting here? Yahán kuchh shikár miltá kya.
192. How many brothers have you? Tumháré kitné bhaiyán hain.
193. Have you shot any one in battle? Tum laráí mén kis sí kú golí se márez kya.
194. When you are on guard, how do you get food? Tum *guard* par hain so waqt tumku khána káísá miltá.
195. How much money do you send your family? Tum ápné bachkach kú kitné paisé bhéjté.
196. My house caught fire last night. Kal rát méré ghar ku ág lagí.
197. We put the fire out at once. Ham ág kú ushí da m bujhá dále.
198. All my clothes were burnt up. Meré sab kapré jal gaié.

199. After how many years service are you allowed to marry? Kitné baras kí naukari ké b'ád shádí karné ká hukm hai.
200. The Colonel ordered him 7 days cells. *Colonel Sáhib* uskú sát roz *ganji house* ka hukm díyé.
201. Is there a school in your Regiment? Tumbári paltan mén máktab hai.
202. How far is it from the lines? *Line* sé kitní dúr hai.
203. He went home to get his dinner. Woh kháná khánéké wásté ghar kú gaiá.
204. How long does it take to march to Bangalore? Banglúr kú kitné roz ká rástá hai.
205. Do sepoy's eat meat every day? Sipáhián roz roz gosht kháté hain.
206. Can you ride? Tum ghoré ki sawári kar sakté kyá.
207. How far can you walk in a day? Tum yek roz ké darmián kitní dúr chal sakté hain.
208. Put out the light. Batti kú bujhá dálo.
209. What relation is he to you? Woh tumku kya honá.

210. How do you cross the river ? Nadi sé kaisá pár hoté.
211. Why did you go to this gentleman's house ? Tum Sáhib ke ghar ku káhi ku gaié.
212. Wait for an answer. Jawáb ké wásté taharo.
213. I will not give more than a rupee. Yek rupiyé ké úpar nahíu déúngá.
214. Are you sure ? Tum ku yakín hai.
215. Do not let any one touch it. Kissí ká háth lagné mat déo.
216. Do not go yourself, send some one. Tum áp mut jáó aur kissi ku bhéjo.
217. A rag stuck in the barrel of his rifle. Chindí uskí bandok kí nallí meñ atak gayí.
218. Leave the book on the table. Kitáb méz par rakh chhoro.
219. What is the day of the month ? Konsí tárikh hai.
220. What is the color of that horse ? Us ghoré ká konsá rang hai.

221. Do they sell rice by weight or measure ?
Chañwal mápkar béchté hain yá tolkar béchté.
222. Why did you enlist ?
Tum káhí ku dákhil hué.
223. Who enlisted you ?
Kon tum ku dákhil kíyá.
224. He has saved some money.
Woh thore páisé jam'a kar rakhá hai.
225. He was lying asleep on the ground.
Woh zamin' par pará huá sotá thá.
226. He has gone fishing.
Woh machhí ká shikár khélné gaíá hai.
227. Are your relations allowed to live in the lines ?
Tumháre saggé *line* mén rahné ká hukm hai.
228. What do you want ?
Tumku kya honá.
229. Is your house your own, or do you pay rent ?
Tumhárá ghar tumhárá khás mál hai yá kiráyé ká.
230. What did you pay for it ?
Us ká kya dám diyé.
231. Wholends money to the men ?
Sipáhion ku karaz kon déttá.

232. They pawn their property and borrow. Mál girwí r a k h k a r
karaz lété hain.
233. Have you to pass an examination to become a naigue? Náik honé ké á gé
antihán déná zarur
hai.
234. Is goats milk good to drink? Chhéli ká dúdh kháné
ku achhá hai.
235. I saw a drunken man on the road. Rásté mén yek shakhs
ku m a t w á l á h ú á
dékhá.
236. He said a scorpion had stung him but it was not true. Woh bichu mára kar-
kar bolá lékin jhúth
bolá.
237. Let him come in. Usku andar áné déo.
238. He comes every day. Woh roz roz átá hai—
(áyá kartá.)
239. Tell him to come every other day. Usku yek roz ár áo
karkar bolo.
240. Send for a carpenter. Yek baráí ku bulá
bhéjo.
241. Can you swim? Tumkú tírná átá kya.
242. We bathe in the sea once a week. Ham hafté ku yek bár
daryá men naháté
hain.

243. What kit must a sepoy keep ? Sipáhi kya kya sámán rakhná hai.
244. What do the people here eat ? Yahán ké log kya kya kháté hain.
245. Have you heard any news from your brother lately ? In dinon mén (hál mén) tumháré bhái ké pás sé kuchh khabar ayí.
246. Have you any friends in the 10th Regiment? Daswen paltan mén tumhárá koí dost hai.
247. Does it often rain as it did last night ? Páni kal rát paré sariká akṣar partá hai.
248. How deep is the river ? Nadi mén kitná páni hai.
249. It is knee deep. Gurgé khás páni hai.
250. If it rains any more, we shall have to cross in boats. Agar is par barsát áwé to ham kishteon mén baithkar pár honá parégá.
251. I have not seen him for a long time. Uskú dékhkar bahut roz hué (bahut roz hué ke main uskú nahín dékhá.)
-

**Easy Stories translated into the Hindustani,
used in Southern India.**

I.

A man was riding along the road, when he saw a traveller lying wounded beside the road. He said to himself, if I go to his help and any people see me, they will think me a robber and I shall get into trouble. So he pretended not to see the wounded man and went on. In a little while, he met the robbers, who were going away from the place where the wounded man was, and they wounded him also and stole his horse. He wept bitterly and said if I had had mercy on the traveller, I should not be in this plight.

I I.

The sepoy said, "I had been to my house to eat my food. When I was returning, I saw a house on fire, and I ran to help in putting out the fire. When I returned to the guard, the Havildar confined me for being absent. I did not commit any fault intentionally, and I hope the gentlemen of the Court will take my circumstances into consideration and will par-

don me. There are five persons living in my house, and if I am imprisoned, they will die of starvation.”

III.

When a sepoy enlists, his first work is to learn his drill. A sepoy must be respectful to his superiors, and obey their lawful commands, and keep his arms and clothing, etc., clean. When he is dismissed from drill and school, if his behaviour is good, and he appears to be intelligent, there is no doubt that in a short time he will get advancement, and perhaps after a few years may even become an officer.

IV.

In December 1886, there was a fair in the Park at Madras, and thousands of people collected to see the fun. Somehow or other, some of the shops caught fire, and people got alarmed and all tried to get out of two of the gates. They fell one on the top of another, and many were burnt to death, and many others were hurt. They say that thieves set the shops on fire, in order to be able to steal, but there is no proof of this; still there is no doubt that

there were thieves present, as many people's jewels were stolen.

V.

Some years ago, a great storm took place at Madras; from the force of the wind a great many ships came on shore and were destroyed, and some sailors were drowned. The sea near Madras is famous for these storms, and there is always one every 9 or 10 years. Now, when it appears there is going to be a storm, they make a signal and all the ships put out to sea that they may not be destroyed by being blown on shore by the wind.

VI.

It is more difficult to translate English into Hindustani, than Hindustani into English, for this reason, that the English style is often very difficult. But there is no language so easy, that it is not necessary for the student to work hard in order to acquire it. Many students can talk, but cannot write, because they do not know how to spell—and there are many who do not even know the rules, so it is wonderful how any one understands what they say.

There are very few who use proper idioms in speaking.

VII.

There was a schoolmaster, who had many pupils, who came to study every day. Amongst them, there was one who was very idle, and never knew his lesson, and the Master would shut him up in the schoolroom to learn it, whilst the other pupils were at play outside.

One day he made no mistakes, and the Master was very pleased and asked why it was he said his lesson well that day. The pupil said, "When I was shut up alone I learnt another thing, namely, that he who wishes to be outside at playtime, should finish his lessons before that time comes."

VIII.

A man had a horse, that was very vicious, and always used to bite, and rear, and kick, and would often run away with his rider. One day the man was putting the bridle on the horse, when it struck at him with its forefeet, and then ran back and broke its head rope, but as it was tied with heel ropes also could not escape. The man caught the horse and put on the saddle

and bridle and said, "As you have given me all this trouble, you will see what trouble I shall give you before you see your stable again." They say he rode the horse that day till it fell down dead.

IX.

When the rainy season commences, the farmers sow the rice in the fields, and if rain continues to fall, the rice soon becomes ripe. If there is no rain, it dries up, and then a famine occurs. The ground is so hard in the hot weather, that they cannot plough it till the rains commence. Black cotton soil is best for cotton and millet. There were many tanks in India in former days, but in these days, many of them have broken bunds and are filled with sand, so that even when the rain falls in abundance, it cannot stay in the tanks, but all runs away to sea.

X.

A regiment marched from Mangalore towards Cannanore. The road was bad, and when they reached the river, there was no bridge, so they had to cross in boats. Two carts went in each boat, and one boat upset in the middle of

the river and two men were drowned. The sepoy's families travelled in carts, one cart to ten men; two days before arriving at Cannanore, an order was received from Madras, that the regiment was to leave the families at Cannanore and embark for Burmah; but before the ship reached Rangoon, the war had come to an end, and this regiment with many others came back to Madras, where they went by train to their several stations.

 XI.

(The following are from Æsop's Fables.)

One hot day an ant went to drink at a brook and fell in and was carried away by the stream.

A dove, sitting on a tree close by, saw it and dropped a leaf into the water and the ant caught hold of it and came safe to shore. A few days after, a hunter was taking aim to shoot the dove, the ant saw him and stung him on the heel and he gave a start and missed his aim, and the dove flew away safe.

 XII.

A man once owned a goose that, every day, laid a gold egg: he thought that one egg a day

was but slow work, and hoping to seize all the eggs at once, killed the goose, but to his great grief, found it just like all other geese. He sighed, and said, "He, who has much, would have more, and so loses all."

XIII.

A boy stole a book from school and brought it to his father, who did not punish him for the theft but praised him. When the boy grew up, he became a thief, and, at last, was caught and sentenced to be hung. A crowd came to see him hung, and with them the thief's father. The thief saw him and asked leave to speak a word to him. When he came near, the thief turned his face to him, as if he would speak and bit off his ear, and said, "He is the cause of my guilt, for if he had punished me when I stole the book from school, I should not have come to this sad end."

Spare the rod, spoil the child.

XIV.

A man had a monkey, that was of great use, and used to frighten away the birds from the fruit. One day the man was sleeping and the

ape was driving the flies from his face. A fly came and sat on the tip of the man's nose, and the ape sent it off: then it flew to his chin, and at this the ape, in a great rage, threw a stone at it, which killed the fly, but from its weight, broke the man's jaw.

A rash friend is worse than a foe.

XV.

Some boys were throwing stones into a tank, in which there were many frogs, and some of the frogs being killed by the stones, the rest were in great fear. At last, one, who was more brave than the rest, put his head out of the water and said, Oh dear young Sirs, stop, I pray you, for what is sport to you, is death to us.

XVI.

A boy, who kept watch on a flock of sheep, was heard, from time to time, to call out "wolf, wolf" in mere sport. In this way, he, many times, drew the men from their work in the fields. But when they found it was a joke, they made up their minds that if the boy called "wolf," again, they would not go to his help. At last the wolf did come. The boy, in great

fear, called out "wolf, wolf," but none heeded his cries, and the wolf killed the boy, that he might eat the sheep.

Those who speak lies, will not be trusted, even when they tell the truth.

XVII.

An old man saw a child stand for a long time on the bank of a stream and said, "Why do you look so long at the brook?" The child replied, "I am waiting till the water runs off, when I can cross with dry feet." The old man said, "If you stay out your life, you will not be able to do that, for this brook will run as long as time; if you go with the stream, you will get to the sea, but if not, you will have to wade."

XVIII.

One hot day, a fox saw some grapes that hung from a wall and took a spring to seize them, but did not reach them: he then leapt with all his might, but each jump was too short. Then, as he found he could not get them, he said, "It is not worth my while to try, for the grapes are sour."

XIX.

A wolf one day brought a fox before the Judge for theft. The ape, who was Judge,

knew well that both were knaves and said, "I know you both well, my friends, and as I wish to be just, I will lay the same fine on each—on you, oh wolf, because you have no right to bring the charge; and on you, oh fox, because no doubt the charge is true.

Set a thief to catch a thief.

XX.

A wolf once put on a sheepskin, so that he might be shut up in the fold with the sheep and eat them. By chance the farmer who owned them came to kill a sheep, and by good luck chose the wolf: but when he saw it was a wolf, he put a rope on his neck and hung him from a tree. A man who came by said, "what, do you hang sheep?" "no," said the man, "but I hang a wolf, when I catch him, though he may be disguised as a sheep."

You may find more than one face under a veil.

کہا جاوے - اِنفاً گُنبي جو بکريوں کا مالک تھا ايک بکرے کو کاتنے کے واسطے آيا نيک نصيبي سے لاندگے پر اُس کا ہاتھ پزا ديکھا تو لاندگا ہی اُس کي گردن ميں رسي باندھکر جہاز سے لٹکا ديا - ايک شخص جو وہاں سے گذر کرتا تھا پوچھا کہ کيا تو بکريوں کو لٹکاتا ہی گُنبي جواب ديا نہيں ليکن اگر لاندگا ہاتھ آوے تو اُس کو لٹکا ديٹا ہوں باوجوديکھ
 * وہ بکري کا بھيس ليا ہووے *

ايک بُرقع کے اندر دو صورت رھنا اِمکان ہی

لیکن اُن تک نہیں پہنچ سکی تب بترے زور سے جست کی
 پر ہر ایک جست خالی گئی - جب وہ دیکھی کہ اُن کو
 ہاتھ نہیں کر سکتی ہی تب کہنے لگی اُس باب میں
 کوشش کرنا بے فائدہ ہی کہونکہ انگور کچھے ہیں *

XIX.

۱۹ ایک دن ایک لاندگا لومڑی کو چوڑی کی تقصیر پر ایک
 باند کے پاس (جو مُنصف تھا) لے گیا - باندِ خوب جان لیا
 کہ دونوں مکار ہیں اور بولا ای دوستو! میں تم دونوں کو
 خوب جانتا ہوں اور انصاف کیا چاہتا ہوں ایسا کہ ہر ایک
 پر ایکساں جریمانہ لگائوں کہونکہ تجھ پر ای لاندگے کہ دعویٰ
 لانے کا تیرا حق نہیں تھا - اور تجھ پر ای لومڑی! اس لئے
 کہ شک نہیں دعویٰ سچا ہو گا *

چوڑ کو پکڑنے کے واسطے چوڑ کو رکھا چاہئے

XX.

۲۰ ایک روز ایک لاندگا بکرے کا چمڑا پہن لیا اس امید
 پر کہ بکریوں کے ساتھ کتھہرے میں موجا جاوے تو اُن کو

ہی تو ارادہ کئے کہ اگر وہ چھوڑا دوسرے بار ویسا پکارے تو اُس کی مدد کے لئے نہیں جایا چاہئے۔ آخر لاندگا ہی آگیا تب چھوڑا برے دَر سے پکارنے لگا لیکن کوئی اُس کے بلبلانے پر خیال نہیں کیا۔ لاندگا بکری کو کہا جانے کی اُمید پر اُس لڑکے کو پہلے مار ڈالا *

جو لوگ کہ چھوڑتے بولا کرتے ہیں کبھی سچ بولتے تو یہی اعتبار نہیں *

XVII.

۱۷ ایک بوڑھا کسی لڑکے کو ایک نہر کے کنارے بہت وقت سے کھڑا ہوا دیکھ کر پوچھا کہا واسطے تو اتنے وقت سے نالے کو دیکھ رہا ہی لڑکا جواب دیا پانی چلے جانے کے واسطے میں انتظار کرتا ہوں اُس وقت میں سوکھے پاؤں سے پار ہو سکتا ہوں۔ بوڑھا کہا اگر تو اپنی عمر تک کھڑا رہے تو بھی ویسا نہیں کر سکیگا کیونکہ یہ نالا قیامت تک بہتا رہیگا اگر تو اُس میں بہہ جاوے تو دریا کو پہنچے گا یا نہیں تو اتر کر جانا ہی *

XVIII.

۱۸ کسی گرم روز میں ایک لڑکے نے دیکھی کہ تھوڑے انگور ایک دیوار پر سے لٹک رہے ہیں اُن کو پکڑنے کے واسطے اچھلی

پتھر پھینکا مکھی تو مرگئی لیکن اُس پتھر کے وزن سے اُس کا
جبرا توت گیا *

نادان دوست سے دشمن بہتر ہی

X V.

۱۵ تھوڑے چھوکرے ایک تالاب میں جس میں بہت سے
میںدکیاں تھے پتھرے پھینکتے تھے - تھوڑے اُن میں سے اُن
پتھروں کے صدمے سے مر گئے باقی نہایت گھابڑے ہوئے - آخر
اُن میں کی ایک جو بہت ندر تھی اپنا سر پانی کے باہر
نکال کر کہی کہ ای عزیز جوانو تھرو میں تم سے التجا کرتی
ہوں - جس میں تمہارا کھیل ہی اُس میں ہماری
موت ہی *

X VI.

۱۶ کوئی لڑکا جو بکریوں کے ایک منڈے کا نگہبان تھا وقت
بوقت بہ طور کھیل کے لاندگا - لاندگا - پکارا کرتا تھا اس
طرح سے کہیت کے بہت آدمیوں کو اُن اُن کے کاموں سے
چلا دیتا تھا - لیکن جب وہ معلوم کئے کہ وہ مزاح کرتا

کي تعريف ڪيا جب وُه بڙا هُئا تُو چُور هُئا آخر چُوري ڪے سبب سے پڪڙا جاڪر ڌار پر چڙهنے کا فتويٰ پايا۔ اُس کو لٽڪانے کا تماشا ديڪهنے ڪے لئے بهيتر جمع يوئي اُس ڪے ساتھ اُس کا باپ بهي آيا۔ چور اپنے باپ کو ديڪهه ڪر اُس سے بات ڪرڻے ڪي [اجازت چاها] جب باپ نزديڪ آيا تُو چور اُس سے بات ڪرے سرڪا اپنے مُنهنه کو اُس ڪي طرف پھراڪر دانقوں سے اُس کا کان ڪتر ڪر بولا بهه شخص ميڙي تقصير کا سبب بهي ڪيونڪه جب مٿن مڪتب سے ڪتاب چُرايا تب سزا ديٿا تُو مٿن اِس غمگين نتيجے کو نهين پهچتا *
چھڙي کو بچانا بچے کو خراب ڪرنا بهي

XIV.

|| کسي شخص ڪے پاس ايڪ باندر تها جو بهت ڪام کا تها۔ پرنده جو ميٿوں پر آڪر بيٿهتے تهے اُن کو ڌرا ڪر آزا ديٿا تها۔ ايڪ رُوڙ وُه شخص سوٿا تها باندر اُس ڪے مُنهنه پر سے مڪھڙوں کو هڪالٽا تها ايڪ مڪھي آڪر اُس ڪي ناک ڪي اني پر بيٿهي باندر اُس کو آزا ديا تب وُه اُس شخص ڪي تھڙي پر بيٿهي اُس وقت باندر غصے ميٿن آڪر اُس پر

XI.

۱۱ ایک گرم رُوز میں کوئی چہونٹی پانی پینے کے واسطے ایک نالے پر جاکر اُس میں گر پڑی۔ نالے کا پانی اُس کو مار لیکر چلے گیا اُس کے نزدیک ایک قُری جہاز پر بیٹھی ہوئی پہہ حال دیکھ کر پانی میں ایک پتا ڈال دی۔ چہونٹی اُس کو پکڑ لیکر سلامتی سے کنارے پر پہنچی۔ تھوڑے دن کے بعد ایک شکاری قُری کو مارنے کے واسطے شست باندھتا تھا چہونٹی دیکھ کر اُس کی ایتڑی پر کاتی تب وہ سرکنے سے شست چوک گئی اور قُری صحیح سالم اُر گئی *

XII.

۱۲ کوئی شخص ایک قاز پالتا تھا وہ ہر روز سونے کا ایک اندا دیتی تھی وہ خیال کیا کہ روز کا ایک اندا لینا سست کام ہی۔ تمام ایک وقت ہاتھ کر لینے کی اُمید پر قاز کو مار ڈالا تب بترے غم سے دوسرے قازوں کے سریکا ہی اُس کو بھی دیکھ کر افسوس کیا اور بولا جس کے پاس بہت ہی وہ زیادہ چاہتا ہی اور وٹسای ہی تمام کھوٹا ہی *

XIII.

۱۳ ایک چھوکر مکتب سے کتاب چُرا کر اپنے باپ کے پاس لایا۔ باپ اُس کو چوری کی کُچھ سزا نہیں دیا بلکہ اُس

بہت سے تالاب تھے ان دنوں میں ان میں سے اکثر کے مینڈاں توت گئے ہیں یا تالاباں بالو سے بھر گئے ہیں ایسا کہ برسات مالا مال ہووے تو بھی تالابوں میں پانی نہیں تھہرتا لیکن تمام دریا کی طرف چلے جاتا *

X.

۱۰ ایک پلٹن منگلور سے کننور کی طرف کوچ کرتی تھی راستا خراب تھا اور جب کہ ندی کے پاس پہنچی پل نہ تھا اس لئے کشتیوں میں بیٹھ کر پار ہونا ضرور پڑا ہر ایک پتروے میں دو دو گاڑی سماتے تھے ندی کے بیچ میں ایک کشتی اُلٹ گئی اور دو جوان پانی میں ڈوب کر مر گئے دس دس سپاہی کو ایک گاڑی کے حساب سے سپاہیوں کے بیچ کچ گاڑیوں میں بیٹھ کر آتے تھے - کننور کو پہنچنے کے دو روز آگے مدراس سے حکم آیا کہ کننور میں بیچ کچ چھوڑ کر جہاز پر سوار ہو کر برہے کو جانا ہی - لیکن رنگون کو پہنچنے کے آگے جنگ آخر ہوا تھا اس لئے یہہ پلٹن اور بہت سے دوسرے پلٹن بھی مدراس کو واپس آکر ریل پر سوار ہوئے اور اپنے اپنے مقاموں کی طرف روانہ ہوئے *

VIII.

۸ ایک شخص کے پاس گھوڑا تھا کہ بہت شریر تھا اور ہمیشہ کاتتا اور سیدھا ہوتا اور پشتک مارتا اور بہت بار سوار کو کھینچ لیکر بھاگ جاتا تھا۔ ایک روز جب وہ شخص گھوڑے کو لگام دیتا تھا گھوڑا اُس پر تاپ مارا اور ستالی کھاکر اگاری کو توڑ لیا لیکن پچھازی بھی رہنے کے سبب سے نہیں بھاگ سکا۔ وہ شخص گھوڑے کو پکر کر زین لگام باندھا اور بولا تو مجھے اتنی تصدیع دیا دیکھیگا تو تیرا طبیلہ دیکھنے کے آگے میں تجھہ کو کتنی تصدیع دیونگا۔ کہتے ہیں کہ وہ اُس روز گھوڑے پر یہاں تگ سواری کیا کہ گھوڑا راستے میں گر کر مر گیا *

IX.

۹ جب کہ میہوں کالا شروع ہوتا ہی رعیتاں کھیتوں میں دہاں چھنکتے ہیں اگر برسات پرتا رہے تو چاول جلد پختہ ہوتے ہیں بارش نہوے تو سوکھ جاتے ہیں اور قحط ہوتا ہی۔ دھوپ کالے میں زمین ایسی سخت ہوتی ہی کہ بارش شروع ہوئی تک نہیں نانگر سکتے۔ لیگتر کی زمین روئی اور جوار کے واسطے بہتر ہی۔ اگلے دنوں میں ہندوستان میں

لیکن کوئی زباں ایسی آسان نہیں ہی کہ سیکھنے والا سواے سخت محنت کرنے کے اُس کو حاصل کرے۔ بہت طالب علم بات کرسکتے ہیں لیکن لکھ نہیں سکتے کیونکہ وہ املا نہیں جانتے ہیں اور اکثر ایسے ہیں کہ قانون بھی نہیں جانتے۔ اِس لئے تعجب ہی کہ کوئی شخص اُن کی بات چیت سمجھتا ہی۔ بہت تھوڑے لوگ ہیں جو گفتگو میں برابر محاورہ برتتے ہیں۔

VII.

۷ ایک اُستاد تھا کہ بہت سے شاگرداں اُس کے پاس پڑھنے کے لئے رُوڑ رُوڑ آتے تھے اُن میں سے ایک شاگرد بہت سست تھا اور کبھی اپنا سبق یاد نہیں کرتا تھا جس وقت کہ باقی شاگرداں باہر کھیلتے رہتے اُستاد اُس کو مدرسے کی کوتھری میں موحا کرتا تھا۔ ایک رُوڑ درس میں ایک غلطی بھی نہیں کیا اُستاد خوش ہو کر پوچھا کہ کیوں ہی کہ تو آج کے رُوڑ سبق خوب بولا جواب دیا کہ جب میں اکیلا موحا گیا تھا ایک اور چیز کو سیکھا یعنی کہ اگر کوئی چاہے کہ کھیلتے کے وقت پر باہر ہووے تو ضرور ہی کہ اُس وقت کے آگے اپنے سبق کو تمام کرے۔

جل کر مر گئے - اور دوسرے بہتوں کو ضرب پہنچا - کہتے ہیں کہ چوڑا چرانے کے ارادے سے دوکان کو آگ لگائے لیکن اُس کی کچھہہ دلیل نہیں ہی - وہاں چوڑوں کے رہنے میں کچھہہ شک نہیں ہی کہونکہ بہت لوگ کے زیورات چوڑی گئے *

V.

۵ تھوڑے برسوں کے آگے مدراس میں ایک بڑا طوفان ہوا بارے کے زور سے بہت سے جہازاں کنارے لگے اور ضایع ہوئے تھوڑے خلاصیاں بھی پانی میں ڈوب گئے - مدراس کی دریا ایسے طوفانوں میں مشہور ہی اور ہمیشہ نوں یا دس سال میں ایک بار ہوتا ہی - ان دنوں میں جبکہ معلوم ہوتا ہی کہ طوفان ہونڈیوالا ہی تمام جہازوں کو دریا کی طرف چلے جانے کے واسطے اشارہ کرتے ہیں تاکہ وہ ہوا کے زور سے کنارے لگ کر ضایع نہوویں +

VI.

۶ ہندوستانی کو انگریزی میں ترجمہ کرنے سے بھی انگریزی کو ہندوستانی میں ترجمہ کرنا زیادہ مشکل رہتی ہی اِس سبب سے کہ انگریزی عبارت اکثر بہت مشکل رہتی ہی

میئرے حال پر خیال کر کر مُعاف کریں گے - میئرے گھر میں پانچ
جان ہیں اگر میں قید ہوؤں تو وہ بیوکھہ سے مرجائیں گے -

III.

۳ جبکہ سپاہی نوکری میں داخل ہوتا ہی اُس کا پہلا کام یہہ
ہی کہ قواعد سیکھے - سپاہی کو ضرور ہی کہ اپنے بتے
سرداروں کے روبرو ادب سے رہے - اور اُنکے واجبی حکموں کو
مانے - اور اپنے ہتھیاراں اور لباس وغیرہ صاف رکھے - جب
کہ مکتب اور قواعد سے مُعاف ہو جاتا ہی اگر اُسکی چال
چلن اچھی ہووے اور وہ ہوشیار رہے تو شک نہیں ہی کہ
تھوڑے دنوں میں اُس کو عہدہ ملیگا اور شاید چند برسوں
میں سردار بھی ہوویگا +

IV.

۴ دسمبر کے مہینے میں ایک ہزار آتھہ سو اسی پر چھتویں
برس مدراس کے پارک میں ایک میلہ ہوا اور تماشا دیکھنے
کے لئے ہزار ہا آدمی جمع ہوئے تھے ایک بیگ دوکانوں میں
سے بعضوں کو آگ لگی لوگ گھابریے ہوکر دوڑوں دروازوں میں
سے نکلنے کو کوشش کئے ایک دوسرے پر گریزے اور بہت سے

Translation of the Stories.

I.

۱ ایک شخص گھوڑے پر سوار ہو کر راستے میں جاتا تھا کہ ایک مسافر کو زخم کھا کر راستے کے بازو پڑا ہوا دیکھا۔ دل میں کہا کہ اگر میں اُس کی گمک کو جاؤں اور کوئی مجھے دیکھیں تو مجھے چور سمجھینگے اور میں آفت میں گرفتار ہو جاؤنگا اِس لئے اُس کو دیکھ کر انجان ہوا اور اپنی راہ لیا تھوڑی دور گئے بعد از انہیں چوروں سے ملا جو اُس جاے سے (جہاں زخمی پڑا تھا) چلے جاتے تھے وہ اُسکو بھی زخمی کر کر اُس کا گھوڑا چوری کئے۔ وہ زار زار رویا اور بولا کہ اگر میں اُس مسافر بیچارے پر رحم کرتا تو اب میرا بھی یہہ حال نہ ہوتا *

II.

۲ وہ سپاہی بولا کہ میں کھانا کھانیکے واسطے گھر کو گیا تھا جب میں واپس آتا تھا دیکھا کہ ایک گھر کو آگ لگی ہی اُس کو بچھانے میں گمک دینے کے لئے میں دوڑ گیا جب میں گارڈ کو آیا تو حوالدار میں غیث حاضر ہونے کے سبب سے مجھکو قید کیا۔ میں جان بوجھکر کچھہ تقصیر نہیں کیا میں اُمید رکھتا ہوں کہ کورٹ کے سرداراں

VOCABULARY.

THIS vocabulary contains words in daily use which should be known to the student.

Only one meaning has been given for each word, the *Dakhani* word, as a rule.

The student is recommended to learn the pronunciation of the words from his Munshi, though, to assist beginners, the words are transliterated in the Roman character. The system of transliteration given at pp. 8 & 10, must be carefully studied, or, without aid, many errors of pronunciation will be made.

	PAGE.		PAGE.
Adjectives . . .	99	House, etc. . .	117
Adverbs, Prepositions, Conjunctions, etc . . .	102	Human body. . .	120
Animals, etc. . .	105	Metals, etc. . .	123
Diseases, etc. . .	108	Military, etc.. . .	125
Dress, etc. . .	110	Nature, seasons, etc.	132
Food, etc. . .	112	Professions, Trades, etc.. . .	134
Horses, etc. . .	114	Relationship, etc.	137
		Verbs, etc. . .	139

APPENDIX

TABLE I

Summary of results

TABLE II

Summary of results

TABLE III

Summary of results

TABLE IV

Summary of results

TABLE V

Summary of results

TABLE VI

Summary of results

TABLE VII

Summary of results

ADJECTIVES.

Bad	خراب	kharáb.
Bitter	کتروا	karwá.
Black	كالا	kálá.
Blind	اندها	andhá.
Blue	نيلا	nílá.
Blunt	كُند	kund.
Broad	چورا	chaurá.
Brown	أودا	údá.
Clean	صاف	ṣáf.
Clever	قابل	kábil.
Coarse	موتا	motá.
Cold	تهندا	ṭhandá.
Crooked	بنگا	bingá.
Damp	نم	nam.
Deaf	بہرا	bahrá.
Difficult	مُشکل	mushkil.
Dirty	میلا	mailá.
Dizzy to be	چکر آنا	chakar áná.
Dull	مُند	mund.
Dumb	گنُگا	gungá.
Easy	سلیس	salís.
Fat	موتا	motá.

Fierce	تند	tund.
Fine	باریک	bárik.
Firm	مضبوط	mazbút.
Flat	هموار	hamwár.
Foolish	بیوقوف	béwukúf.
Full	بھرا	bhará.
Good	اچھا	achchhá.
Green	ہریا	haryá.
Grey	خاکی	khákí.
Guilty	تقصیر مند	takşírmand.
Handsome	خوبصورت	khúbsurat.
Hard	سخت	sakht.
Hot	گرم	garm.
Hollow	پھوکل	phokal.
Ill	بیمار	bímár.
Innocent	بی گناہ	bégunáh.
Kind	مہربان	mihrbán.
Lame	لنگڑا	langrá.
Large	بڑا	bará.
Loose	دھیلا	dhílá.
Loud	بلند	buland.
Mouldy	چتی لگی	chití lagí.

Naked	ننگا	nangá.
Narrow	تنگ	tang.
Nice	خوش مزه	khush mazah.
Old	بودا	búdhá.
Oval	بيضاوي	baizáví.
Proud	مغرور	maghrúr.
Pregnant	پیت سے	pét sé.
Quick	جلد	jald.
Red	لال	lál.
Round	گول	gol.
Rude	بي ادب	bé adab.
Sharp	تیز	téz.
Short	کوتاه	kotáh.
Silly	نادان	nádán.
Slow	سست	sust.
Small	چھوٹا	chhotá.
Soft	نرم	narm.
Sour	کھٹا	khatta.
Square	چوکونا	chaukoná.
Straight	سیدھا	sídhá.
Strong	مضبوط	mazbut.
Sweet	میٹھا	míthá.
Swift	جلد	jald.

Tall	اُونچا	úrchá.
Tasty	خوش مزه	khush mazah.
Tasteless	بي مزه	bé mazah.
Thick	موتّا	motá.
Thin	پتلا	patlá.
Tight	تنگ	tang.
Ugly	بد صورت	badśúrat.
Useful	كام كا	kámká.
Valuable	قيمتي	kímatí.
Vain (futile)	باطل	bátíl.
Weak	كم زور	kam zor.
Well	تندرست	tandurust.
White	سفید	suféd.
Wise	دانا	dáná.
Young	جوان	jawán.
„ with (animal)	گاب	gáb.
Yellow	پيلا	pílá.

—◆—
ADVERBS, ETC.

According to	كے موافق	ké mawáfik.
And	اور	aur.
Also	بھی	bhí.
Altho'	اگرچہ	agarche.
As	جیسا کہ	jaisá ke.

As if	گویا	goyá.
Because	اس واسطے	is wásté.
Before	اگے	ágé.
Behind	پیچھے	píchhé.
Beneath	نیچے	níché.
Besides	سوائے	siwái.
Both	دونوں	donon.
Bravo	شاباش	shábásh.
But	لیکن	lékin.
By	سے	sé.
Either	یا	yá.
Equal to	برابر	barábar.
Except	سوائے	siwái.
For	کے لئے	ké líyé.
From	سے	sé.
Front in	سامنے	sámhné.
Here	یہاں	yahán.
How	کس طرح	kis tarah.
If	اگر	agar.
If not	وگرنہ	wagarne.
In	میں	mén.
Instead	عوض	'awaz.
Less	کم	kam.

Like	مانند	mánind.
Likewise	بھي	bhí.
Midst	درمیان	dar mián.
More	زیادہ	ziádah.
Moreover	اور بھي	áur bhí.
Near	نزدیک	nazdík.
Now	اب	ab.
Of	کا	ká.
Oh	واہ	wáh.
On	پر	par.
Or	یا	yá.
Out	باہر	báhir.
Over	اوپر	úpar.
Perhaps	شاید	sháyad.
Round about	اطراف	ataráf.
Still	تو بھي	to bhí.
That	کہ	ke.
Then	تو	to.
Therefore	اس واسطے	is wasté.
Under	نیچے	níché.
Unless	اگر نہیں	agar nahín.
Until	تک	tak.
Upon	پر	par.

Well done	شباباش	shábásh.
What	کیا	kya.
When	کب	kab.
Where	کہاں	kahán.
Who	کون	kon.
Why	کاہی کو	káhíku.
With	کے ساتھ	ké sáth.
Within	اندر	andar.
Which	کونسا	konsá.
Without	بغیر	baghair.
Yet	اب تک	ab tak.
Yes	ہو	ho.
No	نہیں	nahín.
Very	بہت	bahut.

ANIMALS, ETC.

Ant	چونٹی	chunṭi.
Ass	گدھا	gadhá.
Bat	گدل	gadal.
Bear	رینچھہ	rínchh.
Bird	پرند	parand.
Buffalo	بھینس	bhains.
Bug	مکھون	makhún.
Bullock	بیل	bail.

Calf	بچھرا	bachará.
Camel	اونت	únt.
Cat	بلی	billí.
Cock	مرغ	murgh.
Colt	بچھیرا	bachérá.
Cow	گائی	gái.
Crow	کڑا	kawwá.
Deer	ہرن	haran.
Dog	کٹا	kuttá.
Duck	بدق	badak.
Elephant	ہاتھی	háthí.
Flea	پسو	pissu.
Fly	مگھی	makhí.
Fowl	مُرغی	murghí.
Fox	لومڑی	lomrí.
Goat	چھیلی	chhéli.
Hare	خرگوش	khargosh.
Hen	مرغی	murghí.
Horse	گھوڑا	ghora.
Insect	کیدڑا	kírá.
Jackal	کولا	kolá.
Leech	جونک	jonk.

Lion	شیر	shír.
Louse	جون	jún.
Mare	مادوان	mádwán.
Monkey	بندر	bandar.
Mosquito	مچھر	machhar.
Mouse	چوہی	chuhí.
Mule	خچر	khachchar.
Owl	ألو	ulú.
Ox	بیل	bail.
Partridge	تیترا	títar.
Pig	سور	súwar.
Pony	تتو	taṭṭu.
Quail	بٹیرا	batír.
Rat	چوہا	chúhá.
Scorpion	بچھو	bichhú.
Sheep	بکری	bakrí.
Snake	سانپ	sámp.
Sparrow	چڑیا	churyá.
Spider	مکری	makrí.
Squirrel	گلہری	gilharí.
Tick	گوچڑی	gocharí.
Tiger	باگھہ	bágh.
Wolf	لانڈگا	lándgá.
Worm	کینچوا	kainchwá.

DISEASES, Etc.

Ague	تپ تھندہ	tap thand.
Asthma	دَمہ	damah.
Cold	سردی	sardí.
Cholera	قی جلاب	ķai juláb.
Colic	سول	súl.
Cough	کھانسی	khánsí.
Death	موت	maut.
Debility	ناتوانی	nátawáni.
Diarrhœa	جُلاب	juláb.
Disease	بیماری	bímáří.
Dizziness	چکر	chakar.
Dropsy	استسقا	istiská.
Dysentery	پدچھش	péchish.
Elephantiasis	فیل پا	fílpá.
Epilepsy	کوء کا مرض	kawé ká marz.
Eyes sore	آنکھ آنا	ánkh áná.
Faint	غش	ghish.
Fever	تپ	tap.
Fit	غلبہ	ghalbah.
Giddiness	چکر	chakar.
Guineaworm	نارو	náru.

Indigestion	بدھضمي	bad hazami.
Inflammation	جلن	jalan.
Itch	گھجلی	khujlí.
Leprosy	جذام کوز	juzám, kor.
Liver complaint	کلیجے کا درد	kalíjé ká dard.
Madness	دیوانگی	diwánagí.
Matter	پیپ	píp.
Measles	گوبری	gobarí.
Nausea to have	جي متلانا	jí matláná.
Pain	درد	dard.
Palsy	فالج	fálij.
Paralysis	لقوه	lakwah.
Pins and needles	چمکتیان بیہنا	chumtéán bharná.
Rheumatism	وای	wáí.
Ringworm	داد	dád.
Sickness	بیماری	bimárí.
Small-pox	سیتلا	sítalá.
Sore	پھوڑا	phorá.
Sore throat	حلق پک جانا	halak pakjáná.
Sunstroke	دھوپ مارنا	dhúp márná.
Swelling	سوج	súj.
Tumour	پھوڑا	phorá.

Vomiting	اُكْهَال	ukhál.
Wound	زخم	zakhm.
—◆—		
Bandage	پَتِي	pattí.
Cure	شفا	shafá.
Dose	خوراك	khúrák.
Fomentation	سِينَا	sénká.
Medicine	دوا	dawá.
Ointment	مرهم	marham.
Pill	گُولِي	golí.
Poison	زهر	zahar.
Powder	بُكْنِي - پَهْڪِي	bukní, phakí.
Purge	جُلَاب	juláb.
Remedy	عِلَاج	'iláj.
Vaccinate to	سِيْتَلَا نِكَالْنَا	sítalá nikálná.

—◆—
DRESS, ETC.

Belt	كَمْرَبَنْد	kamar band.
Bodice	چُولِي	cholí.
Boots	موزے	mozé.
Bracelet	بازو بَنْد	bázu band.
Button	گُنْدِي	gundí.

Cloth, cotton	کپڑا	kaprá.
„ woollen	بذات	banát.
Clothes	کپڑے	kapré.
Coat	کُرتہ	kurtaḥ.
Comb	کنگوي	kangwí.
Drawers	گُترگی	gurgi.
Earrings	گوشوارا	goshwára.
Girdle	کمر بند	kamar band.
Gloves	دستی	dastí.
Handkerchief	رومال	rumál.
Hat	توپي	topí.
Jacket	مِرزائی	mirzáí.
Linen	سوت	sút.
Neckcloth	گُلُو بند	gulúband.
Necklace	مالا	málá.
Needle	سوئی	sui.
Patch	پیوند	paiwand
Petticoat	لہنگا	lhangá.
Pocket	جیب	jéḅ.
Razor	اُسْترا	usturá.
Sash	پَتکا	patká.

Scissors	قینچی	ḵainchí.
Shirt	قمیص	ḵamis.
Shoe	جوتا	jútá.
Sleeve	آستین	ástin'.
Spectacles	عینک	'ainak.
Spurs	مہریر	mamríz.
Stockings	میلچور	méjúr.
Trousers	شرائی	sharái.
Turban	پگڑی	pagarí.
Veil	برقع	burk'á.
Watch	گھڑیال	gharyál.

FOOD, ETC.

Barley	جو	jau.
Beef	گای کا گوشت	gai ká gosht.
Bread	روتی	roti.
Breakfast	ناشتہ	náshtáh.
Broth	شوربا	shorbá.
Butter	مسکہ	maskah.
Butter milk	چھاچ	chách.
Cheese	پنیر	panír.
Chilli	مرچی	mirchí.

Coffee	قهوه	kahwah.
Cocoanut	نارئيل	náril.
Cucumber	كنكري	kankrí.
Curry	سالنا	sálná.
Dates	كهجور	khajúr.
Dinner	كهانا	kháná.
Egg	اندا	andá.
Fig	انجير	anjír.
Flour	آقا	atá.
Fruit	ميوه	méwah.
Grapes	انگور	angúr.
Indian corn	مكي جاري	makki járí.
Lime	نيمبو	nimbu.
Meat	گوشت	gosht.
Millet	جاري	járí.
Milk	دوده	dúdh.
Mutton	بكري كا گوشت	bakré ká gosht.
Paddy	دان	dhán.
Pepper	مرچ	mirch.
Pickle	آچار	áchár.
Rice	چانول	chánwal.
„ boiled	كهانا	kháná.
Salt	نمک	namak.

Spirits	عرق	'arak.
Sugar	شکر	shakar.
Tea	چا	chá.
Vegetables	ترکاري	tarkári.
Vinegar	سرکه	sirkah.
Wheat	گهون	gihún.
Wine	شراب	sharáb.

HORSES, Etc.

Bay	کُمیت	kumét.
Black	مُشکي	mushkí.
Chesnut	سُرنگ	surang.
Dun-cream	سمند	samand.
Grey	سبزہ	sabzah.
„ Fleabitten	کوماجي نیلا	gomáchí nilá.
Piebald	ابلق	ablak.
Roan	کلدا	kaldá.
Entire	نر گھوڑا	nar ghorá.
Gelding	آخته گھوڑا	ákhtah ghorá.
Mare	مادوان	mádwán.
Amble to	روال جانا	rawál jáná.

Dung to	لید ڈالنا	líd ḍalná.
Jump to	اُترنا	urná.
Kick to	لات مارنا	lát marná.
Neigh to	ہنہانا	hinhinána.
Paw to	تاپ مارنا	táp marná.
Rear to	سید ہونا	sídhá honá.
Run away to	{ سوار کو کھینچ لیکر جانا	sawár ku khainch lékar jáná.
Run back to	ستالی کھانا	sitálikháná.
Shy to	چمکنا	chamakná.
Stumble to	تھوکر کھانا	thokar kháná.
Speedy cut to	میور کھانا	méwar kháná.
Glanders	سینہیا	sémbhá.
Gripes	گُرگُری	kurkurí.
Mange	گر	gar.
Spavin	ہدّا	haddá.
Splint	بیرھدی	bír haddí.
Hoof	سم	sum.
Frog	پتلی	patalí.
Mane	ایال	aiyál.
Pastern	مُتّھا	mutthá.

Tail	دُم	dum.
Bedding	سليج	séj.
Bit	لگام	lagám.
Breastplate	پيش بند	péshband.
Brow band	سردوال	sardawál.
Chinstrap	تهدی کا تسمہ	thuddiká tasmah.
Crupper	دُمچي	dumchí.
Currycomb	كهرارا	kharará.
Food daily	راتب	rátib.
Eyeshade	جهالر	jhálar.
Girth	تنگ	tang.
Glove for grooming	كفائي	kafáí.
Gram	كُلتهي	kulthí.
Halter	باگ دور	bág dúr.
Head rope	آگاری	ágárí.
„ stall	پوزي	púzi.
Heel rope	پچھاري	pichárí.
Holster	دولچي	dolchí.
Hoof pick	سُم کروني	sum karoln í.
Martingale	زير بند	zír band.

Nosebag	توبرا	tobará.
Reins	باگ	bág.
Saddle	زين	ziú.
Shoe	نعل	n'ál.
„ nail	ميخ	mék <u>h</u> .
Stall	تهان	thán.
Stable	طبيله	ṭabélah.
Stirrup	ركاب	rikáb.
Surcingle	بالا تنگ	bálá tang.
Whip	چابک	chábuk.

—◆—
HOUSE, Etc.

Balcony	بالا خانه	bálá khánah.
Basin	چلمچی	chilamchí.
Basket	توکرا	ṭokrá.
Bath	حمام	ḥamám.
Blanket	کمل	kamal.
Book	کتاب	kitáb.
Box	صندوق	sandok.
Bed	پلنگ	palang.
Brick	اینٹ	ínṭ.
Candle	موم بتی	mom buttí.

Carpet	شطنجی	shatranjí.
Chair	گرسی	kursí.
Clock	گھڑیال	gharyál
Cook-room	باورچی خانہ	báwarchí <u>khánah</u> .
Cup	کتورا	katorá.
Desk	قلم دان	kalam dán.
Door	دروازہ	darwázah.
Drain	مہوری	mhorí.
Fire	آگ	ág.
Fireplace	چولہا	chúlhá.
Floor	زمین	zamin.
Flowerpot	گل دان	guldán.
Fork	کانٹا	kantá.
Foundation	پایا	páyá.
Glass	اٹینہ	áinah.
Goglet	کوزہ	kúzah
Grass	گھاس	gháns.
House	گھر	ghar.
Hut	جھونپڑی	jhonparí.
Ink	سیاہی	siáhi.
Key	کیلی	kílí.
Kitchen	باورچی خانہ	báwarchí <u>khánah</u> .

Knife	چاقو	chákú.
Lamp	چراغ	charágh.
Leather	چمڑا	chamrá.
Letter	خط	khat.
Lock	قفل	ķuful.
Mat	بوریا	boryá.
Match	آگ کی کاری	ág kí kárí.
Measure	ماپ	máp.
Mill	جکّی	chakkí.
Money	پیسّا	paisá.
Mortar	گچ	gach.
Mortar (to pound)	اُکھلی	ukalí.
Oil	تیل	tél.
Paper	کاغذ	kághaz.
Pen	قلم	kalam.
Pencil	سُرمے کا قلم	surmé ká kalam.
Pipe	چنگانی	chungání.
Plate	باسن	básan.
Pot (water)	گھڑا	ghará.
Quilt	رضائی	razáí.
Spade	پھاؤڑا	pháorá.

Spoon	چمچہ	chamchah.
Shelf	طاق	ṭak.
Table	میز	méz.
Teapot	چادان	chá dán.
Terrace	چبوترہ	chabútrá.
Tumbler	پیالہ	piálah.
Tile	کوبلی	kauwélí.
Thatch	گھانس	ghánis.
Venetians	جلمل	jilmil.
Verandah	وسارا	wasará.
Wall	دیوار	díwár.
Well	باؤڑی	báorí.
Window	دریچہ	daríchah.
Wood	لکڑی	lakrî.
Yard	انگن	angan.

HUMAN BODY.

Ankle	ٹخنا	takhná.
Arm	بازو	bázu.
„ lower	ہاتھ	háth.
„ pit	بغل	baghal.
Back	پیٹھ	píthh.

Beard	دازهي	dárhí.
Blood	لهو	lahu.
Body	بدن	badan.
Bone	هډ	had.
Brain	بھيجا	bhéjá.
Breast	چھاتي	chhátí.
,, womans	چچان	chichán.
Buttock	چوٽر	chútar.
Calf of leg	پنڌري	pindarí.
Cheek	کلا	kallá.
Chest	سینا	síná.
Chin	ٿهڙي	thaddi.
Ear	کان	kán.
Elbow	کوني	koní.
Entrails	انٽريان	antrián.
Eye	آنکھه	ánkh.
Face	چھرہ	chharah.
Finger	انگلي	unglí.
Fist	گھونسا	ghúnúsá.
Foot	پانو	páon.
Forehead	پيشاني	pésháni.

Groin	چڌا	chadhá.
Hair	بال	bál.
Hand	هاتھ	háth.
Head	سر	sar.
Heart	دل	dil.
Heel	ايزي	eri.
Hip	کولا	kolá.
Jaw	جبزا	jabrá.
Joint	جوز	jor.
Knee	گُرگا	gurgá.
Knuckle	{ انگليون کي گانٽھه	unglion ki gánth.
Lap	گود	god.
Leg	پانو	páun.
Limb	عضو	'ázu.
Lip	هونٽھه	honth.
Liver	کليجا	kalijá.
Lungs	پھپھسا	phépsá.
Mouth	منھه	múnh.
Moustache	موچھه	múchh.
Nail	نڪھه	nakh.
Navel	ناف	náf.

Neck	گردن	gardan.
Nose	ناک	nák.
Perspiration	پسینا	pasíná.
Private parts	شرم گاه	sharm gáh.
Shoulder	كهاندا	khándá.
Side	پهلو	pahlu.
Skin	چمزا	chamrá.
Sole	تلوا	talwá.
Stomach	پیت	pét.
Temple	کنپتی	kanpatti.
Thigh	ران	rán.
Throat	گلا	galá.
Thumb	انگوته	angothá.
Toe	پاوكي انگلي	páúni ki ungli.
Tongue	جیبیه	jíbh.
Tooth	دانت	dánt.
Tear	آنسو	ánsu.
Waist	كمر	kamar.
Whiskers	گل پتے	gal paté.
Wrist	پونچا	ponchá.
Vein	رگ	rag.

METALS, ETC.

Alum	پھتکری	phatkari.
Antimony	سرمه	surmah.

Arsenic	سُنبُلُ کھار	sumbul khár.
Borax	سُهاگا	suhágá.
Brass	پیتل	pital.
Copper	تانبا	tánbá.
„ sulphate	مورتوتہ	mortutah.
Crystal	بِلور	billúr.
Gem	جواہر	jawáhir.
Gold	سونا	soná.
Iron	لوا	lohá.
Lead	شیش	shísh.
Loadstone	چمک کا پتھر	chamak ka pathar.
Marble	مر مر	mar mar.
Metal	معدنی	m'ádaní.
Pewter	جس	jas.
Quicksilver	پارا	pára.
Salammoniac	نوساگر	nauságar.
Saltpetre	شورہ	shorah.
Silver	چاندی	chándí.
Steel	فولاد	folád.
Sulphur	گندھک	gandhak.
Talc	ابرک	abrak.
Tin	کتھیل	kathíl.
Touchstone	کسوٹی	kasúti.

Zinc	دستا	dastá.
Amethyst	مانك	mának.
Diamond	هيرا	hírá.
Emerald	زمرد	zamarrud.
Onyx	سليماني	sulímáni.
Opal	دود هيه	dudhiah.
Pearl	موتي	motí.
Ruby	ياقوت	yáqút.
Sapphire	نيلم	nílam.
Topaz	زبرجد	zabarjad.
Turquoise	فيروزه	fírozah.

MILITARY, Etc.

Arrest	نظر بندي	nazarbandí.
Aim	شست	shist.
Ally	شريك	sharík.
Artillery	گولنداز	golandáz.
Advanced guard	قراول	karáwal.
Army	فوج	fauj.
Arms	هتھيار	hathíár.
Armour	زره	zirah.
Arsenal	توپ خانه	top <u>kh</u> ánah.

Accoutrements	سازو سامان	sáz o sámán.
Ammunition	باروت گولي	bárút golí.
Attack	حمله	hamlah.
Barrel of gun	نلي	nallí.
Battle	لڑاي	laráí.
Bayonet	سڻين	sanin.
Belt	دوالي	dawálí.
Besiege, to	محاصره كرنا	mahásarah karná.
Bulls eye	چاند	chaánd.
Bullet	گولي	golí.
Cannon	توپ	top.
Cartridge	تونٽا	tonṭá.
Cavalry	سواران	sawárán.
Centre of army	قلب فوج	kalb i fauj.
Citadel	ارگ	arg.
Cock of gun	گھوڑا	ghorá.
Camp	لشكرگاه	lashkargáh.
Captive	اسير	asír.
Capture, to	هاتھ كر لینا	háth kar léná.
Colors	باوقا	báúṭá.
Column	قطار	ḳitár.
Command, to	حکومت كرنا	hukúmat karná.

Conquer, to	تسخیر کرنا	taskhír karná.
Dagger	خنجر	khanjar.
Danger	خطر	khatr.
Defeat	شکست	shikast.
Discipline	لشکری ائین	lashkarí áin.
Ditch	خندق	khandak.
Defence	بچاو	bachau.
Deserter	فراری	farári.
Destroy, to	پائیمال کرنا	páimál karná.
Discharge	برطرفی	bartarafí.
Drill	قواعد	kauwa'id.
Drum	طنبور	ṭambúr.
Duty	نوکاری	naukarí.
Enemy	دشمن	dushman.
Encamp, to	دیرے دینا	déré déná.
Enlist, to	داخل ہونا	dákhil honá.
Escort	بدرقہ	badrakah.
Field of battle	جنگ کامیدان	jangká maidán.
Facings	حاشیہ	hášhíah.
Flag	باوٹا	báútá.
Flank	بازو لشکر	bázu-i-lashkar.
Forced march	یلغار	yalghár.

Fort	قلعه	ķil'ah.
Fortifications	حصار	ħisár.
Garrison	اهل قلعہ	áhal i kil'ah.
Guide	راهداري	ráhdári.
Gun	توپ	top.
Gunpowder	باروت	bárút.
Halt	مقام	mukám.
Holster	دولچی	dolchí.
Infantry	پیدل	paidal.
Insurrection	فساد	fasád.
Intrench, to	موجہ بندی کرنا	morchah bandi karná.
Invasion	یورش	yúrish.
Irregulars	مغلائی فوج	mughlái fauj.
Killed	مقتول	maqtúl.
Lance	نیزہ	nézah.
Leader	لشکرکش	lashkar kash.
Left wing	میسرہ	mai sarah.
Magazine	مخزن	makhzan.
Main body	قلب لشکر	ķalb-i-lashkar.
March	کوچ	kúch.
Medal	بلہ	billah.

Mine	سُرنگ	surang.
Mortar	اوت كي توپ	áút ki top.
Movement	حرکت	harkat.
Mutiny	فساد	fasád.
News	خبر	<u>kh</u> abar.
Night, attack to	شبخون گرنا	shab <u>kh</u> ún girná.
Nipple of gun	رنجک	ranjak.
Obstacle	روک توک	rok tok.
Opinion	رای	rái.
Order (arrangement)	بند و بست	bandobast.
Pay	درماهه	darmáhah.
Parade	قواعد	kauwá'id.
Peace	صلح	sulh.
Pipeclay	کھری	khari.
Pistol	طمانچه	ṭamanchah.
Parapet	فصیل	fasíl.
Pass (defile)	گھاٹ	ghát.
Position	جگہ	jagah.
Prisoner	قیدی	kaidí.
Proclamation	اشتہار	ishtahár.
Protection	پناہ	panáh.
Provisions	رشد	rasad.

Pursue	پیچھا کرنا	píchhá karná.
Pardon, to	معاف کرنا	m'úáf karná.
Rations	کچا بھٹا	kaachhá bhattá.
Regiment	پلتن	paltan.
Retreat	گریز	guréz.
Rout	شکست	shikast.
Rampart	فصیل	fasíl.
Range of shot	گولے کا تپ	golé ká tap.
Rank	درجہ	darjah.
Rear guard	چنداول	chandáwal.
Reconnoitre, to	بہید لینا	bhéd léná.
Recruit	نوجوان	naujowán.
„ to	بہرتی کرنا	bhartí karná.
Regimental	سرکاری لباس	sarkárí labás.
„ necessities	سرکاری چیزان	sarkári chízán.
Report	چرچا	charchá.
River	ندی	nadí.
Right wing	مہینہ	maimanah.
Road	راستہ	rástah.
Sash	پتکا	putká.
Sentry	پہریولا	paharéwálá.
Sepoys' family	بیچ کی	bach kach.

Shell	اوت کا گولا	a'út ká golá.
Shot	گولا	golá.
Siege	محاصره	muhásarah.
Sight of gun	مکھی	makhí.
Spear	نیزه	nézah.
Soldier	سپاہی	sipáhí.
Stoppages	وضع	waz'.
Surrender to as	سپرد کرنا	sipurd karná.
Shoot, to	مارنا	márná.
Target	نشان	nishán.
Trigger	کل	kal.
Tent	دیرا	ḍerá.
„ to pitch	دیرا دینا	ḍerá déná.
„ to strike	دیرا گرانا	ḍerá giráná.
Treaty	عهد نامہ	'ahad námah.
Truce	توقفِ جنگ	tawakuf-i-jang.
Uniform	لشکری لباس	lashkarí labás.
Victory	فتح	fath.
Volley	شلک	shalak.
War	جنگ	jang.
Wounded	مجرور	majrúh.

Wound	زخم	zakhm.
Witness	شاهد	shahid.

NATURE, SEASONS, Etc.

Air	هوا	hawá .
Autumn	خزان	khazán.
Cloud	ابر	abr.
Cold	سردی	sardí.
„ weather	تهند کالا	thand kálá.
Day	دِن	din.
Darkness	اندھارا	andhára.
Dawn	صبح	subh.
Dew	شب نام	shab nam.
Earth	زمین	zamín.
East	مشرق	mashrik.
Eclipse	گرہن گران	girhan.
„ moon	چاند گرہن	chánd girhan.
Evening	شب	shab.
Fire	آگ	ág.
Heat	گرمی	garmí.
Hot weather	دھوپ کالا	dhúp kálá.

Hour	ساعت - گھنٹا	sá'at, ghanta.
Ice	یخ	yekh.
Land	زمین	zamín.
Light	أجالا	ujálá.
Lightning	بجلي	bijlí.
Monsoon	برسات کا موسم	barsát ká mosim.
Month	مہینا	mahíná.
Moon	چاند	chánd.
Morning	فجر	fajr.
Night	رات	rát.
Noon	ظہر	zahur.
North	شمال	shimál.
Rain	برسات	barsát.
Season	موسم	mosim.
Shade	چھاؤں	chháún.
Snow	برف	barf.
South	جنوب	junúb.
Spring	بہار	bahár.
Star	ستارا	sitará.
Summer	دھوپ کالا	dhúpkálá.
Sun	آفتاب	áftáb.

Sunshine	دهوپ	dhúp.
Thunder	گرچ	garj.
Water	پانی	pání.
Week	ہفتہ	haftah.
West	مغرب	maghrib.
Winter	تہندہ کالا	thandkálá.
World	جہان	jahán.
Year	برس	baras.
Wind	بارا	bára.
Sunday	ایتوار	aitawár.
Monday	پیر	pír.
Tuesday	منگل	mangal.
Wednesday	چارشنبه	chárshambah.
Thursday	جمعرات	jum'arát.
Friday	جمعہ	jum'ah.
Saturday	اول ہفتہ	áwal haftah.
Calendar month	شمسی مہینا	shamsí mahiná.
Lunar month	قمری مہینا	ḡamrí mahina.

PROFESSIONS, TRADES, ETC.

Agent	گاشتہ	gumáshtah.
Artificer	کاریگر	kárigar.
Baker	روتی والا	rotíwálá.

Banker	ساھوکار	sáhúkár.
Barber	حجام	hajám.
Blacksmith	لوہار	lohár.
Boot-maker	موزة گر	mozahgar.
Bricklayer	کاماتی	kámátí.
Butcher	قصائی	kaşái.
Camelman	ساروان	sárwán.
Carpenter	برائی	barái.
Chemist	پنساری	pansári.
Cook	باورچی	báwarchí.
Courtezan	کسبن	kasbin.
Cultivator	کُنْبی	kunbí.
Doctor	حکیم	hakím.
Elephant driver	مہاوت	'maháút.
Executioner	جلاد	jallád.
Farmer	رعیت	r'ayat.
Farrier	نعلبند	n'álband.
Fisherman	مچھلہارا	machhlahará.
Gardener	مالي	málí.
Goldsmith	سُنار	sunnár.
Grain seller	بنیا	banyá.
Groom	سئیس	sais.

Jeweller	جواہری	joáharí.
Laborer	مزدور	mazdúr.
Merchant	سوداگر	saudágar.
Mason	کاماتی	kámátí.
Midwife	دائی	dái.
Miller	پیسنےارا	písnéwálá.
Money changer	صراف	saráf.
Nurse	دائی کھلائی	dái khilái.
Oilman	تیلی	télí.
Postman	تپال والا	tappálwálá.
Potter	گمہار	kumhár.
Printer	چھاپنے والا	chhápnéwálá.
Sailor	خلاصی	khalási.
Schoolmaster	استاد	ustád.
Servant	نوکر	naukar.
Shepherd	دھنگر	dhangar.
Shopkeeper	دوکاندار	dúkándár.
Slave	غلام	ghulam.
Soldier	سپاہی	sipáhi.
Surgeon	جراح	jarráh.
Tailor	درزی	darzí.
Thief	چور	chor.

Tinman	قلعي گر	kal'ai gar.
Washerman	دهوبي	dhobí.
Waterman	پكھالي	pakháli.

—◆—

RELATIONSHIP, Etc.

Aunt (father's side)	پهوپي	phúphí.
„ (mother's side)	خاله	khálah.
Bachelor	مفصل	mufflis.
Boy	لڑکا	larká.
Bride	عارس	'áras.
Brother	بھاي	bháí.
„ in law	سالا بھوناي	bhonái, sálá.
„ „ (wife's)	جيتھه	jéthh
	ديور	déwar.
Child	بچه	bachah.
Cousin, father's brother's son	بھاي { تايرو چچيرا }	táírá bhái, chachérá bhái.
Cousin, father's sister's son	پهوپي پيرا بھاي	phuphérá bhái.
Cousin, mother's brother's son	موليرا بھاي	molérá bhái.
Cousin, mother's sister's son	خليرو بھاي	<u>k</u> halérá bhái.

Daughter	بيٽي	bétí.
„ in-law	بهو	bahu.
Father	باپ	báp.
„ in-law	سسرا	susará.
„ „ (wife's)	„	„
Family	خاندان	khándán.
Friend	دوست	dost.
Girl	لڑڪي	larkí.
Grandfather,	دادا	dádá.
„ mother's side	نانا	náná.
Grandmother,	دادا دي	dádí.
„ mother's side	نانا دي	náni.
Husband	خاوند	kháwind.
Infant	بچه	bachah.
Man	مرد	mard.
Mother	ما	má.
Mother-in-law	ساس	sás.
„ „ (wife's)	ساس	sás.
Neighbour	پٽوسي	parosi.
Nephew (brother's son)	بيٽيجا	bhatíjá.
„ (sister's son)	بھنجا	bahanjá.
Niece,		
Niece, brother's daughter	بيٽيجي	bhatíjí.
„ sister's „	بھنجي	bahanjí.
Orphan	يتيم	yatím.

Parents	ما باپ	mábáp.
Relation	سگا	saggá.
Sister	بهن	bahan.
„ in-law (husband's)	سالي	sálí.
Sister-in-law, brother's wife	بهاوج	bháwaj.
Sister-in-law (wife's)	نند	nanand.
Son	بيتا	bétá.
Son-in-law	داماد	dámád.
Spinster	انبياهي	anbéáhí.
Uncle, father's brother	چچا تايا	chachá, táyá.
„ mother's „	مامو	mámu.
Widow	بيوه	béwah.
Wife	جورو - عورت	juru, 'aurat.
Woman	عورت	'aurat.

(N.B.)—All cousins are called vulgarly brother and sister—

A real brother, is	سگا بهاي	saggá bhái.
Step or half	سو تيوالا بهاي	sautéla bhái.

—◆—
VERBS, ETC.

Abandon, to	چھوڑنا	chhorná.
Arrive „	پهانچنا	pahunchná.
Ask „	پوچھنا	púchhná.

Answer, to	جواب دینا	jawáb déná.
Bark „	بھونکنا	bhonkná.
Bear „	لے جانا	lé jáná.
Beat „	مارنا	márná.
Bite „	کاتنا	kátná.
Borrow „	مانگ لینا	mángléná.
Break „ ac.	ٹوڑنا	ṭorná.
„ „ Neuter	ٹوٹنا	tútná.
Bring „	لانا	láná.
Bring forth, to	جینا	janná.
„ „ „ (animal)	بچھہ ڈالنا	bachah ḍálná.
Boil, to	أبلنا	ubalná.
„ „ ac.	أبالنا	ubálná.
Burst „	پھٹنا	phatná.
Burn „	جلنا	jalná.
Carry „	لے جانا	léjána.
Change	بدلنا	badalná.
„ to ac.	بدلانا	badláná.
Collect „	جمع کرنا	jam'akarná.
Come „	آنا	ána.
Command, to	حکم دینا	hukm déná.
Conquer to	تسخیر کرنا	taskhir karná.
Cook „	پکانا	pakáná.
Copy „	نقل کرنا	naql karná.

Cry, to	رونا	roná.
Cut „	كاٽنا	kátná.
Dance „	ناچنا	náchná.
Decrease „ N.	كم هونا	kam honá.
Defeat „	شڪست دينا	shikast dená.
Desire „	چاهنا	cháhná.
Destroy „	ضايح كرنا	zái' karná.
Determine, to	اراده كرنا	irádah karná.
Die „	مرنا	márná.
Dismount	اترنا	utarná.
Disembark, to	جهاز سے اترنا	jaház se utarná.
Divide „	تقسيم كرنا	taksím karná.
Do „	كرنا	karná.
Drink „	پينا	píná.
Drive „	هڪالنا	hakálná.
Eat „	كھانا	kháná.
Embark „	سوار هونا	sawár honá.
Feel „	چھينا	chhíná.
Fight „	لٽرنا	larná.
Fire a gun „	بندوق چھوڙنا	bandok chhorná.
Flee „	بھاگنا	bhágná.
Fly „	اُٿرنا	urná.
Gamble „	جوا کھيلنا	júá khélná.
Get „	ملنا	milná.

Get up,	to	اٲهنا	uṭhná.
Give	„	دینا	déná.
Go	„	جانا	jáná.
Grind	„	پیسنا	písná.
Grumble	„	گنګنانا	gungunáná.
Halt	„	مقام کرنا	mukam karná.
Hang	„ ac.	لتکانا	latkáná.
Happen	„	گذرنا	guzarná.
Hear	„	سنا	sunná.
Help	„	کُماک دینا	kumak déná.
Hesitate	„	انمانانا	anmanáná.
Incite	„	ترغیب دینا	targhib déná.
Increase	„	زیاده کرنا	ziádah karná.
Insist	„	نجد ہونا	bajíd honá.
Intend	„	ارادہ کرنا	irádah karná.
Join	„	جوڑنا	jorná.
Join, to, neuter.		ملنا	milná.
Jump, to		اڑنا - کودنا	urná-kudná.
Keep	„	رکھنا	rakhná.
Kill	„	مار دالنا	márdálná.
Laugh, to		ہنسنا	hañsná.
Lay down, to		رکھ دینا	rakhdéná.
Leave	„	چھوڑنا	chorná.

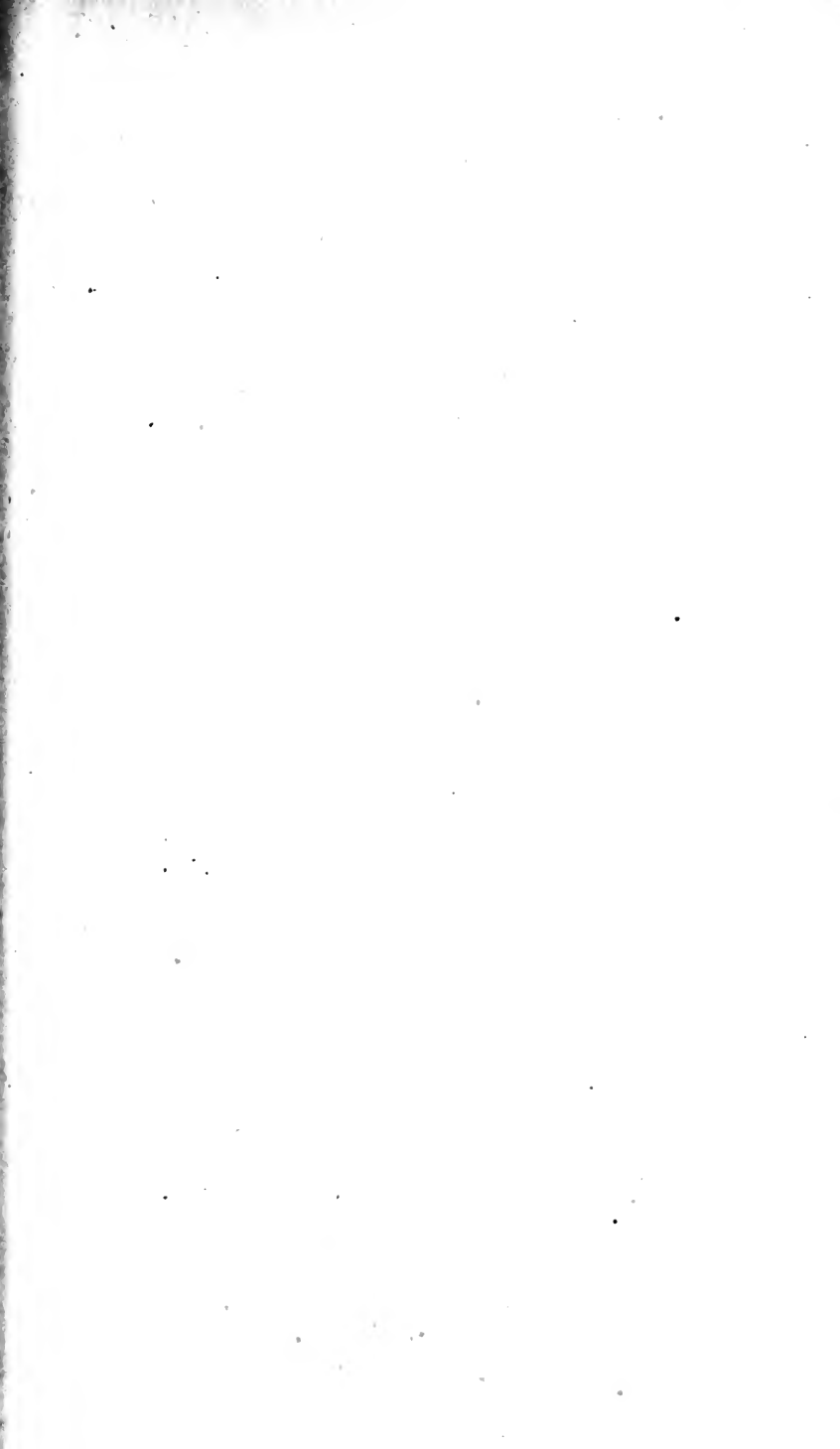
Leak, to	ٽپڪنا	tapakna.
Lend, to (money)	قرض دينا	karaz déná.
Lie „	جهوتيه بولنا	jhúth bolná.
„ down, to	ليٽنا	létná.
Live „	جيٺا	jéná.
Lose „	ڪهڙو لٿا	khodálná.
Loose „	چھوڙو دينا	chordéná.
Make „	بنانا	banáná.
March „	ڪوچ ڪرنا	kuch karná.
Marry „	شادي ڪرنا	shádí karná.
Measure „	ماپنا	mápná.
Mix „ ac.	ملا نا	miláná.
Mourn „	ماتم ڪرنا	mátim karná.
Murder „	خون ڪرنا	khún karná.
Necessary, to be	ضرور هونا	zarur honá.
Neigh, to	هنهنانا	hinhináná.
Nominate, to	نامزد ڪرنا	námzadkarná.
Obliged, to be	مجبور هونا	majbúr honá.
Obtain, to	{ ملنا - پيدا ڪرنا	milná-paidá karná.
Order „	حڪم دينا يا ڪرنا	hakm déná.
Place „	رڪهنا	rakhná.
Play „	ڪهيلنا	khélná.
Plough „	نانگريٺا	nángarná.

Pour, to	دھلنا اُنڊيلنا	undélná, dhalná.
Pray „	دعا ڪرنا	dawá karná.
Pursue „	پيڇڻا ڪرنا	píchhá karná.
Promise	وعدہ ڪرنا	w'adah karná.
Put, to	ڏالڻا	ḍalná.
„ out, to	نڪالڻا	nikálná.
Rain „	برسات پوڙنا	barsát paṛná.
Raise „	اٿهانا	uṭháná.
Read „	پڙهنا	paṛhná.
Reap „	ڪاٽڻا	káṭṭná.
Refuse „	انڪار ڪرنا	inkár karná.
Repair „	مرمت ڪرنا	maramat karná.
Ride „	سواري ڪرنا	sawáří karná.
Run „	ڊوڙنا	daurná.
„ away, to	بهاڱڻا	bháḡná.
Scatter, to	ڇهنڪڻا	chhinnakná.
See „	ڏيکڻا	dékhná.
Send „	بھيڄڻا	bhéjṅná.
Sew „	سڀڻا	siná.
Show „	بتانا	batáná.
Shy „	ڇمڪڻا	chamakná.
Sing „	گانا	gáná.
Sit „	بيٺهڻا	baithná.

Sign, to	دستخط کرنا	dastkhaṭ karná.
Sleep „	سونا	soná.
Slip „	پہسلنا	phisalná.
Smell „	سونگینا	súngihná.
Sneeze „	چھینکنا	chhínkná.
Snore „	{ خراٹا مارنا گھبرانا	{ khuráṭamarná ghurnáná.
Sob „	بسورنا	bisorná.
Sow „	پیرنا	pérná.
Speak „	بولنا	bolná.
Spend „	خرچ کرنا	kharach karná.
Squint „	ترچھا دیکھنا	tirchhá dekhná.
Stand „	کھڑا رہنا	khará rahná.
Start „	روانہ ہونا	rawánah honá.
Steal „	چوری کرنا	chorí karná.
Stammer, to	ہکلنا	hakalná.
Stop „	تھرنا	taharná.
Stumble „	تھوکر کھانا	thokar kháná.
Swallow „	نگلنا	ningalná.
Swell „	سوجنا	sújná.
Take „	لینا	léná.
Thank „	شکر کرنا	shukar karná.
Think	سمجھنا	samajhná.
Threaten, to	دھمکانا	dhamkáná.

Tie,	to	بندھنا	bándhná.
Touch	„	تٲولنا	ṭatolná.
Tremble	„	تړينا كاپنا	tarapná - kámpná.
Trouble	„	تصديع دينا	ṭasdi'déná.
Trust	„	بھروسا ركھنا	bharosá rakná.
Turn	„	پھرنا	phirná.
„	„ ac.	پھرانا	phiráná.
Try	„	كوشش كرنا	koshish karná.
Use	„	برتنا	baratná.
Wait	„	تھرنا - صبر كرنا	taharná - sabr karná.
Warn	„	تاكيد دينا	tákíd déná.
Watch	„	ديكھتا رھنا	dékhtá rahná.
Weigh	„	تولنا	tolná.
Wish	„	چاھنا	cháhná.
Wear	„	پھننا	pahanná.
Work	„	كام كرنا	kám karná.
Write	„	لکھنا	likhná.





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