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HINDUSTANI MADE EASY



# TAS-HĪL UL KALĀM

OR

## HINDUSTANI MADE EASY

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## PREFACE.

THE OBJECT of the Tas-híl ul Kalám is to enable the student to acquire, in as short a time and as easily as possible, a colloquial knowledge of the Hindústání or Urdú tongue, and to translate with facility from English into that language.

The great difficulty against which an Englishman has to contend is the difference of idiom between his own language and Hindústání. He may make himself acquainted with the best grammars, and may learn to read and translate the books in which officers are required to pass an examination, and still be unable to carry on a conversation, or to translate idiomatic sentences from the English.

This work comprises lessons progressively arranged, a concise grammar, exercises for translation, and a vocabulary, containing every word which occurs in the text, with a few additions. The student should first make himself thoroughly acquainted with the rules and examples contained in a lesson, and should then proceed to translate into Hindústání the corresponding exercises, which are given in the latter portion of the work. In order to acquire fluency and a

correct pronunçiation, it is essential that he should always read his translation aloud.

I am much indebted to Lálá Piyáre Lál, head translator in the Lahore Government Book Depôt, and to Maulaví Ziyá ud Dín, Professor of Arabic in the Dehli College, both natives of Dehli and scholars of great ability, for the valuable assistance they have rendered me in the preparation of this work.

# INTRODUCTION.

## ON PRONUNCIATION.

It is absolutely necessary that the student should make himself thoroughly acquainted with the following rules on pronunciation, especially those relating to vowels and diphthongs.

### VOWELS AND DIPHTHONGS.

A, a,	pronounced as u in fun ; at the end of a syllable, as a in Corsica.				
I, i	"	i	"	tin	" " " y " nearly.
U, u	"	u	"	pull	" " " o " to.*
A', á	"	a	"	master	" " " a " papa.
I', í†	"	i	"	caprice	" " " ee " fee.
U', ú	"	u	"	rule	" " " oo " too.
E, e	"	e	"	were	" " " ey " prey.
O, o	"	o	"	pole	" " " o " go.
Ai, ái	"	i	"	file	" " " y " shy.
Au, au †	" nearly as ow	"	"	cowl	" nearly as ow " how.

\* When sounded short and quickly, as in the sentence 'come to me,' which might be written *kam tu mí*.

† The Hindústání *í* is compounded of *i* and *ś*; and in this work, whenever *í* is followed by another vowel, the letters *iy* are substituted for it. Thus, the plural of *kurtí* (which is formed by adding *án* to the singular) would be written *kurtiyán* instead of *kurtián*. On the other hand, for *iy* followed by a consonant, *í* is substituted: thus, when the *á* in *kíyá* is changed to *je*, we write *kíje* instead of *kíyje*. When a vowel following *y* is changed to *í*, the *y* is generally omitted: as, *gayá*, *gaí*, instead of *gayí*; *láyá*, *laí*, instead of *layí*. It is often omitted before *e*: as, from *rúpaya*, *rúpaē*, instead of *rúpaye*; from *gayá*, *gae*, for *gaye*, &c.

‡  *Ai* and  *au* are the only diphthongs. Whenever any other vowels come together, they must be invariably sounded separately.

## CONSONANTS.

*B*, *f*, *j*, *k*, *l*, *m*, *n*, *p*, and *s* are pronounced as in English. *Ch* and *sh* (in Hindústání single letters) are pronounced like the corresponding letters in ‘church,’ ‘much,’ ‘shy,’ ‘fish.’

The letters *t* and *ḍ* are much softer than in English; they are pronounced by placing the tongue against the teeth.

*ṭ* and *ḍ̣* (distinguished by a dot underneath) more nearly resemble in sound the English *t* and *ḍ*. In pronouncing them, the tongue is turned up towards the roof of the mouth.

*R* has a much softer sound than in English, and it should be always pronounced clearly and distinctly, as in the French word ‘sucre.’ The tongue is placed against the teeth in sounding the letter *r*, and is turned up towards the roof of the mouth in pronouncing *ṛ*.\*

*G* is pronounced like *g* in ‘go.’

*Ḡ* has a strong guttural sound, which can only be acquired by practice. By natives of India, who have not learnt Persian or Arabic, it is generally sounded like *g*.

*Ḥ*† is pronounced like *h* in ‘hill.’

\* Though a native of India looks upon *d* and *ḍ*, *t* and *ṭ*, *r* and *ṛ* as distinct letters, and never confounds one with another, a European generally finds great difficulty in distinguishing (and in point of fact seldom does distinguish) between them. The student must be very careful to pronounce the letters *r* and *ṛ* distinctly. If the word *sirf* be pronounced like the English word ‘serf,’ no native of India will understand what is meant. It would be far better to make two syllables, and call it *siraf*.

† *Ḥ* must always be clearly sounded when it follows a consonant. Thus, *th* in *thandá* is sounded like *th* in hot-house, and *gh* in *ghorá* like *gh* in dog-hole.

*H\** is a very strong aspirate, and is pronounced from the throat. A letter sounded like *ch* in the Scotch word ‘loch’ is represented by *kh*. Uneducated natives pronounce this letter like *k*. *W*, when preceded by *kh*, and followed by *á*, as in ‘*khwáh*,’ is scarcely sounded at all.

*N* is nasal, like the French *n* in such words as ‘mon,’ ‘sans,’ &c.

*Q* is uttered from the throat; the great majority of natives, however, sound it like *k*.

*W* and *y* are pronounced as in ‘wait,’ ‘yonder,’ &c.; and *z* as in ‘zebra.’ A letter of rare occurrence, pronounced like *z* in ‘azure,’ is represented by *zh*.

The apostrophe (‘) is used to represent a guttural letter of whose true sound it is difficult to convey a clear idea. When, as in the word *ba’d*, it follows a short *a* (not an initial letter), the latter is commonly sounded much like *á* (with an accent). At the end of a word when it follows another consonant, as in *jam’*, it has the sound of short *a*. In other cases the letter in question is hardly pronounced at all by the great majority of natives, though it serves to lengthen somewhat the sound of the vowel to which it is attached.

\* As a general rule, very little distinction is made by the natives of India between *h* and *ḥ*, except when the latter follows a consonant at the end of a word: as in *subh*, *fath*, &c. Such words are invariably pronounced as if they consisted of two syllables, by those who cannot pronounce the letter *ḥ* correctly, i.e. by almost all the natives who are not Arabic scholars. The beginner will do well to adopt this plan, since the words *subh* and *fath*, if pronounced *subah* and *fatah*, will be understood by all; whereas they will be utterly unintelligible if pronounced *subh* and *fath*, i.e. as monosyllables ending in an ordinary *h*.

ON

THE APPLICATION TO THE URDÚ LANGUAGE OF  
THE ARABIC AND PERSIAN ALPHABETS,  
AND THEIR CORRESPONDENCE WITH THE ROMAN CHARACTER.  
THE NATIVE METHOD OF SPELLING, &c.

SINCE this work has passed through the Press, the expediency of showing the correspondence between the Roman character and that commonly used by the natives of India has been suggested to me.

The Arabic and Persian alphabets have been slightly modified, so as to provide the additional letters peculiar to Hindústání. The Arabic character is used for books printed in England, but the Persian character is generally preferred in India; and the great majority of Urdú books which circulate amongst natives are lithographed in the Nasta'líq or ordinary Persian character. The Shikasta, or 'broken' writing, a modification of the Nasta'líq, answering to our running hand, is generally used in correspondence.

The following is the Alphabet in the Arabic character. It will be observed that the letters when joined together undergo certain changes. ت *te*, د *dál*, and ر *re*, are peculiar to India. پ *pe*, چ *che*, ژ *zhe*, and گ *ge* are Persian letters. Letters represented by the same Roman letter without any distinguishing mark are sounded alike in Hindústání.

## ARABIC ALPHABET.

Names of Letters	Letters in Roman Characters	Isolated Letters	Joined to preceding Letters	Medial	Joined to succeeding Letters	Names of Letters	Letters in Roman Characters	Isolated Letters	Joined to preceding Letters	Medial	Joined to succeeding Letters
Alif	a	ا	ا			shín	sh	ش	ش	ش	ش
be	b	ب	ب	ب	ب	sád	s	س	س	س	س
pe	p	پ	پ	پ	پ	zád	z	ز	ز	ز	ز
te	t	ت	ت	ت	ت	toe	t	ط	ط	ط	ط
te	t	ث	ث	ث	ث	zoe	z	ظ	ظ	ظ	ظ
se	s	س	س	س	س	'ain	'	ع	ع	ع	ع
jím	j	ج	ج	ج	ج	gnain	g	غ	غ	غ	غ
che	ch	چ	چ	چ	چ	fe	f	ف	ف	ف	ف
he	h	ح	ح	ح	ح	qáf	q	ق	ق	ق	ق
ķhe	ķh	ك	ك	ك	ك	káf	k	ك	ك	ك	ك
dál	d	د	د	د	د	gáf	g	ج	ج	ج	ج
dál	d	ذ	ذ	ذ	ذ	lám	l	ل	ل	ل	ل
zál	z	ز	ز	ز	ز	mím	m	م	م	م	م
re	r	ر	ر	ر	ر	nún	n	ن	ن	ن	ن
re	r	ر	ر	ر	ر	wáo	w	و	و	و	و
ze	z	ز	ز	ز	ز	he	h	ه	ه	ه	ه
zhe	zh	ژ	ژ	ژ	ژ	ye	y	ي	ي	ي	ي
sín	s	س	س	س	س						

There are three vowel marks, <sup>˘</sup>zabar, <sup>˙</sup>zer, and <sup>ˆ</sup>pesh, corresponding with a, i, and u, e.g. sar سر, sir سِر, pul پُل. The native mode of spelling is as follows: sín re zabar, sar; sín re zer, sir; pe lám pesh, pul.

Standing by itself, or at the beginning of a word, álif serves simply as a vehicle for one of the short vowels. Thus <sup>˘</sup>álif zabar, a (pronounced like a in Corsica); <sup>˙</sup>álif zer, i (like y in sleepy); <sup>ˆ</sup>álif pesh, u (like o



in to-day). **آب** ālif be zabar, ab; **اب** ālif be zer, ib; **اب** ālif be pesh, ub.

**آ** (ālif with the mark ~ madda over it) standing by itself, or at the beginning of a word, is long. Thus **آ** ā, **آب** āb.

**ا** (without madda) is always long when it is not an initial letter, e.g. **کا** kāf ālif zabar, kā.

**ای** ālif ye zer standing alone, or at the beginning of a word, or simply **ی** after a consonant, is pronounced sometimes as í, sometimes as e, e.g. **این** ālif ye zer, í; nún sákin (i.e. quiescent, not followed by a vowel), ín; **کی** kāf ye zer, kí. **ایکت** ālif ye zer, e; kāf sákin, ek. **کی** kāf ye zer, ke.

**او** ālif wáo pesh, standing alone, or at the beginning of a word, or simply **و** after a consonant, is pronounced sometimes as ú, sometimes as o, e.g. **اون** ālif wáo pesh, ú; nún sákin, ún. **مو** mím wáo pesh, mú. **اونس** ālif wáo pesh, o; sín sákin, os. **کو** kāf wáo pesh, ko.

**آی** ālif ye zabar, standing alone, or at the beginning of a word, or simply **ی** after a consonant, is pronounced as ai, e.g. **آی** ālif ye zabar, ai; **هی** hé ye zabar, hai.

**او** ālif wáo zabar by itself, or at the beginning of a word, or simply **و** after a consonant, is pronounced as au, e.g. **او** ālif wáo zabar, au; re sákin, aur. **لو** lám wáo zabar, lau.

When one vowel follows another in the same word, the sign ʾ hamza serves to indicate a pause between them, e.g. **كُوا** kúá; **جاون** jáun;

اَبِي áí; هُوِي húi; تَيْن táín. When و wáo is followed by a vowel it always has the sound of w, e.g. suwár, unless َ hamza intervene as in دُھوَان dhúán, and the preceding examples.

When ي is followed by a vowel it has the sound of y, e.g. كِيَا kiyá.

The mark ˘ tashdíd shows that the letter over which it is placed is doubled, e.g. كُتَّا kuttá; اَوَّل auwal or awwal.

Final h is often silent, in such cases it is not written in the Roman character, e.g. كُرْتَه kurta (not kurtah).

The mark ˆ jazm shows that the letter over which it is placed is quiescent (sákin or mauqúf), i.e. not followed by a vowel, e.g. مَرْد mím re zabar, mar; دَال sákin, mard. دُوسْت dal wáo pesh, do; سِن sákin, dos; تِه mauqúf, dost.

The sign ˆ tanwín has the sound of an at the end of a word. It is generally placed over ا or ة (the latter sounded like ٲ), e.g. تَاخْمِينَا takhmínan, حِكْمَة hikmatan.

It is not usual amongst natives to write the vowel marks. European scholars have, however, introduced the system explained below, by which the proper vowel can always be supplied, though the diacritical signs are given only in certain specified cases.

When a consonant (other than و wáo or ِ ye) is not followed by a vowel, ˆ jazm is written, except at the end of a word (where it is not required, as the final letter in Urdú is always quiescent), e.g. مُفْت muft.

When no vowel mark is given with ا álif, - zabar is understood, as اَب ab, كَا ká.

When no vowel mark is given with او ʾ at the beginning, or و in the

middle of a word, the sound of o is understood, when <sup>o</sup> pesh is written, the sound of ú, and, of course, when <sup>o</sup> zabar is written, the sound of au ; e.g. اور or, کو ko ; اُون un, کُو kú ; اور aur, کَو kau. (Another method sometimes followed by natives is to write under و wáo, a small ف fe to indicate the sound of o, and a small ع 'ain to indicate the sound of ú).

When no vowel mark is given with اى at the beginning or ی in the middle of a word the sound of e is to be understood, when zer is written, the sound of í, and, of course, when <sup>o</sup> zabar is written, the sound of ai ; e.g. اى e, اِى í, اِى ai, هِى he, هِى hí, هِى hai. (Another method is to vary the form of the letter ی ye, e.g. كِى ke, كِى kí. A third method is to write a slanting zer to represent the sound of e, and an upright zer to represent that of í, e.g. كِى ke, كِى ki. Sometimes a small ف fe is written under ی ye to indicate the sound of e, and a small ع 'ain to indicate the sound of í).

When a consonant (not preceding و wáo or ی ye, and not a final letter), is followed neither by a vowel mark nor by jazm <sup>o</sup>, zabar must be understood, e.g. مَرْد mard, where zabar is understood after م.

When a consonant is followed immediately by ه he, with no intervening vowel, this form ه of the he is used, e.g. گَہر ghar.

When a vowel comes between a consonant and ه he this form ه is used, e.g. شَہر shahr, مَہر mihr.

With nasal n (nú'i gunna) at the end of a word the dot is omitted, e.g. يَہاں yahán. In the middle of a word an inverted jazm <sup>o</sup> is written over it, e.g. ہنسا hansá. (Another method is to write two dots over the nasal n one above the other.)

The alphabet in the Nasta'liq character is given below. Each letter is followed by the diacritical marks, zabar, zer, and pesh. It will be observed that hamza has been inserted between he and ye.

ا ا ا ب ب ب پ پ پ ت ت ت ث ث ث  
 ث ث ث ج ج ج چ چ چ ح ح ح خ خ خ  
 خ د د د ذ ذ ذ ر ر ر ز ز ز ژ ژ ژ  
 س س س ش ش ش ص ص ص  
 ص ض ض ط ط ط ظ ظ ظ ع ع ع غ غ غ  
 غ ف ف ف ق ق ق ک ک ک گ گ گ  
 گ گ ل ل ل م م م ن ن ن و و و ه ه ه  
 و و و ع ع ع ی ی ی

The following short story, in the Persian and Roman character, with a literal translation, will serve as an exercise for the student.

## حکایت

ایک بادشاہ نے جنگل میں شکار کی چھپی گھوڑا  
 ڈالا۔ شکار نظر سے غائب ہو گیا۔ رستی میں  
 ایک اندھا فقیر اپنی بکٹی میں بیٹھا تھا۔  
 بادشاہ نے کہا۔ کہ کتوں سائیں۔ اور صر سی کوئی۔  
 شکار گیا ہی؟ اُس نے کہا۔ کہ حضور! آہٹ  
 تو معلوم ہوئی تھی۔ میری دائیں ہاتھ کو چابی۔  
 چھپی وزیر آیا۔ اُس نے پوچھا۔ کہ فقیر۔ اس راہ  
 سے ابھی کوئی گیا ہی؟ اُس نے کہا۔ کہ ہاں ابھی  
 بادشاہ شکار کی چھپی گئی ہیں۔ اُس کی چھپی

ایک غلام آیا۔ اور پوچھا۔ کہ اواندھی۔ اس  
 راہ سے کوئی گزرا ہی ؟ اُس نے کہا۔ کہ ہاں  
 بادشاہ اور وزیر ابھی گئی ہیں۔ جاتو بھی جا چوب  
 بتیوں جمع ہوئی اور اپنی اپنی رشتی کا حال بیان  
 کرنے لگی تو حیران ہوئی۔ کہ اندھی نے بادشاہ  
 اور وزیر اور غلام کو کیونکر پہچانا ؟ وہاں سے  
 پھرتی ہوئی سب اُس کی پاس آئی۔ اور پوچھا۔  
 کہ تجھی ہر ایک کا حال کیونکر معلوم ہوا ؟ اُس نے  
 عرض کی۔ کہ حضور۔ آدمی بات سی پہچانا جاتا ہی ؟

## HIKAYAT.

Ek bádsháh ne jangal men shikár ke píchhe ghorá dālā. Shikár nazar se gáib ho gayá. Raste men ek andhá faqír apne takye men baithá thá. Bádsháh ne kahá, ki, 'Kyūn sáin! idhar se koí shikár gayá hai?' Us ne kahá ki, 'Huzúr áhat to ma'lúm húi thí, mere dáin háth ko jáiye.' Píchhe wazír áyá. Us ne púchhá, ki, 'Faqír! is ráh se abhí koí gayá hai?' Us ne kahá, ki, 'Hán, abhí bádsháh shikár ke píchhe gae hai.' Us ke píchhe ek gulám áyá, aur púchhá, ki, 'O andhe! is ráh se koí guzrá hai?' Us ne kahá, ki, 'Hán, bádsháh aur wazír abhí gae hai; já, tú bhí já.' Jab tīnon jam' hūe aur apne apne raste ká hál bayán karne lage, to hairán hūe, ki, 'Andhe ne bádsháh aur wazír aur gulám ko kyūnkar pahcháná?' Wahán se phirte hūe, sab us ke pás áe, aur púchhá, ki, 'Tujhe har ek ká hál kyūnkar ma'lúm húa?' Us ne 'arz kí, ki, 'Huzúr! ádmí bát se pahcháná játá hai.'

*(Translation of the Story.)*

A king galloped his horse (lit. threw horse) after a wild animal (lit. game) in the jungle. The animal (game) was lost to view. In the road a blind faqír was sitting in his cell. The king said (that), 'How! reverend sir! has any game gone by here?' He said, 'Your majesty, I did, indeed, hear (lit. became known) the sound of its feet; be pleased to go to my right hand.' Afterwards the wazír (vizier) came, he asked, 'Faqír! has anyone just gone by here?' He said, 'Yes, the king has just gone in pursuit of (after) game.' After him a slave came, and asked, 'Hullo, blind man! has anyone passed by this way?' He said, 'Yes, the king and the wazír have just gone; go, do thou too go.' When the three met together, and began to relate what had happened to each on the road (lit. the state of own own, i.e. of each one's road), they were astounded, saying, 'How did the blind man recognise the king, the wazír, and the slave?' On their way back (lit. turning from there) they all came to him, and asked, 'How did the state of each one become known to thee?' He said, respectfully, 'Your majesty, by his words is a man known.'

# ENGLISH AND HINDUSTANI

## EXERCISES.

### FIRST LESSON.

### PAHLÁ SABAQ.

I am—Thou art—He, she, or it is.  
We are—You are—They are.

I am not.

I am satisfied.

Thou art not dissatisfied.

Is he stupid ?

Are we not clever ?

What ? are you learned ?

What ? are they not ignorant ?

Of me, my, mine—of us, our, ours.

Of thee, thy, thine—of you, your,  
yours.

Of—of, him, of her, of it, his, her,  
hers, its.

Of them, their, theirs.

My servant is idle.

Thy groom is not industrious.

Is his moonshee intelligent ?

Is not our bearer without sense ?

What ? is your table-servant dis-  
honest ?

What ? is not their cook honest ?

Main hún—Tú hai—Wuh hai.  
Ham \* hain—Tum ho—Wuh † (or  
we) hain.

Main nahín hún.

Main rází hún.

Tú naráz nahín hai.

Wuh bewuqúf hai ? ‡

Ham hoshyár nahín hain ?

Kyá ? tum 'álim ho ?

Kyá ? wuh jáhil nahín hain ?

Merá—hamará.

Terá—tumbhárá.

Ká—uská.

Un ká.

Merá naukár sust hai.

Terá sáís mihnatí nahín L....

Uská munshí 'aql-mand hai ?

Hamará bahar be'aql nahín hai ? •

Kyá ? tumbhárá khidmatgár § bad-  
diyánat hai ?

Kyá ? unká báwarchí diyánat-dár  
nahín hai ?

\* The first person plural is very frequently used in place of the first person singular, more especially by the lower orders.

† In Delhi the use of *we* is considered inelegant.

‡ The intonation of the voice shows when a question is intended, but sometimes *kyá*, 'what,' is prefixed.

§ *Khidmatgár* means 'servant' generally, but is applied by Europeans to table attendants.



This—of this—that—of that.  
 This man—of this man—of that man.  
 These—of these—those—of those.

This buffalo is fat.  
 This man's house and that man's horse.  
 That is thy washerman.  
 This is my grass-cutter.  
 This sweeper is his.  
 That water-carrier is ours.  
 This is her pen.

Yih—iská—wuh—uská.  
 Yih ádmí—is ádmí ká—us ádmí ká.  
 Yih (or ye)—inká—wuh (or we)—unká.  
 Yih bhainsá moṭā hai.  
 Is ádmí ká ghar aur us ádmí ká ghorā.  
 Wuh terā dhobí hai.  
 Yih merā ghasiyará (or gráskat) hai.  
 Yih uská mihtar hai.  
 Wuh hamárā bihishtí hai.  
 Yih us ká qalam hai.

## SECOND LESSON.

This is not your head man (or chief bearer).  
 That butler (or house-steward) is not theirs.  
 These are my grass-cutters.  
 These are thy washermen.  
 These sweepers are his.  
 Those water-carriers are ours.  
 These are not our head bearers.  
 Those butlers are not theirs.  
 This is my grass-cutter's pony.  
 These are my grass-cutter's ponies.  
 That is thy washerman's dog.  
 Those are thy washerman's dogs.  
 These dogs belong to his sweeper (lit. are his sweeper's).

## DÚSRÁ SABAQ.

Yih tumhárá sardár \* nahín hai.  
 Wuh unká khánsámān nahín hai.  
 Yih mere ghasiyaré† hai.  
 Wuh tere dhobí hai.  
 Yih uské mihtar hai.  
 Wuh hamáre bihishtí hai.  
 Yih hamáre sardár nahín hai.  
 Wuh unke khánsámān nahín hai.  
 Yih mere ghasiyáre ká ṭaṭṭú hai.  
 Yih mere ghasiyáre ke ṭaṭṭú hai.  
 Wuh tere dhobí ká kuttá hai.  
 Wuh tere dhobí ke kutte hai.  
 Yih uske mihtar ke kutte hai.

\* *Sardár* signifies chief or head man of any description, but is here used in a special sense.

† When a masculine noun ends in *á* or *a*, the final letter is changed to *e* in the nominative plural and in the oblique cases of the singular, and to *on* in the oblique cases of the plural. Masculine nouns with any other termination suffer no change, except in the oblique cases of the plural, where *on* is added. In the vocative plural of all nouns, however, the final *n* is omitted. Adjectives ending in *á* (and sometimes in *a*) change the final letter to *e*, when agreeing with masculine nouns in the plural number or in the oblique cases of the singular. The pronouns *merá*, *terá*, &c., and the particle *ká*, 'of' (which is affixed to nouns and pronouns in the genitive case), undergo a similar change, as will be seen from the examples here given. A few Hindi words ending in *á*, and most of those taken from Persian or Arabic, which have this termination, retain the final letter unchanged in all cases of the singular and plural: as, *rájá*, 'a king' or 'kings'; *rájá ká*, 'of a king'; *rájáon ká*, 'of kings'; *dáná* or *dáná ádmí*, 'a wise man'; *dánáon ká* or *dáná admiyon ká*, 'of wise men.'

Those bullocks belong to our water-carriers.

This is not the pantry of our abdars.\*

Those pantries do not belong to our butlers.

Great—small, little, short—good—bad.

This little boy is my son.

I am his father.

This is my younger boy (lit. small boy).

That is my elder son.

This handsome horse belongs to my younger son.

Those large camels are my sons' (or belong to my sons).

These are very good elephants.

Those mules are very ugly.

Long—soft—hard—much, many, very.

That horse has a long face (or head).

That man's hair is short.

Those mules have long ears.

Are their hoofs soft or hard?

The foot (or leg) of this horse is small.

• White—black—yellow—red—blue—green.

This dog's head is white.

These dogs have black feet (or legs).

His face is yellow (i.e. pale).

My son's cheeks are red.

Is the colour of this blue or green?

The tail of my son's horse is white.

Wuh hamáre bibishtiyon (or bi-histion) ke bái hai.

Yih hamáre ábdáron ká boṭal (bottle) kbána nahín hai.

Wuh boṭal-kháne hamáre khán-sámáon † ke nahín hai.

Bará—chhoṭá—achchhá—burá

Yih chhoṭá laṛká merá beṭá hai

Main uská báp hún.

Yih merá chhoṭá laṛká hai

Wuh merá bará beṭá hai

Yih khúbsúrat ghor mere chhoṭe beṭe ká hai.

Wuh bare únt meré beṭon ke hai.

Yih háthí bahut achchhe hai.

Wuh khachehar bahut bad-súrat hai.

Lambá—narm—saḥt—bahut.

Us ghore ká chihra lambá hai.

Us ádmí ke bál (plural) chhoṭe hai.

Un khacheharon ke kán lambe hai.

Unke sum narm hai yá saḥt?

Is ghore ká pánw chhoṭá hai.

Sufed—kálá—zard—surkh or lál—nílá—sabz.

Is kutte ká sir sufed hai.

In kutton ke páon ‡ kále hai.

Us ká chihra zard hai.

Mere beṭe ke gál surkh (or lál) hai

Is ká rang nílá hai yá sabz?

Mere beṭe ke ghore kí dumsufed hai.

### THIRD LESSON.

### TÍSRA SABAQ.

Close by—in the possession of.

The fire—the church.

Pás.

A'g—girjá ghar.

\* Ábdá, the servant who has charge of the water, cools the wine, &c., &c.

† The final *n* of the singular is dropped in the oblique cases of the plural.

‡ Pánw is changed to páon in the plural.

Near the church—near me, or in my possession.	Girjá ghar ke * pás—mere pás.
My house is close to the church.	Merá ghar girjá ghar ke pás hai.
The dog is by the fire.	Kuttá ág ke pás hai.
My bungalow is close to his.	Merá banglá uske bangle ke pás hai.
Their bungalows are by the tank.	Unke bangle taláb ke pás hai.
He is standing by me.	Wuh mere pás khará† hai.
The cloth-merchant has cloth (of any description).	Bazzáz ke pás kaprá hai.
The cloth-merchants have my clothes.	Mere kapre bazzázon ke pás hai.
What have you?	Tumháre pás kyá hai?
I have a donkey.	Mere pás ek gadhá hai.
What has that tailor?	Us darzí ke pás kyá hai?
He has your sock and glove and my sk-ts.	Us ke pás tumhárá moza aur dastána aur mere qamís hai.
What have these tailors?	In darziyon ke pás kyá hai?
They have warm stockings and gloves.	In ke pás garm moze aur dastáne hai.
This man has two glasses (for drinking).	Is ádmí ke pás do gilás hai.
These men have both the glasses.	In ádmiyon ke pás dono gilás hai.
My mother, thy sister, his daughter.	Merí má,† terí bahán, uskí betí.
Our mothers, your sisters, their daughters.	Hamáí mán, tumhárí bahnen, unkí betiyan (or betiyan).
Here—there—where?—where.	Yahán—wahán—kahán?—jahán.
The mother of these girls is here.	In larikiyon kí má yahán hai.
Where are the daughters of this woman?	Is 'aurat kí betiyan kahán hai?
The mothers of these boys are here.	In larikon kí mán yahán hai.
My sisters are sick.	Merí bahnen bímár hai.
What has your sister's ayah?	Tumhárí bahán kí áyá ke pás kyá hai?
She has my shoe and stockings.	Us ke pás merí jútí§ aur moze hai.
The shoemaker has one pair of shoes.	Mochí ke pas jútíyon ká ek jorá hai.

\* Prepositions govern nouns in the genitive case; the particle *ká* is changed with some prepositions, to *ke*; with others, as will be seen hereafter, to *kí*; the pronouns *merá*, *terá*, &c., are inflected in the same manner.

† *Khará*, 'standing,' is an adjective.

‡ Feminine nouns undergo no change in the oblique cases of the singular. In the nominative plural they add *en*, or if they end in *í*, *án*. In the oblique cases of the plural, *en* or *án* is changed to *on*, the final *n* being omitted in the vocative case. Both masculine and feminine nouns of Hindí origin, having two syllables, in the second of which is the vowel *a*, drop this vowel when the terminations of the plural are added: as, sing. *bahan*; plur. *bahnen*, *bahnon* *ká*, &c. Adjectives ending in *á*, and some in *a*, the pronouns *merá*, *terá*, &c., and the particle *ká*, change *á* or *a* to *í* when they agree with feminine nouns.

§ *Júti* is a feminine noun. Nouns ending in *í*, *t*, and *sh* are generally feminine. Nouns of two syllables taken from Arabic, of which the two first letters are *t a* and the last but one *í*, are feminine; as *ta'lím*, 'instruction.' Most others

Have your sisters boots ?

They have two pairs of boots.  
My sisters have no boots.  
You have two under-waistcoats.  
I have four coats and three hats.

I have many coats.  
He has much cloth.

Tumhāri bahon̄ ke pās būṭ (boot)  
haiṇ ?

Unke pās būṭ ke do jōre haiṇ.  
Merī bahon̄ ke pās būṭ nahīṇ haiṇ.  
Tumhāre pās do baniyānē \* haiṇ.  
Mere pās chār kurtiyāṇ aur tīn ṭo  
piyāṇ haiṇ.

Mere pās bahut kurtiyāṇ haiṇ.  
Us ke pās banāt bahut hai.

#### FOURTH LESSON.

He has not a hat, but a turban.

You have a new suit of clothes.  
He has a new necktie.  
You have an extra pair of trousers.

Those girls have five (or) six pocket-  
hankerchiefs.

Has your daughter only one old  
glove ?

She has seven (or) eight pairs of  
old gloves.

There are here nine tom-cats and  
ten (female) cats.

A small sheep and a large goat are  
there.

Has that little girl (a) good book ?

She has two good books.

Is this a ram or a he-goat ?

It is neither a ram nor a he-goat,  
but a ewe (or it is a ewe).

Have you a goat or a cow ?

I have not a goat, but I have two  
cows.

Have you this or that ?

I have neither the one nor the other.

Either (in an affirmative sentence).

#### CHAUTHĀ SABAQ.

Us ke pās ṭopī nahīṇ hai, lekin pagṛī  
hai.

Tumhāre pāskapṛon̄ kā nayā jōṛā hai.

Us ke pās ek nayā gulūband hai.

Tumhāre pās ek fāltū pathlūn (pan-  
talon) hai.

Un laṛkiyon̄ ke pās pānch chhah  
rūmāl haiṇ.

Tumhāri beṭī ke pās sirf ek purānā  
dastāna hai ?

Us ke pās purāne dastānon̄ ke sāt  
āṭh jōre haiṇ.

Yahāṇ nau bilāo (or billē, pl. of  
billā) aur das billiyāṇ haiṇ.

Wahāṇ ek chhoṭī bher (f.) (or  
bherī) hai aur ek baṛī bakrī.

Us chhoṭī laṛkī ke pās achchhī kitāb  
(f.) hai ?

Us ke pās do achchhī kitāben̄ haiṇ.

Yih menḍhā hai yā bakrā ?

Na menḍhā hai na bakrā, bher hai.

Tumhāre pās bakrī hai yā gāe ?

Mere pās bakrī nahīṇ hai, lekin  
gāen̄ † haiṇ.

Tumhāre pās yih hai yā wuh ?

Mere pās yih hai na wuh hai (or na  
yih hai na wuh).

Yā to.

are masculine. Such words as *ādmi*, 'a man,' and *dhoḥī*, 'a washerman,' &c. are necessarily masculine. All other exceptions will be noted as they occur.

\* Plural of *baniyān*, a feminine noun.

† *Gāe* makes, in the nominative plural, *gā* n, and in the oblique cases, *gāyon*.

My friend has either a cow or a mare.

The calf and the foal are here.

Is this a man or a woman ?

Mere dost ke pás yá to gáe hai yá ghorí.

Yahán bachhrá (or fem. bachhiyá) aur bachherá (or fem. bachherí) hai.\*

Yih mard † hai yá 'aurat ?

## FIFTH LESSON.

I was, thou wast, he was.

We were, you were, they were.

Are your relations here ?

They ‡ were here yesterday, but they are not (here) now.

Who, or what ? — Whose ?

Who is that ?

Who has my ink ?

What man is this ?

Whose basin is this ?

Whose ayahs are these ?

What people are those ?

To what people do these boxes belong ? (lit. of what people are these boxes ?)

Which, or what ?

Which boy is this ?

Which girl is that ?

Which cocks are these ?

Which hens are those ?

What birds are these ?

They are sparrows and chickens.

Of which horse is this the saddle ?

## PÁNCHWÁN SABAQ.

Main thá, tú thá, wuh thá (fem. thí).

Hain the, tum the, wuh the (fem. thín).

Tumháre rishtadár yahán hain ?

Kal yahán the, lekin ab nahín hain.

Kaun ? § — Kiská (sing.) ? kinká (plur.) ?

Wuh kaun hai ?

Merí siyáhí kis ke pás hai ?

Yih kaun ádmí hai ?

Yih kis kí chilamchí hai ?

Yih kis kí áyáen hain ?

Wuh kaun log hain ?

Yih sandúq kin logon ke hain ?

Kaun || sá ? kaun se ? kaun sí ?

Yih kaun sá larhá hai ?

Wuh kaun sí larhí hai ?

Yih kaun se murg hain ?

Wuh kaun sí murgiyán hain ?

Yih kaunse parinde (pl. of parinda) hain ?

Chiriyán ¶ aur chúze (pl. of chúza) hain.

Yih kaun se ghoré ká zín hai ?

\* Where several nouns in the singular number, connected by conjunctions, form the subject of a sentence, the verb is generally in the singular number.

† *Mard* is used when it is desired to distinguish between the sexes.

‡ Very frequently the personal pronouns are not expressed.

§ Generally applied only to rational beings.

¶ Used only in conjunction with a substantive.

¶ *Chiriyá*, a feminine noun, makes *chiriyán* in the plural instead of *chiriyen*. This word is sometimes applied by the vulgar to birds of every description.

Of which hen are these the chickens?

Which letter have you?

What paper has he?

What? of what?

What thing is that?

What is this plaything (made) of?

Yih kaun sí murgí ke bachche (pl. of 'bachcha,' young) hai?

Tumháre pás kaunsí chitthí hai?

Us ke pás kaun sá kágaz hai?

Kyá? káhe ká?

Wuh kyá chíz hai?

Yih káhe ká khiloná hai?

## SIXTH LESSON.

Who,\* which—whose, of whom, of which.

I have the fork which you had.

Have you the knife which I had, or that which my brother had?

I have neither that which you had, nor that which your brother had.

I have neither your knife nor your brother's.

He has the spoon which I had.

What carpenter is this?

It is the carpenter whose tools you had.

What blacksmiths are these?

They are the blacksmiths whose iron was here yesterday.

Whose iron is this?

(It) is the iron of the blacksmith who was here yesterday.

This is the iron of the blacksmith whose son was here yesterday.

The jewels which you had yesterday are to-day in the possession of the goldsmith.

How much? or how many?

Butterman—baker.

How much butter has the butterman?

How many loaves had the baker?

How much bread had he?

How many sepoys were there?

## CHHAṬĀ SABAQ.

Jo—jiská (sing.), jinká (plur.).

[pás thá.

Mere pás wuh káṇṭá hai jo tumháre

Tumháre pás wuh chhurí hai jo

mere pás thí, yá wuh hai jo mere

bháí ke pás thí?

Mere pás na wuh chhurí hai jo

tumháre pás thí, na wuh hai jo

tumháre bháí ke pás thí.

Mere pás na tumhárí chhurí hai, na

tumháre bháí kí.

Uske pás wuh chamcha (vulgarly, chammach) hai jo mere pás thá.

Yih kaun sá barháí hai?

Yih wuh barháí hai jiske auzár\*

tumháre pás the.

Yih kaun se luhár hai?

Yih wuh luhár hai jinká lohá kal

yahán thá.

Yih kiská lohá hai?

Jo luhár kal yahán thá, uská lohá

hai.

Yih us luhár ká lohá hai, jiská betá

kal yahán thá.

Jo zewar kal tumháre pás the áj

sunár ke pás hai.

Kitná? kitne? kitnı?

Makkhanwálá—roṭiwálá.

Makkhanwále ke pás kitná makkhan

hai?

Roṭiwále ke pás kitnı roṭiyán thın?

Uske pás kitnı roṭı thı?

Wahán kitne sipáhı the?

\* *Auzár* only used in the plural in *Urdú*.

Of how many sepoy's are the swords here?

How many sepoy's' swords are here?

As much, as many.

So much, so many.

Just as much, or as many.

As many cupboards (or cases) as are here.

As many bookcases as are there.

How many horseshoes has the farrier?

He has just as many as the horse-doctor.

How many tables has the mistri?†

As many as there are chairs there.

Before me, in my presence.

How much gold have you?

Just this which you see here (which is before you).

Have you any more silver and gold?

I have only what you see here.

How much money had he?

How many rupees had he?

He had only one rupee.

He had as much as you see now.

He has just what you see now.

Both (or the two) are equal.

It is not equal to that.

Yahān kitne sipāhiyon kī talwāreṅ (f.) haiṅ?

Yahān sipāhiyon kī kitnī talwāreṅ haiṅ?

Jitnā, jitne, jitnī.

Itnā,\* itne, itnī, or utnā, utne, utnī.

Itnā hī, itne hī, &c. ; utnā hī, &c.

Itnī almāriyān (sing. almārī) jitnī yahān haiṅ.

Utnī kitābon kī almāriyān jitnī wahān haiṅ.

Na'l band ke pās kitne na'l haiṅ?

Us ke pās utne hī na'l haiṅ jitne sālotaṛī ke pās haiṅ.

Mistrī ke pās kitnī inzeṅ (pl. of mez, fem.) haiṅ?

Utnī hī haiṅ jitnī wahān kursiyān ‡ (or chaukiyān) haiṅ.

Mere sāmne.

Tumhāre pās kitnā sonā hai?

Yihī hai jo tumhāre sāmne hai.

Tumhāre pās kuchh aur chāndī aur sonā hai?

Yihī hai jo tumhāre sāmne hai.

Us ke pās kitnā rupaya thā?

Us ke pās kitne rupae § the?

Us ke pās sirf ek rupaya thā.

Us ke pās itnā hī thā jitnā tumhāre sāmne hai.

Us ke pās yihī thā jo ab tumhāre sāmne hai.

Dono barābar haiṅ.

Us ke barābar nahīn hai.

## SEVENTH LESSON.

Distance—At what distance?

Few, little—At a short distance.

## SĀTWĀN SABAQ.

Dūr—Kitnī dūr?

Thorā—Thorī dūr.

\* Itnā is used when a comparison is made with things present, utnā when with things absent.

† This word is applicable to a head carpenter, mason, artificer, &c.

‡ Sing. *kursī* or *chauki*.

§ The *y* is omitted in the nominative plural and the oblique cases of the singular.

How far is the post-office ?  
Is your brother's house (or place)  
far from here ?

Of course it is (lit. what else ?)

How far is it ?

Is his house very far ?

No, it is at a short distance.

It is near here (lit. from here).

It is as far as my village.

It is (there) where my house is.

It is where you were yesterday.

In this very place—in that very place.

Where is the gardener ?

He is here in this very place.

In—in the house—The well—in the well.

There is no blood in his body.

Was the gardener in the garden ?

He was.

Is the shepherd there ?

Yes, he is there too (in the very same place).

What ? is he in the very same place where the villager was yesterday ?

He is.

Some one, any one—of some or any one.

Dāk-ghar kitnī dūr hai ?

Tumhāre bhāī kā makān yahān se dūr hai ?

Aur kyā ?

Kitnī dūr hai ?

Uskā ghar barī dūr hai ?

Nahīn thorī dūr hai.

Yahān se nazdīk hai.

Itnī dūr hai jitnī dūr merā gānw.\*

Wahān hai jahān merā makān hai.

Wahān hai jahān kal tum the.

Yahīn—wahīn.

Mālī kahān hai ?

Yahīn hai.

Men—ghar men †—Kúā (or kúān)  
—kúe men (or kúen men).

Us ke badan men lahū (or khún)  
nahīn hai.

Mālī bāgche ‡ (or bāgcha) men thā ?

Wahīn thā.

Gadariyā wahān hai ?

Nañ wuh bhī wahīn hai.

Kyā ? wahīn hai jahān kal wuh  
gānw ká ādmī thā ?

Wahīn hai.

Koī §—kisī ká.

\* *Gānw* for both numbers and all cases. Some people, however, write *gānon* for the oblique cases of the plural. *Gāon* also is to be met with in both numbers.

† The rule given at page 3, with regard to prepositions governing the genitive case, does not apply to *ko*, 'to,' the sign of the dative and accusative; *se*, 'from,' the sign of the ablative; *men*, 'in,' and *par*, 'on,' the signs of the locative; and *me*, 'by,' which has a special use, to be described hereafter. These words are more properly 'post positions,' as they always follow the noun to which they refer. Prepositions generally may either precede or follow the substantives they govern: thus, we can say either *Us ke hukm ke muwāfiq*, or *muwāfiq us ke hukm ke*, 'according to his order.' It is generally preferable to use the former expression. Many substantives are used as prepositions, and such, when feminine, require the words they govern to be followed by *kī*. Thus, *tarāh*, 'kind,' 'sort;' *kutte kī tarāh*, 'in the manner of a dog;' *tarāf*, 'side,' 'direction;' *ghar kī tarāf*, 'towards the house.'

‡ Diminutive of *bāg*, 'a large garden,' or one with large trees in it. Vulgarly, *bāgicha*. Words ending in *a*, taken from the Persian, are frequently written without inflection in the oblique cases of the singular, and sometimes in the nominative plural.

§ When used by itself, refers always to reasonable beings. Is never joined to plural nouns.



Is there any one (here) ?  
 There is no one.  
 Is any friend of your sister's here ?

Yes, there is.  
 Have you any picture of mine ?  
 Is there any rat or mouse under  
 those papers ?  
 Is he any one's enemy ?  
 Yes, he is some one's enemy.  
 Some, or any.  
 Have you any honey ?  
 Yes, I have some.  
 Have you any pictures of mine ?

Yes, I have some pictures of yours.

There are some men and women in  
 that fort.

Koī hai ?  
 Koī nahīn hai.  
 Tumhārī bahān kī koī sahelī \*  
 yahān hai ?  
 Hān, hai.  
 Merī koī taswīr tumhāre pās hai ?  
 Un kāgazon (pl. of kāgāz) ke niche  
 koī chūhā yā chūhiyā hai ?  
 Wuh kisī kā dushman hai ?  
 Hān wuh kisī kā dushman hai.  
 Kuchh. †  
 Tumhāre pās kuchh shahd hai ?  
 Hān, hai.  
 Tumhāre pas merī kuchh taswīren  
 hai ?  
 Hān, tumhārī kuchh taswīren mere  
 pās hai.  
 Us qī'le men kuchh mard aur 'aura-  
 ten hai.

## EIGHTH LESSON.

## ĀṬHWĀN SABAQ.

Something—nothing.  
 Have you anything ?  
 I have nothing.  
 I have not anything.  
 I have some boxes (made) of some  
 metal.  
 There is no door (or doorway) of  
 any kind in that room.  
 That doorway has no doors.  
 What kind of door is here ?  
 What is the matter ? Nothing.  
 Some one or other. Something or  
 other.  
 There is some one or other in the  
 verandah.  
 There is something or other in that  
 cart (or carriage).

Koī chīz—kuchh nahīn.  
 Tumhāre pās koī chīz (f.) hai ?  
 Mere pās kuchh nahīn hai.  
 Mere pās koī chīz nahīn hai.  
 Mere pās kisī dhāt (m.) ke kuchh  
 sandūq hai.  
 Us kamare (from kamarā) men kisī  
 qism (f.) kā darwāza nahīn hai.  
 Us darwāze ke kīwār nahīn hai.  
 Yahān kis qism kā darwāza hai ?  
 Kyā hai ? Kuchh nahīn.  
 Koī na koī—Kuchh na kuchh.  
 Barāmade men koī na koī hai.  
 Us gārī men kuchh na kuchh hai.

\* *Sahelī*, properly 'female companion.' The *dost*, 'friend' of a woman always signifies her lover.

† Used in the singular only when it is desired to express a quantity ; as *kuchh shahd*, 'some' or 'any honey'; *kuchh chā*, 'some' or 'any tea.' We say *koī taswīr*, 'any picture,' not *kuchh taswīr*.

This very—of this very—That very  
—of that very.

Also—not even—just one—just  
two.

There is just one verandah in this  
house.

You have a pillow and also a  
mattress.

He has both a blanket and a quilt.

There is only one bedstead.

A small bedstead.

I have just this bed (or bedding)  
(and no other).

This one only is clean.

He is in the same city (or in that  
very city).

He is in this station (i.e. the very  
station [or cantonments] where  
we now are).

This is the same towel that you had  
yesterday.

He has not even one cup (and)  
saucer (lit. saucer-cup).

Has the sweeper another (lit. a  
second) broom?

He has one more.

I have no more.

We have one more duster.

They have six more plates and two  
more saucers.

Yihí—isí ká—Wuhí—usí ká.

Bhí—bhí nahín—ek hí—do hí.

Is koṭhí\* men ekhí barámada hai.

Tumháre pás takiya hai aur gadejá  
bhí hai.

Us ke pás kambal bhí hai aur razái  
bhí hai, or Us ke pás kambal aur  
razái dono haiñ.

Sirf ek hí palang hai, or Sirf ek  
palang hai.

Chár-pái.

Mere pás yihí bistar hai.

Sirf yihí sáf hai.

Wuh usí shahr men hai.

Wuh isí chháoní men hai.

Yih wuhí tauliyá hai jo kal tumháre  
pás thá.

Us ke pás ek piñch piyálá bhí  
nahín hai.

Mihtar ke pás dúsrí (fr. dúsrá) jhárú  
(f.) hai?

Us ke pás ek aur hai.

Mere pás aur nahín hai.

Hamáre pás ek aur jhárán hai.

Unke pás chha bartan aur do pi-  
rich aur haiñ.

## NINTH LESSON.

How many?—Several.

How many looking-glasses have  
they?

They have several.

How many more picture-frames are  
there?

## NAWÁN SABAQ.

Káí? (indeclinable)—Kái ek (or  
kaí).

Unke pás kitne (or kaí) áíne (pl. of  
áína) haiñ?

Unke pás kái (or kái ek) haiñ.

Aur kitne taswíron ke chauhṭe  
(pl. of chauhṭá) haiñ?

\* *Koṭhí* generally applied to a large house with a flat roof.

There are several more.

Why are there no apples here?

Because apples are not required.

Like.

A large animal like an elephant.

He has eyes like those of an antelope.

He looks like (lit. has the appearance of) a sailor.

Blackish — whitish — roundish — rather large.

Like me—like us—like thee—like you.

Much, many.

Little, few.

There are many pears, pomegranates, guavas, peaches, muskmelons, water-melons, and quinces here.

There is a great deal of fruit here.

There are also more (or) less potatoes.

There are very few peas, cauliflower, and cabbages.

Remaining, remainder.

Eleven or twelve mangoes, and all the grapes and figs are left.

A few raisins (lit. few grains of raisins) are left.

The rest of the turnips are here.

All the rest of the carrots, watercresses, and radishes remain.

I have no more turnips.

Three onions remain.

I have nothing else.

I have no more left.

Kaf ek aur hain.

Yahán seb kyúñ nahín haiñ?

Kyúñki seb darkár nahín haiñ.

Sá, se, sí.

Háthí sá bará jánwar.

Us kí haran (or hiran) kí sí ánkhen (f.) haiñ.

Us kí malláh kí sí súrat hai.

sá—sufed sá—gol sá—bará sá.

Mujh sá—ham sá—tujh sá—tum sá.

Bahut sá, bahut se, bahút sí.

Thorá sá, thore se, thorí sí.

Yahán bahut sí \* náshpátiyāñ (pl. of náshpáti), anár, amrúd, áru, kharbúze (pl. of kharbúza), tarbúz aur bihiyāñ (pl. of bihí) haiñ.

Yahán bahut sá mewa hai.

Thore bahut álú bhí haiñ.

Maṭar gobhiyāñ (pl. of gobhí) aur karamkalle (pl. of karamkallá) bahut thore haiñ.

Báqí.

Gýarah bárahám aur sáre (pl. of sára, all) angúr, aur anjir báqí haiñ.

Kishmish† ké thore dáne (pl. of dána) báqí haiñ.

Báqí shalgam yahán haiñ.

Aur sab gajaren (pl. of gájar, f.) hálím aur mulliyāñ (pl. of mullí) báqí haiñ.

Mere pás kuchh aur shalgam nahín haiñ.

Fiyáz (f.)‡ kí tín gathíyāñ báqí haiñ.

Mere pás aur kuchh nahín hai.

Mere pás kuchh báqí nahín hai.

Mere pás báqí kuchh nahín hai.

\* The adjective here agrees with *náshpátiyāñ*, the word nearest to it.

† *Kishmish*, a feminine noun, is seldom used in the plural. When a particular number is specified, the word *dána*, 'a grain,' is added.

‡ *Piyáz*, a feminine noun, is used only in the singular. When it is necessary to specify the number, the word *gathí*, 'a ball or pack,' is used.

Everything is ready.	Sab kuchh (or sab chíz) taiyár hai, or Sab chízen taiyár hai.
Every person is present.	Har ek shaḡḡḡ ḡázir* (or maujúd) hai.
Every workman is ill.	Har ek mazdúr† bímár hai.
I have no one but him (to look to).	Us ke siwá mērá koi nahín hai.
Some mean one thing and some another (lit. the meaning or want of some is something of some something).	Ba'zon (pl. of ba'z) kí kuchh murád hai, bá'zon kí kuchh.
(In) some places there are trees and (in) some there are not.	Ba'z jagah (f.) darakhṭ (m.) haiñ aur ba'z jagah nahín haiñ.
Some are sharp and some are blunt.	Ba'z tez haiñ aur ba'z kund haiñ.

# TENTH LESSON.

## DASWÁN SABAQ.

Whoever—Whatever—That.	Jo koi—Jo kuchh—So (answers to jo).
Anywhere—Wherever.	Kahín—Jahán kahín.
Whatever I have (that) is present.	Jo kuchh mere pás hai so maujúd hai.
Whoever was there is grateful to you.	Jo koi wahán thá tumbhárá shukr-guzár hai.
I may be—Thou mayest be—He may be.	Main hún—Tú ho—Wuh ho.
We may be—You may be—They may be.	Ham hon—Tum ho—Wuh hon.
I shall or will be—Thou shalt or wilt be—He shall or will be.	Main húngá—Tú hogá—Wuh hogá.
We shall or will be—You shall or will be—They shall or will be.	Ham hongē—Tum hogē—Wuh hongē.
To whomsoever this carriage may belong, it is a good one.	Yih gárá kisi kí ho achḡḡḡ hai.
Whatever his pleasure may be.	Jo (or jo kuchh) us kí marzí ho.
Wherever his friend may be, there will he be also.	Jahán kahín us ká dost ho wahín wuh bhí hogá.
Wherever the dogcart (or tandem) may be, there will be the horse also.	Jahán kahín (or jis jagah) ṭamṭam ho wahín ghorá bhí hogá.
It is not anywhere.	Kahín nahín hai.

\* ḡázir is applied more especially to inferiors.

† A corruption of *mazdúr*.

Wherever it may be, it is not here (lit. it may be anywhere, here certainly it is not).*	Kahín ho yahán to* nahín hai.
It is somewhere or other.	Kahín na kahín to hai.
Whoever he may be, he is not a skilful workman (lit. he may be any one, but he is not, &c.).	Koí ho, kárágar to nahín hai.
Whatever it may be, it is not a pretty flower.	Kúchh hí ho, khúbsúrat phúl to nahín hai.
Are there any flowers and fruits in that garden?	Us bágche men kuchh phúl phal hain?
There are a few.	Kuchh thore se hain.
It is not at all sweet.	Kuchh mithá nahín hai.
Strange—A stranger—A man of a different sect or tribe.	Gair—Gair ádmí—Gair qaum (f.) ká ádmí.
A dweller.	Rahnewálá (or báshinda).
A foreigner (lit. man of foreign country).	Gair mulk ká ádmí (or báshinda).
There is no stranger here.	Yahán koí gair ádmí nahín hai.
There is no man of a strange tribe in that city.	Us shahr men koí gair qaum ká ádmí nahín hai.
The rulers of Hindustán are fo- reigners.	Hindustán ke hákim gair mulk ke rahnewále hain.

## ELEVENTH LESSON.

## GYÁRAHWÁN SABAQ.

Self—Of self, my own, thy own, his own, your own—One's self.	Khúd, áp—Apná—Apne áp.
One's very own.	Apná hí.
He himself is present.	Wuh áp hí maujúd hai.
They themselves are absent.	Wuh áp hí maujúd nahín hain (or gair-házir hain).
Every one loves his own son (lit. to every one his own son is dear).	Har ádmí ko apná † hí betá piyará hai.
Not to speak of his master (lit. what mention is there of his mas- ter?), he himself is clever.	Us ke ustád ká kyá zikr hai? wuh khúd hí hoshyár hai.
Your honour, his honour, &c.	A'p. ‡

\* In such sentences, *to* signifies *certainly, in fact*.

† *Us ká betá* would mean 'some other person's son.'

‡ For 'his honour,' 'her honour,' &c., the word *áp* is only used when the person is present. Educated persons usually employ this term when addressing each other. A superior is always addressed as *áp*, or by some other term of respect, such as *huzúr*, 'majesty'; *janáb*, 'lord'; *garíb parwar* or *garíb nawáz*, 'cherisher' or 'raiser of the poor'; *mahá ráj*, 'great king,' &c.

If this be your intention.	Agar āp kā yih irāda ho.
What is your order?	A'p kā kyā hukm hai?
His, her, your, &c., honour's wish is this.	A'p kī yih ārzū (f.) hai.
How good! or, how fine! (often used satirically).	Kyā khūb!
How?—Of what kind?—How!	Kaisā? (!)
Health, or temper.	Mizāj.
How is your honour's health?	A'p kā mizāj kaisā hai?
His health, or temper, is very good.	Us kā mizāj bahut achchhā hai.
What sort of milk is that? (i.e. is it good or bad?)	Wuh dūdh kaisā hai?
What sort of books are these?	Yih kaisī kitāben hai?
How ill he is!	Wuh kaisā bīmār hai! *
However handsome it may be.	Wuh kaisā hī khūbsūrat ho.
With me, or at my house.	Mere hān (contracted from yūān).
This is not the custom with us.	Hamāre hān yih dastūr nahīn hai.
Such (as this)—such (as that)—as, so.	Āisā—waisā—jaisā.
Have you such wine as this?	Tumhāre pās aisī sharāb (fem.) hai? (jaisī yih hai).†
He has just such soap as that.	Us ke pās waisā hī sāban † hai jaisā wuh hai.
My neighbour's child is just such as that.	Mere parosī kā bachcha waisā hī hai jaisā wuh hai.
At our house there is just such tea as this.	Hamāre hān aisī hī chá (fem.) hai jaisī yih hai.
Have you such coffee as he has?	Tumhāre pās waisā qahwā ‡ hai jaisā us ke pās hai?
I have just such as he has.	Mere pās waisā hī hai jaisā us ke pās hai.
What difference is there between you two?	Tum dono (or donon) men kyā farq hai?
There is no difference between those three.	Un tīnon men kuchh farq nahīn hai.
There is no difference between those three boys.	Un tīn larkon men kuchh farq nahīn hai.
Such as he is, such is your honour.	Jo wuh hai so āp hai.
Such as I am, such is he.	Jo main hūn so wuh hai.

\* *Wuh kaisā bīmār hai?* might mean 'How can he be ill?'

† This can be omitted when the thing with which a comparison is made is at hand.

‡ A corruption of *sābūn*.

§ Natives who drink coffee call it *qahwa*, but Europeans and their servants generally use the word *kāfi*, a corruption of coffee.

|| The verb is in the plural, in this sentence, to show respect.

## TWELFTH LESSON.

## BÁRAHWÁN SABAQ.

1...Ek.	26...Chhabbís.	51...Ikáwan.	76...Chhihattar.
2...Do.	27...Sattáís.	52...Báwan.	77...Sathattar.
3...Tín.	28...Atháís.	53...Tirpan.	78...Athattar.
4...Chár.	29...Untís.	54...Chauwan.	79...Unásí.
5...Páneh.	30...Tís.	55...Pachpan.	80...Assí.
6...Chhah.	31...Iktís.	56...Chhappan.	81...Ikási.
7...Sát.	32...Battís.	57...Sattáwan.	82...Beásí.
8...A'th.	33...Tentís.	58...Atháwan.	83...Tirásí.
9...Nau.	34...Chauntís.	59...Unsath.	84...Chaurási.
10...Das.	35...Paintís.	60...Sáth.*	85...Pachási.
11...Gyárah.	36...Chhattís.	61...Iksath.	86...Chhiyási.
12...Bárah.	37...Saintís.	62...Básath.	87...Satási.
13...Terah.	38...A'thtís.	63...Tirsath.	88...A'thási.
14...Chaudah.	39...Untáís.	64...Chausath.	89...Nauási.
15...Pandrah.	40...Chálís.	65...Painsath.	90...Nauwe.
16...Solah.	41...Iktálís.	66...Chhiyásath.	91...Ikáuawe.
17...Satrah.	42...Beálís.	67...Satsath.	92...Bánawe.
18...A'thárah.	43...Tentálís.	68...A'thsath.	93...Tiráuawe.
19...Unís.	44...Chauálís.	69...Unhattar.	94...Chauránawe.
20...Bís.	45...Paintálís.	70...Sattar.	95...Pachánawe.
21...Ikkís.	46...Chhiyálís.	71...Ikhattar.	96...Chhiyánawe.
22...Báís.	47...Saintálís.	72...Bahattar.	97...Satáuawe.
23...Teís.	48...A'thtálís.	73...Tihattar.	98...A'thánawe.
24...Chaubís.	49...Unchás.	74...Chaubattar.	99...Ninánawe.
25...Pachís.	50...Pachás.	75...Pachhattar.	100...Sau.†
101...Ek sau ek.	225...Do sau pachís.	1000...Ilazár.	
Five thousand six, hundred and thirty-seven.	Páneh hazár chhah sau saintís.		
One hundred thousand.	Ek lák.		
A lakh of rupees (10,000.)	Ek lák rupae.		
Two lakhs, fifty thousand rupees.	Do lák, pachás hazár rupae.		
A crore of rupees (ten million rupees, or a million of money).	Ek karor rupae.‡		

\* Europeans often experience great difficulty in distinguishing between *sát*, 'seven,' and *sáth*, 'sixty.' When this is the case, the phrase *tin korí*, 'three score,' may be employed. *Haft*, the Persian word for 'seven,' is understood by the educated classes, and such expressions as *chhah aur ek*, 'six and one,' or *tin kam das*, 'three less than ten,' will, of course, be intelligible to all.

† There are many variations in the numerals (as *artís*, *artálís*, for *a'thtís*, *a'thtálís*; *tarepan*, *taresath*, for *tirpan*, *tirsath*; *unattís*, *unanchás*, for *untís*, *unchás*, &c. &c.), but the difference in sound is not very great.

‡ When mention is made of rupees, it is customary to divide the English numerals by commas, so as to show at a glance the number of *crores*, *lakhs*, &c.; thus, 2,65,87,560—two crores, sixty-five lakhs, eighty seven thousand, five hundred and sixty.

A score—a hundred.

Tens of millions of years.

Thousands of men are collected.

He possesses hundreds of rupees.

1st ... Pahlá.

2nd... Dusrá.

3rd ... Tísrá.

$\frac{1}{4}$  ... Ek páo, ek chautháí.

$\frac{1}{2}$ ... A' dhá.

$\frac{3}{4}$  ... Tín páo, tín chautháí.

A quarter less than.

A quarter more than.

One-half more than.

Few, little.

One less than, one too few.

Two less than, two too few.

What o'clock is it ?

It is one o'clock.

It is two o'clock.

It is a quarter past one.

It is half-past one.

It is half-past two.

It is a quarter to three.

It is a quarter past three.

It is half-past three.

Twelve o'clock in the day.

At twelve o'clock (lit. at the time of two watches).

Twelve o'clock at night.

At midnight.

He has five less than a hundred.

I have ten rupees too few.

What day of the month is it ? (lit. what date is to-day ?)

It is the fifth.

A month—the year—Christian(era).

The 5th June, A.D. 1865, at six o'clock in the morning, or evening.

Korí—saikrá, (pl.) saikre.

Karorōn baras.

Hazarōn \* ádmí jam' hain.

Us ke pás saikrōn rupae hain.

7th ... Sátwán.

8th ... A' thwán.

9th ... Nawán.†

1 $\frac{1}{4}$  .. Sawá.

125 ... Sawá sau.

1 $\frac{1}{2}$  .. Derh.

150 ... Derh sau.

2 $\frac{1}{4}$  .. Arháí, or dháí. 250 ... Dháí sau.

Paune.

Sawá.

Sarhe, or sáre.

Kam.

Ek kam.

Do kam.

Kyá bajá hai ?

Ek bajá hai.

Do baje hain.

Sawá bajá hai.

Derh bajá hai.

Dháí baje hain.

Paune tín baje hain.

Sawá tín baje hain.

Sáre tín baje hain.

Din ke bárah baje.

Do pahar ke waqt.

Rát ke bárah baje, do pahar rát gae  
(lit. two watches gone).

A' dhí rát ko.

Us ke pás páñch kam sau hain.

Mere pás das rúpae kam hain.

A' j kaun sí táríkh (f.) hai ?

A' j páñchwín táríkh hai.

Mahíná—san—'ísawí.

Jún mahíne kí páñchwín táríkh san  
athárah sau painsath 'ísawí subh  
(f.) yá shám (f.) ke chhah baje.

\* On is added to collective numbers, such as saikrá, hazár, lákh, koror, to express uncertainly large numbers.

† The other ordinal numbers are all formed from the cardinals by adding wán. The ordinals are subject to inflection; á becomes e, and fem. í; and án becomes en, and fem. in.



Both—the three—the four, &c.	Dono (or donon)—tīnon—chāron, &c.
The five sepoy <sup>s</sup> are all present.	Pānchon sipāhī hazīr haiṇ.
They have two horses apiece.	Un ke pās do do* ghore haiṇ.
They have two and a half annas each.	Un ke pās dhāī dhāī āne haiṇ.
They have three and a half rupees each.	Un ke pās sāre tīn † tīn rupae haiṇ.
About a hundred women are standing there.	Wahān sau ek ‡ 'auraten kharī haiṇ.
The enemy have twice as many soldiers as we have.	Dushman ke sipāhī hamāre sipā- biyon se do chand haiṇ. •
An anna—a pice—a pie—two pies.	Ek ānā —ek paisā—ek pāī—do pāī.

## THIRTEENTH LESSON.

## TERAHWĀN SABAQ.

From, with, or than—to—more.	Se—ko—ziyāda.
From or than the man—from or than the dog.	A'dmī se—kutte se.
From or than the men—from or than the dogs.	A'dmiyon se—kutton se.
To the man or to the dog.	A'dmī ko yā kutte ko.
The man—the dog (in the accusa- tive case).	A'dmī, or ādmī ko—kuttā, § or kutte ko.
The men—the dogs.	A'dmī, or ādmiyon ko—kutte, or kutton ko.
From me—from thee—from him.	Mujh se—tujh se—us se.
From us—from you—from them.	Ham se—tum se—un se.
Me, or to me—thee, or to thee— him, or to him.	Mujhko, or mujhe—tujhko, or tujhe —usko, or use.
Us, or to us—you, or to you—them, or to them.	Hamko, or hamen—tumko, or tum- hen—unko, or unhen.
From whom, from which—from whom? from which?	Jisse, (pl.) jinse—kisse? (pl.) kinse?
Whom, or to whom.	Jisko, or jise, (pl.) jinko, or jinhen.
Whom? or to whom?	Kisko? or kise? (pl.) kinko? or kinhen?
From any one—any one, or to any one.	Kisī se—kisī ko.

\* Distributives are formed by repeating the number.

† Here the whole number only is repeated.

‡ Ek, when added to a number, signifies 'about.'

§ Nouns in the accusative case, when not joined to ko, take the same form as the nominative.

My house is high, his house is still higher (lit. high), and yours is the highest (lit. high) of all.

My book is (more) interesting than yours.

My uncle (paternal) is (more) clever than they are.

Your uncle (maternal) is (more) idle than we are.

My hat is blacker than his.

This cannon is larger than those of the king.

What is his age?

He is older than I am, he is eleven.†

The sun is larger than the moon.

He is younger than his brother, he is only twelve years old.

He is a greater liar than his brother.

He is more truthful than you.

Merá makán únchá hai, uská makán mere makán se bhí únchá\* hai, aur tumhárá makán sab se únchá hai.

Merí kitáb (f.) tumhárí kitáb se dilchasp hai.

Merá chachá unse hoshyár hai.

Tumhárá māmú ham se sust hai.

Merí topí us kí topí se kálí hai.

Yih top (f.) bádsháh kí topoṇ se barí hai.

Us kí 'umr (f.) kyá hai?

Wuh mujhse bará hai (or uskí 'umr merí 'umr se ziyáda hai), gyárah baras ká hai.

Súraj chánd se bará hai.

Wuh apne bháí se chhoṭá hai sirf bárah baras ká hai.

Wuh apne† bháí se ziyáda jhúṭá hai.

Wuh tum se ziyáda sachchá hai.

## FOURTEENTH LESSON.

Comparison—In comparison with, or with reference to.

He is wicked and bad in comparison with his brother.

New—fresh—In these days.

What is the latest news of the day?

This flower is very fresh indeed.

There were at least thirteen men present.

## CHAUDAHWÁN SABAQ.

Nisbat (f.)—Kí nisbat.

Wuh apne bháí kí nisbat sharír aur kharáb hai.

Nayá (fem. naí)—táza—In dinon men, or ájkal (lit. to-day [and] yesterday or to-morrow).

Ájkal naí se naí (or tází se tází) khabar (f.) kaunsí hai?

Yih phúl bahut hí táza hai.

Kam se kam terah ádmí házir the.

\* It will be seen from the following examples that the adjective, in Hindustani, undergoes no change when a comparison is made. *Ziyáda*, 'more,' may, however, be prefixed to an adjective in either the positive or superlative degree; in the former case it must be translated 'very.' Thus *ziyáda kharáb*, 'very bad,' or 'worse.'

† Lit. of eleven years. *Baras* does not generally receive the plural termination.

‡ Though *apná* means properly 'own,' or 'of self,' it must be used to express simply 'my,' 'thy,' 'his,' 'our,' 'your,' or 'their,' in a sentence where one of those pronouns refers to the nominative case. In the above sentence, *uske bhái* would signify 'the brother of some other person.' To express 'his own brother,' the phrase *apná hí bhái* would be used. See note, p. 23.

There are at most fourteen rose-trees in that flower-bed.

I have more whips than walking-sticks.

I have not many sticks (or pieces of wood), but I have more than he has.

You have more wooden boards than I have.

He has more bamboos and canes than your servant (lit. than the bamboos and canes of your servant).

I am more soft-hearted (lit. soft heart) than he is.

He is extremely hard-hearted (lit. hard heart).

This is the largest horse in my stable.

Who is the oldest man in your village?

The water of this well is even more thick and dirty than that of the tank.

In the opinion of the Mahomedans (lit. near the Mahomedans) the dog is unclean.

In their opinion, river-water is pure.

Is that an old man or an old woman?

Us takhte men ziyāda se ziyāda chauda gulāb ke darakht haiñ.

Mere pás chābuk chhariyon se (pl. of chhari) ziyāda haiñ.

Mere pás lakriyāñ bahut nahīñ haiñ lekin us se ziyāda haiñ.

Tumhāre pás lakrī ke takhte mujh-se ziyāda haiñ.

Us ke pás bāñs aur beten (pl. of bet) tumhāre nāukar ke bāñs aur beten\* se ziyāda haiñ.

Main us kī nisbat narm-dil hūñ.

Wuh nihāyat sakht-dil hai.

Mere astabal men sab se barā ghorā yih hai.

Tumhāre gāñw men sab se budḍhā kaun hai?

Is kūtē kā pānī (m.) tālāb ke pānī se bhī gadlā aur mailā hai.

Musalmanon ke nazdik kuttā nāpāk hai.

Unke nazdik naddī kā pānī pāk hai.

Wuh budḍhā hai yā burhīyā?

## FIFTEENTH LESSON.

Is your sister as young as you?

She is not so young as I am.

She is not old, but she is older than I am.

My room is not so long and broad as this.

## PANDRAHWĀN SABAQ.

Tumhārī bahan itnī chhoṭī hai jitnī tum ho?

Itnī chhoṭī nahīñ hai jitnī main hūñ.

Wuh ziyāda ’umr kī nahīñ hai, lekin mujhse barī hai.

Merā kamarā itnā lambā chaurā nahīñ hai, jitnā yih hai.

\* The second substantive only is inflected in such sentences.

Is your carpet * as old as mine ?	Tumbará farsh (m.) itná puráná hai jitná merá hai?
His carpet and rug are more valuable than mine.	Us ká qálín aur gálícha mere qálín aur galíche se ziyáda qímatí (or ziyáda qímat ká, lit. of more price) hai.
That carpet is very dear.	Wuh qálín bahut mahangá hai.
Your floor-cloth is of somewhat less price than mine.	Tumbárá <u>jájam</u> (f.) merí <u>jájam</u> se kuchh hí kam-qímat hai.
Matting is very cheap now.	Chatáí ájkal bahut sastí (from sastá) hai.
Who has the finest cloth ?	Sab se bárík kaprá kis ke pás hai ?
This merchant's cloth is the finest.	Is saudágar ká kaprá sab se bárík hai.
Which is nearer Dehli, Bombay or Calcutta ?	Dihlí ke nazdík kyá hai, Bambaí ya Kalkattá ?
Bombay is nearer Dehli than Calcutta is.	Bambaí Dihlí se Kalkatte kí nis- bat qaríb hai.
The distance between Calcutta and Egypt is greater than that between Bombay and Egypt.	Misr aur Kalkatte ká fásila Misr aur Bambaí ke fásile kí nisbat ziyáda hai.
His house is next to mine (lit. close to mine, there is no other house between, or in the middle).	Uská ghar mere ghar ke pás hí hai, bích men kóí aur ghar nahín hai.
He is less clever (lit. in cleverness less) than his sister.	Wuh hoshyárá men apní bahan se kam hai.
He is not at all (even a little) angry.	Wuh zará bhí <u>khafá</u> nahín hai.
He is the eldest son.	Wuh sab se bará betá hai.
That horse-breaker is a somewhat elderly man.	Wuh <u>chábuk-sawár</u> † kuchh buḍ- dhá sá hai.
This is the youngest of (lit. in or amongst) my friend's daughters.	Mere dost kí betiyon men yíh sab se chhoṭí hai.
It is very hot to-day.	Áj baṛí garmí hai. Áj ká dín baṛá garm hai.
It was very cold yesterday.	Kal baṛí sardí thí. Kal ká dín baṛá thandá thá.
She was here in the cold season (lit. season of cold).	Járe ke mausim men yahán thí.
He was not there in the hot season (lit. of heat).	Garmí ke mausim men wahán na thá.
It is now the rainy season.	Ab barsát ká mausim hai.

\* Any sort of carpet or floor is included under the term *farsh*. *Qálín* and *gálícha* indicate a Turkey carpet, or one of similar construction, and the corresponding rug; *jájam*, a thin cotton floor-cloth. \*

† *Chábuk*, in Persian, means 'active,' and also 'a horsewhip.' In India it is used in the latter sense. *Sawár*, a 'horseman.'

## SIXTEENTH LESSON.

## SOLAHWÁN SABAQ.

To be, or become, becoming.\*  
 To do, or make, doing.  
 To come—to go—to keep.  
 To be liked by anyone.  
 To finish, to arrange.  
 To complete (lit. make complete a business).

Game or sporting—fish—fishing.

To hunt, sport, fish, &c.  
 To take (lit. keep) care or thought.  
 My coming—of my coming.  
 It is necessary.  
 I have a bad cold and cough (lit. to me is great cold and cough).

Thou hast a pain in the head.

He has a pain in the stomach.

He is badly wounded.

The sepoy has a sore (or wounded) ear (lit. in the ear of the sepoy is a wound).

That coward is afraid to go there (lit. to that toward from going there is fear).

I am very anxious about this affair (lit. to me of this matter is great anxiety).

There is no fear of his coming.

There is no hope whatever of his getting well.

I hope great things from you.

That's just what I hope from you (used satirically).

You ought not to have done this (this thing was not fitting).

I know this very well (lit. this thing is well known to me).

They don't know anything about it (lit. to them nothing of its state is known).

Honá.

Karná.

A'ná—jáná—rakhná.

Kísí ko pasand honá.

Tamám karná—intizám karná.

Kám ko purá karná.

Shikár—machhlí—machhlí ká shikár.

Shikár karná.

Khayál rakhná.

Merá áná—mere áne ká.

Cháhiye.

Mujhe bará zúkám aur khánsí hai.

Tere sir men dard hai.

Us ke peṭ men dard hai.

Wuh bará zaḡhmí hai.

Sipáhí ke kán men zaḡhm hai.

Us ḍarpok ko wahán jáne se khauf hai.

Mujhe is bát † ká bará andesha hai.

Us ke áne ká kuchh andesha nahín hai.

Us ke achchhe hone kí kuchh bhí umed (f.) nahín hai.

Mujhe ap se barí umed hai.

Mujhe tum se aisí hí umed hai.

Yih bát tum ko munásib na thí.

Yih bát mujhe khúb ma'lúm hai.

Unko is ká kuchh hál ma'lúm nahín hai.

\* The present infinitive is used, in Hindustani, as a verbal noun.

† Word, thing, affair, matter, &c.

I think a great deal about this matter (lit. to me is great thought about this matter).

He thinks of his own advantage.

The same thought occurs to me.

I think a great deal about finishing my work (lit. of the finishing of my work).

I think of my honour.

To arrange this is very difficult.

You should take great care about this arrangement (i.e. to preserve it).

You should take great care in arranging this (i.e. to arrange this matter properly).

In what manner (or how) should I come?

Mujhe is bāt kā barā khayāl hai.

Us ko apne fāide kā khayāl hai.

Mujhe bhī yihī khayāl hai.

Mujhe apne\* kām ke tamām karne kā barā khayāl hai.

Mujhe apnī 'izzat kā khayāl hai.

Is kā intizām karnā barā mushkil hai.

Tum ko is intizām kā barā khayāl rakhnā chāhiye.

Tum ko is ke intizām karne mein barā khayāl chāhiye.

Mujhe kis tarāh ānā chāhiye?

## SEVENTEENTH LESSON.

He has an extraordinary (kind, or manner of) idea in his mind (lit. heart).

The extraordinary (thing) is, that he is content to die (lit. on dying).

It is very astonishing (lit. a matter of great astonishment).

This story is very wonderful.

In my opinion it is not at all astonishing.

I have no sort of fear (lit. fear of any sort is not).

There is no fear.

He is in great danger.

It is dangerous to hunt the tiger on foot (lit. on foot in the hunting of the tiger is danger).

He likes an occupation in which there is danger.

I do not remember that word.

## SATRAHWĀN SABAQ.

Us ke dil mein ek 'ajab tarāh kā khayāl hai.

'Ajab to yih hai, ki woh marne (fr. marnā) par rāzī hai.

Barē ta'ajjub kī bāt hai.

Yih kahānī bahut 'ajīb hai.

Mere nazdīk kuchh ta'ajjub kī bat nahīn hai.

Mujhe kisī tarāh kā khauf nahīn hai.

Kuchh khauf nahīn hai.

Wuh barē khatre mein hai.

Paidal sher kā shikār karne mein khatra hai.

Jis kām mein khatra hai wuhī us ko pasand hai.

Mujhe wuh lafz yād nahīn hai.

\* In such sentences as this, where one of the pronouns 'my,' 'thy,' &c., refers to the person (or thing), with reference to whom an assertion is made, it must always be rendered by *apnā*. It is very important to remember this.

He remembers the whole story of this man.

Do you not remember (that) where he was yesterday?

I do not know my lesson.

It is easy to remember this.

What difficulty is there in remembering this? (lit. what difficult is the remembering of this?)

It is difficult to learn so many words (or, the learning of so many, &c.)

I am very sorry for this (lit. to me is great sorrow).

I am very sorry for him.

They are in very great grief.

He is much grieved with me (i.e. at my conduct).

What are you grieved about?

I am very happy to-day (lit. my heart is much pleased).

He is very unhappy (lit. his heart is very sad).

You should write in this manner.

Well—badly.

Us ko is ádmí ká sárá qissa yád hai.

Tum ko yád nahín hai ki wuh kal kahán thá?

Mujhe apná subaq yád nahín hai.

Yih bát ká yád rakhní \* ásán hai; or, is bát ká yád rakhná ásán hai.

It bát ká yád rakhná kyá mushki hai?

Itne lafz yád karne mushkil hain (or, itne lafzon ká yád karná mushkil hai).

Mujhe is bát ká bará afsos hai.

Mujhe us ká bará afsos hai.

Un ko bahut hí ranj hai.

Us ko mujhse bahut ranj hai.

Tum ko kis bát ká ranj hai?

A'j merá dil bahut khúsh hai.

Us ká dil bahut udás hai. \*

Tum ko is tarah likhná chahiye.

Achchí tarah se—kharáb tarah se.

## EIGHTEENTH LESSON.

To say—to hear—to read—to write.

Respect—to be respectful.

Former—latter.

Side, direction—towards him.

From that direction.

From the direction of him.

There is no doubt about it.

All were doubtful about this matter.

I suspect that man of theft.

Above the drawing-room is a bedroom (lit. room of sleeping).

## AT̤HARAHWÁN SABAQ.

Kahná—sunná—parhná—likhná.

Adab—adab karná.

Aglá—pichhlá.

Taraf (f.)—us kí taraf.

Us taraf se.

Us kí taraf se.

Is men shakk nahín hai.

Is bát men sah ko shakk thá.

Mújhe us ádmí par (or, kí taraf) chorí ká shubha hai.

Gol kamare ke úpar ek sone ká kamará hai.

\* Here the verb *yád rakhná* agrees with the fem. noun *bát*. The infinitive, in such sentences (i.e. where the verb, with the noun it governs, is the subject or predicate), agrees in number and gender with the noun that it governs. There are certain exceptions that will be noted hereafter.

The dining-room is below the bedroom.	Khāne ká kamará sone ke kamaron ke niche hai.*
I am suspicious of that sepoy (lit. to me from the direction of that sepoy is doubt or suspicion).	Mujhe us sipáhi kí taraf se shubha hai.
He is very suspicious.	Wuh bará shakkí hai.
He is suspected of murder.	Us par qatl (or qhún, lit. blood) ká shubha hai.
He is very anxious (lit. to him is great anxiety).	Us ko bará fikr hai.
That young man is very drunk.	Us jawán * ko bará nasha hai, or Wuh jawán bare nashe men hai.
He is intoxicated with the pride of youth.	Us ko jawání ká nasha hai.
He is intoxicated with (the pride of) wealth (or fortune).	Us ko daulat ká nasha hai.
The intoxication of (the pride of) knowledge has obtained power over him (lit. is powerful on him).	'Ilm ká nasha us par gálib hai.
It is not at all necessary to eat so much food (or dinner).	Itná kháná † kláná kuchh zarúr nahín hai.
This is a very important matter.	Yih barí bát [or bhárá (lit. heavy) muqaddama] hai.
This is a matter of great importance (or of necessity).	Yih barí zarúrat kí bát hai.
This is a mere nothing.	Yih kuchh bát nahín hai. ‡
His or its worth will be known in time of necessity (lit. on time).	Waqt (m.) par us kí qadr (f.) ma'lúm hogí.
I require a saddle and bridle.	Mujhe ek zínfaur lagám (f.) dar-kár hai (or cháhiye).
The bridle must be very strong.	Lagám (f.) barí mázbút honí cháhiye.
A complete set of buggy harness also is required.	Baggí ká púrā sáz bhí darkár hai.
He is poor and in want.	Wuh garíb aur muhtáj hai.
The poor fellow (lit. without resource) is in want of bread even.	Bechára rotí ká bhí muhtáj hai.
I want some money.	Mujhe kuchh rupae kí hájat hai.
What do you want?	Tum ko kis chíz kí hájat hai?
What is the reason of this?	Is ká kyá sabab hai?
I do not know; you should ask him.	Mujhe ma'lúm nahín; usse púchhná cháhiye.

\* *Jawán*, 'a young man or a manly fellow.' *Jawán aurat*, 'a young woman.'

† *Kháná* means 'to eat,' and also 'food,' 'a dinner.'

‡ This sentence might mean also 'This is not a thing to be done.'



## NINETEENTH LESSON.

He has something to do.  
His servant has something important to do.

He has to go somewhere.  
You have no business here.

What business have you here?  
You ought not to have come here.  
He will not go.  
I won't hear such things, or I am not the person to hear such things.

It was not proper of you to say such things.

It is proper for a son to be respectful to his father.

It is not fitting to show disrespect to an old man.

He is very fond of reading and writing (lit. writing—reading).

The Amcirs of Scindh were fond of the chase.

What is your favourite occupation?

My favourite occupation is learning languages.

I am very anxious to see him (lit. to me of the seeing of him there is a great wish).

He is anxious to come here.

What is it that you desire?

I intend to go home this year.

He intends to go home (or to his native country) next year.

## UNISWÁN SABAQ.

Us ko kuchh karná hai.  
Uske naukar ko ek zarúrí kám hai.

Us ko kahín jáná hai.  
Yahán tumhárá kuchh kám nahín hai.

Yahán tumhárá kyá kám hai?  
Tum ko yahán áná na cháhiye thá.  
Wuh nahín jáne ká (hai).  
Main aísí báten nahín sunne ká (hún).

Tum ko aísí báten kahní lázim na thíp.

Larke ko apne báp ká adab karná lázim hai.

Kísí buddhe kí be-adabí karní munásib nahín hai.

Us ko likhne parhne ká bará shauq hai.

Sindh ke amíron ko shikár ká shauq thá.

Tum ko kis bát ká ziyáda shauq hai?

Mujhe zabáneñ (f.)\* síkline ká bahut shauq hai.

Mujhe uske dekhne kí barí árzú (f.) hai (or main uske dekhne ká bará mushtáq hún).

Us ko yahán áne ká ishtiyáq hai (or shauq hai).

Tum ko kis bát kí árzú (or ká ish-tiyáq) hai?

Is sál men merá ghar jáne ká iráda hai.

Agle† sál† uská watan jáne ká iráda hai.

\* A substantive governed by a verb retains the nominative form unless a particle such as *ko* be added to it. See note, page 46.

† *Agle sál* may mean either 'last year' or 'next year.'

‡ *Men* is usually expressed where the pronouns *is* and *us* are employed with *sál* or *mahíná*, as *us sál men*, 'in that year;' *us mahine men*, 'in that month;' and always with numbers, as, *do mahine* (not *mahinon*) *men*, 'in two months.'

On that day (or at that time) this was his intention.

In fifty-five no relation of mine was here; but in the year following (lit. the year after that) my brother was present.

At that hour (lit. a space of twenty-four minutes) no one was there.

This is an affair of the past (lit. of a former time or age).

This is not his native country.

This is not the case in England (or Europe).

Us dīn (or us waqt) uskā yih irāda thā.

San pachpan men merā koī rish-tadār yahān na thā; lekin us se pichhle sāl merā bhāī maujūd thā.

Us gharī wahān koī na thā.

Yih to agle zamāne (fr. zamāna) kī bāt hai.

Yih uskā watan nahīn hai.

Wilāyat\* men yih bāt nahīn hai.

## TWENTIETH LESSON.

To ask for—to suffer—to meet.

Visit, interview—to visit, to have an interview.

Sanctioned, agreed to—refusal, denial.

To carry out an order.

Right, duty—to perform.

Obligation—to recognise an obligation, feel obliged.

It is better that you should go.

It is better not to remain here.

It is wrong (not right) to do this.

It is right to give him a reward.

It is right that I should do his business.

It is incumbent on all to worship God and to pray.

Pious men consider it a duty to pray even for their enemies.

You have plenty of time.

## BĪSWĀN SABAQ.

Māgnā—sahnā—milnā.

Mulāqāt—mulāqāt karnī.

Manzūr—inkār.

Hukm bajā lānā.

Haqq—adā karnā.

Ihsān—ihsān mānnā.

Tumhārā jānā bihtar (or achchha) hai.

Yahān rahnā bihtar nahīn hai.

Yih kām karnā wājib nahīn hai.

Us ko in'ām denā wājib hai.

Us kā kām karnā mujh par wājib hai.

Khudā kī 'ibādat karnī aur namāz (f.) parhnī (lit. to read or repeat prayers) sab par farz hai.

'A'bid logon ke nazdik dushmanon ke wāste† bhī du'ā (f.) māgnī (lit. to ask a blessing) farz hai.

Tumhen bahut fursat hai.

\* *Wilāyat*, properly 'a region' or 'country,' but used in India more especially with reference to England, or Europe generally, and Persia and Cabul.

† Wāste, 'on account,' 'for'—inflected form of wāsta, corrupted from wāsita, 'means,' 'account,' 'sake,' 'reason.'

I had no time to do anything.

Mujhe kisí kām ke karne kī fursat na thī.

He has no time even to pay visits to his friends.

Us ko apne doston se mulāqāt karne kī (or doston se milne kī) bhī fursat nahīn hai.

Was he willing to accept the appointment (lit. to perform this service)?

Us ko yih naukārī karnī manzūr thī?

He is not willing to serve any one.

Usko kisī kī khidmat karnī \* manzūr nahīn hai.

Do you consent to this?

Tum is bāt par rāzī ho? or yih bāt tum ko manzūr hai?

Does he agree to your proposal?

Wuh tumhārī bāt par rāzī hai?

\* Do those men agree amongst themselves? (lit. Is there agreement amongst those men?)

Us ko tumhārī bāt manzūr hai?

Un ādmīyon men ittifāq hai?

That man and his wife do not agree.

Us ādmī aur uskī bīwī men ittifāq nahīn hai.

The government is not willing to sanction any fresh expenditure.

Sarkār (!) koī nayā kharch manzūr karne par rāzī nahīn hai.

I do not refuse to do it.

Mujhe is kām se inkār nahīn hai.

When does he refuse what you say (i.e. he will do whatever you tell him)?

Us ko tumhāre kahne se kab inkār hai?

All the soldiers who were present at that battle are entitled to prize money.

Jitne sipāhī us larāī men maujūd the sab lut ke rūpae ke mustahiq hain.

This is not a matter of favour—it is my right.

Yih kuchh ri'āyat kī bāt nahīn hai, merā haqq hai.

All should perform their (own) duty.

Sab ko apnā haqq adā karnā chāhiye.

## TWENTY-FIRST LESSON.

## IKKISWĀN SABAQ.

He deserves (or is fit for) great praise.

Wuh barī ta'rīf ke lāiq hai.

I deserve a reward.

Main in'am ke lāiq hūn.

I ought to receive a reward.

Mujhe in'am milnā chāhiye.

Thieves and murderers are worthy of punishment.

Chor aur khúnī sazá (f.) ke qābil hain.

\* This phrase sometimes means 'to oblige,' but generally 'to serve in the capacity of a servant.'

They are worthy of pity (or mercy).  
He has no regard for anyone.

I have great regard for this matter.  
It is no matter, or of no consequence, or (I) don't care.

He does not mind anyone.  
He is very careless (or extravagant).  
He is very independent and fearless (i. e. afraid of none).

Out of regard for his religion, he refuses to obey (or to carry out) this order.

It is only regard for your honour that makes him refuse to go there.

Heart—for the sake of—sight, regard.

Do you wish to please me or not?

It is agreeable to me to suffer distress for the sake of my friend.

What object have I in this?

That deceitful person certainly has some object or other in the matter.

His object is his own advantage.

He looks to his own advantage; he is a very selfish man.

He is disinterested.

You ought to be very much obliged to him.

Their ingratitude is manifest to all.

You are very ungrateful (lit. thankless).

I am very thankful to your honour.

He is very patient.

You are very impatient.

Of one's own accord (or your own accord) to go there is never fitting, i. e. you (or one) should never go there of your own accord.

Wuh rahm ke qábil hain.

Us ko kisi ká liház nahín hai.

Mujhe is bát ká bará liház hai.

Kuchh parwá (f.) yá muzáyaqa nahín hai.

Us ko kisi kí parwá nahín hai.

Wuh bará be-parwá ádmí hai.

Wuh bará ázád-manish\* aur be bák hai.

Mazhab ke liház se us ko is hukm ke mánne (or bajá láné) men inkár hai.

A'p hí ke liház se us ko wahán jáne se inkár hai.

Khátir (f.)—kí khátir—nazar (f.).

Tumhen merí khátir manzúr hai yá nahín?

Mujh ko apne dost kí khátir taklíf (f.) sahní guvárá hai.

Merí is men kyá garaz (f.) hai?

Is kám men us makkár kí zarúr kuchh na kuchh garaz (f.) hai.

Us ko apne fáide se garaz hai.

Us ko apne fáide par nazar hai; bará matlabí† ádmí hai.

Wuh be-garaz hai.

Tum ko is ká bará ihsán mánná cháhiye.

Unkí ná-shukrí sab par záhír hai.

Tum bare ná-shukr ho.

Main áp ká bará shukr-guzár hún.

Us ko Bará sabr hai.

Tum bare be-sabr ho.

Apní marzí se (or khushí se) wahán kabhí na jáná cháhiye.

\* *A'zád-manish* is not a word generally understood by the uneducated classes.

† From *matlab*, 'that sought.'

What is your honour's pleasure ?  
 I wish to submit that,—  
 I have a representation to make.  
 The ruler should hear the representation of the subject.  
 I am much pleased at this.

'A'p kí kyá marzí hai ?  
 'Arz yih hai ki,—  
 Merí ek 'arz (f.) hai.  
 Hákím ko ra'iyat \* kí 'arz sunnī wájib hai.  
 Mujhe is bāt kí ba'ī khushí hai.

## TWENTY-SECOND LESSON.

## BÁISWÁN SABAQ.

To go, proceed—to arrive—to take.  
 To place, or to keep.  
 Leave—on foot—on horseback, mounted, a horseman.  
 To go on foot—to mount, ride or drive—to take leave.  
 Tongue, language—practice—skill.  
 Master (trader)—entrance—to interfere.  
 Wish—purport—intention.  
 Well meaning—good intention.  
 Evil intentioned—evil intention.  
 Expectation—to lift or sustain.  
 In order to learn Hindustání (lit. Hindústápá tongue) it is necessary to converse.  
 It is necessary to practise reading and writing (lit. writing reading).  
 He is very skilful in this business.  
 He is a master of his profession.  
 What is his profession ?  
 He lives by service.  
 He is a skilled arithmetician (lit. to him in the science or knowledge of arithmetic is skill).  
 It is not good to meddle in another man's business.  
 He has not the slightest (lit. altogether is not) insight into this art.  
 He has no discrimination.

Chalná—pahunchná—lená.  
 Rakhná.  
 Ruḡhsat—paidal—sawár.  
 Paidal chalná—sawár honá—ruḡhsat honá.  
 Zabán—mashq (f.)—mahárat.  
 Ustád—daḡhl—daḡhl dená.  
 Murád (f.)—matlab—níyat.  
 Nek-níyat—nek-níyatí.  
 Bad níyat—bad níyatí.  
 Tawaquq' (f.)—uṭháná.  
 Hindustání zabán ke síkhne ke wáste guft-o-gú (f.) karní zarúr hai.  
 Likhne paṛhne kí mashq (f.) karní cháhiye.  
 Us ko is kám men ba'ī mahárat hai.  
 Wuh apne kám ká ustád hai.  
 Uskí pesha kyá hai ?  
 Wuh naukari-pesha hai.  
 Us ko hisáb ke ilm men ba'ī mahárat hai.  
 Gair ke kám men daḡhl dená achchhá nahín hai.  
 Us ko is fann men bilkul daḡhl nahín hai.  
 Us ko kuchh bhí tamíz (f.) nahín hai.

\* Ra'iyat, 'a subject' or 'subjects,' 'a peasant' or 'peasantry,' is feminine.

It is very difficult to discriminate between these two.

What is the meaning of this word?

What do you mean?

What is the purport of this sentence?

What is your advice in this matter?

No one's admonition is agreeable to him.

He means well.

There is no doubt of the goodness of his intentions.

This is very sad (matter of great sorrow).

I am very anxious on account of his illness.

I am in this very thought or anxiety (I am anxious about this very thing).

It will be sufficient to scold him; it is not necessary to punish.

This will be sufficient for me.

I am sure that it will be so.

It is not certain, but it is probable that it will be so.

It is not possible that this can be done by me.

In dono men tamiz karni barī mushkil hai.

Is lafz ke kyā ma'ne hain?\*

Tumhārī kyā murād hai?†

Is figure (fr. figra) kā kyā matlab hai?

Is bāb men tumhārī kyā salāh (f.) hai?

Us ko kisī kī nasīhat guwārā nahīn hai.

Wuh nek-niyat hai.

Us kī nek-niyatī men shakk nahīn hai.

Yih bare afsos kī bāt hai.

Mujhe us kī bīmārī se barā fikr hai.

Main isī fikr men hūn.

Us ko jhirak denā (or jhiraknā, or malāmat karnī) hī bahut hai; sazā denī kuchh zarūr nahīn.

Mere liye yih kāfī hogā.

Mujhe yaqīn hai ki aīsā hī hogā.

Yaqīn to nahīn, lekin gālīb hai ki aīsā hogā.

Mujh se is kām kā honā mumkin nahīn hai.

## TWENTY-THIRD LESSON.

## TEISWAN SABAQ.

It is true that such an action is not allowable in any religion.

If this is true, great loss will result.

In truth your honour's plan is very good.

The truth of the matter is this.

Sach hai ki aīsā kām kisī mazhab men rawā nahīn hai.

Agar yih sach hai to barā nuqsān hogā.

Haqīqat men āp kī tajwīz (f.) bahut achchhī hai.

Is kī haqīqat yih hai.

\* Always used in the plural form.

† *Murād*, 'wish,' also the meaning which a person wishes to convey. *Matlab*, that sought, signification of a passage, &c.

- Which of these two expedients do you prefer? (lit. from amongst these two expedients which pleases you?)
- Does your father prefer walking or riding?
- Does he approve of such cruelty?
- There is no mercy, pity, or kindness in his heart.
- He is very cruel, but his brother is merciful and affectionate.
- I did not expect such unkindness and cruelty.
- I expect to meet him to-morrow.
- I am commanded to be there.
- What is your honour's command?
- The regiment is under orders to march to-morrow morning.
- In this there will be great loss (or delay).
- What harm is there in this?
- He is hopeless and desperate.
- I despair (or have no hope whatever) of attaining my object.
- This noise will hinder my work.
- Have I permission to take leave?
- It is necessary to obtain his permission.
- The plaintiff and defendant may both go.
- He complains much of you (lit. to him is great complaint).
- This is a time of rejoicing.
- I do not in the least believe it.
- He quite believes what I say (lit. to him of my word is altogether certainty).
- We believe in God.
- In dono tadbíron men se tumhen kaunsi pasand hai?
- Tumhare báp ko paidal chalna pasand hai ya ghore par sawar hona?
- Us ko aisi be-rahmi pasand hai?
- Uske dil men na rahm hai, na tars hai, aur na mihrbani hai.
- Wuh bara be-rahm hai, lekin us ka bhai rahm-dil hai aur muhabbat-wala.
- Mujhe aisi na-mihrbani aur be-rahmi ki tawaqu' na thi.
- Mujh ko kal us se milne ki tawaqu' hai.
- Mujhe wahan hazir hone ka hukm hai.
- A'p ka kyā hukm hai?
- Paltan (f.) ko kal subh kuch karne ka hukm hai.
- Is men bara harj hogā.
- Is men kyā harj hai?
- Wuh na-umed aur mayus \* hai.
- Mujhe apni murad (f.) ko pahunchne ki kuchh bhi umeed nahin hai.
- Is gul se mere kam men harj hogā.
- Mujhe rukhsat hai? mujhe rukhsat hone ki ijazat hai?
- Uski ijazat leni zarur hai.
- Mudda'i aur mudda'a 'alaih dono ko rukhsat hai.
- Us ko tum se bari shikayat hai.
- Yeh khushi ka waqt hai.
- Mujhe is bat ka zara bhi yaqin nahin hai.
- Us ko meri bat ka bilkul yakin hai.
- Ham ko khuda ke hone ka yaqin hai.

\* Not understood by the uneducated.

It is right at all times to trust in (lit. on) God.	Har waqt Khudá par bharosá rakhná (or tawakkul * karuá) cháhiye.
I have no faith in him.	Mujhe us par i'timád (or i'tibár) nahín hai.
He is not worthy of trust.	Wuh i'timád ke qábil nahín hai.
They will take warning from this.	Un ko is bát se 'ibrat hogí.
To suffer such insults (or disgrace) is bad.	Aisí zillaten (pl.) uṭhání burí hai.
I do not choose to bear the conse- quences (lit. loss) of other peo- ple's stupidity.	Mujhe aur logon kí bewuqúfí ká nuqsán uṭháná manzúr nahín hai.
The consequences of this will be evil for him.	Iská natíja us ke liye burá hogá.

## TWENTY-FOURTH LESSON. CHAUBÍS WÁN SABAQ.

### INDEFINITE TENSE.

If I were, or had been.	Agar main hotá, (fem.)	hotí.
Then I should be, or should have been.	To (or tau) main hotá, „	hotí.
Thou wert, or hadst been, or would be, or wouldst have been.	Tú hotá, „	hotí.
He were, &c.	Wuh hotá, „	hotí.
We were, &c.	Ham hote, „	hotín.
You were, &c.	Tum hote, „	hotín.
They were, &c.	Wuh hote, „	hotín.
Should you not be sorrowful if I were not here?	Agar main yahán na hotá to tum gamgín na hote?	•
Should you not have been sorrowful had I not been here?		
Should you not be sorrowful if I had not been here?		
If thy brother were now at Lahore, shouldst thou be there too?	Agar terá bhái ab Láhor men hotá, to tú bhí wahín hotá?	
If thy brother had been at Lahore last month, shouldst thou have been there too?	Agar terá bhái pichhle mahíne men Láhor men hotá, to tú bhí wahín hotá?	
If thy brother had been at Lahore last month, shouldst thou be there now?	Agar terá bhái pichhle mahíne men Láhor men hotá, to tú ab wahín hotá?	

\* *Tawakkul*, 'trust in God'; *bharosá*, 'trust' or 'dependence' generally.



If they were ill, their sister would be very sorry.

If he had been at home, his mother would have been very happy.

Would that he were present, or I wish he were present.

Agar \* wuh bínár hote, to unki bahan ko bará afsos hotá.

Agar \* wuh apne ghar hotá to uski má bahut khúsh hotí.

Kásh wuh maujúd hotá.

#### PRESENT TENSE.†

I am, or become.

Thou art, or becomest.

He is, or becomes.

We are, or become.

You are, or become.

They are, or become.

Don't mention this, it disturbs me greatly (lit. this mention should not be made, I become greatly disturbed).

This business is going on well.

Don't make a noise, it annoys us.

Why do you grieve? (lit. why are you becoming grieved?)

They feel regret and shame (lit. become regretful and ashamed).

I am present every day (lit. become present, i.e. come every day).

Thou art absent two (or) three times in the course of every day (lit. in the day full).

Such things take place in every country.

There is a dispute (or disturbance) with him every day.

We are always pleased to meet him (lit. with his meeting us).

Main hotá hún, (fem.) hotí hún.

Tú hotá hai, „ hotí hai.

Wuh hotá hai, „ hotí hai.

Ham hote hain „ hotí hain.

Tum hote ho, „ hotí ho.

Wuh hote hain, „ hotí hain.

Yih zikr na † karná cháhíye main bará hairán hotá hún.

Yih kám achchhí tarah hotá hai.

Gul na karná ham § diqq hote hain.

Tum kyún ranjída hote ho.

Wuh pashemán aur sharminá hote hain.

Main har roz (or din) hâzír hotá hún.

Tú din bhar men do tín dafa gair—hâzír hotá hai.

Aisí bâteñ sab mulkon (fr. mulk) men hotí hain.

Us se roz jhagrâ hotá hai.

Ham us ke milne se hamesha khúsh hote hain.

\* These sentences, like those above, may relate either to present or to past time, or to both.

† This tense is used to express (1) what is actually taking place; (2) that which is habitual; (3) that which is about to happen immediately; (4) in interrogative sentences relating to the future, it often implies a negative.

‡ With the impersonal verb *cháhíye*, with the infinitive when used in an imperative sense and with the future tense, and on some other occasions, *na* is generally used instead of *nahín*.

§ The infinitive mood is often used in an imperative sense. It is less forcible, however, than the imperative mood.

You are always ready to fight at every little thing (lit. on little little thing).

They never become angry.

I shall be present immediately.

This business will be finished in a short time (lit. little delay).

We shall go away immediately (lit. shall become separate).

They will soon get angry.

When will this business be finished? i.e. there is no hope of it.

What chance have you of a speedy recovery? (lit. where do you get well now?)

Tum hamesha zará \* zará sí bát par laṛne ko taiyār hote ho.

Wuh kabhī kḥafá nahín hote haiṇ.

Main abhī hāzīr hotá huṇ.

Yih kām thoṛī der (f.) men tamām hotá hai.

Ham abhī judá † hote haiṇ.

Wuh thoṛī der men kḥafa hote ha'ṇ.

Yih kām kab tamām hotá hai?

Tum abhī kahāṇ achchhe hote ho?

## TWENTY-FIFTH LESSON.

## PACHÍSŴÁN SABAQ.

### IMPERFECT TENSE. ‡

I was, or was becoming.

Thou wast, or wast becoming.

He was, or was becoming.

We were, or were becoming.

You were, or were becoming.

They were, or were becoming.

I was becoming distracted.

Thou wast becoming afflicted.

I was being much pleased.

You were suffering much trouble.

No pain (or affliction) was being felt.

They were becoming much displeased.

In such a season (as the present) I used always to be ill.

Formerly thou wert never ill at this season (lit. in these days).

Main hotá thá, (fem.) hotí thí.

Tú hotá thá, „ hotí thí.

Wuh hotá thá, „ hotí thí.

Ham hote the, hotí thín.

Tum hote the, hotí thín.

Wuh hote the, hotí thín.

Main paríshán hotá thá.

Tú ázurda hotá thá.

Mujhe baṛī khúshī hotí thí.

Tum ko baṛī taklíf (f.) hotí thí.

Kuchh dukh na hotá thá.

Wuh bahút náráz hote the.

Aīse mausím men main hamesha bímár hotá thá.

Pahle in dinon men tú kabhī bímár nahín hotá thá.

\* The á in zará is not usually changed in the feminine.

† Judá is not now generally inflected.

‡ This tense is used (1) to denote what was taking place at some particular time now past; (2) to signify that something was habitual in time past; (3) in interrogative sentences to imply that some event was not to be expected.

He used often to have a cold.	Us ko aksar zukám hotá thá.
They used always to suffer great loss.	Unko hamesha bará nuqsán hotá thá.
He hoped to get well (lit. to find recovery) soon, but when (i.e. how) could he recover ?	Us ko jaldí shifá (f.) páne kí umed thá, lekin wuh kab achchhá hotá thá ?

## PAST TENSE.

I became.	Main húa, (fem.) húi.
Thou becamest.	Tú húa, „ húi.
He became.	Wuh húa, „ húi.
We became.	Ham húa, „ húi.
You became.	Tum húa, „ húi.
They became.	Wuh húa, „ húi.
When I waited on him (lit. became present in his service), (then) he was not in the house.	Jab main un * kí khidmat men házir húa, tab wuh ghar men na the.
When he learnt this (lit. this became known to him), he became very anxious.	Jab yih bát us ko ma'lúm húi, to bahut fikrmand húa.
At the time when such loss occurred to me, I was in a foreign country.	Jis waqt merá itná nuqsán huá, main pardeś men thá.
To-day I was much pleased at something.	A'j main ek bát se bahut khúsh húa.
You did not succeed in doing anything.	Tum se kuchh bhí na húa.
Whence has your honour come? (lit. whence has been your honour's coming ?)	A'p ká áná kabán se húa ?
My son's reading did not go on well there.	Wahán mere larke ká parhná achchhí tarah se nahín húa.

## PERFECT TENSE.

I have become.	Main húa hún, (fem.) húi hún.
Thou hast become.	Tú húa hai, „ húi hai.
He has become.	Wuh húa hai, „ húi hai.
We have become.	Ham húa hai, „ húi hai.
You have become.	Tum húa ho, „ húi ho.
They have become.	Wuh húa hai, „ húi hai.
I have only (or in fact) just recovered from sickness.	Bímári se abhí to † achchhá húa hún.

\* The plural is always used when it is desired to show respect.

† *To* is constantly used as an adverb denoting asseveration, and signifies 'indeed,' 'in fact.'

Great advantage has accrued to me.	Mujhe bará fáida húa hai.
I have incurred such loss undeserved (or wrongly).	Merá itná nuqsán náhaqq húa hai.
There has been great bloodshed.	Barí khún-rezí húi hai.
He (or she) is just married.	Us kí shádi * abhí húi hai.
This proclamation has been promulgated only to-day.	Yih ishtihár ájhí jarí húa hai.
Has this ever actually taken place ?	Yih bát kabhí húi bhí † hai ?
That officer has just been dismissed.	Wuh 'uhdadár abhí mauqúf húa hai.
This custom has been discontinued during this very month.	Yih rasm (f.) isí mahíne meṇ mauqúf húi hai.
My going depends on my being well.	Merá jáná mere achchhe hone par mauqúf hai.
He has been persuaded (lit. become content) with great difficulty.	Wuh barí mushkíl (f.) se rází húa hai.

## TWENTY-SIXTH LESSON. CHHABBÍSWÁN SABAQ.

### PLUPERFECT TENSE,† OR PAST REMOTE.

I became, or had become.	Main húa thá, (fem.) húi thí.
Thou becamest, or hadst become.	Tú húa thá, húi thí.
He became, or had become.	Wuh húa thá, húi thí.
We became, or had become.	Ham húa the, húi thín.
You became, or had become.	Tum húa the, húi thín.
They became, or had become.	Wuh húa the, húi thín.
Yesterday at four o'clock he became a little better (lit. there became to him a slight convalescence or improvement from illness).	Kal chár baje us ho bímárí se kuchh ifáqa húa thá.

\* *Shádi*, lit. 'pleasure,' in Hindustani signifies 'marriage.'

† *Bhí* here refers to *húi*.

† This tense does not exactly correspond with the pluperfect (or past perfect tense) of the English verb. It expresses simply that an event occurred at some past time; not that it had already occurred at the time mentioned. 'I had become' is the meaning usually assigned to *Main húa thá*, but it more generally signifies simply 'I became.' It indicates a greater degree of remoteness or completeness than the perfect tense. In the first example the use of the phrase *ifáqa húa thá* rather implies that the benefit was only temporary; had it lasted up to the time at which the statement was made, the word *thá* would have been omitted. The use of the pluperfect (had become) in the English translation of this example would imply that the improvement took place *before* four o'clock, and this is not the meaning of the Hindustani sentence.

I joined (lit. became a partner in) that assembly before he came.

I waited on him (lit. had become present in his service) yesterday.

Last year he derived great benefit from the climate of that place.

Yesterday you showed great excess in your conduct to your servant (lit. yesterday great excess became or took place from your honour on your servant).

The day before yesterday there was great pleasure at your honour's coming.

On that day I made a great mistake.

Main us ke áne se pahle us majlis men sharik huá thá.

Main kal un kí khidmat men hâzir huá thá.

Agle sál us ko wahán kí áb-o-hawá (f.) (lit. water and air) se bará fâida huá \* thá.

Kal ápse naukar par barí ziyâdatí húi thí.

Parson áp ke áne se barí khushí húi thí.

Us roz mujhse barí galatí húi thí.

#### AORIST TENSE.†

I be, or may, or should be.

Thou mayst, or shouldst be.

He may, or should be.

We may, or should be.

You may, or should be.

They may, or should be.

When he comes, inform me (lit. to give me information).

If he be angry, call me.

As long as there is no ability (lit. until, i.e. as long as there be no fitness), what is the use of seeking service ?

As long as (any one) is not in want, (he) should remain happy.

We hope that this business may be finished quickly.

I fear that he may not be there.

I wish that it may be so.

Main hún.

Tú ho (or howe, or hoe).

Wuh ho (howe, or hoe).

Ham hon (or howen, or hoen).

Tum ho.

Wuh hon (or howen, or hoen).

Jab wuh hâzir ho, to mujhe ittilâ' (f.) denâ.

Agar wuh khafâ ho, to mujhe bulânâ.

Jab tak liyâqat na ho, naukarí talâsh karne se kyâ fâida ?

Jab tak muhtâj na ho, khúsh rahnâ châhiye.

Hamen umer hai ki yih kám jald tamám ho.

Mujhe khâuf hai ki wuh wahán na ho.

Kâsh yih bát ho.

\* The use of *huá thá*, in this sentence, implies that the benefit has passed, and that he does not derive any now.

† This tense, commonly called the aorist, has been given in the Tenth Lesson ; it corresponds, to a great extent, with the present subjunctive of the English verb.

Well, whatever it may be, I consent.

As it may be so, let it be (i.e. at all events), I am off to England.

Whichever of you two it may be (i.e. it does not matter which of you two it may be, as), I wish to please (show regard for) each.

Perhaps this case may come on (lit. forward) to-day.

Is it better that a man should be learned, or that he should be brave?

It is better that he should be learned.

Perhaps he may now be in the city.

It is better that a man should, at all events, be brave.

Should a school be established here, there would be great progress in learning (lit. of instruction).

Should there be any savings, I should (or might) be promoted.

It is possible to appoint him, if funds be available.

Should there be a famine at this (time), the corn-chandlers would doubtless profit.

Should a horse be spirited (lit. active), his rider also should be active.

It is not possible that Karim Khan should be (present) and not Azam Khan.

Be off (lit. be far)!

Let your honour know this also.

May your honour live long (lit. may your honour's age be great).

Let him also take a part in this counsel.

Khair, kuchh hī ho, mujhe manzūr hai.

Jo ho\* so ho, ab ke (at this time or opportunity) wilāyat jānā.

Tum dono men se kōī ho, mujhko har ek kī khātir manzūr hai.

Shāyad yih muqaddama āj pesh ho.

A'dmī 'ālim ho to bihtar hai yā bahādur? Admī kā 'ālim honā bihtar hai ya bahādur honā?

A'lim ho to bihtar hai.

Shāyad wuh abhī shahr men ho.

A'dmī bahādur hī ho to bihtar hai.

Agar yahān madrasa muqarrar ho, to ta'līm kī barī taraqqī ho.

Agar kuchh bachat † ho, to merī taraqqī ho.

Agar gunjāish † ho, to uskā muqarrar karnā mumkin hai.

Agar ab ke qaṭt-sālī ho, to be-shak baniyon (from baniyā) ko fāida ho.

Agar ghorā chālāk ho, to uskā sawār bhī chust ho.

Yih mumkin nahīn hai kī Karīm Khān ho, au† A'zam Khān na ho.

Dūr ho!

A'p ko yih bhī ma'lūm ho.

A'p kī barī 'umr ho.

Is salāh (f.) men wuh bhī sharīk ho.

\* The imperative of *honā* is exactly the same as the aorist in all the persons.  
† This word, irregularly formed from *bachnā*, 'to escape' or 'be saved,' is in very common use, but has not, I believe, found a place in any dictionary.

‡ *Gunjāish* (fem.), lit. 'capacity,' 'containing.' *Agar gunjāish ho*, 'if there be room,' i.e. 'if funds suffice.'

## TWENTY-SEVENTH LESSON. SATTĀISWĀN SABAQ.

I shall or will be.	Main húngá,* (f.) húngí.
Thou shalt or wilt be.	Tú hogá, „ hogí.
He shall or will be.	Wuh hogá, „ hogí.
We shall or will be.	Ham honge, „ hongí, or hongín.
You shall or will be.	Tum hoge, „ hogí, or hogín.
They shall or will be.	Wuh honge, „ hongí, or hongín.
My family will be ruined.	Merá khándán tabáh hogá.
Commerce will greatly flourish.	Tijárat kí barí taraqqí hogí.
I shall be present to-morrow.	Main kal † házir húngá.
What will take place here the day after to-morrow ?	Yahán parson kyá ‡ kyá hogá ?
There will be a great meeting and show here to-morrow.	Kal yahán bará jalsa aur tamásha hogá.
Both you and I, and also two or three friends and acquaintances, will be (present).	Main § bhí hungá, tum bhí hoge, aur do tín dost áshná bhí honge.
There are signs of rain falling during the present year (lit. from signs, it appears that there will be much rain this year).	Āsar    se ma'lúm hota hai kí ab ke sál bahut menh hogá.
What? will this tea be (too) little? ¶	Kyá ? yih chá thorí hogí ?
No, there is plenty.	Nahin, bahut hai.
It will suffice.	Káfi hogá.
When you grow up, you will be acquainted with my affairs.	Jab tum bare hoge,** to hamári báton se wáqif hoge.
If you are evil, your children will be evil also.	Jo tum bure hoge, to tumhári aulád †† bhí burí hogí.

\* This tense has been already given in the Tenth Lesson.

† *Kal* means either 'to-morrow' or 'yesterday,' and *parson* either 'the day before yesterday' or 'the day after to-morrow.'

‡ *Kyá kyá*, 'what and what.' By repeating the word *kyá*, it is shown that various things are expected to take place.

§ In Hindustani the first person takes precedence of the second, and the second of the third.

|| *Āsar*, Arabic plural, from *asar*.

¶ There is no special word to express 'too' in Hindustani. *Thora* may signify either 'little' or 'too little,' and *bahut*, 'much' or 'too much.' *Bahut*, when joined to an adjective, may mean 'very,' or 'too,' according to the context.

\*\* In Hindustani the future tense must be used in each clause of such a sentence as this, whereas we commonly use the present in the first clause.

†† *Aulád*, 'children,' is feminine, and though really an Arabic plural, in Urdu takes the verb in the singular.

Should the corn be dear, there will be great calamity.

If there is knowledge, will there not be wisdom?

If a negro have a son, he will certainly be black.

Should it be so, how will it be?

Should you be a soldier, what good will that do?

If there be money, there will be everything.

Since your attorney will bethere (lit. where your agent will be), what need will there be of you (there)?

Far be the evil eye! see how beautiful this horse will be.

The water must be very deep.

What ice will be there now? (i. e. it is not likely that there is any).

There must no doubt be other riders, but not such (as these).

Although it is not certain, it appears that it must be so.

He must be very wicked.

The canal must be running, but the water must be muddy about this time.

When Dehli was taken (lit. conquered), you must have been there too (I suppose).

This man must have been very forward (pert) when he was a child (lit. in his childhood).

Agar anāj mahangā hogā, to barā gazab hogā. Agar anāj mahangā hūā, to barā gazab hogā. Agar anāj mahangā hūā, to barā gazab hūā.\*

Kyā 'ilm hogā aur aql (fem.) na hogī?

Agar habshī† ke larḳā hogā, to beshak kālā hogā.

Agar aisā hogā, to kyā hogā?

Agar sipāhī hoge, to kyā hogā?

Rupaya hogā, to sab kuchh hogā.

Jahān tumhārā wakīl hogā, wahān tumhārī kyā ḥajat hogī?

Chashm-i-bad‡ dūr! dekhnā yih ghorā kyā kḥūbsúrat hogā.

Pání barā gabrá hogā.

Ab wahān barf (f.) kyā hogī.§

Sawār to aur bhī hongē, magar aise na hongē.

Agarchī taḥqīq nahīn|| haī, lekin ma'lūm¶ hota hai ki aisā hī hogā.

Wuh to barā sharīr hogā.

Nahr (f.) to jāī hogī, magar ājkal pání gadlā hogā.

Jab Dihlī fath hūī, tab tum bhī wahīn hoge.

Yih ādmī bachpan men barā shokḥ hogā.

\* There are three ways of expressing conditional sentences such as this :—(1) The future tense may be used in both clauses of the sentence. (2) The past tense may be employed in the first clause, and the future in the second. (3) The past tense may be used in each clause.

† *Hān* or *yahān* is understood after *ke*.

‡ In Persian the adjective generally follows the substantive, and the letter *ī* is placed between them. Between two nouns *ī* signifies *of*. It is frequently used in the same way, in Hindustani, with words taken from the Persian.

§ The future tense of *honā* is used also in the sense of 'must be' and 'must have been,' or 'is likely to be,' or 'to have been.'

|| *Taḥqīq*, 'ascertaining for certain,' or 'ascertained,' 'certain.'

¶ *Ma'lūm hona*, 'to appear,' 'to be probable;' lit. 'to become known.'



This horse is now indeed good for nothing, but must have been fast (lit. active) formerly.

At the time mentioned, your honour must have been some twelve years old.

Yih ghorā ab to kisī kām kā nahīn hai, lekin pahle chālāk hogā.

Jis waqt kā yih zikr hai, us waqt āp koī\* bārah baras ke hongē.

## TWENTY-EIGHTH LESSON.

## ATH AISWĀN SABAQ.

I may or must have become.

Thou mayst or must have become.

He may or must have become.

We may or must have become.

You may or must have become.

They may or must have become.

He must have been very much obliged to you.

What is likely to have been done by you? (i. e. what can you have done?)

What riches can they have acquired by taking interest at this rate? (lit. what possessors of wealth can they have become by taking so much interest?)

In building this house, six hundred rupees must have been expended.

May it have ever so happened (i. e. may such a thing have occurred) at your house also, or not?

In my opinion, such a thing (chance) can never have occurred.

The gentleman must have done justice.

Great injustice must have been done.

Main hūā hungā,† (f.) hūī hūngī.

Tū hūā hogā, hūī hogī.

Wuh hūā hogā, hūī hogī.

Ham hūe hongē, hūī hongī.

Tum hūe hoge, hūī hogī.

Wuh hūe hongē, hūī hongī.

Wuh āp kā barā ihsānmand hūā hogā.

Tum se kyā hūā hogā?

Wuh itnā sūd lene se kyā maldār hūe hongē?

Is makān ke banwāne† men chhah sau rūpae kharch hūe hongē.

Tumhāre hān bhī kabhī aisā hūā hogā yā nahīn?

Mere nazdīk kabhī aisā ittīfāq na hūā hogā.

Sāhib ne insāf kiyā hogā.

Barī be-insāfī hūī hogī.

\* *Koī* is often joined like this to a number to signify 'about.'

† *Hogā*, when used to express past time, bears the same relation to *hūā hogā* that *thā* does to *hūā*. *Thā* and *hūā* may both be sometimes rendered in English by the word 'was,' and *hūā* and *hūā hogā* by 'must have been.' *Thā* and *hogā*, however, always convey the idea of a state of things existing at some particular time, and *hūā* and *hūā hogā* of something taking place. Thus, *wuh bimār thā*, or *wuh bimār hogā*, means 'he was,' or 'he must have been ill;' *wuh bimār hūā*, or *wuh bimār hūā hogā*, 'he became,' or 'must have become ill.'

† Lit. causing to be made.

RESPECTFUL IMPERATIVE.

Be pleased to be.	Hújiye,* hújiyo, hújiyega, hoiye, hoiyegá.
Be pleased to be kind to me.	A'p mujh par mihrbán hújiye.

INFINITIVE OR VERBAL NOUN.

To be or being—of being.	Honá—hone ká.
That which is to happen or become.	Honewálá.
He is about to become a great man.	Wuh ájkal men amír honewálá hai.
A boy is about to be born at his house.	Us ke† laṛká paidá honewálá hai.
The city is about to be taken (lit. conquered).	Shahr fath hone wálá hai.

PARTICIPLES.

Being, becoming.	Hotá†, hotá húá, (f.) hotí, hotí húí, (pl.) hote, hote húe, (f.) hotín, hotí húín.
Been, become.	Húá, (f.) húí, (pl.) hue, (f.) húín.

CONJUNCTIVE PARTICIPLE.

Having been or become.	Ho, hokar, hoke.*
After being angry with him, he became displeased with me.	Us par khafa ho kar, mujh se náráz húá.

ADVERBIAL PARTICIPLE.

On being or becoming.	Hote hí†
Immediately after his birth (lit. on being born), he became ill.	Wuh paidá hote hí bímár húá.

\* The respectful imperative of the verb *honá* is now seldom used.

† *Yahán* or *hán* is understood.

‡ Examples of these participles will be given in a subsequent lesson.

## TWENTY-NINTH LESSON.

To find—to wish—to lose.

To be cooked, to ripen—to cook—to cause to be cooked.

To hear—to cause to be heard, i.e. by reading or repeating—to cause to be heard, i.e. to cause anything to be repeated to a person by a third party.

To act, make do—to cause to be done.

To understand, think—to explain—to cause to be explained.

To wake (neuter)—to wake (active)—to cause to be awakened.

To give—to cause to give—to cause to be given.

To become wet—to wet—to cause to become wet.

To speak—to call—to cause to be called, or to speak.

To lie down—to cause to lie down.

To run—to cause to run (oneself)—to cause to run (through another person).

To swim—to cause to swim—to cause to be made to swim.

To sit—to make sit—to cause to be made to sit.

## UNTISWAN SABAQ.

Páná\*—cháhná—khoná.

Pakná—pakáná†—pakwáná.

Sunná—sunáná‡—sunwáná.

Karná—karáná§—karwáná.

Samajhná — samjhná|| — samajhwáná.

Jágná—jagáná¶—jagwáná.

Dená—diláná—dilwáná.

Bhígná—bhigoná\*\*—bhigwáná.

Bolná (neuter)—buláná—bulwáná.

Letná—liṭáná, litwáná.

Daurná—dauráná—daurwáná.

Tairná—tairáná—tairwáná.

Baiṭhná—biṭháná†† (baiṭháná, or biṭhláná)—biṭhwáná (or baiṭhwáná).

\* The infinitive is always formed by adding *ná* to the root, which is the same as the second person singular of the imperative.

† A neuter verb may be rendered transitive by adding *á* to the root, and the active verb thus formed may be made causal by inserting *w* before the *á*.

‡ In exactly the same manner an active verb may be rendered causal, and the causal verb, thus formed, doubly causal.

§ There is no appreciable difference in the meaning of *karáná* and *karwáná*. It is often the case that the first and second forms of the causal verb bear the same signification. In such instances, it is generally preferable to make use of the first form. With many verbs the second form, and with some the first, is rarely, if ever, met with.

|| In roots of two syllables, like *samajh*, the *a* of the second syllable is dropped in the first form of the causal verb, and whenever the root is followed by a long vowel.

¶ Should the root of the primitive verb be a monosyllable, with a long vowel, the vowel is shortened in the active and causal forms; thus, *á* becomes *a*, *o* or *ú* becomes *u*, and *e* or *í* is changed to *i*.

\*\* An irregular form—by the rule, it should be *bhigáná*.

†† Diphthongs sometimes undergo a change, like long vowels.

To be cherished—to cherish—to cause to be cherished.	Palná—pálná*—palwáná.
To be beaten—to beat—to cause to be beaten.	Piṭná—piṭná—piṭwáná.
To be opened—to open—to cause to be opened.	Khulná—kholná—khulwáná.
To die—to smite, beat, kill.	Marná—márná.
To fall—to throw down—to cause to be thrown down.	Girná—giráná—girwáná.
To fall—to fall down.	Paṛná—gir paṛná,† or gir jáná.
To throw down—to cause to be thrown down.	Ḍálná—ḍalwáná.
To kill (outright)—to eat up.	Már ḍálná—khá jáná.
To become—to come, arrive—to go and return.	Ilo jáná—á jáná—ho úná.
To throw—to cause to be thrown.	Phekna—phikwáná.
To throw away—to throw down or upset.	Phek dená—girá dená.
To throw or fling down, also to put or pour in.	Ḍál dená.
To cause to be done—to call.	Kará dená—bulá lená, or dená.
Abuse—to give abuse, to abuse.	Gálí—gálí dení, or sunání.
Punishment—to punish.	Sazá (fem.)—Sazá dení.
To find or receive punishment, i.e. to be punished.	Sazá pání.
Victory—to gain the victory.	Fath (f.)—fath pání, jítná.
To conquer a country.	Mulk ko fath karná (or jít ná).
To be conquered.	Fath honá.
To be defeated.	Shikast khání—há.má.
A jest, joke, pun—a wit.	Latífa—latífa-go.
To start.	Rawáná honá, or ho jáná.
To laugh—laughter.	Haṣṣná—haṣṣí.

\* When a short vowel occurs in the last syllable of the root of a neuter verb, the active is often formed by lengthening this vowel: thus, *a* becomes *á*, *i* is changed to *í* or *e*, and *u* to *o* or *ú*. In such cases the causal verb follows the general rule.

† It is very common to add one verb to the root of another. The compound thus formed bears the signification of the root, the second verb serving only to render the meaning more forcible. Thus, from *márná*, 'to smite,' comes *már ḍálná*, 'to kill outright;' from *kháná*, 'to eat,' *khá jáná*, 'to eat up.' The verb that is added regulates the conjugation of the compound verb, and should the former be neuter, as in the case of *khá jáná*, the compound, though bearing an active signification, is subject to the rules (that will be hereafter explained) affecting neuter verbs. In forming compounds of this description, the verbs *dená* and *jáná* are more used than any others.

To tie, tighten (as a girth, &c.), to saddle (a horse)—to cause to be tied or saddled.	Kasná, kas dená—kaswáná, kaswá dená.
To escape—to save—cause to be saved.	Bachná—bacháná—bachwáná.
Ripe, cooked — unripe, raw, uncooked.	Pakká—kachchá.

## THIRTIETH LESSON.

## TÍSWÁN SABAQ.

## INDEFINITE TENSE.

If I had or were to run.	Agar main daurtá,* (fem.) daurtí.
Then I should or should have run.	To (or tau) main daurtá, „ daurtí.
Thou hadst, &c.	Tú daurtá, „ daurtí.
He had, &c.	Wuh daurtá, „ daurtí.
We had, &c.	Ham daurte, „ daurtín.
You had, &c.	Tum daurte, „ daurtín.
They had, &c.	Wuh daurte, „ daurtín.
If he were to come here now (at this time), it would be well.	Agar wuh is waqt yahán átá, to khúb hotá.
If he were to fight with me now, I should beat him well.	Agar wuh is waqt mujh se karátá, to main usko khúb mártá.
If he had abused (given abuse to) his superior officer, he would have been well punished.	Agar wuh apne se bare 'uhdadár ko gálí detá, to khúb sazá pátá.
If I had had a gun, I should certainly have shot the kite.	Agar mere pás bandúq (f.) hotí to main zarúr chál (f.) ko † mártá.
If he had not made the servant swim his son (lit. if he had not caused his son to be made to swim from or by means of the servant), and had himself made him swim, the boy would never have escaped.	Agar wuh naukar se apne bete ko ' na tairwátá, aur áphí tairátá, to larhá kabhí na bachatá.
If that meat had been well cooked, I should have made the cook cook some for myself also (lit. should have caused some to be cooked by the cook).	Agar wuh gosht (m.) achchhí tarah pak jatá, to main kuchh apne wáste bhí báwarchí se pakwatá.

\* All Hindustani verbs are conjugated in the same manner. There is, however, a peculiarity affecting certain tenses of active verbs, that will be explained hereafter.

† The accusative, or object of a verb, may be either inflected, in which case *ko* is added, or it may be, as in English, in the same form as the nominative. Practice only will show where to use *ko*, and where to omit it. It is more frequently employed with substantives denoting living beings, especially human beings, than with those denoting inanimate objects.

There is no hope of his coming till to-morrow; if he came by this evening (lit. to or up to this day evening), the business would be finished.

Your honour's leave will not be sanctioned this month. If the sanction were to come by the last day of the month (lit. last date) even, your honour would start.

He came to me every day, ate his dinner, made (lit. said) all sorts of jokes, again in the evening had his horse saddled, and went to his own house.

Why does he not come?

Why do you not obey my order?

Kal tak uske áne kí tawaqu' (f.) nahín hai; agar wuh áj shám tak bhí á jáá,\* to yih kám khatm ho jáá.

Is mahíne men áp kí rukhsat man-zúr nahín hove kí; jo ákhir taríkh tak bhí manzúrí ájáí, to áp rawána ho jáá.

Wuh har roz mere pás áta,† khláná khlátá, tarah tarah ke latífe kahtá, phir shám ko ghorá kaswátá, aur apne ghar chalá jáá.‡

Wuh kis wáste házir nahín hotá?

Tum merá hukm kis wáste nahín mánte?

# THIRTY-FIRST LESSON.

# IKTÍS WÁN SABAQ.

## PRESENT TENSE.

I run, or am running.

Main daurta § hún, (fem.) daurtí [hún.

Thou runnest, or art running.

Tú daurta hai, „ daurtí hai.

He runs, or is running,

Wuh daurta hai, „ daurtí hai.

We run, or are running.

Ham daurte hai, „ daurtí hai.

You run, or are running.

Tum daurte ho, „ daurtí ho.

They run, or are running.

Wuh daurte hai, „ daurtí hai.

\* It will be observed that the indefinite tense in this and the following sentence relates to future time. This use of the indefinite tense is somewhat uncommon; and it is admissible only when it is known for certain that some event cannot possibly take place, and we wish to express that, were the event possible, some consequence would follow that under present circumstances is not to be looked for. In other cases the aorist tense is used, as will appear from subsequent examples.

† The indefinite tense is frequently used in a narrative, to express that a certain succession of events was habitual at some past time. It is used also instead of the present when the time referred to is a little indefinite.

‡ From chalá jáá. See Forty-fifth Lesson.

§ The present tense (as stated in the twenty-fourth lesson) is used to express— (1) what is actually taking place; (2) that which is habitual; (3) that which is about to happen immediately. (4) In interrogative sentences relating to the future, it often implies a negative. (5) It is used also where we should employ the perfect, to express that a course of action commenced in time past still continues.

Fruit ripens very quickly at this season.

This horse goes very fast,

Do you hear or not?

This is a man holding an honourable position (lit. an honoured man), why do you abuse him so violently?

That student (lit. seeker of knowledge) repeats his lesson to his master.

Well, I am awake.

He is having a very excellent house prepared for your honour.

Whom does your honour call?

I wake very early (lit. my eye opens very early).

He always wakes all the people of the house at half-past four.

He calls me every hour.

He runs (i.e. gallops) his horse every day on the race course (lit. plain of the race).

He runs a horse at every race.

I am coming directly.

I will have this opened in a moment.

When does this open? (i.e. you don't expect to open this?)

When is he beaten? (i. e. he will never submit to be beaten).

I have known him for a long time (lit. I know him from a long time).

He has been my friend from infancy.

We have been friends from childhood.

I have lived in this house all my life (or ever since I was born).

I have been reading Urdu for four months.

He has been ill five years.

Is mauzim men mewa bahut jald paktá hai.

Yih ghorá bahut jald (yá jaldí) chaltá hai.

Tum sunte ho yá nahín?

Yih to bará mu'azzaz ádmí hai, isko kyún aisí burí gáliyān sunáte ho?

Wuh tálib-i-'ilm apná sabaq ustád ko sunátá hai.

Khair, main to jágtá hún.

Wuháp ke wáste ek bahut 'umda makán taiyár karátá hai.

A'p kis ko buláte hain?

Merí ánk \* bahut sawere khul játf hai.

Wuh ghar ke sab ádmiyon ko ha-mesha sáre chár baje jagátá hai.

Wuh mujhe har ghante bulátá hai.

Wuh ghoré ko har roz ghur-daur ke maidán men daurátá hai.

Wuh har ghur-daur men ghorá daurátá hai.

Main abhí átá hún.

Main is ko ek dam men khulwátá hún.

Yih kab khultá hai?

Wuh kab piťtá hai? yá Kab már khátá hai?

Main us ko bahut din (yá muddat) se jántá hún.

Wuh bachpan se merá dost hai.

Hamárá uskí dārakpan kí yárá hai.

Main jab se paidá huá hún, isí makán men rahtá hún.

Main chár mahíne se urdú parhtá hún.

Wuh pánch baras se bímár hai.

\* *Ánk* *khulni* means 'to wake from sleep,' and *ánkhen* (in the plural) *khulni*, 'to come to one's senses.'

IMPERFECT TENSE.\*

I was running.	Main daur̥tá thá, (fem.) daur̥tí thí.
Thou wast running.	Tú daur̥tá thá, „ daur̥tí thí.
He was running.	Wuh daur̥tá thá, „ daur̥tí thí.
We were running.	Ham daur̥te the, „ daur̥tí thín.
You were running.	Tum daur̥te the, „ daur̥tí thín.
They were running.	Wuh daur̥te the, „ daur̥tí thín.
Smell—scent—bad smell.	Bú (f.) — khúsh-bú (f.) — bad-bú (f.)
There was a smell.	Bú átí thí.
He was beating me.	Wuh mujhe mártá thá.
Those people were eating dinner.	Wuh log kháná kháte the.
He was teaching (lit. making read) the boy (his) lesson.	Wuh lar̥ke ko sabaq par̥hátá thá.
He was saving his friend from the enemy.	Wuh apne dost ko dushman se bachátá thá.
They were throwing grain on the ground.	Wuh zamín (f.) par̥ dána dál dete the.
He was pouring wine into the bottle.	Wuh boṭal meṇ sharáb dál detá thá.
She was throwing me down from (on) the roof.	Wuh mujhe chhat par se girá detí thí.
He was always upsetting ink on the cloth.	Wuh hamesha chádár (f.) par siyáh. girá detá thá.
Every year many people visited that spiritual preceptor's shrine (lit. came to pilgrimage at the shrine of that saint).	Har sál bahut se ádmí us pír kí dargáh (f.) par ziyárat ko á játe the.
I used to visit his shop (lit. go and return) every day.	Main har roz us kí ḍukán (f.) par ho átá thá.
They caused (i.e. used to cause) the rubbish to be thrown away by their servant.	Wuh apne naukár se kúrā phikwá dete the.
He used when he came here to say sarcastic things about every one present (lit. to throw sounds on every one).	Jab wuh yahan átá thá, to sab par áwáze (pl. of áwáza) phektá thá.
He used sometimes to call the apothecary and the grocer.	Wuh kabhí kabhí attár† aur pansári ko bulá letá thá.

\* The imperfect tense (as stated in the Twenty-fifth Lesson) is used—(1) to denote what was taking place at some particular time now past; (2) to signify that something was habitual in time past; (3) in interrogative sentences, implying that some event was not to be expected.

† An Arabic word signifying 'perfumer,' but now, in Hindustan, commonly used for an apothecary.



When would he come at such a dangerous time? (i.e. he was not likely to come).

When would he forget such an injury?

He hoped to get well, but how (lit. when) could he escape?

Wuh aise khatre ke waqt kab átá thá?

Wuh aise nuqsán ko kab bhúltá thá?

Us ko achchhá ho jáne kí umerd thá, lekin wuh kab bachatá thá?

### THIRTY-SECOND LESSON.

To wander, go astray—to mislead.

To come, get, or go out—to take out—to cause to be taken out.

To consent, mind—to take ill—to cause to consent.

To be conciliated—to conciliate—to cause, &c.

To rise—to raise—to cause to be raised.

To run away—to make run—to cause, &c.

To catch hold—to cause to hold, i.e. to give into a person's hand—to cause to be seized.

To be sold—to sell—to cause to be sold.

To stay—to keep or to place—to cause to be kept or placed.

To be broken—to break—to cause to be broken.

To burst—to break open—to cause to burst.

To know, think—to warn, point out.

To be torn—to tear—to cause to be torn—to tear up.

To get away, go off (a gun)—to let go, let off—to cause to be let go.

To bring (lit. having taken to come)—to cause to be brought—to take away.

To learn—to teach.

To eat—to feed—to cause, &c.

### BATTISWÁN ŠABAQ.

Bhaṭakná—bhaṭkáná.

Nikalná—nikálná—nikalwáná.

Mánná—burá mánná—manwáná.

Manná—manáná—manwáná.

Uṭhná—uṭháná—uṭhwáná.

Bhágna—bhagáná—bhagwáná.

Pakarṇá—pakṛáná—pakṛwáná.

Bikná—bechná\*—bikwáná.

Rahná—rakhná—rakhwáná.

Ṭúṭná—torṇá—ṭurwáná.

Phúṭná—phorṇá—phurwáná.

Jánná—jatáná (jatláná).†

Phaṭná—phárná—phaṛwáná—pháṛdálná.

Chhúṭná — chhoṛná — chhuṭáná, chhuṛáná (also chhuṭwáná and chhuṛwáná).

Le áná, or láná (a neuter verb)—liwá láná—le jáná.

Síkhná—sákháná (sikhláná).†

Kháná—khiláná—khilwáná.

\* Some causal verbs are formed quite irregularly, and a few by adding *láná*.

† The latter form is not considered elegant.

To drink—to make drink—to cause, &c.	Píná—piláná—pilwáná.
To see—to show—to cause, &c.	Dekhná — dikháná (dikhláná) *— dikhwáná.
To show sunshine to clothes, i.e. to put in the sun.	Kapṛon ko dhúp (f.) dikhání.
To sleep—to cause to sleep.	Soná—suláná, sulwáná.
To split, crack (as a whip, the fin- gers, &c., neuter)—to split, crack (active).	Chaṭākhná—chaṭkhnáná.
To buy.	Kharídná, kharíd lená, mol lená.
To be confused, agitated, perplexed —to agitate or confuse.	Ghabráná—ghabrá dená.
To plunder—to cause to be plun- dered (to scramble, as sweet- meats, &c., amongst children)— to cause, &c.	Lúṭná—luṭáná—luṭwáná.
To turn, wander—to turn, to lead or take about (a horse, &c.)—to cause, &c.	Phirná—phirána—phirwáná.
To attend to any one.	Kisí kí kḥátirdárí karní.
To treat any one with courtesy (lit. come forward with any one with courtesy or good manners).	Kisí se kḥúsh-aḥláfí se pesh áná.

PRESENT DUBIOUS.†

I may be, should be, may have been, should have been running.	Main daurtá ‡ hún.
Thou mayest be, &c. &c. &c.	Tú daurtá ho.
He, &c. &c. &c.	Wuh daurtá ho.
We, &c. &c. &c.	Ham daurte hon.
You, &c. &c. &c.	Tum daurte ho.
They, &c. &c. &c.	Wuh daurte hon.
Perhaps he may be sleeping.	} Sháyad wuh sotá § ho.
Perhaps he may have been (or was) sleeping.	
If he be living here, it is a very plea- sant thing.	Agar wuh yahán rahtá ho, to barí kḥushí kí bát hai.

\* The latter form is not considered elegant.

† It will be observed that this tense may refer either to past, present, or future time.

‡ Feminine *daurtí hún*, &c.

§ The sentence 'he may be sleeping' may signify either that he may be sleeping now, or that he may be sleeping at some future time. The English phrase, therefore, may relate either to present or future time, but not, like the corresponding expression in Hindustani, to time past.

Perhaps he may be going (or may have been going) there.

If grain be selling cheap, take two rupees' worth for me.

I believe that he will not sell his dog; and if he should sell it (then even), it is not fit to take.

What wonder is it, should he be going with his friend?

What wonder is it that he should have been going (i.e. if he were going)? &c.

Should any plunderer be robbing people on the high road, he ought to be seized (lit. it is necessary to seize him).

I don't know (lit. to me is not news) whether he was reading or not, perhaps he may have been doing so.

You should accept it; although in truth it is not worthy of (lit. fit for) you.

Sháyad wuh wahán játá ho.

Jo amáṣ sастá biktá ho, to do rupae ká mere wáste le lená.

Main to jántá hún wuh apná kuttá nahín bechne ká; aur jo bechtá ho to (or tau) bhí lene ke láiq nahín hai.

Kyá ta'ajjub hai ki wuh apne dost ke sáth játá ho?

Agar koí luterá sarak (f.) par ádmíyon ko lúttá ho, to us ko gíristár karná cháhiye.

Mujhe khabar nahín wuh parhtá thá yá nahín, sháyad parhtá ho.

Is ko qabúl karná cháhiye; agarchi haqíqat men ap ke láiq nahín hai.

### THIRTY-THIRD LESSON.

### TENTÍSWÁN SABAQ.

PRESENT DUBIOUS.\* SECOND FORM.

I may, shall, wil' be; or may or must have been running.

Thou mayst, &c. &c. &c.

He may, &c. &c. &c.

We may, &c. &c. &c.

You may, &c. &c. &c.

They may, &c. &c. &c.

Perhaps he may be at present eating (his) dinner.

We stay here the whole day at our ease (lit. with ease); they must be dying in the sun (lit. sunshine).

Why are you agitated? they must be coming.

Main daurtá † húngá.

Tú daurtá hogá.

Wuh daurtá hogá.

Ham daurte hongé.

Tum daurte hoge.

Wuh daurte hongé.

Sháyad † wuh is waqt kháná khátá hogá (or khátá ho).

Ham to tamám din yahán chain se rahte haiṁ wuh dhúp men marte hongé.

Kis wáste ghabráte ho? wuh áte hongé.

\* This tense also may relate either to time past, present, or to come.

† Feminine sing. *daurti hūngi*, &c.; plur. *daurti hongī*, or *hongīn*, &c.

‡ If the time were not specified, this sentence might refer equally well to the past or future.

Come to-morrow also, I shall be sleeping here.

You should not go at that time, he will be eating his dinner.

He must be (or must have been) doing some work, otherwise he would have met (with) me.

Well, how should he come? He must have been almost dying, going about like a madman,† wandering like a savage, beseeching every one for assistance, and not at ease for a moment (lit. and one moment ease must not be coming to him).

I don't know whether he was at home or not; if he were, then he must probably have been attending to his guests, treating (lit. coming forward with every one) every one with courtesy, making people eat of various kinds of dishes (lit. causing many sorts of food to be eaten), and giving iced water to drink.

When you may have been going anywhere, he must certainly have accompanied you (or been with you).

If he be industrious (lit. if he may be labouring), then (it is) for himself, what (advantage is it) to any one?

When you may be hearing stories (i.e. when it happens that you hear stories), he must be hearing too (i.e. he probably listens also).

Kal bhí áná, main yahín sotá húngá.

Us waqt na jáná cháhiye, wuh kháná khátá hogá.

Wuh kuchh kám kartá hogá, nahín to mujh se mil letá.

Bhalá wuh átá kyúnkar? apní ján (f.) se martá \* hogá, díwānō kī tarāḥ phirtá hogá, wahshiyō kī tarāḥ bhāktá hogá, har ek ke sāmne iltijá † (f.) kartá hogá, use ek dam chain na átá hogá.

Mujhe ma'lūm nahín wuh ghar men thá yá nahín; agar hogá, § to ḡalībān || mihmānō (pl. of mihmán) kī khātirdārī kartá hogá, sab se khúsh aḥlāqī se pesh átá hogá, tarāḥ tarāḥ ká kháná khilátá hogá, barf (f.) ká pání pilátá hogá.

Jab tum kahín jāte hoge, wuh bhí tumhāre sáth zarúr hotá hogá.

Agar miḥnat kartá hogá to apne wāste, kisí ko kyá?

Jab tum dástān sunte hoge, to wuh bhí suntá hogá.

\* Lit. 'must have been dying from his life.'

† Lit. 'like mad men and savages or wild (creatures),' plur. of *diwāna* and *wahshī*.

‡ *Ultija*, 'seeking for protection'; 'har ek ke sāmne iltijā kartá hogá', lit. 'he must in the presence of every one be seeking refuge' or 'protection.'

§ Observe the use of *hogá* in this sentence.

|| *Ḡalībān*, 'probably'; and *ḡalīb hai kī*, 'it is probable that,' are expressions much used by educated people, but not understood by the vulgar. The phrase *Aisā ma'lūm hotá hai kī* is often employed to signify 'it seems that,' or 'it is probable that.'

## PAST CONDITIONAL TENSE.

Had I been, I should have been running.	Main daurṭá * hotá.
Hadst thou, &c. &c. &c.	Tú daurṭá hotá.
Had he, &c. &c. &c.	Wuh daurṭá hotá.
Had we, &c. &c. &c.	Ham daurṭe hote.
Had you, &c. &c. &c.	Tum daurṭe hote.
Had they, &c. &c. &c.	Wuh daurṭe hote.
Had he been smoking (lit. drinking) a hookah, he would certainly have made you smoke too.	Agar wuh huqqa pítá hotá to tumhen bhí zarúr pilátá.
If he were now swimming in the river, I also would swim.	Agar wuh is waqt daryá men tairṭá hotá to main bhí tairṭá.

## THIRTY-FOURTH LESSON. CHAUNTÍSWÁN SABAQ.

## AORIST TENSE.†

I may or should run.	Main daurún.
Thou mayst, &c. &c.	Tú daure.
He may, &c. &c.	Wuh daure.
We may, &c. &c.	Ham dauren.
You may, &c. &c.	Tum dauro.
They may, &c. &c.	Wuh dauren.
Should the wall of the tank (or swimming bath) break, great injury would be done.	Agar hauz kí díwár (f.) tút jáe to bará nuqsán ho.
Should your feet get wet, you would catch cold (lit. cold would reach your brain).	Agar tumbáre páon bhíg jáen, to dimág ko sardí pahunché.
If the (large) water-pot should burst, all the water would come out.	Agar maṭká phúṭ jáe, to sára pání nikal jáe.
As (or in whatever manner) your honour may wish.	Jis taráḥ ap cháhen.

\* Feminine sing. *daurṭi hoti*; plur. *daurṭi hotin*.

† The imperative is exactly the same as the aorist, except in the second person singular, which is *daur*, i.e. the same as the root, and not *daure*. When the root of a verb ends in *á*, the letter *w* may be inserted between the root and those terminations which begin with *e*: thus, from *jána*—*jáwe* or *jáe*. The latter form is more elegant. When the root ends in *e*, that letter is generally dropped in the aorist tense: thus, from *dená*—*dún*, *de*, *de*, *den*, *do*, *den*. Sometimes the general rule is followed, except in the case of terminations beginning with *e*, where *w* is inserted: thus, *deún*, *dewe*, *dewen*, *deo*, *dewen*. The latter form is not considered elegant.

It would do him good to be beaten  
(lit. should he be beaten, he  
would become exact, or proper,  
i. e. as he ought to be).

If any one were to help me, why  
should I undergo (lit. lift) so  
much trouble?

If it be expedient (lit. expedience),  
give him also a piece.

When he goes to sleep, be careful  
(or take care) not to make noise.

When he arrives here, inform me.

Stay here till he tells you to go.

Tell the butler to go into the city  
and bring (fine) flour.

May he go?

Shall I bring pictures for your  
honour also?

He hopes for promotion (lit. that  
promotion or advancement may  
become).

He feared lest a tiger (or tigress)  
should come.

God grant that my brother may  
soon meet me!

May thou be ruined (or destroyed)!

.. If, which God forbid, he should die,  
what can I do?

Let him say what he please, I shall  
not take it ill.

If you see him, you will open your  
eyes (lit. your eyes will open).

Whatever you do, it depends on  
your will (lit. there is choice, i. e.  
you can do just what you please).

Whoever may come (or let any one  
come), I do not care.

Jo wuh piṭ jāe, to ṭhīk ho jāe.

Agar koī merī madad (f.) kare, to  
main itnī taklīf (f.) kāhe ko  
uṭhāūn?

Agar maslahat ho, to use bhī ek  
ṭukrā do.

Jab wuh so jāe,\* to khabardār gul  
na karnā.

Jab wuh yahan pahunchē, to mujhe  
ittilā' do.

Jab tak wuh tumhen jāne kā hukm  
na de, tab tak yahan raho.†

Khānsāmān se‡ kah do ki shahr  
men jāe aur maida le āe.

Wuh jāe?§

Main āp ke wāste bhī taswīren  
lāūn?

Us ko umed hai ki taraqqī ho jāe.

Us ko khauf thā ki sher (yā shernī)  
na ā jāe.

Khudā kare merā bhāī mujh se jald  
mil jāe!

Terā satyānās jāe!

Khudā na khwāsta || agar wuh mar  
jāe, to main kyā karūn?

Wuh jo chāhe so kah jāe, main burā  
nahīn mānne kā.

Us ko dekho, to ankhen khul jāen.

Tum kuchh hī karo, ikhtiyār hai.

Koī āe, mujhe kuchh parwā nahīn  
hai.

\* Lit. 'when he may go to sleep.' Be careful, in Hindustani, never to use the present tense in such a sentence.

† Lit. 'as long as he does not give you the order for going, remain here!' Observe the idiom; the English cannot be literally translated.

‡ *Kisī se kuchh kahnā*, 'to tell any one anything, or say anything to any one'; *kisī ko burā kahnā*, 'to call any one bad.'

§ The aorist tense is used interrogatively in sentences like this.

|| *Khudā na khwāsta*, 'God forbid,' a Persian phrase much used in *Urdu*.

Well sir, perhaps he may beat your honour : what will your honour do then ?

He may possibly live till evening ; there is no hope for him beyond that.

Bhalá sáhib, sháyad wuh<sup>~</sup>áp ko máre : to áp kyá karen ?

Shám pakar\* jáe to pakar jáe ; áge kí kuchh umed nahín hai.

### THIRTY-FIFTH LESSON.

### PAINTÍSWÁN SABAQ.

To descend—to take down or off—to cause to descend or be taken off.

Utarná—utárná—utarwáná.

To be applied, fixed, join, reach—to apply, &c.—to cause to be applied, &c.

Lagná—lagáná—lagwáná.

To be washed—to wash—to cause, &c.

Dhulná†—dhoná—dhulwáná.

To ascend, mount—to make ascend, offer up—to cause, &c.

Charhná—charháná—charhwáná.

To increase, advance—to increase, cause to advance—to cause, &c.

Barhná—barháná—barhwáná.

To bathe—to bathe (another person)—to cause, &c.

Naháná—nahláná—nahalwáná.

To bathe—to cause to bathe—bath-room. <sup>o</sup>

Gusal karná — gusal karáná—gusal-khána.

To suffer, bear—to cause to suffer.

Sahná—sahwáná.

To be made—to make—to cause, &c.

Banná—banáná—banwáná.

To be cut—to cut—to cause, &c.

Kaṭná—káṭná—kaṭwáná.

To cut off—to cause to be cut off.

Káṭ ḍálná—kaṭwá ḍálná.

To bite.

Káṭná, káṭ kháná.

To burn, be burnt—to light, burn—to cause, &c.

Jalná—jaláná—jalwáná.

To forget—to mislead—to cause, &c.

Bhúlná, bhúl jáná—bhuláná—bhulwáná.

To sow—to cause to sow. ..

Boná—boáná.

To boil, bubble up—to boil (meat, &c.)—to cause, &c.

Ubalná—ubálná—ubalwáná.

To sift.

Chhánná.

To put on—cause to be put on.

Pahanná—pinháná, pahnaná

To boil up or over.

Ubal jáná, or áná.

\* Lit. 'should he take hold of, i.e. reach evening, he would reach.' *A'ge*, 'before,' 'in front,' may signify either 'before' the time to which reference is made, or 'in advance of,' i.e. 'after' that time, but it is more used in the latter sense ; in the former, *pahle* is generally employed.

† *Dhulná* is not much used ; the passive voice of *dhoná* is generally preferred.

- To be ground, pounded—to grind,  
pound—to cause, &c.
- To tell, inform.
- To be pulled or rooted up—to pull  
up—to cause, &c.
- To be drawn or pulled—to pull or  
draw—to cause, &c.
- To be spread (as a cloth, &c.)—to  
spread—to cause, &c.
- To be spread or expanded—to spread  
or expand—to cause, &c.
- To cover.
- Take away the soup.
- Go up—come down.
- Bring beer, claret (lit. red wine),  
and champagne.
- Get breakfast ready punctually (lit.  
exact or exactly) at half-past nine.
- Buy in the market, butter, clarified  
butter, cheese, milk, cream, pre-  
serves, sugar, sugar-candy, mus-  
tard, salt, salad oil, Cayenne  
pepper, black pepper, chilis (lit.  
green pepper), rice, tomatoes, &c.
- Give for dinner, cooked rice, pota-  
toes, and all sorts of vegetables.
- Put vinegar in the salad.
- Put a little sugar in the tea.
- Tell (me) whether my hen lays eggs  
or not?
- Make arrangements here for my  
eating and drinking to-day, and  
take care the meat is good.
- Do not sit there. Be silent.
- Always cook mutton-chops on the  
gridiron, and never in the frying-  
pan.
- This spit is (too) small, get a larger  
one made quickly.
- Pisná—písná—piswáná.
- Batáná.
- Ukharṇá—ukheṇá or ukhárṇá—  
ukharṇwáná.
- Khichná—khechná—khichwáná.
- Bichlná—bichháná—bichhwáná.
- Phailná—phailáná—phailwáná.
- Dhakná.
- Shorwá le jáo.
- Úpar jáo—níche áo.
- Bírsharáb (f.), lálsharáb, aursámkin  
láo.
- Házirí thík sápe nau baje taiyár  
karo.
- Makkhan, ghí, (m.) panír, dúdh,  
malái, murabba, chíní, misrí, ráí,  
namak, salád ká tel, lál mirch (f.),  
gol (or siyáh; lit. black) mirch,  
harí mirch, cháwal, wiláyatí bain-  
gan, wagairah, bázár se kharíd lo.
- Kháne ke wáste bhát (m.),\* álú aur  
sab qism (f.) kí tarkáriyán de do.
- Salád men sirká dāl do.
- Chá men thorí sí chíní dāl do.
- Batáo merí murgí ande (pl. of anda)  
detí hai yá nahín?
- A'j yahín merekháne píneká band-  
o-bast (m.) karo, aur khaḍarlár  
gosht (m.) achchhá ho.
- Wahán mat† baiṭho. Chup raho.
- Matṭan‡ cháp hamesha grildán par  
taiyár karo aur fráipán men kabhí  
mat pakáo.
- Yih síkh (f.) chhotí hai, is se bari  
síkh jald banwá do.

\* *Dhán*, 'rice plant,' or 'rice in husk'; *cháwal*, 'rice,' particularly unboiled rice; *bhát*, 'boiled rice.' The Mahomedans in Delhi call 'boiled rice' *khushká*, and the Hindoos call it *cháwal*.

† *Mat*, 'not,' is used only with the imperative.

‡ Europeans and their servants call 'mutton' *matṭan* or *matṭan gosht*; 'beef,' *bif*, or *bif gosht*, &c. Natives in general speak of *bher ká gosht*, *gáo ká gosht*, &c.



Tell me how many water-fowl you think there are in that lake (lit. tell from guess how many there may be)?

It has come (lit. comes) into my head to go to (lit. that having been, i.e. gone, I may come, i.e. return from) the market and buy some custard-apples, almonds, pine-apples, plantains, and pomegranates.

Take off (lit. raise) the cover.

Us jhīl men kitnī murgābiyān hongī?  
aṭkal (f.) se batāo.

Mere khayāl men átā hai ki bázār men ho áún aur kuchh sharífe (pl. of sharífa), bádám, anannás, kele (pl. of kelá), anár kharíd láún.

Dhagná uṭhao.

### THIRTY-SIXTH LESSON.

I want some cocoa-nuts, dates, ginger (not dried), dried ginger, radishes, dāl (a kind of pulse in common use in India), Indian corn, and mint; bring some directly.

Make some tamarind sherbet.

Pick that beautiful rose.

Bring my account.

Come here and sit by me.

Take off my clothes.

Put on your turban.

Put on your coat.

Fasten my braces behind.

Bring my watch and rings.

Wind up (lit. apply the key in) your watch.

Clothe the naked, and give bread to the hungry.

Wash your face (and) hands, and comb your hair (lit. hairs).

### CHHATTÍS WÁN SABAQ.

Mujhe náriyal, chhuháre (pl. of chhuhará), adrak, sonṭh, múliyān, dāl, bhuṭṭe (pl. of bhuṭṭá), podína darkár hai; tum isí waqt le áo.

Imlí ká sharbat (m.) baná do.

Wuh khúbsúrat guláb\* ká phúl tor lo.

Merá hisáb láo.

Idhar áo mere pás baiṭho.

Mere kapre utáro.

Apní pagrí sir par rakhlo (or bandho).†

Apní kurtí pahno.‡

Merá gális píche lagá do.

Merí gharí aur angúṭhiyān (pl. of angúṭhi) le áo.

Apní gharí men chábí lagáo.

Nangon (pl. of nangá) ko kaprá pinháo aur bhúkon ko roṭí khiláo.

Apná múnḥ háth dho dáo aur bálon men kanghá§ karo.

\* *Guláb*, from t' c Persian *gul*, 'a rose' or 'flower,' and *áb* 'water,' signifies properly 'rose-water.' In India, however, a rose is now called *guláb ká phúl*, and rose-water is sometimes called *guláb ká pání*.

† If the *pagrí* is made up, the phrase *sir par rakhná* is used, and if not made up, *báandhná*, lit. 'to bind.'

‡ Instead of *pahano*. See note ||, page 44.

§ *Kanghá*, a comb with teeth on one side. *Kanghí*, ditto on both. This distinction, however, is not always observed.

- Repair my waistcoat.  
 Tell the tailor to put (lit. that he may put) a patch in this.  
 Darn the holes in these stockings.
- First do this.  
 Tell the proper price of this.  
 Say one word, i.e. name your lowest price.  
 Tell the gardener to bring me a basket of flowers, vegetables, &c.  
 Cut down these bushes, and pull up the grass (weeds) from (in) that flower-bed.  
 Sow tulip and jasmine seeds in the garden.  
 Go into the field and cut the rice.  
 Put some sandal on your forehead.  
 Cut the ears of wheat; after threshing, grind (them to) flour, sift the flour, and take out the sújī.  
 Make some barley-water.  
 Sit in the shade of the banyan-tree, burn the babul, make a hut of bamboos, and look at the beauty of the cedar-tree.  
 Have parched grain given to the thatcher, and throw some hay (lit. dry grass) before the horse.  
 Walk on the path, do not tread on the flower-bed.  
 Make haste; make (lit. spread) the bed.  
 Plant creepers by the verandah, so that when they spread (lit. from their spreading), all the pillars may be covered.  
 Bring some flowers to distil (lit. pull or draw) rose-water.  
 Give (me) some flower-leaves.  
 Afterwards go to your house.
- Merí wáskat kí marammat (f.) karo.  
 Darzí se kah do is men ek paiwand lagá de.  
 In mozon ke súrākhon (pl. of sūrākh) ko rafí karo.  
 Pahle yih kám karo.  
 Is kí wājibí qímat batáo.  
 Ek bát kaho.
- Málí ko hukm do ki mere pás dālí le áe.  
 Yih jhārīyān kát dālo, aur us kiyārī men se ghás (f.) ukher dālo.
- Bág men lāla \* aur chambelí ke bīj bo.†  
 Khet (m.) men jāo aur dhán káto.  
 Máthe (fr. máthá) par sandal‡ lagáo.  
 Gehún kí bālen (pl. of bál (f.)) káto, gáhne ke ba'd unká átá piso, maida chháno, aur sújī nikálo.  
 Ash-i-jau (f.) banáo.  
 Bar ke sáye (fr. sáya) men baitho, babúl jaláo, bānson kí jhoprī banáo, aur deodár kí kñúbsúrati ko dekho.  
 Chhappar-band § ko chabena díla do aur ghore ke áge súkhí ghás dālo.  
 Rawish par chalo kiyārī men pānw na rakho.  
 Jaldí karo; palang bichháo.
- Barámade (fr. barámada) ke pás tarah-belen (pl. of bel. (f.)) lagáo ki unke pháilne se sáre sutún dhak jáen.  
 Guláb khechne ke liye kuchh phúl le áo.  
 Kuchh phúl kí pattiyān do.  
 Uske ba'd apne ghar ko jāo.

\* *Lāla* is never inflected; for two tulips they say *lāla ke do phúl*.

† *Bo*, contracted from *boo*, which is seldom used.

‡ Water in which sandal-wood has been rubbed.

§ From *chhappar*, a 'thatched roof.'

## THIRTY-SEVENTH LESSON. SAINTÍSWĀN SABAQ.

## FUTURE TENSE.

I shall or will run.	Main daurúngá.*
Thou shalt or wilt run.	Tú dauregá.
He shall or will run.	Wuh dauregá.
We shall or will run.	Ham daurenge.
You shall or will run.	Tum dauroge.
They shall or will run.	Wuh daurenge.
I will descend the mountain.	Main pahúr se utrúngá.†
When wilt thou dismount from the horse?	Tú ghorē par se kab utregá?
All the sailors will disembark from the ship.	Sāre malláh jaház se utar jáenge.
I shall take that picture off the nail.	Wuh taswír kíl (f.) (yá khúntí †) par se utárúngá.
The whole army will halt at the encamping ground.	Sári fauj (f.) paráo par utregí.
If you fall you will hurt yourself very much (lit. a great bruise or hurt will reach you).	Jo tum gir paṛo to barí choṭ (f.) lagegí.
When the guests arrive, where will you put them up (lit. make them alight)?	Jab mihmán áenge to tum unko kahān utároge?
The river is so shallow that we shall ford it; were it deeper, it would have been necessary to cross by the bridge (lit. from on the bridge).	Daryá men pání is qadr § thorá hai ki ham páyáb (or vulgarly, paidal) utar jáenge; jo pání ziyáda hotá, to pul par se utarná partá.
I will first make the carts cross the bridge, and then make the men descend from the carts.	Main pahle gáṛiyān pul par se utarwáúngá, aur phir ádmíyon ko gáṛiyon par se.
It will now be necessary to iron this shirt.	Ab is qamís ko istrí karní paregí.
You will have to ascend the mountain.	Tum ko pahár par charhná paregá.

\* The feminine takes *gi* in the singular and *gi* or *gin* in the plural.

† When the root of a verb consists of two syllables, with a short vowel in the second, this vowel is dropped whenever the root is followed by a long vowel. As in the example, *utarná* makes *utrúngá* in the future, instead of *utarúngá*.

‡ *Kíl*, 'small nail;' *khúntí*, 'large nail;' *mekh* (f.), 'still larger nail or peg.'

§ *Qadr*, 'worth,' here 'quantity.' *Is qadr bakut*, 'so much.' *Is qadr thorá*, 'so little.'

|| *Utar ná partá*, 'it would fall (to one's lot) to cross, i.e. we should have to cross.' *Par ná* is much used in this sense.

When you mount that horse, be careful (keep your wits about you), or he will throw you.

If the horse (or a horse) comes, I will mount you.

Should small-pox prevail much (lit. should there be much power or force of small-pox) this year, the Hindus will offer up many offerings in her temple.

Let me know when your washerman comes; I will get my own clothes also washed by him.

Until some one scolds (or threatens) him, he will not give up his bad habits.

As long as he remains here, there will be disturbance.

Jab tum us ghore par charho to hoshyār (or chaukas) rahnā, nahīn to wuh tumhen girā degā.

Jo ghorā ā jāegā, to main tumhen charhā dūngā.

Jo ab ke sāl Sītā (f.) kā zor hogā, to Hindū log us ke mandar men bahut sā pujāpā charhāenge.

Tumhārā dhobī āegā, to mujhe khabar kardenā; main apne kapre bhī usī se dhulwāūngā.

Jab tak koī us ko tambīh (f.) na karegā, tab tak wuh apnī burī ādatē nahīn chhore kā.

Jab tak wuh yahān rahegā, fasād hī rahegā.

### THIRTY-EIGHTH LESSON.

To arrive—to cause to arrive, i.e. take or bring.

To flow—to be washed away.

To be amused, interested—to amuse.

To jump—to cause to jump—to jump down or in.

To sink or be drowned—to cause to sink or to drown—to cause, &c.

To drown one's self.

To fade away.

To stay, stop (neuter)—to stop, fix (active)—to cause, &c.

To be irritated or perverse—to irritate or to cause to be perverse.

To go or fall back, retire—to repel, drive backwards.

To be attacked by fever (lit. fever to rise)—fever to descend or subside, i.e. get rid of fever.

### ATHTĪSWĀN SABAQ.

Pahunchnā—pahunchānā, or pahunchā denā.

Bahnā—bah jānā.

Bahalnā—bahlānā.

Kūdnā—kudwānā—kūd paṇnā.

Dūbnā—dubonā (dubānā)—dubwānā.

Dūb marnā.

Murjhānā.

Thairnā—ṭhairānā—ṭhairwānā.

Bipharnā—biphrānā.

Haṭnā—haṭānā.

Buḡhār charhnā—buḡhār utarnā.

## PAST TENSE.\*

I ran—thou ranest—he ran.

Main daurá—tú daurá—wuh daurá  
(fem. daurí).

We ran—you ran—they ran.

Ham daure—tum daure—wuh  
daure (fem. daurín).When I arrived there, I did not  
find a single servant.Jab main wahán pahunchá, to ek  
bhí naukár na milá.

This was found by great search.

Yih chíz barí talásh se milí.

I met there with a friend who  
awoke in me a great interest  
(lit. I found there such a friend,  
that by reason of him my heart  
became interested).Mujhe wahán ek aisá dost milá, ki  
us ke sabab se merá dil bahal  
gayá.A girl jumped into the canal and  
immediately sank.Ek laríkí nahr men kúd parí aur  
fauran dúb gai.The murderer drowned himself in  
a well.Khúní ek kúen (fr. kúan, or kúe fr.  
kúa) men dúb mará.

## PERFECT TENSE.

I have run—thou hast run—he has  
run.Main daurá hún—tú daurá hai—  
wuh daurá hai (fem. daurí hún,  
&c.)We have run—you have run—they  
have run.Ham daure hain—tum daure ho—  
wuh daure hain (fem. daurí  
hain, &c.)

I have just arrived.

Main abhi áyá hún.

I have just been to him.

Main abhi us ke pás ho áyá hún.

In the space of ten years he has  
been three times to England.Das baras ke 'arse men wuh tén  
daf'a wiláyat ho áyá hai.

\* The past tense is formed by leaving out the *n* of the infinitive. If, however, the *n* is preceded by a long vowel, it is changed, in the singular masculine, to *y*: thus, *lúná* becomes *láyá*; *dná*, *áya*, &c. The following verbs form their past tenses in a way peculiar to themselves. *Karná*, *kiyá* (fem. *ki*, pl. *kiye*, fem. *kín*); *jáná*, *gayá* (fem. *gai*, pl. *gae*, fem. *gaín*); *honá*, *húá*; *dená*, *diyá* (fem. *dí*, pl. *diye*, fem. *dín*); *lená*, *liyá* (fem. *lí*, pl. *liye*, fem. *lín*); *marná*, *múá* or *mará*. It must be observed that this tense is never used in Hindustani, as it frequently is in English, to express an habitual state of action. For this purpose the imperfect is used, as has been already shown in numerous examples. For 'he always came,' we must say '*wuh hamesha áta thá*,' and never '*wuh hamesha áyá*.' There is a peculiarity in the past tenses of transitive verbs that will be treated of in a subsequent lesson. Compound verbs, however, formed by adding *jáná*, or any other neuter verb, to the root of an active verb, follow the rules for neuter verbs, although they possess an active signification.

Where has he gone?  
 The bridge has been washed away.  
 He has just died.  
 I am quite tired of him (lit. the  
 breath has come into the nose  
 from his hand).  
 The boats have been broken.  
 The river has risen.  
 The sun has killed the flowers (lit.  
 the flowers have faded from the  
 sunshine).  
 Has he come yet, or not?  
 I have run a great deal to-day.  
 I have never gone there (lit. what,  
 have I ever gone there?).

Wuh kahán gayá hai?  
 Pul bah gayá hai.  
 Wuh abhí mar gayá hai.  
 Us ke háth se náak (f.) men dam  
 gayá hai.

Kishtiyán tút gáí hai.  
 Daryá charh áyá hai.  
 Dhúp se phúl murjhá gae hai.

Wuh ab tak áyá hai yá nahín?  
 Main áj bahut daurá hún.  
 Main kyá kabhí wahán gayá hún?

### THIRTY-NINTH LESSON. UNTÁLISWÁN SABAQ.

#### PLUPERFECT TENSE,\* OR REMOTE PAST.

I ran (or had run)—thou ranest—  
 he ran.  
 We ran—you ran—they ran.  
 He was yesterday attacked by fever,  
 and it has not yet left him.  
 He was yesterday attacked by fever,  
 but it left him quickly.  
 He has been attacked by fever only  
 to-day.

Main daurá thá—tú daurá thá—  
 wuh daurá thá (fem. daurí thí).  
 Ham daure the—tum daure the—  
 wuh daure the (fem. daurí thin).  
 Kal us ko bukhar charhá,† aur ab  
 tak nahín utrā.  
 Kal us ko bukhar charhá thá,‡ lekin  
 jald utar gayá.  
 Us ko áj hí bukhar charhá hai.

\* This tense (the *māzi ba'id*, or remote past, of Oriental grammarians) does not exactly correspond with the pluperfect tense of the English verb. *Main daurá thá* does not necessarily signify 'I had run'—before the occurrence of some other event, or some particular time—but simply *I ran*—on some former occasion now quite passed away. The past tense expresses the occurrence of an event in time past; the perfect, which corresponds very nearly with the same tense in English, that an event has occurred recently; and the pluperfect, that the time of occurrence was remote, or that the event and its effects have quite passed away. (See example, p. 76.) The past tense may frequently be used for the perfect or pluperfect, but it is quite impossible to lay down any absolute rule as to when this is the case.

† Here we cannot use the pluperfect tense, because the effects of the occurrence continue to the present time.

‡ In this sentence the pluperfect tense is used, because the event and its effects have both passed.

He went home (to Europe) last year, and has not yet come (back).

He went home last year, and returned this year.

He has gone home this year.

I went there yesterday.

He came to see you yesterday exactly at five o'clock.

Before his being hit by a bullet I left that place (or when he was hit by a bullet I had left that place).†

I recovered before he was attacked by the small-pox.

When he was attacked by the small-pox I had recovered.

Wuh agle sál wiláyat gayá, aur ab tak nahín áyá.

Wuh agle sál wilayat gayá thá, aur ab ke sál á gayá.

Wuh isí sál men wiláyat gayá hai.

Main kal wahán gayá thá.

Wuh kal thák pánch baje ap kí muláqát ko áyá thá.

Us ke \* golí lagne se pahle main wahán se chalá gayá thá.†

Us ke sítlá nikalne se pahle main achchhá ho gayá thá.

## FORTIETH LESSON.

## CHÁLÍSWÁN SABAQ.

### PAST DUBIOUS. FIRST FORM.

I may or should have run.

Thou mayst or shouldst have run.

He may or should have run.

We may or should have run.

You may or should have run.

They may or should have run.

Perhaps he may have forgotten.

Perhaps they may have run away; in this case, should they be pursued or not?

Main daurá hún (fem. daurí hún).

Tú daurá ho (fem. daurí ho).

Wuh daurá ho (fem. daurí ho).

Ham daure hon (fem. daurí hon).

Tum daure ho (fem. daurí ho).

Wuh daure hon (fem. daurí hon).

Sháyad wuh bhúl gayá ho.

Sháyad wuh bhág gae hon; tó unká ta'áqub (or pichhá)§ karná cháhiye yá nahín?

\* The original construction probably was *us ke badan men golí ke lagne se pahle*, 'before the reaching or fixing of a bullet in his body.'

† From *chalá jáná*. See Forty-fifth Lesson.

‡ The phrases 'when he was hit I had left,' and 'before his being hit I left,' in one of which the pluperfect, and in the other the past tense, is used, bear the same meaning. The same idea, viz. that an event occurred anterior to another, is conveyed by the use of the pluperfect tense in the former, as by the employment of the word 'before' in the latter. To translate more exactly the sentence 'before he was hit I had left,' we can employ, in Hindustani, the verb *chukná*, 'to finish,' as will be explained hereafter. It is, however, most essential to remember that, though the pluperfect tense of the Hindustani verb is often used like the past tense in English, with some qualifying phrase, to signify that one event happened before another, it does not (like the pluperfect tense of the English verb) ordinarily convey this meaning unless so qualified.

§ Uneducated people more generally use the phrase *pichhá karná*.

Should the horse have been shod,  
bring him (lit. should the horse-  
shoes have been fastened, bring  
the horse).

Should he not have yet started, it  
is difficult for him to go.

Agar na'l bandh\* gae hon, to ghorá  
le áo.

Agar wuh ab tak rawána na húá ho,  
to uská jáná dushwár hai.

PAST DUBIOUS.

SECOND FORM.

I may, must, or should have run.

Thou mayst, &c.

He may, &c.

We may, &c.

You may, &c.

They may, &c.

Perhaps the army may have ad-  
vanced (forward).

You are going to his house; should  
he have gone out, come back.

All his things must have been sold.

He must have been much irritated.

Should you not find him there, you  
must understand that he must  
have been taken ill.

Should the water have risen (or  
overflowed), there must have been  
great injury to cultivation.

Should he have gone to sleep, ease  
must have visited him.

Should he have gone back from his  
place, he must certainly have been  
beaten.

Main daurá húngá (fem. daurí hún-  
gí).

Tú daurá hogá.

Wuh daurá hogá.

Ham daure hongé (fem. daurí hon-  
gí).

Tum daure hoge.

Wuh daure hongé.

Sháyad fauj áge barhí hogí (or ho).

Tum us ke ghar játe ho; jo wuh  
báhar gayá hogá (or ho), to wápas  
áná.

Us ká sárá asbáb bik gayá hogá.

Wuh bahut biphar gayá hogá.

Agar wuh tum ko wahán na mile, to  
samajh lená ki wuh 'áimár ho  
gayá hogá.

Agar pání charh áyá hogá, to khetí  
ká bará húa hogá.

Jo wuhso gayá hogá, to chain á gayá  
hogá.

Jo wuh apní jagah se hatá hogá, to  
zarúr piṭá hogá.

PAST CONDITIONAL.

SECOND FORM.†

If I had run.

Hadst thou run.

If he had run.

If we had run.

Agar main daurá hotá.†

Agar tú daurá hotá.

Agar wuh daurá hotá.

Agar ham daure hote.

\* From bandhná, 'to be fastened.'

† This tense is not of very frequent occurrence; its use will be apparent from the examples here given. The indefinite tense may always be used in its stead.

‡ Feminine sing. daurí hotí; plur. daurí hotín.



If you had run.

If they had run.

Had he run, he would have stood first of all.

Had the slave come, his master would not have been angry.

Had he arrived in time, he would never have been beaten.

Agar tum daure hote.

Agar wuh daure hote.

Agar wuh daurā hotā (or daurtā) to sab men awwal rahtā.

Jo gulām āyā hotā, to uskā mālīk khafa na hotā.

Agar waqt par pahunch gayā hotā, to kabhī na piṭṭā.

## FORTY-FIRST LESSON.

To be tied, bound, fastened—to tie, bind, fasten—to cause to be tied, &c.

To ask for—to send for—to cause to be sent for.

To borrow—to regret.

To send—to cause to be sent.

To dig—to cause to be dug.

To fly, or to be blown up—to cause to fly, to blow up—to cause, &c.

To stick (in mud, &c.)—to cause to stick.

To stick, become entangled—to cause to stick or become entangled.

A debt—to borrow of any one—to lend to any one.

To touch—to cause to be touched.

To fear—to frighten—to cause, &c.

A wound—to be wounded.

Spirit, resolution—to summon up one's courage.

He could not summon up his courage (or his courage failed him).

## IKTÁLÍSWÁN SĀBAQ.

Bandhnā—bāndhnā—bandhwānā.

Māngnā—māngānā—māngwānā.

Māng lenā—pachhtānā.

Bhejnā—bhijwā dena.

Khodnā—khudwānā.

Urñā—urānā—urwānā.

Dhasnā—dhasānā.

Phasnā—phasānā.

Qarz — kisīse qarz lenā — kisīko qarz denā.

Chhúnā—chūānā.

Darnā—darānā—darwānā.

Zaḡhm—zaḡhm khānā.

Himmat—himmat bāndhnī.

Us kī himmat na bandhī.

### PAST TENSE.\*

I saw.	Main ne	} Singular, dekhā, fem. dekhī. Plural, dekhe, fem. dekhī.
Thou sawest.	Tú ne	
He saw.	Us ne	
We saw.	Ham ne	
You saw.	Tum ne	
They saw.	Unhon ne	

\* *Main ne dekhā* signifies literally, 'it was seen by me;' *main ne ek kitāb dekhi*, 'by me a book was seen,' i.e. 'I saw a book;' *main ne bahut se makān*

PERFECT TENSE.

I, &c., have seen.	Main ne, &c., dekhá hai; fem. dekhí hai; pl. dekhe hain; fem. dekhí hain.
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PLUPERFECT TENSE.

I, &c., had seen.	Main, ne, &c., dekhá thá; fem. dekhí thí; pl. dekhe the; fem. dekhí thín.
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PAST DUBIOUS. FIRST FORM.

I, &c., may or should have seen.	Main ne, &c., dekhá ho; fem. dekhí ho; pl. dekhe hon; fem. dekhí hon.
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PAST DUBIOUS. SECOND FORM.

I, &c., may, must, or should have seen.	Main ne, &c., dekhá hogá; fem. dekhí hogí; pl. dekhe hongé; fem. dekhí hongí.
---	---

PAST CONDITIONAL. SECOND FORM.

(If) I had seen, I should have seen, &c.	Main ne, &c., dekhá hotá; fem. dekhí hotí; pl. dekhe hote; fem. dekhí hotín.
--	--

I heard the sound of a bell.	Main ne ek ghaṭe (fr. ghaṭá) kí áwáz suní.
------------------------------	--

I much liked the climate of that place.	Main ne wahán kí áb q̄ hawá bahut pasand kí.
---	--

He did not sanction my request.	Us ne merí dar̄khwást manzúr nahín kí.
---------------------------------	--

Your honour would not (lit. did not) hear my representation.	A'p ne merí'arz nahín suní.
--	-----------------------------

He conquered the whole country.	Us ne sárá mulk fath kar liyá, or jítliyá.
---------------------------------	--

We gained the victory.	Ham ne fath páí.
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The English obtained a signal victory.	Angrezon ne fath-i-numáyán hásil kí.
--	--------------------------------------

The enemy were completely defeated (lit. ate a great defeat).	Dushman? ne barí shikast khái.
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*dekhe*, 'by me many houses were seen,' i.e. 'I saw many houses.' In these examples the verb agrees in number and gender with the object of the sentence, which may, in fact, according to the Hindustani construction, be considered the nominative of the verb. If, however, the object of the sentence should be an inflected pronoun, or a substantive in the accusative case, with *ko*, the verb is invariably in the singular masculine form. Thus, *main ne use dekhá*, 'I saw him;' *main ne ek aurat ko dekhá*, 'I saw a woman.' Great attention should be paid to this rule, which really presents no difficulty. The perfect and pluperfect tenses, the past dubious, and the second form of the past conditional, all follow this rule.

They lighted a fire.

Why did you upset ink on the carpet?

He desired to see the comet through  
(lit. with) a telescope.

When he discovered that there was  
a fog (lit. that fog is raining), he  
gave up (his) intention of hunt-  
ing.

When the storm (dust storm, gale,  
&c.) came, I shut all the doors of  
the house.

The tyrant girt up his loins for  
(lit. upon), i.e. resorted to even  
greater tyranny.

I discovered all about him, or it (lit.  
the whole state of him, or it).

Unhon ne ág jalái.

Tum ne farsh par siyáhi kyún dāl di?

Us ne dumdār sitāre ko (lit. star with  
tail) dūrbín se dekhne ká iráda  
kiyá.

Jab us ko yih ma'lúm hogayá ki  
'kohar (f.) barastí hai,' to us ne  
shikár ká iráda mauqúf kiyá (or  
chhor diyá).

Jab ándhí áí, to main ne koṭhí ke  
sab darwáze band kar diye.

Zálim ne aur bhí zulm par kamar  
(f.) bándhí.

Main ne us ká sárá hál daryáft  
kiyá.

## FORTY-SECOND LESSON.

He forced me to do it, otherwise I  
should never have done it of my  
own accord.

I forced him to go (lit. sent him  
forcibly) to the camp, to carry  
out (lit. in order that he might,  
&c.), my order whether he liked  
it or not.

He threw clods and stones at the  
dog.

Much dust was flying, and I there-  
fore determined not to go by  
land but by water (lit. did not  
approve of the road by land,  
and determined, &c.).

My eyes wereso refreshed (lit. such  
freshness came into) by the ver-  
dure of the jungle, that my heart  
did not wish again to retire from  
that place.

When I descended into the mine, I  
found it really worth seeing.

## BEÁLÍSWÁN SABAQ.

Us ne zabar-dastí yih kám mujh se  
kará liyá, warna main apne ap to  
kabhí na kartá.

Main ne us ko zabar-dastí kampú  
men bhej diyá, tá ki merá hukm  
bajá láe, khwáh us ne yih kám  
khushí se kiyá ho, yá na kiyá ho.

Us ne kutte par dhele (fr. dhelá) aur  
patthar pheke.

Us ne kutte ke dhele aur patthar  
máre.

Gard (f.) (yá khák (f.)) bahut urtí  
thí, iswáste main ne khushkí kí  
ráh (f.) pasand na kí, aur tarí se  
jáne ká iráda kiyá.

Jangal kí sabzí se áñkhon men wuh  
taráwat áí, ki phir wahán se hatne  
ko dil ne na cháhá.

Jab main káfí (yá khán) men utrá,  
to haqíqat men us ko dekhne ke  
qábil páyá (from páná).

When the labourers dug the ground, they came to rock.

I met with great trouble on the road, which was sandy in some parts and muddy in others (lit. in some places there was sand, &c.); my horse also several times stuck in the mud.

That banker had an inn and a large tank built, and caused many wells to be dug.

The fire smoked very much (lit. much smoke came out of the fire); I therefore had it put out before his arrival.

When I lifted the candle, the flame caught my sleeve.

I have tried many remedies without benefit.

He has sown potatoes in that field.

I have explained the whole circumstance in your presence.

When I reached the summit of the hill, a beautiful view came in sight.

They constructed a battery on the mound.

By your order I set the village on fire and blew up the fort.

The house caught fire.

According to your order, I made an attack on the enemy.

Because the sahib has called me.

Because he very kindly (lit. with great kindness) took my son to Delhi.

Jab mazdúron ne zamín khodí, to wahán se pahár\* niklá.

Main ne ráste (fr. rasta) men barí taklíf uṭháí, kabín to ret thí aur kabín kíchar; ghoṛá bhí kaí daf'a kíchar (f.) men dhas gayá.

Us maháján ne ek saráeṭ aur ek bará táláb banwáyá, aur bahut se kúen khudwáe.

A'g men se dhúán bahut nikaltá thá; is liye us ke áne se pahle bujhwá dí.

Jab máin ne battí uṭháí, to us kí lau (f.) merí ástín (f.) men laggaí.

Bahutere (pl. of bahuterá) 'iláj kiye, kuchh fáida na húá.

Us ne us khet (m.) men álú boe hai.

Main ne sárái kaifíyat ap ke sámne 'bayán kar dí hai.

Jab main pahárá kí choṭí par pahunchá, to barí kaifíyat† nazar áí.

Unhon ne ṭíle (fr. ṭílá) ke úpar ek morcha § banáyá.

Main ne ap ke hukm se gánw men ág (f.) lagá dí aur qil'a urá diyá.

Ghar men ág lagí.

A'p ke hukm ke muwáfiq, main ne dushman par hamla, yá dháwá kiyá.

Is wáste kí, sáhib ne mujhe buláyá hai.

Is waste kí, us ne barí mihrbání se mere larke ko Dihli men pahunchá diyá.

\* There is no word in ordinary use in Hindustani that exactly corresponds to the English word 'rock.' Sometimes the word *patthar*, 'a stone,' is used, and sometimes *pahár*, properly 'a mountain.'

† A roadside inn or halting place for travellers.

‡ *Kaifíyat*, lit. 'state of being,' 'circumstance,' but frequently used for a view, scene, &c.

§ A corruption of *morchál* (Persian).

## FORTY-THIRD LESSON.

## TENTÁLÍSWÁN SABAQ.

As soon as the cage opens, the parrot will fly.

As soon as he mounts the horse (or thou mountest it), his leg (or thy leg) will be broken.

As soon as the train is fired, the mine will blow up.

To touch is to die.

Should even one spark fall on the thatched roof, the whole house will be burnt.

Should he ask you for a book, you will certainly have to give it to him.

Should he send for your nightingale, you cannot avoid sending it.

The mahout should not go in that direction; should he make the elephant stick in the bog (or swamp), it will be difficult to get him out.

Even should you borrow the carriage (or cart) for two days, what then? (i.e. what will you do after that?)

Should you (or he) borrow a hundred rupees, it will do no good (lit. no business will proceed), and it will be necessary to pay interest for nothing.

Pinjárá khulá, aur totá urá.\*

Ghoṛe par charhá, aur táng (f.) tūtí.

Shitábe (from shitaba) ko ág lagí, aur surang (f.) urí.

Chhúá aur múá.

Agar ek chingáří bhí chhappar men girí, to sára makán jal jáegá.†

Agar us ne tum se kitáb mángí, to zarúr dení paregí.

Agar us ne tumhárá bulbul man-gáyá, to bhejná † hí paregá.

Maháwat ko us taraf na jáná cháhiye; agar us ne háthí ko daldal men dhasá diyá, to nikálná mushkil hogá.

Agar do din ko gáří máng bhí lí, to phir kyá?

Agar sau rupae qarz liye, to kuchh kám nahín chalne ká, aur náhaqq súd dená paregá.

\* The past tenses of two verbs, connected by the conjunction *aur*, are often used to express that an event will immediately follow (or sometimes has immediately followed) another.

† In the Twenty-eighth Lesson it has been explained, that conditional tenses relating to future time, in each of which the verb *honá* occurs, may be formed in three ways; (1) with the future tense in each clause; (2) with the past tense in each clause; (3) with the past tense in the first clause, and the future tense in the second. Where such sentences are formed with other verbs, the past tense is rarely found in the second clause; but it is of very common occurrence in the first.

‡ Observe the use of *hi* here. 'You will just have to send it' would be a more literal, though not very elegant, translation of this sentence.

§ *Náhaqq* is often used in this sense.

Have you ever made a tour through the island of Ceylon?

I have lent a great deal of money.

I gave him much advice, but he will not reform (lit. become straight).

I explained to him fully (or remonstrated with him much), but there is no hope of his understanding (lit. that it will enter his understanding).

He has given me strict injunctions in this matter.

He first of all formed the intention of crossing the water-course, but his courage failed him.

He cast a net into the river, but no fish came.

He took the ashes out of the grate, but a heap of ashes was again formed.

I told (him) to burn wood, but he lit charcoal.

I brought (or took) him to the bank; otherwise he would certainly have been drowned in the river.

They collected great quantities of coal (lit. charcoal of stone) for the railroad, but it was soon expended.

Should he have fought (i.e. if he *did* fight), he must have been wounded.

Your honour must have suffered much inconvenience.

If you had worked (or laboured) last year, you would not at this time regret (i.e. you would now have no cause for regret).

Had (he) given him poison, he would certainly have died.

A'p ne kabhí Sarandíp ke jazíre\* (or Lanká ke *ṭapú*), kí sair (f.) kí hai?

Main ne bahut se rupae qarz diye hai.

Main ne to us ko bahut sí nasíhat kar dí hai, magar sídhá nahín ho-ne ká.

Main ne us ko bahut samjhá diyá hai, lekin umed nahín ki us kí samajh (f.) men áe.

Us ne mujhe is báb men bahut sí tákid kí hai.

Us ne pahle nále (from nálá) se-utarne ká qasd kiyá thá, magar phir himmat ná bandhí.

Us ne daryá men jál ḍálá thá, lekin koí machhlí ha áí.

Us ne chúlhe (fr. chúlhá) men se rákh (f.) níkal dí thí, magar wahán phir rákh ká dher ho gayá.

Main ne lakrí jaláne ko kahá thá, lekin us ne koelá jaláyá.

Main ne us ko kináre par pahunchá diyá: nahín to zarúr daryá men ḍúb játá.

Unhon ne' rel ke wáste bahut se patthar ke koele jam' kiye the, magar jaldí kharach ho gae.

Jo lará hogá, to zakhm kháyá hogá.

A'p ne bari taklíf (f.) utháí hogí.

Jo tum ne agle sál miñnat kí hotí, to is waqt na pachhtáte.

Jo us ko zabr diyá hotá, to zarúr mar játá.

\* *Sarandíp* is the Persian name, and *Lanká* the Hindí name of Ceylon. *Jazíra* is the Arabic, and *ṭapú* the Hindí, for 'an island'; both words are in common use.

## FORTY-FOURTH LESSON.

## CHAUÁLÍSWÁN SABAQ.

To order, to say, to do.*	Farmáná.
Favour, bounty—to bestow.	'Ináyat (f.)—'Ináyat karná.
Compassion, favour—to grant, give.	Marhamat—marhamat karná.
To move, shake—to shake—to cause, &c.	Iilnā—hilánā—hilwánā.
To pass—to cause to pass, submit (an application, &c.)—to cause to pass, &c.	Guzarnā—guzárnā—guzarwánā.
To be raised (a noise, &c.)—to raise—to cause, &c.	Machnā—machánā—machwánā.
To annoy—to marry.	Satánā—biyáhnā.
To place—to cause, &c.	Dharnā—dharwánā.
To honour by going or by coming (lit. to take or bring honour).	Tashrif le jānā, or le ánā.
To use.	Baratnā—isti'māl karnā.
This saucepan is in use.	Yih degchí isti'mal men raltí hai.

## RESPECTFUL IMPERATIVE.†

Be pleased to run.	Dauriye, dauriyo, dauriyegá.
Be pleased to give me also a reward.	Mujhe bhí in'ám dije.
Let your majesty be pleased to give me a letter of recommendation.	Huzúr mujhe sífárish kí ek chitṭhí marhamat farmáiyē.
Should your honour be pleased to recommend (me or it), the affair would progress.	Jo ap sífárish kíje to kám chale.
Should your honour be pleased to go now, you will certainly undergo trouble.	Agar ap is waqt chaliyegá to zarúr taklíf uṭháiyegá.
Be pleased to give me a letter of introduction (lit. such a letter to his name as may become the means of an interview).	A'p mujhe un ke nám ek aísí chitṭhí 'ináyat kíje, kí wuh un kí muláqát ká zarfá ho jáe.
Be pleased to introduce me, or cause me to be introduced to him.	A'p un se merí taqríb (f.) ‡ kar dije.

\* *Farmáná* is used when speaking of a person to whom it is desired to show respect. In compound verbs it often supplies the place of *karná*.

† The respectful imperative is formed from the past tense by changing *á* into *iye*, *iyó*, or *iyegá*, or when the *á* is preceded by *iy* or *ú*, to *je*, *jíye*, *jíyo* or *jíyegá*; as *kíyá*, *kíje*, *kíjiye* (the *iy*, as explained in the introduction, becomes *i* when followed by a consonant). When the *á* is preceded by *y*, the latter is commonly omitted in the respectful imperative, as *láyá*, *láiyē* (not *láiyē*), &c. This tense is often used in place of the aorist and future, when it is desired to show respect. *Jáná* makes *jáiyē*.

‡ *Taqríb* means, literally, 'bringing near.'

Be pleased to procure me an interview with him.	A'p un se merí muláqát kará díje.
If your honour will interest yourself in the matter (lit. use exertion), then through you my business will be made, i.e. I shall be successful.	Jo áp koshish kíje to áp ke zarí'e se merá kám ban jáe.
Be pleased to sit on the chair.	A'p kursí par tashrif farmáíye. (or
Be pleased to forgive me.	Mujhe mu'áf kíjiye. [rakhiye].

NOUN OF AGENCY.

Runner, one who is about to run.	Daurne wálá; fem. wálí; pl. wále.
He is a great runner, and wrestles well.	Wuh bará daurne wálá hai, aur kushtí khúb lartá hai.
His mother is coming immediately.	Us kí má abhí áne wálí hai.
That wrestler (or strong man) is a wonderful fighter.	Wuh pahlwán 'ajíb larne wálá hai.
Sir, a man with cloth has arrived.	Sáhib, ek kapre wálá áyá hai.

INFINITIVE OR VERBAL NOUN.

To run, running—of running, &c.	Daurná—daurne ká.
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PRESENT PARTICIPLE.

Running.	Daurtá, daurtá húa; fem. daurtí, or daurtí húi; pl. daurte, daurte hue; fem. daurtín, or daurtí hún.
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PAST PARTICIPLE.\*

Run—running.	Daurá, daurá húa; fem. daurí, daurí húi; pl. daure, daure hue; fem. daurín, or daurí hún.
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CONJUNCTIVE PARTICIPLE.

Having run.	Daur—daurkar—daurke.
Having gone to him, he made an excuse.	Us ke pás jákar 'uzr kiyá.

ADVERBIAL PARTICIPLE.

On running, on the instant of running.	Daurte hí.
Whilst I am here.	Mere hote.
As soon as it is morning.	Subh hote hí.
Till my coming.	Mere áne tak.
To live—life—during life.	Jíná—jí—jíte jí.

\* The past participle, like the past tense, is formed by adding á to the root or leaving out the *n* of the infinitive; and when the *n* is preceded by a long vowel, *y* is inserted before the singular masculine form of the participle. For exceptional formations, see p. 62, note.



## FORTY-FIFTH LESSON.

To melt, dissolve—to melt—to cause, &c.

To melt, dissolve, waste away—to melt, &c.—to cause, &c.

To abate, decrease—to diminish, abate—to cause, &c.

To be suffocated.

He is always fighting (or quarrelling).

Food is being continually cooked in his kitchen.

He is always in fear.

Whilst he eats his dinner he reads a book (or more literally, he goes on eating his dinner and reading a book).

As she advances she continually looks back (lit. she goes on advancing, and having turned, goes on looking).

He continued to sprinkle water on the screen of khas, and to pull the pūnkah.

He is always engaged (lit. remaining fixed) in conversation.

I always have money tied up about me.

The table-cloth always remains spread.

At this season all the rose-trees are in blossom.

She was laid up for a long time (lit. remained fallen ill).

See, lest it should so happen that he should go away, and you remain vainly regretting.

## PAINTÁLÍSWAN SABAQ.

Ghulná—ghuláná—ghulwáná.

Galná—galáná—galwáná.

Ghaṭná—ghaṭáná—ghaṭwáná.

Ghuṭná.

Wuh hamesha laṭtá rahtá\* hai.

Us ke bāwarchí-khāne (fr. bawarchí khāna) men har waqt kháná paktá rahtá hai.

Wuh har waqt ḍartá rahtá hai.

Wuh kháná khátá jātá hai, aur kitáb dekhtá jātá hai.

Wuh áge ko baṛhtí jātí hai, aur muṛkar dekhtí jātí hai.

Wuh khas† kí ṭaṭṭí par pání chhiraṭtá jātá thá, aur pankhá khechtá jātá thá.

Wuh har waqt bátan men lagá rahtá hai.

Mere pás hamesha rupae bandha rahte hai.

Dastar-khwān hamesha bichhá rahtá hai.

Is mausim men guláb ke sab darakhton men phúl lagerahte hai.

Wuh bahut dín tak bímár parí rahí.

Dekho kabín aisá na ho, wuh chalá jáe, aur tum ṭaṭpe hí rah jáo.

\* The present and past participles are often compounded with the verbs *rahná* and *jānā* (and sometimes with *ānā*, as *chalá ānā*, 'to come,' 'approach,' &c.)

† *Khas*, vulgarly *khas khas*, a kind of grass from which screens or tattis are made, for use in the hot season. The tatti is placed in a doorway, and kept perpetually wet; and the hot dry westerly wind, after being allowed to pass through it, becomes quite cold.

One can't imagine (lit. it would not enter the imagination) that your honour should go away and leave your friend.	Khayāl men nahīn ātā, ki āp chale jāen aur dost ko chhor-jāen.
He was dying from the effects of (his) load.	Wuh bojh ke māre marā jātā thā.
I am melting from the effects of the heat.	Main garmī ke māre ghulā jātā hūn.
I (or he, &c.) was being suffocated by the smoke (lit. from the smoke breath was being suffocated).	Dhūn * se dam ghutā jātā thā.
The heat was making me (him, her, &c.) perspire (lit. perspiration was coming).	Garmī ke māre pasinā chalā ātā thā.
He was suffering from a slight attack of fever.	Us ko kuchh bukhār chapā ātā thā.
He is running towards me (lit. coming to me running).	Wuh merī taraf daurtā hūā (or dāurtā) chalā ātā hai.
	Wuh † merī taraf daurā hūā (or daurā) chalā ātā hai.
He was running towards me.	Wuh merī tārāf daurtā hūā (or daurtā) chalā ātā thā.
	Wuh merī taraf daurā hūā (or daurā) chalā ātā thā.
He came to me running.	Wuh mere pās daurtā hūā (or daurtā) chalā āyā.
	Wuh mere pās daurā hūā (or daurā) chalā āyā.
• He has just come running.	Wuh abhī daurtā hūā (or daurtā) āyā hai.
	Wuh abhī daurā hūā (or daurā) † āyā hai.
He came (or had come) running.	Wuh daurtā hūā (or daurtā) chalā āyā thā.
	Wuh daurā hūā (or daurā) chalā āyā thā.

\* Inflected form of *dhūn*.

† In this and the following examples either the present or the past participle may be used with equal propriety. This, however, is not always the case. The general rule appears to be, that the past participle can be used in such sentences in place of the present, with intransitive verbs, in which the last letter of the root is not a long vowel, and that with other intransitives, and with all transitive verbs, it is inadmissible. The student, however, will be on the safe side in always using the present participle. It is generally better to use *hūā* with the participle.

He wandered astray (lit. straying) through the jungle the whole day, but could nowhere find the road.

He was going along (his head) swaying from side to side.

She went away weeping.

This plate appears (to have been) used.

The fever is now on him.

A large earthen water-pot is placed in that corner.

There are many water-pots filled with water (placed) in the bath-room.

An item of four thousand rupees is written in my book.

The binding of this book is broken.

There are many mangoes on that tree.

At this time all the trees are laden with fruit.

Have you read anything (lit. are you at all read), or are you illiterate?

Are you married or a bachelor?

A dead musk rat was lying (lit. fallen) in that hole.

He came yesterday to visit you, but you had gone out, and therefore he did not see you.

He comes along beating him for nothing.

The sweeper passed me sweeping (lit. giving broom on) the floor.

All the horsemen, waving their swords, fell upon the enemy.

Wuh sáre din jangal men bhaṭaktá phirá, lekin use kahín rasta na milá.

Wuh jhúmtá huá chulá játá thá.

Wuh rotí húi chali gáí.

Yih bartan bartá huá ma'lúm hotá hai.

Is waqt us ko buḡhár charhá huá hai.

Us kone (fr. kona) men pání ká ek matká dhará huá hai.

Gusl kháne men bahut se ghare (fr. ghará) pání se bhare hue rakhe hai.

Meri kitáb men char hazár rupae kí raqam (f.) likhí húi hai.

Is kitáb kí jild (f.) tūṭí húi hai.

Us darakht men bahut se am lage hue hai.

A'j kal sab darakht mewe se lade hue hai.

Kuchh parhe hue bhí ho, yá ná khwánda hí ho?

Tum biyáhe ho ya kúáre (pl. of kúará)?

Us sūrākh men ek marí húi chha, chhúndar (f.) pari húi thí.

Wuh kal ap kí muláqát ko áyá thá, lekin ap báhar gae hue the; is wáste muláqát nahín húi.\*

Náhaqq us ko mártá huá chala áta hai.

Khákrob (or mihtar) zamín (f.) par jhárú detá huá mere pás se nikal gayá.

Sáre sawár, talwáren hiláte hue, dushman par já päre.

\* It will be observed, in this sentence, that the pluperfect is employed where we use the past tense, and the past participle where we employ the pluperfect. Owing to the difference of idiom of the two languages, a native, speaking English, will very frequently say, 'I had come to see you yesterday,' instead of 'I came to see you.'

Some one has passed this way galloping (or cantering) his horse.

He advanced to me (lit. 'came advancing his steps,' or simply 'came advancing').

He was going along selling vegetables.

Koí ádmí idhar se ghorá daurátá  
huá gavá hai.\*

Wuh qadam barhátá huá (or wuh  
barhtá huá) mere pás ává.

Wuh tarkáří bechtá huá chalá játa  
thá.

## FORTY-SIXTH LESSON.

## CHHEÁLÍSWAN SABAQ.

I see a bullock grazing in the field.

I see a cat running.

I see two bullocks grazing in the field.

I see two cats running.

In the evening I heard jackals howling.

I heard flies buzzing, elephants roaring, dogs barking, cats mew-ing, tigers roaring, bulls bellow-ing, cows lowing, horses neigh-ing, monkeys chattering, donkeys braying, cocks crowing, frogs croaking.

I saw the corpse of a dead man  
hanging on that tree.

I see a bullock grazing in the field.

I see two bullocks grazing in the field.

Main ek bail khet men chartá huá\*  
dekhtá hún.

**Main ek billí bhāgtī hūī dekhtā hūn.**

Main do bail khét men charte hũ  
dekhtá hũn.

Main do billiyān bhāgtī hūin  
dekhtā hūn.

Shám ke waqt main ne gídaṛ bolte†  
húe sunē.

Main ne makkhiyān bhinbhināti  
 hūn, bāthi chinghāte hūe, kutte  
 bhaupkte hūe, billiyā gurrāti  
 hūn, sher (or bāgh) āthāte hūe,  
 sādā dakrāte hūe, gāen rānbhiti  
 hūn, ghore hinbhināte hūe, bandar  
 kikyāte hūe, gadhe renkte hūe,  
 murg bāng (f.) dete hūe (or bolte  
 hūe) mendak tarrāte hūe sunē.

Us darāḡht men maīn ne ek murde  
(fr. murda) kí lāsh laṡkí (or  
lataktí) hūf dekhí.

Main ek bail ko khet men charte húa † (or chartá húa) dekhtá hún.

Main do bailon ko khet men charte  
húe (or chartá húá) dekhtá hun.

\* When the object of a sentence is an uninflected substantive, used without *to*, the participle referring to such a substantive agrees with it in gender and number.

† The verb *bolná* may be used to express the cry of any animal.

† The participle referring to the object of a verb, must, if the latter is a substantive or pronoun inflected or joined to *ko*, be invariably in the masculine form. It may be either inflected or uninflected, but it is not affected by the gender or number of the object to which it refers.

- I see a cat running.      Main ek billí ko bhágte húa (or bhágtá húa) dekhtá hún.
- I see two cats running.      Main do billiyon ko bhágte húa (or bhágtá húa) dekhtá hún.
- I saw him riding along the road.      Main ne use sarak par játe húa dekhá, wuh ghore par sawár thá.
- I saw him jumping (his) horse (over) a bush.      Main ne use ghore ko jhári kud-wáte húa dekhá.
- He was going along with great difficulty (lit. falling and tumbling).      Wuh girtá partá\* chalá játá thá.
- If he had been going about (i.e. if he had not been laid up), he would certainly have come to me.      Agar wuh chaltá phirtá hotá to mere pás zarúr átá.
- He saw all the people eating and drinking, singing and dancing, and making a noise (lit. stirring up noise).      Us ne sab logon ko kháte píte, gáte náchte, aur gul macháte húa dekhá.
- How long has your maternal uncle lived in this city? (lit. to your uncle living in this city how many years have been?)      Tumháre māmú ko is shahr men rahte húa kai baras húa (or kitnī muddat) húi?
- In one month's time his paternal uncle will have lived two whole years in this house.      Ek mahíne ke ba'd us ke chačhá ko is makán men rahte húa púre do sál ho jáenge.
- I have been ten years in the country (lit. to me having come in this country ten years passed).      Mujhe is mulk men áe húa das baras guzre.
- Many days have (or a long time has) passed since he went to his house.      Us ko apne ghar gae húa bahut dín húa (or muddat húi).
- In ten days (lit. after ten days) it will have been fifteen years since he came to India' (lit. fifteen years will be completed).      Das dín ke ba'd us ko Hindustán men áe húa púre pandrah baras ho jáenge.
- It is a long time since I ate bread.      Mujhe rotí kháe húa bahut dín húa.
- He cried till he got the hiccoughs.      Rote rote† us kí hichkí bandh gaí.
- Why do you annoy me when I am working steadily? (lit. working, working, why do you annoy me?)      Kám karte karte kyun satáte ho?
- He has laboured until he has become feeble.      Wuh to mihnat karte karte za'if ho gayá.

\* The present participles of two verbs are often used together without a conjunction; the word *húa* is then omitted.

† The present participle, without *húa*, is frequently repeated, in the inflected form, to express the continuance of action.

- I (or he, &c.) wrote until (my) eyes became dim (lit. writing, writing, darkness came before the eyes).
- I (or he, she, &c.) shrieked till I (or he, she, &c.) lost my (or his, her, &c.) voice (lit. shrieking, shrieking, voice sat down, i.e. subsided).
- I (or he) ran until I (or he) perished.
- I am going soon (or quickly); if you come whilst I am here, there will be a meeting between us.
- As long as I was there this did not occur.
- Whilst he was alive you never made a disturbance.
- Just wait till the ornaments are made.
- Why did you answer without understanding?
- Why did you go there without asking?
- She was sitting dressed in red clothes.
- He was standing with a turban tied (round his head).
- He was coming along tying on a turban.
- He came in sight with a turban on his head and a book under his arm (lit. in his arm-pit), holding the hand of some other man.
- To come in sight—to come or be in sight.
- Likhthe likhte ánkhoṇ ke áge an-dherá á gayá.
- Chīkhthe chīkhthe merī (or uskī) áwáz (f.) baīṭh gayá.
- Bhāgthe bhāgthe pasíná á gayá.
- Main jaldī jānewálá hūṇ; agar mere hote á jāoge, to muláqátho jāegí.
- Mere rahte tak to yih bát nahīn hūí.
- Us ke jíte jī tum ne kabhī fasád nahīn kiyá.
- Zewar ke bante tak to ṭhairó.
- Tum ne beṭ samjhe jawáb kyūṇ diyá?
- Tum bin pūchhe wahāṇ kis liye chale gae?
- Wuh surkh kapre pahneṭ hūe baīṭhí hūí thí.
- Wuh pagrī bāndhe hūe khará huá thá.
- Wuh pagrī bāndhtá huá chala atá thá.
- Wuh 'amáma bāndhe hūe, kitáb bagal (f.) men liye hūe, kisí aur ádmí ke háth men háth dále hūe nazar pará.
- Nazar parná—dikhaí dená.

\* The inflected form of the present participle is often used as in this and the three following examples.

† With prepositions signifying 'without,' &c., the past participle is often used as in the accompanying examples.

‡ The inflected masculine form of the past participle of active verbs is used in the following sentences to imply that an action has been performed, of which the effects are still in full operation. Thus, *pahne hūe* signifies, 'that the person referred to has put on clothes and still wears them;' *kitáb bagal men liye hūe*, 'that he has taken a book under his arm and still keeps it there.' This is a most useful idiom.

She is walking gracefully, eating betel leaf, her eyes anointed with collyrium, her curls unbound, adorned with ornaments, the border of her scarf allowed to hang down.

Wuh pán\* kháe húe, surma lagáe húe, zulfen (f.) chhore húe, zewar pahne húe, áñchal laṭkáe húe, ek án se chali játi hai.

#### FORTY-SEVENTH LESSON.

On hearing this, he became confused or perplexed.

On hearing this, his tears began to flow (lit. came out).

On hearing this, he became insensible, he fainted (lit. fainting came to him).

He was attacked by fever as soon as he reached his house.

As soon as the rain fell, all the heat was removed.

As soon as the snake came out of his hole, all the people ran away.

I shall arrive as soon as it is morning.

As soon as it was evening, he fastened the boat to the shore.

Go to the bazaar, and having bought spices, return quickly.

Through being hasty in this affair, I have suffered regret (lit. having made haste in this affair, &c.).

What good did you get by fighting with him? (lit. having fought with him, what came to your hand?)

Having called the washerman, give (him) the tablecloth.

#### SAINTÁLÍSWAN SABAQ.

Is bát ke sunte hí wuh ghabrá gayá.

Yih bát sunte hí ánsú nikal áe.

Yih bát sunte hí wuh behosh hogayá, us ko gash (m.) á gayá.

Us ko ghar pahunchte hí tap (f.) chapḥ ái.

Menḥ ke baraste hí sári garmí játi rahí.†

Sánp ke bil se nikalte hí 'sab log bhág gae.

Main subḥ hote hí pahunch jáungá.

Shám hote hí us ne kishṭí ko kináre se lagá diyá.

Bázár jáo, aur masálih ‡ kharíd kar, jald chale áo.

Main ne is kám men jaldí karke pashemání uṭháí hai.

Us se lar kar tumháre kyá háth áyá?

Dhobí ko bulákar, mez kí chádar de do.

\* *Pán kháe húe* means, 'that she has put the *pán* in her mouth and keeps it there.' If we wished to express that she was eating bread, we should say, *rotí kháti húe*. This sentence has been introduced to show the difference in the signification of the two participles.

† From *játá rahná*.

‡ An Arabic plural, used as singular in Hindustani.

Even on leaving this there will be no comfort (or ease).	Yahán se já kar bhí áráṁ nahín milne ká.
He has always accomplished his purpose by falsehood (lit. having lied).	Us ne hamesha apná kám jhút bolkar nikálá hai.
Having heard this, he remained silent.	Yih bát sunkar chup ho rahá.
Having given up service, he now wanders about with nothing to do (lit. goes about wandering).	Wuh naukari chhor kar ab áwára phirtá hai.
The thief plundered the house, and ran away, and no trace of him was found.	Chor us makán men chorí kar ke bhágá, aur us ká kahín patá na lagá.
He ruined me and went away.	Wuh mujh ko tabáh kar ke chalá gayá.

## FORTY-EIGHTH LESSON.      AṬṬĀLĪSWĀN SABAQ.

### PASSIVE VOICE.\*      INDEFINITE TENSE.

If I had been made to sit, I should have been made to sit, &c.	Agar main biṭháyá jātá (fem. biṭhái játí).
Thou hadst been made to sit, &c.	Tú biṭháyá jātá      „      „
He had been made to sit, &c.	Wuh biṭháyá jātá      „      „
We had been made to sit, &c.	Ham biṭhāe jāte (fem. biṭhái jātín).
You had been made to sit, &c.	Tum biṭhāe jāte      „      „
• They had been made to sit, &c.	Wuh biṭhāe jāte      „      „

### PRESENT TENSE.

I am made to sit, &c.	Main biṭháyá jātá hún, &c.
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### IMPERFECT TENSE.

I was being made to sit, &c.	Main biṭháyá jātá thá, &c.
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### PRESENT DUBIOUS.

I may be, should be, may have been, should have been (in the state of) being made to sit.	Main biṭháyá jātá hún.
Thou mayst be, &c. &c.	Tú biṭháyá jātá ho, &c.

\* The passive voice is formed by prefixing the past participle of any verb to the various tenses of *jāná*, 'to go.' The participle thus prefixed is, of course, subject to inflection.



## PRESENT DUBIOUS. SECOND FORM.

I may, shall, will be; or may, or must    Main biṭháyá jātá húngá, &c.  
 have been (in the state of) being  
 made to sit, &c.

## AORIST.

I may or should be made, to sit, &c.    Main biṭháyá jáún, &c.

## FUTURE TENSE.

I shall be made to sit, &c.    Main biṭháyá jáúngá, &c. \*

## PAST TENSE.

I was made to sit, &c.    Main biṭháyá gayá, &c.

## PERFECT TENSE.

I have been made to sit, &c.    Main biṭháyá gayá hún, &c.

## PLUPERFECT TENSE.

I had been made to sit, &c.    Main biṭháyá gayá thá, &c.

## PAST DUBIOUS. FIRST FORM.

I may, or should have been made to sit, &c.    Main biṭháyá gayá hún, &c. '

## PAST DUBIOUS. SECOND FORM.

I may, must, or should have been made to sit, &c.    Main biṭháyá gayá húngá, &c.

## INFINITIVE.

To be made to sit.	Biṭháyá jáná.
If the boy had been placed (lit. made to sit) in the school, he would have received some sort of education.	Agar larká maktab men biṭháyá* jātá, to kuchh na kuchh tarbiyat pátá.
If I had bread, even then I could not eat it (lit. it would not be eaten by me).	Agar mere pás rotí hotí, tau bhí mujh se na kháí játí.
Dry grain cannot be chewed (lit. is not chewed).	Súkhe chane (pl. of chaná) nahín chabáe játe.
Pounded medicine and a religious mendicant (with a) shaven (head) cannot be recognised.	Písí húi dawá (f.) aur munḍá húa jogí nahín pahcháná jātá.

\* The passive voice is much less used in Hindustani than in English, but it is very frequently employed in a manner quite inadmissible in the latter language. This will be better understood by a careful perusal of the examples here given.

He can neither cook (food), nor fan the punkah, nor walk with his feet, nor speak with his mouth (lit. neither is dinner cooked by him, nor the punkah pulled, nor is it walked by his feet, nor spoken by his mouth).

I cannot grind gram.

We cannot submit to be treated with such contempt (lit. such words or acts of contempt are not borne by us).

When could he (i.e. he never could) bear such trouble?

Perhaps they are placing food of various kinds on his table (cloth).

They must be digging up and ploughing the soil (more lit. digging up the soil and yoking ploughs); sowing the seeds; cutting the corn; irrigating the fields (lit. giving water in the fields); and paying, from the produce of the land, the instalments of the land-tax due to Government (lit. the money of the Government instalments).

#### FORTY-NINTH LESSON.

Should you wish it (lit. should your life wish), rice would be sent for from the country.

Your money shall be paid at the time of the autumnal harvest.

We will see about it (lit. it will be understood or seen) at the time of the spring harvest.

Carts with supplies will be sent to the war.

Na us se kháná pakáyá jātá hai, na pankhá khechā jātá hai, na pānw se chalā jātá hai, na munh se bolā jātá hai.

Mujh se dána nahín dalā jātá.

Aisí hiqárat kí bátēn ham se nahín sahí jātīn.

Us se aisā dukh kab uṭháyá jātá thá.

Shāyad us ke dastar-khwán par tarah tarah (or mukhtalif qism) ká kháná rakhā jātá ho.

Zamín (f.) khodí jātí hogí; hal jote játe hongē; bīj boē játe hongē; anāj kutā jātá hogá; pání kheton men diyá jātá hogá, zamín kí paidáwári se sarkári qiston ká rupaya adá kiyá jātá hogá.

#### UNCHÁSWÁN SABAQ.

Agar ap ká jī (m.) cháhe, to deháṭ (m.) se cháwāl mangā liye jāen.

Tumbará rupaya kharíf kí fasl (f.) par diyá jāegá.

Rabí' kí fasl par samjhá jāegá (or dekhá jāegá or samajh lenge).

Rasad (f.) ke chhakre (fr. chhakrá) laráí par bheje jāenge.

\* *Dehát*, 'villages,' corrupt plural of *dih*, 'a village.'

Gratitude will be felt for that person (lit. the obligation of, i.e. conferred by, that person will be acknowledged) who does not point out the obligation.

He will not be able to run.

He was killed fighting in battle with great heroism.

The tailor had no needle (and) thread, and your clothes therefore were not made (lit. sewn).

What had I done? I have been ruined for nothing.

The lime was sifted in a sieve.

You have lost your sense(s).

The branches of the tree have been cut down with a hatchet.

The grass has been dug up.

The stones have been rooted up with a pickaxe.

All the doors have been shut.

All the doors are shut.

To whom was your horse sold (lit. to whose hand)?

It has often been heard (by me), that in a certain country it is very hot.

It is cold.

From the mouths of many (or most) persons it has been heard, that a certain person escaped with his life, or ran for his life.

This has never come to my hearing.

You have been told a thousand times not to do this, but you do not give it up (lit. do not come back).

The gold has been heated (lit. heat has been given to the gold).

A pleasure-boat has been made ready for sailing on the river.

Ihsán usí ká máná jáegá jo ihsán na jatáegá.

Us se nahín daurá jáegá.

Larái men bari baháduri se lartá huá mára gayá.

Darzi ke pás súi tágá na thá, is wáste tumháre kapre nahín siye gae.

Main ne kyá kiyá thá? náhaqq mára gayá.\*

Chúná chhalni men chháná gayá.

Tumhári 'aql (f.) mári gai hai.

Darakht kí tahníyán (or dāliyán) kulhári se káti gai hai.

Ghás khodí gai hai.

Patthar kudál (if small, kudáli) se ukhere gae hai.

Sab darwáze band kiye gae hai.

Sab darwáze band hai.

Tumhárá ghorá kis ke† háth bechá gayá?

Aksar suná gayá hai, kí fulán mulk men garmí bahut partí hai (or hotí hai).

Sardí partí hai (or jára hotá hai).

Aksar kí zabáni suná gayá hai, kí fulán shakhs apní ján lekar bhág gayá.

Yih bát kabhí sunne men nahín áí.

Tum se hazár bár kahá gayá hai, kí 'yih kám mat karo,' magar tum báz nahín áte.‡

Sone ko táo diyá gayá hai.

Daryá kí sair ke liye ek bajrá tai-yár karáyá gayá hai.

\* *Mára jáná*, 'to be killed,' is very often used metaphorically, to express utter ruin; but it never bears the meaning commonly assigned to it in grammars, viz. 'to be beaten.'

† *Bechná* always requires this construction.

‡ When, as in this sentence, the time referred to is indefinite, the indefinite tense is frequently used instead of the present. See page 47.

Should dinner have been arranged on the table-cloth, let me know.

Should the chairs have been arranged (lit. spread) in the room, let all the native gentlemen of the city come.

Should the sheet have been shaken (or brushed), spread it on the couch.

Perhaps that paper may have been read to-day.

To-day panes of glass (lit. glasses) must have been put in all the doors and windows.

Some monthly salary must certainly have been fixed for you.

It is not fitting that any more examples should be given (lit. explained).

Agar dastar-kkwán par kháná chuná gayá ho, to mujhe khabar do.

Agar kamare men kursiyán bichháí gayá hon, to shahr ke sab raís aen.

Agar chádar (f.) jhári gayá ho, to palang par bichhá do.

Sháyad wuh kágaz áj parhá gayá ho.

A'j sab kíwáron aur khirkíyon men shíshe (fr. shísia) lagáe gae hongé.

Tumbhárá kuchh mahína zarúr muqarrar kíyá gayá hogá.

Is se ziyáda misálen (f.) bayán kí jání munásib nahín haiñ.

## FIFTIETH LESSON.

To be able—to finish, have done.

To turn—to turn down or round.

To turn down a leaf—to turn a key.

To turn the horse's reins to the right.

Right—left—right and left.

To paw as a horse.

To paw, to regret in vain.

To be hid—to hide.

To be stopped—to stop—to cause, &c.

To be deceived or imposed upon—to impose upon.

To turn out a mistake.

I cannot lift such a weight.

This could never be the case.

## PACHÁSWÁN SABAQ.

Sakná\*—chukná.

Murná—morñá.

Waraq mor dená—kunjí (yá chábí) mor dení.

Ghoré kí bág (f.) dahní taraf ko morñí.

Dahná — báyan (inflected, báen fem. báin)—dāen bāen.

Táp márná.

Tāpná.

Chhupná, chhipná—chhupáná, chhipáná.

Rukná—rokná—rukváná.

Dhoká kháná—dhoká dená.

Galat nikalní.

Māin aisá bojh nahín uthá saktá hūñ.

Yih bát kabhí nahín ho saktí.

\* Compound verbs (sometimes called potentials and completives) are formed by prefixing to the different tenses of sakná and chukná the roots of other verbs.

As much as can be.

He carries away (lit. having lifted, takes away) all the things as quickly as he can (lit. as far as can be done by him quickly).

Why cannot you bring him to me?

If you can, fill this bath with water.

You cannot understand such a delicate business.

You cannot manage such a delicate business (lit. the management of such a delicate business cannot be done by you).

If he could do it, he certainly would.

If you could speak Urdu, it would be very convenient (lit. if you could converse in Urdu, then would be great easiness).

When he has bathed (lit. when he finishes bathing), he meets me.

When it has done raining, the rainbow appears (lit. comes out).

When it has struck six, I leave this.

When I have answered all letters and got rid of. (lit. become free, or obtain freedom from) the office work, I will come to you.

Thou hast had (lit. taken) it once, and now thou art come to ask for it again.

When he had been ten whole years in India, he determined to go to England.

I had left (that place) before he was hit by a bullet.

Jis qadr ho saktá hai.

Us se jahán tak ho saktá hai, wuh sárá asbáb\* jald uṭhákár lejátá hai.

Tum us ko mere pás kyúñ nahín lá sakte?

Agar tum se ho sake, to is hauz ko pání se bhardo (or is hauz men pání bhar do).

Aisá názuk mu'ámala tumhári samajh men nahín á saktá.†

Aise názuk mu'ámale ká intizám tum se nahín ho sakne ká.

Agar wuh kar saktá to zarúr kartá.

Agar tum Urdú men guft-o-gú (f.) kar sakte to barí áسانی hoti.

Jab wuh nahá chuktá hai, to mujh se miltá hai.

Jab menh baras chuktá hai, to kamán (f.)‡ (or dhanuk (f.), or qaus-i-quzah (f.)) nikal áti hai.

Jab chhah baj chuke hain, tab main yahán se játá hún.

Jab sári chitṭhiyon ke jawáb likh chukungá aur daftar ke kám se fúrig húngá (yá faráqat páúngá), tab ap ke pás áúngá.

Ek dafa le chuká hai, ab dobára mángne áyá.

Jab us ko Hindustán men áe húe das baras púre ho chuke, tab us ne wiláyat jáne ká qasd kiyá.

Us ke golí lagne se pahle, main wahán se chal chuká thá.

\* An Arabic plural, here used as singular.

† When, as in this sentence, the time referred to is indefinite, the indefinite tense is often used instead of the present.

‡ Educated Mahomedans generally use the term *qaus-i-quzah* for a 'rainbow,' but the word *kamán*, primarily 'a bow of any description,' is better understood by the vulgar. *Dhanuk* is the word usually employed by the Hindus.

When I arrived there, he had breathed his last (lit. his breath had gone out).

When he had arrived, I left this place.

When you arrived in the garden, the band had done playing.

He had left before the gun had fired.

Vapours\* are rising. †

Fog is falling.

I was very sleepy (lit. sleep was coming to me), and therefore was obliged to refuse (lit. without choice refused) to go there.

He is hungry and thirsty.

He is speaking.

He was speaking.

The horse was pawing the ground.

The horse struck the groom with his foreleg.

The lightning is flashing; the clouds are thundering; rain and hail are falling.

All the boys were playing.

When his eyes opened, what does he see?—that fountains are playing,

- canals are flowing, the leaves of the trees are throwing shade in every direction, creepers are waving, birds are warbling, deer are feeding (on) the green grass, tanks are full, people are promenading about, on the bank of the canal the gardeners are placing bouquets, and rosy fair ones (lit. rose bodies) seeing his flowers, are dying of regret (or envy).

Jab main wahān pahunchā, to us kā dam nikāl chukā thā.

Jab wuh ā chukā thā, tab main yahān se gayā.

Jab tum bāg men pahunche, to bājā baj chukā thā.

Wuh top (f.) chhūṭne (or dagne \*) se pahle rawāna ho chukā thā.

Buḡhārāt (m.) uṭh rahe hai.

Kohar par rahī hai.

Mujhe barī nīnd (f.) ā rahī thī, is wāste nā-chār wahān jāne se inkār kiyā.

Us ko bhūk (f.) aur piyās (f.) lag rahī hai (or wuh bhūkā piyāsā hai).

Wuh bol rahā hai.

Wuh bol rahā thā.

Ghorā zamīn par ṭāp mār rahā thā.

Ghore ne sāis ke ṭāp mārī.

Bijli chamak rahī hai; bādāl garaj rahā hai; menḥ baras rahā hai; ole (pl. of olā) par rahe hai.

Sab larke khel rahe the.

Jab ānkh khulī to kyā dekhtā hai? †  
ki fauwāre (pl. of fauwāra) chhūṭ rahe hai, nahreṇ bah rahī hai, darakhṭon ke patte har taraf chhā rahe hai, beleṇ lahlahā rahī hai, parinde chah chahā rahe hai, barān sabz ghās char rahe hai, hauz bhār rahe hai, log sair kar rahe hai, nahr kī paṭṛī par mālī guldaste (pl. of guldasta) dhar rahe hai, gul-undām us ke gulon ko dekhkar, ḥasrat men mar rahe hai.

\* Seldom used by the educated class, but often employed by other natives. *Top dage*, 'at gun-fire,' is a very common expression.

† A numerous class of compound verbs is formed by adding the perfect and pluperfect tenses of *rahna* to the roots of other verbs. The compound tenses thus formed are used as present and imperfect tenses, and convey the sense of continued action.

‡ In vivid descriptions of past times the present tense is very commonly used as in this example,

A very high wind (lit. air) is blowing.

Snow is falling on the tops of the mountains.

She is now coming reading something.

A cool air was blowing.

Ilawá (f.) bare zor se chal rahí hai.

Paháron kí choṭiyon par barf (f.) \*  
par rahí hai.

Is waqt kuchh parhṭí áti hai.

Ṭhandí ṭhandí hawá chal rahí thí.

## FIFTY-FIRST LESSON.

He is about to come here.

He wishes to come here.

The diver is about to dive immediately.

Take it quickly, he is just about to hide it.

I stopped him as he was about to go out.

Should any one wish to turn him out, he would certainly resist.

Dinner is almost ready.

I get up every morning at half-past four and go for a ride (lit. having mounted, go to eat the air).

She plays every evening, and sings for a short time.

The thieves in this neighbourhood enter the houses, and steal a great deal of property.

When he meets me in the bazaar, he turns his head and passes (lit. having stolen his eyes, goes away).

## IKÁWANWÁN SÁBAQ.

Wuh yahán áyá † cháhtá hai.

Wuh yahán áná † cháhtá hai.

Gota-khor abhí gota lagáyá cháhtá hai.

Jaldí se le lo, wuh abhí chhupáyá cháhtá hai.

Jis waqt wuh báhar jáyá § cháhtá thá, main ne us ko rok liyá.

Agar koí us ko nikálná cháhé, to wuh zarúr muqábalá kare.

Kháná taiyár húa cháhtá hai.

Main har roz sáre chár baje uṭhá kartá|| hún, aur sawár ho kar, hawá kháne ¶ chalá játá hún.

Wuh har roz shám ko bájá bajáyá kartí hai, aur thoṛí der tak gátí rahtí hai.

Is taraf ke chor gharon men ghus kar, bahut sá mál churáyá karte hai.

Jab wuh mujh se bázár men miltá hai, to ankh churá kar chalá játá hai.

\* The same word, *barf*, is used in Hindustani for 'snow' and 'ice.'

† When the verb *cháhná* is added to the past participle (uninflected) of any verb, it signifies that an action is about to be performed. Tenses formed from the past participle of *cháhná*, however, are never so joined to the past participles of other verbs. We cannot say *us ne kiya cháhá*.

‡ The distinction between the two expressions, *áyá cháhtá* and *áná cháhtá*, is not nicely observed, one being frequently used in place of the other.

§ In compound verbs, formed with the past participle of *jáná*, the regular form *jáyá* is always used instead of *qayá*.

¶ The verb *karná* is frequently added to the (uninflected) past participle of other verbs, to express making a practice of doing anything.

¶ Ko, or *ke uáste*, is understood.

He used always to snatch the (clasp) knife out of my hand.

He used to cut his brother's hair with the scissors.

He sows all kinds of seeds.

If he should be in the habit of coming there, always give him my salām.

This razor is frequently used.

He uses this penknife every day.

This box is very useful.

He will never let me go.

He did not let any one sleep the whole night.

Should I let him lie down, he would immediately sleep.

Let him go, and let me sit down.

He was never allowed to go out.

Before he could even lift his gun, the horseman cut off his head.

When he received the sword-cut, he began to cry out and make a great noise (lit. with great force and noise).

When this was discovered, he began to say that : (i.e. he spoke as follows :)—

He has now begun to come here every day.

When she began to die (i.e. was about to die), thinking of her sins, she wept much.

Wuh hamesha mere háth se cháquí chhín liyá kartá thá.

Wuh apne bháí ke bál qainchí se katrá \* kartá thá.

Wuh sab tarah ke bīj bo diyá kartá hai.

Agar wuh wahān áyá kartá ho, to merá salām kah diyá karo.

Yih ustura aksar isti'mál men áyá kartá hai.

Wuh is qalam-tarásh ko har roz isti'mál men (or kām men) látá hai (or is qalam-tarásh se kām letá hai).

Yih sandúq bahut kām detá hai.

Wuh mujhe kabhí jáne † nahīn degá.

Us ne sári rāt kisí ko sone na diyá.

Agar main us ko letne dún, to abhí so jáe.

Us ko jáne do, aur mujhe baithne do.

Wuh kabhí ghar se bahar jáne nahīn pátá thá.

Bandúq uṭhāne bhí nahīn pāyá, ki sawár ne us ká sir kát dālá.

Jab us ke talwár lagí, to bare zor shor se chillāne lagá. ‡

Jab yih bát daryáft húi to kahne lagá ki :— •

Ab wuh yahān roz āne lagá hai. •

Jab wuh marne lagí, to apne guná-hon ká khayál karke, khúb roí.

\* *Katarná* is always used for 'cutting with scissors.'

† *Dená*, 'to give (permission)' or 'allow'; *páná*, 'to obtain (permission)'; *lagná*, 'to begin (or set to anything)'; and frequently *jáná*, 'to go,' and *áná*, 'to come,' govern the inflected infinitives of other verbs.

‡ When '*lagná*' governs the inflected form of the infinitive of another verb, it signifies 'to begin.'



I have come to see your horse.  
All the people went to play at ball  
(often applied to cricket, rackets,  
&c.)

Main āp ke ghore ko dekhne āyā hūn.  
Sab log gēṇḍ (f.) khelne gae.

## FIFTY-SECOND LESSON.

## BĀWANWĀN SABAQ.

I told him \* that I had lost a bag  
of rupees.

Main ne us se kahā, ki 'mere pās se  
rupayon kī ek thailī jāti rahī (or  
khoī gāi).'

I asked him why he had let go the  
horse.

Main ne us se pūchhā, ki, 'tum ne  
ghore ko kyūn chhor diyā ?'

I told you at the very first that I  
had mixed some wine and water  
for you.

Main ne pahlē hī āp se kahā thā, ki,  
'main āp ke wāste kuchh sharāb  
pānī men milā chukā hūn.'

I said that perhaps a screw was  
loose, as the wheel was shaking  
so.

Main ne kahā 'shāyad koī pech  
dhilā ho-gā, jo pahiyā (yā paīyā)  
is tarah se hiltā rahatā hai.'

I told him that if he caught hold  
of the branches of the tree, and  
shook it, several mangoes would  
fall.

Main ne us se kahā, ki, 'agar tum  
is darakhṭ kī ṭahuiyān pakar  
kar, hilā do, to kai ām gir pāren.'

I asked him what curiosities (or cu-  
riosity) I should bring him from  
China.

Main ne us se pūchhā, ki, 'tūmhāre  
wāste Chīn se kyā tuḥfa† (or  
saugāt, m.) lāūn ?'

I asked him whether his brother  
had any interest, through which  
he might obtain promotion.

Main ne us se pūchhā, ki, 'tūmhāre  
bhāī kā koī wasīla bhī hai, jo us  
kī taraqqī ho jāe (or tūmhāre  
bhāī kī taraqqī ke wāste koī wa-  
sīla bhī hai) ?'

He replied that his brother had  
great interest with the Lieut.-  
Governor.

Us ne jawāb diyā, ki, 'Laftant-ga-  
varnar sāhib ke hān, mere bhāī  
kā barā wasīla hai.'

I said that if I had had good inte-  
rest, I should probably have held  
a better appointment (lit. why  
should I remain fallen on such an  
appointment ?)

Main ne kahā, ki, 'agar merā koī  
achebhā wasīla hotā, to main aise  
'ilāqe par kyūn parā rahatā ?'

I said that I felt the heat a great  
deal (or, I felt very hot).

Main ne kahā, ki, 'mujhe garmī  
bahut lagti hai' (or, 'garmī ba-  
hut ma'lūm hotī hai').

\* When mention is made of what any one has said or thought, the exact words that were uttered, or that may be supposed to have passed through the mind, must be repeated.

† *Tuḥfa*, though often met with in the plural, is frequently used in the singular form, to express 'curiosities.'

He said that he felt cold.

I told him that it was no use trying to flatter me, as my opinion of him would remain unaltered (lit. you flatter me in vain; as I think you, so now also shall I consider you).

I thought that if he had not been devoid (lit. without a share) of sense, he would not have been unsuccessful in the examination (lit. why would he not have been successful?).

I have mentioned your intelligence to him.

I have told him that you are very clever (lit. I said to him, with reference to you, as follows: 'he is very clever').

I have told him that you are very clever (lit. I said to him, a certain person is very clever).

I have told him that you are very clever (lit. I mentioned you to him that you are very clever).

Do not go to him to-day; I have told him that you will go to see him to-morrow.

I have told him that you are not (lit. have said to him, 'he is not,' &c.), in my opinion, easily offended and hot-tempered; and (I also mentioned) that if you were not really good-tempered, you would long ago have beaten and turned him out.

Us ne kaha, ki, 'mujhe járá lagtá hai' (or 'sardí lagtí hai,' or 'ma'lúm hotí hai').

Main ne us se kahá, ki, 'tum náhaqq (or be-fáida) merí khushámád (f.) karte ho, main tumhen jáisá jántá hún waisá hí ab bhí khayál karúngá.'

Main ne khayál kiyá, ki, 'agar wuh 'aql se be-bahra na hotá, to intihán men kámyáb kyún na hotá?'

Main ne us se áp kí hoshyári ká zikr kar diyá hai.

Main ne us se tumhári nisbat kah diyá hai, ki, 'wuh bará hoshyár hai.'

Main ne us se kahá, ki, 'fulán shakhs bará hoshyár hai.'\*

Main ne us se tumhárá zikr kar diyá hai, ki, tum bare hoshyár ho.†

Tum áj us ke pás mat jáo, main ne us se kah diyá hai, ki, 'wuh kal tum se milne áengé.'

Main ‡ ne us se tumhári nisbat kah diyá hai, ki, 'mere nazdík wuh zúð-ranj aur tund-mizáj nahín hai;' aur yih bhí zikr kar diyá hai, ki, 'agar wuh haqíqat men mizáj ká achchhá na hotá, to tujhko már pítkar, kabhí ká nikál ehuká hotá.'

\* This construction is preferable, provided the name or title of the person addressed be known.

† This construction is less used than that of the preceding examples; and in many sentences, as, for instance, in the two following, quite inadmissible.

‡ The natives generally avoid such long sentences as much as possible; and, where practicable, they always introduce the names or titles of the persons to, or of whom, they are speaking.

I have told him that you are not (lit. have said to him, 'he is not,' &c.), in my opinion, easily offended and hot-tempered; and (I also mentioned) that if you were not really good-tempered, you would long ago have beaten and turned him out.

Mention was made of your son, and I said that he really ought to be educated (lit. it is really necessary to educate him).

I told him that, although it was of no use to him, it was very useful to me.

Main ne us se kah diyā hai, ki, 'mere nazdīk fulān shakhs zūd-ravj aur tund-mizāj nahīn hai, agar wuh haqīqat men mizāj kā achchhā na hotā, to tujh ko mār pīt kar, kabhī ká nikāl chukā hotā.'

Tumhāre larke kā zikr āyā thā, main ne kabā, ki, 'haqīqat men, us ko tarbiyat karnī chāhiye.'

Main ne us se kahā, ki, 'agarchi yih tumhāre kisī kām kā nahīn hai, lekin merā is se barā kām nikaltā hai.'

### FIFTY-THIRD LESSON.

I mentioned that you had inherited a great deal of money

told him that you might perhaps be ill, as you had not kept your appointment (lit. come according to agreement).

I told him to tell his brother, that if the latter kept you waiting, you would be offended (lit. I mentioned you to him, and said to him, 'say to your brother, if you keep him waiting long, he will take it ill').

I told him to give you strict injunctions to take no action (or not to interfere) in this matter until I wrote (or should write) again.

I informed him that you supposed him to be very anxious about the education of his children. and

### TIRPANWÁN SABAQ.

Main ne tum ko wirse men (fr. wīrsa 'inheritance') bahut se rupae milne kā zikr kar diyā thā.

Main ne us se tumhānī nisbat kahā thā, ki, 'wuh jo apne iqrār par nahīn āyā, shāyad bīmār hogā.'

Main ne us se kahā thā, ki, 'fulān shakhs, jo apne iqrār par nahīn āyā, shāyad bīmār ho.'

Main ne us se tumhārā zikr kar diyā thā, aur kah diyā thā, ki, 'apne bhāī se kah denā ki "agar tum use ziyāda thairāoge, to wuh burā mānegā."'

Main ne us se kah diyā thā, ki, 'apne bhāī se zikr karnā, ki, "agar tum fulān shakhs ko ziyāda thairāoge, to wuh burā manegā."'

Main ne us se kah diyā thā, ki wuh tum ko bahut tākīd kar de, ki, 'jab tak main phir na likhun, tab tak is mu'āmale men kuchh na karnā (or dakhil na denā).'

Main ne kahā ki, 'fulān sāhib jānte hain, ki tum ko apne larcon kī tarbiyat kā barā fikr hai,

- I was sorry to see that you were mistaken, as he had apparently made no arrangement for their instruction.
- You said that you (or that I) had fired three shots (lit. bullets) at the tiger, but not one of them hit him.
- You said that I fired three shots at the tiger, but that not one of them hit him.
- You said that as long as you remained in Delhi, you had seen the invalid every other day.
- You expressed your surprise, that a certain person should have been so imposed upon.
- You said that you saw that woman fondling and kissing her child.
- You said you did not think the elephants could draw the guns.
- You said that if you had not forgotten (yourself), you would never have committed such a fault.
- You promised to fulfil my wishes.
- You engaged that you would certainly fulfil your promise.
- You said that I was making faces at you.
- I am astonished how you could imagine that I should act ungenerously to so kind a friend as you.
- mujhe afsos hai ki yih bāt galat niklī, kyūn ki zāhir men tum ne un kī ta'līm kā kuchh band-o-bast nahīn kiyā.'
- Tum ne\* kahā, ki main ne sher kī taraf tīn golīyān chhorīn magar ek bhī na lagī.
- Tum ne merā zikr kiyā, ki main ne sher kī taraf tīn golīyān chhorīn magar ek bhī na lagī.
- Tum ne kahā ki, 'jab tak main Dīhli men rahā tīsre roz bīmār ko dekhtā rahā.'
- A'p ne farṁāyā thā, ki, 'mujhe ta'ajjub hai, ki fulān shakhs ne aisā dhokā kyūn khāyā?'
- Tum ne kahā ki, 'main ne us aurat ko dekhā, ki wuh apne bachehe ko piyār kar rahī thī, aur us ke bōse (fr. bōsa) le rahī thī.'
- Tum ne kahā ki, 'mere nazdik hāthī topeṇ nahīn khech sakne ke.'
- Tum ne kahā ki, 'agar main bhūl na jātā, to mujh se aisā qusūr kabhī na hotā' (or 'main aisā qusūr kabhī na kartā').
- A'p ne merī ārzū pūrī karne kā wa'da kiyā thā.
- A'p ne iqrār kiyā thā, ki, 'main zarūr apnā wa'da pūrā karūngā.'
- Tum ne merā zikr kiyā thā ki, 'main tumhārā munh chirātā+ hūn.'
- Main hairān hūn, tumhāre khayāl men yih bāt kyūnkar aī, ki main tum jaise mīl-rabān dost se be-mitrūwatī kartā.

\* This sentence may mean either that 'I had fired,' or that 'you had fired.' In the next there is, of course, no ambiguity.

† *Chirāṇā*, 'to vex'; *munh chirāṇā*, 'to make faces.'

## FIFTY-FOURTH LESSON.

## CHAUWANWÂN SABAQ.

Application of mind (lit. to apply, or the applying of the heart) is necessary in this matter.

It is good to study (lit. the reading of knowledge or science is good).

She hates learning the Hindustānī language.

I cannot make bread (lit. cooking bread does not come to me).

He can draw well (lit. picture-drawing comes to him well).

To tell lies is a fault.

You should remember this.

Súdras are forbidden to amass wealth, or to amass wealth is forbidden to Súdras (men of the lowest caste).

It is wholesome to drink milk (lit. drinking milk bestows advantage).

Giving abuse (is) not the business of a respectable man.

Taking service and becoming a slave are the same thing (lit. is equal).

Drinking wine, gambling, and sitting in the company of bad women, ruin a man (lit. man or mankind).

Is kām men dil ká lagáná \* zarūr hai.

’Ilm ká parhná achchhá hai.

Wuh Hindustānī zabān ke sīkhne se nafrat kartī hai.

Rotī pakānī † mujh ko nahīn átī.

Usko taswír khechnī khúb átī hai.

Jhút bolná gunāh hai.

Tum ko yih bát yād rakhnī chāhiye. Súdron ko daulat jam’ karnī mana’ hai.

Dúdh píná fáida baḡhshtá hai.

Gálī dení bhale mánas ká kām nahīn.

Naukarī karnī aur kisī ká gulām banná barábar hai.

Sharāb píní, júa khelná, aur burí ’auratón kí suhbat men baithnó insān ko tabāh kár detá hai.

\* When the infinitive used as a verbal noun governs a substantive in the genitive case, it always retains the masculine form, as *kitāb ká parhná*, ‘the reading of a book.’

† When the particle *ká* is omitted, as is frequently the case, people of Delhi generally make the verbal noun agree with the substantive, as *kitāb parhni*, ‘reading a book,’ *dāne chunne*, ‘picking up grains.’ The rule, however, is not rigidly observed even in Delhi. In the *Bāg o Bahār*, we find, *dushmani rakhnī aur us ká mudda’ i honā ádmuyat se ba’id hai*, ‘to bear enmity (against him), and to become his adversary is far (removed) from the dictates of humanity,’ where the rule is followed; and *yahán tak ánā aur mihnat uthánā ap ke ishtiyāq ke sabab se húa*, ‘(my) coming as far as here and taking (so much) trouble were caused by a desire to see you (lit. of your honour)’ where *uthánā* should, according to the rule, be in the feminine. Numerous examples of similar inconsistencies might be cited from the *Bāg o Bahār*, and from some of the most esteemed writers of the present day.

Making bread, and blowing up the fire (lit. blowing the fire-place) are women's work (lit. can be done by just women only).	Rotī pakānī chūlhāphūknā, 'auratōn hī se ho saktā hai.
Firing the mine, breaching the fort, and wielding weapons on occasion, are the business of great heroes.	Surang urānī, qil'a torṇā, waqt par hathyār chālānā, baṛe bahāduron kā kām hai.
Reciting prayers, keeping fasts, giving alms, and making pilgrimages, are incumbent on Muhammadans.	Namāz parḥnī, roza rakhnā, zukāt denī, ḥajj karnā, Musalmānon ke hān farz hai.
A man should not act the part of a woman (lit. become a woman). She abstains from drinking wine.	Mard ko 'aurat bannā na chāhiye.*
They have gone to collect sticks.	Wuh sharāb pīne † se parhez kartī hai.
He does not let me drink wine.	Wuh lakṛiyān jam' karne (or jam' karne ke wāste) gae hain.
Pleasure and peace came to the hearts of all.	Wuh mujh ko sharāb nahīn pīne detā.
Lakhs of rupees in cash, and goods of different countries, were present in the house.	Sab ke dil ko khūshī aur chain hūā. † (Bāg o Bahār.)
The servants distributed grain and loaves (or cakes of unleavened bread) amongst the faqirs.	Lākhon rūpae, naqd aur jins mulk mulk kī ghar men maujūd thī. (Bag o Bahār.)
I have sent you my picture and the Urdū book of poems.	Naukaron ne anāj aur rotīyān faqiron ko taqsim kīn. (Rusūm i Hind.)
My box and his books were washed away by the river.	Ham ne apnī taswīr aur Urdū kā dīwān tum ko bhejā. (Mirzā Naushā.)
	Merā sandūq aur uskī kitāben daryā men bah gaīn.

\* This is a common expression, and to make the infinitive agree with the feminine noun would be here inadmissible, why it is not easy to explain.

† When the infinitive or verbal noun is governed by a preposition, or by the verbs *denā*, 'to give (permission)', or 'allow,' *pānā*, 'to obtain permission' or 'be allowed,' *lagnā*, 'to begin,' *jānā*, 'to go,' and *ānā*, 'to come,' it must be in the inflected masculine form.

‡ When several nouns coming together form the subject of a sentence, the verb, if they denote inanimate objects, agrees, generally, in number and person with the substantive which stands nearest to it. The same principle is observed in the agreement of the past tense of active verbs with the object of the sentence. (See p. 66.)

My books and his box were washed  
away by the river.

The old man and the old woman  
arrived at a certain place.

The King Mirzá Abbás Sháh, and  
Zínat Mahall, arrived at Calcutta.

Your mother and sisters are gone to  
Ágra.

The tiger and goat drink water at  
one place.

The dog and cat are playing about  
outside.

His bullock and my cows have  
arrived.

His goat and my rams are tied up  
on the plain.

One horse has come, and one mare  
has come.

One tigress has been caught, and  
one tiger has been caught.

My camel and his female elephant  
have both run away.

My cow, his bullock, and your calf,  
have all three gone to graze in  
the jungle.

The bay mare, the spotted cow, the  
white goat, and the Persian cat,  
have all been sold.

Your master is coming.

Merí kitáben aur uská sandúq daryá  
men bah gayá.

Búrhá aur burhiyá ek jagah  
pahunche.\* (Bág o Bahár.)

Bádsháh Mirzá Abbás Sháh, aur  
Zínat Mahall Kalkatte pahunche.  
(Mirzá Naushá.)

Tumhári má aur bahanen Ágre  
gañ haiñ.

Sher bakrî ek ghát páni píte †  
haiñ.

Kuttá billí báhar khelte phirte  
haiñ.

Uská bail aur merí gáñ á gáñ.

Uskí bakrî aur mere mendhe  
maidán men bandhe hue haiñ.

Ek ghorá áyá hai, aur ek ghorî áí  
hai. †

Ek shernî pakrî gáí, aur ek sher  
pakrá gayá.

Merá unt aur uskí hathpî donon  
bhág gae.

Merí gáe, uská bail, aur tumhárá  
bachhrá tînon jangal men charne  
gae haiñ.

Kumait ghorî aur chitkabrí gáe,  
sufed bakrî aur Irání billí sab  
bik gáñ.

Tumháre ustád áte haiñ. §

\* In the case of nouns denoting rational beings, where more than one are spoken of, the verb must be in the plural. If all the nouns are feminine the verb will be in the feminine, but if any one of them be masculine the verb must be in the masculine.

† In the case of nouns denoting animals the rule given above for rational beings is generally followed if all the nouns are in juxtaposition. If the nouns are joined to pronouns or adjectives, and are therefore not in immediate juxtaposition, the verb will agree with the noun which stands next to it, provided that the latter is in the plural number.

‡ In other cases it is generally better either to repeat the verb with each noun, or else to insert the words donon (or dono) tînon, sab, &c., after the nouns, in which case the verb will be in the plural number and in the masculine gender if any one of the nouns be masculine, and in the feminine gender if all be feminine.

§ When speaking of a person to whom it is desired to show respect, the plural is used.

The Maulawi Sahib has honoured	Maulawí Sáhib tashrif láe.
us by coming (lit. brought	
honour).	
The Sahib has arrived.	Sáhib á gae.
My father has gone home.	Mere wálid ghar gae.
Your mother is lying ill.	Tumhárí wárida bímár paṛí haiṇ.





# CONCISE GRAMMAR.

## DECLENSION OF SUBSTANTIVES.

Agent, *ne, by*. Genitive, *ká, ke, kí, of*. Dative and Accusative, *ko, to*. Ablative, *se, from, with, than, by*. Locative, *men, par, tak, in, on, up to*.

### MASCULINE NOUNS, pp. 2, 3.

	Chor, <i>a thief</i> .		Kuttá, <i>a dog</i> .	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
<i>Nom.</i>	Chor	Chor	Kuttá	Kutte
<i>Agent,</i>	Chor ne	Choron ne	Kutte ne	Kutton ne
<i>Gen.</i>	Chor <i>ká,</i> ke, <i>kí</i>	Choron <i>ká, ke, kí</i>	Kutte <i>ká, ke, kí</i>	Kutton <i>ká, ke, kí</i>
<i>Dat.</i>	Chor ko	Choron ko	Kutte ko	Kutton ko
<i>Acc.</i>	Chor, chor	Chor, choron ko	Kuttá, kutte ko	Kutte, kutton ko
<i>Abl.</i>	Chor se	Choron se	Kutte se	Kutton se
<i>Loc.</i>	Chor men	Choron men, &c. par, tak	Kutte men, &c.	Kutton men, &c.
<i>Voc.</i>	Ai chor!	Ai choro, <i>or</i> cho- ron!	Ai kutte!	Ai kutto, <i>or</i> kut- ton!

Most Persian and Arabic, and a few Hindí nouns ending in *á*, are uninflected, e.g. *dáná, a wise man, dáná ká, dáuáon ne, &c. ; rájá, rájá ká (sometimes ráje ká), rájáon ne, &c.*

*Pānw*, pl. *pāon*. *Gānw*, sometimes *gāon*, both sing. and pl.; *gānon* also to be met with in plural.

*Khánsámán*, oblique plural *khánsámáon*.

*Rúpaya*, inflected form, *rúpaē or rúpai*.

## FEMININE NOUNS, pp. 4, 5.

Larķí, a girl.		Bhains, a buffalo.	
Sing.	Plur.	Sing.	Plur.
Nom. Larķí	Larķiyán (or larķián)	Bhains	Bhainson
Agent, Larķí ne	Larķiyon ne	Bhains ne	Bhainson ne
Gen. Larķí ká, ke, kí	Larķiyon ká, ke, kí	Bhains ká, ke, kí	Bhainson ká, ke, kí
Dat. Larķí ko	Larķiyon ko	Bhains ko	Bhainson ko
Acc. Larķí, larķí ko	Larķiyán, larki- yon ko	Bhains, bhains ko	Bhain-ep, bhain- son ko
Abl. Larķí se	Larķiyon se	Bhains se	Bhainson se
Loc. Larķí	Larķiyon men, men, &c. &c.	Bhains men, &c.	Bhainson men, &c.
Voc. Ai larķí!	Ai larķiyo, or larķiyon!	Ai bhains!	Ai bhainso, or bhainson!

Chiriyá, a sparrow (vulgarly, a bird of any kind), pl. chiriyán (not chiriyáen).

Gáe, a cow, nom. pl. gáen. oblique cases gáyon.

Baras, a year; din, a day; ghantá, an hour (also a clock, a bell); and other nouns of time, especially when following a numeral, or indefinite pronoun, seldom take on in the plural: thus we say, do baras men, in two years; kái din ke ba'd, after some days; do ghante tak, till or for two hours, &c.

Nouns like magari, an alligator, consisting of two short syllables, in the second of which is the vowel a, drop the second vowel when the terminations of the plural are added: e.g. magron ká.

## ADJECTIVES, pp. 2, 4.

Adjectives ending in á (and some in a) change the final letter to e when agreeing with masculine nouns in the plural number, or in the oblique cases of the singular; all others remain unchanged: e.g. achchhá ghorá, a good horse; khubúsúrat ghorá, a handsome horse; achchhe ghore, or khubúsúrat ghore, good or handsome horses. Achchhe ghore ká, or khubúsúrat ghore ká, of a good or handsome horse. Achchhe ghoron ká, or khubúsúrat ghoron ká, of good or handsome horses. Adjectives ending in á (and some in a) change the final letter to í when agreeing with feminine nouns; all others remain unchanged: e.g. achchhí larķí, a good girl; khubúsúrat larķí, a pretty girl; achchhí larķiyán, good girls; khubúsúrat larķiyán, pretty girls; achchhí larķiyon ká, of good girls. Some adjectives from the Persian and Arabic ending in á undergo no inflection. In Persian i (or after á and ú, e) is used to connect an adjective and substantive, or two substantives: e.g. zabán i Farsi, the Persian tongue; kár i Sarkár, the work of government, i.e. government service; rú e zebá, a beautiful face. The particles ká and sá are inflected in the same manner as adjectives. See pages 2 and 12. Ordinals ending in á follow the general rule; those in an change these letters to en and in. See page 17.

## PRONOUNS.

Nominative	Agent	Genitive	Dative	Accusative	Ablative	Locative
Main, <i>I</i>	main ne	merá, mere, merí, mujh ká*	mujhe,† mujh ko	mujhe, mujh ko	mujh se	mujh men
Ham, <i>we</i>	ham ne	hamáá, re, rá, ham ká*	hamen, ham ko	hamen ham ko	ham se	ham men
Tú, <i>thou</i>	tú ne	terá, re, rá, tujh ká*	tujhe, tujh ko	tujhe, tujh ko	tujh se	tujh men
Tum, <i>you</i>	tum ne	tumhará, re, tú, tum ká*	tumhen, tum ko	tumhen, tum ko	tum se	tum men
Wuh, <i>he, she, it, that</i>	us ne	uská, ke, kí	use, usko	wuh, use, usko	us se	us men
Wuh, <i>or wo, they or those</i>	un ne, unhon ne	unká, ke, kí	unhen, unko	wuh, unhen, unko	un se	un men
Yih, <i>he, she, it, thus</i>	is ne	iská, ke, kí	ise, isko	yih, ise, isko	is se	is men
Yih, <i>or ye, they, these</i>	in ne, inhon ne	inká, ke, kí	inhen, in ko	yih, inhen, in ko	in se	in men
Jo, <i>who</i>	jis ne	jiská, ke, kí	jise, jis ko	jo, jise, jisko	jis se	jis men
Jo, <i>who</i> (plural)	jine, jinhone	jinká, ke, kí	jihen, jin ko	jo, jihen, jin ko	jin se	jin men
Kaun ? <i>who ? what ?</i>	kis ne	kiská, ke, kí	kise, kis ko	kaun, kise, kis ko	kis se	kis men
Kaun ? <i>who ?</i> (pl.)	kin ne	kinká, ke, kí	kin ko	kaun, kin ko	kin se	kin men
Koí, <i>some one, or any one</i>	kisí ne	kisf ká, ke, kí	kisf ko	koí, kiskf ko	kisf se	kisf men
Áp, <i>self, one's self</i>	áp ne	apná, ne, ní, <i>one's own</i>	apne taín, áp ko, apne ko, apne áp ko	apne taín, áp ko, apne ko, apne áp ko	apne se	apne men
Áp, <i>self</i> (plural)	áp ne	apná, &c.	apne taín, &c.	apne taín, &c.	apne se	ápas men, <i>among themselves</i>
Áp, <i>your honour</i>	áp ne	áplá, ke, kí	áp ko	áp, áp ko	áp se	áp men

\* When the pronoun is joined to an adjective or substantive, as mujh garīb ká, *of poor me*.  
† Taín, with the genitive is sometimes used instead of the dative, as mere taín, *to me*, &c.

Kaunsá, se, sí? *which? or what? (page 6).*

Kyá? *what? Káhe ká, ke, kí? (made) of what? Káhe ko? why?*

Yihí, isí ká, ke, kí, &c., *this very one.*

Wuhí, usí ká, ke, kí, &c., *that very one, the same.*

Kuchh, *anything* \*Aisá, *like this.* Itná, *this much.*

*something* Waisá, *like that.* Utná, *that much.*

Kai? *how many? Kaisá? like what? how? Kitná? how much, how many?*

Kaí, kaí ek, *several. Jaisá, like which, as. Jitná, as much, as many.*

So, *that (page 13) Taisá, like that, such. Titná, so many, so much.*

Aur, *more; dúsrá, a second, another; waisá hí, just so.*

### COMPOUND PRONOUNS.

Koí nahín, *no one.* Kuchh nahín, *nothing,* Aur nahín, *no more.*

Dúsrá koí, *some other.* *no matter.* Ek aur, *one more.*

Koí na koí, *some one or Kuchh na kuchh, some- Dúsrá koí nahín, no*  
*other. thing or other. other.*

Aur koí, *some one else.* Aur kuchh, *something* Aur kyá? *what else, i.e.*

Jo koí, jis kisi ká, &c., *else. of course.*

*whoever.*

Jo kuchh, *whatever.*

Aur sab, *all the rest.*

Sab koí, har koí, har ek, *Bahut kuchh, much. Aur bahut, many, or*

*har kas, everyone. Sab kuchh, everything. much more.*

### ADVERBS.

Yún, *thus.*

Ab, *now.*

Yahán, *here.*

Idhar, *hither.*

Jyún, *as.*

Jab, *when.*

Jahán, *where.*

Jidhar, *whither.*

Kyún (or kyún kar), *why, how?*

Kab? *when?*

Kahán? *where?*

Kidhar? *whither?*

Tab, *then.*

Wahán, *there.*

Tidhar, *thither.*

Tyún, *So.*

Yúnhí, *in this very manner.*

Abhí, *immediately.*

Yahín, *just here.*

Jabhí, *at the very time.*

Jahín, *wherever.*

Jonhí, *as soon as.*

Kabhí, *ever.*

Kahín, *anywhere.*

Tabhí, *just then.*

Wahín, *just there.*

Ab tak, *till now; jab tak, till when, while; kab tak? till when? tab tak, till then; yahán tak, up to this place; jakán tak, up to where; kahán tak? up to where? &c.*

Aur kahín, *somewhere else; jahán kahín, wherever; kahín na kahín, somewhere or other; kabhí nahín, never; kabhí \*kabhí, sometimes; jab*

Aisá and the following pronouns are inflected like adjectives in á.

kabhí, *whenever*; kabhí **na** kabhí, *at some time or other*; kab ká, kab ke, kab kí? *of what time?* (Yih kab kí bát hai? *when did this occur?*); kabhí ká, *long ago*.

Albatta, <i>certainly</i>	Is liye, <i>is wáste, on this</i>	Parson, <i>the day before</i>
Achának, <i>suddenly</i>	account, <i>therefore</i>	yesterday, <i>the day</i>
Áj, <i>to-day</i>	Is tarah, <i>in this way,</i>	after <i>to-morrow</i>
Ákhir, ákhir ko, <i>at last</i>	thus	Warlí taraf, <i>on this side</i>
Ás pás, <i>near, round about</i>	Ittifáqan, <i>ittifáq se, by chance</i>	Parlí taraf, <i>on the far-ther side</i>
Aur bhí, <i>still more</i>	Kal, <i>yesterday, to-mor-row</i>	Bas, <i>enough</i>
Áyá, <i>whether</i>	Khusúsan, <i>especially</i>	Phir, <i>again</i>
Chupke, <i>silently</i>	Khwáh na khwáh, <i>volens volens, at all events</i>	Sháyad, <i>perhaps</i>
Faqat, <i>only</i>		To, or tau, <i>indeed, in fact</i>
Bí-l-fíl, <i>now</i>	Kis liye? <i>kis wáste?</i>	Tarson or atarson, <i>the third day before or after why?</i>
Fí-l-hál, <i>immediately</i>	Kis tarah? <i>how?</i>	Yá'ne, <i>that is to say, i. e.</i>
Fí-l-haqqát, <i>in truth</i>	Maslan, <i>for example, e.g.</i>	viz.
Garaz, <i>in short</i>	Mat, na, nahín, <i>not</i>	Ziyáda, <i>aur, more</i>
Íhamesha, <i>always</i>	Pare, <i>beyond</i>	

# PREPOSITIONS. Pages 4-9.

## PREPOSITIONS WITH KE.

Áge, <i>before</i>	Láúq, <i>fit for, suitable to</i>	Rúbarú, <i>in presence of</i>
Andar, <i>in, within</i>	Liye, <i>for the sake of, for</i>	Sabab, <i>by reason of</i>
Badle, <i>instead of</i>	Máre, <i>reason of, stricken</i>	Sámne, <i>before, in pre-</i>
• Barábar, <i>equal to, even with</i>	with	sence of
Báhar, <i>out, outside</i>	Ma', <i>together with</i>	Sáth, <i>with, together, along with</i>
Ba'd, <i>after</i>	Muwátiq, <i>like, according to</i>	Siwá, <i>except</i>
Bích, bích men, <i>in the middle</i>	Nazdik, <i>near</i>	Úpa, <i>above, on the top of</i>
Bagair, biná, <i>without</i>	Níche, <i>below, beneath</i>	Wáste, <i>for, for the sake of</i>
Gínd, <i>round</i>	Pás, <i>near, in the posses-</i>	• Yahan, han, <i>with, in pos-</i>
Háth, <i>in power of, by means of</i>	sion of	session of
• Iwaz, <i>instead of</i>	Píchhe, <i>behind, after</i>	Qábil, <i>worthy of, capable</i>
	of	Zarí'a, <i>by means of, through the medium of</i>

## • PREPOSITIONS WITH KÍ.

Bábat, <i>on account of</i>	Taraf, <i>in the direction of</i>	Ma'rifat, <i>through</i>
Khátir, <i>for the sake of</i>	Tarah, <i>in the manner of</i>	Nisbat, <i>with reference to</i>
Be, bin, biná, <i>without</i>	• Be hukm, <i>without any order</i>	Bā, <i>with; bā ma'ne, with the meaning</i>

## CONJUNCTIONS.

Agar, <i>if</i>	Jab tak, <i>until, while</i>	Lekin, <i>but</i>
Agarchi, <i>although</i>	Jo, <i>if, when</i>	Magar, <i>but, except</i>
Aur, <i>and</i>	Khwáh, <i>either, or</i>	Nahín to, <i>otherwise</i>
Balki, <i>moreover</i>	Ki, <i>that, because, than</i>	Warna, <i>otherwise</i>
Bhí, <i>also, indeed</i>	Tá ki, <i>that, in order that</i>	Harchand, <i>although</i>
Chúñki, <i>since</i>	Kyún ki, <i>because</i>	Yá, <i>or, either</i>
Par, <i>but, yet</i>	Goyá, <i>as if</i>	To, tau, <i>then</i>
Pas, <i>thence, therefore,</i> <i>then</i>	Go ki, <i>although</i>	Yá to, <i>either</i>

## INTERJECTIONS.

Shábásh! (from shádbásh, *be glad*); *well done!* wáh wáh! *admirable! extraordinary!* Kyá khúb! *how good!* (often used satirically). Afsoo! *alas!* Háe háe! *alas!* heighho! ai! oh! *are!* halloo you! Khabardár! *take care!*

## DAYS OF THE WEEK.

Itwár, Somwár or Pír, Mangal, Budh, Jun'arát, Jun'a, Saríchar or Hafta.

## MONEY.

3 pái = 1 paisá, 12 pái = 1 áná =  $1\frac{1}{2}d.$ , 16 áne = 1 rupaya (*anglicè* rupee) = 2s.

1 Lák (of rupees) = £10,000; one karor (*anglicè* crore) of rupees = £1,000,000.

## WEIGHT.

16 chhaták = 1 ser = 2 lbs.; 40 ser = 1 man (*anglicè* maund).

## VERBS.

## AUXILIARY VERB.

*Present Tense.* Main hún, *I am*, p. 1. *Past Tense.* Main thá, *I was*, p. 6.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. Main hún	Ham hain	Thá, <i>fem.</i> Thí	The, <i>fem.</i> Thín
2. Tú hai	Tum ho	"	"
3. Wuh hai	Wuh hain	"	"

Honá, *to be or become*. Page 22.

*Root, Ho. Present Part.* Hotá. *Past Part.* Húa.

*Indefinite Tense.* Agar main hotá, *if I were or had been*; to main hotá, *then I should be or should have been*. Page 33.

*Present Tense.* Main hotá hún, *I am or become*. Page 34.

*Imperfect Tense.* Main hotá thá, *I was or was becoming*. Page 35.

*Singular.*

<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
1. Hotá	hotí	Hotá hún	hotí hún	Hotá thá	hotí thí
2. "	"	" hai	" hai	" "	" "
3. "	"	" hai	" hai	" "	" "

*Plural.*

1. Hote	hotín	Hote hain	hotí hain	Hote the	hotí thín
2. "	"	" ho	" ho	" "	" "
3. "	"	" hain	" hain	" "	" "

*Past Tense.* Main húa, *I became*. Page 36.

*Perfect Tense.* Main húa hún, *I have become*. Page 36.

*Pluperfect Tense.* Main húa thá, *I became or had become*. Page 37.

*Singular.*

<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
1. Húa	húi	Húa hún	húi hún	Húa thá	húi thí
2. "	"	" hai	" hai	" "	" "
3. "	"	" hai	" hai	" "	" "

*Plural.*

1. Húe	húín	Húe hain	húi hain	Húe the	húi thín
2. "	"	" ho	" ho	" "	" "
3. "	"	" hain	" hain	" "	" "



*Aorist and Imperative.* Main hún, *I be, may, or should be, let me be.* Page 38.

*Future Tense.* Main húngá, *I shall or will be, must be, or must have been.* Page 40.

*Past Dubious.* Main huá húngá, *I may or must have become.* Page 42.

*Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Masc.</i>	<i>Fem.</i>
1. Hún	Húngá	húngí	Huá húngá	húi húngí
2. Ho	Hogá	hogí	„ hogá	„ hogí
3. Ho	Hogá	hogí	„ hogá	„ hogí

*Plural.*

1. Hon	Honge	hongí	Hue honge	húi hongí
2. Ho	Hoge	hogí	„ hoge	„ hogí
3. Hon	Honge	hongí	„ honge	„ hongí

RESPECTFUL IMPERATIVE.

Hújiye, hújiyo, hūjiyegā, *be pleased to be.* Page 43.

INFINITIVE OR VERBAL NOUN.

Honá, *to be.* Hone ká, *of being.* Page 43.

NOUN OF AGENCY.

Honewálá, *about to be or become.* Page 43.

PRESENT PARTICIPLE.

Hotá, hotá huá, (fem.) hotí, hotí húi, (pl.) hote, hote húc, (fem. pl.) hotín, hotí hún, *being, becoming.* Page 43.

PAST PARTICIPLE.

Húá, (fem.) húi, (pl.) húc, (fem. pl.) hún, *been, become.* Page 43.

CONJUNCTIVE PARTICIPLE.

Ho, hokar, hoke, *having been or become.* Page 43.

ADVERBIAL PARTICIPLE.

Hote hí, *on being or becoming.* Page 43.

## NEUTER VERB.

Daurná, to run. Page 44.

*Root, Daur.* *Present Participle, Daurtá.* *Past Participle, Daurá.*

The past participle is formed by adding á to the root. If the last letter of the root be á or o, y is inserted in the masculine singular. Thus láná, root lá, p. p. láyá (f. láí, pl. láe, f. láín), áná, áyá, fem. áí, pl. áe, f. áín. Khoná (to lose), root kho, p. p. khoýá (f. khoí, pl. khoe, f. khoín). Karná makes kiýá, f. kí, pl. kiye, f. kíñ; jáná, gayá, f. gaí, pl. gae, f. gaín; honá, húá, húe, húí, huín; dená, diyá, dí, diye, dín; lená, liyá, lí, liye, lín; marná, múá, or mará.

When the root of a verb consists of two syllables with a short vowel in the second, this vowel is dropped whenever the root is followed by a long vowel. Thus utarná, to descend, root utar, past part. utrá (not útará), future utrúngá (not utarúngá).

*Indefinite Tense.*

Agar main daurtá, if I had or were to run, to main daurtá, then I should or should have run. Page 46.

*Present Tense.*

Main daurtá hún, I run or am running. Page 47.

*Imperfect Tense.*

Main daurtá thá, I was running. Page 49. •

Masc.	Fem.	Masc.	Fem.	Masc.	Fem.
Singular.					
1. Daurtá	daurtí	Daurtá hún	daurtí hún	Daurtá thá	daurtí thí
2. "	"	" hai	" hai	" "	" "
3. "	"	" hai	" hai	" "	" "
Plural.					
1. Daurte	daurtín	Daurte hain	daurtí hain	Daurte the	daurtí thín
2. "	"	" ho	" ho	" "	" "
3. "	"	" hain	" hain	" "	" "

*Present Dubious, First Form.\**

Main daurtá hún, I may be, should be, may have been, should have been running. Page 51.

\* The present Dubious of the verb Honá (hotá hún or hotá húngá) has not been inserted, as it is of very rare occurrence.

*Present Dubious, Second Form.*

Main daur<sub>ta</sub> húngá, *I may, shall, will be, or may, or must have been running.* Page 52.

*Past Conditional Tense.*

Main daur<sub>ta</sub> hotá, *had I been running, I should have been running.* Page 54.

<i>Sing. masc.</i>	<i>Sing. fem.</i>	<i>Plur. masc.</i>	<i>Plur. fem.</i>
1. Daur <sub>ta</sub> hún	daur <sub>ti</sub> hún	1. Daur <sub>te</sub> hon	daur <sub>ti</sub> hon
2. " ho	" ho	2. " ho	" ho
3. " ho	" ho	3. " hon	" hon
1. " húngá	" húngí	1. " hongé	" hongí
2. " hogá	" hogí	2. " hoge	" hogí
3. " hogá	" hogí	3. " hongé	" hongí
1. " hotá	" hotí	1. " hote	" hótín
2. " "	" "	2. " "	" "
3. " "	" "	3. " "	" "

*Aorist Tense.*

Main daur<sub>ún</sub>, *I may or should run.* Page 54.

*Imperative Tense.*

Main daur<sub>ún</sub>, *let me run.* Page 54.

*Future Tense.*

Main daur<sub>úngá</sub>, *I shall or will run.* Page 60.

<i>Singular.</i>			
1. Daur <sub>ún</sub> * <sup>1</sup>	Daur <sub>ún</sub>	Daur <sub>úngá</sub>	daur <sub>úngí</sub>
2. Dauré	Dauré	Daurégá	dauregi
3. Dauré	Dauré	Daurégá	dauregi
<i>Plural.</i>			
1. Daurén	Daurén	Daurénge	daurengí
2. Dauró	Dauró	Dauróge	daurogi
3. Daurén	Daurén	Daurénge	daurengí

\* When the root of a Verb ends in e, that vowel is generally dropped in the Aorist Tense, thus dená, *to give*, root de, Aorist. Dán, de, de, den, do, den. When the root of a Verb ends in á, the letter w is sometimes inserted between the root and those terminations which begin with e, as jáná, jáwe or jáe.

*Past Tense.*Main daurá, *I ran.* Page 62.*Perfect Tense.*Main daurá hún, *I have run.* Page 62.*Pluperfect Tense.*Main daurá thá, *I ran or had run.* Page 63.

<i>Sing. masc.</i>		<i>Sing. fem.</i>		<i>Plur. masc.</i>		<i>Plur. fem.</i>	
1.	Daurá		daurí	1.	Dauré		daurín
2.	"		"	2.	"		"
3.	"		"	3.	"		"
1.	"	hún	"	hún	1.	"	hain daurí hain
2.	"	hai	"	hai	2.	"	ho " ho
3.	"	hai	"	hai	3.	"	hain " hain
1.	"	thá	"	thí	1.	"	the " thín
2.	"	"	"	"	2.	"	" " "
3.	"	"	"	"	3.	"	" " "

*Past Dubious, First Form.*Main daurá hún, *I may or should have run.* Page 64.*Past Dubious, Second Form.*Main daurá húngá, *I may, must, or should have run.* Page 65.*Past Conditional, Second Form.*Agar main daurá hotá, *if I had run.* Page 65.

<i>Sing. masc.</i>		<i>Sing. fem.</i>		<i>Plur. masc.</i>		<i>Plur. fem.</i>	
1.	Daurá hún		daurí hún	1.	Dauré hon		daurí hon
2.	" ho		" ho	2.	" ho		" ho
3.	" ho		" ho	3.	" hon		" hon
1.	" húngá		" húngí	1.	" honge		" hongí
2.	" hogá		" hogí	2.	" hoge		" hogí
3.	" hogá		" hogí	3.	" honge		" hongí
1.	" hotá		" hotí	1.	" hote		" hotín
2.	" "		" "	2.	" "		" "
3.	" "		" "	3.	" "		" "

## RESPECTFUL IMPERATIVE.

Dauriye, dauriyegá, *be pleased to run.* Page 72.

Formed from past participle by changing á into iye, or iyegá, or when á is preceded by iy or ú, to je, jiye, or jiyegá (the iy, as explained in the introduction, becoming í when followed by a consonant); as, kiyá, híje, híjiye. When á is preceded by y, the latter is commonly omitted in the Respectful Imperative, as láyá, láíye (not láyiye). Jáná makes jáiye.

## INFINITIVE, OR VERBAL NOUN.

Daurná, *to run*; daurñe ká, *of running.* Page 73.

## NOUN OF AGENCY.

Daurñe wálá, *runner, about to run.* Page 73.

## PRESENT PARTICIPLE.

<i>Sing. masc.</i>	<i>Sing. fem.</i>
Daurtá, daurtá húa	daurtí, daurtí húi. Pages 73-81.
<i>Plur. masc.</i>	<i>Plur. fem.</i>
Daurte, daurte húa	daurtín, daurtí húin

## \* PAST PARTICIPLE.

<i>Sing. masc.</i>	<i>Sing. fem.</i>
Daurá, daurá húa	daurí, daurí húi. Pages 73-81
<i>Plur. masc.</i>	<i>Plur. fem.</i>
Daurē, daurē húa	daurín, daurí húin

## CONJUNCTIVE PARTICIPLE.\*

Daur, daurkar, daurke, *having run.* Pages 73-81.

## ADVERBIAL PARTICIPLE.

Daurte hí, *on running, on the instant of running.* Page 73.

\* Often used as in the following phrase, muskarákar kabá, *having laughed said, i.e. said laughing.*

## ACTIVE VERB.

Dekhná, to see.

*Root, Dekh. Present Participle, Dekhtá. Past Participle, Dekhá.*

Conjugated exactly like the Neuter Verb, except tenses formed from the Past Participle. Pages 66-71.

*Past Tense.**Sing. masc. Sing. fem.*

Main ne, tú ne, us ne, ham ne, tum ne, unhon ne	dekhá	dekhí	I, thou, he, we, you, they saw, it was seen by me, thee, &c.
---	-------	-------	--

*Plur. masc. Plur. fem.*

Main ne, tú ne, us ne, ham ne, tum ne, unhon ne	dekhe	dekhín	I, &c. saw, they were seen by me, &c.
---	-------	--------	---------------------------------------

*Perfect Tense.**Sing. masc.**Sing. fem.*

Main ne, &c. dekhá hai,	dekhí hai,	I, &c. have seen, it has been seen by me, &c.
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*Plur. masc.**Plur. fem.*

„ „ &c. dekhe hain,	dekhí hain,	I, &c. have seen, they have been seen by me, &c.
---------------------	-------------	--

*Pluperfect Tense.**Sing. masc.**Sing. fem.*

Main ne, &c. dekhá thá,	dekhí thí,	I, &c. had seen, it had been seen by me, &c.
-------------------------	------------	--

*Plur. masc.**Plur. fem.*

„ „ &c. dekhe the.	dekhí thín,	I, &c. had seen, they had been seen by me, &c.
--------------------	-------------	--

*Past Dubious, First Form.*

<i>Sing. masc.</i>	<i>Sing. fem.</i>	
Main ne, &c. dekhá ho,	dekhí ho,	<i>I, &amp;c. may have seen, it may have been seen by me, &amp;c.</i>
<i>Plur. masc.</i>	<i>Plur. fem.</i>	
„ „ &c. dekhe ho,	dekhí ho,	<i>I, &amp;c. may have seen, they may have been seen by me, &amp;c.</i>

*Past Dubious, Second Form.*

<i>Sing. masc.</i>	<i>Sing. fem.</i>	
Main ne, &c. dekha hogá,	dekhí hogí,	<i>I, &amp;c. may, must have seen, it may, must have been seen by me, &amp;c.</i>
<i>Plur. masc.</i>	<i>Plur. fem.</i>	
„ „ &c. dekhe hongé,	dekhí hongí,	<i>I, &amp;c. may, must have seen, they may, must have been seen by me, &amp;c.</i>

*Past Conditional, Second Form.*

<i>Sing. masc.</i>	<i>Sing. fem.</i>	
Main ne, &c. dekhá hotá,	dekhí hotí,	<i>(if) I, &amp;c. had seen, (then) I should have seen. (if) it had been seen by me, &amp;c.</i>
<i>Plur. masc.</i>	<i>Plur. fem.</i>	
„ „ &c. dekhe hote,	dekhí hotín,	<i>(if) I, &amp;c. had seen, (then) I should have seen. (if) they had been seen by me, &amp;c.</i>

Bolná, *to speak*, and láná or leáná (lit. having taken to come), *to bring*, and frequently samajhná, *to understand*, are conjugated like neuter verbs.

Compound verbs formed by adding jáná, or any other neuter verb, to the root of an active verb follow the rules for neuter verbs, e.g. khá jáná, *to eat up*; wuh khá gayá, *he ate up* (not us ne khá gayá).

## PASSIVE VOICE.

Formed by prefixing the past participle to the various tenses of *jána*, to *go*.

*Biṭháyá jána*, to be made to sit.

*Indefinite Tense.*

Main *biṭháyá játá*, (*if*) *I had been made to sit*, (*then*) *I should have been made to sit*. Pages 81-84.

*Present Tense.*

Main *biṭháyá játá hún*, *I am made to sit*.

*Imperfect Tense.*

Main *biṭháyá játá thá*, *I was being made to sit*.

*Sing. masc.*

*Biṭháyá játá*      *Biṭháyá játá hún*, hai, hai      *Biṭháyá játá thá*

*Sing. fem.*

*Biṭhái játí*      *Biṭhái játí hún*, hai, hai      *Biṭhái játí thá*

*Plur. masc.*

*Biṭháo játe*      *Biṭháo játe hain*, ho, hain      *Biṭháo játe the*

*Plur. fem.*

*Biṭhái játín*      *Biṭhái játí hain*, ho, hain      *Biṭhái' játí thín*

*Present Dubious.*

Main *biṭháyá játá hún*, *I may be, should be, made to sit*. Pages 81-84.

*Present Dubious, Second Form.*

Main *biṭháyá játá húngá*, *I may, shall, will be, may or must have been (in the state of) being made to sit*. Pages 82-84.

*Sing. masc.*

*Biṭháyá játá*, hún ho ho      *Biṭháyá játá húngá*, hogá, hogá

*Sing. fem.*

*Biṭhái játí*      „ „ „      *Biṭhái játí húngí*, hogí, hogí



*Plur. masc.*

Biṭháyá játe hon, ho, hon      Biṭháyá játe hongé, hoge, hongé

*Plur. fem.*

Biṭháí játí      „      „      „      Biṭháí játí hongí, hogí, hongí

*Aorist Tense.*Main biṭháyá jáún, *I may or should be made to sit.*      Pages 82-84.*Future Tense.*Main biṭháyá jáúngá, *I shall be made to sit.**Sing. masc.*

Biṭháyá jáún, jáe, jáe      Biṭháyá jáúngá, jáegá, jáegá

*Sing. fem.*

Biṭháí      „      „      „      Biṭháí jáúngí, jáegí, jáegí

*Plur. masc.*

Biṭháyá jáen, jáo, jáen      Biṭháyá jáenge, jáoge, jáenge

*Plur. fem.*

Biṭháí      „      „      „      Biṭháí jáengí, jáogí, jáengí.

*Past Tense.*Main biṭháyá gayá, *I was made to sit, &c.*      Pages 82-84.*Perfect Tense.*Main biṭháyá gayá hún, *I have been made to sit.*      Pages 82-84.*Pluperfect Tense.*Main biṭháyá gayá thá, *I had been made to sit.*      Pages 82-84.*Sing. Masc.*

Biṭháyá gayá      Biṭháyá gayá hún, hai, hai      Biṭháyá gayá thá

*Sing. Fem.*

Biṭháí gai      Biṭháí gai hún, hai, hai      „      Biṭháí gai thá

*Plur. Masc.*

Biṭháyá gae      Biṭháyá gae hain, ho, hain      „      Biṭháyá gae the

*Plur. Fem.*

Biṭháí gain      Biṭháí gai hain, ho, hain      Biṭháí gai thain

*Past Dubious, First Form.*

Main biṭháyá gayá hún, *I may or should have been made to sit.* Pages 82-84.

*Past Dubious, Second Form.*

Main biṭháyá gayá húngá, *I may, must, or should have been made to sit.*

*Sing. Masc.*

Biṭháyá gayá hún, ho, ho      Biṭháyá gayá húngá, hogá, hogá

*Sing. Fem.*

Biṭhái gai      „ „ „      Biṭhái gai húngí, hogí, hogí.

*Plur. Masc.*

Biṭhée gae hon, ho, hon      Biṭhée gae honge, hoge, hoge

*Plur. Fem.*

Biṭhái gai      „ „ „      Biṭhái gai hongí, hogí, hongí

## CAUSAL VERBS, &amp;c.

1. A neuter Verb may be rendered transitive by adding á to the root, and the active Verb thus formed may be made causal by inserting w before the á: e.g. Pakná, *to be cooked, to ripen*; pakáná, *to cook*; pakwáná, *to cause to be cooked.* Page 44.

2. In the same manner an active Verb may be rendered causal, and the causal Verb thus formed doubly causal: e.g. Sunná, *to hear*; sunáná, *to cause to be heard*; i.e. by reading or repeating: sunwáná, *to cause to be heard*; i.e. to cause anything to be repeated to a person by a third party.

In roots of two syllables like samajh, the a is dropped in the first form of the causal verb: e.g. samajhná, *to understand*: samjháná, samajhwáná. Page 44. (See above, under neuter Verbs, the general rule on this subject.)

When a short vowel occurs in the last syllable of the root of a neuter Verb, the active is often formed by lengthening this vowel; thus a becomes á, i is changed to í or e, and u to o or ú. In such cases the causal Verb follows the general rule: e.g. Palná, *to be cherished*, pálná, palwáná, piṭná, *to be beaten*, piṭná, piṭwáná; khulná, *to be opened*, kholná, khulwáná; khichná, *to be pulled*, khechná, khichwáná; nikalná, *to come, get, or go out*, nikálná, nikalwáná; utarná, *to descend*, utárná, utarwáná. Pages 45, 56, 57.

Should the root of a primitive Verb be a monosyllable with a long

vowel, the vowel is shortened in the active and causal forms; thus *á* becomes *a*, *o* or *ú* becomes *u*, and *e* or *í* is changed to *i*: e.g. *Jágná*, to wake, *jagáná*, *jagwáná*; *leṭna*, to lie down, *liṭáná*, *liṭwáná*; *bhigná*, to be wet, *bhigoná*, *bhigwáná*; *bolná*, to speak; *buláná*, to call; *bulwáná*, to cause to be called. Diphthongs sometimes undergo a similar change: e.g. *baiṭhná*, to sit, *biṭháná*, *biṭhwáná*.

Some causal Verbs are formed irregularly, and a few by adding *láná*: e.g. *Rahná*, to stay; *rakhná*, to keep or place, *rakhwáná*; *túṭná*, to be broken, *ṭorná*, *ṭurwáná*; *phúṭná*, to burst open, *phorná*, *phurwáná*; *bikná*, to be sold, *bechná*, *bikwáná*; *jánná*, to know; *jatáná*, to warn, print out; *phaṭná*, to be torn, *phárná*, or *phár-dálná*, *pharwáná*; *chhuṭná*, to get off, *go off*, *chhorná*, *chhuṭáná*, or *chhuráná*; *dená*, to give, *diláná*, *dilwáná*; *leáná*, or *lúná*, to bring, *liwá láná*; *kháná*, to eat, *khiláná*, *khilwáná*.

## COMPOUND VERBS.

1. Intensitives. One verb is added to the root of another, and the meaning is rendered more forcible: e.g. *márná*, to smile; *már dálná*, to kill outright; *kháná*, to eat; *khá jáná*, to eat up. *Dená* and *jána* are more used than any other Verbs in forming compounds of this kind. Page 45.

2. Potentials and completives are formed by prefixing to the various tenses of *sakná* and *chukná* the roots of other Verbs: e.g. *main já saktá lún*, I can go; *wuh khá chuká hai*, he has finished eating. Pages 85, 86.

3. A numerous class of compound Verbs is formed by adding the perfect and pluperfect tenses of *rahná*, to remain, to the roots of other Verbs. The compound tenses thus formed are used as present and imperfect tenses, and convey the sense of continued action: e.g. *wuh bol rahá hai*, he is speaking; *sab larke khel rahe the*, all the boys were playing. Page 87.

4. When the Verb *cháhná* is added to the past participle (uninflected) of any verb it signifies that an action is about to be performed: e.g. *wuh yahán áyá cháhtá hai*, he is about to come here; *wuh yahán áná cháhtá hai*, he wishes to come here. The distinction between these two expressions is not always observed, one being frequently used in place of the other. Tenses formed from the past participle of *cháhná* are not joined to the past participle of other Verbs. We cannot say, 'us ne *kiyá cháhá*.' Page 88.

5. *Dená*, to give (permission) or allow; *páná*, to obtain (permission) or be allowed; *lagná*, to begin (or set to anything), and frequently *jána*, to go, and *áná*, to come, govern the inflected infinitives of other Verbs; e.g. *us ne sári rát kisí ko sone na diyá*, he did not let anyone sleep the whole night; *us ko jáne do*, let him go; *wuh chilláne lagá*, he began to cry out;

main ap ke ghore ko dekhne áyá hún, *I have come to see your horse*; sab log gend khelne gae, *all the people went to play at ball*. Pages 89, 90.

6. Many compounds are formed with substantives and adjectives; as, rafú karná, *to repair*; from jam', *collection*, jam' karná, *to collect*; from chhotá, *small*, and lambá, *long*, chhotá karná and lambá karná, *to diminish, to make long*: e.g. us ne bahut sí kitáben jam' kí, *he collected many books*. Is ko lambá karo, *lengthen this*. Rikáb ko chhotá karo, *shorten the stirrups*.

N.B.—The adjective agrees with the object of the Verb if ko is not added to the latter: if ko is used the adjective must be in the singular masculine form.

7. The following compounds are in common use: baná banáya, *ready made*; paká pakáyá, *ready cooked*: saj sajákar, *having arranged or put in order*; baithé biṭháu, *whilst sitting quietly*.

NOTE.—In most grammars examples of so-called statistical Verbs are given: e.g. wuh gáte áti hai, *she comes in the state of one singing*. The author has been assured by many native scholars of Delhi that such an expression is incorrect.



## EXERCISES FOR TRANSLATION.

## FIRST LESSON.

Are you dissatisfied? I am not dissatisfied. Is she satisfied? Are they not stupid? They are not clever. What! is your servant idle? My servant is idle. Is not her table servant industrious? Her table servant is not industrious. Is not their cook dishonest? Their cook is not honest. Is not my moonshee clever? Your moonshee is intelligent. Is not their bearer stupid? Their bearer is stupid. Is that your moonshee? That is my moonshee. Is this their water-carrier? This water carrier is theirs. This is that man's horse. Is this the servant of that man? This is the servant of that man. Is that his sweeper? That is his sweeper. Is that the sweeper of this man? That is this man's sweeper. Is that your house? This is our house. Is this that groom's horse? This is that groom's horse. Is that her grass-cutter? That is her grass-cutter. Is that man's cook clever? That man's cook is clever. Is this man's grass-cutter stupid? This man's grass-cutter is stupid.

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## SECOND LESSON.

This is not his son. This is not his son's horse. This is not that boy's horse. These are not his sons. These are not his son's horses. Those are not the horses of his sons. These horses do not belong to that boy. This horse does not belong to those boys. These horses do not belong to those boys. These are not the houses of those butlers. Those are not the dogs of these head men. Those are the camels of my son's grass-cutters. These mules belong to his washermen. This is the pantry of your butler. This is their younger son. That is her abdar's elder son. Those little boys are her sons. Those large elephants belong to their father. Those handsome mules belong to my boy. These ugly bullocks are very small. That is a very good horse. Those men have very long hair. My servant's house is very large. This is a very bad colour. That boy's dogs are black. These horses have white legs. The hoofs of these horses are very hard. My father has red cheeks. Her face is pale.

Those houses are of a blue colour. These little boys are very ugly. The feet of those men are small. Is the colour of that green or red? Those horses have very small heads.

### THIRD LESSON.

The tailor is by the house. The tank is close to the church. They are standing by the tank. Her house is close to mine. What have you? I have your clothes. What has his tailor? He has two donkeys. What have those cloth merchants? They have cloth. What have your father's servants? They have my socks and gloves. What have the servants of that little boy's father? They have your horses. That little girl's father is my tailor, and he has my shirts. Where are your glasses? The table attendant has both my glasses. Where are the daughters of your water-carrier? My water-carrier's daughters are here. The daughters of that woman are there. Where are my shoes and stockings? Her father's servant has your shoes and stockings. Where are the mothers of those boys? The mothers of those boys are there. What have the daughters of those women? The daughters of those women have three pairs of boots. What has your sister's ayah's little girl? She has a little dog. Where are the shoes of that woman's sisters? The shoemaker has their shoes. The cloth merchant has three under waistcoats. Where is her mother? His mother is sick. Where is she standing? She is standing by the fire. Where are the sisters of those little boys? The sisters of those little boys are here. Where is the ayah of those little girls? The ayah of those little girls is there.

### FOURTH LESSON.

She has not a horse, but a pony. They have two new suits of clothes. They have two hats and we have two new turbans. The father of that boy has a new suit of clothes. Where is the servant of that clever boy? He is here. Have you an extra necktie? I have three extra neckties. They have two pairs of trousers and three pairs of gloves. We have five or six pairs of gloves. Where is the cat? The cat is here. That little girl has an old book. Is that a goat or a sheep? It is neither a goat nor a sheep—it is a pony. What is that? It is a ram. There are two cows here and three sheep there. Have you his horse or his sister's? I have neither his horse nor his sister's. Has she this or that? She has neither the one nor the other. Where is his house? His house is here. There are here three men and five women. My father's water-carrier has either a donkey or a bullock. Either a bungalow or a church is there. Your friend's servant is idle and dishonest. The grooms of that little boy's

father are neither industrious nor honest. That moonshee is intelligent, but his son is without sense. That woman's cheeks are red. He has a large head. They have large feet. His servants are standing by the tank. Where is your sister's ayah? She is here.

### FIFTH LESSON.

Were your relations here yesterday? (They) were not here yesterday, but (they) are here to-day. Who is that man? That man is the son of my butler. Whose horse is this? This is my friend's horse. What people are these? These people are our friends. Who has my pony? My washerman has your pony. To what people does this ink belong? This ink is mine. Which book is this? This is your little daughter's book. Which house is this? This is my father's house. What cloth is this? This is good cloth. Which hens are those? These are his servant's hens. Of which boy is this the father? This is the father of that little boy. Of which dog are these the puppies? These are the puppies of my dog. Which letters are these? These are not your letters. What boxes have you? I have your boxes. What paper have they? They have my paper. What thing has he? He has my book. What is that box made of? Were these people here yesterday? (They) were here yesterday. Was your little girl here yesterday? (She) was here yesterday. Was that horse here? (It) was here. Were you here? I was here. What people were those? They were our servants. Whose basin was that? It was my basin.

### SIXTH LESSON.

Which bird have you? Have you the bird which I had or that which her sister had? I have that which you had. I have neither that which you had nor that which your sister had. I have neither your plaything nor your brother's. Of which woman is this the daughter? She is the daughter of the woman who was here yesterday. This is the girl whose mother was here yesterday. Of which carpenters are these the tools? These are the tools of the carpenter whose sons were here. How much silver has that woman's father? He has just as much as you have. How many foals has the farrier? He has just as many as I have. He has as many foals as I have calves. How much bread had your brother? He had as much bread as is now here. How many men's horses were there? (Of how many men were the horses there?) The horses of as many men as you see here were there. How many of your father's coats were there (i.e. in that place)? There were there as many of his coats



as are now here. *How much money had that girl's mother? She had as much as her sister. How many bookcases were there? There were there as many bookcases as are here now. How many dogs had his friend? He had as many dogs as my father now has. How many horse-shoes had the horse doctor's son? He had just these which you see now. How many tables and chairs had your sister? She had as many as her mother.*

### SEVENTH LESSON.

Is that village far from here? Yes, it is very far. How far is his mother's house? It is at a short distance. Is your friend's village near here? It is not very far. How far is her sister's garden from here? It is very near here. Where is the cat? She is in the well. How far is the well? It is not very far; it is in the garden of the shepherd's father. Where are your chairs? My servant has them. Where is your servant? He is where you were yesterday. Is he in the very same place as I was? Yes, he is. Is there anyone in that house? Yes, there is a butler. Whose butler is there? There is not anyone's butler there. What is that under your chair? It is a small mouse. Has her friend anyone's pictures? Yes, she has some one's pictures. Has she any pictures of mine? Yes, she has some of your pictures. Has anyone any honey? Yes, I have some honey. Has anyone any book? Yes, my sister has one. Have you any books? Yes, I have some (books). Is there any gardener in that garden? Yes, there are two gardeners there. Is there any gold in that fort? Yes, there is much gold there. To whom does it belong? To the goldsmith.

### EIGHTH LESSON.

Has the servant of that boy's father anything? He has not anything. Has the butler of my friend's father anything? He has nothing. What kind of box is in that room? A box (made) of some kind of wood is there. What sort of doors are there to that doorway? It has no doors. What is the matter? Is there anyone in that house? There is no one there. There is some one or other in my room. There is something or other in that well. How many verandahs are there in that house? There are only just two verandahs. The brother of my father's butler has a horse and also a cart. He has both a horse and a cart. Has that servant a quilt? He has both a quilt and a blanket. The father of that woman has not even a bed. How many bedsteads have you? I have just this bed and bedding. Where is her friend's little brother? He is in this (very) station. Which horse has he? He has the same horse

that was here yesterday. In what city is his groom? He is in the same city where you were. Is this the same towel that was in the verandah? It is the same. Have you another horse? I have one more. She has two more dogs and three more cats. That man has six more camels and one more elephant. Has the friend of your little boy any more honey? He has no more.

### NINTH LESSON.

How many women are there? Several women are there. How many looking-glasses have the sisters of that woman? They have several looking-glasses. How many more apples have those boys? They have several more. How many more pictures are there? There are several more. There are many apples in that room. Many pears are required. Much bread is required. Several animals are required. Several small animals are there. She has a large animal like a horse. That girl has eyes like those of an antelope. He looks like a tailor. There are many sailors there. There is a rather large animal in that well. There is a rather small mouse under that chair. What is that under the bedstead? There is a man under the bedstead. There are many pears, peaches, and pomegranates in that garden. There are no guavas, water melons, and peaches in her garden. His friend's gardener has a great deal of fruit. Several more mangoes are required. He has very few grapes and figs. A few musk melons are left. A few raisins are left in that room. That little girl's father has peas, cauliflowers, and cabbages. The rest of the radishes and carrots are in the verandah. All the rest of the water-cresses and turnips remain. There are five more onions. That little girl has no more left. Those shoemakers have nothing else. Every horse is ready. All the horses are ready. Her horse is present. There are many mangoes under that tree. There is no one there but his servants. There are several trees in every garden. In some places there are houses and in some there are not. Some boys mean one thing and some another. Their mother is very ill. No one is ready.

### TENTH LESSON.

Whoever was there is your friend. Whatever I have was present there. All the people were grateful to you. Whosever son he may be, he is very clever. Have you another carriage? I have two more carriages. Wherever his friends may be, there will he be also. To whomever that horse may belong, it is a good one. Are there any fruits and flowers in that garden? There are no fruits and flowers anywhere. Where is my dog? Wherever he may be, he is not here. My friend is

somewhere or other. Whoever he may be, he is not my servant. What fruit has your gardener? He has peaches, guavas, musk melons, water melons, quinces, grapes, figs, pears, and pomegranates. The ruler of that city is somewhere or other. What is the colour of your dog-cart? My dog-cart is yellow. Has that skilful workman any wood? He has a little wood. There are many strangers in this station. All his servants are foreigners. Of what tribe is your head bearer? He belongs to (is of) some foreign tribe. What does the gardener mean? He means this. In the garden of my gardener there are many peas, potatoes, cabbages, cauliflowers, water-cresses, carrots, and radishes. Are many mangoes left? The rest of the turnips are in his house. All the rest of the mangoes are left. There is not even one peach left. Has your father any honey? Yes, he has some. Is there any carriage there? Yes, there are two carriages there. Have you any bread and butter left? Yes, I have a great deal of bread and butter left.

### ELEVENTH LESSON.

The ruler of that country was present. That man loves his own son. That man is himself present. Not to speak of a horse, there is not even a donkey. Where was your honour yesterday? What is your honour's intention? If this be your honour's order. My wish is this. Your honour's horse is (a) very fine (one). How is he to-day? (lit. how is his health?) Your honour's health is very good. What sort of book is this? How clever she is! What sort of camels are your honour's? However much you may love him (however dear he may be to your honour). Is this the custom with your honour also? Your master is at my house. How much wine has your honour? I have a great deal of wine. Is your honour's wine good or bad? My wine is very good. Have you such a dog as this? I have two such dogs (lit. such two). What person has your tea? My butler has it. In that country there are not such people as here. There is no such custom in my city. My son is just such as that woman's. Has he such coffee as you have? I have not such coffee as this. What difference is there between those three men? There is no difference between those three. Has he such tea as his brother? What sort of soap is yours? My soap is not bad. It is just like (such as) this. In what country are those people? They are where you were. Why are not those servants present? Because no servant is required.

## TWELFTH LESSON.

How many sepoy's were there in that fort? One thousand five hundred and seventy-nine sepoy's were there. How many rupees has your friend's brother? He has three lakhs and a half of rupees. How many women were collected there? Hundreds of women were collected there. I have the first book, you have the second, and he has the third. You have two and a half rupees, and he has three and a half. Her sister has one rupee and a quarter. In that room there are three quarters of a rupee, and in the other (second) room there is half a rupee. Your butler has ten rupees too few. We have five less than a thousand. What o'clock was it? It was two o'clock. It was a quarter past three. It was half-past one. It is now half-past two. It is midnight. What day of the month was it? It was the nineteenth. The five horses were all present. Five boys are absent. We have (there are of us) ten servants each. They have five books apiece. They had three and half rupees each. How many pice are there in an anna? There are four pice in an anna, and three pies in a pice. There are sixteen annas in a rupee. About a hundred men were collected in that garden. That woman has twice as many boys as my sister. There are here about five loaves. They have each three children. They have each two boys and three girls.

## THIRTEENTH LESSON.

My groom is cleverer than yours. The colour of this book is the best of all. My son is more truthful than yours. Our uncle (maternal) is more idle than yours. His uncle (paternal) is more intelligent than your moonshee. What is the age of your father? He is older than your father (his age is greater than your father's age); he is eighty-five. His age is greater than mine; he is thirty-five. Your water-carrier is a greater liar than mine. This man is more truthful than that woman. My little daughter is only two years old. His book is very good; it is more interesting than even mine. In this city that is the smallest house. Your sister is cleverer than I am. This house is not smaller than any other house. This dog is more handsome than all the other dogs. This pony is smaller than all the other ponies. His coat is blacker than yours. That cannon is smaller than those of the king. His temper is good, yours is better, but your brother's is the best of all. The five horses are all good, but this horse is better than all the others. His camel is worse than all the other camels.

## FOURTEENTH LESSON.

Which is the best horse in your stable? This is the best. My horse is good in comparison with his. He has at least twenty servants. Your dogs are bad in comparison with mine. My elder son is very clever indeed. Those people are extremely wicked and bad. He has a new hat. There are many fresh flowers in my room. There are fourteen rose-trees in that flower bed. How many roses has that gardener? He has at least fifty roses. In these days there are many flowers in the garden. Have you more whips than walking-sticks? No, I have more walking-sticks than whips. Have you many sticks? He has not many sticks, but I have more than he has. How many boards have you? I have more boards than you have. We have fewer bamboos and canes than your servant. She is soft-hearted in comparison with her sister. Those people are all extremely soft-hearted. This is the oldest man in my village. This is the largest well in this city. That old woman was extremely beautiful. The water of this tank is very dirty, but that of the well is still more so (lit. the water of the well is even dirtier than this). What an unclean animal that is! In my opinion it is not unclean. The water of that river is thick. The water in my well is pure.\*

## FIFTEENTH LESSON.

She is the eldest daughter. My sister is older than I am. That girl is not old. That girl is not as old as her brother. I am not so clever as my brother. Is your carpet as dear as mine? My carpet and rug are not so cheap as yours. His elephant is not so valuable as your beautiful horse. Her floor-cloth is of somewhat greater price than mine. This floor-cloth is not of great price. Is (woollen) cloth cheap now? Who has the best camel? Your friend's camel is the best. In the city of London there is not finer cloth than this. That is the best merchant in my city. This is the eldest of that man's sons. This bread is not at all good. They are not at all (even a little) angry. That is the youngest of my girls. My house is next to that of the gardener. Who is the best of your friends? His father is a somewhat elderly man. That horse-breaker is the eldest son. His sister is less clever than her friend. Which is nearer Egypt, London or Calcutta? London is nearer Egypt than Calcutta is. The distance between London and Egypt is less than that between Calcutta and Egypt. Of you two which is the cleverer?

## SIXTEENTH LESSON.

He has a bad cold and cough. Have you a cold? I have a bad cough. Has that boy a pain in the head? He has not a pain in the head. Has his father a pain in the stomach? Is your friend badly wounded? My friend is badly wounded. He is a great coward. Are you afraid to go there? I am afraid to go there. Are you very anxious about this affair? About what matter are you anxious? Is there any fear of his coming? What fear is there of his going? Is there any hope of his coming? There is no hope of his coming. I think a great deal about his getting well. He hopes great things from you. That is just what I hope from him. Ought you to have done this? I ought not to have done this. Do you know anything about it? I do not know anything about it. They think a great deal about this matter. They think of their own advantage. My son thinks a great deal about finishing his work. The same thought occurred to him. They think of their honour. This ought to be arranged (to arrange this is fitting). It is very difficult for me to come (my coming is very difficult). They should take great care to maintain this arrangement. You should take great care to complete this properly (in completing this). In what manner should they go? They should go in this manner. Is there any hope of his getting well? There is no hope of this being liked. To finish this is not difficult.

## SEVENTEENTH LESSON.

You have an extraordinary idea in your mind. The extraordinary thing is, that you are content to go. In my opinion that story is very wonderful. They have no sort of fear. In their opinion it is not at all astonishing. There was no fear. They were not afraid. I was in great danger. He likes tiger-hunting on foot. I like an occupation in which there is not danger. They did not remember this word. This man remembers their whole story. He does not know his lesson. I did not remember this. It was not easy to remember this. What difficulty is there in my going? It is not easy to learn so many words. Were they sorry for this? They were very sorry for this. He is very sorry for you. I am in very great grief. Are you vexed (grieved) with me? I am much vexed (grieved) with you. What are they grieved about? They are grieved about you going. He is very happy. I am very unhappy. They should write in this manner. It is difficult to write well. It is not proper (or fitting) to write badly. He likes fishing. This fish is

not good. He is afraid of tiger-hunting. I do not like his going. It is very dangerous to go there (lit. in there going is great danger). Is fishing dangerous? (lit. in fishing is there danger?) Fishing is not dangerous.

## EIGHTEENTH LESSON.

Is there any doubt about it? There is some doubt about it. Were you doubtful about that matter? I was doubtful about that matter. Do they suspect you of theft? They do not suspect me of theft. Did you not suspect me of theft? What is below the bed-room? Below the bed-room is the drawing-room. The bed-room is above the dining-room. Are you suspicious of that boy? I am suspicious of him. You are very suspicious. Is he suspected of murder? You are suspected of murder. Are you very anxious? I am very anxious. You were very drunk. You are intoxicated with the pride of youth. They are intoxicated with the pride of wealth. His coming is not at all necessary. It is dangerous to eat so much food (lit. in eating so much food is danger). Is this, in your opinion, a matter of importance? In my opinion this is a mere nothing. His worth is known to me. What do they require? They require a saddle. To what horse does this bridle belong? (lit. of what horse is this the bridle?) This is the bridle of my horse. They require food. Have you a complete set of buggy harness? The saddle must be strong. The bridle must be strong. I am poor and in want. The poor fellow is very unhappy. Are you in want even of bread? What do they want? They want some money. What is the reason of his coming? He does not know; you should ask those people. You should go towards him. It is difficult to come from that side (lit. to come from that side is difficult). It is easy to come from the direction of the house. It is proper to be respectful. It is good to read this (lit. the reading of this is good). It is difficult to say this (lit. the saying of this is difficult).

## NINETEENTH LESSON.

My father has something important to do. You have to go somewhere. What business has he here? Your servant has no business here. I ought not to have come here. I will not go. They will not hear such things. It was not proper of them to say such things. It is proper to go there. It is proper for you to be respectful to your (lit. your own) father. It is proper to be respectful to an old man. It is not fitting for a boy to shew disrespect to an old man. Are you fond of reading and writing? I am very fond of reading and writing. Are you

fond of hunting? What is his favourite occupation? His favourite occupation is fishing. Are they fond of learning languages? He is very anxious to see you. Are you very anxious to come here? Are they anxious to go there? What is it that they desire? They desire to come here. Do you intend to go home this year? I intend to go home next year. Do you intend to go home (to your native country)? What was his intention at that time? His intention was to go home. On that day did he desire (lit. was it his desire) to read? On that day he did desire to read. Did you intend to go home in '63? Was any relation of yours here in '52? In the year after that my father was here. In former times this was not the case. Where is your native country? He is in England. Was anyone there at that hour? No one was there.

## TWENTIETH LESSON.

It is not proper to ask anyone (lit. from anyone) for money? You should obey his order. It is better that I should go. Is it better to remain here? It is wrong to go there. It is right to do this. It is not right to give you a reward. It is right that you should do my business. Is it incumbent on all to worship God? It is incumbent on you to pray. It is the duty of (incumbent on) you to pray for your (own) son. It is the duty of pious men to pray even for their enemies. They had plenty of time. You had no time to do anything. Do you wish to visit your (own) friends? I wish to visit my (own) friends. We have no time even to visit our own friends. Are you willing to accept the appointment? I am willing to accept the appointment. Do you consent to this? I do consent to this. Do you agree to my proposal? I agree to your proposal. Those men do not agree amongst themselves. Do you and your wife agree? Does the Government agree to this? The Government agrees to this. Was the Government willing to sanction any fresh expenditure? Do you refuse to do it? I refuse to do it. When do I refuse to do what you tell me? Are you entitled to prize money? Are all the soldiers who were present in that battle here now? Is this a matter of favour or your right? It is my right. You should perform your (own) duty. Do you intend to perform your (own) duty? I intend to perform my (own) duty.

## TWENTY-FIRST LESSON.

You deserve great praise. Does he deserve a reward? He ought to receive a reward. Of what punishment are thieves and murderers worthy? I am worthy of pity. You have no regard for anyone.



They have great regard for this matter (i.e. they are interested in it, and keep it in view). It is no matter. It is of no consequence. I do not mind anyone. You are very careless (or extravagant). You are very independent and fearless. Out of regard for my religion I refuse to go. Do you refuse to obey this order? It is regard for me that makes you refuse to come. He wishes to please you. Is it agreeable to you to suffer distress for my sake? It is not agreeable to me to suffer distress for your sake. What object has he in this? What object had you in that matter? My object is my own advantage. You certainly have some object or other in this. I look to my own advantage. You are very deceitful. He is a very selfish man. My son is disinterested. He ought to be very much obliged to you. He is very ungrateful. He is very thankful to me. This matter is manifest to all. Your ingratitude is manifest. Are you patient? I am very patient. Is he not impatient? It is better to go of your (or one's) own accord. You should never go there. Is he as impatient as you? He is more impatient than I.

## TWENTY-SECOND LESSON.

It is necessary for you to converse. It is right to practice reading and writing. You are very skilful in this business. Do you intend to go on foot? I wish to ride. When does he hope to arrive? It is not proper to take leave at this time. What is your object in keeping this (the keeping of this)? You should take a book. The Hindustani language is not very difficult. The Hindustani language is not easy. You are a master of your profession. What is your profession? I am a carpenter. They are skilled arithmeticians. It is not good to meddle in this matter. He wishes to meddle in another man's business. I have not the slightest knowledge of (insight into) this art. He has great discrimination. You have no discrimination. It is necessary to distinguish between these two. Do you know the meaning of this word? I do not (lit. it is not known to me). What does he mean? What is the purport of this sentence? This is my advice in the (this) matter. Your admonition is agreeable to me. You mean well. There is no doubt of the evil of your intentions. It was very sad. You were very anxious on account of my illness. He also is anxious about the same (this very) thing. It is necessary to punish you. It will be sufficient to scold him. Will this be sufficient for you? This will be sufficient for me. Are you certain that it will be so? In my opinion it is not certain, but it is probable that it will be so. It is not possible that this can be done by you.

## TWENTY-THIRD LESSON.

Is it true that it will be so? This action is not allowable in any religion. If this is true, your plan is very good. In truth, great loss will result. What is the truth of the matter? Which of these two expedients will he prefer? Do you prefer walking or riding? I do not approve of such cruelty. There is no mercy or pity in his heart. This is great kindness. You are very merciful and affectionate. They are not cruel. Did you expect such unkindness and cruelty? When do you expect to meet him? They were commanded to be there. What is their order? He is ordered to go to-morrow morning. My regiment is under orders to march. There will be no loss in this. They were hopeless and desperate. He despaired of getting well. They hoped to attain their object. Will not such a noise hinder your work? You have permission to take leave. It is right to obtain your honour's permission. Is this the plaintiff or the defendant? Both may go. I complain much of you. Do you believe what I say? I quite believe what you say. Do you believe in God? They do not believe in God. You should trust in God. They have faith in me. You are worthy of trust. I shall take warning from this. Do you consent to suffer such insults? This is the consequence of your stupidity. The consequences of this will be evil for you. This is an evil matter.

## TWENTY-FOURTH LESSON.

Should you be happy if he were here? Would he have been sorrowful if he were not here? If you were here, I should not wish to go. If you had not been here, I should be very sorrowful. If you were now in England, I should be there too. If I had been here last month, should you have been here too? If I had been here last month, she would be here now. If she were ill, I should be very sorry. If I had been at home, my sister would have been very happy. If she were present, it would be well. Would that you were not here! Would that my sister were not ill! Do not make a noise; it disturbs him greatly. Do not mention this; it annoys them. Is that business going on well? They grieve greatly. I feel regret and shame. Why are you present every day? How many times is she absent in the course of every day? Do such things take place in your country? This takes place every day. She is always pleased to meet me. There is a dispute with you every day. He is pleased at every little thing. They are always ready to fight. Why do you get angry? They will be present in a short time. This business will be finished immediately. They will go away imme-

diately. I shall soon get angry. When will your business be finished? (implying that it never will be finished.) What chance has she of a speedy recovery?

## TWENTY-FIFTH LESSON.

She was becoming distracted. I was becoming afflicted. They were being annoyed. Were they being pleased? I was suffering much trouble. No pleasure was felt. He was suffering pain. Why are you becoming displeased? Formerly, at this season, I used always to be ill. In such a season we used to suffer great trouble. She never used to have a cold. I often used to suffer great loss. You hoped to get well soon, but how could you recover? When she waited on him he was in the house. I became distracted. When I learnt this I became much afflicted. She became very anxious. At the time when such a loss occurred to her she was in a foreign country. Yesterday she was much displeased at something. He did not succeed in doing anything. Where have they come from? My reading went on well there. I have only just incurred such loss. She is recovered from sickness. Great advantages accrue to them. There has been great bloodshed. I have suffered this loss undeserved. I am just married. This has taken place only to-day. That proclamation has only just been issued (see promulgate). Did such a thing ever actually take place? Has that officer been dismissed? That custom has just been discontinued. She was attacked by illness (became ill) the same (this very) month. On what (thing) does his going depend? His going depends on his being well. She has been persuaded with great difficulty.

## TWENTY-SIXTH LESSON.

Yesterday, at two o'clock, I became a little better. I waited on him before you came. She joined that assembly yesterday. Last year she showed great excess in her conduct to her daughter. Formerly I derived great benefit from the climate of that place. On that day there was great pleasure at my coming. The day before yesterday you made a great mistake. When my servant comes call me. If she be angry (not inflected) inform me. As long as you are not in want, what is the use of seeking service? As long as he is absent, what is the use of his ability? We hope that he will be there. She fears that his business may not be finished quickly. I wish that he may be present. I wish that it may not be so. Well, whatever it may be; it is no matter to me. At all events you should not go there. It does not matter which of them it may be; he wishes to shew regard for each. Until this case

comes on (as long as it does not come on) you should stay here. Perhaps he may be present to-day. Is it better that I should be learned or that I should be brave? It is better that you should be brave. It is better that you should, at all events, be merciful. Should progress be made (should there be) in learning, it will be well (good). Should a school be established he will profit (by it). Should there be no savings, he will not be promoted. If funds be not available, it is not possible to promote him. Should there be a famine at this time, would the corn-chandlers profit? If the rider be active the horse should be spirited. It is possible that you may be present, and not your brother. Let me also take a part in this matter. May he live long!

### TWENTY-SEVENTH LESSON.

Their family will be ruined. Commerce will not flourish at all. When will she be present? What will take place here to-morrow? There will be a great show here. There will be no assembly here. Both you and I and she also will be present. Two or three friends and acquaintances will be there. There will be much rain next year. Will this bread suffice? There is too little. What! is this not plenty? When she grows up she will be married. Until you grow up (as long as you do not grow up) you will not be acquainted with my affairs. If she is evil, her children will be evil also. When your children suffer trouble, shall not you be troubled also? If she should be ill I should be very sorry. If there is ability, will there not be knowledge? If a negro have a son, will he not be black? If there be not money there will be nothing. Since his servant will be there, what need will there be of him? If she be present, what good will that do? He must be very clever. The water will not be deep. There must be much ice there now. It appears that it cannot (lit. will not) be so. The water must certainly be very muddy. She must be very wicked. The canal must be running. When she became ill you must have been there too. There must be other girls, but not such as these. She must have been very beautiful when she was a child. Although it is not certain, it appears that he must be here. It certainly must be so.

### TWENTY-EIGHTH LESSON.

You must have been very much obliged to him. What can they have done? What can have been the advantage of taking interest at this rate? Can such a thing have occurred in that country? In my house such a thing (lit. chance) can never have occurred. Justice must have been done. Great injustice must have been done by you. Injustice can

never have been done by them. Let your honour be pleased not to be angry with him. A boy is about to be born at your house. The city must be about to be taken. He is about to become rich. He is about to become a great man. After being displeased with me she became angry with them. Immediately after taking leave she was ill.

## TWENTY-NINTH LESSON.

There is no hope of finding it (lit. of the finding of it). The loss of this will cause great harm (lit. from the losing of this there will be great harm). There is no hope of its ripening. (You) must cook this fowl. (You) must have this fowl cooked. What advantage will there be in hearing this? You should repeat (your) lesson. It is not possible to understand this matter. It is proper to explain this sentence. It will be very advantageous to wake him (lit. from the waking of him there will be great advantage). You should have this cloth wetted. It is not good to call him. It is better not to have him called. It is dangerous to lie there. You should sit there. (You) should make him sit there. The country must have been conquered. He must be a great wit. My father must have started. There was (became) great laughter. There must have been great laughter. It is not good to abuse anyone. (You) should throw this away. There is fear of his dying. It is right to kill him. This depends on his arrival. My coming depends on his starting. You must have been very sorry for his death (lit. from his dying). I was much displeased at his being beaten. This fig is not ripe. All the rest of the mangoes are unripe.

## THIRTIETH LESSON.

If he wished (it) I would come. If you heard I should hear also. If you had done this work well, you would not have been punished. If you had awakened me, I should have called him. If I had given you the grapes, should you have eaten them? If he had not made me call the servant (lit. through me caused the servant to be called), he would never have come. If you had not cherished him, he would not be obliged to you. If you had made your son beat him, what harm would it have done? (lit. would there have been.) There is no hope of his escaping; if he were to escape, there would be no loss at all. That country will never be conquered; if it were conquered, I should go there. I started every morning at six o'clock, went to him, said (lit. caused to be heard) (my) lesson, and came home in the evening. Why does he not have the horse saddled? Why does he not obey your order? Why is he defeated? Why do you not start? If she had thrown down the meat, who would

have eaten it? If I had eaten it all up, what would have remained for you? If you had made him do this (caused this to be done by him), perhaps there would have been no loss. If you had upset the water, she would have been very angry. If she had not come I certainly should have fallen down.

### THIRTY-FIRST LESSON.

The cook cooks the dinner every day. This boy swims very fast. Are you coming or not? Why do you call my servant? Well, she is awake. For whom are you having this house prepared? He sometimes gallops his horse on the race-course. Do you ever run your horse in a race? I will bring (lit. am bringing) dinner directly. When does he act kindly? (lit. do kindness, i.e. he will not act kindly.) When is he defeated? (i.e. he will never be defeated.) How long have you known him? I have known him from infancy. He has been your friend for a long time. She has lived in this house ever since she was born (paida not inflected). How long (der) have they been eating their dinner? How long has he been ill? There was a great smell. He was explaining the purport of the sentence to me. I was teaching him his lesson. She was pouring water into the glass. He was throwing down his enemy. She was upsetting ink on the ground. She used to be punished every day. She used sometimes to visit their house. She used to make me throw away the rubbish. The enemy used always to be beaten. She never used to laugh. That student used to wake his master very early. When will she forget such trouble? When would he beat anyone? When would he be angry with anyone?

### THIRTY-SECOND LESSON. •

Perhaps he may be misleading him. Perhaps she may be coming out of the house. Perhaps he may have been taking out the horse? Perhaps she may have been taking it ill. If he be obeying your order, it is not at all astonishing. If he be rising, inform me. If he be raising the box, (you) should not throw it down. If she be running away, call her. Perhaps he may be making the enemy run away. Perhaps he may be seizing the thief. Perhaps tea may be selling cheap. Perhaps he may have been selling something. Perhaps he may have been having the grain sold. If tea be selling cheap, take five rupees' worth for my father. If he should be staying there, I should be much pleased. Perhaps he may have been breaking the box. If he should be breaking the box, he ought to be seized. What wonder is it if he was coming here (should he have been coming here)? I do not know whether he was doing anything or not; perhaps he may have been doing something. Perhaps he may have

been bringing the book. If he is (should be) tearing the book, (you) should not let him go. If he should be selling the horses, and they be fit to take, inform me. This is not worthy of your honour; but, in my opinion, you should accept it.

### THIRTY-THIRD LESSON.

Perhaps he may be at present learning his lesson. He must be teaching him his lesson. They must be much agitated. She must be giving (lit. making eat) the boy his dinner, and giving him (lit. making drink) water to drink. You should not go at that time; he will be asleep (sleeping). She must have been putting clothes in the sun, otherwise she would certainly have come. Well, how could she come? She must have been putting the child to sleep. You must at that time have been attending to the guests. When you were (lit. may have been) labouring he must have been labouring too. When it happens that she hears stories, you probably listen also. He must certainly at this time be treating everyone with courtesy. He must certainly at the time of your arrival have been treating everyone with courtesy. Come to-morrow also; he will certainly be treating everyone with courtesy. He must at this time be plundering. He must at that time have been plundering. Do not go there; they must be plundering. Perhaps he may be at this time wandering somewhere. Perhaps he may at that time have been wandering somewhere. Perhaps he will at that time be wandering somewhere. If he had been eating his dinner, he would certainly have made me eat too. If he were at this time sleeping, I should wake him.

### THIRTY-FOURTH LESSON.

Should the wall fall, great injury would be done. Should the water-pot burst, your feet would get wet. Should I fall into the water, I should catch cold. If you should be beaten, you would make a great noise. It would do you good to be punished (lit. should you be punished, &c.) If it be not expedient, why should you undergo so much trouble? If anyone were to help him, why should he not remain here? If he wish (it), give him also a piece. When I go to sleep inform him. When he arrives here, take care not to make a noise. Stay here till I call you. Do not start till I give you the order to go. Tell him to come here. Tell the servant to buy grain. Tell him to give me flour. Tell him not to come here till I call him. Shall he bring grapes for you? Shall I buy pictures? There is no hope of promotion. I hope that he may come quickly. Hear my words. I feared lest he should die. He feared lest it should fall. God grant that he may soon meet you! May they be

destroyed ! If, which God forbid, he should abuse you, what can I do ? Let him do what he please. Whatever he does the choice is (with him). Whatever you may say he does not care. They were afraid that he would not recover.

### THIRTY-FIFTH LESSON.

Descend from there. Take the boy off (from on) the horse. Mount (on) the horse. Mount the boy on the horse. Have the clothes washed. Fix the iron in this. Tell the carpenter to cut off this wood. Take care ; this dog bites everyone. Why does not this wood burn ? light it. He misleads everyone. Boil this meat well. Sift this grain. What is the use of sowing this ? Put on (your) clothes. If the water should boil over, take it off the fire. Light the fire quickly. Tell them to be silent. Cook the meat. Tell him if this spit is too small to have a larger one made quickly. Tell my sister to open the door quickly. Spread the blanket in the verandah. Spread the cloth on the table. Take away the meat. Get dinner ready punctually at a quarter past seven. Put the table in that room. Put a little milk in the tea. Make arrangements for my staying here to-day. Have the table-cloth spread on the table. Tell him to go up. Tell them not to come down. Do not make him sit here. Throw away this claret. Inform me where your brother is now. If he does not make my hat well, I shall be much displeased. Give them a little honey. Do not throw this into the well. Tell him to cut this bread with a knife. Go to the market and buy jewels. Tell him not to kill his enemy.

### THIRTY-SIXTH LESSON.

If dry ginger is required, buy (some) in the market. Tell the butler to bring some tamarind sherbet quickly. Tell him not to pick this flower. Give me a rose. Go there and sit by him. If my account is ready, give (it) to me. Fasten your braces behind. Tell the servant to wash the boy's face and hands, and comb his hair. Wind up my watch. Repair your coat. It will be better to put a patch in this coat. Repair this quickly. Tell the tailor to darn the holes in these stockings. Take a basket of flowers, &c., to that gentleman every day. Order the gardener to cut down these bushes. You should pull up the weeds in that flower bed. Sow plenty of seeds in that field. Tell him to cut the ears of wheat, and, after threshing them, grind them to flour. Order him to sift the flour. Tell the butler to make some barley water and take it to the gentleman. Tell the groom to throw some hay before the horses. Have some milk given to my brother. Tell my servant to make a bed for me in the verandah. Do not tread on that flower bed. Take care ;



walk on the path. Tell them to plant creepers near the house. Tell him that all the pillars are being covered by the spreading of the tree. Go into the garden and bring some flowers.

### THIRTY-SEVENTH LESSON.

She will dismount from the horse. When will the sailors disembark from the ship? The creepers will spread much. They will halt at the encamping ground. If that nail come out, I will fix another (nail) in the wall. If the horse fall, he will not rise again. If you go, she will go with you. If he does not run away, the dog will bite him. If the horse throw you, you will be much hurt. When your brother comes, I will put him up in this house. If the river be shallow, she will ford it; if there be much water, she will cross by the bridge. When he makes the men get down from the carts, they will come to me. It will be necessary to make the carts cross the bridge. When the washerman comes, he will iron the shirt. You will have to mount this horse. I shall have to go home. When the gardener comes, he will give you a basket of flowers, &c. I will take off my clothes directly and bathe. When he ascends the mountain, I shall come down. When small-pox prevails much, I shall not remain there. When breakfast is ready, all the people will come. When you make a disturbance, he will beat you. When anyone scolds him, it will do him good (he will become proper). She will have her clothes washed by your washerman. Until I am angry with you, you will not give up your bad habits. Until the guests arrive, I shall stay here. Until he falls, he will not mind what I say (my words).

### THIRTY-EIGHTH LESSON.

I met a sailor in the village. When I arrived in the town, I met my friend. Your picture was not found anywhere. I did not find (to me was not found) you coat anywhere. The bridge was washed away before me. Take him to (cause to arrive in) the village. The girl jumped into the well. I sank immediately. The thief drowned himself in the canal. She is just come. I have been twice to see him in the space of three years. Have you been to England? That beautiful flower is faded. Where has she gone? His sister has just died. They say the water has risen. All the doors have been broken. The boots have been made. He has not yet arrived. Stay here; make your servant stop till he comes. They have all descended from the mountain. The bridge has been broken. The house has been washed away. He (to him) has hurt himself very much. All the bushes have been cut down. The

village has been burnt. The water has boiled up. The flour has been ground. The table-cloth has been spread on the table. He has become much confused. The whip has been cracked. The dog has got away. The coat has been torn. The horse has been sold for (ko) two hundred rupees. The plunderer has run away. The murderer has been seized. The camel has risen. Your father has come out of the house. His servant has gone astray. He has been well beaten. The door has been opened. She has fallen down. She is awakened. They have lain down. She has swum very far.

### THIRTY-NINTH LESSON.

I was attacked yesterday by fever, and it has not yet left me. I was attacked yesterday by fever, but it quickly left me. I have been attacked by fever only to-day. The bridge was broken last year, and has not yet been repaired (its repair has not been). The bridge was broken last year, but was quickly repaired. The bridge has been broken only this year (in this very year). She went home (to her house) last year, and has not yet come back. She went home last year and returned this year. She has gone home this year. She was taken (became) ill last year, and has not yet recovered. She was taken ill last year, but quickly recovered. She has just been taken ill. I came to see you yesterday at a quarter to six o'clock exactly. Before his arrival I left (lit. had left) that place. She recovered before I was taken ill. Before the house was washed away (before the washing away of the house) all the doors were broken. Before the cart crossed (before the crossing of the cart) the bridge was washed away. Before I fell down (my falling down) he hurt himself very much. Before the river rose (the rising of the river) he fell into the water. Before the horse was sold (the selling of the horse) the thief ran away. Before anyone came the girl died. Before he lay down (his lying) I had risen. I swam a long way before sinking. Last year the regiment halted at the encamping ground. I do not know where it will go this time.

### FORTIETH LESSON.

Perhaps she has (may have) arrived. Perhaps he has (may have) died. Perhaps the thief may have drowned himself in the well. Perhaps the girl may have jumped into the canal. Perhaps that flower may have faded; in this case should I bring it or not? If the water has (should have) risen, what must be done then? If the horse has not (should not have) been shod, do not bring him. Should the box have been broken, it will be difficult to repair it. Should the doors have been

made, inform me. Should the bolts be broken, what shall I do? Perhaps they may have advanced. Perhaps the army may have retired. Should all the bushes have been cut down, I shall be much displeased. The village must have been sold. All my things must have been burnt. She must have been much irritated. If you do not meet him, you must understand that the bridge has been (must have been) washed away. If he has (should he have) fallen down, the thief must have got away. If she has (should she have) gone to sleep, she must certainly have been beaten. If the cloth has been torn (should have been torn), it must certainly have been mended. Had the horse been shod, he would never have fallen down. Had the plunderer run away, he would never have been seized. If she had run, she would certainly have fallen down. Had you arrived in time, I should not have been angry.

#### FORTY-FIRST LESSON.

I would not hear your representation. I did not sanction your request. He did not like the climate of that place. She heard the sound of my bell. Your honour conquered the whole country. The enemy gained the victory. We obtained a signal victory. The English were not defeated. Why did you not send the book? They upset ink on the carpet. When they discovered that there was a fog, they shut all the doors of the house. He gave up his intention of going home. Why did not you discover all about them? The tyrant killed many men. He asked me (from me) for some money. They borrowed a book from me. The gentleman has sent a camel for your honour. When he saw the enemy, he was much frightened. You frightened them very much. Did he blow up the fort? I lent him ten rupees. Was he ever wounded? He tied (up) the dog. I took the picture off the nail. She gave me two pictures. They cut the wood. They eat the bread. They eat up all the bread. She put on her clothes. My servant gave all sorts of vegetables for dinner. His butler borrowed a spit from my servant. We eat all the meat. She eat up all the meat. Did they put vinegar in the salad? She bought sugar candy for me in the market. He spread the cloth on the table. They pulled up the weeds. She told me the proper price. Her hen laid two eggs. The dog bit the cat.

#### FORTY-SECOND LESSON.

I forced him to do it. He forced me to go to the city, otherwise I should never have gone. I did not do it of my own accord. They forced me to come (called me by force) to carry out their order, whether I liked it or not. She threw clods and stones at me. They found that

country really worth seeing. Much dust was flying, and I therefore did not see the enemy. They did not approve (of) going there. She determined to go by land, on account of the verdure of the jungle. They did not think it fitting to go by water. When I dug the ground, I came to rock. Your honour met with great trouble. The road (in the road) was very sandy. The road is very muddy. Her camel stuck in the mud. I had a large house and two tanks built. She had a well dug. The fire smokes very much; why did you light it? The flame of the candle caught her clothes, and the poor girl was burnt. When she was taken ill, she tried many remedies without benefit. I lighted the fire, but in a short time put it out on account of the smoke. According to my order, they have sown potatoes in that field. See, a beautiful view comes in sight. Now we have reached the summit of the hill. We have constructed a battery below the mound. By my order they have set fire to the jungle. The house has caught fire. The enemy has attacked us. Why do you go there? Because he has very kindly called me.

## FORTY-THIRD LESSON.

As soon as (you) make an attack, the enemy will run away. As soon as (he) makes his horse gallop, he will stick in the mud. As soon as the door breaks, the thief will get away. Should he call me, I shall certainly have to go. Should I send for your horse, you cannot avoid sending it. Should you make the camel stick in the bog, great harm will ensue. Should he ask you for money, it will be impossible to refuse (make refusal). Should he refuse to come, it will be difficult to get him out of the house. If it should be necessary to give so much interest, what will be the use of borrowing money? He has lent me a great deal of money. He remonstrated much, but there is no hope of your understanding. He gave you much advice, but you will not reform. Have you given him strict injunctions not to (that he should not) fight with anyone? I intended to beat him, but my courage failed me. Yesterday he fought with his enemy, but to-day he ran away. Last year he was wounded, but he soon got well. Last year you worked well, but this year you have done nothing at all (not even anything). He gave his enemy poison, but he did not die. They must have intended to cross the watercourse. You must have cast a net into the river. If he took (should he have taken) the ashes out of the grate, a heap of ashes must have been again formed. If you did not work (should you not have worked) you must certainly regret (it). If you had brought him to the bank, he would not have been drowned in the river. If they had collected coal, it would not have been quickly expended.

## FORTY-FOURTH LESSON.

Be pleased to give him a reward. Be pleased to bestow a rupee on me. Be pleased to write for him a letter of introduction. Be pleased to recommend me (make my recommendation). If your honour will be pleased to come with me now, I will shew you the road. If your honour will be pleased to introduce me to him, my business will progress (satisfactorily). If your honour will be pleased to procure me an interview with him, I shall be successful. Be pleased to interest yourself in that matter whilst I am here. Let your honour be pleased to forgive him. She is a great eater. I am going directly. They are great fighters. When the man with cloth arrived he bought a coat. She went to him and (having gone to him) began to make a disturbance. When she heard this (having heard this word) she was silent. The instant the enemy arrived (on the instant of the enemy's arriving) he ran away. As soon as it is morning he gets up and goes out hunting (having risen, goes to hunting). Do not go anywhere till I come (my coming). As soon as it is evening all the guests will come. Tell the washerman to bring my clothes as soon as it is four o'clock. Having driven the enemy back, they pursued him for a long distance. She fell (having fallen) into the river and sank. The instant he arrived (on the instant of arriving) he asked for dinner.

## FORTY-FIFTH LESSON.

She is always fighting. You are always in fear. As we were advancing the enemy was retiring. He continued to set fire to the houses in every direction. The enemy continued to make batteries, and we to blow them up. Whilst you pulled the punkah she continued to sprinkle water on the screen of khas. She was always engaged in conversation. The creepers always remain spread out. At that season all the fruit trees were in blossom. I am laid up. The girl remained lying (fallen) on the ground. She will go away to-morrow. She was dying of hunger. The heat is making me perspire very much. I am being suffocated by the smoke. She was melting from the effects of the heat. I am suffering from a slight attack of fever. She is running towards him. She was running towards him. She came to him running. He has just come running. She came running. She wandered astray the whole day, and could nowhere find the road. She came weeping. He was going along weeping. This knife appears (to have been) used. The fever is on me. That large earthen pot is filled with water. Many water pots are (placed) in that corner. What is written in this letter? An item of one hundred rupees was written in that book. That boat is broken. Are the trees at this time laden with fruit? He is illiterate.

She is (well) read. I am married. He is a bachelor. She was lying (lit. fallen) on the ground. I saw a dead horse there. Yesterday, when I came to visit you, you had gone out. She passed me beating the girl for nothing. He was going along sweeping the floor. The horseman has passed this way waving his sword. Galloping his horse, he fell upon the enemy.

#### FORTY-SIXTH LESSON.

She sees a house burning. She sees a boat coming out. She sees two houses burning. She sees two boats coming out. (The object in each of the above sentences without ko.) She sees a boy swimming. She sees a girl swimming. She sees two boys swimming. She sees two girls swimming. (The object in each of the above sentences takes ko.) She sees a parrot flying. She sees a cow grazing. She sees two parrots flying. She sees two cows grazing. (Render the above sentences both with and without ko.) They saw her riding along the road. They saw her jumping her horse over a wall. I saw a coat hanging in that tree. I saw a tank full of water. They saw torn books. She saw a water-pot placed on the floor. I saw a girl lying (fallen) on the road. They saw two women swimming in the tank. She was coming along with great difficulty. If she had been going about, you would certainly have seen her. I saw all the women eating and drinking, singing and dancing, and making a noise. How long have you lived in this country? In ten days' time I shall have lived two years in this country. How many days have passed since she went to her house? In two days it will be fifteen years since she came into this city. It is five days since they eat meat. She cried till she got the hiccoughs. I laboured till I went to sleep. She ran till she perspired. She is going soon. If you come whilst she is here, it will be well. If you come whilst he is alive, there will be a meeting between you. As long as you were there he never made a disturbance. Why did he do this without asking? Why did he answer without understanding? I was dressed in white clothes. She was going along dressed in black clothes. I was going along with a turban (tied around my head). I was going along tying on a turban. She ran away with a book under her arm. She came in sight holding her boy's hand. She is coming along with her curls unbound.

#### FORTY-SEVENTH LESSON.

On hearing this I became confused. As soon as the boy went, his mother's tears began to flow. On seeing the tiger he fainted. As soon as I arrived there, I was taken (became) ill. The snake came out of his

hole, as soon as he heard the noise. On seeing his enemy, he became insensible. As soon as it was morning, she set out from the city. As soon as it was evening, they all went away. As soon as he became ill, he called me. Tell him to go to the village, buy milk (lit. and having bought milk), and return quickly. After fighting (lit. having fought) with the enemy I suffered great regret. Having had a large house built, he lived at his ease. Hearing (literally, having heard) the noise of fighting, the horse ran away, and no trace of him was found. Hearing (having heard) this, she was much displeased. He has accomplished his purpose by abusing everyone. She gave up (lit. having given up) service and went away. As soon as the match caught fire, I brought (lit. having brought) water and put it out. Having washed his hands and face, he put on his clothes. Having bathed in a tank, he came home. Having put on white clothes, she sat in a chair. Having been wounded, he died in a few days. Having been defeated, he ran away. Having attacked the enemy, they gained a signal victory.

#### FORTY-EIGHTH LESSON.

All the men of that city are being killed. All the boys are being made to sit on the ground. I cannot eat anything at all (lit. not even anything is eaten by me). She will not submit to be spoken to with such contempt (lit. such words of contempt are not borne by her). This is so hard that I cannot chew it (lit. it is not chewed by me). She was so ill that she could not cook (her) food. When could I lift such a weight? The order of Government has been told or read (lit. been caused to be heard) to all. The boy was being taught his lesson (lit. the lesson was being caused to be read, i.e. being taught to the boy). The village was being set on fire (lit. fire was being applied to the village). The girl's clothes were being put on. The cat was being taken out of the well. The water-pots full of water were being placed in the bath room. The girl was being fed (lit. to the girl food was being made to be eaten). The cloth was being laid (spread). If the fields had been irrigated, the land would have been very productive (lit. there would have been great produce of the land). Had the soil been dug up, the seeds would have been sown in it. Had the girl been there she would certainly have been killed. Had there been a school there, the boy would have been placed in it. If the horse had been made to gallop the rider would have fallen.

## FORTY-NINTH LESSON.

Perhaps when you arrive, they may be sowing the seeds (lit. the seeds may be in the state of being sown). Perhaps the ground is now being dug up (lit. may be now in the state of being dug up). Perhaps the ground was then being dug up (lit. may then have been in the state of being dug up). If they are cutting the corn (lit. should the corn be in the state of being cut) let me know. (The present dubious first form in the above four sentences.) Perhaps she is (may be) being killed. She certainly is (must be) being killed. Come tomorrow at nine o'clock; they will be putting panes (lit. glasses will be in the state of being put) in all the windows. (Present dubious second form in each of the above sentences.) Should rice be sent for from the country, there will be enough for all. If the boat were taken out of the water it would be mended. Should you wish it, some monthly salary will be arranged (fixed) for you. If it should please you, we will see about it at the time of the spring harvest. If any one were to help him why should he be killed? When your money is paid put it in my room. Stay here till the carts with supplies are sent to the war. I was afraid lest the forts should be blown up. I shall not be able to run. I shall not be able to drink this. She was ruined for nothing. The tree was rooted up with a pick-axe. The tree has been cut down with a hatchet. You have been told a thousand times not to annoy your sister, but you do not mind. If the pleasure boat has been got ready (should it have been got ready) we will go for a sail. If you have heard this (lit. if this should have been heard) from him, he ought not to remain here. Perhaps the sheet may have been shaken. Your horse must have been sold to him.

## FIFTIETH LESSON.

She cannot cut this branch with a hatchet. This turned out a mistake. Could this ever be the case? I will make as much haste as I can (as can be, aorist tense). He helps me as far as he can. Why cannot you read this paper? I cannot understand such a difficult matter. Can he manage such a delicate business? If she could come she certainly would. If she were here it would be very convenient. When he has eaten his dinner he goes out. When it has struck five she goes out. When she has answered all the letters she will come to you. When I had lived two whole years in that house, I determined to take another. She left this place before I was wounded. When she went from there he breathed his last. When they had arrived you left this place. She had got up before the gun had fired. I am hungry and thirsty. It is raining. She is writing. She was listening (hearing). He was very sleepy. Vapours were rising. Fog was falling. It was thundering and



lightning (lightning was flashing and clouds were thundering). Hail was falling. When I got out of (descended from) the boat, what did (lit. do) I see? that a beautiful girl was (lit. is) coming towards me. A very high wind was blowing. Snow was falling on the tops of the mountains. A cool air is blowing. Fountains are playing in the garden. The band is playing in the garden. All the people in the city were fighting bravely.

### FIFTY-FIRST LESSON.

She is about to go there. She wishes to go there. The horseman is about to fall. The cat is going to jump. I caught the parrot as it was about to fly away. She wishes to turn down a leaf. I wish to eat my dinner. Breakfast was almost ready. They wish to fight. She was about to turn the key. She was about to turn the horse's reins to the right. He makes a disturbance every day. She gets up every morning at a quarter to six, and goes for a ride. I always cut his hair with the scissors. She used to play every evening, and sing for a short time. The thieves in that neighbourhood used often to steal horses. She always used to hide my books. This bridle is frequently used. She uses this key every day. This (clasp) knife is very useful. Let me go. I let no one escape. Take care! do not let that fall. Let no one come. I am very busy (to me is much work). He let no one sit down the whole day. You did not let me sleep the whole night. She was never allowed to mount a horse. Before the thief could run away I seized him. He was not even allowed to eat bread. When I received the sword cut I fired (let off) the gun at (lit. on) the horseman. When the cannon was fired the girl began to cry out, and make a great noise. When she heard the noise of the cannon she began to fear greatly. When I fired the cannon the whole army of the enemy began to run away. She has come to see my house. Yesterday I went to play at ball before you came.

### FIFTY-SECOND LESSON.

She told me that she had lost a book. I asked her why she had not been there ('Why did not you go there?') I told you that I had mended the box ('I have mended the box'). I told you that I was looking for my coat ('I am looking for my coat'). He asked me what I was doing ('What are you doing?') She told me that if she had mounted that horse he would certainly have run away with her ('If I,' &c.) She told me that if the Sepoy had had a gun, he would certainly have shot his enemy. She told me that she had been living in this country four years ('I am living,' &c.) She told me that she had

known him for a long time ('I know,' &c.) I said that perhaps he (not the person addressed) was ill. She asked me why I said such a thing ('Why do you say?') I said that if he were living here ('If he be,' &c.) it was a very pleasant thing ('it is,' &c.) I said that perhaps he might be going there. She said that they must be dying in the sun. I told him that I hoped his brother would come. I told him to remain here till I should order him to go. He told me to let him know when the washerwoman should come. I told him that if the branch should break he would certainly fall. He told him that his friend (*i.e.* the friend of the person addressed) had come to see him on the previous day ('Your friend came to see me yesterday'). She asked me why I had let him go ('Why did you'). I thought that the enemy would (will) be defeated. I saw that the horseman was (is) coming towards me. I have told him that you are (said to him, with reference to you, that he is) very cruel. I told him that you (with reference to you, that *he*) would certainly come. I told him that you were (that the Sahib is) much displeased with him (with you). I told him that you were (the Sahib is) going to see him (to see you).

### FIFTY-THIRD LESSON.

She mentioned that I had inherited a little money. He told you that she must certainly be ill as she had not kept her appointment. I told him to give you strict injunctions not to go anywhere till I should give the order. I told him that you supposed he would come the next day ('The Sahib supposes that you will come to-morrow'). You said that I (mentioned me that I) had lived in this house for three months. You said that I had known him from infancy. You said that you had lived in this house for three months. You said that you had fired three shots at the thief, but that not one of them hit him. I promised to fulfil your wishes. She engaged that she would certainly fulfil her promise. I expressed my surprise that you should have committed such a fault. You said that I had beaten you (mentioned me that the Sahib has, &c.) He said that he had seen me (or you, or him) jumping his horse over a bush (had seen Jones, Sahib, &c.) I said that I had seen you writing (seen the Commissioner Sahib writing). I told him that I thought you had stolen a coat (thought the ayah had stolen a coat).

### FIFTY-FOURTH LESSON.

It is necessary to study. He can read a book well. They cannot amass wealth. It is forbidden to give abuse. With Muhammedans, to

drink wine is a fault. We abstain from gambling. They do not let me learn the Hindustani language. She is gone to drink milk. I dropped (lit. fell from me) two rupees and a book. I dropped a book and two rupees. The bullock ate a turnip and a carrot. My father and your sister have arrived. My mother and your friend are coming. The dog and cat are fighting. My dog and his cats were playing about. The horse has run away, and the mare has run away. The horse and the mare have both run away. The dog, and the cat, and the cow, have all three been caught. The cow, and the mare, and the female elephant, have all three arrived. My master is very ill. Your father soon gets angry. His mother will come immediately. When the Sahib learnt this he became very anxious. That officer has been persuaded with great difficulty. If the Lieutenant-Governor has not yet started (should he not have started) it will be difficult for him to go. Would that my father were present! When will your Honour come to see me?

## VOCABULARY.

ABBREVIATIONS.—m. masculine; f. feminine; d. dená; h. honá; k. karná.  
For numbers see pp. 16, 17, 18.

- A*, ek, 4.  
*Abate*, ghaṭná, ghaṭáná, ghaṭwáná, 74.  
*Ability*, liyáqat, f. 38.  
*Able, to be*, sakná, 85, 116.  
*Above*, úpar, 24, 103.  
*About*, ek, 18, koí, 42, pás, 74, 88, 89; *round* —, ás pás, 103; *play* —, khelná phirná, 96; *run* —, bhágná phirná; *to be about to*, chálhná, 116.  
*Absent*, gair házir, maujúd nahín 14.  
*Abstain*, parhez k., 95.  
*Absurd*, see *Laughable*.  
*Abuse*, gálí, f. *to* —, gálí dení, and sunáni, 45, 46, 48, 94.  
*Accept*, qabúl k., 52, *an appointment*, 28.  
*Accompany*, sáth honá, or jáná, 53.  
*Accomplish*, kám nikálná, 81.  
*Accord*, marzí, f., khushí, f. 29, apne áp, 68.  
*According to*, muwáfíq, 9, *note*; 103.  
*Account*, hisáb, m. '58; *on this* —, is liye, is wáste, 103; see *Therefore*; *on* — of, bábat, 103.  
*Accrue*, honá, 37. •  
*Ache*, dard, m. *to* —, dard h., dukhná.  
*Acknowledge*, mánná, 84.  
*Acquainted*, wáqif, 40.  
*Acquaintance*, áshná, m. 40, ján-pahchán.  
*Act*, karná, karáná, karwáná, 44; — *the part of*, 95.  
*Action*, kám, m. 31, *to take* —, 92.  
*Active*, chust, chálák, 39.  
*Add*, joṛná, jam' k.  
*Admire*, see *Wonder*.  
*Admirable*, intj. wáh wáh.  
*Admonition*, nasíhat, f. 31.  
*Advance*, baṛhná, baṛháná, baṛh-wáná, 56, 65, 74, 77.  
*Advantage*, fāida, m. 23.  
*Advantageous*, see *Useful*. •  
*Advice*, salāh, f. 31; *to give* —, nasíhat kar dení, 71.  
*Affair*, bát, f. 22, 27, 40; kám, m. 72  
*Affectionate*, muhabbat-wálá, 32.  
*Afflicted*, ázurda, 35.  
*Affliction*, dukh, m. 85.  
*Afraid, to be*, 22.  
*After*, pichhlá, 27; ba'd, 59, 99, 103 pichhe, 103.  
*Afterwards*, uske ba'd, 59.  
*Again*, phir, 47, 68; do bárá, 86.  
*Age*, 'umr, f. 19; zamána, m. 27.  
*Agent*, wakíl, m. 41.  
*Agitate*, ghabráná, ghabrá dená, 51, 52.  
*Agree*, rází, h. and k., 28; manzúr, h. and k., 28; ittifáq h., 28.  
*Agreeable*, guwárá, 29, 31.  
*Agreed to*, manzúr, 27.  
*Agreement*, ittifáq, m. 28; iqrár, m. 92.

- Air*, hawá, f. 88.  
*Alas*, afsos, háe háe, 104.  
*Alight*, utarná, utárná, 60.  
*Alive*, jíte jí, 79.  
*All*, sab, sará, 12, 96, 117; *all who*, jitná, 28; *all three*, tinoṇ, 96; *not at all*, zará bhí nahín, 21; kuchh nahín, 14. *All the way to India*, barábar Hindústán tak.  
*Alligator*, magar, m. 100.  
*Allow*, dená, páná, 89, 116.  
*Allowable*, rawá, 31.  
*Almond*, bádám, m. 58.  
*Alms*, zukát, f. 95.  
*Along with*, sáth, 103.  
*Also*, bhí, 11, 104.  
*Although*, agarchi, 41, 104; go ki, 104; harehand, 104.  
*Altogether*, bilkul, 32.  
*Always*, haimesha, 36, 103; har waqt, 74.  
*Amass*, jamá' k.  
*Amongst*, men, 21, 95.  
*Amuse*, bahalná, bahláná, 61.  
*And*, aur, 2, 104.  
*Angrý*, kḥafá, 21, 35; *anger*, kḥafá, f.  
*Animal*, jānwar, m. 12.  
*Ankle*, takhna, m.  
*Annoy*, diqq h. and k., 34; satáná, 72, 78.  
*Anoint*, lagáná, 80.  
*Another*, dúsrá, 11, 102; gair, 13, 30.  
*Answer*, jawáb, m. 79; to —, jawáb d., 79; j. likhná, 86.  
*Ant*, chíúntí, f.  
*Antelope*, haran or hiran, m. 12.  
*Anxiety*, andesha, m. 22; fikr, m. 25, 31.  
*Anxious*, fikrmand, 36; to be —, andesha, h., 22; fikr honá, 25, 31, 92; *desirous*, mushtáq, 26.  
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*Appoint*, muqarrar, h. and k., 39.  
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*Arithmetic*, hisáb, m. 30.  
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*Bamboo*, báns, m. 20.  
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*Bank*, kinárá, m. 71; — *of canal*, paṭrí, f. 87.  
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*Beef*, bíf gosht, gáí ká gosht, m. 57.  
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*Blanket*, kambal, m. 11.  
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*Blood*, lahú, m.; khún, m. 9.  
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*Blunt*, kund, 13.  
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*Boat*, kishtí, f. 63; bajrá, m. 84.  
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*Breast*, chhátí, f.  
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- Broom*, jhárú, f. 11.  
*Brother*, bhái, m. 7.  
*Brown*, bhúra.  
*Bruise*, choṭ, f. 60.  
*Brush*, jhārná, 85; s. brúsh.  
*Buffalo*, bhainsá, m. 2; bhains, f. 100.  
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*Cannon*, top, f. 19.  
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*Canvas*, tát, m.  
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- Chance*, ittifáq, m. 42; *by* —, ittifáqan, ittifáq se, 103.
- Charcoal*, koelá, m. 71.
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- Cheese*, panír, m. 57.
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- Chew*, chabáná, 82.
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- Child*, bachcha, m. 15.
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- Church*, girjá ghar, m. 3.
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- Claret*, lál sharáb, f. 57.
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- Cleverness*, hoshyáí, f. 21.
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- Coat*, kurtí, f. 5.
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- Colour*, rang, m. 3.
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- Come*, áná, 22, 58, 61, 94, 96, 105, 116; á jáná, 45, 47, 61; honá, 95; — *out*, nikálná, nikálná, nikalwáná, 50, 54, 69, 115; nikál áná, 86; — *on* (a case in court), pesh honá, 39.
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- Commanded*, *to be*, hukm, h. 32.
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- Complaint*, shikáyat, f. 32.
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- Conciliate*, mánná, manáná, manwáná, 50.
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- Confuse*, ghabráná, gliabrá dená, 51, 80.
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- Consent*, v. rází, h. 28; manzúr, h. and k. 28; mánná, manwáná, 50.
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- Copy*, naql, f., k.
- Corn*, anáj, m. 41; *Indian* —, bhuttá, m. 58.
- Corn-candler*, baniyá, m. 39.
- Corner*, koná, m. 76.
- Corpse*, lásh, f. 77.
- Cotton*, rúí, f.; — *thread*, sút, f., tágá, m.
- Couch*, palang, m. 85.
- Cough*, khánsí, f. 22; *to* —, khánsná.
- Counsel*, saláh, f. 39.
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- Courage, to summon up*, himmat bandhná and bándhná; —, *to fail*, 66, 71; dilerí, f.
- Course, of*, aur kyá, 9, 102.
- Courtesy*, kbúsh-akhláqí, f. 51, 53.
- Cousin (father's side)*, chacherá bhái; (*mother's*), mamerá bhái.
- Cover*, dhakná, m. 58; *to* —, dhakná, 57; s. giláf.
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- Coward*, darpok, m. 22.
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- Cream*, malái, f. 57.
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- Crow*, v. bāug, f. dení, 77; bolná, 77; s. kauwá.
- Cruel*, berahm, 32; *cruelty*, be-rahmí, f. 32.
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- Cry out*, chilláná, 89, 116.
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- Cultivation*, khetí, f. 65.
- Cup*, piyalá, m. 11.
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- Curiosity*, tuhfā, m.; saugát, m. 90.
- Curly*, zulf, f. 80.
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- Custom*, dastúr, m. 15; rasm, f. 37.
- Cut*, kaṭná, káṭná, kaṭwáná, 56, 59, 83, 84.
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- Dance*, náchná, 78.
- Danger*, khatrá, m. 23.
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- Day*, din, m. 17, 34, 100; roz, m. 34, 38; — *before yesterday*, parson, 38, 103; — *after to-morrow*, parson, 103; *the third — before or after*, tarson, atarson, 40; — *and night*, rāt-din.
- Dead*, marā hūā, 76; — *man*, murda, m. 77.
- Deaf*, bahrá.
- Dear*, piyará, 14; (*expensive*), mahangá, 21.
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- Deceitful*, makkár, 29; dagábáz.
- Deceive*, dhoká kháná, 85; dhoká dená. [wárá, 74.
- Decrease*, ghaṭná, ghaṭáná, ghaṭ-Deep, gahrá, 41, 60.
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- Defeat*, shikast, f.; *to —*, shikast dení; *to be defeated*, shikast khání, hárná, 45, 69.
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- Determine*, iráda, k. 68; qasd, k. 86.
- Devoid*, be-bahra, 91.
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- Difficulty*, mushkil, f. 37; 24.
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- Direction*, taraf, f. 9 note, 24, 70, 103; *every —*, har taraf, 87.
- Directly*, abhí, 48; isíwaqt, 58; usíwaqt.
- Dirt*, mail, f.
- Dirty*, mailá, 20.
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- Discontinue*, mauqúf, h. and k. 37.
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- Discriminate*, tamíz, k. 31.
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- Dish*, 53; bāsan bartan, m.
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- Double*, do-chand (see *Twice as many*), dūnā, dogunā.
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- Drink*, pinā, pilānā, pilwānā, 51, 53, 78, 94, 95, 96.
- Drive*, hānknā, sawār, h. 30; — *back*, haṭānā, 61.
- Trop*, s. būnd, f.; v. gīrnā, girjānā; *he dropped*, us se gir gayā; *do not* —, mat girne do.
- Drown*, dūbnā, dūbbonā, dūbwānā, 61; dūb-jānā, 71; — *one's self*, dūb marnā, 61, 62.
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- Fault*, qusúr, m. 93; gunáh, 94.
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- Fish*, *to*, (machlí ká) shikár, k. 22.
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- Flc*, muqarrar, k. 85; lagná, lagáná, lagwáná, 56, 74.
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- Flourish*, taraqqí, h. 40.
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- Glove*, dastána, m. 4.
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- Government*, *sarkār*, f. 28, 100; adj. *sarkāri*, 83.
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- Gram*, *dāna*, m. 83; *chaná*, m.
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- Grant*, *marhamat*, k. 72; *God* —, *Khudā* *kare*, 55.
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- Grass-cutter*, *ghasiyārī*, *gráskat*, m. 2.
- Grate*, *chúlhá*, m. 71.
- Grateful*, *shukr-guzár*, 13.
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- Hair*, *bál*, m. 3, 58.
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- Happy*, 24; *khúsh*, 34.
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*Hut*, jhoprí, f. 59.  
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- Moon*, chánd, m. 19; — *light night*, chándní rát.
- Moonshee*, munshí, m. 1.
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- Murder*, qatl, m.; khún, m. 25.
- Murderer*, khúni, m. 29.
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- Mustard*, rái, f. 57.
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- Nail*, kí, f., khúntí, f., mekh, f. 60; *tack*, or *small* —, berinjí, f.; — *of hand or foot*, nákhún, m.
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- Necessity*, zarúrat, f. 25; *time of* —, 25.
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- Need*, hájat, f. 41.
- Needle*, súi, f. 84; — *and thread*, súi tágá.
- Negro*, ḥabshí, m. 41.
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- Oath*, qasam, f.
- Obey*, mánná, 29, 47.
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- Obliged*, ihsánmand, 42; *to feel* —, ihsán mánná, 27, 29.  
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*Oppression*, zulm, m.; zabardastí, f.  
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*Order*, hukm, m. 9 *note*, 15, 32, 68; *to put in* —, sajaná; *having put in* —, saj sajá kar, 117.  
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*Owl*, ullú, m.  
*Own*, apná, 14.  
*Oyster*, kastúrá, m.  
*Pain*, dard, m. 22; dukh, m. 35.  
*Pair*, jorá, m. 4.  
*Pale*, zard, 3.  
*Pantry*, boṭal-khána, m. 3.  
*Paper*, kágaz, m. 7, 85.  
*Parrot*, totá, m. 70.  
*Part*, hissa, m. ṭukrá; *to take* —, sharik, h. 39.  
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*Patch*, paiwand, m. 59.  
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*Patience*, sabr, m. 29; *patient*, 29.  
*Pattern*, namúna, m.  
*Paw, to*, ṭápná, ṭáp márná, 85, 87; subs, panja, m.  
*Pay*, dená, 70, 83; adá, k. 83; s. talab, f. tankhwáh, f.  
*Pea*, maṭar, m. 12.  
*Peace*, chain, m. 95; sulḥ, m.  
*Peach*, árú, m. 12.  
*Peacock*, mor, m. morní; f.  
*Pear*, náshpátí, f. 12.  
*Pearl*, motí, f.  
*Peg*, meḥh, f. 60 *note*.

- Pen*, qalam, m. 2.  
*Pen-knife*, qalam tarásh, f. 89.  
*People*, log, m. 6, 117, ádmí, 48.  
*Pepper*, mirch, f.; *whole* —, gol mirch; *black* —, siyah mirch; *cayenne* —, lál mirch, 57.  
*Perform*, adá, k. 27, 28.  
*Perhaps*, sháyad, 39, 103.  
*Permission*, ijázat, f. 32; *to give and obtain* —, 89, 116.  
*Perplex*, ghabrá jáná, ghabrá dená, 51, 80.  
*Persian*, Írání, 96; Fársí, 100.  
*Person*, shakhs, m. 13.  
*Perspiration*, pasína, m. 75.  
*Perspire*, 75, 79.  
*Persuade*, rázi, h. and k. 37.  
*Pert*, shokh, 41.  
*Perverse*, *to be*, bipharná, biphráná, 61.  
*Petition*, 'arzí, f.  
*Pick*, tor lená, 58; — *up*, uṭháná, uṭhá lená.  
*Pickaxe*, kudál, m. kudálí, f. 84.  
*Picture*, taswír, f. 10, 95; — *frame*, taswír ká chauktá, m. 11.  
*Piece*, tukrá, m. 55.  
*Piebald*, ablaq.  
*Pig*, súar, m.  
*Pigeon*, kabútar, m.  
*Pilgrimage*, ziyárat, f. 49; — *to Mecca*, hajj, 95; *pilgrim*, *to Mecca*, hájí.  
*Pillar*, satún, m. 59.  
*Pillow*, takiyá, m. 11.  
*Pincers*, chintá, m.  
*Pineapple*, anannás, m. 58.  
*Pious*, 'ábid, 27.  
*Pity*, raḥm, m. 29; tars, m. 32.  
*Place*, *to*, rakhná, 30; rakhwáná, 50, 76, 83, 116; dharná, dharwáná, 72, 76, 87; biṭháná, 82.  
*Place*, jagah, f. 13, 65, 96; *that place*, wahán, 38.  
*Plain*, maidán, m. 96.  
*Plaintiff*, mudda'í, m. 32.  
*Plan*, tajwíz, f. 31; *map*, naqsha, m.  
*Plant*, lagáná, 59.  
*Plantain*, kelá, m. 58.  
*Plate*, bartan, m. 11.  
*Platform*, chabútrá, m.  
*Play*, khelná, 90, 117; — *about*, khelná phirná, 96; (*a fountain*), chhúṭná, 87; (*a band*), bájá bajná, 87; *to play on any instrument*, bájá bajáná, 58.  
*Plaything*, khiloná, m. 7.  
*Pleasant thing*, khushí kí bát, 51.  
*Please*, khátir, k. 29, 39; (*to wish*), cháhná, 55.  
*Pleased*, khúsh, 24, 34; *to be* —, khushí, h. 30, 35.  
*Pleasure*, khushí, f. 30, 38, 95, marzí, f. 13, 30.  
*Plenty*, bahut, 27, 40.  
*Plough*, hal, m. 83; *to* —, hal jotná, 83.  
*Plunder*, *to*, lúṭná, luṭáná, luṭwáná, 51, 52.  
*Plunder*, lút, m.  
*Plunderer*, luṭerá, m. 52.  
*Pocket*, jeb, m.  
*Pocket-handkerchief*, rúmál, m. 5.  
*Poems*, *book of*, díwán, 95; *poetry*, nazm.  
*Point out*, jatúná, 50, 84, 116.  
*Poison*, zahr, m. 71.  
*Police station*, tháná, m.  
*Pomegranate*, anár, m. 12.  
*Pony*, taṭṭú, m. 2.  
*Poor*, gawáb, 25; *poor fellow*, bechára, 25.  
*Possession*, *in the* — *of*, pás, 3, 103; hán, yahán, 103.  
*Possible*, mumkin, 31, 39.  
*Post-office*, dák-ghar, m. 9; *post*, dák, f.  
*Potato*, álú, m. 12.  
*Pound*, *to*, písná, písná, píswná, 57, 82.  
*Pound*, s. page 104.



- Pour in*, dāl denā, 45, 49.  
*Powder, gun*, bārūt, f.  
*Power*, zor, m. 61; *in the — of*, hāth, 103.  
*Powerful*, gālib, 25.  
*Practice*, mashq, f. 30.  
*Praise*, ta'rīf, f. 28.  
*Pray*, namāz paṛhnī, 27; du'ā, f. māngnī, 27.  
*Prayer*, namāz, f. 27, 95, du'ā.  
*Prefer*, pasand, h. 32.  
*Prepare*, taiyār karnā, or karānā, 48.  
*Presence*, *in your*, 69; *in — of*, sāmne, and rūbarī, 103.  
*Present*, hāzir, maujūd, 13, 27, 95; ab kā, 40; *at —*, is waqt, 52.  
*Preserves*, murābbā, m. 57.  
*Presidency*, ihāta, f.  
*Pretty*, khūbsūrat, 14, 100.  
*Prevail*, zor, h. 61.  
*Price*, qīmat, f. 21.  
*Private (property)*, nij kā.  
*Prize money*, lūt ke rupae, 28.  
*Probable*, gālib, 31.  
*Probably*, gāliban, 53.  
*Proceed*, chalnā, 30.  
*Proclamation*, ishtahār, m. 37.  
*Produce*, paidāwārī, f. 83.  
*Produce, to*, paidā, k.  
*Profession*, peshā, m. kām, m. 30.  
*Profit*, faida, m. 39.  
*Progress*, taraqqī, f. 39.  
*Progress, to*, chalnā, 72.  
*Promenade*, sair, k. 87.  
*Promise*, wa'da, m. k. 93.  
*Promote*, 39.  
*Promotion*, taraqqī, f. 39, 55, 90.  
*Promulgate*, jāri, h. and k. 37.  
*Proper*, lāzim, 26; wājibī, 59.  
*Property*, māl, m. 88.  
*Prose*, nasr.  
*Protection*, iltijā, f. 53; bachāo, m.  
*Province*, sūba, m.  
*Pull*, khichnā, khechnā, khichwānā, 57, 74, 83, 115.  
*Pull up*, ukhaṛnā, ukheṛnā, ukhaṛ-wānā, 57; ukheṛ dālnā, 59.  
*Pun*, latīfa, m. 45.  
*Punctually*, thīk, 57.  
*Punish*, sazá denī, 31; sazá pānī, 45, 46.  
*Punishment*, sazá, f. 28.  
*Punkah*, pankhā, m. 74.  
*Pure*, pāk, 20.  
*Purport*, matlab, m. 30, 31.  
*Purse*, kīsa, m.  
*Pursue, pursuit*, ta'āqub, m. k. pīchhā, k. 64.  
*Put*, rakhnā, rakhwānā; *see to place*, lagānā, 85; lagā denā, 59.  
*Put in*, dāl denā, 45, 57; lagānā, 85.  
*Put on*, pahannā, pinhānā, pahnānā, 56, 58; rakhnā, rakh lenā, 58; lagānā, 59.  
*Put up, a person*, utārnā, 60.  
*Put out*, bujhānā, bujhā denā, bujwānā, bujwā denā, 69.  
*Quadruple*, chārchand, chaugunā.  
*Quail*, baṭer, m.  
*Queen*, malika; *Hindī —*, rānī.  
*Quickly*, jald, 38, 86; jaldī se, 88.  
*Quilt*, razāi, f. 11.  
*Quince*, bihī, f. 12.  
*Quite*, bilkul, 32.  
*Race*, ghur-daur, m. 48; — *course*, ghur-daur kā maidān, 48.  
*Radish*, mūlī, f. 12.  
*Railroad*, rel, m. 71.  
*Rain*, menh, m. 40, 80, 87.  
*Rain, to*, barasnā, 68; menh barasnā, 80, 86, 87; *vulgarly*, pānī paṛnā.  
*Rainbow*, kamān, f.; dhanuk, m.; gaus-i-quzah, f. 86.  
*Rainy season*, barsāt, f. or barsāt kā mausim, 21.

- Raise*, uṭhānā, uṭhwānā, 50; (*a noise*, &c.), machnā, machānā, machwānā, 72, 78.
- Raisin*, kishmish, f. 12.
- Ram*, mendhā, m. 5, 96.
- Rat*, chūhā, m. 10; *musk* —, chhachhūndar, f. 76.
- Raw*, kachchā, 46.
- Razor*, ustura, m. 89.
- Reach*, pahunchnā, 69, 80.
- Read*, paṛhnā, 24, 36, 48, 76, 85, 88; kitāb dekhnā, 74.
- Reading*, paṛhnā, 94.
- Ready*, taiyār, 13, 35, 57; *to make* —, taiyār, k. 84, 88; — *made*, banā banāyā, 117; — *cooked*, pakā pakāyā.
- Really*, haqīqat men, 68.
- Reason*, sabab, 25, 62, 103; māre, 103.
- Receive*, milnā, 28; pānā, 82.
- Recite*, paṛhnā, 95.
- Recognize*, pahchānā, 82.
- Recommend*, sifārish, k. 72.
- Recommendation*, sifārish, f. 72.
- Recover*, shifā pānī, achchhā, h. or ho jānā, 36, 64.
- Recovery*, shifā, f. 36.
- Red*, surkh, lāl, 3.
- Reference*, with — *to*, nisbat, f. 91, 103.
- Reform*, sidhā, h. 71.
- Refresh*, 68.
- Refusal*, inkār, m. 27.
- Refuse*, v. inkār, h. and k. 28, 29, 87.
- Regard*, lihāz, m. 29, nazar, f. 29; *to shew* —, 39.
- Regiment*, paltān, f. 32.
- Regret*, pashemānī, f. 80; ḥasrat, f. 87.
- Regret*, *to*, pashemān, h. 34; pachhtānā, 66, 71; tāpnā, 74, 85.
- Reins*, bāg, f. 85.
- Rejoicing*, khushī, f. 32.
- Relation*, rishtadār, m. 6.
- Religion*, mazhab, m. 29.
- Remain*, bāqī, h. 12; rahnā, 27, 38, 74, 116.
- Remainder*, remaining, bāqī, 12.
- Remedy*, 'ilāj, m. 69.
- Remember*, yād, h. 23, 24; yād rakhnā, 24, 94.
- Remonstrate*, samjhā denā, 71.
- Removed*, *to be*, jātā rahnā, 80.
- Repair*, marammat, k. 59; rafū, k. 117.
- Repeat*, sunnānā, 48.
- Repel*, haṭānā, 61.
- Reply*, jawāb denā, 90.
- Representation*, 'arz, f. 30, 67.
- Request*, darkhwāst, f. 67.
- Require*, darkār, h. 25.
- Requisite*, required, darkār, 12.
- Resist*, muqābala, k. 88.
- Resort*, *to*, 68.
- Respect*, adab, m. 24.
- Respectable* *man*, bhalā mānas, 94; mu'tabar ādmī.
- Respectful*, *to be*, adab, k. 24, 26.
- Rest*, s. ārām, m.; *the* —, bāqī, 12; *to* —, ārām, k.; *all the* —, aur sab, 102.
- Retreat*, retire, haṭnā, haṭānā, 61, 68.
- Return*, ā jānā, 64; chālā ānā, 80.
- Reward*, in'ām, m. 28, 72.
- Rheumatism*, bāi, f. .
- Ribbon*, reshmī niwār, m.
- Rice*, chāwal, m. 57; *boiled* —, bhāt, m. 57; — *plant*, or *in husk*, dhān, m. 57, 59.
- Rich*, mālḍār, 42.
- Rid*, *to get* — *of*, fārig, h, farāgat pānī, 86.
- Ride*, sawār, h. 30, 32; 78; *to go for a* —, 88.
- Rider*, sawār, 39.
- Rifle*, rafal.
- Right*, haqq, m. 27, 28; adj. wājib, 27.
- Right*, dahnā, 85; — *and left*, dāen bāen, 85.

- Ring*, angúthí, f. 58.  
*Ripe*, pakká, 46.  
*Ripen*, pakná, 44, 48.  
*Rise*, uṭhná, uṭháná, uṭhwáná, 50, 87; charṇná, charṇáná, 63, 65.  
*Risk*, see *Danger*.  
*River*, naddí, f. 20; daryá, m. 54, 95.  
*Road*, ráh, f. 68; rasta, m. 69; *high* —, saṛak, f. 52.  
*Roar*, chinghárná, 77; dabáṛná, 77.  
*Rob*, lúṭná, 52; see *Plunder and steal*.  
*Rock*, pahār, m.; patthar, m. 69.  
*Roof*, chhat, f. 49.  
*Room*, kamará, m. 10; gunjáish, f. 39.  
*Root*, jar, f.  
*Root up*, ukherṇá, 84; see *Pull up*.  
*Rope*, rassí, f.  
*Rose*, guláb ká phúl, m. 58; *rose-tree*, guláb ká darakht, 20; *rose-bodied*, gul-andám, 87.  
*Rose-water*, guláb, m. 58, 59.  
*Round*, adj. gol, 12; prep. gird, 103; — *about*, ás pás, 103.  
*Rubbish*, kúrú, m. 49.  
*Rudder*, patwár, m.  
*Rude*, see *Impertinent*.  
*Rug*, galícha, m. 21.  
*Ruin*, tabáhl, k. and h. 40, 81, 94; satyúnás jánā, 55; 84.  
*Ruler*, hákim, m. 14.  
*Run*, daurṇá, dauráná, daurwáná, 44, 48, 63, 84, 107.  
*Run away*, bhágná, bhagáná, bhagwáná, 50, 77, 79; bhág jánā, 64, 80, 96.  
*Running* (a canal, &c.), járí, 41.  
*Rupée*, rupaya, m. 8, 95.  
*Sack*, see *Bag*.  
*Sad*, udás, 24; 31.  
*Saddle*, zín, m. 6.  
*Saddle, to*, kasná, kas dená, kaswáná, kaswá dená, 46, 47.  
*Sail* (for pleasure), sair, k. 84; s. bádbán, m. pál, m.  
*Sailor*, malláh, m. 12, 60.  
*Saint*, pír, m. 49.  
*Sake*, khátir, f. 29, 103; liye, wáste, 103.  
*Salad*, salád, m. 57.  
*Salad oil*, salád ká tel, m. 57.  
*Salary* (monthly), mahiná, m. 85; tankhwáb, f.  
*Salt*, namak, m. 57.  
*Same*, wuhí, 11, 102; yihí, 23; — *thing*, barúbar, 94, ekhí bát.  
*Sanction*, manzúr, k. and h. 27, 28, 47, 67.  
*Sanction*, manzúrí, f. 47.  
*Sand*, rét, f. 69; *sandy*, 69.  
*Sarcastic*, things — *to say*, 49.  
*Saturday*, saníchar, m. hafta, m. 104.  
*Satisfied*, rází, 1.  
*Saucepan*, degchí, f. 72; *large* —, degchá, m.  
*Saucer*, pirich, m. 11.  
*Savage*, wahshí, 53.  
*Save*, bachúná, 46, 49.  
*Savings*, bachat, f. 39.  
*Say*, kahná, 24, 26, 90; farmáná, 72; *that is to* —, ya'ne, 103.  
*Scent*, khúsh bú, f. 49.  
*School*, madrasa, m. 39; maktab, m. 82.  
*Schoolmaster*, mu'allim.  
*Science*, 'ilm, m. 30, 94.  
*Scissors*, qainchí, f. 89.  
*Scold*, jhirak dená, jhirakná, malá-mat (f.), k. 31; tambíh (f.) k. f. 61.  
*Scramble*, luṭwáná, 51.  
*Screen*, taṭṭí, f. 74.  
*Screw*, pech, m. 90; — *driver*, pech-kash.  
*Sea*, samundar; m.; kálá pání, m.  
*Seal*, muhr, m.  
*Sealing-wax*, lákh, m.  
*Search*, talásh, f. 62.  
*Season*, mausim, m. 21, 35.  
*Sect*, qaum, f. 14.

- See*, dekhná, 26, 51, 55, 74, 77, 78, 111, 117; — *about*, 83; *visit*, milná, 91, 76.
- Seed*, bīj, m. 59.
- Seck*, talásh, k. 38.
- Seen*, see *Appear*.
- Seize*, pakarná, pakrāná, pakarwáná, 50; *giriftār*, k. 52.
- Self*, āp, 14, 101; *khúd*, 14.
- Selfish*, matlabí, 29.
- Sell*, bikná, bechná, bikwáná, 50, 52, 65, 77, 84, 116.
- Send*, bhejná, 68, 70, 83, 95, 96; *bhijwá dená*; — *for*, mangúná, mangwáná, 66, 70, 83; — *back*, wápas, k. wápas dená.
- Sense*, 'aql, f. 84; *without* —, be 'aql, 1.
- Sentence*, fiqra, m. 31.
- Separate*, judá, 35.
- Sepoy*, sipáhí, m. 7.
- Servant*, naukār, m. 1, 95; *table* —, khidmatgār, m. 1.
- Serve*, khidmat, k. 28.
- Service*, naukārí, f. 28, 30, 38, 81; *khidmat*, f. 36; *kār*, m. 100.
- Set on fire*, āg lagá dení, 69.
- Several*, kaí, kaí ek, 11, 102.
- Sew*, síná, 84.
- Shade*, sāya, m. 59; *chhānw*.
- Shade*, to, chháná, 87.
- Shake*, hilná, hiláná, hilwáná, 72, 90; — *sheet*, *carpet*, &c., jhāpná, 85.
- Shame*, sharm, m.; *to feel* —, sharminda, h. 34.
- Shape*, daul, m.; *sūrat*, f.; *shakl*.
- Sharp*, tez, 13.
- Shave*, head, múnḍná, 82; *hajámat*, k.
- She*, wuh, 1, 101.
- Sheep*, bher, bherí, f. 5.
- Sheet*, chādar, f. 85.
- Shepherd*, gaḍariyá, m. 9.
- Sherbet*, sharbat, m. 58.
- Shew*, dikháná, dikhwáná, 51.
- Ship*, jaház, m. 60.
- Shirt*, qamís, m. 4.
- Shoe*, jútí, f. 4; *horse* —, na'l, m. 8.
- Shoe*, be *shod*, ghorē ke na'l bāndhná, bandhná, 65.
- Shoe-maker*, mochí, m. 4.
- Shoot*, márná, 46.
- Shop*, dukán, f. 49.
- Shore*, kinārā, m. 80.
- Short*, chhoṭá, 3; *lambái men* chhoṭá; — *time*, thoṛí der, 35.
- Shorten*, chhoṭá, k. 117.
- Shot*, chharra; *to fire a* —, golí chhorní, 93.
- Should*, 23, 30, 94, 95.
- Shoulder*, kándhá, m.
- Show*, tamásha, m. 40.
- Shrick*, chikhná, 79.
- Shrine*, dargáh, f. 49.
- Shut*, band, h. and k., *or* kar dená, 68, 84.
- Sick*, bimár, 4.
- Side*, taraf, f. 9 (*note*), 24; *on this* —, warlí taraf, 103; *on the farther* —, parlí taraf, 103.
- Sieve*, chhaláí, f. 84.
- Sift*, chhānná, 56, 59, 84.
- Sight*, nazar, f. 29; *to come in* —, nazar áná, *or* parná, 69, 79; *to be*, *or come in* —, dikháí dená, 79.
- Signs*, úsār, m. pl. 40.
- Signal victory*, fath-i-numáyán, 67.
- Silent*, *to be or remain*, chup rahná, 57, 81.
- Silently*, chupke, 103.
- Silk*, resham, adj. reshmí.
- Silver*, chándí, f. 8.
- Sin*, gunáh, m. 89; *páp*, m.
- Since*, 78; *chúnki*, 104.
- Sinful*, pápi.
- Sing*, gáná, 78, 88, 117.
- Single*, *not a*, ek bhí na, 62.
- Sink*, dūbná, dūboná, dūbwáná, 61 62.

*Sir*, sáhib, 73.

*Sister*, bahan, f. 4, 95.

*Sit*, baithná, biṭháná, biṭhwáná, 44, 57, 79, 94, 103, 116; 73.

*Skillful* (in workmanship), kárigar, 14; to be —, mahárat, h. 30.

*Skill*, mahárat, f. 30.

*Skin*, chamrā, m.

*Skull*, khopri, f.

*Sky*, ásmán.

*Slave*, gulám, m. 66, 94.

*Sleep*, nind, f. 87.

*Sleep*, to, soná, suláná, 51, 53, 89, 116; to go to —, so jānā, 55, 65.

*Sleepy*, to be, nind ání, 87.

*Sleeve*, ástín, f. 69.

*Slight*, kuchh, 37, 75.

*Slightest*, 30.

*Slow—the horse is slow*; translate, 'goes slowly,' or 'is not fast.'

*Slowly*, áhista, haule haule.

*Small*, chhotá, 3.

*Small-pox*, sitlá, f. 61; to be attacked by —, sitlá nikalní, 64.

*Smell*, bú, f. 49.

*Smite*, márná, 45, 116.

*Smoke*, dhúan, m. 69, 75.

*Smoke*, to, piná, 54; (a fire), 69.

*Snake*, sánp, m. 80.

*Snatch*, chhín lená, 89.

*Snow*, barf, f. 88.

*So*, aisá, waisá, 93 (see *Sueh*); aisá hí, 31; waisá hí, 91; is tarah, 59, 90; tyún, 102; — *much*, is qadr bahut; — *little*, is qadr thorá, 60; — *much*, — *many*, itná, utná, 8, 25; titná, 102; — *long*, till when, tab tak, 102.

*Soap*, sában, m. 15.

*Sock*, moza, m. 4.

*Soft*, narm, 3, muláim; — *hearted*, narm-dil, 20.

*Soil*, zamín, f. 83.

*Sold*, to be —, bikná, bechná, bikwáná, 50.

*Soldier*, sipáhi, m. 18.

*Some*, kuchh, 10; ba'z, 13; kaí, 100; (about), koí, 42.

*Some* (one), koí, 9, 101; — *one or other*, koí na koí, 10, 102.

*Something*, koí chíz, 10; kuchh, 102; *some other*, dúsrá koí, 102; — *or other*, kuchh na kuchh, 10, 29, 102; ek bát, 36; at some time or other, kabhí na kabhí, 103.

*Sometimes*, kabhí kabhí, 49, 102.

*Somewhat*, kuchh, 21.

*Somewhere*, kahín, 26; — *or other*, kahín na kahín, 14, 102; — *else*, aur kahín.

*Son*, betá, m. 3.

*Song*, gít, f.

*Soon*, thorí der men, 35; (quickly), jaldí, 71, 79.

*Sore*, zaḡhm, m. 22.

*Sorrow*, afsos, m. 24, 31.

*Sorrowful*, gamgín, 33.

*Sorry*, to be, afsos, h. 24, 93.

*Sort*, qism, f. 57; (see *Kind*), tarah, f. 9 (note), 23, 47; 15.

*Sound*, áwáz, f. 67.

*Soup*, shorwá, m. 57.

*South*, dakhán, m.; junúb, m.

*Sow*, boná, boáná, 56, 59, 69, 83, 89.

*Space*, 'arsa, 62.

*Spark*, chingáurí, f. 70.

*Sparrow*, chiriyá, f. 6, 100.

*Speak*, bolná, 44, 83, 87, 112, 116; guft-o-gú, (f.) k. 86.

*Speech*, bolí, f.

*Spices*, masáliḥ, m. 80.

*Spider*, makrī, f.

*Spirit*, himmat, f. 66.

*Spirited*, chálák, 39.

*Spirit*, síkh, f. 57.

*Split*, chaṭakhná, chaṭṭkháná, 51.

*Spoon*, chamcha, chammach, m. 7.

*Sporting*, shikár, m. 22.

*Spotted*, chitkabrá, 96.

*Spread*, bichhná, bichháná, bichh-

- wáná, 57, 74, 85, phailná, phai-  
lání, pháilwáná, 57, 59.  
*Spring*, bahár; *fountain*, chashma, m.  
*Spring-harvest*, rabí'-kí-fasal, f. 83.  
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