

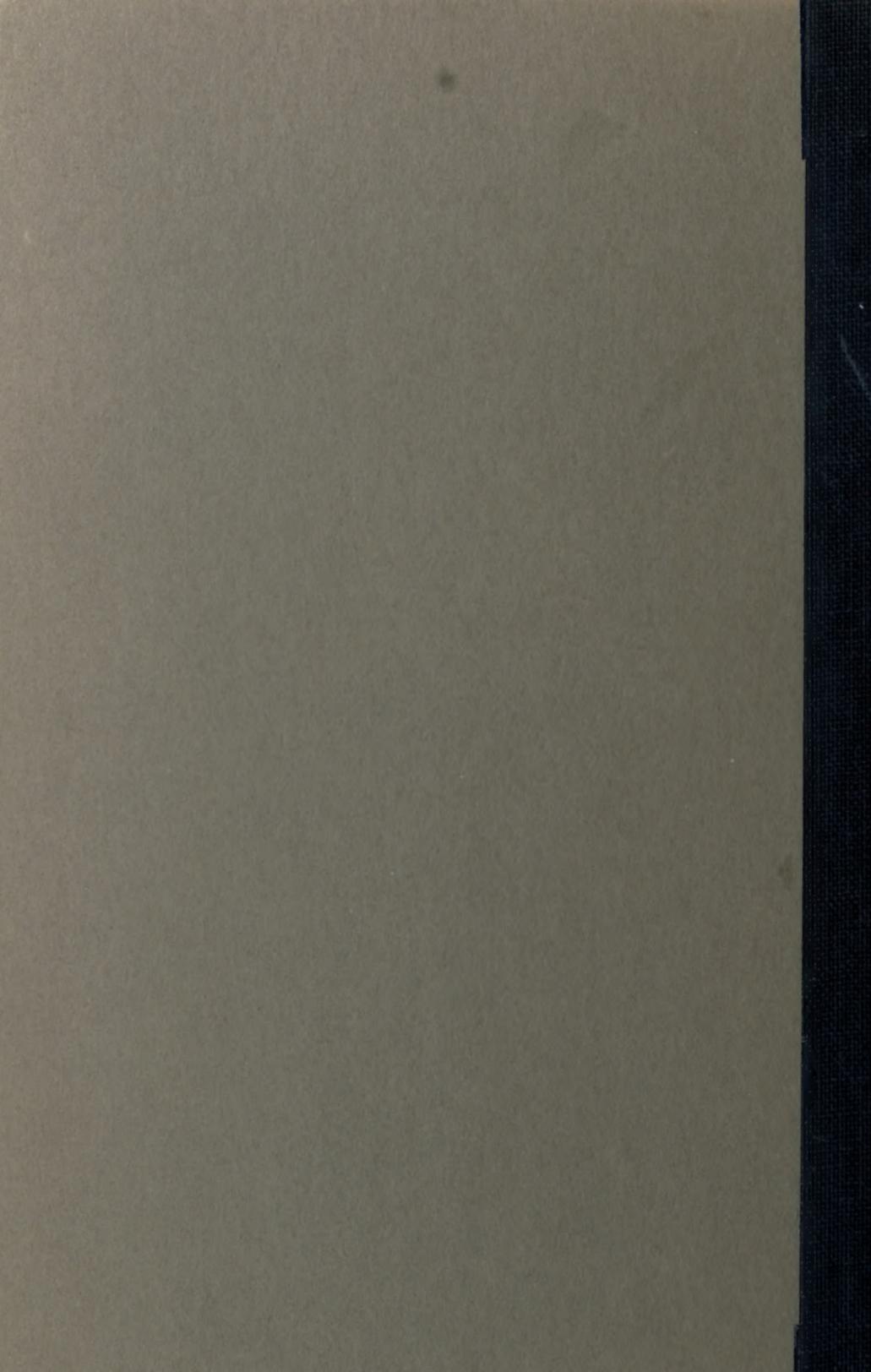
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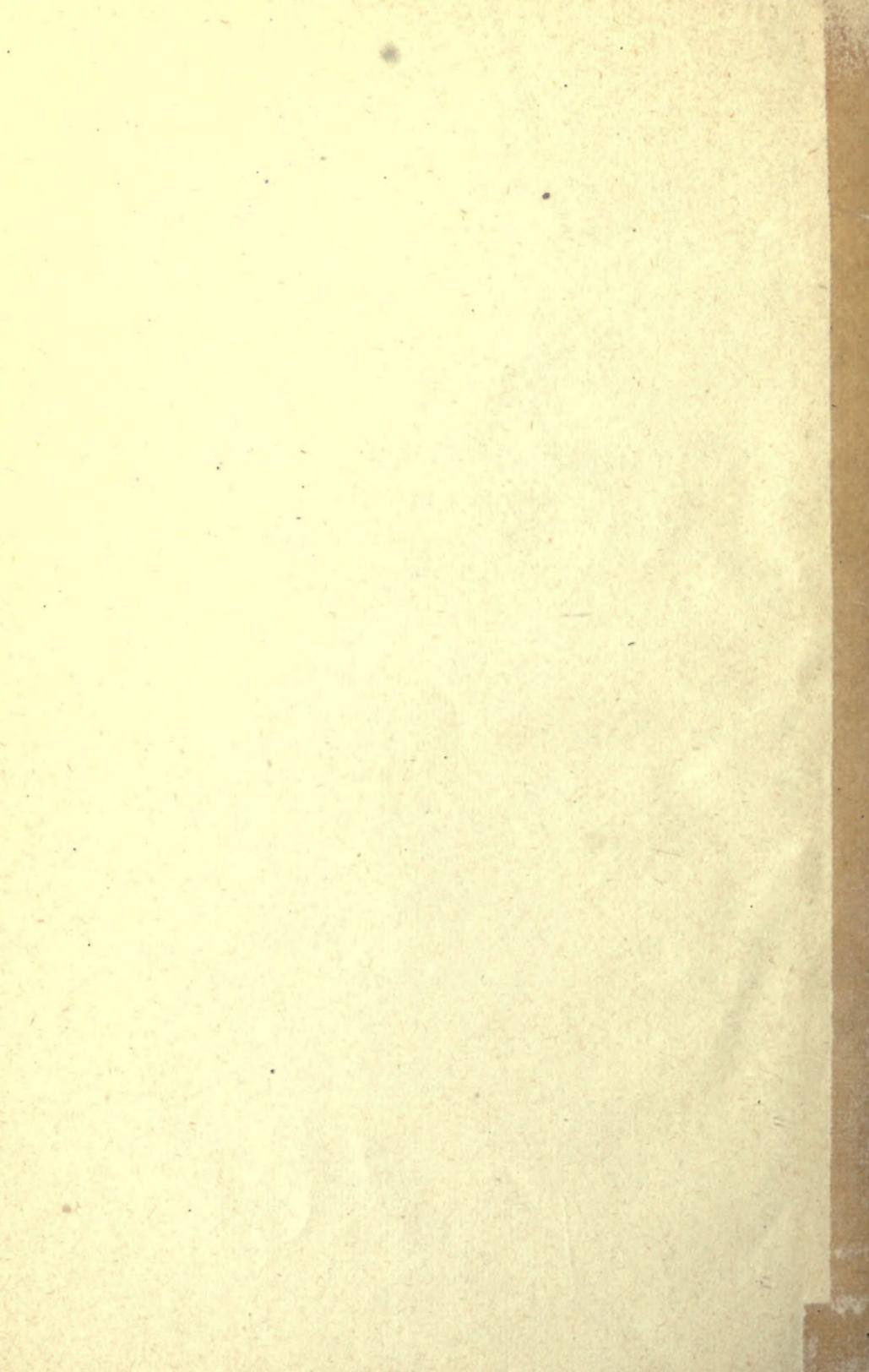
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HINDŪSTĀNĪ GRAMMAR .
SELF-TAUGHT



Hindūstānī Grammar Self-Taught.

IN FOUR PARTS :—

- I. A SIMPLIFIED GRAMMAR.
- II. EXERCISES AND EXAMINATION PAPERS.
- III. THE VERNACULAR.
- IV. KEY AND ENGLISH-HINDUSTANI DICTIONARY.

BY CAPT. C. A. THIMM.

Third Edition. Revised by

SHAMS'UL 'ULAMĀ SAYYID 'ALI BILGRĀMĪ,

M.A. Cantab., LL.B., Assoc. R.S.M., London, M.R.A.S.



E. MARLBOROUGH & Co., 51, OLD BAILEY, LONDON, E.C.

1916.

PREFACE TO SECOND EDITION.

The first edition of this work being exhausted, in view of the many evidences of its usefulness which have been received, the Publishers decided to adopt some of the suggestions made to further increase the practical usefulness and reliability of the book, and placed the work in the hands of SHAMS'UL 'ULAMA SAYYID 'ALI BILGRAMI, M.A., M.R.A.S., etc., who undertook the necessary revision.

Owing to the unfortunate and serious illness of Mr. BILGRAMI during the progress of the work, however, Mr. J. F. BLUMHARDT, M.A., M.R.A.S., very kindly consented to see the new edition through the Press, and the Publishers are greatly indebted to him for his courtesy and care in passing the proofs, thus bringing the work to a satisfactory conclusion.

The volume has therefore had the advantage of an entire revision, many valuable suggestions have been embodied, involving the re-writing of several pages, and new matter of a useful character has been added, including the numerals on pp. 42-43 and an extra page of sentences in English and Hindūstāni, with the romanized form, on p. 81.

The practical value and importance of the volume have been greatly enhanced, and students will find it exceedingly useful as an introduction to the study of the Hindūstāni language.

London, 1907.



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PREFACE.

DURING the compilation of "Hindūstānī Self-Taught"* it became apparent that a second volume would be needed by those who require more than a passing knowledge of the language, and especially by those preparing for the Government Examinations, to provide them with the essential points and rules of Grammar in a simplified form.

The Hindūstānī Exercises, with notes to illustrate the construction of the language, are mainly founded on words and phrases in "Hindūstānī Self-Taught," and the *ad literatim* English interlinear translation is given to show at a glance the difference of idiom between the two languages, especially for those who have not the advantage of a teacher.

A translation into Hindūstānī of MR. RUDYARD KIPLING'S poem, "SHIV AND THE GRASSHOPPER,"† has been made by special permission of the author, and I heartily acknowledge the kind way in which MR. KIPLING consented to the use of his poem.

"THE LORD'S PRAYER," also rendered into Hindūstānī, has the *Phonetic Pronunciation* given, which may perhaps prove useful to some, as well as serve the educational purposes of the book.

Romanized characters have been mainly used, but those who desire to carry their studies further will find in Section III. a valuable introduction to the Persi-Arabic characters. Added to which, sets of Examination Papers are given, with full Key at end.

My best thanks are due to Don M. de Zilva Wickremasinghe, of the Indian Institute at Oxford, and to Maulavie Mohammad Barakatullah, The Oriental Academy, 124, Chancery Lane, W.C., for the valuable suggestions and corrections made in the work by them.

It is earnestly hoped that these books may prove of some little service in binding the great Empire of India still closer to the British Nation, and that many whose duty or pleasure calls them to India may find their way made easier and more effective through their possession.

Any suggestions that may enhance their usefulness will be gladly received by the publishers in London.

* THIMM (C. A.) Hindūstānī Self-Taught. [In Romanized characters.] Containing Vocabularies, Idiomatic Phrases and Dialogues, Travel Talk, Military, Legal, Religious, Commercial, Shooting and Fishing Terms, Money, Weights and Measures, Indian Titles, Castes, Festivals, &c., &c. Crown 8vo., wrapper, 1s. Do., do., bound in cloth, 1s. 6d. E. MARLBOROUGH & Co., 51, Old Bailey, London, E.C.

† The Jungle Book (pages 244 and 245). By Rudyard Kipling. (1900. London: Macmillan & Co., Ltd.)

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HINDŪSTĀNĪ GRAMMAR.

PART I.

THE ALPHABET, RULES OF GRAMMAR, AND PARTS OF SPEECH.

Hindūstānī, or Urdū,* is the language most widely spoken in India. The Mahomedan population throughout the Empire generally use it, and it is the recognised native official language of the country.

Strictly speaking, it is an important form of Hindi; but, whereas the latter is always written in the Deva-nāgarī (Sanskrit) characters, Hindūstānī is written mainly in the Persi-Arabic characters. Indeed, the peculiarity of the language is the large admixture of Persian and Arabic words originating from the official and daily intercourse of the Persian-speaking rulers with their Hindu subjects after the great Mahomedan conquest of India. So that we

* "Urdū" is the native term for the language, and is originally a Persian word signifying "a camp."

find, while the Urdū, or *Rekhta*, abounds with words and phrases from the Persian and Arabic languages, the Hindī consists of words of native origin or words borrowed from the Sanskrit.

The purest form of the tongue is spoken only in the North-West Provinces; but it has really developed into a kind of *lingua vulga* for the whole of India, and even in the South a more or less corrupted form of it is spoken, known as *Dakhanī*.

Since both Persian and Arabic employ a script derived from the Semitic stock, the Urdū characters (printed or written) are read from *right* to *left*. This adds to their somewhat bewildering effect on the mind of a student beginning to learn the language, but with a little patient perseverance in copying each letter with care over and over again, until it is familiarised to the eye and fixed in the memory, it is surprising how soon this initial difficulty may be overcome.

The main thing for the learner to remember is not to attempt too much at a time, two or three letters only being practised together, so that the mind clearly grasps and retains each individual character before proceeding to the next. This will save much time afterwards, and make all the future work more sure and easy.

The Alphabet consists of 35 letters. Of these, 28 are primarily derived from the Arabic, 4 from the Persian, and 3 from the Devanāgarī or Sanskrit, and together they constitute the whole of the characters used in Hindūstānī.

The following tables show these in their various forms, with the Romanized equivalent so widely adopted at the present day.

THE ALPHABET IN PERSI-ARABIC WITH ROMAN CHARACTERS.

Name.	Detached Form.	Forms used in Combination.			Roman Characters.
		Final.	Medial.	Initial.	
Alif	ا	ا	ا	ا	a <small>(see p. 13)</small>
Be	ب	ب	ب	ب	b
Pe	پ	پ	پ	پ	p
Te	ت	ت	ت	ت	t
T̄a	ت̄	ت̄	ت̄	ت̄	t̄
Şe	ث	ث	ث	ث	ş
Jim	ج	ج	ج	ج	j
Che	چ	چ	چ	چ	ch
He	ح	ح	ح	ح	h
<u>Khe</u>	خ	خ	خ	خ	<u>kh</u>
Dāl	د	د	د	د	d
Ḍa	د̄	د̄	د̄	د̄	ḍ
Zāl	ذ	ذ	ذ	ذ	z
Re	ر	ر	ر	ر	r
Ra	ر̄	ر̄	ر̄	ر̄	r̄
Ze	ز	ز	ز	ز	z
Zhe	ژ	ژ	ژ	ژ	zh

Name.	Detached Form.	Forms used in Combination.			Roman Characters.
		Final.	Medial.	Initial.	
Sīn	س	س	س	س	s
Shīn	ش	ش	ش	ش	sh
Ṣād	ص	ص	ص	ص	ṣ
Zād	ض	ض	ض	ض	z
To,ʔ	ط	ط	ط	ط	t
Zo,ʔ	ظ	ظ	ظ	ظ	z
ʿAin	ع	ح	ع	ع	ʿ ¹
Ghain	غ	خ	غ	غ	gh
Fe	ف	ف	ف	ف	f
Kāf	ق	ق	ق	ق	k
Kāf	ك	ك	ك	ك	k
Gāf	گ	گ	گ	گ	g
Lām	ل	ل	ل	ل	l
Mīm	م	م	م	م	m
Nūn	ن	ن	ن	ن	n ²
Wā,ʔ	و	و	و	و	w, o, u
He	ه	ه	ه ³	ه	h
Ye	ي	ي	ي	ي	y, e, i

¹ A strong guttural breathing; no European equivalent.

² The form ن (n) is used as a final nasal, see page 74.

³ This form is used to aspirate a consonant.

Romanized Characters with Pronunciation.

Romanized Characters.	Pronunciation.
<i>a</i>	Resembles the English <i>u</i> in <i>up</i> , and sometimes <i>a</i> in <i>sat</i> .
<i>ā, ā̄</i>	As <i>a</i> long in <i>father</i> .
<i>ai</i>	Like <i>i</i> in <i>bite</i> , or <i>y</i> in <i>my</i> .
<i>au</i>	Like the English <i>ou</i> in <i>our</i> .
<i>b</i>	As <i>b</i> in <i>babble</i> .
<i>bh</i>	As <i>b</i> with aspiration, closely sounded together.
<i>ch</i>	Always the <i>soft</i> sound, as <i>ch</i> in <i>lurch</i> .
<i>chh</i>	As <i>ch</i> with aspiration, closely sounded together.
<i>d</i>	Very nearly as <i>d</i> in <i>dew</i> ; uttered by applying point of tongue to roots of upper front teeth.
<i>dh</i>	As the <i>d</i> above, with aspiration closely sounded.
<i>ḍ</i>	Nearly like <i>d</i> in <i>dull</i> ; uttered by striking point of tongue on palate.
<i>ḍh</i>	As the <i>d</i> above, with aspiration closely sounded, as <i>dh</i> in <i>woodhouse</i> .
<i>e</i>	As <i>ai</i> in <i>pair</i> , or <i>ay</i> in <i>pay</i> .
<i>f</i>	As <i>f</i> in <i>fill</i> .
<i>g</i>	As <i>g</i> in <i>good</i> .
<i>gh</i>	As <i>g</i> with aspiration, closely sounded together.
<i>ḡh</i>	A peculiar guttural sound, like that made in gargling.
<i>h</i>	As <i>h</i> in <i>horse</i> , but it serves to aspirate consonants, such as <i>b</i> , <i>ch</i> , <i>d</i> , <i>g</i> , <i>k</i> , <i>p</i> , &c., which see.
<i>ḥ</i>	As <i>h</i> forcibly expressed.
<i>i</i>	As <i>i</i> in <i>fit</i> .
<i>ī</i>	As <i>ee</i> in <i>feel</i> .
<i>j</i>	As <i>j</i> in <i>judge</i> .
<i>jh</i>	As <i>j</i> with aspiration, closely sounded together.
<i>k</i>	As <i>k</i> in <i>king</i> .
<i>kh</i>	As <i>k</i> with aspiration, closely sounded together, like <i>kh</i> in <i>workhouse</i> .
<i>ḵh</i>	Gutturally sounded with tremulous motion of throat, like <i>ch</i> in <i>loch</i> .
<i>ḵ</i>	As <i>k</i> ; uttered by pressing back the root of the tongue on the throat, and making a slight clicking sound.
<i>l, m, n</i>	As in English.

Romanized Characters.	Pronunciation.
n	A slight nasal sound, stronger than in the French " <i>bon</i> ."
n	As <i>n</i> sounded with tip of tongue on palate.
o	As <i>o</i> in <i>bone</i> .
p	As in English.
ph	As <i>p</i> with aspiration, closely sounded together.
r	As in English, but with more vibration.
r̄	As double <i>r</i> (<i>rr</i>), sounded by striking tip of tongue on palate.
s	As <i>s</i> in <i>sin</i> .
sh	As <i>sh</i> in <i>shine</i> .
ṣ	As <i>s</i> in <i>us</i> by the people of India.
ṣ̄	As ṣ̄ above, but as pronounced by the Arabs it resembles <i>th</i> as in <i>thin</i> .
t, ṭ	As in <i>tube</i> nearly, uttered with point of tongue on roots of upper teeth.
th	As <i>t</i> above, with aspiration, closely sounded together.
ṭ	As <i>t</i> in <i>tub</i> nearly.
ṭh	Aspirated ṭ like <i>th</i> in <i>Lofthouse</i> .
u	Short, as <i>u</i> in <i>pull</i> , <i>full</i> .
ū	Long, as <i>oo</i> in <i>cool</i> .
v	As in English.
w, w*	Between <i>v</i> and <i>w</i> ; when at end of word sound as <i>o</i> .
y	As in English.
z, z̄, z̄̄, z̄̄̄	As <i>z</i> in English without distinction by the people of India and Persia.
zh	As the French <i>j</i> , or <i>s</i> in <i>pleasure</i> .

The Romanized characters are used for the Hindūstāni words throughout.

* A hardly audible *w*, occurring in a few Persian words.

Vowels, Diphthongs, and Diacritical Marks.

The uses of vowels, diacritical marks, and their combinations call for careful notice.

There are *three Short* and *three Long* vowels.

The three **SHORT VOWELS** (*initial or detached*) are :—

ا (a) ِ (i) ُ (u)

The three **LONG VOWELS** are :—

آ (ā) اِي (ī) أُو (ū)

The diacritical signs when applied to vowels are placed above or below the letter affected thereby, as shown in above tables, and explained on page 13.

The **DIPHTHONGS**, initial or detached, are :—

اي (e) اِي (ai) او (o) أُو (au)

The above vowels, when *combined with consonants*, are represented as follows :—

(Read from Right to Left.)

پو	پو	پِي	پِي	پُو	پُ	پِي	پِ	پَا	پَا
pau	po	pai	pe	pū	pu	pī	pi	pā	pa
اُور	اوك	ايسا	اِڪ	اُود	اُس	اِڪھ	اِس	اَس	اَب
aur	ok	aisā	ek	ūd	us	ikh	is	ās	ab

It will be noticed that the vowels and diphthongs are formed by the three letters *Alif*, *Wāo*, and *Ye*—hence it follows that when not used as such they are consonants. All difficulties will disappear if it be borne in mind that they are consonants when initial in a word or syllable, in which case *Alif* is a kind of *spiritus lenis* (or soft breathing sound), and has the sign ؤ (*Hamza*) placed above it, particularly in words derived from Arabic.

With regard to the DIACRITICAL MARKS it will also be noticed that *three* are used in conjunction with *Alif* (ا), *Ye* (ي), and *Wāo* (و) to form combinations with consonants.

When so used these letters are known respectively as :

<i>Fatha</i> (َ),* the short <i>a</i> written above: thus,	بَد	bad
<i>Kasra</i> (ِ), " " <i>i</i> " below: "	دِن	din
<i>Zamma</i> (ُ), " " <i>u</i> " above: "	بُت	but

In addition to the above, there are *six* other diacritical signs; *three* applicable to vowels, and *three* applicable to consonants in words from the Arabic only.

The VOWEL SIGNS are used as under :—

(1) <i>Hamza</i> (ء), the <i>spiritus lenis</i> applied to the initial vowel, and is written thus:	جُرْأَت	jur'at
(2) <i>Madda</i> (ـ), written thus lengthens <i>a</i> ; as,	قُرآن	kurān
(3) <i>Tanwīn</i> (ـ), written above the final vowel shows that <i>n</i> is added to it; thus,	قُرْأَن	fauran

The CONSONANTAL SIGNS are :—

(1) <i>Tashdīd</i> (ّ), a doubled letter; as,	اِتْفَاكًا	ittifakan
(2) <i>Jazm</i> (◌), the letter ends a syllable with no vowel following it; as,	مَرْد	mard
(3) <i>Wasl</i> (◌), indicates that the consonant is to be joined (in sound) to the previous word, and which only occurs when placed over the Arabic article <i>al</i> .	فِي الْحَالِ	fi-t-hāl.

Again, the letters *Alif*, *Dāl*, *Zāl*, *Da*, *ho*, *ra*, *so*, *Zhe*, and *Wāo*, it must be noted, do not alter their forms with letters that follow them.

* The names of the signs themselves are respectively *sabar* (over), *ser* (below), and *pesh* (before).

PARTS OF SPEECH.

Assuming that the student has made himself thoroughly familiar with the letters of the alphabet, as well as the manner in which vowels combine with consonants, he will now be in a position to study the grammar of the language with advantage. As he proceeds it will agreeably surprise him to find it a less difficult task than he anticipated, for it is an admitted fact that of all the languages in India, Urdū is by far the easiest.

The native Indian grammarians classify the Parts of Speech in their language under *three* heads only, viz., The VERB, the NOUN, and the PARTICLE. But for the purposes of European education it has always been considered an advantage to follow the ordinary classification of the Latin languages as nearly as may be.

We have therefore now to deal with nine Parts of Speech, viz., The Article, Noun, Adjective, Postposition, Pronoun, Verb, Adverb, Conjunction, Interjection.

The Article.

In Hindūstānī, generally speaking, there is no ARTICLE. A simple Noun, as *pādshāh*, signifies either “a king” or “the king.” But when greater precision is required there are certain words which serve the purpose, as *ek* (one), *ko’ī* (any one), for the INDEFINITE; *yih* (this), *wuh* (that), with their inflections, for the DEFINITE ARTICLE. Thus:—

<i>ek pādshāh</i>	a king		<i>ko’ī pādshāh</i>	any king
<i>yih pādshāh</i>	this king		<i>wuh pādshāh</i>	that king.

The Noun.

The Noun has two *Genders* only, and may be considered to have three forms of *Declension*, in each of which the particles *kā*, *ko*, and *se* are used in the following manner:—

Nom. <i>betā</i>	a son		<i>betē</i>	sons
Gen. <i>betē kā</i> , <i>ke</i> , <i>kī</i>	of a son		<i>betōṅ kā</i> , <i>ke</i> , <i>kī</i>	of sons
Dat. <i>betē ko</i>	to a son		<i>betōṅ ko</i>	to sons
Acc. <i>betā</i> (or <i>betē ko</i>)	a son		<i>betē</i> (or <i>betōṅ ko</i>)	sons
Voc. <i>betā</i> (or <i>Ai betē</i>)	O son		<i>betō</i> (or <i>Ai betō</i>)	O sons
Abl. <i>betē se</i>	from a son		<i>betōṅ se</i>	from sons

From the example given it will be observed the Nominative *betā* is changed into *bete* in the Singular, and into *beton* in the Plural, before the particles *kā*, *ko*, *se*, &c. These slight modifications in the original word are termed the *Oblique* forms.

The use of the particles *kā*, *ke*, *kī*, in the Genitive case, and each signifying "of" in the sense of possession, is regulated by the thing possessed, as in French, thus:—

- (a) *Kā*, when it is masculine singular, and in the Nominative case.
- (b) *Ke*, when it is masculine singular, and in any case except the Nominative, or when masculine plural in any case.
- (c) *Kī*, when it is Feminine, in all cases.

It must also be noted that the Accusative form WITHOUT *ko* is used when the Noun is the *direct* object of the Verb; as:—*Usko ek kitāb do*. Give (to) him a book. The Noun is then said to be in the *Simple Accusative Case*.

But when a special object is particularised the *Accusative* form WITH *ko* is used; as:—*Us kitāb ko parho*. Read that book.

Since the particles *kā*, *ke*, *kī*, are uniformly applied to all Nouns, only the Nominative and Oblique forms of the Noun are given in the following table, leaving the Genitive, Dative, Vocative, and Ablative signs to be supplied as they happen to be required.

Properly speaking, the Genitive is an Adjective agreeing with its noun.

FIRST DECLENSION.

All Feminine and Masculine Nouns ending in any letter except *ah*, this *h* being imperceptible.

Nouns of this declension which end in *ā* are Persian or Arabic words, and when Hindī they generally denote relationship, title or profession, &c.

		<i>phal</i> , fruit (Masc.).			
		<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>phal</i>	fruit		<i>phal</i>	fruits
Obl.	<i>phal</i>	„		<i>phalon</i>	„

daryā, river, sea (Masc. Persian).

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>daryā</i>	a river		<i>daryā</i> rivers
Obl.	<i>daryā</i>	„		<i>daryāon</i> „

dawā, medicine (Fem. Arabic).

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>dawā</i>	a medicine		<i>dawāen</i> medicines
Obl.	<i>dawā</i>	„		<i>dawāon</i> „

Hindī words in *ā*, like *chachā*, uncle, and *rājā*, king, are declined like *daryā*.

'aurat, woman (Fem.).

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>'aurat</i>	a woman		<i>'auraten</i> women
Obl.	<i>'aurat</i>	„		<i>'auraton</i> „

larķī, a girl.

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>larķī</i>	a girl		<i>larķiyān</i> girls
Obl.	<i>larķī</i>	„		<i>larķiyon</i> „

All Feminine Nouns in *ī* are declined like *larķī*.

SECOND DECLENSION.

All Hindī Masculine Nouns ending in *ā*, except those denoting relationship, title, profession, &c., which belong to the First Declension. All Masculine Nouns ending in *h*.

ghorā, horse.

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>ghorā</i>	a horse		<i>ghore</i> horses
Obl.	<i>ghore</i>	„		<i>ghoron</i> „

piyāda, footman.

	<i>Sing.</i>		<i>Plural.</i>	
Nom.	<i>piyāda</i>	a footman		<i>piyāde</i> footmen
Obl.	<i>piyāde</i>	„		<i>piyādon</i> „

GENERAL RULES FOR THE INFLECTION OF NOUNS.

(1) The Oblique Singular and Nominative Plural of all Masculines are alike.

(2) The Oblique Plurals of all Nouns end in *on*, and are

formed by affixing this syllable to the Nominative Singular, or substituting it for the *e* (in those Nouns which have it) of the Nominative Plural, *i.e.*, adding *on* to the inflexible (or radical) part of the word.

(3) Dropping the nasal *n* forms the Vocative Plural.

(4) The Nominative Plural of all Feminines ends in *en*, except those having *ī* in the singular, which for the sake of euphony add *ān* (instead of *en*), and thus make the Nominative Plural terminate in *īān*, as:—

betī, a daughter; *betīān*, daughters:

ī followed by *ā* or *o* is converted into *iy*, thus *betīān* = *betīyān*.

RULES FOR GENDER.

There are a MASCULINE and a FEMININE, but no NEUTER, in the Hindūstānī language, and a few words of COMMON gender. The Gender is regulated partly by nature, partly by termination and grammatical usage, as shown in the foregoing table.

Nouns that are Neuter in English should be taken as Masculine unless they are known to be Feminine.

Words signifying males are Masculine, and females Feminine, whatever may be their terminations.

Feminines.—Most words ending in *ī*, *īn*, *sh*, *t*, *ās*, *w*, *r*, *h*, *d*, *k*, *l*, *n*, as also many names of birds and rivers, and monosyllables having medial *ī* or *e*; most pure Sanskrit and Arabic Nouns ending in *ā*; some of the latter in *āh*; likewise Arabic words commencing with *t* and having *ī* in their last syllables, as *tartīb* (order). All Nouns in *ī* (except five) are Feminine, unless Masculine by nature. The exceptions are:—*pānī* (water), *ghī* (clarified butter), *dahī* (curdled milk), *jī* (life), *hāthī* (elephant), *motī* (a pearl), which are Masculine.

Masculines.—All those words not included in the preceding rule as Feminine—subject, however, to many exceptions. But words of the Second Declension, that is, Hindi Nouns ending in *ā*, and Persian Nouns in *a* (*i.e.*, *ah*), also most Nouns ending in *ū* or *o*, are Masculine.

Such words as *ādmī* (a person), *āsāmī* (a client), are naturally of both genders, and some not distinguished by nature, as *fikr* (care), may be used indifferently as belonging to either.

Formation of the Feminine from the Masculine.

	<i>Mas.</i>		<i>Fem.</i>
<i>laṛkā</i>	a boy	<i>laṛkī</i>	a girl
<i>shāhzāda</i>	a prince	<i>shāhzādī</i>	a princess
<i>daswān</i>	tenth (<i>decimus</i>)	<i>daswān</i>	tenth (<i>decima</i>)
<i>malik</i>	a king	<i>malikā</i>	a queen
<i>nāyak</i>	a lad, a chief	<i>nāyakā</i>	a lass
<i>brāhman</i>	a Brahmin	<i>brāhmanī</i>	a female of that
<i>dulhā</i>	a bridegroom	<i>dulhin</i>	a bride [tribe]
<i>shā'ir</i>	a poet	<i>shā'ira</i>	a poetess
<i>bhā'ī</i>	a brother	<i>bahin</i>	a sister
<i>dhobī</i>	a washerman	<i>dhobin</i> }	a washerwoman
		<i>dhoban</i> }	
<i>mullā</i>	a teacher	<i>mullānī</i>	an instructress
<i>sher, sher-nar</i> } (Persian) }	a tiger	<i>shernī, sher-</i> } <i>māda</i> }	a tigress

Remarks.—(1) Of the numerous methods above exemplified the most important to be recollected is that Masculines in *ā*, when that letter is flexible, as in *laṛkā* (a boy), usually make the Feminine by changing it into *ī*, as:—*laṛkī* (a girl).

(2) Arabic Masculines, as *ṣāhib* (a gentleman), make the Feminine by adding *ah* (i.e., *a*), as *ṣāhibā* (a lady.)

(3) Many Nouns in Hindūstānī, as in English, have totally different words for the Masculine and Feminine. Thus:—

<i>bāp</i> father		<i>mard</i> a man		<i>bail</i> a bull
<i>mā</i> mother		' <i>aurat</i> a woman		<i>gā's</i> a cow.

Adjectives.

All Adjectives except those ending in *ā*, and those of Hindī origin, are indeclinable.

Hindī Adjectives ending in *ā* are declined in the Singular and Nominative Plural like Nouns of the Second Declension; but the Oblique Plural is the same as Singular.

The Feminine of these Adjectives (formed by changing *ā* into *ī*) is indeclinable.

Singular.

Nom. <i>surkh ghorā</i> (m.)	a red horse		<i>surkh ghorī</i> (f.)	a red mare
Obl. <i>surkh ghorē</i> (m.)	„		<i>surkh ghorī</i> (f.)	„

Plural.

Nom. <i>surkh ghorē</i> (m.)	red horses		<i>surkh ghorīyān</i> (f.)	red mares
Obl. <i>surkh ghorōn</i> (m.)	„		<i>surkh ghorīyon</i> (f.)	„

achhhā (m.), good. *achhhī* (f.), good.

Singular.

Nom. <i>achhhā</i>	good		<i>achhhī</i>	good
Obl. <i>achhhe</i>	„		<i>achhhī</i>	„

Plural.

Nom. <i>achhhe</i>	good		<i>achhhī</i>	good
Obl. <i>achhhe</i>	„		<i>achhhī</i>	„

A few Persian Adjectives ending in *ah* are declined like Hindī Adjectives in *ā*, such as *dīwānah* (mad), *ḥarāmzādah* (low-born, mischievous), *bechārah* (helpless), *kamīnah* (mean). This *h* is omitted in transliteration.

All Adjectives used as Concrete Nouns are declined like Nouns, and, according to their terminations, fall under the two Declensions.

COMPARISON.

The Hindūstānī Adjective has no variation of form corresponding to the Positive, Comparative, and Superlative in other languages, but the comparison of objects is effected with sufficient precision in the following manner:—

Pos. <i>yih ghorā achhhā hai.</i>	This horse is good.
Comp. <i>yih ghorā us se achhhā hai.</i> ¹	This horse is better
Super. <i>yih ghorā sab se achhhā hai.</i> ² or } <i>yih ghorā sab men achhhā hai</i> }	than that. This horse is best.

If some word equivalent to “compared” be supplied, as understood, these expressions may be literally translated thus:—

Comp. ¹This horse is good (compared) with that.

Super. ²This horse is good (compared) with all.

Such words as *bahut* (much), *aur*, *ziyāda* (more), &c., are likewise used to heighten the signification of Adjectives, and often merely a re-duplication of the word; thus, *lambā*, long; *aur lambā*, longer; *ziyāda lambā*, too long; *bahut lambā*, *nihāyat lambā*, *lambā*

lambā, very long, &c. Sometimes the Persian terminations for the Comparative and Superlative, *tar* and *tarīn*, are used with words originally Persian, as: *bad*, bad; *badtar*, worse; *badtarīn*, worst; *lih*, good; *bihhtar*, better; *bihhtarīn*, best.

Postpositions.

What are known as *Prepositions* in English are termed **POSTPOSITIONS** in Urdū. They are divided into two classes, **SIMPLE** and **COMPOUND**, of which the most important should be immediately committed to memory, as without them hardly a sentence can be formed in the language. Attention to the following explanations will show the manner in which they should be employed:—

- (1) In *English* they always precede the Noun or Pronoun, while in *Urdū* they generally follow them.
- (2) The majority follow the Masculine and Feminine Nouns with *ke*, and a few the Feminine Noun with *kī*.
- (3) When a word is itself a Genitive the particle *ke* or *kī* is omitted, and the Postposition *simple* is added:—

Mere wāste, and not *mere [ke] wāste* (for my sake).

Tere wāste, and not *tere [ke] wāste* (for thy sake).

h. wāste, and not *uske [ke] wāste* (for his sake).

SIMPLE POSTPOSITIONS.

The most important of these are *kā*, of (for the Masculine); *kī* (for the Feminine); *ko*, to (the sign of the Dative, and also very often of the Accusative); *se* (*sen*, *son*, or *sati*), from, with; *men*, in; *par*, on, at; *tak*, *talak*, *lag*, as far as, till.

All these have the common property of governing every Noun and Verb to which they are affixed in the Oblique case. Thus:—

<i>ghorī par.</i>	On the mare	(from <i>ghorā</i>).
<i>larke ko.</i>	To the boy	(„ <i>larkā</i>).
<i>bolne men</i>	In speaking	(„ <i>bolnā</i>).

But *kā*, as the Genitive or Possessive connecting Particle, has the highly important additional property of agreeing, like an adjective-termination, in *gender*, *number*, and *case*, with the governing word or thing possessed. Thus:—

<i>larke</i> (or <i>larḱī</i>) <i>kā ghorā</i> .	The boy's (or girl's) horse.
<i>larke</i> (or <i>larḱī</i>) <i>kī ghorī</i> .	The boy's (or girl's) mare.
<i>larḱon</i> (or <i>larḱīon</i>) <i>ke ghore</i> .	The boys' (or girls') horses.
<i>larke</i> (or <i>larḱī</i>) <i>ke ghore</i> <i>se</i> .	From the boy's (or girl's) horse.
<i>larke</i> (or <i>larḱī</i>) <i>kī ghorī</i> <i>se</i> .	From the boy's (or girl's) mare.
<i>larke</i> (or <i>larḱī</i>) <i>ke ghoron</i> <i>se</i> .	From the boy's (or girl's) horses.

COMPOUND POSTPOSITIONS.

Nouns used elliptically (inflected by Simple Postpositions understood, and sometimes expressed) require either a Masculine or Feminine adjunct, according to the *gender* of the Nouns which have been converted to this use. The most generally used are:—

MASCULINES : *pās*, *nazdik*, *kane*, beside, near ; *sāth*, with, in company of ; *ūpar*, above ; *nīche*, beneath ; *liye*, *wāste*, *sabab*, because, or on account of ; *māre*, through ; *sāmne*, *āge*, before ; *pīchhe*, *ba'd*, after, behind ; *ware*, on this side ; *pare*, on that, beyond ; &c.

FEMININES : *khātīr*, for the sake of ; *taraf* (side), towards ; *mānind*, *tarah* (manner), like ; *bābat* (subject), about ; *nisbat* (relation), respecting.

Examples :—

<i>ghar ke pās</i> (<i>men</i> , in, understood).	Near the house ; <i>i.e.</i> , in the vicinity of the house.
<i>larke ke sāth</i> (<i>men</i>).	With the boy ; <i>i.e.</i> , in company of the boy.
<i>uske ta'in</i> (for <i>usko</i>).	To himself ; <i>i.e.</i> , his self, or to him.
<i>bāp kī khātīr</i> .	For the father's sake.
<i>ghar kī taraf</i> .	Towards (to the side of) the house. [man.
<i>mard kī tarah</i> .	Like (in the manner of) a

In the above and similar examples it is obvious that such words as *men* (in), *ko* (to or for), &c., are understood, and they are even sometimes expressed.

The following is a list of Postpositions most commonly used :—

MASCULINE POSTPOSITIONS WITH “KE.”

<i>ke āge,</i>	before.	<i>ke sāmne,</i>	before.
<i>ke andar,</i>	within.	<i>ke sabab,</i>	because of.
<i>ke ūpar,</i>	above.	<i>ke siwā,</i>	except.
<i>ke bā'is,</i>	by reason of.	<i>ke kane,</i>	near.
<i>ke barābar,</i>	even with, equal to, by the side of.	<i>ke gird,</i>	around.
<i>ke ba'd,</i>	after.	<i>ke liye,</i>	for the sake of.
<i>ke pār,</i>	over.	<i>ke pīchhe,</i>	behind.
<i>ke pās,</i>	near.	<i>ke wāṣṭe,</i>	on account of.
<i>ke ba-ghair,</i>	without.	<i>ke nīche,</i>	beneath.
<i>ke tale,</i>	under.	<i>ke māre,</i>	through.
<i>ke sāth,</i>	with.	<i>ke māba'd,</i>	after.
		<i>ke nazdīk,</i>	near.

FEMININE POSTPOSITIONS WITH “KĪ.”

<i>kī bābat,</i>	concerning.	<i>kī ṭarah,</i>	like.
<i>kī jihat,</i>	on account of.	<i>kī ma'rifat,</i>	through.
<i>kī khātīr,</i>	for the sake of.	<i>kī nisbat,</i>	relative to.
<i>kī ṭaraf,</i>	towards, on the side of.	<i>kī zabānī,</i>	from the re- port of.

The following Prepositions taken from the Arabic and Persian are of frequent occurrence :—

<i>az,</i>	from.	<i>bin,* binā,*</i>	} without.
<i>illā,</i>	except.	<i>bilā,</i>	
<i>bā,</i>	with, into.	<i>dar,</i>	in.
<i>be,</i>	without.	<i>'alā,</i>	upon.
<i>bar,</i>	on, in.	<i>'an,</i>	from.
<i>fī</i>	in.	<i>'ind,</i>	near.
<i>ka,</i>	like.	<i>li,</i>	to, for.
<i>ma'a</i>	with.	<i>min,</i>	from.

But these particles are chiefly used in connection with words taken from the languages to which they belong.

Pronouns.

These differ materially from the Noun in the mode of their inflection. Pronouns of the first and second person form their Possessive case by *rā*, instead of *kā*; the others take *kā*. They have a distinct objective form, besides the Oblique made with the sign /o for the Dative. Thus :—

* These are Urdū words.

Sing.	{	Nom. <i>main</i>	I	
		Gen. <i>merā, -re, -rī</i>	my, of me	
		Dat. <i>mujhe</i> (or <i>mujh ko</i>)	to me	
		Abl. <i>mujh se</i>	from me	
Plur.	{	Nom. <i>ham</i>	We	
		Gen. <i>hamārā, -re, rī</i> [(emphatic)	our, of us	
		Dat. <i>hamen, ham ko, hamen ko</i>	to us	
		Abl. <i>ham se, -hamen se</i> (emphatic)	from us.	
Sing.	{	Nom. <i>tū</i> (or <i>ta'īn</i>)	Thou	
		Gen. <i>terā, re, rī</i>	thy, of thee	
		Dat. <i>tujhe</i> (or <i>tujh ko</i>)	to thee	
		Abl. <i>tujh se</i>	from thee.	
Plur.	{	Nom. <i>tum</i>	You	
		Gen. <i>tunhārā, -re, -rī</i>	your, of you	
		Dat. <i>tunhen, tum ko</i>	to you	
		Abl. <i>tum se</i>	from you.	
Sing.	{	Nom. <i>āp*</i>	Self, <i>i.e.</i> , I myself, thou thyself, he himself, &c.	
		Poss. <i>apnā, -ne, nī</i>	of self, <i>i.e.</i> , of my own, of myself, of thyself, of thy own, &c.	
		Dat. <i>apne-ko, &c.</i>	to self, to my, thy, his, her, &c., self.	
Sing.	{	Nom. <i>yih</i>	This (he, she, it)	
		Gen. <i>is-kā, -ke, kī</i>	of this (his, hers, its)	
		Dat. <i>is-ko, is-e</i>	to this (him, her, it)	
Plur.	{	Nom. <i>ye</i>	These (or they)	
		Gen. <i>in-kā, -ke, -kī</i>	of these (or their)	
		Dat. <i>in-ko, or inhen</i>	to these (or them).	
Sing.	{	Nom. <i>wuh</i>	That (he, she, it)	
		Gen. <i>us-kā, -ke, kī</i>	of that (him, &c.)	
		Dat. <i>us-ko, us-e</i>	to that (him, her, it).	
Plur.	{	Nom. <i>we</i>	Those (or they)	
		Gen. <i>un-kā, ke, kī</i>	of those (or their)	
		Dat. <i>un-ko, unhen</i>	to those (or them).	
		<i>Sing.</i>		<i>Plur.</i>
Nom.	<i>kaun</i>	Who? which?	<i>kaun</i>	Who? which?
Obl.	<i>kis</i>	„ „	<i>kinh, kinhon</i>	„ „
Dat.	<i>kise</i>	„ „	<i>kinhen</i>	„ „

* *Āp* as an honorific 2nd Personal Pronoun, *i.e.* "your honour," has *āp-kā* for the Genitive, and *āp-ko* for the Dative or Accusative case.

<i>Sing.</i>		<i>Plur.</i>	
Nom. <i>jaun, jo</i>	Who, which	<i>jaun</i>	Who, which
Obl. <i>jis</i>	„ „	<i>jin, jinh, jinhon</i>	„ „
Dat. <i>jise</i>	„ „	<i>jinhen</i>	„ „
Nom. <i>taun, to</i>	That same	<i>taun</i>	Those same.
Obl. <i>tis</i>	„ „	<i>tin, tinh, tinhon</i>	„ „
Dat. <i>tise</i>	„ „		
Nom. <i>kyā</i>	What?	(Plural wanting.)	
Obl. <i>kāhe</i>	„		
Nom. <i>ko'ī</i>	Anyone, any person, or thing. (Applied chiefly to persons.)		
Obl. <i>kisī</i>			
Nom. <i>kuchh</i>	Anything, something. (Applied chiefly to things or <i>mental feelings</i> , and has generally an <i>abstract</i> sense.)		
Obl. <i>kisū</i>			

Kaun is used of persons as well as things. It may either stand alone or be followed by a Noun.

Jo or *jaun*, the Relative Pronoun, is placed *before* the Noun to which it relates, and forms the first clause; and then the second clause is formed by a Personal Pronoun, as:—

Ask the groom who is on the horse.

Jo sāvīs ghore par hai, usse pūchho.

Kyā is used of things only. It may either stand alone or be followed by a Noun.

Kuchh or *kisī* is not an interrogative, though the sentence in which either stands may be interrogative.

Interrogation may be expressed:—

- (1) By the inflection of the voice.
- (2) By the plain interrogative word.
- (3) By *kyā* at the beginning of the sentence.

In narration the same Pronouns and Verbs must be used as the original speaker used.

The Verb.*

VERBS in Hindūstānī have only *one conjugation*, and very few irregularities.

Tenses are said to be *Simple* when *no Auxiliary Verb* is

* For list of Verbs see "Hindūstānī Self-Taught," pages 50-55.

employed in forming them, and *Compound* when the *Present* or *Past Participle* of the principal Verb, *together with an Auxiliary*, is used in forming them. It must, however, be noted that what are regarded in English as *Compound*—i.e., the Future Tense, Present Subjunctive, and the Imperative—are in *Hindūstānī Simple*. Again, it must be borne in mind that, as the Verb *honā*, i.e., “to be,” is the *only Auxiliary* in *Hindūstānī*, it must be generally translated by the Verb *have* in all *Compound Tenses* of the Past Participle.

Every Verb consists of an invariable *stem*, as, for instance, *bolnā*, to speak—*bol* being the stem—and a variable *termination*, as follows:—

Infinitive: —*nā*, to —.
 Present Participle: —*tā*, —ing. Past Participle: —*ā*.
 Perfect ,, —*ke, kar*, } having —
 or *karke* }

TENSES.

	SINGULAR.		PLURAL.
Subjunc. Pres.	<i>maiṅ</i> — <i>āṅ</i> , <i>tū</i> — <i>e</i> , <i>wuh</i> — <i>e</i> ,		<i>ham</i> — <i>eṅ</i> , <i>tum</i> — <i>o</i> , <i>we</i> — <i>eṅ</i> .
Imperative*	<i>tū</i> [stem of verb], <i>wuh</i> — <i>e</i> ,		<i>ham</i> — <i>eṅ</i> , <i>tum</i> — <i>o</i> , <i>we</i> — <i>eṅ</i> .
Indic. Future.	<i>maiṅ</i> — <i>āṅgā</i> ,† <i>tū</i> — <i>egā</i> , <i>wuh</i> — <i>egā</i> ,		<i>ham</i> — <i>eṅge</i> , <i>tum</i> — <i>oge</i> , <i>we</i> — <i>eṅge</i> .
,, Present.	<i>maiṅ</i> — <i>tā hūṅ</i> , <i>tū</i> — <i>tā hai</i> , <i>wuh</i> — <i>tā hai</i> ,		<i>ham</i> — <i>te haiṅ</i> , <i>tum</i> — <i>te ho</i> , <i>we</i> — <i>te haiṅ</i> .
,, Imperf.	<i>maiṅ</i> — <i>tā thā</i> , <i>tū</i> — <i>tā thā</i> , <i>wuh</i> — <i>tā thā</i> ,		<i>ham</i> — <i>te the</i> , <i>tum</i> — <i>te the</i> , <i>we</i> — <i>te the</i> .

* In the Imperative Mood there is no First Person Singular:—

2nd Per. Sing. — thou	1st Per. Plur. Let us —
3rd „ „ Lethim or her —	2nd „ „ — ye,
	3rd „ „ Let them —.

† Since a Verb in *Hindūstānī* agrees with its Nominative in gender as well as in person and number, such parts of the Verb as end in *ā* should be changed into *ī* or *īṅ* as the Nominative is Feminine Singular or Plural

Indic. Past.	1, 2, 3, —ā,	1, 2, 3, —e.
„ Perfect.	<i>main</i> —ā <i>hūn</i> ,	<i>ham</i> —e <i>haiṇ</i> ,
	<i>tū</i> —ā <i>hai</i> ,	<i>tum</i> —e <i>ho</i> ,
	<i>wuh</i> —ā <i>hai</i> ,	<i>we</i> —e <i>haiṇ</i> .
„ Pluperf.	1,2,3,—ā <i>thā</i> ,	1, 2, 3, —ā <i>the</i>
„ Fu. Per.	<i>main</i> —ā <i>hūngā</i> ,	<i>ham</i> —e <i>hongē</i> ,
	<i>tū</i> —ā <i>hogā</i> ,	<i>tum</i> —e <i>hoge</i> ,
	<i>wuh</i> —ā <i>hogā</i> ,	<i>we</i> —e <i>hongē</i> .

SPECIAL PARTS.

- te-hī*, immediately on —ing.
—*iye*, be good enough to —.

As in other tongues generally, the 2nd person Singular of the Imperative is the *root* of the Verb, as :—*bol*, speak (or speak thou). The syllable *nā* added to this forms the Infinitive : *bol-nā*, to speak ;

- tā*, the Present Participle : *bol-tā*, speaking ;
ā, the Past : *bol-ā*, spoken.

But when the root ends in a vowel, *y* or *w* is usually inserted, to prevent a hiatus ; thus :

- pā-nā*, to obtain ; Past, *pāyā*, instead of *pā-ā*,
obtained.
ānā, to come ; Future, *āvegā*, instead of *ā-egā*.

Hence, when two *a*'s meet, *y* is inserted, and when *a* and *e* meet, *w* is inserted.

Exceptions.—The following Verbs form the Past irregularly : *jānā* (to go), *gayā* (gone) ; *karnā* to make or do, *kiyā* (done) ; *marnā* (to die), *mā'ā* (dead).

From the table already given it will be noticed that from the 2nd person Singular of the Imperative, or root, the remaining persons are formed by adding to it the following affixes : *e*, *en*, *o*, *en*.

The Aorist or Present Subjunctive is nearly the same with the Imperative, being formed by adding the following affixes—*ūn*, *e*, *e*, *en*, *o*, *en*—to the root.

By again subjoining to the Aorist *gā* for the Singular and *ge* for the Plural the Future Indicative is formed. All the other tenses are made up with the aid of Auxiliaries

with the Past and Present Participles. After giving these Auxiliary Tenses (two in number only), which should be studied attentively, and the Auxiliary Verb *honā*, to be, these few rules will be best illustrated by exhibiting the Verb as conjugated in the Active and Passive forms.

Present Tense.

<i>main hūn</i> , I am,		<i>ham haiṇ</i> , we are,
<i>tū hai</i> , thou art,		<i>tum ho</i> , you are,
<i>wuh hai</i> he, she, or it is,		<i>we haiṇ</i> , they are.

Past Tense.

<i>main thā</i> } or I was,		<i>ham the</i> } or we were,
<i>tū thā</i> } <i>thī</i> thou wast,		<i>tum the</i> } <i>thīn</i> you were,
<i>wuh thā</i> } (<i>f.</i>) he was,		<i>we the</i> } (<i>f.</i>) they were.

Note.—In the Present Tense there is no difference between the Masculine and Feminine genders, but in the Past Tense, when the Nominatives are *Masculine*, *thā* for singular and *the* for plural are used, and when *Feminine* *thī* for singular, and for plural *thīn*.

The general rule is that in all tenses except the *Aorist* and *Imperative* the Verb must agree with its Nominative in *gender* as well as in *number*, as: *wuh thā*, he was; *wuh thī*, she was.

THE AUXILIARY VERB *honā*, to be or become.—Root: *ho*.

Participle Present.		Participle Past.
<i>hotā</i> (<i>fem. hotī</i>), being.		<i>hū'ā</i> (<i>fem. hūī</i>), been.

ROOT TENSES.

Aorist. I be, or shall be, or should be, &c.

<i>main ho, ūṇ</i> or <i>hon</i>		<i>ham howeṇ</i> , <i>ho, eṇ</i> , or <i>hoṇ</i>
<i>tū howe</i> , <i>ho, e</i> , or <i>ho</i>		<i>tum ho</i>
<i>wuh howe</i> , <i>ho, e</i> , or <i>ho</i>		<i>we howeṇ</i> , <i>ho, eṇ</i> , or <i>hoṇ</i> .

Future. I shall or will be, &c.

<i>main ho, ūṅgā</i> , or <i>hongā</i> or		<i>ham howeṅe</i> , &c.
<i>tū howegā</i> , <i>ho, egā</i> , &c. [<i>gī</i>		<i>tum ho, oge</i> , &c.
<i>wuh howegā</i> , <i>ho, egā</i> , &c.		<i>we howeṅe</i> , &c.

Imperative. Let me be, &c.

<i>main ṅo, ṅṇ</i> , or <i>hoṇ</i>		<i>ham howeṇ</i> , <i>ho, eṇ</i> or <i>hoṇ</i>
<i>tū howe</i> , <i>ho, e</i> or <i>ho</i>		<i>tum ho</i>
<i>wuh howe</i> , <i>ho, e</i> or <i>ho</i>		<i>we howeṇ</i> , <i>ho, eṇ</i> or <i>hoṇ</i> .

PRESENT PARTICIPLE TENSES.

Indefinite. Had I been, or (would that) I had been.

<i>main</i> } <i>tū</i> } <i>wuh</i> }	<i>hotā</i> or <i>hotī</i> (f.)		<i>ham</i> } <i>tum</i> } <i>we</i> }	<i>hote</i> or <i>hotīn</i> (f.)
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Present. I am or become.

<i>main</i> <i>hotā</i> , or <i>hotī hūn</i> (f.)		<i>ham hote</i> , or <i>hotī hain</i> (f.)
<i>tū hotā</i> , or <i>hotī hai</i> (f.)		<i>tum hote</i> , or <i>hotī ho</i> (f.)
<i>wuh hotā</i> , or <i>hotī hai</i> (f.)		<i>we hote</i> , or <i>hotī hain</i> (f.)

Imperfect. I was becoming.

<i>main</i> } <i>tū</i> } <i>wuh</i> }	<i>hotā thā</i> or <i>hotī thī</i> (f.)		<i>ham</i> } <i>tum</i> } <i>we</i> }	<i>hote the</i> OR <i>hotī thīn</i> (f.)
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PAST PARTICIPLE TENSES.

Past Indefinite Tense. I was or became.

<i>main</i> } <i>tū</i> } <i>wuh</i> }	<i>hū,ā</i> , or <i>hū,ī</i> (f.)		<i>ham hū,e</i> , or <i>hū,īn</i> (f.)	<i>tum</i> } <i>hū,e</i> , or <i>hū,īn</i> (f.)
			<i>we</i> }	

Perfect. I have been or become.

<i>main hū,ā</i> , or <i>hū,ī hūn*</i> (f.)		<i>ham hū,e</i> , or <i>hū,ī hain</i> (f.)
<i>tū hū,ā</i> , or <i>hū,ī hai</i> (f.)		<i>tūm hū,e</i> , or <i>hū,ī ho</i> (f.)
<i>wuh hū,ā</i> , or <i>hū,ī hai</i> (f.)		<i>we hū,e</i> , or <i>hū,ī hain</i> (f.)

Pluperfect. I had been or become.

<i>main</i> } <i>tū</i> } <i>wuh</i> }	<i>hū,ā thā</i> , OR <i>hū,ī thī</i> (f.)		<i>ham</i> } <i>tum</i> } <i>we</i> }	<i>hū,e the,*</i> OR <i>hū,ī thīn</i> (f.)
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THE ACTIVE VERB.

Infinitive. *Bolnā*, to speak.

Root: *bol*, speak.

Participle Present.

bolā, speaking.

Participle Past.

bolā, spoken.

Participle Perfect.

bol, *bol-kar*, *bol-kar ke*, &c., having spoken.

* Note.—The Compound Tenses of "hona" are made with "hona" as the auxiliary, the same as any other Verb. Examples:—

Main hū,ā hūn, I have been. *Ham hū,e the*, We had been.

Imperative.

<i>bol,</i>	speak thou,	<i>bolen,</i>	let us speak,
<i>bole,</i>	let him (her) speak,	<i>bolo,</i>	speak (ye),
		<i>bolen,</i>	let them speak.

Aorist or Subjunctive.

<i>main bolūn,</i>	I may speak,	<i>ham bolen,</i>	we may speak,
<i>tū bole,</i>	thou mayest	<i>tum bolo,</i>	you may speak,
	speak,		
<i>wuh bole,</i>	he may speak,	<i>we bolen,</i>	they may speak.

Future.

<i>main bolūn-</i>	I shall or will	<i>ham bolenge,</i>	we shall or will
<i>gā,</i>	speak,		speak,
<i>tū bole-gā,</i>	thou shalt or	<i>tum bolo-ge,</i>	you will speak,
	wilt speak.		
<i>wuh bole-gā,</i>	he shall or will	<i>we bolen-ge,</i>	they will speak.
	speak,		

Present.

<i>main boltā hūn*,</i>	I am	} speaking.	<i>ham bolte hain,</i>	we are	} speaking.
<i>tū boltā hai,</i>	thou art		<i>tum bolte ho,</i>	you are	
<i>wuh boltā hai,</i>	he is		<i>we bolte hain,</i>	they are	

Imperfect.

<i>main boltā thā,</i>	I was	} speaking.	<i>ham bolte the,</i>	we were	} speaking.
<i>tū boltā thā,</i>	thou wast		<i>tum bolte the,</i>	you were	
<i>wuh boltā thā,</i>	he was		<i>we bolte the,</i>	they were	

Perfect.

<i>main bolā hūn,</i>	I have	} spoken.	<i>ham bole hain,</i>	we have	} spoken.
<i>tū bolā hai,</i>	thou hast		<i>tum bole ho,</i>	you have	
<i>wuh bolā hai,</i>	he has		<i>we bole hain,</i>	they have	

Past Indefinite.

<i>main bolā,</i>	I spoke,	<i>ham bole,</i>	we spoke,
<i>tū bolā,</i>	thou spokest,	<i>tum bole,</i>	you spoke,
<i>wuh bolā,</i>	he spoke,	<i>we bole,</i>	they spoke.

* Note.—The Auxiliary Verb is placed last in Hindostani.

Pluperfect.

<i>main bolā thā</i> , I had	} spoken.	<i>ham bolethe</i> ,	we had	} spoken.
<i>tū bolā thā</i> , thou hadst		<i>tum bole the</i> ,	you had	
<i>wuh bolā thā</i> , he had		<i>we bole the</i> ,	they had	

Conditional.

<i>main boltā</i> ,		<i>ham bolte</i> ,
<i>tū boltā</i> ,		<i>tum bolte</i> ,
<i>wuh boltā</i> ,		<i>we bolte</i> ,

may be translated, according to the context, either "Had I spoken," or "I might (or would) have spoken." This form is also an Indefinite Present; thus, *main boltā* means generally, "I speak," by the omission of *hūn*.

The compound tenses are formed by the addition of the Auxiliary Verb to the Present or Past Participle, as:—*main hūn*, I am; *main boltā hūn*, I am speaking; *main bolā hūn*, I have spoken. This shows that when the Auxiliary Verb is added to the *Present* Participle it is translated by the Verb *to be*, but when added to the *Past* Participle it is translated by the Verb *to have*.

THE PARTICLE "NE."

One of the difficulties of the Hindūstāni language is the use of the particle *ne* (by). In the tenses of an Active Transitive Verb in which the Past Participle occurs, as *mārā*, the Agents of the Verb require to be indicated by this particle *ne* affixed to and usually inflecting them* as a Postposition, while the Verb itself (*i.e.*, the Participle and Auxiliary) agrees in *gender* and *number* with its object; unless the latter be distinguished by the sign *ko*, in which case the Verb remains *impersonal* in the Masculine Singular, thus:—

Perfect Tense.

<i>main</i> } <i>ne</i> I have struck,		<i>ham</i> } <i>ne</i> we have struck,
<i>tū</i> } <i>mārā</i> thou hast ,,		<i>tum</i> } <i>mārā</i> you have ,,
<i>us†</i> } <i>hai</i> , he has ,,		<i>unhon</i> } <i>hai</i> , they have ,,

* Except *main* and *tain* or *tū*, which are not inflected by *ne*, but retain their Nominative form; and they thus correspond with their Plurals *ham* and *tum*, which, though they admit of inflection, usually dispense with it.

† *Us* and *unhon* are the inflected forms of *wuh* and *we* used as above.

Past Indefinite.

<i>main</i>	} <i>ne</i> <i>mārā</i> ,	I struck,	<i>ham</i> <i>tum</i> <i>unhoṅ</i>	} <i>ne</i> <i>mārā</i> ,	we struck,
<i>tū</i>		thou struckest,			you struck,
<i>us</i>		he struck,			they struck.

Pluperfect.

<i>main</i>	} <i>ne</i> <i>mārā</i> <i>thā</i> ,	I had struck,	<i>ham</i> <i>tum</i> <i>unhoṅ</i>	} <i>ne</i> <i>mārā</i> <i>thā</i> ,	we had struck,
<i>tū</i>		thou hadst „			you had „
<i>us</i>		he had „			they had „

Note.—According to the gender and number of the object of the Verb (here not stated) the Participle *mārā* becomes *māre* (Mas. Plu.), *mārī* (Fem. Sing.), *mārīṅ* (Fem. Plu.); and *thā* in like manner becomes *the*, *thī*, *thīṅ*, as in the following examples:—

<i>larke ne chīriyā mārī</i> ,	The boy killed the bird.
<i>larkeṅ ne chīriyā mārī</i> ,	The girls killed the bird.
<i>larkeṅ ne chīriyāṅ mārīṅ</i> ; or <i>larkeṅ ne chīriyṅ ko mārā</i>	The boys killed the birds.

The particle *ne* must not be mistaken for a negative (*nahīn*, not), as in reality it is an affirmative. This construction is a source of much perplexity to the beginner, and must be carefully studied by those who want thoroughly to master the language. The particle *ne* is properly defined to be the indispensable symbol of the agent of the active Preterite.

THE PASSIVE VOICE.

The tenses of the Passive Voice are regularly formed in all Transitive Verbs by means of the tenses of the Verb *jānā*, to go, with the Past Participle.

Passive Verb Inf.	<i>mārā jānā</i> ,	to be killed.
Part. Present.	<i>mārā jātā</i> ,	being killed.
Part. Passive.	<i>mārā jāyā</i> ,	been killed.

Imperative.

<i>Sing.</i>	<i>Plural.</i>
<i>tū mārā jā</i> ,	<i>tum māre jā'o</i> ,
be thou killed.	be you killed.

Aorist or Subjunctive.

<i>Sing.</i>	<i>Plural.</i>	
<i>main mārā jāṅ</i> ,	<i>ham māre jāweṅ</i> , or <i>jā'eṅ</i> ,	
<i>tū mārā jāwe</i> , or <i>jā'e</i>		<i>tum mārā jā'o</i> ,
<i>weh mārā jāwe</i> , or <i>jā'e</i> ,		<i>we māre jāweṅ</i> , or <i>jā'eṅ</i> .

Other tenses are formed similarly. If the nominative of the Verb be Feminine, the terminations of the Passive Participle, and of the participial forms of the Future of the Auxiliary must be changed to *ī*, both in the singular and plural.

When the Imperative mood is used to a superior, the respectful form is employed, which is made by adding *iye* (be pleased) to the root; thus,

<i>bolīye</i> (from <i>bolnā</i>),	be pleased to speak;
<i>kījiye</i> (from <i>karnā</i>),	be pleased to do;
<i>lījiye</i> (from <i>lenā</i>),	please take;
<i>dījiye</i> (from <i>denā</i>),	please give.

THE VERB *jānā*, To Go.

In all its tenses *jānā*, to go, is conjugated like *bolnā*, before exemplified, except that its Past is formed irregularly, and that the root *jā* ending in a vowel requires *w* in the Imperative or Aorist, and sometimes in the Future, to prevent a hiatus. The Past Participle of the Verb conjugated is uniformly inserted thus after the Pronoun or Nominative, and agrees with it in gender and number—a rule of concord which applies also to *thā* (was) and all other Participles.

Compound Tenses of the Present Participle.

Present.	<i>main jātā hūn,</i>	I am going.
	<i>ham jāte haiṅ,</i>	we are going.
Imperfect.	<i>main jātā thā,</i>	I was going.
	<i>ham jāte the,</i>	we were going.
Future.	<i>main jātā hoūṅgā,</i>	I shall be going.
	<i>ham jāte hoēṅge,</i>	we shall be going.

Compound Tenses of the Past Participle.

Present.	<i>main gayā hūn,</i>	I have gone.
	<i>ham gaye haiṅ,</i>	we have gone.
Imperfect.	<i>main gayā thā,</i>	I was gone.
	<i>ham gaye the,</i>	we were gone.
Future.	<i>main gayā hoūṅgā,</i>	I shall have gone.
	<i>ham gaye hoēṅge,</i>	we shall have gone.

An important Verb of frequent occurrence in Hindū-
 ■īnī is the Active Verb—

Karnā, To Do, or MAKE. Root: *kar*.

Infinitive: *karnā*, to do; *karne kā, ke, kī*, of doing.

Participle Present.	Participle Past.
<i>kartā</i> , doing.	<i>kiyā</i> , done.

Participle Perfect: *karke, karkar,** having done.

Imperative: *kar*, do thou.

Aorist or Subjunctive.

<i>main karūn</i> ,	I may do,		<i>ham karen</i> ,	we may do,
<i>tū kare</i> ,	thou mayest do,		<i>tum karo</i> ,	you may do,
<i>wuh kare</i> ,	he may do,		<i>we karen</i> ,	they may do.

Future.

<i>main karūngā</i> ,	I shall do,		<i>ham karenge</i> ,	we shall do,
<i>tū karegā</i> ,	thou shalt do,		<i>tum karoge</i> ,	you shall do,
<i>wuh karegā</i> ,	he shall do,		<i>we karenge</i> ,	they shall do.

Conditional.

<i>main kartā</i> ,	I would do,		<i>ham karte</i> ,	we would do.
<i>tū kartā</i> ,	thou wouldst do,		<i>tum karte</i> ,	you would do.
<i>wuh kartā</i> ,	he would do,		<i>we karte</i> ,	they would do.

DERIVATIVE VERBS.

(1) Causals may be regularly formed from every Verb in the language. If the root is intransitive the Causal will be the transitive form of the Verb, but if the root is transitive the Causal will be doubly transitive or causative. Generally the Causal is formed by the addition of *ā* to the root, and the double Causal by adding *wā*; thus,

Verb:	<i>pak-nā</i> ,	to grow ripe, to be cooking.
Active:	<i>pak-ānā</i> ,	to make ripe, or, to cook.
Causal:	<i>pak-wānā</i> ,	to cause others to cook.

N.B.—When the medial vowel of the root is long it becomes short in the Active and Causal; thus,

<i>bolnā</i> ,	to speak.		<i>bulānā</i> ,	to call.
<i>sīkhnā</i> ,	to learn.		<i>sīkhānā</i>	to teach.

* The participle in *kar* or *ke*, &c. (sometimes *karkar* or *karke*, all being derived from *karnā*, sometimes only the plain stem *kar*), is used to avoid the repetition of *aur* (and), as

Yih bāt bolkar (or *karkar* or *karke*) *chalā gayā*,
Having said this, he went away, or, He said this much and left.

(2) In other cases the medial vowel is merely lengthened to form the Active ; thus,

<i>palnā</i> , to thrive.		<i>pālnā</i> , to nourish.
<i>khulnā</i> , to expand.		<i>kholnā</i> , to open.

(3) By adding *lānā* (instead of *ānā*) to the root, particularly when the latter ends in a long vowel ; thus,

<i>khānā</i> , to eat.		<i>khilānā</i> , to feed.
<i>sonā</i> , to sleep.		<i>sulānā</i> , to lull asleep.

In the double Causal *lā* becomes *lwā* : *khilwānā*, to cause to feed ; *sulwānā*, to cause to sleep. And many are formed both ways, as from *sikhnā*, to learn, *sikhānā* and *sikhilānā*, to teach. Some take only the form of the double Causal as *gānā*, to sing ; *gawānā*, cause to sing. Some are formed irregularly ; as,

<i>biknā</i> , to be sold.		<i>bechnā</i> , to sell.
<i>rahnā</i> , to stay.		<i>rakhnā</i> , to place.
<i>ṭūṭnā</i> , to be broken.		<i>toṛnā</i> , to break.

COMPOUND VERBS.

Generally speaking, Compound Verbs are formed by adding a second Verb regularly conjugated, either

- (1) The Root,
- (2) ,, Past Participle,
- (3) ,, Inflected Infinitive.

of another Verb. In some cases, the second Verb drops its *primary signification* ; thus,

<i>mārnā</i> , to strike	+	<i>dālnā</i> , to throw	=	<i>mār-dālnā</i> , to kill.
<i>marnā</i> , ,, die	+	<i>jānā</i> , ,, go	=	<i>mar-jānā</i> , ,, die.
<i>khānā</i> , ,, eat	+	<i>jānā</i> , ,, go	=	<i>khā-jānā</i> , ,, eat up.

In such cases the second Verb is said to *intensify* or *strengthen* the meaning of the *Root*, &c., prefixed, and it *only* is conjugated.

The following are the most commonly used to form Compound Verbs :—

<i>uṭhnā</i>	to rise.		<i>pānā</i> ,	to be allowed.
<i>jānā</i> ,	,, go.		<i>lagnā</i> ,	,, begin.
<i>denā</i> ,	,, give.		<i>saknā</i> ,	,, be able.
<i>lenā</i> ,	,, take.		<i>chuknā</i> ,	,, finish.
<i>dālnā</i> ,	,, throw.		<i>paṛnā</i> ,	,, fall.

POTENTIALS.

Potentials are Compound Verbs which express ability to do a thing. They are formed by adding the Verb *saknā* (to be able) to the root; thus,

<i>karnā</i> , to do.		<i>kar saknā</i> , to be able to do.
<i>bolnā</i> , to speak.		<i>bol saknā</i> , to be able to speak.

COMPLETIVES.

These Compound Verbs are formed by adding the Verb *chuknā* (to be finished) to the root; thus,

<i>bolnā</i> , to speak.		<i>bol chuknā</i> , to have finished speaking.
<i>karnā</i> , to do.		<i>kar chuknā</i> , to have finished doing.

INTENSIVES.

Intensives are formed by prefixing the root of a verb to certain other verbs determined by usage, these latter being conjugated regularly, whilst the root remains unchanged; thus,

<i>pīnā</i> , to drink.		<i>pī jānā</i> , to drink up.
<i>kāṭnā</i> , to cut.		<i>kāṭ dālnā</i> , to cut up.
<i>gīrnā</i> , to fall.		<i>gīr pārnā</i> , to tumble down.

NOTES ON VERBS.

(1) An Active Verb takes sometimes a Dative and sometimes a Nominative form of the object. The former is generally used in speaking of persons; the latter of things. But if an inanimate object is particularised the Dative form is used, which may be seen by referring to p. 15.

(2) A certain number of verbal expressions, which can scarcely be called Compound Verbs, are formed by adding certain Verbs to the present and past participles of Verbs. Thus, Verbs *jānā*, to go, *rahnā*, to remain, and *honā*, to be, added to the Present Participles form phrases which have a continuative and habitual sense. The Participle is placed in the Oblique Case, and is used adverbially; thus,

<i>likhnā</i> , to write.		<i>likhte jānā</i> , to go on writing.
<i>gānā</i> , to sing		<i>gāte rahnā</i> , to continue singing.

(3) Similarly phrases with a habitual sense are made by adding *karnā* (to do) to the Past Participle; thus, *bolnā*, to speak. | *bolā karnā*, to be in the habit of speaking.
ronā, to cry. | *royā karnā*, to be in the habit of crying.

(4) The inflected Infinitive with certain Verbs makes a number of useful compounds. These are:—

(a) Inceptives formed by adding the Verb *lagnā*, to come in contact, to touch. Thus, *bolnā*, to speak; *bolne lagnā*, to commence speaking.

(b) Permissives formed by adding the Verb *denā*, to give: *bolnā*, to speak; *bolne denā*, to allow to speak.

(c) Acquisitives, in the sense of obtaining leave to do something, by adding the Verb *pānā*, to find; *ānā*, to come; *āne pānā*, to get leave to come.

(5) Desideratives are formed by adding the Verb *chāhnā*, to desire, to wish, to the Infinitive *jānā*, to go; *jānā chāhnā*, to wish to go.

(6) Verbal Nouns of agency are formed by changing *nā* of the Infinitive Verb into *ne*, and affixing *wālā* for the Masculine and *wālī* for the Feminine; as *likhne-wālā*, male writer; *likhne-wālī*, female writer.

(7) The English idioms, "It is," "There is," "There are," are expressed in Hindūstānī by the Substantive Verb *hai* and (pl.) *haiṅ*.

(8) In expressing the time of day the Verb *bajnā*, to sound, should always be used; as,

What o'clock is it?	<i>kyā bajā hai ?</i>
Two.	<i>do baje.</i>
A quarter past two.	<i>sawā do baje.</i>
Half-past two.	<i>aṛhāī-baje</i>
A quarter to three.	<i>paune tīn baje.</i>
Half-past three.	<i>sāṛhe tīn baje.</i>

Adverbs.*

In Hindūstānī, as in English, Adverbs are sometimes formed by using Adjectives. They are also made by adding the Postposition *se* to certain Nouns; as, *zor* (strength), *zor se* (forcibly).

Adverbs *generally* should precede the Verb or Adjective they modify, yet in certain cases their proper place is at the end of a sentence; this remark applying particularly to the Negative Adverb *nahīn* (= *na hai*, not is).

The following **POSTPOSITIONS** are employed as Adverbs:—

<i>āge</i> , in front.	<i>darmiyān</i> , in the midst.	<i>nīche</i> , under.
<i>andar</i> , inside.	<i>gird</i> , around.	<i>pīchhe</i> , behind.
<i>bāhar</i> , outside.	<i>karīb</i> , near.	<i>sāmne</i> , in front
<i>bīch</i> , among.	<i>nazdik</i> , ,,	<i>ūpar</i> , above.[of.

The most useful Adverbs are formed from the five Pronouns, *yih* (this), *wuh* (that), *kaun?* (the Interrogative “who?” “which?”), *jaun* (the Relative “who,” “which”), and *taun* (the Correlative) with certain significant suffixes. Thus:—

PRONOUN	<i>yih</i> This	<i>wuh</i> That	<i>kaun?</i> Who? which?	<i>jaun</i> What, which	<i>taun</i> That
which form the Adverbs of—					
Quality	{ <i>aisā</i> Such, (like this	<i>waisā</i> Like that	<i>kaisā?</i> Like what? how?	<i>jaisā</i> Like which	<i>taisā</i> Like the same
Quantity	{ <i>itnā</i> This (much	<i>utnā</i> That much	<i>kitnā</i> How much?	<i>jitnā</i> As much	<i>titnā</i> So much
Number	{ <i>itne</i> This (many	<i>utne</i> That many	<i>kitne?</i> How many?	<i>jitne</i> As many	<i>titne</i> So many
Mode	{ <i>yūn</i> (Thus	<i>wūn</i> In that manner	<i>kyūn?</i> How?	<i>gyūn</i> As	<i>tyūn</i> So
Place	{ (<i>yahān</i> , <i>idhar</i> (Here, hither	<i>wahān</i> <i>udhar</i> There, thither	<i>kahān?</i> <i>kidhar?</i> Where? whither?	<i>jahān</i> , <i>jidhar</i> Where, whither	<i>tahān</i> , <i>tidhar</i> In that same place
Time	{ <i>ab</i> (Now	(<i>us-wakt</i>) (Then)	<i>kaḥ?</i> * When?	<i>jaḥ*</i> When	<i>taḥ*</i> Then

* The vulgar forms *kaḥ*, *jaḥ*, *taḥ* respectively, are not much in use.

COMPOUND ADVERBS.

<i>ab-tak,</i> }	till now,	<i>idhar udhar,</i> }	} here and there.
<i>ab-talak,</i> }	still.	<i>jidhar tidhar,</i> }	
<i>jab-tak,</i>	as long as.	<i>jahān jahān,</i>	wherever.
<i>kab-tak?</i>	how long?	<i>jab kabhī</i>	whenever.
<i>kabhī-kabhī,</i>	sometimes.		

ADVERBS OF TIME.

<i>kal,</i>	to-morrow or yesterday.	[yesterday.
<i>parson,</i>	the day after to-morrow, or	the day before
<i>tarson,</i>	the third day to come.	
<i>narson,</i>	the fourth day from this.	

ADVERBS FROM THE PERSIAN.

<i>kazārā,</i>	by chance.	<i>shāyad,</i>	perhaps.
<i>chigūna,</i>	how.	<i>khwāh na</i>	
<i>ek-bār,</i>	once.	<i>khwāh,</i>	positively.
<i>bārḥā</i> (pl.)	often.		

ADVERBS FROM THE ARABIC.

<i>albatta,</i>	certainly.	<i>fi-l-ḥāl,</i>	at present.
<i>al-gharaz,</i>	in short.	<i>fi-l-faur,</i>	instantly.
<i>alḥāl,</i>	at this time.	<i>ittifākan,</i>	by chance.
<i>aṣlan,</i> }	by no means.	<i>khushūṣan,</i>	especially.
<i>aṣlā,</i> }		<i>maṣalan,</i>	for example.
<i>wa ḡhaira,</i>	and so forth,	<i>fakaṭ,</i>	merely, only.
	etc.		

Conjunctions.*

In Hindūstānī, Conjunctions are employed exactly as in English. The following list embraces those most commonly used :—

<i>aur,</i> }	and.	<i>bajuz,</i>	except.
<i>o,</i> }		<i>lekin,</i> }	but.
<i>jo, agar,</i>	if.	<i>magar,</i> }	
<i>war,</i>	and if.	<i>balki</i>	moreover, nay,
<i>agarchi</i>	although.		besides.
<i>illā,</i>	if not.	<i>par,</i>	but, yet.

* For list of Conjunctions see "Hindūstānī Self-Taught," pages 56-60.

<i>bhī,</i>	also, even.	<i>goyā,</i>	as if.
<i>to, pas,</i>	then, therefore.	<i>nahīn to,</i>	if not, otherwise.
<i>ki,</i>	that, thus, as,	<i>harchand,</i>	although, how- ever much.
	whether, or.	<i>khvāh,</i>	whether.
<i>kyūnki,</i>	because.	<i>yā,</i>	either, or.
<i>go-ki,</i>	although.		

Interjections.

The Interjection follows the English usage, and it is unnecessary therefore to do more than give a list of those ordinarily employed.

<i>shābāsh,</i>	Bravo! well done!
<i>āfrīn,</i>	Praise on you! bravo!
<i>wāh-wāh,</i>	Admirable! well done!
<i>kyā-khūb,</i>	How excellent!
<i>dhan-i-dhan,</i>	How fortunate!
<i>wāh jī!</i>	What, sir! what a thing! how admir- able! (Expressions of admiration.)
<i>kyā-bāt hai!</i>	
<i>bāp re,</i>	Astonishing! dreadful!
<i>hā,e hā,e,</i>	Alas! woe to me!
<i>wā,e wā,e,</i>	
<i>hat, chhī-chhī,</i>	Hush! fie!
<i>ai, o,</i>	Oh!
<i>re, are,†</i>	Holla!
<i>hān, or hūn,</i>	Yes.
<i>achchhā, khair,</i>	Very good! well!
<i>ī, jī-hān,</i>	Yes (in a respectful manner).
<i>wā-wailā!</i>	Woe! alas!
<i>hai, afsos!</i>	Alas!
<i>āhā! oho!</i>	Oh! strange!

† *Ari*, if a female is addressed.

Prefixes & Suffixes.

By means of "PREFIXES" and "SUFFIXES" to Nouns and Adjectives, a large number of other words are formed; *e.g.*,

Bū (smell), *badbū* (a bad smell).

Angrez (an Englishman), *angrezī* (English).

Dūkān (a shop); *dūkāndār* (a shopkeeper),
dūkāndārī (shopkeeping).

The following is a list of PREFIXES in common use:—

- | | |
|--|---|
| <p>Ba. At, with, by; <i>e.g.</i>,
<i>basar</i>, at or to a head or end;
<i>baṭaur</i>, by way of.</p> | <p>Har. Each, every.
<i>har-ek</i>, each one;
<i>har-roz</i>, every day (daily).</p> |
| <p>Bad. Bad.
<i>badkīsmat</i>, bad luck;
<i>badnām</i>, bad repute;
<i>badshakl</i>, ill-formed;
<i>badnaṣībī</i>, misfortune.</p> | <p>Kam. Deficient.
<i>kam-‘aql</i>, of deficient sense;
<i>kam-bakht</i>, unfortunate;
<i>kam-‘aqlī</i>, devoid of sense.</p> |
| <p>Be. Without.
<i>befikr</i>, without care;
<i>behosh</i>, senseless;
<i>behūdah</i>, absurd;
<i>bejān</i>, lifeless;
<i>beshakk</i>, beyond a doubt;
<i>besharm</i>, shameless;
<i>bekuṣūr</i>, without blame;
<i>bewukūf</i>, without experience (stupid).</p> | <p>Khush. Pleased, satisfied.
<i>khush-āwāz</i>, sweet-voiced;
<i>khush-bū</i>, sweet smell;
<i>khush-ḥāl</i>, in happy circumstances; [tongued];
<i>khush-zabān</i>, honey-
<i>khush-dil</i>, pleased at heart.</p> |
| <p>Bi [Arabic]. In, on.
<i>bi'l fi'l</i>, for the present;
<i>bi'l kull</i>, on the whole, entirely;
<i>bi'l ‘aks</i>, on the contrary.</p> | <p>Lā. Destitute of. [swer];
<i>lā-jawāb</i>, without an answer;
<i>lā-chār</i>, helpless;
<i>lā-khīrāj</i>, rent-free;
<i>lā-parwā</i>, without care;
<i>lā-wāriṣ</i>, heirless.</p> |
| <p>Fī [Arabic]. Each, "per," in.
<i>fi'l-jumla</i>, in the total;
<i>fi'l-ḥāl</i>, in the present;
<i>fi'l-ḥaqīqat</i>, in truth;
<i>fi'l-wāqī‘</i>, in reality;
<i>fi'l-faur</i>, instantly.</p> | <p>Mahā. Great.
<i>mahā-rājā</i>, great king;
<i>mahā-rānī</i>, great queen;
<i>mahā-nadī</i>, great river;
<i>mahā-jan</i> (the great person), banker, merchant.</p> |
| <p>Ghair, wanting, deficient.
<i>ghair-ḥāzīr</i>, absent;
<i>ghair-mumkin</i>, impossible.</p> | <p>Nā. No, not.
<i>nā-dānī</i>, want of wisdom;
<i>nā-durust</i>, not right;
<i>nā-ma‘lūm</i>, unknown;
<i>nā-pasand</i>, not approved;
<i>nā-rāst</i>, unjust, unrighteous;
<i>nā-wāqīf</i>, uninformed.</p> |

The SUFFIXES in the language are not nearly so plentiful as the PREFIXES. The following list comprises those that are most commonly used :—

- Dān.** A vessel for holding anything.
gul-dān, a flower-vase ;
ṣābundān, a soap dish ;
chā'e-dān, a tea-caddy ;
pāo-dān, a footstool.
- Dār, Gār, or Gar.** Agent.
chaukīdār, a watchman ;
khidmatgār, a servant ;
sar-dār (head-man), chief ;
karz-dār, debtor ;
saudā-gar, trader ;
ṣūbah-dār, governor ;
taḥṣīl-dār, collector of rents ;
thāna-dar, an officer in charge of police-station ;
ṭhīke-dār, leaseholder ;
 contractor ;
zamīn-dār, landholder.
- Gāh.** Place.
shikār-gāh, hunting ground ;
bār-gāh, place of audience, darbar ;
razm-gāh, place of battle ;
gend-gāh, racquet-court.
- Ī.** State, quality, position, &c.
bhalā'ī, goodness ;
bhār-ī, heavy ;
ṣafā'ī, cleanliness ;
saudāgar-ī, trade ;
shikār-ī, hunter ;
taḥṣīldār-ī, the area of a rent collector ;
- zamīndārī*, landed property.
Jāma. Cloth.
mom-jāma, wax-cloth.
- Khāna.** A place where work is done or things are kept, or room.
lohār-khāna, blacksmith's shop ; [(kitchen) ;
bāwarchi-khāna, cookhouse
ghuṣl-khāna, bath-room.
- Mand.** Full of.
fā'ida-mand, advantageous ;
daulat-mand, wealthy ;
fīkr-mand, thoughtful.
- Nāma.** A writing.
hiba-nāma, a deed of gift ;
ṣulḥ-nāma, a deed settling a dispute.
- Sā.** Like, rather.
bandar-sā, monkey-like ;
mard-sā, manly ;
'aurat-sā, effeminate ;
baṛā-sā, rather large ;
chhotā-sā, rather small.
- Se.** Manner.
zor-se, forcibly ;
khābardārī-se, carefully.
- Wālā or Wālī.** Person.
pankhā-wālā, a pankharotī-wālā, baker ; [puller ;
māchhlī-wālā, fishmonger ;
nāch-wālī, female dancer ;
dūdh-wālī, milk-woman.

Note.—The suffixes such as “ ābād,” “ nagar,” and “ pūr ” are used solely as terminations of Indian towns and cities ; e.g.,

“ Allāh-ābād.”	The city of Allah, or God.
“ Aurung-ābād.”	„ „ Aurungzebe.
“ Ahmadnagar.”	„ „ Ahmad.
“ Nāg-pūr.”	„ „ Nāg, or snakes ; &c.

Numerals.

The Hindūstānī numerals are derived from the Sanskrit. They precede the Noun, which may be put either in the singular or the plural number.

When the Noun denotes time, distance, direction, measure or quality it is generally put in the singular; thus,
chār gaz kaprā, four yards of cloth.
sāth baras, sixty years.

In all other cases the plural is more commonly used:
chār kitāben, four books.

The numbers above one hundred are formed as in English, but without the Conjunction; thus,
ek sau chār, one hundred and four.

CARDINALS.

1 <i>ek</i>	27 <i>satā'īs</i>	53 <i>tirpan</i>
2 <i>do</i>	28 <i>aṭhāīs</i>	54 <i>chauwan</i>
3 <i>tīn</i>	29 <i>untīs</i>	55 <i>pachpan</i>
4 <i>chār</i>	30 <i>tīs</i>	56 <i>chhapan</i>
5 <i>pānch</i>	31 <i>iktīs</i>	57 <i>sattāwan</i>
6 <i>chha</i>	32 <i>battīs</i>	58 <i>aṭhāwan</i>
7 <i>sāt</i>	33 <i>tetīs, taintīs</i>	59 <i>unsāth</i>
8 <i>āth</i>	34 <i>chautīs</i>	60 <i>sāth</i>
9 <i>nau</i>	35 <i>paintīs</i>	61 <i>eksāth, iksāth</i>
10 <i>das</i>	36 <i>chhattīs</i>	62 <i>bāsāth</i>
11 <i>igārah, gyārah</i>	37 <i>saintīs</i>	63 <i>tirsāth</i>
12 <i>bārah</i>	38 <i>aṭhtīs, artīs</i>	64 <i>chawsāth</i>
13 <i>terah</i>	39 <i>untālīs unchā-</i>	65 <i>painsāth</i>
14 <i>chaudah</i>	40 <i>chālīs [līs]</i>	66 <i>chhiyā-āth</i>
15 <i>pandrah</i>	41 <i>ektālīs, iktālīs</i>	67 <i>sarsāth</i>
16 <i>solah</i>	42 <i>be'ālīs</i>	68 <i>aṭhsāth, arsāth</i>
17 <i>satrah</i>	43 <i>te'tālīs</i>	69 <i>unhattar</i>
18 <i>aṭhārah</i>	44 <i>chau'ālīs</i>	70 <i>saitar</i>
19 <i>unīs, unnīs</i>	45 <i>paintālīs</i>	71 <i>ekhatter</i>
20 <i>bīs</i>	46 <i>chhi'ālīs</i>	72 <i>bahatter</i>
21 <i>ikkīs</i>	47 <i>saintālīs</i>	73 <i>tihatter</i>
22 <i>bā'īs</i>	48 <i>artālīs, aṭhtālīs</i>	74 <i>chauhatter</i>
23 <i>te'īs</i>	49 <i>unchās</i>	75 <i>pachhattar</i>
24 <i>chaubīs</i>	50 <i>pachās</i>	76 <i>chhihattar</i>
25 <i>pachīs</i>	51 <i>ekāwan, ikāwan</i>	77 <i>sathattar</i>
26 <i>chhabīs</i>	52 <i>bāwan</i>	78 <i>aṭhhattar</i>

79 <i>unāsī</i>	92 <i>bānawe, biyā-</i>	100 <i>sau</i>
80 <i>assī</i>	<i>nawe</i>	101 <i>ek sau ek</i>
81 <i>ekāsī</i>	93 <i>tirānawe, tira-</i>	110 <i>ek sau das</i>
82 <i>be'āsī</i>	<i>nawe</i>	200 <i>do sau</i>
83 <i>tirāsī</i>	94 <i>chaurānawe</i>	300 <i>tīn sau</i>
84 <i>chaurāsī</i>	95 <i>pachānawe,</i>	400 <i>chār sau</i>
85 <i>pachāsī</i>	<i>pañchānawe</i>	500 <i>pāñch sau</i>
86 <i>chhiāsī</i>	96 <i>chhiyānawe,</i>	
87 <i>satāsī</i>	<i>chhānawe</i>	a thousand, <i>hazār,</i>
88 <i>aṭhāsī</i>	97 <i>satānawe</i>	<i>das sau</i>
89 <i>nawāsī</i>	98 <i>aṭhānawe</i>	a million, <i>das lākh</i>
90 <i>nawe</i>	99 <i>ninānawe, navā-</i>	ten million, <i>kror</i>
91 <i>ekānawe</i>	<i>nawe</i>	

ORDINALS.

The first four Ordinals are irregularly made, but from the fifth upwards they are regularly formed by adding *wāṇ* to the Cardinal number, and are inflected like Adjectives.

sāt, seven; *sātwāṇ* (m.), *sātwiṇ* (f.), *sātwen* (oblique), seventh.

1st <i>pahlā</i>	6th <i>chhathā</i>	11th <i>igārahwāṇ</i>
2nd <i>dūsrā</i>	7th <i>sātwāṇ</i>	<i>gyārahwāṇ</i>
3rd <i>tīsrā</i>	8th <i>āṭhwāṇ</i>	12th <i>bārahwāṇ</i>
4th <i>chauthā</i>	9th <i>nawāṇ</i>	21st <i>ekīswāṇ</i>
5th <i>pāñchwāṇ</i>	10th <i>daswāṇ</i>	100th <i>sawāṇ</i>
		last <i>pichhlā</i>

In Compound Numbers the termination *wāṇ* is added to the last number of the compound only, as :—

ek-sau-bīswāṇ, one hundred and twentieth.

DISTRIBUTIVE NUMERALS are formed by repeating the Cardinal number: thus, *ek ek*, one at a time, one apiece; *chār chār*, four at a time, four apiece.

MULTIPLICATIVES are formed by adding the word *gunā*, (f. *gunī*) to the Cardinals; thus, *dogunā*, twice, shortened into *dūnā*; *chārgunā* or *chaugunā*, fourfold, four times.

Also by adding *harā* (f. *harī*); *doharā* or *duhrā*, twofold.

PART II.

EXERCISES AND EXAMINATION PAPERS.

INCLUDING A HINDŪSTĀNĪ TRANSLATION OF

THE LORD'S PRAYER

AND

A POEM BY MR. RUDYARD KIPLING.

The *literal* interlinear English translation is provided throughout these Exercises, it being unnecessary to encumber the work with the English grammatical renderings also; but special foot-notes are given in many cases to further explain the Hindūstānī, where the form of composition is particularly involved to an European student.

A few remarks regarding the idioms of the language will not be out of place here, and will assist the student in going through the following phrases, exercises, &c. He may thus be able to take special note of them as they occur.

- (1) The period of the duration of time, or the amount of space, time, weight or measure is put in the Nominative case; the point of time of the occurrence of an event, or the price at which anything is bought or sold, in the Dative case; whilst the limit of time, space, price or measure is indicated by the postposition *tak* "up to."

- (2) In such phrases as "a plate of meat," &c., of is omitted.
 - (3) Such phrases as "fell from," "out of," are rendered "fell from on" and "from in" (inside).
 - (4) The *Pluperfect Tense* is used for our plain *Past*.
 - (5) The *Aorist Tense* for the *Subjunctive Mood*.
 - (6) In phrases where *till* or *since* are used they must be always rendered by a Negative before the Verb of the first clause. The reason of this is, that we fix our minds on the moment of our *return*, the natives on the duration of the *absence*.
 - (7) The word *ghanṭā* (a bell) is used to mean "an hour."
 - (8) In using numerals *and* is left untranslated.
 - (9) Omission of Pronouns where no ambiguity is caused.
 - (10) Doubling words in order to strengthen the force.
 - (11) Genitives and Datives come, in order, before the Accusative.
 - (12) Compound Verbs should be used in preference to Simple Verbs.
 - (13) Passive Voice should never be used when the Active Voice can express the meaning.
 - (14) Distribution is marked by doubling the numeral.
 - (15) To express *purpose*, *intention*, or *object* the inflected form of the Infinitive is followed by *ko* or *ke wāste*.
 - (15) When speaking of persons of distinction the *Verb* is put in the *plural*, even though the *Nominative* be *singular*.
-

EXERCISES. (*Sabaḳ.*)

SPECIALLY ADAPTED FOR PRIVATE STUDY.

[The words used in these Exercises are mostly taken from the
Vocabularies in "Hindūstāni Self-Taught" as indicated.]

1.

(Vocabularies 1—3, pages 15—17.)*

Khudā ne āsmān aur prithwī ko¹ paidā kiyā.² Sūraj pūrab
By God Heaven and Earth created made. Sun East
meṅ uḥtā aur pachcham meṅ dūb jātā hai.³ Thoṛe dinon meṅ
in rises and West in sink goes. Few days in
chānd-grahan hogā.⁴ Zamīn par shabnam hai. Hawā
moon-eclipse will be. The ground on dew is. Wind
bahut chaltī hai,⁵ tūfān ho'egā.⁶ Dhanak ko dekho kaisī
much blowing is, storm will be. The rainbow at look thou how
khūb-ṣūrat hai.⁷ Is nadī kā dhārā bahut zorāwar hai.
beautiful is. This river of the current very strong is.
Har roz samundar meṅ jawār aur bhāṭhā hotā hai. Hindūstān
Every day the sea flows and ebbs. India
ke kināre ke nazdik bahut pahār hain. Sonā chāndī se
of the shores near many rocks are. Gold, silver
aur tāmbe se⁸ ziyāda kīmatī hai. Almās, motiyon se,
and copper from, more valuable is. Diamonds, pearls
lāl se aur zumurrud se besh-kīmatī hain. Pītal, lohā, sīsā
rubies or emeralds from, more precious are. Brass, iron, lead,
aur kālāi kām ke dhāt hain.
and tin (use of)⁹ metals are.

¹Postposition showing the Objective case. ²Were created. ³Sets.
⁴There understood. ⁵Very high. ⁶There will be, or, We shall have.
⁷It understood. ⁸Gold compared with. ⁹Useful.

2.

(Vocabularies 4—6, pages 18—21.)*

Hindūstān meṅ jānwar aur chiriyān bahuterī hain.¹ Ghoṛe
India in animals and birds very many are. Horses
aur kutte hoshyār jānwar hain. Gā's, bherī aur hāthī
and dogs sagacious animals are. Cows, sheep and elephants
ādmī ke liye mufid hain. Toṭe, tadarv aur kabūtar ke
to mankind use of are. Parrots, pheasants and pigeons of

* See "Hindūstāni Self-Taught."

par *khūb-šūrat haiñ*. Hindūstān meñ bāgh aur singh bil-fī¹ feathers beautiful are. India in tigers and lions now
kamyāb haiñ. Shahd kī makkhiyāñ miñnatī kīre haiñ. Sāmp scarce are. Honey-bees industrious insects are. Snakes
zahrile ḥasharāt haiñ. Nāg kā dānt akṣar kātīl hai. Seb, venomous reptiles are. A viper of the sting often fatal is. Apples,
anjīr aur angūr achchhe phal haiñ. Gulāb aur saman figs and grapes pleasant fruits are. Roses and lilies-of-the-valley
khūb-šūrat phūl haiñ. Kobi, ālū aur nāshpātī bāgh ke beautiful flowers are. Cabbages, potatoes and pears garden
nabātāt haiñ. Sab darakhṭon se balūt aur ṣanaubar bahut vegetables are. All trees of, the oak and the pine most
kām meñ āte² haiñ. work in coming are.

¹There understood. ²Useful.

3.

(Vocabularies 7-10, pages 21-26.)*

Badan kī baṛī 'ujūba bandish hai. Chihre par The body of very wonderful structure is. The face in
āñkh, nāk, gāl, muñh honṭh abrū aur kān haiñ. Mard eyes, nose, cheek, mouth, lips, eyebrows and ears are. Man
ke sir par aur muñh par bāl hote haiñ¹ Ūnglī par of the head upon and face upon hairs become-are. Finger upon
nākhun hote haiñ. Laṛkon ke mā bāp ko dekhā hai?² nails become-are. The children of mother, father, I have seen.
Merī bibī aur betī Inglisīān meñ haiñ. Laṛkon ko chāhiye³ My wife and daughter England in are. Children should
ki wālidain⁴ kā ḥukm māneñ. Wuh gharīb 'aurat langrī hai. parents obey. That poor woman a cripple is.
Merī topī, kurtī aur chhātā mujh-ko lā do Yih patlūn My hat, coat and umbrella me (to) bring and give. These trousers
bahut lambī hai. Hāzīrī taiyār hai? Kab taiyār karoge?⁵ toe long are. Breakfast ready is? When ready shall you make?
Taiyār hai ṣāhib mez par roṭī, makkhan, ḳahwa, ande, aur Ready is, sir, table upon bread, butter, coffee, eggs, and
sū'ar kā namkīn gosht⁶ pāiyegā. pig of salt flesh you will find.

¹Grow. ²Have you seen? ³Should, or must. ⁴Their understood. ⁵Shall you have it? ⁶Bacon.

* See "Hindūstāni Self-Taught."

Hamāre pās¹ ko'ī chhūrī aur kāntā nahīn.² Mujh ko piyāla
 Me near knife and fork not. Me (to) a cup,
taṣṭarī aur chamcha lā do. Mihmān-khāne meṅ ārām kī
 saucer and a spoon bring. Drawing-room in ease of
chaukī,³ kauch, mez, gharī taṣwīren aur ā'ina hai. Yih
 chairs, sofa, table, clock, pictures and mirrors are. This
ṣandūkcha aur sham'adān merī sone kī koṭhrī⁴ meṅ le-jāo.⁵
 box and candlestick my sleeping room in take-go.
Mere bichhaune par ek kamlī dālo.⁶ Diyā-salā'iyān kahān
 My bed upon a blanket throw. The matches where
hain? Main chīrāqh jalānā chāhtā hūn. Is khet kā, aur
 are? I the lamp to burn? desirous am., This field and
mazra 'kā mālik kaun hai? Yih 'imārat kyā hai? Maḥṣūl-
 farm of owner who is? This building what is? A custom-
khāna yā dāk-ghar? Yih rāstā kahān ko jātā hai?⁹
 house or post-office? This high road where to goes?
Mujh ko maḥbara kahān mil-sakegā?¹⁰ Is ṣarak par ek
 I the cemetery where find able? This street in a
maṣjid, ek mandīr aur ek shifā-khāna hai.¹¹ Is shahr meṅ
 mosque, temple and hospital are. This town in
ko'ī maktab yā madrasa hai?¹²
 a school or a university is?

¹Literally = to me; verb have understood. ²Ko'ī nahīn = no. ³Easy-chairs. ⁴Bedroom. ⁵Take away ⁶Put. ⁷To light. ⁸I want. ⁹Does lead. ¹⁰Can I find. ^{11,12}There understood.

5.

(See Vocabularies, 14-16, pages 22-25.)

Mistrī baṛhāi ko aur rāzon ko kām detā hai.¹ Sāhukār
 An architect to carpenters and to masons work gives. The banker
ke nauīsanda ne² Pādrī ṣāhib kī ustānī ko aur bāwarchī
 of the clerk, the clergyman of governess and cook
ko rūpiya adā kīyā.³ Kitāb-farosh kī dūkān meṅ bahut kitāben
 payment made. The bookseller of shop in many books
hain?⁴ Is gānw meṅ koi ḥakīm yā dā'ī hai?⁵ Munshī
 are. This village in any doctor or a nurse is(there)? The teacher
sikhātā hai aur ṭalību-l-'ilm sikhtā hai. Is jahāz meṅ bahut
 instructs and the student learns. This ship in many
labūse hain?⁶ Hamāre daryā-i-safar meṅ ko'ī roshnī ke minār
 cabins are(there)? Our voyage in any lighthouse

¹Employs. ²Signifies agency. ³Paid. ^{4,5}There understood.

See "Hindustani Self-Taught."

dekhenge? *Nāo men chau-taggi aur rassī rakh do.*⁴
 shall we see? The boat in fishing-line and rope (keep-give).
Hammāl mere asbāb ko lo, aur sarāe ke mālīk se merā
 Porter, my luggage take, and hotel proprietor from my
hisāb lāo. Is shahr men ko'ī achchhī sarāe aur
 account bring. This town in any good hotel and
tarjumān hai? *Yahān se rel-kā isteshan kitnī*
 interpreter are (there)? Here from the railway-station how
dūr hai? *Khidmatgar! jo kuchh main ne adā kiyā hai us-kī*
 far is? Waiter, what payment I have made of that
raśd mujhe lā do.
 receipt to me bring.

⁴Place or put.

6.

(Vocabularies 17—20, pages 35—43.)⁶

Mujhe kalam, siyāhī aur kāghaz-i-jāzib lā do. Ap ke pās kuchh
 To me pen, ink and blotting-paper bring. Thee near¹ any
likhne kā kāghaz aur lifāfe haiñ? *Apne dast-khattī yahān*
 writing-paper and envelopes are? Your signature here
kījiye aur mujhe bhej dījiye. Yahān kalam, aur
 please write and to me send. Here a quill pen and
faulād-ke kalam haiñ. In donoñ men se³ kaun sā pasand
 a steel pen are. These two in from which preference
karte ho?³ A šāhib ne mujhe parsoñ ek tār kī khabar
 make you? — Mr. to me day before yesterday a telegram
bhejī. Har roz main šubh-dam uhtā hūñ aur ghurūb-i-āftāb
 sent. Every day I daybreak rise and sunset
tak kām kartā hūñ. Ek hafte men sāt din haiñ aur baras men
 till work do. A week in seven days are, and a year in
bāwan hafte haiñ. Ā'inda⁴ jum'a-rāt ko tum ko dekhne ko
 fifty-two weeks are. Coming Friday you to see
āūngā. Baras men chār mausim haiñ: bahār, garmī,
 I will come. The year in four seasons are: spring, summer,
khizān aur jāre.⁵ Ap kī bandūk ke wāste kuchh kārtūs haiñ?⁴
 autumn and winter. Your rifle for any cartridges are?
Merā kāntā, chautaggi aur bansī kahān haiñ? *Naddī*
 My fish-hook, line and rod, where are? The river
ke kināre ke pās bahut machhliyāñ haiñ?
 of the bank near many fishes are?

¹Thee near = have you? ²Of these two. ³Do you prefer? ⁴Next.
⁵Kā mausim understood. ⁶Have you?

* See "Hindustani Self-Taught."

7.

(Vocabularies 21-23, pages 41-45.)*

Āp 'adad-i-zātī aur 'adad-i-waṣṣī bol sakte ho?' *Hān jī.*
 You the Cardinals and Ordinals speak able are? Yes, sir.
'Adad-i-zātī ek, do, tīn, waḡhaira haiṅ aur 'adad-i-waṣṣī
 Cardinals one, two, three, etc., are, and Ordinals
pahilā, dūsrā, tīsrā, waḡhaira haiṅ. Pachīs aur uske sāth
 first, second, third, etc., are. Twenty-five and it with
das, pandrah aur pachās kyā ho jāte² haiṅ? Ek sau. Is
 ten, fifteen, and fifty, what becomes? One hundred. This
palṭan meṅ do hazār ādmī haiṅ. Har sāl rājah das
 army in two thousand men are. Every year the prince ten
lākh rūpiye letā³ hai. Wuh imtihān kī fihrist meṅ ek-sau-
 lakhs rupees takes. He the examination of the list in one hundred
bīswān thā. Maiṅ ne paune-chār gaz mol liyā.⁴ Unhoṅ ne
 twentieth was. I a quarter-less-four yards price took. They
kal aṛhā'ī man ko'ilā kharīd kiyā.⁵ Is jagah
 yesterday two and a half maund coal purchase took. This place
se paune-pānch bajē⁶ ham jāwenge.⁷ Darbār meṅ
 from, a quarter-less-five have sounded, we will go. The Levée in
do sau biyālīs⁸ shakhṣ hāzīr the. Maiṅ ne use āj
 two hundred forty-two men present were. I him to-day
do-bārā⁹ bāt-chīt kī.¹⁰ Maiṅ ghar ko derh
 two-times conversation made. I to the house one and a half
bajē phir āūngā.¹¹
 have sounded again will come.

¹Can name. ²Do make. ³Receives. ⁴Bought. ⁵Purchased. ⁶O'clock.
⁷Shall leave. ⁸And is never expressed with numerals. ⁹Twice. ¹⁰Spoke.
¹¹Will return.

8.

Maiṅ kināre par jānā chāhtā hūṅ, kitnā waqt¹ lagegā?
 I ashore to go desirous am, what time will take?
Khidmatgār in ādmiyoṅ ko chukā do². Agar tum ziyāda
 Butler, these men finish give. If you more
māngoge to maiṅ magistret se faryād karūngā. Tumko
 demand then I to the magistrate complaint will make. To you
barābar hisāb rakhnā chāhiye.³ Jo kharch ho, so
 exact accounts to keep is necessary. Whatever expenses be, that

¹How long. ²Pay. ³Must.

* See "Hindūstāni Self-Taught."

likho. Agar tumhāre pās achchhā kāghaz⁴ hai⁵ main tumhārī
write. if by you good paper is I you

āzmāish kartā hūn.⁶ Mujhe jaldī uthānā, aur garm pānī
trial do am. Me. early wake, and warm water

taiyār rakhnā.⁷ Main apne hāth se⁸ hajāmat banānā⁹
ready keep. I my hand with shaving make

pasand kartā hūn.¹⁰ Ustarā aur paṭpatī kahān haiñ?
prefer make am. Razors and strop where are they?

Mere dagle par brush māro¹¹ aur merī pāposhen dhūndho.
My coat upon brush beat and my slippers search.

⁴Character. ⁵Have. ⁶Will give. ⁷Have. ⁸Myself. ⁹Shave. ¹⁰Would rather. ¹¹Brush.

9.

Ye kapre ṣāf nahīn¹ balki bahut maile haiñ. Dhobī se
These clothes clean not, but very dirty are. To the washer-

kaho ki agar wuh ziyāda miñnat na karegā to main
man say that if he more trouble not will do then I

use bartaraf karūngā. Hammālon ko pankhā sārī rāt
him discharge will make. The bearers the punkah all night

khainchnā chāhiye. Main sawārī par se ā'ūn us waqt
pull must. I ride from come that time

chāe kā piyāla lāo. Mujhe harī chāe nā-pasand hai, sab kālī
tea of cup bring. To me green tea not pleasing is, all black

rakho. Sab se achchhī zāt kī² kaunsī machhliyāñ haiñ?
keep. All from the best sort of which fish are?

Mere chand³ dost ānewāle haiñ, nāshta chār ke-wāste taiyār
My several friends coming are, breakfast four for ready

karo. Mujhe shikār chāhiye.⁴ Āj rāt ko main bāhar khāne ko
make. To me game desire. To-day night I out to dine

jānewālā hūñ. Khabardār raho! merī kursī ke pīchhe
going am. Careful be! my chair of at the back

khare rahā karo⁵ jo mujhe chāhiye so dete raho.⁶
stand keep do, whatever to me desire that giving keep.

¹Are understood. ²Fish understood. ³Of understood. ⁴I should like some game. ⁵You stand. ⁶Attend to my wants.

Main Kalkatte ko kal fajr jāūngā. Hukka pinā¹
 I to Calcutta to-morrow morning will go. Hookah drinking
chhorō² aur chalo. Tumhārī mem śāhiba ghar meṅ hain?
 give up and go on. Your mistress house in is?
Nahīn śāhib, darwāza band hai.³ Wilāyatī ādmīyōṅ kā baṅglā
 No, sir; the door shut is. European bungalow
yā kāle ādmīyōṅ kī⁴ sarā'e yahān hāi? Is jagah meṅ sānp,
 or native's inn here is? This place in snakes,
bichchhū yā dūsre mūzī kīre hain. Tumko kyā hūā
 scorpions, or other troublesome insects are. You what become
hai?⁵ Mere sir meṅ bahut dard hai; chakkar ātā hai.⁶
 is? My head in great pain is; giddiness coming is.
Apnī jīb batāo aur tumhārī nabz dekhūn.⁷ Tumko
 Your tongue show and your pulse I will see. To you
bhūkh⁸ lagti hai?⁹ Nahīn, jī, lekin piyās bahut lagti
 hunger felt is? No, sir, but thirst great felt
hai.¹⁰ Is bastī meṅ ko'ī ḥakīm hai? Jo ho usē bulāo.
 is. This place in any doctor is? Whoever be, him call.

¹To drink = to smoke (idiom). ²Leave off. ³She is not at home (idiom).
⁴Native. ⁵What is the matter with you? ⁶Have. ⁷Let me feel. ⁸Appetite.

11.

Us shakhṣ se kaho ki bāzū ho¹ jāiye. Ghorā itnā
 That man tell that aside be mustgo. The horse so much
garm rahe² to usko pānī na pilāo. Uske sum dekho
 hot keep then him water not give. His hoof look
shāyad ko'ī kankar yā patthar lag gayā hai.³ Ghorē kā
 perhaps some gravel or stone touch-gone is. Horse of
pāon rāt kī rāt meṅ bahut sūj gayā⁴; usko dekhne ko
 the leg night-time in very much swell-gone; him to see
na'band ko bulāo. Pandrah āne batāwan, le-kar,⁵ mujhe
 a farrier call. Fifteen annas discount taking, to me
rūpiye do. Main tumko tīs din kī muddat kī hundī
 money give. I to you thirty days of draft of exchange
fulānī koṭhī par dūngā. Is kapre ke thān meṅ kitne
 some bank upon will give. This cloth of piece in how many

¹Out of the way. ²Is. ³Are sticking. ⁴Has swelled. ⁵After taking.

guz haiñ? Āyah merī bībī ko hamesha fajr ke paune
yards are? Maid my wife always in the morning quarter less
chha baje⁶ uṭhāyā karnā.⁷ Bachchoñ ko har roz bilā
six sounded wake up make. Children every day regu-
nāgha nahlāyā karo.⁸ Dāī ko bulāo, aur kaho ki
larly wash make. The nurse call, and say that
dūdh pīte bachche⁹ ko letī āwe.¹⁰
milk-drinking child taking come.

*O'clock. †Call. ‡Bathe. §Baby. ††Bring.

12.

Merī zāuja, wuh peshwāz pahinegī jo darzī ne kal
My wife, that gown will wear which tailor yesterday
shām ko pūrī kī¹: taiyār kar-ke rakho² kyūñki wuh jaldī
evening finished: ready having done keep, because she early
jānewālī hai. Is bachche kā joṛā banāne ke
going out is. This child's suit of clothes making
liye nāp lo. Darzī yih peshwāz merī bībī ko bi'l-kul
for measure take. Tailor, this gown to my wife entirely
barābar ātī³ nahīñ. Bārīk malmal aur reshām ke tīn yā
proper coming not. Fine muslin and of silk three or
chār thān is namūne ke dekhne ke wāste kal lānā. Ek
four pieces this pattern of to look at to-morrow bring. A
bahut bārīk sū⁴ī lo, aur aisī be ma'lūm⁴ rafū karo. Jaldī
very fine needle take, and so unobserved darn make. Quickly
karo! mujhe yih turt chāhiye. Is poshāk ko lambā karo⁵
make! I this directly want. This dress long make,
aur in kapṛoñ ko durust karo.⁶ Wuh khilaune jo maine ne
and these clothes right make. Those playthings that by me
bachchoñ ke wāste kharīd kiye haiñ⁷ so lāo. Kyūñ! dāī
for the children purchase done are, them bring. Well, nurse,
baḥcha āj⁸ do-pahar ke āge soyā thā? Bachchoñ ne
the child to-day afternoon before slept has? The children
hanoz khānā khāyā?
yet dinner have eaten?

¹Fem. past participle of *karnā*. ²Have it. ³Does fit. ⁴It cannot be observed. ⁵Lengthen. ⁶Mend. ⁷Bought. ⁸This.

13.

(Vocabularies 28 & 29, pages 61-75)*

Karnail ṣāhib ne āj kyā ḥukm diye? Usne nāyak ko
The colonel to-day what orders has given? He to the corporal,
jamādār ko aur ḳil'adār ko ijāzat dī.
sergeant and warrant officer, leave of absence has given.
Gole bārūt kī gārī ko silāḥ khāne ko jaldī lāo. Rīsāle
The ammunition wagon to the arsenal quickly bring. Cavalry
ke wāṣṭe taiyār ho aur karnā'ī bajāo. Sipāhī ne gaye mahīne
for ready be,¹ and bugle sound. The soldier last month
apne fāriḡh ho jāne kī sanad lī. Jagah par khare raho,
his certificate of discharge took. In place standing keep,²
dahine phiro, jaldī kadam uthāo. Kampanī kī chār ṭoliyān
by the left turn³ quick step lift up.⁴ The company four sections
karo. Paltan tirchhī ṭolī ho jāegī. Kampanī
make.⁵ The battalion echelon of sections will be.⁶ The company
chha kadam pīchhe haṭegī. Fajr ko kis waḳt
six paces back will step. In the morning at what time
paltan kūch karegī?
the battalion march will make?⁷

¹Prepare. ²Fall in. ³Left turn. ⁴Quick march. ⁵Tell off the company into four sections. ⁶Will wheel in. ⁷Will march.

14.

(Vocabulary 30, pages 75-76)*

Inglīstān tamām hīndūstān ke sāth barī kharīd-farokht
England, whole India with, great trade
kartā hai. London ke baipārī bahut paise-wāle haiṅ. Is
does. London of the merchants very wealthy are. This
udhār ke-wāṣṭe kyā biyāj māngte ho? Is milk ko kyā
loan for, what interest do you ask? This property upon, any
gīro rakhā hai?¹ Jo paise maine ne aur mere sharīk ne
mortgage kept is? What money I and my partner
koṭhī meṅ rakhe, so tamām dūb gaye. Is mulk se
in the bank kept,² that all³ sink-gone.⁴ This country from
bāhir jānewālā māl, aur uskī nikāsī bahut barī hai. Maine ne
the export and the import very great are. I
āj-ke kāghaz meṅ ek ishtihār diyā hai. Wuh karz-khūwāh
of to-day in the paper an advertisement put. That creditor

¹There understood. ²Had. ³The whole of that. ⁴Has been lost.

* See "Hindūstāni Self-Taught."

apnā karz be-muḥlat māngtā hai. U's paise ke waste,
his payment without delay demanding is.⁵ That money for,
main tumko ek ruḳ'a dūngā. Har mahīne tum kyā tankhūwāh
I to you an I.O.U. will give. Monthly, you what wages
māngte ho? Koshish meṅ sustī na karo, rūḥānī josh meṅ
do ask? In business slothful not make,⁶ in spirit
bhare raho, khudāwand kī khidmat karte raho.
fervent keep,⁷ the Lord service of⁸ making keep.⁹

⁵Demands. ⁶Be. ⁷Serving.

15.

(Vocabulary 31, pages 77-78.)

Khairāt denā, namāz paṛhṇā, roza rakhnā ye tin chizen
—Alms to give, prayers to read, fasts to keep, these three things
Allāh ko pasand haiṅ. Rūḥ kā āram bihiṣt meṅ hai; kharāb
God pleased is. Of the soul peace Heaven in is; wicked
ādmī'ōṅ kī sazā jahannam meṅ hogī. Bhalā ādmī,
men of the punishment hell in will be. Good men,
gharīb logoṅ ko khairāt degā. Ādmī kā dushman iblīs hai,
poor men to alms will give. Of man the enemy the devil is,
lekin uskā dost khudā hai. Mussalman logoṅ ke dīn
but his friend God is. Of the Mohammedans the religious
kitāb kūrān hai, aur hindū logoṅ kī bhāgwat. Hindū
book the Koran is, and of the Hindus, the Bhagwat. Among
logoṅ meṅ chār āṣṭī zāteṅ haiṅ:—Brāhman, Kshatri-
the Hindus four principal castes are:—The Brahmins, the Kshatri-
ya, Vaishya aur Sūdra. Islām meṅ do firḳe
yahs, the Vyshya and the Sudrahs. In Islamism two sects
haiṅ:—pahilā Shī'ah aur dūsra Sunnī. Khudā
(there) are:—Firstly, the Shī'ah, and, secondly, the Sannis. — God
ne duniyā se aisī maḥabbat rakhī, kī us ne apnā iklautā
the world so loved that He His only beloved
Betā bakhsh diyā, tākī jo ko'ī us par imān lāe, halāk
Son freely gave, that whosoever him upon belief placed¹ dead
na ho, balki hamesha kī zindagī pāe. Gharaz imān,
not be,² but everlasting life should get.³ — In short, Faith,
ummed aur maḥabbat, yih tīnoṅ dāimī haiṅ, magar in meṅ
Hope, and Love, these three abideth, but in them⁴
maḥabbat afzal hai. Khudāwand Yisū par imān lā,
love the greatest is. — The Lord Jesus on belief place;⁵
to tū aur terā gharānā najāt pāegā.
then thou and thy household shall be saved.

¹Believeth in him. ²Should not perish. ³Have. ⁴Of these. ⁵Believe.

* See "Hindāstani Self-Taught."

16.

(Vocabulary 32, pages 76—85, "Hindustani Self-Taught.")

Yih 'adālat kab khulegī aur jaj' śāhib kaun hai?
 This court when will open, and judge who is?
Faujdārī 'adālat das baje khultī hai, aur dīwānī 'adālat
 The Criminal Court ten sounded opens, and the Civil Court
gyārah baje. Mudda'ī aur mudā 'alaihi kaun hai?
 eleven sounded. Plaintiff and defendant who are?
Jaj śāhib ne kaidī ko jhūthī kasm ke wāste, chha mahīne
 The judge the prisoner, for perjury, six months
ke liye kaid-khāne ko bhejā. Jallād ne Gopāl ko phānsī dī,
 to prison sent. The executioner Gopal noose gave;¹
uskā śubūt-i-gunāh inšāfan thā. Sab gunāh se, jhūthī dastāwez
 his conviction just was. All crimes from, forgery
banānā bahut kharāb hai: 'adālat meṅ is wāste jaj bhārī
 very bad is; in court for it judges heavy
sazā de-dete haiṅ. Uske muqaddame meṅ 'Alī Khān uskā vakīl
 sentences give. His trial at, Ali Khan his counsel
aur Dharamdās uskā śāhid thā. Tumhārā bayān ek ṭarfī
 and Dharamdas his witness was. Your statement *ex parte*
hai; tumhāre pās kyā dalīl hai? Hindustān meṅ rishwat
 is; you near² what proof is?³ India in bribe-
denā aur chorī bahut 'āmm haiṅ. Hukmnāma kyā thā?
 giving⁴ and theft very common are. The decree what was?
¹Hanged. ²Near is = have. ³Bribery.

 GENERAL EXERCISES.

[These Exercises are arranged to illustrate the peculiarities of the Syntax and Idioms of the Hindūstānī Language, to which the student should give particular attention.]

17.

Jab pādshāh shahr ko āte tab gharīb logon ko bakhsish
 Whenever the King to the city came, then poor people to gratuities
dete.¹ Agar Gopāl ātā, to main usko ek in'ām detā.² Āj
 gave. If Gopal had come, I would have given him a reward. To-day
hamko ghorē par jānā hogā.³ Agar us ādmī kā bhā'ī
 I upon a horse⁴ go must. If that man's brother

¹The verb is made plural, out of respect to the word *pādshāh*. ²The consequence is also thrown into the same tense as the first clause. ³Verbal noun followed by the infinitive. ⁴On horseback.

āwe, to *bolo,* *ki darwāza band hai.*⁵ *Wuh apnā* should come, then say that door shut is. He his (own) *ghoṛā*⁶ *chāhtā hai;* *usko jaldī lāo.* *Main ne apne wāste* horse wishing is; him quickly bring. I myself for *bahut koshish kī.*⁷ *Jo*⁸ *ādmī ghar ke andar hai,* *uske* many attempts made. What man the house in is, him *bulāo.* *Jaisā*⁹ *bāp,* *taisā betā.* *Kuchh parwā nahīn*¹⁰ call. As the father (is) so the son (is). Any care not *ek ek*¹¹ *ādmī ko bakḥshish do.* *Chirāgh ke niche andhera.*¹² one-one man gratuity give. The lamp under, darkness.

⁵Idiom for "not at home." ⁶His own horse. ⁷Feminine past participle of *karnā*. ⁸Relative pronoun is put before the noun to which it relates. ⁹*Jaisā... waisā* are used correlatively. ¹⁰It does not matter. ¹¹Distribution is marked by doubling the numeral. ¹²Is understood. This is an Eastern proverb.

18.

Tumhāre liye¹ main āj āyā hūn. *Gāriān wahān thīn aur* Your sake I to-day come am. Carriages there were, and *ghoṛe bhī² the.* *Darmiyān rāh ke,* *ek naddī milī³ thī⁴.* horses also were. In the midst of the road one river found.

Rāh mein ham do ādmion ko mile the, *ek pārsī aur* In the road I two men came across; one Parsee, and *dusrā hindū.* *Us se pūchhiye,⁵ āj rāt ko kahān jātā hai.* the second Hindu. From him ask to-night where going is.

Das barson se main ne apnā watan nahīn⁶ dekhā. Ten years from, I my own native country not seen.

Aktober mahīne kī das tārīkh ko⁷ Madras jāūngā. *Merī* October month of, ten date, Madras will go. My *gharī bigar ga'ī wuh kuchh kām kī⁸ nahīn hai.* watch out of order gone, that some of work not is,

Smith śāhib ko pahchānte ho? wuh bahut achchhe⁹ ādmī hai. Smith, Mr., you know? he very good man is.

Wuh bolā ki main Inqlistān ko thore dinon mein jāūngā.¹⁰ He said that I to England few days in will go.

¹When a word is itself a Genitive the Preposition follows it closely, without *ke* or *kī*. ²*Bhī* is added to emphasise. ³*Is* is used most frequently as a third-personal verb only. ⁴The verb is feminine, agreeing with *naddī*. ⁵*Pūchhnā* takes *se* where we use *to*. ⁶When *since* = "that I have not," a negative must be used. ⁷In naming a date *ko* is used. ⁸Agreeing with *gharī*. ⁹Words doubled to strengthen the force. ¹⁰In narration the same pronouns and verbs must be used as those used by the original speaker.

19.

Āj kaun tārīkh hai? *Āj Novembar mahīne kī nau* To-day what date is? To-day November month of, nine

tārikh hai. Huzūr kab tashrif lā'e' haiñ? Ek date is. Your honour, when your presence bring are? One
hafta ho gayā. Huzūr kab tashrif le-jāenge? week been-gone. Your honour, when your presence take-away?
Agle mahīne mein. Hamko kuchh ummed nahīn hai³ ki wuh Coming month in. I some hope not is that he
jaldī achchhā ho jāwegā. Āj shām ko bāhar jāūngā ka'ī quickly well will be. This evening out will go, what
baje⁴ main ab nahīn jāntā hūn. Āp kā mizāj-i-sharif⁵ sounded I now not knowing am. Thy health, noble,
kaisā hai? Shukr khudā hai.⁶ Numā'ish aur ārā'ish how is? Thanks of God is. Appearance and ornament-
kī chīzen zindagānī kī aṣlī zarūraton mein kām tation of things life of real necessities in use
nahīn ātīn.⁷ Yih karo, jis tarah ban pare. not come. This do, in whatever way may be practicable.

³ *Tashrif lānā and tashrif lejanā are used to native gentlemen of rank. Tashrif = "the honour of your presence." In such case the verb must be in the third person plural. ³ "To have" is always rendered by "to be." ⁴ "Ka'ī baje = "at what time." ⁵ "Mizāj sharif is the polite form of asking a person's health. ⁶ "I am well understood. ⁷ "ātin = ātī haiñ.*

20.

Ādmī jo wa'da kartā hai, kamtar usko pūrā kartā hai. Man what promise makes seldom it finish makes.
Ab chup raho, ek lafz bhī mat bolo. Tum koī dost rakhte ho Now quiet keep, one word also not say. You some friend keep
jo tumhārā zāmin ho. Main ma'mūl se ziyāda denewālā who your bail be. I tariff from more giver
nahīn. Wuh mujh se ek bāt kahtā hai, aur tum kuchh aur not. He from me one word saying is, and you some more
hī kahte ho. Āp Hindūstānī zabān mushkil samajhte still saying are. You Hindustani language difficult think?
hain? Jo tum itnā jald bolte to main tumhārī bāt samajh If you so quickly speak, then I your talk know
nahīn saktā. Mutāla'a karne ko kaunsā waqt achchhā hai? not able. Study making, which time good is?
Sawere. Mashk ke siwā, tum tarrārī se bol nahīn sakege. Morning. Practice without, you fluently speak not be able.
Farmāiye¹ jī iskā sabab kyā hai? Wuh bahut kharāb Please say, sir, of this meaning, what is? He very bad
likhtā hai; uskā khatt ko'ī parh nahīn saktā. writes; his letter anyone read not be able.

¹Respectful Imperative form.

HISTORY. (*Tārīkh*.)*

[The following Reading Exercises are framed on the History, Geography, and Religions of India, the English translations being given on pages 62 to 64.]

I.

1. *Hindūstān kā kadīm nām jambudwīp thā.*
2. *Kadīm Hindūstān meṅ chha bādshāhiyān thīn.*
3. *Ūttar meṅ audh, hastīnāpura, magadh, aur mālwā the.*
4. *Mālwā kā bādshāh Vikram thā, wuh shāhzāda munṣif aur 'ālim ādmī thā.*
5. *Dakhan meṅ pāndyā aur cholā bādshāhiyān thīn, inkā bādshāh Sālīvāhan thā.*
6. *Musalmānoṅ ke shāhī-khāndān i.s. 1001 se 1744 tak the.*

II.

1. *Hindūstān kā pahilā kaiṣar Mahmūd-i-Ghaznavī thā.*
2. *Lodī kā rāj karīb-karīb assī baras Hindūstān kī hukūmat par jabr aur be-rāhmī se rahā. Yih log Afghān des se āye the.*
3. *I.s. 1526 meṅ Bābar Hindūstān kā pahilā barā Mogul shāhanshāh mushtahar hūā.*
4. *Shershāh ek afghān sardār ne Hindustān kī hukūmat barī kabīliyyat se kī aur usne mulk ke wāṣṭe bahut achche kām kiye.*
5. *Kaiṣar Akbar sab Hindūstān ke musalmān kaiṣaroṅ se achchhā thā.*
6. *Akbar ke pīchhe uskā beṭā Salīm hūā aur usne Jahāngīr kā khitāb liyā.*

III.

1. *Kaiṣar Aurangzeb sab Hindūstān ke kaiṣaroṅ se hīlahbāz aur nāmwar thā.*
2. *Uskī hukūmat meṅ Mogul kī bādshāhī kī kudrat aur jalāl bahut barā ho gayā thā.*
3. *Marhatte logoṅ kī hukūmat kī bunyād Sivājī ne dālī.*
4. *Hindūstān meṅ jo pahile Yurup ke log ākar base wuh Purtagiz the.*
5. *I.s. 1600 meṅ Angrez log malika Elizabath se sanad hāṣil karke mashraḳī Hind se tijārat karne lage.*
6. *Us waḳt se Hindūstān, ziyāda yā kam, Angrez kī hukūmat meṅ rahā hai.*

* History of India, published by the Vernacular Press, Bombay.

GEOGRAPHY. (*Jughrāfiya.*)*

I.

1. *Rās Kāmrin se Panjāb tak, Hindūstān kī lambāī ek hazār āṭh sau mīl hai.*
2. *Karāchī se pūrab Bangāl tak Hindūstān kī chauṛāī pandrah sau mīl hai.*
3. *Hindūstān meṅ ḡarīb-ḡarīb tīn ḡarṟ ādmī haiṅ.*
4. *Vindhya pahār Hindūstān ko do bare ḡiṣṣon meṅ takṣim kartā hai.*
5. *Hindūstān kī aṣl naddiyāṅ gangā aur indrā haiṅ.*
6. *Hindūstān ke uttar meṅ himālaya pahār hai.*

II.

1. *Himālaya pahār kī bulandtarīn choṭiyāṅ dwalaghiri aur gaurishankar haiṅ, aur ḡarīb-ḡarīb untīs hazār fīt har-ek ūnchī hai.*
2. *Hindūstān ke dakhan meṅ lankā kā jazīra hai.*
3. *Hindūstān kī āb-ō-hawā maidān meṅ bahut garm ma'lūm hotī hai.*
4. *Dhān, kelā, gannā, afyūn, nīl, rū'ī aur gond ye chīzeṅ Hindūstān kī paidāwār haiṅ.*
5. *Barāmad kā aṣl asbāb, chāwal, rū'ī, chāe, aur resham haiṅ.*
6. *Darāmad kā aṣl asbāb wilāyatī dast-kāriyāṅ haiṅ.*

III.

1. *Hindūstān meṅ āṭh rel-ke-rāste haiṅ.*
2. *Gaīkwār kā dārul-mulk Barodā hai.*
3. *Sūrat meṅ pahile āngrezī tijārat khāne kī bunyād dālī gāī.*
4. *Hindūstān meṅ sab shahron se Bumbai shahr bahut ābād hai.*
5. *Wilāyat se Bumbai ko pahūnchne ke wāṣṭe aṭhārah dīn lagte haiṅ.*
6. *Hindūstān kā dārul-ḡukūmat Kalkattā hai: yih shahr Hūghlī naddī par hai.*

IV.

1. *Madrās ke zil'e kā dārul-ḡukūmat shahr Madrās hai.*
2. *Wilāyat se Madrās ko pahūnchne ke wāṣṭe bīs dīn aur Kalkatte ko ikkīs dīn lagte haiṅ.*

3. Allahabad, Banaras, Tanjur, Amritsar, aur Punā Hindūstān ke muḡaddas shahr haiṅ.
4. Jab Akbar kaiṣar thā tab Agrā Mogul bādshāhī kā pā-i-takht thā.
5. Hindūstān kā ḡadīm dārus-saltanat Dehlī thā.
6. Merath meṅ Hindūstān kī baghāwat bar-pā hūī, is liye yih jagah mashhūr hai.

RELIGIONS. (Dīn.)*

I.

1. Hindūstān ke pūjā-khāne Vishnu aur Shiva ke nām par haiṅ.
2. Hindū logon kī dīnī kitābon ke nām Ved haiṅ.
3. Hindūstān ke dūsre dīn Buddh dharm, Islām aur Zartushtī dharm, haiṅ.
4. Buddh kā dharm ḡarīb-ḡarīb sāt hazār baras 'īsawī san ke āge muḡarrar hūā thā.
5. Iske bānī kā nām Sākaya Munī.
6. Wuh Bahār ke ṣūbah kā sākin thā.

II.

1. Buddh ke dīn ke logon kā muḡaddas maḡām Lassā hai. Yih jagah Tībat des meṅ hai.
2. Dīn-i-Islām kī Muḡammad ne bunyād ḡālī. Yih shakhṣ 'Arab des meṅ paidā huā thā.
3. Dīn-i-Islām kī dīnī kitāb Kurān hai, aur 'Arabī zabān meṅ hai.
4. Rūm kā Sultān is dīn kā khalīfa hai.
5. Musalmān logon kā muḡaddas dīn jum'a hai.
6. Muḡammad Makke meṅ paidā hūe aur Madīne meṅ wafāt pāī.

III.

1. Zartusht, Urimiah meṅ paidā huā thā.
2. Uske dīn meṅ, sūraj, chānd, āg aur pānī kī pūjā karte haiṅ.
3. Hindūstān ke Pārsī log is dīn ke pairau haiṅ.
4. Pārsī logon kā nām Irān meṅ gabr hai.
5. Yih log Bumbai ko apnā des samajhte haiṅ.
6. Pārsī logon kī zabān gujrātī hai lekin gujrātī zabān khab nahīṅ.

* E. B. Eastwick's (C. B.) "Religions of India."

HISTORY. [TRANSLATION.]

[This and two following Exercises are intended for re-translation into Hindústáni.]

I.

1. The ancient name of India was Jambudvipa.
2. Ancient India consisted of six kingdoms.
3. In the north Oude, Hastinapura, Magadh, and Malwa.
4. The kingdom of Malwa was governed by Vikram, a just and learned prince.
5. In the South were the kingdoms of Pandya and Chola, which were governed by Salivahna A.D. 77.
6. The Mahomedan dynasties extended from A.D. 1001 to 1744.

II.

1. The first Mahomedan Emperor of India was Mahomed of Ghuzni.
2. The Lodi kings, an Afghan family, reigned about eighty years in a cruel, overbearing manner.
3. In A.D. 1526 Babar was proclaimed the first great Mogul Emperor of India.
4. Shirshah was an Afghan chief who governed India with great ability, and did a great deal of good for the country.
5. Akbar was the best of the Mahomedan Emperors of India.
6. He was succeeded by his son Selim, who assumed the title of Jehangir.

III.

1. The most crafty and ambitious Emperor of India was Aurungazib.
2. Under his rule the Mogul Empire reached the summit of its glory and power.
3. The founder of the Mahratta dynasty was Sivaji.
4. The first European settlers were the Portuguese.
5. In A.D. 1600 the English, under Queen Elizabeth, obtained a charter to trade with the East Indies.
6. Since that period India has been more or less under British rule.

GEOGRAPHY. [TRANSLATION.]

I.

1. The length of India, from Cape Comorin to the Punjab is 1,800 miles.
2. Its breadth, from Karachi to the East of Bengal, is 1,500 miles.
3. The population of India is about 290 millions.
4. India is divided into two large portions by the Vindhya mountains.
5. The principal rivers of India are the Ganges and the Indus.
6. The Himalayas are situated in the North of India.

II.

1. The highest peaks are Dwalaghiri and Everest, each nearly 29,000 feet in height.
2. The island of Ceylon is in the South of India.
3. The climate of India is excessively hot in the plains.
4. The productions of India are rice, bananas, sugar-cane, opium, indigo, cotton, and gum.
5. The principal exports are rice, cotton, tea, and silk.
6. The imports are chiefly articles of European manufacture.

III.

1. There are eight railways in India.
2. Baroda is the capital of the Gaikwar
3. In Surat the first mercantile establishment was founded.
4. Bombay is the most populous city in India.
5. It takes eighteen days to reach Bombay from England.
6. Calcutta, the capital of India, is on the river Hughli.

IV.

1. Madras is the capital of the Madras Presidency.
2. It takes twenty days to reach Madras, and twenty-one to Calcutta from England.

3. Allahabad, Benares, Tanjore, Amritsar, and Poona are sacred cities in India.
4. Agra was the capital of the Mogul Empire under Akbar.
5. Delhi was the ancient capital of India.
6. Meerut is famous for the Indian mutiny.

RELIGIONS. [TRANSLATION.]

I.

1. The temples of India are dedicated to Vishnu and Shiva.
2. The *Vedas* are the books which contain the religion of the Hindus.
3. The other religions of India are Buddhism, Islamism, and Zoroastrianism.
4. Buddhism was founded about 7,000 years before the Christian Era.
5. Its founder's name was Mani.
6. He was a native of the province of Behar.

II.

1. The sacred capital of the Buddhists is Lasa, in Thibet.
2. Islamism was founded by Mahomed, of Arabia.
3. The sacred book is the Koran, written in Arabic.
4. The Sultan of Turkey is the head of the church.
5. Their sacred day is Friday.
6. Mahomed was born at Mecca, and carried to Heaven at Medina.

III.

1. Zoroaster was born at Urimiah.
2. His religion chiefly venerates the sun, earth, fire, and water.
3. The Parsees of India belong to this religion.
4. In Persia they are known as the Guebres.
5. They regard Bombay as their native place.
6. Their language is a corrupted form of Guzerati.

Shiv and the Grasshopper.* By RUDYARD KIPLING.

(*Shiva aur tiddī.*)

Note.—A close rendering of the Poem is given in Hindūstānī, together with an *ad litteratim* translation, in order that the student may note the peculiarities in the construction of the language.

(THE SONG THAT TOOMAI'S MOTHER SANG TO THE BABY.)
(*Jo gīt Tumai kī mā bachcha miyān ko gāyā.*)
(Which the song of Tumai the mother to the baby sang.)

Shiv, who poured the harvest and made the winds to blow,
Shivane jo faṣl ke wāṣṭe barsātā hai aur hawā ko chalātā hai
Shiv, who harvest for causes rain and winds makes to blow,

Sitting at the doorways of a day of long ago,
Bahut dinon ke pahile, ek roz darwāza par baith-kar-ke,
Many days ago, one day on the door having seated,

Gave to each his portion, food and toil and fate,
From the King upon the *guddee* to the Beggar at the gate.
Ek ek ko jo rājā gaddī par hai aur jo bhīkhārī dar-
One-one to who kings *guddee*¹ upon are and who beggars at

wāza ke pās bhik māngtā hai [diyā.
the gate alms asking are [gave.

Unko harek kī khurāk kā aur miḥnat kā aur kismet kā ḥiṣṣa
(To them) his of food and toil and fate portion

All things made he—Shiva the Preserver.

Sab māl-o-matā' usne banāye—Shiva jahān-panāh.

All things he made—Shiva the Protector of the Universe.

Mahadeo! Mahadeo! he made all,—

Mahādeo! Mahādeo! usne sab banāye,—

Mahadeo!² Mahadeo! he all created,—

Thorn for the camel, fodder for the kine;

Unt ke wāṣṭe kāntā, gāe ke wāṣṭe ghās,
The camel for (the) thorn, the kine for (the) fodder,

And mother's heart for sleepy head, O little son of mine!

Aur nīndbhare sar ke wāṣṭe mā kā dil, ai mere chhoṭebete!
And sleepy head for of a mother the heart, O my little son!

¹Throne. ²The Great God.

* *The Jungle Book* (pages 244 and 245), by Rudyard Kipling.
(1900. London: Macmillan & Co., Ltd.)

Wheat he gave to rich folk, millet to the poor,
Usne paisewālon ko gehūn aur gharīb loḡon ko bājirā diyā,
 He to the wealthy wheat and to poor folk millet gave,

Broken scraps for holy men that beg from door to door ;
Aur faḡīron ko jo dar dar bhīk māngte phirte haiṅ,
 And mendicants who door (to) door (from) alms asking are
un-ko roti ke tukre diye ;
 to them fragments gave,

Cattle to the tiger, carrion to the kite,
Sher ko maweshī, aur chīl ko murdār gosht diyā,
 To the tiger cattle, and to the kite dead flesh, gave,

And rags and bones to wicked wolves without the wall at
 night.
Aur bad bheriyon ko jo rāt ke waḡt dīwār ke bāhar ā jāte haiṅ,
 And wicked wolves who at night-time of the walls outside are,
un-ko bhī gūdar aur haḡḡiyāṅ de dīṅ.
 to them also rags and bones he gave.

Naught he found too lofty, none he saw too low—
Na kisī ko usne mustaḡhnī pāyā aur na kisī ko nā-
 None he lofty found and none not
sazā dekhā—
 low he saw—

Parbati beside him watched them come and go ;
Pārbatī ne uske pās se un-ko āte jāte dekhā ;
 Parbati also near him (from) them coming and going saw ;

Thought to cheat her husband, turning Shiv to jest—
Dil meṅ sochā ki, apne khāwand se tamashur kare,
 In heart thought that her husband to cheat (she) would be able,
aur Shiva ko aḡmaḡ banāe—
 and Shiva fool make—

Stole the little grasshopper and hid it in her breast.
Ek chhoṡī ṡiddī chorā-kar, usko apne chhātī meṅ
 A little grasshopper, stolen having, (and) it her own breast in
chhipā rakhī.
 secretly kept.

So she tricked him, Shiva the Preserver.

Is tarah usne usko, ya'nī Shiva jahān-panāh,
 In this manner she him, viz., Shiv the Protector of the Universe,
ko aḥmaḥ banāyā.
 to fool made.

Mahadeo! Mahadeo! turn and see.

Mahādeo! Mahādeo! phiro aur dekho.

Mahadeo! Mahadeo! turn thou and look.

Tall are the camels, heavy are the kine,

Uṅt ūnche haiṅ; gā'ṅ bhārī haiṅ,

Camels high are, kine heavy are,

But this was least of little things, O little son of mine!

Lekin yih sab chhoṭī chizon se chhoṭī thī, Ai mere chhote bete!

But this of all little things (the) least was, O, my little son!

When the dole was ended, laughingly she said,

Jab kismet tamām ho chukī Pārbatī ne hans-kar kahā,

When the dole all was finished Parbati laughingly said,

'Master, of a million mouths is not one unfed?'

'Ai! das lākh munh ke rozī-rasān, kyā koī bhūkhā nahīṅ

'Oh! million mouths of provider, what none hungry not

rahā?'

is?'

Laughing, Shiv made answer, 'All have had their part,

Shiva ne hans-kar jawāb diyā, 'ki sab logon ko apnā ḥiṣṣa

Shiv laughingly answer gave, that 'all their portions

mil gayā,

have had,

Even he, the little one, hidden 'neath thy heart.'

Us chhoṭī ṭiddī ko bhī jo tumne apnī chhātī men

That little grasshopper even which you your breast in

chhipā rakhī.'

secretly have kept.'

From her breast she plucked it, Parbati the thief,

Tab apnī chhātī se ṭiddī ko nikāl liyā, Pārbatī

Then she her own breast from (the) grasshopper pulled out, Parbati

ne jo chor (thī).

who thief (was).

Saw the Least of Little Things gnawed a new-grown leaf!
Dekhā ki chhotī chīzoṅ se chhotī ne ek tāza pattā
 Saw that little things from least a fresh leaf
tor-kar khā liyā!
 having torn took and ate!

Saw and feared and wondered, making prayer to Shiv,
Pārbatī Shiva ko dekh-kar dar gayī aur mutahayyir
 Parbatī, Shiv having seen, became frightened and with wonder
ho-kar uskī pūjā karne lagī.
 being filled to him supplications making began.

Who hath surely given meat to all that live.
Kyūnki, Shiva ne, sabhoṅ ko, jo jīte haiṅ, albatta
 Because Shiv to all who alive are, certainly
khwurāk dī.
 food gave.

THE LORD'S PRAYER.*

(With Phonetic Pronunciation and an *ad literatim* translation.)

(*Hazrat 'Isā kī namāz.*)

Hazrut eesah kee numahs.

THE GOSPEL OF MATTHEW, CHAPTER 6, VERSE 9, &c.

(*Mattī kī injil—bāb chha—āyat nau, waqhaira.*)

Muttee kee injeel—bahb chah—ahyut now, wughyrah.

(*Matthew-of the Gospel, Chapter 6, Verse 9, etc.*)

Our Father, which art in Heaven, hallowed be thy Name.
Ai hamāre bāp jo āsmān par hai, tere nām kī taḳdīs ho,
 I humahray bahp jo ahsmahn pur hy, tayray nahm kee tukdees ho,
 O our Father who heaven above is, Thy name holy be,

* See page 75.

Thy kingdom come. Thy will be done on earth, as it is
terī bādshāhat āwe, terī marzī jaisī āsmān par hai
 tayree bahdshahhut ahway, tayree mursee jysee ahsmañ pur hy
 Thy kingdom come, Thy will as heaven above is

in Heaven. Give us this day our daily bread. And for-
zamān par bhī bar āwe, hamārī rozīne kī rotī āj
 zumeen pur bhee bur ahway, humahree roseenay kee rotee ahj
 earth upon also fulfilled come, our daily bread to-day

give us our trespasses, as we forgive them that trespass
hamko bakhsh, aur jis tarah ham apne karazdāron ko
 humko buksh, our jis turah hum upnay kurusdahron ko
 to us give free, and same manner we our debtors

against us. And lead us not into temptation; but
bakhshste haiñ tū apne dain hamko bakhsh de aur hamēñ
 bukshtay hyn too upnay dyn humko buksh day our humayñ
 forgive Thou our debts us forgive, and us

deliver us from evil: for thine is the kingdom, the
āzmāish meñ na dāl balki burāī se bachā kyūñki
 ahzmahish mayñ nah dahl bulkee burahi say buchah kioonkee
 temptation in not throw, but evil from save, because

power and the glory, for ever and ever. Amen.
bādshāhat aur kudrat aur jalāl hamesha tere hī haiñ.
 bahdshahhut our kudrut our julahl humayshah tayray hee hyn.
 kingdom and power and glory everlasting thine also are.

Āmīn.

Ahmeen.

Amen.

QUESTIONS IN HINDŪSTĀNĪ GRAMMAR.

(Or Specimens of Questions a Candidate for Examination is likely to be set.)

Elementary Paper.

A.

1. Name the dialects of which the Hindūstānī language consists, and by whom spoken.
2. Name the *Persi-Arabic* characters which never alter in form nor unite with the letter that follows.
3. How are the English Articles *a*, or *an*, and *the*, represented in Hindūstānī?
4. Decline the Nouns *bāp* (father) and *betī* (daughter).
5. What is the *simple* Accusative case, and when used? Give examples.
6. State clearly how to use the Particles *kā*, *ke*, and *kī*.
7. How many Genders are there? How are they generally distinguished?
8. How are Adjectives used, and when are they declinable and indeclinable? Give examples.
9. Give the rule for the agreement of Adjectives, and illustrate your answer.
10. Translate into Hindūstānī: (a) The man is tall, but the woman is short. (b) The woman's brother is wicked. (c) The man's daughter is good.

B.

1. What is understood by the term *Oblique* form of a Noun?
2. What is the effect of the Accusative in *ko*?
3. Give the rule for the formation of their Plurals, with examples.
4. Give the Gender of the following words:—*āg* (fire), *mez* (table), *dunyā* (the world), *pānī* (water), *motī* (pearl), *dahī* (curd).
5. Give examples of Adjectives used in making compound Verbs.

6. Illustrate by examples how to use the Genitive cases of Nouns and Pronouns.
7. How are sentences in Hindūstānī constructed when using the Verb *to be*? Illustrate your answer by an example.
8. How are Adjectives compared in Hindūstānī? Render in Hindūstānī:—(a) This man is taller than that woman. (b) This boy is the tallest.
9. Under what conditions do Verbs agree in Gender and Number with their Nominatives? Give examples.
10. Conjugate the Verb *to be* in the Past Tense, masculine and feminine. Translate: I will strike (m. and f.); I am striking (m. and f.); I was striking (m. and f.); I struck (m. and f.).

Intermediate Paper.

1. State clearly the difference between *Urdū* or *Rekhta* and the *Hindī*.
2. State the use of the word *āp* (self).
3. State the difference between the simple and compound tenses of Hindūstānī Verbs.
4. How are the compound Future Tense, Present Subjunctive, and the Imperative of English Verbs rendered in Hindūstānī?
5. Give all the component parts of a Verb.
6. Give in a tabular form the masculine terminations of Verbs (*Active*), Present Tense (Imper. and Subjunct.), Future Tense (Indic.), Present, Past, and Perfect Participles.
7. Show with an example how the compound tenses of *honā* are formed.
8. When by inflection two *a*'s or *a* and *e* meet, how are they separated? Illustrate your answers.
9. State clearly how *must*, *ought*, *may*, and *can* should be rendered in Hindūstānī?
10. State how Verbs are intensified, and also show the peculiar usage of the Verb *chuknā*.

Advanced Paper.

1. How are Adverbs derived? Show the peculiarities of Adverbs of time.
2. Give the irregular forms of the Imperative used by a native in addressing his superior.
3. Give the Past Participles (masculine and feminine, singular and plural) of *jānā*, *karnā*, *denā*, *lenā*, *honā*, and *marnā*.
4. Give examples of masculine Postpositions with *ke* and feminine with *kī*.
5. What is the special use of the Participle in *ke* or *kar*? Give an example.
6. Render into Hindūstānī: "He said he would go to Calcutta to-morrow," and state rule as regards narration.
7. How are Verbal Nouns of agency formed in Hindūstānī?
8. State how to use the Particle *ne* in conjunction with an Active Transitive Verb.
9. Illustrate how the Passive Voice is formed.

Translate into Hindūstānī:—

10. Had I all along spoken the language of this country since I came, I should have been able to speak it now fluently.
11. I hear that you are well skilled in the Hindūstānī tongue.
12. The captain has given orders that the battalion will march to-morrow morning at six o'clock.

Translate into English:—

13. *Kitne din hū'e ki tumko yih khabar milī?*
14. *Mushkil ho yā nahīn, miḥnat karne se, tum hamesha apne maṭlab ko pahūnchoge.*
15. *Khānsāmān se kaho, pichhle mahīne kā ḥisāb taiyār kare.*

PART III.

THE VERNACULAR.

PHRASES OF DAILY LIFE AND IDIOMATIC SENTENCES IN URDU
INTRODUCING MILITARY, LEGAL, AND COMMERCIAL TERMS,
WITH THE ROMANIZED TRANS-LITERATION AND
ENGLISH EQUIVALENTS.

ADVANCED READING LESSONS FROM CLASSICAL URDU WRITERS,
AND A SET OF EXAMINATION PAPERS.

The student, who has now reached what may be regarded as an advanced stage in the language, should endeavour to master it in its *Native Form*.

Hitherto he has learned the tongue by means of Romanized characters, but to secure a complete and effective knowledge thereof it is very important he should be able to read and write it in the Vernacular.

To this end the Phrases, &c., on pages 76-85 will provide him with material for practice, as well as useful idiomatic Forms of Expression and Composition. On pages 8 to 13 (to which he is referred) the necessary assistance introductory to these Exercises will be found.

HINDŪSTĀNĪ PENMANSHIP.

At first sight one is apt to think that there is no difference between written and printed characters of the Persi-Arabic alphabet. But there is really considerable variation, and if a student will carefully examine the illustration of Urdū penmanship given on the opposite page, he will more readily realise the points of difference.

He should particularly note:

1. In manuscript the *short vowel signs* are generally omitted.
2. By the omission of the vowel *i* a final ی *y* may be read either as *ī* or *e*, the former being a feminine, the latter a masculine inflexion. In order to prevent this ambiguity of gender, a final *ī* is written ی, and a final *e* ے. This distinction is also observed in the printed character.. Thus, لڑکی *lar̄kī*, 'a girl,' لڑکے *lar̄ke*, 'boys'; so also, کی *kī*, کے *ke*, سے *se*, نے *ne*, &c.
3. Instead of the four dots over the letters ت *t*, د *d*, and ر *r*, the mark ط, and sometimes -, is used, as لڑکا *lar̄kā* or لڑکا *lar̄kā*, for لڑکا.
4. The initial combined form of ہ *h* is usually written ~ or ھ, instead of ہ; as, ~ or ھ *har*, 'each'; ے *hai*, 'is.' So also the syllable *hā* is written ھ for ہا, as ھاتھ *hāth*, 'hand,' for ہاتھ.
5. The distinction between the medial 'butterfly' (or aspirate) form of *h*, i.e. ھ, and the second form ھ (as shown on p. 9) is not always observed, the form ھ being used for both. Thus, ھا may be read either as کھا *khā*, 'eat,' or کھا *kahā*, 'said.'
6. The final combined form of *h* is written thus, ھ, instead of the printed form ھ; as, ھ *nah*, 'not' (or *na*, the final *h* being omitted in transliteration: see p. 19); ھ *kīh* (or *ki*), 'so that.'
7. With these exceptions, the letters are written very much the same as in the printed characters. In the 'Shikasta,' or cursive hand, many peculiar forms and combinations of letters occur which can only be learnt by practice. Letters which should not be connected with a following letter, as ھ, ھ and ھ, are generally written combined, and dots distinguishing the various letters are frequently omitted.

Urdū Penmanship.

— (The Lord's Prayer in Hindūstān.) —

مٹی کی انجیل باب ۹:۴

۱۔ ہمارے باپ جو آسمان پر ہے تیرے نام کی تقدیس ہو
تیری بادشاہت آدے۔ تیری مرضی جیسی آسمان پر ہے
زمین پر بھی برائے۔ ہماری روزینے کی روٹی آج ہلکے بخش
اور جس طرح ہم اپنے قرضہ روزن کو بخشتے ہیں تو اپنے دین ہلکے
بخش دے۔ اور ہمیں آزابائش میں نہ ڈال بلکہ بڑائی سے بچا
کیونکہ بادشاہت اور قدرت اور جلال ہمیشہ تیرے ہی ہیں آمین

— Numerals —

۱ ۲ ۳ ۴ ۵ ۶ ۷ ۸ ۹ ۱۰

PHRASES.

Though primarily intended for the study of the native characters, these phrases have been carefully selected for their practical bearing on daily life in India.

English.	Hindūstānī.	Romanized Form.
Have patience	صبر کرو	<i>ṣabr karo</i>
Keep quiet	چپ رہو	<i>chup raho</i>
Get out of the way	ہٹ جاؤ	<i>hat jāo</i>
Leave it alone	رہنے دو	<i>rahne do</i>
Get the bath ready	غسل کا پانی تیار کرو	<i>ghuṣl kā pānī taiyār karo</i>
Get my horse ready	میرا گھوڑا تیار کرو	<i>merā ghoṛā taiyār karo</i>
Enough! Go away	بس جاؤ	<i>bas! jāo</i>
Is the breakfast ready?	بڑی حاضری تیار ہے	<i>barī ḥāzīrī taiyār hai</i>
Shut the doors	دروازے کو بند کرو	<i>darwāze ko band karo</i>
Pull the punkah forcibly	پنکھا زور سے کھینچو	<i>pankhā zor se khīncho</i>
Call the servants	نوکروں کو بلاؤ	<i>naukaron ko bulāo</i>
Where do you live?	تم کہاں رہتے ہو	<i>tum kahān rahte ho</i>
What is your name?	تمہارا نام کیا ہے	<i>tumhārā nām kyā hai</i>
What is the difference between these two?	ان دونوں میں کیا فرق ہے	<i>in donon mein kyā fark hai</i>

English.	Hindūstānī.	Romanized Form.
The judge made a good investigation to-day	حاکم نے آج اچھی تجویز کی ہے	<i>ḥākīm ne āj ach- chhī tajwīz kī hai</i>
What is your occupation ?	تمہارا دھندا کیا ہے	<i>tumhārā dhandhā kyā hai</i>
What are you saying ?	تم کیا کہتے ہو	<i>tum kyā kahte ho</i>
Are you fit for the business ?	تم اُس کام کے لائق ہو	<i>tum us kām ke lāīq ho</i>
What sort of animal is this ?	یہ کونسا جانور ہے	<i>yih kaunsā jān- war hai</i>
What is your advice ?	تمہاری کیا صلاح ہے	<i>tumhārī kyā ṣalāḥ hai</i>
What crime has he committed ?	اُس نے کیا تقصیر کی ہے	<i>us ne kyā taqṣīr kī hai</i>
Where did you hear this news ?	تم نے یہ خبر کہاں سنی	<i>tum ne yih khabar kahān sunī</i>
Choose what is right and shun what is evil	حق بات اختیار کرو اور باطل چھوڑو	<i>ḥakk bāt ikhtiyār karo aur bāṭil chhoro</i>
You are of no use to me	تم میرے کچھ کام کے نہیں	<i>tum mere kuchh kām ke nahīn</i>
Had I been you I should not have done it	اگر میں تمہاری جگہ پر ہوتا تو ایسا نہ کرتا	<i>agar main tumhārī jagah par hotā to aisā na kartā</i>
I waited for you till I was tired	میں نے یہاں تک تمہاری راہ دیکھی کہ تھک گیا	<i>main ne yahān tak tumhārī rāh dekhī ki thak gayā</i>

English.	Hindūstāni.	Romanized Form.
You kept me waiting a long time yesterday	کل تم نے مجھکو بڑی راہ دیکھائی	<i>kal tum ne mujhko barī rāh dikhā'ī</i>
When I require you I will send for you	جب تمہارا کام پڑیگا تب بلا بھیجوںگا	<i>jab tumhārā kām paregā tab bulā bhejūngā</i>
To persevere in a work is essential to success	استقامت سے ہر ایک کام انجام پاتا ہی	<i>istikāmat se har ek kām anjām pātā hai</i>
I am not pleased with him	میں اُس سے راضی نہیں	<i>main us se rāzī nahīn</i>
We can do without him	اُس کے بغیر کام چلیگا	<i>us ke baghair kām chalegā.</i>
How long will this examination last ?	یہ امتحان کئی دن تک رہیگا	<i>yih imtiḥān kai din tak rahegā</i>
I will lodge a complaint against him	میں اُس پر نالیش کروںگا	<i>main us par nā- lish karūngā</i>
Good men are scarce in the world, but bad men are plentiful	بہلے آدمی دنیا میں تھوڑے ہیں پر بُرے بہت ہیں	<i>bhale ādmī duniyā men thore hain, par bure bahut hain</i>
A friend in need is a friend indeed.	دوست وہ ہی جو بُرے وقت میں کام آوے	<i>dost wuh hai jo bure waqt men kām āwe.</i>
You are very lazy	تو بڑے سُست ہو	<i>tum bare sust ho</i>

English.	Hindūstānī.	Romanized Form.
Keep a civil tongue in your head	منہ سنبھال کر بولو	<i>munh sambhāl kar bolo</i>
To what corps do you belong ?	تم کس پلٹن میں ہو	<i>tum kis palṭan men ho</i>
Half cock your musket	اپنی بندوق کا گھوڑا ایک پای پر چڑھاؤ	<i>apnī bandūḳ kā ghorā ek pāe par charhāo</i>
The sepoys formed a square, fixed bayonets, and received the charge gallantly	سپاہیوں نے کوث بالذہم سنگین چڑھا بڑی بہادری سے حملہ لیا	<i>sipāhiyon ne koṭ bāndh sangīn charhā, barī bahādūrī se hamla liyā</i>
Obedience is the first principle of a soldier	سپاہی کے حق میں سب سے پہلا کام یہ ہے کہ حکم مانی	<i>sipāhī ke haḳḳ men sab se pahlā kām yih hai ki ḥukm māne</i>
In this engagement we lost 7 officers, 60 rank and file, 1 drummer, 7 <i>dūtī-wālās</i> , and 9 camp-followers	اس لڑائی میں ہمارے سات عملدار ساٹھ سپاہی پرگھمچی سات ڈولی والے اور نو آدمی بھیربنگا کے مارے گئے	<i>is larāī men hamāre sāt 'amal-dār, sāṭh sipāhī, ek paṛghamchī sāt ḍolī-wāle, aur nau ādmī bhīrbungā ke māre gaye.</i>
Your statements contradict themselves	تمہاری ایک بات دوسری بات کو چھوٹھا کرتی ہے	<i>tumhārī ek bāt dūsarī bāt ko jhūṭhā kartī hai</i>

English.	Hindūstānī.	Romanized Form.
Have you any suspicion against the prisoner ?	کیا تمہارا اس قیدی پر شبہ ہے	<i>kyā tumhārā is kaidī par shubha hai</i>
The laws of this country procure justice between man and man	اس ملک کا قانون ایسا اچھا ہے کہ لوگوں کو داد ملتی ہے	<i>is mulk kā k̄ānūn aisā achchhā hai, ki logon ko dād miltī hai</i>
How much per cent. interest do the bankers of this country give ?	اس ملک کے صراف فی صدی کتنے تکے بیاج دیتے ہیں	<i>is mulk ke ṣarrāf fī ṣadī kitne take byāj dete haiṅ</i>
At what rate of exchange did you get this bill ?	تم نے اس ہنڈی کا ہنڈاؤن کیا دیا	<i>tum ne is hundī kā hundāwan kyā diyā</i>
He is willing to allow 5 per cent. discount for ready cash	نقد پیسا ملے تو فی صدی پانچ روپے چھوڑ دینے پر وہ راضی ہے	<i>naqd paisā milē to fī ṣadī pānch rūpaye chhor dene par wuh rāzī hai</i>
He drew on me one bill at sight and another at ten days' sight	اُس نے مجھ پر ایک درشنی ہنڈی لکھی اور ایک دس دن کی مدت کی	<i>us ne mujh par ek darshanī hundī likhī, aur ek das din kī muddat kī</i>
I drew a bill on Mr. —, which he dishonoured	میں نے ایک ہنڈی فلان شخص پر لکھی تھی سو اُس نے قبول نہیں کی	<i>main ne ek hundī fulān shakhṣ par likhī thī, so us ne kabūl nahīn kī</i>

English.	Hindūstāni.	Romanized Form.
How far is the vil- lage from here?	گاؤں یہاں سے کتنی دور ہے	<i>gāon yahāṅ se kitnī dūr hai</i>
Sir, it is about six miles	صاحب کوئی تین کوس ہوگا	<i>ṣāhib, koī tīn kos hogā</i>
Am I following the right path, or is there some other road?	کیا میں درست راستے پر جا رہا ہوں یا کوئی دوسرا راستہ ہے	<i>kyā, main durust rāste par jā ra- hā hūṅ, yā koī dūsarā rāsta hai</i>
No, sir, this is the road, but when you come to the peepal tree, then you should turn to the right	نہیں صاحب راستہ تو یہی ہے لیکن جب آپ پیمپل کے درخت تک پہنچیں تو سیدھے ہات کو مڑ جائیگا	<i>nahīn, ṣāhib, rāsta to yahī hai, le- kin jab āp pīpal ke darakht tak pahunchen, to sīdhe hāt ko mūr jāiyegā</i>
The sky is cloudy: do you think it will rain?	آسمان پر گھٹا ہے کیا تم سمجھتے ہو کہ پانی برسے گا	<i>āsmān par ghaṭā hai: kyā, tum samajhte ho ki pānī barsegā</i>
Yes, sir, it is sure to rain, as the air is so still	ہاں صاحب ضرور برسیگا کیونکہ ہوا بالکل بند ہے	<i>hān, ṣāhib, zarūr barsegā, kyōn ki hawā bil - kul band hai</i>
Will this rain do good to the crops?	کیا اس پانی سے زراعت کو فائدہ ہوگا	<i>kyā, is pānī se zirā'at ko fāida hogā</i>
Yes, sir, a great deal of good	ہاں صاحب بہت فائدہ ہوگا	<i>hān, ṣāhib, bahut fāida hogā</i>

EXTRACTS FROM CLASSICAL AUTHORS.

For Romanized transliterations of these extracts see pages 88 and 89, and for the English renderings see pages 89 to 91.

بیتال چیسسی *

شروع کہانی کا یہ ہی کہ دھارانگر نام ایک
شہر تھا وہاں کا راجا گندھربسین تھا اُس کی
چار رانیاں تھیں * اُن سے چھ بیٹے تھے۔
ایک سے ایک بڑھکر پنڈت اور زور آور تھا *
قضاکار بعد چند روز کے وہ راجا مر گیا اور
اُس کی جگہ بڑا بیٹا شنک نام راجا ہوا * پھر
کتنے دنوں کے پیچھے اُس کا چھوٹا بھائی بکرم
بڑے بھائی کو مار کر آپ راجا ہوا اور بخوبی
راج کرنے لگا * دن بدن اُس کا راج ایسا
بڑھا کہ تمام جنبودویپ کا راجا ہوا اور اچل
راج کر کے ساکا باندھا *

تب بیتال بولا کہ اُمی راجا بھوگوتی نام ایک

نگري هِي * وهان كا راجا رُوپسين - اور
 چُوڑامن نام ايك طوطا اُس كے پاس هِي *
 ايك دِن اُس طوطے سے راجا نے پُوچھا تُو
 كيا كيا جانتا هِي * تب سُوگا بولا كِه مہاراج
 مین سب كچھ جانتا هُون * راجا نے كہا جو
 تُو جانتا هِي تو بقلا كِه ميرے برابر سُندر
 نايكا كهان هِي * تب اُس طوطے نے كہا مہاراج
 مگدھه ديس مین مگدھيشور نام راجا هِي اور
 اُس كِي بيٲِي كا نام چندراوتي - تُمہاري
 شادي اُس كے ساتھ هويگي * وه اتِ سُندر
 هِي اور بٲِي پنڊت .

پُورب كِي كهاني *

ايك آدَمِي كے گهر مین ايك سَو رُوپيے
 چوري سے گم هُو گئے تھے * اُس نے قاضي
 كو خبر دي . قاضي نے سب نوكرُون كو طلب

کر کے ایک ایک آدمی کو ایک لکڑی ناپ میں برابر دی اور کہا کہ جو آدمی چور ہے اُس کی لکڑی ایک اُنگلی بڑھ جائیگی * تب سبھون کو رخصت دی * رات کے وقت چور نے اپنی لکڑی سے ایک اُنگلی کاٹ ڈالی * اس طور سے قاضی نے چور پہچانا - اُس سے روپیے لئے اور سزا دی *

نقل ہے کہ برسات کے موسم میں ایک اُوند اور ایک گدھا ساتھ ساتھ سفر کو گئے تھے * درمیان راہ کے اُنہوں کو ایک ندی ملی * پہلے اُوند پانی میں پیتھا - گدھا کنارے پر پیچھے رہا . اُوند نے کہا ارے دوست کیون نہیں آتے ہو - پانی تھوڑا ہی * اُس نے جواب دیا البتہ پانی صرف تمہارے پیت تک ہی لیکن میرے کان تک ہوگا - میں ڈوب جاؤنگا . آگے جائیے مجھ کو معاف کیجئے *

باغ و بہار*

ای یاران میری پیدایش اور وطن بزرگون
 کا ملک یمین ہی . والد اس عاجز کا ملک التجار
 خواجہ احمد نام بڑا سوداگر تھا . اُس
 وقت مین کوئی مہاجن یا بیپاری اُنکے برابر
 نہ تھا . اکثر شہرون مین کوتھیان اور
 گماشتے خرید و فروخت کے واسطے مقرر تھے
 اور لاکھون روپی نقد اور جنس ملک
 کی گھر مین موجود تھی . اُنکے یہاں دو
 لڑکے پیدا ہوئے . ایک تو یہی فقیر جو کفنی
 سیلی پہنے ہوئے مرشدون کی حضوری مین
 حاضر اور بولتا ہی . دوسری ایک بہن
 جس کو قبلہ گاہ نے اپنے جیتے جی اور شہر
 کو سوداگر بچے سے شادی کر دی تھی . وہ
 اپنی سُسرال مین رہتی تھی .

ای دلق پوشو یہ عاجز بادشاہ زادہ فارس
 کے مُلک کا ہی * ہر فن کے آدمی وہاں پیدا
 ہوتے ہیں - چنانچہ اصفہان نصفِ جہان
 مشہور ہی * ہفت اقلیم میں اُس اقلیم کے برابر
 کوئی ولایت نہیں - کہ وہاں کا ستارہ آفتاب
 ہی اور وہ ساتون کواکب میں نیرِ اعظم
 ہی * آب و ہوا وہاں کی خوش اور لوگ
 روشن طبع اور صاحبِ سلیقہ ہوتے ہیں *
 میرے قبلہ گاہ نے (جو بادشاہ اُس مُلک کے
 تھے) لڑکپن سے قاعدے اور قانونِ سلطنت
 کے تربیت کرنے کے واسطے بڑے بڑے دانا اُستاد
 ہر ایک علم اور کسب کے چُنکر میری اتالیقی
 کے لئے مقرر کیے تھے - تو تعلیمِ کاملِ ہر
 نوع کی پا کر قابلِ ہوں *

PART IV.

KEY AND DICTIONARY.

**TRANS-LITERATIONS AND ENGLISH TRANSLATIONS OF THE READING
LESSONS,**

ANSWERS TO EXAMINATION PAPERS

AND

CONCISE DICTIONARY

KEY TO EXTRACTS FROM URDU AUTHORS.

TRANSLITERATIONS.

BAITĀL PACHĪSĪ.

I.

Shurū' kahānī kā yih hai: ki Dhārānagar nām ek shahr thā wahān kā rājā Gandharbsen thā, uskī chār rāniyān thīn. Unse chhā betē the, ek se ek barh-kar pandit aur zorāwar thā. Kazākār ba'd chand roz ke wuh rājā mar gayā, aur uskī jagah barā betā Shank nām rājā hūā. Phir kitne dinon ke pichhe uskā chhotā bhāi Bikram, bare bhāi ko mārkar, ap rājā hūā, aur bakhūbī rāj karne lagā. Din ba din uskā rāj aisā barhā ki tamām Jambūdwīp kā rājā hūā aur achal rāj karke sākā bāndhā.

II.

Tab Baitāl bolā ki Ai rājā! Bhogwātī nām ek nagari hai, wahān kā rājā Rūpsen hai, aur Chūrāman nām ek totā uske pās hai. Ek din us totē se rājā ne pūchhā "tū kyā kyā jāntā hai?" Tab sūgā bolā ki "Mahārāj! main sab kuchh jāntā hūn?" Rājā ne kahā "jo tū jāntā hai to batlā ki mere barābar sundar nāyakā kahān hai?" Tab us totē ne kahā "Mahārāj! Magadh des meṅ Magadheshwar nām rājā hai, aur uskī betī kā nām Chandrāvātī hai; tumhārī shādī uske sāth howegī. Wuh atī sundar hai aur barī pandit."

PŪRAB KĪ KAHĀNĪ.

I.

Ek ādmī ke ghar meṅ ek sau rūpiye, chorī se, gum ho gaye the. Usne kāzī ko khabar dī. Kāzī ne sab naukaron ko talab karke, ek ek ādmī ko ek lakṛī nāp meṅ barābar dī, aur kahā ki, "jo ādmī chor hai, uskī lakṛī ek unglī barh jāegī." Tab sabhon ko rukhshat dī. Rāt ke waqt, chor ne apnī lakṛī se ek unglī kūt dālī. Is taur se, kāzī ne chor pahchānā, us se rūpiye liye, aur sazā dī.

II.

Naḳl hai ki barsāt ke mausim meṅ ek unṭ aur ek gadhā sāth sāth safar ko gaye the. Darmiyān rāh ke, unhon ko ek naddī milī. Pahlē unṭ pānī meṅ paithā: gadhā kināre

par pīchhe rahā. *Ūṅt ne kahā “Are! dost! kyūn nahīn āte ho? Pānī thorā hai.” Usne jawāb diyā “Albatta pānī sirf tumhāre peṭ tak hai, lekin mere kān tak hogā, mainṁ dūb jāūngā; āge jā’iye, mujh ko mu’āf kījiye.”*

BAGH O BAHĀR.

I.

Ai yārān! merī paidāish aur waṭan buzurḡon kā mulk i Yaman hai. Wālid is ‘ājiz kā Maliku-t-tujjār Khwāja Aḥmad nām barā saudāgar thā. Us waḡt meṅ koī mahājan yā baipārī unke barābar na thā. Akṣar shahron meṅ koṭhiyān aur gumāshte kharīd o farokht ke wāste muḡarrar the, aur lākhon rūpai naḡd aur jīns mulk mulk kī ḡhar meṅ maujūd thī. Unke yahān do laṛke paidā hūe. Ek to yihī faḡīr jo kafnī sailī pahne hūe murshidon kī ḡuzūrī meṅ ḡāzīr, aur boltā hai. Dūsri ek bahīn, jis ko ḡiblah-ḡāh ne, apne jīte-jī, aur shahr ke saudāgar-baḡche se shādī kar dī thī: wuh apnī susrāl meṅ rahtī thī.

II.

Ai dalk-posho! Yih ‘ājiz bādshāh-zāda Fārs ke mulk kā hai. Har fann ke ādmī wahān paidā hote haiṅ, chunānchi “Isfahān niṣf i jahān mashhūr hai.” Haft iḡlīm meṅ us iḡlīm ke barābar ko’ī wilāyat nahīn hai wahān kā sitāra āftāb hai, aur wuh sāton kawākib meṅ nayyir i a’zam hai. Āb o hawā wahān kī ḡhush aur log roshan ṭaba’ aur ṣāḡib i salīka hote haiṅ. Mere ḡiblah-ḡāh ne (jo bādshāh us mulk ke the) laṛakpan se ḡā’ide aur ḡānūn saltānat ke tarbiyat karne ke wāste bare bare dānā ustād har ek ‘ilm o kasab ke chunkar, merī atālīkī ke liye muḡarrar kiye the, tāki tā’līm i kāmil har nau’ kī pākār ḡābil hūn.

ENGLISH TRANSLATION.

BAITĀL PACHĪSĪ.

I.

The beginning of the story is this: that there was a city named Dhārānagar, the king of which was Gandharbsen, who had four queens, and by them six sons, each of

whom was more learned and powerful than the other. It happened that, after some days, this king died, and his eldest son, who was named Shank, became king in his stead. Again, after some days, Bikram, his younger brother, having killed his elder brother (Shank), himself became king, and began to govern well. Day by day his dominion so increased that he became king of all India; and, having established his government firmly, he instituted an era.

II.

Then Baital spoke, saying: O King, there was a city, called Bhogwati, whose king was named Rupsen, and he had a parrot named Churāman. One day the king asked that parrot, "What dost thou know?" The parrot replied, "Great King, I know everything." The king said, "If thou knowest everything, tell me where there is a beautiful damsel, my equal in rank." The parrot said, "Great King, there is in the country of Magadh a king, Magadheshwar by name, and he has a daughter, whose name is Chandrāvātī. You will marry her: she is very very beautiful and very learned."

PURAB KĪ KAHĀNĪ.

I.

By theft a man lost from his house one hundred rupees. He informed the judge of the fact. The judge, having sent for all the servants, gave to each a stick of equal length, and then remarked as follows: "Whoever the thief is, his stick will increase by an inch." Then he dismissed them all. During the night the thief cut off an inch of his stick. Owing to this circumstance, the judge detected the thief, made him give up the money, and punished him.

II.

A story is told that in the rainy season a camel and an ass took a journey together. In the middle of the way they came to a river. The camel first entered the water, but the ass remained behind on the bank. The camel exclaimed, 'Oh, friend, why are you not coming? The

water is shallow.' The ass replied, "Certainly the water only reaches your stomach, but it would cover my ears, and I should be drowned. Pray proceed along, and be pleased to forgive and excuse me."

BAGH O BAHĀR.

I.

Oh, my friends, the place of my birth and the country of my forefathers is the land of Yaman: the father of this wretch was Maliku-t-Tujjār, a great merchant named Khwājā Ahmad.

At that time no merchant or banker was equal to him. In most cities he had established factories and agents for the purchase and sale of goods, and in his warehouse were *lakhs* of rupees in cash and merchandise of different countries. He had two children born to him. One was this pilgrim, who clad in the *kafnī* and *sailī* is now in your presence and addressing you, holy guides. The other was a sister whom my father, during his lifetime, had married to a merchant's son of another city; she lived in the family of her father-in-law.

II.

O ye clothed in the *dulk*, this wretch is the prince of the kingdom of Persia: men skilled in every science are born there, for which reason the Persian proverb, viz., "Ispahan is half the world," has become well known. In the seven climes there is no kingdom equal to that ancient kingdom; the star of that country is the sun, and of all the seven constellations it is the greatest.

The climate of that region is delightful, and the inhabitants are of enlightened minds and refined in their manners. My father (who was the king of that country), in order to teach me the rules and lessons of government, made choice of very wise tutors in every art and science, and placed them over me for my instruction from my infancy. So having received complete instruction in every kind of knowledge, I am now learned.

ANSWERS.

Elementary Paper, A.

1. The dialects are two in number, viz.:—*Urdū* or *Rekhta* and *Hindī*. The former is principally spoken by the Mussulmans, and the latter by the Hindūs. (See page 7.)
2. The following are the *Persi-Arabic* letters which do not alter their forms with letters that follow them:—

alif (a), *dāl* (d), *ḍā* (ḍ), *re* (r),
ra (r), *ze* (z), *zhe* (zh), *wāo* (w, or u).

(See Alphabet, pages 8 and 9.)

3. As the Hindūstānī language has no Articles corresponding with that of English, the latter are rendered by the numeral *ek* (one) or by the indefinite Pronoun *ko'ī* (some, a certain), but when greater precision is required by *yih* (this) or *wuh* (that). (See page 14.)

	Sing.	Plu.	Sing.	Plu.
4. Nom.	<i>bāp</i>	<i>bāp</i>	<i>beṭī</i>	<i>beṭiyān</i>
Gen.	<i>bāp-kā</i>	<i>bāpōṅ-kā</i>	— <i>kā</i>	<i>beṭiyōṅ-kā</i>
Acc. & Dat.	<i>bāp-ko</i>	— <i>-ko</i>	— <i>-ko</i>	— <i>-ko</i>
Ablative	<i>bāp-se</i>	— <i>-se</i>	— <i>-se</i>	— <i>-se</i>
Locative	<i>bāp-meṅ</i>	— <i>-meṅ</i>	— <i>-meṅ</i>	— <i>-meṅ</i>
Vocative	<i>ai bāp</i>	<i>ai bāpo</i>	<i>ai beṭī</i>	<i>ai beṭiyo</i>
Agent	<i>bāp-ne</i>	<i>bāpōṅ-ne</i>	<i>beṭī-ne</i>	<i>beṭiyōṅ-ne</i> .

(See Declension of Nouns, page 14.)

5. The *Simple Accusative* case is the same as the *Nominative*, and is not formed with the Particle *ko*. It is used when the Noun is the *direct* object of the Verb, as:—*maiṅ-ne ek laṛkā mārā* (I beat a boy). (See page 15.)
6. The *Case* and *Gender* of the Noun regulate the selection. If *Feminine*, *kī* is used; if *Masculine Singular*, and *Nominative* or *Simple Accusative*, *kā* is used; and *ke* is used (i.) if *Mas. Sing.*, and in any case *except* the *Nominative* or *Simple Accusative*, or (ii.) with *Mas. Plural* and any case in *Plural*. (See page 15.)

7. There are two genders, *Masculine* and *Feminine*. The latter Nouns in most cases end in *i*, *t*, *ṭ*, or *sh*, while the others may be regarded as masculine. (See page 17.)
8. Adjectives are employed in Hindūstānī the same as in English. They are only declinable when they end in *ā*.

E.g. :—*zorāwar ādmī* (a strong man),
achchhi beṭī (good daughter),
achchhe larke (good boys).

9. If the Noun be Masculine, *ā* of the Adjective remains unchanged in the Nominative and Simple Accusative Singular. It changes into *e* in all other cases of the Singular and in every case of the Plural.

Nom. & Simple Acc.

E.g. :—*achchhā ādmī* (a good man),
achchhe ādmī (good men),
achchhe ādmī kā (of a good man),

(See page 18.)

10. (a) *Mard lambā hai, magar 'aurat kotāh hai.*
 (b) *'Aurat kā bhāī burā hai.*
 (c) *Mard kī beṭī achchhī hai.*

Elementary Paper, B.

1. The *Oblique* form of a Noun is the slight modification which the original word undergoes before the Postpositions are added to indicate the particular case. (See page 15.)
2. Its effect is to particularise a special object.
3. The general rule for Oblique Plurals of all Nouns is :—All Nouns end in the Oblique Plural in *on*, and are formed by affixing this syllable to the Nominative Singular, or substituting it for the *e* (in those Nouns which have it) of the Nominative Plural, i.e., adding *on* to the inflexible (or radical) part of the word : *beṭā*, plu. *beṭon* ; *mard*, plu. *mardon*.

4. *Āg*, fem.; *mez*, fem; *dunyā*, fem.; *pānī*, mas.; *motī*, mas.; *dahī*, mas. The last three are exceptions to the general rule that words ending in *ī* are feminine. (See page 17.)

5. *Taiyār-karnā* (to prepare), *hāzīr-karnā* (to introduce), *ṣāf-karnā* (to clean). In short, by adding *-karnā* or *-denā* to certain Adjectives and Nouns, a large number of compound Verbs can be formed. (See page 34.)

6. <i>Ādmī kā ghar</i> (or <i>kuttā</i>),	The man's house (or dog),
<i>ādmī ke kutte ko</i> ,	to the man's dog,
<i>ādmī ke kutton ko</i> ,	„ „ dogs.
<i>ādmī kī mā</i> ,	the man's mother,
<i>ādmī kī mā ko</i> ,	to the man's mother,
<i>ādmī kī betiyon ko</i> ,	„ „ daughters.
<i>merā bhāī</i> ,	my brother,
<i>merī bahin</i> ,	„ sister,
<i>tumhārā bhāī</i> ,	your brother,
<i>tumhāri bahin kā ghar</i> ,	„ sister's house.

(See pages 15 and 23.)

7. The Nominative first, Accusative next, and the Verb the last of all:—

<i>mard kī mā kahāñ hai?</i>	Where is the man's mother?
<i>yih merā ghorā hai.</i>	This is my horse.

8. The Comparative degree is formed by comparing the thing spoken of with *one thing* of the same kind, and the Superlative with *all conceivable things* of the same kind.

- (a) *Yih mard us 'aurat se lambā hai.*
 (b) *Yih laṛkā sab laṛkon se lambā hai.*
 (See page 19.)

9. In all the tenses except the Aorist and Imperative. (See page 27.)

<i>Wuh 'aurat bahshish māngtī hai.</i>	That woman is asking for a present.
<i>Main ne bahut koshish kī hai.</i>	I have tried very hard

10. <i>Main</i>	} <i>thā</i> or <i>thī</i> ,	<i>ham</i>	} <i>the</i> or <i>thīn</i> .
<i>tū</i>		<i>tum</i>	
<i>wuh</i>		<i>we</i>	
(See page 28.)			
I will strike,		<i>main mārūngā</i> or <i>mārūngī</i> (f.)	
I am striking,		„ <i>mārtā hūn</i> or <i>mārtī hūn</i> „	
I was striking,		„ <i>mārtā thā</i> or <i>mārtī thī</i> „	
I struck,		„ <i>mārā</i> or <i>mārī</i> „	

Intermediate Paper.

1. The *Urdū*, or *Rekhta*, abounds with words and phrases from the Persian and Arabic languages, while the *Hindī* consists of words of native origin, or words borrowed from the Sanskrit. (See page 7.)
2. The word *āp* (“self”) is declinable. When used as a Possessive Adjective it becomes *apnā*, *apne*, and *apnī*.

E.g. :—*main ap-nā ghorā ap-ne wāste chāhtā hūn*.

I want my horse for myself.

It is also used when speaking of or addressing a superior, and it is then equivalent to saying *your* or *his honour*, &c. (See page 23.)

3. SIMPLE TENSES are those in which no Auxiliary Verb is used to form them, while COMPOUND TENSES are made by the Present or Past Participle of the chief Verb and an Auxiliary. (See page 24.)
4. By the *Simple Tenses* in Hindūstānī. (See page 25.)
5. Every Verb consists of an invariable *stem* and a variable termination. Since the Infinitives always end in *nā*, the part of the word preceding it—even though it be a single letter—is termed its *stem*, and to which the terminations are added. (See page 25.)
6. Imp. & Subjunctive, *-ūn*, *-en*,
 Present Tense : *-e*, *-o*,
-e, *-en*.
 Indicative, *-ūngā*, *-enge*,
 Future Tense : *-egā*, *-oge*,
-egā, *-enge*.

Present Participle : -*tā*.

Past Participle : -*ā*.

Perfect Participle : -*ke*, *kar* or *karke*.

(See page 25.)

7. The compound tenses of *honā* are made with *honā* as the Auxiliary, the same as any other Verb :—

<i>main hūā hūn,</i>	I have been.
<i>ham hūe the,</i>	We had been.

(See page 28.)

8. When two *a*'s meet they are separated by the letter *y*, as : *ānā*, to come ; *āyā*, came.

When *a* and *e* meet they are usually separated by *w*, as :—*ānā*, to come ; *āwegā*, will come. (See page 26.)

9. *Must*, when used politely, is rendered by the word *chāhiye*.

Ought can be rendered by either *chāhiye*, *zarūr*, or *munāsib*.

May and *can* should be rendered by the Verb *saknā* (to be able) added to the "stem" of the principal Verb. (See Note 5, page 36.)

10. When one Verb is added to the "stem" of another it is then regarded as an *intensified* Verb.

E.g.:—*denā* + *denā* = *de-dena*, to give up.

pīnā + *jānā* = *pī-jānā*, to drink up.

kahnā + *denā* = *kah-denā*, to inform.

(See page 35.)

To *have done* or *finished* with a thing is rendered by *chuknā*, added to the "stem" of the principal Verb, as :—

wuh bol-chukā hai, he has finished speaking.

Again, the phrases "it's finished," "it's done," "it's all over," are rendered by *ho-chukā*, or its equivalent *ho-gayā*. (See Note 5, page 36.)

Advanced Paper.

1. The most useful Adverbs are derived from the five Pronouns *yih, wuh, kaun, jaun, taun*. A great number of Adjectives are also employed as Adverbs. The Adverbs of time are :—*kal* (to-morrow or yesterday), *parson* (the day after to-morrow, or the day before yesterday), *tarson* (the third day to come), and *narson* (the fourth day from this). (See pages 37 and 38.)
2. *Dījiye*, from *denā*; *kījiye*, from *karnā*; *lījiye*, from *lenā*; *pījiye*, from *pīnā*; and *hūjiye*, from *honā*. (See page 32.)
- 3.

SINGULAR.			PLURAL.	
M.	F.	M.	F.	
<i>jānā,</i>	<i>gayā,</i>	<i>ga'ī ;</i>	<i>ga'e,</i>	<i>ga'in.</i>
<i>karnā,</i>	<i>kīyā,</i>	<i>kī ;</i>	<i>kī'e,</i>	<i>kīn.</i>
<i>denā,</i>	<i>dīyā,</i>	<i>dī ;</i>	<i>dī'e,</i>	<i>dīn.</i>
<i>lenā,</i>	<i>liyā,</i>	<i>lī ;</i>	<i>lī'e,</i>	<i>līn.</i>
<i>honā,</i>	<i>hū'ā,</i>	<i>hū'ī ;</i>	<i>hū'e,</i>	<i>hū'in.</i>
<i>marnā,</i>	<i>mū'ā,</i>	<i>mū'ī ;</i>	<i>mū'e,</i>	<i>mū'in.</i>

(See Verbs, page 26, and following.)

4. Masculine Postpositions with “*ke*” :—
ke āge, before ; *ke andar*, within.
 Feminine Postpositions, with “*kī*” :—
kī bābat, concerning ; *kī jihat*, on account of.
 (See Postpositions, page 22.)
5. The Participle in *ke* or *kar*, sometimes *karke* or *karkar*, all being derived from *karnā*; sometimes only the plain stem, *kar*, is used, to avoid the repetition of *and*, as :—
yih bāt bolkar chalā gayā.
 Having said this, he went away. .Or :
 He said this much and left.
 (See Foot-note, page 33.)

6. *Wuh bolā ki, maiñ Kalkatte ko kal jāūṅgā.*

In narration the same Pronouns and Verbs as used by the original speaker must be employed.
 (See page 55, Exercise 18, Note 10.)

7. They are formed by changing *nā* of the Infinitive Verb into *ne*, and affixing *wālā* for the Masculine and *wālī* for the Feminine, as:—

likne-wālā, male writer;
likne-wālī, female writer.

(See Note 6, page 36.)

8. It is used when the Past Participle occurs and the the Verb itself (i.e., the Participle and Auxiliary) agrees in *gender* and *number* with its object, except when the latter is distinguished by the sign *ko*, in which case the Verb remains *impersonal* in the Masculine Singular. (See page 30.)
9. The Passive Voice is formed by prefixing the Past Participle of the Verb conjugated to the moods and tenses of *jānā*, to go, or be. (See page 32.)
 Examples :
- The man is struck = the man is going struck
 = *mard pītā jātā hai*.
- The horse will be beaten = the horse will go
 beaten = *ghorā pītā jā'egā*.
10. *Main jāb se āyā hūn, tab se agar hamesha is mulk kī zabān boltā, to ab main bahūt farrārī se boltā.*
11. *Main ne sunā hai ki tum Hindūstānī zabān se khūb māhir ho.*
12. *Kaptān śāhib ne hukm diyā ki kal fajr chha baje paltān kūch kare.*
13. How many days is it since you received this intelligence ?
14. Be it difficult or not, by labour you will always arrive at your object.
15. Tell the steward to prepare last month's account.
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ENGLISH & HINDŪSTĀNĪ DICTIONARY

OF EVERY-DAY WORDS.

ABBREVIATIONS.—*ad.* Adjective. *adv.* Adverb. *pl.* Plural.
pn. Pronoun. *s.* Substantive. *v.* Verb.

English.	Hindūstānī.	English.	Hindūstānī.
Abandon, <i>v.</i>	<i>chhoṛ denā</i>	Africa	<i>afrīka</i>
abide, <i>v.</i>	<i>rahnā</i>	after	<i>ba'd</i>
able	<i>ḳābil, lā'ik</i>	afterwards	<i>is ke ba'd</i>
ablution (before prayer)	<i>wazū</i>	afternoon	<i>do pahar ke ba'd</i>
abolish	<i>mauḳūf karnā</i>	again	<i>phir</i>
abominable	<i>makrāh</i>	against	<i>par</i>
abound	<i>bahut honā</i>	age	<i>'umr</i>
about	<i>ke pās</i>	agent	<i>nā'ib</i>
absent	<i>ghair-ḥāzīr</i>	agree, <i>v.</i>	<i>ḳabūl karnā</i>
absolutely	<i>be-shak</i>	agreeable	<i>khush-gawār,</i>
absurd	<i>be-hūdah</i>	aid	<i>madad [maḳbūl</i>
abundance	<i>ḳaṣrat</i>	aim, <i>v.</i>	<i>nishāna lagānā</i>
abundant	<i>bahut</i>	alarm	<i>ḍarānā</i>
acceptable	<i>pasandīdā</i>	alas!	<i>āfsos!</i>
accompany, <i>v.</i>	<i>sāth jānā</i>	alike	<i>yakśān</i>
according	<i>ḥasb</i>	alive	<i>jītā, zinda</i>
account	<i>ḥisāb</i>	alone	<i>akelā</i>
„ (news)	<i>khābar</i>	also	<i>bhī</i>
accuse, <i>v.</i>	<i>nālīsh karnā</i>	ambassador	<i>safr</i>
acquit, <i>v.</i>	<i>rihā'i kar denā</i>	ambition	<i>ḥubb i jāh</i>
active,	<i>chālāk</i>	ambush	<i>kamīn-gāh</i>
adjust	<i>taṣfiya karnā</i>	ancestor	<i>jadd</i>
admiral	<i>amīrul baḥr</i>	ancient	<i>purānā</i>
admiration	<i>ta'ajjub</i>	anger	<i>ghuṣṣa</i>
admire, <i>v.</i>	<i>pasand karnā</i>	angry	<i>khafā</i>
adorn	<i>sajānā</i>	another	<i>aur ek</i>
advantage	<i>fā'ida</i>	ant	<i>chūntī</i>
adventure	<i>khatre kā kām</i>	antiquities	<i>āṣār-i-ḳadīma</i>
advice	<i>ṣalāh</i>	have you any	<i>āp ke pās ko'i</i>
advise, <i>v.</i>	<i>ṣalāh denā</i>	antiquities?	<i>purānī chīz</i>
affair	<i>bāt</i>		<i>hai?</i>
afraid, to be	<i>ḍarnā</i>	anxiety	<i>fīkr, andesha</i>
		anxious	<i>mutafakkīr</i>

English.	Hindūstani.	English.	Hindūstani.
any	ko'ī, kuchh	baggage	asbāb
anybody, one	ko'ī	bake, v.	tanūr men pa-
appear	zāhir honā [nā	ball	golī [kānā
appoint, v.	muḡarrar kar-	banana	kelā
appointment	kām, naukarī	bandage	pattī [nā
approach, v.	nazdīk ānā	banish, v.	jilā waṭan kar-
approve, v.	pasand-karnā	bank (river)	pār
Arab	'arabī	,, (money)	koṭhī
Arabia	'arabistān	bare, bare-	nāngā, nange
Arabic	'arabī zabān	footed	pāon
Arabic (in)	'arabī zabān	bark (tree)	chhāl
arch	mīhrāb [men	,, (boat)	chhoṭī nāo
arms (fire)	sāmān-i-jang	barley	jau
around	har ṭaraf	basin (for	bartan, bāsan
arrange, v.	band-o-bast kar-	washing)	
arrest, v.	pakarṇā [nā	bat (bird)	chamgādar
arrival	āmād	bath	ghuṣl
arrow	tīr	bathe, s.	ghuṣl karnā
art (science)	'ilm	bear, v.	bardāshṭ karnā
ashamed (to	'sharminda	bear, s.	rīchh
be)	honā	bearer	chaprāsī
ashes	rākh	beautiful	khūb-ṣūrat
asleep (to be)	sote honā	beauty	khūb-ṣūratī
ass	gadhā	because	kyūnki
assault, s.	ḡamla	beckon	ishāre se bulānā
assembly	jamā'at	become, v.	ho jānā
assist, v.	madad denā	bed	palang
assistance	madad [nā	bee	zambūr
astonish, v.	mutaḡayyir kar-	beer	bīr-sharāb
astonished	mutaḡayyir	before (time)	āge
attempt, v.	koshish karnā	beg (to)	māngnā
attendance	ḡāziri	beg pardon	mu'āf kījiye
authority	ikhṭiyār	beggar	bhīkāri
awful	haul-nāk	be gone!	jāo!
awkward	be-jā, mushkil	behind	pīchhe
		bell	ghantā
Back, s.	pīth	belly	pet
back, adv.	pīr, pīchhe	below, prep.	nīche
badness	burāi	bend, v.	mornā
bag	thailī	besides	'alāwa

English.	Hindūstani.	English.	Hindūstani.
between	<i>bīch</i>	brown	<i>bhūrā</i>
beyond	<i>bāhar</i>	brush	<i>brush</i>
bill (amount)	<i>hisāb</i>	bug	<i>khat-mal</i>
bind, v.	<i>bāndhnā</i>	bull	<i>sānd</i>
birth	<i>janam</i>	burden	<i>bojhā</i>
bite, v.	<i>dānt se kātnā</i>	burn, v.	<i>jalānā</i>
bitter	<i>karwā</i>	burst, v.	<i>phūtnā</i>
blind	<i>andhā</i>	bury, v.	<i>dafan karnā</i>
blood	<i>khūn, lahū</i>	business	<i>kām</i>
blow, s.	<i>zarb</i>	busy	<i>mashghūl</i> [tā hai
blow, v.	<i>bahnā</i>	buys (he)	<i>wuh kharīd kar-</i>
boar	<i>janglī sū'ar</i>	by-and-by	<i>ba tadrīj</i>
boatman	<i>mallāh</i>	C abbage	<i>kobī</i>
boil, v.	<i>ubālnā</i>	cabin	<i>jahāz kā kam-</i>
bolt	<i>hurkā</i>	cage	<i>pinjra</i> [ra
book	<i>kitāb</i>	cake	<i>kulīcha</i>
borrow, v.	<i>karz lenā,</i>	call, v. (name)	<i>nām pukārnā</i>
	<i>'āriyat lenā</i>	„ (summon)	<i>bulānā</i>
bottle	<i>shīsha</i>	called (it is)	<i>is kā nām</i>
box	<i>ṣandūḳ</i>	called? (what	<i>is kā nām kyā?</i>
brain	<i>maghṣ</i>	is it)	
bracelet on	<i>bangrī</i>	camel driver	<i>shutur-bān</i>
the arm		can (I)	<i>main kar saktā</i>
bracelet on	<i>pāzeb</i>	cannot (I)	<i>main nahīn kar</i>
the foot		canal	<i>nahr</i> [saktā
branch	<i>shākh</i>	candle (to	<i>mom-battī jalā</i>
brave	<i>dilāwar</i>	light a)	<i>do</i>
break, v.	<i>torṇā</i>	canvas	<i>tāt</i>
breakfast (is)	<i>hāzirī taiyār</i>	capacity	<i>liyākat</i>
ready?	<i>hai?</i>	car	<i>gārī</i>
breast	<i>chhātī</i>	caravan	<i>kārwān</i>
breath, s.	<i>dam</i>	care, s.	<i>fikr</i> [wā nahīn
breathe, v.	<i>sāns lenā</i>	care (I don't)	<i>mujhe kuchh par-</i>
bribe, v.	<i>rishwat denā</i>	careful	<i>khabardār</i>
bride	<i>dulhan</i>	careless	<i>ghāfil</i>
brigand	<i>ḍakait</i>	carriage (I	<i>main gārī chāh-</i>
bright	<i>raushan</i>	want a)	<i>tā hūn</i>
bring me	<i>mujhe lā do</i>	„ closed	<i>band gārī</i>
broad	<i>chaurā</i>	„ open	<i>khulī gārī</i>
broom	<i>jhārū</i>		

English.	Hindūstānī.	English.	Hindūstānī.
carrot	<i>gājar</i>	climb, v.	<i>charhnā</i>
carry (to)	<i>uthānā</i>	clock	<i>gharī</i>
cart	<i>gārī</i>	cloth	<i>kaprā</i>
carve, v.	<i>kātnā</i>	clothe, v.	<i>kapre pahinnā</i>
cat	<i>billī</i>	cloud	<i>badlī, abr</i>
cataract	<i>pānī kī chādar</i>	coarse	<i>motā</i>
catch, v.	<i>pakaṛnā</i>	coast	<i>kināra</i>
cattle	<i>maweshī</i>	cock [café]	<i>murgh</i>
celebrated	<i>nāmwar</i>	coffee shop,	<i>kahwa-khāna</i>
certain	<i>yakīn</i>	coins	<i>sikke</i>
certainly	<i>albatta</i>	cold, ad.	<i>thandā</i>
chain	<i>zanjīr</i>	cold, s.	<i>sardī</i>
chamber	<i>kamra</i>	collector	<i>taḥsildār</i>
change, v.	<i>badalnā</i>	college	<i>madrasa</i>
chalk	<i>khāryā-maṭṭī</i>	colour, v.	<i>rang denā</i>
charity	<i>khairāt</i>	column	<i>sutūn</i>
cheap	<i>sastā</i> [nā	come, v.	<i>ānā</i>
cheat, v.	<i>daghā-bāzī-kar-</i>	„ here	<i>idhar ā'o</i>
cheat, s.	<i>daghā-bāz</i>	„ up	<i>upar ā'o</i>
cheek	<i>gāl</i>	comfort	<i>tasallī</i>
cheerful	<i>khush</i>	comfortable	<i>ārām kā</i>
chemist (a)	<i>dawā-sāz</i>	command, s.	<i>hukm</i>
chemist's	<i>dawā-sāz kī</i>	„ v.	<i>hukm denā</i>
shop	<i>dūkān</i>	commerce	<i>saudāgarī</i>
chess	<i>shatranj</i>	common	<i>'āmm</i>
chicken	<i>murghī</i>	compass	<i>kuṭb-nūnā</i>
chiefly	<i>khushūṣan</i>	compel, v.	<i>majbūr karnā</i>
choice	<i>pasand</i>	complaint	<i>nālīsh</i>
choose, v.	<i>pasand karnā</i>	complete	<i>kāmīl</i>
christian	<i>kristān</i>	compliment	<i>salām</i>
circle	<i>dāira</i>	conceal, v.	<i>chhipānā</i> [nā
cistern	<i>kund</i>	condemn	<i>nā-pasand kar-</i>
citadel	<i>hil'a</i>	condition	<i>hāl</i>
city	<i>shahr</i>	conduct, s.	<i>chāl chalan</i>
civil	<i>khālīk</i>	conscious	<i>mu'tarīf</i>
civility	<i>akhilāk</i>	consul	<i>wakīl</i>
clean, v.	<i>ṣāf karnā</i> [rīr	consulate	<i>wakīl-khāna</i>
clerk	<i>kīrānī, muḥar-</i>	consult, v.	<i>mashwara kar-</i>
clever	<i>chālāk, hoshyār</i>	contempt	<i>hīkārāt</i> [nā
climate	<i>āb-o-hawā</i>	content	<i>khushnūd, rāzī</i>

English.	Hindūstānī.	English	Hindūstānī.
continue, <i>v.</i>	<i>rahnā</i>	crown	<i>tāj</i>
contradict, <i>v.</i>	<i>khlīlāf kahnā</i>	cruel	<i>be-rahm</i>
contrary, <i>ad.</i>	<i>khlīlāf</i>	cry, <i>s.</i>	<i>pukār</i>
convent	<i>dā'ira-i-zanān</i>	cure, <i>s.</i>	<i>'ilāj</i>
conversation	<i>bāt-chīt</i>	curtain	<i>parda</i>
cook, <i>v.</i>	<i>pakānā</i>	cushion	<i>gaddī</i>
„ <i>s.</i>	<i>bāwarchī</i>	custom house	<i>parmat-ghar</i>
cooked	<i>pakāyā hū'ā</i>	cut, <i>v.</i>	<i>kātnā</i>
cool	<i>thandā</i>	cymbals	<i>jhānjh</i>
copy, <i>v.</i>	<i>naql karnā</i>	cypher	<i>ṣifr</i>
cord	<i>rassī</i>		
corn	<i>anāj</i>	Dagger	<i>khanjar</i>
corner	<i>konā</i>	daily	<i>har roz</i>
corpse	<i>lāsh</i>	damage	<i>nuksān</i>
correct, <i>v.</i>	<i>ṣahīh karnā</i>	damp	<i>gīlā</i>
cost (expense)	<i>dām, kīmat</i>	dance	<i>nāch</i>
cost ? (how much does it)	<i>iskī kīmat kyā ?</i>	dancing girls	<i>taw'if</i>
costs (it)	<i>iskī kīmat</i>	danger	<i>khatra</i>
cotton tree	<i>kapās</i>	dark	} <i>andherā</i>
counsel (advice)	<i>ṣalāh</i> [karnā]	darkness	
count, <i>v.</i>	<i>ginnā, hisāb</i>	date (fruit)	<i>khajūr</i>
counting-house	<i>daftar-khāna</i>	„ (time)	<i>tārīkh</i>
country	<i>mulk</i>	dawn of day	<i>baṛī fajr</i>
courage	<i>dilāwarī</i>	dead	<i>mū'ā hū'ā</i>
court (of justice)	<i>'adālat</i>	deaf	<i>bahrā</i>
courtesy	<i>akhlāq</i>	dear (beloved)	<i>pyārā</i>
courtyard	<i>ṣahn</i>	„ (costly)	<i>mahangā</i>
cover	<i>dhaknā</i>	„ (it is too)	<i>wuh bahut mahangā hai</i>
coward	<i>nāmard</i>	death	<i>maut</i>
creator	<i>khālik</i>	debt	<i>karz</i>
creature	<i>makhluq</i>	deceit	<i>fareb</i>
crime	<i>jurm</i>	decide, <i>v.</i>	<i>kaṣd karnā</i>
criminal	<i>mujrim</i>	deed	<i>kām</i>
crocodile	<i>magar</i>	deep	<i>gahrā</i>
crooked	<i>terhā</i>	defeat, <i>v.</i>	<i>shikast denā</i>
crow	<i>kawwā</i>	defend, <i>v.</i>	<i>bachānā</i>
		delay, <i>v.</i>	<i>der karnā</i>
		delight	<i>khushtī</i>
		demand	<i>māngnā</i>

English.	Hindūstāni.	English.	Hindūstāni.
denial	<i>īnkār</i>	do (to)	<i>karnā</i>
depart	<i>chalā jānā</i>	do it so	<i>aisā karo</i>
departure	<i>rawānagī</i>	doctor	<i>ḥakīm</i>
depth	<i>gahrā'ī</i>	doubt	<i>shakk</i>
descend	<i>utarnā</i>	doubtless	<i>be-shakk</i>
desert, s.	<i>bayābān</i>	down	<i>nīche</i>
„ (wilder- ness)		dragoman	<i>mutarjīm</i>
deserve	<i>lā'ik</i>	draw (pull)	<i>khainchnā</i>
desire, v.	<i>chāhnā</i>	drawers	<i>pāejāma</i>
despair	<i>be-ummedī</i>	dream, s.	<i>ḥhwāb</i>
despise, v.	<i>ḥakīr jānnā</i>	„ v.	<i>ḥhwāb dekhnā</i>
destroy	<i>nuḥṣān karnā</i>	dress, s.	<i>kapre</i>
devil	<i>shaitān</i>	„ v.	<i>kapre pahinnā</i>
devotee	<i>jogī, sanyāsī</i>	drink, v.	<i>pīnā</i>
dew	<i>shabnam</i>	„ s.	<i>sharāb</i>
diamond	<i>almās, hīrā</i>	drive, v.	<i>hānknā</i>
dictionary	<i>luḡhāt</i>	drop, s.	<i>kaṭra</i>
die, v.	<i>mar jānā</i>	dromedary	<i>sāndnī</i>
difference	<i>fark</i>	drown, v.	<i>dūbnā</i>
different	<i>dūsri kism kā</i>	drum	<i>ḍhol</i>
difficult	<i>mushkil</i>	drunk	<i>matwālā</i>
difficulty	<i>mushkilāt</i>	dry	<i>sūkhā</i>
dig, v.	<i>khodnā</i>	dumb	<i>gūngā</i>
directly	<i>fauran</i>	durable	<i>pāedār</i>
dirty	<i>mailā</i>	dust	<i>gard, khāk</i>
disease	<i>rog, bīmārī</i>	duty	<i>kām</i>
disguise	<i>bhes badalnā</i>	„ (tax)	<i>maḥṣūl</i>
dishonest	<i>be-īmān</i>	dwelling	<i>makān, ghar</i>
dismiss, v.	<i>rukḥṣat denā</i>	dye, v.	<i>rang denā</i>
disorder	<i>be-tartībī</i>	dyer	<i>rangrez</i>
dispute	<i>takrār</i>	E ach	<i>har ek</i>
distance	<i>dūrī</i>	eagle	<i>'uḳāb</i>
distant	<i>dūr</i>	earrings	<i>bālā</i>
distress	<i>taklīf</i>	early	<i>sawere</i>
disturbance	<i>ghulghadr</i>	earnest	<i>shauḳīn</i>
(riot)		earth	<i>dunyā</i>
itch	<i>nālā</i>	easily	<i>āsānī se</i>
divide, v.	<i>ḥiṣṣa karnā</i>	east	<i>pūrab</i>
dividend	<i>bakhrā</i>	easy	<i>āsān</i>

English.	Hindūstāni.	English.	Hindūstāni.
eat, <i>v.</i>	<i>khānā</i>	event	<i>mājarā</i>
edge (sword)	<i>dhār</i>	ever (always)	<i>hamesha</i>
either	<i>khwāh...khwāh</i>	every	<i>har ek</i>
elegant	<i>yā...yā</i>	evidence	<i>gawāhī</i>
elephant	<i>khush-numā</i>	evil	<i>badī, kharābī</i>
eloquent	<i>hāthī</i>	examine, <i>v.</i>	<i>taḥkīk karnā</i>
embark	<i>faṣīh</i> [nā	examination	<i>imtiḥān</i>
embrace	<i>nāo par charh-</i>	example	<i>miṣāl</i>
embroidery	<i>baghal-gīrī</i>	„ (for)	<i>maṣālan</i>
emperor	<i>chikan-dozī</i>	except	<i>siwāe</i>
employ, <i>v.</i>	<i>kaiṣar</i>	excessive	<i>nihāyat</i>
employment	<i>naukar rakhnā</i>	exchange, <i>v.</i>	<i>badal karnā</i>
empty, <i>v.</i>	<i>kām, naukarī</i>	exchange, <i>s.</i>	<i>badul</i>
end	<i>khālī karnā</i>	excuse	<i>‘uzr</i>
endeavour	<i>ākhīr</i>	excusable	<i>‘uzr ke kabil</i>
endless	<i>koshish</i>	expense	<i>kharch</i>
enemy	<i>be-hadd</i>	experience	<i>tajriba</i>
energy	<i>dushman</i>	experiment	<i>āzmā’ish</i>
engage, <i>v.</i>	<i>kuwwat</i>	explain	<i>samjhānā</i>
England	<i>kām denā</i>	extinguish	<i>bujhā denā</i>
English	<i>inglistān</i>	extract (strip)	<i>nikāl lenā</i>
„ language	<i>angrezī</i>	extraordinary	<i>‘ajīb</i>
Englishman	<i>angrezī zabān</i>	extremely	<i>nihāyat</i>
(I am an)	<i>main angrezī</i>	eye-ball	<i>putlī</i>
enough	<i>ādmī hūn</i>	eye-lash	<i>palak</i>
„ (it is)	<i>bas</i>	Faith	<i>īmān</i>
enquire	<i>yih bas hai</i>	faithful	<i>īmāndār</i>
enter, <i>v.</i>	<i>pūchhnā</i>	fall, <i>v.</i>	<i>gir parnā</i>
entirely	<i>andar ānā</i>	false (not	<i>jhūṭhā</i>
envy, <i>s.</i>	<i>bilkull</i>	true)	
equal	<i>ḥasad karnā</i>	fame	<i>nek-nāmī</i>
error	<i>barābar</i>	famine	<i>kaḥṭ, kāl</i>
escape, <i>s.</i>	<i>ghalaṭī, chūk</i>	fan	<i>pankhā</i>
especially	<i>chhutkārā</i>	far	<i>dūr</i>
establish	<i>khushūsan</i>	far from this?	<i>yahān se kitnī</i>
eternal	<i>kā’im karnā</i>	(how)	<i>dūr?</i>
Europe	<i>azalī, abadī</i>	farewell	<i>khudā ḥāfiz</i>
European	<i>wilāyat</i>	fast month	<i>roza kā mahinā</i>
even, <i>ad.</i>	<i>wilāyatī</i>	(abstinence)	
	<i>bhī</i>		

English.	Hindūstānī.	English.	Hindūstānī
fast (firm)	<i>mazbūt</i>	flag	<i>nishān</i>
„ (quick)	<i>jald</i>	flat	<i>chaptā</i>
„ (relig.)	<i>roza</i>	fleet	<i>tez-rau</i>
fat	<i>motā, farbih</i>	flesh	<i>gosht</i>
fate	<i>kismat</i>	flint	<i>patthar</i>
father	<i>bāp, wālid</i>	float, v.	<i>pānī par bahnā</i>
fatigue	<i>māndagī</i>	flock (herd)	<i>galla</i>
fault	<i>kuṣūr</i>	flog, v.	<i>mārnā</i>
„ (it is not my)	<i>yih merī takṣīr nahīn</i>	flour	<i>ātā</i>
favour	<i>mihrbānī</i>	flower, s.	<i>phūl</i>
fear, s.	<i>dar</i>	„ garden	<i>phūlwāṛī</i>
fear, v.	<i>ḍarnā</i>	„ pot	<i>gul-dān</i>
feast	<i>ziyāfat</i>	flute	<i>bānsrī</i>
feather	<i>par</i>	fly, v.	<i>urnā</i>
feed, v.	<i>khilānā</i>	„ s.	<i>makkhī</i>
feel, v.	<i>rikkat rakhnā</i>	foam	<i>phen</i>
female (a)	<i>‘aurat</i>	fog	<i>kuhāsā</i>
ferry	<i>guṣr-ghāt</i>	follow, v.	<i>pīchhe ānā</i>
ferryman	<i>ghāt-mānji</i>	food	<i>khwūrāk</i>
fertile	<i>zarkhez</i>	fool	<i>aḥmak</i>
festival	<i>teohār, ‘id</i>	foolish	<i>be-wuḳūf</i>
fever	<i>tap</i>	for	<i>iske wāste</i>
few	<i>chand</i>	forage	<i>chārā</i>
fidelity	<i>wafādārī</i>	forbid, v.	<i>man‘ karnā</i>
field	<i>khet</i>	forehead	<i>peshānī</i>
fig	<i>anjīr</i>	foreign	<i>pardes</i>
fight, v.	<i>larṇā</i>	foreigner (a)	<i>pardesī</i>
„ s.	<i>larā‘ī</i>	forest	<i>jangal</i>
fill, v.	<i>bharnā</i>	forget, v.	<i>bhūl jānā</i>
filthy	<i>mailā</i>	forgive, v.	<i>mu‘āf karnā</i>
final	<i>ākhir</i>	form	<i>shakl</i>
find, v.	<i>milnā</i>	formerly	<i>pahle se</i>
fine (delicate)	<i>bārīk, nāzuk</i>	forsake	<i>chhoṛ denā</i>
finish	<i>tamām karnā</i>	fortress	<i>kil‘a, burj</i>
finished (it is)	<i>yih ho chukā</i>	fortunate	<i>khush-naṣīb</i>
fire	<i>āg</i>	fortune	<i>māl</i>
firm	<i>sakht</i>	forward	<i>āge</i>
fisherman	<i>māhīgīr</i>	fountain	<i>chashma</i>
fix	<i>lagānā</i>	France	<i>farāns des</i>
		fraud	<i>fareb</i>

English.	Hindūstāni.	English.	Hindūstāni.
free	<i>āzād</i>	go slowly	<i>āhiste chalo</i>
freedom	<i>āzādagī</i>	„, thou	<i>jāo</i>
Frenchman	<i>farāns des kā</i>	goat	<i>bakrā</i>
frequently	<i>akṣar</i> [<i>ādmī</i>]	good	<i>achchhā</i> [<i>nā</i>]
fresh (cool)	<i>thanḍhā</i>	govern	<i>bādshāhat kar-</i>
friend	<i>dost</i>	government	<i>‘amaldārī</i>
friendly	<i>dostī se</i>	governor	<i>hākim</i>
friendship	<i>dostī</i>	grain	<i>anāj, dāna</i>
fright, s.	<i>ḍar</i>	granary	<i>golā</i>
frog	<i>menḍak</i>	grandfather	<i>dādā</i>
from	<i>se</i>	grandmother	<i>dādī</i>
front	<i>āge</i>	granddaugh-	<i>potrī</i>
fruit	<i>mewā, phal</i>	grapes [ter	<i>angūr</i>
full (filled)	<i>bharā</i>	grass	<i>ghās</i>
furious	<i>ghuṣṣe se</i>	grateful	<i>ihsānmand</i>
future	<i>āyanda</i>	gratis	<i>muft</i>
Gain, v.	<i>fā’ida uthānā</i>	grave, s.	<i>ḡabr</i>
gamble	<i>jū’ā khelnā</i>	graze	<i>charnā</i>
game	<i>khel</i>	great	<i>baṛā</i>
„, (chase)	<i>shīkār</i>	grief	<i>ghamm, dukh</i>
gardener	<i>mālī</i>	grind, v.	<i>pīsnā</i>
garland	<i>phūlon kī mālā</i>	groom	<i>sā’is</i>
garlic	<i>lahsañ</i>	ground	<i>zamīn</i>
gate	<i>phāṭak</i>	grow, v. [nel]	<i>ugnā</i>
gay	<i>khurram, khush</i>	guard (senti-	<i>pahra-wālā</i>
general	<i>‘āmm</i>	guess, v.	<i>ḡiyās karnā</i>
generally	<i>akṣar</i>	guide, v.	<i>rāh batlānā</i>
generous	<i>sakhī</i>	„, (runner)	<i>rāh-numā</i>
gentle	<i>aṣīl</i>	gum	<i>gond</i>
gentleman	<i>ṣāhib</i>	Habit	<i>dastūr, ‘ādat</i>
gift	<i>in’ām</i>	(custom)	
give, v.	<i>denā</i>	„, (dress)	<i>poshāk</i>
glad	<i>khush</i>	hail	<i>olā</i>
glass	<i>kānch</i>	hall	<i>dālān</i>
„, (a)	<i>shīshā</i>	ham	<i>sū’ar kā gosht</i>
glory	<i>jalāl</i>	hammer	<i>mārtaul, hatorū</i>
glue	<i>saresh</i>	handful	<i>mutthī-bhar</i>
gnat	<i>machhar</i>	handsome	<i>khūbśūrat</i>
go fast	<i>jaldī jāo</i>	hang (up)	<i>latkānā</i>
„, on	<i>chalo</i>	„, (execute)	<i>phānsī denā</i>

English.	Hindūstāni.	English.	Hindūstāni.
happen	<i>ho jānā</i>	honour	'izzat
happy	<i>khush-dil</i>	hook	<i>ānkrī</i>
hard	<i>sakht</i>	hope, v.	<i>ummed rakhnā</i>
hare	<i>khār-gosh</i>	horn	<i>sing</i>
harem	<i>haram</i>	horseman	<i>sawār</i>
harness	<i>sāz</i>	horse-shoe	<i>na'l</i>
harvest, s.	<i>faṣl</i>	hospitality	<i>mihmān-dārī</i>
hasten, v.	<i>jaldī karnā</i>	host	<i>mihmān-dār</i>
hastily	<i>jaldī se</i>	hot weather	<i>garmī kā mau-</i>
hate, v.	<i>'adāwat rakhnā</i>	how	<i>kaisā ?</i> [sim
hawk	<i>bāz</i>	„ much ?	<i>kitnā ?</i>
he	<i>yih, wuh</i>	human	<i>īnsānī</i>
heal	<i>achchhā karnā</i>	hunger, s.	<i>bhūkh</i>
health	<i>mizāj, ṣiḥḥat</i>	hungry	<i>bhūkhā</i>
heap, s.	<i>ḍher</i>	hunt, v.	<i>shikār karnā</i>
hear	<i>sunnā</i>	hunter	<i>shikārī</i>
heat	<i>garmī</i>	hunting	<i>shikār karne ko</i>
heavy	<i>bhārī</i>	Ice	<i>barf</i>
heel, s.	<i>erī</i>	idea	<i>khayāl</i>
height	<i>ūnchārī, bulan-</i>	idle	<i>sust</i>
heir	<i>wārīṣ</i> [dī	if	<i>agar, jo</i>
help, v.	<i>madad denā</i>	ignorant	<i>nā-dān</i>
„ s.	<i>madad</i>	ill (sick)	<i>bīmār</i>
hemp	<i>san</i>	image	<i>putlā, but</i>
herd	<i>galla</i>	imagination	<i>khayāl</i>
here	<i>yahān</i>	imitate	<i>nakl karnā</i>
here and there	<i>idhar udhar</i>	immediately	<i>fauran</i>
hide, v.	<i>chhipānā</i>	immortal	<i>abadī</i>
„ s.	<i>chamrā</i>	impatience	<i>be-ṣabr</i>
hideous	<i>bad-ṣūrat</i>	impertinence	<i>gustākhī</i>
high	<i>ūnchā</i>	important	<i>zarūrī</i>
hill	<i>pahār</i>	impossible	<i>nā-mumkin</i>
history	<i>tārīkh</i>	imprison	<i>ḡaid men dāl nā</i>
hold, v.	<i>pakaṛnā</i>	improper	<i>nā-munāsib</i>
hole	<i>chhed</i>	imprudent	<i>be-iḥtiyāt</i>
hollow	<i>mujawaf</i>	in	<i>men, andar</i>
holy	<i>muṣallī, ḡuddūs</i>	increase, v.	<i>barhānā, ziyā-</i>
honest	<i>rāst-bāz</i>	indeed	<i>da karnā</i>
honey	<i>shahd</i>		<i>fil-wāki</i>

English.	Hindūstāni.	English.	Hindūstāni.
India	<i>hind</i>	jealous	<i>ghayūr</i>
Indian (an)	<i>hindūstānī</i>	jealousy	<i>ghairat</i>
indigo	<i>nīl</i>	jelly	<i>jelī</i>
individual	<i>ādmī, shakhs</i>	jest	<i>thatthā</i>
indolent	<i>sust</i>	jester	<i>thathol</i>
industrious	<i>mihnatī</i>	jew	<i>yahūdī</i>
inferior	<i>chhoṭā</i>	jewel	<i>jauhar</i>
infidel	<i>kāfir</i>	join, v.	<i>jornā</i>
infinite	<i>be-intihā</i>	joint	<i>joṛ</i>
inn	<i>musāfir-khāna</i>	Jordan	<i>yārdan naddī</i>
innocent	<i>be-gunāh</i>	journey	<i>safar</i>
inquire, v.	<i>pūchhnā</i>	joy	<i>khushī</i>
inquiry	<i>daryāft</i>	judge, v.	<i>faiṣala karnā</i>
insane	<i>dīvāna, paglā</i>	„ s.	<i>hākim, jaj-sāhib</i>
inscription	<i>katba</i>	judicial	<i>‘adālatī</i>
insensible	<i>be-hosh</i>	juggler	<i>jādūgar</i>
insolent	<i>gustākḥ</i>	jump	<i>kūd</i>
inspector	<i>muhtamim</i>	just (equitable)	<i>‘ādil</i>
instant (this)	<i>ek dam</i>	justice	<i>inṣāf</i>
instant	<i>lahẓa</i>		
instead of	<i>‘iwāz men</i>	Keep, v.	<i>rakhnā</i>
instinct	<i>samajh</i>	kernel	<i>maghẓ, gūdā</i>
instrument	<i>āla, hathiyār</i>	kettle	<i>ketlī</i>
insult	<i>be-‘izzatī</i>	kick, v.	<i>lāt mārṇā</i>
insurrection	<i>baghāwat</i>	kid	<i>hakrī kā bach-cha</i>
intelligent	<i>hoshyār</i>	kill	<i>mār dālṇā</i>
intention	<i>kaṣd</i>	kind, ad.	<i>mihrbān</i>
interest	<i>sūd</i>	„ s. (sort)	<i>kism</i>
interpret, v.	<i>tashrīḥ karnā</i>	king	<i>rājā</i>
interpreter	<i>mutarjīn</i>	kingdom	<i>bādshāhat</i>
invent	<i>ījād karnā</i>	(empire)	
invention	<i>ījād</i>	kiss, v.	<i>bosa denā</i>
invisible	<i>ghā’ib</i>	„ s.	<i>bosa</i>
irrigate, v.	<i>ābpāshī karnā</i>	kitchen	<i>hāwarchī-khāna</i>
it	<i>yih, wih</i>	knave	<i>daghābāz</i>
ivory	<i>hāthī-dānt</i>	knot	<i>gānth, girah</i>
Jacket	<i>kurta</i>	know (I do not)	<i>main nahīn</i>
jail	<i>kaid-khāna</i>		<i>jāntā hūn</i>
jar	<i>gharā</i>		

English.	Hindūstani.	English.	Hindūstani.
L abour	<i>mihnat</i>	leopard	<i>chētā</i>
lace	<i>les</i>	leper	<i>korhī</i>
ladder	<i>sīrhī</i>	leprosy	<i>korh</i>
lady	<i>ṣāhība</i>	less	<i>kam</i>
lake	<i>tāl, talā'o</i>	let, v.	<i>denā</i>
lamb	<i>bherīkābachcha</i>	letter(epistle)	<i>khatt</i>
lame	<i>langrā</i>	,, (alphabet)	<i>harf</i>
lancet	<i>nashtar</i>	level	<i>barābar</i>
land, v.	<i>utarnā</i>	liar	<i>jhūthā, darogh- go</i>
language	<i>zabān, bolī</i>	liberty	<i>āzādī</i>
lantern	<i>lāltain</i>	library	<i>kutub-khāna</i>
large	<i>barā</i>	lie, v.	<i>letnā</i>
last (the)	<i>sab se pichhlā</i>	,, s.	<i>jhūth bāt</i>
late	<i>der men</i>	lies (to tell)	<i>jhūth bolnā</i>
laugh	<i>hansnā</i>	life	<i>jān</i>
law	<i>kānūn, ā'in</i>	lift	<i>uthānā</i>
lawful	<i>jā'iz</i>	light	<i>roshan</i>
lawyer	<i>wakīl</i>	,, v.	<i>jalā denā</i>
lazy	<i>sust</i>	,, (weight)	<i>halkā</i>
,, (to be) v.	<i>sust honā</i>	lightning	<i>bijlī</i>
lead (guide)	<i>āge chalnā</i>	like (to be)	<i>ham-shakl</i>
leaf (tree)	<i>pattā</i>	line	<i>saṭar</i>
,, (book)	<i>warak</i>	listen	<i>sunmā</i>
lean	<i>dublā, patlā</i>	little	<i>chhotā</i>
,, against(to)	<i>teknā</i>	live, v.	<i>jinā</i>
learn	<i>sīkhnā</i>	liver	<i>jigar, kalejā</i>
leather	<i>chamrā</i>	lizard	<i>tiktikī</i>
leave, v.	<i>chhor denā, chhuttī lenā</i>	load, v.	<i>lādnā</i>
leave, s.	<i>rukhsat</i>	,, (a gun)	<i>bandūf bharnā</i>
leech	<i>jonk</i>	lock, s.	<i>kuṣṭ, tālā</i>
left	<i>bā'kī</i>	lock, v.	<i>kuṣṭ lagānā</i>
,, hand	<i>bā'yān</i>	locust	<i>malakh, ṭiḍḍī</i>
,, (go to the)	<i>bā'eñ jāo</i>	long	<i>lambā</i>
leg	<i>pānw</i>	look	<i>nazar</i>
legal	<i>kānūnī</i>	loose, ad.	<i>dhilā [huzūr</i>
leisure	<i>furṣat</i>	lord	<i>ṣāhib, mālik,</i>
lemon	<i>nīmū, nimbū</i>	lose, v.	<i>khonā, hārnā</i>
lend, v.	<i>udhār denā</i>	loss	<i>nuḳṣān</i>
length	<i>lambā'ī</i>	love, s.	<i>mahabbat, pyār</i>

English.	Hindūstani.	English	Hindūstani.
love, v.	<i>pyār karnā</i>	memory	<i>yād</i>
lover	<i>'āshik</i>	men	<i>mard, ādmī</i>
low	<i>nīchā</i>	mend	<i>marammat kar.</i>
luck	<i>ķismet</i>	merchandise	<i>saudā, māl</i> [nā
lucky	<i>khush-naṣīb</i>	merchant	<i>saudāgar, bani-</i>
luggage	<i>māl, asbāb</i>	mercy	<i>rahm</i> [yā
lungs	<i>shush, pephṛā</i>	merry	<i>khush</i>
M achine	<i>kal</i>	middle	<i>bīch</i>
mad	<i>dīwāna</i>	mill	<i>chakkī</i>
magazine	<i>kitāb</i>	mind	<i>'aql, hosh</i>
magic	<i>jādū</i>	mine (of me)	<i>merā</i>
magistrate	<i>hākim</i> [panāh	mirror	<i>ā'īna, darpan</i>
majesty	<i>huzūr, jahān-</i>	mischief	<i>badī, nuṣṣān</i>
make	<i>banānā, karnā</i>	miser	<i>bakhīl</i>
male	<i>nar</i>	miserable	<i>bechāra</i>
malice	<i>kīna</i>	misfortune	<i>muṣibat, āfat</i>
man-of-war	<i>jangī jahāz</i>	mist	<i>kuhāsā</i>
manliness	<i>mardānagī</i>	mistake	<i>ghalaṭ</i>
manner	<i>ṭarah</i>	mix, v.	<i>milānā</i>
many	<i>bahut</i>	model	<i>namūna</i>
many? (how)	<i>kitne?</i>	modest	<i>sharmilā</i>
map	<i>naksha</i>	moist	<i>gīlā</i>
mare	<i>ghoṛī</i>	moment	<i>lahṣa</i>
mark	<i>dāgh, nishān</i>	money	<i>paise, rūpiye</i>
marry, v.	<i>shādī karnā</i>	„ (change)	<i>naqd rūpiye</i>
mast	<i>dol, mastūl</i>	monkey	<i>bandar</i>
master	<i>mālik</i>	more	<i>ziyāda</i>
mat	<i>chatā'ī</i>	morrow	<i>kal</i>
meaning	<i>ma'nī, maṭlab</i>	mortar	<i>okhlī</i>
means(wealth)	<i>daulat</i>	„ (plaster)	<i>chūnā</i>
measure	<i>māp</i>	mosque	<i>masjid</i>
„ v.	<i>māpnā</i>	moth	<i>parwāna</i>
medical man	<i>dāktar, hākīm</i>	move, v.	<i>hilnā</i>
medicine	<i>dawā</i>	mount, v.	<i>charhnā</i>
meet, s.	<i>mulākāt</i>	mountain	<i>pahār</i>
melon(water)	<i>kharbūza</i>	mourn, v.	<i>ghamm karnā</i>
melt, v.	<i>galnā</i>	much	<i>bahut</i>
memoran-	<i>yād-dāshṭ</i>	mud	<i>kīchar</i>
dum		mule	<i>khachchar</i>
		murder	<i>khūn</i>

English.	Hindūstānī.	English.	Hindūstānī.
mushroom	<i>chhātā</i>	nobody	<i>ko'ī nahīn</i>
music	<i>mūsīkī</i>	noise	<i>āwāz, ghul</i>
,, (the art)	<i>rāg</i>	none	<i>ko'ī nahīn</i>
musician	<i>muṭrīb</i>	nonsense	<i>behūda bāt</i>
musk	<i>mushk</i>	north	<i>uttar, shamāl</i>
mosquito	<i>machchhar</i>	not	<i>na, nahīn</i>
,, net	<i>musahrī</i>	nothing	<i>kuchh nahīn</i>
must (you)	<i>chāhiye</i>	notwithstand-	<i>tau bhī</i>
mutiny	<i>balwā</i>	ding	
my	<i>merā</i>	not yet	<i>ab tak nahīn</i>
Nail (iron)	<i>kīl, mekh</i>	nourish	<i>pālnā</i>
naked	<i>nangā</i>	now (at	<i>ab</i>
name	<i>nām</i>	present)	
narrow	<i>tang, sakrā</i>	number	<i>'adad</i>
nation	<i>kaun</i>	numerous	<i>bahut</i>
nature [tion]	<i>khilkat</i>	nurse	<i>āyā</i>
,, (disposi-)	<i>tabī'at, mizāj</i>	” v.	<i>dūdh pilānā</i>
near	<i>nāzīk</i>	nutmeg	<i>tīmārdārī kar-jā' e-phal [nā</i>
necessary	<i>zarūr</i>	Oar	<i>dānd</i>
necessity	<i>zarūrat</i>	oath	<i>kasam</i>
necklace	<i>mālā</i>	obedience	<i>tābī'dārī</i>
needle	<i>sū'ī</i>	obedient	<i>hukm-bardār</i>
neglect	<i>ghaflat</i>	obey, v.	<i>mānnā</i>
negro	<i>habshī</i>	oblige, v.	<i>mīhrbānī karnā</i>
neighbour	<i>parosī</i>	obstinate	<i>ziddī</i>
neither	<i>na...na</i>	obtain	<i>milnā</i>
nephew	<i>bhatījā</i>	occupation	<i>dhandhā</i>
nest	<i>ghonslā</i>	often	<i>akṣar</i>
net	<i>jāl</i>	offence	<i>taḳṣīr</i>
never	<i>kabhī nahīn</i>	office	<i>daftar</i>
nevertheless	<i>tau bhī</i>	officer (chief)	<i>hākim</i>
new	<i>nayā, tāza</i>	oil	<i>tel</i>
news	<i>khabar</i>	old	<i>purānā</i>
next	<i>dūsrā</i>	old (age)	<i>būrhāpā</i>
night	<i>rāt, shab</i>	old (man)	<i>būrhā</i>
nightingale	<i>'andalīb</i>	old (woman)	<i>būrhīyā</i>
no	<i>nahīn</i>	once	<i>ek dafa</i>
noble	<i>sharīf</i>	onion	<i>piyāz</i>
nobleman	<i>amīr</i>		

English.	Hindūstāni.	English.	Hindūstāni.
only	<i>khālī, fakat</i>	parrot	<i>totā</i>
open	<i>khulā</i>	part	<i>juz, tukrā</i>
opinion	<i>khayāl, rā'e</i>	partner	<i>sharīk</i>
opium	<i>afyūn</i>	partridge	<i>tītar</i>
opportunity	<i>maukā'</i>	pass, v.	<i>guzar jānā</i>
oppose, v.	<i>sāmnā karnā</i>	passport	<i>parwāna</i>
opposite	<i>sāmne</i>	patience	<i>ṣabr</i>
or	<i>yā</i>	patient	<i>ṣābir</i>
orange	<i>nārangī</i>	pattern	<i>namūna</i>
order (arrangement)	<i>band-o-bast</i>	pay, v.	<i>adā karnā</i>
order (command)	<i>hukm</i>	payment	<i>adā</i>
order, v.	<i>hukm denā</i>	peace	<i>ṣulh</i>
oriental	<i>mashrikī</i>	peacock	<i>mor</i>
origin	<i>aṣl, bunyād</i>	peasant	<i>ra'iyat</i>
ornament	<i>gahnā</i>	people	<i>log</i>
other	<i>aur ek</i>	perfume	<i>khush-bū</i>
out	<i>bāhar</i>	perhaps	<i>shāyad</i>
oven	<i>tanūr</i>	perish, v.	<i>mar jānā</i>
over	<i>ūpar</i>	permission	<i>ijāzat</i>
overseer	<i>nāzīr</i>	permit, v.	<i>ijāzat denā</i>
owe, v.	<i>kārz rakhnā</i>	Persia	<i>Irān, Fārs</i>
owl	<i>ullū</i>	Persian	<i>Irānī, Fārsī</i>
own (possess)	<i>apnā</i>	person	<i>shakhṣ</i>
ox	<i>bail</i>	perspiration	<i>pasīna</i>
Page (of a book)	<i>ṣafha</i>	petition	<i>'arz, guzārish</i>
page (in waiting)	<i>laundā</i>	pewter	<i>jast</i>
pain	<i>dard</i>	philosopher	<i>hakīm</i>
paint, v.	<i>rang lagānā</i>	pickaxe	<i>phaurā</i>
pair	<i>joṛā</i>	piece	<i>tukrā</i>
palace	<i>maḥal</i>	pilgrim	<i>jātrī</i>
palm-tree	<i>khajūr gāchh</i>	pill	<i>golī</i>
pan	<i>tāba</i>	pillage	<i>lūt</i>
pan (frying)	<i>farā'i pān</i>	pillar	<i>sitūn, khambā</i>
pardon	<i>mu'āf</i>	pin	<i>pīn</i>
pardon, v.	<i>mu'āf karnā</i>	pincers	<i>chimtā</i>
		pipe (tube)	<i>nal</i>
		pipe (for narghile)	<i>pīpā</i>
		pipe (for tobacco)	<i>hukka</i>

English.	Hindūstānī.	English.	Hindūstānī.
pitch	<i>kīr</i>	pray, v.	<i>namāz paṛhnā</i>
pity	<i>afsoṣ, raḥm</i>	prayer	<i>namāz</i>
place	<i>jaḡah</i>	prefer	<i>paṣand karnā</i>
plain (even)	<i>barābar</i>	present, ad.	<i>hāẓīr</i>
plant	<i>paudhā</i>	present (gift)	<i>in'ām</i>
play, v.	<i>khelnā</i>	pretty	<i>suthrā</i>
play (an instrument)	<i>bajānā</i>	prey	<i>shikār</i>
pleasant	<i>achchhā, dil-</i>	price	<i>kīmat, dām</i>
plenty	<i>bahut</i>	pride	<i>ghurūr</i>
plough	<i>hal</i>	priest	<i>imām</i>
plunder	<i>lūt</i>	prince	<i>shāh-zāda</i>
poet	<i>shā'ir</i>	prince (royal)	<i>rāj-kumār</i>
poetry	<i>shī'r</i>	princess	<i>shāh-zādī</i>
point	<i>nok, nukṭa</i>	private	<i>khāṣṣ</i>
poison	<i>zahr</i>	privy	<i>pai-khāna</i>
police	<i>polīs</i>	probably	<i>shāyad, ghāli-</i>
politeness	<i>akhlāk</i>	procession	<i>sawārī</i> [ban
pomegranate	<i>anār</i>	proclamation	<i>ishtihār, manā-</i>
pond	<i>tālāb</i>	produce, v.	<i>paidākarnā</i> [dī
poor	<i>gharīb, kangāl</i>	profit	<i>fā'ida, nafā'</i>
poppy	<i>post</i>	promise, v.	<i>wa'da karnā</i>
pork	<i>sū'ar kā gosht</i>	proof	<i>dalīl</i>
porter	} <i>kuḷī</i>	proper	<i>durust, thīk</i>
(carrier)		} <i>darbān</i>	prophet
porter (door-keeper)			protect
portmanteau	<i>peṭī</i>	proud	<i>maghrūr</i>
possible	<i>mumkin</i>	province	<i>ṣūbah</i>
post (for letters)	<i>dāk, tappāl</i>	provision	<i>tosha</i>
post (house)	<i>dāk-ghar</i>	prudence	<i>khābar-dārī</i>
pot	<i>degchī</i>	prudent	<i>khābar-dār</i>
pound	<i>ādhā ser</i>	publish, v.	<i>jārī karnā</i>
pour, v.	<i>dāl denā</i>	pull, v.	<i>khīnchnā</i>
poverty	<i>iflās</i>	pump	<i>bam</i>
power	<i>ḡudrat</i>	punish	<i>ṣazā denā</i>
powerful	<i>zorāwar</i>	pupil	<i>shāḡird</i>
praise	<i>ta'rīf</i>	pure	<i>ṣāf</i>
praise, v.	<i>ta'rīf karnā</i>	purposely	<i>irāde se</i>
		purse	<i>thailī</i>
		push	<i>dhakkā</i>
		put, v.	<i>rakh denā</i>

English.	Hindūstāni.	English.	Hindūstāni.
put out	<i>nikāl denā</i>	recover (illness)	<i>achchhā ho jānā</i>
Quadruped	<i>chaupāya</i>	reed	<i>nā'e</i>
quail	<i>bater</i>	reflection	<i>soch</i>
quantity	<i>mikdār</i>	refresh one's	<i>tāzagī ḥāṣī</i>
quarrel	<i>jhagrā</i>	self	<i>honā</i>
quarter ($\frac{1}{4}$ th)	<i>chauthā'ī, pā'o</i>	refuse	<i>ākhor, fuzla</i>
quarter (in battle)	<i>amān</i>	region	<i>mulk</i>
quarter (of a queen [town])	<i>maḥalla</i>	regulations	<i>ā'in, kānūn</i>
question	<i>rānī, malika</i>	rejoice, v.	<i>khush honā</i>
quick (agile)	<i>sawāl</i>	relation (family)	<i>sagā</i>
quite	<i>jald, tez</i>	release [ily]	<i>chhor denā</i>
	<i>bi-l-kul</i>	relieve	<i>ārām denā</i>
Radish	<i>mūlī</i>	religion	<i>dīn, mazhab</i>
rag	<i>gudaṛ</i>	remain	<i>thaharnā</i>
railway train	<i>rel-gārī</i>	remedy	<i>'ilāj</i>
rainy	<i>pānī kā [karnā</i>	remember, v.	<i>yād karnā</i>
raise, v.	<i>uthānā, kharā</i>	remind	<i>yād dilānā</i>
raisin	<i>kishmish</i>	remove, v.	<i>le-jānā, nikāl</i>
rank	<i>'uhda</i>	rent (hire)	<i>kirāya [denā</i>
rapid	<i>jald, tez</i>	rent (tear)	<i>phār, chīr</i>
rare	<i>nādir</i>	repair	<i>marammat kar-</i>
rascal	<i>bad-ma'āsh</i>	repeat	<i>phīr bolnā [nā</i>
rash	<i>be-lihāz</i>	report	<i>khabar</i>
raw	<i>kachchā</i>	reproach	<i>ṭa'na, malāmas</i>
ray	<i>kiran</i>	repulse, v.	<i>shikast denā</i>
razor	<i>usturā</i>	request	<i>dar'khwāst</i>
read	<i>paṛhnā</i>	resign	<i>chhor denā</i>
ready	<i>taiyār</i>	resist	<i>muzāḥamat</i>
real	<i>ḥakīkī</i>	respect	<i>adab</i>
rear	<i>pīchhe</i>	rest	<i>ārām</i>
reason	<i>sabab</i>	rest, v.	<i>ārām karnā</i>
receipt	<i>rasīd</i>	retreat	<i>khawat-gāh</i>
receive, v.	<i>milnā</i>	return (come back)	<i>phīr ānā,</i> <i>wāpas ānā</i>
recently	<i>in dinon men</i>	revenge	<i>intikām</i>
recollect	<i>yād karnā</i>	reward	<i>in'am, bakh-</i>
recompense	<i>ajr</i>	rheumatism	<i>bā'ī [shish</i>
record	<i>likhnā</i>	rib	<i>panjar, paslī</i>
		ribbon	<i>fitah</i>

English.	Hindūstani.	English.	Hindūstani.
rice	<i>dhān</i>	sale [tion)	<i>farokht</i>
rich	<i>daulat-mand</i>	sale (by auc-	<i>nīlām</i>
ride, <i>v.</i>	<i>sawārī-karnā</i>	saltpetre	<i>shorā</i>
rider	<i>sawār</i>	salvation	<i>najāt</i>
rifle	<i>bandūk</i>	salve	<i>marham</i>
right (not left)	<i>dāhinā</i>	same	<i>ek-hī, wuhī</i>
right (just claim)	<i>wājib</i>	sample	<i>namūna</i>
right (hand)	<i>dāhine</i>	sand	<i>ret, bālū</i>
right, <i>s.</i>	<i>thīk</i>	savage, <i>ad.</i>	<i>janglī</i>
ring	<i>angūthī</i>	save, <i>v.</i>	<i>bachānā</i>
ripe	<i>pakkā, pukhta</i>	say; I say	<i>bolnā; main</i>
rise, <i>v.</i>	<i>uṭhnā, uṭh jānā</i>	[you)	<i>bolṭā hūn</i>
road	<i>rāstā</i>	say? (what do	<i>kyā bolte hō ?</i>
roast	<i>kabāb</i>	scale (bal-	<i>tarāzū</i>
rob	<i>lūtnā</i>	ance)	
robber	<i>ḍakait</i>	scarce	<i>kamyāb</i>
robbery	<i>ḍakaitī</i>	scarcely	<i>kamyābī se</i>
rock	<i>patthar, sang</i>	scarcity	<i>killat</i>
roof	<i>chhappar</i>	scarlet	<i>lāl</i>
root	<i>jar</i>	scatter, <i>v.</i>	<i>chhitrānā</i>
rope	<i>rassī, ḍorī</i>	scholar	<i>shāgird</i>
rose	<i>gul</i>	school	<i>maktab</i>
rosewater	<i>gul-āb</i>	schoolmaster	<i>ustād</i>
rot	<i>sarnā</i>	science	<i>'ilm</i>
rotten	<i>sarā</i>	scorpion	<i>bichchhū</i>
rough	<i>kharkharā</i>	search	<i>talāsh, ḍhundh</i>
round	<i>gol</i>	secret	<i>bhed, rāz</i>
rub	<i>ragarnā</i>	sect	<i>firka</i>
,, together	<i>mālīsh karnā</i>	see, <i>v.</i>	<i>dekhnā</i>
ruby	<i>yāķūt</i>	seed	<i>biyā, bij</i>
rude	<i>gustākh</i>	seek	<i>ḍhūndhnā</i>
ruin	<i>khārābī</i>	seldom	<i>kam</i>
run, <i>v.</i>	<i>daurnā</i>	self (myself)	<i>apnā</i>
rust	<i>zang</i>	sell (to)	<i>bechnā</i>
		send, <i>v.</i>	<i>bhejnā</i>
		sentence	<i>jumla</i>
Said	<i>bolā</i>	sense	<i>'akl</i>
safe	<i>sālīm</i>	separate, <i>v.</i>	<i>judā karnā</i>
sagacity	<i>'akl, hosh</i>	serpent	<i>sāmp, nāg</i>
salary	<i>tankhūwāh, talāb</i>	servant	<i>naukar</i>

English	Hindūstani.	English.	Hindūstani.
serve, <i>v.</i>	<i>khidmat karnā</i>	station (rank)	<i>martaba</i>
service	<i>khidmat</i>	steady	<i>kā'im</i>
settlement	<i>band-o-bast</i>	steal, <i>v.</i>	<i>chorī karnā</i>
several	<i>chand</i>	steam	<i>bhāph</i>
severe	<i>sakht</i>	step	<i>ḡadam</i>
sew, <i>v.</i>	<i>sinā, silā'ī kar-</i>	still	<i>chup</i>
shade	<i>sāya</i> [nā]	sting, <i>s.</i>	<i>ḡank</i>
shake, <i>v.</i>	<i>hilānā</i>	stock (capital)	<i>pūnjī</i>
shame	<i>sharm</i>	stop, <i>v.</i>	<i>kharā rahnā,</i> <i>roknā</i>
shape	<i>shakl</i>	storm	<i>tūfān</i>
sharpen	<i>tez karnā</i>	story	<i>ḡissa, kahānī</i>
shave, <i>v.</i>	<i>hajāmat karnā</i>	straight	<i>sīdhā</i>
she	<i>yih, wuh</i>	stranger	<i>ḡhair ādmī</i>
sheath	<i>miyān</i>	straw	<i>bichālī</i>
shed, <i>v.</i>	<i>phailnā</i>	strength	<i>zor</i>
shield	<i>dhāl</i>	strong	<i>ḡawī</i>
shine	<i>chamaknā</i>	„ (solid)	<i>mazbūt</i>
ship	<i>jahāz</i>	stupid	<i>be-wukūf</i>
shoe (horse)	<i>na'l</i>	stupid (inex- perienced)	<i>nā-wāḡif</i>
shoot, <i>v.</i>	<i>bandūkchalānā</i>	success	<i>kāmyābī</i>
shop	<i>dūkān</i>	sudden	<i>achānak</i>
shopkeeper	<i>dūkān-dār</i>	suffer, <i>v.</i>	<i>bardāsh t karnā</i>
shore	<i>kināra</i>	sufficient	<i>bas, kāfī</i>
short	<i>kotāh, chhoṭā</i>	sugar candy	<i>miṣrī</i>
show, <i>v.</i>	<i>dikhlānā</i>	sulphur	<i>gandhak</i>
shut, <i>v.</i>	<i>band karnā</i>	summit	<i>choṭī</i>
shut the door	<i>darwāza band</i>	superfluous	<i>fuzūl</i>
sick	<i>bīmār</i> [karo]	support, <i>v.</i>	<i>āsrā denā</i>
sickness	<i>bīmārī</i>	surgeon	<i>jarrāḡ</i>
side	<i>ṡaraf, bāzū</i>	surprise	<i>ta'ajjub</i>
sieve	<i>ḡhīrbāl</i>	suspicion	<i>gumān</i>
sight	<i>nazar</i>	swear	<i>ḡasam khānā</i>
sign	<i>ishāra, nishān</i>	sweep, <i>v.</i>	<i>jhārṡnā</i>
square (a)	<i>chauk</i>	sweet	<i>mīthā</i>
stable, <i>adj.</i>	<i>mazbūt</i>	sweetmeats	<i>mīthā'ī</i>
stand, <i>v.</i>	<i>kharā rahnā</i>	swell, <i>v.</i>	<i>sūjnā</i>
star	<i>tārā, sitāra</i>	swift	<i>tez-rau</i>
starch	<i>kānjī</i>	swim, <i>v.</i>	<i>pairnā</i>
start, <i>v.</i>	<i>chaunknā</i>		
station	<i>chaukī</i>		

English.	Hindūstānī.	English.	Hindūstānī.
Take, v.	<i>lenā</i>	throw, v.	<i>phenknā</i>
take care	<i>khābardār honā</i>	tie, v.	<i>bāndhnā</i>
talk, v.	<i>bāтчūt karnā</i>	tight	<i>tang</i>
tall	<i>lambā</i>	tile	<i>khaprā</i>
tank	<i>talā'o</i>	till, v.	<i>khetī karnā</i>
taste	<i>maza</i>	tired	<i>thakā</i>
taste, v.	<i>chakhnā</i>	to	<i>ko</i>
tax	<i>maḥṣūl</i>	toast, v.	<i>senknā</i>
„ (land)	<i>zamīn-ṭikas</i>	(bread)	
teach, v.	<i>sikhānā</i>	tobacco	<i>tambākū</i>
teacher (of languages)	<i>munshī</i>	together	<i>sāth</i>
telescope	<i>dūr-bīn</i>	tomb	<i>ḡabr</i>
tell, v.	<i>kahnā</i>	tongue (hold your)	<i>chup raho</i>
temper	<i>mizāj, ṭabī'at</i>	too	<i>bhī</i>
temperate	<i>mu'tadīl</i>	tools	<i>hathiyār</i>
	<i>parhezgār</i>	top	<i>choṭī</i>
temple	<i>masjid</i>	toreh	<i>mash'al</i>
tent	<i>khīma, tambū,</i> <i>derā</i>	torment	<i>'azāb</i>
terrible	<i>khāuf-nāk</i>	tortoise	<i>kachhū'ā</i>
thank	<i>shukr</i>	touch, v.	<i>chhūnā</i>
thank, v.	<i>shukr karnā</i>	towards	<i>kī ṭaraf</i>
thankful	<i>shukr-guzār</i>	traitor	<i>namak-ḡarām</i>
then	<i>tab</i>		<i>daḡhābāz</i>
there	<i>wahān</i>	translate, v.	<i>tarjuma karnā</i>
they	<i>ye, we</i>	translation	<i>tarjuma</i>
thick	<i>moṭā</i>	translator	<i>mutarjīm</i>
thief	<i>chor</i>	travel, v.	<i>safar karnā</i>
thigh	<i>jāngh</i>	traveller	<i>musāfir</i>
thin	<i>patlā</i>	„, European	<i>gorā musāfir</i>
thing	<i>chīz</i> [<i>karnā</i>]	treachery	<i>daḡhābāzī</i>
think, v.	<i>sochnā, khayāl</i>	treasure	<i>khazāna</i>
thirsty	<i>piyāsā</i>	tremble, v.	<i>kāmpnā</i>
thorn	<i>kāntā</i>	tribe	<i>ḡaum</i>
those	<i>wuh</i>	trouble	<i>taklīf</i>
thou	<i>tū</i>	true	<i>sach, ṣādīḡ</i>
thought	<i>soch, dhyān</i>	trunk (box)	<i>ṣandūk</i>
thread	<i>sūt, tāḡā</i>	trust, v.	<i>ī'timād rakhnā</i>
threaten, v.	<i>dhamkānā</i>	trustee	<i>mu'tamad</i>
		truth	<i>sach bāt</i>

English.	Hindūstānī.	English.	Hindūstānī.
try, v. (endeavour)	<i>koshish karnā</i>	vile	<i>khārāb</i>
try (prove)	<i>jānchnā</i>	vineyard	<i>angūristān</i>
tune	<i>tān</i>	violence	<i>zor, jabr</i>
turban	<i>pagrī</i>	virgin	<i>bākira</i>
twist, v.	<i>ainthnā</i>	virtue	<i>khūbī</i>
tyrant	<i>zālim</i>	virtuous (honourable)	<i>'izzat-dār</i> [men]
Ugly	<i>bad-šūrat</i>	visible	<i>zāhir, nazār</i>
under	<i>nīche</i>	visit	<i>mūlakāt</i>
understand	<i>samajhnā</i>	voice	<i>āwāz</i>
„ ? (do you)	<i>samajhte ho ?</i>	vomit, v.	<i>ubkā'i karnā</i>
unfortunate	<i>ham-bakht</i>	vulgar	<i>kamīna</i>
unjust	<i>be-inšāf</i>	vulture	<i>gidh</i>
until	<i>jab tak...nahīn</i>	Wager	<i>shart</i>
upon	<i>par</i>	wages	<i>ujrat</i>
uproar	<i>ghul</i>	waist	<i>kamar</i>
us	<i>ham</i>	wait, v.	<i>šabr karnā</i>
„ (to us)	<i>ham ko</i>	waiter	<i>khidmatgār,</i> <i>hāzir-bāsh</i>
use	<i>kām</i>	wake, v.	<i>jagānā</i>
„ (it is of no)	<i>yih kuchh kām</i> <i>kā nahīn</i>	walk, v.	<i>sair karnā,</i> <i>hawā khānā</i>
useful	<i>kām kā</i>	wall	<i>dīwār</i>
useless	<i>kuchh kām kā</i> <i>nahīn</i>	wander, v.	<i>bhatakānā</i>
usual	<i>ma'mūlī</i>	want, v.	<i>chāhnā</i>
Vagabond	<i>luchchā, bad-</i>	war	<i>larā'i</i>
vain	<i>dīmāghī</i> [zāt]	warm	<i>garm</i>
valuable	<i>kīmatī</i>	wash, v.	<i>dhonā</i>
value, n.	<i>kīmat</i>	washer-	<i>dhobīn</i>
„ v.	<i>ḡadr karnā</i>	woman	
various	<i>chand kism kā</i>	wasp	<i>birnī</i>
vast	<i>barā</i>	waste, v.	<i>khārāb karnā</i>
vegetables	<i>tarkārī, sabzī</i>	[piece]	
veil	<i>niḡāb</i>	watch (time-)	<i>gharī</i>
vein	<i>nas, rag</i>	watch (milit.)	<i>pahre-wālā</i>
velvet	<i>malḡmal</i>	„ v.	<i>hifāzat karnā</i>
verse (poetry)	<i>chhand</i>	watchman	<i>chaukī-dār</i>
very	<i>nihāyat</i>	water-carrier	<i>bihishtī</i>
		water-melon	<i>tarbūz</i>

English.	Hindūstāni.	English.	Hindūstāni.
wave	<i>mauj</i>	wire	<i>tār</i>
wax	<i>mom</i>	wisdom	<i>'akl</i>
way (road)	<i>rāh, rāstā</i>	wise	<i>'aklmand</i>
we	<i>ham</i>	wish, <i>v.</i>	<i>chāhnā</i>
weak	<i>kam-zor,</i>	wish, <i>s.</i>	<i>khwāhish</i>
wealth	<i>dhan, daulat</i>	with	<i>ke sāth</i>
weary	<i>thakā</i>	within [side]	<i>andar</i>
weather	<i>mausim</i>	without (out-)	<i>bāhar</i>
weave	<i>binnā</i>	withoutdoubt	<i>be-shak, zarūr</i>
wedding	<i>shādī, byāh</i>	witness	<i>shāhid, gawāh</i>
weep, <i>v.</i>	<i>ronā</i>	wolf	<i>bheriyā</i>
weigh, <i>v.</i>	<i>tolnā</i>	wonderful	<i>'ajīb</i>
weight	<i>wazn</i>	wood (forest)	<i>jangal</i>
welcome (a)	<i>mubāarak</i>	wood(timber)	<i>lakrī</i>
well (good)	<i>achchhā</i>	wool	<i>ūn, pashm</i>
„ (a water)	<i>kū'ān</i>	woollen	<i>pashm kā</i>
west	<i>pachchham</i>	word	<i>bāt</i>
wet	<i>bhīgā, gīlā</i>	work	<i>kām</i>
what [say?]	<i>kyā?</i>	worm	<i>kīrā</i>
what do you	<i>kyā kahte ho ?</i>	worth (to be)	<i>lā'ik honā</i>
wheat	<i>gehūn</i>	worthy	<i>lā'ik</i>
wheel	<i>pahiyā</i>	wound, <i>v.</i>	<i>zakhm denā</i>
when	<i>kab ?</i>	write, <i>v.</i>	<i>likhnā</i>
whence	<i>kahān se</i>	writer	<i>kātib</i>
where	<i>kahān</i>	„ (copyist)	<i>nakl-navīs</i>
which? <i>inter.</i>	<i>kaun</i>	writing	<i>lekhā</i>
whip	<i>chābuk</i>	wrong	<i>nā-durust</i>
whirlwind	<i>gird-bād</i>	Yard (court)	<i>ṣahn</i>
whistle, <i>v.</i>	<i>sītī bajānā</i>	„ (measure)	<i>gaz</i>
who (<i>rel.</i>)	<i>jo, jaun</i>	yes	<i>hān, jī hān</i>
who? (<i>inter.</i>)	<i>kaun ?</i>	yet	<i>lekin</i>
whole	<i>tamām</i>	yet (not)	<i>ab tak</i>
whose ?	<i>kis kā ?</i>	yoke	<i>jū'ā</i>
why ?	<i>kyūn ?</i>	you	<i>tun</i>
wide	<i>chaurā</i>	young	<i>jawān</i>
widow	<i>bewā</i>	your	<i>tumhārā</i>
wild	<i>janglī</i>	youth	<i>jawānī</i>
win, <i>v.</i>	<i>jītnā</i>	Zeal	<i>tapāk, josh</i>
wings	<i>par</i>	zealous	<i>sargarm</i>
wipe, <i>v.</i>	<i>ponchh denā</i>	zephyr	<i>bād-i-ṣubā.</i>

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