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HINDŪSTĀNĪ  
MANUAL.

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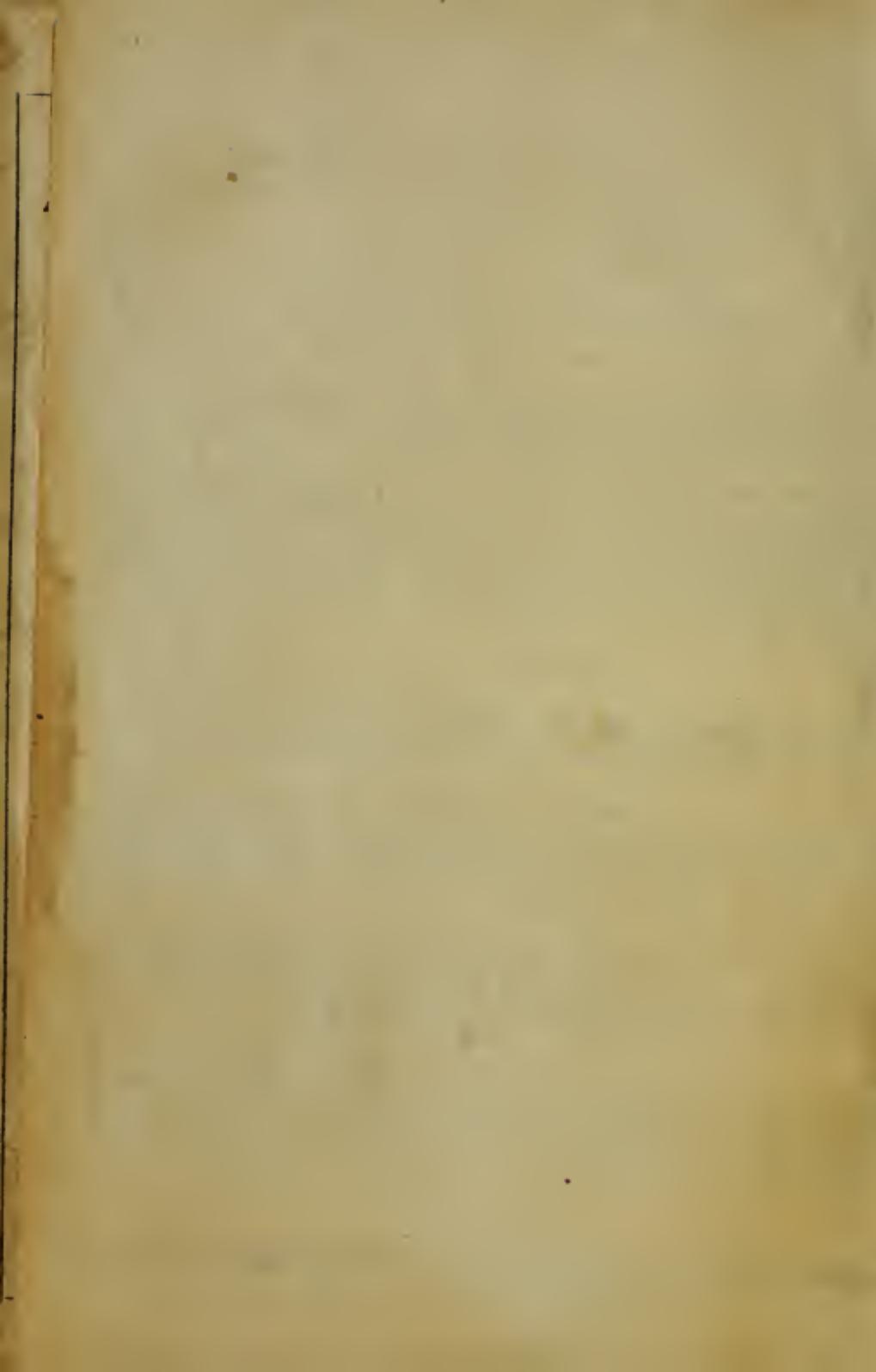
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## PREFACE.

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IN this new edition of the Hindūstānī Manual, I have greatly extended the materials for Exercise in Composition, being well aware, from long experience, that such a course contributes most to sound progress in the language. Another improvement will be found at the beginning of the volume, where I have given a complete table, showing the correspondence between the Roman and Oriental alphabets. The work has been carefully revised throughout; so that it may now approximate still nearer its original purpose, viz. to enable the student of Hindūstānī to converse in that language with fluency, to compose in it with accuracy, and to write it correctly in both the Persian and Devanāgarī characters.

Several large impressions of the Manual have now been disposed of since its first appearance in October, 1845. This is a sufficient proof of its appreciation by the public; and it is needless for me to say anything further in this place respecting its utility. I shall therefore content myself by briefly stating what it contains, and how it ought to be perused.

The First and Second Sections of the book contain a

concise view of the grammatical principles of the language. In these I have confined myself solely to what is useful and necessary, without distracting the learner's attention by what is either unimportant or superfluous.

Section I. treats briefly, but I trust clearly, of the elementary sounds of the language, and of its grammatical inflections. This portion may be advantageously perused when the student is learning the Oriental or Persi-Arabic alphabet; so that when he knows his letters, he may at once commence reading and translating easy Selections in the proper character, with the aid of a Vocabulary. When he has read carefully ten or twelve pages of such Selections, he may proceed to the second section, and endeavour to turn every phrase and sentence of it into the Persian character, with which by this time I suppose him to be familiar.

Section II. embraces more especially those peculiarities of Syntax, of which I have, from long experience, observed learners to stand most in need. These I have reduced into a series of seventeen lessons, to all of which I have added copious Examples and Exercises, in order to impress them more thoroughly on the memory. These are followed (from p. 45 to p. 67) by a series of miscellaneous Lessons and Exercises, still of an elementary nature, all the words of which will be found in the Vocabulary. I have not deemed it necessary to touch upon those broad principles of Syntax which are the common property of all languages; besides, the work is not intended to supersede the use of the larger grammars.

Each phrase and sentence in this second section may be advantageously varied by the teacher, by changing the number, person, and tense of the verb, also by presenting the same in an interrogative, negative, or conditional form. By this means the essential principles of the Grammar will make a lasting impression on the memory, which may be further confirmed by translating the Exercises from English into Hindūstānī. Those who doom their luckless pupils to waste weeks or months on the mere reading (or what they are pleased to call *learning*) of a grammar, *per se*, without any reference to the language aimed at, ought to have come into the world many centuries back, when a puerile jargon of words without ideas passed for learning. The grammar of any language is to be learned only through the language, and the language by means of the grammar: but to learn, or rather to attempt to learn, the one without the other, is about as profitable a pursuit as the manufacturing of bricks from straw without clay, or from clay without straw,—“*altera alterius auxilio eget.*”

In Section III. (from p. 68 to p. 102) I have given a selection of Useful Dialogues, &c. This section is intended for further exercise, adapted to the student's more advanced progress; and at the same time he should endeavour to commit the whole to memory, so that when the English of any sentence is read to him, he may be able to give the Hindūstānī. It may be observed, that the subjects given for exercise become gradually more difficult, and ought not to be attempted till the student has read a considerable portion of

the *Bāgh-o-Bahār* and *Baitāl Pachisī*, the works in which he will have to pass in India.

Part II. of the MANUAL (commencing at p. 103) contains an extensive selection of Useful Phrases, so arranged as to serve as a reverse Vocabulary. Most of them are taken from a work printed at Calcutta several years ago, apparently with a view to teach the natives English. I have corrected numerous errors of the press, and not a few of judgment, which occur in the Calcutta book. I have also supplied the various quantities of the vowels, as well as the essential dots, &c. of the consonants; so that the whole may be readily turned into the Persian and Devanāgarī characters for additional practice. The English translation of these might have been perhaps more literal; but on due consideration I have allowed most of them to stand as they were. It is only for a mere beginner that a literal translation is allowable, and even then it ought never to be so literal as to become *un-English*. Of all the bad methods of teaching, the *very worst* is that which takes away from the learner the necessity of *thinking*. Any book, then, in which he is offered assistance for translating, by having presented to him word for word as it stands in the original, ought at once to be pitched into the fire: it is an admirable invention to flatter the student with imaginary progress, while at the same time it cloaks the ignorance or incapacity of the teacher.

A considerable number of the sentences in the Vocabulary are highly idiomatic, and a careful perusal of them will give the learner no small insight into the freedom of expression

he may frequently have to employ in order to make himself understood by the natives of India. One single example—an extreme case I confess—will tend to show what I mean:—For instance, under the word *haste*, we have the sentence, “I write in great haste to save the post,” which is expressed in Hindūstānī by saying, “The post-office is about to close, therefore I have written the letter in (great) haste.” I merely mention this as an instance of that degree of liberty which is allowable in this department of the test. By carefully perusing the Vocabulary, then, and comparing the actual translation with the literal, the student will gradually acquire a facility in expressing himself correctly, without adhering *stiffly* to the *very words* of the English.

Those who are destined to pass a portion of their lives in India may be divided into three classes:—First, Her Majesty’s Civil, Military, and Medical servants, all of whom *must pass* an examination in Hindūstānī; and for the use of these the Manual is especially intended, as it will in no small degree assist them in qualifying themselves for passing a creditable examination, more particularly that part of the test which relates to *composition* and *conversation* in the language. Another important class consists of Clerical, Legal, Naval, and Mercantile gentlemen, and all European ladies, who have probably little time or inclination to master the Oriental characters. The third class consists of all Her Majesty’s European troops. To the latter two classes a knowledge of the language is essential; and a thorough perusal of this Manual will enable them to hold intercourse with the people.

of the country on the ordinary affairs of domestic life. Their stock of words will increase by practice ; and, by knowing the general principles of the grammar, they will be enabled to express themselves in Hindūstānī like rational beings, and not as the jargonists of bygone days, who acquired a villainous smattering of the language, from the lowest of the natives, *by the ear only*, and set at defiance all the rules of grammar and propriety.

I have only to add, that, to all those who wish to acquire some insight into the language through this little work only, without reference to the Oriental character, a few lessons on pronunciation will be all the assistance required ; and if that cannot be had, let it be remembered, as a general rule, that *the vowels are to be sounded as in Italian or German, and the consonants as in English.*

D. FORBES.

# HINDŪSTĀNĪ MANUAL.

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## PART I.

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### SECTION I.

#### ON THE LETTERS AND PARTS OF SPEECH.

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1.—THROUGHOUT the extensive empire of India, from Cape Comorin to Kashmir, and from the Barhamputr to the Indus, the Hindūstānī is the language most generally used. It consists of two dialects: that of the Musalmāns, commonly called the *Urdū* or *Rekhta*, and that of the Hindūs, called *Hindī* or *Khari Bolī*. The former abounds in words and phrases from the Persian and Arabic; the latter confines itself to words of native origin, or words borrowed from the Sanskrit. As the two dialects, however, follow the same grammatical rules, they are understood here to be both included under the general name Hindūstānī, which means, *par excellence*, the language of Hindustan.

2.—The following little work has two distinct objects in view:—first, to afford ample materials for exercise in speaking, writing, and composition, to those who have already made some progress in the language, and who have acquired a fair knowledge of one or both of the oriental alphabets; secondly, to enable those whose time and avocations do not permit them to make a profound study of the language, to acquire at least a fair practical knowledge of it. The Roman character is used throughout as a mere matter of economy; the same may be easily transferred into either of the oriental characters by the aid of the tables to that effect given in pages 2, 3, &c.

3.—The Persi-Arabic Alphabet as applied to the H  
dūstānī:—

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED POEM.			5. EXEMPLIFICATIONS.		
			Final.	Medial	Initial.	Final.	Medial.	Initi
alif	ا	a, &c.	ا	ا	ا	تا	بار	ب
be	ب	b	ب	ب	ب	شب	صبر	بر
pe	پ	p	پ	پ	پ	چپ	سپر	پر
te	ت	t	ت	ت	ت	دست	ستر	پ
tä	ت	t	ت	ت	ت	بیت	ستا	پ
se	ث	s	ث	ث	ث	خبت	بشر	ور
jim	ج	j	ج	ج	ج	کج	شجر	عبر
che	چ	ch	چ	چ	چ	هیچ	چکه	پ
he	ح	h	ح	ح	ح	صبح	بحر	نر
khe	خ	kh	خ	خ	خ	بنخ	تخم	نر
däl	د	d	د	د	د	صد	فدا	ز

1. A.M.E.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial	Initial	Final.	Medial.	Initial
dă	ڏ	d	ڏ	ڏ	ڏ	صُند	نُدُر	ڏال
zal	ڙ	z	ڙ	ڙ	ڙ	كاغڙ	نذر	ڙم
re	ر	r	ر	ر	ر	مر	مرد	رم
ră	ڙ	r	ڙ	ڙ	ڙ	مُرٽ	بِرَا	ڙوڙا
ze	ز	z	ز	ز	ز	گر	بزم	زر
he	ڙ	zh	ڙ	ڙ	ڙ	پاڙ	غُرب	ڙف
in	س	s	س	ـ	ـ	بس	فسق	سر
hin	ش	sh	ش	ـ	ـ	پش	نُشَد	شُد
dd	ص	ـ	ص	ـ	ـ	نص	قصد	صد
ad	ض	ـ	ض	خـ	ـ	عـض	خـضر	ـخـد
oe	ط	ـ	ط	ـ	ـ	خطـ	بـطـن	ـطـي
oe	ظ	ـ	ظ	ـ	ـ	حـفـظـ	نـظـارـ	ـظـفرـ

1. NAME.	2. DETACHED FORM.	3. POWER.	4. COMBINED FORM.			5. EXEMPLIFICATIONS.		
			Final.	Medial	Initial	Final.	Medial.	Initial
'ain	ع	'a, &c.	ع	غ	ع	صَنْعٌ	بَعْدٌ	عَسْلٌ
ghain	غ	gh	غ	غ	غ	تِيَغٌ	بَغْيٌ	غُسلٌ
fe	ف	f	ف	ف	ف	كَفٌ	سَفَرٌ	فِي
kāf	ق	k	ق	ق	ق	بَقٌ	سَقْرٌ	قَدٌ
kāf	ك	k	ك	ك	ك	يَكٌ	يُكْنٌ	كُنٌ
gāf	گ	g	گ	گ	گ	رَنْگٌ	جِنْگٌ	گُزٌ
lām	ل	l	ل	ل	ل	كُلٌ	عِلْمٌ	لِبٌ
mīm	م	m	م	م	م	سِتْمٌ	جَهْمٌ	مِنٌ
nūn	ن	n	ن	ن	ن	صَحْنٌ	جَنْدٌ	نَمٌ
wāw	و	w, &c.	و	و	و	بَوْ	بُورٌ	وَجْدٌ
he	ه	h	ه	ه	ه	نَهٌ	بَهْنٌ	هُنْرٌ
ye	ي	y, &c.	ي	ي	ي	بَيْ	حِيدٌ	يَدٌ

In the preceding table, the first column contains the names of the letters as pronounced in India. The second column gives the full detached form of each letter as it is written at the end of a word, when preceded by any of the letters

ا, د, ڏ, ر, ڙ, ج, ڙ, or ڳ, which, it may be observed, never alter in form, nor unite with the letter that follows. The third column contains the corresponding English letters, some of which are marked with a dot underneath, which dot or dots serve two purposes; viz., in the first place they indicate that there is a slight difference of sound; and, in the second place, they serve to point out, in the following work, the corresponding Persic letters. The fourth column gives the initial, medial, and final forms of the letters, when combined together in writing. Lastly, in the fifth column are given three words, with a view to show the different forms of the letter opposite. It is needless to say more about the alphabet in this little work, except that it is read from right to left, contrary to ours.

4.—A Table showing the correspondence of the vowels in the Persian, Roman, and Devanāgarī characters:—

VOWELS.	INITIAL.	NON-INITIAL.
ا a ا	ab اب	ب bad باد
ي i ا	is اس	د din دین
و u او	us اُس	بُت but بوت
اَ ā آ	آس ās آساں	بات bāt بات
و o او	ok اوک	سو so سو
وُ ū او	ud اوڈ	تو tū تو
او au اُور	aur اُور	نau nau نو

VOWELS.	INITIAL.	NON-INITIAL.
ای e ا	ایک ek اک	بی be بے
ای i اے	ایکھ ikh اےخ	سی si سی
ای ai اے	ایسا aisā اےسا	ہی hai ہے

These vowels and diphthongs are to be sounded uniformly as follows : *a*, unmarked, is very short, as in the word *America* or like our *u* in the words *sun* and *pun*;—*i*, short, as in *fit fin*;—*u*, short, as in *put, push*, or our *oo* in *foot*;—*ā* long, as in *war, water*;—*o*, long, as in *pole, mole*;—*ū*, long, as in *rule, full*;—*au*, like our *ou* in *sound*, or the German *au* in *haus*, a house;—*e*, like our *ea* in *bear*, or the French *é* in *bête, tête*;—*ī*, long, as in the words *police machine*, or our *ee* in *bee, see*; and *ai*, like our *i* in *fire, fine*, or the German *ai* in *Kaisar*, a Cæsar or emperor. The Arabic termination لی is represented in the Roman character by *q* or *ā*, according as its sound is short or long.

### 5.—A Table showing the agreement of the consonants, Persian, Roman, and Devanāgari:—

ب b ب	ت t ت	چ chh چ
بھ bh بھ	ٹھ thh ٹھ	ھ h ھ
پ p پ	س s س	خ kh خ
پھ ph ف	ج j ج	د d د
ت t ت	جھ jh جھ	ڈ dh ڈ
ٿ thh ٿ	چھ chh چھ	ڏ d ڏ

د د	دھ	د	ص	س	س	کھ	خ
ز ز	ز	ز	ض	ز	ز	گ	گ
ر ر	ر	ر	ط	ت	ت	غ	غ
ز ز	ز	ز	ظ	ز	ز	ل	ل
ڑ ڙ	ڑ	ڑ	ع	ع	ع	م	م
ج ج	ج	ج	غ	غ	غ	ن	ن &c.
ڙ ڙ	ڙ	ڙ	ف	ف	ف	و	و
س س	س	س	ق	ك	ك	ه	ه
ش ش	ش	ش	ک	ک	ک	ي	ي

The consonants, with few exceptions, are to be pronounced as in English. It remains only to observe, that *ph*, *th*, or *rh* do not form a single sound as with us, the former having the sound of *ph* in *up-hill*, and the latter of *th* in *hot-house*. The letters *t* and *d* are softer and more dental than with us; *ch* is uniformly sounded as in *church*, *chin*; *kh* and *gh* are best learned by the ear; the former is forcibly uttered like *ch* in the Scottish word *loch*, or the German *ch* in the word *buch*, a book; *gh* is less forcibly uttered, like the German *g* in *sagen*, *wagen*; *kh* and *gh* without the dash beneath are to be sounded as they are in the compounds *ink-horn* and *dog-house*; *g* is uniformly sounded hard, as in *go*, *give*, never like our *g* in *gem*, *gentle*; *zh* is of rare occurrence, and is sounded like the *j* in the French words *jour*, *jamais*. In a few words from the Persian the letter *w*, though written, is very little, if at all, sounded; in which case it is marked thus, *w*. A final *n* preceded by a long vowel has generally a nasal sound, as in the French words *bon*, *ton*; to denote which sound we shall use *n̄*. We may occasionally use *n̄* to

denote the Arabic *nūnation*, which may be met with in a few adverbs borrowed from that language ; as in the words *kaṣdan*, purposely, *ittifākan*, accidentally. All the rest of the consonants not here specified are understood to be sounded as in English, or very nearly so. The apostrophe preceding or following a vowel denotes the Arabic letter *z* ; and the mark (.) between two vowels denotes the *hamza*. Lastly, a final short *a* unmarked denotes the weak or unaspirated *ə* of the Persian character ; as in *بَنْد* *banda*, a slave. From these brief hints the attentive student will be enabled, should he feel inclined, to transpose the following dialogues, &c., into either or both of the native characters, an exercise that will greatly contribute to his improvement. This much being premised, we now proceed to treat of the parts of speech, following the same arrangement that holds in the grammar of our own tongue.

### I. ARTICLE.

6.—The Hindūstānī, like the Latin, has no word which corresponds exactly with our definite article *the*: we occasionally, however, find the demonstrative pronouns *yih*, this, and *wuh*, that, employed as articles when great precision is required ; as will be seen hereafter. The place of our indefinite article *a* or *an* is supplied by the numeral *ek*, one, or the indefinite pronoun *ko,ī*, some, a certain ; thus, *ek mard*, or *ko,ī mard*, a man, some man, or a certain man.

### II. SUBSTANTIVES.

7. *Gender*.—There being no neuter gender in Hindūstānī, all substantives are either masculine or feminine, except a few which are of both genders. Males are of course masculine, and females feminine ; but with regard to the genders of the inferior animals, and of all lifeless things, practice alone can determine. We may add as a general rule, however, that all abstract nouns, and lifeless matter in general, ending in *i* are feminine ; those in *t* are also feminine, if derived from Arabic roots ; and those in *sh*, if derived from Persian verbal roots. As exceptions to this rule, we may mention *pāni*, water, *ghī*, clarified butter, and *motī*, a pearl, which are masculine. All nouns in *t* and *sh*, not restricted as above, are uncertain. (Vide Gram. pp. 23-26.)

8. *Declension*.—The various relations called cases are expressed in Hindūstānī by means of certain terminations, called

postpositions, added to the substantive. These postpositions, so far as they extend, answer the same purpose as our prepositions, or the various terminations of a Latin or Sanskrit noun. The following scheme will show all the postpositions in common use, together with their signification. As one example will suffice for all the substantives of the language, it is of course expected that the student will commit the same thoroughly to memory.

### Declension of a Hindūstānī Noun.

	Singular.	Plural.
Nom.	<i>mard</i> , man, the man	<i>mard</i> , men, the men.
Gen.	<i>mard kā</i> , -ke, -kī, of man	<i>mardon-kā</i> , -ke, -kī, of, &c.
D.&A.	<i>mard-ko</i> , to man, or man	<i>mardon-ko</i> , to, &c.
Ablat.	<i>mard-se</i> , from or with man	<i>mardon-se</i> , from, &c.
Locative.	<i>mard-men</i> , in man	<i>mardon-men</i> , in, &c.
	<i>mard-par</i> , on man	<i>mardon-par</i> , on, &c.
	<i>mard-tak</i> , up to man	<i>mardon-tak</i> , up to, &c.
Agent	<i>mard-ne</i> , by man	<i>mardon-ne</i> , by, &c.
Voc.	<i>ai mard</i> , O man	<i>ai mardo</i> , O men.

The above scheme or example is applicable to all the substantives of the language, regard being had to the slight modifications or exceptions which we are about to notice. It will be observed that the nominative singular, *mard*, remains unaltered as a basis or root from beginning to end. The nom. plural is the same as the singular. In the genitive plural, the syllable *on* (which continues through all the oblique cases) is added between the basis and the various postpositions, the latter being the same as in the singular. The vocative plural always ends in *o*, having dropped the nasal *n* of the preceding cases. For the use of *kā*, *ke*, and *kī*, *vide* the section on Syntax.

a. *Exception 1.*—All feminine nouns are declined exactly like *mard*, except that they add the syllable *en* in the nominative plural, or *ān* if the singular ends in *i*; thus, *mez*, a table; nom. plural, *mezen*; *roṭī*, bread, a loaf, nominative plural, *roṭiān* or *roṭiyān*. In the oblique cases plural they add *on*, as in the example already given; thus, *mezon-ko*, to the tables, *roṭiyon-se*, from the loaves.

b. *Exception 2.*—Masculine nouns ending in *ā* or *ān*, if purely Indian, and many masculines ending in the unmarked *a* or imperceptible *h* (chiefly from the Persian, and often written with a long *ā*), change their final vowel into *e* in the oblique cases singular and nominative plural, and into *on* for the oblique

cases plural : this change is called an inflection, and such nouns are said to be inflected. Thus, *kuttā*, a dog ; gen. sing. *kutte-kā*, -*ke*, -*kī*, &c. ; nom. plur. *kutte*; gen. plur. &c. *kuttoi-kā*, -*ke*, -*kī*; voc. plur. *kutto*. So *banda*, a slave ; gen. sing. *bande-kā*, -*ke*, -*kī*; nom. plur. *bande*; gen. *bandoi-kā*, &c. Masculine nouns in *ā*, which are not purely Hindī, but borrowed from the Arabic, Persian, or Sanskrit, are not necessarily subject to this change or inflection, and such must be learned from practice. For example, *dānā*, a sage, *pitā*, a father, are not inflected ; thus, gen. sing. *dānā-kā*, &c. ; nom. plur. *dānā*; gen. plur. *dānā, oni-kā*, &c. Again, *rājā*, a king, may or may not be inflected ; as, gen. sing. *rāje-kā* or *rājā-kā*; plur. *rājoi-kā* or *rājā, oni-kā*, &c.

### III. ADJECTIVES.

9.—Adjectives are generally placed before their substantives, as in English. Adjectives ending in any letter except *ā*, and a few that end in the unmarked or short *a*, are indeclinable. Those ending in *ā*, if purely Indian, are subject to a slight change or inflection in the termination, which, as well as the mode of forming the degrees of comparison, will be noticed in the Syntax. (*Vide* paragraph 24.\*)

### IV. PRONOUNS.

10.—The personal pronouns are thus declined :—

	Sing.	First Person.	Plur.
Nom.	<i>main</i> , I.		<i>ham</i> , we.
Gen.	<i>merā</i> , <i>mere</i> , <i>merī</i> .		<i>ham-ārā</i> , - <i>āre</i> , - <i>ārī</i> .
D.&A.	<i>mujh-ko</i> or <i>mujhe</i> .		<i>ham-ko</i> , or - <i>en</i> , or - <i>onko</i> , &c.
Ab.	<i>mujh-se</i> .		<i>ham-se</i> , <i>hamoi-se</i> .
Loc.	<i>mujh-mein</i> , - <i>par</i> , - <i>tak</i> .		<i>ham-mein</i> , or <i>hamonī-mein</i> , &c.
Agt.	<i>main-ne</i> .		<i>ham-ne</i> , or <i>hamonī-ne</i> .

	Sing.	Second Person.	Plur.
Nom.	<i>tū</i> or <i>taii</i> , thou.		<i>tum</i> , you.
Gen.	<i>terā</i> , <i>tere</i> , <i>terī</i> .		<i>tum-hārā</i> , - <i>hāre</i> , - <i>hārī</i> .
D.&A.	<i>tujh-ko</i> or <i>tujhe</i> .		<i>tum-ko</i> , or - <i>hen</i> , or - <i>hoiko</i> .
Ab.	<i>tujh-se</i> .		<i>tum-se</i> , or <i>tumhōi-se</i> .
Loc.	<i>tujh-mein</i> , - <i>par</i> , - <i>tak</i> .		<i>tum-mein</i> or <i>tumhōi-mein</i> , &c.
Agt.	<i>tū-ne</i> or <i>taii-ne</i> .		<i>tum ne</i> , or <i>tumhōi-ne</i> .
V.	<i>ai tū</i> .		<i>ai-tum</i> .

\* The student will observe that all references are made, not to the pages of this work, but to the number of the paragraph. When reference is made to my Grammar, the page is indicated.

a. It will be observed that the first and second pers. pronouns, 'I' and 'thou,' have a declension peculiar to themselves. In the first place, the gen. sing. ends in *rā*, *re*, *ri*, and the gen. plur. in *ārā*, *āre*, *ārī*, instead of the *kā*, *ke*, *ki* of the substantives. The other cases singular are formed by adding the requisite postpositions to the oblique forms or inflections *mujh* and *tujh*: at the same time, the dative and accus. may optionally add *ko* or *e*. The cases denoting the agent sing. are formed by adding *ne* to the nom., as *maini-ne* and *taini-ne* or *tū-ne*, and not *mujh-ne*, &c., as one would expect.

11.—The rest of the pronouns are very simple in their declension; all that is requisite is to remember the nom. and oblique form or inflection of each; thus, *yih*, he, &c., inflect. *is-kā*, *-ke*, *-ki*.

Sing.	Third Person.	Plur.
Nom. <i>yih</i> , he, she, it, or this.	<i>ye</i> , they, these.	
Gen. <i>is-kā</i> , <i>-ke</i> , <i>-ki</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhon-i-kā</i> , <i>-ke</i> , <i>ki</i> .	
Dat. <i>is-ko</i> or <i>is-e</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhon-i-ko</i> or <i>inhen-i</i> .	
Ac. <i>yih</i> , <i>is-ko</i> , or <i>is-e</i> .	<i>ye</i> , <i>in-ko</i> , or <i>inhen-i</i> , &c.	
Ab. <i>is-se</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhon-i-se</i> .	
Loc. <i>is-menī</i> , <i>-par</i> , <i>-tak</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhon-i-menī</i> , <i>-par</i> , <i>-tak</i> .	
Agt. <i>is-ne</i> .	<i>in-</i> , or <i>inh-</i> , or <i>inhon-i-ne</i> .	

a. Exactly like *yih* are declined the four following pronouns, of which it will be sufficient here to give the nominative and inflection of each, singular and plural.

Nom. <i>wuh</i> , he, she, it, that.	<i>we</i> , they or those.
Inflec. <i>us-kā</i> , <i>-ke</i> , <i>-ki</i> , &c.	<i>un-</i> , <i>unh-</i> , or <i>unhon-i-kā</i> , <i>-ke</i> , <i>-ki</i> .

#### Interrogative.

Nom. <i>kaun</i> , who?	<i>kaun</i> , who?
Inflec. <i>kis-kā</i> , <i>-ke</i> , <i>-ki</i> , &c.	<i>kin-</i> , <i>kinh-</i> , or <i>kinhon-i-kā</i> , <i>-ke</i> , <i>-ki</i>

#### Relative.

Nom. <i>jo</i> , he who, &c.	<i>jo</i> , they who.
Inflec. <i>jis-kā</i> , <i>-ke</i> , <i>-ki</i> , &c.	<i>jin-</i> , <i>jinh-</i> , or <i>jinhon-i-kā</i> , <i>-ke</i> , <i>-ki</i> .

#### Correlative.

Nom. <i>so</i> , that same.	<i>so</i> , those same.
Inflec. <i>tis-kā</i> , <i>-ke</i> , <i>-ki</i> , &c.	<i>tin-</i> , <i>tinh-</i> , or <i>tinhon-i-kā</i> , <i>-ke</i> , <i>-ki</i> .

b. The following interrogative is applicable either to the singular or plural.

Nom. <i>kyā</i> , what? (generally applied to lifeless things).
Inflec. <i>kāhe-kā</i> , <i>-ke</i> , <i>-ki</i> , of what? &c.

c. The word *āp*, self, is indeclinable; it gives, as a possessive adjective, *ap-nā*, -*ne*, -*nī*, of or relating to self, own. The word *āp* is also employed when addressing a superior, in the sense of your honour, your worship, &c., as will be fully explained in the Syntax, paragraph 37.

d. The indefinites are *ko,ī*, some, a, any,—the inflection of which is *kisi*; and *kuch,h*, inflect. *kisū*, some, any; the plural of which is *ko,ī*, *ka,ī*, or *ka,ī-ek*, some, several. To these may be added *har*, or *har-ek*, every, which has no inflection. *Sab*, every, or all, when accompanied by its substantive, is indeclinable; but when used by itself, in an emphatic sense, it has *sabhoi* for the oblique cases plural; as, *sab log kahte hai*, all people say; *sabhoi ne kahā*, by all it was said. The compound *jo-ko,ī*, whosoever, has a double inflection, *jis-kisi*-*kā*, -*ke*, -*ki*.

#### V. VERB.

12.—The Hindūstānī Verb is extremely regular. The Infinitive or verbal noun always ends in *nā*; as, *girnā*, to fall, also falling,—a masculine noun subject to inflection in the genitive, &c.; as, *girne kā*, of falling; *girne ko*, to or for falling. By striking off the syllable *nā* we have the root of the verb, which is also the second person singular of the imperative; as, *gir*, fall thou. By changing *nā* into *tā* we have the present participle; as, *girtā*, falling. By leaving out the *n* of the infinitive we have the past participle; as, *girā*, fallen, except when either of the long vowels *ā* or *o* precedes the *nā*; in which case, in order to avoid a hiatus, the *n* is changed into *y*; as, *lānā*, to bring, *lāyā*, brought. From these three principal parts of the verb, viz., *gir*, *girtā*, and *girā*, all the other parts are formed, either by the addition of terminations or by means of the following auxiliary tenses, which must, in the first place, be carefully learned. These auxiliary tenses are only two in number.

#### 1st. PRESENT TENSE.

- |  |                            |
|--|----------------------------|
| 1. <i>maiñ hūi</i> , I am.             | <i>ham hain</i> , we are.  |
| 2. <i>tū hai</i> , thou art.           | <i>tum ho</i> , you are.   |
| 3. <i>wuh hai</i> , he, she, or it is. | <i>we hain</i> , they are. |

#### 2nd. PAST TENSE.

- |  |  |
|--|--|
| 1. <i>maiñ thā</i> or <i>thī</i> , I was.        | <i>ham the</i> or <i>thī</i> , we were.  |
| 2. <i>tū thā</i> or <i>thī</i> , thou wast.      | <i>tum the</i> or <i>thī</i> , you were. |
| 3. <i>wuh thā</i> or <i>thī</i> , he or she was. | <i>we the</i> or <i>thī</i> , they were. |

a. In the first of the above tenses there is no distinction between the masculine and feminine genders, but in the second

or past tense, the forms *thā* and *the* are used when the nominatives are masculine, and *thī* and *thīn* when feminine. We may here observe, as a universal rule, that in all the tenses except the aorist and imperative, the *verb* must agree with its nominative in *gender* as well as in *number*; thus, the masculine singular is *ā*, the feminine singular is *ī*, the mas. plur. *e*, and the fem. plur. *īn* (contracted for *iyānī*). As a general rule, it is sufficient to add the nasal *n* to the last word of the feminines in the plural; as, *girtī thīn*, not *girtīn thīn*, though the latter mode is not incorrect.

13.—We shall now proceed to a few paradigms, or examples of the conjugation of a neuter or intransitive verb, such as *girnā*, to fall; where it may be observed that the tenses naturally divide themselves into three groups of three tenses each, which tends greatly to assist the memory.

Root, *gir*, fall thou; pres. part. *girtā*, falling; past part. *girā*, fallen.

### Tenses of the Root.

AORIST. I may fall, &c.

1. <i>mai</i> <i>gir-īn</i> , I may fall.	<i>ham gir-ei</i> , we, &c.
2. <i>tū</i> <i>gir-e</i> , thou mayest, &c.	<i>tum gir-o</i> , you, &c.
3. <i>wuh gir-e</i> , he may, &c.	<i>we gir-ei</i> , they, &c.

The FUTURE. I shall or will fall, &c.; formed by adding to the aorist *gā* for the masc. and *gī* for the fem. sing.; and *ge* masc. and *gīn* fem. plur.

m.	f.	m.	f.
1. <i>mai</i> <i>gir-ūn-gā</i>	<i>-gī</i> .	<i>ham gir-ei-ge</i>	<i>-gīnī</i> .
2. <i>tū</i> <i>gir-e-gā</i>	<i>-gī</i> .	<i>tum gir-o ge</i>	<i>-gīnī</i> .
3. <i>wuh gir-e-gā</i>	<i>-gī</i> .	<i>we gir-ei-ge</i>	<i>-gīnī</i> .

IMPERATIVE. Let me fall, &c.; differing from the aorist only in the second pers. sing.

### Sing.

1. *mai* *gir-ūn*, let me fall.
2. *tū gir*, fall thou.
3. *wuh gir-e*, let him fall.

### Plur.

- ham gir-ei*, let us, &c.
- tum gir-o*, fall ye.
- we gir-ei*, let them, &c.

*Tenses of the Present Participle.*

The INDEFINITE. I fall, or used to fall, or had I fallen.

- |  |  |
|--|--|
| 1. <i>maiñ girtā</i> , or <i>girtī</i> , I fall, &c. | <i>ham gir-te</i> , or <i>-tīn</i> , we fall.  |
| 2. <i>tū girtā</i> , or <i>girtī</i> , thou fallest. | <i>tum gir-te</i> , or <i>-tīn</i> , you fall. |
| 3. <i>wuh girtā</i> , or <i>girtī</i> , he falls.    | <i>we gir-te</i> , or <i>-tīn</i> , they fall. |

PRESENT. I fall, or am falling, &c.

- |  |    |  |    |
|--|----|--|----|
| m.   | f. | m.   | f. |
| 1. <i>maiñ girtā hūñ</i> , or <i>girtī hūñ</i> . |    | <i>ham girte hain</i> , or <i>girtī hain</i> . |    |
| 2. <i>tū girtā hai</i> , or <i>girtī hai</i> .   |    | <i>tum girte ho</i> , or <i>girtī ho</i> .     |    |
| 3. <i>wuh girtā hai</i> , or <i>girtī hai</i> .  |    | <i>we girte hain</i> , or <i>girtī hain</i> .  |    |

IMPERFECT. I was falling, &c.

- |  |    |   |    |
|--|----|---|----|
| m.   | f. | m.  | f. |
| 1. <i>maiñ girtā thā</i> , or <i>girtī thī</i> . |    | <i>ham girte the</i> , or <i>girtī thīn</i> . |    |
| 2. <i>tū girtā thā</i> , or <i>girtī thī</i> .   |    | <i>tum girte the</i> , or <i>girtī thīn</i> . |    |
| 3. <i>wuh girtā thā</i> , or <i>girtī thī</i> .  |    | <i>we girte the</i> , or <i>girtī thīn</i> .  |    |

*Tenses of the Past Participle.*

PAST TENSE. I fell.

- |  |    |                                     |    |
|--|----|-------------------------------------|----|
| m.                                     | f. | m.                                  | f. |
| 1. <i>maiñ girā</i> , or <i>girī</i> . |    | <i>ham gire</i> , or <i>girīn</i> . |    |
| 2. <i>tū girā</i> , or <i>girī</i> .   |    | <i>tum gire</i> , or <i>girīn</i> . |    |
| 3. <i>wuh girā</i> , or <i>girī</i> .  |    | <i>we gire</i> , or <i>girīn</i> .  |    |

PERFECT. I have fallen.

- |  |    |  |    |
|--|----|--|----|
| m.   | f. | m.                                       | f. |
| 1. <i>maiñ girā hūñ</i> , or <i>girī hūñ</i> . |    | <i>ham gire girī</i> , <i>hain</i> , &c. |    |
| 2. <i>tū girā hai</i> , or <i>girī hai</i> .   |    | <i>tum gire girī</i> , <i>ho</i> , &c.   |    |
| 3. <i>wuh girā hai</i> , or <i>girī hai</i> .  |    | <i>we gire girī</i> , <i>hain</i> , &c.  |    |

PLUPERFECT. I had fallen.

- |  |    |   |    |
|--|----|---|----|
| m.   | f. | m.  | f. |
| 1. <i>maiñ girā thā</i> , or <i>girī thī</i> . |    | <i>ham gire the</i> , or <i>girī thīn</i> . |    |
| 2. <i>tū girā thā</i> , or <i>girī thī</i> .   |    | <i>tum gire the</i> , or <i>girī thīn</i> . |    |
| 3. <i>wuh girā thā</i> , or <i>girī thī</i> .  |    | <i>we gire the</i> , or <i>girī thīn</i> .  |    |

14.—The next is a verb of very extensive use in the language, and conjugated precisely like the preceding.

*Honā*, to Be or Become.

ROOT, *ho*, pres. part. *hotā*, past part. *hū,ā*.

### Tenses of the Root.

AORIST, or PRESENT POTENTIAL. I may be.

1. <i>maiñ ho,ūñi</i> , or <i>hoñi</i> .	<i>ham howenī</i> , <i>ho,eñi</i> , or <i>hoñi</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .	<i>tum ho,o</i> , or <i>ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .	<i>we howenī</i> , <i>ho,eñi</i> , or <i>hoñi</i> .

FUTURE. I shall or will be, &c.

1. <i>maiñ ho,ūñigā</i> , or <i>hōñigā</i> or <i>-giñ</i> .	<i>ham howenige</i> , &c.
2. <i>tū howegā</i> , <i>ho,egā</i> , &c.	<i>tum ho,oge</i> , &c.
3. <i>wuh howegā</i> , <i>ho,egā</i> , &c.	<i>we howenige</i> , &c.

IMPERATIVE. Let me be, &c.

1. <i>maiñ ho,ūñi</i> , or <i>hoñi</i> .	<i>ham howenī</i> , <i>ho,eñi</i> , or <i>hoñi</i> .
2. <i>tū howe</i> , <i>ho,e</i> , or <i>ho</i> .	<i>tum ho,o</i> , or <i>ho</i> .
3. <i>wuh howe</i> , <i>ho,e</i> , or <i>ho</i> .	<i>we howenī</i> , <i>ho,eñi</i> , or <i>hoñi</i> .

### Tenses of the Present Participle.

INDEFINITE. I am, or used to be, or had I been.

1. <i>maiñ</i>	<i>hotā</i> or <i>hotī</i> .	1. <i>ham</i>	<i>hote</i> or <i>holñi</i> .
2. <i>tū</i>		2. <i>tum</i>	
3. <i>wuh</i>		3. <i>we</i>	

PRESENT. I am, or become.

1. <i>maiñ hotā-</i> , or <i>hotī-hūñi</i> .	1. <i>ham hote-</i> , or <i>hotī hain</i> .
2. <i>tū hotā-</i> , or <i>hotī hai</i> .	2. <i>tum hote-</i> , or <i>hotī ho</i> .
3. <i>wuh hotā-</i> , or <i>hotī hai</i> .	3. <i>we hote-</i> , or <i>hotī-hain</i> .

IMPERFECT. I was becoming.

1. <i>maiñ</i>	<i>hotā thā</i> , or <i>hotī thī</i> .	1. <i>ham</i>	<i>hote the</i> , or <i>hotī thīñi</i> .
2. <i>tū</i>		2. <i>tum</i>	
3. <i>wuh</i>		3. <i>we</i>	

*Tenses of the Past Participle.*

PAST TENSE. I was or became.

1. <i>maiñ</i>	{	<i>hū,ā</i> , or <i>hū,i</i> .	1. <i>ham</i>	{	<i>hū,e</i> , or <i>hū,in</i> .
2. <i>tū</i>			2. <i>tum</i>		
3. <i>wuh</i>			3. <i>we</i>		

PERFECT. I have been or become.

1. <i>maiñ hū,ā-</i> , or <i>hū,i-hūn</i> .	{	<i>hū,e-</i> , or <i>hū,i-hain</i> .	1. <i>ham hū,e-</i> , or <i>hū,i-hain</i> .	{	<i>hū,e the</i> , or <i>hū,i thīn</i> .
2. <i>tū hū,ā-</i> , or <i>hū,i-hai</i> .			2. <i>tum hū,e-</i> , or <i>hū,i-ho</i> .		
3. <i>wuh hū,ā-</i> , or <i>hū,i-hai</i> .			3. <i>we hū,e-</i> , or <i>hū,i-hain</i> .		

PLUPERFECT. I had been or become.

1. <i>maiñ</i>	{	<i>hū,ā thā</i> , or <i>hū,i thī</i> .	1. <i>ham</i>	{	<i>hū,e the</i> , or <i>hū,i thīn</i> .
2. <i>tū</i>			2. <i>tum</i>		
3. <i>wuh</i>			3. <i>we</i>		

15.—By the aid of the aorist and future of the verb *honā* v are enabled to add four more tenses, if required, to all other verbs. Thus, let us re-assume *girnā*, to fall, where we have—

*Additional Tenses of the Present Participle.*

IMPERFECT POTENTIAL. I may be falling, &amp;c.

1. <i>maiñ girtā-</i> or <i>girtī-ho,ūn</i> or <i>honī</i> , &c.	{	<i>hum girte</i> or <i>girtī howenī</i> , <i>ho,e</i> , or <i>honī</i> .	1. <i>ham girte</i> or <i>girtī howenī</i> , <i>ho,e</i> , or <i>honī</i> .	{	<i>tum girte</i> , &c. <i>ho,o</i> , or <i>ho</i> . <i>we girte</i> , &c. <i>howenī</i> , <i>ho,enī</i> , <i>honī</i> .
2. <i>tū girtā</i> , &c. <i>howe</i> , <i>ho,e</i> , <i>ho</i> .			2. <i>tum girte</i> , &c. <i>ho,o</i> , or <i>ho</i> .		
3. <i>wuh girtā</i> , &c. <i>howe</i> , <i>ho,e</i> , <i>ho</i> , &c.			3. <i>we girte</i> , &c. <i>howenī</i> , <i>ho,enī</i> , <i>honī</i> .		

IMPERFECT FUTURE. I shall be falling, &amp;c.

1. <i>maiñ girtā</i> , &c. <i>ho,ūngā</i> or <i>ho,ngā</i> or <i>girtī ho,ūngī</i> , &c.	{	<i>ham girte howenige</i> , <i>ho,enige</i> , <i>honige</i> , &c.	1. <i>ham girte howenige</i> , <i>ho,enige</i> , <i>honige</i> , &c.	{	<i>tum girte ho,oge</i> , or <i>hoge</i> , &c. <i>we girte howenige</i> , <i>ho,enige</i> , <i>honige</i> , &c.
2. <i>tū girtā howegā</i> , <i>ho,egā</i> , or <i>hogā</i> , &c.			2. <i>tum girte ho,oge</i> , or <i>hoge</i> , &c.		
3. <i>wuh girtā howegā</i> , <i>ho,egā</i> , <i>hogā</i> , &c.			3. <i>we girte howenige</i> , <i>ho,enige</i> , <i>honige</i> , &c.		

*Additional Tenses of the Past Participle.*

PERFECT POTENTIAL. I may have fallen.

<i>main girā</i> or <i>girī ho,ūnī</i> , &c.	<i>ham gire</i> or <i>girī howenī</i> , &c.
<i>tū girā</i> or <i>girī howe</i> , &c.	<i>tum gire</i> or <i>girī ho,o</i> , &c.
<i>wuh girā</i> or <i>girī howe</i> , &c.	<i>we gire</i> or <i>girī howenī</i> , &c.

PERFECT FUTURE. I shall have fallen.

<i>main girā ho,ūngā</i> , &c.	<i>ham gire howenīge</i> , &c.
<i>tū girā howegā</i> , &c.	<i>tum gire ho,oge</i> , &c.
<i>wuh girā howega</i> , &c.	<i>we gire howenīge</i> , &c.

16.—In the following paradigm of the verb *bolnā*, to speak, all the tenses may be seen at one view.

INFINITIVE. *Bolnā*, to Speak or Say.

ROOT, *bol*, speak. PRES. PARTICIPLE, *boltā*, speaking.  
PAST, *bolā*, spoken.

*Tenses of the Root.*

orist. I may speak, &c.	<i>main bolūn</i> , <i>tū bole</i> , &c.
uture. I shall or will speak, &c.	<i>main bolūn-gā</i> or <i>-gi</i> , <i>tū bole-gā</i> or <i>-gi</i> , &c.
npera. Let me speak, &c.	<i>main bolūn</i> , <i>tū bol</i> , &c.

*Tenses of the Present Participle.*

idesinite. I speak, &c.	<i>main bol-tā</i> or <i>-ti</i> , <i>tū bol-tā</i> or <i>-ti</i> , &c.
resent. I am speaking.	<i>maqin bol-tā</i> or <i>-ti hūn</i> .
nperfect. I was speaking.	<i>main bol-tā-thā</i> or <i>bol-ti-thi</i> .
np. Poten. I may be speaking.	<i>main bol-tā</i> or <i>-ti ho,ūnī</i> .
nperf. Fut. I shall be speak- ing.	<i>main bol-tā ho,ūngā</i> or <i>bolti</i> <i>ho,ūngi</i> .

*Tenses of the Past Participle.*

ast. I spoke, &c.	<i>main bolā</i> or <i>bolī</i> , &c.
erfect. I have spoken.	<i>main bolā hūn</i> or <i>bolī hūn</i> .
luperf. I had spoken.	<i>main bolā thā</i> or <i>bolī thī</i> .
erf.Pot. I may have spoken.	<i>main bolā-ho,ūnī</i> or <i>bolī-ho,ūnī</i> .
erf.Fut. I shall have spoken.	<i>main bolā-ho,ūngā</i> or <i>bolī</i> <i>ho,ūngi</i> .

a. There are a few other verbal expressions that may be noticed here. 1st. Every infinitive in the language will furnish the *verbal noun of agency*, by changing *nā* into *ne*, and adding *wālā* (subject, of course, to inflections) for the masculine, and *wālī* for the feminine ; thus, *bolne-wālā*, the speaker, or he who speaks ; *bolne-wālī*, the female speaker, or she who speaks : *likhnā*, to write ; *likhne-wālā*, the writer ; *likhne-wālī*, the female writer. 2nd. There is an indeclinable participle, called the *participle conjunctive*, of very frequent occurrence in the language, formed from the root : and, in fact, the mere root, without any addition, frequently suffices ; thus, *bol*, or *bol-e*, or *bol-ke*, or *bol-kar*, *bol-kurke*, or *bol-karkar*, all denote *having spoken*. In a sentence this participle saves the use of the conjunction *aur*, 'and,' thus instead of saying, he arose and spoke (*wuh uthā aur bolā*), the Hindūstānī idiom is *wuh uth* (or *uth-ke*, &c.) *bolā*, he having arisen spoke. 3rd. There is a kind of adverbial expression formed by changing the final *tā* of the present participle into *te*, and affixing the syllable *hi* : thus, *bolte-hi*, on speaking, or on the instant of speaking. 4th. There is a sort of respectful imperative, or precative, formed by adding *iye* or *iyo* to the root when it ends in a consonant, and *jiye* or *jiyo* when it ends with the vowels *i* or *ū* ; thus from *bol*, *boliye* or *boliyo*, be pleased to speak ; so from the old root *ki* (of *kīnā*, to do or make) comes *kijiye* or *kijo*, also *kije* or *kijo*, be pleased to do. A respectful future is also formed in like manner ; as, *boliyegā* or *āp boliyegā*, your honour will be pleased to speak.

b. We may further observe, that the four additional tenses (par. 15) are, comparatively speaking, of rare occurrence ; therefore the student need not at first burden his memory with them. Thus the really serviceable tenses will be reduced to the sacred number nine ; and it will further assist the memory to view them as *thrice three*; viz. three tenses from the Root,—the Aorist, Future, and Imperative ; three from the Present Participle,—the Indefinite, the Present, and the Imperfect ; last three from the Past Participle,—the Past, the Perfect, a Pluperfect. The tense called the Indefinite, *maiī boltā*, sometimes is a present tense, but when preceded by certain conjunctions it has the sense of a past conditional ; as, *agar mai boltā*, if I spoke, or had spoken : it sometimes denotes a continuative past tense ; as, *wuh hamesha yih kahtā*, he always used to say this.

17.—The Passive voice is formed in Hindūstānī by prefixing the past participle to the various tenses of the word *jānā*, to g<sub>o</sub> and as this is a verb of frequent occurrence, not so much

orming the passive voice (which is of very rare occurrence), but  
s a useful member in the formation of compound verbs, we  
hall here give its *nine useful tenses*. The past participle of  
inā is gayā, being one of the very few irregularities which occur  
Hindūstānī verbs: the regular form jāyā is used in certain  
om pounds only.

INFIN. *jānā*, to go.      ROOT, *jā*.      PRES. PART. *jātā*.  
PAST PART. *gayā*.

### Tenses of the Root.

aorist.      *maiñ jā,ūñ*, I may go; *tū jā-e* or *jāwe*, &c.  
uture.      *maiñ jā,ūñ-gā* or *-gī*; *tū jā-e-gā* or *-gī*, &c.  
nperative. *maiñ jā,ūñ*, *tū jā*, *wuh jā-e* or *jāwe*, &c.

### Tenses of the PRESENT PARTICIPLE.

definite. *maiñ jātā* or *jātī*; *tū jātā* or *jātī*, &c.  
resent. *maiñ jātā* or *jātī hūñ*; *tū jātā* or *jātī hai*, &c.  
aperfect. *maiñ jātā thā* or *jātī thī*; *tū jātā thā* or *jātī thī*, &c.

### Tenses of the PAST PARTICIPLE.

ast.      *maiñ gayā*, or *gayī*, or *ga-i*; *tū gayā*, &c.  
erfect.      *maiñ gayā hūñ* or *ga-i hūñ*; *tū gayā hui*, &c.  
uperfect. *maiñ gayā thā* or *ga-i thī*; *tū gayā thā*, &c.

ow, to form the passive voice of any active or transitive verb  
the language (when such a rarity is required), we have  
erely to insert the past participle of such verb immediately  
fore the various tenses of *jānā*. The participle must of  
urse agree with the nominative in gender and number, as is  
e case in Latin and French. Thus *mārnā*, to strike, past  
rticiple *mārā*, struck or stricken; the aorist of the passive  
ice will be—

<i>maiñ mārā jā,ūñ</i> ,	I may be struck.
<i>tū mārā jā,e</i> ,	thou mayest be struck.
<i>wuh mārā jā,e</i> ,	he may be struck.
<i>ham māre jā,en</i> ,	we may be struck.
<i>tum māre jā,o</i> ,	you may be struck.
<i>we māre jā,en</i> ,	they may be struck.

hen the nominatives are feminine, the participle will become  
*īrī* throughout; thus, *wuh mārī ga-i thī*, she had been beaten;  
*mārī ga-i thīñ*, they (females) had been beaten.

18.—Another verb of very frequent occurrence is the active  
transitive verb *karnā*, to do or make. Like *jānā*, it forms its

past participle irregularly, being *kiyā* (seldom *karā*, the regular form). As it holds a very important rank in the formation of compounds, and at the same time serves to show a peculiarity in transitive verbs which will be fully explained hereafter, we shall here subjoin its *nine useful tenses*.

INFIN. *karnā*, to do. ROOT, *kar*. PRES. PART. *kartā*.  
PAST PART. *kiyā*.

#### Tenses of the Root.

- |             |   |
|-------------|---|
| Aorist.     | <i>maiñ kariñ, tū kare, wuh kare, &amp;c.</i>       |
| Future.     | <i>maiñ karūngā, tū karegā, wuh karegā, &amp;c.</i> |
| Imperative. | <i>maiñ karūñ, tū kar, wuh kare, &amp;c.</i>        |

#### Tenses of the PRESENT PARTICIPLE.

- |             |  |
|-------------|--|
| Indefinite. | <i>maiñ kartā, tū kartā, &amp;c.</i>         |
| Present.    | <i>maiñ kartā hūñ, tū kartā hai, &amp;c.</i> |
| Imperfect.  | <i>maiñ kartā thā, tū kartā thā, &amp;c.</i> |

#### Tenses of the PAST PARTICIPLE.

- |             |  |
|-------------|--|
| Past.       | <i>maiñ-ne kiyā, tū-ne kiyā, us-ne kiyā, &amp;c.</i> |
| Perfect.    | <i>maiñ-ne kiyā hai, tū-ne kiyā hai, &amp;c.</i>     |
| Pluperfect. | <i>maiñ-ne kiyā thā, tū-ne kiyā thā, &amp;c.</i>     |

a. The peculiarity here, which applies to all transitive verbs, is, that in the tenses of the past participle, we see what ought to be the nominative changed into that form of the ablative denoting the agent, indicated by the particle *ne*, 'by.' The verb then no longer agrees with the agent, or what we should call the nominative, but is either used in the simple form of the masculine singular as above, or agrees in gender and number with the object or *thing done*, as will be shown more fully in our remarks on syntax or composition.

## VI. ADVERBS.

19.—In Hindūstānī the adverbs present few peculiarities. Most adjectives may be used adverbially when occasion requires; as, *wuh achchhā boltā hai*, he speaks well. It may be proper to mention here a series of useful adverbs derived from the five pronouns, *yih* or *yah*, this; *wuh* or *wah*, that; *kaun*, who? *jo*, he who; and *so* or *taun*, that same. This quintuple series, or "philological harp," used to be a favourite theme with Dr. Gilchrist. Some of the series (viz. 5, 6, and 7) are adjectives as well as adverbs.

	Near.	Remote.	Interrogative.	Relative.	Correlative.	Denoting
1	<i>yih</i> , this.	<i>wuh</i> , that.	<i>kaun</i> , who?	<i>jaun</i> , who, which	<i>taun</i> , that same.	
1	<i>ab</i> , now.	( <i>us-wakt</i> ), then.	<i>kab</i> , <i>kud</i> , } when?	<i>jah</i> , <i>jaū</i> , } when.	<i>tab</i> , <i>tad</i> , } then.	Time.
2	<i>yahān</i> , here.	<i>wahān</i> , there.	<i>kahān</i> , where?	<i>jahān</i> , wherever	<i>tahān</i> , there.	
3	<i>idhar</i> , hither.	<i>udhar</i> , thither.	<i>kidhar</i> , whither?	<i>jidhar</i> , whither.	<i>tidhar</i> , thither.	Place.
4	<i>yūnā</i> , thus.	<i>wūnā</i> , in that way	<i>kyūn</i> , how?	<i>jyūn</i> , as.	<i>tyūn</i> , so.	Manner.
5	<i>aisā</i> , like this.	<i>waisā</i> , like that.	<i>kaisā</i> , like what?	<i>jaisā</i> , like which	<i>taisā</i> , { like the	Likeness
6	<i>itā</i> , } this	<i>utā</i> , } that	<i>kītā</i> , <i>ketā</i> , } much.	<i>jītā</i> , <i>jetā</i> , } much.	<i>titā</i> , <i>tetā</i> , } much.	so much.
7	<i>itnā</i> , } this	<i>utnā</i> , } that	<i>kitnā</i> , <i>ketnā</i> , } many.	<i>jiitnā</i> , <i>jetnā</i> , } many?	<i>titnā</i> , <i>telnā</i> , } many.	Quantity Number or Quantity

a. From the first series we have other adverbs rendered more emphatic by the addition of *hī*, &c.; thus, *abhī*, just now; *kabhī*, *kabhū*, or *kadhbī*, ever, &c. From the 2nd series, by changing *ān* into *īn*; thus, *yahīn*, exactly here; *kahīn*, whereabouts, somewhere, &c. From the 4th, *yūnhīn*, in this very way; *wiūnhīn*, in that very way, thereupon, at that very time, exactly. The 1st, 2nd, and 3rd series may be modified with the postposition *se*, from, and *tak*, until; as, *ab-se*, from the present time; *yahān-tak*, thus far; *idhar-se*, from this direction, &c. Nos. 5, 6, and 7 are at the same time adjectives subject to inflection; and we may add, in conclusion, that when declinable adjectives in *ā* are used adverbially, they are employed in the simple or crude form, that is, the nominative singular masculine.

b. The following adverbs of time are very peculiar: *kal*, to-morrow or yesterday; *parson*, the day after to-morrow or the day before yesterday; *tarson*, the third day from this, past or to come; *narson*, the fourth day from the present time. Of course the reader or hearer will be able to perceive from the context whether these words refer to the past or future.

## VII. PREPOSITIONS.

20.—The Hindūstānī does not, strictly speaking, possess that part of speech which we call a preposition; the deficiency, however, is amply supplied either by the postpositions already mentioned in the declension of the Noun, No. 5, or by employing certain substantives expressive of time, place, situation, &c. Such words are (improperly) called “compound postpositions,” a very absurd term; for it so happens that they are neither *compounds* nor *postpositions*. They are, in fact, substantives in an oblique case, having a postposition generally understood. The majority of them are masculine, and consequently require the substantive which they govern to be put in the genitive case with the postposition *ke*. This will be easily understood by a few examples; thus, ‘before the house’ will be expressed in Hindūstānī ‘in front of the house;’ as, *ghar ke āge*, or *āge ghar ke*, where the word *āge* is itself in the ablative or locative case; *men* (in) being understood. So, ‘with the man’ is literally ‘in company of the man;’ as, *mard ke sāth*, i. e. *sāth men*. It is matter of indifference whether these particles precede or follow the substantive they govern.

a. The following prepositions are masculine, and require the genitive in *ke*; viz., *āge*, before (i. e. *āge mei*, in front, from *āgā*, the front); *andar*, within (i. e. in the inside of); *ūpar*, above;

*bā'is*, by reason (of); *barābar*, even with; *bāhar*, without (not within); *ba'd*, after (time); *pīchhe*, behind, in the rear; *bīch*, in, among; *pār*, over, across; *pās*, near; *baghair*, without (in want of); *tale*, under; *sāth*, with; *sāmhne*, before; *sabab*, because (of); *siwā*, except; *kane*, near; *gird*, around; *liye*, for, on account (of); *māre*, through; *muṭābik* and *muwāfiḳ*, conformable (to), like; *mūjib*, by means (of); *nazdīk*, near; *nīche*, beneath; *wāste*, on account of; *hāth*, by means of. (Vide Hind. Gram. p. 71.)

b. The following are feminine, and consequently the noun which they govern must have the genitive in *kī*; viz., *bābat*, concerning (*i. e.* on the subject of); *jihat*, on account (of); *khātir*, for the sake (of); *tarah*, like (after the manner of); *taraf*, towards, in the direction; *ma'rifat*, through (or by means of); *nisbat*, relative to; *zubānī*, from the report (of). Examples: *mard kī khātir*, for the sake of the man; *shahr kī taraf*, towards (in the direction of) the city.

c. A few prepositions govern the genitive with *ke* or *kī*, according as they precede or follow the substantive; thus, when the word *mānind*, denoting likeness, comes first, *ke* is used, and if last, *kī*; as, *mānind sher ke*, or *sher-kī mānind*, like a tiger. There are several other words which seem to follow the same rule, instances of which occur in the *Bagh o Bahār*; thus, *be marzi huzūr ke*, without consent of her Majesty. (Vide Hind. Gram. p. 98, a.)

d. The following prepositions are frequently to be met with, along with words and phrases from the Arabic and Persian, which enter so frequently into Hindūstānī. Examples: *az*, from; *illā*, except; *ba*, by, in; *bā*, with; *be*, without; *bar*, on, in; *bilā*, without (not possessing); *dar*, in; *'alq*, upon; *'an*, from; *'ind*, near; *fī*, in; *ka*, like; *ti*, to, for; *ma'*, with; *min*, from.

### VIII. CONJUNCTIONS.

21.—Conjunctions and Interjections in Hindūstānī offer no peculiarity differing from those of other languages: hence it will suffice to subjoin a list of the more useful of each. The conjunctions in particular, being of frequent occurrence, ought to be committed to memory. The following are among the most useful: *aur*, *au*, *wa*, *o*, and; *jo*, *agar*, if; *war* (for *wa-agar*), and if; *agarchi*, although; *warna* (for *wa-gar-na*), if not; *magar*, except; *lekin*, *wa-lekin*, but; *balki*, moreover, nay, besides, on the contrary; *par*, but, yet; *bhi*, also, even; *nas*,

then, therefore ; *ki*, that, thus, as, whether, or, &c. ; *kyūiki*, because ; *goki*, although ; *goyā*, as if ; *nahini-to*, otherwise ; *har-chand*, although, however much ; *hanoz*, yet ; *khwāh*, whether ; *yā*, either, or, &c.

### IX. INTERJECTIONS.

22.—The following list includes the more common :—*shābāsh!* (*shād-bāsh*), happiness or good luck to you ! *āfrīn!* blessings on you ! *wāh-wāh*, admirable ! *kyā khūb*, how excellent ! *dhani-dhan*, how fortunate ! *wāh jī!* *kyā-bāt hai!* what an affair !—all expressive of admiration and encouragement, like bravo ! well done ! &c. But *bāp re* (O father) ! astonishing ! dreadful ! *hāe hāe*, *hae hae*, *wāe wāe*, *wāe wa-elā!* alas, alas ! alackaday ! woe's me ! *hat*, *chhi-chhi*, tush, pshaw, pish, fie fie ! *dūr*, dut, avaunt ! express sorrow, contempt, and aversion. *Ai*, o, Oh ! *re* or *are*, holla, you ! are used in calling attention,—the last two in a disrespectful way ; *re* (m.) or *rī* (f.) agrees in gender with the object of address ; as, *launde re*, you boy ! *laundi rī*, you girl !

### X. NUMERALS.

23.—In Hindūstānī the numerals are less regular than they are in most European languages. With us, when we know the first ten or twenty numbers, we have a key to the whole ; in Hindūstānī it is necessary to commit to memory all the numbers up to 100, which we accordingly here subjoin :—

#### CARDINAL NUMBERS.

1 <i>ek</i>	17 <i>satrah</i>	33 <i>tetīs</i> or <i>taintīs</i>
2 <i>do</i>	18 <i>athārah</i>	34 <i>chautīs</i>
3 <i>tin</i>	19 <i>unis</i>	35 <i>painītīs</i>
4 <i>chār</i>	20 <i>bīs</i>	36 <i>chhattīs</i>
5 <i>pānch</i>	21 <i>ikkīs</i>	37 <i>saintīs</i>
6 <i>chha</i> or <i>chhe</i>	22 <i>bā,īs</i>	38 <i>aṭhīs</i> or <i>artīs</i>
7 <i>sāt</i>	23 <i>te,īs</i>	39 <i>untālīs</i> or <i>uncha- līs</i>
8 <i>āṭh</i>	24 <i>chaubīs</i>	40 <i>chālīs</i>
9 <i>nau</i>	25 <i>pachīs</i>	41 <i>iktālīs</i>
10 <i>das</i>	26 <i>xhabbīs</i>	42 <i>be,ālīs</i>
11 <i>igārah</i>	27 <i>sata,īs</i>	43 <i>tetālīs</i> or <i>taintālīs</i>
12 <i>bārah</i>	28 <i>aṭhā,īs</i>	44 <i>chau,ālīs</i>
13 <i>terah</i>	29 <i>untālīs</i>	45 <i>pain,ālīs</i>
14 <i>chaudah</i>	30 <i>tīs</i>	46 <i>chhe,ālīs</i>
15 <i>pandrah</i>	31 <i>iklīs</i>	47 <i>saintālīs</i>
16	32 <i>batīs</i>	

48 <i>aṭhtālis</i> or <i>artālis</i>	66 <i>che,āsaṭh</i> or <i>chha-</i>	84 <i>chaurāsi</i>
49 <i>unchās</i>	<i>chhat</i>	85 <i>pachāsi</i>
50 <i>puchās</i>	67 <i>satsaṭh</i>	86 <i>chhe,āsi</i>
51 <i>ikāwan</i>	68 <i>aṭhsaṭh</i> or <i>arsaṭh</i>	87 <i>satāsi</i>
52 <i>bāwan</i>	69 <i>unhattar</i>	88 <i>aṭhāsi</i>
53 <i>tirpan</i>	70 <i>sattar</i>	89 <i>nau,āsi</i>
54 <i>chauwan</i>	71 <i>ikhattar</i>	90 <i>naiwe</i>
55 <i>pachpan</i> or <i>pach-</i>	72 <i>bahattar</i>	91 <i>ikānwe</i> or <i>ekān-</i>
<i>āwan</i>	73 <i>tihattar</i>	<i>awwe</i>
56 <i>chhappan</i>	74 <i>chauhattar</i>	92 <i>bānwe</i> or <i>birān-</i>
57 <i>salāwan</i>	75 <i>pachhattar</i>	<i>awwe</i>
58 <i>aṭhāwan</i>	76 <i>chhahattar</i>	93 <i>tirānwe</i> or <i>tirān-</i>
59 <i>unsāṭh</i>	77 <i>sathattar</i>	<i>owwe</i>
60 <i>sāṭh</i>	78 <i>aṭhattar</i>	94 <i>chaurānwe</i>
61 <i>iksaṭh</i>	79 <i>unāsi</i>	95 <i>pachānwe</i>
62 <i>bāsaṭh</i>	80 <i>assi</i>	96 <i>chhe,ānwe</i>
63 <i>tirsāṭh</i> or <i>tresāṭh</i>	81 <i>ikāsi</i>	97 <i>satānwe</i>
64 <i>chausāṭh</i>	82 <i>be,āsi</i> or <i>berāsi</i>	98 <i>aṭhānwe</i>
65 <i>painsāṭh</i>	83 <i>tirāsi</i>	99 <i>ninānwe</i>

*sau* or *sai*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; *karor*, a hundred *lākhs*, or ten millions.

a. Above a hundred, the numbers proceed regularly ; thus,— *ek sau ek*, 101 ; *do sau das*, 210 ; *ek hazār āṭh* *sau aṭhtālis* or *aṭhārah* *sau aṭhtālis*, 1848 ; *ek hazār do sau painsāṭh* or *bārah* *sau painisāṭh*, 1265. The ordinal numbers, from the seventh upwards, are regularly formed from the cardinals by adding the terminations *wāni*, *weñi*, or *wīni*. The first four of the ordinals are *pahlā*, or *pahilā*, or *paihlā*, first ; *dūsrā*, second ; *tīsrā*, third ; and *chauhā*, fourth ; then *pānch-wāni*, -*wei*, -*wīni*, the fifth, is quite regular ; but *chhaṭwāni*, the sixth, inserts *f*, after which they all follow the rule ; as, *āṭhwān*, the eighth, *daswān*, the tenth, &c.

b. The following are used as collective numbers in the same sense as we say a dozen, a score ; viz., *gandā*, a four ; *gāhi*, a five ; *kōri*, or *bīsi*, a score ; *chālisā*, a forty ; *saikrā*, a hundred ; *hazār*, a thousand ; *lākh*, a hundred thousand ; and *karor*, ten millions. But the most vexatious of all are the fractional numbers ; to make use of which requires some kind of mental arithmetic, as the following specimens will show ; thus—

<i>pāo</i> , or <i>chauth</i> , or	<i>pawan</i> or <i>paunā</i> .. $\frac{3}{4}$
<i>chauthā,ī</i> ..... $\frac{1}{4}$	<i>sawā</i> ..... $\frac{11}{4}$
<i>tihā,ī</i> ..... $\frac{1}{3}$	<i>deṛh</i> ..... $\frac{1}{2}$
<i>ādhā</i> ..... $\frac{1}{2}$	<i>āṛhā,ī</i> ..... $2\frac{1}{2}$

The word *paune* prefixed to a number denotes one quarter *minus* the number ; as, *paune do*,  $2 - \frac{1}{4}$ , or  $1\frac{3}{4}$ . The word *sawā* denotes a quarter added ; as, *sawā do*,  $2\frac{1}{4}$ . The word *sārhe* denotes a half added ; as, *sārhe tīn*,  $3\frac{1}{2}$ . The words *derh*,  $1\frac{1}{2}$ , and *arhāī*,  $2\frac{1}{2}$ , when used with collective numbers, as 100, 1,000, &c., denote multiplication ; as, *derh-sau*,  $1\frac{1}{2} \times 100$ , or 150 ; so, *arhāī hazar*,  $2\frac{1}{2} \times 1,000 = 2,500$ .

c. The Hindūs were the inventors of the ten numerical ciphers or figures of arithmetic. From India the invention found its way among the Arabs, and through these it reached Europe. The following are the three varieties of the ten ciphers.

European..	1	2	3	4	5	6	7	8	9	10
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Arabian ..	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
------------	---	---	---	---	---	---	---	---	---	---

Hindū ....	१	२	३	४	५	६	७	८	९	०
------------	---	---	---	---	---	---	---	---	---	---

These ciphers are employed from left to right, as among ourselves. Even the Arabs, who read from right to left, still write their numbers as we do ; thus—

$$1859 = ١٨٥٩ = १८५९$$

## SECTION II.

### OF SYNTAX, OR COMPOSITION OF SENTENCES;

*Together with a Series of Familiar Phrases and Grammatical Exercises.*

#### LESSON 1.

24.—WE have already mentioned that adjectives generally precede their substantives, as in English. If the adjective ends in any letter except *ā* or *a*, it is, as in English, indeclinable. Those ending in *a*, if purely Indian, will change into *e* or *i*, according to a simple rule. The termination *ā* is used before a masculine noun only, and in the nominative case singular (or the accusative case, if under a nominative form, which is of very frequent occurrence, as we shall soon see). The termination *e* is used before a substantive masculine, in any case singular where a postposition or interjection is used or understood, or before any masculine in the plural number. Lastly, *i* is used always before a feminine noun. Thus, *barā ghar*, a large house; *bare ghar kā*, of a large house; plur. *bare ghar*, large houses; *bare gharon par*, on the large houses. Again, *kitāb*, a book, being feminine, we say, *barī kitāb*, a large book; *barī kitāb meī*, in a large book; *barī kitābenī*, large books, &c. Adjectives purely Arabic, Persian, or Sanskrit, ending in *ā*, are not necessarily subject to any change or inflection, and in the application of such, practice must be the main guide.

a. In like manner, the genitive case of a noun or pronoun generally precedes the word which governs it; and the use of *kā*, *ke*, or *ki*; *rā*, *re*, or *rī*; and *nā*, *ne*, or *ni*, in the formation of such genitives, is determined by the same rule that regulates the *ā*, *e*, and *i* of the adjective. Hence, in Hindūstānī, the application of all genitives, nouns and pronouns, is precisely that of the declinable adjective; thus, *mard kā* is used when the noun belonging to it is masculine, and in the nom. case singular; as, *mard kā betā*, *mard kā ghorā*, &c., the man's son, horse, &c. When the word belonging to *mard* is masculine, but not in the nom. singular, then *ke* must be used; as, *mard ke betē ko*, to the man's son; *mard ke betōn ko*, to the man's sons. When the word belonging to *mard* is feminine, in all cases *ki* is used: as,

*mard kī jorū*, the man's wife; *mard kī betī ko*, to the man's daughter.

b. In illustration of the preceding principles, which are really as simple as they are important, we shall here subjoin for the benefit of the student a collection of phrases and exercises. In order not to attempt too much at first, we shall confine ourselves to a limited number of substantives and adjectives.

### Substantives.

Masculine.	Feminine.
man, { <i>mard</i> .	woman, { <i>'aurat</i> .
<i>āitmī</i> .	<i>randī..</i>
father, <i>bāp</i> .	mother, <i>mā</i> .
husband, <i>khasam</i> .	wife, <i>jorū</i> .
brother, <i>bhāī</i> .	sister, <i>bahin</i> .
son, or child, <i>betā</i> , -e.	daughter, <i>betī</i> .
boy, <i>larkā</i> , e.	girl, <i>larkī</i> .
animal, <i>jānwar</i> .	thing, <i>chiz</i> .
horse, <i>ghorā</i> , -e.	mare, <i>ghori</i> .
house, <i>ghar</i> .	table, <i>mez</i> .
pen, <i>kulam</i> .	book, <i>kitāb</i> .
dog, <i>kuttā</i> , -e.	fox, <i>lomri</i> .
elephant, <i>hāthī</i> .	cow, <i>gāo</i> .

### Adjectives.

good, { <i>achchhā</i> , -e, -ī.	wise (indecl.), <i>dānā</i> .
<i>bhulā</i> , -e, -ī.	<i>nā</i> . <i>dān</i> .
bad, wicked { <i>kharāb</i> .	ignorant, <i>tezrau</i> .
<i>burā</i> , -e, -ī.	swift,
great, large { <i>barā</i> , -e, -ī.	high, lofty, { <i>ūichā</i> , -e, -ī.
little, small { <i>chotā</i> , -e, -ī.	<i>buland</i> .
lazy, <i>sust</i> .	handsome, <i>khüb-sūrat</i> .
	ugly, <i>bad-sūrat</i> .

c. To these we may prefix, when required, the adverbs *bahut*, much or very; *nihāyat* or *hudd-se*, excessively; as, *bahut achchhā*, -e, -ī, very good. This collection of substantives and adjectives, together with the pronouns and the two auxiliary tenses of the verb 'to be,' will furnish ample materials for our first essay on composition. We shall further limit ourselves to employ the substantives only in the nominative and genitive cases, singular and plural.

d. It is needless to say that in English, when we use the verb 'to be,' in making an assertion, we put the nominative first, then the verb, and lastly the thing asserted; as, 'my father is wise ;

that man is ignorant.' In Hindūstānī the rule is, first the nominative, then the thing asserted, and last of all the verb; thus, *merā bāp dānā hai*, 'my father wise is'; so, *wuh mard nā-dān hai*, 'that man ignorant is.'

e. The student must bear in mind that the demonstrative pronouns, *yih*, this, and *wuh*, that, are used with nouns in the nominative singular; and they become *is* and *us* respectively when the noun is in any oblique case singular. A rule precisely similar applies to their plurals, *ye*, these, and *we*, those, which become respectively *in* and *un* in the oblique cases plural.

## EXAMPLES.

this is my brother,	<i>yih merā bhā̄i hai.</i>
that is your son,	<i>wuh tumhārā bētā hai.</i>
these are their houses,	<i>ye unke ghar hain.</i>
this is my father's house,	<i>yih mere bāp kā ghar hai.</i>
that is your brother's horse,	<i>wuh tumhāre bhā̄i kā ghorā hai.</i>
this is that man's mother,	<i>yih us mard kī mā hai.</i>
that is your sister,	<i>wuh tumhārī bahin hai.</i>
thy sister's horse is swift,	<i>terī bahin kā ghorā tezrau hai.</i>
this pen is very good,	<i>yih kalam bahut achchā hai.</i>
that is a very good book,	<i>wuh buhut achchhi kitāb hai.</i>
she is a little woman,	<i>wuh chhoṭī randī hai.</i>
his father was a great man,	<i>uskā bāp barā mard thā.</i>
your sister was very handsome,	<i>tumhārī bahin bahut khūbsūrat thi.</i>
my brother's horses were extremely swift,	<i>mere bhā̄i ke ghore nihāyat tezrau the.</i>
their children's books were very good,	<i>unke bētōn kī kitāben bahut achchhi thī.</i>

**Exercise.**—I am that man's brother. This woman is my brother's daughter. That boy is my brother's son. This is my sister's book. That man is this boy's father. These houses are very lofty. That girl's mother was very wise. Your father's horse was very swift. My brother's children are handsome. My sister's daughters are very good girls. That man's brother's wife was a very ignorant woman. That was a very handsome woman. This boy is very lazy. These girls are very lazy. These women were excessively ugly. The man's horses were very small. They are very bad husbands. She is a bad wife. They are very bad wives.

## LESSON 2.

25. *On the degrees of comparison.*—In forming the comparative and superlative degrees of adjectives, the Hindūstānī is somewhat deficient. When two objects are compared, that with which the comparison is made is put in the ablative case (so far like the Latin); but there is no alteration made in the adjective: thus, to express in Hindūstānī the phrase ‘this house is higher than that house,’ they say *yih ghar us ghar se buland hai*, ‘this house than that house (or compared with that house) is high.’ Sometimes, however, the adverbs *ziyāda* or *aur*, denoting more, are used as in our own language, which is certainly an improvement; as, *yih ghar us ghar se ziyāda buland hai*, ‘this house is more lofty than that house.’ To form the superlative degree, they merely make a universal comparison; thus, to express ‘this house is the highest,’ they say, *yih ghar sub se buland hai*, ‘this house is higher than all.’ Sometimes, to express an intensive degree, the adjective is repeated; as, *thandī thandī hauāen*, very cool (or refreshing) breezes. This will put the reader in mind of our own simple ballads, where we meet with such expressions as ‘the red red rose,’ ‘the deep deep sea,’ &c.

## EXAMPLES.

the elephant is larger than the horse,	<i>hāthī ghore-se bayā hai.</i>
the fox is smaller than the dog,	<i>lmrī kutte-se chhoṭī hai.</i>
the horses are swifter than the elephants,	<i>ghore hāthiyon-se tezrau haiin.</i>
the elephant is the largest animal of all,	<i>hāthī sab jānwaron-se bayā hai.</i>
the elephant, the horse, and the dog, are wiser than all other animals,	<i>hāthī, ghora aur kuttā sab aur jānwaron-se dānā haiin.</i>

*Exercise.*—The cow is more lazy than the horse. These men are more wicked than dogs. The boys are more ignorant than the girls. The horses and the dogs are handsomer than the elephants. My pen is better than your pen. This boy is wiser than that boy. My father’s horse is swifter than your brother’s mare. Our dogs are swifter than your horses. The men are worse than the women. The fox is wiser than the dog. This pen is the worst of all (worse than all). This woman is the handsomest of all (more handsome than all). That girl was much wiser than her mother. She was the wisest of all the girls (wiser than all the girls).

## LESSON 3.

26.—We shall now proceed to the formation of interrogative sentences, introducing at the same time a few additional adverbs and adjectives, together with the various tenses of the verb *honā* (par. 14), to be, and some of the numerals.

a. In asking a question, the Hindūstānī does not, like the English, invert the words; and the tone of the voice alone marks the interrogation. There are, however, a few interrogative words, such as *kaun*, who? *kyā*, what? *kahān*, where? &c., the use of which cannot be mistaken; and all such interrogative words, when used, are reserved so as to come before the verb at the end. When a sentence contains no such interrogative word, the word *kyā* or *āyā* is used at the beginning, like the *an* or *num* of the Latin; as, *kyā yih tumhārā kalam hai?* Is this your pen? This word *kyā*, however, is not absolutely necessary in speaking, as the tone of the voice is quite sufficient to indicate interrogation.

## EXAMPLES.

who is that man ?	<i>wuh mard kaun hai ?</i>
who is this woman ?	<i>yih 'avrat kaun hai ?</i>
who are these boys ?	<i>ye larke kaun hain ?</i>
who are those girls ?	<i>we larkiyāni kaun hain ?</i>
whose house is this ?	<i>yih kiskā ghar hai ?</i>
whose children are these ?	<i>ye kiske larke hain ?</i>
whose books are these ?	<i>ye kiski kitāben hain ?</i>
whose daughter is she ?	<i>yih kiski betī hai ?</i>
where is my father ?	<i>merā bāp kahān hai ?</i>
where is his brother ?	<i>uskā bhāī kahān hai ?</i>
where are your father's horses ?	<i>tumhāre bāp ke ghore kuhān hain ?</i>
where are my brother's children's books ?	<i>mere bhāī ke befon kī kitāben kahān hain ?</i>
where may be that man's mother's mare ?	<i>us mard kī mā kī ghorī kahān howe ?</i>
is this your house ?	{ <i>yih tumhārā ghar hai ?</i> or { <i>kyā, yih tumhārā ghar hai ?</i>
was that my father's horse ?	<i>kyā, wuh mere bāp kā ghorā thā ?</i>
may this be my sister's table ?	<i>yih merī bahin kī mez howe ?</i>
how many pens will there be ?	<i>kitne kalam hoṅge ?</i>
what-like books will they be ?	<i>kaisī kitāben hoṅgi ?</i>

*Exercise.*—Where is your brother? Where is this man's

mother? Whose son are you? Whose horses are these? How many houses are there? What sort of book is this? Is that your sister's table? Is this pen yours? Where had you been yesterday? Where will these children be to-morrow? When will you be at home (in the house)? Was your father at home yesterday? Will your brother be at home to-morrow? Were my two books on the table yesterday? Where are his four sons? Have his three daughters been at home? Were there seven horses there yesterday? Will there be eight men in the house three days hence? Were there five or six dogs there two days ago? What is this thing? What animals are these? Is that animal a horse or a cow?

#### LESSON 4.

27.—We shall next introduce a new list of substantives, together with a few intransitive verbs conjugated like *girnā* (par. 13), at the same time we shall employ all the cases of the substantives and several of the relative nouns or prepositions mentioned in par. 20. The sentences will now be lengthened, but they will present no difficulty to a student of moderate attention and capacity.

day,	<i>dīn</i> {m.v}	night,	<i>rāt</i> {f.}
city,	<i>shahr</i> {m.}	a boat,	<i>nāw</i> {f.}
river,	<i>daryā</i> {m.}	a tree,	<i>darakht</i> {m.}
forest,	<i>jangal</i> {m.}	a road,	<i>rāh</i> {f.}
a plain,	<i>maidān</i> {m.}	fruit,	<i>phal</i> {m.}
water,	<i>pānī</i> {m.}	bird,	<i>murgh</i> {m.}
fish,	<i>machhlī</i> {f.}	name,	<i>nām</i> {m.}
street,	<i>kūcha</i> , -e {m.}	people,	<i>log</i> {m.pl.}

#### Intransitive Verbs.

to stay, dwell,	<i>rah-nā</i>	to flow,	<i>bah-nā</i>
to come,	<i>ā-nā</i>	to proceed, advance,	<i>barh-nā</i>
to go,	<i>jā-nā</i> , <i>chal-nā</i>	to retreat, fall back,	<i>haṭ-nā</i>
to run,	<i>daur-nā</i>	to sit,	<i>baiṭh-nā</i>
to sleep,	<i>so-nā</i>	to return,	<i>phir-ānā</i>
to arrive,	<i>pahunch-nā</i>	to die,	<i>mar-nā</i> (past p. <i>mū,ā</i> )

#### EXAMPLES.

I am staying in the city, *maiñ shahr meñ rahtā hūñ.*  
 my father dwells in that house, *merā bāp us ghar meñ rahtā hai.*  
 we came from the forest yes- *kal ham jangal se a,e (or āye)*  
 terday, *haiñ.*

we will go to the city to-morrow,	<i>kul ham shahr meñ jā, enge.</i>
the bird was sitting on the tree,	<i>murgh̄ darakht par baiñtā thā.</i>
where are you going ?	<i>tum kahāñ jāte ho ?</i>
whence does this river flow ?	<i>yih daryā kahāñ se bahtā hai ?</i>
do these men sleep in the city ?	<i>kyā we ādmī shahr meñ sote haiñ ?</i>
where does this road lead to (go to) ?	<i>yih rāh kahāñ chalītī hai ?</i>
is the fish in that river very large ?	<i>us daryā meñ machhlī bahut bañi hai ?</i>
who were those that were sit- ting underneath the tree ?	<i>we kaun the, jo darakht ke tale baiñhte the ?</i>

*Exercise.*—The forest near the city is very large. How many men are sleeping beneath the tree? The road towards the forest is not very good. The horses were running from the plain. The water flows from the river into the city. In that forest there were many large trees. The boats on the river are coming towards the city.. How many boats are there? There will be 250 horses on the plain to-morrow. There were 2,500 men on the large plain near the city yesterday. A hundred and fifty men have retreated from the river towards the forest. The horses are dying on the plain, and a hundred men died yesterday within the city. That man stayed nine days in my house. I slept one night in the forest, but I will not sleep there a second night. The water is flowing from the river into the streets of the city. The men are advancing towards the city. The fruit on these trees is very good. Where do all these people come from? What is the name of that city? What is the name of that river which flows from the forest? What was the name of the street in which you dwelt? The people were sitting beneath the trees. When did you arrive in this city? When will you return home?

### LESSON 5.

28.—A sentence formed by an active or transitive verb consists of three parts,—the nominative, the verb, and the object; as, ‘the tiger eats flesh,’—*sher gosht khatā hai*. Here *sher* is the nominative, *gosht* the object, and *khatā hai* the verb. Generally speaking, the Hindūstānī arrangement is, first the nominative or agent, then the object, and lastly the verb; but this rule is frequently departed from, especially in poetry. The nominative and object may of course be much more complex than in the foregoing sentence; thus, ‘the tiger of the forest eats the flesh of all other animals,’—*jungal kā sher aur sab jānwaronī kā gosht*.

*khātā hai.* In languages with regular cases, like the Latin, the object is put in the accusative case, which has generally a termination different from the nominative. In English always, and in Hindūstānī generally, the accusative is the same as the nominative, and is to be determined merely by inference or position. There are, however, in Hindūstānī, instances in which it is necessary to distinguish the object with the addition of the postposition *ka*, which, though not reduced to a certain rule or principle by grammarians, forms one of the niceties of the language. Of this we shall treat in our next lesson. In the meanwhile we shall proceed to our lesson on transitive verbs, which govern merely the simple or nominative form of the object, as in English.

### Substantives.

bread,	<i>roṭī</i> (f.)	meat,	<i>gosht</i> (m.)
butter,	<i>makkhan</i> (m.)	milk,	<i>dūdh</i> (m.)
wine,	<i>sharāb</i> (f.)	rice (boiled)	<i>bhāt</i> (m.)
tea,	<i>chā</i> (f.)	plate,	<i>bāsan</i> (m.)
breakfast,	<i>hāzīrī</i> (f.)	spoon,	<i>chamcha</i>
dinner,	<i>khānā</i> (m.)	sugar,	<i>mīṣrī</i>
knife,	<i>chhuri</i> (f.)	a letter,	<i>chiṭṭī</i> (f.)
fork,	<i>kāntā</i> (m.)	news,	<i>khabar</i> (f.)

### Adjectives.

cold,	<i>ṭhandā</i>	clean,	<i>ṣāf</i>
hot,	<i>garm</i>	pure,	<i>suthrā</i>
sweet,	<i>mīṭhā</i>	ready,	<i>taiyār</i>

### Transitive Verbs.

to swim,	<i>pair-nā</i>	to learn,	<i>sīkh-nā</i>
to bring,	<i>lānā</i>	to give,	<i>denā</i>
to make (prepare),	<i>banānā</i>	to say, tell,	<i>kahnā</i>
to eat,	<i>khānā</i>	to see, look,	<i>dekhnā</i>
to drink,	<i>pīnā</i>	to hear,	<i>sunnā</i>
to make, do,	<i>karnā</i>	to strike,	<i>mārnā</i>
to place, put,	<i>rakhnā</i>	to read,	<i>parhnā</i>
to take away,	<i>lejānā</i>	to write,	<i>likhnā</i>
to call,	<i>bulānā</i>	to take,	<i>lenā</i>

### EXAMPLES.

he is bringing bread,  
we drink water,  
they drink wine,

*wuh roṭī lātā hai.*  
*ham pāni pīte hain.*  
*we sharāb pīte hain.*

my brother will drink cold puro water,	<i>merā bhāī ḥandā suthra pāni pī,ega.</i>
make tea,	<i>chā banā,o.</i>
bring a spoon,	<i>chamcha lā,o.</i>
give me some meat,	<i>mujh ko kuchh gosht do.</i>
bring a knife and fork,	<i>chhuri kānṭā lā,o.</i>
make breakfast ready,	<i>hāzirī taiyār karo.</i>
bring a clean plate,	<i>ṣāf bāsan lā,o.</i>
when will you get dinner ready?	<i>khānā kab taiyār karoge ?</i>
will you drink wine?	<i>tum sharāb pī,oge ?</i>
what will you eat?	<i>tum kyā khā,oge ?</i>

**Exercise.**—Do you eat any fruit? Bring me some tea, sugar, and milk. Put a knife and fork on the table for my father. Cool (make cold) some wine for us. Prepare dinner for six people. You will bring us some rice and milk. Will you give me some wine and some cold water, that I may drink? Do you drink tea? Will your brother drink wine? Bring us three knives, three forks, three spoons, and three clean plates. He reads very good books. He writes a letter to me every day. She was writing letters when I came to her house. He hears good news of him. We were reading their letters when they arrived. Tell us all the news of the city. I will tell you the news of the city when I return. Give us some bread and butter.

### LESSON 6.

29.—When the object of a transitive verb is definite or specific, as a general rule, the postposition *ko* is added; for example, the phrase *chhuri lā,o* signifies ‘bring a knife;’ but if we wish to say ‘bring the knife,’ we add the postposition *ko*; thus, *chhuri-ko lā,o*.

#### EXAMPLES.

put the water on the table,	<i>pānī-ko mez par rakho.</i>
take away the sugar,	<i>mīṣrī-ko lejā,o.</i>
give me the wine,	<i>sharāb-ko mujhe do.</i>
clean (make clean) the plate,	<i>bāsan-ko ṣāf karo.</i>
cool the water,	<i>pānī-ko ḥandā karo.</i>

**Exercise.**—The dog is drinking the milk. They were putting the water on the table. Who has taken away the sugar? He is cleaning the plate. They are cooling the water. Take away the meat and put the wine on the table. Put the water near me on this table. The dogs will drink the water. Beat (or strike) that idle boy. He was eating the sugar and drinking the wine. I

shall see him to-morrow. We shall see them to-day in the city. If they see us here, they will beat us very much. We shall not see that man, if we remain in this house.

## LESSON 7.

30.—When we have occasion to use a transitive verb in any tense formed from the past participle, the nominative of the sentence assumes the case of the agent (*vide* par. 8) with the particle *ne*. The verb then agrees in gender and number with the object, or what in Latin would be the accusative case; thus, ‘the man wrote a letter,’ must be *mard ne ek chīthī likhī*, literally, ‘by the man a letter (was) written,’—‘a viro epistola scripta (est).’ So far the construction agrees exactly with the Latin passive voice; we must remark, however, that if it is necessary to render the object of the sentence very definite, and consequently to add to it the particle *ko*, the verb must be used always in the form of the third person singular masculine; as, ‘the man killed the tiger,’—*mard ne sher ko mār-dālā*; so, ‘the boy has struck the girl,’ will be *lārke ne lārkī-ko mārā hai*. (*Vide* Hind. Gram. p. 103.)

## EXAMPLES.

he has placed good food upon the table,	<i>us ne achchhā khāna mez par rakhā hai.</i>
she has made tea,	<i>us ne chā banā-i hai.</i>
my father has drunk all the wine,	<i>mere bāp ne tamām sharāb ko piyā hai.</i>
we drank cold water,	<i>ham ne thanḍā pānī piyā.</i>
who has eaten the rice ?	<i>kis ne bhāt ko khōyā hai ?</i>
he called all the servants into the house,	<i>us ne sab naukaron ko ghar mei bulāya.</i>
we had given very good bread to the men,	<i>ham ne bahut achchhī roṭī admi- yon ki dī thi.</i>
the women ate bread and drank milk,	<i>'auratōn ne roṭī khā-i, aur dūdh piyā.</i>

[*Note*.—For any new word that may henceforth occur, consult the General Vocabulary, Part II.]

*Exercise*.—Have you learned the Hindūstānī language? I have read a few pages. Have you seen the city of Calcutta? You have made the voyage of the sea, what wonders did you see there? I may say what one of the sages said, “The wonder that I saw on the sea was this,—that I came safe to land.”

How much money have your friends given you? My father gave me an order for one thousand rupees. How much did you give to the man? How many rupees did he demand of you? He demanded ten rupees, and I gave him three rupees and a half. Have you prepared breakfast? Have you prepared a good dinner for two people? Have you put the bread on the table?

## LESSON 8.

31.—The subject of this lesson will be the peculiar application of two useful verbs; viz., *saknā*, to be able (to can), and *chuknā*, to have done or finished. When these have occasion to govern another verb, the latter is used, not in the infinitive (as with us), but in the ROOT, which is always placed first; and the two together thus form a sort of compound verb.

## EXAMPLES.

he can (or is able to) speak our language,	<i>wuh hamārī zabān bol-saktā hai.</i>
are you able to read my writing?	<i>tum merā likhā huā paṛh-sakte ho?</i>
no one will be able to read this but yourself,	<i>siwā,e tumhāre koī isko na paṛh-sakegā.</i>
he can speak a little English,	<i>wuh kuchh-kuchh angrezi bol-saktā hai.</i>
they have done eating,	<i>we khā-chuke hain.</i>
have you done writing?	<i>tum likh-chuke ho?</i>
they had done reading when I arrived there,	<i>jab maiñ wahāñ pahunchā, we paṛh-chuke the.</i>

*Exercise.*—When he had done writing the letter, then I came away from the house. When you come (*i. e.* shall come) here to-morrow, I shall have done reading the book. Can you swim across this river? I cannot swim at all, but my brother is an excellent swimmer. So great was the darkness that I could not see anything. The ruler of this village cannot speak English, but he can speak Hindūstānī well. I hope I shall be able to learn the language of this country in the space of six months.

## LESSON 9.

32.—The verbs *lagnā*, signifying to begin; *denā*, to grant permission, or allow; and *panā*, to get permission, or be allowed; and sometimes *suknā*, to can, or be able, govern the infinitive of another verb in the inflected state, that is, *ne* instead of *nā*, as

will be seen in the following sentences. We may notice here a well-known peculiarity in Hindūstānī in the use of the conjunctive participle ; as, *jā-kar*, *jā-ke*, &c., having gone. It serves to throw two or more short sentences into one ; thus, 'Go to my room, and bring me quickly my sword,'—*mere kamare meni jā-kar meri talwār jaldī lā,o.* (*Vide par. 16, a.*)

#### EXAMPLES.

he arose and began to say,	<i>wuh uṭh-kar kahne laga.</i>
they began to read,	<i>we parhne-lage.</i>
you began to eat,	<i>tum khāne-lage.</i>
he allows them to come into the house,	<i>wuh unko ghar meni āne-detā hai.</i>
let him go,	<i>usko jāne-do.</i>
he is allowed to come,	<i>wuh āne-pātā hai.</i>
he will allow us to do what we like,	<i>jo ham chāhenge, so wuh hamko karne-degā.</i>

*Exercise.*—He sat down, and began to tell this story. One man began to say, I shall not be able to eat this bread. Another began to say, I will not allow the children to read these books. He will give you leave to walk in this beautiful garden every day. The Honourable Company (*Kampanī Bahādur*) will allow me to go to England for the space of three years and six months. My father is allowed to go to Calcutta on account of transacting (making) business. Go to my brother's house, present to him my compliments, and bring home my saddle. Strip off your clothes, swim across this river, and bring the boat to this side.

#### LESSON 10.

33.—The verbs *chāhnā*, to desire, to wish ; and *karnā*, in the sense of 'to make a practice of,' 'to be in the habit of,' govern the past participle of another verb, instead of the infinitive. The participle so governed is always in the simple form of the singular masculine in *ā*. Thus,—

#### EXAMPLES.

he is in the habit of reading every morning,	<i>wuh har subh ko parhā-kartā hai.</i>
he is in the habit of writing something every day,	<i>wuh har roz kuchh likhā-kartā hai.</i>
he used always to give (make) this injunction to the scholar,	<i>wuh hamesha shāgird ko yih tā- kid kiyā-kartā thā.</i>

I wish to learn the Hindūstānī language,	<i>main Hindūstānī zabān ko sīkhā chāhtā hūn.</i>
what do you wish to say?	<i>tum kyā kahā-chāhte ho ?</i>
I wish to write a letter,	<i>main ek chīthī likhā-chāhtā hūn.</i>
I wish to learn the Persian language,	<i>main Fārsī zabān ko sīkhā-chāhtā hūn.</i>

a. We may here observe that the form *chāhiye* of the verb *chāhnā* is frequently used impersonally, like the Latin 'debet,' 'oportet,' or the French 'il faut ;' as, *chāhiye ki tum jāo*, you must go, or it is necessary that you go. This form of *chāhnā* is generally followed by the aorist, as in the preceding example, but it may also govern the past participle of the accompanying verb ; as, *adab sīkhā chāhiye*, it is proper (necessary or desirable) to learn good manners.

b. The verb *chāhnā* sometimes governs the inflected infinitive, like *lagnā*, &c. (32); as, *wuh parhne chāhtā hai*, he wishes to read.

*Exercise.*—I am accustomed every day to rise at the dawn. He is in the habit of dining every day at two o'clock. We make it a practice to read three hours in the morning. I wish very much to learn the language of this country. Do you wish to read this book ? It is necessary to learn the Persian language in order to speak and understand well the Hindūstānī. It is desirable to know the language of the country in which you are dwelling.

## LESSON 11.

34.—The Hindūstānī abounds in a species of compound verbs, called intensives. A verb is rendered intensive by employing only its root, to which some other verb is subjoined.. The root of the principal verb continues invariable, and the subjoined or auxiliary verb is fully conjugated in the usual way ; thus, *mārnā*, to beat, becomes intensive by adding to its root the verb *dālnā* or *rakhnā*, whereby *mār-dālnā* or *mār-rakhnā* signifies 'to kill downright ;' so, *dāl-denā*, to throw out ; *bol-uṭhnā*, to speak out ; *mar-jānā*, to die ; *baiṭh-rahnā*, to sit down ; *kho-denā*, to lose ; *tor-denā*, to break to pieces, to smash. Although almost every verb may thus be rendered intensive, yet it is impossible to give any rule respecting the servile or second verb, which is usually employed for that purpose. The only course left for the student to pursue, is carefully to observe the usage of the best authors, and whenever he meets with an intensive verb, let him endeavour to remember it. It is needless to add that the servile verb of an intensive has for the time laid aside its own primitive meaning.

## EXAMPLES.

who killed that man ?	<i>kis ne us mard ko mār-dālā ?</i>
he has placed all the things on the table,	<i>us ne sab chīzonī ko mezpar rakh- diyā hai.</i>
lay my watch on the shelf,	<i>merī ghārī tāk par rakh-do.</i>
they have eaten up all the dinner,	<i>we sāre khāne ko khā-gaye hain.</i>
write a letter for me,	<i>mere liye ek chīthī likh-do.</i>
he has cut down all the trees in the garden,	<i>jo sab darakht bāgh men the, so usne kāt dālī hain.</i>

*Exercise.*—Put all the things on the table. That man has killed my companion. Has he written out the two letters, as I told him ? The king said to the soldier, Cut off this man's head in my presence. Throw out the water from this basin. They all spoke out, saying, We will not sit down in your house unless you make an apology for this conduct. His father, mother, brothers, and sisters have all died. The goat has smashed the looking-glass with his horns. He has lost a great sum of money (very many rupees) in gambling. You will sit down in this room until I return from the king's audience (*darbār*). The dog has eaten up the whole of the butter. Who has cut down that fine tree ?

## LESSON 12.

35.—Of the use of the possessive adjective pronoun *ap-nā*.

When the nominative or agent of a sentence is followed in the same clause by a possessive pronoun belonging to itself, such possessive is in Hindūstānī rendered by *apnā*, -*ne*, -*nī*, never by the possessives *merā*, *mere*, *merī*, &c.

## EXAMPLES.

I read my book,	<i>maini apnī kitāb parhतā hūn.</i>
thou readest thy book,	<i>tū apnī kitāb parhतā hai.</i>
he reads his (own) book,	<i>wuh apnī kitāb parhतā hai.</i>
she reads her (own) book,	<i>wuh apnī kitāb parhतī hai.</i>
we have seen our father,	<i>ham ne apne bāp ko dekhā hai.</i>
have you written your letter ?	<i>tum ne apnī chīthī likhī hai ?</i>
the goldsmith and carpenter went to their (own) city,	<i>sunār aur najjār apne shahr mein gaye.</i>
the women feed their (own) chil- dren,	<i>randiyān apne larkonī ko pāltī hai.</i>

N.B. If, in the above examples, the words 'his,' 'her,' or 'their' refer *not* to the nominatives, but to somebody else, then they must be expressed by *is-* or *us-kā*, &c.

*Exercise*.—Did you see your father yesterday? Bring your dogs here to-morrow, that we may go a-hunting. Wait in this room till I shall have done writing my letter to your master. Give my compliments to your master and say that Mr. F. is not at home. Why do you beat your servants in that manner? In my country every man considers his own house as his castle. My friend is gone to his native country for the benefit of his health. The judge said to the plaintiff, Go and take your money from the woman. The plaintiff came back and said, Sir, I cannot get my money from this woman.

## LESSON 13.

36.—Use of the termination *sā*, *se*, *sī*.

The particle *sā*, *se*, or *sī* (according to gender and number) added to a substantive, or the oblique form of personal pronouns, converts these into an adjective denoting similitude or resemblance; as from *haiwān*, a beast, comes *haiwān sā*, like a beast, beastly. When *sā*, *se*, or *sī* is added to an adjective, it generally renders it intensive; as, *barā*, large; *barā-sā*, bare-se, or *barī-sī*, largish, rather large, or very large.

## EXAMPLES.

where did you find this dog-like unclean animal?	<i>yih kuttā-sā nā-pāk jānwār tum ne kahān pāyā?</i>
a wise man like you,	<i>tujh-sā ādmī 'aklmand.</i>
what-like animals are these?	<i>ye kaun-se jānwār hain?</i>
he took up a very large stone,	<i>us-ne ek barā-sā pathar u/hāya.</i>
a fine-looking stag came in sight,	<i>ek khūb-şūrat-sā hiran nazur āyā.</i>
a black woman like an ogress,	<i>ek kālī bhūtnī-sī 'aurat.</i>

*Exercise*.—Her face was fair as the moon, her eyebrows were like a bow, and her hair (lit. hairs) black as night. Her form was straight as the cypress, her lips red as the *kandūrī* (a beautiful red flower), and her feet delicate as the flower of the lotus. She was beautiful as *Zuluikhā*, and faithful as *Lailī*. The young prince was handsome as *Yūsuf*. The king was wise as *Sulaimān*, just as *Naushirwān*, liberal as *Hā/im*, and brave as *Rustam*.

## LESSON 14.

37.—Use of the pronoun *āp*.

The word *āp* literally denotes self, and it is so employed with any of the personal pronouns; as, *main āp jā, ūngā*, I will go

myself. It may also be used in the same sense without the personal pronoun ; as, *āp jā,eyā*, he himself will go ; *āp āwenege*, we will come ourselves. The word *āp*, however, is frequently employed in a very different sense, like our terms 'you sir,' 'your honour,' 'your worship,' &c., and the verb, in such cases, agrees with it in the third person plural. The words *sāhib*, master, monsieur, and *huzrat* or *huzūr*, your highness, and *janābi 'āli*, your majesty, are used in a similar manner when a person is addressing his superior in rank, or as a mere matter of politeness by strangers of rank and respectability when addressing each other.

## EXAMPLES.

I shall see him myself,	<i>maiñ āp usko dekūngā.</i>
will she herself come ?	<i>kyā wuh āp āwegī ?</i>
will you come yourself to-mor- row ?	<i>kal āp ā,oge ?</i>
will you, sir, come to-morrow ?	<i>āp kal ā,enge ?</i>
how is the health of your ho- nour ?	<i>kā āp mizāj kaisa hai ?</i>
will you, sir, drink any wine ?	<i>āp kuchh sharāb piyenge ?</i>
may it please monsieur to sit down,	<i>sāhib baiñhiye.</i>
how is the health of your high- ness ?	<i>huzūr kā mizāj i sharīf kaisā hai ?</i>

*Exercise.*—I am going there myself this very day. Will you come yourself to-morrow? If he himself cannot give the money, perhaps his brother will be able to advance it for him. We do not wish to appear ourselves in this business. I am your worship's faithful slave. I have sought for the child in your honour's garden. Your worship's (master's) dinner is ready. Master's pālkī (vulg. palanquin) is now at the door. You, sir, are my father and mother; there is no one in the world, except your honour, who will assist your poor miserable slave. Where is the native country of your highness? Will your majesty ride on the white elephant to-day?

## LESSON 15.

## 38.—Use of the Infinitive.

The Infinitive, or verbal noun, in Hindūstānī, is applied in a variety of ways different from what it is in English or Latin. In the first place it is used, like the Latin gerund, to express

obligation ; thus, *tum-ko wahān jānā hogā*, you must (or will have to) go there. 2nd. It is sometimes used as an imperative ; thus, *hargiz ḷasam na khānā*, swear not at all. Lastly, the inflected form of the infinitive, followed by *kā*, *ke*, or *kī*, is used, like the Latin participle in 'turus,' to express a future intention ; as, *maiñ nahin jāne-ka hūn*, 'non sum iturus,' I do not mean to go ; *wuh nahin likhne-kī hai*, she does not intend to write. For a full account of the various uses of the infinitive, *vide* Hind. Gram. p. 129.

## EXAMPLES.

you must go home,	<i>tumko ghar meñ jānā hogā</i> .
I must buy a good horse,	<i>mvjhko ek achchhā ghorā kha-ridnā hogā</i> .
do not commit such folly,	<i>aisi be-wukūfī na karnā</i> .
do not go to that country,	<i>us mulk meñ mat jānā</i> .
I do not now intend to go to Persia,	<i>ab maiñ 'Ajam meñ nahin jāne-kā hūi</i> .

*Exercise.*—We must not do evil to the end that good may result. That wounded soldier must not eat so much fruit. You must read three pages of this book every day. Do not speak more nonsense. Never strike your horse on the head. Do not strike your dog in that manner. Do not drink any of the foul water of that river. When do you intend going to Europe ? He is about to travel in Persia (*Fārs*), Arabia (*'Arab*), and Turkey (*Rūm*). She does not mean to remain in this country after the cold season. The officers do not intend to go to the tiger-hunt.

## LESSON 16.

## 39.—Use of the Relative and Correlative.

Strictly speaking, the Hindūstānī language does not possess a relative pronoun corresponding to the Latin *qui*, *quæ*, *quod*, or to our 'who,' 'which,' and 'that.' For example, *tir sapit qui pauca loquitur*, the man is wise who speaks little, is expressed in Hindūstānī as follows :—*jo shakhs dānā hai so* (or *wuh*) *kam boltā hai*; literally, 'whatever man is wise, the same speaks little.' Here the word *jo* is called the *relative*, and *so* the *correlative*. We need not here enter on an elaborate description of this peculiarity of the language, both as regards relatives and correlatives in general, which will be much better understood by the following

## EXAMPLES.

that which you say is all true, *jo tum kahte ho, so sab sach hai.*  
 speak plainly whatever comes *jo kuchh ki dil mein āwe, so śāf kaho.*  
 into your mind,  
 the man whom you saw in *jis shakhs-ko tum-ne kal shahr mein dekhā, so āj fajr ko mar-gayā.*  
 the city yesterday died this morning,  
 the letter which you wrote to *jo chiṭhī tum-ne mujhe likhī thi, so na pahunchī hai.*  
 me has not arrived,  
 where there is a rose there is *jahān gul hai, tahān bhi khār hai.*  
 also a thorn,  
 as you act, so will you experience, *jaisā karoge, waisā pāoge.*  
 wherever you go, thither will I *jidhar tum jāoge, tidhar main bhi jā, ūnigā.*  
 also go,  
 as the master, so will be the scholars, *jaisā ustād waise shāgird honge.*

*Exercise.*—That very foolish young man has lost in play all the money that his father had given him when he left home. They broke to pieces all the furniture which they found in the people's houses. The king highly approved of the horses which you sent to him last year from Arabia. Why have you not done what I told you? The officer rewarded the soldier who saved his life. Have you made a copy of the petition which the villagers brought to me yesterday? At the root of the very tree under which you are now standing there is buried a potful of *ashrafis*. The servant whom you recommended to me is a great rascal.

## LESSON 17.

## 40.—On Oriental Phraseology.

The phraseology of the Eastern languages in general is more dramatic than ours. As a rule, when reference is made to the words or actions of a third person, that pronoun must be used which the person himself would make use of on such occasion. This peculiarity completely alters the whole structure of an Hindūstānī sentence compared with the corresponding English. For example, 'The prisoner told me that he would kill Shaikh Hasan if he saw him;' *kaidī ne mujh-se kahā kī main Shaikh Hasan ko mār-dālungā agar usko dekhūn*, literally, 'the prisoner said to me thus, I will kill Shaikh Hasan if I may see him.'

## EXAMPLES.

my brother said to me that he was going to Calcutta next day, he told me to go home,	<i>mere bhā̄ī-ne mujh-se kahā ki maiī Kalkatte men̄ kal jā,- ūnigā.</i>
did he not tell you that he had lost all his money at play ?	<i>usne mujh-se kahā ki ghar-ko jā,o.</i>
he says that his parents have died,	<i>kyā usne tum-se na kahā thā ki maiī apne sab māl-ko jū,e men̄ hār-diyā?</i>
ask him whether that horse be his own or not,	<i>wuh kahtā hai ki mere mā-bāp mar-gaye hain̄.</i>
he says it is assuredly his own,	<i>us-se pūchho ki āyā yih ghorā tumhārā hai ki nahin̄.</i>
	<i>kahtā hai ki albatta merā-hī hai.</i>

*Exercise.*—My master sends you his compliments, and desires me to say that he cannot come to see you to-day, as he is busy writing. I told him, that if he would prove to me that he did not charge me more than the market price (or price current) for the grain, then I would give him the sum he asked. I wrote to my friend this morning, and told him that I would send him the book in a day or two, if he did not require it sooner. He told me that he had suffered great hardships on the-journey ; that he had been robbed of part of his property, and obliged to sell the rest in order to pay his expenses during his way home. He wished to come here this morning to see you, but he told me that his horse was dead, and therefore he could not come.

## LESSON 18.

N.B. The remaining Exercises in this Section are of a miscellaneous description, and not, as hitherto, limited to a particular rule of Syntax. The student, at every step, must bear in mind the preceding principles of Grammar, and by the time he has finished the Section he will find himself well qualified to converse on all ordinary subjects with neatness and propriety. Of course his stock of words must be as yet but scanty ; but that will increase daily by practice.

bring breakfast,	<i>hāzirī lā,o.</i>
bring dinner,	<i>khānā lā,o.</i>
bring bread,	<i>rotī lā,o.</i>
bring milk,	<i>dūdh lā,o.</i>
give sugar,	<i>misrī do.</i>

eat your dinner,	<i>khānā kha,o.</i>
drink milk,	<i>dūdh piyo.</i>
light the lamp,	<i>chirāgh jalā,o.</i>
light the candle,	<i>batti jalā,o.</i>
bring the shade,	<i>fānūs lā,o.</i>
put out the candle,	<i>batti bujhā,o.</i>
raise the shade,	<i>fānūs uṭhā,o.</i>
don't forget,	<i>bhūliyo mat.</i>
come here,	<i>idhar ā,o.</i>
come near,	<i>nazdīk ā,o.</i>
where do you come from ?	<i>kahān se ā,e ho ?</i>
where are you going ?	<i>kidhar jā,oge ?</i>
make ready the tea,	<i>chā banā,o.</i>
turn to the right,	<i>dāhine phiro.</i>
turn to the left,	<i>bā,en phiro.</i>
go home quickly,	<i>ghar-ko jaldī jā,o.</i>

*Exercise.*—Who is bringing the breakfast? Sir, I have brought the breakfast. What is there to-day for dinner? They eat good bread and drink fresh milk. Have you lighted the candles? Bring us some tea, sugar, bread, and milk very quickly. Where have all the servants gone to? Sir, they have all gone home. When will they come back? When you go there, you will first turn to the left and then to the right. Ask these soldiers of what regiment they are. What is the name of the officer? At what hour to-morrow morning will they march for Dihli?

### LESSON 19.

move straight on,	<i>sīdhe āge chalo.</i>
call the porters,	<i>moṭiyon ko bulā,o.</i>
take away the table,	<i>mez lejā,o.</i>
take away the things,	<i>asbāb le-jā,o.</i>
raise the table,	<i>mez uṭhā,o.</i>
be careful,	<i>khabar-dār ho.</i>
what is your command ?	<i>hukm kya hai ?</i>
get ready the carriage,	<i>gārī tayār karo.</i>
it is of no consequence,	<i>kuchh muzāyaka nahīn.</i>
are you at leisure ?	<i>tum ko fursat hai ?</i>
be pleased to forgive me,	<i>ham ko mu'af kijiye.</i>
bring a little bread,	<i>thorī roṭī lā,o.</i>
have you made the bed ?	<i>bichhaunā bichhāyā hai ?</i>
fasten the door,	<i>darwāza band karo.</i>
they are old,	<i>we būrhe hain.</i>

this is a misfortune,  
they are ignorant,  
bring my book,  
bring my shoes,  
go to the market,  
bring a little meat,

*yih kambakhtī hai.*  
*we jāhil hain.*  
*merī kitāb lā,o.*  
*merī jūtiyān lā,o.*  
*tum bāzār jā,o.*  
*thorā gosht lā,o.*

*Exercise.*—Sir, all the porters have come. Tell them to put the things in the carriage. Have you fastened the door of the house? When I shall be at leisure I shall see him. Has the servant brought the meat from the market? Have you put my books on the table? Sir, pray forgive me, I had forgotten. Well, do not forget again. What a great misfortune this is! Sir, I have brought your shoes. I am not at leisure to see him to-day, tell him to come early to-morrow. Who is that old man who is standing near the door?

## LESSON 20.

who are you?  
why are you come?  
you will say something to me,  
don't be troublesome,  
call my house steward,  
order dinner,  
I will go out,  
bring my clothes,  
please come quickly,  
repair the warehouse,  
bring the newspaper,  
is this the very thing?  
they are all there,  
who is he?  
is any one there?  
say that again,  
how are you?  
we shall go to-morrow,  
move this way,  
move that way,  
has the gun fired?

*tum kaun ho ?*  
*kis wāste ā,e ho ?*  
*mujhe kuchh kahoge.*  
*dik̄ mat karo.*  
*mere khānsāmān ko bulā,o.*  
*khāne kā hukm do.*  
*maini bāhir jā,ūnga.*  
*merā kaprā lā,o.*  
*tum jaldī ā,iyo.*  
*koṭhī marammat karo.*  
*khabar kā kāghaz lā,o.*  
*yih wulī hai ?*  
*wahān sabhī hain.*  
*wuh kaun hai ?*  
*wahān ko,ī hai ?*  
*wuh phir kaho.*  
*tum kaise ho ?*  
*ham kal jā,enge.*  
*idhar ko chalo.*  
*udhar ko chalo.*  
*top kyūn chhūtī ?*

*Exercise.*—Who is that man, and why has he come here? Is the newspaper come to-day? Where have you put my clothes? Has the *khānsāmān* yet returned from the market? Tell me when he comes back. Sir, the *khānsāmān* says there is no good

meat in the market to-day. Carry the books and newspapers to the warehouse. What will he say to you to-morrow? How is he to-day? He says that he is now much better. The gun in the fort is fired every morning at dawn, and also at the end of evening twilight. Such is the custom of this country.

## LESSON 21.

send for the palanqueen quickly	<i>pālkī jaldī mangā,o.</i>
has the master risen?	<i>śāhib uṭhā hai?</i>
this is a very fine fruit,	<i>yih bahut khūb mewa hai.</i>
this is wonderful news,	<i>yih 'ajīb khabar hai.</i>
we are hungry and thirsty,	<i>ham bhūkhē piyāse haini.</i>
he is a careful man,	<i>wuh hushiyār ādmī hai.</i>
they are great rogues,	<i>we bare harāmzāde haini.</i>
the whole land is level,	<i>sab zamin bārābar hai.</i>
his heart is grieved,	<i>us kā dil ranjida hai.</i>
is your business now completed?	<i>tumhārā kām ab tamām hū,ā?</i>
is the proof of it strong?	<i>uski dalil mazbūt hai?</i>
she is very impudent,	<i>wuh barī gustākh hai.</i>
the sky is quite clear,	<i>āsmān khūb śāf hai.</i>
these are mischievous children,	<i>we larke shokh haini.</i>
he received great punishment,	<i>us ne barī sazā pā,i.</i>
they all remained hidden,	<i>we sab chhip rahe.</i>
his heart is restless,	<i>us kā dil bekarār hai.</i>
he is a fool,	<i>wuh bewukūf hai.</i>
this paper is moist,	<i>yih kāghaz tar hai.</i>
who is making a noise?	<i>kaun shor kartā hai?</i>
what are you saying?	<i>tum kyā kahte ho?</i>

*Exercise.*—Sir, the pālkī is ready. Bring me some paper, that I may write. Ask that man if his master has yet risen. What is the name of this fruit? Is there much fruit on that tree? I shall come home when I have completed my business. Do not make so much noise there. You said that these men were great liars. You say that you are very careful. The fool says everything that comes into his heart; but whatever comes into the heart of the wise, the same remains hidden. The news from the army this week is by no means favourable. The man who brings the news is a very great rogue, and those who believe him are fools.

## LESSON 22.

speak easy Hindūstānī,	<i>salūs Hindūstānī kaho.</i>
whence are you come?	<i>kahān se ā,e ho?</i>
go away, you have leave,	<i>chale jā,o, rukhsat hai.</i>

go not there again,  
put us on shore,  
who lives there ?  
go on straightforward,  
bring some wine and water,  
cool the water well,  
the dinner is on the table,  
what is your name ?  
he is very clever,  
wake me very early,  
it is fair to-day,  
he has made confession,  
make a signal for coming here,  
have patience a little,  
send them to my house,  
sprinkle a little water,  
turn back that leaf,  
tie their hands and feet,

wahān̄ phir mat jā,o.  
kam ko kināre par utāro.  
wahān̄ kaun rāhtā hai ?  
sūhe āge chale jā,o.  
kuchh sharāb pāni lā,o.  
pāni ko khūb thandā karo.  
khānā mez par āyā.  
tumhārā nām kyā hai ?  
wuh bahut chālāk hai.  
ham ko barī fujar jagā,o.  
āj din pharchhā hai.  
us ne ikrār kiyā hai.  
yahān̄ āne kā ishāra karo.  
ek zarrā sabr karo.  
unko humāre ghar bhej do.  
thorā pāni chhirko.  
us warak ko ulṭā,o.  
unke hāth pā,ōn̄ bānidho.

*Exercise.*—You say that the Hindūstānī language is very easy. He put them all ashore there yesterday. Have you well cooled the wine and the water? Tell me when the dinner is on the table. Why did you not wake me very early, as I told you? If you forget another time, then you will get great punishment. Have they seen our signal for their coming here? Send the wine and water to my house. We do not live there. These boys are very clever. He has made no confession as yet. Who has torn the leaf from my book? The magistrate caused the prisoners to be bound hand and foot..

## LESSON 23.

put those rupees in the bag,  
there is a fakir at the door,  
he is very intelligent,  
this is very good bread,  
come back this way,  
move a little slower,  
come, take off my boots,  
come out of the house,  
wash your hands and face,  
he has many friends,  
what benefit will there be in  
that?  
they have suffered much sorrow,

un rupaiyon̄ ko thaiñ meni bharo.  
darwāze par ek fakir hai.  
wuh bara 'ākil hai.  
yih bahut achchhī roñi hai.  
ghumkar idhar ā,o.  
zarrā āhistā chalo,  
ā,o moze utāro.  
ghar se niklo.  
apne hāth munh dho.  
uske bahut dost hain.  
us meni kyā fā,ida hogā ?  
unhoñ ne bahut ranj uñhāyā.

he has got a long beard,  
what bird is this ?  
he is a great drunkard,  
they are decidedly guilty,  
whose field is this ?  
there are many flies here,  
they have great prudence,  
how many people were present ?

*uski barī dārhi hai.*  
*yih kyā chiriyā hai ?*  
*wuh barā matwālā hai.*  
*unkā barā gunāh hai.*  
*yih maidān kis kā hai ?*  
*yahān bahut makkhiyān hain.*  
*unko barū dūr-andeshī hui.*  
*kitne ādmī hāzir the ?*

*Exercise.*—How many rupees are there in the bag ? Bring water, that I may wash my hands and face. I have suffered much sorrow on your account. What is the name of this fine bird ? These flies give me much trouble. That *fakir* has a very long beard. Give him a rupee and tell him to go away. Tell him that if he makes such a noise another day, I will punish him severely. Where do your friends live ? Are all the people present to-day ? His friends afford him one hundred rupees a month. That man is quite innocent. There are many very fine trees in that field. These men never speak the truth. I cannot place any reliance upon what they tell me.

#### LESSON 24.

there is no oil in the lamp,  
pray give me a sample,  
this is a mere stratagem,  
where is his shop ?  
have you got a rope ?  
the king sat upon the throne,  
his voice is good,  
what sort of animal is this ?  
what is your advice ?  
what is your age ?  
send the palki near me,  
give me the whip and hat,  
bring water for washing the  
hands,  
how is your health ?  
give me the tooth-brush and  
powder,  
bring a suit of clothes,  
bring ink, pen, and paper,  
whose horse is that ?  
who is that European ?

*chirāgh meī tel nahīn.*  
*ham ko ek namūna dījiye.*  
*yih fakat hīla hai.*  
*uski dūkān kahān hai ?*  
*tumhāre pās rassī hai ?*  
*bādshāh takht par baiṭhā.*  
*uski āwāz achchhī hai.*  
*yih kaunsā jānwar hai ?*  
*tumhārī kyā ṣalāh hai ?*  
*tumhārī 'umr kyā hai ?*  
*pālkī mere pās bhejo.*  
*chābuk aur topī do.*  
*hāth dhane kā pānī lā,o.*  
*mizāj āpkā kaisā hai ?*  
*miswāk aur manjan do.*  
*ek jorā kaprā lā,o.*  
*dawāt kalam kāghaz lā,o.*  
*wuh kis kā ghorā hai ?*  
*wuh gorā kaun hai ?*

*Exercise.*—One day, in the summer season, a king and his son went a-hunting. When the air became very hot, then they placed each his cloak on the back of a certain jester. The king, having laughed, said, “Now, O jester, there is an ass’s burden on thy back.” The jester gave answer, “Verily, your majesty, I bear the burdens of two asses.”

## LESSON 25.

whose house is this ?  
 this soil is barren,  
 they are very avaricious,  
 this rupee is adulterated,  
 its shape is bad,  
 the English language is difficult  
 brush off the spider’s web,  
 what crime has he committed ?  
 there is much dew on the grass,  
 now they are very helpless,  
 what business are you doing ?  
 there is no end of his chatter-  
 ing,

they made much apology,  
 my parents have gone to their

house (other people’s house),  
 there are many fruits in that  
 garden,

I have a headache,  
 where did you hear this news ?  
 it is late, let us depart,

yih kis kā ghar hai ?  
 yih zamin lonā hai.  
 we bare tāmi’haiñ.  
 yih rūpiyā mekhī hai.  
 uski shakl bad hai.  
 aigrezi zabān mushkil hai.  
 makrī kā jālā chhurā-dālo.  
 usne kyā takṣir kī hai ?  
 ghās par bahut shabnam hai.  
 ab we bahut lāchār haiñ.  
 tum kyā kām karte ho ?  
 uske bakne kī intihā nahīn.

unhoi ne bahut ’uzar kiyā.  
 mā bāp unke ghar gae hain.

us bāgh men phal bahut hain.

hamāre sir men dard hai.  
 tum ne kahān yih khabar sunī ?  
 der hū, i, ham rukhsat honī.

*Exercise.*—They thus say, that in a certain house a tiger and a man saw a picture, in which the man was drawn as victorious, and the beast subdued. The man said to the tiger, “Dost thou see the bravery of the man, how he has overcome the tiger ?” The tiger gave answer, “The painter was a man : if a tiger had been the painter, then the drawing would not have been in this manner.”

## LESSON 26.

he has a liver complaint,  
 this is a fine season,  
 sow that seed in the garden,  
 he has a toothache,

us ko jigar kī bimāri hai.  
 yih achchhā mausam hai.  
 us bija ko bāgh men bo.  
 us ke dānt men dard hai.

there are many playthings in  
the bazaar,  
what is your occupation ?  
this translation is very good,  
his case will come on to-day,  
your watch goes well,  
this is a wax candle,  
how much is the fare of the  
boat ?  
what o'clock is it ?  
brush my hat and coat,  
what is the fare for a day ?  
lift up the blinds, take away the  
dishes,  
place my watch on the table,  
this fruit is very acid,  
why are you angry ?

*bāzār mei bahut khilone hain.*  
*tumhārā kyā kārobār hai ?*  
*yih tarjuma bahut khūb hai.*  
*us kā mukaddama āj hogā.*  
*tumhārī gharī achchī chaltī hā.*  
*yih battī mom kī hai.*  
*nā,o kā kitnā bhāyā hai ?*  
*kāi gharī din charhā hai ?*  
*topī aur kurtī jhāro.*  
*ek din kā bhārā kyā hai ?*  
*jhilmil uṭhā,o, burtan lejā,o.*  
*hamārī gharī mez par rakho.*  
*yih phal barā khaftā hai.*  
*kyā tum ghusse hote ho ?*

*Exercise.*—One day, a stag, from fear of the hunters, having fled, entered within a certain cave. There a large tiger having gone, seized and began to eat the stag. At the time of dying, that helpless animal said, in his own heart, “ Alas, what a great misfortune is mine ! I fled hither from fear of man, and now I have fallen into the claws of an animal whose cruelty is even greater than man's.”

### LESSON 27.

this is a very difficult business,  
they are very artful,  
that is a very beautiful garden,  
this cloth is very coarse,  
are you fit for the business ?  
it is colder to-day than yester-  
day,  
this line is better,  
his heart is very sorrowful,  
she is dumb and deaf,  
this story is all a lie,  
these are fine raisins,  
he has a large house,  
this room is well lighted,  
this room is very lofty,  
how long is this cloth ?  
these are very wicked children,

*yih barā mushkil kām hai.*  
*we bare hīlabāz hain.*  
*wuh bahut khūbshurat bāgh hai.*  
*yih kaprā barā moṭā hai.*  
*tum kām ke lāik ho ?*  
*kal se āj sardī ziyāda hai.*  
*yih saṭar bihtar hai.*  
*uskā dil barā ghamgīn hai.*  
*wuh gunjī aur bahri hai.*  
*yih kiṣṣa tamām darogh hai.*  
*yih bahut khūb kishmish hai.*  
*uskā bahut barā makān hai.*  
*yih kamarā khūb raushan hai.*  
*yih kamarā bahut ūnchā hai.*  
*yih kaprā kitnā lambā hai ?*  
*we bahut kharāb laṛke hain.*

... disposition is cruel,  
they are lazy and negligent,  
they are of a very stern dispo-  
sition,

*iskā mizāj beraḥm hai.*  
*we sust aur ḡāfil hain.*  
*we bare tund-mizāj hain.*

*Exercise.*—In a dark night a blind man, having taken a lamp in his hand, and a jar on his shoulder, was going along in the market. Somebody said to him, “ O fool ! in thy eyes day and night are alike ; of what use is a lamp to thee ? ” The blind man, having laughed, said, “ O you great blockhead ! do you imagine that the lamp is for my benefit ? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.”

## LESSON 28.

this pen is too soft,  
this paper is very coarse,  
this letter is ill-shaped,  
you speak very slowly,  
can you speak English ?  
descend, otherwise you will fall,  
you must go with me,  
take away this bundle,  
it is cloudy, yea it rains a little,  
see, has it cleared up a little ?  
we know it all,  
they know a great deal,  
he gave me much trouble,  
why do you laugh without  
cause ?

they have annoyed us very  
much,  
this is not my house,  
allow me to smell that flower,  
apply oil to that chair,  
open the lock of that door,

*yih kalam bahut narām hai.*  
*yih kāghaz bahut moṭā hai.*  
*yih harf bad-ṣūrat hai.*  
*tum bahut āhista bolte ho.*  
*tum angrezi bol-sakte ho ?*  
*utro, nahīn to giroge.*  
*hamāre sāth tumhei jānā hogā.*  
*is gaṛhri ko le chalo.*  
*badlī hai, balki kuchh barastā hai.*  
*deko, āsmān kuchh khulā hui ?*  
*ham sab kuchh jāntē hain.*  
*we bahut kuchh jāntē hain.*  
*usne ham ko barī taṣdī dī.*  
*besabab kyūn haistे ho ?*

*unhoi ne ham ko bahut sutāyā  
hai.*  
*yih ghar hamārā nahīn hai.*  
*wuh phūl ham ko sūnghne do.*  
*us chauki meñ raughan malo.*  
*us darwāze kā kufal khulo.*

*Exercise.*—A very poor man went to a very rich man and said, “ We two are sons of Adam and Eve (*Adam o Hawā*), therefore we are brothers ; you are very rich and I am very poor ; give me a brother’s share.” The rich man, on hearing this, gave to the poor man one *kaurī*. The poor man said, “ Oh, sir ! why do you not bestow upon me a brother’s share ? ” He replied, “ Be content, my good friend ; if I give all my poor brothers one *kaurī* each, I shall not have any remaining.”

## LESSON 29.

some of our soldiers have been wounded,	<i>ba'ze sīpāhī hamāre zakhmi hū,e.</i>
beat that lazy boy,	<i>us sust larke ko māro.</i>
dig up that underwood,	<i>us jangal ko khod dālo.</i>
having said this, he departed,	<i>yih kahkar us ne rukhsat nī.</i>
wring the moisture from the clothes,	<i>kapre kā pānī nichor-dālo.</i>
they sleep carelessly (soundly),	<i>we bekhabar sote hain.</i>
what is the amount of your bill?	<i>kyā jam' hai tumhāre hisāb kī?</i>
a wasp has stung me,	<i>ham ko ek birnī ne daik-mārā hai.</i>
what is the tonnage of this ship?	<i>is jahāz kā kyā bojh hai?</i>
what need is there of so much care?	<i>kyā iḥtiyāj itnī khabardārī kī?</i>
what is the price of these things?	<i>kyā kīmat hai in chīzonī kī?</i>
what is the depth of this tank?	<i>is tālāb kā kyā 'umuk hai?</i>
what is the difference between these two?	<i>kyā farak hai un donoī men?</i>

*Exercise.*—A person went to a scribe, and said unto him, “Write a letter for me.” He said, “There is a pain in my foot.” The man said, “I do not wish to send you anywhere, why are you making this unreasonable excuse?” The scribe replied, “You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting.”

## LESSON 30.

this army does not know its exercise,	<i>yih fauj kawā'id nahīn jāntī hai.</i>
between you two what fighting is there?	<i>tum donoī men kaisī larāī hai?</i>
in this book how many chapters are there?	<i>is kitāb men kitnī faṣleni hain?</i>
on these goods is there any discount?	<i>is asbāb par kuchh dastūrī hai?</i>
the drum beats every day in the fort,	<i>tambūr kila' men har roz bajtā hai.</i>
this boy is much loved by us,	<i>yih larkā hamārā bahut piyārā hai.</i>

" this tank are there any fish ?  
 make a hole here in the earth,  
 I caught a fish with a rod,  
 this cow has no horns,  
 of what kind is this cloth ?  
 do you intend going to Europe ?

hang up this lamp in the hall,  
 do you go by land or by water ?

*istālāb mei kuchh machhlīn hain ?  
 yahānī zamīn mei ek sūrākh karo.  
 ham ne bāisī se ek machhlī pakrī.  
 is gāe ke sing nahīn hain.  
 kis kism kā yih kaprā hai ?  
 vilāyat jāne ko tumhārā irāda  
 hai ?  
 yih chirāgh dālān mei laṭkā do.  
 tum khushkī jāoge yā tarī ?*

*Exercise.*—A certain hare having gone to the presence of the tigress, said to her, " O tigress, of me every year there are many young ones, but of you, during the whole of your life, there are no more than two or three." The tigress, having smiled, replied, " What you say is very true : of me, indeed, there may be only one young one in all my life, but that one is a tiger."

## LESSON 31.

there is no lock to your box,

*tumhāre sandūkche mei kufal  
 nahīn hai.*

there is much mud on the river  
 side,

*daryā ke kināre-par baī kīchhar  
 hai.*

how many passengers were in  
 that vessel ?

*kitne musāfir us jahāz men the ?*

the whole room was scented,

*sārā kamrā khushbo se mu'attar  
 thā.*

are you the owner of this house ?  
 from idleness is loss,  
 such as you will do, so will you  
 find,

*tum is ghar kā mālik ho ?  
 susī se ziyān hai.*

resignation is the best compa-  
 nion,

*jaisā karegā waisā pāwegā.*

the world is the house of deceit,  
 the fruit of rashness is repen-  
 tance,

*bihtar sāthī taufīk hai.*

patience is an excellent quality,  
 temperance is excellent physic,  
 hearing is better than speaking,  
 from labour results greatness,

*dunyā fareb kā ghor hai.  
 jaldi kā phal nadāmat hai.  
 burdbārī achchhī khaṣlat hai.  
 parhez baī dawā hui.  
 sunnā bihtar hai kahne se.  
 miḥnat se bayāt milti hai.*

*Exercise.*—A certain old woman had a goose which every day used to lay an egg of gold. One day the old woman thought in her own mind, thus : " If I increase the food of this goose,

then she will every day give two golden eggs." Having thus determined, the old woman began to give the goose every day as much food as she could eat. Now, after some days, the goose having become very fat, gave no more eggs.

## LESSON 32.

such as you speak so will you hear,	<i>jaisā kahegā waisā sunegā.</i>
this world is the harvest for the next,	<i>dunyā ākhirat kī kheti hai.</i>
contentment is the key of re- pose,	<i>kinā'at ārām kī kunsi hai.</i>
to be ignorant is death to the living,	<i>zindon kī maut jāhil honā hai.</i>
moderation in everything is best,	<i>bīch har chīz kā bihtar hai.</i>
to the wise a hint is enough, death laughs at expectations,	<i>'ākil ko ishāra bas hai.</i>
assist your brother in distress,	<i>maut hanstī hai ummedon par.</i>
very frequently medicine is sickness,	<i>apne bhāī mazlūm kī madad kar. aksar aukāt dāvā bimāri hai.</i>
God is upright and holy, man becomes known from his conduct,	<i>khudā rāst-bāz aur pāk hai. ād-nī mu'āmale se pahchānā jātā hai.</i>
from prohibition desire in- creases,	<i>man' karne se chāh bārhtī hai.</i>
fortune does not increase with wisdom,	<i>dānā-i se rozī nahiñ bārhtī.</i>

*Exercise.*—One day a large bull was grazing in a field, when a conceited fly came and sat on one of his horns. The fly began to say in her own mind, "I am very heavy, and if I remain here, assuredly the bull will not be able to lift his head from the ground." Then the fly said aloud, "O bull, I am afraid I am giving you great inconvenience; if so it be, then speak out, and I will immediately depart." The bull answered, "O fly, be not uneasy on my account, for I was not in the least aware of your being there till you spoke to me."

## LESSON 33.

during this month much rain fell,	<i>is mahine meni pāni bahut barsā.</i>
send a servant there, sit under this tree,	<i>ek naukar ko yahāñ bhej-do. is darakht ke sā,e meni baiñho.</i>

what is the price of these pearls ?  
how heavy will this stone be ?  
what is the name of this village ?  
bring the riding-horse,  
brush the curtains well, so that

no mosquito may remain,  
clean the shoes well,  
we ought to be benevolent,

we have fallen into great difficulties,  
many ships have been damaged  
by the storm,  
he every day drinks new milk,  
to sit still is better than quarrelling,  
grind this wheat in the mill,  
do you know who is his agent ?

*in motiyon kī kyā kīmal hai ?  
yih patthar kitnā bhārī hogā ?  
is bastī kā nām kyā hāi ?  
sawārī ke ghore ko hāzir karo.  
masahri khub jhāro jo machchhar  
na rahe.*

*jūtī ko achchhī tarah sāf karo.  
ham ko chāhiye ki rahm-dil  
hoi.*

*ham barī mushkiloi men pare  
haini.  
tūfān se bahut jahāz māre pare.*

*wuh har roz tāza dūdh pītā hai.  
chupke baihnā bihtar hui lāyne  
se.  
chakkī men in gehūn ko pīso.  
tum jānte ho uskā gumāshla kaun  
hai ?*

*Exercise.*—A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, “When he asks where the master of the house is, you will say that he is now gone to dine with some one.” In the meanwhile, the man having arrived, asked, “Where is the master of the house ?” They said, “Our master is gone out.” The man said, “A great fool he is to have gone out of his house in the midst of such heat.” The master of the house, having put his head out of the window, said, “You are a very great fool to wander about at this time : for I have been all day in my own house.”

### LESSON 34.

buy two candlesticks for me,  
this cat has large claws,  
take away this counterpane into  
the other room,  
is this place in the district of  
Calcutta ?  
I will show you a beautiful pic-  
ture,

*do sham'dān hamare wāste mol-  
lo.  
is billi ke bare bare changul haini.  
dūsre kamre men is palang ko le  
jāo.  
yih jagah Kalkatte ke zila' men  
hai ?  
ham tum ko ek khubṣūrat taswīr  
dikhāwenge.*

your signature is necessary to this bond,  
to-day there is a guest in their house,  
who is this boy's governor?  
it is very late, permit us to go home,  
in this affair there is much cruelty,  
they commit oppression of every sort,  
we have at present a long journey,

is tamassuk par tumhārī sahīh  
żarūr hai.  
āj unke ghar mei ek mihmān hai.  
is larke kā murabbī kaun hai?  
bahut der hū, ī ham ko ghar jāne  
do.  
is kām mei bari be-muruwatī  
hai.  
we har ḥaraḥ kā ȝulm karte  
ham is waqt dūr kā safar rakhte  
hain.

*Exercise.*—A certain feeble old man having gathered a load of wood (literally sticks) in a forest, was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his shoulder on the ground, he began to cry out, “O Angel of Death, deliver me from this misery!” At that very instant the Angel of Death stood before him, and said, “Why have you called me, and what do you want with me?” On seeing this frightful figure, the old man, trembling, replied, “O friend, be pleased to assist me, that I may lift once more this burden upon my shoulder: for this purpose only have I called you.”

## LESSON 35.

have you a glass for holding the medicine?  
man has reason, a brute none,  
please give me a letter of introduction,  
why do you write with a bad pen?  
of these two which is the best?  
I will take the business from you and give it to him,  
your going there is not necessary,  
he is well versed in science,

tumhāre pās shishī dawā, ī rakhne  
kī hai?  
'akl ādmī ko hai, jānicar ko na-  
hīn.  
ek sifārīsh kā khaṭṭham ko'ināyat  
kijiye.  
tum kis wāṣṭe bure kalam se  
likhte ho?  
un donon mei se kaun achchhā  
hai?  
mai tujh se kām lūngā, aur use  
dūngā.  
tumhārā jānā wahān kuchh żarūr  
nahīn.  
'ilm se wuh khüb wākif hai.

he is very learned and intelligent,  
this will be best of all,  
tell me what he is saying,  
tell the groom to get the horse ready,

wuh barā dānā aur 'aklmand  
hai.  
yih sab se bihtar hogā.  
kaho to wuh kyā kahtā hai.  
sāis se kaho ghorā taiyār kare.

*Exercise.*—In the country of Kashmir a certain merchant in Abyssinian slave whose skin was as black as charcoal. One day in the winter season the slave took off his clothes, and having taken up some snow, he began, with great labour, to rub it on his body. During this, his master came that way, and having seen this curious circumstance, said, “What are you doing here?” The slave answered, “I am rubbing my body with snow, so that I may become white like the people of this country.” His master, laughing, said, “O fool, do not labour in vain; your body may, indeed, dissolve the snow, but your skin will not thereby become white.”

## LESSON 36.

I also wish to go out,  
why do you climb the tree ?  
when will you be able to depart?  
is the saddle on the horse or  
not ?  
we will return in a few minutes,  
if dinner be ready, bring it,  
give my compliments to your  
master,  
do you know this man ?  
he has acquired much science,  
he has amassed much wealth,  
come, let us two have some  
talk,  
will one horse be able to draw  
so great a weight ?  
you go on, we are coming,  
these things are come from  
Europe,  
where shall we pass the night ?  
we have no time to play at  
present,

main bhī bāhir jāyā-chāhtā hūn.  
darakht par kāhe ko chārte ho ?  
tum kab tak chal-sakoge ?  
ghore par zin bāndhā hai ki  
nahīn ?  
ko, ī dam mei ham phir āvenge.  
jo khānā taiyār ho to lā,o.  
hamārā sālām apne sāhib se  
kaha.  
is ādmī ko tum jānte ho ?  
usne bahu' 'ilm hāsil kiyā hai.  
usne bahu' daulat jam' kī hai.  
ā,o, ham tum kuchh bātchit karen.  
ek ghorā itnā bojh khaineh-sa-  
kegā ?  
tum āge jā,o ham āte hain.  
ye chīzen wilāyat se ā,īn hain.  
āj kī rāt ham kahān rahenge ?  
ham ko furşat abhī khelne kī  
nahīn hai.

**Exercise.**—One day an ox was grazing in a field in which several young frogs were playing. By chance one of the young frogs was crushed under the foot of the ox, and died. The other frogs having seen this, went home, and having told their mother what had occurred, they then said, “O mother, we never before saw so large an animal.” On hearing this, the old frog, having distended her belly very much, said, “Is he as large as this?” The young ones replied, “Assuredly, he is much larger than that.” She then, having distended herself twice as much, said, “Is he so large?” They answered, “O mother, he is a thousand times larger.” The old frog, however, through pride, continued to distend her body more and more, till at last her skin burst, and she died.

### LESSON 37.

he has scalded his foot,  
all these knives are rusty,

*uskā fāñw garm pāñi se jal-gayā.  
un chhuriyon men tamām zang  
lag-gayā.*

these children are screaming  
all day,  
we were seeking for this all day,  
have you sealed your letter?

*larkē tamām din chillāyā karte  
haiñ.  
ham isko tamām din dhūndle the.  
tum ne apne khat par muhr li  
hai ?*

our house is shaded with trees,

*humārā ghar darakhton se sāya-  
dār hai.*

it is raining, give us shelter,

*pāñi barastā hai, ham ko panāh  
do.*

go forward there, and stand  
still,

*wahān bārhke jā,o aur khare  
raho.*

bring out these things from the  
pālkī,

*pālkī men-se ye chīzeni uṭhā lā,o.*

speak loud, then I shall hear  
you,

*pukārke bolo to ham sunenge.*

what do you call that in Hin-  
dūstānī ?

*usko Hindī zabān mei kyā kahte  
ho ?*

**Exercise.**—In the house of a certain person, a bag of rupees was stolen. The owner of the money gave information to the judge of that city. The judge immediately called before him all the people of the house; but after much investigation he was unable to detect the thief. At last he said to them, “This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch longer than those of the rest.” Having thus

spoken, the judge gave each a stick, and dismissed them. During the night, the thief, being afraid, said to himself, "If I cut off one inch from my stick, in the morning it will be of the same length with the rest." Thus, having considered, he cut off an inch from his stick, and next day attended, along with the others. The judge, having looked at the sticks, thus discovered the thief.

## LESSON 38.

set up something as a shelter from the sunshine,	<i>kuchh dhūp kī ar ke waste kharā karo.</i>
he agreed with me this time, you exercise yourself in writing and reading,	<i>us ne is waqt hamārī bāt kabūl kī. tum likhne aur parhne kī mashk karo.</i>
on hearing this news they were much frightened,	<i>yih <u>khabar</u> sunke bahut dar-ga,e hain.</i>
how much indigo will this chest contain?	<i>kitnā nīl is ṣandūk men samā- egā?</i>
they are all offended with one another,	<i>we sab ek dūsre se <u>khafā</u> hain.</i>
tell the coachman not to drive so quick,	<i>gārībān se kaho ki itnā jald na hānike.</i>
we have escaped from the hands of the enemy,	<i>ham dushman ke hāth se bhāg- ga,e.</i>
the whole city has been flooded,	<i>tamām shahr mei sailāb hogayā hai.</i>
put these two trays together,	<i>un donoī kishtiyōn ko ek sāth milā,o.</i>
with this our joy will be in- creased,	<i>is se hamārī <u>khāshī</u> ziyāda hogī.</i>

**Exercise.**—A certain person having a pain in the stomach went to a physician, and said, "For God's sake, doctor, give me some physic, otherwise I die from a pain in the stomach." The doctor asked him what he had eaten that day. The man said, "Merely a piece of burnt bread." On hearing this, the doctor said, "Let me look at your eyes." Then, having called one of his servants, he said, "Bring me the medicine for the eyes." The sick man, on hearing this, screamed out, "O doctor, is this a time for your joking? I am dying from a pain in the stomach, and you talk of medicine for the eyes. What connection is there between medicine for the eyes and a pain in the stomach?" The doctor replied, "I wish, in the first place, to make your eyes sound, for it is evident that you are unable to

distinguish between black and white, otherwise you would never have eaten burnt bread."

## LESSON 39.

we have much reduced our ex-	<i>ham ne apnā kharch bahut kam kiyā hai.</i>
penditure,	<i>ye rupaye us ko pher dene hoige.</i>
this money must be sent back	<i>faujdār ne ek sipāhī ko mu'af kiyā.</i>
to him,	<i>apne kāghaz par mis̄tar karo, tab likho.</i>
the commander-in-chief has	<i>sab ādmī māre bhūkh ke mar-ga,e.</i>
pardoned a soldier,	<i>we ek dūsre par gir-pare.</i>
rule your paper, then write,	<i>in donoirassiyon komilākar baō.</i>
all the people have died with	<i>we bari mīnat se guzrān karte hain.</i>
hunger,	<i>us ne Gangā ke kināre ek makān banāyā.</i>
they have fallen one upon another,	<i>do kos gārī ko hāik-āyā ki ek pahiyā tūt-gayā.</i>
splice these two ropes together,	
they live in great affliction, or	
through much toil,	
he has built a house on the	
bank of the Ganges,	
he drove the chariot two kos,	
when one of the wheels broke,	

**Exercise.**—Two women were quarrelling with one another about a child, and neither of them had any witness. Having gone before the judge, the one continued saying, "The child is mine ;" and the other also was saying, "The child is mine, O your worship, give me justice." The judge, being helpless, sent for the executioner, and said to him, "Of this child make two pieces, and give one to each of these women." On hearing the order of the judge, the executioner drew the sword, and was about to cut the child in two. During this, one of the women stood still, and said nothing, but the other woman, weeping aloud, said, "O sir, do not kill my child ; if such is justice, I give up my claim. For God's sake give her the child." On hearing this, the judge became convinced that this indeed is the real mother. To her he gave up the child ; and to the other woman having given punishment, he ordered his people to expel her from the country.

## LESSON 40.

why should we run away, there      *ham kyūn bhāgeni, wahān kuchh*  
   *is no danger there?*                            *khauf nahin ?*

he has abandoned his late friends,  
they went to Europe six months ago,  
on hearing a statement of this sort, they began to laugh,  
gardener, sow the seed of this flower in the garden,  
he has taught us with great labour,  
by the grace of God we have found repose,  
it is very cloudy, perhaps it will rain much,  
he has amassed much wealth and property,  
in this house there is a hall and three rooms,  
how long is it since you received this news?

*usne apne pichhle doston ko chhor-diyā.  
chha mahīne hūe ki wilāyat ga,e.  
is-tarāh kī bāt sunke we haisne lage.  
mālī, is phūl kā bij bāgh mein bo.  
usne barī mihnat se ham ko sik-hāyā hai.  
khudā kī mihrbānī se ham ne ārām pāyā.  
barā ubar hū,ā hai, shāyad pā,ī khüb barse.  
usne bahut māl aur matā' jam' kiyā hai.  
is ghar men ek dālān hai aur tīn koṭhri.  
kitne din hū,e ki tum ne yih khabar pā,ī?*

*Exercise.*—A fox having seen a crow sitting on the branch of a tree, with a fine piece of cheese in his mouth, began to think in her own heart, “ How shall I get this delicious morsel into my own possession ? ” She then said aloud, “ O Master Crow, I am quite delighted to see you this morning : your elegant figure and black feathers have entirely fascinated my heart. Will you sing to me one of your charming songs, so that the pleasure of my ears may be like that of my eyes ? ” On hearing this flattery, that foolish crow opened his mouth that he might show his skill in music. As soon as he opened his mouth to sing, the piece of cheese fell upon the ground. The fox immediately seized it, and walked away, saying, “ My dear friend, your voice is a little out of tune to-day : pray remain silent till I have gone some distance. In the mean time, receive this advice of mine—Never pay any attention to the words of those who flatter you.”

## LESSON 41.

they live with their parents,      *we apne mā bāp ke sāth rahte hain.*  
we have taken a walk on the bank of the river,      *ham ne daryā ke kināre sair ki hai.*

for how much will you sell (this)  
to my master ?  
is there anything to be had there  
for eating and drinking ?  
are you at all aware where they  
are gone ?  
remain here until we return,

the knife fell from my hand into  
the river,  
in speaking Hindūstānī, our  
general fault is in not  
pronouncing each individual  
letter fully,  
a man who cannot speak the  
language of the people among  
whom he sojourns may some-  
times be in danger of starving,  
he tells you to speak to him in  
his own language,

*kitne ko mere khāwind ke hāth  
bechoge ?*  
*wahān kuchh khāne pīne kī chīz  
miltī hai ?*  
*tum ko kuchh ma'lūm hai ki kahān  
gā,e hain ?*  
*yahīn raho jabtak ki ham phir  
āweñ.*  
*hamāre hāth se chhurī daryā men  
gir-parī.*  
*Hindi bolne men hamārā kuśūr  
aksar yihī hai, ki jude jude  
harfonī ko pūrā talaffuz nahīn  
karte hain.*  
*jo shakhs un logon kī zabān na  
bol-saktā ho ki jin ke sāth būd  
o bāsh kare, to ba'ze wakt wuh  
bhūkh ke māre mare to mare.  
wuh tum se kahtā hai ki merī  
zabān men mujh se bolo.*

*Exercise.*—A certain washerman had an ass, which he used to let go in a garden for the purpose of grazing. The people of the garden used to beat the ass, and drive him away from thence. One day, the washerman fastened around him a tiger's skin, and said, "At the time of night go you into the garden to graze, and do not make any noise." Even so, every night the ass in the tiger's skin used to go into the garden. Whenever the people saw him by night, they used to think for certain that this was a tiger. One night the gardener himself saw him, and from fear he went up into a tree. In the mean time, another ass which was in that neighbourhood made a noise, and the ass of the washerman, on hearing that, also raised his voice, and began to bray in the manner of all asses. The gardener, on hearing his noise, discovered what he was. He came down from the tree, and having thoroughly beaten the ass, he drove him out of the garden. Hence, on this subject the wise men have said, "for the asses silence is best."

## HINDĪ AND URDŪ DIALECTS.

### LESSON 42.—DIALECTS.

The following extract from St. Luke's Gospel (xv. 11-24) will serve to show the difference between the two dialects of the Hindūstānī, which we noticed at the commencement of this little work. The Hindī version is taken from the "New Testament, altered from Martyn's Urdū translation into the Hinduwī language [dialect], by the Rev. Wm. Bowley," Calcutta, 1826. The Urdū is from the "New Testament, translated into the Hindūstānī language [Urdū dialect], by the Rev. H. Martyn," printed in London, 1819.

Hindī, or Kharī Bolī, spoken by the Hindūs.

11 *Kisi manukhya ke do putra the;*

12 *Un men-se chhuṭke ne pitā se kahā, ki he pitā, sampatti men-se jo merā bhāg howe, dījiye; tab usne unheni upajīvan bāñt-diyā.*

13 *Aur bahut din na bītne pāye, chhuṭkā putra sab kuchh ekaṭhā karke, pardesh ko chal nikā, aur wahān kukarma mein apni samasta sampatti nashṭa ki.*

14 *Aur jab wuh sab kuchh uṭhā-chukā us desh meñ barā akāl parā; aur wuh daridra hone lagā.*

15 *Tab wah jāke, us desh kē ek prajā kā sebak banā; aur usne use apne kheton meñ bhejā ki sūron ko charāwe.*

16 *Aur wuh lālasā rakhtā thā ki un chhilkoñ se jo sūr khāte the apnā pet bhare; aur koi use na detā thā.*

Urdū, or Rekhta, spoken by the Musalmāns.

11 *Ek shakhs ke do beṭe the;*

12 *Un-meñ-se chhuṭke ne bāp se kahā, ki ai bāp, māl se jō merā hissa ho, mujhe dījiye; tab us ne ba-kadari ma'āsh unhen bāñt diyā.*

13 *Aur bahut roz nah guzre the, ki chhuṭke beṭene sab kuchh jam' karke, ek mulk ba'id ka safar kiyā, wahān bad-ma'āshī meñ apnā māl barbād kar-diyā.*

14 *Aur jab wuh sab kuchh kharch kar-chukā, us sar-zanīn meñ sakht kāl parā, aur wuh be-māya ho-chalā.*

15 *Tab wuh jāke us mulk ke ek mutawattin kā naukar banā; us ne use apne kheton par bhejā ki sū, ar charāyā kare.*

16 *Aur use ārzū thi ki un chhilkoñ se jo sū, ar khāte the apnā pet bhare; so bhi kisi ne use na diye.*

17 Aur jab wuh apne chet meni ayā, us ne kahā, ke mere pitā ke kitne banīhār hain jinkī roṭi bach rahi hai, aur main bhūkh se martā hūn.

18 Main uṭhūngā aur apne pitā pās jā, ūngā, aur use kahūngā, ki he pitā main swargake aur tere āge aparādhī hūn.

19 Aur ab main jogya nahin ki terā putra kahā, un; mujhe apne banīhāron mei-se ek ke samān banā, iye.

20 Tab wuh uṭh ke upne pitā pās ayā; parantu jab wuh dūr hī thā, uske pitā ne usko dekhā, aur dayal hūā, aur daurā, aur uske gale meni girke, use chūmne lagā.

21 Aur putra ne usko kahā, ki he pitā, main ne swarga kā aur terā aparādh kiyā hai, aur ab is jogya nahin ki terā putra kahā, un.

22 Tab pita ne apne sebakon ko kahā, ki achchhe se achchhe bastra lā,o, aur isko pahinā,o; aur uske hāth mei angūṭhī, aur pāon mei jūlī pahinā,o.

23 Aur wuh molā bachhṛā idhar lā,o, aur māro; ki ham khāwen aur ānand karen,

24 Kyonki merā yih putra mar gayā thā aur pher jītā hai; wuh kho gayā thā, aur mil-gayā hai; tab we ānand karne lage.

17 Aur jab wuh apne hosh mei ayā to kahā, ki mere bāp ke kitne hī mazūre hain jinhen rotiyān wāfir hain, aur main bhūkh se martā hūn.

18 Main uṭhkar apne bāp pās jā, ūngā, aur use kahūngā, ki ai bāp, main āsmān kā aur terā gunāh-gār hūn.

19 Aur ab is lāik nahin ki terā beṭā kahlā, un; mujhe apne mazūron mei se ek kī mānind banā, iye.

20 Tab wuh uṭhkar apne bāp pās ayā. Aur wuh hanoz dūr thā, ki uske bāp ne use dekhā aur rahm kiyā, aur daurke uske gardan par jā liptā, aur uski machchhiyān lisi.

21 Beṭe ne use kahā, ki ai bāp, maini ne āsmān kā aur terā gunāh kiyā hai, is lāik nahin ki terā beṭā kahlā, un.

22 Tab bāp ne apne naukaron ko kahā, achchhī se achchhī poshak lā,o, aur ise mulabbas karo, aur us ke hāth mei angūṭhī, aur pāon mei jūlī pahnā,o.

23 Aur wuh pālā hūā bachhṛā lāke, zabañ karo, ki ham khāwen aur ānand karen;

24 Kyonki merā yih beṭā mar-gayā thā, ab zinda, hūā; khoyā gayā thā, so milā; tab we 'aish karne lage.

**Exercise.**—A certain merchant had a friend who was deaf. By chance the merchant fell ill. The deaf man went to inquire after his health, and while going along the road, he made up (*banāyā*) in his own mind this discourse:—“After salutation, I will first ask this, ‘Well sir, how are you?’ he will say ‘Better;’ and I shall rejoin ‘Very good.’ When I inquire as to the diet he uses, he will say, ‘Rice and milk;’ to which I shall answer,

'May it do you much service.' I shall afterwards put the question, 'Pray who is your physician?' he will of course tell me 'Dr. such a one is,' and I may safely say, 'May God prosper his hands in the accomplishment of his work.'" At length, having settled his plan, the deaf man reached the house, and after the usual compliments (*sālām 'alek ke ba'd*) he seated himself near the patient. "My friend," says he, "how are you?" The sick man replied, "Do not you see that I am dying of a fever?" On hearing which he observed, "Excellent, I hope God will keep you so." The poor patient was already peevish enough with his disease, but this made him much more so. The deaf man next asked, "What is your diet, my friend?" and was answered "Blood and ashes!"\* "May they do you much good," the other rejoined. His visitor then inquired thus: "Do tell me who is your doctor." Boiling with indignation, he cried, "His worship Dr. Death." "I give you joy," quoth the deaf man; "he is a most effective practitioner, and may the Lord speed his prescriptions."

\* *Khūn o khāk.*

## SECTION III.

THE Exercises in this Section become progressively more difficult than any of the foregoing. As a preparatory step, the student ought to have read at least one quarter of the *Bāgh o Bahār* and *Baitāl Pachīsī*, in addition to my *Hindūstānī Grammar and Selections*. For further materials in this useful department, he may have recourse to any amusing oriental tales, such as those of the Arabian Nights Entertainments, &c. &c. It is to be presumed, also, that he is possessed of my Dictionary, in case all the words should not be found in Part II. at the end of this work.

## LESSON 43.—ON BREAKFAST.

get the breakfast equipage ready,	<i>hāzrī kā sāmān taiyār karo,</i>
toast some bread, and butter it properly,	<i>kuchh roṭī senko, aur us par aci-chhī tarah makkhan lagā,o.</i>
does the water boil ?	<i>pānī khaultā hai ?</i>
give me a clean cup and saucer,	<i>ek sāf piyāla aur thālī mujhe do.</i>
give that gentleman another cup of tea,	<i>ek aur piyāla chā kā us ṣaḥib ko do.</i>
make it strong enough ; and by putting in it plenty of milk and sugar you will always make it good, provided the water be actually boiling,	<i>jaisī chāhiye use karwī karo, aur bahut sā dūdh aur miṣrī tum us men dālkar hamesha achchhī banā,iyo, is sharī se ki pānī khüb khaultā ho.</i>
bring the cold meat, fowl, ham, tongue, salt fish, mango-fish, rice, and split pease in the twinkling of an eye,	<i>thandhā gosht, murgh, rān, jībh, namkīn-machhlī, lapsī-machhlī, khushka aur dāl, palmārte lā,o.</i>
give me a cup of coffee and a little more sugar,	<i>ek piyāla kahwa mujhe do aur thoṛī sī shakkar ziyāda do.</i>
boil some eggs, but do not let them get hard,	<i>kuchh ande ubālo, par unhen sakht hone na do.</i>
set the egg-cups and salt-cellar on that side, and the tea-pot and coffee-pot here,	<i>andonī ke piyāle aur namak-dān us taraf rakho, aur chā-e-dān aur kahwe-dān yahān.</i>

what a blockhead you are to require repeated orders for such things !

bring bread, biscuit, sweet-meats, cake, &c.,  
you know I cannot drink tea without cream,

the bread is very bad, and full of sand,  
discharge the baker if he ever dare to send such bread here,

the water with which this tea is made has not been boiling ; it has no taste at all,

these eggs are not fresh ; from whom have you brought them ? Never bring any to the table but those that are laid at home,

tum kyā ahmač ho ! ki aisi chiz-  
on ke wāṣṭe tum ko bār-bār  
hukm chāhiye.

roṭī, kulichā, miṭhā, pūri, wa-  
ghairā lā,o.

tum jānte ho ki maiñ malā, ba-  
ghair chā na pī-sakūn.

roṭī niḥayat buri, aur bālū bhari  
hū,i hai.

nān-bā,i-ko jawāb dījo agar  
kabhi wuh aisi roṭī bhejne kī  
jur, at kare.

jis pāni se yih chā banā,i ga,i wuh  
khaultā na thā ; is men maza  
muṭlak nahin.

ye ande tāze nahin, kis-se tum-  
ne liye hain? gharailē ke si-  
wā,e aur kuchh kabhi mez-par  
mat lā,o.

*Exercise.*—One night a kāzī found in a book that whoever has a small head and a long beard is a fool. The kāzī, having a small head and a long beard, said to himself, “I cannot increase the size of the head, but I will shorten the beard.” He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the kāzī overwhelmed with shame, as it verified what was written in the book.

#### LESSON 44.—ON DINNER.

tell the cook to have the dinner ready at three o'clock,  
sir, dinner is ready,  
where is the soup and the soup-spoon ?

bring a hot-water plate,  
some bread, potatoes, greens,  
asparagus, cabbage, cauliflower,  
turnips, carrots,  
cucumbers,

bāvarchī se kaho ki tīn gharī ke  
wakt khānā taiyār howe.

sāhib, khānā taiyār hui.  
shurwā kahān hai, aur shurwā  
pīne kā chamcha ?

garm pāni kā bāsan lā,o.  
kuchh roṭī, ālū, sāg, nāgdaune,

karm-kallā, phūl-kobi, shal-  
gham, gājar, khire.

let me have a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-radish, oil, sauce, anchovies, and everything of this sort, let me have of every sort of vegetable on the table, and tell me the name of each, what do you call that vegetable?

get one dressed for me every day, and tell me the name of each as I eat it, till you see I can call for everything of this sort by its proper name,

do so with everything else, as this will be a capital plan for learning and digesting this useful tongue, being at once a meal and a lesson,

bring some beef, mutton, veal, fish, fowl, and venison,

can you dress Hindūstānī dishes well?

what fruits are in season now? bring me some of each sort,

to-morrow we shall dine in the country, send everything in time,

will this meat keep so long in this weather?

now you may all depart, you have leave.

*Exercise.*—A person said to his servant, “If you see two crows together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly.” In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He

*ek sāf rikābī, chhuri, kāntā, chamcha, namak, rāī sirka, mirach, sanjhanā tel, chaṭnī, machhlī - kauchar, aur sab chīzen isī tarah-kī mujhe do. mez par har ek tarah kī tarkārī kuchh,-kuchh rakho, aur ek-ek kā nām mujhe batā,o. us tarkārī-ko kyā kahte ho ?*

*har roz mere liye ek pakānā, aur jab maini khā,ūn tab har ek kā nām mujhe batānā jab-tak ki tum na jāno ki har ek aisī chīz ke maini aśl nām batā-sakūn.*

*harek chīzmen bhī aisā karo, kyūnki is kām-kī zahān sikhne kā aur yād karne kā yih achhā naksha hai, ki sabāk o tabāk bhi hai.*

*kuchh gā,e kā gosht lā,o, bher kā gosht, bachhre kā gosht, machhlī, murgh, hiran kā gosht.*

*Hindūstānī khānā tum achchhā pakā-sakte ho ?*

*kaun kaun phal is wakt pakkā hai? har kism kā ek ek mere pās lā,o.*

*ham kal shahr ke bāhar khānā khā,enge, sab chīzen bar-waqt bhējo.*

*is mausam meni yih gosht itnī der tāza ruhegā?*

*ab tum sab jā,o, rukhsat hai.*

was very angry, and began to beat the servant ; at which time a friend sent him some victuals. The servant said, " O my lord ! you saw only one crow, and have obtained victuals ; had you seen two, you would have got a beating."

## LESSON 45.—ON NAMING, TELLING, SPEAKING, &amp;c.

what is the name of this ?  
what do you call this thing ?  
what do they call that in Hindūstānī ?

can you tell me where Mr. —— lives ?

tell me the name of this in your own language,  
do not tell any one what I said to you about that book,

he would not tell me which of the two was yesterday's or to-morrow's lesson,

your servant does not mind what you say to him,  
tell him he is a great rogue, and that he is always telling his master no end of lies (lit. he is opening bags upon bags of lies),

well, I will not speak to him, as I may get angry and beat him ; but give him his wages and dismiss him,

what did he say when you told him to remain till I returned ?

he said he had business, and could not possibly remain,

did you ask him of what nature the business was ?

yes, I did ask ; but he said it was an affair of secrecy which he could not divulge,

*iskā kyā nām hai ?  
is chīz ko kyā kahte ho ?  
usko Hindūstānī zabān meni kyā kahte hain ?  
tum kah-sakte ho ki —— sāhib kuhān rāhtā hai ?  
tum apni zabān meni iskā nām to batāo.  
us kitāb kī bābat jo tum se maini ne kahā, so kisi se kuchh na kuhnā.  
uskī marzī nathī jo mujh-se kahe ki in donoñ sabak meni kaun kal-kā hai, aur kaun kal-kā hogā.*

*tum apne naukar se jo kahte ho, so wuh māntā nahīn.  
us se kaho ki tū sakht bad-zāt hai, aur apne khāwind ke sāmhne hamesha jhñih kī pañon kī pañ kholta hai.*

*achhā, main us-se na bolnīgā kyūñ-ki main ghusse hūngā, to marūngā, lekin use ɻalab dekar rukhsat kar-do.  
jub tum ne mere phir āne tak us-se kaha ki raho, tab usne kyā kahā ?*

*usne kahā ki mere hāth meni kām hai, main hargiz rah-nasakūngā.*

*kyā tumne us se pūchhā ki wuh kām kis tarah kā hai ?  
hānī, pūchhā thā, par usne kahā ki wuh bhed kī bāt hai uskā main bayān na kar-sakūngā.*

they speak English among themselves and Hindūstānī with us,

they will know him to be a foreigner, though he speaks the Hindūstānī very grammatically,

could I speak the Hindūstānī I would with pleasure ; but, alas, I cannot join two sentences together in that tongue,

you will be able to speak it in a few months, and you ought to practise speaking it with every one who is able to tell you how to speak it well,

how much I regret not to be able to understand what they say in Hindūstānī,

I take the liberty to inform you that nothing but practice will enable you to speak with fluency,

*we āpas men angrezi bolte hain  
aur hamise Hindustani.*

*we use paradesi janenge, agarchi  
wuh Hindi bahut ba-ka-ida  
boltā hai.*

*agar main Hindustani zabān bol-  
saktā, to khushī se boltā, par  
afsos hai ! ki us zabān men  
mai do jumlebanā nahin saktā  
hūn.*

*tum ka,e mahine meni bol sakoge,  
aur lazim hai ki aise har ek  
ādmī se bolā karo ki jo achchhe  
bolne ki tarah hai, so tumheni  
batā-sake.*

*Hindustani zabān meni jo bolte  
so main samajh-nahin saktā  
is liye kitnā pachhtātā hūn.*

*gustakhī mu'af maini tum-se  
kahā hūn ki mashk ke siwā,  
aur kisi chīz se hone kā mahin  
tarāri se bol sako.*

**Exercise.**—A poet went to a rich man, and bestowed great praises on him ; at which the latter, being pleased, said, “I have not any money at command, but a large quantity of grain : if you come again to-morrow, I will give you some.” The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, “ Yesterday you promised to give me some grain, and I am now come for it.” The other replied, “ You are an egregious fool ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn ?” The poet went away ashamed.

#### LESSON 46.—ON VISITING, SHOPPING, &c.

bring the pālkī near me,  
take me to Mr. —’s,

send the footman on before to  
see if the gentleman be at  
home or not,

*pālkī mere pās lāo.  
mujhe — sahib ke yahāni le-  
jāo.*

*piyāde ko āge bhej-do ki dekhe  
sahib ghar men hain ki nahin.*

bring the pālkī close to the door,  
go as fast as you can,  
ask if the gentleman has gone  
out, and when he will return.  
give my compliments to your  
master, and give this note  
to him when he returns,  
you have lost the road to Mr.  
—'s house ; this is not it.  
ask the people in that house to  
show you the way,  
go to the China bazar,  
keep on this side or on that  
side,  
take care you do not go near  
that bull,  
keep clear of that dust on the  
road,  
let that chair go on before,  
keep behind my brother's chair,  
  
why do you pass any gentle-  
man's chair in that way ?  
bring the umbrella to this side,  
do not go near the carriage,  
put down the pālkī,  
stop, I am going to this shop,  
what is the price of this book ?  
I will not give so much,  
I won't give half the price you  
ask,  
I do not want the book, but if  
you give it very cheap I may  
purchase it,  
I have no cash about me, but if  
you will follow me you will  
receive your money at my  
house,  
bring the book with you, and  
then receive its price,

pālkī darwāze se bbirā do.  
ji'nī jaldī ho sake chalo.  
pūchho ki sāhib bāhar ga,e hain  
ki nahin, aur kab phir āwenge.  
tum apne sāhib se merā salām  
kahnā, aur yih chīhī unko  
dījo jab we phir āwenge.  
tum ne — sāhib ke ghar kī  
rāh gum kī, yih rāsta nahin.  
us ghar ke ādmīyonise kaho ki we  
tumko rāh dikhā den.  
Chīnā bazār kī rāh lo.  
ist̄ uraf raho, yā us taraf.  
  
khabar-dār, us bāil ke pās mat  
jā,o.  
rāste kī us gard se bacho.  
  
us boche ko āge jāne-do.  
mere bhāi ke boche ke pichhe  
raho.  
kisi sāhib ke boche se kyūn tum  
is taur se āge barhte ho ?  
chātā is taraf lā,o.  
gārī ke pās mat jā,o.  
pālkī niche rakho.  
raho, maiñ is dūkān men jā,ūngā.  
is kitāb kī kīmat kyā hai ?  
maiñ itnā na dūngā.  
tum jo māngte ho, uskī ādhī bhī  
kīmat na dūngā.  
maiñ kitāb ko nahin chātā hūn,  
lekin agar bahut sastī becho,  
to maiñ use mol le-saktā hūn.  
mere pas naqd nahin hai, par jo  
tum mere pichhe ā,o, to mere  
ghar men tumko rupa,e mi-  
lenga.  
kitāb ko apne sāth lā,iyo, tab  
uskī kīmat lijo.

*Exercise.*—One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, “ What is the character of the king of this country ?

is he oppressive or just?" He answered, "He is a great tyrant." The king said, "Do you know me?" He answered, "No." The king rejoined, "I am the monarch of this place." The man was terrified, and asked, "Do you know who I am?" The king said he did not. He rejoined, "I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days." The king laughed, and ended the conversation.

### LESSON 47.—ON WALKING, RIDING, &c.

he is gone out somewhere to walk,

wuh phirne ko kahīn bāhar gayā hai.

I shall go out also, and walk round the fort,

maii bhī bāhar ja, ūngā aur kil'e

in my country, people walk a great deal,

kī chāroni taraf phirūnigā.

can you walk much?

mere mulk men log bahut paidal

I like walking on foot very much, and, were I not lame, I would walk out with you,

chalte hain.

tum bahut chal sakte ho ?

walking in the open field when it is cool is highly beneficial to health,

maii pāniw chalnā bahut pasand

kartā hui, aur agar langrā

do not walk among that grass, lest you tread on a snake,

na hotā to āp ke sāth bāhar jātā.

is the horse ready?

maidān men jab hawā thandhi

put the saddle well on, hold the bridle till I be fairly mounted,

ho wahāi kā phirnā labī'at ko bāhut mufid hai.

take up the stirrup one hole,

us ghās par mat phiro, matāda

see that the reins are strong and kept in constant repair,

kisi sāmp par pāniw pare.

here, you groom, hold the horse, I must dismount for a little,

ghorā taiyār hai?

take care, he will get out of your hands,

achhī tarah zīn bāndho.

see is that ground proper for the horse to go over,

lagām thāmbo jab tak maii achhī tarah sawār na hui.

rikāb ko ek karī ke chhed bhar

kāni karo.

deko ki bāgeni mažbūt haini ki

nahīn, aur hamesha unhein

thik thāk rakho.

sa, is, idhar ā, ghorā pukar, zarra

mujhe utarnā hai.

khabardār! wuh tumhare hāth

se chhu/-jā, ega.

deko to wuh zamīn ghore ke

chal-nikalne ke lā, ik hai ki

nahīn.

coax him that he may not be restive,  
put a cloth over the horse's eyes,  
where is the saddlecloth, crupper, the bit, bellyband, martingale, &c.  
Examine the place carefully, and see how far the water comes up,  
you must not give the horse water now whilst he is so very warm,  
is this a quiet horse for the road?  
does he stand fire?  
walk him about, rub him well down, and take care, at your peril, that he does not catch cold,

use *chumkāro ki magrā na ho.*  
*ghoṛe ko andherī kar-do.*  
*zin-posh, dumchī, lagām, pefī, zerband waghaīra kahāī hai?*  
*wuh jagah khabardārī se tahkik karo. aur dekho ki pānī kahāī tak ātā hai.  
*ghoṛe ko pānī na denā, jab tak ki wuh aisā garm rāhe.*  
*rāste ke liye yih gharīb ghoṛā hai?  
*top aur bandūk ke chhūṭne se, bhāraktā to nahīn?*  
*use tahlāo, achhī tarah malo, aur khābar-dār ki tumhāre zimme hai use sardī na pa-hunche.***

**Exercise.**—A learned man used to attend a mosque, and preach to the people. One of the congregation wept constantly. One day the preacher said, “ My words make a great impression on this man’s heart, which is the reason of his crying so much.” Others observed thus to the man who wept : “ The learned man does not make any impression on our minds ; what kind of a heart must you have to be always in tears ? ” He answered, “ I do not weep at his discourse, but I had a favourite goat, of which I was exceedingly fond. When the goat grew old he died : now, whenever the learned man speaks and wags his chin, the goat comes to my remembrance, for he had just such a long beard.”

#### LESSON 48.—ON SPORTING.

is there much game in this neighbourhood?  
there are wild buffaloes in abundance, a few tigers, and all kinds of smaller game,

*is gird-nawāḥ men bahut shikār hotā hai?  
arne to bahut hain, aur kaī sher bī, aur har tarah ke hiran aur chhoṭe chhote shikār.*

in every field there are partridges and quails, and that swamp is full of snipes and water-fowl,

clean all the fowling-pieces well, and put up a few bullets also for the large guns,

call some of the villagers to show the usual haunts of the game,

behind that copse there are two wild buffaloes ; do you fire at the one towards the left, I shall take the other,

you have hit the mark, but I have missed,

how many snipes have you killed ?

do you think there is any game here, or any beast of prey ?

when it gets cool, towards the evening, we shall go to that wood ; perhaps we may see something or other,

if you can swim, bring out that duck and those two geese : the duck has dived, but will soon appear again,

give me some small shot and a turnscrew ; this powder is damp,—dry it a little in the sun,

take the people with you, and beat all the bushes well,

keep close there, I see a tiger near that bush,

why do you fire in that careless manner ? you will wound the country people,

take a good aim, do not be confused, but lodge the ball in the tiger's head, otherwise we are all dead men,

*harek khet men titar aur bateren hain, aur wuh jhil chahiyon aur murghabion se bhari hai.*

*sab bandukein achchhi tarah saf karo, aur kuchh goliyani bhari baudukon ke liye rakho.*

*ka-i gaiwaron ko bulao, ki dikhaden kahani akshar shikar rahte hain.*

*us jhar ke pichhe do arne hain ; tum baeni taraf ek par gol chulao, maini dusre par.*

*tum ne nishanā mārā hai, par nutni chukā hūn.*

*kitni chahiyan tum ne māri hain ?*

*tum jaante ho ki yahan shikar hai, ya ko-i daranda janwar ?*

*jab sham-ko kuchh thandha ho, tab ham us jangal mein jaenge, shayad kuchh na kuchh nazarae.*

*agar tum pair-sakte ho, to us murghabi ko aur un donon hainson ko lao ; murghabi dub-gai hai, lekin phir wuh abhi nazarae.*

*thore se chharre mujhe do, aur pechkash ; is barut men sardi pahunchi hai, zarra dhup dikhao.*

*logon ko saath lo, aur jangal achchhi tarah jharo.*

*wahan chhipe ruho, us jhari ke pas ek sher nazara ata hai.*

*kyun us tarah be-khabar banduk chalate ho ? gaiwaron ko ghail karoge.*

*achchhi shast lo, ghabrao mat, par gol sher ke sir men mero, nahin to ham sab mu-e.*

have you brought the fishing apparatus with you? there are some good fishing stations here,

*machhlī mārne kā asbāb tum  
apne sāth lā,e ho? Yahāñi  
machhlī mārne ke ka,ñ achchhe  
thikāne hain.*

*Exercise.*—A woman was walking, and a man looked at her, and followed her. The woman said, “Why do you follow me?” He answered, “Because I have fallen in love with you.” The woman said, “Why are you in love with me? my sister is much handsomer than I am; she is coming after me; go and make love to her.” The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, “Why did you tell a falsehood?” The woman answered, “Neither did you speak truth; for if you are in love with me, why did you go after another woman?” The man was confounded, and went away in silence.

## LESSON 49.—ON TRAVELLING.

how many stages is Delhi from this town?

*is shahar se Dihlī tak kai man-  
zil hain?*

is your boat ready?

*tumhāri kishtī taiyār hai?*

are all your people ready to go a voyage to Benares?

*tumhāre log sab maujūd hain ki  
Banāras tak safar ka jāweñi?*

what is the hire of this boat for two months?

*aisī kishtī kā kirāya do mahīne  
bhar kitnā hogā?*

at which hour does the tide serve to go up the river today?

*āj kis waqt jawār hogī jo ham  
ujān jāweñi?*

as soon as the tide serves, let the boat be taken above the shipping to such a *ghāt*, where we will embark in the evening,

*jawār hote hī, kishtī jahāz bahar  
ke āge fulāne ghāt par lejānā,  
wahin ham shām ko sawār  
honge.*

we must not commence such a journey without being provided with every necessary and comfort, few of which are procurable on the way, both to avoid expense and inconvenience, we must reduce our baggage to as small a quantity as possible,

*sab lawāzime khātir-jam'i ke  
sath taiyār na karke hameñi  
aise safar meñ na chalā chā-  
hiye, kyūñ ki un mei se kam  
raste mei milte hain.*

*khārç aur mushkilāt se bachne  
ke wāste ham ko chāhiye ki  
makdūr bhar asbāb kam  
karen.*

I am not going by water, I prefer going by land, we must have everything well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.

come, chairman, in whose service are you, and when did you arrive in Calcutta?

how many other chairmen are with you?

desire the people always to pitch the tents near water, and, if possible, under trees.

are they all your countrymen only, or your relations?

what tribe of chairmen is there here who make more money than the rest?

what district is this village in, and who is the magistrate of it?

how very highly cultivated the country is, through which we passed to-day!

tell the proprietor of that village to send some of his people in the evening to beat up the game for us,

take care that everything is paid for, and that no violence be used against the villagers,

*maiñ tarī kī rāh se na jāñgā, khushkī kī rāh bihtar hogī. ham ko chahiye ki naukaron kī ghuflat se jo sab āfat partī hai, us se hushiyār rahne ke liye achchhī tarah sab chīz ko bāndhen, katī nazār un hādison se jo akṣar musafiron par parte hain.*

*kyūñ mahre, tum kis ke yahāñ kahārī karte ho aur kad ke ā,e ho Kalkatte men?*

*tumhāre sāth kitne aur kahār hain?*

*logon se kah-do ki hamesha pānī kenazdik khaimu kharā karen, aur agar ho-sake, to durakhtan ke tale.*

*we sab nire tumhāre des bhāñ hain ki nātē rishte ke?*

*kaunsi zāt kahāron kī aisi hai ki ziyanāda rupa,e auron se yahāñ kamāwe?*

*yih gāñw kis pargane meni hai? aur yahāñ kā ḥākim kaun hai?*

*jis sarzānīn ko āj ham tai karke āye, wahāñ kī khetī kya khūb hui!*

*us gāñw ke zamindār se kaho ki shām ko apne admiyon meni se ka'i bheje, ki hamāre wāste shikār gher-lāweni.*

*khabardār ki sab chīzon kī kīmat dī-jā,e, aur gāñwāron par kuchh zulm na ho.*

*Exercise.*—A miser said to a friend, “I have now a thousand rupīs, which I will bury out of the city, and I will not tell this secret to any one besides yourself.” In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to that tree, but found no signs of his money. He said to himself, “Excepting that friend, no other has taken it away; but if I question him, he

will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

## LESSON 50.—WITH A MUNSHI.

munshī sāhib, I am very glad to see you; why have you been absent so long?

have you brought me the works of Šaudā?

can you teach me both the Hindūstānī and Persian languages?

what are the best books? do not allow me to pronounce badly,

do not use so many hard words,

tell me a short history, or the news of the day; for, unless we converse much together, how can I learn to speak?

your business is to teach me the real pronunciation and practice of the language, is this correct or not?

pray, sir, in your opinion, whether is the Hindūstānī or Persian language the most difficult?

as to the difficulty of the Hindī there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?

munshī sāhib, main āp ke dekhne se bahut masrūr hūā; itni muddat tum yuhāni kyūn nā āe the?

mere wasṭe Šaudā kī kulliyāt lāe ho?

Hindūstānī Fārsī zabān dono tum mujhe sikhā sakte ho?

kaunkaun kitābeni achchhī hain? bad talaffuz mujhe karne na do.

aise mushkil alfāz mat kahā-karo.

ek. mukhtasar kissa, yā āj kal kī khabar kaho; kyūn ki agar ham bāham khūb gustgū na karein to maini bol-chāl kyūn-kar sikhūngā?

tumhārā yihī kām hai ki sahīh talaffuz aur zabān kī istīmāl mujhe sikhāo.

yih thik hai ki nahīn? kaho sāhib tumhārī dānist meni Hindī zabān ki Fārsī kaunsi ziyāda mushkil hai?

Hindī ke ishkāl meni kuchh shubha nahīn, lekin Fārsī se zi-yōdā darkār, isī wāsṭe ham makdūr hhōr sikhte hain tum hum ko sikhla-sakoge?

do say in your idea, for the person who has transactions of all sorts with both the high and the low throughout Hindūstān, of these two languages, viz. the Hindūstānī and Persian, which is the most requisite?

in regard to the mere Arabic and Persian words which occur in the mixed language, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwī, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will; for perfection in science is like an enchanted bird, which, the more one tries to catch, the farther that imp flies from him,

in acquiring the Hindūstānī tongue, what is your advice? Speak candidly, that I may learn the language accordingly, and remain eternally obliged to you on that account,

if you obtain an acquaintance with the inflections of words, which is to be attained from the grammar only, your progress will then soon be complete,

it is true; for we can neither apply the words properly, nor do we know the reason of their application, without the grammar,

sir, your remark is just; and I am surprised that other

*bhalā tumhāre khyāl men kaho  
to us shakhs ke wāṣṭe jo mu'ā-  
mila yā sarokār rakhtā hai  
kyā 'awāmm kya khawāss se  
Hindūstān bhar men in dono  
zabānon men seya'ne Fārsī aur  
Hindī kaunsi purzārūr hai?*

*śirf Fārsī aur 'Arabī olfāz jo  
rekhte men shāmil hain un ko  
jo pūchho tau chandān dush-  
wār nahīn, par tānis aur taz-  
kīr ba-ma'i tamīzi talaffuz  
thenh hinduwī ko daryāft  
karnā yahān tak sang-lakh  
haijo āj tak kisi se ba khūbī  
hāsil na hū,ā aur nahogā kyūn  
kar ki mahārati 'ilmī goyā ek  
tilismī chiriyā hai ki jyon jyon  
ko, ī use pakrā-chāhe tyon tyon  
wuh kāfir hāth se dūr bhāge.*

*Hindī zabān kī tahsīl ke liye  
tumhārī kyā salāḥ hai, sāf  
kaho tā ki maiñ us ke ba mū-  
jib zabān sikhūn, tumhārī is  
bāt kā hamesha ihsānmand  
rahūngā.*

*agar āphakīkati alfāz semuttali'  
hōinge, ki wuh fakat sarf o  
nahw se hāsil hotī hai, to āp  
kī istī'dād jald kāmil hogī.*

*durst hαι; kyūnki un alfāz kā  
isti'māl sahī nahīn kar-sakte  
hain, aur na waja unke istī'-  
māl kī jānte hain bidūni sarf-  
nahw ke.*

*ap durust farmate hoiñ; aur  
ta'ajjub hai ki aur sāhibāni*

English gentleman do not think the same way,  
in European languages we reckon eight or nine parts of speech ; in Hindūstānī you reckon only three, viz. the noun, the verb, and the particle,

*Angrez bhī isī tarah se nahīn khayāl karte hain.*

*Farangī zabānōn meñ kalime kī āh yā nau kismen hain;*  
*Hindūstānī men sirf tīn hain, ya'ne, ism aur fi'l aur harf.*

**Exercise.**—A horseman went to a city, and hearing there were many thieves in the place, said to his groom at night, “Do you sleep, and I will keep watch, for I cannot rely on you.” The groom answered, “Alas ! my lord, what words are these ? I cannot consent to be asleep and my master awake.” In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, “What are you doing ?” He answered, “I am meditating how God has spread the earth upon the water.” The master said, “I am afraid lest the thieves come and you know nothing of it.” He replied, “O, my lord ! rest satisfied, I am on the watch.” The horseman went to sleep again, and awaking at midnight, he called out, “Holloa, groom ! what are you doing ?” He answered, “I am considering how God has supported the sky without pillars.” He replied, “I am afraid that amidst your meditations the thieves will carry away the horse.” He replied, “O, my lord ! I am awake ; how can the thieves come ?” The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, “I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir.”

### LESSON 51.—WITH A NATIVE OFFICER.

the recruits will go to ball practice every evening,  
there will be an inspection of arms to-morrow morning ; see that they are all very clean, take care that the supernumerary arms are cleaned every day,  
bring me a written report of the company daily,

*har roz shām ko na,e śipāhī chānd mārī ke wāṣṭe jā,enge.*  
*kal fajar kāntē kī dikhāī hogī, dekh ki sab achchhī tarah śāf rāhen.*  
*khabardār ki saranjām jo ubārū (ya afzūd) hai roz-roz malā jāwe.*  
*kampanī kā ahwāl roz-roz hamāre pās likh-lā,o.*

when was this man enlisted?  
press the butt well to the shoulder,  
pull the trigger strong with the middle finger,  
tell off the company into three sections,  
the company will wheel in echelon of sections,  
at what time does the battalion march to-morrow morning?  
how many men are for piquet to-night?  
pray, sir, to what regiment do you belong?  
is your whole regiment at present on duty here, or elsewhere?  
do you know where it was first raised?

what rank do you hold, and how long have you been an officer?  
what is your pay, and do you receive the whole monthly or not?  
under such officers as you in our army, how many men are generally placed?

when you are stationed anywhere in the country, does the magistrate of the place where you are on duty ever make you a present of anything or not?

pray tell me, when any of your soldiers is guilty of oppression on the country people, what steps do you take to prevent such an offence again?

does a soldier's continuance on

yih kab se naukar hū,ā ?  
kūndā monddhe par achchhī tārah dabā,o.  
bīch kī unglī lablabī par zor se dābo.  
kampanī ko tīn tōlī karo.

palṭan tirchhī tōlī hojā,egī, palṭan sīrhī kā kām karegī.  
fajar kis wakt palṭan kūch ka-regī ?  
āj rāt kitne jawān filā,e kī nau-kari ke wāṣṭe hain ?  
kaho, miyān tum kis palṭan ke ho ?  
āj-kal tumhārī tamām palṭan yahān ta'īnāt hai ki aur kā-hīn ?  
tumhein kuchh ma'lūm hai ki uskī bhartī pahle kahān hū,ī thī ?  
tum kyā 'uhda rakhte ho, aur kab-se 'uhde-dār hū,e ho ?

tumhārī sharah kyā hai, tumhein māh-ba-māh pūrī miltī hai ki nahīn ?  
tum se 'uhdedāron ke tābi' hamāre yahān ke lashkar mei, kitne jawān aksar rahte hain ?  
jab tum kahīn dihāt mei ta'īnātī par jā,o, kyā wūh hākim jis ke yahān tumhārī chaukī-pahra ruhtā hai, tumka kabhī kuchh detā hai ki nahīn ?

kaho to, jis wakt ko,ī tumhāre sipāhiyon mei se kisū ra'īyat par kuchh zulm kare, tab tum is ka kyā fikr karte ho jo phir aisi harakat hone na pāwe ?

fajar se pahr bhar sipāhiyon kā

guard last from sunrise till nine o'clock, or till twelve o'clock?

have you clearly understood all that I have said, or not?

be not in the least apprehensive in answering me; speak whatever you please without reserve, I will not take it in the least amiss,

*pahra rah̄ta hai, ya fajar se  
do puhar tak?*

*jo jo bāten̄ ham ne tum-se kahī  
haiñ, so tumhen̄ har śūrat se  
sāf ma'lūm hūñ ki nahīñ?*

*jawāb dene mein kuchh chintā  
mat karo; jo, ī ho so be layā,o  
kaho, ham hargiz burā na mā-  
nenge.*

*Exercise.*—A certain man went to a darwesh, and proposed three questions: First: “Why do they say that God is omnipresent? I do not see him in any place; show me where he is.” Second: “Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good.” Third: “How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?” The darwesh took up a large clod of earth, and struck him on the head with it. The man went to the *kāzī* and said, “I proposed three questions to such a darwesh, who flung a clod of earth at me.” The *kāzī* having sent for the darwesh, asked, “Why did you throw a clod of earth at his head, instead of answering his questions?” The darwesh replied, “The clod of earth was an answer to his speech: he says he has a pain in his head; let him show the pain, then I will make God visible to him: and why does he make a complaint to you against me; whatever I did was the act of God,—I did not strike him without the will of God,—what power do I possess? and as he is formed of earth, how can he suffer pain from that element?” The man was confounded, and the *kāzī* highly pleased with the darwesh’s answer.

### LESSON 52.—WORDS OF COMMAND, &c.

order arms,  
fix bayonets,  
shoulder arms,  
present arms,  
charge bayonets,  
make ready,  
half-cock firelocks,

*bandūk utāro.*  
*sangīn charhā,o.*  
*bandūk kāndhe par rakho.*  
*salāmī kā hāth.*  
*sangīn kā hāth.*  
*ghorā do pā,e par charhā,o.*  
*ek pā,e par ghorā rakho.*

present,	<i>shast lo</i> (or) <i>bandūk jhukā,o.</i>
fire,	<i>chhorō, dāgho</i> (or) <i>māro.</i>
handle cartridge,	<i>tonṭe par hāth rakho.</i>
open pans,	<i>phirjūla-</i> (or) <i>piyāla-kholo.</i>
prime,	<i>ranjak pilā,o.</i>
load,	<i>tonṭā bharo.</i>
draw ramrod,	<i>gaz nikālo.</i>
ram down cartridge,	<i>tonṭā gaz se māro.</i>
return ramrod,	<i>gaz pher-do.</i>
prime and load,	<i>ranjak pilā,o, tonṭā bharo.</i>
recover arms,	<i>kān se mār.</i>
dress by the right,	<i>dāhine nazār karo, barābar hojā,o.</i>
dress by the left,	<i>bā,ēn nazār karo, barābar hojā,o.</i>
eyes to the right,	<i>dāhine nazār.</i>
eyes to the left,	<i>bā,ēn nazār.</i>
by the right backwards dress,	<i>dāhine dekh pīchhe haṭke barābar hojā,o.</i>
by the left backwards dress,	<i>bā,ēn dekh pīchhe haṭke barābar hojā,o.</i>
by the right forwards dress,	<i>dāhine dekh āge baṛhke barābar hojā,o.</i>
by the left forwards dress,	<i>bā,ēn dekh āge baṛhke barābar hojā,o.</i>
to the right face,	<i>dāhine phiro.</i>
to the left face,	<i>bā,ēn phiro.</i>
to the right about face,	<i>dāhine se ādhā chakkar phiro.</i>
to the left about face,	<i>bā,ēn se ādhā chakkar phiro.</i>
rear ranks take open order,	<i>pichhārī kholo.</i>
rear ranks take close order,	<i>pichhārī milo.</i>
pile arms,	<i>bandūk je,ūrī karo.</i>
ground arms,	<i>bandūk sulā,o.</i>
stand at ease,	<i>hāth milā,o (or) māro.</i>
attention,	<i>jāṅg se hāth milā,o.</i>
keep up your heads,	<i>sir uṭhā,o.</i>
ordinary time, march,	<i>ṭhambe kadam se āge chalo.</i>
step short,	<i>ērī angūṭhe ke pās rukh dhīre kadam chalo.</i>
quick march,	<i>jalḍī kadam uṭhā,o.</i>
step out,	<i>lambā kadam rakho.</i>
change the step,	<i>kadam badlo.</i>
halt,	<i>khare raho.</i>
to the right wheel,	<i>dāhinie khūnī par sāmne se chakkar khā,o.</i>

to the left wheel,	<i>bā,ēi khūnṭ par sāmne se chak- kar kha,o.</i>
on your right backwards wheel,	<i>dāhine khūnṭ par pīchhe se chak- kar khā,o.</i>
on your left backwards wheel,	<i>bā,ēi khūnṭ par pīchhe se chak- kar maro.</i>
the company will step back six paces,	<i>kampanī chha ḡadam pīchhe ha- tegā.</i>
to the left or right oblique,	<i>bā,ēi yā dāhine tirchhā ḡadam chalo.</i>
point your toes,	<i>pā,ōi ke panje dabā,o.</i>
to wheel on the centre,	<i>bichke khūnṭ par chakkār mārnā.</i>
mark time,	<i>apnī jagah khare ho ḡadam uthā,o.</i>
to march in file,	<i>katār katār chalnā.</i>
the company will advance,	<i>kampanī āge barho.</i>

**Exercise.**—Certain Arab merchants went to a king of Persia, and exhibited some fine horses for sale. The king liked them very much, and bought them. He gave the merchants two lakhs of rūpis over and above the purchase, and told them to bring more horses from their own country as soon as possible. The merchants, upon this agreement, took their leave. One day afterwards, the king being exhilarated with wine, said to the wazīr, “ Make out a list of all the fools in my dominions.” The wazīr represented that he had already done so, and had put his majesty’s name at the very head of the list. The king asked why so. He replied, “ Because you gave two lakhs of rūpis for horses to be brought by merchants, for whom no person is security, neither does any one know what part of Arabia they belong to ; and this is a sign of the greatest folly.” The king said, “ But if the merchants should bring the horses, what is then to be done ? ” The wazīr answered, “ Sire, if they should be such fools as to bring the horses, I will insert the names of the merchants at the head of the list, and your majesty’s name will in that case occupy only the second place.”

### LESSON 53.—WITH A HEAD SERVANT.

do you speak our language ?	<i>tum hamārī zabān bolte ho ?</i>
yes, sir, I can speak a little English,	<i>hai sāhib, main Angrezi kuchh kuchh bol saktā hūn.</i>
I have not yet learned to speak Hindūstānī,	<i>main ne ab talak Hindūstānī bolnī nahin sikhī.</i>

where do you now live ?  
 pray what is your name ? let  
 me know also your master's  
 name,  
 how long have you been in that  
 gentleman's service ?  
 where is your native country,  
 and how far may it be hence ?  
 do people in general go there  
 by land or water ?  
 what is the most important ar-  
 ticle of trade in that country,  
 and what things are produced  
 in greatest abundance there ?  
 are your parents alive or not,  
 and do you ever go to see  
 your relations and friends ?  
 do you know at what rate  
 copper sells in the market  
 here ?  
 what, cannot you even say that  
 one penny's worth of copper  
 will be the weight or size of  
 a penny or not ?  
 do you know nowadays at  
 what rate a quart of milk  
 sells in the city, and in the  
 country for how much ?  
 you may now depart,

*tum āj kal kahān rāhte ho ?  
 suno to tumhārā nām kyā hai ?  
 aur apne sāhib kā bhī nām  
 batlā.o.  
 kad se us sāhib ke yahān naukar  
 rāhe ho ?  
 tumhārā waṭan kahān hai, aur  
 yahān se ketī dūr hogā ?  
 log aksar wahān jātē hain khush-  
 kī kī rāh ki tarī kī ?  
 us mulk meni bhārī jins kyā kyā  
 hotī hai ? aur kis chīz kī zi-  
 yāda paidāish hai ?*

*tumhāre mā bāp jīte hain ki  
 nahīn, aur tum kadhī jātē ho  
 apne logon kī mulākāt ke liye ?  
 tumhein kuchh khabar hai ki  
 tāmbā yahān ke bāzār meni kis  
 bhā,o biktā hai ?  
 kyā tum elī bāt nahīn kah sakō  
 ki ek paise kā tāmbā paisā  
 bhar hogā ki nahīn ?*

*in dinon tum jāntē ho ki ek ser  
 dūdh kete ko biktā hai shahar  
 meni, aur bāhar ketne ko ?*

*bas ab tum jā,o, rukhsat hai.*

**Exercise.**—A certain king had a wise wazir, who resigned his office, and employed himself in worshipping God. The king asked the nobles what was become of the wazir ; they answered, that having quitted his exalted station, he employed himself in serving the Deity. The king went to the wazir, and asked, “ O wazir, what offence have I committed that you quitted my service ? ” He answered, “ Sire, for five reasons have I done this : firstly, because you used to sit and I remained standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer : secondly, you ate, whilst I was looking on ; now, I have found a Providence who eateth not himself, but sustains me : thirdly, you slept, whilst I watched ; now, I have a master who knows not slumber, but protects me whilst I rest : fourthly, I was always afraid, that if you should

die I might experience some misfortune from enemies ; now I serve a God who is immortal, neither can enemies do me any injury : fitfully, with you I was afraid, that if I should have committed a fault, you would not have forgiven me ; but He whom I now serve is so merciful, that if I commit a hundred sins every day he pardons me."

### LESSON 54.—BETWEEN A EUROPEAN DOCTOR AND A NATIVE PATIENT.

- |  |  |
|--|--|
| tell me what is the matter with<br>you,  | <i>kaho tumhārā hāl kyā hai.</i>   |
| how long have you been ill ?   | <i>kitne dinoñ se tum bīmār hū,e<br/>ho ?</i>  |
| how did the fever attack you<br>at first ?   | <i>pahle tumheñ tap kyūñ-kar ā,ī<br/>thī ?</i>   |
| with great coldness, shivering,<br>pains in all my limbs, headache,<br>and a sensation in my<br>back as if one were pouring<br>cold water down my back-<br>bone, | <i>barī thand aur larza se, aur<br/>tamām 'azū men dard, aur<br/>dardi sar bhī hū,ā thā, aur<br/>ma'lūm hotā thā ki goyā ko,ī<br/>sard pānī merī rīrh par dāltā<br/>hai.</i> |
| after some time a perspiration<br>broke out, which relieved me<br>much, and I fell asleep,   | <i>ba'd gharī ek ke pasīna hū,ā aur<br/>is meñ tuk ek jī bahāl hū,ā, to<br/>maini so rahā.</i>   |
| what medicine have you taken ?   | <i>tumne kyā dawā khā,ī hai ?</i>  |
| none with any regularity,  | <i>ihtiyāt se kuchh nahīñ khā,ī.</i>   |
| you must take some active me-<br>dicine,   | <i>ko,ī dawā,ī կawwī tumko khānī<br/>parēgi.</i>   |
| I suppose you have no appetite,  | <i>maini samajhtā hūñ ki tumko<br/>kuchh bhūkh nahīñ.</i>  |
| let me feel your pulse,  | <i>tumhārī nabz ko dekhūñ.</i>   |
| put out your tongue,   | <i>apni zabān ko bāhar nikālo.</i>   |
| I suspect there is something<br>wrong with your liver,   | <i>mujhe shak hai ki tumhāre kalīje<br/>meñ kuchh <u>khalal</u> hai.</i>   |
| let me well examine it ; does<br>that pain you ?   | <i>bhalā ṭaṭolūñ to, kyūñ ab dukhtā<br/>hai ?</i>  |
| yes, that is the very spot where<br>the pain is most acute,  | <i>hāñ, usī jagah dard ba-shiddat<br/>hai.</i>   |
| have you any heartburn ?   | <i>kuchh mi'de meni sozish hai ?</i>   |
| you must use mercury both<br>inwardly and by friction,<br>until a salivation is pro-<br>duced,   | <i>tum ko pāre kī dawā chāhiye<br/>donon tarah se, ya'ne khāñe<br/>se aur mālish karne se, jab<br/>tak ki muñh na lāwe.</i>  |

do whatsoever you please with me, for I have great confidence in your prescriptions.

I shall send you some medicines ; and you are to take them in the evening according to my instructions,

do not be persuaded by native doctors to take their medicines,

I am well convinced they will do you no good, and they may do you much injury,

Indian doctors frequently administer our medicines, but they are utterly unacquainted with them,

*jo āp chahēn so mujhe kījiye,  
kyūniki āp ke nuskhe par meri  
bahut khātirjam'ī hai.*

*main tumko kuchh dawā,ei bhej-  
dūnga; aur jis tarah kahūn  
usī tarah shām ko unhe  
khānā.*

*yahān ke ḥabībōn ke kahne se  
unki dawā,ei na khānīn.*

*mujhe yakīn hai, we tumko  
kuchh fāida na karengīn;  
aur bahut zarar pahunchā-  
wein.*

*Hindūstānī ḥabīb hamārī dawā,-  
ei uksar istī'māl karte hain,  
par un se muṣlak wākif nahīn  
hain.*

*Exercise.*—One of the kings of Persia sent a skilful physician to the prophet Muhammad (upon whom be peace!). He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, “They sent me to dispense medicines to your compaions, but to this day no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed.” Muhammad replied, “It is a rule with these people never to eat until they are hard pressed by hunger, and to leave off eating whilst they have a good appetite.” The physician said, “This is the way to enjoy health.” He then made his obeisance and departed. The physician begins to speak when evil would result from his silence ; either when there is eating to excess, or when death might ensue from too much abstinence. Then, doubtless, his speech is wisdom, and such a meal will be productive of health.

#### LESSON 55.—BETWEEN A CIVILIAN AND A SARISHTA-DĀR, OR NATIVE OFFICIAL.

pray, my friend, are you somewhat versed in the revenue department ?

*kyūn jī, tum māl-guzārī ke kām  
se kuchh wākif ho ki mahīn?*

- what do they call a lease, and what its counterpart ?  
 have you any other names for the rate or rent adjustment of lands ?  
 Should you not recollect another word for the rate, then explain the nature of it in detail,  
 do the farmers pay the revenue to government by instalments or in the gross ?  
 does this species of revenue come in before, or during, or after the crop ?  
 does free land, or that not assessed, pay anything at all to government, or not, by way of acknowledgement ?  
 who used to settle formerly the assessment of the several districts ?  
 in what respects does the county registrar differ from the town or village clerk ?  
 pray tell me the true state of what are called *shikamī* portions of a village or farm,  
 is any paper called a deed of abdication or rejection, and what does it imply ?  
 in these days, when constables are put over any landholder, is dunage exacted, or not, and to what amount ?  
 in the country does the contracting farmer or the landholder receive the sustenance money ?  
 what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village ?  
 they call it *muwāzina*, or boundary sketch,
- paṭṭā kisko kahte hain, aur kabūliyat kyā hai ?*  
*rai aur rai-bandī kā aur koī nām hai ?*
- rai ke barābar jo aur koī nām na ho, tau uskā ahwāl bayān-wār kaho.*  
*māl-guzār jo hain so kisṭbandī par sarkārī mahsūl pahunchāte hain yā ekaṭhānī ?*  
*is farah kā khirāj, akṣar faṣl ke āge, bich men ya pīchhe pahunchtā hai ?*  
*mu'āfi ya'ne lā-khirājī zamīn se kuchh bhī lužūr men dākhil hotā hai yā nahīn, peshkash yā tābi'dārī kī rū se ?*  
*parganōn kī tashkīhs āge kaun kurtā thā ?*
- kānūngō aur paṭwārī men fark kyā hai ?*
- as̄l haṭikat un gānūroī yā chakor ki jin men kuchh shikamī hai mujhe hayānūr to kaho.*  
*kisi kāghaz pattar kā nām bāz-nāma hāi, aur uskī ma'nī kyā ?*
- dar īn wilā jad kisi zamīn-dār par muḥassil chhuṭte hoīn ḥalahāna lagtā hai ki nahīn, aur kis kadr ?*  
*mufassal men mustajir kā nānkar miltī hai ki zamīn-dār ko ?*
- jis kāghaz men kisi gānīw kī zamīn, fālāb, bāghāl, siwāna, wa ghaira kā ahwāl likhā hū, a ho to iskā nām kyā hai ?*  
*muwāzina yā rakba-bandī kah-lāte hain.*

why does a servant call himself *sarkār, bābū, prabhū, khalīfa, mihtar*, &c. (all of which are honorary titles) ?

that he may appear a great man in the eyes of his master and of the other servants,

*koī naukar apne taīn kyuni, sarkār, bābū, prabhū khalīfa, mihtar wa ghaira kahlātā hai?*

*is liye ki khāwind ke aur sab naukaren ke nazdik barā ādmī ɭahre.*

**Exercise.**—A certain lawyer had a very ugly daughter who was arrived at a marriageable age ; but although he offered a considerable dower and other valuables, no one was inclined to wed her. Brocade and damask, and pearls and jewels, will appear disgusting on a bride who is ugly. At last, through necessity, he married her to a blind man. It is said that, in the same year, there arrived from the island of Sarandip (Ceylon) a famous physician who could restore sight to the blind. They asked the father, “Why do you not have your son-in-law cured ?” He said, “Because I am afraid that, if he should recover his sight, he will divorce my daughter, who is now his wedded wife. It is best that the husband of an ugly woman should be blind.”

### LESSON 56.—ON GENERAL BUSINESS.

sarkār, take the draft and bring the money : be quick, what must be done ? it is now eleven o'clock, be quick, that I may have the money in time, let me have it by one o'clock,

go to the counting-house, and speak to the head sarkār, tell the sarkār to take bank notes, and pay the amount of the draft, the money must now be sent to Mr. —

request Mr. — to order what remains to be paid in before three o'clock, have you ever been to Mr. —'s garden ?

*sarkār, hundī lejā,o aur rūpaiye jald lā,o.*  
*kyā karnā hogā ? abhī giyāra ghanṭe din hū,ā hai.*  
*jaldī jā,o, ki mujh ko wakt par rūpaiye milenī.*  
*do pahar ek ke wakt mere pās hāzir karo.*

*daftar khāne mei jākar bare sarkār se kaho.*  
*sarkār se kaho ki bank-lot lekar hundī ke rūpaiye adā kare.*

*rūpae abhī fulāne sāhib ko bhej-ne honge.*  
*fulāne sāhib se 'arz karo, ki tīn ghanṭe ke āge bākī rūpac adā karenī.*  
*tun kabhū fulāne sāhib ke bāgh mei ga,e the ?*

sir, I go that way every day,  
you must go there immediately,  
else nothing will be done,  
send a sarkār to hire a boat,

I will go to Chaurīngī to-day,  
go to the China Bazār, and buy  
a pair of globe lanterns,  
who will collect the bills ?

*ai sāhib, main har roz us rāh  
jātā hūn.*

*tum wahān isī wak̄t jā,o, nahīn to  
kuchh na hogā.  
sarkār ko ek kishtī kirāya karne  
ke liye bhejo.*

*main āj Chaurīngī jā,ūngā.  
Chinā bāzār jākar do gol lenṭen  
mol-lā,o.*

*kaun rasid kā rūpaiya huṣūl ka-  
regā?*

*Exercise.*—There was a king, who had no son ; he tried many remedies and expedients, but derived no advantage whatever from them ; he was, therefore, greatly dejected, but would not discover the cause of this to any one. By chance, a strolling mendicant arrived ; he then disclosed this his affliction to him, on which the holy man wrote out a charm, and thus prescribed : “ After dissolving this in rose-water, you must drink it along with your queen ; and on your having a son, you must call him *Mihr Munir*, bestowing on him every science, and all sorts of accomplishments ; but beware of marrying him against his consent.” Having thus directed, he wandered away. This divine prescription being dissolved in rose-water, the king and queen drank it off, and by its blessed influence, they had at last a fine healthy boy. Whatever the pilgrim had enjoined respecting him, was all put in practice.

### LESSON 57.—*In continuation.*

Aghājān is clever in collecting  
bills,  
it is very difficult to get money  
of such a one,

I have been to the bazār : sugar  
is now  $3\frac{1}{2}$  seers a rupee,  
it will be better to wait a few  
days, and then buy the cloth,  
of what use are such people ?  
they know nothing of busi-  
ness,

I understand business—I am  
not easily imposed upon,

*Aghājān huṣūl karne men khūb  
wakif-kār hai.  
fulāne śāhib se rūpaiya milnā  
mushkil hai.*

*main bāzār gayā thā, chīni fī  
rūpaiya sārhe tīn ser hai.  
thore din sabar karke kaprā mol  
lenā bihtar hai.  
aise ādmī kis kām ke hain ? we  
sab kārbār men nādān hain.*

*main kārbār jāntā hūn, mujhe  
fa'reb denā dushwār hai.*

raisins are six seers for a rupee,  
buy about one thousand rupees'  
worth,  
there is no understanding the  
bazār prices,  
in Calcutta, the bazār rate is  
scarcely for two hours alike,  
I made a deposit ; to-morrow I  
shall see them weighed,  
see that you are not imposed  
upon,  
have you compared them with  
the sample ? do they agree ?  
two or three packages are  
superior,  
go and procure a pass for the  
things that are ready,

*kishmish fī rūpāiyā chha ser hai.  
hazār rūpāiyē kī mol lo.*

*bāzār kā nirkh thik ma'lūm nahīn  
ho-saktā.  
Kalkatte mən bāzār kā nirkh do  
gharī eksān nahīn rahītā.  
main ne bai'āna diyā hat, kal  
chīzen wazan karūngā.  
khābardār, tum fareb na khā,o.  
tum ne usko namīne se milā-liyā  
hai ? wuh barābar hai ?  
do yā tīn baste sab se bihtar  
hain.  
jo jo chīzen tayār hain, jā,o, aur  
unke wāste rawāna le-ā,o.*

*Exercise.*—When the prince became a man, he one day took leave of his father and went away to enjoy the chase, where a beautiful deer came in sight, grazing on a plain, with a golden collar round its neck. He then gave these orders to the people who were with him :—" You must manage to catch this fawn alive,—surround it on all sides ; if we thus get it, so much the better ; otherwise, the person over whose head she bounding escapes, must put his horse to full speed after it." Just as they had completely encircled it, the deer all at once made a spring over the prince's own head ; the rest checked their horses' reins, while he spurred his horse hard at its heels. She bounded away at such a rate as to leave the attendants many miles behind, and at last outrunning him, vanished from his sight. He then stopped in amazement, himself he knew not where, and his followers far away ; neither had he a place to lodge in, nor enough of the day left to return.

### LESSON 58.—*In continuation.*

get a boat, and send them on  
board the ship,  
sir, the captain's sarkār said  
the goods cannot be shipped  
to-day,

*ek kishtī kirāya karke unhein  
jahāz par bhej-do.  
ai sāhibh, kaptān ke sarkār ne  
kahā, ki āj jahāz men ye chīzen  
lād na sakenige.*

don't mind what the sarkār says, but mind what I say, sir, as you bid me, I am going,

go and ask the head sarkār when the ship sails, and bring me word, piyādā, call the cashier, how much was collected yesterday?

keep the money by you, don't pay away any, what is the discount on the Company's paper in the bazar?

if you purchase the Company's paper of six per cent. interest, the discount is two rupees six annas; if you sell, it is two rupees eight annas,

take these four thousand rupees, with what money has been received for bills, and buy Company's paper,

send these letters as directed,

*sarkār jo kahtā hai use mat mānō,  
main jo kahtā hūn use suno.  
ai sāhib, ap ke hukm se main  
jātā hūn.*

*jā,o aur bare sarkār se pūchho  
jahāz kab khulegā, aur mujh  
ko khabar do.  
ā,o piāde, tahwīldār ko bulā,o.  
kitne rūpaiye kaljam' hū,e hain?*

*rūpaiye apne pās rakho us se  
kuchh khāch mat karo.  
bāzār men Kampanī ke kāghāz  
par kyā baṭṭā hai?*

*chha rūpaiye saikrā Kampanī ke  
kāghāz mol-lene men do rū-  
paiye chha āne; aur bechne  
men do rūpaiye āṭh āne baṭṭā  
hai.*

*yih chār hazār rūpaiye aur tam-  
assuk ke rūpaiye sab lejākar  
Kampanī kā kāghāz mol lā,o.*

*ye chiṭhiyān ḥikāne ke muwāfik  
bhej-do.*

*Exercise.*—While in this perplexity, the eyes of the prince lighted on a dwelling, and thinks he, "Well, let me at least learn to whom this house belongs." He then beheld a venerable aged darwesh seated there, to whom, after salutation, he observed, "With your leave may I remain all night here?" "By all means, my child," replied the venerable man, "the house is at your service." Having quickly given the necessary directions for his guest's repast, as well as the horse's grain and fodder, when done also with entertaining him, he asked, "Pray who are you, young gentleman, and why have you come here?" He then related the whole of his late adventure. In the mean time, what does he see? Lo! on a splendid throne, four fairy queens, exquisitely beautiful, clad in rich brocade, and covered from head to foot with jewels and precious stones, suddenly descended, who, having alighted, made their obeisance to the reverend sage, and seated themselves respectfully in his presence.

LESSON 59.—*In continuation.*

bring those goods in carts from  
the custom-house,  
you must attend to everything,  
put the godown No. 2 into  
order, and see that there is  
no damage,  
if you don't look to everything,  
who else will ?

I am going out, let me see  
everything ready when I  
come back,

darwān, are the counting-house  
sarkārs come ?  
who is at work in the iron-  
factory ?  
sir, nobody is yet come,

how is this, not yet come ?—  
what time of day do they  
mean to come ?

this is the case every day, and  
therefore Mr. —'s work is  
not yet done,

when they come to-day, we  
will settle this business,

Mr. — is speaking to me  
daily about this work,  
when they come, send them  
to me,

*parmit-ghar se ye chizeñ gārī  
meñ karke le ā,o.*

*tumheñ sab tadāruk karna hogā.  
do darje kā gūdām taiyār karo,  
aur dekho kuchh nuksān na  
ho.*

*agar tum sab chīzonī kī khabar-  
dārī na karo, to kaun ka-  
regā ?*

*maiñ ab bāhar jātā hūñ, khabar-  
dār, maiñ apne phir āne ke  
'arṣe meñ sab chīzeñ taiyār  
dekhūñ.*

*ā,o darwān, daftar-khāne ke sar-  
kār sab ā,e hain ?*

*luhār ke kārkhāne meñ kaun kām  
kartā hai ?*

*ai sāhib, ko, i abhī tak nahīñ  
āyā.*

*yih kaisā hai ? we abhī tak nahīñ  
ā,e—roz kyūñkar hāzir, ho-  
weinge ?*

*har roz yihī ahwāl hai, isī wāste  
fulāne sāhib kā kām abhī tak  
tamām nahīñ hū,ā.*

*jab we āj āweinge, to ham unke  
sāth durustī karenge.*

*fulāna sāhib har roz is kām ke  
liye mujhe kahtā hai.*

*jab we āweñ to unko mere pās  
bhej do.*

*Exercise.*—The sage remarked, “ Well, this was not your visiting-day here, pray tell me on what account you have come.” They replied, “ Worshipful saint, there is a princess named *Badar Munir*; we intended to pay her a visit, this is the road, and we could not find it in our hearts to pass by without first paying our respects to you.” He then said, “ Good, do take this prince also along with you; he will at all events see whether *Badar Munir* is more lovely than the ladies of his palace, or they fairer than she.” To this the fairies agreed,

and, having handed him to their throne, flew away, and in the twinkling of an eye reached the palace of *Badar Munir*. The instant that *Mihr Munir* discovered that angel's face, bright as the moon, he became enamoured with her, while she also admiring his radiant countenance, and flushed by love's magic bloom, shone resplendent with the charms of a damask rose.

LESSON 60.—*In continuation.*

how long are those Europe goods to lie at the custom-house?

sir, without an invoice to know what they are, how can I bring them?

different sorts of goods pay different rates of duty, by opening the boxes and seeing their value, you will be able to understand,

sir, I cannot myself open the packages,

in opening the packages, the goods may be injured,

sarkār, take the invoice and go directly,

sir, I am going; please to give me the invoice,

at two o'clock the custom-house officer came and opened the boxes,

when I have signed each invoice, I will give them to the sarkār to be copied, and then send them to you,

*kirānī*, copy these, and give them to the sergeant,

call a blacksmith, and open the boxes; compare the value and quantity of the goods with the invoice, then make them tight again,

*kabtak we wilāya'ī chizei parmit-ghar men paṛi rahiengīn?*

*ai sāhib, baghair chalān kyūnkar asbāb khalāṣ kar lāne saktā hūn?*

*hur ek chīz kā judā judā mahṣūl hai.*

*sab sandūkōn ke kholne, aur kīmat dekhne se, tum ma'lūm kar-sakoge.*

*ai sāhib, maiñ akelā basta kholne nahīn saktā.*

*basta kholne se shāyad chīzen khārab ho jāwān.*

*ai sarkār, chalān lekar jald wa-hān jāo.*

*ai sāhib, maiñ jātā hūn, chalān mujhe do.*

*do pahar do kewakt parmit-ghar ke sāhib ne ākar sandūk ko khulwāyā.*

*maiñ ne har ek chalān par sahī karke, nakl-navis ke ma'rifat tumhāre pās bhej-dūngā.*

*ai kirānī, nakl karke piyāde ke hawāle kar-do.*

*luhār ko bulākar, sandūk khulwākar, chalān ke muṭābik, ba'd shumār asbāb ke, kīmat dar-yājt karke pher band-karo.*

*Exercise.*—Three watches of the night glided away in such

pleasure, harmony, and delight, as human tongue cannot express. When these four fairy damsels were about taking leave, they addressed the prince thus: "Come along." He being pierced to the heart with the arrow of love, replied, "I will not go; if you must set off, by all means depart." On representing this to *Badar Munir*, that she might persuade him to take leave, they perceived that she also had no desire to let him away. In this perplexity they observed, "Now what is to be done? if we leave him, how shall we show our faces to the holy man? and if we convey him hence in the present posture of affairs, she will be offended; the best advice is to wait a little longer, till both begin to slumber." After this, with the fatigue of sitting up, both got a-nodding; they then gently and artfully raised him on the throne, and with some philter lulling him asleep, flew off with him.

### LESSON 61.—*In continuation.*

sergeant, when you have signed your name, give them to the cashier,

the officer having entered the particulars of every case in his book, and the duty on each article, wrote the amount,

taking the invoice, I had to go again, and show it to the head officer,

having done all this, it had struck four o'clock, and the custom-house was shut,

the next day, I delivered the invoice to the officer,

having examined the value of the articles, and their duty, he signed it,

afterwards, paying the duty to the cashier, having got an order for a pass and cleared the cases, I hired coolies, and brought them away,

*ai piyāde, jab apnī talāshī ki sahīh kar-chuko, tāhwildār kro do.*

*khažānchī ne sab sandūk kī ajnās tafrīk karke, har ek chīz kā maḥṣūl judā judā lagākar jam' likh-dī.*

*wuhī chalān lekar phir parmi'-ke sāhib ke huzūr mei jānā hū,ā.*

*yihī kām karte karte chār baj-gae, tab parmi'-ghar band hū,ā.*

*dūsre roz maii ne chalān lekar sāhth ko somp-diyā.*

*sab asbāb kī kīmat aur maḥṣūl ḥakrākar us ne sahīh kī.*

*tāhwildār ko maḥṣūl dekar, aur rawāna lekar, sandūkon ko wahān se khalaş karucākar, mazdūron ke sir par liwā-lā, e.*

sarkār, I will not give a kaurī to the custom-house people or the chaukidār at the wharf, sarkār, why did you not go to the police-office and get a pass?

*ai sarkār, maiñ ek kaurī in'ām parmiñ ke aur ghāt ke ādmīyon ko nahīn dūngā.*

*ai sarkār, tum pulis jākar khalāsi-nāma kyūn nahīn likhwā lā,e?*

**Exercise.**—On their arrival, they delivered him to the good father, and with his permission returned to their own mansions. By dawn of day, when he (the prince) awoke, neither the sparkling dome nor its resplendent orb was there; he heaved a deep sigh, and calling, “Alas, *Badar Munīr!*” again fell into a doze, from the effects of the potion upon him. Soon after, when a watch and a half of the day had elapsed, on the appearance of a crowd, the darwesh from circumstances guessed that these must be his attendants, and having called them, he consigned him to their charge. His companions were of course gratified by finding him; but noticing his condition, they got alarmed about what reply they should give the king, and thus interrogated the good anchorite: “Please your reverence, why is our prince thus distracted?” “Ask himself,” said he. On hearing this, they accosted the prince in the following words: “Son of our sovereign, why are you thus beside yourself?”

### LESSON 62.—*In continuation.*

sir, what can I do? for two or three days I have not had a moment's leisure, one can't get a thing done at once at the court,

if I don't go myself, nothing is done,

sir, I know, five days ago, you wrote to Patnā that the things would be forwarded to-morrow or next day, and no pass is obtained,

how can they go? they can't be sent without a pass,

is the order for screws gone to Kāshīpūr factory?

*ai sāhib, maiñ kyā karūn? do tīn din se mujhe fursat nahīn; aur kachahī meñ jāne se kām tamān nahīn hotā.*

*baghair mere jāne ke kuchh na hoyā.*

*ai khudāwand, pāich din gūzre ki huzūr ne likhā thā. ki kal Patne ko chīzen rawāna hon-gīn, aur abtak khalāsi-nāma nahīn milā.*

*we chīzen baghair khalāsi-nāme ke bhejwā nahīn jā saktiyān.*

*Kāshīpūr ke luhār-khāne meñ pech banāne ko hukm bhejā gayā hai?*

they promised to send them *āj dene kā wa'da kiyā hai.*  
 to-day,  
 if they don't come this evening, *agar we sipahar tak na āweni,* to  
 you go there before gun-fire, *tum top ke āge jānā.*  
 for want of these screws the *in pechonī ke na hone se, sārī rū,ī*  
 bales of cotton are lying *ke baste khule pare hain.*  
 loose,  
 no one knows when the vessel *ma'lūm nahīn jahāz kab khulegā.*  
 will sail,  
 have you collected the bills I *jo tamussuk kal maiñ ne tum ko*  
 gave you yesterday? *diyā thā, uskā sab rūpaiya*  
*kyā wasūl hū,ī hai?*  
 sir, I have given in the money *khudāwand, jitne fardei ta-*  
 for all you gave me, *massuk kī āpne bande ko*  
*hawāle kīn thiñ, sab kā rūpai-*  
*ya lā diyā hai.*

*Exercise.*—The prince neither distinctly articulated with his mouth, nor opened his eyes, all that he raved being, “Alas, *Budar Munir!*” In short, they placed him in the pālkī, and conveyed him with fear and trembling to the king, to whom they stated the matter so : “ May it please your majesty, yesterday afternoon a lovely fawn came in sight, and the prince, after forbidding us, set his horse after it himself at full gallop ; we nevertheless followed at a respectful distance. She took shelter in so wild a wood, that the prince escaped our sight entirely, though we were all following him with our eyes ; besides which, darkness overtook us, and we being helpless, passed the whole night in that place ; but rising by daybreak we continued our inquiries ; at last we found him in this distracted condition, at the lodge of a hermit there. When we inquired of him, he also gave us no information whatever, though we naturally conjecture that the person's name which is mentioned must be one with whom the prince is in love.”

### LESSON 63.—*In continuation.*

do you know where Najamudīn *tum jānte ho Najamuddīn kahān*  
 is ? *hai?*  
 sir, I heard he is not coming *sāhib, maiñ ne sunā hai ki wuh*  
 to-day ; his brother says he *āj nahīn āwegā : us ke bhā,ī ne*  
 has a fever, *kahā ki us ko tap ā,ī hai.*

how does he mean to do his work ? he has a fever daily, was the cloth examined yesterday, and placed to Muhammad Ali's account ?

sir, it is entered in the waste-book, not in the ledger,

why so, if he objects to the brokerage, how is it to be settled,

sir, I will thank you to settle it with him ; he does not mind us in the least, make out the account of what cloth he has purchased up to this time,

balance the account, leaving out the cloth bought yesterday,

the account ought not to remain unbalanced,

wuh kyūnikar naukarī karegā ?  
us ko har roz tap laglī hai.  
kal kaproni kā nirkh daryāft kar  
Muhammad 'Ali ke nām men  
jam'-kharch kiyā gayā hai, yā  
nahīn ?

āj jānkay kī bahī men likhā gayā  
hai, lekin khāte men mundarij  
nahīn hu,ā.

aisā kyūn hū,ā ? agar wuh dal-  
lālī kī dastūrī kā'uzar rakhtā  
hai to kyūnikar mukarrar  
hogā ?

ai sāhib, āp us ke sāth yih bāt  
mukarrar faisala karen ; wuh  
hamāri bāt nahīn māntā.  
jo kaprā is wakt tak us ne mol  
liyā hai us kā hisāb karo.

kal kā kaprā amānat rakh-kar,  
aglā hisāb karo.

hisāb ko parāganda rakhnā na  
chāhiye.

*Exercise.*—The king then tenderly began : “ My child, if you will discover your affliction, we shall then consider of a remedy for it.” After much entreaty, he returned, “ O, my dear father, the only specific I want is *Badar Munir*; possessed of her I would recover.” They next interrogated about her address and residence. The prince sorrowfully said, “ I know not, indeed.” He rejected all food, continued day and night heaving deep sighs, and weeping bitterly. Witnessing this distress, his parents also were sorely afflicted, and kept beating their breasts in such anguish for their son, that the affairs of the state were running fast into disorder and confusion. The minister was a prudent man, and thus remonstrated to his majesty : “ Let not your highness be so woe-begone, but attend as usual to the interests of your kingdom ; your slave is dispatching messengers in every direction ; should a princess of the name be found anywhere, we may then get the prince married to her ; if the parents agree with a good grace, all is well ; if not, why, let us force them.”

LESSON 64.—*In continuation.*

the account of shawls, handkerchiefs, baftas, &c., which have been agreed for, is all settled,

there is nothing else due to him ; if you please to compare Dr. and Cr. you will see,

Pānchū sarkār, what are you doing ? see that the accounts are correct,

I am afraid there are errors in Captain Leyden's last year's account,

I can't make out what sugar, coffee, sugarcandy, and raisins have been purchased, sir, here is nothing without a written order ; the accounts agree with what is written, that's not what I mean. I say it's not clear what belongs to each account,

sir, there is no fear about that —I have by me the accounts of sales and purchases,

tell me what is the amount of Captain Robinson's account —what quantity and kind of articles,

**Exercise.**—This plan was applauded by the sovereign, and scouts were accordingly sent to all quarters, with a requisition in due form. One of these emissaries found his way to *Badar Munir's* country, and on making the requisite inquiries there, he learned that her situation was still more deplorable, by pining at the absence of her lover. On this the fleet envoy, quite overjoyed, entered the presence of her illustrious father, and presented the formal request to him ; who, though drooping with sorrow for his daughter, on reading the contents of the paper, became much exhilarated. He instantly, without loss of time, preparing an answer, delivered it to the messenger,

hisāb shāl, rumāl, aur bāste wa-  
ghairā kā, jo sahī hū,ā thā; us  
sub kā jam'-kharch hū,ā hai.

us kā aur kuchh bākī nahīn ; agar  
āp donoñ farden āmdari aur  
raftanī kī dekhenge to jā... ay...  
ai Pānchū sarkār, tum kyā karte  
ho ? khabardār ho, ki hisāb  
kitāb meni tafāwut na ho.  
maiñ dartā hūn ki sāl guzashīle  
meni Kaptān Leden sāhib ke  
hisāb meni bahut ghaltī hū,ā thi,  
maiñ nahin jāntā kitni shakar,  
aur kahwa, aur misrī, aur  
kishmish mol li gā,i.  
ai sāhib, baghair hukm kī chīhī  
ke kuchh nahīn hai ; hisāb bahē  
ke mutābik hai.  
yih merā maṭlab nahīn. Main  
kahtā ki har ek ke hisāb meni  
kitnā hogā, is kā kuchh ta'ai-  
yun nahīn.

ai sāhib, kuchh andesha nahīn—  
mere pās kharid aur farokht,  
kā hisāb hai.

Kaptān Rābinsan sāhib kī jins  
kā miķdār aur rakam meni kis  
kadar kharch hū,ā hai, tum  
mujh ko dikhlā,o.

with this injunction, "Do you quickly proceed by night and by day till you deliver this from me." The purport of it was thus: "The friendly epistle hath reached us, in which you solicit my daughter *Budar Munir's* hand for your son *Mihr Munir*, to which I have consented: it is now incumbent on you to reflect, that the sooner you arrive for the nuptials, so much the better: you will therefore be pleased to make no delay, nor take any trouble about the bridal preparations."

LESSON 65.—*In continuation.*

si., wait a moment, the articles had on the 4th instant are not entered,

Mr. Smith will sail to-morrow; is his account ready?

it is here, sir; the amount due from him is 56,411 rupees, give me the account; I will go on board the ship, settle it, and get the money,

you come with me, then I shall have no trouble in explaining,

Kudrat-Ullā, bring the waste-book, journal, and ledger with the book of sales with you,

show me the amount of what is due to and from each of the shopkeepers,

it appears to me all the accounts are in confusion,

sarkār, are all my things ready?

sir, the sarkār has taken money for them; no doubt they will be here by two o'clock,

when they come, send them immediately to Nayā Ghāt, it is now high water, I can't wait longer,

*sāhib. zarra sabr kījiye, chauthī tārikh kā hisāb likhā nahīn hai.*

*Ismīt sāhib kal jahāz par char-hégā; us kā hisāb taiyār hai? yih dekhiye, sāhib, us se 56,411 rāpaiya pānā hai.*

*hisāb mujh ko do; jahāz par jā, ūngā aur raf' karkar rū-puiya lā, ūngā. tum mere sāth ā,o, to mujhe hisāb ke bujhāne men kuchh taṣdī' na hogī.*

*Kudrat-Ullā, jānikar bohi, aur roz nāmcha, aur hisāb bahī, aur bechne kī bahī sāth lo.*

*dukāndāron ke sāth denā pānā kitnā hai mujhe kaho.*

*mujhe ma'lūm hotā hai, ki sab hisāb men khalal hai.*

*ai sarkār, meri sab chīzen taiyār hai?*

*ai sāhib, sarkār rūpaiya legayā hai; aur chīzen do pahar ek men albatta yahān pahunchengi.*

*jab chīzen āweñ, tab usī dam Na,e Ghāt men bhej denā.*

*abhi bhāṭhā karib hai, main aur sabr nahīn kar-saktā hūn.*

*Exercise.*—When the bearer of such cheering intelligence delivered the letter into the minister's hands, he forthwith conveyed it to the emperor's court; and when his majesty cast his eyes over the lines, he felt his heart glow with renovated vigour. In short, he was supremely happy, and accordingly ordered a reward for the bringer of these glad tidings. That day, in every house over the whole city, there were great rejoicings, and the king thus instructed the minister: “I will set out on such a day to celebrate the auspicious marriage of *Mihr Munir*; in the mean time, get all the equipage immediately ready for the royal nuptials, as well as the necessaries for our journey.” In that period every requisite was prepared, and the king set forth in great pomp and splendour, along with his army, with a retinue and procession so numerous and resplendent, that a detail here would prove too tedious. In a few weeks he entered the other's territories with becoming grandeur and dignity, with flying colours and bands of music, and thence, having accomplished the object of his journey, he returned to his own capital in a very splendid manner, bringing with him his son and daughter, attended with melody, pleasure, and delight.

# HINDŪSTĀNĪ MANUAL.

## PART II.

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### A PRACTICAL AND PHRASEOLOGICAL VOCABULARY, ENGLISH AND HINDUSTANI.

THE following copious selection of phrases will be found to answer two distinct purposes : 1st, To exercise the student in readily turning into Hindūstānī every possible variety of English expressions ; 2nd, To serve as a vocabulary of useful words, each sentence containing a leading word printed in italics, arranged according to the order of the alphabet. The Hindūstānī word or words in each sentence corresponding to the English word printed in italics, is included within a parenthesis. This plan of a vocabulary will, it is presumed, have a great advantage over a mere dry list of words, as the student will, in every instance, see the manner in which the word is employed. Finally, the same word is occasionally repeated twice, or even thrice, when it happens to have more than one signification, or when it denotes different parts of speech, as substantive, adjective, or verb.

#### A.

##### *abandoned—able.*

The crew *having abandoned* *jahāz-wāle jahāz ko* (*chhorkar*)  
the ship, had run away, *bhāg-ga,e the.*

He does not *abate* me one *wuh ek paise se* (*kam nahīn detā*).  
piece,

*Abide* with me a few days, *mere sāth chand roz* (*raho*).

He possesses great *ability*, *us kī khūb* (*kābiliyat*) *hai.*

He is an *able* man, *wuh* (*lā,ik*) *ādmī hai.*

Are you *able* to do this ? *tum yih* (*kar-sakte ho*) ?

I have been *absent* ten days,  
We ought to *abstain* from com-  
mitting evil,  
It is *absurd* to speak thus,  
Take as much as you please ; I  
have *abundance*,  
That is an *Abyssinian slave*,  
He goes to an *academy* daily,

Do you *accede* to what I pro-  
pose, or not ?

I still retain my Hindūstānī  
accent,

The book you sent me was  
acceptable,

He immediately accepted my  
offer,

Except you accompany me, I  
will not go,

I was not able to accomplish  
my wishes,

Have you an account with him ?

*He is accused* of robbing his  
master,

*Accustom* yourself to read and  
write,

This fruit is very *acid*,  
He has many *acquaintances*,

I am *acquainted* with all,  
He has *acquired* great knowl-  
edge,

He has been tried and *acquitted*,  
A good *action* deserves our  
praise,

He is exceedingly *active* in that  
business,

The angel of God expelled  
*Adam and Eve* from para-  
dise,

The *angel of death* seizes upon  
all men,

He has received an *addition* to  
his salary,

maiñ das roz (*ghair-hāzir*) thā.  
ham ko chāhiye ki burā, i karne  
se (*parhez koreñ*).  
aisā kahnā (*lā ya'ni*) hai.  
mere pās (*bahu'*) hai; jis kader  
chāha us kadar lo.  
wuh (*Habshi ghulām*) hai.  
wuh (*madrase men*) har roz jātā  
hai.

jo maiñ kahtā hūñ, tum is ko  
(*kabūl karte ho*) yā nahīñ ?  
maiñ abtak Hindūstānī zabān kā  
(*lahja*) rakhtā hūñ.  
jo kitāb tum ne mujh ko bhejī  
so mujhe (*pasand ā, i*).  
us ne fi-l-hāl merī bāt (*kabūl ki*).

baghair tumhāre (*hamrāh liye*)  
maiñ nahīñ jā, nūgā.  
maiñ apnī khwāhish (*bhar-pūr na  
kar-sakā*).  
tum kyā kuchh (*hisāb*) is ke sāth  
rakhte ho ?  
ustād kī chīz churāne kī (*tuhmat  
us par hai*).  
tum likhne aur parhne kī (*mashk  
karo*).  
yih phul bahut (*khaṭṭā*) hai.  
us ke bahut (*dost*) haiū.  
maiñ durobast (*jāntā hūñ*).  
us ne bahut 'ilm (*hāsil kiyā* hai).

wuh tajwīz meni (*bekuṣūr niklā*).  
nek (*kām*) lā, ik ta'rīfke hotā hai.  
wuh us kām meni barā (*chālāk*)  
hai.  
khudā ke firishte ne (*Ādam o  
Hawā ko*) firdaus se nikāl-  
diyā.  
(*maluk-ul-maut*) sab ādmīyon  
ko pakar-letā hai.  
us ke darmāhe par (*iżāfa*) hū, ā  
hai.

- Pray can you tell me his address?  
To-day's meeting is adjourned till Monday next,  
Let us first adjust this matter,
- This is admirable writing,  
I greatly admire him for his great learning,  
I do not admit of what you say,  
May a stranger be admitted?
- A school has been opened for adult persons,  
Can you advance me this sum?
- The enemy had advanced as far as Dihlī,  
Of what advantage will that be to me?
- She has long been in adversity,  
You had better advertise the sale,  
What is your advice in this affair?
- Do you think it advisable to do so?
- He affected a great show of kindness,  
This history is affecting,  
He shows great affection for the people,  
He affirmed this to be a certain fact,
- He on hearing the news became greatly afflicted,  
They have suffered great affliction,  
I am afraid to go there,
- I cannot afford to give so much monthly wages,
- tum us ka (*ṭhikānā*) batā sakte ho?  
āj māḥfil (*maukūf* hai), Pīr ke roz phir hogī.  
pahle ham is kām (*mukarrar kareñ*).  
yih khatt bahut (*achchhā*) hai.  
mainī is ke 'ilm par bayā (*ta'ajjub kartā hūñi*).  
tumhārī bāt mainī nahīñ (*kabūl kartā*).  
ghair ādmī (*andar jā-saktā hai*)?  
ek madrasa (*rasīda*) logon ke liye tayār hū,ā hai.  
itnā rūpaīya mujhe (*dādnī de sakte ho*)?  
dushman Dihlī tak (*pahunchā hū,ā thā*).  
us mei merā kyā (*fāida*) hogā?
- wuh bahut din se (*muṣībat*) meni parī hai.  
bihar hai ki tum nilām kā (*ish-tihār do*).  
is kām mei tumhārī kyā (*salāh*) hai?  
tumhāre nazdīk aisā kām karnā (*munāsib*) hai?  
is ne ḡāhirā bari khātir-dārī (*dikhla,ī*).  
yih kissa (*dard-āmez*) hai.  
wuh logon se bahut (*dostī*) rakhtā hai.  
is ne (*ikrār kiyā hai*) ki yih bāt sach hai.  
wuh khabar sunke bahut (*āzurda hū,ā*).  
unhoñ ne bahut (*ranj*) uṭhāyā.
- wahāni jāne kā (*mujhe dar hai*).  
itnā mahinā mainī nahīñ (*de saktā*).

Pray afford me your assistance, mihrbānī karke (merī madad karo).  
 I do not wish to affront him, maiiūs ko (khafqī dilāna) chāhtā nahīn.  
 Her age is not more than ten years, das baras se ziyāda us kī ('umr) nahīn hai.  
 Do you know who is his agent? tum jānte ho ki us kā (gumāshtha) kaun hai?  
 Standing before the court, he began to be much agitated, 'adālat meī khare hotehī wuh bahut (kāmpne) lagā.  
 I agree to what you say, jo tum kahte ho so mainī (kabūl kartā hūn).  
 His company is very agreeable, us kī dost-dārī bahut (pasandīda) hai.  
 What agreement had you with him? us se tum ne kyā (ikrār) kiyā hai?  
 The air of this country is very unfavourable, is mulk. kī (hawā) bahuṭ nū-muwāfiḳ hai.  
*Alas!* it is all true, (afsos,) sub sach hai.  
 The two are perfectly alike, donoñ bi-l-kull (barābar) hain.  
 I saw an alligator in the Ganges, mainī ne ek (magar) Gangā meī dekhā.  
 Allow me to go with you, apne sāth mujhko jāne (do).  
 He made me an allowance of ten rupees, us ne mujh ko das rūpāye kī (dastūrī) dī.  
 Have you got this year's almanac? tumhāre pās is baras kī (takwīm) hai?  
 I have not yet learned the alphabet, mainī ne (alif-be) abhī yād nahīn kī.  
 Speak aloud, that I may hear you, bolo (bulandāwāz-se) ki mainī tumko sunūn.  
 What alteration shall I make? mainī kyā (tabdīl (karūnīgā)?  
 It is now done, and can't be altered, wuh ab taiyār, aur nahīn (bad-legā).  
 He has amassed great wealth, us ne bahut daulat (jam' kī hai).  
 The bill will amount to 500 rupees, hisāb karke pān sau rūpāye (hōinge).  
 What is the amount of your bill? kyā (jam') hai tumhāre hisāb kī?  
 I was amazed at the amount, hisāb kī jam' dekhkar mujhe (ta'aījub hū,ā).  
 Amuse yourself awhile in the garden, ek zarrābāgh meī (tamāshā dekh-kar sair karo).  
 Dihlī is an ancient city, Dihlī (küdīm) shahr hai.

Does this make you *angry*?  
Do you know this animal's  
name?

Can you give an *answer* to this  
question?

This will answer my purpose,  
I am very anxious to get  
there,

I have not seen him anywhere,

He made no *apology* for his  
misconduct,

He made an *appeal* to Govern-  
ment,

He will not appear personally  
in this business,

It appears to me very strange,

He made an *application* to the  
judge,

His goods will be *appraised*  
and sold,

I apprehend you have made a  
mistake,

He was apprehended and put  
into prison,

He has appropriated all his  
property to this purpose,

Do you approve of what I  
say?

He teaches the Bengālī, San-  
skrit, Hindūstānī, Persian,  
and Arabic languages,

There are five arches in the  
veranda,

This is an *arduous* undertaking,  
Let us argue the point together,

He uses very strong *arguments*,  
I am now learning *arithmetick*,  
The king was at the head of  
his army,

He was arrested for debt by  
Bābū Rā,e Chandar,

kyā tum is se (*ghusse*) hote ho ?  
tum kyā is (*jānwār*) kā nām  
jāntे ho ?

tum is sawāl kā (*jawāb*) dc sakte  
ho ?

is se (*merā ijrā,e kār hogā*).  
wahān pahunchne ke liye main

bahut (*mutafakkir*) hūn.  
main ne usko (*kahīn*) na dekhā  
hai.

us ne apne fi'l-i-bad kā ('uzar)  
na kiyā.

us ne sarkār men (*darkhwāst  
kī*).

wuh āp is kām men (*zāhir na  
howegā*).

mujh ko barā ta'ajjub (*ma'lūm  
hotā hai*).

us ne ('arz) kī kakim se.

us kī chīzeni (*kīmat tujwīz hokar*)  
bechī jāweigīn.

maiñ (*samojhtā hūn*) ki tum ne  
khaṭā kī hai.

wuh (*pakrā gayā*) aur қaid men  
parā hai.

us ne apnī sab daulat is kām ke  
liye (*mukarrar kī*).

jo maiñ kahtā hūn, so tum  
(pasund karte ho) ?

wuh Banglā, aur Sañskrit, aur  
Hindūstānī, aur Fārsī aur

barāmade men pāñch (*mihrāb*)  
hain.

yih barā (*mushkil*) kām hoi.  
ham jam' hokar is bāt men (*bahs  
karei*).

(dulī/ei) us kī bahut kauwī hain.  
maiñ abhī (*siyāk*) sikhātā hūn.

bādshāh apne (*lashkar*) kā pesh-  
wā thā.

Bābū Rā,e Chandar ne usko karz  
ke wāste (*giristār kiyā*).

- Have you heard the news of his arrival?      *tum ne us ke (pahunchne) kī khabar sunī?*
- I am not acquainted with that art,      *maii nahīn jāntā hūn us (hunar ko).*
- They are very artful, They deal in various articles,      *we bare (hīla-bāz) hain.*  
*we kārbār karte hain har rakam kī (chīz) kā.*
- Has he repaired the carriage as I told him?      *kyā usne gārī kī marammat kī hai (jis tarah) main ne us se kahā thā?*  
*ab ham pahār par (charhen).*
- Let us now ascend the mountain,      *us se (pūchho) ki tumhārā nām kyā hai?*
- Ask him what is his name,      *wuh kiskā (gadhā) hai?*  
*gānwoñ ke ādmī (jam' hū,e).*
- To whom does that ass belong? The people of the villages assembled,      *maiī ne dekhā barā (guroh) ādmiyon ka.*
- I saw a great assembly of people,      *maiī tumhārī khwāhish ko (kābul kartā).*
- I assent to your proposal,      *us ne (kahā) ki yih aisā hai.*  
*ham ko chāhiye ki āpas men (madad karen).*
- He asserted that it is so, We ought to assist each other,      *kis wāste tum bad ādmiyon se (ikhtilāt karte ho)?*
- Why do you associate with evil company?      *maiī tum ko (sach kahtā hūn) wahā-i kuchh khauf nahīn.*  
*(albatta) yih sach hai.*
- I assure you there is no danger in that matter,      *us ne apnā bahut (ta'ojjub) āsh-kār kiyā.*
- Assuredly this is true, He manifested great astonishment on his part,      *tum ko (nujūm) ke 'ilm men dakhal hai?*
- He manifested great astonishment on his part,      *hamārī takṣīr kā (kafāra) kis tarah ho saktā hai?*
- Are you acquainted with the science of astronomy?      *dushman ke sawāroni ne ham par (hamla kiyā).*
- How shall I atone for this conduct?      *is ne sikhne men kuchh (koshish na kī).*
- The enemy's cavalry attacked us,      *ham sikhne par apnā (dil lagā-wen).*
- He never attempted to learn,      *maiī ne khabar pāī das ghanṭe ke wakt dāru-l-'adālat men (hāzir hone kī).*
- Let us attend to our studies,      *maiī ne khabar pāī das ghanṭe ke wakt dāru-l-'adālat men (hāzir hone kī).*
- I have received notice to attend the court at ten o'clock,      *maiī ne khabar pāī das ghanṭe ke wakt dāru-l-'adālat men (hāzir hone kī).*

Your attendance there is required,  
She pays attention to learning,  
Do you mean to attend the auction?

I believe the information is authentic,  
Who is the author of this book?

By whose authority do you do this?

There is no end to his avarice,  
He is extremely avaricious,  
What is the average of attendance at your school?

I cannot avoid going,

*Awake me early in the morning,*  
I was not aware of this,  
How inexpressibly awful is the state of those who despise God!

He is awkward at his work,

This is an awkward circumstance,  
Bring an axe, and chop this wood,

wahān tumhārā (*hāzir honā*) zarrūr hai.  
wuh (dil lagāgar) parhtī hai.  
(nilām) men āp jāoge?

maiñ is khabar ko (*sach*) jāntā hūñ.  
iskitāb kā (*mušannif*) kaun hai?

tum kis ke (*hukm*) se yih kām karte ho?

wuh bayā (*bakhīl*) hai.  
us kī (*tam'*) kī intihā nahīñ.  
tumhāre maktab men kitne lārke (andāzi) āte haiñ?

maiñ jāne se (bāz) nahīñ rah saktā.

tarķe mujh ko (*jagā-do*).

maiñ is se (*wākif*) na thā.  
jo log khudā ko hakir jāntē haiñ,  
un kā hāl kaisā bayā (*haulnāk*) hai!

wuh apne kām men (*bewukūf*) hai.

yih muķaddama bahut (*kharāb*) hai.  
(kulhāri) lā,o, aur is lakrī ko chiro.

## B.

Is he still a bachelor?  
What has he got on his back?  
Put this money in the bag,  
The soldiers departed this morning with their baggage,  
Are you willing to become bail for him?

What is the balance of my account?

Open the bale of cotton,  
That vessel has come in ballast,  
We may now banish our fears,  
They are bankers in Calcutta,

kyā wuh abtak (*kunwārā*) hai?  
uski (piṭh) par kyā hai?  
is rūpaiye ko (*thaīlī*) men bharo.  
sipāhī fajar ke waqt apnā (*asbāb*) lekar kūch kar-ga,e.

tum us kā (*zāmin*) hūñ,ā chāhte ho?

mere hisāb kī kyā (*mīzān*) hai?

rūñi kā (*gañhār*) kholo.  
wuh jahāz (*khālī*) āyā hai.  
ab ham dāshat (*dür karenī*).  
we (*sarrāf*) Kalkatte men haiñ.

- He is lately become a *bankrupt*,      *wuh thore din se (muflis) ho gayā.*  
 We sat on the *bare* ground,      *ham (khālī) zamin par baiṣhe the.*  
 You have made a bad *bargain*,      *tum ne jo (nirkh) kiyā us men nukṣān hogā.*  
 This dog *barks* at everybody,      *yih kuttā sab par (bhaunktā hai).*  
 I have sold my 20 *barrels* of flour,      *maiñ ne āte ke bis (pīpe) beche.*  
 This land is entirely *barren*,      *yih zamin bi-l-kull (shor) hai.*  
 Alas ! what *base* conduct am I guilty of ?      *afsoñ! maiñ ne kaisā (bad) kām kiyā hai?*  
 Bring some water in a *basin*,      *zarra sā pāñi (tasht) men lā,o.*  
 Put these things in a *basket*,      *rakho in chīzon ko (tokre) men.*  
 I saw numbers of people *bathing* in the Ganges,      *maiñ ne bahut ādmīyon ko Gangā men (ghusal karte) dekhā.*  
 He bears this load on his head,      *wuh apne sir par yih moñ (dhotā hai).*  
 You *bore* it very patiently,      *tum ne bahut (sabr kiyā).*  
 I have *beaten* him twice in learning,      *maiñ ne us ko parhne men do-bār (jītā).*  
 The master has thoroughly beaten the slave,      *mālik ne ghulām ko (khūb mārā) hai.*  
 Is that a man or a *beast* ?      *kyā wuh insān hai yā (haiwān) ?*  
 This is a *beautiful* garden,      *wuh bahut (khūbsūrat) bāgh hai.*  
 The ship was *becalmed* four days,      *jahāz (baghair hawā ke) chār din thahrā rahā.*  
 Beckon to him to come here,      *yahāñ āne ko use (ishāra karo).*  
 He has lately *become* very proud,      *thore din se wuh bahut maghrūr (ho gayā hai).*  
 He is ill, and confined to his bed,      *wuh bimār aur (bistar) par para hai.*  
 I have been stung by a *bee*,      *(bhāiwar) ne mujhe dañk-mārā.*  
*I beg your pardon* for what I have done,      *jo maiñ ne kiyā hai (mu'āf ki-jiye).*  
 There is a *beggar* at the door,      *darwaze par ek (fakīr) hai.*  
*I have begun* to speak English,      *maiñ ne angrezi bolnā (shurū kiyā hai).*  
 It has neither *beginning* nor end,      *na us kā (auwal) hai na ākhir.*  
 He *believes* whatever people tell him,      *jo admī is ko kahte hain, so wuh (bāwar jāntā hai).*

Does this knife *belong* to you?  
The ears of corn, being ripe,  
*bend* to the ground,  
Has the medicine afforded you  
*benefit*?

I have been three years in  
*Bengal*,  
I beseech you to pay attention,

He is *beset* on all sides with  
business,

I am going to the shoemaker's  
to *bespeak* a pair of shoes,  
I think it will be *best* to do so,

I am a poor man, be pleased to  
*bestow* one rupee,

Mine is *better* than yours,  
*Beware* of idleness and ignorance,

Why do you *bid* me do this?

How *big* is the book you speak  
of?

Give me your *bill*, I will pay it,

*Bind* him hand and foot,  
He has *bound* up the parcel,  
What *bird* is this?

*He was bitten* by a jackal,  
This fruit is very *bitter*,  
Am I *blamable* in this?

The *blame* rests only upon me,  
No, without doubt you are  
*blameless*,

After being *bled*, he recovered,  
I have cut my finger, see how  
it *bleeds*,

By the *blessing* of God I am  
better,

He is now quite *blind*,  
He led him *blindfold* through  
the city,

*kyā yih chhuri* (*tumhārī hai*)?  
*anāj kī bāliyān pukhta hokar*,

*zamin par (jhuktiyān hain)*.

*tum ko is dawā se kuchh (fā,ida)*  
*hāsil hū,ā?*

*mujhe tīn baras hū,e (Bangāle)*  
*meni.*

*merī (iltimās) yih hai, ki tum*  
*hushiyār raho.*

*wuh bahut kām meni (mashghūl)*  
*hai.*

*maiñ jūtī-wāle pās ek jorā jūtī*  
*kī (farmāish dene) jātā hūn.*

*merenazdik aisā karnā (achchhā)*  
*hogā.*

*maiñ muhtāj hūn, āpnī mihrbānī*  
*se ek rūpaiya ('ināyat kījiye).*

*tumhāre se merā (achchhā) hai.*

*sustī aur nādāni se (hushiyār ho).*

*tum kis wāste mujhe yih kām*  
*karne ko (kahte) ho?*

*wuh kitāb jis kā zikr tum ne*  
*kiyā kitni (barī) hai?*

*tum apnī (hisāb kī fard) lā,o,*  
*maiñ addā karūnigā.*

*us ke hāth pānw (bāndho).*

*us ne gaṛhri ko (kasā hai).*

*yih kyā (chiriyā) hai?*

*us ko ek gīdar ne (kāṭā).*

*yih phal bahut (karwā) hai.*

*kyā maiñ is meni (takṣirwār)*  
*hūn?*

*fakaṭ merī (takṣir) hai.*

*nahīn, beshakk tum (bekusūr) ho.*

*us ne ba'd (faṣd) ke ārām pāyā.*

*maiñ ne apni unglī kāṭ-dālī, dekho*  
*kyā (khūn bahtā hai).*

*khudā kī (mihrbānī) se maiñ ne*  
*ārām pāyā.*

*wuh ab bi-l-kull (andhā) hai.*

*is kī (āikh band karke) shahr*  
*meni le gayā.*

He is a *blockhead*,  
Where there is *blossom* we expect fruit,  
This plant will soon *blossom*,  
He blotted the whole of his papers,  
*Blow* the dust off your book,  
You blunder continually,  
This knife is very *blunt*,  
He does not suffer much pain in the *body*,  
He is *bolder* than I,

Fix a *bolt* on the window,  
He wishes to have a *bond* for this amount,  
The dog has a *bone* in his mouth,  
I have been to the bookseller's shop,  
He was *born* before you,

I want some money, from whom can I *borrow*?  
Put this oil into a *bottle*,  
Read to the bottom of the page,  
Having made a *bow*, he sat,  
*Bows* and arrows were formerly used in war,  
What shall I put in this *box*?

That lady wears *bracelets*,  
That tree has many *branches*,

Don't you know *brass* from copper?  
His soldiers are very *brave*,  
What *bravery* have they displayed?  
The ass is *braying*,  
What is the *breadth* of that cloth?  
Can you *break* this cocoa-nut?  
He has *broken* it in pieces,

wuh (ahmak) hai.  
jahāī (gul) hai, wahān ummed mewe kī hai.  
yih darakht jald (phūlegā).  
is ne apne sāre kāghaz̄ni par (siyāhī dāl-dī).  
apni kitāb se khāk (phonk-dālo).  
tum hamesha (ghalat karte ho).  
yih chhuri bari (kund) hai.  
us ke (badan) men bahut dard nahin̄ hai.  
wuh mujh se (ziyāda shujā') hai.  
(hurkā) khirkī meñ lagā-do.  
wuh un rūpaiyon kā (tamassuk) chāhtā hai.  
kutte ke munh men (ek haddi) hai.  
maini (kitāb-farosh) kī dūkān men gayā thā.  
wuh tumhāre āge (paidā) hūā thā.  
mujh ko thore rūpaiye kī dar-kār hai, kis se (karz lūn)?  
is tel ko (shishe) men rakho.  
is safhe ko (niche) tak parho.  
wuh (salām) karke, baiṭhā.  
tir aur (kamān) se agle logon ne larāī kī.  
is (sandūkche) men maini kyā rakhūngā?  
us bibi ke hāth men (kare) hain.  
us darakht kī bahut sī (dāliyān) hain.  
tumheñ kyā fark (pītal) aur tāñbe men ma'lūm nahin?  
us ke sipāhī bare (shujā') hain.  
unne kaisi (shujā'at) dikhāī hai?  
gadhā (renktā) hai.  
us thān kī kyā (chaurāī) hai?

tum yih nāriyal (tor) sakte ho?  
us ne use ṭukre ṭukre (kar-dālā).

- I have run to such a degree  
that I am out of *breath*,  
*I cannot breathe,*  
*These insects breed in the rice,*
- He *bred* up his children in the  
best manner,  
He was *bribed* to commit that  
wicked deed,  
*Bricks* are made of this kind  
of earth,  
I saw both the *bridegroom* and  
*bride*,
- He has a horse, but no *bridle*,  
Do you observe that *bright*  
star?
- How *broad* shall I make this  
mat?
- He is by trade a *broker*,  
What colour shall I make it?  
black, white, red, green,  
*brown*, or blue?
- Here is a *brush*, where is the  
paint?
- These trees are beginning to  
*bud*,
- I am going to *build* a house,  
Are you not afraid of that *bull*?  
Where shall I put this *bundle*?  
The whole *burden* rests upon  
me,
- Burn* this waste paper,  
They drank so much that they  
almost *burst*,
- He *burst* open the door,  
He is gone to *bury* his father,
- He is come on *business*,  
He is now very *busy*, and can-  
not speak to you,
- I am going to the bazar to *buy*  
paper,
- maiñ daurā yahāñ tak ki* (*be-*  
*dam*) *ho gayā*.  
*maiñ (dam lene) nahīñ saktā*.  
*ye kīre chāwal meñ (paidā hote)*  
*hain*.
- us ne apne larkon ko bahut ach-*  
*chhi tarah* (*tarbiyat kiyā*).  
*is ne (rishwat lekar) wuh burā*  
*kām kiyā*.  
*is kism ki mit्ती se (in्तेन) bantī*  
*hain*.
- maiñ ne donoñ (dulhā) aur*  
*(dulhan ko) dekhā*.  
*us kā ghorā hai, (lagām) nahīñ*.  
*us (raushan) sitāre ko tum dekhte*  
*ho?*
- maiñ is saff ko kitnā (chaurā)*  
*karūn?*  
*wuh peshe meñ (dallāl) hai.*  
*us kā kyā rang karūn? siyāñ*  
*sufed, surkh, sabz, (khāki),*  
*āsmānī?*
- ek (mū-kalam) yahāñ hai, rang*  
*kahāñ hai?*  
*in darakhthon meñ (kaliyan ni-*  
*kalne) shurū' hū,ii.*
- maiñ ek makān (banā, nīgā).*  
*tum us (bail) se nahīñ durté?*  
*kahāñ maiñ rakhūnis (gaṛhīko)?*  
*tamām (bujh) mujhe par hai.*
- is raddī kāghaz ko (jalā-do).*  
*unhōñ ne ilnā piyā karib thā ki*  
*(pet phat-jāe).*
- us ne darwāza (torkar kholā).*  
*wuh apne bāp ko (gārnē) gayā*  
*hai.*
- wuh (kām) par āyā hai.*  
*wuh bare kām meñ (mashghūl)*  
*hai, tum se bāt karne nahīñ*  
*saktā.*
- maiñ kāghaz (mol-lene) bāzār*  
*jīlā hūn.*

## C.

That ship has lost her anchor  
and *cable*,  
This *cage* is to keep birds in,  
Where did you get that *cake*?  
This will be to them a great  
*calamity*,  
Have you made a *calculation*  
of the *cost*?  
The cow and *calf* were together,  
The sea was quite *calm*,  
Buy me two *candlesticks*,  
Where did you buy this *canvas*?  
He is a person of great *capacity*,  
Where is the ship's *captain*?  
He has sent me a *card* of invi-  
tation,  
I have no *care* on that account,  
  
He is a *carpenter*,  
I saw him *carrying* a load on  
his head,  
Have you no *case* for your  
*razor*?  
This is a very difficult *case*,  
In *cash* and notes I have 500  
rupees,  
Put these things in a *cask*,  
*Cast* away this clothing,  
He lives near the *castle*,  
This *cat* has very large claws,  
Have you seen to-day's *cata-  
logue* of the sale?  
*Catch* that bird,  
Do you know the *cause* of this?  
What need of all this *caution*?  
We ought to be *cautious*, and  
not to give offence to any,  
When will you *cease* talking?  
He is a very *celebrated* poet,  
Place this in the *centre*,

*us jahāz kā* (*russā*) *aur langar*  
*gum ho gayā*.  
*yih* (*pinjrā*) *chiriyā ke liye hai*.  
*kahān pāyā tum ne yih* (*kulīcha*) ?  
*is se un par bari* (*āfat*) *hogī*.  
  
*(kharch) kitnā hogā?* *kyā tum ne*  
*(hisāb) kiyā?*  
*gā,ī aur (bachhṛā) ekaṭthe hū,e.*  
*samundar khüb* (*thīrā*) *hū,ā thā.*  
*do* (*sham'dān*) *mere liye mol-lo.*  
*yih* (*tāt*) *tum ne kahān mol-liyā?*  
*wuh bari* (*liyākat*) *kā ādmī hai.*  
*jahāz kā* (*sardār*) *kahān hai?*  
*us ne da, wat kā* (*ruk'a*) *mujhe*  
*bhejā.*  
*us sabab se mujh ko kuchh* (*fikr*)  
*nahīn.*  
*wuh* (*barha,ī*) *hai.*  
*us ko main ne sir par bojh* (*le-  
jāte*) *dekhā.*  
*kyā tumhāre usture kā* (*khāna*)  
*nahīn hai?*  
*yih bari* *mushkil* (*bāt*) *hai.*  
*(nakd) aur kāghaz* *milākar mere*  
*pās pānch sau rūpaiye* *hai.*  
*in chīzon ko* (*pipe*) *mei rakho.*  
*yih kaprā* (*phenk do*).  
*wuh* (*kil'e*) *ke pās rahtā* *hai.*  
*is* (*billi*) *ke bare bare panje* *hai.*  
*āj nīlām ki* (*fard*) *kyā tum ne*  
*dekhī* *hai?*  
*us chiriyā ko* (*pakro*).  
*tum is kā* (*sabab*) *jānte ho?*  
*itnī* (*khabardārī*) *kyā zarūr?*  
*ham ko chāhiye* (*iḥtiyāt*) *se ra-*  
*heni*), *aur kisi ko aṣiyat* *na deni.*  
*tumhārī bāt kab* (*tamām hogī*) ?  
*wuh barā* (*mashhūr*) *shā'ir* *hai.*  
*is ko* (*markaz*) *mei rakho.*

This house has been built a century, *yih (ek sau baras) kā ghar hai.*  
 I am certain of it, *maini us ko (yakin) jāntā hūn.*  
 I have received from him a certificate of my capacity and good conduct, *maini ne kābilīyat aur nek-khidmati kā ek (liyākat-nāma) us se pāyā.*  
 Here is plenty of chaff, but no wheat, *yahāni (bhūsi) bahut hai, kuchh gehūn nahiñ.*  
 Is this chain made of iron? *kyā yih (zanjir) lohe kī hai?*  
 Take a chair, and sit down, *(chauki) lo, baiñho.*  
 He writes only with chalk, *fakañ (khariyā se) likhtā hai.*  
 He is gone there for change of climate, *wuh āb-o-hawā kī (tabdil) ke liye wahāni gayā hai.*  
 I must change my clothes, *mujh ko kapre (badalnā) hai.*  
 His mind is changeable, *wuh (talauwun-mizāj) hai.*  
 What chapter shall we read? *kaun (bāb) ham parheñ?*  
 He bears an excellent character, *is kī barī ('izzat) hai.*  
 She draws pictures with charcoal, *wuh (ko,ele) se taşwīr khenchti hai.*  
 He charges very high, *wuh barī (kimat letā) hai.*  
 They are very charitable to the poor, *we gharibon ke hakk men baye (mukhaiyir) hain.*  
 He bestows a great deal in charity, *wuh bahut (khairat) kartā hai.*  
 That is a charming song, *wuh (madhur) git hai.*  
 These articles, I think, are cheap, *mujh ko būjhā jātā hai ki ye chīzen (arzān) hain.*  
 They cheat whom they can, *we jisse sakte haini (dagħābāzi karte hain).*  
 This cheese is not good, *yih (panir) achhā nahin.*  
 I saw a hen with ten chickens, *maini ne ek murghī ke sāth das (chūze) dekhe.*  
 My chief reason for coming here was to see you, *merā (asl) mañlab yahān āne se tumhārā dekhnā thā.*  
 I have known him since his childhood, *maini ne is ko (laṛakpan) se jānā hai.*  
 These are but childish employments, *yih fakañ (larkoni kā) kām hai.*  
 He has lately come from China, *wuh thore din hū,e(Chīn) se yahāni āyā hai.*  
 Why are all these chips here? take them away, *yih sārā (kurkuñ) yahāni kyūñ payā hai? use le-jāo.*  
 Cut this stick with a chisel, *is lukri ko (rukhanī) se kāto.*

It was his own *choice* to do so,  
*Choose* which of these two you please,  
Mix some *cinnamon* with the other spices,  
They all sat in a *circle*,  
He is now judge of *circuit*,  
They have *circulated* notices in all directions,  
Has this coin been long in *circulation*?  
This is a curious *circumstance*,  
He is one of the Company's *civil* servants,  
He is *civil* to every one,  
He received us with great *civility*,  
Have you any further *claim* on that gentleman's estate?  
The *claws* of that animal are very sharp,  
Bricks are made of *clay*,  
She is more *clever* than he,  
The attorney has written to his *client*,  
The *climate* of Europe is very fine,  
He was *climbing* a tree,  
That child *clings* to its mother,  
Leave your *cloak* in the hall,  
What is the time by the church *clock*?  
It is near *two o'clock*,  
They *clothe* the naked, and feed the hungry,  
There are many *clouds*, it will rain heavily,  
Some people ride in *coaches*, others go on foot,  
This cloth is very *coarse*,

*us ne apnī (khvāhish) se yih kām kiyā.*  
*in dono men se jis ko chāho (lo).*  
*aur masālihōn ke sāth (dār-chīnī) milā,o.*  
*we sab (dā,ira) karke baīhe.*  
*ab wuh (dā,ir sā,ir) kā jāj hai.*  
*unhōn ne khatt likhkar chāronī taraf khabar (bhejī) hai.*  
*is sikke kā (chalan) kyā bahut din se hū,ā hai ?*  
*yih 'ajab tarah kā (ahwāl) hai.*  
*wuh Kampanī kā (mulki) chākar hai.*  
*wuh har ek kī (ta'zīm) kartā hai.*  
*ham se us ne bari (tawāzu') se mulakāt kī.*  
*tum us sāhib ke māl par aur kuchh (da'wī) rakhte ho ?*  
*us jānwar ke (nākhun) bahut tez haini.*  
*(mi'lī) se īnt banā,ī jātī hai.*  
*wuh larkī is lārke se (zahīn) hai.*  
*wakīl ne apne (muwakkil) ko likhā hai.*  
*wilāyat kī (āb-o-hawā) bahut achchhī hai.*  
*wuh ek dār akhtpar (charhtā) thā.*  
*wuh larkā apnī mā se (lipṭā rāhtā hai).*  
*apne (labāde - ko) dalān - men rahne - do.*  
*tum jānte ho girje kī (gharī) men kyā bajā hai ?*  
*karib (do gharī) ke hai.*  
*ice nangonī ko (pahināte) hain aur bhukhon ko khānā khilāte hain.*  
*bārā (abar) hū,ā hai, pānī khūb barsegā.*  
*ba'ze (gārī) par sawār hote hain, ba'ze paidal chalte hain.*  
*yih kaprā bārā (moṭā) hai.*

- Sweep away that *cobweb*,  
I feel very *cold*,  
A great crowd was *collected*,  
He is now *collector* of Hūghlī,  
  
Have you seen the new *college*?  
What is the English name of  
this *colour*?  
Take a *comb*, and comb your  
head,  
This affords me *comfort* in my  
trouble,  
He *commanded* me to go in-  
stantly,  
Let us now *commence* our work,  
I *commend* your *prudence*,
- Calcutta is a first-rate seat of  
*commerce*,  
He was *committed* to prison,  
The *common* people speak thus,  
*Communicate* this to him,  
He appears to be very *commu-*  
*nicative*,  
I have no *companion*,  
I am glad to be in his *company*,  
  
Let us *compare* my writing with  
yours,  
A ship sails by the *compass*,  
Why act thus? have you no  
*compassion*?  
Are you *competent* to the work?  
I have long *complained* of his  
conduct,  
He is always coming with *com-*  
*plaints*,  
He is *complete* master of this  
language,  
Sir, Mr. —— sends his *compli-*  
*ments* to you,  
Unless you *comply*, what can I  
do?
- wuh (makrī kā jālā) *jhār-dālo*.  
mujhe (jārā) *bahut lagtā hai*.  
*bahut ādmī (jam') hū,e.*  
wuh ab *Hughlī kā (tahṣīldār)*  
*hai.*
- tum ne nayā (madrasa) *dekhā*  
*hai?*  
*angrezi meni is (rang) kā nām kyā*  
*hai?*
- (kanghī) *lo, aur sir jhāro*.
- mere ranj meni yih (tasallī) *detā*  
*hai.*
- is ne mujh ka fauran jāne ko  
(hukm diyā).
- abhi ham kām (shurū' karen).*  
*main tumhāri tadbir ki (ta'rīf*  
*kartā hūn).*
- Kalkatta (saudāgarī) kā ek sar-*  
*dār shahr hai.*
- wuh kaid meni (bhejā gayā).  
('awāmm) *aisā kahte hain.*
- yih us se (bayān karo).
- zāhiran wuh bahut (ziyāda-go)*  
*hai.*
- merā koī (sāthī) *nahīn hai.*
- us kī (muṣāhibat) meni maini ba-  
hut *khush hūn.*
- ham apnā likhā tumhare sāth*  
(milāwen).
- (kibla-numā se) *jahāz chaltā hai.*
- kis wāste aisā karte ho? tum ko*  
(rahm) *nahīn ātā hai?*
- tum is kām ke (lāik) ho?*
- maini, is ke af'āl se, bahut din se*  
(shāki hūn).
- wuh hameshā (nālish) karke ātā*  
*hai.*
- wuh is zabān meni (kāmil) hai.*
- ai sāhib, fulāna sāhib tumheni*  
(salām) *kahtā hai.*
- agar tum (rāzī) na ho, to maini*  
*kyā karūn?*

He is now *composing* a grammar,  
I don't exactly *comprehend* this,  
I cannot conceal this matter,  
Let us not indulge *conceit*,  
That man is very *conceited*,  
I *conceive* you are in the right,  
This business does not *concern* you,  
This has caused her much *concern*,  
It is time to *conclude*,  
This is the *conclusion* of the chapter,  
I saw a great *concourse* of people,  
My condition is better than his,  
His conduct is to be commended,  
Who will *conduct* us thither?  
I confess my conduct has been amiss,  
I place no *confidence* in what they say,  
He is now *confined* in jail,  
Is the news *confirmed* or not?  
You have *confused* my work,  
There is no *connection* in these sentences,  
He conquered the whole country,  
I am not *conscious* of having said so,  
Do you *consent* to my proposal?  
She went without my *consent*,  
That is of no *consequence*,  
I will *consider* of it,  
The cargo of the vessel was *consigned* to him,  
His *constitution* is very strong,

wuh ṣarf o nahw ke կawā' id  
kitāb (banātā) hai.  
main iyh khūb nahīn (samajh)  
saktā.  
is mukaddame ko main (poshīda  
nahīn kar saktā).  
ham sab (dimāgh) na karen.  
wuh ādmī bahut (maghrūr) hai.  
main (jāntā hūn) tum rāstī par  
ho.  
yih kām tum se ('alāka) nahīn  
rakhtā.  
isi se us kī bahut (fikr) hū,i.  
ab (tamām karne) kā wakt hai.  
yih bāb kā (ākhir) hai.  
main ne bahut ādmiyon kā (ja-  
mā,o) dekhā.  
merā (hāl) us se bihtar hai.  
us kā (kām) ta'rīf ke lā,ik hai.  
wahān ham ko kaun (lejā,egā) ?  
main (ikrār kurtā hūn) mere  
af'āl kharāb hū,e.  
un ke kahne par main (i'tibār)  
nahīn kartā.  
wuh abhī bandī-khāne mei (kaid)  
hai.  
khabar (tahkīk hū,i) yā nahīn ?  
tum ne merā kām (darham-bar-  
ham kar-diyā).  
in jumlon mei kuchh ('alāka)  
nahīn.  
us ne sāre mulk ko (fath kiyā).  
mujhe (yād) nahīn ki main ne  
aisā kahā hai.  
merī bāt par tum (rāzī ho) ?  
wuh baghair merī (ijāzat) ke ga,i.  
kuchh (muzāyaka) nahīn.  
us se main (tajwīz karūn).  
jahāz kā bojh use (arhat men  
diyā gayā hai).  
(mizāj) is kā bahut կauwī hai.

- Let us consult upon this subject,  
How much indigo will this box contain?  
Treat no one with contempt,  
I am content with what I have,
- They are very contentious,  
There is a continual noise in this place,  
The Honourable Company connected for the paper,  
Contrary winds detained the vessel,  
By what contrivance shall we go there?  
Will your coming to-morrow be convenient?  
Are you fond of conversation?  
Will you please to convey this article to him?  
I am convinced what you say is true,  
Having no cook, he cooks for himself,  
It is cooler to-day than it was yesterday,  
Please copy this for me,  
Buy some cord, and tie these things together,  
Is there no cork to this bottle?  
There was great plenty of corn last year,  
Have you any correspondence with him?  
Society here is extremely corrupt,  
What will be the cost of these articles?  
They live in cottages,  
Move this couch into the other room,  
He coughs all night,
- ham is maḳaddame men (tajwīz karenī).  
is sandūkche men kitnā nīl (samā, eyā)?  
kīsī kī (hikārat) mat karo.  
jo merā hai main us par (kāni') hūn.  
we bare (jhagrālū) hain.  
is jagah men (humesha) shor rāhtā hai.  
Kampanī Bahādur ne kōghaz ke liye (wa'da kiyā hai).  
bādi (mukhālif) se jahāz ṭerhā hai.  
ham kis (tadbīr) se wahānī jā-wenige?  
kal tumhārā ānā (munāsib) hogā?  
(guftgo) kornā tumheṇ bhātā hai?  
āp mihrbānī karke is chīz ko us ke pās (bhijwā-dījiye)?  
main khūb (jāntā) hūn ki tumhārī bāt thīk hai.  
wuh bidūn bāwarchī ke apne hāth se (pakātā) hai.  
kal se āj (sardī) ziyāda hai.  
is kī (nakl) farmāiye.  
thorī (rassī) mol-lekar, in chīzon ko ikaṭṭhā bāndho.  
is shīshe men (daṭṭā) nahīn?  
sāl i guzashṭe men (anāj) bahut hū,ā thā.  
tumhārī (murāsilat) us ke sāth hai?  
yahān ke logon kā ahwāl bahut (kharāb) hai.  
in chīzon kī (kīmat) kittī hogī?  
we (jhoprīyonī) men rahte hain.  
dūsre kamare men is (palang) ko le-jāo.  
wuh rāt bhar (khānistā) hai.

He is a member of the Supreme Council,  
Let us regard good counsel,  
*Count over the money I gave you,*  
This is a *counterfeit rupee*,  
This *country* produces much *cotton*,  
This is my *native country*,  
Buy for me a *couple* of razors,  
You possess greater *courage* than I,  
They are excessively *covetous*,  
There is a *crack* in this *basin*,  
This milk produces no *cream*,  
God *created* the world,  
God is the *Creator* of all *creatures*,  
Do you *credit* what he says?

I agree to give you three months' *credit*,  
This action does him great *credit*,  
His affairs are in a bad state, therefore he has called together his *creditors*,  
Look how these lizards *creep* along the wall,  
This is called a  *creeper*,  
What *crime* has he committed?  
He will *criticise* our composition,  
That line is *crooked*,  
He rises when the cock *crows* in the morning,  
There was a great *crowd* of people,  
They delight only in *cruelty*,  
The birds will pick up all these *crumbs*,

wuh (*mushīronī*) men se ek *mushīr* hai.  
hum ko nek (*maṣlaḥat*) mānnā chāhiye.  
(*gin-lo*) rūpaiye jo main ne tum ko diye.  
yih rūpaiye (*mekhī*) hai.  
is mulk men bahut (*rū,ī*) paidā hotī hai.  
yih merā (*waṭan*) hai.  
(*do*) usture mere liye mol-lo.  
merī (*mardānagī*) se tumhārī zi-yāda hai.  
we bare (*tāmi'*) hain.  
yih bartan (*phūtā*) hai.  
is dūdh se (*malā,ī*) nahīn hotī.  
khudā ne duniyā ko (paidā) kiyā.  
khudā (*khālik*) tamām (*makhlu-kāt*) kā hai.  
iske kahne par tum (*yakīn karte ho*) ?  
main tīn mahīne tak tumhein (dain) dene ko rāzī hūn.  
is kām se us kī barī ('izzat) hai.  
us kā kār-o-bār bigar-gayā hai,  
is wāste us ne apne (*karaż-khūpāhōi*) ko bulāyā hai.  
dekho chhipkaliyāni kistarahi dī-wār par (*rengtiyāni*) hain.  
is ko (*latā*) kahte hain.  
us ne kyā (*taķṣīr*) kī hai ?  
wuh hamārī taṣnīf ko (*tajwīz karegā*).  
wuh saṭar (*terhī*) hai.  
jab subh̄ ko murghā (*bāng detā* hai) tab wuh uṭhā.  
wahān barā (*majma'*) ādmīyon kā lhā.  
we khush hain faḳaṭ (*beraḥmī*) men.  
chīriyāni roṭī kā sab (*chūr*) chun le-jā, engin.

He was crushed under the carriage-wheel,  
What is the matter? why do you cry out so?  
The length of this stick is about four cubits,  
This land is cultivated,  
They are by nature cruel and cunning,  
They drink tea out of cups and saucers,  
I have been cured by that physician,  
This is a curious shell,  
Are there no curtains to this bed?  
Do you know how this custom arose?  
Have you been to the custom-house?  
You have cut it so that it won't write,  
One and a cypher make ten,

wuh gārī ke pahiye ke nīche (dab-gayā).  
kyā hū,ā? kyūn is ṭarah (child-late) ho?  
is takrī kī chār ek (gaz) lambā,ā kī hai.  
yih zamin (bo,ā ga,ā hai).  
webi-t-ṭaba' beraḥmaur(siyāne) hain.  
pirich (piyāle) men we chā pīte hain.  
maiñ us ṭubib se (achchhā) hū,ā hūn.  
yih ('ajab ṭarah kī) sīpī hai.  
kyā (masahri) us kī chārpā,ā par nahin̄ hai?  
tum jānte ho yih (dastūr) kis se hū,ā?  
tum (chabūtare) men ga,e the?  
tum ne usko aisā (tarāshā) ki us se likhā nahin̄ jātā.  
ek par (nukta) dene se das hotā hai.

## D.

Has the cargo received any damage?  
This house is very damp,  
They spend their time in singing and dancing,  
Why are you afraid? there is no danger,  
I dare not do as you say,  
  
The night was very dark,  
They are in gross darkness,  
  
What is the date of his letter?  
They rise at dawn,  
What time of the day is it?  
I saw a dead snake on the roadside,

kyā jahāz ke māl men kuchh (nuksān) hū,ā?  
yih ghar bahut (nam-nāk) hai.  
we apne aukāt (nāchne) gāne men kätte hain.  
tum kyūn darte ho? kuchh (an-desha) nahin.  
jaisā tum kahte ho, waisā main nahin̄ (kar-saktā).  
rāt bahut (andheri) thi.  
we bare (andhiyāre) men pare hain.  
us ke khatt kī kaunsi (tārīkh) hai?  
we (nūr ke tarke) ughte hain.  
ab din kā kitnā (wakf) hai?  
rāh ke kināre par maiñ ne ek (mū,ā hū,ā) samp dekhā.

He is *deaf*, and can hear nothing,  
wuh (bahirā) hai, kuchh sunne  
naḥīn pātā.  
He *deals* honestly with everybody,  
wuh sab ke sāth rāstbāzī se (kār-  
bār kurtā hai).  
The goods you have purchased,  
I think, are very *dear*,  
jo asbāb āp ne kharidā, mere  
nazdīk, barā (girān) hai.  
He is very *dear* to me,  
wuh mujhe barā (piyārā) hai.  
A *debtor* is one who owes  
money,  
(karazdār) wuh hai jo dain rakh-  
tā hai.  
They only live by *deceit*,  
we (fareb-hī) se din kātte hain.  
What is there more *deceitful*  
than the human heart?  
ādmī ke dil ke barābar aur kaun  
chīz (farebī) hai?  
You have been *deceived* by  
them,  
tum ne un se (dughā) pāī hai.  
Let him *decide* this question,  
wuh yih mu'āmala (faiṣal kare).  
I asked him, but he *declined*,  
main ne us se pūchhā par wuh  
(rāzī na hū,ā).  
That article *decreases* in value  
daily,  
us chīz kī kīmat roz-ba-roz (kam  
hotī hai).  
A *decree* was passed for this  
purpose,  
is ke liye ek (hukm) mukarrar  
hū,ā.  
I shall *deduct* so much from  
his account,  
us ke hīsāb se main itnā (kam  
karūn,ā).  
Do you see any *defect* in this?  
tum is meni kuchh ('aib) dekhte  
ho ?  
He made his *defence* in court,  
us ne 'adālat meni ('uzar) kiyā.  
The statements of both *defendant*  
and plaintiff were heard,  
(āsāmī) aur fariyādī donoں ki  
bāt sunī ga,ī.  
They are not *deficient* in sense,  
we (kam). 'akl nahīn hain.  
She is *deformed* in person,  
us kā badan (bad-shakal) hai.  
Who *defrays* the costs of his  
learning?  
us ke sikhne kā kharch kaun  
(detā hai)?  
His mind is much *dejected*,  
us kā dil barā (gham-gīn) hai.  
There is much *delay* in this,  
is kām meni bari (der) hai.  
This is my *deliberate* opinion,  
yih merā tajwīz (pakkī) hai.  
Her hands and feet are very  
*delicate*,  
uske hāth pānw bahut (komal)  
hain.  
This is a most *delicious* morsel,  
yih bahut (lazīz niwāla) hai.  
I was greatly *delighted* to see  
him,  
us ke dekhne se main bahut  
(khush) hū,ā.  
The fever is so violent that he  
is sometimes *delirious*,  
tap aisi sakht hai ki kabhī kabhī  
wuh (behosh) ho-jātā hai.  
He *delivered* his brother from  
much distress,  
usne apne bhāī ko bari mihnat  
se (khalās kiyā).

- Did you *deliver* to him my message?  
 Have you any *demand* upon me?  
 He demanded more than his due,  
 He *denies* having said this,  
 When do you intend to *depart*?  
 That depends upon the state of my health,  
 I cannot *depend* upon what he says,  
 This is a *depository* for books,  
 What is the *depth* of this tank?  
 What *description* gave he of the place?  
 They deserve to be punished,  
 I will desire him to do so,
- I have a great *desire* to see him,  
 He is very *desirous* of seeing you,  
 He *despairs* of accomplishing his object,  
 We ought not to *despise* any one,  
 Your papers have been all *destroyed*,  
 Do not *detain* the servant any longer,  
 I am *determined* to do as you recommend,  
 There is much *dew* on the grass,  
 He was ruined by playing at *dice*,  
 See if this word is in the *dictionary*,  
 What sort of *diet* does he use?  
 What is the *difference* between the two?
- kyā tum ne merā pāiyām us ko (diyā) ?*  
*kyā mujh par kuchh tumhārā (da'wā) hai ?*  
*us ne karz se ziyāda (chāhā).*
- wuh aisā kahne kā (inkār kartā hui).*  
*tum kab (jāne) kā irāda rakhte ho ?*  
*wuh merī shihhat par (muta'allik) hai.*  
*us kī bāt par maiñ (i'timād) nahin rakh-sāktā.*  
*yih (kitāb-khāna) hai.*  
*is tālāb kā ('umuk) kyā hai ?*  
*us jagah kā us ne kyā (wasf) kiyā ?*  
*we sazā ke (lā,ik) hain.*  
*aisā karne ko maiñ use (hukm) dūnigā.*  
*us ko dekhne kī mujh ko bari (khwāhish) hai.*  
*wuh tumhāre dekhne kā barā (ārzūmand) hai.*  
*wuh apne kām ke anjām se (nā-ummed hai).*  
*ham ko na chāhiye ki kisi ko (hakīr samjhein).*  
*tumhārā jitnā kāyghaz thā sab (kharāb ho gayā).*  
*tum us naukar ko aur mat (at-kā,o).*  
*jaisā tum kahte ho, waisāhī karne ko maiñ ne (mukarrar kiyā hai).*  
*ghās par buhut (shab-nam) hain.*
- wuh (chausar)-bāzī se tabāh hū,ā.*  
*dekho, yih lafz (lughat kī kitāb) meni hai.*  
*wuh kaisī (ghizā khātā hai) ?*  
*in dono meni kyā (farak) hai ?*

People are of *different* opinions  
on the subject,  
Do you think that the English  
language is *difficult*?      is *mukaddame men ādmīyon ki*  
*(tarah tarah) kī tajwīz hai.*  
*tum samajhte hoki angrezi zabān*  
*(mushkil) hai?*

*Dig up this jungle,*  
It requires only *diligence*,  
They are *diligent* scholars,  
Her eyes are become *dim*  
through age,  
He dines at one o'clock,

*is jangal ko (khod dālo).*  
*fakat (jidd o jihad) darkār hai.*  
*we (koshish-wāle) shāgird hain.*  
*burjhāpe se us kī āñkh (kam-na-*  
*zar) ho-gā-i.*  
*wuh do pahar par ek guzre,*  
*(khānā khātā hai).*  
*maiñ ābhī jā,ūnigā (khānā) khāne*  
*kā wakt hai.*  
*yih Kalkatte ko (sīdhī) rāh hai.*

I must go now, it is *dinner*  
time,  
This is the *direct* road to Cal-  
cutta,  
Please *direct* me where to find  
him,  
I will attend to your *directions*,  
This road is very *dirty*,  
If you act thus, it will be to  
your *disadvantage*,  
On that account it is very  
*disagreeable*,  
They have *disagreement*,  
They *disagree* with one another,  
I was much *disappointed*,  
He is now able to *discharge* his  
debts,  
This army is without *discipline*,  
The custom is now *discontinued*,  
What you say *discourages* me,

*āp mihrbānī karke (batlā-dījiye)*  
*maiñ us ko kahānī milūngā.*  
*maiñ tumhārī (hāt) mānūngā.*  
*yih rāh barī (ghalīz) hai.*  
*agar tum aisā karo to tumhārā*  
*barā (nuksān) hogā.*  
*is bā'is wuh bahut (nā-pasand)*  
*hai.*  
*un men (nā-muwāfiqat) hai.*  
*we ek dūsre se (mukhālif) haiii.*  
*maiñ bahut (nā-ummēd) hū,ā.*  
*wuh ab is kābil hai ki apnā karz*  
*(adā kare).*  
*yih fauj (kawā'id) nahīn jāntī.*  
*bilfī'l wuh dastūr (mansūkh) hai.*  
*tumhāre kaul se humeñ (yās hotī)*  
*hai.*  
*ā,o, maiñ tum (makālima) karen.*  
*maiñ ne āj tak chor ko na (pah-*  
*chānā).*  
*wuh (ijād) bahut achchhā hai.*  
*us ko liyākat hai; lekin (imtiyāz)*  
*nahīn rakhtā.*  
*ham sab (hila) na karen.*  
*aisā karne men hamārī (badnā-*  
*mī) hogī.*  
*we bare (khā,in) haiii.*  
*maiñ un kī suhbत se bahut (nā-*  
*khush hūn).*

Come, let us hold a *discourse*,  
I have not as yet *discovered*  
the thief,  
That is an important *discovery*,  
He has ability, but wants *dis-*  
*cretion*,  
Let us not use *disguise*,  
To do so would be a *disgrace*  
to us,  
They are very *dishonest*,  
I *dislike* their company very  
much,

The king dismissed the couriers,  
I cannot disobey his orders,  
Herein he displays great talent,  
They became much displeased,  
Can you dispose of these goods  
for me?  
What is the dispute between  
you two?  
Why are you dissatisfied?  
The sun dissolves the snow,  
Cannot you dissuade him from  
doing so again?  
What distance is the city of  
Murshidābād from this place?  
The frog, having abstended her  
belly, at last perished,  
His articulation is clear and  
distinct,  
Tell me the name of this temper,  
I cannot distinguish these two  
letters,  
She is now in great distress,  
This is their diversion,  
A dividend on his estate will be  
paid the first of next month,  
Why do you do so?  
The vessel is now in dock re-  
pairing,  
He is a doctor,  
This is very strange doctrine,  
He has taken two doses of  
medicine,  
Double this string, and then it  
will do,  
Is this paper double?  
It is doubtful if he will come,  
How can one horse drag such  
a load?  
There is a drain under the  
house,

bādshāh ne darbāriyon ko (rukhsat kiyā).  
us kā hukm main (radd) nahīn  
kar saktā.  
is mei us kī barī istī'dād (zāhir  
hotī).  
we bahut (ranjīda hū,e).  
tum ye chīzeni hamāre liye (bech-  
ne) sakte ho ?  
tum donon mei kyā (kazīya) hai ?  
tum kiswāste (ghair-rāzī) ho ?  
sūraj barf ko (galātā hai).  
tum us ko (man' kar sakte) ho,  
ki wuh phir aisā na kare ?  
shahr Murshidābād yahāi se  
kitnī (dūr) hai?  
mendak apne (pet) ko (phulā-  
kar), ākhir mar-gā,i.  
is kā talaffuz bahut sāf aur  
(makhrāj-dār) hai.  
tum is (marz) kā nām kaho.  
in donon harfonī mei mujhe  
(imtiyāz) nahīn.  
ab wuh bahut (lāchārī) mei hai.  
yih un kā (tamāshā) hai.  
dūsre mahine kī puhli tārīkh us  
ke māl kī (kist) pahunchegī.  
tum aisā kyūn (karte ho) ?  
jahāz (ghāt ke kināre) par ma-  
rammat hotā hai.  
wuh (fabīb) hai.  
yih 'ajab farah kī (ta'līm) hai.  
us ne do (khurāk) dawā lī.  
is rassī ko (duhrā karo), to kām  
kī hogī.  
kyā yih (duhrā) kāghaz hai ?  
us ke āne na āne men (shakk) hai.  
ek ghorā itnā bojh kistarah  
(khenchne) saktā hai ?  
ghar ke niche (mori) hai.

Give me one *draught* of water,  
Make the figures, and *draw* a  
line,  
Is there any *drawback* on these  
goods?  
I will show you a beautiful  
*drawing*,  
I thought thus in my *dream*,  
He cares nothing about *dress*,

Wait a little, he is now *dress-*  
*ing*,  
He always *drives* very fast,

I heard that he is suffering  
from *dropsy*,  
I *drove* a nail into the wall,  
The *drum* is beat in the fort  
daily,  
He is quite a *drunkard*,  
This house is exceedingly *dry*,  
Whose are these *ducks* and  
*geese*?  
That note falls *due* to-morrow,

She is both *dumb* and *deaf*,  
He has learned so long, yet he  
is a *dunce*,  
Real and *durable* happiness is  
not attainable on earth,  
Do these articles pay *duty*?  
A *dwarf* is one who is little in  
stature,  
*Dwell* where he may, he is  
unhappy,

ek (*kaṭrā*) pānī mujhe do, tum handase likho, aise  
(*khencho*).  
is asbāb par kuchh (*das*)

main tum ko ek khüb-sūrat  
(*taṣwīr*) dikhā, īngā.  
main ne (*khwāb*) men aīsā dekhā.  
wuh pahinne men kuchh (*khiyāt*)  
nahīn kartā.  
thorā şabar karo wuh ab kapre  
(*pahintā*) hai.  
wuh hamesha bahut jaldī (*hānk-tā*)  
hai.  
main ne sunā ki us ko (*istiskā*  
kī) bīmārī hai.  
main ne ek kīl dīwār men (*gārī*).  
kil'e men (*tambūr*) har roz bajtā  
hai.  
wuh barā (*matwālā*) hai.  
yih ghar bahut (*sūkhā*) hai.  
ye (*baṭen*) chhotī aur barī kis kī  
haiii?  
is hundī kī (*mī'ād*) kal tamām  
hogi.  
wuh (*gūngī*) bahirī hai.  
itne din paṛhā abtak (*bewukūf*)  
hai.  
dunyā men khushī kāmil aur  
(*pā,edār*) kisi ko nahīn milī.  
is jins kā (*mahsūl*) lagtā hai?  
(*bavnā*) wuh hai jis kā ķadd  
chhotā ho.  
jis jagah wuh (*rahtā hai*), wahān  
nākhush hai.

## E.

He is *eager* to undertake the  
business,  
He shows great *eagerness* to  
learn,  
You deafen one's *ears* by your  
noise,

kām lene ko wuh barā (*ārzū-*  
*mand*) hai.  
wuh sikhne ko barī (*khwāhish*)  
kartā hai.  
tum aīsā shor machāte ho ki jis  
se (*kān*) phaṭte jāte hain.

In this way I can earn ten  
a month,  
not in earnest in what  
you only jest,  
gave ten rupees earnest  
money,  
They manufacture earthen  
ware,  
An earthquake was felt lately  
in this neighbourhood,  
Do you travel east, west, north,  
or south ?  
I will set you an *easy* lesson,  
The tide has begun to ebb,  
There will soon be a *solar*  
*eclipse*,  
I saw him sitting on the edge  
of the river,  
Who is the *editor* of this news-  
paper ?  
She has written a book on  
*education*,  
He has sold all his *effects*,  
  
I gave him medicine, but it  
had no *effect*,  
I saw a bird's nest with four  
*eggs*,  
Give this book to your elder  
brother,  
Hers is an *elegant* house,  
He is very *eloquent*,  
China is a large *empire*,  
What is your *employment* ?  
Who is your *employer* ?  
Who will *employ* such people ?  
his house is *empty*, it has no  
tenant,  
Enclose my letter in yours,  
  
Your former kindness *encou-*  
*rages* me,  
This affords me *encouragement*,  
There is no *end* to his talking,

is *farah se main das rūpaiye*  
*mahiṇa (kamā) saktā hūn*.  
*tumhāre kaul men kuchh (ha-*  
*kīkut) nahīn, fakat haiste ho.*

*main ne das rūpaiye kā (bai'āna)*  
*diyā*.  
*we (maṭṭī ke) bartan banāte*  
*hain*.  
*thore din hū,e is mahalle men*  
*(larza) hū,ā thā*.  
*(mashrik), maghrab, janūb, yā*  
*shimāl kā safar karte ho ?*  
*maiitum ko (sahal) sabak dūnigā*.  
*ab (bhāṭhā) shurū' hai*.  
*thore din men (sūraj-gahan)*  
*hū,gā*.  
*maiī ne us ko karyā ke (kināre)*  
*par baithe hū,e dekhā*.  
*is khabar ke kāghaz kā (muwallif)*  
*kaun hai ?*  
*us ne (ta'līm) ke taur par ek*  
*kitāb ko likhā hai*.  
*us ne apnā sab (asbāb) bech-*  
*dālā*.  
*maiī ne us ko dawā dī, par us*  
*se (fā{idu) na hū,ā*.  
*maiī ne ek chiriyā kā ghoislā*,  
*aur us men chār (ande) dekhā*.  
*apne (bare) bhāṭi ko yih kitāb*  
*denā*.  
*us kā ghar bahut (suthrā) hai*.  
*wuh bārā (faṣīḥ) hai*.  
*Chīn bārā (mulk) hai*.  
*tum kyā (kām) karte ho ?*  
*tumhārā (munib) kaun hai ?*  
*kaun aise logm ko (kām degā) ?*  
*yih ghar (khālī) hai, is men ko, i*  
*kirāyadār nahīn hai*.  
*merā khatt apne khatt mei (rakh*  
*do)*.  
*tumhārī aglī mihrbānī mujh ko*  
*(ummēdwār rakhtī hui)*.  
*yih mujh ko (tasallī) detā hai*.  
*us ke bakne kā (intihā) nahīn*.

I must endeavour to see him to-day,  
This note wants your endorsement,  
The cat is the *enemy* of the mouse,  
He goes to work with great energy,  
I have an *engagement* this evening, and therefore cannot accept your invitation,

I have *engaged* him as my servant,  
Have you ever been in *England*?  
Send for an *engraver*,  
I *enjoy* this season of the year,

Who will *enter* this *cave*?  
That news is *entirely* false,  
Is your writing *equal* to mine?

*Envy* is hateful,  
He went there, but forgot his *errand*,  
It is incumbent on us to forsake *erroneous* opinions,  
Do you see any *error* in this writing?

They *escaped* from prison,  
This is a matter of *especial* moment; the rest is by no means *essential*,

This law has lately been established,  
He left all his *estate* to his eldest son,  
They who fear God will obtain *eternal* happiness,  
Draw two *even* lines,  
They are gone, *every* one of them,  
It is *evident* you are mistaken,

āj us kī mulākāt kā mujh ko  
(kaṣd) karnā hogā.  
is tamassuk par tumhārī (saḥīḥ)  
zarūr hai.  
chūhe kā (dushman) billī hai.

wuh bare (zor) se kām kartā  
hai.  
merī āj kī rāt ek jagah (mihmānī)  
hai, is liye maiñ tumhārē da'wat kabūl nahīn kar  
saktā.  
maiñ ne is ko naukar (rakhā)  
hai.  
tum kabhī (England) ga,e ho?  
(muhar-kan) ko buṭā,o.  
maiñ is mausim se bahut (khush)  
hūn.  
kaun is (ghār) meñ (paiṭhegā)?  
wuh khabar (bi-l-kull) daroghā hai.  
tumhārā merā likhā (barābar)  
hai?  
(hasad) burī chīz hai.  
wuh wahān gayā, lekin apnā  
(paighām) bhūl gayā.  
ham ko lāzim hai ki khiyālāt i  
(nādurust) chhor-dei.  
tum is likhne meñ (ghalatī) dekhte  
ho?  
we kaid-khāne se (bhāg-ga,e).  
yih mukaddama bahut (zarūr)  
hai, aur sab kuchh (darkār)  
nahīn.  
yih āin thore din se (mukarrar  
hū,ā hai).  
us ne sārā (asbāb) bare bete ko  
diyā.  
jo khudā se darte hain we (abad  
tak) khush raheinge.  
do khatt (barābar) khencho.  
we (sab ke sab) ga,e haini.

jo tum ne ghalati kī hai (zāhir)  
hai.

I expect to see him this evening,  
This is a melancholy event,  
By the evidence produced in court,  
His coming caused much evil to many,  
*European* articles are now plentiful,  
In this world *evil* and *good* are found,  
That lady is an example to all around her,  
He exceeds every one in intelligence,  
This is most excellent fruit,  
What you propose, I think, is exceptionable in one particular,  
I will give you this in exchange for that,  
The exchange is a place where merchants meet to transact business,  
I have no desire to exchange situations with you,  
Let us excite each other to study,  
Pray excuse my not having formerly written to you,  
They made many excuses.  
Who is the executor to his estate?  
Three men were executed for murder last Monday,  
Do you expect to see him shortly?  
The king expelled him from the land,  
What will be the expense of doing this?  
House-rent is very expensive in Calcutta,

maini is (*rāt*) ko us kī mulākāt kā muntazir hūn.  
yih barī dil-giri kā (*ittifāk*) hai.  
'adālat men̄ jo (*gawāhi*) dī ga, i usi se uski takṣir sābit hū,i.  
us ke āne se bahut logon ko barā (*ranj*) hū,ā.  
(*Wilāyatī*) jins abhī farāwān hai.  
is dunyā men̄ (*badī*) o (*nekti*) milti hain.  
yih bībī sab bībiyon ke wāste ek (*namūna*) hai.  
wuh dānā,i men̄ har ek se (barā) hai.  
yih mewa bahut (*khüb*) hai.  
maini samajhtā hūn tumhāri nashīhat men̄ ek bāt kī (*ghalati*) hai.  
us ke (badle) maiii tum ko yih dungā.  
(*mandi*), uuh jagah hai jahān saudāgar tijārat karne ko milte hain.  
maiii apni hālat ko tumhāre hāl se (*badal karne*) kī *khwāhish* nahin rakhtā.  
ham āpas men̄ sikhne kī (*khwāhish dilāuen*).  
jo maini ne age khatt na likhā yih kusūr (*mu'āf kījiye*).  
unhoñ ne bahut ('uzar) kiyā.  
us ke māl kā kaun (*waṣi*) hai ?

ga,e doshambe ko tīn ādmī *khūn* kī 'illat se (*phānsi* hū,e).  
us ko jald dekhne ko tum (muntazir ho)?  
bādshāh ne usko des se (*nikāl-diyā*).  
is kām karne men̄ kyā (*kharch*) hogā?  
Kalkatte men̄ ghar ka kirāya barā (*girāni*) hai.

He has *experience* in business, *wuh kār-o-bār men* (*mushākk*)  
*hai.*

If you ask, he will explain any part which you do not understand, agar tum pūchho, to jo tum na sumajhte ho wuh tumhen (sam-jhā-degā).

Much indigo was exported last month, *bahut nīl us mahīne mei* (*rawāna hū,ā hai*).

These articles are for export- *ye asbāb (muntakla) hain.*  
*ation.*

I don't know how this phrase  
is expressed in English, . . . yih bāt An̄grezī men̄ kis farah  
(bol̄i jāt̄i) hai, main̄ nahin̄  
jānt̄ā

This is the extent of their learning.

I showed you an extract from *main ne is khatt ki* (*nakl tumhen*)  
this letter.

This is *extraordinary* news,  
His children are *extraordinary*.  
*yih ('ajibtar) khabar hai.*  
*ya ke tarke (muqarrif) hain.*

His children are extravagant,  
Her eyebrows are black,  
His wife is a thief if you don't  
us ke tarke (musrif) hain.  
uski (bhawen) kâli hain.  
uski (bhawen) kâli hain.

How can you write if you shut your eyes ? tum (ankh) ko band karke kyun-kar likh sakte ko ?

F.

This is a book of *fables*,      *yih (naklon̄) kī kitāb hai.*  
Her face is *fair*,      *uskā (munīh) (sundar) hai.*

Formerly there was an indigo factory here.

Had it not been for his assistance, I should have failed in us kī madad agar na hotī, to merā kām (sarjanām na) pātā.

From fatigue and hunger they  
are māndagi cur khūkh se / chash-

From fatigue and hunger they fainted away,  
It is now fair; you can go.

It is now fair, you can go, ab asman (saf) haitum janek sakte ho.

Have you *faith* in what they say? *kyā tum un ko kahne par (yakın, karte ho ?*

He is an old and *faithful* wuh purānā aur (*imāndār*) nau-servant,  
kar hai.

He was killed by a fall from his horse,

Be assured that the report is *tum khātir jam' rakho ki yih false,*  
*khabar (ihūth) hai.*

So scarce was corn in that city, that it was feared there would be a *famine*,

It is now cold, what need have you of a *fan*?

She has entirely *fascinated* my heart,

Have you *fastened* the saddle on the horse?

Are these sheep fat or lean?

He died there, leaving a widow and five *fatherless* children, I am very much *fatigued* with walking,

Those things are not yet ready, whose *fault* is it?

Who is there that is *faultless*? The wind on the river is *favourable* for going up the country,

Pray favour me with your address,

This little boy is my *favourite*, We ought to *fear* God more than man,

I would have gone there, but I went not, from *fear* of its being too late ere I arrived,

To-day there is a *feast* at his house,

This *feather* is very beautiful, The features of these two are alike,

He is now very *feeble*; he is unable to stir from home,

The squirrel feeds chiefly upon fruit,

I *feel* a pain in my side, what shall I do?

I saw several kinds of birds, a pair of each kind, male and female,

There is a *ferry-boat* at this place,

*us shahr men aisi anaj ki killat thi ki sab ko khauf (kahit) ka thā.*

*abhi jarā hai, (pankhe) ki kyā darkār?*

*us ne bi-l-kull mere dil ko (mohliyā) hai.*

*tum ne ghore par zin ko (bāndhdiyā) hai?*

*kyā ye bheren (moṭi) hain yā dubli?*

*wuh ek joṛū aur pānch (be-padar) lurke wahān chhorkar margayā. main sair karne se bahut (mānda) ho gayā.*

*ye chīzen jo taiyār nahīn, kis ki (takṣir) hai?*

*kaun (betaksir) hai?*

*ūpar mulk jāne ko daryā ki hawā (muwāfiq) hai.*

*(mihrbānī karke) apne ghar kā thikānā (farmāiye).*

*yih larkā merā bahut (piyārā) hai. hum ko chāhiye ki ādmī se khudā ko ziyāda (darei).*

*main wahān jātā thā, lekin is (dar se) ki wahān pahunchne tuk der hogi na gayā.*

*āj us ke ghar men ek (mihmānī) hai.*

*yih (par) bahut khub-sūrat hai. in dono ki (shukl) milti hai.*

*ab wuh bahut (durbal) hai, ghar se bāhar nikal nahīn saktā.*

*banbilā,o bilkhāṣṣa mewa hi (khātā) hai.*

*meri pahlū meni dard (ma'lūm hotā hai), main kyā karūn?*

*main ne bahut kism ki chiriyān dekhīn, har har kism kā ek jorā, ya'ne nar aur (māda).*

*us makām meni ek (dingi) hai.*

The whole soil of that country  
is *fertile*,      *us mulk kī sārī zamin* (*phalanſī*)  
Go, *fetch* some fruit out of the      *hai.*  
*garden*,      *jā,o, bāgh se thorā mewa* (*lā,o*).  
I know not if many or few  
were there,      *maiñ nahiñ jāntā ki wahāñ*  
To whom does this *field* belong?      *(thore) the yā bahut.*  
It is better to sit still than to  
*fight*,      *yih (maidān) kis kā hai?*  
This is a *figurative mode of*  
speaking,      *chupke baiñhna (larne) se bihtar*  
*hai.*  
*File* the screw,      *yih (tamšil-āmez) guflagū kā*  
*File* these papers,      *taur hai.*  
*Fill* this tub with water,      *is penç ko (rīlī se ghaso).*  
The *final* dividend on his estate  
will be paid to-morrow,      *in kākhazon ko (nātho).*  
I have lost my pen, see if you  
can *find* it,      *tum is kañhre ko pānī se (bharo).*  
I *found* it underneath the table,  
If you do so again, you must be  
*fined*,      *fulāne ke māl kī (ākhiri) kīst kal*  
Help me to *finish* this letter,  
What is now the *first* thing to  
be done?  
I saw some *fishermen* laying  
their net,  
He is not at all *fit* for this  
work,  
What day have you *fixed* upon  
to go there?  
I have seen a *flag* at the Fort,  
What is the shape of the  
earth, round, *flat*, square,  
or oval?  
Why do you *flutter* me so?  
We ought not to listen to the  
*words of flattery*,  
Why should we *flee*? there is  
no danger,  
What flowers are these? *fling*  
them away,

*us mulk kī sārī zamin* (*phalanſī*)  
*hai.*  
*jā,o, bāgh se thorā mewa* (*lā,o*).  
*maiñ nahiñ jāntā ki wahāñ*  
*(thore) the yā bahut.*  
*yih (maidān) kis kā hai?*  
*chupke baiñhna (larne) se bihtar*  
*hai.*  
*yih (tamšil-āmez) guflagū kā*  
*taur hai.*  
*is penç ko (rīlī se ghaso).*  
*in kākhazon ko (nātho).*  
*tum is kañhre ko pānī se (bharo).*  
*fulāne ke māl kī (ākhiri) kīst kal*  
*dī jā,egi.*  
*merā kalam kho gayā hai, dekho*  
*(milegā) yā nahiñ.*  
*maiñ ne usko mez ke niche (pāyā).*  
*agar phir tum aisā karoge to*  
*(mujrim hoge).*  
*is khaff̄ ke (itmām) meni meri*  
*madad karo.*  
*un kāmoni meni abhī (pahle) kyā*  
*karnā hogā?*  
*maiñ ne jāl dālte (machhawaiyon)*  
*ko dekhā.*  
*wuh hargiz is kām ke (lā,ik) nahiñ*  
*hai.*  
*wahāñ jāne ko tum ne kaun roz*  
*(mukarrar kiyā hai)?*  
*maiñ ne kil'e meni ek (nishān)*  
*dekhā.*  
*zamin kī shakl kyā hai, gol,*  
*(mastawī), chaukhün̄tī, yā*  
*baiñawi?*  
*tum mujh ko kyūñ is ḫarah*  
*(phuslā-detē) ho?*  
*(phuslāhañ kī bāteñ) hargiz na*  
*sunnā.*  
*ham kyūñ (bhāgen)? kuchh khauf*  
*nahiñ.*  
*ye kaise phūl hain? (pheñk) do.*

Fire is produced by flint and  
steel, āg (*chakmak*) fulād se niklī.  
It is high water, the vessel will  
now float, jo,ārī bharpur hai, jahāz ab pānī,  
I saw there a flock of sheep, ek (*galla*) bheron kā maini ne  
The floor of this room wants  
repairing, wahān dekhā.  
Bread is made of flour, is kamre kī (*zamin*) marammat-  
You must not pluck these  
flowers, falab hai.  
(āte) se roṭī banti hai.  
in (*phulon*) ko mat nocho.

He can play upon the flute, wuh (*bānsri*) bajā jāntā hai.  
There are a number of flies, yahān bahut (*makkhiyān*) hain.  
He cut the parrot's wing, lest us ne totī ke par kāt dāle, tā na  
it should fly away, (ur-jā,e).  
In the morning there is a thick  
fog here, is jagah subh ho (*kuhāsā*) bahut  
Fold these things in paper, hotā hai.  
You go before, I will follow, in chizon ko kāghaz men (*lapeṭo*).  
I am not at all fond of that tum āge jā,o,maini (*pichheā,ūngā*)  
fruit, wuh phal mujh ko kuchh nahīn  
What sort of food is this? (bhātā).  
He is a great fool, yih kaisi (*khurāk*) hai?  
To be angry without a cause is wuh barā (*bewukif*) hai.  
foolishness, be sabab khafā honā (*nādānī*)  
Look at the horse's foot, hai.  
Why did you forbid him to ghoṛe ke (*pānw*) ko dekho.  
come? tum ne use kyūn āne se (man')  
The stream now runs with great kiyā?  
force, pāni is waqt bare (*zor*) se bahtā  
He fell down and cut his forehead, hai.  
wuh girā, aur (*peshānī*) us ki  
He is gone to a foreign phat ga,i.  
country, wuh (pardes) gayā hai.  
She possesses much foresight, us ki barī (*dūr-andeshī*) hai.  
Who can foretell what will hap- kal kyā hogā, kaun (*kah-saktā*  
pen on the morrow? hai)?  
For doing this you must forfeit aisā karne se tumhein ek rūpaiya  
a rupee, (jarimāna) dene hogā.  
Don't forget to tell him what I jo maini ne tum se kahā hai, so us  
said to you, se kahnā, mat (*bhūlo*).  
If he had acknowledged his agar wuh apni takṣir zāhir kartā,  
fault, I should have forgiven maini use (*bakhsh-detā*).  
him,

- The form of the cypress-tree is quite straight,  
Which part of his letter do you think the best, the former or the latter?  
The objections you make to my plan are indeed *formidable*,  
Let us not forsake our friends in their distress,  
He has made a large fortune, The foundation of the house was laid,  
There are fountains of water everywhere,  
Whose are those fowls in the garden?  
You are free to do as you please,  
It is so cold to-day, I think at night it will freeze,  
I have engaged the whole of this vessel's freight,  
Is this fresh milk?  
These greens are fresh from the garden,  
I have frequent opportunities of seeing it,  
What shall I do? I have no friend,  
I am now entirely friendless,  
I have seen a most frightful figure,  
In India the frogs are very large,  
How does he manage his household affairs? is he frugal or extravagant?  
Is this cask empty or full?  
The purpose for which you sent me has been fulfilled,  
How soon can you furnish these things?
- (sarv) kī (shakl) bil-kull (durus hai.  
is khatt men kaun hissa tumhe pasand ātā hai, (pahlā) y pichhlā?  
jo tum mere irāde ke b... il salāh dete ho so bahut (hau nāk) hai.  
bekasī kī hālat men ham ko chā hiye ki doston ko na (chho den).  
us ne (māl) bahut jama' kiyā.  
ghar kī (buniyād) parī.  
sab jagah yahān pānī ke (chash me) hain.  
is bāgh meni kis kī (murghiyān) hain?  
tum ko koī (māni' nahīn), jo chāho so karo.  
āj aisi sardī hai shāyad ki rāt-ko (barf) pare.  
is sāre jahāz kī (naul) maini ne sharf kī hai.  
kyā yih (tāza) dūdh hai?  
yih bāgh kī (tāzī) tarkāriyān hain.  
is ke dekhne kī mujh ko (bahut) fursat hai.  
main kyā karūn? koī merā (dost) nahīn hai.  
merā is wakt koī (dost nahīn).  
maini ne barī bīrī (bhayānak) (sūrat) dekhī hai.  
Hindūstān meni (mendak) bahut bare hain.  
wuh apne ghar ke kharch meni kis tarah chaltā hai? (kifāyat se), yā fužūl-kharchī se?  
yih pipā khālī hai yā (bharā)?  
jis murād ke liye tum ne mujhe bhejā thā, wuh (pūrī hūī hai).  
tum ye chīzen kitnī jaldī (taiyār) kar-sakte ho?

He makes all kinds of furniture,  
Wuh ghar kā sab (asbāb) taiyār  
We cannot see into futurity,  
(āyanda kī bāt) ham nahīn jānte.

## G.

Gather up the crumbs,  
Do you expect much gain from  
this trade ?

roṭī ke ṭukre (jama' karo).  
kyā tum ummedwār ho ki tumhein  
is kārbār mein (fā,ida) barā  
hogā ?

Why have you left the garden  
gate open?  
There are no limits to his  
generosity,

(bāgh) kā darwāza kyūn khulā  
rahne diyā ?  
us kī (sakhāwat) kī intihā nahīn.

He is very generous and gentle,  
(Are you acquainted with that  
gentleman ?

wuh (naram-dil) aur sakhi hai.  
tum us (śāhib) ko jānte ho ?

He has composed a book on  
geography,

is ne ('ilm-i-arz) mei ek kitāb  
taṣnīf kī hai.

Can you get me another book  
like that ?

mujh ko us muwāfiq, dūsrī kitāb  
(le dene) sakte ho ?

You have got many books—  
give me one,

tumhārī bahut kitāben (hai), ek  
mujhe do.

Do you know how to gild  
paper ?

tum jānte ho kāghaz kyūnkar  
(afshān) karte hui ?

He showed me a gilt picture-  
frame,

us ne mujh ko (muṭallā) ek  
khāna taṣwīr kā dikhāyā.

He has five children, three  
boys and two girls,

us ke pāñch larke, tīn beṭe do  
(beṭiyān) hain.

Are you glad or sorry on this  
occasion ?

tum is jihat se (khush) ho yā  
nākhush ?

Take care, this will easily break,  
it is made of glass,

khabardār, yih sahal mein tūṭ  
jāegā, (shishe) kā hai.

I have bought a pair of gloves,

main ne ek joṛā (dastāna) mol  
liyā hai.

Tell the carpenter to glue  
these two boards together,

yih do takhte (jama' karne) ko  
barha, se kaho.

Is this chain made of gold, sil-  
ver, iron, brass, or copper ?

(sone), rūpe, lohe, pītal, yātāmbe  
se yih zanjīr banī hai ?

Have the goodness to inform  
me,

āp (mihrbānī) karke khabar kī-  
jiye.

Every one does not know how  
to govern,

har ek (bādshāhat karnā) nahīn  
jāntā.

He is now *Governor* of Chandernagore,  
In this province much grain is produced,  
Whose *grand* house is that?  
Sir, be pleased to *grant* me this request,  
I am *grateful* for your kindness,  
Seeing such a school, I am much *gratified*,  
The horses are *grazing* on the plain,  
You have done me a very great favour,  
He has caused much *grief* to his father,  
This is a *grievous* calamity,  
*Grind* this wheat in the mill,  
What is the *ground-rent* of this house?  
Many flowers grow in the Bābū's garden,  
You have grown very tall since I saw you last,  
Who is the *guardian* of this child?  
Can you guess the meaning of what I say?  
I went without a *guide*, though I had never been that road before,

wuh abhī Chandar-nagar kā (hākīmī) hai.  
is sūbe meni bahut (ghalla) hotā hai.  
yih kis kā (bahut bāra) makān hai?  
ai shāhib, jo maini 'arz kartā hūn mihrbānī se mujhe (do).  
mainitumhārī mihrbānī kā (shukr-guzār) hūn.  
is farah kā maktab-khāna dekhkar maini bahut (khush) hūā.  
ghore maidān par (charte) hain.  
tum ne mujh par (barī) mihrbānī kī.  
us ne apne bāp ko bahut (taklīf) dī.  
yih (barī) āfat hai.  
chakkī meni yih gehūnī (piso).  
is ghar kī (zamin kā kirāya) kyā hai?  
bābū ke bāgh meni bahut phūl (ugte) hain.  
jab se maini ne tumheñ dekhā hai,  
tum bahut (bārī-ga,e).  
is larke kā (murabbi) kaun hai?  
jo maini kahtā hūn is kā khulāṣa  
tum (būjhte) ho?  
maini bidūn (rah-bar) ke gayā,  
agarchi āge kabhī yih rāsta  
nahiñ gayā thā.

## H.

He is in the *habit* of walking out early,  
His hair is white,  
The house has a *hall* and three rooms,  
Take hold of his hand,  
Give me a handkerchief,

us ko ḡubh ke phirne kī ('ādat)  
hai.  
uske (bāl) sufaid hain.  
is ghar meni ek (dālān) aur tīn kamre hain.  
uskā (hāth) pakar lo.  
ek (rūmāl) ham ko do.

The handle of this drawer is broken,  
In his appearance he is handsome,  
Do you know whose handwriting this is?  
Hang the keys upon the nail,  
When did that happen?  
In this world no one enjoys perfect happiness,  
They who fear God here, will be happy hereafter,  
Is the lesson you have given me hard or easy?  
This is a great hardship,  
The hare is a very timid animal,  
Is there any harm in doing this?  
I write in great haste to save the post,  
They hastened away as fast as possible,  
You must try to hasten his coming,  
To act in a hasty manner is not wise,  
On entering the room he took off his hat,  
Let us hate nothing but sin,  
  
Have you any acquaintance with that gentleman?  
I have got a pain in my head,  
His wound is now healed,  
  
His health is sound,  
Here is a heap of papers, put them away,  
Hear what I say, then give an answer,  
The heart of man is inclined to evil,  
To-day the heat is very great,

is almārī kā (kabza) tūt-gāyā  
hai.  
wuh shakl men bahut (khūbshū-  
rat) hai.  
tum jānte ho ki yih kiskā (dast-  
khaṭt) hai?  
khūnī par kunjiyān (laṭkā) do.  
yih (ittifāk) kab hū,ā?  
is duniyā men kisi ko kāmil  
(khushī) nahīn hai.  
jo yahān khudā se darte hain  
'ākibat men (khush) rāheṇge.  
tum ne jo sabak mujh ko diyā hai  
(mushkil) hai yā āsān?  
yih barī (mushkil) hai.  
(khargosh) bahut bejigar jānwar  
hai.  
kyā is kām karne men kuchh  
('aib) hai?  
dāk-ghar band ho jā, egā, is liye  
main ne (jaldī) chiṭhī likhī.  
we apne makdūr bhar bahut  
(jald) ga,e.  
us ke (jald) āne ke liye tumhein  
sa'ī karnā hogā.  
(jaldī) kām karnā be-wukūfī  
hai.  
us ne kanre men ghuste (topī)  
utār li.  
ham siwā gunāh ke kisi se (na-  
frat na karen).  
tum ko us sāhib ke sāth mulākāt  
(hai)?  
mere (sir) men dard hai.  
is kā zakhām ab (achchhā) hū,ā  
hai.  
uskā (mizāj) durust hai.  
yahān kāghaz kā barā (dher) hai,  
lekar aur jagah men rakho.  
jo jo bāten main kahtā hūn (suno),  
ba'd us-ke jawāb do.  
ādmī kā (dil) badī kī ṭaraf ma'il  
hai.  
āj barī barī (garmī) hai.

In *heaven* is unspeakable happiness, in *hell* unutterable woe!

This box is very *heavy*, how can I carry it?

When walking, I trod upon his *heel* with my foot,

What is the *height* of this wall?

This large estate is without an *heir*,

Can you afford me any *help* in this affair of mine?

He is very *helpless*,

They live only upon *herbs*,

The crows steal, and afterwards hide what they can,

There are few *hills* in Bengal,

You can just give him a *hint* of this affair,

To go there I must *hire* a palankeen and boat,

Have you read the *history* of England?

He *hit* me a very hard blow on the head,

He *holds* his pen in the left hand,

Make a *hole* in the ground here, It is late, let me now return home,

I eat some *honey* out of the honey-comb,

He has obtained much *honour*, I *hope* to have an interview with you very soon,

This cow has no *horns*,

An *hospital* is about to be built there,

They show great *hospitality*,

Bring some *hot* water,

(*bihisht*) meni bahut *khusi*, aur (*dوزوکھ*) meni beshumār 'azāb hai.

yih ḥandūk barā (*bhāri*) hai, is ko main kyūnkar lejā, ūngā? chalne meni merā pāni us kī (*erī*) par par-gayā. kīnī (*unchā, ī*) is diwār kī hai? is māl aur matā' kā ko, ī (*wāris*) nahīn.

tum mere is kām meni kuchh (madad) kar sakte ho? wuh bahut (*lā-chār*) hai. we fakaṭ (*tarkārī*) khākar jite hain.

kawwe bahash kudrat ke, khānā churākar (*chhipā*) rakhte hain. Bangāle meni (*pahār*) bahut kam hain.

tum is bāt kā (*ishāra*) use kar sakte ho.

wahān pahunchne ke liye mujhe ek pālkī aur kishtī (*kirāya*) karnī hogī.

tum ne Ingland mulk kī (*tārikh*) paṛhī hai?

us ne bare zor se mere sir meni ek mukkā (*mārā*).

wuh bā, ī hāth se kalam (*pakartā*) hai.

yahān zamīn meni (*sūrākh*) karo. bahut der hū, ī ab main (*ghar*) jā, ūn.

main ne makkiyon ke chhāte se (shahad) khayā.

us ne barī ('izzat) pā, ī. mujh ko yih (ummēd) hai. jaldī tum se mulākāt hogī. is gā, e ke (*sing*) nahīn.

ek (*dāru-sh-shafā*) wahān banegā.

we barī (*mihmān-dārī*) karte hain.

thorā (*garm*) pānī lā,o.

God is *holy*, just, and pure,  
*khudā* (*mukaddas*), aur *rāstbāz*,  
*aur pāk hai*.  
Do you know what *hour* it is?  
*tum jante ho kyā* (*bajā*) *hai?*  
He is a man of a very *humane*  
*wuh mizāj men* (*rahmdil*), aur  
*disposition*, and *humble* in his  
*apne khiyāl men* (*hakīr*) *hai*.  
own esteem,  
He possesses great *humanity*  
*us meni bari* (*ādmīyat*) *aur*  
*as well as humility*, (*furo-tanī*) *hai*.  
I am both *hungry* and *thirsty*,  
*maini* (*bhūkhā*) *piyāsā hūn*.  
The *hunter* is gone *a-hunting*,  
*(shikāri)* (*shikār-ko*) *gayā* *hai*.  
It *hurts* his mind to see such  
*itni hurā*, *yon ko dekhkhar us kā*  
wickedness, *dil* (*dukhā*).

## I.

I had no *idea* that you would  
*come to-day*, *mujh ko* (*khiyāl*) *nahīn thā ki*  
*tum āj āoge*.  
They spend their time in *idle-*  
*ness*, *we* (*susti*) *meni apni aukāt zā'i*  
*karte hain*.  
They are *ignorant* and *idle*,  
Such a sentiment is *illiberal*,  
It is not good always to asso-  
ciate with *illiterate* persons,  
How long have you had this  
*illness*? *we bare* (*nādān*) *aur sust hain*.  
There is an *image* in that  
*temple*, *aisā khiyāl* (*pājiyāna*) *hai*.  
Whence arose this *imagination*?  
*(nādānoni) ke sāih hamesha suh-*  
*bat rakhnā khūb nahīn*.  
*kitne din se tum ko yih* (*bīmārī*)  
*hai?*  
How do you *imagine* that I  
*should agree to this*? *us but-khāne meni ek* (*but*) *hai*.  
This is of wood, in *imitation* of  
*stone*, *yih* (*khiyāl*) *kahān se paidā hū,ā*?  
You must go there *immediately*,  
The undertaking is likely to  
*be attended with immense*  
*expense*, *tum kyūnikar* (*gumān*) *karte ho*  
*ki maini yih kubūl karūngā*?  
This is of wood, in *imitation* of  
*stone*, *yih patthar ki* (*mānind*) *lakṛi se*  
*banā,ā* *hai*.  
The body is mortal, the soul  
*immortal*, *tumko* (*abhi*) *wahān jānā hogā*.  
They are *immovable* in their  
*opinions*, *ma'lūm hotā* *hai* *is kām karne*  
*meni* (*bahut*) *kharch hogā*.  
It is our duty to *impart* know-  
*ledge*, *jism fānī* *aur rūh* (*bākī*) *hai*.  
*we apni tajwīz meni* (*mustakill*)  
*hai*.  
*ta'lim* (*denā*) *ham par wājib* *hai*.

An upright judge will be *im-partial*, rāstbāz hākim ('ādil) hogā.

These mountains are *impassable*, having on all sides ye pahār (be-guzār) hain, isliye  
impenetrable forests, ki un ki chāron tāraf jangal  
(dushwār-guzār) hain.

Everything in this world is jitnī chīzen duniyā men hain sab  
(nākis) hain.

His behaviour is *impertinent*, is ke a'māl (be-adabāna) hain.

It is very *important* to attend bahut (zarūr) hai ki ham yih bāt  
to this, ghaur se karen.

Have you seen the exports and tum ne (āmdanī) aur raftanī kā  
imports? asbāb dekhā hai?

They *impose* on whomsoever jis se we (dagħā) karne sakte  
they can, hain, karte hain.

They practise every kind of we sab tarah kā (makar) karte  
*imposition*, hain.

How can I believe an *impossi-bility*? kyūnikar maiñ (muḥāl) ko bāwar  
karūn?

It is *impossible* for me to yih (mumkin nahīn) ki tumhāre  
comply with what you say, kahne par main 'amal karūn.

He is a notorious *impostor*, wuh (makkār) mashhūr hai.

What he said made an *impre-sion* on me, jo us ne kahā us kā (asar) mere  
dil men hain.

What he tells me appears very jo wuh farmātā hai mujhe (khi-  
improbable, lāf-kiyās) mā'lūm hotā hai.

To act thus would be highly aisā kām karnā (ghair-munāsib)  
improper, and therefore *in-prudent*, aur sabab (bekūdagī) kā hai.

Can you *improve* what he has jo usne likhā hai, tum use (islāh  
written? kar sakte) ho?

Nothing *impure* will enter hea-ko ī (nāpāk) chīz bihisht men dā-  
ven, khil na hogī.

This has arisen solely from yih sab tumhārī (kam-tawajjuhī)  
your *inattention*, se hūā hai.

We have lately had *incessant* thore din se (bahut) pānī barsā  
rain, hai.

Had this piece of wood been an yih lakrī agar ek (por) bari hotī  
inch longer, it would have to is kām men āti.

He feels no *inclination* to wuh parhne kī (khwāhish) nahīn  
study, rakhtā.

Do you know what is his *in- come*? tum jānte ho us kī (āmdanī) kyā  
hai?

This is *incomparable* writing, yih sab se (achchhā) likhā hai.

- Your book is *incomplete*,  
Will my staying here till the  
first of next month be any  
*inconvenience* to you ?
- It will be *inconvenient* for me  
to wait on you to-morrow,  
Is what I say correct or *in-*  
*correct* ?
- My family has lately been *in-*  
*creased*,
- There is a rumour of *increasing*  
the army,
- They speak *indecent* language,  
He is now *independent* of any  
one,
- Is there an *index* to this book ?  
How long have you been in  
India ?
- This is not to be treated with  
*indifference*,
- Is this an *indigenous* plant ?
- I was formerly employed in  
Mr. —'s *indigo* factory,
- I heard of your *indisposition*  
last week,
- I knew him from his *infancy*,
- What do you *infer* from what  
he said ?
- We must show kindness and  
respect to our *inferiors*, as  
well as *superiors*,
- God is *infinite* in power and  
wisdom,
- We have no *influence* over them,  
Is there no one here that can  
give me *information* con-  
cerning this ?
- She is very *ingenious*,  
He possesses much *ingenuity*,  
The petition was signed by  
every *inhabitant* of the vil-  
lage,
- Their disposition is *inhuman*,
- tumhārī *kitāb* (*nā-tamām*) hai.  
dūsre mahīne kī pahī tārikh tak  
mere rahne se tumhein kuchh  
(ranj) hogā ?
- kal tumhāre sāth mulākāt karnā  
mujhe (dushwār) hogā.
- jo mainī kahtā hūn durust hai yā  
(nā-durust) ?
- thore din se mere 'iyāl (barh-  
ga,e).
- sauj ke (barhāne) kī *khabar* hai.
- we (bṛhūda) bāt kahte hain.  
wuh bilfī'l sab se (āzād) hai.
- is kitāb meñ (fīhrīs) hai ?  
tum kitne dinor se (Hindūstān)  
meñ ho ?
- yih kām aisā nahīn ki tum (gha-  
flat) kai o.
- yih nihāl (isī mulk kā) hai ?
- pahle mainī ne fulāne śāhib kī  
(nīl) kī koṭhī meñ kām kiyā.
- tumhārī (bīmārī) kā ahwāl mainī  
ne ga,e hastē se sunā.
- maiñ us ko (laṛakpan) se jāntā  
hūn.
- us ne jo kahā, us se tum kyā  
(natija būjhte ho) ?
- ham ko chāhiye ki sab bāroñ  
(chhoṭoñ kī) ta'zīm kareñ.
- khudā* kī hikmat aur կudrat (be  
kiyās) hai.
- ham un par (kādir) nahīn hain.  
koñ yahān aisā nahīn jo mujhe  
is mukaddame kī (*khabar*) de  
sake ?
- wuh barī (*sannā'*) hai.
- us kī barī ('akl) hai.
- 'arzī par sab gāñw ke (rahne-  
wāloñ) ne dast-*khat* kiyē.
- un kā mizāj (berāhm) hai.

They delight in all kinds of *iniquity*, *we har tarah* (*gunāh*) *karne men khus̄h hain*.  
 I never did him the least *injury*, *maiñ ne us par kuchh* (*zulm*) *kabhi nahin kiyā*.  
 His health has been *injured* by too great exertion, *zigāda niḥnat karne se us ki siḥhat men* (*khalal ho gayā*).  
 He practises *injustice* towards all, *wuh har tarah kā* (*zulm*) *ādmīyon par kartā hai*.  
 They are all *innocent*, *we sab* (*be-gunāh*) *hain*.  
 These animals are *inoffensive*, *ye jānwar* (*mūzī nahin*) *hain*.  
 An *inqust* was held yesterday on the body of a person who shot himself, *ādmī jo apne ûpar golī märke mar-gayā*, *kal us ki* (*tajwīz*) *thi*.  
 What kind of an *insect* is this ? *yih kis kism kā* (*kīrā*) *hai*?  
 He is so ill that he is *insensible*, *wuh aisā bimār hai ki* (*behosh*) *hai*.  
 You had better *insert* this in your letter, *tumheñ apne khatt men yih* (*likhnā*) *bihtar hai*.  
 How very *insignificant* is man, compared to the Almighty ! *khudā kaisā barā 'azīm*, *aur ādmī kaisā nihāyat* (*nā-chīz*) *aur laim hai*!  
 His words are *insincere*, *is ki bāten* (*nā-rāst*) *hain*.  
 They behaved in an *insolent* manner, *unhoñ ne* (*be-adabāna*) *kām kiyā*.  
 He has lately become *insolvent*, *us kā thore din se* (*dewālā*) *niklā*.  
 Call a person to *inspect* this cloth, *ek ādmī ko is kapre ke* (*jānchne*) *ko bulā,o*.  
 The goods are all ready for your *inspection*, *āp ke* (*mulāhize*) *ke wāste sab chīzen taiyār hain*.  
 I will be with you in an *instant*, *maiñ (ek dam) men tumhāre pās āniigā*.  
 Man acts from reason, animals from *instinct*, *ādmī 'akl se*, *aur jānwar* (*jibillī*) *se, fi'l kariā hai*.  
 In Europe and Bengal are noble *institutions* for communicating knowledge, *wilāyat aur Bangāle men ta'līm ke bahut achchhe* (*dhab*) *hain*.  
 Can you *instruct* me in this science ? *yih 'ilm tum mujhe* (*parhā*) *sakte ho* ?  
 I have *insured* that vessel for 50,000 rupis, and I have the *insurance-policy* in my possession, *maiñ ne pachās hazār rūpaiye ko us jahāz kā* (*bimā*) *kiyā*, *aur (bime kā kāghaz) mere pās hai*.  
 She has a wonderful *intellect*, *'ajab tarah ki* ('akl) *us ki hai*.

How did you receive this intelligence?  
He is an intelligent man,  
*Intemperance* hurts body and mind,  
Have you any intention to go to Europe?  
There is no intercourse between us,  
I have no interest in this matter,

Why should we interfere in that affair?  
You must interpret what he says to me,  
If you know not the language of the country, you must use an interpreter,  
I hope, sir, I don't interrupt you,  
Your coming here is an interruption to my business,  
Shall I introduce you to that gentleman?  
He was intrusted with the whole business,  
It is said, a house will be built at Gangā Sāgar for the benefit of invalids,  
Who invented this instrument?  
The Nawāb imagined his soldiers were invincible,  
He has given me an invitation,  
Where is the invoice of these goods?  
His affairs are much involved,  
These lines are irregular,  
The Company have given permission to clear the island of Gangā Sāgar,

*kis tarah tum ne yih (khabar) pāī?*  
*wuh (hoshiyār) ādmī hai?*  
*(bad-parhezī) jism aur nizāj ko muzirr hai.*  
*wilāyat jāne kā tumhārā (iāda) hai?*  
*tum se ham ko kuchh ('ilāka) nahīn.*  
*is meni meri kuchh (gharaż) nahīn hai.*  
*ham kyūn us kām meni (hāth dāleñi)?*  
*jo wuh mujh ko kahtā hai tumheñ (tarjuma karne) hogā.*  
*agar tum yahāni kī bāt nahīn jāntे ho to (mutarajjim) se mukālama karo.*  
*ai sāhib, mujh ko ummed hai ki janāb ko (taṣdī) na dūn.*  
*tumhāre āne se mere kām meni (khalal) hotā hai.*  
*maiñ tum ko us sāhib se (mulākāt) karwāñigā?*  
*us ko sārā kām (sipurd) kiyā gayā thā.*  
*mashhūr hai ki Gangā-Sāgar meni (za'ifon) ke liye ek makān banegā.*  
*yih āla kis ne (ijād) kiyā?*  
*nauwāb ne apni sipāh ko (ghair maghlūb) taşauiwur kiyā.*  
*us ne meri (da'wat) kī.*  
*ashāb kī (fīhrīst) kahāni hai?*  
*us kā kār-o-bār (abtar) hai.*  
*ye satren (sīdhī nahīn).*  
*Gangā-Sāgar kā (juzīra) sāf karne ko Kampanī bahādur ne hukm diyā hai.*

## J.

The jackal is very cunning,  
He is to remain in jail one  
year,  
Is that the king's jester ?

Jewels—pearls, diamonds, &c.  
Join these two boards together,  
What I said was only in joke,

Bring the waste-book and journal,  
I am now going to make a  
long journey,  
This news affords me great  
joy,  
How can I judge of his character,  
I don't know him ?

The (English) judge summed  
up the evidence, and the  
jury gave their verdict,  
The (native) judge punished  
the delinquent,  
Squeeze some juice out of this  
lemon,  
How far can you jump ?  
He is the senior, I the junior,  
God is just and merciful,  
This is not justice,  
He says nothing in justification  
of it,

(siyāl) bahut shu'ūrmand hai.  
wuh (kaid-khāne) meñ ek baras  
rahegā.  
kyā wuh bādshāh kā (thañhol)  
hai ?

(zewar) motī hīrā, waghaïra.  
in dono takhton ko bāham (milāo).  
jo main ne kuhā şirf (hansi) se  
thā.

musauwade kī bahī aur (roz-  
nāmcha) lāo.  
main ab dūr kā (safar) karne  
jātā hūn.  
is khabar se mujhe barī (khushī)  
hai.

us ko main nahīn jāntā, kyūñkar  
us ke hakķ meñ (tajwīz)  
karūn ?

(jāj sāhib) ne gawāhoñ kī zabān-  
bandī kā khulāsa sunāyū, aur  
(jūri) ne futwā diyā.  
(kāzī) ne takṣīr-wō ko sazā  
di.

is līmū kā ('arak) nichoro.

tum kiññi dūr (kūd) sakte ko ?  
wuh barā, main (chhotā) hūn.  
khudā ('ādil) aur mihrbān hai.  
yih (insāf) nahīn hai.  
wuh apne fi'l kā ('uzr) nahīn  
kartā.

## K.

Keep this money for me till I  
want it,  
Break this cocoa-nut, and eat  
the kernel,  
It is sinful to kill animals  
without cause,  
They kindled a fire with straw,

is nañd ko mere darkar hone tak  
tum apne pās (rakho).

is nāriyal ko toro, aur us kā  
(gūdā) khāo.

kisi jānwar ko be sabab (mārnā)  
gunāh hai.

unhoñ ne payāl kā ālāo (banāyā).

They showed us very great *unhoi ne mujh par bayī* (*mihr-bānī*) *kī*.  
 We traversed the *kingdom* of *ham ne tamām* (*mulk*) *i Irān kī sair* *kī*.  
 Give me a *kiss*, then fly your *ek* (*bosa*) *mujh ko do aur* (*patang*) *uṛāne jā,o.*  
 This is a beautiful cat, she has *yih bahut khūb billī*, *aur us ke do* (*bachche*) *haiñ.*  
 He fell on his *knees*, and asked *us ne apne* (*zānū*) *tekkar 'afū chāhī.*  
 Try if you can open this *knife*, *deko, tum is* (*chhuri*) *ko khol sakte ho.*  
 Here is a *knot* in this *string*, *is rassī men ek* (*gira*) *hai, is ko kholo.*  
 What is wealth without *knowledge!* *baghair* (*'ilm*) *ke, daulat kis kām kī hai!*  
 Do you *know* what people think *tum* (*jānte*) *ho ādmī usc kuisā jānte haiñ?*

## L.

They *labour* hard for their *we bayī* (*mīhnat karke*) *apni guz-rān karte haiñ.*  
 Here are fifty *labourers* em- *yuhān pachās* (*mazdūr*) *is kām men mashghūl haiñ.*  
 It will cost a *lakh* of rupees, *ek* (*lākh*) *rūpaiya is kā kharch hogā.*  
 Being *lame*, he walks with a *wuh* (*langrā*) *aur lājhī tekkar chaltā hui.*  
 Place this *lamp* in the hall, *yih* (*chirāgh*) *dālān men rakho.*  
 Will you go by *land* or by *tum* (*khushkī*) *jā, oye yā tarī?*  
 Where do you mean to *land*? *tum kahānī* (*utroge*)?  
 Ghulām Husain is the *landlord* *Ghulām Husain is ghar kā* (*mālik*) *hai, maini us kā kirāyadār hūn.*  
 of this house. I am his *tum hamārī* (*zabān*) *bolte?*  
 tenant, *mujh par* (*māndagi*) *ghālib hai.*  
 Do you speak our *language*? *maini ne kal ek* (*barī*) *machhī pakrī.*  
 I am overcome with *languor*, *(guzre) Mangal ko maini ne us ko dekhā.*  
 I caught a *large fish* yester-  
 day, *be sabab kyūn* (*haiste*) *ho?*  
 I saw him *last Tuesday*,

Why do you *laugh* without reason?

Is it *larful* to do this ?  
 Having *laid* by his profits, he  
     became rich,  
 Let us *lay* aside everything  
     that is evil,  
 They are exceedingly *lazy*,  
 That poor man is blind, another  
     leads him,  
 Melt this *lead* in the fire,  
 Where does this road *lead* to ?  
 Don't *lean* upon the table,  
 I saw a monkey *leap* over the  
     fence,  
 You can *learn* faster than I,

I took a *lease* of this house for  
     five years,  
 It is late, let us now take *leave*,  
 It is said he intends soon to  
     *leave* this country,  
 He *led* so bad a life no one  
     respected him,  
 He *left* all his business to his  
     sarkār,  
 Being lame of his right hand,  
     he writes with the *left*,  
 This writing is not *legible*,  
 He fell off his horse, and broke  
     his *leg*,  
 Sir, are you now at *leisure*,  
     can I speak with you ?  
 I am very poor, can you *lend*  
     me a few rupees ?  
 My wages are *less* than his,  
 Why did you *let loose* the  
     horse ?  
 Let us *see* if we can read this  
     book,  
 The ground is quite *level*,  
 By doing this you are *liable* to  
     a penalty,  
 He is exceedingly *liberal*,  
 They were in prison, but are  
     set at *liberty*,

yih karnā (wājib) hai ?  
 munāfa' ko (jam') kar wuh dau-  
     lat-mand ho gayā.  
 ham ko chāhiye sāre burā, iyon ki  
     (chhor-den).  
 we nihayat (susī) hai.n.  
 wuh bekas andhā hai, dūsrā use  
     (rāh batātā) hai.  
 is sīse ko āg men (pighlā,o).  
 yih rāstā kahānī ko (jātā) hai ?  
 mez par (bojh) mat do.  
 main ne ek bandar bār (phāndte)  
     dekhā.  
 tum mujh se jaldī (sikhne) sakte  
     ho ?  
 maiñ ne yih ghar pānch baras ke  
     liye (kirāya) liyā.  
 der hū,i, ham (rukhsat) hon.  
 sunā hai, ki wuh jald is mulk ke  
     (chhorne) kā irāda rakhtā hai.  
 wuh aisi buri chāl (chalā) ki kisi  
     ne us kī 'izzat na kī.  
 us ne sab apnā kām sarkār ke  
     (hawāle kur diyā).  
 wuh dāhinā hāth lūlā karke,  
     (bāen) hāth se likhtā hai.  
 yih likhā (parhā nahin jātā).  
 wuh apne ghore se gir parā aur  
     us kā (pāniw) tūt gayā.  
 ai sāhib, abhi tum ko (fursat)  
     hai, main bāt kar saktā hūn ?  
 main bahut lāchār hūn, thore  
     rūpaiye (karz doge) ?  
 merā mahinā us ke se (kam) hai.  
 tum ne ghore ko kis wāṣṭe (chhor-  
     diyā) ?  
 (dekhen), is kitāb ko ham parhne  
     sakte hai.n.  
 yih zamin sab (barābar) hai.  
 yih kām karne se tum par jarī-  
     māna (lāzim) hogā.  
 wuh barā (sakhi) hai.  
 we kaid-khāne mei the, lekin ab  
     (chhūte) hain.

Have you seen his *library*?  
The dog *licks* water with his  
tongue,

Lift up the *lid* of this box,  
He thinks nothing of telling a  
*lie*,

He *lies* down under the shade  
of a banian-tree,

*Life* is short, we ought now to  
prepare for eternity,

He fell to the ground *lifeless*,

Can you *lift* this stone?

Is this package *light* or *heavy*?  
Tell him to *light* a fire,

We must *lighten* the boat,  
otherwise it will sink,

It *lightens* very much,

I was out yesterday in a storm  
of thunder and *lightning*,

My house is very much *like*  
yours,

I should *like* much to visit  
Europe,

I am *limited* not to give more  
than one hundred rupees,

This cloth must have a *lining*,  
How many *links* are there in  
that chain?

A *lion* is stronger than a tiger,  
Her *tips* are red,

Is the medicine you speak of a  
*liquid*?

Write a *list* of the things sent  
to Dacca,

Listen to what I tell you,

The translation is too *literal*,  
Give me a *little*, I don't ask for  
much,

He is of a *lively* disposition,  
I shall respect him as long as I  
*live*,

tum ne us kā (kutub-khānā) dekhā?  
kuttā zabān se pānī (pītā) hai.

is ṣandūk kā (dhaknā) uṭhā,o.  
wuh (jhūṭh) bolne meni kuchh  
nahān dārtā.

pīpal ke darakht ke sāye ke tale  
wuh (sotā) hai.

(zindagi) kam hai, ham ko fikri  
'ākihat chāhiye.

wuh (hejān) hokar zamīn par giv-  
purā.

tum is patthar ko (uṭhā) sakte  
ho ?

yih bojhā bhārī hai yā (halkā) ?  
āg (jalāne) ko tum use kaho.

hamen kishti (halkā karne) do,  
nahān to dūb jā,egī.

abhi bahut (chamakti) hai.

maiñ kal tūfān aur (bijli) ke  
wakt bāhir thā.

merāghar tumhāre ghar ke(ham-  
shakl) hai.

wilāyat jāne kī mujh ko barī  
(khwāhish) hai.

ek sau rūpaiye se ziyāda dene kī  
mujh ko (parwānagī) nahān.

is kapre ko (astar) darkār hai.

is zinjir meni kitni (kariyān)  
hai?

(sher) chīte se ziyāda kaučī hai.

uske (honṭh) (lāl) hain.

jis dawā ko tum khāte ho so  
(patli) hai?

jo chīzen Dhāke ko gañi unki  
(fard) likho.

jo maiñ kahtā hūn (kān dharkar  
sunō).

yih fakał (bāl kā) tarjuma hai.

mujh ko (zarrā-sā) do, maiñ  
bahut nahān māngtā hūn.

is kī tabī'at barī (chālāk) hai.

jabtak maiñ (ji,ūngā) us ko mu-

karram jānūngā.

He is ill of the *liver* complaint,  
He told me to *load* the boat  
with indigo,  
Is this gun *loaded*?  
Do you know the virtue of the  
*loadstone*?  
May I beg the *loan* of this book?  
Tell the baker to give three  
*loaves*,  
There is no *lock* to your box,

Where shall we *lodge* to-night?  
These rooms are very *lofty*,  
Why do you thus *loiters* away  
your time?  
How *long* is this piece of cloth?  
How *long* shall you remain  
there?  
Let me *look* through your  
spying-glass,  
When you *go* to Calcutta, buy  
me a *looking-glass*,  
Try if you can *loose* (untie) this  
knot,  
The joints of this chair are  
very *loose*,  
Take care you don't *lose* the  
knife I gave you,  
He has met with great *loss*,  
He *lost* his way in coming from  
the city,  
I purchased five *lots* at to-day's  
sale,  
This is the flower of the *lotus*,  
They have no *love* for each  
other,  
This is a very *low* room,  
The price he asks is very *low*,

*Lower* this bucket into the well,  
Theirs is a *lucrative* employ-  
ment,  
Put this *luggage* in the boat,  
He is now grown very *lusty*,

us ko (*jigar*) *kī bīmārī* hai.  
nāo men nīl (*bojhāī* karne ko)  
mujh ko *hukm* diyā.  
yih bandūk (*bharī*) hai?  
tum (*maknāfīs*) *kī khōssiyat* jānte  
ho?  
yih kitāb (*mānige*) doge?  
roñi-wāle ko kaho, tin (*roñiyān*)  
de.  
tumhāre sandūkche men (*kuft*)  
nahīn hai.  
āj kī rāt ham kahān (*raheinge*)?  
ye kothriyān bahut (*ūnchī*) hain.  
tum kyūn is farah *ghafiat* men  
ankāt (*gaiwāte*) ho?  
yih kaprā kitnā (*lambā*) hai?  
tum (*kilne din*) wahān rahoge?

tum apne dūrbīn se mujhe (*dekh-ne*) do.  
jab tum Kalkatte ko jāo to mere  
wāṣṭe ek (*ājna*) lenā.  
dekho, tuni yih gira (*khol*) sakte  
hn.  
is chauki ke jor bahut (*dhile*)  
hui.  
jo chhuri maini ne tum ko dī,  
*khabardār* us ko na (*khonā*).  
us ka barā (*nuksān*) hūā hai.  
shahr se jab wuh phirā to rāh  
(*bhūl-gayā*),  
maini ne āj kī farokht-gāh men  
pāñch (*gathriyān*) *kharid* kī.  
yih (*kuñwal*) kā phūl hai.  
āpas men (*muhabbat*) nahīn hai.

yih koñhī hahut (*nichī*) hai.  
wuh buhut (*thorī*) kīmat mānglā  
hai.  
is dol ko kūe men nīche (*dālo*).  
un ke kām men barā (*nafā'*) hai.

is (*asbāb*) ko kishtī men rakho.  
wuh buhut (*moñā*) hūā hai.

## M.

What is the name of this *is (āle) kā nām kyā hai ? machine?*

He was bit by a *mad dog*,  
He *made me write* the letter  
directly,

Having *made* a pen, he began  
to write,

These are *magnificent* apart-  
ments,

He has two *maid-servants*,  
*Make haste* and write the letter,  
Who *manages* his affairs ?

We ought to love all *mankind*,

He spoke to us in this *manner*,

This garden needs some *ma-  
nure*,

Show me a *map* of Bengal,  
This floor is paved with *marble*,

The regiment will *march* to-  
morrow,

Put a *mark* on the paper that  
is yours,

I have been to the *market*,  
When will their *marriage* take  
place ?

He is a very kind *master* (mean-  
ing *teacher* or *preceptor*),

Who is the *master* (meaning  
*owner*) of that slave ?

Is your *master* (meaning a Euro-  
pean *gentleman*) at home ?

Call the carpenter and his mate  
now,

How can they work without  
*materials* ?

By what *means* can you do  
this ?

*wuh (dīwāne) kutte se kātā gayā.*  
*us ne usī wakt mujh se khatt*  
*(likhwā-liyā).*

*us ne kalām (banāke) likhnā*  
*shurū' kiyā.*  
*ye koṭhriyāī bahut 'azīm ('āli-  
shāñ) hain.*

*us kī do ('aurateni chākar) hain.*  
*(jaldī) khatt likho.*

*uskā kām kaun (kartā) ?*  
*hum ko chāhiye ki sab (banī-  
ādam) ko piyār karen.*

*us ne (is ḫaraḥ) se hamāre sāth*  
*bātchit kī.*

*is bāgh meni (pāni) dālnā zarūr*  
*hai.*

*Bangāle kā (naksha) dikhāo.*  
*ghar meni sangi (marmar) bich-*  
*hāyā hain.*

*kul lashkar kā (kūch) hogā.*

*jo kāghaz tumhārā hai us par*  
*(nishān) karo.*

*maini (bāzār) gayā thā.*  
*un kī (shādi) kab hogi ?*

*wuh barā mihrbān (ustād) hai.*

*us ghulām kā (mālik) kaun hai ?*

*kyā tumhārā (sāhib) ghar meni*  
*hai ?*

*barhaī aur us ke (sāthī) ko kaho*  
*abhi āne ko.*

*baghārī (sāmān) ke we kyūnikar*  
*kām kar sakte hain ?*

*tum kis (tadbīr) se yih kām kar*  
*sakoge ?*

I mean to go to Khidarpur  
to-morrow,  
*Measure* this cloth,  
This is a kind of *measure*,  
Meet me at Maulavī Sa'īd's  
house to-morrow,  
I am reading a book of *memoirs*,  
Make a *memorandum* of this,  
I have a bad *memory*,  
Tell the carpenter to mend this  
box,  
We ought ever to be *merciful*,

This is an article of *merchandise*,  
He is now a *merchant* in Cal-  
cutta,  
I walked four miles and met  
no one,  
What is the best *method* (*mode*)  
of learning a language?  
I did not arrive there till *mid-*  
*day*,  
Shall I put it at the top, or in  
the *middle*?  
This paper is *middling*,  
She is *mild* in temper,  
Grind this wheat in the *mill*,  
I have considered this in my  
own *mind*,  
Had you minded what he said,  
then it would be well,  
Lead and copper are dug out  
of *mines*,  
I shall return in one *minute*,  
They are full of *mirth*,

They are always in *mischief*,  
The wicked man is always  
*miserable*,  
*Misers* never think they have  
enough,  
They live in great *misery*,

*kul merā* (*irādu*) *Khidarpūr jāne*  
*kā hai.*  
*is kapre ko* (*nāpo*).  
*yih ek kism* (*paimāish*) *kī han.*  
*kal Malauvī Sa'īd ke ghar men*  
*mujh se to* (*mulākāt*) *karo.*  
*maiñ (tazkire)* *kī kitāb parhtā.*  
*is kī ek* (*yād-dāsh*) *banāo.*  
*merā* (*hafiza*) *bahut burā hui.*  
*śandūk kī* (*marammat karne ko*)  
*barhaī se kaho.*  
*ham ko* (*rahm*) *karnā hamesha*  
*munāsib hai.*  
*yih māl* (*tijārat*) *kā hai.*

*wuh ab* (*saudāgar*) *Kalkatte men*  
*hai.*  
*maiñ do kos chalā gayā* *ek bhī*  
*(na dekhā).*  
*koī zabān sikhne kā kaun sā*  
*(tarīk) bihtar hai?*  
*maiñ (do-pahar din)* *wahān nahīn*  
*pahuñchā.*  
*maiñ is ko ûpar yā* (*bich*) *men*  
*rakhūn?*  
*yih kāghiz* (*mutawassif*) *hai.*  
*wuh* (*mulājm*) - *mizāj hai.*  
*is gehūn ko* (*chakkī*) *men piso.*  
*maiñ ne yih apne* (*dil*) *men taj-*  
*wiz kiyā.*  
*us kī bāt agar tum* (*mānte*) *to*  
*khūb hotā.*  
*sīsā aur tāmbā* (*kānsī*) *se nikālā*  
*jātā hai.*  
*maiñ ek* (*pal*) *men phir ā,ungā.*  
*we bahut* (*khushī*) *se bhare*  
*haiñ.*  
*we hamesha* (*bure kām*) *karte*  
*haiñ.*  
*bad ādmī hamesha* (*dardmand*)  
*rahtā hai.*  
*(bukhī)* *kī hirs kabhī nahīn*  
*bhartī.*  
*we bare* (*dukh*) *men rahte haiñ.*

- He has met with a great mis-  
fortune,  
I was grievously misled by  
following your advice,
- This is owing to your misma-  
nagement,  
We ought not to misspend our  
time,
- I suppose you have misreckoned  
these rupees ; count them  
again,
- He has much misrepresented  
the matter,
- They fired several times at a  
leopard, but missed it,
- You mistake my meaning,
- We should not mistrust without  
cause,
- Mix these together,
- It is improper to mock any  
one,
- He is of a modest disposition,
- They molest us very much,
- I shall receive the money after  
one month,
- The moon has not yet risen,
- He will come in the morning,
- The motion of this wheel is  
very quick,
- What is your motive for doing  
this ?
- Have you seen the Himālaya  
mountain ?
- Having mounted his horse, he  
rode off,
- This is a mournful history,
- The whole country mourns his  
loss,
- There is much mud on the  
river-side,
- us ne bari (āfat) uṭhā, ī.  
tumhārī naṣīhat ke muwāfiḳ  
chalne meni mujh se bari  
(chūk) hū, ī.  
tumhārī (be-khabarī) se yih aisā  
hū, ī.  
ham ko munāsib nakī ki apne  
waqt ko (zā'i') karen.  
main samajhtā hūn tum ne rū-  
paiye ginne meni (saho kī) ;  
phirkar gino.  
us ne yih mukaddama (barikhilāf)  
dikhāyā.  
ek chīte par we ka, ī goliyāi lagāi-  
yāi, lekin us ke ek bhī (na  
lagi).  
tum meri bāt ko (ulṭā) samajhte  
ho.  
be subah kisi se bad (ītikād)  
honā, ham ko munāsib nahīn.  
in doo ko bāham (milā-do).  
kisi kī (nakl karnā) munāsib  
nahīn.  
wuh (sharmada) mizāj hai  
we hum ko bahut (satātē) hoin.  
ek (mahīne) ke ba'd mujhe (rū-  
pae) milenge.  
abtak (chānd) uṭhā nahīn.  
wuh (subh) ko āivegā.  
is charkh kī (harakat) bahut jald  
hai.  
is kām karne kā tumhārā kyā  
(bā'is) hai ?  
tum ne Himālāy (pahār) dekhā  
hai ?  
wuh apne ghore par (charhkar)  
chalā-gayā.  
yih bahut (rikkat-āmez) kissa  
hai.  
us ke marne se sāre mulk ko  
(gham) hū, ī.  
daryā ke kināre bari (kīchaṛ)  
hai.

Why do you bathe in *muddy* water?  
I have bought a *mule* for 200 rupees,  
He was *murdered* by robbers.  
They are always *murmuring*,

Are you fond of *music*?  
I spoke several times, but still they continued *mute*,  
This will be for our *mutual* benefit,

*kis wāste tum* (*gande*) *pānī mei nahāte ho?*  
*maini ne do sai rūpaiye ko ek* (*khachar*) *mol liyā.*  
*us ko choroni ne* (*mār-dālā*).  
*in ki tabī'at hameshā* (*shikāyat-wār*) *hai.*

*(rāg) tumhein bhātā hai?*  
*maini ne ka,ī bār unhein to kahā,*  
*lekin we* (*khāmosh*) *rahe.*  
*is mei* (*tarfain*) *kā fā,ida hogā.*

## N.

In Bengal, little children are accustomed to go *naked*,  
This vessel's *name* is the Moira,  
Have you read this *narrative*?  
All the people of this *nation* speak his praise,  
The tiger is fierce by *nature*,

*Bangāle mei larke* (*barhana*) *rahte hain.*  
*is jahāz kā* (*nām*) *Moirā hai.*  
*tum ne is* (*kisse*) *ko parhā hai?*  
*is mulk ke sab* (*log*) *is kī ta'rīf* *karte hain.*

*apnī* (*tabī'at*) *mei sher barā* *tund:mizāj* *hai.*  
*wuh chhokri* (*naṭkhaṭ*) *hai.*  
*tum ne kyā* (*mallāhī*) *sikhī* *hai?*  
*yih* (*achchhā*) *likhā* *hai.*  
*tumhārā wahāni jānā* *kuchh* (*za-rūr*) *nahiñ.*

*maini tumhārī madad kī* (*iḥtiyāj*) *rakhtā* *hūñ.*  
*mujh ko wahāni jānā* *barā* (*zarūr*) *hai.*  
*tumhārī* (*be-khabari*) *se yih hū,ā* *hai.*

*we sust aur* (*ghāfil*) *hain.*  
*wuh merā* (*parosī*) *hai.*  
*wuh is* (*nazdīkī*) *mei* *rahtā* *hai.*  
*tum ne merī* (*na,ī*) *kitāb* *dekhī* *hai?*

*ham* (*dūsre*) *mahīne wahāni jā-enige.*  
*maini ne apne kalam kī* (*nok*) *tor dālī.*  
*ye bahut* (*achhe*) *āmb* *haiñ.*

I napped my fingers with the pincers,  
I cannot bear so much noise,

What they say is all nonsense,  
The plaintiff was nonsuited,  
He asked, but I gave him nothing,

My fingers are numb with cold,

What number of persons were present?

There are numerous errors in your writing,

They took with them their little child and its nurse,

maiñ ne apñi ungli ko mûchne se  
(dabâ) rakhâ.

maiñ itne (shor) kâ mutahammil  
nahin ho saktâ.

jo we kohte hain sab (bâgil) hai.  
faryâdî kî nâlish(nâmanzûr) hû,i.  
us ne mujh se mânge lekin main

ne (kuchh na) diyâ.

meri ungliyan jâre se (thîthir)

gu,în.

(kitne) admî hâzir the?

tumhâre likhne men (bahut si)  
ghaltiyâni hain.

we upne chohe larke aur (dâ,i)  
ko sâth le ga,e.

## O.

How can the boatmen row without oars?

In a court it is usual for witnesses to take an oath,

You should pay obedience to his orders,

Good children are obedient to their parents and obliging to every one,

I must obey his orders,

bighair (dând) ke mallâh kyâni-kur nâ,o khyo-sakte hain?

gawâhoi ko 'adâlat men (kasam)

khânâ dastur hai.

munâsib hai ki tum is kâ (hukm)

mâno.

achchhe larke mā bâp ke (tâhi-

dâr) aur sab se (mutuwâzi')

huiñ.

mujhe us kâ hukm (kabûl karne)

hogâ.

tumhâre wahâni jâne kâ kyâ (sa-

bab) thâ?

khudâwand ko (râzî rakhnâ)

tumhein munâsib hai.

ye alsâz (mu'ammî) hoiñ.

yih ištilâh filhâl (matrûk) hai.

yih mere sikhne kâ (mâni') hai.

we apne khyâl men (khud-sar)

haiñ.

tumhârâ yahâni ânâ kuchh (dar-

kâr) na hñ,â.

us ne apne mâ bâp ko barâ ranj

(diyâ).

What was the object of your going there?

You should try to oblige your master,

These words are obscure,

This term has become obsolete,

This is an obstacle to my learning,

They are obstinate in their opinions,

There was no occasion for your coming,

He has occasioned his parents trouble,

- After another month, I shall have occupied this house twenty years,  
dūsre mahīne ba'd is ghar meni mujh ko bīs baras (hone).
- I don't remember this ever to have occurred before,  
mujh ko yād nahīn ki kabhi āge aisā (ittifāk hū,ā).
- This is a very remarkable occurrence,  
yih barī ta'ajjub kī (bāt) hai.
- This is a very odd kind of expression,  
yih ('ajab) taraḥ kā lafz̄ hai.
- What offence have I committed?  
mainī ne kyā (taṣṣīr) kī hai?
- I cannot think of thus offending him,  
aisā us ko (nā-khush rakhnā), mujhe pasand nahiñ.
- Had I known this before, I should have offered you my services,  
agar mainī āge aisā bāt jāntā to tumhāri madad karne ko (hā-żir) hotā.
- I am going to Mr. —'s office,  
mainī fulāne ṣāhib ke (daftarkhāne) meni jātā hūi.
- He is a European officer,  
wuh Farangi ('uhdedār) hai.
- There is no oil in the lamp,  
chiragh meni (tel) nahīn.
- Once upon a time, an old man and an old woman went to the forest to gather sticks,  
kisi wakt ek (būrhā) aur ek (burhiyā) jangal meni lakriyān chunne ko ga,e.
- There is some omission in copying,  
khaṣṭ ke likhne meni kuchh (saho) ho ga,ī hai.
- I omitted to mention that,  
maiñ yih bāt kahnī (bhūlgayā).
- God is omnipotent and omnipresent,  
khudā (kādir) aur (har jā hāżir) hai.
- Open the door,  
darwāza (kholo).
- How does this medicine operate?  
yih dawā kaisī (taṣṣīr rakhtī hai)?
- What opinion do you form on this subject?  
is meni tum kyā (kiyās) karte ho?
- His house is opposite to mine,  
us kā ghar mere ghar ke (sāmhanē) hai.
- He has met with much opposition,  
bahut logon ne iskī (mukhālifat) kī hai.
- I have brought some oranges,  
maiñ ne (kaule) mol liye.
- He is celebrated as an orator,  
wuh (faṣīḥ) mashūr hai.
- This is an order for a hundred rupīs,  
yih ek sau rupa,e kī (hundī) hai.
- This school is without order,  
yih maktab be (tarbīb) hai.
- I have ordered the goods to be got ready,  
sab chīzon̄ ke taiyār karne ko maiñ ne (kukm kiyā hai).

He was well versed in *oriental* literature, (mashriki) 'ilm se wuh khūb wākif hai.  
 Do you know the origin of this saying? tum is bāt kī (aṣl) jānte ho ?  
 This is not the *original* writing, yih likhā (aṣlī) nahīn hai.  
 They wear different kinds of we rakam rakam ke (zewarāt)  
*ornaments*, pahintiyān hain.  
 These children are *orphans*, ye lārke (yatīm) hain.  
 We cannot *overcome* the enemy, dushman par ham (ghālib) hone  
*nahīn* sakte.  
 The river has *overflowed* its banks, dariyā kā pānī kināron se (bāhar  
*guyā*).  
 It is better that you *overlook* his offence, agar is kī takṣīr tum (mu'āf  
*karo*) to bihtar hai.  
 A sudden gust of wind overset the boat, ek ā ek hawā ne aisā ḥapāncha  
*mārā* ki kishtī (dūb ga,i).  
 Who is the *owner* of this house? is ghar kā kaun (mālik) hai ?  
 Whose oxen are these? ye kiske (bail) hain ?

## P.

I have received a *packet* from Madras, mandrāsī khuṭūṭ kā ek (khariṭa) pāyā hai.  
 In what *page* of the book does kitāb ke kis (safhe) meñ wuh lafz miltā hai ?  
 I have a *pain* in my head, mere sir meñ (dard) hai.  
 Where did you get this *paint*? tum ne yih (rang) kahān pāyā ?  
 In former times, there lived in agle' zamāne meñ Chīn ke mulk  
 China a celebrated *painter*, meñ mānī nām ek barā (mu-  
 by name Mānī, sauwīr) thā.  
 This is a beautiful *painting*, yih bahut khūb-ṣūrat (taṣwīr)  
*dur* ke māre us kā rang (zard) hai.  
 He became *pale* through fear ho gayā.  
 (literally *yellow*), tum ne yih (chhoṭī kitāb) parhī ?  
 Have you read that *pamphlet*? is khīrī meñ das (khāne) shīshe  
 There are ten *panes* of glass in ke hain.  
 this window? mainī ne (gaṛhī) ko us ke pās  
 I have forwarded to him the bhej-diyā.  
*parcel*, ai śāhib, mujh ko (mu'āf) kījiye.  
 Sir, I beg your *pardon*, us ne kahā mere (mā-bāp) ne aisā  
 He said that his *parents* had karne ko ijāzat dī.  
 given him leave to do so, mainī ne mewa (khāne kī) du'wat  
 I invited him to *partake* of kī, lekin us ne kabūl na kī.  
 some fruit, but he would not,

We ought not to show *partiality* in our judgment,  
I find I am mistaken in this particular,  
He is a *partner* in the house of Messrs. Palmer and Co.,  
Each of them favours his own *party*,  
Have you got a *pass* for these goods?  
This coin does not *pass* in Bengal,  
That ship brought many *passengers*,  
One ought never to be in a *passion*,  
He has obtained a *passport* to go to Agra,  
This *path* leads to the village,  
It becomes us to exercise *patience* in adversity,  
They are *patient* and *peaceable*,  
He *patronizes* whatever tends to the welfare of the country,  
You must give me a *pattern* to work by,  
In reading, you ought to *pause* where there is a stop,  
I have had a month's *pay* beforehand,  
He is a very just man, he *pays* all his debts,  
He will have only *pecuniary loss*,  
The windows are so small, one can but just *peep* through them,  
These children are *peevish* and *perverse*,  
For doing this you must pay a *penalty*,  
Lend me your *penknife* to cut my *pen*,  
His turn of mind is *pensive*,

ham ko munāsib nahīn ki kisi kī insāf men (tarafdarī) karen.  
maiñ ab dekhtā hūn ki is (bāt men) mujh se ghalatī hū, ī.  
wuh Pālmar sāhib ke ghar me ek (sharīk) hai.  
har ek apne (farīk) ko dos rakhtā hai.  
tum ne (rawāna) pāyā is asbāl kā?  
yih zarb Bangāle meni (ghhair murauwaj) hai.  
bahut (musāfir) jahāz meni the.  
kisi ko na chāhiye ki (ghusse) ho.  
us ne gre jāne kā (rawāna) pāyā.  
yih (rāh) gāniw jāne kī hai.  
ham ko munāsib hai ke muṣībat meni (sabur) ikhtiyār karen.  
we (sābir) aur (mulāim) haini.  
jis meni mu'k kī salāh ho, iuh us meni (madad kartā hai).  
mujh ko ek (namūna) dījiye jis se kām karūn.  
payhne meni, tum ko wakt kī jagah (thaharnā) zarūr hai.  
maiñ ne pahle ek mahīne kī (talab) pā, ī.  
wuh barā diyānat-dār hai, apnā sab karz (adā) kartā hai.  
is kī fakat naqdī (nuksān) hogi.  
kharkhariyān aisi tang hain, ki ko, ī us se fakaṭ (jhānkne) sakta hai.  
ye larke (chirchire) aur (bad-zāi) hain.  
yih kam karne se tumheñ (jarī-māna) dene hogā.  
apne (kalam-tarāsh) mujh ko do (kalam) banāne ko.  
is kā dil (mut'afakkir) hāi.

I perceive no error in your composition,  
This blemish is *not perceptible*,  
Your work is now *perfect*,  
We ought to aim at *perfection*,  
though we cannot attain it,

He generally promises, but he does not *perform*,  
The whole apartment was filled with *perfume*,  
The house is *perfumed* by the fragrance of these flowers,  
*Perhaps* this news may be *true*,  
Is this regulation to be *permanent*?

I have *permission* to go for three months,  
Bring a *permit* for these goods,  
Will you *permit* me to walk a little in your garden?  
There is a *perpetual* flux and reflux,  
I am much *perplexed* in this business,  
Who is that *person*?  
I have done this deed through his *persuasion*,  
His answers are *pertinent*,  
You must make a *petition* to the merchants,  
Have you a *phial* for the medicine?  
This *phrase* is very common,  
I am not fond of taking *physic*,

Do you know what *physician* visits him?  
I will show you a beautiful *picture*,  
Give me a small *piece* of paper,  
He is a person of great *piety*,

*jo tum ne likhā hai main is men  
ghalī nahīn (pātā).*  
*yih dāgh (ghair mālsūs) hai.*  
*ab tumhārā kām (tamām) hū,ā.*  
*ham ko chāhiye ki ham (tamām  
o kamāl) talāsh kareñ, goki  
hāsil na ho.*

*wuh akṣar wa'da kartā hai, lekin  
(pūrā nahīn kartā).*  
*sārā kamrā (khush-bo) se mua't-  
tar thā.*  
*in phūloin kī khush-bo se sārā  
ghar (mahāk-gayā).*  
*(shāyad kī) yih khubur sach ho.*

*kyā yih ā, in (pā,edār) hogā ?*  
*maiñ ne (rukhsat) pā, tīn mahīne  
ki.*  
*(rawāna) lo is asbāb ke lejāne  
kā.*  
*apne bāgh men ȝavrā sair karne  
kī (ijāzat) doge ?*  
*jawār bhāṭhā (hamesha) hai.*

*is kām mein maini bahut (ghabrā-  
tā) hūn.*  
*wuh (shakhs) kaun hai ?*  
*un ke (kahne) se maiñ ne yih  
kām kiyā.*  
*is kā jawāb (shāista) hai.*  
*tum kochā hiye ki saudāgar ṣā-  
hibon ko ('arzī) karo.*  
*tumhāre pās dawā rakhne ko  
(shishī) hai ?*  
*yih chalan kī (bāt) hai.*  
*maiñ (dawā) khāne nahīn  
chāhtā.*  
*tum jānte ho kaun (ḥakīm) dawā  
kartā hai ?*  
*maiñ-tum ko ek bahut khūb-sūrat  
(taswīr) dikhā,ūnigā.*  
*mujh ko ek chhoṭā (ṭukṛā) kāgħaz  
do.*

*wuh barā (dīndār) hai.* P

The *pilgrim* is gone on *pil-grimage*,  
 His house is ornamented with *pillars*,  
 I want a pair of *pincers* from them,  
 Whose is that *pinnace* now passing?  
 I was near falling into a *pit*,

The afflicted should excite our *pity*,  
 What a *pity* you did not tell me this!  
 What is the *place* called where he lives?  
 The *plague* of this business is endless,  
 This writing is *plain* and easy to be read,  
 Who is the *plaintiff* in this affair?  
 Have you seen the *plan* of the building?  
 Smooth this board with a *plane*,  
 Are these *planks* for sale?  
 The inside walls are *plastered* with lime,  
 We have now no time to *play*,

If he had informed me of this before, I should have been better *pleased*,  
 I *pledge* my word to act in this manner,  
 This kind of fruit is *plentiful*,  
 I have an excellent *plough* and one pair of oxen,  
 When the rains arrive, I shall *plough* this field,  
 He is a *poet*; have you seen his last *poem*?  
 This needle has no *point*,

wuh (hājī) (hājj ko) gayā hai.  
 us kā ghar (satūnōñ) se ārās  
 hai.  
 maiñ ek (sañdāsī) un se chāh  
 hūñ.  
 yih (bojrā) jo jātā hai kiskā ha  
 kārib thā ke maiñ (garhe) me  
 gir partā.  
 ham ko chāhiye ki bīmāron p  
 (rahm) kareñ.  
 (afsoñ) hai ki tum ne mujh ko i  
 kahā!  
 kyā nām hai vs (jagah) kā juhi  
 wuh rahtā hai?  
 is kām kī (miñnat aur musha  
 kat) kā intihā nahīñ.  
 yih (ṣaf) likhā hai, aur ba-āsā  
 parhā jātā hai.  
 is mu-āmale meñ kaun (mudda'i  
 hai.  
 is ghar kā (naksha) tum ne dekh  
 hai?  
 (rande) se is takhte ko sāf karo  
 kyā ye (takhte) bechne ko hain  
 andar dīwār ke (gachhkārī) hū  
 hai.  
 ham ko ab (khelne) kī furṣa  
 nahīñ.  
 agar wuh peshtar mujh ko kahtā  
 to maiñ ziyāda (khush) hotā  
 maiñ ne (ikrār kiyā hai) ki mai  
 yūñ karñigā.  
 is kism kā phal (bahut) hai.  
 mere pās ek acechhā (hal) au  
 bailoñ kī ek jorī hai.  
 jab barsāt awegi, to main is za  
 mīn meñ (hal chalā,ñigā).  
 wuh (shā'ir) hai, us ka ākhir  
 (shi'r) tum ne dekhā hai?  
 is sūñ kī (nok) nahīñ.

She has been at the *point* of death,  
Had you asked, I could have pointed out to you in what manner to act,  
He received us with great *politeness*,  
He rides out every morning on his *pony*,  
He is now become *poor*,  
Calcutta is a very *populous* city,  
I have his *portrait* in my possession,  
Had I studied earlier, by this time I might have possessed much learning,  
There is no *possibility* of your getting there to-day,  
If the letter goes by to-day's *post*, you must send it to the *post-office* now,  
What will be the *postage*?  
I have sent word to the *post-master*,  
Why do you sit in that *posture*?  
What is there in this *pot*?  
Though in great *poverty*, she is happy,  
It is beyond my power to understand this,  
What you purpose, I think, is not *practicable*,

Whence arose this *practice*?  
He is an *effective practitioner* and a *competent physician*,  
We ought not to *praise* the undeserving,  
Her health is very *precarious*,  
In the book which you gave me are many excellent *precepts*,

wuh marne ke (karib) hū,ī thi.  
agar tum pūchhte, to maiñ kām kā ūaur (batātā).  
us ne ham se barī (tawāzu') se mulākāt ki.  
wuh (fatū) par har subh ko sawār hotā hai.  
wuh ab (gharib) ho gayā.  
Kalkatta barā (ābād) shahr hai.  
(mere pās) is ke (chihre kī tas-wir) hai.  
agar main āge parhtā, to in dinon meñ ('allāma hotā).  
yih (imkān) nahīn ki itne 'arṣe men tum āj wahāni pahuichō.  
agar tum āj kī (dāk) men khatt bhejo, to abhī (dāk-ghar) men bhejnā chāhiye.  
(dāk kā mahsūl) kyā hogā ?  
main ne (dāk ke munshī) ko khabar bhejī hai.  
tum kyūn is (tarah) baiñhte ho ?  
is (loṭe) men kyā hai?  
wuh bā-wajūd bare (fakr) ke khush hai.  
is kā samajhnā mere (makdūr) se bāhir hai.  
jo tum irāda karte ho mere naz-dik (nā-mumkin) ma'lūm hotā hai.  
kahān se yih ('ādat) hū,ī hai ?  
wuh (jarrāhi kārīgar) hai, aur (hakīmi kābil).  
buron kī (madh karnā) ham ko lāzim nahīn.  
is ki tundurustī (bekiyām) hai.  
jo kitāb tum ne mujh ko dī, us men bahut achchhe (ahkām) hai.

We cannot predict what will happen on the morrow,  
Your prediction has been fulfilled,  
I prefer your house to my own,  
Which of these two is preferable?  
We ought to get rid of prejudice,  
He received a premium of 100 rupees,  
They are preparing to go to England,  
The doctor wrote this prescription,  
He said so in my presence,  
The Nauwâb of Lakhnau sent this elephant to the Governor-General as a present,  
By your kindness my life was preserved,  
Are you fond of preserves?  
Who is the president of that society?  
I presume, sir, you have lately arrived in this country,  
This is merely a pretence,  
These are very pretty flowers,  
I could not prevail upon him to remain here longer,  
This disorder is at present very prevalent,  
I thought you might have prevented their going away,  
You went previous to my arrival,  
What is the price of this? Is that really the market price (or price current)?  
We ought to shun pride,  
Who is the principal in the business?

*jo kal hogā, us ko ham āj na  
(bol-sakte).*  
*jo (bāt) tum ne kahī thī so h  
hai.*  
*mujhe apne gharse tumhārā gh  
(piyārā) ma'lūm hotā hai.*  
*in dono men se kaun (pasan  
hai?)*  
*ham ko chāhiye ki (ta'assu  
chhor den).*  
*us ne ek sau rupaiye (in'ān  
pāyā).*  
*we Wilāyat jāne ko (musta'id  
hain).*  
*hakīm ne yih (nuskha) likhā ha  
us ne mere (sāmhne) aisā kahā  
Lakhnau ke Nauwâb ne yih hāt)*  
*Gavarnar Bahādur ko (hadiyā  
bhejā).*  
*tumhārī mihrbānī se hamārī jā  
(bachī).*  
*tumheni (murabbā) bhātā hai?*  
*us jamā'ut kā (sardār) kaun hai.*  
*ai sāhib, main (samajhā) hū  
ki āp yahāni thore din se ā  
hain.*  
*yih fakat (hila) hai.*  
*ye bahut (khūbsūrat) phūl hain.*  
*wuh yahāni ziyāda rahne ko mere  
kuhne se (rāzī na hū, ā).*  
*yih wabā bilfīl bahut (phuili)  
hai.*  
*mujhe khyāl thā, ki tum unhein  
jāne se (bāz rakh sakte the).*  
*tumhārā jānā mere āne ke (kabī)  
thā.*  
*is kī (kīmat) kya hai? kyā  
wuhī (bāzār kā nirkh) hai?*  
*ham ko chāhiye (gharūr) se par  
hez karein.*  
*is kām kā (sardār) kaun hai?*

The book will shortly be *yih kitāb jaldī (chhāpī) jā, egī.*  
*printed,*  
 How many prisoners are in *kaid-khāne men kitne (kuidī)*  
*jail?* *haiii?*  
 They held a *private conversation,* *unhvi ne (makhfī) bātchit kī.*  
 Is there a *probability* of my *us ko dekhne men mujhe kuchh*  
*seeing him?* *(ihtimāl) hai?*  
 That is not at all *probable,* *wuh ghair (muhtamal) hai.*  
 Where can I *procure* a *budget-* *kuhān (milegā) ek bajrā?*  
 Those articles are the *produce* *we sab chīzenīs mulk men (paidā)*  
*of this country,* *hū, ī hain.*  
 This garden *produces* nothing *is bāgh men kharāb ghās ke siwā,e*  
*but weeds,* *aur kuchh nahīn (ugtā).*  
 They use only *profane* lan- *we fakat (burī) bāten kuhte hain.*  
*guage,*  
 I *promised* to call upon him *main ne us se (wa'da kiyā) ki āj*  
*to-day,* *tumhāre pās ā, nīgā.*  
 By this our happiness will be *is sabab se hamārī khushī (ziyā-*  
*promoted,* *da) hogī.*  
 Man is *prone* to err, *ādm isaho kī taraf (mā'il) hai.*  
 Let me hear you *pronounce* *tum is lafz ko (bolo), main*  
*this word,* *sunūn.*  
 Is my *pronunciation* correct? *merā (talaffuz) durust hai?*  
 What *proof* can you give of *tum is kī kyā (dalil) lāte ho?*  
 If you take away this *prop,* *agar tum (sitūn) ukhār dāloge*  
*the roof may fall,* *to chhat gir paregi.*  
 This doctrine is *propagated* *yih ta'līm har jagah men (mu-*  
*everywhere,* *rāwaj) hai.*  
 Do you conceive this to be *tum samajhte ho yih (munasib)*  
*proper?* *hai?*  
 He is a person of *property,* *wuh barā (daulatmand) hai.*  
 You will have your *proportion* *nafa' men tum apnā pūrā (hissa)*  
*of profits,* *pā, oge.*  
 I *propose* that we share the *main (kahtā hūn) ki jo kuchh*  
*loss between us,* *nuksān hū, ā hai, ham tum*  
*āpas men hisṣa karein.*  
 Are you the *proprietor* of this *tum is ghar kā (mālik) ho?*  
*house?*  
 Will you *prosecute* him for his *is kī takshīr ke ba-sabab tum*  
*offence?* *(nālish karoge)?*  
 He is now in great *prosperity,* *ab us kā bujā (naśib) hai.*

- His affairs are now very *prosperous*,      *is wakt us ke kām men (durustī) hotī hai.*
- In whatever he undertakes he *prospers*,      *jo kām rūh kartā ho (kāmyāb hotā hui).*
- It is a prince's glory to *protect* his people,      *apne ādmīyon kī (himāyat) bādshāh ko fakhar hai.*
- They fled to the king for *protection*,      *we (panāh) ke liye bādshāh kī taraf bhāg.*
- They who are *proud* have little sense,      *jo (maghrūr) hain we kam 'ākl hain.*
- I can *prove* this to be true,      *is bāt kī sadākat par main (dalil dene) saktā hain.*
- This is a common *proverb*,      *yih (masal) mashhūr hai.*
- Being in service all the time, have you not *provided* for your family?      *itne din se naukarī karte ho, aur abtak apne 'iyāl ke wāste kuchh (jama') na kiyā?*
- Providence* directs all things,      *(Parwardīgār) ke ḥukm se sab chīz jārī hai.*
- This disease affects the whole province,      *yih bimārī sab (mulk men) phailī hai.*
- Make *provision* for your journey,      *tum (tosha) safar kā taiyār karo.*
- He does everything he can to provoke me,      *wuh apne maqdūr bhar merā (ghusza dilwāne) ko kām kartā hαι.*
- She is a wise and *prudent* woman,      *wuh barī dānā aur ('āklmand) hαι.*
- A *puff* of wind will upset this boat,      *hawā ke ek (ṭapāniche) men yih kishtī dūb-jāeyi.*
- We must *pull* the boat along with a rope,      *hamein kishtī kā gun (khinchne hαι).*
- Let me feel your *pulse*,      *main tumhārī (nabz) dekhūn.*
- You may expect to be *punished* for this,      *tum yokīn jāno ki tumhein is ke liye (suzā mileyī).*
- I am reading a dialogue between a *pupil* and his *preceptor*,      *maiñ (ustād) aur (shāgird) ke sawāl o juwāb parhtā hūn.*
- If I had had sufficient money, I should have *purchased* the house,      *agar main bahut sā rūpaiya rakhtā to ghar (mol-letā).*
- There were few *purchasers*,      *(kharidār) bahut thore the.*
- God only is *pure*, that is, free from sin,      *fakat khudā (pāk) hui, ya'ne be 'aib.*
- Can you inform me how the heart may be *purified*?      *tum mujh ko batā-sakte ho ki dil kyānkar (ṣāf ho saktā hui)?*

I purpose to consider this subject,  
purpose do you do

*maiñ ne (ṭhahrāyā) hai ki yih  
mnkaddama tujwīz karūngā.  
kis (kām) ke liye yih bunāte ho ?*

He found a purse with five ashrafis in it,  
Our soldiers pursued the enemy sixty miles,  
Your pursuit of pleasure is fruitless,  
He put all his savings into the bank,

*us ne pāñch ashrafiyon kī (thailī)  
pāñi.  
hamāre lushkar ne dushman ko  
sāth kos (bhugāyā).  
tumhārī ('aish-jū,i) befāida hai.  
jitnā rūpaiya usne bachā rakhā  
thā, sab bāñk men (rukhan-diyā).*

## Q.

He has many good qualifications,

*wuh achchhī (khūbiyāñ) rakhtā  
hoi.*

Are you qualified to do this work?

*tum is kām karne ke (lā,ik) ho ?*

Of what quality is this cloth?  
What quantity do you wish for?  
They appear to be fond of quarrels,

*yih kis (kism) kā kaprā hai ?  
tum kis (kadar) chāhte ho ?  
zāhiron un ko (jhagrā) bhātā hui.*

Why do you quarrel one with another?

*tum kyāñ āpas men (lārte) ho ?*

Is the work printed in folio, quarto, octavo, or duodecimo?

*yih kitāb kis tarāh chhāpī gañ ?  
sārā takhlūhai, yā (do warkā),  
yā chau warkā, yā si warkā ?  
malik aur (malika) wahāñ dōno  
hāzir the.*

The king and queen were both present,

*thorā pāñi lekar piyās (bujhā,o).*

Take some water to quench your thirst,

*wuh jahāz (jald) āyā.  
agar ham āj wahāñ pahuichne  
chāhte hain, to kādam (jaldī)  
ut hānā hogā.*

That vessel came quick,  
We must quicken our pace, if we wish to arrive there this evening,

*ek (kalam) aur ek (dasta) kāghaz  
'ināyat kijiye.*

Give me a quill and a quire of paper,

*tum kab yih ghar (chhoroge) ?*

When do you mean to quit this house?

*yih (fikra) aur kisi kitāb se chun  
liyā hai.*

This is a quotation from some other book,

## R.

- Paper is made of *rags*,                             (*gūdar*) *se kāghaz bantā hai.*  
 Some of the garden *rails* are                     **bāgh** *kī kuchh (bār)* *tūt ga,ī.*  
 broken,
- It *rains* very fast,                             *meih khūb (barastā) hai.*  
 Are you fond of *raisins*?                     (*kishmish*) *tumhen bhātī hai?*  
 What is his *rank* in the army?                     *fauj mei us kā kyā (khitāb) hai?*  
 The stream is very *rapid* in                     *barsat ke mausim mei dariyā kī*  
 the rainy season,                                 *dhār (tez) hū,ī hai.*  
 This is a very *rare* plant,                     *yih nādir (būtā) hai.*  
 He is very *rash* in his conduct,                     *wuh kām mei bahut (befikr) hai.*  
 He is a great *rascal*,                             *wuh barā (harāmzādā) hai.*  
 At what *rate* do you buy this                     *kis (kimat) tum ne yih kaprā*  
 cloth?   *kharidā?*  
 It is not good to eat rice                     *kachā chāwal (khānā) khūb*  
 raw,   *nahīn.*  
 I cannot *reach* so high,                     *maii itne ūnche tak nahīn (pa-*  
~~huichne~~*saktā.*  
 He *reads* eight or ten hours                     *wuh har roz āṭh das ghanṭe*  
 every day,                                     *(paṛhtā) hai.*  
 Sir, the carriage is *ready*,                     *sāhib garī (taiyār) hai.*  
 This is all *real*, not show merely,             *yih sab (hakīkī) hai, na tamāshā.*  
 Man has *reason*, the beasts have             *('aql) ādmīko hai, na jānwar ko.*  
 it not,
- What is the *reason* you cannot                     *tum (kis wāṣṭe) chupke rah nahīn*  
 be silent?                                     *sakte?*  
 What you say is *reasonable*,                     *jo tum kahte ho wuh (wājib) hai.*  
 That house has been *rebuilt*,                     *wuh ghar (phirkar taiyār kiyā*  
~~gāyā~~*hai.*
- I received your letter, dated                     *tumhārā khatt muwarrikha pahlī*  
 1st March,                                     *Mārch kā (mujhe pahunchā).*  
 Give me a *receipt* for the                     *un rūpāyonī kī (rasid) mujh ko*  
 money,                                     *do.*  
 Is this intelligence *recent*?                     *yih (na,ī) khabar hai?*  
 Tell me the *recipe* for this                     *is dawā kā (nuskha) tum mujh ko*  
 medicine,                                     *do.*  
 Have you *reckoned* what these                     *tum ne (hisāb-kiyā) in chīzonī kī*  
 things will come to?                             *ķīmul kyā hogī?*  
 I now *recollect* what you told                     *jo tum ne mujh ko kahā thā, so*  
 me,   *maiī abhi (yād kartā hūi).*  
 I have no *recollection* of his                     *mujhe (yād) nahīn ki is ne mujhe*  
 telling me it,                                     *yih kahā.*

Sir, be pleased to give me a letter of recommendation to that gentleman,

I desire no recompense for serving you,

They two are now reconciled,

Have you any expectation of recovering your property?

If there be any mistakes, rectify them,

I have very much reduced my expenses,

To what do these words refer?

Can you give me a reference to any one?

The more I reflect upon this circumstance, the more I regret it,

I feel much refreshed by the air,

He will be obliged to refund this sum,

He has refused what advice I offered,

I bear him very great regard,

You ought to have regarded my advice,

His regiment is gone to Cawnpore,

I regret I did not follow your advice,

I shall rejoice to see him,

These matters need to be regulated,

The business proceeds with regularity,

There is no ready money remaining,

I wish to renew the lease of this house,

*ai sāhib, ek (sifārīsh-nāma) fulāne sāhib ke nām men 'ināyat kijiye.*

*maiñ tumhārī khidmat-guzārī kā kuchh (ajar) nahī chāntā.*

*ab we dono (multufiķ) hū,e hain.*

*apnā (māl) pāne kī, tum kuchh ummed rakhte ho?*

*ayar is men kuchh ghaltī ho, to (durust) kijiye.*

*maiñ ne apnā kharch bahut (kam kiyā hai).*

*ye sab bātei kis ke (hakk men hain)?*

*aisā ādmī batā sakte ho jo tum se (wākif) ho?*

*is mukaddame men, jiññī munī (fikr) kartā hūñi, isī ķadar mujhe ranj hotā hai.*

*nujh ko is hawā se barī (tāzagī hotī).*

*itne rūpaiye us ko (phir-dene honge).*

*jo naśīhat maiñ ne kī, so us ne (na māñī).*

*maiñ barī (takrīm) is kī kartā hūñi.*

*merī naśīhat (mānnā) tumheñ munāsib thā.*

*uski (palṭan) Kāñhpūr men gañ hai.*

*tumhārī naśīhat na mānne se maiñ bahut (pashemān) hūñi.*

*us ke dekhne se maiñ (khush hūñgā).*

*ye sab mukaddame (niukarrar kiyā chāhiye).*

*yih kām bare (intizām) se 'ilāka rakhtā hai.*

*kuchh naķd (bākī) nahīñ.*

*maiñ is ghar kā paṭā (phir kirāyā) chāhtā hūñi.*

rent—resist.

The monthly rent of this house  
is fifty rupees,  
Your house needs repairs,

is ghar kā (kirāya) pachās  
paiye hain.  
tumhārā ghar (marammat) tūb  
hui.

Can you lend me two hundred  
rupees? I will repay you in  
ten days,

do sau rūpaие mujh ko karz  
sakte? to main das roz b.  
(adā karūngā).

I now repeat what I told you  
before,

jo main ne tum se pahle kuh  
wuhī (phir kahtā hūn).  
pīchhe (tuuba) karne se kuc  
fāida nā hogā.

Hereafter our repentance will  
be useless,

jo maslahat unhoi ne mujhe  
thī, agar main kartā, to mujh  
barā (ta, assuf hotā).

Had I acted as they advised  
me, I should have repented  
of it very much,

jo pahle kahā hai, yih usī k  
(takrār) hai.

This is a repetition of what  
was said before,

hamāre sawāl kā kyā (jawāb)  
dete ho?

What reply do you make to  
my question?

fulāne sāhib ko maini ne (khabar)  
dī hai.

Mr. \_\_\_\_\_,

is farah iżhār (hai).

It is so reported,

maini yih mukaddama us ko

I will represent the subject to  
him,

(jata, ūngā).

His conduct was reproached  
by many,

uski chāl par bahut logon ne

Their conduct deserves reproof,

(malāmat kī).

He reproved them very  
sharply,

un ke af'āl (sarzanish) ke lā, ik  
hain.

What request did they make?

us ne un ko khūb (dhamkāyā).

I request of you only this one  
favour,

un sab ne kyā (darkhāst) kī  
hai?

These two very much resemble  
each other,

maiñ tum se fakat yih 'ināyat

You will reserve for me three  
copies of your book,

(chāhtā hūn).

Where do you reside?  
Is that the place of your resi-

ye dono āpas men bahut (ham-

dence)?

shukl) hain.

He has resigned his former  
office,

tum tīn jildēn apni kitāb kī,

You cannot resist his claim,

mere liye (rakhoge).

The enemy fled without resistance,

They are resolute in their purpose,

To do this requires resolution,  
I am resolved to do so no more,

He is everywhere respected,

I pay great respect to what he says,

I had no rest last night,

I have restored more than I took away,

What was the result of your deliberation?

From this measure many benefits will result,

Can you retain this in your memory?

At ten o'clock the company began to retire,

When do you propose to return?

I have revised what I had written,

Trade is now beginning to revive,

The General rewarded the soldiers,

Tie this with a riband,

That merchant is very rich,

What are riches to him who has no heart to make a right use of them?

Can you tell the meaning of this riddle?

He rides on horseback every morning,

They ridicule serious counsel,

She has lost her diamond ring,

dushman baghair (muķābile) ke bhāg-gayā.

we jo (irāda) karte hain us par kāim rahte hain.

is kām men (istiklāl) chāhiye.  
maiñ ne dil se (irādā kiyā hai),  
ki phir aisā na karūngā.

wuh sab jagah men (mu'azzam)  
hai.

us kī bāt ko maiñ bahut (māntā)  
hūn.

kal kī rāt maiñ ne kuchh (ārām)  
na pāyā.

jitnā maiñ ne liyā thā, us se zi-yādu (adā kiyā hai).

tumhārī tajwīz kā (ma,āl) kyā  
hai?

is kām se bahut fā,ide (niklēnge).

tum is ko yād mei rakh (sakte)  
ho?

das ghanṭe ke wakt mahfil (bar-khāst hone) lagi.

tum kab (phir ā,oge)?

maiñ ne jo likhā thā use (durust  
kiyā hai).

ab tijārat ne phir (chamaknā)  
shurū' kiyā.

faujdār ne sab sipāhiyon ko  
(inām diyā).

is ko (fīte) se bāndho.

wuh saudāgar bārā (daulat-mānd) hai.

jis kā dil khair karne par mā'il  
na ho, us ko (daulat) se kyā  
fā,ida?

is (mu'anīme) kī ma'nī tum kah-sakte ho?

wuh har roz subh ko ghore par  
(sawār hotā hai).

we achchhe mashware par (haiste  
hain).

us ne apnī almās kī (angūjhī)  
kho-dālī.

The bell *rings* daily at twelve o'clock,  
This fruit is beginning to *ripen*,  
If you wish to be a good scholar,  
rise early every day,  
The price of indigo has risen lately,  
The sea *roars* loudly,

He has been *robbed* of all his plate,  
The ship ran upon a *rock*, and was lost,  
The *roof* of the house fell in,  
How many *rooms* are there in the house?  
Those trees were dug up by the *roots*,  
Make the boat fast with a *rope*,  
Rub your hands with this leaf,  
The vessel ran upon a sand-bank, and lost her *rudder*,  
By these deeds he will in the end be ruined,  
What *rule* do you observe in study?  
God is the *ruler* of the universe,  
Run after him and call him back,  
This knife is covered with *rust*,

ghanfā har roz do pahar ke wakt  
(bojtā) hai.  
yih mewa (paktā jātā hai).  
agar tum fāzil hūā-chāhte ho, to  
har roz buri fajar (uñho).  
thore din se nil ki kīmut (barh-gayā).  
samundar barā (shor) kartā  
hai.  
us ki sab rikābiyān (chorī) ga,in.  
yih jahāz (pahār) par charhkar  
mārā payā.  
ghar ki (chhat) gir-parī.  
is ghar meni kīne (kamre) hain?  
ye sab darakht (jar) se khod-dāla ga,e hain.  
kishī ko (rassī) se bāndh-do.  
apne hāthoī ko is patte se (malo).  
juhāz relī ke file par charh gayā  
aur us ki (patwār) tūl-ga,i.  
in kāmoni se ākhir ko wuh (kharāb hogā).  
dars meni tunhārā (dastur) kya  
hai?  
khudā jahān kā (hākim) hai.  
us ke pichhe (dauro) aur use  
bulā-lo.  
chhuri (zang)-khurda ho ga,i.

## S.

This is indeed a *sad* misfortune,  
He is used to ride without a *saddle*,  
I heard of his *safe* arrival in London,  
We may live here in *safety*,

This boat has neither mast nor *sail*,  
Sailors visit different parts of the globe,

yih ek (barī) muśibat hai.  
us ko baghair (zin) sawār hone  
ki 'adat hai.  
maiinesunā wuh şahīh (salāmat)  
Landan pahuchā.  
ham yahān (ārām) meni rahne  
sakte hain.  
is kishī meni (pāl) aur mastūl  
nahīn.  
(mallāh) tarah baṭarah ke mulk-  
on ki sair karte huin.

His *salary* is 500 rupees a month,  
There will be a *sale* of *salt* to-morrow,  
These articles are not *saleable*,  
Yours and mine are both the same,  
Show me a *sample* of the rice,  
This rice is full of *sand*,  
Your book has afforded me much *satisfaction*,  
They are never *satisfied*,  
*Save* this for to-morrow,  
I have *saved* my friend from a very great danger,  
Tell the carpenter to *saw* this board in two,  
This is an old *saying*,  
These articles are now *scarce*,  
*Scatter* this seed on the ground,  
I have bought a *score* of sheep,  
He treated my advice with *scorn*,  
*Scrape* the ink off your pen,  
I have *scratched* my finger with a nail,  
Why do you *scrawl* on my paper?  
These children *scream* all day,  
This lock is fastened on with *screws*,  
This is the village *scribe*,  
The ship will go to *sea* to-morrow,  
What did you give for that *seal*?  
Have you *sealed* your letter?  
There are no *seams* in this cloth,  
I had a long *search* to no purpose,

*us kā* (*mahīna*) *pān* *sau rūpaiya* *hai*.  
*kal* (*namak*) *kā* (*nīlām*) *hogā*.  
*yih asbāb* *kābil* (*farokht*) *ke nahīn*.  
*tumhārī merī dono kī* (*ek rakam*) *hai*.  
*mujh ko chāwal kā* (*namūna*) *dikhāo*.  
*yih chāwal* (*bālā*) *se bharā* *hai*.  
*tumhārī kitāb* *parhne* *se mujh ko bahut* (*khushī*) *hūñ*.  
*we kabhī* (*āsūda*) *nahīn*.  
*is ko kal ke wāste* (*rakho*).  
*maiñ ne apne dost ko bahut bare khañre* *se* (*bachāyā*) *hai*.  
*barhañ se kaho*, *ki yih takhta* (*āre*) *se do tukre kar-de*.  
*yih* (*bāt*) *purāni* *hai*.  
*ye chīzen bilfīl* (*kamyāb*) *hain*.  
*yih tukhm* *zamin par* (*bo-do*).  
*maiñ ne* (*bīs*) *bheren mol lūñ*.  
*us ne merī nañihat ko* (*halkā*) *jāñā*.  
*kalām se siyāhī* (*pūnchho*).  
*maiñ apni unglī ek kīl se* (*chhil-dālī*).  
*mere kāghaz* *par kyūñ* (*lakireñ*) *karte ho?*  
*ye larke tamām din* (*chillāyā*) *karte hain*.  
*yih kufal* (*pech*) *se band* *kiyā* *hai*.  
*yih bastī kā* (*kātib*) *hai*.  
*kal jahāz* (*samundar*) *menjā, egā*.  
*tum ne us* (*muhr*) *kā kyā diyā* ?  
*tum ne apne khāff* *par* (*muhr ki hai*) ?  
*is kapre menjā* (*sīwan*) *nahīn* *hai*.  
*maiñ ne bahut* (*talāsh*) *kī*, *magar usko na pāyā*.

I have been *searching* for this  
all day,

This is a pleasant *season* of the  
year,

We walked by the *sea-shore*,

They keep all things *secret*,

You will find this in the fourth  
chapter, fifth *section*,

You may remain here *secure*,

I *see*, the trouble I take to teach  
you is *useless*,

Sow this *seed* in the garden,  
If we *seek* for knowledge, we  
shall find it,

The police-officer seized him,  
*Select* what things you choose,

I intend to *sell* my old books  
and buy new ones,

I *send* my servant to Calcutta  
once a week,

The king said, *Send* for the  
executioner,

He is a *sensible* man,

She possesses much *sense* and  
judgment,

It behoves us to keep our  
*senses* under control,

This *sentence* has no beginning  
or end,

My *sentiments* agree with yours,

How long is it since their *sepa-*  
*ration*?

They live in *separate* houses,

The sky is *serene* and clear,  
Are you *serious* in what you  
say?

Send a *servant*,

maiñ ne us kī din bhar (tal.)  
kī hai.

baras meñ yih (mausim) bat  
achchhā hai.

ham ne (dariyā ke kināre)  
kī.

we sab bāten (makhsī) rakte  
haiñ.

us ko chauthē bāb kī pānchi  
(faṣl) meñ pānge.

tum yahān (khālīr-jam') se ruk  
sakte ho.

maiñ (dekhtā) hūn, ki merī tas  
tumhāre sikhlāne meñ befā;  
hai.

is (bij) ko bāgh meñ bo.  
agar ham 'ilm (dhūndheñ),  
albatta pāwenge.

kotwāl ne use (pakar-liyā).  
tum jo jo chīz chāhte ho (jut  
kar-lo).

merā purānī kitāb (bechne), ai  
na, i mol lene kā irāda hai.

maiñ apne naukar ko hafte me  
ek bār Kalkatte (bhejtā) hūn  
badshāh ne kuhā ki (jallād ko  
(bulān)).

wuh ('aklmand) ādmī hai.  
us kī barī ('akl) aur tajwīz hai

ham ko chāhiye ki apne (hawāss,  
zabt) meñ rakhen.

is (jumle) kā na awwal hai  
ākhir.

is meñ merā tumhārā (kiyās)  
barābar hai.

kitne roz se un meñ (judā, i) hai?

we (jude jude) gharoñ meñ rahte  
haiñ.

āsmān khūb (sāf) aur nūrānī hai.

jo tum kahte ho (sach) hai yā  
nahīn?

ek (chākar) ko bhejo.

Ivory serves for various purposes,

I have been in his service ten years,

I set off to-day for Murshidābād,

I have set the trap in the place you told me,

I will now settle my account,

He was punished severely,  
Sew these two together,  
Sit in the shade of this tree,  
My house is shaded with trees,

Take the boughs of the tree,  
Snake off the dust on your clothes,

What, have you no shame?  
Do you know what shape the earth is?

He has received his own share out of the property,

Is your knife sharp?

I am just going to shave,  
The sun shed his beams over the earth,

Give me a sheet of paper,  
I have found a beautiful shell,

It rains fast, let us shelter ourselves,

The sun shines with great power to-day,

Do you know how to shoot with arrows?

Whereabouts is his sheep?

Can you shorten this?

He shot at the tiger twice, but missed him,

He has an epaulet on his shoulder,

Please show me the book you spoke of,

hāthī-dāit farah farah ke kāmon men (ātā hai).

maiñ ne das baras un kī (khidmat) kī thī.

maiñ āj Murshidābād (jātā hūn).

jis jagah tum ne mujhe kahā,  
maiñ newahīn dāna (dāl-diyā).

maiñ ab apnā hisāb (pūrā karūn).

is ne (barī) sozā pāñi.

in dono ko bā-ham (siyo).

us darakht ke (sāye) men haiñho.  
merā ghar darakhton se (saya-

dār) hai.

(hilā,o) darakht kī thanī.

tumhāre kapre targard pañi hai,  
(jhār-dālo).

tumheñ kyā (sharmi) nahīn ?

tum jānte ho zamin kī (hai,at)

kaisī hai ?

usne māl se apnā (hiṣṣa) pāyā

hai.

tumhārī chhuri (tez) hai ?

maiñ (hajāmat) karūnigā.

sūraj kī dhūp sāri zamin par

(phailī).

ek (takhta) kāghaz mujh ko do.

maiñ ne ek bahut khūbshurat

(sipi) pāñi.

pāñi barastā hai, ham ko (panāh lene do).

āj sūraj kī (dhūp) bahut sakht

hai.

tum tīr (chalāne) jānte ho ?

us kī (dūkān) kahān hai ?

tum is ko (kotāh kar)-sakte ho ?

us ne sher par do bār (golī lagā,i)

lekin khatā kī.

uske (kāndhe) par ek nishān hai.

jis kitāb kā āp ne mujh se zikr

kiyā, so mujhe (dikhā,o).

- Shun the company of the wicked,  
*bad ādmīyon kī suhbatsē* (*parhez karo*).  
 Shut the room door, there is such a noise,  
*kamre kā darwāza* (*band karo*),  
*barā shor hotā hai*.  
 He has been sick (or ill) a long time,  
*wuh bahut din se (bīmār)* *hū,ā hai*.  
 Why do you sigh?  
*tum kyūn (ṭhandī sāns) bharte ho?*  
 This is a sign of rainy weather,  
 Please to sign this paper,  
*yih ('alāmat) bārān kī hai*.  
*mīhrbānī se is kāghaz par (saḥīh) kījiye*.  
 It signifies little what they say,  
*jo we kahte haiñ kuchh (muṣāyaḳā) nahīn*.  
 For the foolish silence is best,  
*be-wukufon ko (khāmoshī) bihtar hai*.  
 They all remained silent,  
*we sab (chup) rahe*.  
 This is a silk manufactory,  
*yih (resham) kā kār-khāna hai*.  
 What can be greater silliness than to think thus?  
*is khiyāl karne se aur kyā ziyyā datar (ahmakī) hai?*  
 My case is similar to yours,  
*merā ahwāl tumhāre ahwāl ke (mushābih) hai*.  
 His love towards us is sincere,  
*wuh ham ko (dil se) piyār kartā hai*.  
 He is a man of sincerity,  
*wuh barā (rāst-bāz) hai*.  
 She sings very sweetly,  
*wuh achchhā (gātī hui)*.  
 Their religious opinions are singular,  
*in ke mazhab kī bāt (nirātī) hai*.  
 The boat is sinking,  
*nā,o (dūb-jātī) hai*.  
 No man is so just that he sins not,  
*aisā 'ādil kahīn nahīn ki (gunāh na kare)*.  
 Sit down, and see if you can understand this or not,  
*(baiṭhkar) dekhotum yih samajh-ne sakte ho yā nahīn*.  
 What size is the book you speak of?  
*jis kitāb kā tum ne zikr kiyā*,  
*wuh kitni (barī) hai?*  
 Here is a sketch of the village,  
*yih gānw ke naḳshe kā (ṭhāṭh) hai*.  
 He has much skill,  
*uski barī (kābilīyat) hai*.  
 He is a skilful physician,  
*wuh barā (kābil) hukīm hai*.  
 The sky is overcast,  
*(āsmān) par badī hū,ā hai*.  
 I had no sleep all last night,  
*kal main tamām rāt nahīn (soyā)*.  
 He sleeps every morning till eight o'clock,  
*wuh har subh ko ḥīgh ghanṭe tak (sutā) hai*.  
 The cut in my hand smarts very much,  
*merī hāṭh kī jarāḥat bahut (dard kartī hui)*.

Let me *smell* that flower,  
 These flowers are without *smell*,  
 Why do you *smile*?  
 The house is full of *smoke*,  
 This is *smooth* paper,  
 These dogs snarl at one another,  
 He snatched it out of my hand,  
 You *sneeze*, because you have  
     got a cold,  
 Snow is white,  
 Have you bought any *soap*?

This pen is very *soft*,  
 This *soil* is fertile,  
 May I *solicit*, sir, this one  
     favour,  
 I wished to tell you *something*,  
     but have forgot what,  
 This occasions me much *sor-  
     row*,  
 He appears very *sorrowful*,

I am *sorry* for my offence,

*Sort* these papers,  
 Is this the *sort* you wanted?  
 The *soul* must be happy or  
     miserable,  
 I hear the *sound* of music,  
 That fruit is *sour*, don't eat  
     it,  
 Sow these flower-seeds in the  
     garden,

Leave more *space* between the  
     lines,

In the *space* of three months,  
 He besought them to *spare* his  
     life,

A *spark* of fire may set in  
     flames a whole village,  
 He *speaks* the Bengālī language  
     well,

Show me a *specimen* of your  
     writing,

wuh phūl mujh ko (*sūnghne do*).  
 is phūl men (*khush-bo*) nahīn.  
 tum kyūñ (*hañste*) ho ?  
 ghar (*dhūñi*) se bhar gayā.  
 yih (*chiknā*) kāghaz̄ hai.  
 ye kutte milke (*bhaunkte*) hain.  
 us ne zor se (*chhūñ liyā*).  
 tum ko zukām hūñā hai, isliye  
     (*chhūñkite*) ho.  
 (barf) sufaid hai.  
 tum ne kuchh (*sābūn*) mol-liyā  
     hai ?  
 yih kalam bahut (*narmi*) hai.  
 yih (*zamīn*) ser-hāsil hai.  
 sāhib, agar ijāzat den, to mai  
     ek ('arz karūñ) ?  
 muin (*kuchh*) tum se kuhne chāhtā  
     thā, lekin bhūl-gayā.  
 yih mujh ko bahut (*dukh*) detā  
     hai.  
 wuh bahut (*dilgir*) ma'lūm hotā  
     hai.  
 mai apni takṣīr ke wāṣṭe bahut  
     (ranjīda) hūñi.  
 in kāghazōñ ko (*kismat karo*).  
 tum is (*kism*) kā chāhte ho ?  
 (rūh) khush rahegi yā nākhush.

maiñ mūsikī kī (*āwāz*) sunta hui.  
 wuh mewa (*khaṭṭā*) hai, use mat  
     khāo.  
 is phūl kā bij bāgh men (*bo*).  
 sañcaranī men ziyāda (fark)  
     rakho.  
 tīn mahīne ke ('arṣe) men.  
 us ne un se apni jān (*baikhshī*)  
     chāhī.  
 ek (*chingārī*) sāre gāñiw ko phonk  
     sukfī hai.  
 wuh Banglā khūb (*boldā*) hai.  
 apne khatt kā ek (*namūna*) di-  
     khāo.

They wear *spectacles*, we ('ainak) *lagāte hain*.  
 He spends his money as fast as *jaisā wuh jald pātā hai, waisāhī*  
 he procures it, *jald (kharch kartā hai).*  
 They trade in different kinds *we tarah tarah kā (masālih)*  
 of *spices*, *bechte hain.*  
 Take care you don't spill the *khabardār roshnā, i mat (girā,o).*  
 ink,  
 He has done this merely out of *yih us ne fakūt (dushmanī) se*  
*spite,* *kiyā.*  
 Having split the cocoa-nut, his *nāriyal ko (torkar) wuh aur uskā*  
 friend and himself drank the *dost pānī pi-ga,e.*  
 milk,  
 You have spoiled my paper, *merā kāghaz tum ne (kharāb)*  
*kiyā.*  
 There is a spot of ink on your *tumhāre kapre par siyāhī kā*  
 clothes, *(dāgh) hai.*  
 Spread this mat upon the *is saff ko zamin par (bichhā-do).*  
 floor,  
 Having spread a net at night, *us ne rāt ko jāl (dālkar) bahut*  
 he caught many birds, *chiriyāni phānsiū.*  
 The weeds spring up very fast *kharāb ghas yahān bahut jald*  
 here, *(barhī) hai.*  
 Sprinkle a little water, *thorā pānī (chhirko).*  
 That is a stag of twelve tine, *wuh bārah-singā (hiran) hai.*  
 He was sittting on the stairs, *wuh (sīrī) par baiṭhā thā.*  
 When you read, stand in your *jab tum parho, tab upnī jagah*  
 proper placee, *par (khare raho).*  
 They all stared to see me, *we sab mujh ko (tākta the).*  
 The people were nearly starv- *sab ādmī bhūkh ke māre, karib*  
*ing,* *the, ki (mur-jāwē).*  
 He is a person of high station, *wuh buland (martahe) kā hai.*  
 She intends to make a long *wuh bahut der wahān (i ahue) kā*  
*stay there,* *irāda kartī hai.*  
 He still continues steady to his *abtak wuh apne irāde par (mu-*  
*purpose,* *kir) rahtā hai.*  
 The jackal steals what he can *gīdar jo pātā hai, (churā lejātā*  
*lay hold of,* *hai).*  
 The bank of this river is very *is dariyā kā kināra barā (ūnchā)*  
*steep,* *hai.*  
 Can you steer a vessel? *tum jahāz ko (zabt kar) sakte*  
*ho?*  
 Stick these papers together *in kāghaznī ko leyī se (milā-do).*  
 with paste,  
 He walks with a stick, *wuh (lāthī) pakarke phirtā hai.*

He is gathering *wood* (literally  
sticks) in the forest,  
This paper is too *stiff*,  
Cannot you be *still* for one  
moment?  
This fly has no *sting*,  
I am now so weak I can scarcely  
stir,  
He has great *store* of learning,  
I did not hear that *story*,  
Is this ruler *straight*?  
Strain this milk through a  
cloth,  
I am a *stranger* here,  
Where can we get *straw*?  
I have but little *strength*,  
Stretch out your hand,  
I will go as soon as the clock  
strikes,  
He struck him with a stick on  
the head,  
Have you any *string*?  
They stripped him and took  
away his clothes,  
They are *strong* and healthy,  
Getting into the boat, he stuck  
in the mud,  
They *study* all the day long,  
I stumbled in running across  
the road,  
We ought to *subdue* our pas-  
sions,  
What is your advice on this  
*subject*?  
They submitted to the con-  
querors,  
Will you *subscribe* to this pub-  
lication?  
Some people write on leaves  
as a *substitute* for paper,  
With your assistance I have  
*succeeded*,  
We have had little *success* in  
our work,

wuh jangal men (lakriyān)  
chunīā hai.  
yih kāghaz barā (sakht) hui.  
tum ek dum (chup) nahīn ruh  
sakte?  
is makkhī ke (dānk) nahīn.  
maisi aisā kamzor hūn, ki (hilnā)  
aushwār hai.  
us ko 'ilm (bahut) hai.  
wuh (kissa) maiñ ne na sunā.  
kyā yih (mistar) sīdhī hai?  
kapre se is dūdh ko (chhāno).  
  
maiñ yahān (ajnabi) hūn.  
(ghās khushk) kahāñi pāwēnge?  
mujhe (bahut kuwwat) nahīn.  
apnā hāth (sīdhā karō).  
ghanṭe ke (bajte) hī maiñ  
jā, īwigā.  
us ne ek lakrī us ke sir par  
(mārī).  
tumhāre pās (rassī) hai?  
unhoñi ne (barhana karke) uske  
kapre le-liye.  
we (kuri) aur fandurust hain.  
wuh kishlī men chāghte kīchar  
men (phains-gayā).  
rāste ke us pār jāne men, merī  
(fokar) lagī.  
ham ko munāsib hai, ki apne  
nafs ko (dāntte-raheni).  
is (bāt) par tumhāri kyā salāh  
hai?  
we ghālibon ke (mati') rahe.  
  
tum is kitāb par (dastkhat ka-  
roge)?  
ba'ze log kāghaz ke ('iważ) patte  
par likhte hain.  
tumhāri madad se, maiñ apne  
(makṣud) ko pahuinchā hūñ.  
is kām men ham ne chandāñ  
(jā, idā) na pāyā.

Who is to be his *successor*?  
 The squirrels *suck* this fruit,  
 He did not *suffer* me to sell  
 the goods,  
 Will this kind *suit* you?

Your advice appears *suitable*,  
 I have but two *suits* of clothes,

It is now the *summer season*,  
 He has received a *summons* to  
 attend the court to-morrow,  
 Who *superintends* this work?  
 It will then be in vain to *sup-*  
*plicate*,  
 Can you *supply* me with these  
 articles?

He has no means of *support*,

How does he *support* his  
 family?

I should *suppose* you are mis-  
 taken,

I am not *sure* that it is  
 so,

I am his *surety*,

We saw a dead body floating  
 on the *surface* of the water,  
 I felt great *surprise* on hearing  
 this,

He would have been greatly  
 surprised had you told him  
 this,

I am *surrounded* with diffi-  
 culties,

I have no *suspicion* that he has  
 done this,

Look—here "is a *swarm* of  
 bees,

*Sweep* away this litter,  
 The sugar-cane is very *sweet*,  
 My foot *swelled* greatly,  
 Can you teach me to *swim*?

is *ke* (*kāim makām*) *kaun hogā*?  
*banbilāo* is *mewe ko* (*khāte haini*).  
*us ne mujh ko* *āsbāb bechne* (*na*  
*diyā*).

*yih kism tumhārī* (*pasand hotī*  
*hai*)?  
*tumhārī naṣīhat* (*munāsib*) *hai*.  
*mere pas fakaṭ do* (*jore*) *kapre*  
*haini*.

*ab* (*garmī kā mausim*) *hai*.  
*kal'adālat meni hāzir hone ko* *is*  
*kī* (*talbi*) *hai*.  
 is *kām kā kaun* (*muhtamim hai*)?  
*us wakt* (*tauba karnā*) *mufid na*  
*hogā*.

*tum ye chīzeni* *mere liye* (*lā-de*)  
*sakte ho*?

*us kī* (*guzrān*) *kā koī taur*  
*nahīn*.

*wuh kyūñkar apne lawāhikoni* *kī*  
 (*parwarish kartā hui*)?

*maiñ* (*samajhātā*) *hūn ki* *tum ne*  
*ghalatī kī* *hai*.

*mujhe* (*yakīn*) *nahīn ki* *aisā hū,ā*  
*hai*.

*maiñ us kā* (*zāmin*) *hūn*.  
*ham ne ek murda ādmī pānī* (*kī*  
*sath*) *par* *pairte dekhā*.

*is bāt ke sunne se* *mujh ko* *barā*  
 (*iżtirāb*) *hū,ā*.

*agar yih bāt tum us-se* *kahte*, *to*  
*wuh bahut* (*ta'ajjub*) *kartā*

*maiñ mushkiloni* *meni* (*ghirā*) *hūn*.

*mujhe* (*gumān*) *nahīn*, *ki* *us ne*  
*aisā kiyā* *hai*.

*dekho ek makkhiyon* *kā* (*ghol*)  
*yahān* *hai*.

*is kūre ko* (*jhār-dālo*).  
*gannā barā* (*miṭhā*) *hai*.

*merā pānū bahut* (*phūl-gayā*).  
*tum mujh ko* (*pairnā*; *sikhā-*  
*sakte* *ho*?)

This parrot *swings* upon a *yih totā dande par baiḥkar*  
 wire, (*jhūltā hai*).  
 Where is my *sword*? *merī (talwār) kahāī hai?*  
 They teach without any *system*, *we be-(dhub) parhāte hainī.*

## T.

Come in, and *take off* your *bhītar ā,o, apne labāde ko*  
*cloak,* (*utāro*).  
 He *takes* medicine usually once *wuh har mahīne menī ek bār*  
*a month,* *dawā (khātā) hri.*  
 Having *taken* the fort, they *kil'e ka (lekur) shahr menī dukhl*  
*entered the city,* *kiyā.*  
 They *talk* incessantly, *we humesha (bakte hainī).*  
 He *teaches* English and Ben-*wuh Angrezi aur Banglā dono*  
*gālī,* *(sikhātā) hai.*  
 The same teacher that *taught* *jis (ustād) ne tum ko (sikhāyā),*  
*you, taught me,* *usī ne mujh ko bhī (sikhāyā).*  
 Mind you don't *tear* your new *khabardār apnī naī kitāb tum*  
*book,* *mat (phāro).*  
 Tell me where I may meet with *mujhe (batā,o) us-se kuhāī mulā-*  
*him,* *kāt hogī.*  
 This will *tend* to increase our *yih hamāre 'ilm bārhāne ko (ma-*  
*knowledge,* *dad karegā).*  
 It is now *term* time, the court *yih (darbār) kā waqt hai, 'adā-*  
*is open,* *lat khuli hoi.*  
 When do you expect this affair *tum kyā samajhte ho, yih mu-*  
*will terminate?* *kaddama kab (unjām) pāwe-*  
*gā?*  
 Sir, I return you many *thanks,* *ṣālib, mainī ḥop kā bahut (shukr)-*  
*This house must be *thatched* *guzār hūnī.**  
*anew,* *yih ghar na,e sir se (chhāyā)*  
 Do you wish for *thick* paper or *jā,egā.*  
*thin?* *tum (motā) kāghaz chāhte ho,*  
 They exercise no *thought* on the *yā (bārik) ?*  
*subject,* *is bāt mei we kuchh apnī ('akl)*  
 He *threatens* to punish them, *ko dakhāl nahīn dete hainī.*  
*The prince sat on a *throne,* *wuh un kī sazā dene ko (tahdīd**  
*Throw these bits of paper out* *kartā hai).*  
*of doors,* *bādshāh-zāda (takht) par baiḥhā.*  
 It *thunders* very much, *yih kōghaz ke tukre darwāze ke*  
*Tie it quite fast,* *bāhar (phenk-do).*  
*bādal bahut (garajtā) hai.*  
*use khub mazbul (bāndho).*

The tide has begun to flow,  
Who brought these tidings?  
There is a tiger in that forest;  
also a tigress, together with  
two young ones,  
This ground has never been  
tilled,  
Where shall we procure timber?  
Youth is the time of learning,  
He is very timid,  
I am quite tired,  
This is a title only,  
They smoke tobacco,  
This is tolerable writing,  
She has got the tooth-ache,  
We travelled by the light of  
torches,  
The boat was tossed with the  
waves,  
Touch this with your finger,  
There are plenty of toys in the  
bazaar,  
What is your trade?  
They transact different affairs  
there,  
That money has been transferred to me,  
We have transgressed God's  
commands,  
Translate this into Persian,  
Is this a good translation?  
He has been transported for  
life,  
We travelled all the way on  
foot,  
He is travelling in Persia,  
He treads so softly, I don't  
hear the sound of his step,  
Their conduct is very treacherous,  
I am going to the treasury,  
I tremble with fear,  
His trial will take place to-day,

abhi (jo,ār) shuru' hai.  
kaun yih (khabar) lāyā?  
us jangle men̄ (sher) hai, aur  
(shernī) bhī, do bachche ke  
sāth.  
is zamīn men̄ kabhi (khelī) nahīn  
(hū,i).  
ham (shāh-tir) kahān pāwēige?  
jauvānī sikhne kā (wakt) hai.  
wuh bahut (dārtā) hai.  
main bahut (māndā ho-gayā).  
yih faṣat (sar-nāma) hai.  
we (tambākū) pīte hain.  
yih likhā (kuchh achchhā) hai.  
us ke (dāñt men̄ dard) hai.  
ham ne (mash'ul) jalāke sair  
kiyā.  
maujon se kishī (tah o bālā) hū,i.  
is ko apne unglī se (chhū,o).  
bāzār men̄ bahut (khilone) hain.  
tumhārā (pesha) kyā hai?  
we wahān rakam rakam kā kāro-  
bār (karte hain).  
wuh rūpāiya mujh ko (de-gayā)  
hai.  
ham ne khuda kī (nā-farmānī kī).  
is kā Fārsī men̄ (tarjuma karo).  
kyā yih (tarjuma) khūb hai?  
wuh jīte jī (jalā-waṭan) kiyā  
gayā hai.  
ham rāh bhar piyāda (chale).  
wuh Fārs men̄ (safar kartā) hai.  
wuh aisā āhistā (chaltā) hai, ki  
us ke kadam kī āhat nahīn  
ma'lūm hotī.  
in ke fi'lōi men̄ (dagħā-bāzī-  
bhar) hai.  
main (khazāne) men̄ jāta hūn.  
main dar ke māre (kāmplā) hūn.  
us kā (muķaddama) āj hogā.

Why do you thus *trifle* away  
your time ?      *kyūn tum aisi sustī se aukāt*  
 This is but a *trivial* (or *trifling*)      (*gānirāte*) *ho?*  
 affair,      *yih bahut (subuk) bāt hai.*

He gives them much *trouble*,      *wuh un ko bahut (dikk) detā hai.*  
 I can always *trust* to what he  
says,      *jo wuh kahtā hai, maini us par*  
 I am not anyways afraid to  
*trust him,*      *hamesha (i'tikād kai) saktā.*  
 I am convinced what he says  
is the whole *truth*,      *mujhe us par (i'tikād rakhne)*  
 It is of no use my *trying* to do  
this,      *meni kachh dar nahīn.*  
 They *tumbled* over one another,  
Her voice is a little *out of tune*,

*mujh ko yakīn hai jo wuh kahtā*  
*hai, so sab (sach) hai.*

*Turn over this leaf,*      *is kām ke liye merī (āzmāish)*  
*Twist these cords together,*      *befāida hai.*

*we ek dūsre par (gir-pare).*  
*uski āwāz kuchh kuchh (berang)*  
*hai.*

*is warak ko (ultā,o).*  
*in rassiyon ko milāke (aintho).*

## U.

This is an *ugly* shaped letter,  
I have left behind my *umbrella*,

*yih harf (bad śūrat) hai.*  
*maini (chhātā) pichhe chhorke*  
*āya hūn.*

They were *unanimous* in their  
opinion,

*un sab kā (ek khyāl) hūā hai.*

It is *uncertain* whether I shall  
go or not,

*kuchh (mukarrar nahīn) ki ham*  
*jā,einge yā nahīn.*

To act thus is *unbecoming*,  
God only is *unchangeable*,

*yih kām karnā (rā-munāsib) hai.*

Why do you needlessly undergo  
all this trouble ?

*khudā hī fakaṭ (bar karār) hai.*

I do not *understand* your mean-  
ing,

*tum be sabab •kyūn yih muṣība-*  
*ten (uṭhāte) ho?*

Will you *undertake* to manage  
this business ?

*maini tumhāri bāt kī ma'nī nahīn*  
*(samajhātā).*

This letter came *unexpected*,  
He is wholly *unfit* for the task  
assigned him,

*tum is kām karne ko (kabūl)*  
*karoge?*

The house is *unfurnished*,  
She is quite *unhappy* on this  
account,

*yih khatt (nāgahānī) pahuchā.*

Through God's mercy we es-  
caped *unhurt*,

*jo kām us ke wāstē mukarrar hūā,*  
*wuh karne ke (lāik) nahīn.*

Our sentiments are *united*,

*is ghar kā (lawāzima) nahīn.*

*wuh is sabab bahut (ranjīda) hai.*

*khudā kī mihrbānī se ham (be-*  
*āfaṭ) bach-rahe.*

*hamārā khyāl (ek taur) hai.*

Do you conceive this to be *unjust*? *tum samajhte ho ki yih (nā durust) hai?*  
 We should not be *unkind* to each other, *ham ko āpas meñ (berahmī) kar-nā khüb nahīñ.*  
 To do so is *unlawful*, *aisā karnā (khilāf i shar') hai.*  
 They are very *unlearned*, *we bare (jāhil) haiñ.*  
*Unlock* the door, *darwāze kā kufl (kholo).*  
 Why are you so *unmerciful*? *kis wāste tūm aise (berahm) ho ?*  
 Their demands are *unreasonable*, *un kī du'ā, eī (be-inṣāfi kī) haiñ.*  
 The ways of God are *unsearchable*, *khudā kī hikmateī (samajhnā) hamārā makdūr nahīñ.*  
 Our joy is *unspeakable*, *hamārī khushi (bekiyās) hai.*  
 His mind is very *unsteady*, *us kā dil bahut (bekurār) hai.*  
 I am altogether *unwilling* to go there, *maiñ wahāñ jāne se sakht (nā rāzi) hūn.*  
 It were *unwise* not to agree to this, *us kā kabūl na karnā (bewu-kūfi) hai.*  
 He has proved himself *unworthy* of your protection, *us ke kām se zāhir hai ki wuh tumhāre madad ke (lāik nahīñ).*  
 Are there any *upper rooms* in this house? *us ghar mei koī (bālā-khāna) hui ?*  
 They are *upright* in their dealings, *we apne kār-o-bār mei bare (rāst) haiñ.*  
 No one *urged* him to do so, *kisi ne aisā karne ko use (takāzā) na kiyā.*  
 This business is *urgent*, *yih kām abhī bahut (zarūr) hai.*  
 Of what *use* is this? *yih kis (kām kā) hai ?*  
 I never *uttered* such a word, *maiñ ne aisī bāt kabhī nahīñ (kahī).*

## V.

He exerts himself in *vain*, *wuh (befāida) kashish kartā hai.*  
 I *value* his friendship greatly, *maiñ uskī dostī bahut (pusand kartā hūn).*  
 What is the *value* of these pearls? *un motiyon ki (kimat) kyā hai ?*  
 These things are *valuable*, *ye chīzen barī (kimati) haiñ.*  
 He is full of *vanity*, *wuh (ghurūr) se bharā hai.*  
 There are *various* opinions about it, *is bāt par (ṭarāḥ ṭarāḥ ke) ikkī-lāf haiñ.*  
 This chair has not been varnished, *is chauki mei (raughan) nahīñ milā gayā.*

Confiding in his luck, he ventured all his property on this risk,

Verily I cannot believe you,

I meet with nothing but vexation in this business,

They make no distinction between vice and virtue,

We should be vigilant in avoiding evil,

What is the name of this villain?

He cannot vindicate his conduct,

I must not violate the orders of the government,

His temper is very violent,

Let us always maintain virtuous conduct,

I am going to visit him,

She has a fine voice,

Is the book in one or two volumes?

He is now on a voyage to Madras,

*apnī kismat ke bharose par, usne apnā sārā māl us tijārat mein  
(de-diyā).*

*(albatta) tum ko bāwar na kar-saktā hūn.*

*is kām mein siwā,e (tusdī') ke, hamen aur kuchh fā{idu na hū,ā.*

*(burā,ī) aur (bhalā,ī) ke darmiyān we kuchh fark nahin karte.*

*ham ko burā,ī se parhez karnā (zarūr) hai.*

*is (bastī) kā nām kyā hai?*

*wuh us ke liye 'uzr nahin karnā (saktā).*

*sarkār kā hukm mujh ko ('udūi karnā) na chāhiye.*

*wuh mizāj mein bahut (ghussa-war) hai.*

*ham hamesha (nekbakhtī) ke kām karen.*

*maiñ us kī (mulākāt) ko jātā.*

*is kī achchhi (āwāz) hai.*

*is kitāb kī ek (jild) hai yā do?*

*ab wuh Mandrās ko (daryā kā safar) kartā hai.*

### W.

Please to give me a wafer,  
What wages do you receive?  
Tell him to wait in this room,

I have been waiting for you two hours,

You must endeavour to wake early,

Do you mean to walk or ride?  
The garden wall has fallen,

I have wandered in all directions over the country,

I want much to see him,

*mujh ko ek (tikli) dījiye.*

*kyā (mahinā) tum pāte ho?*

*us se kaho ki is kamare mein (thahar-jā,e).*

*maiñ ne tumhāre liye do gharī (tawakkuf) kiyā hai.*

*tum ʒarūr tarke (uṭhā) karo.*

*tum (piyāda), yā sawār jā,oge?*

*bāgh kī (diwār) gir-paṛī.*

*maiñ ne mulk mein sab ʃaraf (sair kiyā) hai.*

*maiñ us ko bahut dekhne (chāhtā hūn).*

This is his *warehouse*,  
 This table is *warped*,  
 This horse is *warranted* without  
     blemish,  
 Wash your hands,  
 Who is your *washerman*?  
 Why do you *waste* your paper?

I *watch* an opportunity of going  
     there,  
 Your *watch* goes remarkably  
     well,  
 These candles are of *wax*,  
 Is this the *way* to Calcutta?  
 I *wear* a suit of clean clothes  
     every day,  
 The weather is now *warm*,  
 He *weaves* the kind of cloth we  
     wear,  
 He will return in a *week*,  
 He *weeps* because of the death  
     of his son,  
 Has this sugar been *weighed*?  
 What is the *weight* of this  
     stone?

You are *welcome*,  
 Tell them to dig a *well*,  
 I understand *well* what you  
     say,  
 This paper is very *wet*,  
 I *whispered* that to him,

I heard somebody *whistling*,  
 You are welcome to the *whole*,  
 I want some cloth *wider* than  
     this,  
 He died leaving a *wife* and six  
     children,  
 The bird flew out at the *window*,  
 I like the *winter season*,

She possesses much *wisdom*,  
 They only are *wise* who fear  
     God,

yih un kā (*gudām*) hai.  
 is mez meni (*kham*) ā-gayā.  
 (wa'da) hai ki is ghoṛe ke kuch  
     'āih nahīn.  
 apne hāth (*dho,o*).  
 tumhārā (*dhobi*) kaun hai?  
 tum apnā kāghaz kyūn (*kharāl*  
     karte ho ?  
 maini wahān jāne ko furṣa  
     (*dhūndhī*) hūn.  
 tumhārī (*gharī*)-achchhī chali  
     hai.  
 yih battī (*mom*) kī hai.  
 yih (rāh) Kalkatte kī hai ?  
 maini har roz ek ṣāf joṛā kapr  
     (*pahintā* hūn).  
 abhi mausim (*garmī*) kā hai.  
 jis tarah wuh (*buntā*) hai, han  
     usī tarah kā kaprā pahinte.  
 wuh ek (*hafte*) mei phir āwegā.  
 wuh apne bete ke marne ke sabai  
     (roīā) hai.  
 yih shakar (*taulī*) gaī hai ?  
 yih patthar kitnā (*bhārī*) hai ?  
 tum (*bhale ā,e*) ho.  
 ek (kū,ā) un se khodne kaho.  
 jo tum kahte ho so maini (*khūb*  
     samajhtā hūn.  
 yih kāghaz bahul (*tar*) hai.  
 maini ne wuh bāt āhista us ke kār  
     meni (kahī).  
 ek ādmī (*sītī bajātē*), maini ne sunā.  
 tum chāho to (sab) lo.  
 maini thorā kaprā is se ('ariż)  
     chāhtā hūn.  
 wuh ek (*jorū*) aur chha larke  
     chhorke mar-gayā.  
 chiriyā (*khirkī*) kī rāh se ur-gāī.  
 mujh ko (jāre kā mausam) bhātā  
     hai.  
 us kī barī (*dānā,ī*) hai ?  
 ('aklmand) fakaṭ we hain jo  
     khudā se darte hain

What is your *wish*?                      *tumhārī (khwāhish) kyā hai?*  
 They *wish* to remain here,                *we yahānī rahne (chāhte) hainī.*  
 Has he any *witnesses*?                    *uske ko,i (gawāh) hainī ki nahīnī?*  
 This *world* was created by the            *yih (dunyā) khudā kī kudrat se*  
     power of God,                              *paidā hū,i.*  
 Nobody can evince *wonder* at            *ko,i ādmī is se (ta'ajjub na ka-*  
     this,                                        *regā).*  
 She *works* to support herself            *wuh (mīhnat) karke āp ko aur*  
     and family,                                *apne larke bāloni ko pāltī hai.*  
 We *worship* one God only,                *ham fakūt ek khudā kī ('ibādat)*  
     *karte hainī.*  
 I am not *worthy* of so much            *mainī itnī mihrbānī ke (lā,ik)*  
     kindness,                                *nahīnī.*  
 Venom was extracted from the            *(zakhm) se zahar nikālā gayā*  
     *wound,*                                *hai.*  
 Some of our sepoy's were                *hamāre ba'ze sipāhī (zakhmī)*  
     *wounded,*                              *hū,e.*  
 That ship was *wrecked*,                *wuh jahāz (tabāh hū,ā).*  
 Wring the water from the cloth,        *kapre kā pānī (nichor) dālo.*  
 Let me see if I can *write* as well        *dekhūnī, mainī tumhārī mānind*  
     as you,                                *achchhā (likh)-saktā hūnī.*  
 You have bought the *wrong*            *tum ne (aur hī) kīsm kā bij mol*  
     kind of seed,                            *liyā hai.*

## Y.

This stick is a *yard* long,                *yih lakrī ek (gaz) lambī hai.*  
 He is ten *years* old,                        *uski 'umr das (baras) kī hai.*  
 That appears *yellow*,                      *wuh (pīlā) ma'lūm hotā hai.*  
*Yesterday* it rained much,                *(kal) pānī bahut barsā.*  
 She is quite *young*,                        *wuh nau (jawān) hai.*  
 In the season of *youth*,                    *(jawāni) ke aiyām meñ.*

## Z.

He showed great *zeal*,                    *usne barā (tapāk) izhār kiyā.*  
 They are very *zealous*,                  *we bare (s argarm) hainī.*  
 The breath of the *zephyr* feels        *(bād i šabā) ham ko khush ātī*  
     pleasant to us,                        *hai.*





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