A GRAMMAR

OF THE

HINDUSTANI OR URDU LANGUAGE
A Grammar of the Hindustani

or

Urdu Language

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PREFACE.

The Grammar now offered to the public was begun in India many years ago; but its progress was so retarded by illness, press of official work, and other causes, that on my return to England about eighteen months ago, scarcely a third of it was in a form ready for the press.

It owes its origin to certain Indian friends, whose arguments, backed by the results of my own reading and observation, led me to conclude—(1) that, much as had been achieved in the field of Urdu Grammar by Europeans (and especially by Englishmen), that field had not been so thoroughly worked but that a great deal more might be won from it; (2) that no small portion of the work which had been done was of a kind that afforded room for improvement.

In justification of the first of these opinions, I would refer my readers to the large quantity of what is believed to be absolutely new matter that is to be found in almost every part of this work, and especially in the sections which treat of—(1) gender; (2) numerals; (3) Persian and Arabic constructions; (4) causal verbs; (5) compound verbs; (6) particles; (7) derivation of words; and in almost every chapter of the Syntax. In support of the second, I would point to the sections which treat of the construction—(1) of verbs and adjectives in connection with the broken plurals of the Arabic; (2) of nominal and frequentative verbs; (3) of the accusative
case; (4) of predicative adjectives in construction with factitive verbs; (5) of the participles; and also to the sections which notice the different uses of the fragmentary verbs hai and thā, and the tenses of the subjunctive mood. In respect of some of these, the views propounded are so directly opposed to those maintained by preceding grammarians, that I have felt constrained to support them by foot-notes, remarks, citations from native grammars, and the opinions of native scholars; and thus the work has to some extent assumed a polemical character, for which I consider that some apology is due. This I offer the more readily, as I am conscious of being actuated by no motive beyond the simple desire to establish what, supported by the best native authorities, I hold to be correct views of the constructions in question.

Besides the additions and changes referred to above, I may also, I believe, claim to have succeeded in reducing to rule some constructions which have hitherto been regarded as arbitrary. And here I may be permitted to observe that there is little in the structure of Urdu of the loose and arbitrary character which some recent writers on the grammar of the language impute to it. It may be difficult to discover the rules for certain constructions; and, in many instances, native scholars, no doubt, are unable to assign a satisfactory reason for the forms they use; but it is surely inconsequent to conclude from these facts that rules in such cases cannot be discovered, and that native scholars cannot be trusted to compose correctly in their own tongue. That "writers are guided by usage rather than by rule, and test the accuracy of a passage by
the ear rather than by any recognized law," is, in the main, true. But this practice is by no means confined to Urdu writers; nor are they a whit more liable to err in following the guidance of usage and the ear than the many excellent speakers and writers in other living tongues who follow the same guides. Indeed, as far as constructions which constitute the marked peculiarities of the language are concerned, it may be safely affirmed that Urdu writers of even ordinary ability are scarcely likely to make a slip. When therefore a form or expression occurs in one or more standard authors which appears to violate some well-known rule, a foreigner would do well to pause ere he condemns it as a "transgression"; for it is infinitely more probable that he has not understood the construction, than that the authors have committed a palpable solecism.

One of the features peculiar to this Grammar which I would notice here are the remarks and notes that touch upon the derivation and origin of words, and the formation of the cases and tenses—a subject upon which so much light has been thrown of late years by the study of comparative grammar. Students of Urdu and Hindi in the schools of India especially will, I trust, find this portion of the work both interesting and instructive;—and not only students, but those also who speak and write Urdu with perfect facility and accuracy. For it is notorious that Urdu scholars (and especially Mohammadans) are grossly ignorant of the origin of such words and inflexions in their language as are not derived from the Persian and Arabic. And the general restriction of their studies to these languages alone puts it out of their power to acquire a knowledge of the
linguistic discoveries of modern philologists in fields lying apart from them.

The arrangement and nomenclature of the work differ somewhat from those of preceding grammars. The declensions have been reduced to two; the numerals are noticed immediately after the attributive adjective; and the sections on Persian and Arabic constructions, treating as they do of substantives, adjectives, and numerals, it has been judged advisable to introduce immediately after the Urdu (Hindi) numerals, with the view of keeping the same parts of speech as much as possible together. These sections are, as has been already hinted, fuller and more complete than any notice of Persian and Arabic inflexions that has hitherto appeared in a grammar of Hindustani. Full as they are however, it would be presumptuous to say that they comprise all the constructions that occur in the language. But I trust I may say that they contain few that do not occur. The student will find it to his advantage to read these sections through—without dwelling on them at first; but more carefully on a second perusal, after he has made some acquaintance with Urdu literature; for Persian and Arabic, although not the back-bone, so to speak, form very important members of Urdu, and hence a knowledge of some of the principal facts of their inflexion is indispensable to a correct understanding and of the language.

The examples under the more important rules of the Syntax are numerous and varied. In their selection I have not confined myself to the Bag o Bahar and a few other works compiled about the same comparatively remote period—works which, however excellent they
may be, can hardly be supposed to furnish examples of all the constructions and idioms current even in their day, much less of those now in use; and which may certainly be supposed to contain not a little that is now obsolete or rare—but have also drawn from more modern works, such as the Fasānaʾē ‘Ajāʾib, the Urdū Reader (a work published under the authority of the Government of the N.W. Provinces of India), etc., and also from some of the best native newspapers; e.g. the Shōlaʾē Tūr of Kānhpūr, and the ‘Alīgārh Institute Gazette. Should the examples under some of the rules be regarded as too copious, I would urge the importance of the rules themselves in such cases, or the misconception that has hitherto prevailed respecting the constructions exemplified; and also that, while the copiousness of the examples is calculated to impress the rules on the student’s mind, their generally varied character and full propositional form will have the advantage of introducing him to diversities both of idiom and style.

In the preparation of the work I have made free, but not, I trust, unfair, use of the Grammars of my predecessors, and especially of those published in recent years by native scholars: e.g. the Urdū Grammar of M. Imām Bakhsh of the Dehlī College; the Kawāʾid al-mubtadī of M. Karīmu’d-dīn; the Kawāʾidē Urdū (a work published under the authority of the Government of the North-West Provinces of India). I have also obtained much assistance from the following works: (1) the Prākritā-Prakāśa of Professor Cowell; (2) the Sindhī Grammar of Dr. Trumpp (a work to which I am greatly indebted for direct help as well as numerous hints touching the derivation of Hindī words); (3) the Gram-
matica Linguae Persicae of Dr. Vullers; (4) the Arabic Grammar of Professor Wright. And, lastly, I have at various times obtained much valuable information from several native scholars in India, and especially from Maulavīs Shaikh 'Abdullāh of Kānpūr, Moḥammad Riżā of Ilāhābād, 'Alī Aṣgar of Ajmer, and Ṣafdar 'Alī of Jabalpūr, to whom I take this opportunity of offering my grateful thanks for the aid they were always so ready to afford me in my Oriental studies.

In spite of the greatest possible care in preparing the MS. and correcting the press, some omissions and errors have been discovered in the work, and it is probable that others of a not very serious character (as, for example, the omission of dots and vowel marks) have escaped detection. It must not be imagined, however, that every instance of omission of a long vowel mark is an oversight. The Persian numeral ɗū, for example, is generally written ɗu, because the vowel is pronounced short; and the long vowel of the Arabic words ǧī, ẓū, etc., being always shortened in pronunciation before the conjunctive ʿalif, is of course not marked long. A list of such errors as have been discovered is given further on, and the reader is requested to correct them in the text before perusing it.

JOHN T. PLATTS.

LONDON,
1st November, 1878.
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HINDÛSTĀNĪ GRAMMAR.

PART I.—ORTHOGRAPHY.

CHAPTER I.

I. THE ALPHABET.

1. Ūrdū, or Hindūstānī, though a composite language, is derived mainly from the Hindi. The Persian and Arabic languages have contributed largely, but Hindi is the chief source. Like Persian and Arabic it is written and read from right to left, and books written in it begin at the page which, in an English book, would be the last. The letters (حروف التحاجی hurūfu 'ttahajī) are thirty-five in number, and are all consonants, though three of them are also used as vowels. When grouped into words, they are (with nine exceptions) connected with one another, and several of the letters assume somewhat different shapes according as they stand at the beginning, in the middle, or at the end of a connected group. The following Table exhibits the several forms of the letters, along with their names and numerical values.
<table>
<thead>
<tr>
<th>Name</th>
<th>Power</th>
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1 Instead of 𐤂, 𐤃, etc., the forms 𐤀, 𐤁, etc., are commonly used in books printed and lithographed in India. The form 𐤀 is peculiar to books printed in England.

2 The brackets are intended to show that these letters had originally no value, but afterwards received the same value as the cognate Arabic letters.
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Rem. a. The form / is used for the letters ى, ى, ى, ى, ى, ى, before ى, ك ى, ك ى, and ك ك, as in the words ك ك ك ك ك, ك ك ك ك ك, ك ك ك ك ك, ك ك ك ك ك.

Rem. b. ى in connection with a preceding ك forms the figures ى, ى. This combination is generally reckoned a letter of the alphabet, and inserted before ى, to the perplexity of many grammarians, who, ignorant of the reason why it is placed there, erroneously call it ك ك ك ك ك.
2. To the above letters should be added the aspirated letters of the Devanāgarī, or Alphabet of the Sanskrit, viz. म bha, फ pha, थ tha, ठ tha, छ jha, च chha, छ dha, ठ dha, ख kha, ग gha. The aspirate in these letters is said to be मक्खित makhlūt, or 'blended' (with the preceding letter). They are represented in Urdu by the combinations घ, ङ, घ, घ, घ, घ, घ, the 'butterfly- or spectacle-shaped' ꙫ (du-chashmē he) being conventionally used with all except ڇ and ڇ, which letters are not (except, optionally, in the case of a final ꙫ, see Rem. a, § 3) connected with a following letter, and therefore take the initial form of the ꙫ after them.

Rem. a. The letters س, ز, ر, ن, ڇ, ڇ, ڇ, ب, ب, ا, ي, ڇ, و, م, ل, ك, ت, ت, ت, ر غ, ر غ, ر غ, ط, ض, ص, ش are borrowed from the Arabic; ب, ب, ج, ج, and ف, ف from the Persian (they are called باتی فارسی bā'= Farsī, 'the Persian ꙫ,' etc.); and the remaining letters are conventionally used as the equivalents of certain Hindī letters.

Rem. b. The letters ت غ, ت غ, ت غ, ط, ض, ص, ح, ث, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, ب, B

is to be met with in a few Persian words (e.g. ڇڇ ڇڇ, 'a hundred'), but in every such instance an original ص s has been changed to ص ڇ. The letters ڇ, ڇ, ڇ, ڇ are common to both Arabic and Persian words; but ڇ and ڇ occur in a few Hindi words in place of ڇ and ڇ. The letter ڇ occurs in Persian words alone. ب, ب and ڇ may occur in Persian or Hindi words, but
never in those derived from the Arabic. \( \tilde{t}, \tilde{s}, \tilde{r} \), and the ten aspirated letters \( \breve{b}, \breve{p}, \) etc., can occur in Hindi words alone. The remaining letters are common to Hindi, Persian, and Arabic words.

3. The letters \( l, d, \tilde{s}, \tilde{n}, \tilde{r}, \tilde{z}, \tilde{j} \) and \( \breve{z} \), are joined to a preceding letter, provided it be not one of their own number, but not generally to a following one. The letters \( \breve{b} \) and \( \breve{b} \) are connected with both a preceding and a following letter, but their form remains unchanged.

Rem. The above rule is strictly true only of the printed character. In writing and in lithographed books these letters, with the exception of \( l \), are frequently joined to a following \( h \), if it be final: \( \breve{g} \breve{d} \) \( \text{dida} \).

4. The correct pronunciation of some of the letters, as, for example, \( \text{h} \) and \( \text{g} \), it is scarcely possible for a European to acquire. Most of them, however, are sufficiently represented by the corresponding English characters, as may be seen from the following remarks:

\( \breve{l} \) \( \text{alif} \), or \( \text{hamza} \) (as it is commonly called, to distinguish it from the \( \text{alif} \) of prolongation), is the \( \text{spiritus latus} \) of the Greeks. It may be compared with \( h \) in the English \( \text{hour} \).

\( \breve{b} \) and \( \breve{p} \) are our \( b \) and \( p \).

\( \tilde{t} \) is much softer and more dental than the English \( t \). In pronouncing it, the tip of the tongue should be placed against the edge or the back of the upper teeth.

\( \tilde{c} \) has a heavier \(^1\) sound than our \( t \), but it represents it more closely than \( \tilde{t} \) does. In pronouncing it the tip of the tongue is applied to the back part of the mouth.

\(^1\) This \( t \) is termed \( \tilde{t} \) \( \text{muqaddala} \) the heavy \( t \), and the same \( \tilde{t} \) that is applied to the letters \( \tilde{g} \) and \( \tilde{z} \).
The letters ص، س، ر، ت are all sounded alike, like our hard s in sit. ¹

ج has the sound of j in the English jail.

ش is the English ch, as in church.

خ is a very sharp, but smooth guttural aspirate, stronger than s, but not rough like ج. Its sound approximates to that of our h in huge.

ن is softer and more dental than our d. It is pronounced in the same way as our د، by placing the tongue against the back of the upper teeth.

س has a sound resembling the English s in dame; but it is generally heavier. It is pronounced by applying the tip of the tongue to the back part of the roof of the mouth.

ض، ز، ط and ظ have all one sound in Urdu, viz. that of our s in seal.¹

ر is, in all positions, a distinctly uttered lingual r, as pronounced by the French and Germans.

ژ is a heavy sounding r, uttered by turning the tip of the tongue towards the roof of the mouth, as in the case of س، with which letter it is interchangeable.

ژ has the sound of our z in azure.

ش is represented by our sh, as in shut.

ظ is a strongly palatal s; but by all except, perhaps, the educated Musalmān, it is pronounced like ت.

خ has a strong guttural sound, pronounced by a smart compression of the upper part of the wind-pipe, and forcible emission of the breath. Its correct pronunciation is rarely heard in India, and is scarcely to be acquired by a European.

خ is a guttural g, accompanied by a grating or rattling sound as in

¹ In reading the Korān, however, the true sound is given to these letters; i.e. ﷲ is pronounced like our th in thing; ﷲ like s in sit; ﷲ somewhat like s in his; ﷲ like t in this; ﷲ as the common English z; ﷲ like a strongly articulated palatal d; and ظ, either like ﷲ, or as a strongly articulated palatal s.
THE ALPHABET.

gargling, of which English affords no example. The Northumbrian \( r \), and the French \( r \) in grasseye, are approximations to it.

\( f \) is our \( f \).

\( q \) is a strongly articulated guttural \( k \), of which we have no example in English. It closely resembles the sound uttered by a crow in its ow.

\( k \) is our \( k \).

\( k \) has the sound of our \( g \) in get, gives; never that of \( g \) in gem, goat, gibes.

\( l \), \( m \) are exactly equivalent to the English \( l \), \( m \).

\( n \) has three distinct sounds: it has the sound of the English \( n \) in not—1) When it occurs at the beginning of a word or syllable, as \( n \) in \( n \)an; 2) at the end of a word or syllable, when preceded by a short vowel, as \( b \) in \( b \)an; 3) in all Arabic words in which it is not immediately followed by \( b \). It is nasal (\( n \)asal \( \text{gunna} \)), or indistinct (\( \text{khun} \), \( \text{khafu} \)), like the French \( n \) in \( b \)on—1) When it is quiescent (i.e. not moved), and immediately preceded by a long vowel; e.g. \( \text{diraxana} \), \( \text{baron} \), \( \text{sain} \), \( \text{ain} \); (2) when it is quiescent, and is immediately followed by a quiescent letter; e.g. \( \text{ant:t} \), \( \text{pl:nen} \), \( \text{m:nh} \). It has the sound of \( m \) in all Persian and Arabic words in which it is immediately followed by \( b \) or \( p \); and generally\(^1\) in Hindi words also, if a short vowel precedes it; e.g. \( \text{am:bn} \), \( \text{mbth} \), \( \text{amb} \),

\(^1\) There are numerous exceptions to the rule in the case of Hindi words; a good test, perhaps, is the method of writing: if a word can be written with either \( n \) or \( m \) (before \( b \) or \( p \)), the \( n \) invariably has the sound of \( m \); e.g. \( \text{jan} \) or \( \text{mb} \) \( \text{amb} \); \( \text{jam} \) or \( \text{m} \) \( \text{mb} \); \( \text{champa} \); if \( n \) cannot be replaced by \( m \) in writing, then it has a nasal or obscure sound; as \( \text{jan} \) \( \text{amb} \). To say, as all the grammarians do, that "\( n \) immediately preceding \( b \) or \( p \) always has the sound of \( m \)," is quite wrong; for if a long vowel precedes the \( n \), it almost invariably has a nasal sound; e.g. \( \text{sain} \), \( \text{ain} \), \( \text{ain} \) \( \text{bam} \); and the instances of its having a nasal sound, even when preceded by a short vowel, are by no means few. The rule really applies to Persian and Arabic words alone.
THE ALPHABET.

In these pages nasal ۡن, when final, will be printed without the dot, thus ۡن; and in the Roman character it will, in all positions, be indicated by ۡن with a dot (ۡن).

s is an aspirate like our h in hand. At the end of most words, however, when preceded by the short vowel ۡا (fatḥa, § 5), it is not sounded: e.g. خانه, 'house,' بندہ bandā, 'servant,' 'slave.' It is then termed هؤلاء mukhlafa, 'the imperceptible h,' in contradistinction to the perceptible ۡه (ۡه gāhir), in such words as ۡرث, 'road,' ۡبادشاہ, 'king.' Final ۡب, when not sounded, is omitted in the Roman character. In a few Arabic words ۡب final occurs with two points over it, thus ۡب: it is then sounded like ۡت, into which letter it is sometimes changed.

Rem. a. Final ۡب can only be silent when it is not an original letter. It is found chiefly in Persian and Arabic words, in the latter of which it is a servile letter forming (originally) feminine nouns: e.g. ملک malika, 'queen;' ملکī malikī, 'king;' معاوارة mūawahra, 'idiom;' from the Arabic fem. معاوارة mūawahrat: in the former it is used simply to convey the sound of the preceding short vowel (fatḥa).

Rem. b. Of the medial forms of ۡب, ۡب is conventionally used to aspirate the letters ۡب, ۡپ, ۡپ, etc., as has been shown in § 2, the form ۡب being employed when it is to be pronounced as a separate letter; but this distinction is not generally regarded in India.

ۡو and ۡی generally have the sound of our w and y; but in most Persian words ۡی is pronounced like v. In a few Persian words, moreover, ۡی preceded by خ خا is scarcely, if at all, audible: e.g. خواید khwād, 'whether;' خود خود khwād, 'self;' خوارک khwurāk, 'food;' خویش khwesh, 'own,' which are pronounced as though written خ خا, خو, خوارک, خو. This ۡی is termed 'distorted' (مِدِّرِد maḍūla): in the Roman character it will be represented by w with a dot (ۡو).

The aspirated letters ۡب ۡب, ۡپ ۡپ, etc., are uttered with a greater effort of breath than usual, and by one action of the vocal organ; there is no pause between the ۡب, ۡپ, etc., and the ۡب. The only one of these
letters which has an English equivalent is त, which is sounded like th in our thicK. The sounds of घ, ङ, etc., are said by grammarians to resemble those of the same combinations in our words, up-hill, hot-house, etc.; but this is scarcely correct.

II. THE VOWELS AND OTHER ORTHOGRAPHIC SIGNS.

5. The following signs are used to indicate the short vowels:

1) ـ (called اً fatha, or ا ز sabar). It is written above the consonant after which it is sounded, and is invariably pronounced like our a in cedar, or our u in bun: e.g. يُ ban, 'a forest.'

2) ـ (called ك Kasra, or ز ser). It is written beneath the consonant after which it is pronounced, and has the sound of our i in pin: e.g. يُ bin, 'without.'

3) ـ (called اً ز zamma, or ي pesh). It is written over the consonant to which it belongs, and has the sound of u in pull: e.g. يَ pul, 'a bridge.'

Rem. a. The short vowels kasra and zamma, when immediately followed by ز, or by the harsh gutturals ج and چ, are generally pronounced like obscure ә and ә respectively; as وي loh, 'this,' әә wod, 'that;' مهنت mēhnaṭ, 'toil,' مهندس مهندس Mūhammad, مه flī fall, 'action.' So also zamma preceded by the guttural k (پ) has the sound of ә; as ی ق ق arān.

Rem. b. The three short vowels are collectively termed حركات harakāt, 'motions;' and the letter which is accompanied by one of them is said to be م ت mutanahir, or 'movent.'

1 Fatha, kasra, zamma, are the Arabic names for the short vowels; sabar, ser, pesh, the Persian: both are commonly used by the native grammarians.
6. The marks of the short vowels when doubled are pronounced with the addition of the sound \( \sim \) or \( \tilde{o} \), \( \tilde{i} \), \( \tilde{u} \). This is called قَنْعَةٌ tanwin, or 'nunciation' (from the name of the letter \( \nu \)), and takes place only at the end of an Arabic word: e.g. قُورُما fawara, 'instantly,' قُراَمُها mazalan, 'for example,' قُراَمُها daf'at, 'all at once,' قُراَمُها musharuf ilaih, 'the aforesaid.' The tanwin of قُراَمُها (\( \tilde{o} \)) takes an \( \hat{a} \) after all the consonants except \( \ddot{a} \); but the tanwin should always be written over the letter preceding the \( \ddag \), and not over the \( \ddag \) itself. This \( \ddag \) in no way affects the quantity of the vowel, which is always short.

Rem. a. If a word end in \( \hat{a} \), the tanwin with kamma (§ 13) is written after it; e.g. قُرِيدُها ibadd'ah, 'firstly,' 'originally.'

Rem. b. The tanwin of kamma rarely occurs in Ùrdù; that of kasra perhaps never.

7. When a consonant is not accompanied by one of the three short vowels قُرِيدُها, kasra, and kamma, that is to say, when it occurs at the end of a shut syllable (and is therefore not قُرِيدُها), mutaharak, or 'movent'), it is termed قُرِيدُها mazum, 'amputated,' or قُرِيدُها sakin, 'resting,' or قُرِيدُها quiescent, and is then marked with the orthographic sign قُرِيدُها, called قُرِيدُها jazm, 'amputation,' or قُرِيدُها sukun, 'rest,' which serves, when another syllable follows, to separate the two, e.g. قُرِيدُها marnä, 'to beat,' قُرِيدُها masjid, 'a mosque.'

\footnote{The word quiescent is to be understood in its original signification of not moving, and not in the secondary sense of 'not sounded,' that it has in English grammar.}
Rem. a. When two or more quiescent letters occur together in a word, the first alone is termed ساکين sakīn, and the others are termed مأکف mawqaf, 'supported,' or 'dependent on;' e.g. in the word دوست dost, 'friend,' the ج is termed sakīn, but the س and د are said to be mawqaf.

Rem. b. The جام is not written over the last letter of a word, although that letter is, in all but a very few cases, quiescent.

Rem. c. A few words begin with two consonants, the first having no vowel; e.g. کیا kīya, 'what,' کیون kyon, 'why,' تراهم brahman, 'a Brähman.' It is not customary to write جام over the first letter in these words, since a quiescent consonant is not supposed to occur at the beginning of a word. When the second of the two letters is س, the first is not unfrequently pronounced with كا, e.g. birahman. Sometimes the س is elided, as in لاهملا
tashdīd.

8. A consonant that is to be doubled, or 'strengthened,' (مشرود mushaddad) is written only once, but marked with the ﹇, called تاشدید tashdīd, 'strengthening,' e.g. سل tattī, 'a screen,' تصرف tassarruf, 'use,' قور kuwa(t (not kiwa(t), 'power.' The first of the double letters ends the preceding syllable, and the second begins the following, as تسار Ruf; and each of them must be distinctly pronounced, and not slurred over as the double letters are in the English words manner, mummy.

Rem. The tashdīd is not generally used in the case of infinitives, the roots of which end in ﴩ; e.g. بنا jānā, 'to know,' معا sunnā, 'to hear,' not معا and معا.

LONG VOWELS AND DIPHTHONGS.

9. The long vowels (أ, ى, ع) are indicated by placing the marks of the short vowels before the corresponding
letters ١، ٠، and ٤ respectively, as in the words بَر bār, نُور nūr, بَيس bīs. Long a (ā) is pronounced like our a in far, never like a in ball; long u (ū) is sounded like our u in rule, or our oo in fool; long i (ī) has the sound of our i in the words police, caprice. But the sounds of the long vowels endure much longer in Urdu than in English, especially when they occur in the first part, or in the middle of words.

10. The combinations ١ and ٨ also often form sounds like our o in mole, and the French e in fête (or the English e in fate), e.g. مُول mol, ‘price,’ بَيِت pet, ‘belly.’ As these sounds are unknown to the Arabic, they are termed مُجْهُول maj-hūl, ‘unknown,’ in contradistinction to the sounds of ٢ and ٣, which are termed مُتَّرَف mūrāf, ‘known.’

11. The short vowel ُfatḥa before ٠ and ٨ forms the diphthongs ٩ and ١٠, as exemplified in the English aisle, and the German haus, (or in the English house): e.g. حَيَف haif, ‘pity,’ خُوَش haus, ‘reservoir.’

Rem. a. ٠، ٠، and ٤, when they form vowels, are termed letters of prolongation (حُرَفُ الْمَدّ ḥurāfu’l madd), because they have the effect of lengthening the preceding short vowels; and حُرَفُ الْعَسْبَع ḥurāfu’l ishba‘, ‘the letters added to give fullness of sound’ (to the preceding homogeneous short vowels). They are merely sounds of prolongation after the short vowels, and cannot have a vowel (that is to say, are quiescent), wherefore they cannot commence a word or syllable. Thus they are distinguished from the consonants ٠، ٠، ٠. If ٠ and ٨ be preceded by كُسْر and حَمْض respectively, they must have a vowel, and are therefore consonants, e.g. مِسْر müyassar, ‘attained.’

Rem. b. The letters of prolongation, though they are quiescent, are
not generally marked with jam; but in certain works printed in England, ٰ and ی, when they have the majhāl sound, are marked with that sign—or rather with a complete circle, thus ۰۰ ko, ۰۰ ٰ tel; and when they form diphthongs (in which case they might be marked with jam), with the sign ء; e.g. ۰۰ اور, ۰۰ قور ۰۰ faurān.

Rem. c. The alif of prolongation is, by some grammarians, regarded as a letter of the alphabet, and named ی la, the ۰ ل with fatha being prefixed to it because it cannot be pronounced at the beginning of its own name, as every other letter can (see § 1, Rem. ۰).

12. The alif of prolongation is omitted in some Arabic words, but the omission is indicated by the preceding fatha being written perpendicularly: e.g. رحمن (for رحمان) raḥmān, 'most merciful,' (for هنا) ۰۰ هدا, 'that.' The perpendicular fatha represents a small alif.

Rem. a. In a few Arabic words the perpendicular fatha is followed by ۰ or ی; in such cases these letters are sounded like the alif of prolongation; e.g. صلوات, 'prayer,' ۰۰ أبلاط (or أبلاط) aulātar, 'better.'

Rem. b. ی at the end of a word after fatha is pronounced like ۰, which is generally written over it, e.g. ۰۰ كنون or ۰۰ كنون, 'claim,' عبض, 'the next world.' This ی is termed ۰۰ ی المفصولة alifsu'۰ māṣara, 'the abbreviated alif,' in contradistinction to 'the lengthened alif' (§ ۱۷). It is so named because, when it comes in contact with 'the conjunctive alif' (الْأَلِف ۰۰ ۰۰ الْمُضَرَّعُ alifsu'۰ wasl, § ۱۵), it is shortened in pronunciation before the following consonant. The Persians generally change this ی into ۰.

THE HAMZATED ALIF, OR HAMZA.

13. Alif, when it is not a mere letter of prolongation, but a consonant, pronounced like the spiritus lenis, is distinguished by the mark ۰ hamza (۰۰ ۰۰ ۰۰ ۰۰), either expressed or implied, and is commonly called hamza. When it
occurs at the beginning of a word, the form assumed by the 'soft breathing' is ı alone (hamza being understood), e.g. ıb, ıs, ıun, ıkh, ır, ıth, ı, ıt, ıur. At the beginning of a syllable not the first in a word, the soft breathing may be represented by ı alone, or by alif alone, or by ı or ı accompanied by hamza (see § 14).

Rem. a. According to Arabic grammarians, a syllable cannot begin with a vowel; but every vowel must be preceded by a symbol indicating the movement of the vocal organ whereby the emission of the breath is produced. Now, in uttering what we regard as an initial vowel, there takes place (in the faucae), according to this theory, a sudden emission of the voice after a total suppression; and this is represented by the symbol ı or ı hamza, which signifies 'prick,' 'impulse.' This effort of utterance (which, not being a vowel, comes to be ranked as a consonant) the Greeks represented by the mark ('). In the pronunciation of an Arab the hamza is a very perceptible articulation, especially at the commencement of a syllable in the middle of a word, preceding a shut syllable; e.g. ı Qur'an, ıur'at (not ı-rún, and ı-rat).

14. When hamza occurs at the beginning of a syllable not the first in a word, the following cases arise:

1). If it be pronounced with fatha, it generally appears in the form of alif with hamza: e.g. ısār, 'pig,' ır'at, 'daring,' taw'am, 'twin.'

2). If it be accompanied by zamma, and preceded by one of the letters of prolongation, it generally takes the form of hamza alone (ı): e.g. ıwān, 'shall, or should, I go?' ıwān, 'foot,' ınsīwān, 'tears,' ıwān, 'if' I live.' If it be moved by kasra, and followed by the mujhul ı, hamza alone may be written,
or ٰ may be used, but the former is the more common: e.g. ی پاچی, "foot," ھوئی or ھوئی پاچی, "been."

3. If it is pronounced with kasra, and preceded by a letter of prolongation, or by fatha, it generally passes into ی (in which case it is correct to omit the two points of the letter ی): e.g. جدالی, "separation," فائدہ, "advantage," ہوئی, "been," کوئی, "some," کئی, "several."

Rem. a. Sometimes passes into ی: e.g. مُثنی, "feminine," طاوس, "peacock." The first of these words calls for no comment, as the law by which its change is effected does not operate in Urdu: it is taken from the Arabic, as given above. As regards the second, it may be observed that it is a more correct, though less common, form than طاوس. Similarly یپاوس, قاوس, though they never occur, are, strictly speaking, more correct than یجاؤوس, etc. But so far are the natives of India from being particular in such matters, that they commonly write the ھامزہ over the letter of prolongation itself: e.g. ہوئی, طاوس, جاؤوس.

Rem. b. Hamza is often found at the end of a syllable in Arabic words: e.g. مُومس, تأییر. In such cases the hamza is changed (in Urdu) into the letter of prolongation corresponding to the preceding short vowel: e.g. تَّائیر, "effect," مومس, "believer."

Rem. c. The letters ی, ی, and ی, ی are termed یحروف یلست هُرِفع "illat, "weak letters," on account of the changes to which they are subject among themselves.

Rem. d. Hamza, as its character indicates, is the abbreviation of ی which is in fact but an aggravation of the spiritus lenis. This may guide the student to some extent in pronouncing the ی; but as we have observed before, it is almost impossible for an Englishman to acquire the true pronunciation of this letter; and it is quite impossible to explain the true sound in writing: it must be learned by the ear alone. A Hindū makes scarcely any distinction between the sounds ی عب "ab,
15. The mark (=), called وَسْل wasl, 'union,' occurs in Urdu only over the consonant l of the Arabic article ل, in phrases from the Arabic, e.g. أمير المومنین amiru ’l muminin, 'Commander of the Faithful,' أشرف الأشراف ashrafu ’l ashrāf, 'the noblest of the noble,' كل bi’lkull (pronounced bil-kull), 'in the totality,' 'completely.' In such phrases the l at the commencement of the article is absorbed by the final vowel of the preceding word and the mark = written over the alif indicates the elision of the spiritus lenis. The and ی of prolongation, as also the abbreviated alif' (alifē maksūra, or لل, § 12, Rem. b.), are shortened in pronunciation before an alif with wasl: e.g. نفی اذکر fi ’l faur, 'on the instant,' 'instantly,' إن يعRoles bu ’l hawas, 'possessed of desire,' 'desirous,' دعاءا للأَمْثَالَ da’wa ’l mutawakkhirin, 'the claim, or assertion, of the moderings.' These words are invariably pronounced as though they were written ifa’if, bulha’ib, ‘الَاكْحِرُينَ da’wamutawakkhirin.

Rem. Alif with wasl (۰) is altogether omitted in the first word of the introductory formula بِسْمِ الله (for يَسْمَعُ الله) بِسم الله, 'in the name of God,' and also after the Arabic preposition لِل, 'to': e.g. إلى العالمين, لِلْعَالَمِينَ 'to the worlds.'
16. If the first letter of the word to which the Arabic article is prefixed be one of the following fourteen—ت، ن، ل، ض، س، ص، ش، ز، ر، ذ، د، ث، the ل of the article, though written, is for the sake of euphony passed over in pronunciation, and assimilated to the following consonant, which is then marked with tashdid, and the jaam of the ل is omitted: e.g. دارآласلی‌ت، دارآ للسلی‌ت، ‘the abode of sovereignty,’ ‘the royal city,’ إخوانآصحا، ‘the brethren of purity,’ عوامآنساس، ‘the mass of men,’ ‘the common people.’

Rem. The letters ت، ب، etc., mentioned above, are called حروف السماوية hurufu 'shahamiya, or 'the solar letters,' because the word شمس shams, 'sun,' happens to begin with one of them; and the other letters of the Arabic alphabet are termed حروف الاقصی hurufu 'l kamariya, or 'the lunar letters,' because قمر kamar, 'moon,' commences with one of them.

MADD.

17. At the beginning of a word or syllable the sound of long a (ā) is represented by the alif of prolongation preceded by the inaudible consonant ل. The two alifs are commonly represented in writing by one with the sign of prolongation، which i.e. lengthening, extension), placed over it: e.g. آی، ‘to-day’ (for آج، آب، ‘water,’ قرن، kor‘ān. Alif with madd can only occur at the beginning of a syllable.

Rem. آی is called Alif Maksūra, ‘the lengthened alif,’ in contradistinction to the abbreviated or short alif” (Alif Matruq, § 12, Rem. b.).

18. The attainment of a correct pronunciation will be materially facilitated by a strict attention to the rule for
dividing a word correctly into syllables. Every syllable begins with a movable consonant, and every word has just as many syllables as it has vowels. Hence a syllable consists of a consonant and a vowel, or a consonant, a vowel, and any following quiescent consonants: e.g. 

bhū-khā, 'hungry.' ḥa-ra-kat, 'motion,' di-rakhṭ, 'tree,' ta-bas-sum, 'smile.'

Rem. The short vowels, and other orthographical signs, are rarely to be met with in MSS. and books printed in India, and the points of the final ی are frequently dispensed with. However necessary then the aid of the orthographical marks may be to a European student, he should not fail to accustom himself to their omission. In these pages an attempt has been made to mark all the most necessary signs. The short vowel fatḥa is generally omitted, as also the kasra and āyn when they help to form the majhāl sounds ŏ and ō. When the majhāl sound ŏ occurs at the end of a word it is written ـ with 'the reversed ی' (یا, مأكبي), provided the preceding letter is one which admits of its being connected with it. The letter ـ is represented by گ, instead of the usual گ, since the aspirate in the latter is calculated to mislead the student as to the true sound of the letter.

19. The letters of the alphabet are also used for the purpose of numerical computation—chiefly, if not exclusively, in recording the date of important events: e.g.

پانداشته شعرای بیود افلاط, 'Aṭlib was the king of poets,' wherein the sum of the letters ب, ١, ﻠ, etc., amounts to ٩٤٢ (A.H.), the date of the death of the poet Aṭlib; ﯾا ﯾا ﯾا بیار bāg o bahār, where the sum of the numerical values of the letters ب, ١, etc., amounts to ١٢١٧ A.H., the year in which the work called the Bāg o bahār was completed. The arrangement of the letters of

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1 The یا ma’kūš, or 'reversed ی,' can only be employed, in the Arabic character, when connected with a preceding letter.
the alphabet according to their numerical values is called the abjad, and is contained in the following eight un-meaning words:

اًبَجِدْ رَحْمَةٍ رَقَصَ فُرُضٍ نَفْحُ ضَلَّع

The value of each letter will be found in the Table of the Alphabet.

20. The special numerical figures are

\[0 \ 1 \ 2 \ 3 \ 4 \ 5 \ 6 \ 7 \ 8 \ 9 \ 0\]

which are compounded in exactly the same way as our numerals: e.g. ٨٧٧٣ ١٨٧٣.

21. The following passage, with the transcript in English letters, will serve as a useful exercise in reading for the student, and also to exemplify the most important of the remarks in the preceding paragraphs.

٧١٣١٢٣٤٥٦٧٨٩٠
سیندہ ہواؤ۔

سیندہ کی کہا، ماں یہ داولت ایہ داد اپنا بپ کے تاریکے سے پہلے، ‘آمادہ شہباؤ میں ‘ایشیا کارک’ سب کا کھڑک کار دلی، اور پھر اپنے اہم کات اور نا-دائی پر مختال’-ہمار کامال نادیاں اور پاشمانہہ کا، اور اس داولت کی کمی کا میں کوئی کا رہنے کا بہت افسسو کیا، دانشمندوں کی سی وہ کہا کی ‘میروسی-سے مار-جادہ بہتر ہائ’ یاد کرتا، اور یہ اپنا ہسپت ہال پتا، اور مہربان-بہا ہی یہ کہا ہی۔ آہیرا لام سیریگ-کا بارہا بارہا یا یہاں سے میرے فذل-کھارشیون-کے بائی رہ-گاہا ہی، سب جاہ-کارک ہی، اور تاجزانہ بہری سے اپنا بای-میں ماہیسارا کیا، یہاں میں نمہ-کو آہہ کی سالاہ باتلا’? ماں یہ داولت کے تیجراٹ-میں لاجا-دیاہ، اور تیجراٹ-کا اسمبہ کھارہ-کر، سب تاجزانہ کا مار-ہائ باندھار بائیلار کو گاہا، اور وہاہ کے، با۔یتیسک یہ سب-کے، جاہاں کیریگ-کار-کے سوارہ ہی۔

ترجمہ

سیندہ the Sailor’s First Voyage.

سیندہ کہا: چہ چہ میرے ارب لاد کے یار کے اسر کے اٹھا کے یار ظواہر، اور اس میں پر ہے ود السیا وہاں سے اپنے سے اسر اور خوشی، اور میں اسے سیا سے تیجراٹ سے بہت افسسو کیا، دانشمندوں کی سی وہ کہا کی ‘میروسی-سے مار-جادہ بہتر ہائ’ یاد کرتا، اور یہاں میں نمہ-کو آہہ کی سالاہ باتلا’? ماں یہ داولت کے تیجراٹ-میں لاجا-دیاہ، اور تیجراٹ-کا اسمبہ کھارہ-کر، سب تاجزانہ کا مار-ہائ باندھار بائیلار کو گاہا، اور وہاہ کے، با۔یتیسک یہ سب-کے، جاہاں کیریگ-کار-کے سوارہ ہی۔
PART II.—ETYMOLOGY.

CHAPTER II.

THE PARTS OF SPEECH.

22. Urdu grammarians, using the grammatical terminology of the Arabic, class all the parts of speech under the three general heads of Verbs (فعل fāl), Nouns (اسم ism), and Particles (حرف harf). Under the verb they class what we call the Conjunctive Participle (فعل مفعولٍ فاعل fāl ma‘īl). The Noun includes—

1°. The Substantive (اسم موصوف ism ā mausūf), or simply اسم ism, 'the noun which is described or qualified'.

2°. The Adjective (اسم صفت ism ā ṣifat), 'the noun indicating a quality'.

3°. The Numerical Adjective (اسم عدد ism ā adād), 'the noun of number'.

4°. The Personal Pronoun (اسم ضمير ism ā zamīr), 'the noun that is kept in mind'.

5°. The Demonstrative Pronoun (اسم إشارة ism ā ʾishāra), 'the noun of indication, or by which something is pointed out'.

6°. The Relative Pronoun [اسم موصول ism ā mausūl], 'the noun that is connected' (with a relative clause).
7°. The Interrogative Pronoun (إِسْمُ إِسْتِفَهَامُ, ismē istifāhām, 'the noun that seeks information,' or 'the noun of questioning').

8°. The Indefinite Pronoun (إِسْمُ مُبِهِمُ, ismē mubham, 'the indeterminate or indefinite noun').

9°. The Infinitive, or Verbal Noun (مَصْدَرُ, masdar, 'the source whence the different forms of the verb originate').

10°. The Deverbal Nouns, as the Noun of Agency (إِمَّامُ فَاعِلُ, ismē fa‘īl), the Perfect, or Passive Participle (ماَسَيُ, māsi, or ismē ma‘āsī), and the Imperfect Participle (إِمَّامُ حَالِيَةٍ, ismē hāliyya, 'the noun of state or circumstance of the subject or object).

Under the term Particles are comprised—1°. Adverbs; 2°. Propositions (حُرُوفُ جُرُر, hurūf jarr, 'particles of attraction'); 3°. Conjunctions (حُرُوفُ عُطف, hurūf ‘alīf, 'conjunctive particles,' or حُرُوفُ شَرَطُ, hurūf shart, 'conditional particles,' etc.); 4°. Interjections (حُرُوفُ نِدَا, hurūf nidā, 'particles of calling').

I. THE ARTICLE.

23. It will be perceived from the above classification that the Article finds no place among the parts of speech in Urdu. The context alone can determine whether a noun is definite or indefinite. The force of the definite article is, however, often conveyed by the demonstrative pronouns یُهُ, 'this,' and یُوُحُ, 'that'; and that of the

1 There is no special name for an adverb in Urdu; it is termed تَمَيْزُ, tamīz, 'the specification,' or گُرَفُ, gurf, 'the vessel, or that in which the act is done,' or نَفَّ, safī, 'the particle of negation,' according to the sense in which it is used.
indefinite article by the numeral ēk, 'one,' or by the indefinite pronoun koī, 'some.' A fuller notice of this will be found in the Syntax.

II. THE SUBSTANTIVE (إِسْمَ).

1. Gender (جِنْسِ).

24. In respect of gender, Urdu nouns are divisible into two classes: 1) those which are masculine (مُذَکَّر muzakkar); 2) those which are feminine (مُؤْنَاتٌ mu’annas).

Rem. Most nouns are masculine or feminine merely by usage (سماعی sama’ī); the gender of a large number, however, is based on rule (قیاسی kiyāsī); it is with these chiefly that we have to deal.

25. That a noun is of the masculine or feminine gender may be ascertained either: 1) from its signification; or 2) from its form.

26. All common nouns and proper names that denote males are masculine by signification, and those that denote females are feminine: e.g., پاّب bāp, 'father,' چَھُور shauhlur, 'husband,' یِہار lohār, 'blacksmith,' موَح Mohan, are masculine; and مَان mān, 'mother,' چور jorū, 'wife,' چھوچھو chhochho, 'nurse,' ہوا Bannū, are feminine by signification.

Rem. There is one exception even to this rule. The word قبیله kabīla, 'family,' 'tribe,' is used euphemistically to signify wife, and treated as a masculine; and the masculine terms خاندان khāndān, گھرانہ gharāna, 'household,' گھر ke ādmiyān, 'people of the house,' are still more commonly used in the sense of 'wife.'
27. Masculine by form are:

1. Hindi nouns ending in आ or आ, as आ आला, 'flour,' दारा दारा, 'an earthen vessel,' बगुदा बगुदा, 'diamond.'

Rem. The exceptions (though numerous in the Hindi dialect) are not numerous in Urdu. The chief exception to the rule is a class of feminine diminutives ending in आ: आ आला, 'bird,' आ बिला, 'a small boilt,' आ बबा, 'a tiny box.'

2. Nouns ending in औ or औ, and especially those ending in औ: औ औ औला, 'potato,' औ औ औला, 'owl,' औ औ औला, 'scorpion,' औ औ औला, 'side,' औ औ औला, 'magic,' औ औ औला, 'stuffing' (a pillow, etc.), औ औ औला, 'price,' औ औ औला, 'sprinkling.' Abstract nouns, like the last of the examples, are without exception masculine.

Rem. Hindi and Arabic words furnish a few exceptions, as बला, 'sand,' दारा दारा, 'liquor,' रोहा रोहा, 'a kind of fish,' नाना नाना, 'a boat,' जो, 'satire,' and perhaps one or two more. The chief exceptions are Persian words, as आ आ आबा, 'eyebrow,' आ आ आबा, 'honour,' आ आ आबा, 'wish,' बा बा, 'smell,' तराजु तराजु, 'a pair of scales,' दारा दारा, 'medicine,' जो जो, 'a stream,' खो खो, 'habit,' and a few more.

3. Nouns ending in आ: आ आ आ आ आ आ आ आ आ आ आ आ आ 'a slave,' पार्दा पार्दा पार्दा, 'a curtain,' गुस्सा गुस्सा, 'anger,' औ औ औ औ औ 'a tale.'

Rem. a. जाना 'violet,' ताउबा ताउबा, 'repentance,' दे 'time,' 'a class,' जी जी 'expenditure,' फाहम 'knowledge.'

1 I use the term Hindi advisedly; for Sanskrit, not having been a spoken language when Urdu sprung into existence, could only have furnished words to it through the Hindi.

2 Words like दास, दास, जाना, जाना, जाना, जाना, etc., belong, not to Urdu, but to Hindi. Such words were commonly used by the older writers, but are rarely found in modern authors; and even the older writers generally used them under peculiar circumstances, just as an English novelist, the scene of whose novel is laid in Cornwall, for example, might introduce something of the Cornish dialect into his work.
doe,' lāsha, 'a corpse,' and a few more, are exceptions; as are also all such Arabic nouns as have s affixed to the masculine to form the feminine, malika, 'queen,' from malik, 'king,' walida, 'mother,' from wālid, 'father.'

Rum. 6. Final s (masculino) is frequently changed into ә, and vice versa: e.g. rāja, for rāja, 'a king'; әgra, for әgra, 'agra.'

4). All nouns terminating in the syllable әn: e.g. kaminapan, 'meanness,' larak-pan, 'childishness,' childhood.' Such words are all abstract substantives.

5). Arabic verbal nouns of the measure әf, in which the two alifs (the first and fourth letters) are servile and constant: e.g. ehsān, 'a kindness,' ikbāl, 'good fortune,' әkrār, 'avowal,' әnkār, 'denial.'

Rum. The few exceptions are әjlās, 'a sitting,' әdār, 'turning back,' әsla, 'correction,' әkrā, 'aversion,' әlāmā, 'solicitation,' әndād, 'assisting,' әrād, 'adducing,' and a few more words that end in әt or ә, which are common feminine terminations in Arabic nouns.

6). Arabic verbal nouns of the measure әf, in which the first letter (t) is servile and characteristic, and the third is marked with tashdīd: e.g. taraddud, 'vacillation,' takabbur, 'haughtiness.'

Rum. The exceptions are tawajjūd, 'regard,' tawazzū, 'performing ablution before prayer,' әsma, әkku, 'expectation,' tamamā, 'wish,' and all nouns ending in ә, as әsūlī, әsalī, 'consolation,' әtakkāt, 'advancement.'

7). Arabic verbal nouns of the measure әf, in which the first and third letters are servile and constant:
e.g. تَداَرُك, 'calling to account,' تَفاَوَع, 'difference.'

Rem. توَانُع, 'civility,' is an exception; so also are all nouns ending in تَبَاشَت, 'exception.'

8). All Arabic verbal nouns of the measure إِلَّيْعَال, in which the first, second, and fifth letters are servile and constant: e.g. إِسْتِرَم, 'ending,' إِسْتِمْلَ, 'deciding.'

9). Arabic verbal nouns of the measure إِلَّيْعَال, in which the first, third, and fifth letters are servile and constant: e.g. إِخْتِصَار, 'abridgment,' إِلْتِمَاس, 'petition.'

Rem. There are a few exceptions, as إِحْتِياَج إِحْتِيَاج, 'necessity,' إِحْتِياَط, 'careful guarding,' إِسْتِلَاح, 'a conventional term,' إِتْبَاع, 'announcement' (in which word, as also in that preceding it, the characteristic ت is assimilated to the preceding letter; see § 105, viii. Rem.), إِتِّبَاع, إِتِّبَاع, 'objection,' and a few words ending in أ or ت, as إِتْبَاع, إِتِّبَاع, 'beginning,' إِتْنَافَت, إِتْنَافَت, 'attention.'

10). Arabic verbal nouns of the measure إِسْتِعَال, in which the first three letters are servile and characteristic, and the sixth letter also is servile: e.g. إِسْتِعَال إِسْتِعَال, 'begging forgiveness,' إِسْتِعَال إِسْتِعَال, 'use.'

Rem. The exceptions are إِسْتَعَاد, إِسْتَعَاد, 'capacity,' إِسْتِجَرَاه, إِسْتِجَرَاه, 'aversion,' إِسْتَمَاد, إِسْتَمَاد, 'begging help,' إِسْتِبَعَع, إِسْتِبَعَع, 'supplication,' إِسْتِبَعَع, إِسْتِبَعَع, 'seeking to please.'

11). Arabic nouns of place and time of the measures مَفْال and مَفْلِع, مَفْلِع, in which the first letter is characteristic: e.g. مَسْتَر, مَسْتَر, 'the source' (of anything), مَسْكَان, مَسْكَان, 'habitation,' مَقَام, مَقَام, مَقَام, and مَكَان.
maka’n, ‘halting, or dwelling place,’ mashrik, ‘rising place’ (of the sun), magrib, ‘setting place’ (of the sun).


12. Arabic nomina instrumenti of the measure mif’al, in which the first letter is characteristic, e.g. mimbar, ‘a pulpit,’ miskal, ‘a furbishing instrument.’

Rom. minkhar, ‘a nostril,’ is perhaps the only exception.

28. Feminine by form arc:

1. Arabic nouns ending in ā: e.g. bākā, ‘duration,’ bālā, ‘evil,’ and all Hindī diminutives ending in īya, as chirīyā, ‘a bird,’ phurīyā, ‘a pimple.’

Rom. Not a few Arabic nouns ending in ā are masculine, but those that are feminine are far more numerous.

2. Arabic nouns ending in ṭ: e.g. ʿulfaṭ, ‘familiarity,’ ʿizzat, ‘honour,’ as also Persian abstract nouns formed by dropping the final n of the Infinitive: e.g. raft (from ʿafta) ‘going,’ ʿafta guft (from ʿafta), ‘speaking.’

Rom. The exceptions in the first case are very few: e.g. ʿubāṭ, ‘confirmation,’ sharbat, ‘a drink,’ waṣṭ, ‘time,’ ṭīlāṭ, ‘a robe of honour,’ yaḵat, ‘a ruby,’ and perhaps a few more. The rule does not apply to Hindī nouns, nor indeed to any other Persian nouns than the class mentioned.

3. All nouns terminating in the syllable ḥat or
GENDERS OF NOUNS.

\( \text{wāt} \), preceded by the long vowel \( \ddot{a} \): e.g. گیبرهت, ‘perturbation,’ بنوته banāwat, ‘invention,’ ‘fabrication.’

Rem. The affixes \( \ddot{a} \)h and \( \ddot{a} \)w help to form a large class of abstract substantives. In the Dakhini dialect these affixes take the form \( \ddot{a} \): e.g. گیبرات, ghabrāt.

4). Persian nouns (chiefly, if not all, abstract substantives) ending in the syllable ش=ish; as دانیش dānish, ‘wisdom,’ نالیش nālish, ‘complaint.’

Rem. بالش, ُبālish, ‘a pillow,’ is perhaps the solitary exception. It may here be observed that ša, simply, is not a feminine termination in Urdu.

5) Nouns ending in ب=ī: e.g. روته rotī, ‘bread,’ سرلہī surāhi, ‘a gugglet,’ می haddī, ‘a bone.’

Rem. پانی pānī, ‘water,’ جی jī, ‘life,’ دهی dahi, ‘curdled milk,’ گھی ghi, ‘clarified butter,’ موتī motī, ‘a pearl,’ حاتی hāthī, ‘an elephant,’ and a few other words are exceptions. Relative adjectives, as خزپی خز، a washerman,’ خز پی khażānāh, ‘a treasurers,’ are of course masculine by signification.

6. Abstract nouns formed by dropping the characteristic

1 These words are masculine or neuter in Sanskrit, and, as a general rule, such words are masculine in Hindu. There are numerous exceptions though: e.g. āg, ‘fire,’ dārū, ‘star,’ dhāpū, ‘stream,’ vāputṣ (=? S. sūkpa, m.), dāh, ‘the body,’ etc.

Mr. Dowson, however (Urdu Grammar, p. 22), writes as though the rule were of universal application, and applied equally to words derived from the Arabic also. He says, ‘Sanskrit and Arabic scholars should bear in mind that words borrowed from those languages retain their original gender; masculines and neuters being masculine, and feminines remain (sic) feminine in Hindustani.’ We were not aware before of there being a neuter gender in Arabic; and as regards the derivatives from that language we can indulge examples by the score in which Arabic feminines have been changed to masculines in Urdu and vice versad; here are a few: ṣafpa, ‘viper,’ ḥaḥāmau, ‘bell,’ ḥamur, ‘wine,’ shams, ‘the sun,’ sābrū, ‘desert,’ ʿaṣū, ‘staff,’ mafs, ‘soul,’ etc., not to speak of the long list of verbal nouns in which Urdu changes the feminine termination ی of the Arabic into the masculine ی=ی; as ِسنپسکن, ‘idiot.’
syllable ᵃ of the Infinitive; e.g. مار mār (from مارnā), 'beating,' لوث lūt (from لوثnā lūtnā), 'plunder,' جبان chhāp, 'printing,' impression,' سماح samajh, 'understanding,' رگر ragar, 'rubbing,' 'friction.'

Rem. The exceptions are کھل khāl, 'play,' نوچ nokh, 'scratch,' دھکل dīk hel, 'shove,' لچو nīchū, 'extract,' تلچ nīch, 'dance,' تگ nīgh, 'rang, 'colour,' and a few more.

7). Arabic verbal nouns of the measure تفیل tafīl, in which the first and fourth letters are servile and characteristic; e.g. تارگیب targinb, 'exciting desire,' تسکین taskin, 'consolation,' تعیین ta'nīl, 'execution' (of an order).

Rem. تعیین ta'nīl, 'an amulet,' is perhaps the only exception.

8). Arabic nomina instrumenti of the measure متعلق mīfāl, in which the first and fourth letters are servile and characteristic: e.g. میراذ mīrāz, 'scissors,' مینکار minkār, 'a bird's beak,' میزان mīzān, 'a balance.'

Rem. a. The exceptions are مینشار minshār, 'a hand-saw,' وسمار mīsmār, 'a peg or nail,' وعیار mīgār, 'a touchstone,' 'an assay-balance.'

Rem. b. The following twenty-one letters of the alphabet are feminine, viz. ب, ط, ض, ز, ر, ن, د, ذ, خ, ض, ت, ث, ج, ح, ف, س, م, ک, ہ, ک, ہ, گ, ٹ, ئ, ہ.

Rem. c. The words البول bulbul, چران jān, 'life,' تک fikr, 'thought,' are masculine or feminine, but the latter is generally considered correct in Northern India.

Rem. d. Generic nouns (اسم جنس اسم کس) are either masculine or feminine, and apply equally to both sexes; e.g. جخت chīt, 'a kite,' is feminine; هر هر karan or hiran, is masculine. In some cases, however, the terminations a, ह are added to such nouns to distinguish the sex: e.g. هر karnā, 'a buck,' هر هر karīn, 'a doe.' The word آدمī ādmī,
'a human being,' though properly a generic noun, and hence applicable to females as well as males, is rarely treated as a feminine by Mohammedans; where a Hindū might say ḍāmī-ḏāmī, 'a good woman,' a Musalmān would say, ʼa urī ʼaurat.

29. The gender of compounds is generally determined by the latter part of the compound: e.g. ʾšīkūr-gāh, 'a hunting-ground,' ʾshahr-panāh, 'a wall of defence round a town,' are feminine, because the words ʾgāh and ʾpanāh are feminine. There are exceptions however; as ʾpālī ʾpālī gāh, 'dignity,' ʾkiblā-gāh, 'an object of reverence,' ʼfather,' ʾnōsh- ʾdārū, 'medicine,' ʼa draught.'

FORMATION OF FEMININES FROM MASCUULINES.

30. The most common termination used to form feminines from masculines is ʾi. If the masculine end in a consonant, this termination is merely added to it; as

brāhmān, 'a Brāhman, 鹟ārāhmi, 'a Brāhman woman.'

ʾahār, 'a cowherd,' ʾahātī, 'a woman of the Ahār caste.'

ʾpāthānī, 'a Pathān,' pāthānī, 'a woman of the Pathān race.'

If the masculine end in ʾā or ʾa (ʾā), these terminiations are changed into ʾī for the feminine: e.g.

ʾlarkā, 'a boy,' ʾlarkī, 'a girl.'

ʾghorā, 'a horse,' ʾghorī, 'a mare.'

ʾbanda, 'a male slave,' ʾbandī, 'a female slave.'

ʾshāh-zāda, 'a prince,' ʾshāh-zādī, 'a princess.'
31. Other common feminine affixes are  
نـ an or in, 
نـ, and  
نـ, which are all used in the case of rational beings (chiefly with nouns denoting caste, trade, occupation, etc.), and the last two in the case of irrational animals also. In the application of these the following rules are to be observed:

1). If the masculine end in a consonant, the affixes are merely added: e.g.

sunār, 'a goldsmith,'  
sunāran,  
sunārni,  
's a goldsmith's wife.'

kumhār, 'a potter,'  
kumhāran,  
kumhārni,  
' a potter's wife.'

sher, 'a tiger,'  
sherni, 'a tigress.'

ānīt, 'a male camel,'  
ānītni, 'a female camel.'

mēhtar, 'a sweeper or scavenger.'  
mēhtarānti (vulg. mēhtānti), 'a scavenger.'

2). If the masculine end in a long vowel preceded by any consonant except ی, the vowel is generally dropped before the affixes are added, and a long ma’ruf vowel in a monosyllabic masculine noun shortened: e.g.

dulhā, 'a bridegroom,'  
dulhan, 'a bride.'

bārethā, 'a washerman,'  
barethan, 'a washerwoman.'

kuijā, 'a groengrocer,'  
kuijān, 'a groengrocer's wife.'

dhōbi, 'a washerman,'  
dhobin or dhoban, 'a washerwoman.'

māli, 'a gardener,'  
malin, 'a gardener's wife.'

hāthi, 'a male elephant,'  
hathū, 'a female elephant.'

khatrī, 'a man of the Khatri  
khatrānti, 'a Khatri's wife  
caste,'  
or daughter.'
Feminines Formed from Masculines.

 мама, 'a maternal uncle,' mumani, 'a maternal uncle's wife.'

 مالل, 'a doctor or school-master,' مالني, 'a mulla's wife.'

 Rem. In the word mumani (for mamani) the influence of final ā in the masculine is sufficient to change the first vowel from a into u. In some instances final ā of the masculine is not dropped in the feminine: e.g. حاحد (for حاحد), from حف 'a stallion pony.'

 3). If the termination of the masculine be ā preceded by y (ي), or ī preceded by hamza (ي, 'i,' in which case a long vowel precedes), ā in the first is not dropped, and in both cases the affix an or īn is changed to ي 'yan or ي 'in: e.g.

 بنيا بنيا 'a corn-seller,' بنيادي 'a baniya's wife.'

 نا 'a barber,' نا 'a barber's wife.'

 Rem. The above affixes are all derived from the Sanskrit affix आनि, (e.g. इंद्रानि 'the wife of Indra'). Of the two forms an and īn of the first affix, the latter is more commonly used in towns, and by Musalmāns. This affix is also added to Arabic nouns to form the names of women; e.g. أمير 'princess Naṣib, which are generally, though incorrectly, written أمير 'princess Naṣīb.

 32. Other masculines and feminines are:

 راجا, 'a king,' رانि, 'queen.'

 نا, 'a youth,' etc. نا 'a damsel,' etc.

 نا, 'a youth,' etc. نا 'a damsel,' etc.

 بني, 'brother,'

 بحاج, 'a maternal uncle,'

 بجي, 'lord,' 'prince,'

 خان, 'lord,' 'prince,'
The first of these is derived, through the Prākrit, from the Sanskrit rājñī, by elision of j; the second is taken intact from the Sanskrit, and is perhaps the only example in Urdu of a feminine so formed; the third is derived through the Prākrit from the Sanskrit bhaginī; the fourth is the regular Arabic feminine of khāl, which is also in use, and of which khālu is probably a corruption; the two last are borrowed (through the Persian) from the Turkish.

33. In many cases distinct words are used for the feminine: e.g.

\[ \begin{align*}
\text{بابُ} & \text{ bāb, 'father,'} \\
\text{مان} & \text{ mān, 'mother.'} \\
\text{سَانَد} & \text{ sānd, 'bull,'} \\
\text{گَئُ} & \text{ gā'ī, 'cow.'}
\end{align*} \]

And the distinction of sex is occasionally indicated, as in Persian, by means of the words نر nar, 'male,' مادا māda, 'female': e.g. شیر نر sherē nar, or نر شیر nar sher, 'a male tiger,' شیر مادا sherē māda, 'a female tiger.'

Rem. The formation of Arabic feminines will be treated separately in the section on Persian and Arabic constructions.

2. Number (عدد 'ādād).

34. Nouns have two numbers, the singular (واحد wāḥid), and the plural (جمع jam). The nominative singular has no case-sign, but is always identical with the crude form of the noun. The formation of the plural depends on the termination and gender of the singular. The following rules may be laid down respecting it.

1). Masculines ending in a consonant, or in one of the long vowels  ámb and  ámb, as also a few Hindī masculines ending in  ámb, that are proper names, or nouns denoting relationship, titles, professions, etc., and Persian and
Arabic words with the same termination, remain unchanged in the nominative plural: e.g.

- plural \( \text{g}h\text{r} \) for \( \text{g}h\text{r} \), 'a house,'
- plural \( \text{b}\text{i}\text{ch}\text{a}\text{h}\text{h} \) for \( \text{b}\text{i}\text{ch}\text{h}\text{h} \), 'a scorpion,'
- plural \( \text{m}\text{o} \) for \( \text{m} \), 'a pearl,'
- plural \( \text{s}\text{h}\text{a}\text{h} \) for \( \text{s}\text{h} \), 'a paternal uncle,'
- plural \( \text{l} \) for \( \text{l} \), 'master,'
- plural \( \text{r}\text{a}\text{j} \) for \( \text{r} \), 'king,'
- plural \( \text{d}\text{a} \) for \( \text{d} \), 'a river' (Pers.),
- plural \( \text{s} \) for \( \text{s} \), 'a desert' (Arabic).

*Rem.* A few Arabic words ending in \( \text{a} \) are exceptions: e.g. \( \text{m} \text{a} \text{j} \text{a} \text{r} \text{a} \), which is treated like Hindi masculines ending in \( \text{a} \), and has for its nom. plural \( \text{m} \text{a} \text{j} \text{a} \text{r} \text{e} \).

2. Masculines ending in \( \ddh \) (with the exceptions noticed above), or \( \text{a} \text{r} \text{a} \text{r} \) (which is interchangeable with \( \ddh \)), form the nominative plural by changing \( \ddh \), or \( \text{a} \), into \( \text{i} \): e.g. \( \text{l} \text{a} \text{r} \text{k}\text{e} \) for \( \text{l} \text{a} \text{r} \text{k}\text{a} \), 'boys,' from \( \text{l} \text{a} \text{r} \text{k} \), 'a boy;' \( \text{p} \text{a} \text{r} \text{d}\text{e} \) for \( \text{p} \text{a} \text{r} \text{d} \), 'curtains,' from \( \text{p} \text{a} \text{r} \text{d} \).

*Rem.* a. One Hindi noun of relationship, namely, \( \text{d} \text{a} \text{d} \text{a} \), 'a paternal grandfather;' and a few Arabic nouns; as \( \text{m} \text{a} \text{j} \text{a} \text{r} \text{a} \), 'state,' 'incident,' also come under this rule. And as regards nouns ending in \( \text{a} \text{r} \text{a} \text{r} \), it may be observed that the custom now appears to be to retain the final \( \text{h} \) in writing, but to pronounce it like \( \text{a} \): e.g. \( \text{p} \text{a} \text{r} \text{d} \) (pronounced \( \text{p} \text{a} \text{r} \text{d} \)) 'curtains.'

*Rem.* b. The plural termination \( \text{e} \) corresponds to the plural termination \( \text{e} \) of the Prākrit, vide Lassen's Institut. Ling. Prāk. p. 430.

3. Feminines ending in \( \text{i} \text{i} \text{i} \) form the nominative plural by adding \( \text{a} \text{a} \text{a} \) to the singular, the *fulha* of the
affix changing the letter of prolongation ى into the con-
sonant ی: e.g.

لاکت larkt, 'a girl,' plural لارکیان larkiyan, 'girls.'

Rem. The termination ًaً corresponds to the Prakrit plural increment ो, which is changed to ًaً and nasalized.

4). Feminines ending in any letter except ی—ی form the nominative plural by adding the termination ین—ین to the singular; as

عورت ًیورنت ًیورنت burat, 'a woman,' plural ًیورنت ًیورنت auraten.

کتاب ًیکتاب ًیکتاب kitab, 'a book,' ًیکتاب ًیکتاب kitaben.

If the singular ends in one of the long vowels ًای or ًاً, hamesa is employed to enounce the initial vowel of the termination: e.g.

در ًیدرون ًیدرون دار ًیدرون دار dawa, 'medicine,' plural داریان ًیدرون داریان dawaten.

بو ًیبون ًیبون ba or bo, 'smell,' ًیبون ًیبون ban.

چرو ًیچرو ًیچرو jora, 'wife,' plural ًیچرو ًیچرو joraten.

ناو ًین ا ًین ا nā, 'a boat,' ًین ا ًین ا nāben or nāsen.

If, however, the singular ends in ًای or ًیاً ًیاً, these terminations are dropped before the plural affix is added: e.g.

فکا ًیفکا ًیفکافاک vafta, 'a dove,' plural ًیفاکتافاک fakattef.

دف ًیدف ًیدف داف ًیدف ًیدف daf'a, 'time,' 'class,' ًیدف ًیدف dafeen.

گئو ًیگئو ًیگئو rā, 'a cow,' ًیگئو ًیگئو rāten.

رأی ًیر ای ًیر ای rā, 'opinion,' ًیر ای ًیر ای raian.

Rem. a. The word jora has for its plural ًیچرو ان joraten as well as the regular ًیچرو ان joraten; and a few other words ending in ًای or ًای ًای perhaps never occur in the plural: e.g. بار bala, 'sand,' دار daru, 'liquor,' کا ka, 'a street,' سو sū, 'direction,' ہجو hajo, 'satire,' ترازو torazo tarazen, 'a pair of scales.' As exceptions to the rule we may note the class of
feminine diminutives which end in یـ ـ iya; as یـ ـ chiriya, 'a bird,' یـ ـ burhiya, 'an old woman,' یـ ـ phuriya, 'a pimple'; these take the plural forms of the feminines from which they are derived: e.g. یـ ـ chiriyan ( = pl. of chiya), یـ ـ burhiyan ( = pl. of burhi).

Rem. 6. The plural affix -ā, like the preceding affix -u, corresponds to the Prakrit affix -a, which is frequently changed to -a in the Prakrit dialects.

Rem. 9. Dissyllables with a short vowel in the first syllable, and fa/a (a) in the second, generally drop the fa when, in the course of inflection or derivation, a syllable is added beginning with a vowel: e.g. چگھے, plural of چگھ, 'a place.'

3. Declension (تَسْرِیف, or گُرْدَان gardān).

35. Strictly speaking there is no such thing as declension in Urdu; the cases are formed by means of certain adverbs (called حرف معنی huruf ma'navi, 'significant particles,' by the native grammarians), which are placed after the noun, and hence termed postpositions.

36. The cases (حالت hālat), as generally given in Hindustāni grammars, are eight in number; namely, the Nominative, Agent, Genitive, Dative, Accusative, Ablative, Locative, and Vocative. In reality, however, there are but two cases; viz. the crude form or Nominative, and the oblique form, or that to which the postpositions are added, and which Dr. Caldwell happily terms the Formative.

Rem. Most Urdu grammarians, ignoring all grammatical forms save those of the Arabic and Persian, recognise but three cases; viz. the Nominative and Agent (حالت فاعل hālat fa'īlt, or فاعل fa'īl), the Genitive (حالت ابتدای hālat īpast), and the Dative-Accusative (حالت متغول hālat maf'ūlt, or متغول maf'ūl bih). The Ab-
lative and Locative they term majrūr o jārr, 'the attracted and the attracting' (i.e. the object attracted and the preposition attracting it); and the Vocative they call niddā o munādā, 'the calling and the called'.

37. The postpositions which are used in lieu of case-endings are:

\[\text{का ka, 'of,' etc.}
\[\text{को ko, 'to,' 'for,'}
\[\text{से se, 'from,' 'with,' 'by,'}
\[\text{में, par or pa, 'in,' 'on,'}
\[\text{से or पर - पर}^1\]

38. The singular nominative, as we have already observed, has no postposition added to it, but is always identical with the crude form of the noun.

The postposition of the agent case is derived from the affix \( na^1 \) of the Sanskrit instrumental case (singular), to which it was no doubt at first understood to correspond in use and signification; but according to the conception of those who now employ it, it is nothing more than a mere sign to distinguish the subject or agent of a transitive verb in the tenses formed with the passive participle (§§ 183, 188).

The genitive case is simply an adjective, formed by means of an adjective affix (see § 42).

The accusative case, strictly speaking, does not exist in Hindi and Urdu; its place is supplied by the nominative (which we shall call the direct object), or by the dative, in which case the postposition ko is not to be translated into English.

The vocative case takes no postposition, but a variety of interjections may be prefixed to it.

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1 For the derivation of the other postpositions see the section on Prepositions and Postpositions.
Declension of Nouns.

Rem. a. The force of the dative is occasionally expressed by the postpositions تاٰئین, 'to,' and لبی لاطن, 'for the sake of,' 'for,' together with the genitive they govern: e.g. باب کے بھائی کی لبی لاطن باب کو ( = باب لاطن), 'to the father;' بھائی کی لبی لاطن بھائی لاطن, 'for (my) brother.' Other obsolete forms of the ablative postpositions, which occur in the older writings, are سیس سیس, سون سون, سل سل; and in some grammars تک تاک تاک (تَلک تَلک) also is given as a postposition of the locative case, but as this particle never signifies 'in,' 'on,' but simply indicates motion towards and arrival at an object, the Urdu grammarians rightly regard it as a distinct postposition governing the inflected form of a noun. Instead of تک تاک the postpositions توڑی and لبی تاٰئین, 'till,' 'up to,' are occasionally found in the older writings, but are now obsolete.

Rem. b. Two postpositions (generally those of the ablative and locative cases) are frequently used together: e.g. بہر مین سے، 'from within the house,' بیل پار سے, 'from upon the ex.' In such cases the first is regarded by some of the native grammarians as a noun governing the preceding noun in the genitive.

39. The form assumed by a noun before it takes a postposition after it (whether that postposition be expressed or understood) is generally termed the oblique form. We prefer calling it, with Dr. Caldwell, the Formative. In constructing the Formative the following cases arise:

1. If the nominative singular end in any letter except the masculine terminations ل ل and ا ل (§ 33, 2), the Formative singular is identical with the nominative, and the Formative plural is obtained by adding the termination -و on to the singular: e.g. nom. sing. گھر ghar, 'a house,' Formative singular گھر ghar, Formative plural گھروں gharōn. In the vocative plural the nasal n of the termination و on is dropped, e.g. گھرو gharo, 'O houses.'
2). If the nom. sing. end in ल or र (§ 33, 2), the Formatives are obtained by changing these letters into य—e for the singular, and न—on for the plural: e.g. nom. sing. ग्घर 'a horse;' singular Formative ग्घरी ghorī, plural Formative ग्घरो ग्घरी ghoron; nom. sing. ग्घस्त 'anger,' sing. Form. ग्घस्त ग्घस्त gussa, plural Form. ग्घस्त ग्घस्त gusson. But nouns which are the names of living beings do not inflect: e.g. ग्घसीता Ghasītā, Formative ग्घसीता Ghasītā.

Rem. a. According to some native grammarians no proper name should be inflected; hence we find in the Kawā'id Urdu, Part III, जम्ना के कहने से वो दरिया समझा हुआ जा जा जाता है. उसके अक्षर के निःशेर के बना हुआ।

Rem. b. The Formative is originally, as Dr. Trumpp suggests (Sindhi Gram. p. 123), the Prakrit Genitive. This is not very clear in the singular, but the termination on of the Formative plural is evidently the termination रा or राय of the Prakrit genitive plural, and in the case of the pronouns the identity is unmistakeable.

40. All nouns then may be arranged in two classes or declensions, corresponding to the two forms of the Formative.

The First Declension.

41. The first declension comprises all feminines, and masculines terminating in any letter except (original) ल र; those ending in ल र. however, are Persian or Arabic words, or Hindī nouns of relationship, etc. (§ 33, 1); e.g.
1). **ghar**, 'a house' (masc.).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ghar, 'a house.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formative</td>
<td>ghar.</td>
</tr>
<tr>
<td>Agent.</td>
<td>ghar-ne, 'by a house.'</td>
</tr>
<tr>
<td>Gen.</td>
<td>ghar-ka, 'of a house.'</td>
</tr>
<tr>
<td>Dat.</td>
<td>ghar-ko, 'to a house.'</td>
</tr>
<tr>
<td>Acc.</td>
<td>ghar, 'a house.'</td>
</tr>
<tr>
<td>Abl.</td>
<td>ghar-se, 'from, with, by, a house.'</td>
</tr>
<tr>
<td>Loc.</td>
<td>ghar-mein, -par, 'in, on, a house.'</td>
</tr>
<tr>
<td>Voc.</td>
<td>ai ghar, 'O house.'</td>
</tr>
</tbody>
</table>

| PLURAL. | ghar, 'houses.' |
|------------------|
| Formative | ghar-oín. |
| Agent. | ghar-oín-ne, 'by houses.' |
| Gen.   | ghar-oín-ka, 'of houses.' |
| Dat.   | ghar-oín-ko, 'to houses.' |
| Acc.   | ghar, 'houses.' |
| Abl.   | ghar-oín-se, 'from houses.' |
| Loc.   | ghar-oín-mein, 'in houses.' |
| Voc.   | ai gharoín, 'O houses.' |

2). **chachā**, 'a paternal uncle.'

<table>
<thead>
<tr>
<th>Nom.</th>
<th>chachā, 'an uncle.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>chachā.</td>
</tr>
<tr>
<td>Agent</td>
<td>chachā-ne, 'by an uncle.'</td>
</tr>
<tr>
<td>Gen.</td>
<td>chachā-ka, 'of an uncle.'</td>
</tr>
</tbody>
</table>

| PLURAL. | chachā, 'uncles.' |
|------------------|
| Formative | chachā-oín. |
| Agent | chachā-oín-ne, 'by uncles.' |
| Gen.  | chachā-oín-ka, 'of uncles.' |

*Rem.* Like chachā are declined such Hindi nouns as राजा, 'a king;' ऊ लाला, 'a master;' as also Persian and Arabic nouns (masc.); e.g. *dāryā* 'a river;' صحراء 'a desert.'

3). **motī**, 'a pearl' (masc.).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>motī, 'a pearl.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>motī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>motī-ka, 'of pearl.'</td>
</tr>
</tbody>
</table>

| PLURAL. | motī, 'pearls.' |
|------------------|
| Formative | motī-oín or motī-oín. |
| Gen.  | motī-oín-ka, 'of pearls.' |
| etc.  | etc. etc. |
4). ٌبِيِشْحُوذ bichchhū, 'a scorpion' (masc.).

**Singular.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>بِيِشْحُوذ bichchhū, 'a scorpion.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>بِيِشْحُوذ bichchhū.</td>
</tr>
<tr>
<td>Agent</td>
<td>بِيِشْحُوذ-ne, 'by a scorpion.'</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Form.</th>
<th>بِيِشْحُوذ bichchhū.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent</td>
<td>بِيِشْحُوذ-ne, 'by scorpions.'</td>
</tr>
</tbody>
</table>

Rem. Final ā is occasionally shortened before the termination ۥ of the Formative plural is added; as بِيِسُوَذānātun (for بِيِسُوَذānātun); and if final و ā or o be preceded by a, it is frequently dropped in the Formative plural: e.g. جَحَّون gāhūn, from جَحَّو gāhō, 'a wound or sore.' On the same principle final w in such words as بِيِثُون pānw, 'a foot,' بِيِئُون gāwūn, 'a village,' etc., is frequently dropped in the Formative plural, and occasionally the preceding nasal also: e.g. بِيِثُون pānwūn and بِيِئُون pāwūn for بِيِئُون pānwūn. In the singular of such words moreover final w is often transposed and changed to ō, and hence the singular form بِيِئُون pāwūn, 'a foot,' بِيِئُون gāwūn, 'a village,' the Formative plural of which has the same form by contraction.

5). رَات rāt, 'night' (fem.).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>رَات rāt, 'night.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>رَات rāt.</td>
</tr>
<tr>
<td>Gen.</td>
<td>رَات-کā, 'of night.'</td>
</tr>
<tr>
<td>etc. etc. etc.</td>
<td>رَات-کā, 'of nights.'</td>
</tr>
</tbody>
</table>

6). دوَا dawā, 'medicine' (fem.).

<table>
<thead>
<tr>
<th>Nom.</th>
<th>دوَا dawā, 'medicine.'</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>دوَا dawā.</td>
</tr>
<tr>
<td>Agent</td>
<td>دوَا-ne, 'by the medicine.'</td>
</tr>
<tr>
<td>etc. etc. etc.</td>
<td>دوَا-ne, 'by medicines.'</td>
</tr>
<tr>
<td>etc. etc. etc.</td>
<td>دوَا-ne, 'by medicines.'</td>
</tr>
</tbody>
</table>
7). ُدَلَّ ُبَو or ُبَدِّ, ‘smell’ (fem.).

**Singular.**
Nom. ُبَو or ُبَدِّ, ‘smell.’
Form. ُبَو or ُبَدِّ.

**Plural.**

Rem. The few feminines ending in ُمَ and ُأ (س – ع) not only drop those letters in the nominative plural, but also in the Formative plural: e.g. ُنَأَبَمُنُ, from ُنَأَبَمَ ‘a cow’; ُنَأَبَمُتُن, from ُنَأَبَمُت ‘a dove.’

8). ُلَرْكَيِنَّ, ‘a girl.’

**Nom.** ُلَرْكَيِنَّ, ‘a girl.’
**Form.** ُلَرْكَيِنَّ.

Rem. a. Feminine diminutives, such as ُأَرْيَنَّ, ‘a bird,’ ُأَرْيَنَّ, ‘a small boil,’ drop the final ُدَلَّ in the Formative plural (as in the plur. nom.), and so have the same plural forms as feminines ending in ُدَلَّ: e.g. nom. pl. ُأَرْيَنَّ, ‘birds,’ Form. pl. ُأَرْيَنَّ.

Rem. b. A noun terminating in nasal ُدَلَّ is declined in the singular just as if the nasal were not present, but the nasal is dropped in the plural.

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**The Second Declension.**

42. The second declension comprises all masculine (Hindi) nouns ending in ُلَدَلَّ (except such as denote relationship, titles, professions, etc.) and all masculines ending, in ُلَدَلَّ: e.g.

1). ُلَرْكَيِنَّ, ‘a boy.’

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ُلَرْكَيِنَّ, ‘a boy.’</th>
<th>ُلَرْكَيِنَّ, ‘boys.’</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form.</td>
<td>ُلَرْكَيِنَّ</td>
<td>ُلَرْكَيِنَّ</td>
</tr>
<tr>
<td>Agent</td>
<td>ُلَرْكَيِنَّ, ‘by a boy.’</td>
<td>ُلَرْكَيِنَّ, ‘by boys.’</td>
</tr>
<tr>
<td>Voe.</td>
<td>ُلَرْكَيِنَّ, ‘boy!’</td>
<td>ُلَرْكَيِنَّ, ‘boys!’</td>
</tr>
<tr>
<td>Agent</td>
<td>ُلَرْكَيِنَّ, ‘by a boy.’</td>
<td>ُلَرْكَيِنَّ, ‘by boys.’</td>
</tr>
<tr>
<td>Voe.</td>
<td>ُلَرْكَيِنَّ, ‘boy!’</td>
<td>ُلَرْكَيِنَّ, ‘boys!’</td>
</tr>
</tbody>
</table>
DECLENSION OF NOUNS.

2). پردا  parda. 'a curtain.'

SINGULAR.

Nom. پردا parda, 'a curtain.'

Form. پردا parda

PLURAL.

Nom. پردہ pardah, 'curtaina.'

Form. پردہ pardah.

Rem. a. According to the present custom of writing such words as end in s< a, the Formative singular is identical, in writing, with the nominative: e.g. پردا, pronounced parda.

Rem. b. A few masc. Arabic nouns also, as ماجرہ majoara, 'incident,' 'circumstance,' ناشا nashā, 'intoxication,' belong to this declension.

Rem. c. Nasal n at the end of words is retained in the singular, as also in the nominative plural, but dropped in the Formative plural: e.g. nom. sing. بانیان baniyan, 'a merchant,' Form. sing. بانیین baniyen, nom. pl. بانیین baniyen, Form. pl. بانیین baniyen.

Rem. d. Words ending in ی ya, as پایہ paya, 'the foot or leg' (of a thing), کرائے kiraye, 'hire,' 'rent,' may follow the general rule, or change ی y into حمزة in the Form. sing.: e.g. پایہ paya or پاہ paah, کرائے kiraye or کراہ kirahe. In the plural, however, the rule is generally observed. Similarly from روپयہ rupayah are formed روپہ rupah's or روپي rupi; and from روپیا rupaiya the forms روپیا rupai, and call them irregular.

THE GENITIVE (مضاف مضاف).

43. The Genitive, as has been remarked before, is formed by means of an adjective affix (क kā = Prakrit कौ ko = Sanskrit क ka), and is a real adjective, changing its termination so as to agree with its governing noun (the مضاف مضاف), just as the Hindī adjective ending in ـا does.

Rem. The Persian genitive construction is also used in Urdu, and it is a noteworthy fact that the relation of the governed to the governing
noun is expressed in the same manner as that of a noun to the adjective qualifying it (see Persian Constructions, § 76).

III. THE ADJECTIVE (اسم صفت).

44. The adjective generally precedes the noun it qualifies, and, unless it end in یـ ی, and be derived from the Hindi, is indeclinable: e.g. سفید گهورا safed ghorā, ‘a white horse;’ سفید گهوری safed ghorī, ‘a white mare;’ safed گهوری safed ghorī, ‘white horses.’

45. Adjectives (not Persian or Arabic) which end in یـ ی (the masc. termination), are declined in the singular like nouns of the Second Declension, and form the nom. pl. in the same way; but the Formative pl. is identical with that of the singular. The feminine is formed by changing the termination یـ ی, of the masc. into یـ ی, and is not altered for case or number: e.g.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Singular</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. یـ ی آچکا</td>
<td>aachkā, ‘good.’</td>
<td>یـ ی آچکی</td>
</tr>
<tr>
<td>Form. یـ ی آچکه</td>
<td>aachkke.</td>
<td>یـ ی آچکی</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. یـ ی آچکه</td>
</tr>
<tr>
<td>Form. یـ ی آچکه</td>
</tr>
</tbody>
</table>

The genitive is similarly declined: e.g.

<table>
<thead>
<tr>
<th>Singular</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. گـ گ گهـکا</td>
</tr>
<tr>
<td>‘of the house,’</td>
</tr>
<tr>
<td>Form. گـ گ گهـک</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. گـ گ گهـک</td>
</tr>
<tr>
<td>Form. گـ گ گهـک</td>
</tr>
</tbody>
</table>
Examples: achchhā ādmi, 'a good man,' dat. sing. 
achchhe ādmi ko, 'to a good man;' nom. pl. 
achchhe ādmi, 'good men,' abl. pl. 
achchhe ādmiyon se, 'from good men:' 
achchhi 'aurat, 'a good woman,' dat. sing. 
achchhi 'aurat ko, 'to a good woman,' nom. pl. 
achchhi 'auratien, 'good women;' mohan-kā ghorā, 'Mohan's horse,' loc. sing. 
mohan ke ghorā par, 'on Mohan's horse,' nom. pl. 
mohan ke ghore, 'Mohan's horses,' dat. pl. 
mohan ke ghoron ko, 'to Mohan's horses.'

Rem. a. One Persian adjective ending in ā, viz. jūdā, 'separate,' and one Arabic, fulānā (for ِفلان), 'certain,' are similarly declined.

Rem. b. If a masculine noun is qualified by several adjectives capable of inflection, they are all declined in the same way: e.g. bāre kāle ghore, 'large black horses.' And if the adjective be a compound word, the latter part of which is itself an adjective or participle determining a preceding substantive, this last is declined so as to agree with the noun qualified by the compound adjective: e.g. topā-phāṭi larkē, 'the boys with torn caps' (lit. 'the cap-torn boys'), dupattā-phāṭi larkī, 'the girl with a torn veil or mantle.'

Rem. c. If final ā of an adjective be nasalized, the nasal does not affect its declension, but is retained in all the cases: e.g. bāyān hāth, 'the left hand,' ko bāyān (or bā'īn) hāth-ko, 'to the left hand,' bā'īn taraf, 'the left side.'

Rem. d. The adjective occasionally follows the noun it qualifies. This is especially the case if the attributive is to be emphasized or brought prominently to notice. In the older writings, moreover, femi-
Comparison of Adjectives.

46. A few Persian adjectives ending in ə are declined like Hindī adjectives ending in ā; but as a rule such adjectives are indeclinable. The following are the most important of those that inflect: بچاره be-chāra, 'helpless,' 'poor,' تازه tāza, 'fresh,' حرامزاده harām-zāda, 'base-born,' 'rascal,' دیوانa diwāna, 'mad,' 'insane,' رانده rānda, 'rejected,' شرمنده sharminda, 'ashamed,' 'bashful,' کمیت ganda, 'fetid,' 'rotten,' مانده mānda, 'tired,' 'indisposed,' ناکارہ nā-dida, 'unseen,' ناکارہ nā-kāra, 'useless.'

Rem. a. To these some grammarians add عمدہ ismāda, 'exalted,' یک سالہ yak-sāla, 'annual,' دو سالہ du-sāla, 'biennial,' etc., but these are not inflected by writers of the present day: e.g. عمدہ بات ismāda bāt, 'an excellent matter,' not عمدہ بات.

Rem. b. Adjectives, when used as concrete nouns, are declined like nouns: e.g. دانا dāna, 'a wise man,' دانا is dāna-nān-se, 'from the wise.'

Comparison of Adjectives.

47. Adjectives undergo no change of form to express the comparative and superlative degrees. When two objects are compared, that with which the comparison is made generally takes the form of the ablative, the adjective itself remaining in the positive and following it: e.g. Mohan زائد se mehr hai, 'Mohan is bigger than Zaid.' The superlative is, strictly speaking, nothing more than a comparative involving the pronominal adjective
INTENSIVE FORMS OF THE ADJECTIVE.

47

ساب 'all,' (prefixed to the ablative, either expressed or understood) as its complement: e.g. موهان ساب لارکن-سے اچھا کی بہت وہ ساب-سے بڑا Hai, 'Mohan is better than (the best of) all the boys;' وہ ساب-سے بڑا Hai, 'he is bigger than (the biggest of) all.'

Rem. a. The particle signifies the difference between two objects that are compared with each other, and hence its use in forming the comparative degree. It is a remarkable fact that this method of forming the comparative and superlative is borrowed from the Semitic languages. The only trace of the Sanskrit method that exists in Urdu is found in the forms borrowed from the Persian, as بہت, 'good,' بہت-تر, 'better,' بہترین, 'best' (see Persian Constructions, § 78).

Rem. b. Instead of the ablative, however, we occasionally meet with the genitive or the locative; as موهان ساب-کے بڑا Hai, 'Mohan is biggest of all;' ساب طالب علم میں زید اچھا کی بہت سب تالیف-کے-میں مین زید اچھا Hai, 'Zaid is the best among all the students.' The comparative is also frequently expressed by using the word بہترہ, 'in relation to,' 'in comparison with,' with the genitive of the noun with which the comparison is made; as زید-کے بہترہ بہترہ موهان-کے بہت بڑا Hai, 'Zaid is taller than Mohan.'

48. An intensive signification is given to an adjective, in either the positive or comparative degree: 1) by repeating it; as اچھا اچھا اچھا, 'very good,' بہت بہت بہت, 'much better:' 2) by prefixing to it an adverb, or a noun or adjective used adverbially, as بڑا بڑا, 'very heavy;' بہت بہت اچھا, 'very good' (which is still more intensified by the addition of the emphatic particle حی to the adverb, as
49. With the intensive affix ﺱٕ must not be confounded the adjective of similitude ﺱٕ, ﺱٕ, ﺱٕ, ﺱٕ, or ﺱٕ ‘like.’ This may be added to substantives or adjectives to form adjectives corresponding (when subjoined to substantives) to those which in English have the termination یٕ; as یٕ، ‘boyish,’ یٕ، ‘black-like,’ یٕ، or یٕ، یٕ, ‘one-like,’ ‘similar.’

50. Whether the adjunct ﺱٕ be employed as an intensive, or as an adjective of similitude, it is declinable like Hindī adjectives ending in یٕ, and the noun to which it is added inflects just as it would do without it: e.g. یٕ، ‘a great many horses;’ یٕ، ‘very black (or blackish) mares.’

Rem. یٕ or یٕ, ‘like,’ ‘resembling,’ is most probably the

The use of ﺱٕ after the genitive appears to have perplexed the grammarians greatly. The matter belongs properly to Syntax; but we may observe here, that the construction in such cases is precisely similar to that of the English; the یٕ, or noun which governs the genitive, is invariably understood, and it is to this that the adjunct of similitude is attached: e.g. in the phrase یٕ یٕ, the word یٕ (to which the adjunct ﺱٕ pertains) is understood after یٕ, just as, in the English equivalent, ‘a form like a tiger’s,’ the word ‘form’ is understood after ‘tiger’s’ (Cf. also § 362).
Prākrit form of the Sanskrit समान like; whereas the intensive particle ल is derived from the Sanskrit शस्त, 'fold,' etc.

IV. NUMERAL ADJECTIVES (١)

51. The Urdu numerals are the same as those of the Hindi, and are derived from the Sanskrit through the medium of the Prākrit.¹ Like other adjectives they

¹ In deriving its words from the Prākrit, the Hindi generally drops final short vowels, elides one or both the letters of conjuncts, and lengthens medial short vowels, especially where a conjunct, or one of the conjuncts, is elided. Thus we have:—One, Sanskrit eka, Prākrit, Ṛkha, Hindi ek;—Two, S. deva, P. do, H. do;—Three, S. trī, P. tīṃḍi, H. ṭin;—Four, S. catvāra, P. chatvarī, H. chār, by elision of the conjunct:—Five, S. pākeča, P. pākecha, H. pālkha;—Six, S. sashā, P. cīha, H. cīha (the cerebral syllable of the Sanskrit being changed in Prākrit into cīha: occasionally this syllable is changed into h, very commonly into s, as is also the palatal syllable ś of the Sanskrit, since Prākrit has no palatal or cerebral syllable);—Seven, S. septa, P. sattā, H. sāt;—Eight, S. ashta, P. aṭha, H. aṭā;—Nine, S. navā, P. nā, H. nā;—Ten, S. daśa, P. dasa, H. das.

From ten upwards the numbers are formed by prefixing the units to the tens, which, however, previously undergo a change of form: e.g. the Prākrit dasa is changed, first to dasa, and then to raha; as Eleven, S. ekodaśa, P. cūraka, H. igūraḥ (not eliding the k of the Sanskrit, but changing it into the soft ġ, and changing the diphthong ā into the short vowel ā), whence, by transposition of vowel, ġūraḥ, whence yūraḥ:—Tewel, S. devodaśa, P. vāraka, H. bāraka;—Thirteen, S. trevedodaśa, P. teraka, H. teraka;—Fourteen, S. cetawodaśa, P. cādaka, H. caṇāka;—Fifteen, S. piekodaśa, P. pāyara, H. pandakā, for pandaraḥ, by change of conjunct to na before the liquid r;—Sixteen, S. ashtadośa, P. saraḥ or sollar (?), H. sōrāḥ or sōrāḥ;—Seventeen, S. septadośa, P. sataraka, H. sattakuḥ for sattakāḥ;—Eighteen, S. ashtadośa, P. aṭhara, H. aṭharaḥ;—Twenty, S. viṣaḍati, P. viss, H. bis.

The numbers 19, 29, 30, etc. are formed by prefixing to the following decades the word na (Sanskrit na, 'diminished'), and making certain changes in the initial letters of some of the decades: e.g. the v of the Prākrit vevāḥ is elided; as, Nineteen (i.e. 19 diminished by 1) is na-ta; so also in the other compounds, ekna, 'twenty-one,' and so on.

Thirty, S. tūnā, P. tīna, H. tī, whence Twenty-nine, mūnīs.

Forty, S. cetawrīnā, P. caṭārīnā (?), H. cāṭīs, by elision of the conjunct tt, and change of o to ā. In compounds, caṭās is changed into ālīs, before which the vowels a, i, ā of the units are changed to e, ai, or nā. In forty-two and forty-six, ch is elided.

Fifty, S. piekōnā, P. pāqquṇa, H. pāqqus (which is closer to the Sanskrit than to the Prākrit); whence, Forty-nine, wunās, the first syllable of pāqqus being elided. In the numbers 50 to 58, the last syllable is dropped and original n restored; as pechpan. In 51, 52, 54, 57, 58, the p of pan is, for the sake of euphony, softened into ś, and thence into r or ur.

From the Sanskrit ashtā is derived the Hindi aṣṭā, whence na-ṣṭā, 'fifty-nine,' ṣṭā, 'sixty-one,' etc.
generally precede the noun, which may be in the singular or plural.

### The Cardinal Numbers

<table>
<thead>
<tr>
<th>FIGURES</th>
<th>NAMES</th>
<th>FIGURES</th>
<th>NAMES</th>
</tr>
</thead>
<tbody>
<tr>
<td>ARABIC</td>
<td>DEVANAGARI</td>
<td>ARABIC</td>
<td>DEVANAGARI</td>
</tr>
<tr>
<td>1</td>
<td>١ ایک</td>
<td>12</td>
<td>١٢ بارہ</td>
</tr>
<tr>
<td>2</td>
<td>٢ دو</td>
<td>13</td>
<td>١٣ تیرہ</td>
</tr>
<tr>
<td>3</td>
<td>٣ تین</td>
<td>14</td>
<td>١٤ چہود</td>
</tr>
<tr>
<td>4</td>
<td>٤ جار</td>
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*In sattar, 'seventy,' the p of the Sanskrit sapta is assimilated to t, and final t changed into r; and in the compounds, initial s is, for the sake of euphony, changed into h; as unhattar, 'sixty-nine;' ikhattar, 'seventy-one.'

*Asi, 'eighty,' is from the Sanskrit asiti, the final t being elided, and the sibilant doubled. In the compounds, however, the doubling of the sibilant does not take place, while the conjunctive vowel ā is added to the units; as musī, 'seventy-nine;' usūzī, 'eighty-one;' . . . . musūzī, 'eighty-nine;' instead of wūmānī, as might have been expected.

*Nau, or naa, 'ninety,' is derived from the Sanskrit nasati. In the compounds formed therewith, the conjunctive vowel ā is added to the units: e.g. ikānīwe, 'ninety-one.'

The word sau, or saa, 'one hundred,' is derived from the Sanskrit data, Prākrit saa.
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Rem. In the compounds, *roa* is generally contracted to *roa*, as *ikāra* a, *bāniss*, or the vowel of *n* is pronounced very rapidly. In *Hindi* it also takes the form *naua*.

52. The numbers above one hundred are formed as in English, but the conjunction ‘and’ is not expressed: e.g. 

| ek sau ek, ‘one hundred (and) one’; | ek sau do, ‘one hundred (and) two’ | do sau, ‘two hundred’; | das sau, ‘ten hundred’; |

which may be expressed by 

| ٤٩٨  | ٤٩٩  | ٤٩٠  |

or by a distinct word * hazār*, borrowed from the Persian. Similarly 1873 may be expressed by 

| ٤٩٨  | ٤٩٩  | ٤٩٠  |

‘eighteen hundred (and) seventy-three,’ or 

| ٤٩٨  | ٤٩٩  | ٤٩٠  |

‘Ninety-nine thou-

---

1 In *Hindi*, the numbers between 100 and 200 are also expressed in two other ways: 1) by placing the smaller number with the adjective termination *a* added to it, before the word *sau*: e.g. *bīnā sau*, ‘a hundred and twenty,’ literally, ‘one hundred having or possessing twenty;’ 2) by adding to the numeral adjective the noun *utār* (*Sanskrit uṯa*, ‘over,’ ‘above’), the initial vowel of which conjoins with the termination *a* of the numeral into *: e.g. *aḥṭar sau* (one hundred and) eight,’ literally ‘eight over a hundred.’ Such forms are, however, only used in counting, and in the Multiplication Table.
sand' is नैनावे hasār; but 'a hundred thousand' is expressed by a distinct word लक्ष lakṣa (Sanskrit lakṣa); a hundred lacs, or 'ten millions,' by the word करोज karor; a hundred karors, or 'a thousand millions,' by the word अरब arb; a hundred arbs, or 'a hundred thousand millions,' by the word कहरब khabr.

Rem. The numerals अरब, करोज, लक्ष, हजरा, सू are properly collective substantives, and are frequently used as such; arb and khabr do not occur as numeral adjectives in Urdu, but they are used in Numeration.

53. By adding to a cardinal number the particle एक ek, signifying 'about,' 'or so,' the idea of indefiniteness is given to it: e.g. प्यस एक bīs ek, 'about twenty;' सू एक sau ek, 'a hundred or so.' When so used, the numeral generally follows the noun it qualifies; as बरस चार एक baras chār ek, 'about four years.'

Rem. This is called حرف تکییر kāfī tankīr, 'the indefinite particle.' It is occasionally prefixed to nouns, and then has the signification of the English indefinite article.

54. The numeral एक ek, 'one,' is rendered indefinite by placing after it the word अद ād (said to be the contraction of the word ādhā, 'half,' but more probably the Sanskrit ādī, 'beginning'); as एक ād ek ād, 'beginning with one,' 'one or more,' 'a few.'

55. Two numerals (not generally consecutive), when combined, often convey the idea of indefiniteness: e.g. دو chār (lit. two four), 'two or three,' 'a few;' دस bīs, 'ten or twenty.'
The Ordinal Numbers.

पहिरा or पहिरा, 'first.'                      चौथा, ‘sixth.’
द्वित, ‘second.’                               चौथा, ‘sixth.’
तीसरा, ‘third.’                                 सातवान, ‘seventh.’
चौथैता, ‘fourth.’                              आठवान, ‘eighth.’
पाँचवान, ‘fifth.’                              नौवान or नववान, ‘ninth.’

The first four of the series are regularly derived from the Prakrit. The remaining ordinals are formed from the cardinals, by adding the termination वान (corresponding to the Sanskrit tama). As in English, in numbers above a hundred, the last part of the compound takes the form of the ordinal; as एक सौ बीसवान, 'the one hundred (and) twentieth.'

56. The ordinals are regularly inflected like adjectives ending in अ: e.g. पाँचवान, 'the fifth.' Fem. पाँचवी, Formative masc. पाँचवें.

Collective Numbers.

57. Collective numerals may be formed by adding to the cardinals the adjective terminations १ अ, २ इ; as बीस, 'a score;' चालिस, 'an aggregate of forty;' बट्टीस, 'an aggregate of thirty-two.'

58. The following nouns are used as collective numerals:

जौन्य, 'a pair;' 'couple.'                      गैत, 'an aggregate of five.'
जौरि, 'a pair.'                                कोरि, 'a score.'
कौर्ति, 'a quaternion,' mostly applied to four cowries. सौन्य, 'a hundred.'
They are used as substantives, taking the noun after them in the genitive case, or in apposition.—The word سَيِکَرَ is always used in lieu of سَوِّ sau; a) in Numeration; as اکھڑی, ‘units,’ دهاَکی، ‘tens,’ سَيِکَرَ, ‘hundreds,’ هزار, ‘thousands;’ b) in speaking of Interest; e.g. پِنچ رپائے سَيِکَرَ, ‘five rupees per cent.’

Rem. The phrase ‘per cent.’ is also very generally expressed by the Persian phrase در پی صدی, or فی صدی. یک صدی.

59. The cardinal numbers, especially the tens, may also be used as collective numerals; as چار بیس, ‘four twenties.’ More commonly, however, the cardinal number is put in the Formative plural, and is then used to convey the idea of 1) inclusiveness or totality; as دونین, ‘the two together,’ ‘both’ (the medial n of دونین is inserted for euphony); تینین, ‘the three together,’ ‘all the three;’ and in some cases, to add force to the form, the crude form of the numeral is added to the Formative; as آٹھین آٹھ, ‘the whole eight,’ lit. ‘the eight of the eight;’ 2) indefiniteness or numerousness, in which case the higher numerals are of course used, and the word سَیکَرَ is employed in lieu of سَوِّ sau: e.g. سَیکَروِن گھر, ‘hundreds of houses,’ lit. ‘houses in hundreds;’ هزاروین آدمی, ‘thousands of men,’ ‘men in thousands;’ لیکھوین رپائے, ‘lacs of rupees.’

Rem. a. It would appear from the current usage of the cognate dialects, that this form originally expressed collectiveness alone, and hence may be assumed by the lower numbers also; e.g. Sindhi یکینس سَیکَروین, ‘in twenties.’
Rem. b. By adding to the numeral ايک the suffix of intensity, بیلـا، we have the form اکیک اکلدا, 'one by itself,' 'alone,' corresponding to the series دونون, تینون, etc.

**Distributive Numerals.**

60. The distributives are expressed by repeating the cardinal numbers once: e.g. ایک ایک اکلدا ek ek, 'one at a time,' 'singly,' 'one apiece;' دو دو do do, 'by twos,' 'two apiece.'

**Multiplicative Numerals.**

61. The multiplicatives are formed from the cardinals: 1) by adding to them the word گونا (fem. گونی), 'time,' 'fold;' as دو گونا doguna, or دو گونا, (whence by contraction, دو گونا, and, by elision of g, the more common دو گونا, 'two-fold;' چو گونا tigunā, 'threefold;' چو گونا chaugunā, 'fourfold.' 2) by adding the termination ہر or ahrā; as ایک ہر ایک ہر, 'single;' دو ہر or dohrā, 'double,' 'twofold;' تی ہر or tihrā, 'triple,' 'threefold.'

Rem. a. The Persian and Arabic multiplicatives are also frequently used: the construction of these is given in §§ 103, 133.

Rem. b. The word گونا is derived from the Sanskrit guṇa, 'quality,' etc.; the suffix ہر (contracted from ہارا) from the Sanskrit vāra, by elision of v, and insertion of a euphonic h.

**Numerical Adverbs.**

62. The numeral adverbs once, twice, thrice, etc. are expressed by adding to the cardinals the word بار bār, or بار bārā, 'time' (Sanskrit vāra), or one of the synonymous Arabic words دافع daf'a, مرتینه martaba: as ایک بار ek bār or
FRACTIONAL NUMBERS.

64. The fractional numbers are: a) Substantives; as

\[
\begin{align*}
\text{pānī,} & \quad \text{a quarter.} \\
\text{dānā,} & \quad \text{a half.} \\
\text{chautās,} & \quad \text{one and a quarter.} \\
\text{tiās,} & \quad \text{a third.}
\end{align*}
\]

Rem. The fractional numbers of the Arabic are also of frequent occurrence: e.g. niṣṣ, 'a half,' sulūf, 'a third,' etc. (§ 134); and the Persian nīm, 'half,' is occasionally used.

b) Adjectives; as

\[
\begin{align*}
\text{nīn,} & \quad \text{one quarter less.} \\
\text{nīnī,} & \quad \text{one half more.} \\
\text{dāhā,} & \quad \text{one and a half.} \\
\text{dāhā,} & \quad \text{two and a half.}
\end{align*}
\]

\[1\] is derived from the Sanskrit pāda; \text{dāhā} from the Sanskrit tritīyādā; and from the S. adj. padama; dāhā from the S. arddha; \text{saωa} from the S. sapāda (sa + pāda), 'with a quarter,' and from the S. sūrādha (sa + arddha), 'with a half.'
65. These fractions always precede the numeral or the noun with which they are used; and the unit employed in using them is 1, from 1 to 99 inclusive; 100, from 100 to 999 inclusive, and so on: e.g. پنچمی paune ہیس paune bis = \frac{20}{1} = 19\frac{3}{4}; سوائی پنچمی sawā unīs = \frac{19}{3} = 19\frac{4}{5}; but پنچمی سوائی sawā do sau = \frac{75}{3} = 250; سوائی پنچمی سوائی sawā do hazār = \frac{1250}{3} = 416\frac{2}{3}, of 1000 = 1250; پنچمی سوائی sawā do hazār = \frac{2000}{3} = 666\frac{2}{3}, of 1000 = 1750.

66. پنچمی paun, differs from پنچمی paune, inasmuch as it is generally used with units only; as پنچمی ریپار paun rūpayā, 'a rupee minus a quarter,' i.e. \frac{3}{4} of a rupee; پنچمی paun گز, \frac{3}{4} of a yard.'

اڈھا, 'half,' is an ordinary adjective, and is used accordingly.

سارہ sārhe, is used in the same manner as پنچمی and پنچمی سارہ, but only with numerals after 2; e.g. پنچمی سارہ سارہ sārhe tin, 'three and a half'; پنچمی سارہ sārhe chār, 'four and a half,' etc. Similarly پنچمی سارہ sārhe tin sau, 'three hundred and fifty,' پنچمی سارہ sārhe chār sau, 'four hundred and fifty,' etc.; and پنچمی سارہ sārhe tin hazār, 'three thousand five hundred,' and so on.

دنیکر derh is used with units of measure, quantity, etc. (as one yard, one maund), and with the collective numerals سو sau, پنچمی سو sau, پنچمی hazār, etc. e.g. پنچمی دنیکر derh gaz, 'one yard and a half,' پنچمی دنیکر derh man, 'one maund and a half'; پنچمی دنیکر derh sau, 'one hundred and fifty,' پنچمی دنیکر derh hazār, 'one thousand five hundred.'

ارھاچئی arhātī also is used with collective numerals and nouns denoting measure, quantity, etc., which may be in the singular or the plural, as in the case of the integers:
e.g. اَربَعِتی سوُرُ 'two hundred and fifty'; اَربَعِتی هزار 'two thousand five hundred'; اَربَعِتی گزار 'two yards and a half'; اَربَعِتی روپیَا 'two rupees and a half.'

Rem. From these fractions are derived other nouns and adjectives signifying 'consisting of,' 'containing,' 'at the rate of,' etc. e.g. پن و 'consisting of, or containing, one pāb'; سویا and sawāiyā, 'consisting of one and a quarter,' or 'at the rate of 1½'; دیوْرِها, 'half as much again.'

67. Other fractional numbers are: a) those which are formed from the integers, or from the fractions, adjectives or substantives; as

\[
\begin{align*}
\text{دیوْرِه} & \text{ پاّو} = \frac{1}{4} \text{ of } \frac{1}{4} = \frac{1}{4}. \\
\text{دو تیہُتُی} & \text{ تین پاّو} = \frac{1}{4} \text{ of } \frac{1}{4} = \frac{1}{4}. \\
\text{دو تیہُتُی} & \text{ تین پاّو} = \frac{1}{4} \text{ of } \frac{1}{4} = \frac{1}{4}. \\
\end{align*}
\]

b) those which have a special application, and are formed by adding to the fractions پاّو and سد اَدِه the suffix لَا, or لَا; as پاّو لَا, 'a quarter of any coin;' اَدِه لَا, 'half a pice' (پائِسَا); اَدِه لَا, 'half a rupee.'

Rākam (رَقَم).

68. Distinct from the system of notation noticed above is that called رَقَم rākam (an Arabic word signifying 'writing, or price-mark' on a thing), which is always used in recording pecuniary transactions, or computations involving weight, measure (of land), such as مَوَنَد, bighās, etc. (as shown in the Plate adjoining). It is taken, for the most part, from the initial letters of the names of the Arabic numerals: e.g. عَمَّ one is a contraction of the Arabic عدد.
"adad"; عددان, "adadān; لِي three, from the Arabic سَلِّما galāga, and so on (See Arabic numerals, § 129).

PERSIAN AND ARABIC CONSTRUCTIONS.

69. The Urdu borrows largely from the Persian and Arabic languages, and the words borrowed are frequently treated according to the rules of inflection peculiar to the language from which they are taken. A knowledge of some of the most important facts of Persian and Arabic inflection is therefore indispensably necessary to the student of Urdu.

PERSIAN CONSTRUCTIONS.

70. Gender.—There is no distinction of genders in Persian. The distinction of sex is indicated, as in English, by the use of different words; as مرد man, زن woman; or by the aid of the words  نار nar, 'male,' ماده māda, 'female;' as شیر نار shere nar, 'a male tiger,' شیر ماده shere māda, 'a female tiger.'

71. Declension.—In the declension of nouns, the cases, with the exception of the genitive, accusative, and vocative, are formed by means of prepositions, as in English. The only cases which demand notice in connection with Urdu are the genitive and the vocative.

The Genitive.

72. The 'relation of the genitive case' (إضافت izāfat) is indicated by placing the determined or governing noun first, with the vowel kasra (called لَكْسِرُ إضافت the kasra of annexation) attached to its final letter; as علم یلیم, یلام "ilmī.
tibb, ‘the science, or art, of medicine;’ shahr-e bagdād, ‘the city of Bagdād.’ If the governing noun end in s - a, or y - i, hamza must be employed to enounce the kasra (which need not then be written, since hamza can occur in such a position for no other purpose); e.g. mīlik-e hind, ‘the Queen of India;’ māh-e daryā, ‘the fish of the sea.’ When the first, or governing word, ends in either of the long vowels a, u, o, the hamza is followed by y (the majhūl ye); as pūr-e takhā, ‘the foot of the throne;’ rū-e samīn, ‘the face of the earth.’

Rem. a. In employing this construction in Urdu, a Hindi proper name may stand in the place of the governed noun, but the governing noun must be Persian or Arabic: e.g. shahr-e barelī, ‘the city of Barelī’ (Baroilly).

Rem. b. Whatever be the sign of the izāfat, its sound in Urdu is always that of short e (ĕ), between the kasra and the ya’-e majhūl.

73. The genitive may also be formed by reversing the order of the words and placing the governed noun first, in which case the izāfat is not used: e.g. panāh=shahr=panāhē shahr, ‘the protection of the city,’ ‘a wall of defence round a city;’ jahān=panāh= jahān panāh, ‘the refuge of the world,’ ‘His Majesty.’ But the more common result of this construction is either an attributive compound (corresponding to the Bahuvrihi of the Sanskrit); as sang-dīl, ‘possessing a heart of stone,’ ‘hard-hearted;’ fil-tan, ‘elephant-bodied;’ pari-rū, ‘fairy-faced;’ or a determinative compound (corresponding to the Tatpurusha of the Sanskrit); e.g. pand-nāmu, ‘the book of counsels;’ shab-gūh, ‘night-time.’
The Vocative.

74. The vocative case may be formed as in English, by prefixing an interjection to the nominative: e.g. آی دوست, 'O friend;' but another common way of forming it is to add the termination یـ َ to the nominative; as پیر دیلی, 'O heart;' دوستا دوستا, 'O friend.' If the nominative end in یـ َ, a euphonic ی is inserted between it and the affix; e.g. خدا یکهدی, 'O God.'

The Plural.

75. The terminations of the plural are two; namely ان for things animate, and ها for things inanimate: e.g. مرد, 'a man,' pl. مردان; ساقی, 'a cupbearer,' pl. ساقیان; بار, 'a time,' pl. باران; سال, 'a year,' pl. سالان. There are exceptions however, chiefly in the use of the plural affix ها (which in Persia would appear to be now used generally to form the pl. of all nouns): e.g. چراغان, 'lamps;' اسپاه, 'horses.' If the singular end in ـ َ َ, this letter is changed into گ before the termination ان is added, and dropped before the addition of ها: e.g. بندگان, 'slaves,' بندگان, 'servants,' from سان band; خانها, 'houses,' from خانه khāna. And if the singular end in ی, a euphonic ی is inserted between it and the affix ان; as پارسایان, 'the devout,' from پارس پارسا, 'devout.'

76. The Persian plural of nouns denoting inanimate things is also formed, in imitation of the Arabic, by the addition of the termination ات to the singular: e.g. دهات دهات, 'villages,' 'the country' (in contradistinction to 'the town'), from ده ده, 'a village;' زیورات زیورات, 'ornaments,' 'jewels,' from زیور زیور; کاغذات کاغذات, 'papers.'
'papers,' 'documents,' from کاغذ kāgaz. If a be the final letter of the singular, it is changed into ج j before the pl. affix is added: e.g. نامجات nāmajāt, 'letters,' from نامه nāma.

**The Adjective.**

77. The construction of the genitive case is also that of the noun and its qualifying adjective, the adjective being generally placed after the noun: e.g. مرد نیک mardē nek, 'a good man,' زبان شیرین subānē shīrīn, 'a sweet tongue.'

78. The adjective however often precedes the substantive, and in that case the izāfat is dispensed with: e.g. نیک مر نیک مر mard, 'a good man.' But more generally in this construction, the adjective and noun together form either a determinative compound (corresponding to the Kar madhāra of the Sanskrit); as رخشند Roz rakhshinda-raz, 'shining day,' نیکه خوش نویس khvush naře, 'a neat writer,' or an attributive compound (similar to the Bauvātī of the Sanskrit): e.g. خوبصورت kheb-sūrāt, 'handsome-faced,' خوب پویان bad-bād, 'ill-behaved,' دارلاحلا bad-bād, 'having a bad disposition,' نیک نام nek-nām, 'having a good name,' 'celebrated.'

**Comparison of Adjectives.**

79. The comparative of an adjective is formed by adding to the positive the termination ت tar; the superlative, by adding ترین tarīn: e.g.

- به bēh, 'good,' بهتر bēhtar, 'better,' بهترین bēhtarīn, 'best,'
- بد bad, 'bad,' بدتر bad-tar (or بدترین bad-tarīn), 'worse,' بدترین bad-tarīn, 'worst,'
- فاضل fāṣīl, 'learned,' فاضلتر fāṣīl-tar, 'more learned,' فاضلترین fāṣīl-tarīn, 'most learned.'
VERBAL ADJECTIVES.

'Rem. a. The suffixes تر and ترین are frequently added to the Arabic superlative (§ 106); e.g. اولین ترین أَوْلِیَّ تَرِینْ aula-tar, 'better,' أَوْلِیَّ تَرْ أَوْلِیَّ تَرْ aula-tarrin, 'best.' Such forms may be regarded as double comparatives and superlatives.

'Rem. b. The suffix in a adds the idea of intensiveness to the signification of an adjective; as خوشَا bhuusaa, 'very happy,' from خوش ف happy.'

THE INFINITIVE AND VERBAL NOUN.

80. Persian infinitives are of rare occurrence in Urdu, but derivatives from them, as also from the verbal root, are frequently met with.

81. The infinitive always ends in one of the syllables دن or تس tan; as پیدن didan, 'to see,' گفتن guftan, 'to speak.'

82. The root (which is also the form of the singular imperative) is commonly used as a noun of action or abstract substantive. To obtain the root from the infinitive, it is sufficient, occasionally, to simply drop the characteristic termination of the latter: e.g. پور parwar, from پوردن, 'to protect,' كن kan, from كدن, 'to dig.' But, generally, the letter immediately preceding the termination is either dropped as well, or changed into some other letter or letters; e.g. دن, from داينس دن, 'to know,' دار dar, from داردن, 'to have or possess,' باز bāz, from بازديدن, 'to play,' etc.; ساز, from ساينس ساز, 'to make,' گو kun, from گوئيندند, 'to do or act,' گو band, from پسن, 'to bind or fasten,' and گو go, from گوئينس, 'to speak.'

VERBAL ADJECTIVES.

83. Past Participles are formed from infinitives, by changing the final د into silent س. They may have both an
active and a passive signification (though more commonly the latter), and may be used either as adjectives or substantives: e.g. پیده dīda, ‘seeing,’ ‘seen,’ ‘the eye’ (from پیده to see); پروردگار parwarda, ‘protected,’ ‘a protégé.’ The past participles of some neuter verbs generally have the signification of the present part.; as خَفْت khat, ‘sleeping,’ ‘asleep’ (from خَفَت to sleep); خامش shayista, ‘decent,’ ‘proper,’ ‘becoming’ (from خَامَش to become, ‘to be worth’).

84. Passive participles are of frequent occurrence in composition with nouns, forming therewith determinative compounds (like the Tatpurusha of the Sanskrit): e.g. سال خورده sāl-khwurda, ‘old in years;’ سایی پروردگار sāya-parwarda, ‘brought up in the shade,’ ‘delicately reared.’ Occasionally the final s of participles ending in د is dropped; as زنگ‌الود zg-ālūd (= زنگ‌الود), ‘covered with rust,’ ‘rusty.’

Rem. The participle ending in د is not always used; but it seems probable that many words, as دوست ‘a friend,’ خست ‘fortune,’ مسط ‘intoxicated’ (= Sanskrit मस्त), which are now used as substantives and adjectives, were originally past participles.

85. Active Participles, adjectives, and nouns of agency, are formed:—a) By adding to the roots of verbs the terminations:

1) ا a; as دانه dānā, ‘knowing,’ ‘learned,’ ‘wise,’ ‘a sage’ (from the root of دانش to know); پیش pūnā, ‘seeing,’ ‘seer’ (from the root پیش to see); گویا goyā, ‘speaking,’ ‘speaker,’ ‘an orator’ (from the root of گفت to speak); توانا tuwānā, ‘powerful’ (from the root of توانست to be able). Participles so formed sometimes
have a passive, as well as an active, signification; e.g. پذیرفته, ‘accepting,’ and ‘accepted’ (from the root of پذیرفته, ‘to accept’).

2) as جویان, ‘seeking,’ ‘seeker’ (from the root of جستن, ‘to seek’); روان, ‘going’ (from the root of روان, ‘to go’); باران, ‘raining,’ ‘rain’ (from the root of باران, ‘to rain’); سریا, ‘speaking,’ ‘speaker,’ ‘an orator’ (from the root of سریا, ‘to speak’).

3) as رواندا, ‘going,’ ‘goer’ (from the root of روان, ‘to go’); کوئندا, ‘doing,’ ‘doer’ (from the root of کوئن, ‘to do’); جویاندا, ‘seeking,’ ‘seeker’ (from the root of جستن, ‘to seek’).

Rem. This suffix may be attached to the root of any verb, and, like the preceding suffix -ن, often forms appellatives as well as present participles. Like the corresponding suffix -ل, of the Hindī, it is sometimes added to nouns also; e.g. شرمینده, ‘ashamed,’ ‘bashful’ (from شرم, ‘shame’). It sometimes takes the form ند–; as پرند (پرند), ‘flying,’ ‘a bird,’ شارند (چرند), ‘grazing,’ ‘an animal.’ Occasionally, too, it would appear to take the form ند–; as فرخندہ, ‘happy,’ ‘fortunate.’ The original suffix appears to have been the same as the Sanskrit अन् ant.

5) By adding the root of a verb to a noun, and thus forming a determinative compound (corresponding to the Tulsipursha of the Sanskrit). The root governs the noun:

1) In the accusative; as کارداران, ‘knowing work,’ ‘skilful;’ زمینداران, ‘holding or possessing land,’ ‘a landholder;’ مالداران, ‘paying revenue,’ ‘one who pays revenue,’ ‘a tenant;’ نعشکند, ‘fastening or fixing a shoe’ (on a horse, etc.), ‘a farrier.’

2) In the ablative; as شامشیرزاران, ‘striking with the sword,’ ‘a swordsman’ (from the root of زد, ‘to strike’).
3) In the *locative*; as ٌتخَتْ نيَشَت takht-nishūn, 'sitting on a throne,' 'a king' (from the root of نيشَتَ 'to sit'); ٌصِفْ خِيَز subh-khes, 'rising in the early morning,' 'one who so rises,' and thence, 'a morning-thief' (from the root of خيَزَ 'to rise').

*Rem. a.* The root in the same construction often gives the signification of the *passive participle*: *e.g.* خانه ساز khūna-saţ, 'made in the house,' 'home-made;' خدَا بَختَش Khudā bakhsh, 'given by God' (from the root of خَتَشَ 'to bestow'); روشناس ra-shinās, 'known by the face,' 'an acquaintance' (from the root of شَتَ 'to know,' etc.).

*Rem. b.* In Urdu a Persian root is occasionally joined to a Hindi word, which, if it end in a, is inflected: *e.g.* کِری پی ساز kāri-pi-saţ, 'a watchmaker;' سوگیت اردار sōqīt āradar 'a maco-bearer' (āradar being the root of اردار 'to carry,' etc.); بیضیت باز bīzītīt baţ, 'one who repeatedly plays jokes,' 'a jester;' کوری باز kūri baţ, 'one who plies the whip,' 'a whipper.'

c) By adding a passive participle to a noun; as جبَان دید jahān-dīdā, 'one who has seen the world,' 'experienced;' غم خورده gam-khurda, 'one who has suffered sorrow.'

d) By adding the suffixes تار tār and دار dār to apocopated infinitives (the former to those ending in ِن, and the latter to those ending in ِن), and eliding the ِن or ِن of the infinitive termination; *e.g.* خواستار khwāstār (for خواست تار), 'one who makes a request,' 'a petitioner' (from خواست 'to wish,' etc.); خریدار kharīdār (for خریددار), 'a purchaser' (from خرید 'to purchase').

*Rem.* These suffixes sometimes form adjectives with a *passive signification*; as گیرفتار giriftār, 'taken captive,' 'captive' (from گیرفت 'to take or seize'). They are also used to form abstract substantives (§ 97).
86. Nouns of agency, and adjectives, are also formed by adding to substantives the following suffixes:

1. کار دستکار دستکار, 'a handicraftsman,' 'an artificer' (from دست 'hand'); جفاکار جفاکار, 'an oppressor' (from جفا 'oppression'); پشکار پشکار, 'an assistant,' 'an agent' (from پیش 'before').

2. گار خدمتگار, 'a servant' (from خدمت 'service'); پرهیزگار پرهیزگار, 'an abstinent,' 'a devout man' (from پرهیز 'abstinence'); گناهگار گناهگار, 'an offender,' 'a sinner' (from گناه 'sin'); گستامگار گستامگار, 'unjust,' 'an oppressor' (from گستم 'oppression'); یادگار یادگار, 'a memorial,' 'a monument' (from یاد 'remembrance').

Rem. The idea of agency is sometimes not very prominent: e.g. روزگارروزگار, 'time,' 'the world,' 'fortune' (from روز 'day').

3. گار آهنگار جلدگار, 'a blacksmith' (from آهن 'iron'); چیتا چیتا, 'a book-binder' (from چیتا 'a skin,' 'a volume'); زرگر زرگر, 'a gold-smith' (from زر 'gold'); شیشا گار شیشا گار, 'a glass-blower' (from شیشه 'glass'); سیلام گار سیلام گار, 'an oppressor' (from سیستم 'oppression').

Rem. کار کار, 'work,' 'act;' but it is commonly used as a suffix, denoting 'work,' or 'the doing, or doer of, a work.' In the کار of کار is softened into ک, these letters being interchangeable. The suffix ک is simply a contraction of کار; it most frequently indicates 'a worker,' 'a maker,' but it is interchangeable with both کار and کار. Occasionally ک has the signification of 'possessor;' e.g. ناوارگار, 'one possessing power,' 'rich.' These suffixes correspond to the Sanskrit کار and کار at the end of compounds; e.g. صاحبکار, دنیاکار, دنیاکار, بزرگ. 
Persian and Arabic Constructions.

4) čī; as بازیچی bāwar-chī (lit. 'one possessing trust or confidence'), 'a cook' (from بازاری bāzārī, 'trust, confidence'); مشعلی mash'al-chī, 'a torch-bearer' (and, in India) 'a cook's mate' (from مشعل mash'al, 'a torch'). If the final letter of the noun be ҳ (silent), it is dropped before the termination is added; as خریاجی khazān-chī, 'a treasurer' (from خزانه khazān, 'treasure').

Rem. This suffix is derived from the Turkish.

5) بان bān, or قران ān, signifying 'keeping, watching, or guarding;' as باگان bāy-bān, 'a gardener' (from باگ bāg, 'a garden'); دربار dar-bān, and دروآن dar-ān, 'a gatekeeper,' 'a porter' (from در dar, 'a gate'); گربان girbān, 'the collar of a garment' (lit. 'that which protects the گر or 'neck'); میلربان mihrbān, 'benevolent,' 'affectionate,' 'kind' (lit. 'guarding or keeping میل, or affection').

Rem. This suffix is occasionally attached to Hindi words also: e.g. گاڑی-وان gārī-ān, or گاڑی bān (گار bān, and گاری gārī) 'a cart man, or carter.' The original suffix is doubtless گر (related to the Sanskrit ग्र, गः) वान, the letters ी b and ो w being interchangeable.

87. Possessive Adjectives and substantives are formed by adding to substantives the following suffixes, denoting 'possession,' 'affection,' or 'fullness':

1) اور āwar; as زبان آور zabān-āwar, 'possessing speech,' 'eloquent' (from زبان zabān, 'speech'); زور آور zor-āwar, 'possessing strength,' 'strong,' 'an athlete' (from زور zor, 'strength'); دل دل āwar, 'possessing heart,' 'brave,' 'warlike' (from دل dāl, 'heart'); بختیار bakhšīš āwar, 'fortunate' (from بخت bakhš, 'fortune'). This affix is sometimes contracted
Suffixes forming possessives.

To رār; e.g. سال رār (lit. 'possessed of years,' 'old,' and thence,) 'a chief, or leader'; دیوار dīwār, 'a wall' (lit. 'possessing a stratum, or foundation,' from دیو, for دا, by یمāla, or change of vowel).

Rem. In some words the suffix رār is redundant: e.g. زنگار zang-ār (= زنگ, 'rust,' also written زنگāl, the letters ر and ل being interchangeable. So also دیوار for دیو, 'a wall.'

2) وار war; as جانwar 'a possessing life,' 'an animal' (from جان 'life'); سرwar, 'a chief, or leader' (from سر 'head'); خیلwar, 'rancorous,' 'malevolent' (from خیل 'rancour'); هناروار hunar-war, 'possessing virtue or merit,' 'skilful,' 'accomplished' (from هنار 'virtue,' 'merit'). This suffix occasionally takes the form وارūr; e.g. دستور dastūr, 'a prime-minister,' etc. (from دست 'hand,' 'power,' etc.); راجور ranjūr, 'vexed,' 'afflicted' (from راج 'vexation,' 'sorrow'); مئدوزdur (but, in India, mazdur), 'a hireling' (from مئد 'hire').

3) وار wār; as امیدوار umed-wār, 'having hope,' 'hopeful' (from امید 'hope'); سوگوار sog-wār, 'having grief,' 'mourn- ing,' 'afflicted' (from سوگ 'grief,' 'sorrow').

4) یار yār; as ختیار bukhīt-yār, 'fortunate' (from خت 'fortune'); شهریار shahr-yār, 'possessor, or lord of the city,' 'a king' (from شهر 'city'); هوشیار hosh-yār, 'possessing sense,' 'sensible,' 'prudent' (from هوش 'sense,' etc.). In a few words this suffix is contracted to یار er: e.g. دیل diler, 'possessing heart,' 'bold,' 'valiant,' = دیل-ئیوار.

Rem. The suffix ر advocating is properly (though not used as) the root of the verb آور 'to bring;' and to this is related the suffix و, for پر, the root of the verb پر 'to bear or carry,' which, when com-
pounded with the preposition ی, becomes ب، آودین and و, being interchangeable. From ور, by lengthening the vowel, is formed the suffix وار. The suffix is but another form of و or ور... سار

5. سار sharm-sar, "bashful," "modest" (from شرم 'shame').

6. ماند mand; دانشمند danishmand, "possessing learning, or wisdom," "learned," "wise" (from دانش 'knowledge,' etc.);
   دوامند doulat-mand, "wealthy" (from دوام 'wealth');
   علیماند ahl-mand, "sensible," "wise" (from علی 'understanding'). This suffix sometimes takes the forms -نmand, and -umand: e.g. باریmand, "fruitful," "fertile," "successful," "happy" (from بر 'fruit'); ارجمند arjumand (and ارجmand) "precious," "esteemed" (from ارچ 'price').

Rem. مانd corresponds to the Sanskrit مان mand. It occasionally also takes the form ندند, the Sanskrit وان want.

7. گین gin; as شرمگین sharm-gin, "abashed," "bashful;" خشمگین khishm-gin, "inflamed with anger," "irate" (from خشم 'anger'); غمگین gam-gin, "sorrowful" (from غم 'sorrow').

Rem. The original form of گین is گیش agin, derived from the verb گشند, and signifies 'filled.' Added to nouns it sometimes serves to express a quality, as well as to form a possessive.

8. ناک nāk; as غضبناک gazar-nāk, "inflamed with wrath," "enraged" (from غصب 'rage,' 'violence'); دارانک darānak, "painful" (from دار 'pain'); هولناک haul-nāk, "terrible," "fearful" (from هول 'fear,' 'terror').

Rem. ناک more commonly forms adjectives of quality. It would appear to be related to the Sanskrit ناج naj. It is occasionally added to verbal roots and adjectives also.
88. Possessive Adjectives are also formed by prefixing to a substantive:

1) بَا bā, signifying 'possessed of,' 'according to;' as بَا-عْبَرُ bā-‘ubrū, 'honourable' (from عَبْرَة meaning 'honour'); بَا-تَمِيزُ bā-tamīz, 'discriminating,' 'judicious' (from تمِيِّز 'discrimination,' 'judgment'); بَا-كُوْلَا bā-kū′lā, 'regular' (from كُوْلَا 'a rule'); بَا-وُسْطُ bā-wasṭā, 'faithful' (from وُسْطُ 'faith').

2) صَحِيُّ (an Arabic noun, signifying 'possessor,' 'owner'); as صَحِيُّ دِل sāhib-dīl, 'pious,' 'godly' (lit. 'possessor of the heart'); صَحِيُّ جَمَال sāhib-jamāl, 'beautiful,' 'handsome' (from جَمَال 'beauty'); صَحِيُّ نِعْمَة sāhib-naṣīb, 'fortunate' (from نِعْمَة 'destiny,' 'fortune').

89. Negative Adjectives, denoting privation, or the absence of a quality, are formed by prefixing to a noun one of the following prepositions or adverbs, corresponding in signification to the English un, in, dis, less, etc.:

1) بِنَبِعَ be, 'without' (always prefixed to substantives); as بِنَا بَرَْوَ be-parwā, 'fearless,' 'careless;' بِنَا إِنْصَافَ be-insāf, 'unjust;' بِنَا وَاَبْوَ be-waṣīf, 'faithless'.

2) كَم kam, 'less,' 'lacking' (prefixed to substantives); as كَم بَكْحَ kam-bakht, 'luckless;' كَم زُور kam-zor, 'powerless,' 'feeble;' كَم حَضُتَ kam-himmāt, 'spiritless,' 'unaspiring.'

3) نَا nā, 'not' (prefixed, originally, to adjectives alone, but, at the present time, to substantives also); as نَا أَمِيد nā-umed, 'hopeless,' 'despairing;' نَا بَثَ nā-pūk, 'unclean;' نَا خُوَش na-khuwash, 'displeased;' نَا أَكْثَ nā-ahl, 'unworthy.'

4) غَيْر gair, 'other,' 'different,' 'opposite' (borrowed from the Arabic, and used before substantives and adjectives); as غَيْر إِنْصَاف gair-insāf, 'unjust;' غَيْر حَاضِر gair-hāsīr, 'not present;' غَيْر مُمْكِن gair-mumkin, 'impossible.'
5) lā, 'not' (also borrowed from the Arabic, and prefixed chiefly to substantives, or adjectives employed as substantives); as lā-chār, 'helpless,' remediless;' lā-jawāb, 'answerless;' lā-wāris, 'heirless,' unclaimed.'

90. Adjectives of Similitude are formed by adding to substantives the suffixes:

1) āsā, sa, sā, or sān; e.g. Sher-āsā, or Sher-sā, 'like a tiger,' 'tigriş;' Mard-āsā, 'like a man,' 'manly;' Firshta-sān, 'angelic.'

Rem. The origin of these suffixes is the verb sāl, whence by prefixing the preposition lā, the verb lāsā is derived.

2) sār; as Khaksār, 'like dust,' 'humble;' Sag-sār, 'dog-like,' 'miserly,' 'a miser.'

Rem. Sār affixed to substantives and adjectives is occasionally synonymous with sār, 'head;' e.g. Sag-sār, 'dog-headed,' 'an inhabitant of a region where the inhabitants have heads like dogs;' Sabuk-sār (= Sabīk), 'light-headed,' 'unsteady,' 'foolish.'

3) wār; as Buzurg-wār, 'like the great,' 'great,' 'excellent;' Zarra-wār, 'atom-like,' 'humble.'

4) gān; as Khudāyān, 'like God' (a title of kings and great men), 'most excellent,' 'omnipotent.'

Rem. The signification of 'similitude,' in the case of both war and gān, often passes into that of 'fitness,' 'worthiness' (see § 91, 2, 3).

5) mān; as āsmān, 'like a mill-stone' (revolving), 'heaven' (from sān 'a mill-stone')

1 Such is the derivation of āsmān according to native scholars. The Zend form of the word is ašman, the Sanskrit अश्मन ašman.
ADJECTIVES OF SIMILITUDE.

Rem. مقال is used in some Persian words with the signification of 'possessing,' but is not found in Urdu. In the word شاهان it does not signify 'possession,' as Professors Monier Williams and Dowson affirm, but is redundant. It never can signify 'possession' when joined to an adjective.

6) wash; as ماه wash, 'like the moon.'
7) wand; as خداوند, 'like God,' 'lord,' 'possessor;' whence, by contraction, خواند, also signifying 'lord,' 'master,' 'husband.'

91. Adjectives denoting fitness or worthiness are formed by attaching to substantives the suffixes:

1) ãna; as شاهان shâhâna, 'befitting a king;' 'royal,' 'splendid;' مردانه mardâna, 'becoming a man,' 'manly.'

Rem. a. Such is the teaching of the native grammarians; but it appears far more probable that in these words, as also in دیوانه...شکور, and many more, the relative suffix ـه (§ 92, 6) is added to the plurals ـه...شکور, etc.: آن...ـه also occurs as a relative suffix.

Rem. b. From the signification of 'fitness,' arises that of 'manner,' which is also common to this suffix, and hence its use in forming adverbs: e.g. شاهانه 'royally;' مردانه 'in a manly manner;' غرمانه 'interestedly.'

2) گان; as شاپکان shâb-gân (for شاهان), 'worthy of a king;' راگان râgân (for راگان), 'fit to throw on the road,' a thing found on the road,' hence, 'a thing obtained, or lost, for nothing,' 'anything worthless.'

3) وار, or وار wâra; as شاپوار shâh-wâr, 'worthy of a king,' 'princely,' 'royal;' بزورگ wâr, 'worthy of the great,' 'great,' 'excellent;' گوشوار gosh-wâr, or گوشوار
gosht-wāra, 'suitable to the ear,' 'an earring'; māh-wār, or māh-wāra, 'adapted to a month,' 'monthly stipend,' etc., 'monthly.'

Rem. From the signification of 'fitness,' etc., arises that of 'measure,' 'quantity;' as māna-wār, ('fit to make,' or) 'sufficient to make a garment' = jāma-bhar. The original form of this suffix is bhr, corresponding to the Sanskrit and Hindi मृ भर.

4) i, added to infinitives only; as khour-danī, 'fit to eat,' 'eatable' (from kūr, 'to eat'); guslanī, 'fit to utter;' shudanī, 'fit to be.'

92. Relative Adjectives and Substantives are formed by adding to substantives the suffixes:

1) aml, (used to form substantives); as jinnāl chang-āl, 'a claw' (from jinn, 'bent, curved'); dūnāl, 'the extremity of a thing,' 'a tail' (from dūm, 'a tail').

2) čān; as piyān, 'a desert' (from čāb, 'without water'); pāyi, 'end' (of the foot), 'extremity' (from pāy, 'foot'); peshwān, 'the front or foremost part' (from pesh, 'before,' from čān is derived peshwānī, 'the forehead').

Rem. The suffix ān also forms patronymics and relative nouns of place: e.g. İran and İran, Darān (from Ir and Tūr, sons of Farīdūn); Īṣṭa, Īṣṭa (for Īṣṭa, from Īṣṭa, 'an army'). It is sometimes redundant: e.g. Ābād, 'inhabited,' 'peopled.'

3) āna; as dast-āna, 'a glove' (from dast, 'hand'); mard-āna, 'pertaining to man;' kasht-āna, 'a glass-house,' thence generally, 'a house;' sāl-āna, 'pertaining to a year,' 'yearly.'
RELATIVE ADJECTIVES.

4) gān; as gird-gān, 'a walnut' (from 'round'); dih-gān = دیه گان 'pertaining to a village,' 'a villager' (دیه گان) is the Arabic form of the word; bāzār-gān (from پازار گان), 'a merchant.'

5) wān, and ون wan (but in Urdu generally occurring under the form ونnThe suffixes and ون are also relative, and are common in Persian, although not frequently occurring in Urdu: e.g. خداوند 'pertaining to God,' a lord; خویشاوند 'pertaining, or related, to self,' a kinsman. These suffixes are all no doubt derived from the Sanskrit व न, nom. व न.

6) a; as أستر 'to shave'); دست 'hand'); زبان 'tongue'; دهان 'mouth'); roza, 'pertaining to a day' (from روز 'day'); سال 'pertaining to a year;' yek 'one-sided' (from 'one side').

Rem. The suffix is sometimes redundant, as in کیتا, جار 'one'}
Rem. In lieu of ين the form ين sometimes occurs: e.g. 

پشیون، 'made of wool,' 'woollen;' 

گنجینه, 'that which is obtained from a repository of treasure,' 'a treasury.' The suffix 

ین is also used in forming the superlativ degree, and is added to many words to form degrees of comparison: as پشیشین, 'anterior;' 

پسیشین, 'posterior.' It is sometimes redundant: e.g. 

اولینا = 

first.'

8) ي, forming patronymics and other relative adjectives; as پارسی, 'of Persia,' 'Persian;' 

ہندی, 'of India,' 'Indian;' 

شاهی, 'pertaining to a king,' 'royal;' 

اتشی, 'of fire,' 'fiery;' 

خونی, 'sanguinary,' 'bloody,' 'a murderer.' If the final letter of the noun be a, it is changed into 

before the suffix; 

e.g. خانگی 

کلاغ (or 

کلاغی) 'pertaining to the house,' 'domestic.'

Rem. ي is occasionally redundant, chiefly at the end of Arabic words: e.g. 

یتیا, 'to believe firmly;' 

زیادتی = 

زیادت, 'increase,' 'excess.'

93. Adjectives denoting colour, or similitude of colour, are formed by means of the suffixes نام fām, and 

گن, as 

سیاه fām, 'blackish;' 

lb'fām, 'ruby-coloured;' 

گول-گن, 'rose-coloured;' 

لیلا-گن, 'tulip-coloured.'

Rem. نام may also take the forms:

فام, and 

بام, 

بام, and 

بام; 

and in place of 

the form 

is occasionally found.

94. Adjectives and substantives denoting fellowship, companionship, equality, etc., are formed by prefixing to a substantive the adverb 

هم, signifying 'together,' 'same,' and corresponding to the English 'fellow,' 'mate,'
Nouns of Place.

'con-', 'co-', as در هم هم دارد, 'fellow-sufferer,' 'sympathetic' (from در هم هم جنس هم دارد 'pain'); هم جنس ham-jins, 'of the same genus, or class,' 'congeners,' 'homogeneous,' هم عمر ham-unr, 'of the same age,' 'coeval,' هم سبق ham-sabak, 'a class-fellow' (from سبق 'a lesson').

Rem. may also occur as the latter part of a compound, a preposition being prefixed to it: e.g. باهم bāham, 'together,' 'along with'; درهم bar-ham, 'upon one another,' 'confused,' 'jumbled,' 'angry,' درهم dar-ham, 'one under another,' 'higgledy-piggledy,' 'confused,' 'angry.'

95. Nouns of Place, or اسماء مكان asmāʾ makānī, called also اسماء مکان فی ف کذ اسماء мужчинین 'nouns that express the vessels which contain things'), are formed: a) by placing after a noun one of the following nouns:

1) آباد ābād, 'populated by,' 'city;' as إلاأباد īlāh-ūbād, 'the city of God;' (Anglice) 'Allahabad;' أكبر آباد akbar- ābād, 'the city of Akbar;' 'Agra;' شاه جهان شاه جهان ūbād, 'the city of Shāh-jahān,' 'Deli.'

2) گا gāh, 'place;' as شکارگاه shikār-ɡāh, 'hunting-ground;' خواب گاه ībādat-ɡāh, 'place of worship;' خواب گاه کنون-ɡāh, 'sleeping-place;' 'bed-chamber.'

Rem. گا also signifies 'time,' and is used to form nouns of time اسماء زمان (اسماة زمان) asmāʾ zamān); as صبح-ɡāh, 'morning' (from صبح dawn); شام-ɡāh, 'eventide' (from شام 'evening').

3) خانه khāna, 'house;' as کار خانه kār-ɡhāna, 'a workshop;' کتاب خانه kutub-ɡhāna, 'a library' (from کتاب pl. of کتاب 'a book'); قاب خانه کايد-ɡhāna, 'a prison' (from قاب 'imprisonment;' in India the compound جیل خانه, from the English 'jail,' is also commonly used).

Rem. The words آباد, گاه, and خانه must not be regarded as suffixes.
The construction is that of the inverted genitive (§ 73), and forms determinative compounds.

5) By adding the following suffixes to nouns:

1) یستن = istān (the Sanskrit स्थान sṭhāna); as غل-یستن, ‘a rose-garden;’ کوه-یستن, ‘a mountainous region;’ ریگ-یستن, ‘a sandy place.’ If the noun end in a vowel, the initial vowel of the suffix is dropped: e.g. یوستن būstān, ‘a place of fragrance,’ ‘a garden.’

2) شن = shan; as غل-شن, ‘a rose-bed, or rose-garden.’

3) نا = nā; or نائي = nāv; as عب-نائي, ‘a strait;’ تنگ-نائي, ‘a narrow place,’ ‘a defile,’ ‘a strait’ (also تنگن). A variety of the noun of place is the noun of multitude (اسم كثرت ismē kagrat), which designates the place where the object signified by the noun to which the suffix is added, is found in large numbers or quantities. It is formed by means of the following suffixes:

1) زار = zār; as غل-زار, ‘a place where roses abound,’ ‘a rose-garden;’ سبزا-زار, ‘a place where verdure abounds,’ ‘a meadow;’ بازار bā-zār (contracted from ابازار), ‘a place where provisions (ا) (a) (ab) (abb) abound,’ ‘a market.’

2) شاخ-سار = shāḵh-sār, ‘abounding in branches,’ ‘a place where branchy trees abound;’ نمک-سار namak-sār, ‘abounding in salt,’ ‘salty,’ ‘a salt-mine;’ رخ-سار rukh-sār, ‘the cheek,’ ‘the face.’

3) پار = bār; as سکتار sang-bār, ‘a place abounding in stone,’ ‘a stone-pit;’ جوبار joʿe-bār, ‘a place abounding in streams;’ زنگبار zang-bār, ‘the country inhabited by the Ethiopians,’ ‘Zanguebar.’
Abstract Nouns.

Rem. بار is related to the Sanskrit बार vāra, 'a multitude.' It has other significations also; e.g. a) 'permission,' 'approach to royalty,' as in دربار, 'the court or levee of a prince;' b) 'time,' 'turn,' as یکبار, 'one-time,' 'once.' With the suffix بار must not be confounded the root of the verb پریدن, 'to rain,' which occurs in compounds: e.g. گوهربار, 'raining or scattering pearls.'

4) لائخ lākh; as سنگ‌لائخ sang-lākh, 'a place abounding in stone'; دیوار lākh (or یدو – lākh), 'a place abounding in demons.'

96. Connected with the noun of place is the 'noun which is the vessel or receptacle (ظرف) of a thing,' and which is formed by means of the suffix دان dān; e.g. نمک‌دان namak-dān, 'a salt-cellar;' شمع‌دان shama-dān, 'a candle-stick;' قلم‌دان kalam-dān, 'a pen-case.'

Rem. This suffix is added to Hindī nouns also, and may take the form دان; e.g. نگال‌دان, (or نگالت‌دان), 'a spit-box;' پیک‌دان (or پیک‌دان), 'a spitoon'—properly, 'a vessel for receiving the нг crawler or пик, i.e. the juice of the betel-leaf which is spit out.' Nouns (masc.) ending in دان are inflected before the suffix is added: e.g. چوکه‌دان chāhe-dān, 'a mouse-trap, or rat-trap.'

97. Abstract Nouns are of two kinds: a) those which denote states or acts, and are verbal, being derived from infinitives, or roots of verbs:

1) By dropping the final و of infinitives; as خریدن kharīdā, 'purchase,' from خریدن, 'to buy;' درخواست dar-khwaist, 'request,' from درخواست, 'to desire or request;' فروختن farokht, 'sale,' from فروختن, 'to sell.'

2) By adding the suffixes تار tār and دار dār to apocopated infinitives; the former to those which end in ان, tan,
and the latter to those ending in دان; e.g. گِنَگُ، گُفتار، 'saying,' 'speech'; رفْئُ، 'gait,' 'procedure;' دیدار، 'seeing,' 'sight.'

3) By adding to the roots of verbs the suffix ـ آک as نِیکُ tapāh, 'agitation;' خوراک kheurāk, 'food;' نسزاک sozāk, 'inflammation,' 'strangury.'

4) By adding the suffix ـ ان to verbal roots; as نرمان farmān, 'command' (the Sanskrit प्रमाण pramāṇa); باران bārān, 'rain.'

5) By adding the suffix ـ یش to verbal roots; as خواهش khabāsh, 'desire,' 'wish;' پاروارش parwarish, 'nurture,' 'support;' بینیš bīnish, 'seeing,' 'discernment;' دانیš dānish, 'knowledge,' 'wisdom.'

Rem. This suffix often forms abstract nouns of quality also.

6) By adding the suffix ـ آ to verbal roots; as لرزد larza = لرزش، 'tremor;' نالہ nāla = نالش، 'lamentation;' سفید sufaida = سفیده، 'whiteness.'

5) Those which denote qualities: they are formed by means of the suffixes:

1) ـ آ, added to adjectives; as گرم، 'heat,' 'summer;' سرم، 'cold,' 'winter.'

2) ـ ی, added chiefly to adjectives, primitive and verbal; as دستی dostī, 'friendship;' نکی nekī, 'goodness;' سفیدی sufadī, 'whiteness;' دانگی dāngī, 'wisdom;' خدمتگاری khidmatgārī, 'service;' اکلماندی akhlmandī, 'sense,' 'wisdom.' If the final letter of a Persian adjective be ـ ا, it is changed into ـ گ before the termination is added; e.g. bandagi, 'service;' تازگي tāzagi, 'freshness;' حلگي chaspūdagi, 'adhesiveness,' 'attachment' (from
the pass. part. of جَسِيدَةٌ ‘to stick’); but if the adjective be an Arabic word, the final ه is changed to ی (or rather the original ز ی, which on account of the loss of the final vowel became ز ی, is restored); e.g. زِيَادَتِيَ, ‘excess,’ from زِيآد، زِيَاد، زِيَدا, ‘more,’ ‘excessive.’

98. The Diminutive is formed by means of the following suffixes:

1) ك گ— گک (used chiefly with nouns denoting animate things); as مَردگک, ‘a manikin,’ ‘a contemptible man;’ تَلگک, ‘a little child;’ عَیضک asپک, ‘a small horse,’ ‘a pony;’ دَستگک دَسک, ‘a small hand,’ ‘a tap at a door;’ زَامَبِرگک زَابِرک, ‘a small gun or swivel.’

2) صَا, or یصَا, یصَا, or یِزَا, or یِزَا یِزَا (ی being interchangeable with ی, ی, ی, and ی); as بَیعَق, and بَیعَق, ‘a small garden;’ چَمْچا, چَمْچا, ‘a spoon;’ دَیچ, دِیچ, ‘a small caldron,’ ‘a pot;’ چَویچ, چَویچ, ‘a lane;’ چُوْزَا, چُوْزَا, ‘a young bird,’ ‘a chicken;’ دوْشیزَا دوْشیزَا, ‘a virgin;’ مَشْکِیزَا مَشْکِیزَا, ‘a small leather bottle.’

Rem. a. ی being interchangeable with ی in Urdu, this suffix sometimes takes the form یا; e.g. دِیچ, دِیچ, ‘a small caldron;’ whence, by forming the Hindî diminutive thereof, دِیچ "دِیچ, دِیچ.

Rem. b. Diminutive forms are commonly used in Persian and Urdu to express contempt, endearment, regard, etc.

99. Compounds occur in great variety of forms in Persian, and many such are borrowed by the Urdu. The most important of these—the Determinative and the Attributive—have been noticed in treating of the genitive case, and the adjective (§§ 73, 78). There remains:
THE COPULATIVE COMPOUND.

This may be composed: 1) of two verbal roots or imperatives: a) either one and the same verb repeated, and the last a negative; as دار-مادر (دارومدار), 'hold, hold not,' adjustment of a dispute;' كش ما کش (کشومکش), 'pull, pull not,' pulling backwards and forwards,' distraction,' tumult; b) or of two different verbs; as دار زر (داروژیر), 'seizing,' 'pomp,' 'tumult.'

2) of an apocopated infinitive and the root of the same verb; as جستن (جستن و جستن), 'conversation;' جستن (جستن و جستن), 'search,' 'quest.'

3) of two apocopated infinitives; as آمد رفت (آمد و رفت), 'coming and going,' 'intercourse;' رفت و شند (جستن و جستن), 'speaking and hearing,' 'colloquy,' 'altercation.'

4) of two nouns of different signification, as پای و بر (پای و بر), 'power;' or of the same signification, as جو (جو) جو, جو (جو) جو, 'grain, grain,' 'grain by grain;' قیل و تال (کیلو کال), 'speech and response,' 'discourse.'

Rem. To this class also belong those compounds in which the last word (which is used merely to rhyme or jingle with the first) is called the تابع or appositive, by the native grammarians: e.g. حرج مرج (حارج مرج), 'confusion,' 'tumult.'

Two words, whether the same or different, are often connected by means of the letter l, which may have the signification: a) of and; e.g. کشکش (کشکش), 'pulling one way and the other;' جستن (جستن), 'distraction,' 'tumult;' جستن (جستن), 'escaping and rising,' 'the day of resurrection;'
The numerals.

100. The following table gives the leading cardinal numbers:

<table>
<thead>
<tr>
<th>Numerals</th>
<th>Persian Numerals</th>
</tr>
</thead>
<tbody>
<tr>
<td>yak</td>
<td>دو</td>
</tr>
<tr>
<td>du</td>
<td>سه</td>
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<td>sih</td>
<td>چهار</td>
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<tr>
<td>ghar</td>
<td>پانج</td>
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<td>panj</td>
<td>شش</td>
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<td>shash</td>
<td>هفت</td>
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<td>haft</td>
<td>هشت</td>
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<tr>
<td>hast</td>
<td>نوزده</td>
</tr>
<tr>
<td>nukh</td>
<td>بیست</td>
</tr>
<tr>
<td>dah</td>
<td>بیست و دو</td>
</tr>
<tr>
<td>yazdah</td>
<td>بیست و یک</td>
</tr>
</tbody>
</table>
101. The ordinal numbers are formed by adding the termination م um to the corresponding cardinals, but in the third and the ninth (optionally) the final s is changed into 3 before the termination is added; e.g. يم yakum, ‘first,’ ذوم duwum, ‘second,’ صوم sinwum, ‘third,’ etc.; ذم nukum, or ذم nuwum, ‘ninth,’ ذم dahum, ‘tenth,’ and so on. If the number lie between the decades (as بيست وذو bīst-o-duwum), the termination is added to the last word; e.g. بيست وذو, ‘twenty-second.’

Distributive Numerals.

102. The distributives are formed, as in Hindi and Urdu, by repeating the cardinals: e.g. يك يك yak yak, ‘one at a time,’ ‘singly,’ ‘one apiece;’ ذور dū dū, ‘two at a time,’ ‘by twos,’ ‘two apiece.’

Multiplicatives.

103. Multiplicatives are formed by adding to the cardinals: 1) the adverb جند chand, ‘so many.’ e.g. دوجند.
du-chand, 'twofold;' 2) the suffix لَا tā, "single," دُوتَا du-tū, "double." 3) the suffix كَانَا gāna (corresponding to the Hindi affix كَنا gunā): e.g. يَكَانَا yagāna, "single" (for يَكَان كَانه, by contraction); دُوْكَانٌ du-gāna, "double."

**Numerical Adverbs.**

104. The numerical adverbs 'once,' 'twice,' etc., are expressed by adding to the cardinals the word بَار bār, or بَار, 'time;' or one of the synonymous Arabic words نَوَبَت, مَرَتْه, martaba, or دَفْأ a: e.g. يَكْبَار yak-bār, or يَكْبَار yak-bāra, كَانَا yak-naubat, etc., 'once.' دُوْبَار du-bār, دُوْبَار du-bāra, كَانَا du-naubat, etc., 'twice.' The adverbs 'firstly,' 'secondly,' etc., are expressed by the ordinals: e.g. يَكَم yakum, 'firstly,' دُوْمَم duwum, 'secondly,' etc.

**Arabic Constructions.**

105. Nearly all Arabic words are derived from some verbal root, consisting for the most part of three letters, with the help of one or more of the seven letters of augmentation (or, as they are commonly termed, servile letters) ل, ت, ج, م, ن, ع, أ, or خ, which are comprised in the word يُتَسَمَّونَا yatasa'umanā. A large number of verbal nouns are derived from the ground form of the triliteral verb, but it is not necessary to notice more of these than occur in Urdu; the models (or, as they are technically termed, the measures) of such are given below with examples. In these measures, as in those of all the derived forms to be noticed, the letters ل, ع, ب, of the root فعل 'acting,' are employed to indicate radical letters, and the servile ل to represent final ل and ب of the Urdu.
<table>
<thead>
<tr>
<th>Measure.</th>
<th>Example.</th>
<th>Measure.</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>فعال &quot;ک Trout</td>
<td>17.</td>
</tr>
<tr>
<td>2.</td>
<td>فعل &quot;یِم, 'knowing.'</td>
<td>18.</td>
</tr>
<tr>
<td>3.</td>
<td>فعل &quot;یِم, 'ordering.'</td>
<td>19.</td>
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<tr>
<td>4.</td>
<td>فعل &quot;یِل, 'seeking.'</td>
<td>20.</td>
</tr>
<tr>
<td>5.</td>
<td>فعل &quot;یِر, 'being small.'</td>
<td>21.</td>
</tr>
<tr>
<td>6.</td>
<td>فعل &quot;اعد &quot;د 'guiding aright.'</td>
<td>22.</td>
</tr>
<tr>
<td>7.</td>
<td>فعل &quot;را &quot;م 'pitying.'</td>
<td>23.</td>
</tr>
<tr>
<td>8.</td>
<td>فعل &quot;ر &quot;ل 'travelling.'</td>
<td>24.</td>
</tr>
<tr>
<td>9.</td>
<td>فعل &quot;قد &quot;ر 'being able.'</td>
<td>25.</td>
</tr>
<tr>
<td>10.</td>
<td>فعل &quot;ح &quot;ر 'moving.'</td>
<td>26.</td>
</tr>
<tr>
<td>11.</td>
<td>فعل &quot;س &quot;ی 'stealing.'</td>
<td>27.</td>
</tr>
<tr>
<td>12.</td>
<td>فعل &quot;د &quot;ع 'asserting.'</td>
<td>28.</td>
</tr>
<tr>
<td>13.</td>
<td>فعل &quot;یِک 'remembering.'</td>
<td>29.</td>
</tr>
<tr>
<td>14.</td>
<td>فعل &quot;ب &quot;یر 'communicating goodness.'</td>
<td>30.</td>
</tr>
<tr>
<td>15.</td>
<td>فعل &quot;سلم 'being safe.'</td>
<td></td>
</tr>
<tr>
<td>16.</td>
<td>فعل &quot;کیم 'standing.'</td>
<td></td>
</tr>
</tbody>
</table>

All these forms cannot be derived from one verbal root; very few verbs have more than two or three, and the majority admit of but one form. Some of the measures (for example Nos. 10, 11, 18) offer very few examples in Urdu.

1 *دعا* was originally *فاعلا* (from the root *دعَوَ*). In verbal nouns of the measures of Nos. 15, 16, 17, final *و* or *ی* is in Arabic changed into *ام* (as generally happens when they follow the *الى* of prolongation), but the Persians and Indians drop the *ام* unless the noun is in the *صِيغة* constructus, and the *تَمَسَّك* is used.
VERBAL ADJECTIVES.

106. Other important derivatives are the verbal adjectives. The measures of those which commonly occur in Urdu are:

1) —the Active Participle, or Noun of Agency: e.g. عالم, ‘a learned man’ (from علم ‘to know’); حاكم, ‘a judge,’ etc. (from حكم ‘to judge’); صابر, ‘patient’ (from صبر ‘to be patient’); غافل, ‘negligent’ (from غفل ‘to neglect’).

Rem. If the second radical of the verbal root be , or , it is changed into هامza (ا) in the active participle; e.g. قائم, ‘standing’ (from قوم ‘to stand’). If the second and third radicals be identical, the second rejects its vowel and unites with the third so as to form a double letter, which is marked with تاء: e.g. خاص, ‘special’ (from خاص); as however تاء over a final (vowelless) letter is useless, it is dropped in Urdu: e.g. خاص. If the third radical be هامza (ا), or , it is changed into i: e.g. خالي, ‘empty’ (from خلو).

2) —the Passive Participle: e.g. معروف, ‘known’ (from علم ‘to know’); منظور, ‘seen,’ ‘approved’ (from نظر ‘to see’).

Rem. If the second radical letter be , it is elided in the pass. part., but throws back its زى upon the preceding vowelless letter: متعلق, ‘said’ (from قول ‘to say’). If the second radical be , the same thing takes place, but, to indicate the elision of radical , the زى is changed into ظى, and the servile is in consequence changed into : e.g. مبيع, ‘sold’ (from بيع ‘to sell’). If the third radical be , it is elided: e.g. مدعو, ‘called,’ ‘invited’ (from دعو ‘to call’).
3) قَيِّمَل—a form expressing either an inherent or permanent quality, or a degree of intensity: e.g. حَكِيم, ‘a sage’ (from حِكَم ‘to judge,’ etc.); رَحِيم, ‘very compassionate’ (from رَحِم ‘to have mercy’).

Rem. Adjectives of the three measures noticed above are commonly used as substantives also.

4) تَعُول—a form with the same signification as the preceding: e.g. صِبْر, ‘very patient’ (from صَبر ‘to be patient’); غَفُور, ‘very forgiving’ (from غَفَر ‘to forgive’).

Rem. Verbal adjectives of the measures قَيِّمَل and تَعُول, derived from verbs of which the third radical is و, or ي, are subject to the same changes as those of the form مَتَعُول: e.g. نَبِي, ‘a prophet’ (from نَبَي).

5) أَتَعُل—the measure of the noun of preeminence (إِسْمَ تَعْبِيل). It has the signification of the English comparative and superlative, and is formed from verbal adjectives with three radicals, or with three radicals and a letter of prolongation: e.g. أَحْسَن, ‘more or most beautiful’ (from حَسَن ‘beautiful’); أَفْضَل, ‘more or most excellent’ (from فَضِيل ‘excellent’); أَكْبَر, ‘greater,’ ‘greatest’ (from كَبِير ‘great’). This measure is also used for adjectives denoting colour, or deformity, derived from neuter triliteral verbs: e.g. أَحْمر, ‘red;’ أَصْفَر, ‘yellow;’ أَعْجَرَ, ‘lame’ (by nature); أَمَأ, ‘blind.’
VERBAL NOUNS.

the measure of the noun of intensiveness (اسم مبالغة ismē mubālaga). Its signification approaches very nearly to that of the measures and: e.g. كذاب kazzāb, 'a great, or habitual, liar;' ظالم ẓallām, 'very tyrannical;' علم 'allām, 'very learned.' The same form is commonly used for nouns which indicate professions and trades: e.g. باز bazzūz, 'a cloth-merchant;' بقال bakkāl, 'a greengrocer' (but, in India), 'a grain-merchant' (= باني baniyā); سرفي savrāsf, 'a money-changer,' 'a banker.' By adding the termination -a to this form with the first signification, still greater intensiveness is given to the meaning; as علم 'allāma, 'exceedingly learned.'

Rem. Other adjectives of the measure، also occur in Urdu: e.g. صعب, 'difficult,' صفر, 'empty,' 'a cypher,' صلب, 'hard,' حسن, 'good,' 'beautiful,' خشن, 'rough,' جبان, 'cowardly,' شجاع, 'brave,' رشيد, 'thirsty,' عريان, 'naked;' but as these are not to be distinguished by their forms from verbal nouns, they can only be learned by reading.

107. From triliteral roots are derived other forms of verbal nouns also, which, since two or more of the servile letters occur in them, are termed augmented infinitives ( مصدر زيد maṣdarē maṣīd) by the native grammarians. It will be more convenient to speak of them as verbal nouns of the second, third, etc., derived forms. These
verbal nouns moreover have corresponding adjectives, similar to the مفعول ـ قاعل of the first or ground form of the triliteral verb. The measures of both are given below, with examples.


II. e.g. نور تفريح, ‘gladdening’ (from نور فرح, ‘being glad’); تعليم تاليم, ‘teaching’ (from عام تعلم, ‘to know’); تشذب تذكير, ‘reminding’ (from ذكر تذكير, ‘to remember’); تفريحة تفريحة, ‘scattering,’ ‘distributing’ (from فرق تفرق, ‘to separate’). Of the two measures, the first is the more common, the last is used chiefly where the third radical letter is ـ or ـ.

III. e.g. مکابالة مکابالة, ‘facing,’ ‘confronting’ (from قبل مکابال, ‘being opposite,’ ‘coming towards’); مکاتالا مکاتالا, and کتال کتال, ‘fighting’ (from قتل کتال, ‘killing’); مکادلة مکادلة, and جدل جدل, ‘contending,’ ‘disputing’ (from جدل جدل, ‘contending’); محفوظ مکافازت, ‘guarding’ (from حفظ مکافازت, ‘to preserve’). The first of the two measures is of more frequent occurrence than the second.

Rem. If the third radical of the verb be ـ or ـ, it is changed into ملاقات, ‘meeting,’ from لقي لقي, ‘to meet.’

iv. e.g. إبرا, ‘causing to flow’ (from جري جري, ‘to flow’); إخراج إخراج, ‘causing to go out,’
Verbal Nouns.

'issuing' (from خرج 'to go out'); إنكار inkār, 'denying' (from نكر 'not knowing or acknowledging').

Rem. If the first of the radical letters be و, it is changed into ي: e.g. إيفا (for ونآ), يفا, 'performing a promise' (from ونن). If the second radical be و or ي, it is elided, but throws back its vowel upon the vowless first radical, and the termination د is added by way of compensation: e.g. إعانت, 'helping' (for وعون, from يعون). If the third radical be و or ي, it is changed into هامس: e.g. إفسا, 'granting freedom, or pardon' (from وعفر); in Persian and Urdu however the هامس is dropped, unless the noun is in the status constructus, and the تفاعل is used.

v. تفاعل takabbur, 'making oneself great,' 'being proud' (from تکبر takbir, 'making great'); تصوير tasawwur, 'picturing to oneself,' 'conceiving' (from تصوير taswīr, 'making a picture').

Rem. If the third radical be و or ي, (و is always changed into ي, and), the influence of the ي changes the سلسلة of the penult syllable into كسم: e.g. تسلي يتاسيلت, 'becoming comforted' (from سلسلة).VI. تفاعل tanasb, 'resembling,' 'being related' (from مماسبت munāsabat, 'being related to'); تقارب takārub, 'approaching' (one another), from مقاربت mukārābat, 'approaching.'

Rem. If the third radical be و or ي, the same change is made as in the fifth form: e.g. تداوي, 'treating oneself medically' (from دو). The Persians frequently change the final ي of such
words into compassion, desire, entertainment, spectacle, recreation, fun.

VII. e.g. infisāl, ‘being decided’ (from فصل to decide); inkhishāf, ‘being uncovered, or revealed’ (from كشف to open or reveal).

Rem. If the third radical be و or ي, it is changed into hamza, which however is, as usual, dropped in Urdu: e.g. إنطباع (for إطباع), intīfā, ‘being extinguished’ (from طغی).

VIII. e.g. إجتمع, ‘becoming collected,’ assembling’ (from جمع to collect); ستیراز, ‘putting oneself in the way,’ opposing’ (from عرض to place—before one); إیتیدار, ‘becoming powerful’ (from قدر to make powerful, etc.).

Rem. If the first radical letter be ی, the characteristic of this form unites with it into د; as انطباع ittīdā, ‘following’ (from تبع). So also, if the first radical be ج, it is changed into د, which unites with the characteristic of the form into د: e.g. إنتفاق ittifāk, ‘agreeing’ (from دونف). If the first radical be د or ز, the characteristic of the form is changed into د, which unites with an initial د into د: e.g. إدعى ‘claiming one’s rights’ (from دعو إدعا, ‘pressing,’ ‘crowding’ (from زحم). If the first radical be ض, or ب the characteristic of the form is changed into ب, which unites with initial ب, into ب: e.g. إصلاح isfīlah, ‘a technical term’ (from صلح); إضرار isfīrah, ‘being agitated’ (from ضر ب إضرار); isfīla, ‘becoming informed’ (from طالح).

IX.—This form does not occur in Urdu.
VERBAL NOUNS.

e.g. Istiadūd, ‘getting oneself ready,’
‘being ready’ (from ṭūd, the verbal noun of
the fourth form of which, viz. Iddūd,
signifies ‘making ready’); Istigfār,
‘seeking forgiveness’ (from ʿarf, ‘to forgive’).

Rem. a. The changes which take place in this form are precisely
similar to those which take place in the fourth form.

Rem. b. The following brief observations will throw light on the
signification of these various forms:

The second (māqām), and the fourth (muʿābalah), are usually causative or
factive. Verbs that are intransitive in the first form become transitive
in these, and those that are transitive become doubly transitive, or causative.
But in some instances the two forms have different meanings:
e.g. i. ʿilm, ‘knowing,’ ‘knowledge;’
ii. Taʿlim, ‘teaching,’
rv. ʿilm, ‘informing one of a thing.’

The third (mukātala), and the sixth (malqāʾ), commonly convey the
idea of reciprocity, the latter necessarily so. When the first form is
transitive, the third expresses the effect or attempt to perform that act upon
the object; e.g. ʿabīl, ‘killing,’ mukātalā, (‘trying to kill, or)
fighting with.’ In the sixth form the idea of effort or attempt becomes
reflexive: e.g. ṭajāhul, ‘feigning ignorance.’

The fifth form (muʿāllal) is the reflexive of the second; but it is more
commonly used with the effective signification, implying that an act is
done to a person, or a state produced in him, whether caused by another
or by himself: e.g. ʿilm, ‘knowledge,’ Taʿlim, ‘teaching,’
Taʿallum, ‘becoming learned.’ The idea of intensiveness (which is often
found in the second form) exists in the fifth also: e.g. ṭafarruq,
'separation into many groups, or in various directions.' In English this form must often be rendered by the *passive*.

The *seventh form* (إِلْيَاعَال) is *reflexive* or *effective* in signification, and approaches nearly to the *passive*, by which it must often be rendered into English.

The *eighth form* (إِلْيَاعُال) is the *reflexive* of the *first*. The reflex object is either the accusative or the dative: *e.g.* إِلْيَاعُ الْكُنْوِيْسَ, 'putting oneself in the way,' 'opposing' (from إِلْيَاعُ جُرْحُ 'placing something before one'); إِلْيَاعُ إِلْيَاعُ, 'moving oneself to and fro,' 'being agitated' (from إِلْيَاعُ جُرْحُ 'beating'); إِلْيَاعُ إِلْيَاعُ, 'seeking power for oneself,' 'becoming powerful' (from إِلْيَاعُ جُرْحُ 'being powerful,' 'power').

The reflexive signification often gives rise to the *reciprocal* (which this form has in common with the *sixth*), and occasionally passes into the *passive*. In many cases too the eighth form has the same signification as the first.

The *tenth form* (إِلْيَاعُال) is commonly used in the sense of *taking*, *seeking*, *asking for* or *demanding* what is signified by the *first*: *e.g.* إِلْيَاعُ الْكُنْوِيْسَ, 'asking forgiveness' (from إِلْيَاعُ جُرْحُ 'to forgive'). It also often converts the *factitive* signification of the *fourth form* into the *reflexive*: *e.g.* إِلْيَاعُ إِلْيَاعُ, 'getting oneself ready,' 'being prepared' (from إِلْيَاعُ إِلْيَاعُ, 'making ready,' 'preparing').

*Rem. c.* The verbal nouns of the first and derived forms are commonly used as abstract substantives: *e.g.* إِلْيَاعُ عَلَمْ, 'knowledge,' إِلْيَاعُ لَمْ, 'mention.'

### 5) VERBAL ADJECTIVES OF THE DERIVED FORMS.

The *measures* of these, with examples, are tabulated below. The difference between the form for the *Active* and that for the *Passive Participle*, consists simply in the vowel of the final syllable, the former taking *kusra*, and the latter *fatha*. 
VERBAL NOUNS.

<table>
<thead>
<tr>
<th>Measure of Act. Part.</th>
<th>Example</th>
<th>Measure of Pass. Part.</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. مَعْلُومٍ</td>
<td>مَعْلُومٍ</td>
<td>مَعْلُومٍ</td>
<td>مَعْلُومٍ</td>
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<tr>
<td>(from علم)</td>
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<td>(from علم)</td>
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<tr>
<td>III. مَحَفِظٍ</td>
<td>مَحَفِظٍ</td>
<td>مَحَفِظٍ</td>
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<tr>
<td>(from حَفْظ)</td>
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<td>(from حَفْظ)</td>
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<tr>
<td>IV. مَصْرُفٍ</td>
<td>مَصْرُفٍ</td>
<td>مَصْرُفٍ</td>
<td>مَصْرُفٍ</td>
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<tr>
<td>(from صَرِف)</td>
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<td>(from صَرِف)</td>
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<td>v. مُتَّبِعٍ</td>
<td>مُتَّبِعٍ</td>
<td>مُتَّبِعٍ</td>
<td>مُتَّبِعٍ</td>
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<tr>
<td>(from بدِل)</td>
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<td>(from بدِل)</td>
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<tr>
<td>VI. مَتَعْفِرٍ</td>
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<td>مَتَعْفِرٍ</td>
<td>مَتَعْفِرٍ</td>
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<tr>
<td>(from عَرَف)</td>
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<td>(from عَرَف)</td>
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<tr>
<td>VII. مَكَثُشٍ</td>
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<td>مَكَثُشٍ</td>
<td>مَكَثُشٍ</td>
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<tr>
<td>(from كَثَف)</td>
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<td>(from كَثَف)</td>
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<tr>
<td>VIII. مُتَّمِتٍ</td>
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<td>مُتَّمِتٍ</td>
<td>مُتَّمِتٍ</td>
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<tr>
<td>(from مَتَمَّ)</td>
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<td>(from مَتَمَّ)</td>
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<tr>
<td>X. مُتَسْتَخْرِجٍ</td>
<td>مُتَسْتَخْرِجٍ</td>
<td>مُتَسْتَخْرِجٍ</td>
<td>مُتَسْتَخْرِجٍ</td>
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<tr>
<td>(from خَرَج)</td>
<td></td>
<td>(from خَرَج)</td>
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</tbody>
</table>

108. Verbs consisting of four radicals also occur in Arabic, having a ground form and three derived forms; but the first and second forms alone occur in Urdû. Employing an additional ل to denote the fourth radical, the measures of the verbal nouns of these forms are:

I. e.g. تَرَجمةُ، 'interpreting,' 'translation' (from تَرَجمَ to interpret'); زَلْزَلَة, 'shaking' (from زَلْزَلَ to shake').

II. e.g. تَزَالِزُ، 'becoming in a state of motion,' 'being shaken' (from زَلْزَلَ to shake').
109. The measures of the verbal adjectives corresponding to these nouns are:

I. (Act.)—e.g. mutarrij mim, 'an interpreter.'
(Act.)—e.g. mutarjam, 'interpreted.'

II. (Act.)—e.g. mutazazil, 'shaking.'
(Pass.) mutazazal, 'shaken.'

Possessive Adjectives.

110. These, as used in Urdu, are properly determinative compounds, in which the first noun governs the second in the genitive. The governing noun is generally one which conveys the idea of possession, origin, etc. The following are examples of those which occur in Urdu:

1. abū, or bū, 'father,' 'originator,' etc.: e.g. abū turāb (or bū turāb), 'dusty,' from turāb, 'dust.' (bū turāb was the nickname given by Mohammad to his son-in-law 'Ali); bu'l ajāb, 'cause of wonder,' 'wonderful;' bu'l hasas, 'causing desire,' 'desirous;' 'capricious.'

2. zū, 'owner,' 'possessor' (nom. sing. zū, gen. zū, nom. plur. ulū, gen. and acc. zavi or uli): e.g. zul jalāl, 'possessor of glory,' 'glorious.'

zul karnain, 'possessor of two horns,' 'two-horned;

zī-rūh, 'animate,' zī-iste'dād, 'capable,' 'qualified;' ulūl albah, 'intelligent persons;

ulūl asm, 'firm,' 'resolute;' zawi al bidār, 'powerful;' zawi al abūr, 'discerning,' 'wise.'

Rem. The form zī occurs most frequently in Urdu, being used
even in ordinary conversation. It is combined with Persian words also: e.g. لَوْي هُوْش, 'sensible,' 'intelligent.'

3) صاحبāb, 'companion,' 'possessor:' e.g. صاحبāb-jāmāl, 'beautiful,' صاحبāb-nasīb, 'fortunate;' صاحبāb-dil, 'pious,' صاحبāb-taḥā, 'a king.' In the last two examples the words dil and taḥā are Persian.

Rem. The genitive construction is occasionally indicated by the use of the īṣāfat: e.g. صاحبāb-taḥā, 'possessor of the throne,' 'a king.' Such is always the case when the governing nouns are اَربَّاب (pl. of رَبْ, rabb), 'lords,' 'possessors,' and اَحَل, 'possessor;' اَربَّابُكَ, 'intelligent or wise persons;' اَحَلَ عَقَلَ, 'wise.'

RELATIVE ADJECTIVES.

111. Relative adjectives are formed in the following ways: a) by adding to nouns (substantives, adjectives, or pronouns) and particles the suffix يُ- (which, in Urdu, is changed to يُ- ی, the tashdīd being dropped; but it is restored in the derivatives from the relative adjective). The suffix may often be added without any change taking place in the primitive noun: e.g. شَمْسِي shamsī, 'solar,' from شَمْس 'the sun;' اِنسَاني insānī, 'human,' from انسان 'a human being;' حَوسَاني hūsānī, 'of, or relating to Hosain;' عَلَمِي ilmī, 'scientific,' from عَلَم 'science;' مُحِيْيِي nauwi, 'pertaining to grammar,' from نَوَّهُ 'grammar.' In many cases however the noun undergoes some change in the auxiliary consonants, or in the vocalization, etc., before the suffix is added. In respect of these changes, so far as Urdu is concerned, the following rules may be laid down:
1. If the primitive noun be of the measure قَعَل, the kasra of the middle radical is changed into fatḥa: e.g. مَلَكī, from مِلْك ‘a king.’

2. The feminine termination ء or s is rejected: e.g. حَكِيْكī, from حَقِيقَت ‘truth,’ ‘reality,’ طَبِيْعī, from طَبِيع ‘nature.’

3. Final د and ي are changed into , before adding the termination غ, and kasra of the preceding letter is changed into fatḥa: e.g. عَصَا, from عَص ‘a staff,’ مَنَوَّا, from مَعْنَى ‘meaning,’ دَهْلَي ‘Delhi.’

Rem. If, however, the primitive noun consist of moro than four letters, final د or ي are rejected: e,g. مُصْطَفَّي, from مَصْطَف ‘chosen.’

5) by adding to nouns the termination نَنِي; as

جَسَّمَنī, ‘corporeal,’ from جَسَم ‘body.’
رَوحَنī, ‘spiritual,’ from رُوح ‘spirit.’
نَفْسَنī, ‘pertaining to the soul,’ ‘lustful,’ from نَفْس ‘soul.’
نَورَنī, ‘luminous,’ ‘bright,’ from نُور ‘light.’

Abstract Nouns of Quality.

112. Abstract nouns of quality are formed by adding the feminine termination قَت to relative adjectives, or, which amounts to the same thing, by adding the termination قَت to iyat to nouns and particles: e.g.

إِنسَانِيَّةُ, ‘humanity,’ from إِنسَان ‘human.’
عَلْهَيَّةُ, ‘divinity,’ ‘Godhead,’ from عَلِي ‘divine.’
Nouns of place and time.

113. Nouns of place and time (اسماء مكان وزمان) generally take the form مئ چل or مئ چل، the initial syllable م being characteristic: e.g. مkelig tab, ‘a place where writing is taught,’ ‘a school’ (from كيب ‘to write’); مکلraj، and مکلخ، ‘a place of egress, and ingress’ (from خرچ ‘to go out,’ and دخل ‘to go in’); مبل س، ‘the place where, or time when, several persons sit,’ ‘room,’ ‘assembly,’ ‘party’ (from جلس ‘to sit’); مسجد، ‘a place of worship,’ ‘a mosque’ (from مسجد ‘to worship’).

114. Nouns that indicate the Instrument that one uses in performing the act expressed by a verb are called اسماء ذات ائت asmae atat. They generally have the form مفعول or مفعول، and are distinguished from the nouns of place by the kasra with which the prefixed م is pronounced: e.g. مفتاح، ‘a key’ (from فَتِح ‘to open’); مسكال، ‘an instrument used in polishing’ (from مصل ‘to polish’);

1 Forbes, and other grammarians after him, say that “the Abstract noun is formed by means of the feminine termination at or یات,” and give as examples the words أمکم، اسماع، اسماع، etc. These however are infinitive nouns, or nouns of action, and though, like all verbal nouns (e.g. یلم، ‘knowledge’), they may be used as abstract nouns, they are not “abstract nouns formed by means of the termination at;” this suffix can only form abstract substantives when added to relative adjectives. The other termination should be یات, not یات.
masan (for ma'zar), 'a balance or pair of scales' (from waizn, 'to weigh').

The Diminutive.

115. The Arabic Diminutive (إسم تنصير ismē tasgīr) is not of common occurrence in Urdu. It generally takes the form نَعِم, though one or two words take the form حسن Hossain from حسن, 'Hasan,' بحار buhaira, 'a small sea,' بحر 'a lake,' from بحر bahr, 'a sea.'

Gender.

116. The most usual termination by the mere addition of which to masculines (chiefly adjectives) feminines are formed, is ذ- at, which in Urdu is changed into ذ- a: e.g. والدة wālidā, 'mother,' from والد wālid, 'father,' ملك malik, 'king,' تاج kādira, from تاج kādir, 'powerful,' عظيم azīma, from عظيم azīm, 'great;' معلم mōallima, 'a schoolmistress,' from معلم mō'allim, 'a teacher or schoolmaster.'

117. Adjectives of the measure أطيب, when they have the superlative signification, form the feminine after the measure أطيب: e.g. كبر kubrā, from أكبر akbar, 'greatest,' أطيب ulā, from أول awwal, 'first.' But when they denote colour or deformity, the measure of the feminine is أطيب: e.g. رمادي safrā, from أسفر asfar, 'yellow,' مرّجا arjā, from أرجل a'raj, 'lame.'

Number.

118. Arabic nouns have three numbers, the singular, dual, and plural.

119. The dual is formed by adding the termination
120. The plurals are of two kinds. The one, which has only a single form, is called جَمْعُ سَالِمْ jîm'û sâlim, 'the complete or entire plural,' because all the vowels and consonants of the singular are retained in it. The other, which has various forms, is called جَمْعُ تَكْسِيرٍ jîm'û taksîr, 'the broken plural,' because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

121. The complete, or regular plural of masculine nouns is formed by adding to the singular the termination وَنَّـ āna; e.g. حَافِيرّون hâzûrânâ, from حَافِير hâzûr, 'present.' That of feminine nouns by adding أَتَـ ātûn to the singular, or, if the singular end in ﷑ (ت or ﷥), by changing that letter into بَـ: e.g. مَلَکَتُونَ malakûtûn, 'possessions,' from مَلَک malakat.

122. The following is an example of the declension of a masculine noun.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. حَافِير hâzûr, 'present.'</td>
<td>حَافِير۳ ra hâzûrânî.</td>
<td>حَافِيرَانَـ hâzûrânâ.</td>
</tr>
<tr>
<td>Gen. حَافِير hâzûrîg.</td>
<td>حَافِيرُونَ hâzûrûnî.</td>
<td>حَافِيرَانَ hâzûrânî.</td>
</tr>
<tr>
<td>Acc. حَافِير hâzûra</td>
<td>حَافِيرِ ٓ hâzûrînî.</td>
<td>حَافِيرَانَ hâzûrânî.</td>
</tr>
</tbody>
</table>

Rem. The genitive singular does not occur in Urdu. The accusative, with the tanwîn, frequently occurs, but always as an adverb. The final vowel of the nominative is always dropped.

123. The Urdu borrows from the Arabic, not only the various plural forms, but also its dual. But the terminations of the dual and the regular masculine plural are
always those of the Arabic accusative case, with the final vowels dropped: e.g. جنوبين, 'two or both sides,' from جنوب, 'side;' والدين, 'father and mother,' 'parents,' from والد, 'father;' ناظرين, 'beholders,' from ناظر, 'beholding;' آخرین, 'those that come after,' 'posterity,' from آخر, 'the last.'

124. The termination ات of the regular plural of feminine nouns in Arabic, with the final vowel dropped, is also used in Urdu. It may be added: 1) to verbal nouns of any measure, and either gender: e.g.

كاملات kamalat, 'perfections,' from the masc. كمال kamāl.
تسلیمات taslimat, 'salutations,' " fem. تسلیم taslim.
اخراجات ikhrajat, 'disbursements,' " masc. إخراج ikhraj.
 полиції istilahat, 'technicalities,' " fem. إصلاح istilah.

2) To verbal adjectives which are used in the plural as substantives: e.g.

کائنات ka'inat, 'entities,' from کائن 'being.'
مخلوقات makhluqat, 'creatures,' " مَخلوق makhloq, 'created.'
وجودات manjudat, 'beings,' " موجود mawjud, 'found,' 'existing.'

Rev. Plural nouns ending in ات are not necessarily feminine. Their gender is generally that of the singular from which they are formed: e.g. خیالات, khamalat, حیوانات, makānāt, etc., are masculine because their singulare is masculine, and آیات, حركات, istilahat, etc. are feminine for a similar reason. One or two of these plurals are commonly used in the singular also; as ایک واردات ہوئی ہیں ek wāridat hai 'a casualty has occurred; ' تحقیقات ہو رہی ہیں taqqīmat ho rahi hai, 'investigation is taking place.' And to some of those which are feminine the plural termination of the Hindi is
occasionally added; e.g. صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صفتين صftar
A few verbal adjectives of the measure َعِلْلَ may take this form of plural: e.g.

**Singular.**
- شاهد shāhid, 'a witness,'

**Plural.**
- شهد shuhād.

3). َعِلْلَ—This form is commonly used for the plural of verbal adjectives of the measure َعِلْلَ when they apply to rational beings, and have not a passive signification, nor are derived from verbs of which the second and third radicals are identical. Some masculine adjectives of the measure َعِلْلَ (with the same restrictions as above) also take this form for the plural: e.g.

- أمير amīr, 'a noble,'
- فقير fākir, 'poor,'
- غريب garīb, 'strange,' 'poor,'
- شاعر šā‘īr, 'a poet,'
- عاقل 'akīl, 'wise,'
- أمرا umara.
- فقرا fukara.
- غربا gurabā.
- شعرا shukara.
- عقلا ukala.

4). َعِلْلَ—This form is commonly used for the plural of masculine adjectives of the measure َعِلْلَ, applicable to rational beings, and derived mostly from verbs of which the second and third radicals are identical, or the third radical is, or ي: e.g.

- قريب kārib, 'near,' 'a relation,'
- طبيب ṣabīb, 'a physician,'
- حبيب ḥabīb, 'a friend,'
- نبي nabi (from نبی), 'a prophet,'
- ولي wali (from ولی), 'a saint,'
- اقربا akrība.
- طبيبا (for طبيبا) ṣabība.
- حبيبا (for حبيبا) ḥabība.
- نبيا (for نبيا) ambiya.
- ولیا (for ولیا) auliya.

5) َعِلْلَ—Triliterals of the measures َعِلْلَ َعِلْلَ َعِلْلَ and َعِلْلَ may take this form of plural: e.g.
6) This form is used for the plural of verbal adjectives of the measure كَالِئُل not derived from verbs of which the third radical is or ی; as

- حَكَّام hakim, 'a judge,' 'a magistrate,'
- جَهَال jahil, 'ignorant,'
- عِشَاق 'ushhāq, 'a lover,'
- كُفُّار kuffar, 'an infidel,'

7) A form used for the plural of quadrilaterals of which the antepenultimate letter is quiescent (a long vowel), especially nouns of the measures ْمَعَا جال and ْمَعَا جال; and verbal adjectives of the measure كَعِبُل derived from verbs of which the second and third radicals are identical, or the third radical is ی: e.g.

- زَمَان zaman, 'time,'
- دِوْصَد dawd, 'medicine,'
- مِثِال migal, 'example,'
- عَمْود 'amūd, 'a pillar,'
- حَبِيب habib, 'dear,'
- دِلَل dahl, 'proof,'

Rem. Form كَعِبُل (No. 4) is perhaps more commonly employed for the plural of adjectives of the measure كَعِبُل.

8) This form is used for the plural of quadrilaterals (all originally feminine) of which the third letter
is servile or quiescent (a long vowel), whether they have the feminine termination (ت) or not: e.g.

**Singular.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جزيرة</td>
<td>'an island,'</td>
</tr>
<tr>
<td>حقيقة</td>
<td>'reality,'</td>
</tr>
<tr>
<td>عادات</td>
<td>'habits,'</td>
</tr>
<tr>
<td>رسالة</td>
<td>'a short treatise,'</td>
</tr>
<tr>
<td>شمال</td>
<td>'the north wind,'</td>
</tr>
<tr>
<td>دليل</td>
<td>'proof,'</td>
</tr>
</tbody>
</table>

**Plural.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>جزائر</td>
<td>'islands,'</td>
</tr>
<tr>
<td>حقائق</td>
<td>'facts,'</td>
</tr>
<tr>
<td>عادات</td>
<td>'habits,'</td>
</tr>
<tr>
<td>رسائل</td>
<td>'correspondence,'</td>
</tr>
<tr>
<td>شمال</td>
<td>'north wind,'</td>
</tr>
<tr>
<td>دلائل</td>
<td>'proofs,'</td>
</tr>
</tbody>
</table>

Rem. The form دلائل is said by some grammarians to be the plural not of دليل, but of دليلة; but as دليل is feminine, its plural is very properly دلائل. The lexicons also give عجائب 'ao'ib, and غريب 'garib; but these are, properly speaking, the plurals of the feminine forms عجيبة and غريبة.

9) توايل—This is a common form of plural for substantives and adjectives of the measures تايل and تاينة: e.g.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خاتم</td>
<td>'a signet ring,'</td>
</tr>
<tr>
<td>قلية</td>
<td>'a mould,'</td>
</tr>
<tr>
<td>تابع</td>
<td>'a follower,'</td>
</tr>
<tr>
<td>خاص</td>
<td>'a noble,' etc.,</td>
</tr>
<tr>
<td>نادرة</td>
<td>'a rarity,'</td>
</tr>
<tr>
<td>فائد</td>
<td>'advantage,'</td>
</tr>
<tr>
<td>أخذة</td>
<td>'a rule,'</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>خواتم</td>
<td>'signet rings,'</td>
</tr>
<tr>
<td>قوابل</td>
<td>'moulds,'</td>
</tr>
<tr>
<td>توأحي</td>
<td>'followers,'</td>
</tr>
<tr>
<td>خوادص</td>
<td>'noble,'</td>
</tr>
<tr>
<td>نوايد</td>
<td>'rarities,'</td>
</tr>
<tr>
<td>فوائد</td>
<td>'advantages,'</td>
</tr>
<tr>
<td>تواعذ</td>
<td>'rules,'</td>
</tr>
</tbody>
</table>

Rem. The plural of Persian nouns also sometimes takes this form; e.g. كواپیز, from كاغاز, 'paper.'

10) توابیل—This form is used for the plural of quadri-literal substantives and adjectives (final or ت not being counted as a letter), the consonants of which are all
radical, or which are formed from triliteral roots by prefixing ۱, ۲, or ۳, which are treated as radical letters: e.g.

**Singular.**
- جَوَهَر jauhar, 'a gem,'
- اکْرَب akrab, 'a near relative,'
- اکْبَر akbar, 'greatest,'
- تَجْرِیْب tajriiba, 'experience,'
- مَدْرَاسَة madrasa, 'a college, or school,'
- مَسْتَبِیْت mustabat, 'misfortune,'

**Plural.**
- جَوَاءِر jauwahir.
- اکْرَبِیْب akrabib.
- اکْبِرِیْب akbarib.
- تَجْرِیْبِیْب tajriibib.
- مَدْرَاسَیْب madaris.
- مَسْتَبِیْب mustabib, or maghib.

11. The singulars are quinquiliteral substantives or adjectives (final ۱ or ۲ not included), of which the penultimate letter is a long vowel (۱, ۲, or ۳): e.g.

- سُلْطَان sulтан, 'a Sultan,'
- شَیْطَان shaitan, 'Satan,'
- صَنْدَوق sandaq, 'a box,'
- تَارِیْخ tariib, 'a chronicle,'
- تَصْرِیْف tasrif, 'a composition,'
- اَلْقَیْم ilqim, 'a clime,'
- مَسْتَح mishtah, 'a key,'
- سَالَاتِیْن salatin.
- شَیْطَیْن shayatin.
- سَانِدَیْن sanditeen.
- تَوارِیْخ tawariib.¹
- تَصْرِیْفِیْب tasribib.
- اَلْقَیْمِیْب alqimb.
- مَسْتَحِیْب mashtib.

Rem. The above forms are such as commonly occur in Urdu. Others of less frequent occurrence are:

- a). This is used for singulars of the measures and رَقْعَوْلْ and قَعْوْل, not derived from verbs which have or for the third radical: as, كِتَابَ kutab, 'books,' from كِتَابَ kitab; رَسُولَ rasul, 'messengers,' پروپھیسُ پر 'prophe'ts,' from رَسُولَ rasul; مَدْنِیْن madina, 'citics,' from مدینه madina.

¹ The first radical of the word تَارِیْخ is alif with hamza, and when this is preceded by fatha and followed by an alif of prolongation, it passes into و; hence the plural form مَدْرَاسِیْب in lieu of مَدْرَاسِیْب.
v). The form of the singular is generally مَذْكُومَةُ, e.g. مَذْكُوم, 'maxims,' from مَذْكَمَةُ مَذْكَمَةٍ; سَيَّار, 'morals,' etc., from سَيِّيْر سَيِّيْرَ.

c). ْمَكْفَأةٌ—This is used to form the plural of verbal adjectives of the measure مَكْفَأٍ فِعْلًا, denoting rational beings, and not derived from verbs having و or ي for the third radical: e.g. مَظْلِم, 'students,' مَظْلِمَةُ مَظْلِمَةٍ مَظْلِمٍ مَظْلِمَاءِ; مَجْهَل, 'ignorant persons,' from مَجَّهَل مَجَّهَلَةُ مَجَّهَلٌ مَجَّهَلَاءِ.

d). مَكْفَأة—The singulars are verbal adjectives of the form مَكْفَأٍ فِعْلًا فِعْلًا, denoting rational beings, and derived from verbs having و or ي for the third radical: e.g. مَكْفَأَةُ مَكْفَأَةٍ فِعْلًا فِعْلَا, 'judges;' مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'governors;' مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'servants.'

e). مَكْفَأة—The singulars usually have the forms مَكْفَأٍ فِعْلًا مَكْفَأَةٍ فِعْلًا فِعْلًا Fa. e.g. مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'gazelles;' مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'boys;' مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'companions.'

f). مَكْفَأ—The singular is generally a noun of one of the measures فَنُسْل, مَكْفَأْ فِعْلًا فِعْلًا فِعْلًا Fa. e.g. مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'small copper coins;' مَكْفَأَةُ مَكْفَأَةٍ فِعْلَا, 'letters.'

g). مَكْفَأ—Used to form the plural of nouns of the measures مَكْفَأٍ فِعْلًا فِعْلًا, and the first and the last from verbs of which the second and the third radical respectively is و or مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا Fa. e.g. مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا, 'neighbours;' مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا Fa. e.g. مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا Fa. e.g. مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا Fa. e.g. مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا, 'brethren;' مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا مَكْفَأْ فِعْلًا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا.

A). —The singular is generally of the measure مَكْفَأْ فِعْلَا, or مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا, 'judicial replies;' مَكْفَأْ فِعْلَا, 'support.' Similarly مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا Fa. e.g. مَكْفَأْ فِعْلَا.

i). —Used to form the plural of substantives and adjectives of four, five, or more letters (principally words foreign to the Arabic), of which the penultimate letter is a long vowel: e.g. مَكْفَأْ مَكَّسِكَةُ مَكَّسِكَةٍ مَكَّسِكَةٍ مَكَّسِكَةٍ Málá’íka, Málá’íka.
'angels,' from مَلَك malak (for مَلَك Fāliq), 'an angel;' فلسف، philosophers,' from فلسف failasaf.

126. From the preceding examples it is evident that one singular may have several forms of the broken plural, and even a sound or regular plural besides. In such cases, if the singular has several meanings, each of them often has a plural form peculiar to it. For example, بیت, bait means 1) a house, 2) a verse of poetry; in the former sense the broken plural is usually بیت, buyūt, in the latter ایبَات abyát.

127. The broken plurals, being properly collective nouns, or singulars with a collective signification, often have regular plurals formed from them by the addition of the Arabic termination -āt, or the plural terminations of the Hindi: e.g. بیت, buyūt, 'families,' 'household expenses;' جواهرات, jawāhirat, 'jewels;' امراء كو umarā-ŭn-ko, 'to nobles;' حکامون se, 'from those in authority.' For the same reason broken plurals are not necessarily of the same gender as the singulars from which they are formed; thus, of the feminine word طرف, taraf, 'a side,' the plural اطراف, atrāf is masculine, and of the masculine word وقت, wuqt, 'time,' the plural آوکات, auḵāt is feminine. Moreover, in one or two instances these plurals are treated as singular in Urdu: e.g. MERĂ AHWĀL, 'my circumstances, or case;' تجارت كا أساس, tijārat-kā asbāb, 'trading commodities;' آب كا الاف, aŭp-kā altāf ainā, 'Your majesty's kindness is (favours are) such.' The words asbāb and altāf, however, are also treated as plurals.

Rem. The usage of the two great centres of Urdu—Dehli and Lucknow—differs somewhat in respect of these broken plurals; some
words being treated as singular in Dehli, and plural in Lucknow. For example, the word جواهر jauhār, is frequently used as a singular in the Rāg-o-bahār, but Lucknow authors always use it as a plural.

THE NUMERALS.

128. The Arabic numerals are occasionally used in Urdu, but rarely beyond ten or twelve.

THE CARDINAL NUMBERS.

129. The cardinals from one to ten are:

<table>
<thead>
<tr>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. aḥad</td>
<td>iḥād</td>
</tr>
<tr>
<td>2. ṣanān</td>
<td>ṣīnān</td>
</tr>
<tr>
<td>3. ṣalāṣ</td>
<td>ṣalāg</td>
</tr>
<tr>
<td>4. arbaʿa</td>
<td>arbaʿa</td>
</tr>
<tr>
<td>5. khamsa</td>
<td>khamsa</td>
</tr>
<tr>
<td>6. sittā</td>
<td>sittā</td>
</tr>
<tr>
<td>7. sabʿa</td>
<td>sabʿa</td>
</tr>
<tr>
<td>8. ṣamāniya</td>
<td>ṣamāniya</td>
</tr>
<tr>
<td>9. tisʿa</td>
<td>tisʿa</td>
</tr>
<tr>
<td>10. ashara</td>
<td>ashara</td>
</tr>
</tbody>
</table>

The numbers from eleven to nineteen are formed by prefixing the units to the ten; as احده عشر aḥad ṣaḥar, ‘eleven,’ etc.

THE ORDINAL NUMBERS.

130. The ordinals from the second to the tenth take the form ثالث, the radical letters being the same as in the cardinals: e.g. اول auwal, ‘first,’ ثاني ṣāni, ‘second,’ ثالث sālis, ‘third,’ and so on. The feminines are formed by adding the termination -ة to the masculine; as ثالثة sālisā, ‘third;’ the word اول auwal however, being of the measure أطول, and having the superlative signification, takes for its feminine أطول ulā (§ 117).
131. The ordinals from the twelfth to the nineteenth inclusive are formed by adding the cardinal number عشر ‘ten’ to the preceding ordinals; the eleventh is formed by prefixing the word حادي عشر: e.g. حادي عشر hādī ’ashar, ‘eleventh,’ ثاني عشر sānī ’ashar, ‘twelfth,’ etc.

Distributive Numerals.

132. Arabic Distributives are not common in Urdu, and of the three measures used in Arabic, one alone is to be found; viz. فعال: e.g. سلاس sulās, ‘by threes.’

Multiplicatives.

133. The Multiplicatives (with the exception of single) are expressed by the Passive Partiiple of the second form, derived from the cardinal numbers: e.g. مثلي musūnā, ‘double,’ مثلاً musullas, ‘threefold,’ مثلاً murabba, ‘fourfold,’ مثلاً square.’ Single or simple is expressed by مفرد musfrad, the pass. part. of the fourth form.

Fractional Numbers.

134. The fractions from a third up to a tenth are expressed by words of the measures فعال or فعال derived from the cardinals: e.g. ثلث suls, ‘a third,’ ربع rub, ‘a fourth,’ خمس khums, ‘a fifth,’ etc. A half is نصف nisf.

V. THE PERSONAL PRONOUNS (ضمیر zamīr).

135. The Personal Pronouns are two in number; namely مین main, ‘I,’ and تū tu, or تین tāin, ‘thou;’ the form تین however, though still current in Hindī, has become obsolete in Urdu. The place of the pronoun of the third person is supplied by the Demonstrative pronouns, chiefly by the Remote Demonstrative وoh.
136. The personal pronouns present certain peculiarities of declension. The Formative singular of the first person is *mujh*; that of the second *tujh*; the Agent and Genitive cases are generally formed from the Nominative; and the adjective affix अः kū, which is used to form the genitive of nouns, is changed to ठ rā, which in the plural has the connecting vowel ā prefixed to it. The plural Formatives are derived from the plural nominatives, by the addition of ऐ on, or, in the second person, हून: e.g. nom. pl. हून ham, 'we,' Form. pl. हून hamōn; nom. pl. तum, 'you,' Form. pl. तumhoṇ; but the termination ऐ on is now always dropped, and the h of the termination hoṇ is seldom used, except in the genitive, and the additional form of the dative case. This additional form ends in the singular in ऐ e, and in the plural in ठ e, which last termination is always added to the contracted Formative ठ tumh.

Rem. The pronominal forms are clearly traceable to the Prākrit: e.g.

<table>
<thead>
<tr>
<th>HINDI</th>
<th>PRĀKRIT</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. sing.</td>
<td>मः</td>
</tr>
<tr>
<td>Gen.</td>
<td>मः</td>
</tr>
<tr>
<td>Form.</td>
<td>मः</td>
</tr>
<tr>
<td>Nom. plur.</td>
<td>हः</td>
</tr>
<tr>
<td>Gen.</td>
<td>हः</td>
</tr>
<tr>
<td>Form.</td>
<td>हः</td>
</tr>
</tbody>
</table>

| Nom. sing. | तु | तु tu (acc. sing.). |
| Gen. | तु | तु te (gen. sing. + rā). |
| Form. | तु | तु tu (gen. sing.). |
| Nom. plur. | तु | तु tumhe (acc. plur.). |
| Gen. | तु | तु tumhāna (gen. plur. + rā). |
| Form. | तु | तु tumhāna (gen. plur.). |

The forms हः ham and ठ tum in the plural Formative are, as we
have observed above, contractions of हमनी and तुमनी tumkon. So in Prākrit we find तुम्हा, as well as तुम्हानी tumhānī, for the genitive. The dative forms तुम्हे tumhe, हमने hame, etc., would appear to be but varieties of the Formative.

137. The personal pronouns are thus declined:

**First Person.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. मैं main, ‘I.’</td>
<td>हम, ’we.’</td>
</tr>
<tr>
<td>Agent मैं-ने main-ne, ’by me.’</td>
<td>हम-ने, ’by us.’</td>
</tr>
<tr>
<td>Gen. मे-रा me-ra, ’my,’ ’of me.’</td>
<td>हम-दरा, ’our,’ ’of us.’</td>
</tr>
<tr>
<td>Form. मैं tumjha.</td>
<td>हम (for हमनी hamonī).</td>
</tr>
<tr>
<td>Dat. मैं-को tumjha-ko, or ’to me,’ and मैं tumjhe, ’me.’</td>
<td>हम-को, or ’to us,’ ’us.’</td>
</tr>
<tr>
<td>Act. मैं tumjha-se, ’from, by me.’</td>
<td>हम tum-se, ’from, by us.’</td>
</tr>
<tr>
<td>Abl. मैं tumjha-men, -par, ’in, on, me.’</td>
<td>हम tum-men, -par, ’in, on, us.’</td>
</tr>
</tbody>
</table>

**Second Person.**

| |  
|---|---|
| Nom. तू tum, ’you.’ | हम tum, ’you.’ |
| Agent तू-ने tum-ne, ’by thee.’ | हम tum-ne, ’by you.’ |
| Gen. तू tum-rā, ’thy,’ ’of thee.’ | हम tum-ārā, ’your,’ ’of you.’ |
| Form. tumjha. | हम tum or tumh (from हम tumh). |
| Dat. tumjha-ko, or ’to thee,’ and tumjhe, ’thee.’ | tumko, or ’to you,’ tumhein, ’you.’ |
| Act. tumjha-se, ’from, by thee.’ | tum-se, ’from, by you.’ |
| Abl. tumjha-men, -par, ’in, on, me.’ | tum-men, -par, ’in, on, you.’ |
Rem. a. The pronoun of the second person has no vocative case. The expression ُمَسُرَّ أَيُّ تُوُأَ is only heard from the lips of Englishmen, or native Christians, who have learned it from the missionaries.

Rem. b. The forms سُمُرَّ تُيَّرَ هُمُارَّ تُيَّرَ كُمُرَّ تُيَّرَ are properly possessive adjectives. The true genitive, which occurs occasionally (always in connection with an adjective), is identical with the Formative: e.g. مُضْطَبُ كَثْرُ كَثْرُ كَثْرُ كَثْرُ كَثْرُ كَثْرُ كَثْرُ كَثْرُ KIT TURKHAM, ‘the book of luckless me.’ Similarly, if an adjective qualify a pronoun in the Agent case, the Formative is employed as the base; as مُضْطَبُ كَثْرُ كَثْرُ KIT TURKHAM, ‘thou, wretched one, actest thus,’ or lit. ‘by thee, wretched one, it was done thus.’ So also if the ‘adjective of similitude’ سُمُرَّ سُمُرَّ KIT TURKHAM, ‘a wise man like thee,’ or, ironically, ‘a wiscare like thee.’ In poetry the forms سُمُرَّ تُيَّرَ and تُيَّرَ are often contracted to سُمُرَّ تُيَّرَ and تُيَّرَ تُيَّرَ.

Rem. c. The Formatives مُضْطَبُ TURKHAM, مُضْطَبُ TURKHAM, are frequently contracted to مُضْطَبُ TURKHAM, مُضْطَبُ TURKHAM; as مُضْطَبُ TURKHAM, مُضْطَبُ TURKHAM; and the dative and accusative occasionally take the form مُضْطَبُ TURKHAM, مُضْطَبُ TURKHAM in the older literature, but these forms are now nearly obsolete.

138. The addition of the particle مُضْطَبُ (pl. مُضْطَبُ) to the pronouns gives them greater force, or, in some way, emphasizes them: e.g. مُضْطَبُ مُضْطَبُ, ‘I,’ مُضْطَبُ مُضْطَبُ, ‘mine,’ ‘mine alone.’

VI. THE DEMONSTRATIVE PRONOUN (إِسْمُ إِشَارَةٍ).

139. The Proximate Demonstrative (إِسْمُ إِشَارَةٍ) is مُضْطَبُ, ‘this,’ nom. pl. مُضْطَبُ, or مُضْطَبُ; the
Remote Demonstrative (إشاره بعيد ishara' e ba'id) is م wōh, nom. pl. م wōh, م wo, or م wo. Both are used for the pronoun of the third person, but the remote demonstrative is the one more commonly employed.

Rem. The pronoun ي ه (Hindi yah) is derived from the Sanskrit य i; م wōh (Hindi woḥ, Panjabi ʊ, Sindhi ʊ), probably from the Sanskrit य asa (see Bopp’s Comp. Grammar, § 841). The Formatives are the contracted genitives (singular) of the Prakrit, with the initial vowel a of the genitive affix changed to i: e.g. م اس = بسا asa = Sanskrit बसा asa. In the old Formative م و wī, a similar change of vowel occurs.

140. The demonstratives are declined as follows:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. م ي ه, 'this,' 'he,' 'she,' 'it.'</td>
<td>م ي ه, or م ye, 'these,' 'they.'</td>
</tr>
<tr>
<td>Form. م اس is.</td>
<td>م اس is. is, isḥa-in, isḥ, or is.</td>
</tr>
<tr>
<td>Agent م اس ن ال ي ه is-ne, or is-ne, 'by him,' etc.</td>
<td>م اس ن ال ي ه is-ne, or is-ne, 'by thee,' etc.</td>
</tr>
<tr>
<td>Gen. م اس ka, 'of this,' 'his,' etc.</td>
<td>م اس ka, 'of these,' 'their,' etc.</td>
</tr>
<tr>
<td>Dat. م اس ka, 'to this, or him,' and م اس ka, or is, 'this,' etc.</td>
<td>م اس ka, or م اس is, 'them,' etc.</td>
</tr>
<tr>
<td>Acc. م اس ko, or is, 'him,' etc.</td>
<td>م اس ko, or م اس is, 'them,' etc.</td>
</tr>
<tr>
<td>Abl. م اس is- se, 'from, with, by, this,' etc.</td>
<td>م اس is- se, 'from these,' etc.</td>
</tr>
<tr>
<td>Loc. م اس می ش - par, 'in, on, this,' etc.</td>
<td>م اس می ش - par, 'in, on, these,' etc.</td>
</tr>
</tbody>
</table>
### THE DEMONSTRATIVE PRONOUN.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nom.</strong> مَّذَا, 'that,' 'he,' 'she,' 'it.'</td>
<td><strong>Nom.</strong> مَّذَا, 'those,' 'they.'</td>
</tr>
<tr>
<td><strong>Form.</strong> مَّذَا, 'that, he,' etc.</td>
<td><strong>Form.</strong> مَّذَا, 'those, they.'</td>
</tr>
<tr>
<td>Agent مَّذَا, 'by him,' etc.</td>
<td>Agent مَّذَا, 'by them,' etc.</td>
</tr>
<tr>
<td>Gen. مَّذَا, 'his,' etc.</td>
<td>Gen. مَّذَا, 'their,' etc.</td>
</tr>
<tr>
<td>Dat. مَّذَا, 'to him,' etc.</td>
<td>Dat. مَّذَا, 'to them.'</td>
</tr>
<tr>
<td>Act. مَّذَا, 'him,' etc.</td>
<td>Act. مَّذَا, 'them.'</td>
</tr>
<tr>
<td>Abl. مَّذَا, 'from him,' etc.</td>
<td>Abl. مَّذَا, 'from them.'</td>
</tr>
<tr>
<td>Loc. مَّذَا, 'in, on, him,' etc.</td>
<td>Loc. مَّذَا, 'in, on, them.'</td>
</tr>
</tbody>
</table>

141. The forms marked with an asterisk can only be used when the demonstratives are employed as personal pronouns. As adjectives the demonstratives cannot be said to take any postpositions after them beyond those which are added to the substantives they define; in other words, they have but two forms, the Nominative and the Formative: e.g. مَّذَا, 'to that man,' مَّذَا, 'in this book.' As adjectives moreover the demonstratives may also take the various nominative forms in the accusative: e.g. مَّذَا, 'having heard this matter.' As regards the Formatives مَّذَا, مَّذَا, مَّذَا, مَّذَا, and مَّذَا, it may be observed that modern usage restricts the shorter forms to the Dative ending مَّذَا, and the longer to the Agent case. The forms مَّذَا in and un of the singular Agent are obtained by assimilating the s of مَّذَا is and us to the n of the postposition مَّذَا, and must not be confounded with the plural Formatives مَّذَا in and un, which may be used...
in polite speech in any case of the singular in place of is and us; but where marked respect is to be indicated, the forms انہوں and انہوں-نے are employed for the third person singular in the Agent case.

Rem. a. Forms now obsolete or rare are: a) وس and ون, as the Formatives of ہو, in place of عس and عس; b) ان کے تیہ, iske ta'in and uske ta'in, etc., for the dative and accusative of both pronouns.

Rem. b. The Formatives of وہ are commonly written اوں, اوس (pronounced however عس, عس), in order to distinguish them from the Formatives of وہ, as, in the absence of vowel points, the two are likely to be confounded.

Rem. c. The plural forms وہ, وہ, وہ, وہ, and وہ, are of frequent occurrence, both in old and modern writings, and are preferred by the Musalmāns of Northern India, and Urdu scholars generally, to the Hindi forms یہ and یہ and یہ.

142. The emphatic particle یہ (plural ین = ین) is frequently added to the demonstratives, in order to point out the object with greater distinctness: e.g. یہہ, 'this very,' 'the very same,' وہہ, 'that very,' وہہ, 'wōhi, 'that very,' یہ, 'in this same,' or انہوں مین, انہوں مین, 'in these very.'

143. Like the demonstrative یہ and یہ are declined:

VII. THE RELATIVE PRONOUN

jo or چون jaun, 'who,' 'which,' 'what,' 'he who,' etc.

SingULAR. | PlURAL.
---|---
Nom. چون or جو jo or jaun. | چون or جو jo or jaun.
Form. چس jin (and, for the Agent, چس *jin). | چس *jin, چس *jin, or چس *jin.
Rem. The repetition of the relative pronoun gives it an indefinite, or a distributive signification: e.g. जो जो, 'whatever,' Formative जिस जिस.

VIII. THE CORRELATIVE (जोब के एक के वस्तु).

SINGULAR.

Nom. तुम or सु तुम, 'he,' 'she,' 'it,' 'that.'
Form. तिस (and, for the Agent, तिन, तिन, or तिन.)

PLURAL.

Nom. सु or सु तुम.
Form. तिस (and, for the Agent, तिन, तिन, or तिन.)

Rem. The correlative generally accompanies the relative as its complement; as जो चारणसा गौरवना 'he who climbs will fall' (lit. 'whoever climbs, he will fall'). Modern usage prefers the pronoun तुम to सु in the place of the correlative. When the relative is repeated, so also is the correlative.

IX. THE INTERROGATIVE (सौ के सौ के उत्तर).

कौं kaun 'who?' 'what?' 'which?'

Nom. कौं kaun.
Form. किस (and, for the Agent, किन, किन, or किन.)

Rem. a. The forms marked with an asterisk cannot be employed when these pronouns are used as adjectives. In poetry, the interrogative, when used adjectively, occasionally employs the nominative (कौं) for the Formative.

Rem. b. The pronoun जो = the Prākrit जो, = Sanskrit य: 'yah; जाँ जान = P. जाम (the acc. of jo); सु = P. सी = su; तुम = P. तम (the acc. of su). Similarly कौं kaun = कौं kaun, the acc. of the Sanskrit किम kin. The Formatives are the Prākrit genitives
with the feminine bases, i.e. with the vowel a changed to i: e.g. جس
jis = P. gen. sing. جاس jassa = S. جست yaṣṭya; جن jeṇ = P. gen. pl.
जान jānam.

144. The interrogative گون kaun is applicable to both
persons and things. A second interrogative pronoun کی kya,
‘what?’ is applicable to things only. It has no
plural: in the singular it is declined as follows:

کی kya, ‘what?’

Nom. کی kya. Formative کہ kāhe.

The Formative کہ kāhe however is now rarely used,
extcept in the genitive and dative cases, the Formative کس kis of the interrogative کون kaun being generally used
instead. The genitive کہ کا kāhe-ka has the signification
of ‘of what (thing, or material?),’ which however is more
generally expressed by کس جبڑکا kis chīrekā. The dative
کہ کو kāhe-ko always signifies, ‘for what?’ ‘why?’ and
even this is more commonly expressed in Urdū by the
interrogative adverbs کس واسطے kis-wāstē, and کیون kijōn.

Rem. a. Like the English ‘what,’ کیا kya may be used to express
indignation, surprise, etc.; e.g. کیا کتنہ ہے kiyā kartā hai, ‘what art
thou doing!’ کیا جوانمردی kiyā jawān-mardī, ‘what valour or
generosity!’ In some instances it has the signification of ‘how;’ as
کیا حب kiyā ḥab, ‘how excellent!’ It may also be repeated, as is
the English ‘what,’ to connect sentences, or to convey a partitive
signification. (See Syntax.)

Rem. b. The interrogative کیا kya (for kā) is derived from the
Sanskrit kīṁ kīṁ: the form کہ kāhe is properly the Formative
of the Hindī interrogative کہ kahā, ‘what?’ which would appear to
be derived from the Sanskrit क: kaḥ.
145. The Indefinite pronouns are of two kinds, simple and compound. The simple indefinite pronouns are कोई कुछ, 'some one,' 'some,' 'any,' 'a certain,' and कभी kuchh, 'some,' 'something,' 'any,' 'a few,' etc.

146. The pronoun कोई koi, is declined in the singular only; thus—

Sing. Nom. कोई koi, 'some,' etc. Formative किसी kisi, or किस kisi.

The Formative किस kisi, however, is not so generally used at the present time as किसी kisi, which is applied to things as well as persons: e.g. किसी किताब में kisi kilab-mein, 'in some book.'

The pronoun कुछ kuchh is indeclinable.

Rem. a. The indefinite pronouns are both derived from the same source as the interrogatives: e.g. कोई koi = Sanskrit कोष्ठिक koshih (kus + api); कुछ = S. कौंतिक kachohit (किचित kichit).

Rem. b. In poetry the Formative of कोई koi as an adjective is occasionally identical with the nominative: e.g. मूंबे में मस्त जी को लगाउँ न कन्हिं के मनुष्य के वासन के कोई ही जलाया mujh-se mat jai ko lagau ki nakhin rahne kai; मति मुसाफर हूँ, कोई दिन-को चलाजा जांगा, 'Set not your heart on me' (lit. 'unite not your soul with me'); 'I shall not stay; I am a traveller, some day I shall depart.'

147. Emphatic forms of these pronouns are obtained:
1) by repeating them: e.g. कोई कोई koi koi, 'a very few,' 'some few;' कुछ kuchh, 'somewhat,' 'a very little:' 2) by combining them with the pronominal adjectival एक एक ek: e.g. कोई एक koi ek, or एक कोई एक ek koi, 'some one,' 'a few;' कुछ kuchh, 'some little,'
somewhat: ‘ by repetition and insertion of the negative
\( \text{na: e.g. ko}\text{'}i \text{ na ko}\text{'}i, ‘some one,’ ‘some one or other;’ kuchh na kuchh, ‘something or other.’

Rem. The phrase kuchh-k\(\text{'}a kuchh is used to signify
‘something very or quite different.’

148. By placing the negative substantive verb
nah\(\text{'}in after the simple indefinite pronouns we have
ko\text{'}i nahl\(\text{'}in, ‘it is, or there is, no one or nobody,’
\(\text{‘it is nothing.’}

Rem. The word nahl\(\text{’in is both a negative particle and a negative
substantive verb = na hai, and as a verb it occurs at the end of a
sentence: e.g. ko\text{'}i nahl\(\text{’in, ‘there is nobody;’ but
ko\text{'}i nahl\(\text{’in ayn, ‘anyone did not come,’ i.e. ‘no one came.’
The same distinction is found in the sister dialects: e.g. Sindhi
koure = ko na ahe, ‘there is no one.’

149. Compound indefinite pronouns are commonly formed by combining the simple indefinites with the relative
\(\text{jo, or one of the pronominal adjectives aur, ‘other,’ d\(\text{’}sr\(\text{’}a, ‘other,’ sab, ‘all,’ har, ‘every.’}

The compounds with ko\text{’i are declinable: e.g.

\[
\begin{array}{ll}
\text{SING. NOM.} & \text{SING. FORMATIVE.} \\
\text{jo ko\text{’i, ‘whoever,’ ‘whichever,’ } } & \text{jis kie.}
\text{aur ko\text{’i, ‘some other,’ } } & \text{aur kie.}
\text{ko\text{’i aur, ‘some one else,’ } } & \text{kist aur.}
\text{d\(\text{’}sr\(\text{’}a ko\text{’i, ‘some other,’ } } & \text{d\(\text{’}sr\(\text{’}a kie.}
\text{ko\text{’i d\(\text{’}sr\(\text{’}a, ‘some one else,’ } & \text{kist d\(\text{’}sr\(\text{’}a.}
\text{sab ko\text{’i, ‘all persons,’ ‘every one,’ } & \text{sab kie.}
\text{har-ko\text{’i, ‘every one,’ ‘everybody,’ } } & \text{har kie.}
\end{array}
\]
The compounds with ٍَََُ۪ٔٞٔ kuchh are indeclinable. Examples are:

جو ٍَََُ۪ٔٞٔ jo kuchh, 'whatever,'
سب ٍَََُ۪ٔٞٔ sab kuchh, 'what all,'
‘everything.’
اور ٍَََُ۪ٔٞٔ aur kuchh, 'something else,'
بُیِّت ٍَََُ۪ٔٞٔ bāhuṭ kuchh, 'a great
deal.'

XI. THE REFLEXIVE PRONOUN.

150. The Reflexive pronoun is अप  ap, 'self,' 'myself,' 'himself,' 'I myself,' etc. It has but one form for the singular and plural, and is declined as follows:

Nom. अप  ap.
Gen. (adj.) अप-नि  ap-ni (fem. अप-नी  ap-nī).
Dat. and Act. अपने तूने apne ta'īn, apne-ko or ap-ko.
Abl: अप-से  ap-se.
Loc. अप-में  ap-mēn, -par.

Rem. a. The reflexive is combined emphatically with the other pronouns: e.g. मैं अप  maini ap, 'I myself;' उदाहरण का अप  udāharaṇa ka ap, 'he himself;' तुम अप-से  tum ap-se, 'you of yourselves' (lit. 'from or by yourselves').

Rem. b. अप  = Prākrit अपपā = Sanskrit अत्म अत्मā, 'soul,' 'self.'

151. Besides the Formative अप  ap, the form अपस  apas also occurs, but only in the genitive and locative plural: e.g. अपस-का  apas-kā, 'of, or pertaining to, ourselves, yourselves, or themselves;' अपस-में  apas-mēn, 'among ourselves,' etc. The use of one or other of the personal pronouns depends on the context.

Rem. The Persian reflexive pronoun خوٰد  khud, is also commonly used in Urdu. Unlike अप  ap, however, it is generally used with the personal and demonstrative pronouns alone: e.g. मैं  maini khud, 'I myself;' वे  we khud, 'they themselves.' To
express the signification of the ablative $\text{\textit{ap-se}}$ (or the phrase $\text{\textit{ap-se ap}}$), the Persian preposition $\text{\textit{az-se}}$, is prefixed to the $\text{\textit{khud}}$ or $\text{\textit{khud-e}}$: e.g. $\text{\textit{az khud-e khud}}$, 'from, or of, itself,' ('myself,' 'himself,' etc.), 'voluntarily,' 'spontaneously.' In Persian phrases it is also employed adjectively in the sense of 'own:' e.g. $\text{\textit{khush-shem khud}}$, 'with my own eyes.'

152. $\text{\textit{ap}}$ is also very commonly used as the pronominal reverential, in both the second and the third person. When so used it is declined as follows:

<table>
<thead>
<tr>
<th>Nom. Sing.</th>
<th>Form. Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$\text{\textit{ap}}$, 'your honour,' 'his honour.'</td>
<td>$\text{\textit{ap}}$.</td>
</tr>
</tbody>
</table>

Thus it differs from the reflexive by taking for its genitive the form $\text{\textit{ap-k\'a}}$, and for its dative the form $\text{\textit{ap-k\'o}}$ alone. Like the English 'you,' though used in the singular, it is treated as a plural: e.g. $\text{\textit{ap am\'\textit{ir hain}}}$, 'your honour is (lit. are) a great man,' or 'you are a great man;' $\text{\textit{ap farm\'\textit{te hain}}}$, 'his honour says' (lit. 'say').

Rem. Other words which, like $\text{\textit{ap}}$, are commonly used for the sake of politeness, respect, or euphemism, and require the verb to be in the plural, are $\text{\textit{khud\'at}}$, $\text{\textit{huz\'ar}}$, $\text{\textit{khud-e khud\'at}}$, $\text{\textit{khud\'at-e khud\'at}}$, $\text{\textit{jan\'e}}$, $\text{\textit{jan\'e khur\'at}}$, $\text{\textit{garib-par\'kar}}$, $\text{\textit{mah\'dum}}$, etc.—all synonymous words or phrases used as the corresponding English words 'you,' 'Sir,' 'Master,' etc. Similarly when speaking of himself, instead of using the pronoun $\text{\textit{main}}$, 'I,' a native frequently uses such words as $\text{\textit{banda}}$, 'slave, or humble servant,' $\text{\textit{kwat\'ar}}$, 'least of slaves,' $\text{\textit{ak\'har}}$, 'meanest servant,' $\text{\textit{kh\'ak-s\'ar}}$, 'humble slave,' $\text{\textit{gul\'am}}$, 'slave,' 'servant,' $\text{\textit{fida\'\textit{e}}}$$\text{\textit{zada}}$, 'the son
of this slave,' and a wife is spoken of as 'family,' 

XII. RECIPROCAL PRONOUNS.

153. Reciprocal pronouns have no special form in Urdu. Reciprocity of feeling or action is expressed, as in English, by combining the pronominal adjectives ایکت, 'one,' and دوسرا, 'another;' e.g. Nom. ایکت دوسرا, 'each other,' 'one another,' Formative ایکت دوسري, 'each other,' 'one another.'

XIII. POSSESSIVE PRONOUNS (ضمیر متعلقات).

154. The Possessive pronouns are the genitive cases of the personal, demonstrative, relative, interrogative, and reflexive pronouns: e.g.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>میرا</td>
<td>همارا, 'our,' 'oura.'</td>
</tr>
<tr>
<td>تیرا</td>
<td>تھمارا, 'your,' 'yours.'</td>
</tr>
<tr>
<td>اِسک</td>
<td>انکا, 'their,' 'their.'</td>
</tr>
<tr>
<td>اسکا</td>
<td>انکا,</td>
</tr>
<tr>
<td>جسکا</td>
<td>جینکا, 'whose,' etc.</td>
</tr>
<tr>
<td>جسکا</td>
<td>جینکا, 'whose,' etc.</td>
</tr>
<tr>
<td>کسکا</td>
<td>کینکا, 'whose?'</td>
</tr>
<tr>
<td>اِنا</td>
<td>انکا, 'own.'</td>
</tr>
</tbody>
</table>

These are all declined like other adjectives ending in a: e.g. masc. میرا merā, fcin. میری merī; Form. sing. masc. میر میرہ, Nom. and Form. pl. masc. میری mere. The pronoun اِنا apnā however is more commonly used as a substitute for the possessive pronouns merā, terā, and uskā than as a distinct reflexive adjective, and when so used it always refers to the principal subject, whether this be expressed or understood: e.g. اِنا سباق سنا apnā sabak sunā, 'repeat thy lesson,' (lit. 'cause me to, or let me, hear thy lesson');
155. Under this head may be classed such adjectives as partake more or less of the nature of pronouns. They are of two kinds; *primitive* and *derivative*. The primitive are:

| ایک | sab, 'all,' 'every one.' |
| دوسرا | donoī, 'both.' |
| دووسرو | dāsrā, 'another,' 'other.' |
| ائر | aur, 'other,' 'more.' |
| بھین | bu'z, 'some,' 'certain.' |
| بھین | bu'ze, 'some,' 'certain.' |
| غیر | gair, 'other' ('different'). |
| ہر | har, 'each,' 'every.' |
| گلل | fulānā, | fulānā, 'such-and-such.' |
| گلل | fulānā, |
| کئی | bei, 'several,' 'many.' |
| جنند | chand, |
| گل | kull, 'all,' 'the whole.' |
| گی | kai, 'how many?'

As adjectives they are all (with the exception of دوسرا and فلالا fulānā) *indeclinable*; but as nouns they are (with the exception of ایک ek, دونوī donoī, کئی bei, and کی kai) declined in the plural: e.g. Nom. pl. ائر aur, Formative اوریون auroī. The word sab generally aspirates the b in the Formative: e.g. سب sabhon.

Rem. The origin of the words ایک ek, دوسرا dāsrā, and donoī has been given in treating of the numeral adjectives; بھین = Sanskrit बहु bahu(?) ; سب sab = S. सर्व sarva; کئی bei and کی kai = S. कृति kati; بعض būz, غیر gair, فلالا fulānā, فلالا fulānā, and گل kull are borrowed from the Arabic; ہر har and جنند chand from the Persian.
156. The derivatives are such adjectives as are formed from the original pronominal bases by means of the terminations त्वा tā, त्व त्वा tṇā, and सा sā, the first two being used to form pronominal adjectives denoting measure or quantity, and the last such as denote kind or similitude. A long vowel in the base is shortened before the terminations tā and tṇā are added, and a short vowel in the base is lengthened to e or ai (in Urdu generally to a) before the termination sā is added: e.g.

<table>
<thead>
<tr>
<th>PRONOMINAL BASES</th>
<th>ADJECTIVES OF QUANTITY</th>
<th>ADJECTIVES OF KIND, ETC.</th>
</tr>
</thead>
<tbody>
<tr>
<td>त्वा tā, त्व त्वा tṇā</td>
<td>इत्ता (ेत्ता), ‘this’</td>
<td>ईसा, ‘of this kind,’</td>
</tr>
<tr>
<td>उत्ता, ‘that much.’</td>
<td>‘like this,’ ‘such.’</td>
<td>‘like that,’</td>
</tr>
<tr>
<td>त्ता, ‘much.’</td>
<td>त्ता, ‘much.’</td>
<td>त्ता, ‘of what kind,’</td>
</tr>
<tr>
<td>जिसा, ‘of which kind,’</td>
<td>जिसा, ‘of which kind,’</td>
<td>‘like what?’</td>
</tr>
</tbody>
</table>

Rem. Although these pronominal adjectives may be conveniently described as formed in the manner mentioned above, there can be little doubt of their being really modifications of Prakrit forms: e.g. किता, = Prakrit कित्ता kettā = Sanskrit कित्तह kiyut: in किता the second t is, perhaps for the sake of euphony, changed into n. Similarly ईसा = P. ईरिसै ईरिसै = S. ईरिसै ईरिसै, किसै = ईरिसै किसै = S. किसै किसै. By the elision of the syllable ri in the Prakrit forms, are obtained the common Hindi forms esā and kesā, the short vowel ś of the Prakrit being lengthened.
CHAPTER III.

THE VERB (نُقال).

157. The Urdu verbs may be conveniently divided into the two classes of Transitive (نُقال مُعدَّيِيِ), 'the verb that passes on' to an object), and Intransitive (نُقال لَا زَيِيِ), 'the verb that is confined to the subject'), the last including both active and neuter verbs, as to run, to sleep. For although there is but one conjugation, and the inflectional terminations are the same in all verbs, there is a marked difference in the formation of some of the tenses of the transitive verbs.

158. Transitive verbs have two Voices, viz. the Active and the Passive. The other verbal forms, such as Mood, etc., it will be more convenient to notice after we have spoken of the nouns and adjectives which are derived from the verbal root.

159. The root or crude form of a verb is found in the second person singular of the Imperative. It is in many cases used as an abstract verbal noun.

160. The verbal nouns are two in number:—

1). THE INFINITIVE OR GERUND (مُسَلَّرِ), which is formed by adding to the verbal root the termination نَا: e.g. Root لَحَل, 'to move,' etc., Infinitive لَحَلَنَا, 'to move or go,' 'moving or going.' The infinitive is the form in which verbs are usually given in
Dictionaries, so that the verbal root may always be known by dropping the termination ः nā.

Rem. In most instances the infinitive is, no doubt, the Sanskrit verbal noun ending in ana, modified, it may be, by the laws of transformation obtaining in the Prākrits. At the same time it is evident that the Sanskrit affix ana alone has been borrowed, and changed to nā; for we find it joined to Persian and Arabic verbal nouns, and occasionally to other nouns and adjectives: e.g. खऱऱडऱना bhāṛā-nā, 'to purchase' (from the Persian خریدنā, خرید 'to purchase'); badal-nā, 'to change or exchange' (from the Arabic بدلā, بدل 'to change'); गर्म-नायā, 'to get warm or heated' (from गर्म, 'hot'); जलय-नावā, 'to water,' 'to irrigate' (from जल, 'water'). It may be observed also that the Sanskrit verbal noun, with the final vowel dropped, is occasionally employed in Urdu (in Hindi frequently) as an abstract noun: e.g. चलन cālarā, 'going,' 'gait,' 'conduct,' etc.

2). The Noun of Agency (اسم فاعل),
which is also a Future Active Participle. It is formed by adding to the inflected infinitive, the termination ः, vālā: e.g. जलवली जलवली, 'mover,' 'goer,' and, 'about to move or go.'

Rem. Instead of जलवली, vālā, the affix हार हार हार hār or हार हार हार hār is occasionally used, but more commonly in Hindi than in Urdu. In the former of these dialects it is also frequently added to the Sanskrit form of the verbal noun; as मरन-हार maran-hār, 'about to die,' or 'one who is about to die.' The affix vālā corresponds to the Sanskrit चल vāla; hār, to the Sanskrit कार kāra, which, according to Dr. Trumpp, is first changed to khāra, and thence, by elision of k, to hārā.

The noun of agency is declined like other adjectives ending in ā (§ 45).
161. The infinitive as a gerund is used in the singular only, and is declined like masculine nouns ending in \textit{\texttt{\textasciitilde a}} (§ 42). But it is also frequently used as a gerundive, and then agrees with its substantive in gender and number.

162. The Participles are \textit{three} in number; namely the Imperfect, Perfect, and Past Conjunctive. They are all derived from the verbal root.

163. \textbf{The Imperfect Participle} (إِضَمَّ حَالَيُّهُ),
is formed by adding to the root the termination \textit{\texttt{\textasciitilde t}}; as \textit{\texttt{\textasciitilde chal-t}}ā, ‘moving,’ ‘going.’

164. The addition to the participle of the word \textit{\texttt{\textasciitilde wa}} hū\texttt{ā} (the perfect participle of the verb \textit{\texttt{\textasciitilde wa}} ho-nā, ‘to be or become’), gives it an active or progressive form, and more of the character of an adjective; as \textit{\texttt{\textasciitilde chal-t}}ā hū\texttt{ā}, ‘moving or going,’ \textit{lit.} ‘become moving,’ \textit{i.e.} ‘in a state of motion.’ But, by ellipsis, the shorter form of the participle is frequently used instead: \textit{e.g.} \textit{\texttt{\textasciitilde chal-t}}ā \textit{\texttt{\textasciitilde chakki}} \textit{\texttt{\textasciitilde dekh}} = \textit{\texttt{\textasciitilde chal-t}}ā hū\texttt{ā} \textit{\texttt{\textasciitilde chakki}} \textit{\texttt{\textasciitilde dekh}}, ‘having seen a moving millstone’ (\textit{i.e.} a millstone when it was moving).

\textit{Rem.} The affix \textit{\texttt{\textasciitilde t}}ā corresponds to the affix \textit{\texttt{\textasciitilde at}} of the Sanskrit present participle. In Hindi the termination is \textit{\texttt{\textasciitilde at}} (strictly speaking, perhaps, \textit{\texttt{\textasciitilde atu}}, but the final vowel is never heard in pronunciation): \textit{e.g.} \textit{\texttt{\textasciititilde chalat}} = \textit{\texttt{\textasciitilde chal-t}}ā.

165. \textbf{The Perfect Participle}

is formed by adding to the verbal root the termination \textit{\texttt{\textasciitilde a}}: in its formation the following rules are to be observed:

1) If the root ends in a consonant, the termination is in most cases added without any change being made; as
chal-ā, 'moved or gone.' But if the root consist of two short syllables, the vowel of the last being *fatha,* this vowel is generally elided in the participle: e.g. بَذَّ bādāl-ā, 'exchanged,' from بَذَل badal; َنَبَّ nikl-ā, 'come out,' from نَبَل nikrul (see § 34, Rem. c.).

2) If the root end in one of the vowels َبَا or َدَا, a euphonie َبِي y is inserted between it and the termination; as َكَبِي kakā, 'eaten' (root َكَبَّ khab); بَبِي boy-ā, 'sown' (root بَبَ bāb).

3) If the final letter of the root be the vowel َبِي, the *fatha* of the termination (َبَا) changes the letter of prolongation َبِي into the consonant y: e.g. َبِيَّ pīyā, 'drunk' (root َبِّي pī).

166. The following participles are irregular:

<table>
<thead>
<tr>
<th>PERS. PAST.</th>
<th>INFINITIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>َكِي kiyā, 'done.'</td>
<td>َكِرَنَّ kar-nā, 'to do.'</td>
</tr>
<tr>
<td>َبِي diyā, 'given.'</td>
<td>َبِدَنَّ de-nā, 'to give.'</td>
</tr>
<tr>
<td>َلِي liyā, 'taken.'</td>
<td>َلِنَّ le-nā, 'to take.'</td>
</tr>
<tr>
<td>َمَا ma‘ā, 'dead.'</td>
<td>َمَرَنَّ mar-nā, 'to die.'</td>
</tr>
<tr>
<td>َغِي gayā, 'gone.'</td>
<td>َجَنَّ jā-nā, 'to go.'</td>
</tr>
<tr>
<td>َكِوَ kū‘a, 'been or become.'</td>
<td>َكَوَنَّ ho-nā, 'to be,' etc.</td>
</tr>
</tbody>
</table>

But the forms َكَرَ karā, 'done,' and َمَرَ marā, 'dead,' are also occasionally used; and the form َجُيَّ jūyā is that invariably used in compounds, such as َجُيَّا کَرَنَّ jūyā karnā, 'to go habitually or constantly,' َجِيَّا جَامْنَّ jūyā chūnhā, 'to wish to go,' or 'to be about to go.'

*Rem.* It is incorrect to say that "the words karnā and kiyā are derived from kar and li, two different forms of the Sanskrit root kṛ, and the words marā and ma‘ā, from mar and ma, two different forms of the Sanskrit root mṛ," etc.; for there can be little doubt that though
the affix \( ā \) (which corresponds to the Sanskrit affix \( ta \)) is used in forming perfect participles—e.g. \( ḫarīḍ-ā, \) 'purchased,' \( bāḍl-ā, \) 'exchanged'—yet the Hindi participles are for the most part derived bodily from those of the Sanskrit (just as the infinitives are from the Sanskrit verbal noun in \( ana \)), through the medium of the Prākrit, and the change of form is due to the laws which obtain in the latter language:

\[
\text{e.g.} \quad ḱiyā \text{ (for} kīa \text{)} = P. \text{कियो} kio = S. \text{क्रिता} \text{kīta}; \quad mā'ā = P. \text{भु repercussions} mu'ō = S. \text{मृत मृता} mūta; \quad gāyā \text{ (for} gād) = P. \text{गो} gād = S. \text{गत gata.}
\]

The verb जाना jāna, from the Sanskrit root या ṣa, 'to go,' is defective, its perf. part. having been formed in Prākrit from a distinct root गम gəm, 'to go.'

167. The addition of the participle \( 1ā ḥūḥā \) to another perf. part. adds to the completeness of the act or state, if the verb be intransitive, and converts it into a passive participle (اسم مفعول), if the verb be transitive, imparting to it also in each case more of the character of an adjective.

Rem. The imperfect and perfect participles, when compounded with शिवा ha'ā, may also be used as nouns: e.g. \( mərā diya' ḥa'ā \) (and, elliptically, \( mərā diya' \) merā diya), 'what has been given by (lit. of) me,' 'my giving or gift.'

168. The imperfect and perfect participles are declined like other adjectives ending in \( ā, \) with a slight difference in the feminine plural, which takes a contracted form of the nom. pl. of feminine nouns ending in \( i: \) e.g.

**MASCULINE.**

\[
\begin{array}{l|l}
\text{Singular.} & \text{Plural.} \\
\text{Nominative} & \text{चाला,} & \text{चाले} \\
\text{Formative} & \text{चाले} & \text{चाले}
\end{array}
\]

**FEMININE.**

\[
\begin{array}{l|l}
\text{Singular.} & \text{Plural.} \\
\text{Nominative} & \text{चाली,} & \text{चाली} \\
\text{Formative} & \text{चाली} & \text{चाली}
\end{array}
\]

But the euphonic \( y \) of such perfect participles as \( 1ā ḻayā. \) \( सोया \) is generally dropped in all the inflected forms:
VERBAL ADJECTIVES.

e.g. ٢٥ lā'e, lā'ī, lā', سوئيس so'īn. The same change takes place in the inflected masc. forms of such participles as ٢٤ ٢٤ pīyā, ٢٤ diyā: e.g. ٢٤ pī'e; but in the feminine the two long vowels ٢٤, ٢٤, are generally contracted into one; as ٢٤ pī for ٢٤ pī; ٢٤ kī for ٢٤ kīi.

169. In the compound participles formed with ٢٤ kū hū'īn, both parts of the compound are inflected in the same way, but the plural termination of the feminine is usually added to the last, ٢٤ kū, alone: e.g. ٢٤ جليلي hū'īn chali hū'īn.

Rem. As the plural is obvious from the termination of the last part of the compound, the addition of the same termination to the first part also is unnecessary, and is now rarely made. We occasionally meet with the full plural termination ٢٤ kū, as ٢٤ جليلي kū chaliyān, but current usage is averse to the form.

170. The addition of the emphatic particle ٢٤ hū to the locative of the imperfect participle (with the postposition suppressed), gives it the force of an adverb: e.g. ٢٤ جليلي hū challe-hū, 'in the very act, or on the instant, of moving.'

THE PAST CONJUNCTIVE PARTICIPLE (مائي مظوف).

171. This participle, which is indeclinable, may take the form: 1) Of the simple root; as ٢٤ chal, 'having moved or gone; 2) of the root with the addition of one of the affixes ٢٤ e, or ٢٤ ke; as ٢٤ chal-e, or ٢٤ chal-ke; 3) of the root with the addition of ٢٤ kar, or ٢٤ kar-ke (which are themselves past conj. part. of the verb ٢٤ kar-nā); as ٢٤ جليلي chal-kār, or ٢٤ جليلي chal-kār-ke. The affix ٢٤ e is seldom or never employed; ٢٤ ke and ٢٤ kar are those most frequently used.

Rem. a. We occasionally meet with the form ٢٤ جليلي kar-kār, as ٢٤ جليلي chal-kār-ke; this, however, is now generally condemned as barbarous.
Rem. 6. The conjunctive participle of the verb 으나, ‘to come,’ takes the forms 으나, 与其他 form, etc., besides the regular forms 1 a, ကြား ။

Rem. 6. The affix  is and  both spring from the Prakrit form ḫa of the Sanskrit affix  ya, which is used to form indeclinable past participles: ḫa transposed  =  ai  =  e; in the case of  ḫe, however,  ḫa is first changed to  ḫa,  ḫe (the form current in Sindhi), and  ḫ is then changed to  ḫ. In the first or root form of the participle the affix  is dropped.

GENDER, NUMBER, PERSON.

172. The Urdu verb has two genders, the masculine and feminine; two numbers, the singular and plural; and three persons in each number.

Moods (صورتی).

173. There are three moods; namely the Indicative, Imperative, and Subjunctive or Conditional, which is also the Optative. The Indicative and Subjunctive will be noticed in connection with the tenses.

THE IMPERATIVE (امঃ).

174. The second person singular of the Imperative is, as has already been observed, the root or crude form of the verb. The second person plural is formed by adding to the singular the termination  -  o; as  ဗောင် chal, ‘go thou,’  ဗျွာ chalo, ‘go you.’ It is identical with the second person plural of the Aorist, from which tense the other persons of the Imperative are taken.

175. If the root end in  ဗ် -  o, or  -  o, the plural imperative may be formed as described above; but the more usual course is to elide the radical  or  o before adding the  o: e.g. sing.  ဗ် de, ‘give thou,’ pl.  do, ‘give you,’ sing.
ho, 'be thou,' plural हौ हौ 'be ye.' The forms दौ deo and हौ हौ are now regarded as provincial and barbarous.

Rem. The terminations of the Prakrit imperative are—Sing. u or a, ahi, etc.; pl. dha or ha: the first of these is dropped in Hindi, and the plural termination ha is changed to o by elision of h and compensatory lengthening of the final vowel.

THE PRECATIVE.

176. There is another form of the Imperative which is properly a Precautive, but which is also commonly used in polite speech for the Imperative. It is formed by adding to the verbal root the termination ये iye for the singular, and ये iyo for the plural;\(^1\) as जलील chaliye, 'please go,' or simply 'go; जलील chaliyo, 'go you.' But at the present time the two forms are both commonly employed in both the singular and the plural, the only difference between them being, that the form ending in iye is always used with the pronomen reverentiae आ p, and usually refers to present time; whereas that ending in iyo is used with the pronouns त त and तum, and is generally a future imperative: e.g. आ जलील आ chaliye, 'please come, or come, Sir, or Sirs;' इस दर्खास्त के पास जाई Yo, 'near this tree thou shalt not go;' हर्गिज इक बाबू अर श्री राम कृपया का इरादे न किए Yo hargis in ke bechne aur साह खने-का फुदा न kīyo, 'never form the design of selling or setting free these (animals).' The form ending in iyo is also frequently

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\(^1\) Mr. Etherington (Hindi Grammar, p. 78) observes that it is incorrect to term the precative ending in iyo the plural of that ending in iye, and in this opinion he is supported by native scholars; but though the opinion of these is invaluable in respect of the usage and signification of words, it is utterly untrustworthy where their origin or derivation is concerned, especially in Hindi forms. By comparison with the same form in the sister dialects—Punjabi, Sindhi, etc.—we obtain conclusive evidence of the form ending in iyo being originally the plural of that ending in iye.
employed in benedictions and imprecations: e.g. چدَا تَعَمَّکَو ۰ دَاد رَکْیْو khdūlā tum-ko zinda rakhīyo, 'may God preserve you alive;' چدَا کِی لَنْمَت کافیرین اور مَشْرِکوں پر ہُجِیْو khdūlā ki lānāt kāfīrōn aur shirkōn par ħūjīyo, 'God's curse on infidels and believers in a plurality of gods!'

Rem. a. The termination یے is derived from the increment یا or یا, which is inserted between the root and the terminations in the present, imperative, and definite future of Prākrit verbs (Prākrit-Prakāśa, ed. Cowell, p. 30 of Introduction). This increment is traced by Lassen to the Sanskrit preceptive. In Hindi and Urdu also the Aorist frequently takes the form of the Preceptive for the three persons of the singular, and adds nasal n thereto for the plural: e.g. ہکو قَبِل کا نِمَائِیس hukū āt-l-kā faramā'īyeū, '(your Majesty) is pleased to give the order to put to death.' (See Syntax.)

177. If the root ends in ی or ہ, the letter ی is inserted between it and the affixes of the Preceptive, and majhūl ہ of the root is changed to the ma'ruf ی before the affixes are added: e.g. پیجیے pījīye, from the root پی pī, 'to drink;' دیجیے dijīye, from the root دی de, 'to give.' Instead of inserting ی however, the initial ی of the affixes may be dropped, and ی changed to ی; as پیجو pījo, دیجو dijō.

178. The precatives of the verbs ہورا honū, 'to be or become,' and مارنہ marnū, 'to die,' also insert ی: e.g. مُوْجِیے mujīye.

1 Forbes and others after him state that "when the root ends in ی or ہ, ی is inserted for euphony," etc. But they give no example of a verbal root ending in ہ, which forms its preceptive thus, and we doubt much whether a single example could be given, unless it be the verb ہئیں, which is rarely if ever used. Indeed, mujīye and ma'rū are generally regarded as the preceptive and perfect participle, not of sahā, but of sahū. Examples of verbal roots ending in ہ are chhānū, 'to touch,' and sahū, 'to drip,' but these would certainly not take ی in the preceptive: e.g. chhā'nīye, not chhājīye. The rule would be equally incorrect if ہ were substituted for ی, for honū is the only verb of this class that forms its preceptive with jīye.
hūjiye, hūjiyo, mūjiye. This last, however, also takes the regular forms mūriye, mūriyo.

Rem. a. The form of the root employed in the precative, it may be observed, is generally that which occurs in the perfect participle, and hence we find kījiye, kījo, kījiyo, kījo, as the precatives of karna, 'to do,' the forms kīriye and kāriyo, though occasionally used, being regarded as unchaste. A remarkable exception to this rule, however, is the precative jā'īye, of the verb jāna, 'to go.'

Rem. b. The affixes iye and iyo, are frequently written i'e and i'yo, or e.g. chāl'e, or chāl'e; and when the root ends in ā, the initial vowel (i) of the affixes may be elided; as farma'iye, or Farmāye.

179. The addition of the termination gū to the precative ending in iye gives it a future signification: e.g. ān kī āwāle kījiyegū, 'you will be pleased to make (them) over to them.'

THE TENSES.

180. The tenses in common use, and which are those allowed by native grammarians, are nine in number, exclusive of the Imperative. Of these tenses four relate to an imperfect act; viz. 1) the Aorist (musūrī), which has both a present and a future signification: 2) the Present Imperfect (ḥal): 3) the Past Continuous or Imperfect (māsī istimrārī yā nā-tamām): 4) the Simple Future (mustakbil): Four relate to a perfect or complete action, namely: 1) the Past Absolute or Indefinite (māsī mutlaḵ): 2) the Proximate or Present Perfect (māsī karīb): 3) the Remote or Past Perfect (māsī ba'īd): 4) the
Future Perfect or Past Potential \( \text{मुळी शक्ति} \) \( mūśī shakkti \). Two of these tenses, viz. the Aorist and the Future Perfect, are common to the Indicative and Subjunctive Moods (though the latter is rarely used in the Indicative); the rest pertain to the Indicative Mood. One tense, namely the Past Conditional or Optative, is peculiar to the Subjunctive Mood.

181. The tenses rarely used, and which the native grammarians do not even notice, need not detain the student here: they will be explained hereafter.

**FORMATION OF THE TENSES.**

*a*) **THE SIMPLE TENSES.**

182. The simple tenses of the Active Voice are three; namely, the Aorist, the Past Absolute or Indefinite, and the Past Conditional or Optative.

1) **THE AORIST.**

183. The Aorist is the only tense that is formed by means of inflectional terminations.\(^1\) These are:

\(^1\) It is inexplicable to us how Mr. Etherington can say (Hindi Grammar, p. 76), "The so-called aorist of the Hindi is not indicative at all; for it never simply asserts, except in ungrammatical patois." He must surely have repeatedly heard the expressions \( kāva kāvī \), 'What am I to do?' \( haḥāna ḫāsī \), 'Where shall I go?' \( ḫāสมาช \( jōna, \) 'God knows?' And he should have known that the aorist is commonly employed in the indicative mood in proverbs: e.g. \( ḫāṭ-čẖur ḫutta ḫūpe, \) 'the dog bites (or will bite) one mounted on a camel.' To call the tense the prospective conditional is to give it a new name, which, so far from being an improvement on the old one, is calculated to mislead. The fact is, this tense is the equivalent of the Prakrit present indefinite, which (since the Sanskrit potential has disappeared from the Prakritis) also expresses some of the significations of the potential, and hence is used in both the indicative and subjunctive moods.

\(^2\) The aorist corresponds to the present of the Prakrit, the personal terminations of which tense are:

\[
\begin{array}{c|c}
\text{SINGULAR.} & \text{PLURAL.} \\
\hline
1\text{st person} & \text{āni (S. ānī).} & \{\text{ānī, ānī, ānā}\} \text{S. ānāh.} \\
2\text{nd} & \text{ānī (S. ānī).} & \{\text{ānī, ānī, ānā}\} \text{S. ānāh.} \\
3\text{rd} & \text{nā-tī, ānī (S. nā-tī).} & \text{a-nūtī (S. a-nūtī).} \\
\end{array}
\]

Comparing these terminations with those of the Hindi, we perceive that, in the
### FORMATION OF THE TENSES.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person ہ - ہ</td>
<td>ہ - ہ</td>
</tr>
<tr>
<td>2nd person ہ - ہ</td>
<td>ہ - ہ</td>
</tr>
<tr>
<td>3rd person ہ - ہ</td>
<td>ہ - ہ</td>
</tr>
</tbody>
</table>

They are added to the verbal root, and are the same for both genders.

184. If the root end in a vowel, certain euphonic changes may be necessary before the terminations are added to it: e.g.

1) If the vowel be ہ - ہ, ہ - ہ, or ہ - ہ, the letter ہ may be inserted between it and the terminations ہ - ہ and ہ - ہ; as ہ - ہ, ہ - ہ, (thou or he) 'will go'; ہ - ہ, ہ - ہ, (thou or he) 'will sleep'; ہ - ہ, ہ - ہ, (wo or they) 'will live.' In the case of the verb ہ - ہ, 'to be,' we find, moreover, that the vowels of the terminations are frequently elided, so that we have the forms: 1st person sing. ہ - ہ, or ہ - ہ; 2nd pers. ہ - ہ, or ہ - ہ, ہ - ہ, or ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ, ۔

_Rev._ In Urdu, however, ہ is not very generally inserted, hamza between the vowels being preferred; e.g. ہ - ہ, ہ - ہ, ہ - ہ, ہ - ہ; and the form ہ - ہ is obsolete.

2) If the root end in ہ - ہ, a euphonic ہ may be inserted, as in the case of the other vowels, but the usual practice is, as has been shown in the case of the imperative (§ 175) to drop the root vowel in all the persons: e.g. the aorist of ہ - ہ, 'to give,' is ہ - ہ, 'I give or shall give;' ہ - ہ, (thou or he) 'will give' ۔۔۔ ہ - ہ, (we or they) 'will give.'

_In fact, the consonants have all been elided (but the letters ہ and ہ have left their mark in the form of the anusvāra or nasal), and the vowels ہ, ہ of the second and third persons sing. and the 3rd pers. pl. have coalesced into ہ. In the first person the vowel ہ has been changed to ہ, and final ہ has been elided. In the second person ہ has been elided, and ہ lengthened to ہ._
Rem. a. The personal pronouns may either precede or follow the verb, or they may be omitted. But if any stress is to be laid on the person, the proper pronoun must be expressed, and be placed before the verb.

Rem. b. The sorist frequently takes the form of the prepositive: e.g. 
किसी किसी के से किसी े बन नहीं पर्वत, 'what shall I do? nothing is of any avail;' where किसी = करान।
The subject will be noticed in the Syntax.

2) THE PAST INDEFINITE.

185. The Past Indefinite or Absolute is formed from the perfect participle, which, in the case of an intransitive verb, is inflected to agree in gender and number with its subject or nominative; but if the verb be transitive, a passive construction is employed, the actor is put in the Agent case and the object of the action becomes the subject or nominative, with which the participle agrees in gender, etc. For example, instead of saying directly, 'the king killed a tigress,' the Urdu uses the form, 'by the king a tigress was killed' (राजाने शेरनी मारी). The same construction is employed in all such tenses of the active voice of a transitive verb as are composed of the passive participle, provided the object of the act have the nominative form; but the object may take the dative form, in which case the participle is never inflected.

Rem. This construction is derived from the Sanskrit through the Prakrit, and would appear to be preferred in Sanskrit to the active construction. In Prakrit it is very commonly employed, few traces of the Sanskrit preterite tenses remaining in the dialects thereof. The Hindi departs from the Prakrit, however, in discarding all inflectional terminations, which in the Prakrit were optionally used.
3) The Past Conditional.

186. The Past Conditional or Optative is formed from the imperfect participle, which is inflected to agree in gender and number with the subject or nominative.

*Rem.* This tense appears to perplex English writers on Urdu grammar greatly. It is called 'The Indefinite,' 'The Present Indefinite,' 'The Retrospective Conditional,' etc., and rendered mostly by the English present. Now the fact is, it is not a present tense at all, but a past subjunctive. The error is probably due to the fact that the present tense is sometimes used elliptically without the auxiliary, and so has the appearance of the conditional; but the two should not be confounded. The conditional was, in all probability, a compound tense originally.

b) The Compound Tenses.

1) The Future.

187. The Future is formed by adding to the Aorist the participle कृष्ण (a contraction of कृष्ण, whence कृष्ण, 'gone'), which is inflected to agree with the nominative in gender and number. The Future is therefore properly a Desiderative, or Intentional: *e.g.* मैं चल्यूंगा, 'I shall go or move,' is literally, 'I am gone (that) I move,' *i.e.* 'I wish to move,' or 'I am going to move;' and hence we occasionally find it so used: *e.g.* मैं देखूंगा, 'I wish to see,' 'I would see' = मैं देखने चाहूंगा.

188. The remaining compound tenses (with the exception of the Future Perfect) are composed of the imperfect or perfect participle and the following auxiliaries, which are also used alone to express simple existence.
FORMATION OF THE TENSES.

PRESENT.

Singular.

maini hain, 'I am.'

tu hai, 'thou art.'

woh hai, 'he is.'

Plural.

ham hain, 'we are.'

tum ho, 'you are.'

we hain, 'they are.'

PAST.

maini tha, 'I was.'

tu tha, 'thou wast.'

woh tha, 'he was.'

If the subject or nominative be feminine, ता thā takes the feminine termination: e.g. sing. तिस thī, pl. तिस thīn.

Rem. These are not "anomalous formations derived from hont," as Professor Williams calls them, for hont springs from the Sanskrit bho, 'to be or become,' the Prakrit form of which is ho or hura; whereas the forms कौन hain, etc., are derived from the present tense of the Sanskrit as, 'to be:' e.g. hain = P. auhi = S. auhi; hai = P. asi = S. asi, and so on, the process of transformation in Hindi being analogous to that of the terminations of the aorist; h, however (into which the s also of asi, etc., is changed), being in no instance elided, but transposed. The form तिस thā is traceable to the Sanskrit root astha, 'to stand,' which is used even in Sanskrit as a substantive verb with the sense of 'to be.'

2) THE PRESENT IMPERFECT.

189. The Present Imperfect is formed by adding the first of the above auxiliary tenses to the imperfect participle of a verb: e.g. masc. चलला hūn, fem. चलली hūn, 'I am going.'

Rem. a. The present tense is sometimes formed by adding the same auxiliary to the aorist of a verb; as चलला hūn, 'I go or am going.' This form, which is properly an indefinite present, was at one period general; numerous instances of its use occur in the poets,
and it is still very common in the tract of country extending from Agra to Sindh; but in other parts of Northern India it is now seldom used, except by the uneducated.

Rem. b. The termination ḍẖā is occasionally added to the auxiliary in the present and present perfect tenses, and even when it is used independently, sometimes intensifying, but often without affecting the sense; for example, ḍẖīgā = ḍẖī, chaltā ḍẖīgā = chaltā ḍẖī. Such forms, it may be observed, are regarded as unchaste (ṣīr fāsh) by native scholars.

3) THE PAST IMPERFECT OR CONTINUOUS.

190. This tense is formed by adding the auxiliary thā to the imperfect participle of a verb: e.g. mase. thā chaltā thā, fem. māin chaltā thī, thā chaltī thī, 'I was going.' It frequently denotes a habitual or repeated act in past time, as 'I used (to go),' etc., and when used in this sense the auxiliary, thā, is often omitted, so that the tense then assumes the form of the Past Conditional.

4) THE PROXIMATE OR PRESENT PERFECT.

191. The Present Perfect is formed by adding the first of the auxiliary tenses to the perfect participle of a verb: e.g. chaltā (fem. chaltī) hūn, 'I have gone or set out.' If the verb be transitive, the construction is the same as in the Past Absolute (§ 185), the auxiliary always taking the form of the 3rd person sing. or plural: e.g. rājā-ne sher mārā hain, 'the king has killed a tiger,' or lit. 'by the king a tiger has been killed;' rājā-ne tin sher māre hain, 'the king has killed three tigers;' or rājā-ne tin shernī (or shernīyān), mārē hain, 'the
king has killed three tigresses;' 

अस लके ने मुझे किया है, 'us laṛke-ne mujhko (or mujhe) mārā hai, 'that boy has beaten me.' When the object of the act is represented by a personal pronoun, the participle will always remain uninflected, since such pronouns admit of the dative form of the accusative alone.

5) The Remote or Past Perfect.

192. The Past Perfect is formed by adding the auxiliary ता thā to the perfect participle of a verb: e.g. मैं चला thā, 'I had gone;' हम चले thā, 'we had gone,' feminine हम चली thīn, it being sufficient to add the plural termination to the auxiliary. If the verb be transitive, the same construction is employed as in the Past Absolute and Present Perfect: e.g. मैं ने तीन गोरियाँ (या गोरी) खरीदी thīn, 'I had purchased three mares;' lit. 'by me three mares had been purchased.'

6) The Future Perfect, or Past Potential.

193. This tense is formed by adding the Future of the verb होना honā, 'to be or become,' to the perfect participle of a verb: e.g. मैं चला हुंगा, 'I shall have gone,' or, more commonly, 'I may have gone.' The termination गा gā of the Future is occasionally dropped, or, in other words, the Aorist of the verb honā is added to the perfect participle, and then the signification is invariably that of the Past Potential: e.g. मैं चला हों, I may have
gone. If the verb be transitive, the construction is the same as in the case of other tenses composed of passive participles.

Rem. It is a mistake to say that this tense "is not of very frequent occurrence," as all English writers on Hindī and Urdu grammar do. It is commonly employed, both colloquially and in writing; not however as a Future Perfect, but as a Past Potential, expressing the possibility, or uncertainty, of an act.

CONJUGATION.

194. We now proceed to conjugate three verbs: viz. the transitive-active verb लिखना, 'to write;' the intransitive-active verb चलना, 'to move or go,' and the substantive verb होना, 'to be.' The masculine forms alone will be given; it will therefore be borne in mind that, in the Future and all tenses composed of the imperfect and perfect participles, the final vowel ā of the sing. is changed to ī for the feminine, and the final vowel e of the plural to īn. The verbal nouns and adjectives are declined like other nouns and adjectives ending in ā. The arrangement of the moods and tenses differs but slightly from that found in existing grammars; it is necessary therefore to again direct attention to the fact that the Conditional, though classed with the tenses derived from the imperfect participle, is a past tense of the subjunctive mood. The Imperative, properly speaking, consists of the second person alone, and this is all that is given; the remaining persons are
identical with those of the Aorist, from which indeed they are borrowed.

I. ROOT َلَكَ lkh, 'to write.'

Infinitive or Gerund, اَلَكَ lkhnd, 'to write,' 'writing.'
Noun of Agency, and َلَكَ lkh-wl, 'writer,' 'about
Future Act. Participle, َلَكَ to write.'

Imperfect, اَلَكَ lkh, 'writing.'
Perfect, اَلَكَ lkh, 'written.'
Progressive, اَلَكَ lkh-t lkh, 'in the act of writing,' 'one
who is in the act of writing.'
Passive, اَلَكَ lkh-t lkh, 'been written,' 'what has been
written.'
Past Conjunctive َلَكَ lkh, lkh-lkh, or lkh-lkh, written.'
Adverbial, اَلَكَ lkh-lkh, 'in the very act, or on the
instant, of writing.'

TENSES FORMED FROM THE ROOT.

1). THE IMPERATIVE.

SINGULAR. PLURAL.

ta lkh, 'write thou.' tum lkh, 'write you,'
Precautio, lkh-ye, 'write, or َلَكَ lkh, 'you shall or will
be pleased to write.'

Future َلَكَ lkh-teg, 'you will be pleased to write.'

1 It should be observed that there is no necessity to express the personal pronoun in the Imperative, the Aorist, and the Present Perfect (and, in the case of intransitive verbs, in the Past Perfect, and Past Potential), unless any stress is to be laid on the person; and that, in all the tenses, the pronouns, if expressed, as commonly follow as precede the verb.
CONJUGATION OF A TRANSITIVE VERB.

2). The Aorist.
'I write, or shall write, or should write,' etc.

**SINGULAR.**

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<tr>
<th>Main</th>
<th>Plural</th>
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<tbody>
<tr>
<td><strong>Main</strong></td>
<td><strong>Ham</strong></td>
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<tr>
<td>Likhān.</td>
<td>Likhān.</td>
</tr>
<tr>
<td>Tū likhē</td>
<td>Tū likhē</td>
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<tr>
<td>Woh likhē</td>
<td>Woh likhē</td>
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</table>

3). The Future.
'I shall write,' etc.

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<th>Main</th>
<th>Plural</th>
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<tr>
<td><strong>Main</strong></td>
<td><strong>Ham</strong></td>
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<tr>
<td>Likhāngā</td>
<td>Likhāngā</td>
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<td>Tū likhēgā</td>
<td>Tū likhēgā</td>
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<td>Woh likhēgā</td>
<td>Woh likhēgā</td>
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TENSES FORMED FROM THE IMPERFECT PARTICIPLE.

1). The Past Conditional or Optative.
'Had I written,' or 'Did I write,' or (Would that) 'I had written,' etc.

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<tr>
<th>Main</th>
<th>Plural</th>
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<tbody>
<tr>
<td><strong>Main</strong></td>
<td><strong>Ham</strong></td>
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<td>Likhā</td>
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<tr>
<td>Tū likhē</td>
<td>Tū likhē</td>
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<tr>
<td>Woh likhē</td>
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</table>

2). The Present Imperfect.
'I am writing,' etc.

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<th>Main</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td><strong>Main</strong></td>
<td><strong>Ham</strong></td>
</tr>
<tr>
<td>Likhā hain</td>
<td>Likhā hain</td>
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<tr>
<td>Tū likhē hain</td>
<td>Tū likhē hain</td>
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<tr>
<td>Woh likhē hain</td>
<td>Woh likhē hain</td>
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</table>

3). The Past Continuous or Imperfect.
'I was writing,' and 'I used to write.'

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<th>Main</th>
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<tbody>
<tr>
<td><strong>Main</strong></td>
<td><strong>Ham</strong></td>
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<tr>
<td>Likhā thā</td>
<td>Likhā thā</td>
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<tr>
<td>Tū likhē thā</td>
<td>Tū likhē thā</td>
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<tr>
<td>Woh likhē thā</td>
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</table>
CONJUGATION OF A TRANSITIVE VERB.

TENSES FORMED FROM THE PASSIVE PARTICIPLE.

1) The Past Absolute or Indefinite.

'I wrote,' or lit. 'By me (it) was written,' etc.

SINGULAR.

\[\begin{array}{ll}
\text{main-ne likhā.} & \text{ham-ne likhā.} \\
\text{tu-ne likhā.} & \text{tum-ne likhā.} \\
\text{us-ne or un-ne likhā.} & \text{anhon-ne likhā.}
\end{array}\]

PLURAL.

2) The Proximate or Present Perfect.

'I have written,' lit. 'By me (it) has been written,' etc.

\[\begin{array}{ll}
\text{main-ne likhā hai.} & \text{ham-ne likhā hai.} \\
\text{tu-ne likhā hai.} & \text{tum-ne likhā hai.} \\
\text{us-ne or un-ne likhā hai.} & \text{anhon-ne likhā hai.}
\end{array}\]

3) The Remote or Past Perfect.

'I had written,' lit. 'By me (it) had been written.'

\[\begin{array}{ll}
\text{main-ne likhā thā.} & \text{ham-ne likhā thā.} \\
\text{tu-ne likhā thā.} & \text{tum-ne likhā thā.} \\
\text{us-ne or un-ne likhā thā.} & \text{anhon-ne likhā thā.}
\end{array}\]

4) The Future Perfect, or Past Potential.

'I shall have written,' (more commonly) 'I may have written,' etc.

\[\begin{array}{ll}
\text{main-ne likhā hogā.} & \text{ham-ne likhā hogā} \\
\text{tu-ne likhā hogā.} & \text{tum-ne likhā hogā.} \\
\text{us-ne or un-ne likhā hogā.} & \text{anhon-ne likhā hogā.}
\end{array}\]

---

1 It will be understood that the participle takes this form only when the object of the act is in the sing. masc., or in the form of the datēs; in every other case it will be inflected to agree with the object in gender and number: e.g. उसे लिखिते, ‘I wrote a letter.’

2 The form अनें ने of the Agent case may also be used; but as this form is generally used for the sing. (not ‘to indicate respect,’ as is generally supposed, see 141), the form अनहों ने is commonly employed for the plural.
Rem. a.—The termination گā of ہوگا may even be dropped, in which case the signification is invariably that of the Past Potential: e.g. آئے لکھا ہو, ‘he may have written.’

Rem. b.—If the root ends in a vowel, the conjugation is effected in the same way: the perfect participle is formed by inserting a euphonic ہ between the root and the termination ہ (this ہ, however, being generally dropped again in the masc. pl. and in the fem.), and certain optional forms of the Aorist occur (§ 184): e.g.

Root ہا, ‘to eat.’ Perf. part. ہاھا, ‘eaten.’

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<th>SINGULAR</th>
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<td>ہاا</td>
<td>ہم ہاا</td>
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<td>ہاا</td>
<td>تا ہاا</td>
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<td>ہاا</td>
<td>وہ ہاا</td>
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Aorist.

<table>
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<tr>
<th>PAST ABSOLUTE</th>
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II. ROOT ہل, ‘to move, or go.’

Infinitive or Gerund, ہلیا, ‘to go,’ ‘going.’

Noun of Agency, and ہلیا, ‘goer,’ ‘about

Future Active Participle, ہلیا, ‘to go.’

<table>
<thead>
<tr>
<th>IMPERFECT</th>
<th>PERFECT</th>
<th>PROGRESSIVE</th>
<th>PAST PERFECT</th>
<th>PAST CONJUNCTIVE</th>
<th>ADVERBIAL</th>
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<tbody>
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</table>

‘having moved,’ etc.

‘in the act of moving,’ etc.

‘become moved,’ ‘gone.’

‘in the very act, or on the instant of moving,’ etc.
CONJUGATION OF AN INTRANSITIVE VERB.

The Imperative.

Singular.

\[ \text{main chalān.} \]

Plural.

\[ \text{ham chalen.} \]

**Precative,** जलीये chaliye, 'go, or be pleased to go.'

Future जलेगा chalēga, 'you will be pleased to go.'

**The Aorist.**

'I go, or shall go, or should go,' etc.

\[ \begin{align*}
\text{main chalān.} & \quad \text{ham chalen.} \\
\text{tā chale.} & \quad \text{tum chalo.} \\
\text{wōh chale.} & \quad \text{we chalen.}
\end{align*} \]

**The Future.**

'I shall go,' etc.

\[ \begin{align*}
\text{main chalānga.} & \quad \text{ham chalēga.} \\
\text{tū chale.} & \quad \text{tum chalēga.} \\
\text{wōh chale.} & \quad \text{we chalēga.}
\end{align*} \]

**The Past Conditional or Optative.**

'Had I gone,' 'Did I go,' (Would that) 'I had gone,' etc.

\[ \begin{align*}
\text{main chalta.} & \quad \text{ham chalte.} \\
\text{tū chalta.} & \quad \text{tum chalte.} \\
\text{wōh chalta.} & \quad \text{we chalte.}
\end{align*} \]

**The Present Imperfect.**

'I am going,' etc.

\[ \begin{align*}
\text{main chalta hān.} & \quad \text{ham chalte hain.} \\
\text{tū chalta hā.} & \quad \text{tum chalte ho.} \\
\text{wōh chalta hā.} & \quad \text{we chalte hain.}
\end{align*} \]
### The Past Continuous or Imperfect

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
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</thead>
<tbody>
<tr>
<td>main chalta tha.</td>
<td>ham chalte the.</td>
</tr>
<tr>
<td>tum chalta the.</td>
<td></td>
</tr>
<tr>
<td>tu chalta tha.</td>
<td>tum chalte the.</td>
</tr>
<tr>
<td>woḥ chalta tha.</td>
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### The Past Absolute or Indefinite

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<thead>
<tr>
<th><strong>Singular</strong></th>
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<tbody>
<tr>
<td>main chala.</td>
<td>ham chale.</td>
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<tr>
<td>tum chala.</td>
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<tr>
<td>tu chala.</td>
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### The Proximate, or Present Perfect

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<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
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<tbody>
<tr>
<td>main chala hain.</td>
<td>ham chale hain.</td>
</tr>
<tr>
<td>tum chale ho.</td>
<td></td>
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<tr>
<td>tu chala hai.</td>
<td></td>
</tr>
<tr>
<td>woḥ chala hai.</td>
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</table>

### The Remote, or Past Perfect

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<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
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</thead>
<tbody>
<tr>
<td>main chala tha.</td>
<td>ham chale the.</td>
</tr>
<tr>
<td>tum chala the.</td>
<td></td>
</tr>
<tr>
<td>tu chala tha.</td>
<td></td>
</tr>
<tr>
<td>woḥ chala tha.</td>
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</tbody>
</table>

### The Future Perfect, or Past Potential

<table>
<thead>
<tr>
<th><strong>Singular</strong></th>
<th><strong>Plural</strong></th>
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</thead>
<tbody>
<tr>
<td>main chala honga or hoi.</td>
<td>ham chale honge or hoi.</td>
</tr>
<tr>
<td>tum chala hoga or ho.</td>
<td></td>
</tr>
<tr>
<td>tu chala hoga or ho.</td>
<td></td>
</tr>
<tr>
<td>woḥ chala hoga or ho.</td>
<td></td>
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</tbody>
</table>

*Rem.* The above is the conjugation of an intransitive-active verb, the root of which ends in a consonant. If the root ends in a vowel, the aorist
admits of certain optional forms, and the masculine singular of the perfect participle takes an euphonic y between the root and the termination. The following tenses will therefore suffice to show the process of conjugation:

Root ʿād, 'to come.' Pref. Part. ʿayā, 'come.'

**THE AORIST.**

'I come, or shall come, or should come,' etc.

**SINGULAR.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿān</td>
<td>ānūn</td>
</tr>
<tr>
<td>ʿās</td>
<td>āsūn</td>
</tr>
<tr>
<td>ʿās</td>
<td>āsūn</td>
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</table>

**THE PAST ABSOLUTE, OR INDEFINITE.**

'I came,' etc.

<table>
<thead>
<tr>
<th>Stem</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿayā</td>
<td>ānūn</td>
</tr>
<tr>
<td>ʿās</td>
<td>āsūn</td>
</tr>
<tr>
<td>ʿās</td>
<td>āsūn</td>
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</table>

Fem. ʿānī, etc.

Fem. ʿānī, etc.

**III. ROOT ʿād, 'to be, or become.'**

Infinitive or Gerund ʿānā, 'to be, or become,' 'being,' etc.

Fut. Act. Part. ʿānā, 'about to be, or become,' 'one who, or what, is, or is about, to be or become.'

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Imperfect</td>
<td>ʿotā, 'being, or becoming.'</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>ʿādā, 'been, or become.'</td>
<td></td>
</tr>
<tr>
<td>Progressive</td>
<td>ʿotā ʿādā, 'in the act of being or becoming.'</td>
<td></td>
</tr>
<tr>
<td>Conjunctive</td>
<td>ʿādā-ḥō, 'having been or become.'</td>
<td></td>
</tr>
<tr>
<td>Adverbial</td>
<td>ʿōkē, 'in the very act, or in the instant of being,' etc.</td>
<td></td>
</tr>
</tbody>
</table>

1 Urdu grammarians, after the example of the Arabic, have two names for the verb ānā, and the other auxiliary verbs with the same significations. When the substantive verb is used to denote simple being or existence, they term it fāʾil ʿānā, 'the incomplete or defective verb,' because an attribute is required to complete the sense; but when it contains the attribute in itself, and requires no other, they term it fāʾil tāmān, 'the complete or absolute verb.'

2 Urdu also occasionally employs the common Hindī form ʿānā-hār, 'what is to be,' etc., where the affix hār is added to the verbal noun ānā.
CONJUGATION OF THE SUBSTANTIVE VERB.

THE IMPERATIVE.

SINGULAR.

'tu ho, 'be or become thou.'

Plural.

'tum ho, 'be or become you.'

Precative 'hujiya, 'be pleased'

'tu hujiya, 'you shall be or to become,' etc.

Fut. 'hujiyega, 'will you be pleased to become.'

THE AORIST.

'I am, I shall be, I should be, or become,' etc.

'main huo, ho, or hoin.'

'main ho'alin, or hoin.'

'tu houne, ho', or ho.

'tu houne, ho', or ho.

THE FUTURE.

'I shall be, or become,' etc.

'main houne, ho, or hoin.

'main ho'ang, or hoangi.'

'tu hounga, or hoangi.'

'tu houngga, or hoenga.

'woh houngga, or hoenga.

THE PAST CONDITIONAL OR OPTATIVE.

'Were I,' 'Did I become,' (Would that) 'I were,' etc.

'main hota.

'tu hota.

'woh hota.

The forms marked with an asterisk are now seldom or never used. The forms ho'egu and ho'engu in the 2nd and 3rd pers. sing. and the 1st and 3rd pers. plural of the Future, which are given in Forbes' and other grammars, rarely if ever occur in the Urdu of the present period.
CONJUGATION OF THE SUBSTANTIVE VERB. 155

THE PRESENT IMPERFECT.

'I am becoming,' etc.

SINGULAR.

main hotā hai.

PLURAL.

ham hote hain.

tā hotā hai.

tum hote ho.

wōḥ hota hai.

wē ḍhōte kēs.

THE PAST CONTINUOUS OR IMPERFECT.

'I was becoming,' etc.

SINGULAR.

main hotā thā.

PLURAL.

ham hote the.

tē ḍhōte thē.

tē ḍhōte thē.

wē ḍhōte thē.

wē ḍhōte thē.

THE PAST ABSOLUTE OR INDEFINITE.

'I became,' etc.

SINGULAR.

main ha'ā.

PLURAL.

ham ha'ē.

ta ha'ā.

tum ha'ē.

wōḥ ha'ā.

wē ḍhōte kēs.

THE PROXIMATE OR PRESENT PERFECT.

'I have become,' etc.

SINGULAR.

main ha'ā ha'īn.

PLURAL.

ham ha'ē hain.

tē ḍhōte hēs.

tē ḍhōte hēs.

wē ḍhōte hēs.

wē ḍhōte hēs.

THE REMOTE OR PAST PERFECT.

'I had become,' etc.

SINGULAR.

main ha'ā thā.

PLURAL.

ham ha'ē thē.

tē ḍhōte thē.

tē ḍhōte thē.

wē ḍhōte thē.

wē ḍhōte thē.
195. We may here notice the tenses not in common use, spoken of in § 181. These are: 1). The Future Imperfect, which is formed by adding the Future of the verb होना honā to the imperfect participle of a verb: 2). The Present Potential, formed by adding the Aorist of the verb होना honā to the imperfect part. of a verb: 3). The Past Perfect Continuous of the Subjunctive mood, formed by adding the imperfect participle of the verb होना honā to the imperfect participle of another verb: 4) the Past Perfect Subjunctive, formed by adding the imperfect participle of the verb होना honā, to the perfect part. of another verb. The first and second of these tenses are both called हाली मतशक्ति halī mutashakki, 'the present potential,' by native grammarians, because the first is frequently used, the second always, to express uncertainty or possibility. The third and fourth are both termed माझी शर्त māzī sharti, 'the past conditional.' They are very seldom used; the shorter form of the māzī sharti, given among the tenses in common use, being preferred. The four tenses are subjoined:
1). The Future Imperfect.

'I shall be going,' or 'I may be going,' etc.

**Singular.**

main chalā hungā.  
ham chalte honge.

ham chalē hō.  
ham chalte hō.

ham chalte hōnga.

PLURAL.

ta chalā hogā.  
tum chalte hōgē.

ham chalē hōgē.  
ham chalte hōgē.

We chalte hōgē.

2). The Present Potential.

'I may be going,' etc.

main chalā hōin.  
ham chalē hōin.

ham chalte hōin.

ham chalte hō.

ham chalte hōin.

3). The Past Perfect Continuous (Subjunctive).

'Had I been going,' or 'I might have been going,' etc.

main chalā hotā.  
ham chalte hote.

ham chalte hote.

ham chalte hote.

PLURAL.

ta chalā hotā.  
tum chalte hote.

ham chalte hote.

ham chalte hote.

We chalte hote.

4). The Past Perfect (Subjunctive).

'Had I gone,' etc.

main chalā hota.  
ham chale hote.

ham chale hote.

ham chale hote.

THE PASSIVE VOICE.

196. Only transitive verbs have a passive voice. The tenses of this are regularly formed in all verbs by means of the tenses of the verb जाना jānā, 'to go' (the perfect participle of which is गया gayā); though every form in which the verb जाना jānā is found is not passive: e.g. न जाना chalā jānā, 'to go away;' अथा जाना uthā jānā, 'to rise up;' तो be able to rise,' are active forms of intransitive
verbs. Whether the verb is passive or intransitive is decided not by the presence of the auxiliary jānā, but by the nature of the participle prefixed to it. If this be passive, so also, generally, is the verb: if it is not passive, but only a perfect participle of an intransitive verb, neither is the verb passive.

197. In the following conjugation of the passive voice of the verb dekhā, 'to see,' the masculine forms alone are given. If the nominative to the verb be feminine, the termination of the passive participle must be changed to یـ ی in both the singular and the plural; and that of all the participial forms, and of the Future, of the auxiliary must be changed to یـ ی in the singular, and ین ین in the plural.

**Passive Verb, dekhā jānā, 'to be seen.'**

Infinitive or Verbal Noun, dekhā jānā, 'to be seen,'

Imperfect Participle, dekhā jātā, 'being seen,'

Passive Participle, dekhā gayā, 'been seen.'

**The Imperative.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>tum dekhā jā, 'be thou seen.'</td>
<td>tum dekhā jā' o, 'be you seen.'</td>
</tr>
</tbody>
</table>

**The Aorist.**

'I am, or shall be, or should be, seen,' etc.

<table>
<thead>
<tr>
<th>mati dekhā jā' tā.</th>
<th>ham dekhe jā' in or jā' en.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tum dekhā jā', jā' in or jā' en.</td>
<td></td>
</tr>
<tr>
<td>we dekhe jā' in or jā' en.</td>
<td></td>
</tr>
</tbody>
</table>

1 It is needless to give the remaining participles, as none of them, except perhaps the adverbial (dekhā jā' tē-hē), 'on the instant of being seen,' are ever used.
CONJUGATION OF A PASSIVE VERB.

The Future.
'I shall be seen,' etc.

SINGULAR.

main dekha jā'āngā.

PLURAL.

Hum dekhe jainā.

thō dekha jainā.

voh dekha jainā.

main dekha jāte.

Hum dekhe jāte.

thō dekha jāte.

voh dekha jāte.

The Past Conditional or Optative.

'Had I been seen,' 'Were I seen,' etc.

main dekha jāta.

ham dekhe jate.

main dekha jāna.

ham dekhe jane.

main dekha jāna kōn.

ham dekhe jane kōn.

main dekha jāta hain.

ham dekhe jate hain.

ta dekha jāta hain.

thō dekhe jate hain.

voh dekha jāta hain.

we dekhe jate hain.

The Present Imperfect.

'I am being seen,' etc.

main dekha jāta hain.

ham dekhe jate hain.

ta dekha jāta hain.

thō dekhe jate hain.

voh dekha jāta hain.

we dekhe jate hain.

The Past Continuous or Imperfect.

'I was being seen,' etc.

main dekha jāta tha.

ham dekhe jate the.

thō dekha jāta tha.

thō dekhe jate the.

voh dekha jāta tha.

we dekhe jate the.
The Past Absolute or Indefinite.

'I was seen,' etc.

**Singular.**
- मैं देखा गया।
- तू देखा गया।
- वो देखा गया।

**Plural.**
- हम देखे गे हैं।
- तू देखे गे है।
- वो देखे गे है।

The Proximate or Present Perfect

'I have been seen,' etc.

**Singular.**
- मैं देखा गया हूँ।
- तू देखा गया है।
- वो देखा गया है।

**Plural.**
- हम देखे गे हैं।
- तू देखे गे हो।
- वो देखे गे हो।

The Remote or Past Perfect.

'I had been seen,' etc.

**Singular.**
- मैं देखा गया था।
- तू देखा गया था।
- वो देखा गया था।

**Plural.**
- हम देखे गे थे।
- तू देखे गे थे।
- वो देखे गे थे।

The Future Perfect, or Past Potential.

'I shall have been seen,' or more commonly, 'I may have been seen,' etc.

**Singular.**
- मैं देखा गया हुईगा, or है।
- तू देखा गया हों।
- वो देखा गया हो।

**Plural.**
- हम देखे गे होंगे, or हों।
- तू देखे गे हों।
- वो देखे गे हों।
DERIVATIVE VERBS.

198. Derivative verbs may be classed under the three heads of Causals, Denominatives, and Compound Verbs.

I. CAUSAL VERBS.

199. From nearly every verb in the language a causal may be derived. This causal will be transitive if formed from an intransitive verb, doubly transitive or causative if formed from a transitive verb. From most causals again a second or double causal may be formed.

200. Simple verbal roots are generally changed into causal bases by the addition of the increment \( \mathcal{\text{a}} \), and into those which are doubly causal by means of the increment \( \mathcal{\text{a}} \mathcal{\text{a}} \), and the root is then treated as a primitive root ending in \( \mathcal{\text{a}} \). But in some verbs the causal characteristic \( \mathcal{\text{a}} \) becomes \( \mathcal{\text{l}} \mathcal{\text{a}} \); and in others it is inserted in the root itself: hence three cases arise:

a) The causal may, generally speaking, be formed by adding \( \mathcal{\text{a}} \mathcal{\text{a}} \) to the root of a primitive verb, whether it be transitive or intransitive, and the double causal by inserting \( \mathcal{\text{a}} \) before the increment \( \mathcal{\text{a}} \) of the causal: e.g.

<table>
<thead>
<tr>
<th>PRIMITIVE VERB</th>
<th>CAUSAL</th>
<th>DOUBLE CAUSAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{parh-n( \mathcal{\text{a}} )} )</td>
<td>( \text{parh-n( \mathcal{\text{a}} )} )</td>
<td>( \text{parh-n( \mathcal{\text{a}} )} )</td>
</tr>
</tbody>
</table>
| 'to read.' | 'to cause to read.' | 'to have (something by some one).'
| \( \text{gir\( \mathcal{\text{a}} \)} \) | \( \text{gir-n\( \mathcal{\text{a}} \)} \) | \( \text{gir-n\( \mathcal{\text{a}} \)} \) |
| 'to fall.' | 'to cause to fall.' | 'to get or have (a thing) thrown down (by some one).'
| \( \text{up\( \mathcal{\text{a}} \)} \) | \( \text{up-n\( \mathcal{\text{a}} \)} \) | \( \text{up-n\( \mathcal{\text{a}} \)} \) |
| 'to rise.' | 'to raise.' | 'to have (a thing) raised (by some one).'

1 A causal verb is termed by the native grammarians \( \text{fe\'\text{\'l} mut'\text{\'a\'n\text{'}} di\'\text{\'l} w\text{\'s\'i\'t\'a}} \), 'a verb which passes on (to an object) by means of (an increment),' in contradistinction to 'a verb which is transitive \( \text{pr \text{\'a\'n\text{'}}} \) or \( \text{fe\'\text{\'l} mut'\text{\'a\'n\text{'}} di\'\text{\'l} y\text{\'a\'f\'i\'l\'i}} \),

2 In a few verbs \( \mathcal{\text{a}} \) would appear to be inserted before the causal increment \( \mathcal{\text{a}} \) for the sake of euphony alone.
Subordinate to this rule are the two following:

1) If the root of the primitive verb be disyllabic, the vowels of both syllables being short and that of the second fatha (a), this fatha is dropped in the first causal (cf. § 34, 4, Rem. c.): e.g.

<table>
<thead>
<tr>
<th>PRIMITIVE VERB</th>
<th>CAUSAL</th>
<th>DOUBLE CAUSAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>samajh-na, samjhā-na</td>
<td>samajhā-wa-na, 'to have to explain.'</td>
<td>(a thing) explained (to one person by another).</td>
</tr>
<tr>
<td>pīghal-na, pīghalā-na</td>
<td>pīghalā-wa-na, 'to have to melt' (intrans.)</td>
<td>(a thing) melted (by some one).</td>
</tr>
</tbody>
</table>

2) If the root of the primitive verb be monosyllabic and enclose a long vowel or diphthong, the vowel or diphthong is changed in both causals into the corresponding short vowels, or, in other words, the letters of prolongation ַ, ֱ, ֳ, are dropped: e.g.

<table>
<thead>
<tr>
<th>PRIMITIVE VERB</th>
<th>CAUSAL</th>
<th>DOUBLE CAUSAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>jāg-na, jāga-na 'to awake.'</td>
<td>jāga-wa-na, 'to cause be awake.'</td>
<td>(one) to be wakened.</td>
</tr>
<tr>
<td>bhāga-na, bhaga-na, 'to wet.'</td>
<td>bhaga-wa-na, 'to have become wet.'</td>
<td>(a thing) wotted.</td>
</tr>
<tr>
<td>ḏēbā-na, 'to sink,'</td>
<td>ḏēbra-na, 'to have sink'</td>
<td>(a thing) sunk.</td>
</tr>
<tr>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
</tr>
<tr>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
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<td>Journalism, to en</td>
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<td>Journalism, to en</td>
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<tr>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
</tr>
<tr>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
<td>Journalism, to en</td>
</tr>
</tbody>
</table>

3) If the root of the primitive verb end in a long vowel (ַ, ֱ, ֳ, ִ), the increment generally takes the form ַ lā in the causal, and ַ lāv in the double causal; and the long vowel of the root is shortened as in the preceding rule: e.g.

The causals of ḍhāgonā and ḍṁōnā may also take the forms ḍhāgonā and ḍṁōnā (SeeRem. § 202), and that of baīthnā other forms, which are given under rule c.
<table>
<thead>
<tr>
<th>PRIMITIVE VERB</th>
<th>CAUSAL</th>
<th>DOUBLE CAUSAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>kha-na</td>
<td>khal-na</td>
<td>khil-le-na</td>
</tr>
<tr>
<td><em>to eat</em></td>
<td><em>to cause to eat</em></td>
<td><em>to cause to cause to eat</em></td>
</tr>
<tr>
<td>pi-na</td>
<td>pil-na</td>
<td>pil-le-na</td>
</tr>
<tr>
<td><em>to drink</em></td>
<td><em>to cause to drink</em></td>
<td><em>to cause to cause to drink</em></td>
</tr>
<tr>
<td>de-na</td>
<td>dila-na</td>
<td>dila-le-na</td>
</tr>
<tr>
<td><em>to give</em></td>
<td><em>to cause to give</em></td>
<td><em>to cause to cause to give</em></td>
</tr>
<tr>
<td>chha-na</td>
<td>chhula-na</td>
<td>chhula-le-na</td>
</tr>
<tr>
<td><em>to touch</em></td>
<td><em>to cause to touch</em></td>
<td><em>to cause to cause to touch</em></td>
</tr>
<tr>
<td>so-na</td>
<td>sul-na</td>
<td>sul-le-na</td>
</tr>
<tr>
<td><em>to sleep</em></td>
<td><em>to cause to put to sleep</em></td>
<td><em>to cause to cause to put to sleep</em></td>
</tr>
</tbody>
</table>

A few verbs take the form of the double causal alone: e.g. kha-na, *to lose,* causal khal-le-na; gānā, *to sing,* causal gawānā; lenā, *to take,* causal liwā-nā.

Some verbs, the roots of which end in consonants (chiefly ū, kh ṭh), may take the increment ā in the causal, as well as ā; but in the double causal the increment is always ā: e.g.

kha-na, *to say,* causal khal-le-na, or khal-le-na.

dekh-na, *to see,* dikh-le-na, or dikh-le-na.

sikh-na, *to learn,* sikhl-le-na, or sikhl-le-na.

sukh-na, *to dry,* sukhl-le-na, or sukhl-le-na.

baith-na, *to sit,* bīth-le-na, or bīth-le-na.

phāṇa-na, *to ensnare,* phandā-le-na.

Rem. The same causal forms are also found in cases where the roots of the primitive verbs (which have become obsolete) end in ā (ə), and as as baddla-na, *to tell,* to point out; phusla-na, *to wheedle,* "to coax."

1 The instances of radical ā changing to ī in the causal are not numerous; and even the example given above takes the form khāna in Southern India.
c) Intransitive roots enclosing short vowels are frequently made transitive by the insertion of ḍ in the root itself, this ḍ coalescing with radical a into ḍ, with radical i into e, and with radical u into o: (final ī of the root, it may be observed, is frequently changed into r in the transitive verb): 1 e.g.

\[
\begin{align*}
\text{dābānā}, & \text{ 'to be pressed,' transitive } \text{dābānā}, \text{ 'to press.'} \\
\text{kātnā}, & \text{ 'to be spun,' } \text{kātnā}, \text{ 'to spin.'} \\
\text{kātnā}, & \text{ 'to be spun,' } \text{kātnā}, \text{ 'to spin.'} \\
\text{phārnā}, & \text{ 'to be torn,' } \text{phārnā}, \text{ 'to tear.'} \\
\text{lādānā}, & \text{ 'to be laden,' } \text{lādānā}, \text{ 'to load.'} \\
\text{bāndhānā}, & \text{ 'to be bound,' } \text{bāndhānā}, \text{ 'to bind.'} \\
\text{mārnā}, & \text{ 'to die,' } \text{mārnā}, \text{ 'to kill.'} \\
\text{gārnā}, & \text{ 'to be buried,' } \text{gārnā}, \text{ 'to bury.'} \\
\text{pālānā}, & \text{ 'to be protected,' } \text{pālānā}, \text{ 'to protect.'} \\
\text{nīkālānā}, & \text{ 'to come out,' } \text{nīkālānā}, \text{ 'to take out.'} \\
\text{thāmnā}, & \text{ 'to be held, supported,' } \text{thāmnā}, \text{ 'to hold, supported.'} \\
\text{rētnā}, & \text{ 'to be filled,' } \text{rētnā}, \text{ 'to fill.'} \\
\text{chhādnā}, & \text{ 'to be perforated,' } \text{chhādnā}, \text{ 'to perforate.'} \\
\text{bīknā}, & \text{ 'to be sold,' } \text{bīknā}, \text{ 'to sell.'} \\
\text{phātnā}, & \text{ 'to burst, split asunder,' } \text{phātnā}, \text{ 'to break.'} \\
\text{kholnā}, & \text{ 'to become open,' } \text{kholnā}, \text{ 'to open.'}
\end{align*}
\]

1 The softening of the tensile ī into the media ḍ (ṛ), and of ṭḥ into ṭḥ, occurs most commonly after the letters p, ṭ, ch, chā, and gh: e.g. pṛṇā, 'to read' = Sanskrit pṛṇāma; ṭṛṭā, 'a stool' = S. ṭṛṭā; ṭhṛṛī, 'a boil' = S. ṭhṛṛīka; chārī, 'a bird' = S. chārīka; chakṛṛū, 'a cart' = S. chakṛṛū; ghāṛā, 'an earthen pot' = S. ghāṛā; ghōṛī, 'a horse' = S. ghōṛīka. If pḥ and a long vowel precede ī, it generally passes into r.

2 This change of k into ch is almost inexplicable. I can find no mention of such a change in the Vṛkṣīṭha-Vṛkṣīṭha. But there would appear to be in Sanskrit some connection between the guttural class of letters and the palatal; for when a verb beginning with a guttural is reduplicated, the corresponding palatal is used; and, reversely, final ch of nominal bases is changed into k before certain case-endings.
CAUSAL VERBS.

Rom. a. In a few transitive verbs the root vowels of the corresponding intransitives are simply lengthened: e.g. pisnā, 'to grind,' from Pisnā; pītnā, 'to beat,' from Pītnā; oḥhāṇā, 'to peel,' from Oḥhāṇā; gūthnā, 'to plait,' from Gūthnā.

Rom. b. Under this class of verbs (which are strangely termed "anomalous") existing grammars place the verb raḥnā, 'to keep,' as the causal of rāḥnā, 'to remain;' but this is a mistake: the two verbs are derived from distinct Sanskrit forms.

201. These verbs, though derived (as we shall presently see) from Sanskrit causals, have in many, if not most, cases lost the causal signification, and become simply transitive. Hence we find that some of the intransitive verbs of this class, as well as their transitive derivatives, have also regular causals (and double causals) formed from them; but these, as a rule, retain the true causal character; and where the primitive intransitive verb has various significations, it will often be found that some of them are peculiar to the transitive and some to the causal derivative: e.g. from the verb phūtnā is formed the transitive phornā, and the causal phutānā; but the former signifies 'to break,' and the latter 'to make (water, etc.) boil,' a sense which phornā never has.

1 This common word, strange to say, is not found in Shakespear's Dictionary, and, though given in Forbes', is said to mean 'to increase,' etc. But the dictionaries make confusion among the causal verbs. harṇā, for example, is given as the causal of harṇā alone; but there can be no doubt of its being the causal of ākārojanā also: in the first case it signifies 'to prick,' 'to thrust in,' etc.; in the second, 'to have or get (a thing or person) buried.' Similarly kṣāṇā is the causal of both kṣṇā and kṣṭānā, but more commonly that of the latter. We may here observe that in some verbs the first causal derived from a transitive verb is sometimes identical in meaning with the second: e.g. kṣṇā = kṣicūna; raḥnā = raḥānā.
202. The following sentences will exemplify the use of the primitive and causal forms of a verb:

मकन गिरता है, 'the house is falling':

अध्यात्मिक मकन गिरता है, 'that (or the) man is throwing (or pulling) down the house':

मलिक अस अध्यात्मिक मकन गिरता है, 'the owner is having his house pulled down by that man.'

मैं अरबी पढ़ता हूँ, 'I am reading Arabic':

मैं अपने लड़के को अरबी पढ़ता हूँ, 'I am teaching my boy Arabic':

मौलवी साहिब से अपने लड़के को अरबी पढ़वाता हूँ, 'I am having my boy taught Arabic by the Maulavi-sahib.'

Rem. The causal affix of the Sanskrit is ay, which in many verbs (chiefly when the verbal root ends in a long vowel) takes the form āpay. The Prākrit changes ay into e, and āpay into (āše, and then) āsē, and uses both forms without any apparent distinction. In Hindi and its sister dialects the first affix is not used, and the second is changed to āu, by elision of final e, and weakening of o to u; and from āu, by elision of u, is derived the causal characteristic ā of the modern Hindi. But in a few verbs the vowels ā, u, would appear to have coalesced into o: e.g. bhīgūnā, ḍuḍonā, garōnā, etc., the causals of bhīgūnā, ḍuḍunā, and garōnā.

The modern dialects also use lā as a causal characteristic, and in this form the l is generally supposed to be inserted for the sake of euphony. But in this opinion we cannot concur; for when these languages desire to avoid a hiatus (and we may observe in passing that they are by no means averse to a hiatus), they generally insert y, or ā, and not l. Besides, we find lā used as the causal affix even in
cases where the verbal root ends in a consonant, and no insertion of euphoniac \( l \) is called for. It seems more probable that \( l a \) is derived from the Sanskrit causal affix \( a y \), which was first changed to \( a l \), or \( \tilde{a}r \) (the two letters \( l \) and \( r \) being commonly interchangeable), and then to \( l a \), or \( r a \). Hindi and Panjábi show a preference for \( l a \), while Sindi and Gujaráti prefer \( r a \). We can only call to mind one example of the form \( a l \) of the increment in Hindi, namely \( b\tilde{i}h\tilde{a}l\tilde{a} \); but numerous examples of the form \( \tilde{a}r \) are to be found in Sindi. That \( y \) is occasionally changed into \( l \) is seen from the Prákrit \( l\tilde{a}\tilde{t}\tilde{h}i \) (the Hindi \( l\tilde{a}\tilde{t}\tilde{h}i \), 'a stick,' or \( l\tilde{a}\tilde{t}h \), 'a column') = Sanskrit \( y\tilde{a}\tilde{k}\tilde{h}i \) (Prákrit-Pra-káśa, ed. Cowell, sect. ii. 32).

As regards the verbs given under Rule \( e \), it may be mentioned that their bases are not formed in Hindi in the manner described; but the rule is an attempt to explain the modification which a verbal root undergoes in Sanskrit before it receives the causal affix. These verbs are incorrectly called "anomalous:" they are simply derived from the verbal nouns of Sanskrit causals: e.g. the verbal noun \( m\tilde{a}\tilde{r}a\tilde{p}a\tilde{m} \) of the Sanskrit root \( m\tilde{r}i \), is the source of the Hindi intransitive verb \( m\tilde{a}\tilde{r}n\tilde{a} \), 'to die;' in the causal the root \( m\tilde{r}i \) takes the form \( m\tilde{a}\tilde{r} \), and the verbal noun is \( m\tilde{a}\tilde{r}a\tilde{p}a\tilde{m} \), whence the Hindi transitive verb \( m\tilde{a}\tilde{r}n\tilde{a} \), 'to kill.' In not a few cases a process the reverse of that described in the rule takes place; namely, the intransitive verb is formed from the transitive in Hindi itself: e.g. the Sanskrit causal form \( p\tilde{a}\tilde{l}a\tilde{n}a\tilde{m} \) = Hindi \( p\tilde{a}\tilde{l}n\tilde{a} \), 'to protect,' whence is formed \( p\tilde{a}\tilde{l}n\tilde{a} \), 'to be protected;' the Sanskrit \( m\tilde{a}\tilde{p}a\tilde{n}a\tilde{m} \) = Hindi \( m\tilde{a}\tilde{p}n\tilde{a} \), 'to measure,' whence \( m\tilde{a}\tilde{p}n\tilde{a} \), 'to be measured.' Some transitive verbs, it may be observed, have no corresponding intransitive, and retain no trace of their being causals; as \( \tilde{b}\tilde{h}\tilde{e}\tilde{j}\tilde{n}\tilde{a} \), 'to send' = S. \( \tilde{b}\tilde{h}\tilde{d}\tilde{a}\tilde{n}a\tilde{m} \), 'dividing.'

II. DENOMINATIVE VERBS.

203. Denominatives may be conveniently noticed under the two following heads:
1) Denominatives formed from Verbal Nouns.

These are formed by adding the infinitive increment ُnā to a Persian or Arabic verbal noun; e.g. َبَخْشَنا, 'to forgive,' from the Persian َبَخْش; َخَرَيدَنَا, 'to purchase,' from the Persian َخَرَيد; َبدَنَا, 'to change,' from the Arabic َبِدَل; َتُبَلَّنَا, 'to accept,' from the Arabic َتُبَل. In some words ending in two quiescent consonants, the penultimate letter is made movent with َفَثَا (a) before the termination ُnā is added: e.g. َتَرَسْنَا, 'to fear,' from َتَرس, 'fearing,' 'fear;' َبَحْسَنَا, 'to dispute,' from َبَحْس, 'controversy.'

2) Denominatives derived from other nouns.

These are formed by adding the termination َأَنَا to a substantive or adjective, final َي before the termination is added, and a long vowel in a dissyllabic noun shortened: e.g. َشَرَمْنَا, 'to be bashful;' from َشَرَم, 'shame;' َغَرْمْنَا, 'to be heated,' 'to become warm or angry,' from َغَرْم, 'hot;' َبَنِيَنَا, 'to water, or irrigate,' from ُبَنِي, 'water;' َمُكَيَّنَا, 'to hit with the fist,' 'to knead dough,' from ُمُكَيِّن, 'the fist.' If the noun or adjective end in ُن, the termination ُnā alone is added; as َขาวَرَنَا, 'to widen,' from َขาวَرَا, 'wide;' َلمْرَنَا, 'to go lame,' 'to limp,' from َلمْرَا, 'lame.' A few Persian nouns also, which are monosyllabic and enclose a long vowel, take the termination ُnā instead of َأَنَا: e.g. َدَاغْنَا, 'to brand, or cauterize,' from َدَاغ, 'a spot or mark.'

Rem. Denominatives are not of very common occurrence in Urdu, compound forms being generally preferred: e.g. َبَخْش دِينَا, َبَخْش دِينَا.
'to forgive,' 'to accept,' 'to hit with the first,' 'to water,' 'to make wide.'

III. COMPOUND VERBS.

204. Compound verbs, or what are commonly regarded as such, are very numerous in Hindustani. They are generally divided into Nominals, Intensives, Potentials, Completives, Continuatives, Staticals, Frequentatives, Desideratives, Ineptives, Permissives, Acquisitives, and Reiteratives; but not a few of these are, strictly speaking, not compound verbs, but phrases, as we shall show in noticing them.

Nominals.

205. These are formed by prefixing a noun (substantive or adjective) to a verb: e.g.

jahā' honā, 'to be or become collected,' 'to collect.'
jahā' karnā, 'to make collected,' 'to collect.'

dam mārnā, 'to breathe a word,' 'to speak,' 'to boast.'
dam denā, 'to wheedle or deceive.'

eol lenā, 'to take by purchase,' 'to buy.'

pānī denā, 'to give water,' 'to irrigate.'

eol karnā, 'to make wide,' 'to widen.'

Such forms, it is clear, are not compound verbs; the noun in every instance simply serves to complete the notion of the verb, forming the predicative noun in the Nominative when the verb is intransitive, and in the Accusative when the verb is transitive. It is even (as we shall show in the Syntax) in not a few instances separated from the verb by other words.

206. Similar in character to the Nominal verbs are the
few compounds formed by prefixing a Persian preposition or adverb to a Hindī verb: *e.g.*

- بِرَآنا َن، 'to come up or forth,' 'to succeed.'
- برَآنا َن، 'to bring up or forth,' 'to accomplish.'
- ِبِهِم آَنَا َن، 'to come together,' 'to be acquired.'
- بِهِم پَُنْکِنا َن، 'to arrive or come together,' 'to be procured.'
- بِاِزَا آَنَا، 'to come back,' 'to decline,' 'to abstain.'
- بِازِرِکِنا، 'to keep or hold back,' 'to restrain.'
- بِپَِش آَنَا، 'to come before,' 'to present (itself),' 'to treat,' etc.
- در ِآَا، 'to come in,' 'to enter.'

207. The remaining compound verbs may be arranged under four classes, according as they are formed with the *verbal root*, the *imperfect participle*, the *perfect participle*, or the *conjunctive participle*.

* a) Compounds formed with the Root.

These are the Intensives, Potentials, and Completives.

1) Intensives.

208. Intensives are formed by prefixing the root of a verb to another verb, which is regularly conjugated, the root remaining unchanged. The signification of the compound is that of the root intensified by the second member. In many cases however the effect produced by the second member of the compound is not obvious. Examples are:—

- پَِی جَانا، 'to drink up or off.'
- بَوَل آَیِنَا، 'to speak or call out.'
- ِکَات دَلَنَا، 'to cut up or off.'
- ِکِه جَانا، 'to eat up.'
- ِگِر پَرَنَا، 'to tumble down.'
**Rem.** The appropriate verb for intensifying another, like the appropriate adverb in English, is determined by usage. Not a few verbs, which existing grammars call *intensives*, have nothing intensive in their signification; some of them are properly *completives*; others simply *transitives*, formed by prefixing the root form of the conjunctive participle of the verb لینا to an intransitive verb (§ 215): e.g. *ho-jānā* = *ho-chuknā*; *kāgāz ho-gayā* = *kāgāz ho-chukā*, 'the paper is finished'; *mīs nūkā* = *kānā*; *main nautak ho-gayā*, 'I have become an *employee*,' i.e. 'my becoming an *employee* is an accomplished fact;* *liqā nā* = *le-ānā* = *lekar-ānā*, 'having taken, to come,' i.e. 'to come with,' or 'to bring.' Similarly *so-jānā*, and *so-rahnā*, are not intensives, any more than their English equivalents 'to go to sleep,' and 'to be asleep' are.

2) **Potentials.**

209. These verbs express the ability to perform an action. They are formed by adding the verb سکنَا *saknā*, 'to be able,' to the root form of another verb: e.g.

*jā-saknā*, 'to be able to go,'
*dikh-saknā*, 'to be able to see,'
*kār-saknā*, 'to be able to do,'
*mīs kā rūkā hain*, 'I can do.'

*waād dikh sakā*, 'he could see.'

1 A recent writer on Urdu Grammar observes: "The verbs *le-ānā*, *le-jānā*, *khi- jānā*, etc., are neuter, because the verbs *ānā* and *jānā* are neuter." This is simply incorrect. They are transitive, and are so called by native grammarians; but, like a few other transitive verbs, do not *take the passive construction in the tenses composed of the past participle because a passive participle cannot be formed from them.

2 The same grammarian tries to "discriminate" between the forms *ho-jānā* and *ho-rahnā*; *so-jānā* and *so-rahnā*; but his remarks show that he is not aware of the fact that the verbs *jānā* and *rahnā* are frequently synonymous, and are commonly used in the sense of *ānā* and *rahnā*, called by the native grammarians 'the sisters of *ānā*.' Had he lived in India, he would have often heard the expression *so rāh* used in the sense of 'go to sleep,' and *gāhā bā so rāhā hai,* in the sense of both 'the master is sleeping;' and 'the master has gone to sleep.' So, in the *Khurād Afros*, p. 74, *nāh rāhī hāi mnahātī hāi.*
It is very probable that the first part of these compounds is the apocopated infinitive, and not the root. Indeed we occasionally find the full form of the infinitive (always inflected however) expressed; as 

\[ \text{wōh dekhne saktē hai, 'he can see.' } \]

It may be observed that the verb saknā occurs only in compounds.

3) Completes.

210. These are obtained by adding the verb \( \text{chuknā, 'to come to an end,' 'to be finished,' to the root of a verb; as} \)

\[ \text{bol-chuknā, 'to have done speaking.'} \]

\[ \text{parā-chuknā, 'to have done reading.'} \]

In the past tenses the compound may also imply that the act is really finished in agreement or disagreement with what preceded it, or just a little before the time of speaking; as \( \text{maim kar-chukō, 'I have already done' (it or so).} \)

The Past Indefinite tense is often used most idiomatically to express the utter improbability of the speaker’s performing an act, or of his belief in the improbability of another’s performing it; as \( \text{maim kar-chukō, 'I am not at all likely to do' (in vulgar English 'catch me doing it!');} \)

\[ \text{wōh jā-chukō, 'he is gone (as much as he is ever likely to go), i.e. 'he is not gone at all, and is not likely to go.'} \]

The Future of the compound may serve the purpose of a Future Perfect; \( \text{maim jā-chukūngō, 'I shall have gone.'} \)

Rem. The verb chuknā, like the verb saknā, occurs only in compounds.

b) Compounds formed with the Imperfect Participle.

211. These are the Continuatives and Staticals of existing grammars. They are not compound verbs, but phrases wherein the participle is used adjectively or adverbially to denote a hāl, or circumstance.
1) **Continuatives.**

212. Continuatives are formed by prefixing an imperfect participle to one of the verbs ِمَهَانَ or ِرَهَان، used as synonymous with ِهِوَانَ ِهوان. the participle which always takes the inflected masculine form conveying the idea of a continuous or habitual act or state: e.g.

- ِبعَظَ ِجَانَاَ, 'to be continually prating;' or ِتَسَيَ ِرَهَانَ, 'to be ever revolving;' or ِتَسَيَ ِجَانَاَ, 'to continue or go on reading.'

*Rem.* The participle in these forms is in the locative case, and is used adverbially.

2) **Staticals.**

213. In these the imperfect participle of a verb, or rather the elliptical form of the active or progressive participle, precedes another verb, and, as in English, agrees in gender and number with the subject or object of which it forms the attribute. There is nothing approaching to a compound verb in such forms: e.g. ِمُهَانَ ِهوَان (or ِهوَانَ ِهوان) ِجَانَاَا, 'Mohan is going along laughing;' or ِعَزَرَ ِعَزَرَ ِهِوَانَ ِهوان (ِعَزَرَ ِعَزَرَ ِهِوَانَ ِهوان) ِنَكَّرَ ِنَكَّرَ ِجَانَاَا, 'the girl who is coming along singing;' or ِعَزَرَ ِعَزَرَ ِرَهَانَ, 'she remains or continues reading' (in this example the idea of duration or continuity is implied in the verb); ِمُضَِ ِمُضَِ ِعَساَ ِعَسا, 'I saw him sleeping' (here the concord of the participle is interrupted, because the object is in the dative form of the accusative;
but) maṁ-ne usko daurte pākrā, 'I caught it (while I was) running.'

Rem. The so-called Staticals differ from Continuatives in denoting a temporary or accidental state. The two forms are clearly distinguished in most native grammars, but are strangely misunderstood by European grammarians, who teach that the participle is inflected in Staticals, and not inflected in Continuatives! Now, the fact is, that it is just to indicate duration or continuity (and, occasionally, a habitual state) that the particle or verbal adjective is changed into an adverb and inflected. This is evident from such forms as chaltē chaltē thak gayā, 'I wearied through much or continued walking;' chaltē chaltē ek jazāre mei pahuniche, 'Keeping on our way we reached an island;' hem gāte gāte sīṭh hānī, 'We stitch singing the while,' or 'We keep on singing whilst we stitch.'

c) Compounds formed with the Perfect Participle.

214. A perfect participle, used as an abstract substantive in the Accusative or the Formative, is prefixed to one of the verbs करना 'to make,' जाना 'to go,' and चाहना 'to desire,' and the compound verb thus formed assumes an intransitive character. Such compounds are of two kinds:

3 Hence these verbs are never constructed passively with the Agent case in the tenses formed with the perfect participle (see § 185): e.g. ओह चुपके बट-की गोरा baśhe sunī kī, 'she seated silent, like a statue, continued to listen;' ek muddat talāk se gom-mari royā kīya, 'for a long period they continued to mourn in that affliction;' sunā tamān dūr aur tamān rūl pūnī-meṁ hāth pā'cā mūrī kīyā, 'I kept striking (out) my hands and legs in the water the whole day and the whole night.' Similarly if any verbal noun be combined with a transitive verb in the same way, the compound verb is intransitive: e.g. do ēdam ādekhā'ī diye, 'two men appeared' (gave an appearance); ēdam kī ēdekhā sunā'ī di, 'a man's voice was heard.' This, it may be observed, is directly opposed to the teaching of European grammarians. If however the grammarians simply confined themselves to laying down incorrect or unsound rules, the offence might be pardoned; but when they pronounce the composition of standard authors 'ungrammatical' because it does not conform to those rules (as a recent writer does in more than one instance), the offence becomes unpardonable. We may here remark that if there is one point about which an educated native is not likely to be mistaken, it is the use of the Agent case,
1) **Frequentatives or Continuatives.**

These denote the frequent, continual, or habitual performance of an act, and are formed: a) by adding the verb कर ना to a perfect participle, which (being the direct object of the verb) retains the nominative form of the masculine singular under all circumstances: *e.g.*

- जाता कर ना jayā karnā, 'to go frequently,' 'to keep going' (lit. 'to make the going').
- बीचा कर ना bechā karnā, 'to sell habitually.'
- रॉया कर ना roya karnā, 'to weep perpetually,' 'to continue weeping.'
- सुना कर ना munā karnā, 'to continue listening.'
- और सुना कर ना woh munā ki, 'she kept listening.'

b) By adding the verb जाना 'to go,' to a perfect participle used as an abstract substantive; but in this case the verb being *neuter*, the participle is put in the Formative: *e.g.*

- हज जाना chāle jānā, 'to keep moving or walking on' (lit. 'to go on with or in walking').
- किसे जाना kiye jānā, 'to continue or go on doing.'

*Rem.* The verb जाना added to an *uninflected* perfect participle has occasionally the signification of हो सकना, 'to be possible.' Such forms, however, are not compound verbs, nor is the construction a *passive* one, as some grammarians mistakenly suppose; but the participle is used as a verbal noun, and forms the *subject* or nominative of the verb: *e.g.* मुझे सो ज्ञाना khānā khāyā gayā (= khānā-का khānā अज मूल्य से ho sakā), 'I was able to eat my food to-day,' or *lit.* 'by me eating food to-day was possible.'

- تَقَفِيد سِن لَا تَنْمَيْن جَانَا taqdir-se lārā nahtū jātā, 'there is no fighting against what is predestined,' or *lit.* 'fighting against destiny is impossible.'
2) Desideratives.

These are formed by adding the verb चाहना चाहना, 'to wish or desire,' to a perfect participle used as a verbal noun in the Accusative, and hence uninflected. They express the desire to perform the act or enter the state signified by the participial noun: e.g.

जया-चाहना, 'to wish to go.'
देखा-चाहना, 'to wish to see.'
पढ़ा-चाहना, 'to wish to read.'
मरा-चाहना, 'to wish to die.'

The same forms are also commonly employed to express the fact of an act or state being imminent: e.g. वह जया-चाहता है, 'he is about to go;' वह मरा चाहता है, 'she is about to die;' वह भूगा-चुले थे, 'they were on the point of running away.'

Rem. a. In these compounds the participles of the verbs जाना जाना, 'to go,' and मरना मरना, 'to die,' always take the regular forms जाया जाया and मरामरा�.

Rem. b. The perfect participle is said by some grammarians to be prefixed to another verb to form intensives; and some of the examples given are: वह चाले जाते थे, 'they were going along;' लोम्री परी फँहरी थी, 'the fox was prowling about;' भिजल आ माँदा जाता है, 'he is dying with shame.' But in these and all similar cases, there is no intensive signification whatever, nor is there an approach to a compound verb: the perfect participle is simply used as an attributive (as we have shown that the imperfect participle is), to denote a state, and agrees in gender and number with the noun it qualifies. The literal translation of the first of the above sentences is, 'they were
going walking' (the perfect part. may in most cases be conveniently rendered into English by the imperfect); that of the second, 'the fox, lying in wait, was moving about;' and in the third sentence ǧānā is used in the sense of ļānā, so that the translation is, 'I was becoming dead,' etc., i.e. 'I was dying,' etc. As in the case of the imperfect participle, the inflected form of the perf. part. denotes a prolonged or continued act or state: e.g. ǧānā ǧānā, 'keep walking on' (vide §. 213).

d) Comounds formed with conjunctive participles.

215. These are formed by prefixing a conjunctive participle, commonly ǧānā, of the verb ļānā, 'to take,' to an intransitive verb of motion: e.g.

\[ \text{le-ānā} \] (by contraction, le ļānā), 'to come with,' 'to bring' (lit. 'having taken, to come').

\[ \text{le-jānā} \] 'to go away with,' 'to take away,' 'to remove.'

\[ \text{le-urnā} \] 'to fly away with'

\[ \text{le bhānā} \] 'to run away with.'

\[ \text{le patahichnā} \] 'to arrive or come with,' 'to bring'

Rem. That the first member in these compounds is the conjunctive participle, and not the verbal root, as English writers on Urdu grammar call it, is evident enough from the examples given above. Another error of existing grammars in respect of these compounds is the calling them "neuter." We need only point out that the native grammarians do not countenance this view, but term them \( \text{mātādrī bīhāk mafūl} \) \( \text{muta'addī bā-yak mafūl} \), 'transitives with one object;' and that in other languages—e.g. Latin and Arabic—such verbs are classed under the head of transitive verbs. That they cannot take the passive construction in the tenses formed with the perfect participle, is simply owing to the fact that the last member of the compound (which alone is conjugated), being intransitive, cannot form a passive participle:
this, however, is not the criterion of a transitive, but of a directly transitive verb.

216. Some verbs invariably take an inflected infinitive before them, the infinitive or verbal noun being either in the locative or dative case. These forms, which cannot be regarded as compound verbs, are termed by the grammarians Inceptives, Acquisitives, and Permissives. To these may also be added Desideratives.

1) Inceptives,

in which an inflected infinitive precedes the verb लगना, ‘to come in contact (with),’ ‘to take to,’ and hence ‘to begin.’ e.g. भूगने लगाः भूगनेमें लगाः (लगा = भूगनेमें लगाः), ‘he took to, or began running;’ वे रौने लगते हैं, ‘she takes to, or begins, crying.’

2) Permissives.

An inflected infinitive is followed by the verb दिना denā ‘to give or grant,’ and (with the infinitive, as in Sanskrit), ‘to allow or permit.’ e.g. असे जाने दू, जाने को do, use jāne do (असे jāne-ko do), ‘allow him to go,’ ‘let him go;’ 

3) Acquisitives.

An inflected infinitive is followed by the verb पाना pānā, ‘to get or obtain,’ and (with the infinitive), ‘to obtain permission,’ ‘to be allowed;’ e.g. अने पाया अने-ko pāyा (अने-ko pāyा), ‘he was allowed, or got permission, to come;’ जाने पावेगा, ‘he will be allowed to go.’
4) Desideratives.

An inflected infinitive precedes one of the verbs चाहना, 'to wish or desire,' मांगना, 'to request permission,' 'to want or desire:' e.g. वो चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना चीज़ चाहना...
verb or particle; e.g. پیالاٰنا bhālnā (from the Sanskrit root bhṛi), in the last example, and in the word سمبھالنا sambhālnā, 'to support,' etc. Similarly دھو دھا کر dho dhā kar, 'having washed,' where the form دھا dha (which sometimes occurs alone) has the same signification as دھو dho, and, like it, is derived from the Sanskrit root dhāv, 'to wash.' Under no circumstances, however, can Reiteratives be regarded as compound verbs.

218. It is evident then from the preceding remarks that the compound verbs are, strictly speaking, of seven kinds; namely, Intensives, Potentials, Completives, Continuatives, Frequentatives, and Desideratives formed with the perfect participle, and Transitives formed by prefixing a past conjunctive participle to a verb denoting motion. In these the second member alone is conjugated, the first undergoing no change.
CHAPTER IV

PARTICLES OR INDECLINABLE WORDS (حَرَفُ harf).

I. ADVERBS.

219. Adverbs are used to qualify any attribute. As in other languages, they may be classified according to their meaning and logical connection, or according to their origin. In the few adverbs which we purpose noticing we shall adopt both these principles of classification, giving the preference however to the latter. Persian and Arabic adverbs will, as far as possible, be kept distinct from those of the Hindī.

220. Original Hindī adverbs are not numerous. The following are some of the most common:

1. Time:  
   -  
   -  
   -  
   -  
   -  
   -  
   -  

2. Manner:  
   -  
   -  
   -  
   -  
   -  
   -  
   -  

(Assent or negation).  \(\text{न हैं हाँ, 'yes' (S. हाँ).}\)
\(\text{न ना, 'not' (S. ना).}\)
\(\text{नहीं नहीं, 'no,' 'not' (S. नहीं).}\)
\(\text{मैं मैं मैं, 'do not' (S. मां).}\)

(Emphasis).
\(\text{तो तो, 'indeed' (S. तो).}\)
\(\text{हीं हीं हीं, 'also,' 'too,' 'even' (S. हीं).}\)

221. Some adverbs are originally nouns or adjectives in the locative case: e.g.

\(\text{एगे एगे, 'in front,' 'before,' 'ahead' (S. एगे).}\)
\(\text{पार पार, 'on the opposite side,' 'across' (S. पार).}\)
\(\text{पास पास, 'at the side,' 'near' (S. पास).}\)
\(\text{धीरे धीरे, 'gently' (S. धीरे).}\)
\(\text{सामने सामने, 'in front' (S. सामने).}\)
\(\text{साम्राज्य साम्राज्य, 'early' (S. सा + सा).}\)
\(\text{नीचे नीचे, 'below' (S. नीचे).}\)

222. Nouns in the ablative case may also be used as adverbs (तेरीं तेरीं, 'the specification'): e.g.

\(\text{बहुत-बहुत, 'by mistake,' 'forgetfully.'}\)
\(\text{पहुँचते-पहुँचते, 'with agility,' etc., 'actively,' 'nimbly.'}\)
\(\text{प्रमुख-प्रमुख, 'with pleasure,' etc., 'gladly,' 'willingly.'}\)
\(\text{उत्तेजित-उत्तेजित, 'with or by force,' 'perforce,' 'forcibly,' 'strongly,' 'hard.'}\)

223. Adjectives in the uninflected form (i.e. in the nom. sing. masc.) are also employed as adverbs, generally when it is intended to express rather the quality of the agent as seen in the act, or after the act, than the quality of the act itself: e.g.
ADVERBS.

224. The following useful series of adverbs are formed from pronominal bases by means of certain affixes:

<table>
<thead>
<tr>
<th>PROXIMATE DEMONSTRATIVE</th>
<th>REMOTE DEMONSTRATIVE</th>
<th>INTERROGATIVE</th>
<th>RELATIVE</th>
<th>CORRELATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Time...</td>
<td>ab, 'now.'</td>
<td>kab, 'when.'</td>
<td>jab, 'then.'</td>
<td>tab, 'then.'</td>
</tr>
<tr>
<td>2. Place...</td>
<td>yahān, 'there.'</td>
<td>kahān, 'where.'</td>
<td>tahān, 'there.'</td>
<td></td>
</tr>
<tr>
<td>3. Direction</td>
<td>idhar, 'hither.'</td>
<td>kidhar, 'whither.'</td>
<td>tidhar, 'thither.'</td>
<td></td>
</tr>
<tr>
<td>4. Manner...</td>
<td>yān, 'thus,'</td>
<td>wūn, 'so.'</td>
<td>kyān, 'how?'</td>
<td></td>
</tr>
</tbody>
</table>

1 The grammarians would have us believe that these series of adverbs are formed in Hindi or Urdu itself from the pronouns yēh, soh, etc., by adding the affixes ə, etc.; but there can be no doubt that they are all derived from the Sanskrit, or that, at least, one or two of a series are derived from the corresponding Sanskrit series, and the rest formed after the same model. In the first series, for example, jab and tab spring, most probably, from the Sanskrit yāsat and sahas, through the Prākṛt jāsat, jāsa; and ab and kab were similarly formed afterwards. That this series is derived from jad, tad, etc., as some suppose, by change of ə into ə, is highly improbable, for ə does not pass into ə.

The termination īnā of the second series corresponds to the Sanskrit sthānā, the loc. of sthāna, 'place'; e.g. tahān = tattsthānā. Īnā may be observed, in common use at the present day as a noun in the locative, signifying 'place,' 'house,' e.g. mere īnā īnā, 'come to my place or house;' pūjī hē īnā jīnā, 'go to the gentleman's house;' not mere yahān, and pūjī hē yahān.

The termination of the third series is not easy to trace. It would appear to correspond to the Sanskrit tās (idhar = tās), or to the Sanskrit affix ha (dhā); e.g. idhar = tās; most probably to the latter, for the Pers; word corresponding to idhar is tās = Zend tās = Sanskrit tās.

The termination of the fourth series is supposed to spring from the Sanskrit affix thā or tham; e.g. ittham = Prākṛt it = Hindī yū; but we prefer to derive it from the Sanskrit cama (the Prākṛt cama), and to suppose that the other adverbs of the series are formed after the model of it.
Rem. Instead of the forms *kaâ, jâ, taâ*, in the first series, the forms *kaâ, jâ, taâ*, are occasionally used (in Hindi commonly), and the first vowel of the series *idhar*, etc., is occasionally lengthened, e.g. *jidhar*, etc.

225. The adjectives derived from the same pronouns (§ 156) are also employed (in the inflected form generally) as adverbs of *manner* and *degree* (measure, quantity): e.g.

\[\text{âisî, 'like this,' 'thus,' 'so.'}\]
\[\text{iîsî or iîtî, 'as much as this,' 'so much.'}\]
\[\text{wâisî, 'like that,' 'so.'}\]
\[\text{iîtû or iîtû, 'as much as that,' 'so much.'}\]
\[\text{kaîsî, 'in what way?' 'how?'}\]
\[\text{kîtîsî or kîtîsî, 'how much or many?'}\]
\[\text{jaîsî, 'in what way,' 'as.'}\]
\[\text{jîtnî or jîttî, 'as much as.'}\]
\[\text{tîsî, 'in that way,' 'so.'}\]
\[\text{tîtnî or tîttî, 'so much.'}\]

Occasionally however, like other adjectives (§ 223), they are used in the uninflated (masc.) form.

Rem. Of the double forms *iîne* or *iîte*, etc., the first are more generally used.

226. The pronominal adverbs, like most other adverbs, may be intensified by the addition to them of the emphatic particle *hi* or *hin*, the latter form being employed with those of the second and fourth series. E.g.

1) from the first series we get:

\[\text{aâhi, 'this very instant,' 'just now,' 'immediately.'}\]
\[\text{kaâhi, 'ever' (kâhi naâhi, 'never').}\]
\[\text{jâhi, 'hence,' 'for such a reason' (frequently used for tabhî).}\]
\[\text{tabhî, 'at that very time,' 'thence,' 'for that reason.'}\]

Rem. *Hâ* would appear to be an old form of *âhi*; but it is now only
used, occasionally, with the derivatives from the interrogative pronoun: e.g. كَبْحَا = كَبَّٰٛٔ كَبِّٰٔ.

2) In the second series, the termination hān is elided before the emphatic particle ُهَنِّ hān is added; in some cases though the nasal of hān is retained: e.g.

كَبِّٰٔ يَا للَّٰٔ (or يَا للْٰٔ), 'this very place,' 'just here.'
كَبِّٰٔ شَتَٰٔ (or شَتَٰٔ or شَتَٰٔ), 'that very place,' 'just there.'
كَبِّٰٔ كَبِّٰٔ (كَبِّٰٔ كَبِّٰٔ), 'anywhere' (كَبِّٰٔ شَتَٰٔ, 'nowhere').
كَبِّٰٔ جَلْٰٔ شَتَٰٔ, 'wheresoever.'
كَبِّٰٔ تَسَتَٰٔ, 'that same or very place.'

Rem. These forms are all contractions, and the two nasals, though not usually written, may often be distinctly heard in the pronunciation of a native, especially in the words يَا للَّٰٔ and شَتَٰٔ; it is not correct therefore to say that they are formed "by changing hān (or دَن) into هَنِّ (or ذََٔ)." It may be observed further, that, with the exception of كَبِّٰٔ, 'somewhere, somehow,' they are never used as adverbs of manner, as some grammarians say they are.

3) Examples of the fourth series are:

كَبِّٰٔ يَا للَّٰٔ or يَا للْٰٔ, 'just this way,' 'without any ground or reason.'
كَبِّٰٔ شَتَٰٔ or شَتَٰٔ, 'in that very way,' 'on that very instant.'
كَبِّٰٔ جَلْٰٔ, 'as,' 'as soon as.'

Rem. These forms never convey a local signification, as the grammarians assert.

4) The remaining series take hī after them for emphasis; as إِدَّٰٔ هِيَ idhar-hī, 'in this very direction,' 'to this place;' أَٰٔ هِيَ aise-hī, 'precisely like this;' كَئِّٰ هِيَ kaise-hī, 'in whatever way,' 'however,' 'how—soever;' كَئِّٰ هِيَ kitne-hī, 'how much soever.'

227. Adverbs of time and place may be used as nouns, and put in the genitive and ablative cases. With the
genitive postposition they become adjectives: e.g. اب کی دُنیہ ab-ki daf'a, 'this time;' یہاں کے باشندے yahān-ke bāshindē, 'the people of this place.' An adverb of time in the ablative changes its signification from a point to duration of time; as الگ کل کے kal-se, 'since yesterday;' کب کب se, 'since when?' تب تاب se, 'since then:' and an adverb of place changes its signification from rest in, or motion to, to motion from a place: e.g. یہاں yahān-se, 'from this place,' 'hence.'

Rom. Adverbs of degree are said by some writers on Urdu grammar to be used in the locative case, and to change their signification to that of relative time, e.g. میں میں itne-men, 'meanwhile.' It is however more correct to regard itne, etc., in such cases as adjectives qualifying a noun of time understood: e.g. itne 'ارپہ mein.' Similarly, when itne-men signifies 'for so much' (men being here used for ko, as it often is), itne is an adjective qualifying a noun of price or value understood.

228. Adverbs of time may also take the postposition کہ tak ('till,' 'up to') after them, to signify the point up to which something lasts or continues: e.g. کل کہ tak, 'up to yesterday;' اب کہ tak, 'till now;' 'as yet;' کب کہ tak, 'till when?' 'how long?'

229. The same postposition after an adverb of place gives it the signification of motion towards the place, and also of degree: یہاں tak yahān tak, 'up to, or as far as, this place,' 'to this degree,' 'so much so;' کہاں tak kahān-tak 'up to where,' 'to what extent?' 'how far?'

230. The locative case of the demonstrative and relative pronouns may be used adverbiaally: e.g. اس پر is-par, 'on this,' 'hereupon;' جس پر jis-par, 'whereupon.'
231. The pronouns, followed by the postpositions لیے liye, and واسطے wustē, may be used as causal adverbs: e.g. اس لیے is liye, or اس واسطے is wustē, 'on account of this,' 'therefore;' کس لیے kis liye, 'on account of what?' 'wherefore?'

232. The conjunctive participle is sometimes used adverbially: e.g. جان پوجھ کر jān-būjh-kar, 'witlessly,' 'of set purpose.' This participle in many other cases also may be conveniently rendered by an English adverb.1

233. Compound adverbs are of frequent occurrence in Urdu. They generally consist of a repeated adverb or noun (the negative na being sometimes inserted between them to add indefiniteness, etc., to the idea), or of two similar nouns or adverbs, or of elliptical phrases.

The following are a few examples:

دیرو دیرو dīre dīre, 'gently.'
گھڑی گھڑی gharī gharī, 'every moment,' 'constantly.'
دو دین din din (دو دین = دین ba din), 'from day to day,' 'daily.'
جہان جہان jahān jahān, 'wherever.'
کسی کسی kabhi kabhi, 'now and again,' 'sometimes.'
کسی نہ کسی kabhi na kabhi, 'sometime or other.'
کسی نہ کسی kahtā na kahtā, 'somewhere or other.'
آج کل āj-kal, 'now-a-days,' 'in a day or two.'
جہان کہتā jahān kahtā, 'wherever.'
جوئے تون jōn-loi, 'in any way,' 'somehow or other.'

1 We may here point out that چھپک چھپک āchāpka is not a conjunctive participle, as some of the grammarians term it, but the inflected form of the adjective چھپک, 'silent.' As there is no such verb as چھپنا, there can be no conjunctive participle of the form چھپکa.
ADVERBS.

For the adverbs formed from the numerals see § 62 et seq.

PERSIAN ADVERBS.

234. Persian adverbs are not to be distinguished from other parts of speech by termination or form; and only a few of them are genuine adverbs. They may be classed according to their origin, as—

(a) Nouns in the Accusative Case;

1) Simple Substantives, in the singular or plural: e.g.

- bāz, 'back,' 'again.'
- pas, 'after,' 'then,' 'therefore,' 'hence.'
- bār, 'time' (bār bār, 'repeatedly,' 'constantly').
- bārs (s being the suffix of unity), 'once,' 'at length.'
- bārkā (ād being the plural suffix), 'many times,' 'often.'
- tanbā, 'alone.'
- قصارا گزا-ر (as گزا), 'by the will of God,' 'providentially.'

2) Compound Substantives; as

- قصارا کار گزا (as کار گزا), 'by the work of God,' 'providentially.'
- ناغا-نی, or نیا ناغا, 'suddenly.'
- صبح وروز شاب-و-روز, 'night and day,' 'always.'
- هر روز هار-روز, 'daily.'
- سر-و-سر, 'altogether,' 'throughout.'
- حاضری کلام ہذیل کلام, 'the gist of the matter,' 'in brief.'
b) Substantives with a Preposition.

The preposition most commonly met with in Ùrdû is ہا، 'with or by;' but others also occur: e.g.

ہزار (Ùrdû zar-se), 'perforce,' 'forcibly.'

ہیکر, 'viciously.'

ہیکر, 'well,' 'excellently.'

دال (بالہ), 'just now,' 'immediately.'

c). Adjectives, Simple or Compound.

تکس, 'quickly,' 'swiftly.'

دال, 'quickly,'

دیل, 'lute.'

دلت, 'far.'

بلند, 'high.'

چکیا چکیا (湟 + دان + چی), 'so,' 'accordingly.'

d). Genuine Adverbs.

جوذا, 'separately.'

نیز, 'even,' 'also.'

ہرگز, 'ever' (with neg. 'never')

ہام, 'even.'

ہامہدا, 'always.'

ہنوز, 'hitherto,' 'as yet.'

Rem. The adverb of probability and doubt (which is most commonly used in Ùrdû) is ہیا, 'may-be,' 'perhaps.' It is the third pers. sing. of the corist of the verb ہیا, 'to be suitable.' For the adverbs formed by means of the affix ہان, and the numeral adverbs, see the section on Persian Constructions.

ARABIC ADVERBS.

235. The adverbs borrowed from the Arabic may be classed under five heads: 1) Particles; 2) Substantives in the nominative case; 3) Substantives (simple or compound) in the accusative case; 4) nouns in the genitive case governed by a preceding preposition; 5) Phrases.
ADVERBS.

1) PARTICLES.

Extremely few of these occur in Urdu. Examples are: 

لابسِ fakat, ‘only,’ ‘merely’ (lit. ‘and enough’); ٰلا lā ‘not’
(used in composition alone).

2) SUBSTANTIVES IN THE NOMINATIVE.

These are not numerous in Urdu. Examples are: بعد

bal’d, and مین نت bim-bal’d, ‘afterwards;’ تب kabīl, ‘before.’

3) SUBSTANTIVES IN THE ACCUSATIVE.

The accusative is notably the adverbial case in Arabic, and hence such adverbs are of common occurrence in

Urdū : e.g.,

عَلَى إِنَاءَ fikāhan, ‘fortuitously,’ دَفْعَ fikāhan, ‘all at once.’

بَيْنَ by chance.’

مَن khabūm, ‘particularly,’ ماُ مَاَنَن khabūm, ‘for example.’

‘specially.’

Rem. Occasionally the tanwīn is changed to fathā, the accusative taking the pausal form of the Arabic: e.g. مَلَا kahīrā, ‘apparently.’

If the noun is determined by having the article al pre-

fixed, or by being put in the construct state, it loses the

tanwīn, and (in Urdū and Persian) in the first case, the

final vowel also: e.g.,

الْبَتْل al-battāla (for دَبْل al-batīla), ‘decidedly.’

الْهَال al-bal, ‘at the present time,’ ‘just now.’

الْكَوْل al-garaz, ‘the gist or purport (of it),’ ‘in short.’

الْكِبْس al-kīssa, ‘the story,’ ‘in short.’

الْأَمْر al-khāna’l amr, ‘at last,’ ‘finally.’

الْكَلَامَ حَلَّلَ kālam, ‘the gist of the matter,’ ‘to sum up,’ ‘in brief.’
Rem. In some cases, even where the noun is not defined, the tanwin is dropped in Urdu: e.g. آخیرہ, ‘at last,’ for آخیرا.

4) Noun Governed by a Preposition.

\[
\begin{align*}
\text{‘enkarîd, ‘nearly,’ ‘almost.’} & | \text{‘fau}r, ‘instantly.’ \\
\text{\‘i\‘l 'jamla, ‘on the whole,’ ‘altogether.’} & | \text{‘bī' 2} \text{‘l, ‘for the present,’ ‘at present,’ ‘just now.’} \\
\text{‘bī' 2 hāl, ‘at present,’ ‘just now.’} & | \text{‘bī' 2 kull, ‘in the totality,’ ‘totally,’ ‘altogether.’}
\end{align*}
\]

5) Phrases:

Such as، \text{min wā ‘an, ‘circumstantially.’}

\text{‘fabi}hā (the conj. \text{fa} + prep. \text{bi} + pron. \text{hā}), ‘well and good.’

\text{\‘yanī ‘properly \‘yanī; third pers. sing. masc. Imperf. of the verb ‘and’), ‘that is to say,’ ‘to wit,’ ‘namely’ (lit. ‘it signifies’).

\text{\‘ka-mā-\‘yambagā (prep. \text{ka} + pron. mā + vero \‘yambagā),}

‘as is proper,’ ‘fittingly’ (lit. ‘like that which is proper’).

II. Prepositions and Postpositions.

236. The Urdu prepositions are, for the most part, originally adverbs (that is to say, Hindi nouns in the locative or ablative case, determined by a following genitive), or Persian and Arabic nouns used adverbially in the construct accusative: hence the use of the form \text{\‘ ke} of the genitive affix when the preposition (or governing noun) is masculine.

237. The genuine prepositions are nearly all Persian or Arabic, and invariably precede the noun they govern.
The other prepositions as commonly follow as precede the governed noun.

238. The following are real postpositions, which invariably follow the noun they govern, and for the most part require that noun to be in the Formative:

*binda,* 'without' (Sanskrit *vina*).
*par,* 'on,' 'upon' (S. *upari*).
*tak,* 'till,' 'up to,' 'as far as,' 'inclusive' (S. *dagha?*).
*ta'ui,* 'up to,' 'to' (S. *sthane:—*ta'ui governs the genitive).
*suddha?*, 'along with' (S. *sardham*).
*sa?met,* 'together with,' 'having' (S. *sameta*).
*se,* 'from,' 'with,' 'by' (S. *sach?,* or perhaps the Prak. gen. affix *he*).
*kar,* 'by means of,' 'on account of,' 'by the name of,' (S. *krite*).
*ko,* 'to,' 'for the sake of,' 'for,' etc. (S. *krite*).
*he* (= *ko*), 'to' (S. *krite?*).
*he?,* 'for the sake of,' 'for' (from the S. root *ra,* 'to give:' it generally governs the genitive).
*mai,* 'in' (S. *nadho*).

*Rem.* The postposition *binda,* as also its contraction *bin,* may either precede or follow the noun in the Formative: e.g. *binda? pani,* 'without food.' The word *kar,* as a postposition (in which character it is not noticed by the grammarians), is distinct from the affix *kar* of the past conjunctive participle; examples of its use are: *ghar hamara khana? allah-kar makh?r th?,* 'our (lit. our) house was famous on account of the house of God;' *jisne apne ta'ui swadagar-bacha-kar makh?r ki? th?,* 'who had made himself known by (the title of) a merchant's son;' *th?.*
POSTPOSITIONS.

nujhe kallä-kar pukārā-karte haiñ, 'they are in the habit of calling me by (the name of) Kallä.' The postposition के is generally supposed to be, in every instance, merely the inflected form of the genitive affix का with one of the postpositions पास, ताहि, or हान, understood. It appears however to be more correct to regard it, with the native grammarians, as a distinct postposition, when it is employed in such constructions as असं कुड़ड़ जूँत लागि हाँ, 'he has received a severe injury,' wherein its signification is precisely that of के, with which it is no doubt connected (cf. § 318 Rsrn.).

239. The following postpositions¹ (and perhaps others besides), when they follow a noun, may optionally govern it in the Formative or the Genitive:

बाहर, 'without,' 'outside' (S. vaหी).

बुग़ीर, 'without' (governs the Formative of pronouns and verbal nouns).

पार, 'on the other side of,' 'across.'

पास, 'near,' 'at the side of.'

पीछे, 'behind' (S. paschāt).

ताले, 'under,' 'underneath' (S. tale).

मुवाजिक, 'suitable,' 'according' (to).

E.g. दरवाजे के बाहर, 'outside the door;' अस बुग़ीर, 'without him;' नदी पार, 'across the river;' बादशाह पास, 'near or with the king;' mujh pāś, 'near or

¹ In such constructions as is लिये सब, etc., signifying for this reason or cause, the pronoun is used as an adjective qualifying the postposition in its character of a noun, and hence must necessarily occur in the Formative; but if any other noun, expressed or understood, is qualified by the pronominal adjective, or if the pronoun be personal, it must be put in the genitive; as अस के सब, 'for him,' us-के लिये, 'on account of him.'
with me," pīth pichhe, 'behind (one's) back;' pāon tale, 'under foot;' hājat muwāfīk, 'suitable to (one's) need.'

But if they precede the noun, they invariably govern the Genitive: e.g. mere pās; bāhir darwāze ke; ba-gair uske tale pāon ke; mawāfīk hājat ke.

Rom. When, however, ba-gair governs a verbal noun or an abstract substantive with the force of a verbal noun, this is put in the Formative, even if the postposition precedes: as ba-gair tehkik-kiye, 'without having ascertained,' ba-gair parwa-negi, 'without permission.'

240. The following are the principal prepositions, or postpositions, which, being masculine nouns in the Locative, Ablative, or Accusative case, require the affix क to be used with the Genitive they govern:

1) HINDI.

ग्‍रे, 'before,' 'in front' (Sanskrit agra).

वर्, 'on,' 'upon' (S. upari).

बङल, 'in reliance on,' 'trusting to' (S. bhastra + āsā).

बल, or बल, 'with — downwards or foremost' (S. bhastra).

बिच, 'in the midst of,' 'among.'

पर, 'beyond' (S. pāra).

साथ, 'with,' 'along with' (S. sārdham).

समर्थ, 'in front of,' (S. sam + mukha).

1 It will be seen from the examples given that many Persian and Arabile nouns are treated like Hindi nouns, and put in the Locative or Ablative case to form postpositions: e.g. āsāte, जोते, हाथी, सितम्र, etc. In some instances moreover the Ablative or Locative postposition is expressed.
2) Persian.

andar, 'inside of,' 'within' (= S. antara).

barābar, 'on a level with,' 'equal to' (bar + a + bar, 'breast to breast').

banābar or binaābar, 'on account of' (Ar. bina, 'building' + prep. bar, 'upon').

jūs, 'except,' 'with the exception of,' (contraction of judda + an).

1 We must here protest against the use of yadā in place of Ḥān by European grammarians. However "idiomatic" it may appear to them, and in spite of the countenance given to it by the usage of the Bāg-o-bahār, and other works written about the same time, any one who has lived in India, and attentively observed the speech of the natives, can assure them that yadā, and not yadā, is always used in the sense of place absolutely: e.g. judda yadā-ke Ḥān judda, "go to such-and-such a gentleman's place or house." The following extracts from the Urdu Grammar of Maulavi Imām Bakhsh of the Dehli College:

Examples of adverbs of place: Ḥān of place absolutely:

"Hān alone is commonly used in the language of the people of Dehli: e.g. ham tumhāre hān ga'e the, or so'd hamāre hān ʿe the.

The following passage is extracted from a copy of the 'Aligarh (Allygurah) Institute Gazette: ham musalmānāmī aur hindīwād donā ki us itīsh-bēōt ki niyat likhē hain jo waha hān yada meh hāni hain.

We may add that in the matter of this use of hān, the people of Lakhnau are at one with their brethren of Dehli, and hence its uniform usage in all parts of Hindustān proper.
PREPOSITIONS OR POSTPOSITIONS.

\( r\-\text{ba-r\-a}, \) 'face to face with,' 'facing' (\( r\-\), 'face' + prep. \( \text{ba} + r\-\)).

\( \text{sipur\-a}, \) 'in charge or keeping.'

\( \text{gird, girk}, \) 'near,' 'about.'

\( \text{chau-gird, gork}, \) 'round about.'

\( \text{nazik, nزيدك, near,' close to}' (frequently corrupted into nadjik).'

The more common form in which the Persian prepositions occur is that of an inseparable (and genuine) preposition prefixed to a Persian or Arabic noun; the compound in such cases being equivalent to the Hindi ablative or locative case: e.g.

\( \text{az-r\-a}, \) 'by reason of,' = \( r\-\) \( \text{sa} \) (lit. from the face or appearance').

\( \text{ba-sej\-a}, \) 'notwithstanding' (lit. along with the existence').

\( \text{ba-waf,} \) 'notwithstanding' (lit. 'with the attribute').

\( \text{ba-j\-a}, \) 'in place of,' 'instead of.'

\( \text{ba-j\-a,} \) 'with the exception.'

\( \text{ba-ra}, \) 'for the sake of,' 'on account of.'

\( \text{ba-sabab,} \) 'by reason of,' 'on account of.'

\( \text{ba taur,} \) 'by way of.'

\( \text{ba-majib,} \) 'in accordance with,' 'according to.'

\( \text{bar-khilaf,} \) 'in opposition to,' 'contrary to.'

\( \text{bar-aks,} \) 'on the contrary of,' 'in spite of.'

\( \text{dar-pai,} \) 'in quest of,' 'in pursuit of.'

\( \text{dar-pesh,} \) 'in front of.'

\( \text{dar-miy\-an,} \) 'in the midst of,' 'among.'

3) **Arabic.**

\( \text{ba\-is,} \) 'because of.'

\( \text{badle,} \) 'in exchange for.'
PREPOSITIONS OR POSTPOSITIONS.

241. A few of them are compounds, consisting of an inseparable preposition prefixed to a noun in the genitive or of a preposition following a pronoun: e.g.

*bidān* 'without' (prep. *bِ+ َdān*).

*bigār* (or with pers. prep. *ba-gair*), 'without.'

*ma-bain* 'what is between' (from *mā* + prep. *bain*).

*ma-taht* 'that which is under' (*mā* + prep. *taḥt*).

1 *Sīnā* is regarded by native grammarians as an exceptive particle, united as *musāf,* or determined noun, to another noun. The same is the case with the words َعَرَ and َمَعْ. *mā-warū* 'beyond,' 'except.'
242. The following are a few examples of prepositions or postpositions which are originally feminine nouns, and hence require the affix کی ki with the genitive they govern:

1) **Hindi**:  
اور چوگ�, 'in the direction of.'  
jagah, 'in place of,' 'in the room of.'

2) **Persian**:  
بابا, 'concerning,' 'for,' 'on account of.'  
با-بیوج, 'from the mouth of.'  
با-جیک, 'on account of,' 'by reason of.'  
با-دوجیک, 'by means of.'

3) **Arabic**:  
گنجین, 'in the direction of,' 'towards.'  
چیک, 'on account of.'  
خاطر, 'for the sake of.'  
تمت, 'in the direction of,' 'towards.'  
طرف, 'in the manner of.'  
طرح, 'by means of.'  
مرفیف, 'in reference to,' 'in respect of.'  
نسبت, 'in reference to,' 'in respect of.'

243. The feminine prepositions, when they precede the governed noun, require کے ke for the genitive affix of that noun: e.g. طرف جہاز کے taraf jahāz-ke, 'in the direction of the ship' (but جہاز کے طرف jahāz ki taraf, when the word taraf follows the governed noun): similarly مانند لے چکے کے mānind lāpe ke, 'like a child,' بمدد اسے کے madad uske, 'with his help,' وصل شیر کے misīl sher-ke, 'after the likeness of a tiger,' although the words mānind, madad, and misīl are feminine. This construction will be more fully noticed in the Syntax.
PREPOSITIONS.

GENUINE PREPOSITIONS.

244. These are borrowed from the Persian and Arabic.

a) Persian.

ز, 'from,' 'by,' 'with.'

ب or ب ب, 'with,' 'by,' 'in,' etc. (the former being the inseparable form).

ب ب, 'with,' 'along with.'

ب ب, 'without.'

بر bar, 'on,' 'upon' (= Sanskrit upari).

ت تا, 'till,' 'up to,' 'as far as.'

در dar, 'in' (contracted from andar).

Rem. To these some add پاش, 'before,' زیر zar, 'over,' and زیر zar, 'below;' but the first is an adverb, and generally takes the prep. as after it; as پاش پا, 'prior to this,' 'before this;' and the two last are compounds: e.g. zar = az or zi + bar; zar = zi + ir.

b) Arabic.

245. The Arabic prepositions are of two kinds; separable and inseparable.

1) Inseparable.

ب ب, 'in,' 'at,' 'by,' 'with,' etc. (ب ن = ب + neg. ن, 'not,' = 'without').

ل لي, 'to,' 'for,' 'on account of,' (before pronom. suffixes it becomes ل).

ك ك, 'as,' 'like.'

2) Separable.

إلا, 'to.'

حتی, 'till,' 'up to,' 'as far as.'

علی 'از, 'over,' 'above,' 'upon.'

عن 'ع, 'from,' 'after,' 'for.'

ش عند 'وه, 'beside,' 'near,' 'by.'

إ ف, 'in,' 'into,' 'among,' 'about.'

ع ع, 'with,' 'along with.'

م م, 'out of,' 'from.'
246. These prepositions generally occur in Arabic and Persian phrases, but they are occasionally prefixed to Hindi nouns, which are then put in the Formative or the Genitive: e.g. پشاور سے تا کلکتہ, 'from Peshawar to Kalkutta (Calcutta);' مع هاتھی کے ma' hāthī ke, 'together with the elephant.'

III. CONJUNCTIONS.

247. Conjunctions may be divided into the following classes:

1) Connective.

اور aur, 'and.'
ہم hām, 'also.'
ساحو shahu, 'or;' ساحو—ساحو, 'either—or.'
خواو khawāh, 'or;' khawāh—khawāh, 'either—or.'
کی ki, 'that;' 'or.'
کی kya—kya, 'whether—or.'
نا na—na, 'neither—or.'
یہ nih, 'also.'
و wā or o, 'and.'
یا yā, 'or;' yā—yā, 'either—or.'

2) Adversative.

اما amā, 'but;' 'as for.'
تام tā-hām, 'so also;' 'yet;' 'still,' 'notwithstanding.'
بکی bā-ki, 'but rather;' 'on the contrary.'
لیکین lekin, 'but;' 'yet.'

3) Exceptive.

ماگر magar, 'unless;' 'except;' 'save' (= ma, 'not' + gar, 'if').
یلیلā illā, 'except;' 'save' (= in, 'if' + lā, 'not').

4) Conditional.

اگر agar, } 'if.'
jo,  } 'if.'

نہیں تو nahin to, 'if not;' 'otherwise.'
و گر na-gar-na, 'and if not;' 'otherwise.'
5) Concessive.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>agār-chī, 'although.'</td>
<td>to, 'then.'</td>
<td>go-kī, 'although.'</td>
<td></td>
</tr>
<tr>
<td>pas, 'then.'</td>
<td></td>
<td></td>
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</tbody>
</table>

6) Causal.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>az-bās-kī, 'inasmuch as.'</td>
<td></td>
</tr>
<tr>
<td>kūhīn-kī, 'wheras,' 'since.'</td>
<td></td>
</tr>
<tr>
<td>bā-dān-kī, 'forasmuch as.'</td>
<td></td>
</tr>
<tr>
<td>kyūn-kī, 'because.'</td>
<td></td>
</tr>
</tbody>
</table>

7) Conclusive.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>bānd-bar-dū, 'on that account,' 'therefore.'</td>
<td>phir, 'then,' 'therefore.'</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pas, 'hence.'</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>li-hāga, 'for this reason.'</td>
<td></td>
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<tr>
<td></td>
<td></td>
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<td>'therefore.'</td>
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</tbody>
</table>

8) Final.

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta, and takā, ta-kī, 'to the end that,' 'in order that.'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ma-bād-dā, 'lest,' lit. 'may it not be.'</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

IV. INTERJECTIONS.

248. Interjections are mostly sounds or cries expressive of emotion. They may be divided into the following classes:

1) Assent.

E.g. हाँ, or हूँ hān, or hūn, 'yes!'; achchhā, 'very well!'; jāri, 'yes!' (respectful).

2) Approval;

as shābāśh ( = shād būsāh, 'be happy!'), 'bravo!'; wāh wāh, 'well done!' 'bravo!'

3) Sorrow or Pain;

as ēre, 'Oh!' re, 'Oh!' (always used as an affix); sā āh, 'ah!' hārā, 'alas!' wā'e and wāwālā, wā-wailā,
'woe!' 'alas!' انسوس afsos, 'pity!' 'alas!' حيف haif, 'ah!' 'alas!' (chiefly used in poetry).

4) Surprise;
as واه wāh, 'Ha!' 'Ho!' 'Strange!' and وا wah, 'How fine!' 'strange!' کيا خوب kyā khūb, 'How excellent!' subhān الله 'سُبْحَانَ اللَّهِ' subhān allāh, 'Good God!'

5) Aversion or Contempt;
as جي chhi, 'fie!' 'Dur' dur, 'away!' 'avaunt!' اري are, 'O!' 'أبي abe, 'O! (you fellow).

6) Longing;
as كاش-كي kāsh-ki, or كاش-كي kāsh-ke, 'would that' (utinam!).

7) Desire for the Presence or Attention of a Person;
as ari, 'O!' or اري are, 'O!' اري 'hot', 'Ho!' (vulgar,—always follows the object of address) ل is, or ل le, 'there!' 'enough!' 'peace!'
CHAPTER V.

DERIVATION OF WORDS.

249. We purpose, in this chapter, to treat of such Hindī themes as have been derived by modifying forms obtained from the Sanskrit through the Prākrit, as also such as are derived by rules peculiar to the Hindī.1 With unmodified Sanskrit forms, such as pālak, ānandīt, baṅwān, gopāl, etc., which occur in modern Hindī, we have little or no concern. For Persian and Arabic themes we must refer the reader to the section on Persian and Arabic constructions.

250. Derivative words may be classed under the two heads of primary and secondary formations, according as they are derived from verbal roots, or from nouns.

I. ABSTRACT NOUNS.

a) Primary Formations.

251. The simple root of a verb is, in many cases, used as an abstract substantive: e.g.

मार mār, 'beating;' बांटना māraṇa, 'to beat.'
लूट lūt, 'plunder;' लूटना lūtaṇa, 'to plunder.'
चमक chamak, 'glitter,' 'flash;' चमकना chamakna, 'to shine,' etc.

1 Nothing like an attempt to give all the themes occurring in Hindī is here made. This would be an almost impossible undertaking, so great is the change which the wear and tear of centuries, so to speak, has effected in most Hindī words. The affixes noticed are mostly those of frequent occurrence, respecting which there can be no doubt, whatever difference of opinion may exist as to the sources from which they are derived. We would observe also that, as in the case of the pronominal series āb, āb, āb, etc., it is highly probable that one derived affix has, in each case, served as a model for others, and that these have been used even with words of non-Aryan origin.
In a few words the root vowel is lengthened: e.g.

\[ \text{utār, 'descent;}' \quad \text{Inf. utārnā, 'to descend.'} \]
\[ \text{chāl, 'motion,' 'gait, etc.;}' \quad \text{chālnā, 'to move or go.'} \]
\[ \text{müli, 'mingling,' 'intimacy;}' \quad \text{mülnā, 'to mingle,' etc.} \]

252. Other abstract nouns are formed from the root, with or without lengthening the root vowel, by means of the following affixes:

1) \( \dot{\text{a}} \) (\( = \text{S. affix} \dot{s} \)); as—

\[ \text{phērā, 'turning,' etc.;}' \quad \text{Inf. phērnā, 'to turn.'} \]
\[ \text{jhagār, 'quarrel;}' \quad \text{jhagrnā, 'to quarrel.'} \]
\[ \text{cēhāpā, 'stamp,' 'print;}' \quad \text{cēhāpnā, 'to print,' etc.} \]
\[ \text{mēla, 'a gathering,' 'a fair;}' \quad \text{mēlnā, 'to meet together.'} \]

Rem. In some instances the masc. termination \( \dot{\text{a}} \) is changed to the fem. \( i \), to express some slight difference of signification; as \( \dot{\text{phērī}} \), 'going about,' 'hawking.'

2) \( \dot{\text{an}}, \text{\( \dot{\text{an}}, \dot{\text{an}} \)} \ (= \text{S. affix} \dot{\text{ana}}). \)

The first of these is found in infinitives. Examples of the second are:

\[ \text{chālan, 'gait,' 'conduct;}' \quad \text{Inf. chālnā.} \]
\[ \text{marān, 'dying;}' \quad \text{marānā.} \]
\[ \text{mūli, 'mixing with,' 'meeting;}' \quad \text{mūlnā.} \]

In the third the vowel of the affix \( \dot{\text{an}} \) is lengthened: e.g.

\[ \text{uthān, 'act of appearing;}' \quad \text{Inf. uthnā, 'to rise.'} \]
\[ \text{urān, 'act of flying,' 'flight;}' \quad \text{urānā, 'to fly.'} \]
\[ \text{lagān, 'contact,' 'fastening,' etc.;}' \quad \text{lagnā, 'to be in contact.'} \]

Here may also be noticed the affix \( \dot{\text{ī}} \), which is added to the roots mascal verbs to signify 'cost of,' 'expense for,' etc.; for the sister
dialects afford proof of this affix being a mere contraction of نئي ni, the fem. form of the affix انا na: e.g.

پيسنا piswa'i, 'price paid for grinding' (پيسنا pisma).
جراني chara'ti, 'price paid for grazing' (جرانا charana).
ذلالي dhulat'i, 'price paid for washing' (ذلالنا dhulana).

3) at; تي at; تي at; (= S. affix at); as—

بخات bachat, 'residue';
بزته buri, 'increase';
برت bhati, 'filling,' 'completion,' etc.;
رنگه rangat, 'colouring,' 'colour';
Inf. بخنا bachna, 'to be left.'
" بزنا bhrina, 'to increase.'
" بحنا bharna, 'to fill.'
" رنگنا rangna, 'to colour.'

Rum. The affix at, as will appear further on, is also employed in secondary formations.

4) اات at, ات at;
واو at, اوا ow, او o.

The original of all these forms is the Sanskrit affix atu (which Bopp traces to the infinitive affix tu): the first, though common in the Urdu and Hindi of Southern India, is rarely used in the North, where the second and third (in which a and o are euphonics) are very common. Examples are:

چمکات chamakhat, 'glitter,' 'brilliancy';
بیلایات bilailat, 'walling,' 'moaning';
ghabrhat, 'confusion,' 'perturbation';
banawat, 'invention,' 'fabrication';
رکائات rukaiat, 'hindrance,' 'obstacle';
سماوات sahat, 'preparation,' 'arrangement';
Inf. جمکنا chamakna, 'to shine.'
" پیلیا bilila, 'to moan,' etc. (the a of the affix coalesces with final a of the root).
" گھبرنا ghabrana, 'to be alarmed.'
" بنا na, 'to make.'
" رکنا rokna, 'to hinder.'
" جانا sajana, 'to arrange.'
DERIVATION OF WORDS.

In the case of the affix a'o, the t of the affix atu has been elided, and the final vowel lengthened. It is an affix of very frequent occurrence. Examples are:

 bach'a'o, 'protection,' 'defence;' Inf bach'nā, 'to escape.'
 charh'a'o, 'ascent;' Inf charh'nā, 'to ascend.'
 chhip'k'a'o, 'sprinkling;' Inf chhipal'nā, 'to sprinkle.'
 chhor'a'o, 'release;' Inf chhor'nā, 'to let go.'

Rem. a. Many masculines in a'o have corresponding feminines in a'i, with the same signification; as ẖerhā'i, 'ascent.'

Rem. b. The affix ahat (differently derived however) is also employed in secondary formations, as will be shown further on.

Rem. c. The affix a'o often takes the form a' in rustic speech: e.g. a'kho'rāwā, 'release.'

Rem. d. Native grammarians add a'p or p to the affixes forming abstract nouns from verbal roots; but we cannot find this termination in any word except mālap (the only example adduced by them), and this is in all probability a mere modification of the Sanskrit melapaka.

b) Secondary Formations.

253. Abstract nouns are derived from substantives and adjectives by means of the following affixes:

1) ẖī ẖī a'i, ( = S. affix yna, neuter).

This forms a large class of abstract nouns: e.g.

ẖī būrā'i, 'badness,' 'wickedness,' from būrā, 'bad.'
ẖī chorī, 'theft,' from chor, 'a thief.'
ẖī thagī, 'the practice of a thag' (तोग;), 'robbery,' etc.
ẖī pandīta'i, 'the learning of a pandīta,' 'learning.'
ẖī golāt, 'roundness,' from gol, 'round.'

This affix is incorrectly written āw by some of the grammarians. It is usual in Hindi, no doubt, to represent final o, after a vowel, by ā, but this is a more compendious scripture; the letter is pronounced o all the same.
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2) \( \text{ति} \) \( (= \text{S. affix } \text{ति}) \).

This affix, as we have shown, occurs in primary formations; an example of a secondary formation is—

कुमित, 'deficiency,' from कम 'less.'

*Rem.* It is possible however that the origin of this affix is the Sanskrit affix \( \text{ता} \).

3) \( \text{अन} \) \( (= \text{S. affix } \text{अन}) \).

This affix is derived by eliding the initial \( \text{i} \) and the \( m \) of the Sanskrit affix \( \text{अन} \). It forms abstract nouns from adjectives denoting an inherent quality, but it rarely occurs in Urdu; one example is—

अँचन, 'height,' from अँच \( \text{अँचा}, \) 'high.'

*Rem.* In a few Hindi words the affix \( \text{अन} \) takes the form \( m \) \( \text{अ}: \) e.g. घरिना, 'weight,' 'importance.'

4) \( \text{पा}, \) \( \text{पा} \) \( \text{पा} \); अत \( \text{अ} \) \( \text{अ} \) \( \text{अ} \) \( \text{अ} \).

The origin of all these affixes is the Sanskrit affix \( \text{त्रा} \); e.g. 1) \( \text{त्रा} = \text{प्पा} = \text{पा} : \) 2) \( \text{त्रा} = \text{प्रकृत } \text{त्रा} = \text{प्पा} = \text{प्पा} = \text{पा} \) and \( \text{प्पा} : \) 3) \( \text{त्रा} = \text{टा} = \text{टा} = \text{अ} \), whence \( \text{अ} \), by insertion of \( \text{अ} \) for euphony. They are all of frequent occurrence. A long vowel in the base may be shortened, and a final vowel dropped, before the affixes \( \text{पा}, \) \( \text{पा} \), \( \text{पा} \) are added: e.g.

- बर्भु:पा (बर्भु:पा), 'old age,' from बर्भु: 'old,' 'an old man.'
- बर्भु:पान (बर्भु:पान),
- चहौता:पान (चहौता:पान), 'littleness,' 'infancy,' 'childhood,' from चहौता, 'little.'
- चहौता:पान (चहौता:पान),
- लर्का:पा (लर्का:पा), 'childishness,' 'childhood,' from लर्का (लर्का) 'a child.'
- चिकनाहत (चिकनाहत), 'greasiness,' 'smoothness,' from चिकना, 'greasy,' etc.
- करवाहत (करवाहत), 'bitterness,' from करवा (करवा) or करवा, 'bitter.'
Rem. The word لارک کپ is generally pronounced larpın by the
natives of India; but the dictionaries all give the pronunciation as
larpark.

5) کک ← ak (= S. affix ık).

The original affix ık is employed in Sanskrit to form adjectives;
but in Hindi and Urdu it is occasionally used to form abstract substantives: e.g.

\[ \text{thandak}, \quad \text{coolness, lit. "that which makes coolness"} \]

\[ \text{thandhak}, \quad \text{(thandhı̡)h.} \]

6) اس ← as.

The origin of this affix is probably the Sanskrit noun .ASCII, 'desire.'
It is added to a few nouns to form abstract substantives, a long vowel
in the base being shortened before the affix is added, and final a coalescing with the a of the affix: e.g.

\[ \text{miths, 'sweetness,' from mîthā, 'sweet' (S. mîhtaśa).} \]

\[ \text{khaś (or khattās), 'acidity,' from kīkā khattā, 'sour.'} \]

II. NOUNS OF AGENCY, ATTRIBUTIVES, POSSESSIVES,
APPELLATIVES.

a) Primary Formations.

1) ā, ı̡ ı̡ ı̡ ı̡ vā, or ḥā; ı̡ ı̡ ı̡ ı̡ aiyā, or ı̡ ı̡ ı̡ ı̡ waiyā.

254. The original of these affixes is the Sanskrit affix
āka; whence by elision of ka, and compensatory lengthening
of the preceding vowel, the affix ā is derived; thence
vā and ḥā by prefixing w and h for euphony. Again,
by elision of k, the form aiyā is obtained, and this is
changed, through the influence of y, into aiyā, in which
ai is pronounced more like aī than as the diphthong ai:
from aiyā, by prefixing a euphonic w, the affix waiyā is
obtained. They are all added to verbal roots to form
nouns of agency, and attributives: e.g.
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bhūnjya, 'a parcher' (of grain), as in bhāj-bhūnjya, from an obsolete bhunījña, 'to parch.'

gherā, 'a fence' (S. grāhaka, 'inclosing,' etc.), from ghērā, 'to surround.'

dēwā, 'giving,' 'a giver' (S. dāyaka), from dēwā, 'to give.'

lewa, 'taking,' 'a taker,' from lewa, 'to take.'

chārvā-hā, 'a grazer,' from chārvāna, 'to pasture.'

bāṁtwāiyā, 'a sharer or divider,' from bāṁtāna, 'to portion out.'

gāwāiyā, 'a singer,' from gāṇa, 'to sing.'

In a few words the Sanskrit affix is preserved intact: e.g. gāyak, 'a singer,' gāhak (S. grāhaka), 'a taker or seizer.'

2) a, wā, a'ā.

These affixes correspond to the Sanskrit affix ūka, the k of which is elided, and the preceding vowel lengthened by way of compensation. They are used to form nouns of agency and attributives: e.g.

bigārā, 'a spoiler,' 'a ruiner,' from bigārnā, 'to spoil.'

bhūla, 'miser,' 'misleading,' from bhūlāna, 'to mislead.'

phulsā, 'a coaker,' from phuslāna, 'to coax.'

kamā, 'earning much,' 'laborious,' from kamāna, 'to earn.'

retā, 'a fileter,' 'a polisher,' from retāna, 'to file.'

3) ak or akā, a'ā.

The original of these affixes is the Sanskrit affix āku, the k of which is elided in the last, and the u lengthened. They form nouns of agency and attributives: e.g.

pairāk, 'a swimmer,' from pairānā, 'to swim.'

lārāk, 'quarrelsome,' 'a brawler,' from lārnā, 'to fight.'
bikā'ā, 'for sale,' from bīkna, 'to be sold.'
kasa'ā, 'astringent,' from kasa, 'to bind or tighten.'

4. 

ārī, or ārī "-ārī.

These affixes probably spring from the Sanskrit affix āra. They form verbal adjectives (few in number) denoting habitual action or occupation: e.g.
pājārī, 'a worshipper,' from pājna, 'to worship.'
khilārī, 'given to playing,' 'playsome,' from khelna, 'to play.'

Rem. The affix ārī may perhaps be derived from the Sanskrit kārī (kārī); in which case the above words would be secondary formations from the substantives pājā, 'worship,' and khel, 'play.'

5. 

au, na nā (fem. nī nī).

These affixes, which correspond to the Sanskrit affix ana, form attributive, or instrumental nouns: e.g.
belān, 'a rolling pin,' lit. 'that which rolls.'
belān, 'a covering,' 'a veil,' lit. 'that which covers.'

6. 

tā ( = S. affix at).

This affix is used to form imperfect participles: e.g.
haṁstā, 'laughing,' from haṁsa, 'to laugh.'
dekhā, 'seeing,' from dekhna, 'to see.'
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\[\text{। U \varphi} \quad \text{= S. affix \(\varphi\) or \(\varphi\).}

This is used to form perfect or passive participles: e.g.

\[
\text{\textit{lih\text{\textbackslash'a}}, 'written,' from \textit{lih\text{\textbackslash'a}}, 'to write.'}
\]

\[
\text{\textit{har\text{\textbackslash'a}}, 'lost,' 'overcome,' from \textit{har\text{\textbackslash'a}}, 'to lose,' etc.}
\]

\text{b) Secondary Formations.}

\[
\text{। 1 ِۚ} \quad \text{iyā, or ِۚ ِۚ iyān.}
\]

255. The original of this affix is the Sanskrit affix \(\textit{ika}\), the \(\kappa\) of which is elided, and \(\gamma\) inserted for euphony. It is used to form nouns of agency and attributives: e.g.

\[
\text{\textit{bakheriya}, 'quarrelsome,' 'a brawler,' from \textit{bakherā}, 'a dispute,' etc.}
\]

\[
\text{\textit{ga\text{\textbackslash'dar}iya}, 'a shepherd,' from \textit{g\text{\textbackslash'dar}}, 'sheep.'}
\]

\[
\text{\textit{makkhantiyā}, \textit{makkhantiyān}}, \text{ 'a buttermilk,' from \textit{makkhan}, 'butter.'}
\]

\textit{Rem.} The Sanskrit affix is preserved intact in the word \(\textit{k\text{\textbackslash'h}it}\), or \(\textit{k\text{\textbackslash'h}it}\), 'one who kills and sells game,' (but now generally applied to) 'one who rears and sells poultry.'

\(\text{2) ِۚ i.}

This affix, which is one of frequent occurrence, springs from at least three different sources: namely—

\text{a) ِۚ i = S. affix \(i\),

forming nouns of agency, attributives, and appellatives: e.g.

\[
\text{\textit{jholt}, 'a wallet' (S. jhul\text{\textbackslash'ika}).}
\]

\[
\text{\textit{bal\text{\textbackslash'awat}}, 'a confectioner,' from \textit{bal\text{\textbackslash'awat}}, 'a sweetmeat.'}
\]

\[
\text{\textit{k\text{\textbackslash'azat}}, 'a butcher,' (Arabic \textit{q\text{\textbackslash'azz\text{\textbackslash'ab}}}).}
\]

\text{b) ِۚ i = S. affix iyā or iyā,

forming nouns denoting origin, relationship, etc.: e.g.

\[
\text{\textit{bh\text{\textbackslash'ag\text{\textbackslash'alpur}}, 'of, or made at, Bh\text{\textbackslash'ag\text{\textbackslash'alpur}.'}}}
\]


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samundarī, 'pertaining to the sea' (samundar), 'marine.
pahārī, 'produced in mountains' (pahār), 'a mountaineer.'

3) یـ ـ a or ًَ ًَ a'ā, ٌَ َ a'a.

These affixes correspond to the Sanskrit affix *aika*. They are added to substantives to form attributives and nouns of agency, as in the case of primary formations: e.g.

धाल, 'sloping,' from धाल, 'slope.'
मछला, 'a fisherman,' 'fish.'
शर्म, 'bashful,' 'shame.'

4) ـ a, S. affix a.

This affix forms adjectives from substantives: e.g.

प्यार, 'dear,' 'beloved,' from प्यार, 'affection.'
फ ख, 'false,' 'a liar,' 'lie.'
सच्, 'true,' 'truth.'

5) ـ a, ُِ ya, or ـ ـ iyā, = S. affinity to or ita.

This affix is used primarily to form perfect participles; but it is also added to substantives to form adjectives or attributives: e.g.

धुर, 'hungry,' from धुर, 'hunger.'
piyāsā, 'thirsty,' from piyās piyās, 'thirst.'
dukhiyā, 'wretched,' 'afflicted,' from dukh, 'sorrow,' 'pain.'

6) ḍū ḍū, l لس = S. affix ʿal:
Forms adjectives or attributives from substantives: e.g.

jhaḍra, 'quarrelsome,' 'a brawler,' from jhaḍra, 'quarrel.'
dīyāl, 'compassionate,' from dīya dīya, 'pity,' 'mercy.'

7) ʿal, ḍū ʿalā.

This affix, which corresponds to the Sanskrit affix ʿālā, is used to form possessives: e.g.

bhaṭṭiṭāl, 'with, or having, the stream' (bhaṭṭā).

jauḍāl, 'grain mixed with barley as food for cattle,' lit. 'containing barley' (jau).
lāḍhiṭāl, 'having a stick,' 'one armed with a stick' (lāṭāt).

In a few words the original possessive signification is lost: e.g.

ghaṛiṭal, 'a gong,' lit. 'containing the hour' (ghaṛī).

8) ʿal = S. affix ra.

This affix forms adjectives from substantives: e.g.

āgra, 'preceding,' 'former,' from āgra, 'the front,' etc.
pīchhāl, 'hindermost,' 'latter,' from pīchhā, 'hindermost,' etc.
dhundhāl, 'hazy,' 'misty,' from dhundhā, 'haze,' etc.
retāl, 'sandy,' from ret, 'sand.'

9) ʿalā, ḍū ʿalā - ḍū ʿalā, ʿālā - erā, ʿil or ʿal, ʿil - šal or ʿalā.

These affixes, which are of very common occurrence, correspond to
the Sanskrit affixes इरु, तिला, उरा (ula), or अरा. They form attributives and possessives, often signifying the possession of a quality in an intensive degree: e.g.

रसला, 'juicy,' from रस, 'juice.'

श्वरिला, 'bashful,' from शर्म, 'ashamed.'

नोकिला, 'pointed,' from नोक, 'a point.'

दाँतिला, 'having large tusks,' 'tusked,' from दाँत, 'a tooth' (S. dāntura).

कमरा, 'a worker,' 'industrious,' from क्रम, 'work.'

बोझेल, 'loaded,' from बोझ, 'a load.'

दुधे, 'giving milk,' 'milk,' from दुध, 'milk.'

10 — ol, or "or.

The original form of this affix is probably ुला (ura). It is used to form attributives denoting habit or disposition, and is found in a few words only: e.g.

तूलोल, 'a jester,' 'a wag,' from तूल, 'fun.'

हंसेव, 'facetious,' 'merry,' 'a wag,' from हंसा, 'laughter.'

11 सार.

The origin of this affix is the Sanskrit adjective सार, which occurs at the end of compounds. It signifies 'full of,' 'pervaded with,' and is employed in both Hindi and Persian to form possessives or attributives: e.g.

1 The terminations इरा, 'सि, etc., are not always affixes; they often result from the elision of one or more letters in an original Sanskrit word, and lengthening of a short vowel on which the accent falls: e.g. सिपरेन (i.e. सिप-हरेन), 'a snake-catcher,' from the Sanskrit सिप-हरु. The word दाँता or दानिदा, 'wild,' is probably derived in a similar way; it may, however, be formed by adding the affix दा to the noun दान, 'a forest.' These remarks apply to other terminations also: for example, आ in the word सूरा, and आ in the word आरा, are not affixes, but the result of elision of one or more letters: सूर = Sanskrit सुनुर + आ, 'father-in-law's house,' गुरा (i.e. गुरा) = S. गा-पाल, 'a cowherd,' and not गा-साला, as Mr. Etherington (Hindi Grammar, p. 128) makes it out to be.
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"milān-sār," 'sociable,' "affable," from "milān," 'mixing with.'
"shārm-sār," 'bashful,' from "shārm," 'shame.'

12 ākā, āsā (= S. affix ā).

The signification of this affix is 'full of.' It occurs in a few adjectives, some of which are used as substantives: e.g.

batāshā, } 'a kind of sweetmeat,' 'a bubble,' lit. 'filled with air'
batāsā, } (bat).

13 ār.

This affix is derived from the Sanskrit adjective kāra, signifying 'making,' 'doing,' by elision of k, and is added to substantives to form nouns of agency, or nouns denoting trade or occupation: e.g.

sonār, 'a goldsmith,' from sonā, 'gold.'
lohār, 'a blacksmith,' from lohā, 'iron.'
kunnār, 'a potter,' from kubbā, 'an earthen pot.'

14 hārā, hār hār.

This affix also, like the preceding, is derived from the Sanskrit kāra. It is added to inflected infinitives and to nouns to form nouns of agency, and, affixed to verbal nouns, forms future active participles (§ 160, 2): e.g.

marne-hārā, } 'one who is dying,' 'one about to die,' from maran-hār, } marā, 'to die.'
lakār-hārā, 'a wood-cutter,' 'a wood-man,' from lakār, a contraction of lākāri, 'wood.'

15 wālā, or wāl, or wārā wārā.

The original of this affix is the Sanskrit affix vāla. It is most commonly employed in Hindi and Urdu to form nouns denoting agency, possession, origin, and numerous other relations. Added to infinitives, it often forms future active participles: e.g.
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chalna-wala, 'a goer,' 'one about to go,' from chalna.
gar-wala, 'a carter,' from gar, 'a cart.'
ghar-wala, 'the master or owner of a house' (ghar).
makkhan-wala, 'a butter-man,' from makkhan, 'butter.'
dilli-wala, 'an inhabitant of Dilli' (Dehli).

Rem. Hindi nouns ending in -a must be inflected before the affix is added: e.g. kapra-wala, 'a cloth-merchant.'

wari, waar, or waar.

This is not so much an affix as the latter part of a compound, signifying, 'place,' 'inclosure,' 'house,' 'garden,' etc. It is derived from the Sanskrit vaddi. Examples are:

pan-wari, 'a betel-garden,' from pan, 'betel-leaf.'
phal-wari, 'a flower-garden,' from phal, 'a flower.'
sati-war, 'the place where a sati is burnt.'
har-war, 'a place where bones (ह आर हार) are laid.'

III. DIMINUTIVES.

256. Diminutives are of frequent occurrence in Hindi and Urdu; in not a few cases, however, though the form is preserved, the diminutive signification is lost. In some instances, moreover, the original from which the diminutive is derived has become obsolete.

257. The idea of diminutiveness is frequently expressed by substituting the feminine termination for the masculine: e.g.

upli, 'small cakes of dried cow-dung,' from uplā.

tokri, 'a small basket,' from tokra.

rassi, 'a string or cord,' from rassā, 'a rope.'
Various affixes also are employed to form diminutives from nouns, as:

1) \( \text{िया} \).

This corresponds to the Sanskrit diminutive affix \( \text{k} \), the \( k \) of which is elided, and the final vowel lengthened. The connecting vowel of this affix is always \( i \), which takes the place of a final vowel in the base, and a long vowel in the base is shortened before the affix is added: e.g.

- \( \text{बिया} \), 'daughter,' from \( \text{बेट} \), 'daughter.'
- \( \text{धुरिया} \), 'a small boil,' 'a pimple,' from \( \text{धोर} \), 'a boil.'
- \( \text{चिरिया} \), 'a bird,' from \( \text{चिर} \), 'a bird.'
- \( \text{छातिया} \), 'a small bedstead,' from \( \text{छात} \), 'a bedstead.'

(Sanskrit \( \text{khaṭṭika} \)).

Rem. In the towns, and especially by Mohammadans, the connecting vowel \( i \) is dropped, and such words are pronounced \( \text{धुरिया} \), \( \text{चिरिया} \), etc.

2) \( \text{दा} \) or \( \text{ता} \).

This affix, like the last, is derived from the Sanskrit affix \( \text{k} \), the difference consisting in the connecting vowel, which in this case is \( a \) (changeable to \( e \)); and hence the difference of gender in words formed by means of the two affixes, those with \( या \) being \( \text{féminin} \), and those with \( दा \) \( \text{masculin} \). A long vowel in the base is shortened before the affix is added: e.g.

- \( \text{धसा} \) or \( \text{धसा} \), 'a small bag' (original not in use).
- \( \text{बिसा} \) or \( \text{बिसा} \), 'son,' 'dear son,' from \( \text{बेट} \), 'son.'
- \( \text{मर्दा} \) or \( \text{मर्दा} \), 'a manikin,' 'a contemptible man' (\( \text{मरद} \)).

The Sanskrit affix is preserved unchanged in a few words: e.g.

- \( \text{धोलक} \), 'a small drum' (\( \text{धोल} \)).

3) \( \text{रा} \) or \( \text{रा} \), \( \text{या} \), \( \text{चा} \) \( \text{रा} \), \( \text{ला} \) or \( \text{ला} \) \( \text{ना} \), \( \text{ला} \), \( \text{ला} \).

These affixes are all derived from the Sanskrit diminutive affix \( \text{रा} \), \( \text{र} \) and \( \text{त} \) being interchangeable in Hindi. In the first two no connecting
vowel is used; but in the last two the connecting vowels are ī and u respectively, which are lengthened to o and a on account of the accent. A long vowel in the base is generally shortened before the affixes are added. Examples are:

\[ \text{ṭhikrā, 'a fragment of an earthen vessel' (original, ṭhāk, obsolete).} \]

\[ \text{ṭukrā, 'a small piece,' 'a bit,' from ṭāk, 'a piece.'} \]

\[ \text{palangṛ, 'a small bedstead,' from palang, 'a bedstead.'} \]

\[ \text{ṭangṛ, 'a leg,' from ṭāṅg, 'leg.'} \]

\[ \text{ṭangṛ, 'a leg.'} \]

\[ \text{khajlīt (for khajlīt), 'itch,' from khāj, 'itch.'} \]

\[ \text{ghantā, 'a small bell,' from ghanū, 'a bell.'} \]

\[ \text{mūrcū, 'a pea-chick,' 'a pea-fowl,' from mūr, 'a peacock.'} \]

\[ \text{baṅgū, 'a tiger's cub,' 'a young tiger,' from baṅgū, 'a tiger.'} \]

\[ \text{khatū, 'a small, or rickety, bedstead' (khat).} \]

\[ \text{gūtū, 'a small, or dilapidated, fort,' 'a place with such a fort,' from gūrū, 'a fort.'} \]

\[ \text{ghorū, 'a small earthen pot' (ghorū).} \]

Rem. Some grammarians mention etā, and oṣā, as diminutive affixes, but these are simply contractions of the words beṭā, 'son,' and poṭā (from pūt) 'son,' 'young:' e.g. brahman-etā = brahman-beṭā, 'a brahman's son,' 'a young brahman,' hiran-oṣā = hiran-poṭā, 'a young deer,' 'a fawn.'

IV. COMPOUNDS.

a) Nouns with a Particle Prefixed.

1) Negative Prefixes: ।, ā, an, nā, nī, nīr, ni, ni.

258. The prefix । is used with adjectives, an chiefly with participles and gerunds, nā with adjectives or abstract nouns derived from adjectives. Examples are:
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\[\text{a-ohl, 'immovable.'} \quad \text{a-thā, 'unfordable.'}\]

\[\text{a-chet, 'thoughtless.'} \quad \text{a-leg, 'apart,' 'separate.'}\]

\[\text{a-ṣerā, 'unread,' 'illiterate.'} \quad \text{a-ndikā, 'unseen.'}\]

\[\text{a-jāna, 'unknowing,' 'ignorant.'} \quad \text{a-sanā, 'unheard.'}\]

\[\text{nā-kārā, 'useless.'} \quad \text{nā-samajh, 'unintelligent.'}\]

\[\text{ni-ras, 'hopeless.'} \quad \text{ni-dhara, 'unhesitatingly.'}\]

\[\text{ni-dār, 'fearless.'} \quad \text{ni-kamnia, 'useless, 'good for nothing.'}\]

Rem. These particles are all of Sanskrit origin, and have the same signification as in Sanskrit, but a slight difference is observable in the use of the particle \(sa\), it being prefixed in Hindi to nouns beginning with either a vowel or a consonant. For other particles, such as \(dūr\) or \(dūsh\), etc., which rarely occur in Urdu, and in Hindi only in words borrowed directly from the Sanskrit, we must refer the student to the Dictionary.

2) Qualificative Particles: 

\[\text{su, 'well,' 'kū, 'ill,' 'badly.' e.g.}\]

\[\text{sudol, 'well-shaped.'} \quad \text{ku-dhab, 'ill-shaped.'}\]

\[\text{sokhet, 'attentive.'} \quad \text{ku-dhang, 'ill-mannered.'}\]

3) Possessive Particle: 

\[\text{sā, 'with,' 'having.' (= S. sāḥa).}\]

Examples of this affix are not numerous in Urdu; the following are a few:

\[\text{sā-vəld, 'morning,' 'dawn.' (= S. sā + vela, 'time').}\]

\[\text{sārhe, 'with a half' (= S. sā + arādha, 'half').}\]

\[\text{sokhet, 'with caution,' 'mindful,' 'cautious.'}\]

259. Compound nouns, though not nearly so numerous as in Sanskrit and Persian, are by no means few in number; but in no instance is a compound formed of more than two nouns. They may be classed under five
heads: Collective (corresponding to the Sanskrit *Dvandva*), Dependent Determinative (the Sanskrit *Tatpurusha*), Appositional Determinative (the Sanskrit *Karmadhāraya*), Numeral Determinative (the *Deigu* of the Sanskrit), Attributive, or Possessive (corresponding to the *Bahu-vrihi* of the Sanskrit).

1) Collective Compounds.

These consist of two words that would naturally be connected by a conjunction: e.g.

*bihāla-bihālgā, 'hale and hearty.'*

*duin-duin, 'day and night.'*

*Kanthi-bajhit, 'deficiency and excess,' 'more or less.'*

*Kahā-kahā, 'altercation.'*

*Kīna-kīna, 'father and mother,' 'parents.'*

In many instances the conjunction is expressed: e.g.

*Aab-kaa-haawā, 'climate.'*

*Rāt-o-din, 'night and day.'*

*Rāt-o-rāt, 'in the middle of the night,' 'all night long.'*

And in some cases the place of the copulative conjunction is supplied by the Persian conjunctive particle *a*: e.g.

*Bīch-a-bīch, 'in the very middle.'*

*Jhar-a-jhar, 'heavily' (ruining).*

Under this head may also be classed the compounds in which one of the words is a meaningless one, used merely to rhyme or jingle with the other: as

*Addā-badāla, 'exchange,' 'alteration.'*

*Pāρos-pāρos, 'neighbourhood.'*

*Ulaat-pulaet, 'higgledy-piggledy,' 'topsy-turvy.'*

*Bārīr-bārār, 'crowd,' 'bustle.'*
2) DEPENDENT DETERMINATIVE COMPOUNDS.

This class comprises compounds in which the last word governs the first, which is therefore always in the Formative. Such compounds are of frequent occurrence: e.g.

\[ \text{antā-ghar, 'a billiard room.'} \]
\[ \text{āṇkh-michault, 'blindman's buff,' lit. 'covering the eyes.} \]
\[ \text{āṅg-rakhā (i.e. āṅg-rakhā), 'a coat,' lit. 'body-protector.'} \]
\[ \text{bāgdār, 'a long rope by which horses are led,' lit. 'bridle-rope.'} \]
\[ \text{bhor-bhanjā, 'a parcher of grain,' lit. 'one who parches (grain) in an oven' (bhat).} \]
\[ \text{til-chattā, 'a cockroach,' lit. 'oil (tel)-licker.'} \]
\[ \text{des-kāla, 'banishment.'} \]
\[ \text{pan-shakā, 'a water-mill.'} \]
\[ \text{rel-gārtī, 'a railway carriage.'} \]
\[ \text{bhoj-pār, 'name of a town,' lit. 'the city of Bhoj.'} \]
\[ \text{lakh-patt, 'rich,' 'a millionaire,' lit. 'owner of a lac.'} \]

3) APPositional DETERMINATIVE COMPOUNDS.

In these compounds the first word stands as the predicate of the second: e.g.

\[ \text{bhaal-mansāt, 'humanity,' 'benignity.'} \]
\[ \text{chor-bāla, 'a quicksand.'} \]
\[ \text{rat-āla, 'a yam,' lit. 'a red (or purple) root.'} \]
\[ \text{mājā-āhār, 'midstream.'} \]
\[ \text{mahājan, 'a banker,' lit. 'a great man.'} \]
\[ \text{mahā-rāj, 'majesty,' 'excellency,' lit. 'great king.'} \]

4) NUMERAL DETERMINATIVE COMPOUNDS

In these the first word is a numeral, which stands as a predicate of the following noun: e.g.
5) ATTRIBUTIVE OR POSSESSIVE COMPOUNDS.

These always stand as predicate to a subject. The various determinative compounds may be used as possessives by changing them into adjectives. Examples are:

- ً adh-mun'ā, 'half-dead.'
- ً bāra-sīngū, 'a stag,' 'twelve-tined.'
- ً paqch maḥallā, 'five-storied.'
- ً topī-pāntā, 'having a torn cap.'
- do-nālī, 'double-barreled.'

Possessives may also be formed from such compounds as have a particle for the first member: e.g.

- ً sa-lanū, 'salted,' 'seasoned,' 'beautiful,' 'piquant.'
- ً ku-qhungū, 'unmannerly,' 'rude.'
PART III—SYNTAX

CHAPTER VI.

I. OF THE PARTS OF A SENTENCE.

260. Every sentence (اّن، a sum or total of words) consists necessarily of two principal parts, the subject, or that of which something is asserted, and the predicate, or that which is asserted of the subject.

261. The subject of a sentence is either a noun (substantive, or adjective used as a substantive, pronoun, or infinitive), or a pronoun implied in the verb; the predicate is either a verb alone, or a verb with an adjective or substantive annexed as a predicative noun, by which the subject is defined and described: e.g.

<table>
<thead>
<tr>
<th>PREDICATE</th>
<th>SUBJECT</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāttā hai,</td>
<td>kūtā, 'the dog bites.'</td>
</tr>
<tr>
<td>ja'āngā,</td>
<td>mān, 'I will go.'</td>
</tr>
<tr>
<td>mūrio,</td>
<td>... ... 'die!' or 'may you die.'</td>
</tr>
<tr>
<td>ḥāzir hai,</td>
<td>bīmar, 'the sick man is present.'</td>
</tr>
<tr>
<td>ḍūrā hai,</td>
<td>hūsna, 'laughing is bad.'</td>
</tr>
<tr>
<td>bīmar tā,</td>
<td>wūh, 'he was sick.'</td>
</tr>
</tbody>
</table>

Rem. Urdu grammarians call the predicate of a sentence the مَئِنَدُ that which leans upon (the subject), or the attribute; and the subject, the مَئِنَدُ that upon which (the predicate) leans, or that to which something is attributed.
262. The verbs which are generally used in connection with a predicative noun subjoined, are جَدُونٌ, كَيْكَةٌ, etc., and تَها, etc., هو جَانَا or هُونَا 'to be,' or 'become,' and others which add some modifying idea (as duration, continuity, permanence, etc.) to the simple one of existence: e.g. نَكُلَا 'to come out,' 'turn out to be;' نَظَرَنَا 'to appear,' 'seem' (to be); رَغِنا 'to continue or remain;' بَلْبَلِّنَا 'to sit down,' 'to be fixed or settled;' بَهِرُنَا 'to stay,' 'stand,' 'last,' and such like; as also the passives of verbs which signify to name, make, call, hold for anything, etc. (§§ 349, 351), to which the words which denote what a thing is named, what it is made, and for what it is held, are subjoined without any further addition: e.g.

وَدَ رَبِّي بِرَجْسِكِ هُوَ كُلُّهُ

'even he became an idolater.'

بَيُوُ كَأ نَبْنِيَتْ

'you did not become any one's friend.'

أَخْرَ جَهُوَ سَوَاحُ مِسْرَ

'eventually that same thought of mine proved correct.'

بَذَلَا نَظَرَنَا لِعَلَيْكَ كُلُّهُ

'living appears difficult.'

وَدَ دَوَابِرُ يَسَعُ تَكُنُّ حَافَرِهَا رُهَا

'he was (remained) present till twelve o'clock.'

مِيْ سَارِ مَنْ ضَوَدَّ يَعِبْيُكُ بَيْتِهَا

'my surmise proved correct.'

جَسَبِ يَمْهَارَا كَامِ عَادِتُ گُنْرَا

'whereby our business proves to be bearing enmity.'

کَأَّتِرُ گَتْرِي گُنْرُ گُنْرُ

'the carriage was made stationary.'

نَام أَمْكَ كَذُنُنَا رَزْنِکَا قُرْنَا

'he was named Kallū.'

وَدَ اِیکِ آَنِیسِی زَیْان نُیِسِ سَعیِی

'it was not considered (held to be) such a language.'

263. Instead of being joined to a predicative noun in the nominative, the verbs تَها, كَيْكَةٌ, etc., may be combined with some other expression which serves to describe or
define them; as with a genitive, 'it is of great price;' or with a locative case, 'the book is at home;' or with a postposition and the noun it governs, 'there is a leopard in Zaid's possession;' or with an adverb of place, to denote the place or relation in which a thing is, 'he is here,' 'the city was near;' or with an adverbial phrase which denotes way or manner, state or condition, 'which were with their heads out of (their) holes.' The following are used impersonally: 'it is well,' 'it happened thus.'

264. The same verbs, as also هونا and the other verbs above cited, may also be used as self-subsistent (or attributive) verbs: as—

آپوں پرہیز وہ ظلم جو مگر پر نہو تھا 'on others has fallen (exists) the tyranny which did not fall on me.'

'کی کب تلک تیپے طاقت 'as long as the power of endurance existed.'

'ناتھ کوئی سودا ہوؤ 'madness has happened to Nāṣih.'

Rem. A sentence of which the predicate is a self-subsistent verb is called by Urdu grammarians a verbal sentence (جردل، نفعیہ), the subject of which they term نائل, the agent, and the predicate, الجعل, the action or verb; whereas a sentence whose predicate consists of a

1 Mr. Dowson (Urdu Grammar, page 113) finds fault with this sentence because it is not constructed thus: جو نے بھیکہ-کے اندہ-سے پر نہوئی the. The sentence is, however, quite correct. The mistake is Mr. Dowson's in supposing that the verb the is here used as an auxiliary. The phrase بھیکہ-کے اندہ-سے پر نہوئی (ہیں) is the adverbial complement of the verb the, and shows the state or condition (ہیں) of the subject. Numerous examples of the same construction are to be found in the Khwād Afrīd, as also in more modern works.
non-attributive verb (an incomplete or defective verb), is called a nominal sentence (جملة اسمية), and its subject is termed the inchoative, its predicate, the enunciative or announcement. An affirmative sentence is called جملة اسمية حصرية or جملة فعلية حصرية, according as it is a verbal or a nominal sentence; an imperative or interrogative sentence is called جملة إنشائيه, a sentence expressing a command or wish.

265. The predicate may be more accurately defined by adverbs and by substantives (or words used substantively) in certain cases (and by postpositions with their nouns) which denote the object of the action asserted, and the circumstances attending it: as—

(he) used to apply his mind intently to dispensing justice to his subjects.

266. A substantive may be connected in a certain relation with another substantive, in order to define it more accurately: e.g. خاک كا قالب, 'an earth-mould.' Substantives may also be defined or characterized more closely by adding to them other substantives descriptive of the same person or thing: as—

the king of the birds, Shāh-murg.
the sage, Beşük'e, the Brāhman.

The subjoining of these is called apposition, and that which is subjoined, the appositive (تابع, 'the follower').

Every substantive may also be defined by having an adjective (participle, or genitive) added to it: an adjective which is immediately connected with the substantive is called attributive (اجبها آدمي, 'a good man,' جليسي آکت, 'burning fire,' میری کتاب, 'my book'), to distinguish it from
that which is used as a predicative noun with a non-attributive verb: as ُکتاب ُجیبی ُکی, 'the book is good.'

267. If a determined noun (i.e. a proper name, a personal, demonstrative, or relative pronoun, or a noun governing the genitive of any of these) and an undetermined noun (اسم نکرده) are placed in juxtaposition, a non-attributive verb following, the mere fact of the former being determined and the latter undetermined shows that the latter is the predicate: e.g. موهین احمد کی، 'Mohan is a fool,' میرا بھائی پیمار کی, 'my brother is sick.' But if the two nouns in juxtaposition are both determined, or both undetermined, either may be subject or predicate: e.g. یہ تمامی کتاب کی 'this is your book,' or 'your book is this;' آدمی انسان کی, 'man is a human being,' or 'a human being is man.'

268. The predicate verb کی (or the verb and predicative noun) is sometimes omitted, especially in poetry, and in brief proverbial sentences: e.g.

نکبیم کو کیمی کی نفے سے غریب نہ ضرر کا م، 'no one either has any concern with the benefiting, or anything to do with the injuring, of another.'

هماری بلاکی ساتھی ُکی یا هماری بلاکی ُکی = ) هماری بلاکی ُکی (یا، 'it rests with (concerns) my evil destiny.'

269. The predicate is also omitted in sentences which contain an imprecation; as—

خاکت تیری ِ سیر ِ پر، 'may sorrow befall thee' (lit. 'dust on thy head').

In such sentences the predicate is generally the Aorist of the verb پڑنا, 'to befall,' 'to alight on.'
II. OF THE ORDER OF THE WORDS IN A SIMPLE SENTENCE.

270. The most simple arrangement of the words is this, that the subject, with its adjuncts, stands first, and the predicate follows in such a way that the verb usually stands last, in order to combine the whole proposition (کلام تام), while the object and the object of relation, or the predicative noun, with the other definitions of the verb (the ablative or locative case, postpositions with their nouns, adverbs), are placed in the middle, the object generally preceding: e.g.

'زید کا بیائی پر ایک عالم ہی،
وہ کیا بیشہر خوشوت تھا,
ایک یہاں پہلے دزار مطلب کو
حای کی
جیسے اور جو بھی ایک بیائی دل
پر ایسا بہت کی
بیائی پر ایسی کا خوشہ فکر تللش
اور حکیم سے مانی کی
(I) so convinced my mind of the evil
of perfidy and dishonesty.'

'لئے اور چھوٹی کی
ہمارا علم سب کام سے انسکو
مانی کی
our knowledge hinders us from (pro-
gress in) all affairs.'

But if the object be so closely connected with the verb as to form with it a so-called nominal compound, or if the other words used to define the predicate are considered of greater importance, or are first thought of, the object is placed nearest the verb: as—

'وہ رعیت کی داد ریپی میس
گھوپ دل گنگا,
he used to apply his mind intently
to dispensing justice to his subjects.'
271. If the verb has two objective complements expressed, one direct and the other indirect (§ 348), the latter generally precedes the former; but if the latter be the antecedent of a following relative, or in any way closely connected with what follows, or any stress be laid on the direct object, this is placed first: as—

that thing which is treated of in a science is termed (Ml. they term) the subject-matter of that science.'

272. The simple arrangement of the words may however be so far departed from that the object may lead off the sentence, and this not only for the sake of emphasis, as is generally supposed, but even where no emphasis is desired: as 'Mohan is beating Kallū.' This is especially the case if the predicative noun be in the locative, or if a noun in the dative or other case be used with one of the verbs تَهَا, تَهَا, etc., to denote possession (§ 340): as—

'is there any one in the house?'

'madness has happened to (possessed) Nāṣib.'

'Zayd has possessed a lion (a leopard) Zaydi hā.'

The following are examples of a predicative noun, or an object being placed first for the sake of emphasis:

'Zayd is a fool.'

'where have you taken those books to?'

'whatever you say, that same (I) will do.'
The relative pronoun however, as objective complement, usually precedes the subject.

Rem. The object may even take the last place in a sentence if that be the most strikingly emphatic, or if it be desired to contrast it (or make it rhyme) with another object in a co-ordinate sentence: e.g. 'A fool seeks wealth, and a wise man perfection.' This construction, however, is generally regarded as irregular and feeble, and should not be imitated.

273. The arrangement of the words in an interrogative sentence is not generally different from that in an affirmative sentence: as گھیر مین گوں گھی 'who is in the house?' پپ کیا باہت گھی 'where is my book?' میری کتاب کہنی 'what matter is this?' The interrogative particle کیا is often placed at the beginning of an interrogative sentence, as یکیا توب گئی گئی 'what! has the gun fired?' or simply, 'has the gun fired?' But it is more commonly omitted (unless used simply to express surprise, reproof, etc.), and then, in the absence of an interrogative, the context alone must decide whether the sentence is interrogative or not. In conversation, the tone of the voice is always a certain indication.

Rem. The poetical arrangement of words is distinguished from that followed in prose by a much greater freedom, and also by the circumstance that it is regulated not only by the sense and emphasis, but often by the necessity of the verse. The freedom is shown in the circumstance, that words which are connected together in meaning, and in prose would stand together, are often separated, and words which in prose have a definite place assigned to them, are transposed to another part of the sentence. The following are examples:
THE ORDER OF THE WORDS. 231

when unbelief (what constitutes unbelief) has been proved (impressed on the mind, realized), it is a sign of true belief (Saudā).

as long as the power of endurance existed, as long as the force of restraint lasted

(Mūmin Khān).

274. A Substantive or Adjective in Apposition (تَابِع the follower, or appositive) follows the noun to which it refers (the مَتَّى a which is followed), and is put in the same number and case, the two nouns being treated as a compound phrase, and the governing postposition (if the nouns be in an oblique case) placed after the last alone: as—

Kallū, your brother, is standing outside.

by my (lit. our) master Sindbād.

he beat Mohan's brother, Kallū.

the counsel of the sage Bedpā'e, the Brāhman.

having gone to the bird-king, Shāhmurg.

275. Similarly if two or more nouns are connected by asyndeton, or by an expressed conjunction, they are regarded as in apposition, and the postposition governing them in an oblique case is placed after the last alone: as—

between the evil and the good of it.

the evil of perjury and dishonesty.

to (both) high and low of (your) subjects.
276. If the nouns so connected be in an oblique case of the plural, the last alone is commonly (but not invariably) put in the Formative plural, the others taking the form of the Formative singular: as—

'by the small and the great rejoicings were made.'

'in mountain caves and desolate places.'

Rem. Urdu grammarians, it may be observed, recognize six kinds of appositives (1) تکیید (the strengthening or corroboration, which is of two kinds; a) تکیید a مفعونی (the corroboration in meaning, and b) تکیید اللفی (the verbal corroboration, which consists in the emphatic repetition of the word itself, whether that word be a noun, verb, or particle. Examples of the first are: زید آپ آیا or زید خود آیا 'Zaid himself came,' or the boys are all come,' کتاب کو چندین آپ کے پاس بهبسماؤ ہے 'I will (immediately) send the book itself to you.' The appositive in this case may be any word that strengthens the idea of totality or of self already contained in the or noun that is followed. Examples of the second kind are جو چیز باتیں 'whatever words;' ایکہ ایکہ فرقہ 'each single sentence;' مارا مارا زید ہے 'Zaid beat (him), beat (him);' هاں ہاں میں نے کیا 'Yes! Yes! I did (it).'

This may refer to the matba' either directly, in which case it is a simple adjective, or indirectly, in which case it is an adjective sentence (a qualificative or relative clause), as the book, the leaf of which is torn.'—3) بدلو the substitution, or permulative, which is of four kinds; a) بدلو اللف the substitution of the whole (for the whole); as کل یتیرا ہی ایسی میری ہاں آیا تھی 'Kullū, your brother, came to my place;' or the substitution of the part (for the whole), as یہ کتاب میں نے اسکا وہ یہاں دیتا 'this
book—

I tore a leaf of it;" 

بدل إِسْتِبَال (c) the comprehensive substitution, 
as "this book, its wrapper is good;"

"اِبِ تَكْبِير أَسْاَكُ جُرْدَانِ اِجْهَا هَنَى "

d) the permutative of error, as "I mean to say), to school." The last three kinds of permutatives are common in colloquial speech, and the second 

we ought to go home, (I mean to say), to school.' The last three kinds of permutatives are common in colloquial speech, and the second 

and third in poetry also.—4 the explanatory apposition, 

which consists in the connection of a substantive with another which it 

more closely defines, as "Sirāju’dāin (alias, or 

better known as) Bahādūr Shāh.'—5 

عَطْف بِعَدْف (9) apposition by means 

ta’līf مُبَّعَل (6)—6—Kallū and Mohan.' 

the meaningless appositive, as "bread," 

رَوْعَي وَرْيٍ "grain." 

277. A Genitive may either precede or follow the sub-

stantive by which it is governed: as—

أَلِل وَنَقَّع أَسْاَكُ "the principal and the profit thereof." 

الْخَبَارِيِّ كَبَيْفِيَت "the character of the newspaper." 

But if emphasis or contrast is desired, the genitive is 

usually placed before the governing noun; as "وَء مَرِي اَكَاب " 

كَي "that is my book." 

278. When the governing noun is preceded by an 

attributive, the genitive may either follow the governing 

noun or precede the attributive: as—

ظَالِمَي عِبَارَت أَسْكُي "its apparent wording or tenour." 

مُهْيِن كَا جَهْرِيَّ بَيَّي "Mohan's younger brother." 

279. The genitive may even be separated from its 
governing noun by other words, as adverbs, interrogative 

pronouns, etc., so long as they do not make the construc-
tion ambiguous or obscure: as—
THE ORDER OF THE WORDS.

'how can I believe you?'
'what is your name?'
'what is your pleasure respecting it?'

(I) would have made of his skull a cup for the wild beasts of this desert to drink water out of.'

280. Adjectives.—The usual position for an attributive adjective is immediately before its substantive; as ذهین 'an intelligent lad,' احـْبـاـة 'a good man.' But if the adjective in any way particularizes the substantive, it usually follows, especially if other descriptive phrases accompany it: as—

'bring good rice.'
'dessert ought to be served.'

'there is a very large house in that lane.'

(Lo! it was (lit. is) an object white and smooth, round like a cupola.' an Abyssinian, young, handsome, with an elegant head-dress nicely arranged, came out.'

281. Similarly the demonstrative pronoun, which usually precedes the substantive, may, for the sake of emphasis, follow it: as طيـب ود احـبـاـة 'He is a good physician, who,' etc. (lit. 'that physician is good,' etc.)

282. Great emphasis may be given to an adjective by
separating it from its substantive, and placing it at the end of the sentence, so as to let it produce a more independent impression: as—

'אָיָּקְתָּ הַפַּעַדָּא דָּרְרָה תְּהַה—יְנִיַּאָיְט עָיִינְיָא 'there was a very deep mountain gorge.'

283. Adverbs.—An adverb which belongs to an adjective or another adverb almost invariably stands before it: as 'אָיָּקְתָּ הַפַּעַדָּא דָּרְרָה 'a very deep gorge.' So also an adverb which belongs to a verb usually stands immediately before it: as נָעְגָהְנָא אָיָּקְתָּ גִּזְיָרַה סְרוֹבָאָ זָאִיר 'suddenly a verdant and very beautiful island came in sight.' But it may be placed, for the sake of emphasis, at the beginning of the sentence, or inserted without emphasis between the more prominent words. If however a whole clause is qualified, it is placed at the beginning: e.g.

אָוָר הָוֶּתָלַיְכָא קַיִּיָּיְכָא אָסָאָ גָּזֶדְרָה 'and inasmuch as his path had never lain that way before.'

284. The negative particle, like other adverbs, usually precedes the verb; but if the tense be a compound one, it may also stand between the auxiliary and the participle: as—

מְיָא הָא גָנָלָא תְּהַה 'I was not aware of this.'

יַבְרָטְשֶׁי סְרִיַּאָיְכָא קָאַוְּנָאְ נָעְגַּא הָאָ הָא 'no one used to understand the Government regulations,' or lit. 'any one did not understand,' etc.

The negative is never used *adjectively*, but is always an adverb qualifying the verb in a sentence.
285. *Conjunctions*, as connecting and showing the relation between sentences, naturally precede the members they serve to introduce: as—

*but still the capacity of manifesting itself existed in it.*

*but this also is the opinion of certain sages.*

III. CONCORD OF THE SUBJECT AND PREDICATE.

286. The verb of the predicate agrees with the subject in number, person, and gender, unless it be of the form in which personal terminations are found, viz.: the Imperative, the Aorist, and the fragmentary verb *گوُن*, *کہی*, *گوُن*; etc.; these admit of no change of form to indicate *gender*: *e.g.* میں باب جانیا, 'my father will go;' لڑکی جانگی, 'the girl will go;' نہیں بھرتیگی, 'we (masc.) will read;' دیتی, 'we (fem.) will read;' ہم گوُن, 'it is I' (masc. or fem.); ہم کہی, 'It is we' (masc. or fem.).

*Rem. a.* Not only are the personal pronouns as subjects often omitted, but a substantive as subject is also occasionally understood: *e.g.* شاہ, 'life passed in great comfort,' where *زرتی* or some similar word is understood.

*Rem. b.* When a superior addresses an inferior, he frequently speaks of himself in the first person plural: *e.g.* بھی کہی, 'it is I;' وہ آئینگی, 'I will come.' Similarly another is commonly addressed in the second person plural, as in English; *e.g.* تُم گوُن ہیں, 'who are you?'

287. The predicative participle or adjective (if this admit of a feminine being formed from it) is regulated by the subject in gender, number and case; and similarly
every adjective (or genitive), whenever possible, agrees
with the substantive with which it is connected: as—

'Shadadah Rosh yirkiyya hawa
the prince stood (became stationary)
on the walk.'

'Sab mukhiban aski istrata
all the bees yield him obedience.'

'Kurni khas
these misfortunes were written in (my)
destiny.'

'Yiyy muhibbin tissat min kurni
toses
that dress too used to become dirty
and tattered.'

'Jann hurahal min bani Hooti
life is dear to one under all circum-
stances.'

'Job huvaeli aski bari Hooti
when his desire was (became) satisfied.'

'Tum Deus ki rahi wellal ho
you are (= thou art) an inhabitant of
Dehli.'

'Sab adami ikhtyab nee hooti
all men are not alike.'

Rem. a. When the subject is a noun (pronoun) which has the same
form for the singular and plural (as in the last of the above examples),
the predicate is a guide to the number of the subject.

Rem. b. Perfect concord in number of the feminine participles in the
above examples would require the forms kurni, kurni, but such forms
are now obsolete. (§ 169, Rem.)

288. A plural predicate is often connected with a
personal subject in the singular, as a mark of respect or
politeness: as—

'Meharaj mukhib e hoti hoo
'His Majesty was (became) much
pleased on hearing (it).'

'Hotu biyam an fermn kins
'your Honour's observation is to the
point' (lit. 'your Honour observes justly').
Rem. The third person plural is sometimes used without a defined subject to denote a common saying, or the general use of a term, or a general opinion: as 'they say or call.' But the noun of Agency of the same verbs may be employed as subject: e.g. كُتبَ والَّيْ كَتِبَ نفس the tellers relate.

289. Some Arabic plurals (broken and regular), as اَحْوَال ‘circumstances,’ اَسْبَاب ‘property,’ اَرْدَاث ‘articles,’ اَسْتِحْيَاط ‘investigation,’ اَهْدَاث ‘a casualty,’ and perhaps a few more, are commonly regarded as singular collectives, and connected with a singular predicate; others, as اَوْلَيْا ‘saints,’ اَكِمْ ‘great men,’ اَمَنشَنْ ‘elders,’ and one or two more, are used both in the singular and plural; in the use of these

1 Misled by the repeated use in the بَيْجٌ الْبَحْرٌ of certain Arabic broken plurals with singular verbs, the European grammarians appear to think that all, or nearly all such plurals may be constructed with a singular predicate, or have a singular adjective connected with them. But so far is this from being the case that very few (perhaps not more than six or eight) of these plurals are used as singular collective nouns. In the بَيْجٌ الْبَحْرَ we find تَحْت طَوْس مَسَى جُوَاهِر جُرُوايَا - جُوَاهِر خُرَيدْة غَايَا and other instances of broken plurals treated as singular collectives which scholars of the present day by no means approve. The following remarks on the above constructions by a scholar of distinction, M. Shaiikh ‘Abdullah of Cawnapore, will show what opinion native scholars hold respecting them:

Did space permit, we could here add the opinions of distinguished Dehli scholars also. It is to be hoped, however, that the above will suffice to show that the بَيْجٌ الْبَحْرٌ cannot be safely taken as a perfect representative of the Urdu of the present day.
plural forms the student must be guided by the practice of the best modern writers. Examples are:

\[ \text{‘as much property as there was in the house.’} \]
\[ \text{‘this is my case’ (these are my circumstances).} \]
\[ \text{‘I am a chief and a great personage of this city.’} \]
\[ \text{‘investigation is taking place.’} \]
\[ \text{‘a casualty has occurred.’} \]

Rem. \( \text{‘سباب} \) is also constructed as a plural, especially when it signifies \textit{cause} or \textit{means}: \textit{e.g.} \‘what are the causes of this progress?’

290. If two or more subjects of different persons have a common predicate, the subjects are arranged in the order of the persons, beginning with the first, and the predicate is put in the \textit{first person plural} if one of the subjects is of this person, and in the \textit{second person plural} if the subjects are of the second and third persons: \textit{e.g.}

\[ \text{‘let me and you run’ (lit. us and you).} \]
\[ \text{‘I and the other (man) my companion fled thence.’} \]
\[ \text{‘you and Mohan together (lit. having united) beat him.’} \]

291. Two or more connected subjects of the third person (singular or plural), \textit{when they denote living beings}, usually take the predicate (verb, participle, adjective) in the plural, and the predicate agrees with them in gender,
if they are all of the same gender; but if they are of different genders, the masculine is preferred: e.g.

Mohan and Kallu came to my place.'
Amiran and Nasibban were going to school.'
his mother and father are dead.'
an old man and his old woman arrived there.'

male and female are found in date-trees also.'

*Rem. It, if, donon, kism, kisse, kooni, or any similar word is in opposition to the subjects, the verb of course agrees with it as its proper subject: as 'Zain and Fazeha kooni mante na jatischga, wife and children, no one will accompany (him).'

292. But if the connected subjects denote things or ideas (or partly living beings and partly things), the following cases arise:

1) If the subjects are all singular and of the same gender, the predicate agrees with them in gender, and may be put in the singular or plural, but the singular is preferred: as

Ass se be derali aor kum samiti aor biyati oor ne mizrati wughre pida hoiti or hoiti kisse

'selfishness and covetousness prevail, hoiti kisse

'from it spring cowardliness, mean-spiritedness, and spiritlessness,' etc.

ruqub aor otrar jaha rahta kisse

'respect and dignity vanish.'
CONCORD OF THE SUBJECT AND PREDICATE. 241

The predicate must however be put in the plural if one or more of the subjects is in the plural: as—

"هوش و حواس بجا ن تنه " (his) senses were not in proper order.'

2) If the subjects are of different genders, the predicate (verb, participle, adjective) usually agrees with the last in gender and number,¹ but it may agree with the masculine even when it is not the nearest subject: e.g.

"全村 tranquillity and ease were visible on all sides."

"اسکونا محضی اور رنج دوتا کی displeasure and vexation possess him."

¹ These rules, as also many others laid down in these pages, will be found to differ materially from those of Forbes and other grammarians, who base their rules on the language of the Ḍūq o Ƅhāār and other such antiquated works alone, quite ignoring the literature of the present period; as though Urdu had in no way changed or improved since the time of Dr. Gilchrist. Of this we shall have more to say elsewhere. We may here content ourselves with subjoining, in corroboration of what is stated above, the opinion of two distinguished scholars, the one an inhabitant of Dehli, the other of Lakhnau:

اگر مَعْطَوف علی ہو، مذکرہ نئے مئی علامت
مَوْنَت کی لیجت ہرگز، - اور اگر مَعْطَوف علی مَوْنَت نئے مئی مذکرہ
ہو تو نئے مئی علامت مذکرہ کی لیجت ہرگز
(M. Imām Bakhsh, Urdu Gram. p. 118.)

جب بخربات شاہ کی ہوئی فائیل بعیضہ مذکرہ بغیب مئی علامت
ہور فائیل کی مذکرہ اور مئی علامت لئے مئی مَعْطَوف مَوْنَت قریب ہی-
لیکن اولی و فصیح ہے
(M. Shaikh 'Abdullāh, Arabic Prof.,
Caynapore Zila School.)

Discussing the following sentence from the Ḍūq o Ƅhāār جب حفرہت شاہ جہان لئے قلعہ، مبارک، ہلابیم مسیحیہ، اور شہریت کریاہ - the last-mentioned scholar remarks

"عبارت مذکرہ موْنَت کرائی فئل مئی علامت، لئے اولی و فصیح ہے" in the above-cited passage it is better and more exact to use، the feminines verb.
houses for travellers and lofty buildings are found constructed here and there.'

abstinence and content are found in it to this degree.'

'I have no knowledge as to where father, servants, and property are gone.'

the clothes, plates, and books are very good.'

respecting whom he spoke in so much praise, and evinced such longing.'

many sticks and thorns were collected (by me), or 'I collected a large quantity of sticks and thorns.'

Rem. The last subject, though singular by form, may be plural in idea, in which case the predicate will be put in the plural; as مَعِّل وُدُوَّ وَوَرَش جَاتِي رَهْب 'understanding and senses vanished.' And if one idea is expressed in several words, all of the same gender except the last, the predicate may agree in gender with the first subjects, and not with the last; as بعدَّ جَالِلُورِي مِن إِقْتِيَاطُ أَوْرٍ آثْكَل أَوْرُ هوُشْمَلَ وُزِّي، أَوْ بِبَانِسِ أَيْسِي بَانٍ جَاتِي هُي ‘such foresight, judgment, sense, and knowledge is found in some animals.' If one of the words, سب، etc., is in apposition to the subjects, the predicate will agree with it in gender and number; as بِوُسْت وَأَسْتَخْوَلُ سبُ يِكُرُ جَالِلُورِي، ‘skin and bones, all will be scattered;' مُظْلِلِ طَائِتُ آوْرُ هوُشْ مُمَّعِّل بَاتِي نُطِبَا ‘absolutely no strength and consciousness, none whatever remained.'

293. If the predicate consists of هُونا ‘to become,' 'to prove to be,' or one of the verbs mentioned in § 262, and a substantive, the verb is usually regulated in number and
gender by this substantive if it immediately precedes the verb, and is defined by a genitive or an adjective: as—

*پُر ہے تاج و جِلعت آور ناز و جوایدر*  
*ہزار سوداگر کی بُہچی ہو*  
*سُکتی کی*  
*ئیدر کی آدهر باتیں ملائی آور*  
*نریب دینا آُسکی عادت*  
*ہو جاتی گُتی*  

'**this crown and robe and (these) pearls and jewels might make up the capital stock of a thousand merchants.'**

'putting together words (concocting stories) from this side and that, and deceiving, becomes his habit.'

294. A declinable adjective which is connected as an attribute with two or more substantives of different genders usually agrees with the masculine if the substantives denote living beings; but if they denote things or ideas, it generally agrees with the nearest: as—

*ایسی آئیسی آور خطرناک مقام*  
*ئینی تَعیّین آور اشیایِ*  

'such calamities and fearful places.'

'so much praise and longing.'

295. An impersonal proposition, by which the existence of an action or relation is asserted, without being referred, as predicate, to any noun for its subject, is formed 1) by the verb ُجَلیل یُ "it is proper or necessary;" 2) by the verbs ُہِی and ُئِبَّت تا with one of the adjectives ُبیم "necessary," ُپروپر "right," ُناِسیب "necessary," etc., followed in each case by a subordinate proposition to which the assertion refers: as—

*جَلیل یُ کا اَن کس اَسیا بَرتاً کری*  
*مناسبہ ہی یا اس پر عمل کری*  

'it is necessary that he so deal with them.'

'it is right that he act on this.'
CHAPTER VII.

THE ARTICLE; THE RELATIONS OF SUBSTANTIVES IN A SENTENCE, AND THE CASES.

a) ON THE ABSENCE OF THE ARTICLE IN URDU.

296. Urdu, like Sanskrit and the modern Aryan languages, possesses no definite article: thus گر may be translated by either 'house,' or 'a house,' or 'the house,' according to the context.

297. Some nouns however are in their very nature definite, e.g. ہو 'the sun,' یوڑ 'the East,' etc., and all proper names. Others are rendered definite—

1) by standing in apposition to a proper name; as ہت ہل ہا 'the seaport of Karāchī; ' ہیم ہن 'the sage, Bedpā'ee.'

2) by standing in the relation of governing noun to a proper noun in the genitive, when this is explicatory (یو یو کا دیس 'the country of Zerbād; یو یو کا پاد شا 'the king of Greece.'

3) by being connected with the demonstrative pronouns, which, in many instances, may be properly rendered by the English definite article: as وہ ہا ہا ہا ہا ہا 'that, or the book, a leaf of which is torn.'

Rem. According to the native grammarians not only are all proper names, personal, demonstrative, and relative pronouns, definite or
determined (مَعْلُومٍ), but a noun which governs any of these in the genitive is also definite; thus مَوْهِنَّ كَلْ زَكَا signifies properly 'the child of Mohan,' and not 'a child of Mohan's.'

298. If it be desired to point out a noun as indefinite, the numeral adjective ابن 'one, a, an' (called حَرْف تَكِير كُوْنَي the indefinite particle) or the indefinite pronoun كَي مِن 'some one,' 'a certain one,' is employed for the purpose, with this distinction, however, that the former more commonly particularizes the substantive, implying that only one person or thing is understood, whereas the latter implies that some one out of many, or something not described, is intended: e.g.

"knowledge is a good thing."

"a king gave a costly robe to a certain devotee."

"a duck used to remain by the margin of some tank."

299. If some indefinite portion or quantity of a thing is implied, the word كُبْرُ is placed before the noun in the singular or plural; as بِازَارِي بِكُبْرٍ جُوزَالِ آنا 'bring some chickens from the market' (see § 399).

5) THE RELATION OF SUBSTANTIVES IN A SENTENCE.

300. The relation in which a noun (substantive, adjective, participle, pronoun) stands to the other parts of a sentence, is denoted by its case, or by a postposition with its noun.

301. Nouns which stand in the same relation, stand also in the same case: e.g.
1) The appositive (tābī‘) and its mâtū‘; as हमारी आता आईत सरत अनि ‘by our master Sindbād,’ अयक तिएँव तिएँ ‘a ser of oil,’ अयक पीक्या वॉर्स ‘a yard of cloth,’ अयक बिगो हाल ‘a bighā of land,’ लाभ गोवर्ग ‘ten thousand horses.’

Rem. Nouns denoting measure or quantity are coordinate with the noun denoting the thing of which they form a part. Native grammarians, however, do not regard the two nouns as in apposition, but call the second of the two nouns the specification (तीमीर) of the first. When a noun is preceded by a numeral adjective (عدد), it is termed معِدود or numbered. It is wrong to say of such nouns that “they are put in the nominative,” for the two nouns may be in any case: e.g. دو سر गोपी ‘what can be done with two sers of ghā?’

2) Words which are connected by conjunctions, enumeration, and antithesis; as जाहिल टूल्ब गिया गिया माल को गार गार ‘the fool seeks wealth, and the wise man perfection.’

3) The word with which a question is put, and that which conveys the answer; as अस को किस ने मारा ‘by whom was he beaten?’ (किसे ने (मारा), ‘by me;’ ख़ुश किसका गर्मी ‘whose house is this?’ मोहान का ‘Mohan’s;’ फले किस के लिए ‘for whom are you making (it)?’ ‘किस के लिए बनाए हो साधब के लिए ‘for such-and-such a gentleman.’

I. The Nominative Case.

302. The Nominative is used to denote the subject of which a verb is predicated; मैं करूँ को प्रेहता कुस ‘I teach boys,’ or ‘I am teaching the boys.’

303. The Nominative is also used as the predicative noun, 1) with verbs signifying to be or become, to prove, issue, turn out; as ज्यक्ला, हो स्काना, होजाना, होना, क्षी, etc.; 2) with verbs denoting a state or mode of existence, as रहना, ‘to
remain,’ to stand or last,’ etc.; 3) with passive verbs of naming, calling, making, esteeming, etc. (cf. §§ 262 and 351).

304. The Nominative is often employed absolutely to avoid the use of two or more consecutive nouns in an oblique case, and the case in which these nouns would stand is then taken by a following pronoun or pronominal adjective. This construction is also commonly employed when attention is called to the subject (with which the following pronoun is put in apposition), or when a relative explanatory sentence is inserted between the nominative and the verb: e.g.

'to pick holes in any one’s dress, or to speak of the untrustworthiness of any one, and so forth—all is comprehend in the word Slander.'

'a villager’s son, who was moving about there to watch the field—as soon as his eye fell on the pigeon.'

'Malik Šādīk, who is the king of the Jinn—your father had formed a friendship with him.'

'and certain matters pertaining to the Arabic and Persian, the knowing of which was essential, and a means of enlightenment to young scholars—they also have been introduced.'
305. The Formative plural of nouns denoting *periods of time*, when used collectively and indefinitely, is used in place of the nominative: *e.g.* بِعَضُوْنَ گُذَرَ جَبِیْی ‘years passed away.’

II. The Agent.

306. When the verb of a sentence is transitive, such that its perfect participle has a *passive* character, and the tense employed is one which is formed with this participle (the Indefinite Past, the Present Perfect, the Past Perfect, the Past Potential, and one of the forms of the Past Conditional), the structure of the sentence (owing to the nature of the participle) takes a *passive* form, the near or direct object (the Accusative) is made the *subject* of the verb, and the agent of the act is put in the *Agent case*: *e.g.*

مَهْرَاحَ جَيْنَ مَيْرَا حَالِ بُوجَیْہا ‘His Majesty asked after my condition’ (*lit.* ‘by the king my condition was asked’).

أَنَىَنَ یَنُجْحَکَوْ چُحِیْی صَلَحَ بُنْذَیْی ‘they gave me good advice’ (*lit.* ‘by them to me good advice was given’).

مَّسِبِنَ یَنُجَچَرَت کَی اَجْمَانَس ‘I had purchased articles of merchandise’ (*lit.* ‘articles of merchandise had been purchased by me’).

307. A sentence as object (or subject) of a verb is treated as a singular masculine noun; hence—

مَسِبِنَ یَنَعَّد کَیَا تَبَا کَیپِرکِیِ بُتُرکِیِ ‘I had vowed that never again would I breathe the word Travel’ (*lit.* ‘that I will never again take the name of Travel, had been vowed by me’).

308. But if, for any reason, the object is constructed with کَوْ، or in other words takes the *Dative* form, the
concord between it and the verb is broken, and the construction becomes impersonal, the subject, in the form of the pronoun of the third person singular masculine, being implied in the verb: e.g.

'Anāni bātā ṣaṅāb ke mirū ḍaṅa, 'they crushed the snake's head' (lit. 'as to the snake's head, it was crushed by them').

'Ham nā ṣānī ḍar ḍawaṣt kō ṭabūl kī yā yā yī' (lit. 'I have accepted his petition' (lit. 'as regards his petition, it has been accepted by us').

'God has made men for the purpose of earning (their livelihood),' or lit. 'with reference to men, by God, for the purpose of earning, it has been made,' i.e. the act of creating by God, in reference to men, has been with a view to (their) earning.

309. One or two transitive verbs, as boṅa 'to speak,' boṅa 'to forget,' the perfect participles of which are regarded as lacking a passive character, are not constructed according to the above rules; as mīl boṅ (not mīl boṅ) 'I spoke.'

310. Compound verbs, such as nā lā (and its contraction lā) 'to come with, to bring,' lā nā lā 'to go away with, to take away,' kī nā nā 'to eat up,' etc., the first member of which (as also the whole verb) is transitive, and the

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1 To these the people of Lakhnau and of Southern India add the verb boṅ ānā 'to understand,' 'to think;' whereas Dehlī authors rarely treat this as a neuter verb. In the Aḥmad Afsa, this verb, as also boṅ ānā, is repeatedly treated as neuter, but koṅā, like ḍālā, is sometimes a transitive and sometimes an intransitive verb. Other verbs, which are added to the above exceptions by some European grammarians—as raḥ 'to fear' (to be afraid), āṣū 'to fail, to fall short' (of), mā 'to fight' (with), bhā 'to be in contact' (with), 'to take' (to)—are essentially intransitives, and hence cannot possibly take the passive construction.

2 Forbes's rule—which Mesara, Williams and Dowson repeat—is: When the last member of a compound verb is neuter, the whole verb is neuter, and when it is transitive, the whole verb is transitive. This rule, we may observe, is not based on
second member intransitive, must necessarily be treated as
neuter verbs, *i.e.* constructed *actively*, since a *passive* partic-
ciple cannot be formed from the latter part of the com-
ound, which alone is conjugated: *e.g.* "कन्ना साथ रोढ़ी किया किया
'a (or the) dog has eaten up all the bread.'

*Rem.* In two or more co-ordinate sentences with a common subject,
the last of which takes the passive construction with the Agent case,
and the other (or others) the active with the Nominative, or *vice versa*,
the Agent or the Nominative (as the case may be) of the last sentence
is generally not expressed: *e.g.*

"वॉ गोड़ियी पर सौर कॉ आर जनग़ले
की राह ली (क़स ली)
इक्ला खाओ मैं मिरा हैं न हैं। पक्का
आर (वॉ) सम्मु बैंडी लिया"

'he mounted the horse and took the
road to the jungle.'

"अंतः जाने ने रोडी किया किया
कि ने ने ने ने ने किया किया ने
एक्ला खाओ मैं मिरा हैं न हैं। पक्का
आर (वॉ) सम्मु बैंडी लिया"

'a servant seized my hand, and began
to say to me.'

This construction serves to show that (as we have already remarked),
according to the conception of those who now speak Urdu, the Agent case
is simply a modified form of the Nominative, from which it is dis-
tinguished by the sign ने, and by its exclusive use with the tenses
formed from the perfect participle of transitive verbs. When a Hindū-
ṣṭānī says, for instance, "मैं ने रोडी किया किया
ने ने ने ने ने ने किया किया ने
एक्ला खाओ मैं मिरा हैं न हैं। पक्का
आर (वॉ) सम्मु बैंडी लिया"

he means not 'bread was
eaten by me,' as the construction implies, but 'I ate bread.'

### III. THE GENITIVE.

311. The Genitive of a word denotes that another
stands with it in the relation of connection, and is in this
the opinion of native scholars, nor on the practice of standard authors; for the former
hold it as absurd to call *actis and nenter* किया किया as it would be to term *to eat*
active, and *to eat up* neuter; and the latter invariably construct the Frequentative and
Desiderative compounds actively with the *Nominative*: *e.g.*

"मैं तमाम लोग आर
नें नें नें नें नें किया किया
एक्ला खाओ मैं मिरा हैं न हैं। पक्का
आर (वॉ) सम्मु बैंडी लिया"

'I kept striking (out) my hands and
legs in the water all day and all night.' *(Qf. 214, and note thereon.)*
way defined by it. The genitive serves chiefly to show the relation of the substantive so used to some other substantive (or word used substantively), so that both substantives together express one idea; it is however also connected with some adjectives.

312. The Genitive in Hindūstānī, it should be borne in mind, is, as regards its origin, an Adjective (§ 43), and therefore, like other Hindī adjectives terminating in ā, it inflects for gender and number so as to agree with the noun it defines.

313. The Genitive may either precede or follow the word by which it is governed (§ 277 et seq.).

314. The Genitive after substantives is used, generally, to denote dependence of any one substantive upon another: as—

主管 क बहाना  'the pretence of friendship.'
समूर के राह  'the road of, i.e. to the desert.'
आदमी का एक जीहास  'a ship of, i.e. laden with men.'

Hence the Genitive depends upon خاेतर,वास्तवः,लिन्तः, etc. signifying for the sake (of), on account (of), and on other postpositions, which are nouns in the Ablative and Locative: as बाप के लिंतः  'for the sake of, or for (my) father,' मेरी वास्तवः  'for me,' 'on my account.' (See § 238 et seq.)

Rem. The locative of the Reciprocal Pronoun आयस is frequently omitted: e.g.

मेरी तीरा देिती नाती ही  'a natural antagonism exists between me and thee.'
एिि आङ्ग्रेि टोरेस्टेक्रो के दश्मि  'a friendship existed between a tortoise and a scorpion.'
so that that same may be a sign between me and thee.'

315. Genitive of Relation.—The Genitive is used to denote relationship: as मोहन का बेटा 'Mohan's son,' लेखक का बाप 'the father of the children.'

316. Possessive Genitive.—The Genitive denotes a thing possessed by a possessor, and the possessor of a thing possessed: as मोहन का मकान 'the owner of a house,' ग्रंथ वर्तम मोहन के 'Mohan's book.'

317. Instead of being joined immediately to the governing substantive, a Possessive Genitive may be connected with it by means of one of the verbs होना, रहन, आ जिन, etc.: e.g.

प्रिय मोहन का कलाप दिन 'this book is Mohan's.'
मीरा अस वे त शैल 'mine was a strange predicament at that time.'

318. The Genitive of possession in connection with a following verb (होना, रहन, etc.) often stands without a governing word: e.g.

एक गद्दी के जसका न होना 'an ass which had no tail' (lit. 'of which there was no tail').
गद्दी के दल अरकन न होना 'the ass had no heart and cars.'
'किसी लोक का न होना 'they had no child (their is was no child).'</n होना संभवत जोरें लोक 'he has received (become possessed of) a severe injury.'
'पादें, जो होने तैयार तो किसी गोली न होना 'the foot-traveller had not gone many steps when a horse kicked him.'

Rem. In sentences like the first three of the above, it is probable that a postposition, such as यांस or यहां (vulg. यहाँ), is understood.
THE GENITIVE CASE.

But in the last two the native grammarians, and all native scholars, will not allow that any word is understood; but maintain that the construction is that of the Persian, \( k \) taking the place of the preposition \( \text{ب} \); e.g. \( \text{ب} \) or \( \text{ب} \) (for \( \text{ب} \)). This is intelligible if the construction occurs in Urdu alone. But we are not sure that it does not occur in Hindi also; and if this be the case, it would seem more probable that \( k \) is here an independent postposition, derived (like क) from the Sanskrit कृत.

319. Subjective Genitive.—The Subjective Genitive indicates the subject of the action expressed in the word on which it depends: as

\[ \text{महहन का बहाग जाना} \]
\[ \text{Mohan's running away.} \]

\[ \text{हिन्दबङ्दे की सीन्दबङ्द की सम्बन्ध} \]
\[ \text{when Hindbād perceived Sindbād's regard (for him).} \]

\[ \text{टाई सा की चांमू नाम} \]
\[ \text{art's producing a resemblance to nature.} \]

320. Objective Genitive.—The Objective Genitive denotes the object of the action, feeling, or notion, expressed in the word on which it depends: as

\[ \text{दुनिया की हृस} \]
\[ \text{lust of the world.} \]

\[ \text{हृदा का खोट} \]
\[ \text{the thanksgiving of, i.e. to God.} \]

\[ \text{हृदा का खोव} \]
\[ \text{the fear of God.} \]

\[ \text{अरून की तकलीफ} \]
\[ \text{the sorrow of others.} \]

\[ \text{अन्तो ईस बनक की सम्बन्ध है} \]
\[ \text{they have an affection for this thing.} \]

\[ \text{मिराडीका माहेस सिंह} \]
\[ \text{they consider the seeing of me unlucky.} \]

Rem. The Objective Genitive is of common occurrence with the so-called nominal verbs, i.e. when a substantive in the accusative is added to such verbs कराना, रेहना, etc., to complete the notion of the verb:
the effort which I am making to kill the ox; 'that he should make so much praising of (should praise so much) a stone.'

321. Partitive Genitive.—The Genitive is used with substantives and words used substantively to indicate the whole of which a part is taken: e.g.

آغازقصة،'the beginning of the story.'
پنجراتکیجوهی،'the top of the mountain.'
خبریکاکتیا،'a piece of diamond.'
کہیتیکاآدشا，'a half of the field.'

Rem. But if the part taken is a definite weight, measure, or quantity, the noun denoting the whole is put in apposition as: تینسیردوده،'three seers of milk;' ایکبییکاپورینا،'a yard of cloth;' ایکگربنکرتا،'a dy
dha of land;' ایکبپودبینا，'a drop of water' (cf. Rem. § 301, 1).

322. With the Partitive Genitive also are construed nouns expressing the superlative. The Genitive in this case designates the whole out of which some one or something is brought conspicuously forward as its most prominent part: e.g.

سبطالبعلمونکااجبہا،'the best of all the students.'
حلقکیصدار،'the chief seat of the assembly.'
آئمینکاجبوعسچہوبا،'the least of them.'
اعلیلدنستکیلوئت，'people of the highest rank.'
علمکاعلیمرتب،'the highest stage of knowledge.'

Rem. If it is desired to indicate that an object is the greatest or most distinguished of its kind, the substantive is often repeated in the form of the definite genitive plural. This construction occurs chiefly in Persian and Arabic phrases: e.g. خداوندَخداًیگان،'the lord of
323. Explicative Genitive.—The Explicative Genitive, or the Genitive of Definition, is closely connected in signification with the Partitive Genitive. It is used to indicate—

1) the whole as including all the parts, the plural ك being employed when the whole conveys plurality of idea, or when it is composed of several individual things or persons (masculine): as كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ (the whole field); كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ (of a thing); كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ (without exception, of a number of objects); كَبِيَّةٍ كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ Kَبَيْتِ كَبِيَّةٍ (a lie) (altogether); كَبِيَّةٍ كَبَيْتِ كَبِيَّةٍ (altogether crooked, as it was before).

2) the relation between the material and the form; as كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ Kَبَيْتِ (a watch of gold) (a gold watch); كَبِيَّةٍ كَبَيْتِ كَبِيَّةٍ كَبِيَّةٍ كَبِيَّةٍ Kَبَيْتِ Kَبِيَّةٍ Kَبَيْتِ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ Kَبِيَّةٍ (a lock of steel).

In this case the Genitive has quite the force of an adjective.

3) the relation between the species and the genus, and the definition or explanation of a general or universal by a special or particular: as—

كَبِيَّةٍ كَبَيْتِ (a tree of the date kind),
كَبِيَّةٍ كَبَيْتِ (sandal wood (wood of the sandal kind),
كَبِيَّةٍ كَبَيْتِ (the country of Zerbâd),
كَبِيَّةٍ كَبَيْتِ (the word (of) law),
كَبِيَّةٍ كَبَيْتِ (this word kufr),
كَبِيَّةٍ (I will not breathe the word (of) Travel).

In the three last examples we should rather have expected a substantive in apposition.
324. *Genitive of Kind.*—The Genitive is also put with words which denote a number, measure, or quantity, to indicate the *kind*, and the thing measured or counted: as—

*‘a body of servants.*

*‘a ship-load of men.*

*‘a space of three days.*

325. *Genitive of Quality.*—The Genitive, generally with an adjective (numeral, genitive), is used to indicate a quality of, or to describe, the noun on which it is dependent: as—

*‘a matter of great wonder.*

*‘a small-headed man.*

*‘a man of this form and stature.*

*‘a boy of ten years.*

*‘a field of twenty *sighas.*

*‘a distance (intervening space) of four *kos.*

*‘two seers of, i.e. in weight.*

326. *Genitive of Value.*—The Genitive is also used (generally with an adjective of quantity) to indicate the *value* of a thing, and its *price*, if some word signifying *price* is expressed: *e.g.*

*‘what may be the value of this property?*

*‘he sets a high value on this.*

*‘he purchased cloth to the value of ten rupees.*

*‘what is the price of this box?*
Rem. With verbs signifying to buy or sell, the price of a thing is usually expressed by the Dative, or the Locative; as 
'for how much did (you) buy that horse?' میں پتھر کیا میں پتھری 'how much did this book cost?' (cf. §§ 334, and 355, 7.)

327. The Genitive is also used to distinguish a thing to which something belongs as its contents, appurtenance, etc.: e.g.

پائنی کی ضرائی 'a gurglet of (i.e. containing) water.'

دریا کا پائنی 'water of (i.e. contained in) the river.'

تین وہن کی خوراک 'provision for three days.'

328. Genitive after Adjectives.—Many adjectives are commonly construed with the genitive. They are chiefly Persian and Arabic active participles, or nouns of agency, and Arabic passive participles, signifying desirous, seeking, coveting, envying, necessitous, beloved, producing, causing, requiring or exacting, following, obeying or subject to, helping, opposing, hindering, fitness, capacity, similitude, guilt, etc. Some Hindī adjectives also, and nearly all Hindī nouns of agency, are used with a genitive: e.g.

ابنی ابنا جنسا کی پتھری کا ول بے خواہان هو روزی کا طالب 'be desirous from your heart of the well-being of your fellow-creatures.'

جو آدمی مال کی حاصل ہے 'those men who are covetous of wealth.'

آملی خون کا پیاسا 'thirsting for (eagerly desirous of) his blood.'

میں مال کا پوکتا نےس 'I am not hungering for wealth.'

آملی حسد هو جاتی ہے 'they become envious of them.'
THE GENITIVE CASE.

they (stand in) need (of) warning.'

in order that you may be beloved of your Lord.'

it becomes the object of men's affection.'

If desire require (is the demander of) any such action.'

the Holy God also becomes his helper.'

they consider knowledge the enemy thereof.'

anything that is an obstacle to the attainment of his object.'

he does not become guilty of contempt of court.'

he becomes guilty (commits the crime) of murder.'

Rem. A number of adjectives are idiomatically constructed with the inflected genitive (के). The most common of these are: 'equal,' 'obedient,' 'subject,' 'capable,' 'near,' 'fit,' 'worthy,' 'adhering to,' 'connected with,' 'resembling,' 'conformable,' 'like,' 'rendering necessary,' 'cause,' etc. These adjectives being mostly used as postpositions (§ 240, 3), the same construction has apparently been preserved when they are used as regular adjectives: e.g. 'when they arrived near the city;' 'anger should be under the control (a follower) of Reason;'
329. A genitive may be governed by two or more connected nouns, in which case, if these denote *living beings*, and are of different genders, the genitive is usually put in the masculine plural; but if the nouns denote *things* or *ideas*, it generally agrees with the nearest noun: *e.g.*

'Kallū’s mother and father.'

'his capital and profit.'

'Your life and property.'

*Rem.* The masculine is occasionally used: *e.g.* چیست چه و حشم کا بیان 'a description of whose pomp and state.' This is especially the case if the nearest noun be one of those the gender of which is not settled: *e.g.* چان، چنچر، تمهاری جان و etc. (see § 28, 8, *Rem. c*): as Manual کو مال کو 'your life and property.'

330. If an Urdu genitive is governed by a Persian genitive phrase, one noun of which is masculine and the other feminine, the genitive usually takes the masculine affix: *e.g.*

'from the style of our discourse.'

331. A genitive that is governed by a predicative substantive connected with a *singular* (masculine) subject in
the plural form, is invariably put in the plural, whether its governing noun admits of a plural form or not: *e.g.*

you are (=thou art) an inhabitant of Dehli.

you are (=thou art) the servant of such-and-such a gentleman.

332. If the governing noun denote a person of rank or position who is spoken of, the genitive may be put in the plural as a mark of respect: as جواب بانشادِ اَس مِلکت کے تے 'who was the king of that country' (cf. § 288).

iv. The Dative.

333. The Dative denotes in general that what is asserted by the predicate is done, or holds good for, and in reference to a certain person or thing. This is indicated by the postposition کر, employed in forming the case, and which signifies originally for the sake of, on account of, in reference to: *e.g.*

the lion used to appear to those unfortunate.

anything the hearing whereof would prove disagreeable to the hearer.

Rem. In the older literature the place of the Dative postposition is frequently supplied by the postposition تَنَزَّس, with a genitive: *e.g.* تَنَزَّس دو 'give (it) to the dog.' But the use of this postposition is now almost exclusively confined to the Reflexive Pronoun; as اُنْي تَنَزَّس 'to himself,' etc.

334. As the remote object in reference to which an
action takes place, the Dative has the signification of for, for the sake of, for the purpose of, in return or exchange for, and hence its use with verbs of selling and buying: e.g.

\[\text{as for us, after weeping and lamenting for your life, we had settled down, giving you up in despair (lit. having washed our hands of you).}\]

\[\text{it is sufficient for my whole lifetime.}\]

\[\text{the prince came out for a stroll.}\]

\[\text{I am the victim of oppression, I am come to complain.}\]

\[\text{bring water to wash the hands.}\]

\[\text{give (me) a house near you for me to put up in} \ (\text{lit.} \ '\text{to alight').}\]

\[\text{I sold my horse for two hundred rupees.}\]

\[\text{what will you give this book for?}\]

**Rem.** The Dative of motive or purpose (بِلِّ الْمَعْلُوَمَة, the object on account of which anything is done) is generally a verbal noun (e.g. sair, far'yad, utarna, dhua, in the above examples), and may always be rendered in English by the gerund with to. The force of the same Dative is very commonly expressed by one of the postpositions بِلِّ, بِالْفَتْرَةِ, لِلْمَعْظُومَة, etc., and the genitive of a verbal noun: as 'God has made men to earn (their livelihood);' عَالَمُ, 'they study (for) to become learned.' In such sentences the genitive of the verbal noun may be resolved into a clause consisting of كَي or كَي تَأْكُلُونَ and a finite form of the verb: as وي اسْتَنْهَيْ, 'they study in order that they may become learned.'
335. The Dative is used after verbs implying *motion*: as

خواجہ گہرے کو جانا
the merchant went home (to his house).

ور بازار گے کیا
he went to the bazar.

کہ شیرکو رفر گے نہ پہنچے
(take care) that no annoyance reach the lion.

336. The Dative is used idiomatically with the verb میتا
'to meet, or come in contact with,' to convey the idea of *acquiring, finding*: as

ایس ایکی کو کچھ نہیں والا
this boy has got nothing.

آسکوڑسند نہ و والا
he did not find a road or way.

337. The Dative is used after some adjectives signifying *necessary, fit, agreeable*, and their opposites, when they are employed as predicative nouns: *e.g.*

مکان همکو دیکھی کی
'this house is needed by (in requisition for) us.'

پت بات ظاہری بسند نہیں
'I do not approve of this matter,' *lit.* 'this matter is not agreeable to me.'

338. The phrases لازم کی, مناسبہ کی, جاہیزہ, etc. signifying *it is necessary, proper, or right*, govern the Dative: *e.g.*

آنے وی کہ جاہیزہ کہ نئي مس
'a man should exert (himself) in doing
معی کری
good,' *lit.* 'it is necessary for a man
کہ کی بات
that he, etc.

انکو لازم کی کہ ایکہ کی بات
'do not mention not the words
دیکھی نہ کہے
of one person to another.'

339. With the same verbs, and also with the verbs گی and ہی when these imply *intention, necessity, or constraint*, the Dative is regularly employed before the gerund, the
gerundive, and the perfect participle used as a verbal noun, to denote the subject (cf. §§ 415, 426, and 439): as

'we newspaper-writers should consider,' lit. 'for us newspaper-writers considering is necessary or right.'

'Thou should learn manners.'

'we ought now to consider a bit.'

'it is right (for you) to mention such beneficial matters without delay.'

'if we have to make a watch.'

'we have to provide against all our necessities with this same language.'

'the government will certainly have (be constrained) to interfere in this matter.'

340. The Dative of the possessor, with होना, बनाए, कैं, and other kindred verbs, and occasionally with the verb आना 'to come,' expresses the idea of possession; but the verbs होना and आना, with the Dative, more commonly imply entering into and influencing: e.g.

'your Honour has many occupations (many things to occupy you).'

'the alarm and anxiety which we had (we suffered) at that moment.'

'and if he have not sense and understanding in due degree.'
'the king derived some consolation (therefrom).'

'jealously possessed the lion.'

'I derived assurance (I became certain).'

'pity for their condition possessed the king.'

Rem. Possession may also be signified by the postposition پاس and the genitive of the possessor, instead of the Dative: as<br>‘he has a dog (there is a dog in his possession);’ and, less commonly, by the verb رکشا 'to keep,' 'have,' with the Accusative of the thing possessed; as<br>‘he had no child.’

341. The Dative is used to express time indefinitely: as<br>‘a band of robbers came at night.’

‘in the morning, when he rose.’

Rem. The Dative postposition is often omitted, but in such cases the noun always takes the inflected form, if it is capable of inflection: e.g.<br>‘in the morning, as soon as he rose, he mounted (his horse).’

‘he has gone home.’

‘he has gone to eat his food.’

v. The Accusative.

342. The Accusative, in Hindustâni, occurs only as the objective complement of a transitive verb; as<br>‘Mohan is reading a book;’

‘Kallu is beating Buddh.’

Rem. What is predicative of the subject as an action, may be predicated of the object as suffering, so that this takes the place of the subject,
and the same verb is predicated of it in the passive. This, as we have
already shown (§ 185, 191, et seq.), is the usual construction in Urdu
when the tenses employed are those formed with the past participle of
simple transitive verbs (which is by its nature a passive participle), the
agent (whether known or not) being generally placed at the head of the
sentence in the Agent case: as كييت ني روتي کھايايي, "by the dog the
bread was eaten" (= 'the dog ate the bread'); كييت ني روتي کھايايي, 'the bread was eaten by some one.' It is important, however, to bear in
mind that at the present day this construction is viewed by those who
employ it not as passive, but active, and that when the agent is not
known, or it is not desired to mention it, the common passive form
(§ 197) is used even in the tenses formed with the passive participle:
say. كييت آت٣ويي مارا کيا کي, 'a man has been killed.'

343. Whether a verb is transitive depends on its signifi-
cation, and on the circumstance whether an object is at
the same time conceived as immediately acted on.

344. Many Urdu verbs have fundamentally a distinct
notion from those by which they are commonly rendered
in English, and are therefore differently constructed: as
مياس يي پنئي كنآب مانشا را ہوئ, 'I am asking him for my
book' (properly, 'I am wanting my book from him');
پنجھکا ہوئ سب پنجھکا ہوئ, 'he is asking me for the reason'
(properly, 'he is asking the reason from me'); گئي مس
پچلي بھلو 'fill water in the pot' ('pour water into the pot
till it is full,' and not 'fill the pot with water'); آئئي
آئئي مس آئئي بھرو 'tears filled (gathered to the full) in
her eyes' (not, as translators render it, 'her eyes filled
with tears').

345 Not a few verbs have different significations, so
that in one they are transitive and govern the accusative,
while in another they are differently constructed; as 

ود أَنَا هَاتِهِ كَيْجُلَّانَا كَيْيَهِ 'he is scratching his hand;' 

أَسْكَا دُاَهِي قَيْجُلَّانَا كَيْيَهِ 'his hand itches;' 

وَهُوُي كَيْارَا 'he called me;' 

وَهُوُي كَيْارَا 'he called out.'

Rem. It is particularly to be observed that intransitive verbs of motion, when compounded with the conjunctive participle of certain transitive verbs, as لَيْنَا 'to take,' دُيَنَا 'to give,' جَيْوُرَنَا 'to leave,' acquire a transitive signification, and are constructed with the Accusative: e.g. 

لَا مَيْرِي بِمَكَانْ يُرِي 'bring him to me;' 

أَسْكَا مَيْرِي يُبِسُ لَوُي 'he left (gave) this book at my house on his way;' 

كَيْرَبُبُ دِيَي كَيْيَا 'leave the boy behind here.' This is especially the case when the first member of the compound is the conjunctive participle of the verb لَيْنَا (cf. § 215 and Rem.).

346. The Accusative (مَغْوَلُ) has two forms in Urdu; namely, that of the Nominative, and that of the Dative. Respecting the employment of one or other of these forms the following general rules may be laid down:

1) If the verb is one which requires a single object (Accusative) alone, the Accusative generally takes the nominative form, so long as there is no possibility of mistaking the object for the subject: e.g.

"بَكْرِي بَاتِيِي مِيي " 'the goat is drinking water.'

"سَانْبَ بِئَي مَايُكَا كَي " 'a snake is devouring a frog.'

"مِيي مِيَا مَايِرِي سَنَو " 'hear my history.'

"مِيي مَايِرِي مَيَايَايَا كَي " 'I entertained the hope of meeting you.'

"مَايَايَايَايَايَايَايَايَايَا " 'the executioners that instant seized his hand.'
Such is the usual form of the Accusative when the object is inanimate, and the subject either animate or inanimate, and its invariable form when the object is the predicative noun of the verb, as in the so-called Nominal Compounds, e.g. إعْمَاد رَجُّنا ‘to form the desire,’ إِكْسَيَايَ كَرْنا ‘to place confidence.’

2) If, however, the subject and object denote animate things, the object (Accusative) is generally (in the case of rational beings invariably) distinguished by the addition to it of the postposition کو, to obviate the possibility of mistake: as

‘the wolf quickly tore the sheep to pieces.’

‘if you can kill the ox in such a way.’

‘Kallū is beating Buddhū.’

3) If for any reason it is desired to bring the object conspicuously forward, the Accusative is generally put in the Dative form. This usually takes place when the object has been previously mentioned, and occurs again in connection with a demonstrative pronoun, or other defining word or phrase, or when some particular object is specified, or when two objects are contrasted. But much scope is allowed to individual judgment in this matter: e.g.

‘after this the slaves took that dish and platter near the cage.’

‘when you come up to the snake, throw down the ornament near it.’

‘the fox, having dug a hole, had concealed the mouth thereof.’

‘our master will kill the tiger.’
347. Cognate Accusative.—Intransitive as well as transitive verbs may be constructed with an Accusative of a substantive derived from the same root, or from another root of corresponding signification (مَعَوْلٍ مُطلَق the absolute object). This Accusative can never take the Dative form, and it is generally used in connection with an attributive or an adjective of quantity: e.g.

'I gave (lit. beat) him a good beating.'

conduct (yourself) after the manner of men (lit. 'walk a walking like men's').

'we also have fought hundreds of fights.'

he prated so much boastful nonsense.'

he sat like a gentleman' (lit. 'he sat the sitting of a gentleman').

348. Double Accusative.—Many verbs (chiefly causatives derived from transitive verbs) take two objective complements in the Accusative, generally either both of the person, or one of the person and the other of the thing. In such cases the personal object more commonly precedes the other, and is defined by the postposition كَوَ, the second Accusative being put in the Nominative form: e.g.

'he was teaching his class Arithmetic.'

put this dress on him.'

he would have got my lord (husband) released from prison.'

'in what religion is it permitted to make God's servants eat a dog's leavings.'
Rem. The Nom. form of the Accusative may, under certain circumstances, stand first: as 'I showed him that bag' (cf. § 271); and occasionally both Accusatives may be defined by ك: 'he gave his brother's portion to his (the brother's) daughter;' but such examples are of rare occurrence, and must not be taken as a rule: even in this instance it would be perfectly correct to say ل Witch. In examples like the following, which are cited by Forbes's followers to show that both objects may be defined by ك, the case of the second noun is not the *Accusative* (مفعولٌ بِهِ), but the *Dative of purpose* (مفعولٌ لِهِ): 'I despatched the other to call him;' 'they took the prince out to stroll in the garden;' and even in such cases the recurrence of ك is now generally avoided by the use of one of the postpositions لـ، باـغ، سـيرك، etc., with the genitive, in place of the dative: as لـ، باـغ، سـيرك، etc.

349. *Factive Accusative.*—Verbs signifying to make, appoint, call, name, and the like, and those verbs which signify an act that takes place in the mind (الَّذِي قَلَبْنَاهُ, *verbs of the heart*, as the native grammarians term them), such as اْيَا, 'to find,' جَانِئ, 'to think or deem,' سَمَجَّهُنَا, 'to think or imagine,' and the like, take, besides the object (Accusative) itself, the Accusative of a substantive or adjective which constitutes a *predicate of the object*, and serves to complete the notion of the verb. In such cases the object (or first Accusative) is frequently defined by the postposition ك, and thus the concord between it and the predicative noun (the second Accusative), if it be an adjective or participle, is disturbed, the predicative adjective remaining in the uninflected form of the singular, even
though the object (Acc.) with which it is connected be plural; the verb also (if the tense be one composed of the passive participle) being constructed impersonally (see § 338): as

"to make an evil the means of good."
"he has made it such a curiosity."
"I found him very meek."
"I perceive you (to be) sad.
"it is proper that he call that person the builder of the work."
"any one whom I heard of (as) a doctor of religion."
"they deem this practice cleverness:"
"he can make this woman well."
"he made all the carts stationary."

350. But both Accusatives may have the nominative form, in which case, if the second is an adjective or participle that inflects, it agrees in gender and number with the first (the object): as

1 It is noteworthy that Forbes's remarks on this point, although too briefly put, are perfectly sound; and yet succeeding grammarians, who generally follow his teaching without question, have in this instance thought proper to depart from it:—"When adjectives ending in ए are separated from their substantives, they not unfrequently become petrified as it were by being drawn towards a verb, and thus forming with it a sort of compound, lose their capability of change," is the teaching of Professor Moyle Williams (Hindiśaṁta Grammar, p. 93).—"Adjectives are often combined with verbs; if the verb is neuter they agree with the nominative: but if active, they remain in the masculine singular," is Mr. Dowson's rule (Urdu Grammar, p. 141). Not only are these rules wrong as regards the conception of the adjective spoken of, and its relation to the verb and the object, but they serve clearly to show that both these grammarians have failed to perceive that it is the use of the particle को with the object that disturbs the concord between this and the predicative adjective.
THE ACCUSATIVE CASE.

\begin{equation}
\text{consider his harm your (own) harm.}^{1}
\end{equation}

\begin{equation}
\text{you have made your face black.}^{2}
\end{equation}

\begin{equation}
\text{stop the cart.}^{3}
\end{equation}

\begin{equation}
\text{he keeps no one's difficulties un-removed.}^{4}
\end{equation}

\begin{equation}
\text{he satisfies (makes complete) his wants.}^{5}
\end{equation}

\begin{equation}
\text{do not accumulate (lit. make collected, or in one place) more than (is) necessary of this world's things.}^{6}
\end{equation}

\begin{equation}
\text{having erected (various kinds of small and large, poled and pole-less) tents outside the city.}^{7}
\end{equation}

\textit{Rem. a.} It will be perceived from the above examples that it is the use of the Dative form of the Accusative that disturbs the concord between the object and the predicative adjective or participle. Similarly the concord between an adjective or participle and its substantive is always broken when the substantive is in the Dative form of the Accusative, but in no other case. Of the pronominal Accusatives, both being originally Dative forms, the second (أَمْسِ, أَءِ، أَصِ, etc.) would likewise appear to affect the concord similarly to the first (especially if it be the object of a بَلَبُلُ: e.g. جَعَبَهُ يَقْسِمُ جَانَ. 'consider me (the princess) arrived.' But we also find أَتُ كَرِي كَرْو 'make it (بَل) the tea) strong,' although the correctness of this seems questionable.

\textit{Rem. b.} Most of the so-called Nominal verbs come under the class noticed above, and hence the Accusative governed by them is commonly put in the Dative form, and the verb in the Past Tenses (if transitive) is constructed impersonally.

351. In the passive of the verbs of the last class the
direct object becomes the subject, the indirect object remaining in the Dative form of the Accusative: e.g.

'if the two be compared' (lit. 'if comparison be made in reference to the two').

'it is right that he be called the builder of the work' (lit. 'that builder of the work be said in reference to him').

'that I be secured from punishment pending the time of appeal.'

vi. The Ablative.

352. The Ablative postposition ـ ـ的设计ates:

1) Departure from a place, or from beside a person; as

‘starting from Dehli;’ بی‌پیشوار تک تار ‘the telegraph (electric) wire is working from Calcutta to Peshawar;’ وہ میہری ساء پہیہ بیہ گیا ‘he departed from my presence;’ آپ دمہدی آکی طرف ملتی مھوئی ‘your Honour (you) turned from us to them.’ Hence it is used:

a) With verbs (participles, verbal adjectives) that convey the idea of separation, departure, being free, removing, liberating, guarding, concealing, flight, caution, abstinence, avoidance, holding oneself aloof from a person or thing, frightening away, encountering, self-defence, forbidding, hindering, depriving, and the like; and, in general, to express the doing of something towards or in respect to another; as

'he separated (himself) from me.' ہوہ میهہ یہ جدہا ہوگیا

'when we came out from the city.' جب ہم شهرے بپہرے گئے
he took the cup from my hand.'

when he finished (ceased from)
this discourse.'

in order that he himself should be clear of fault.'

be pleased to save me from this punishment.'

it is not right to keep a secret from friends.'

nothing remains hidden from him.'

to veil the eyes from (connive at)
their faults.'

'I refrained from evil-speaking.'

'both of us fled from there.'

'it is right to abstain from this matter.'

'it is proper to hold oneself aloof from such a person.'

to be on one's guard against such things.'

'I fought with him well.'

'any one who prevents his desire from being fulfilled.'

'he should so deal with them.'

'I will treat you so well (will pursue such a course of conduct towards you).'

'what concern have I with share and portion?'
3) with verbs which signify revealing, knowing, informing, asking, and the like; for in these verbs is implied the idea of the removal of a covering, real or figurative: as

'it is revealed by (is evident from) his words.'

'acquaint us also with the circumstance.'

'no one was cognizant of this matter.'

'nor had he any knowledge of the worship of God.'

'having become acquainted with these matters.'

'he said to (or told) me.'

'the king asked the wazir.'

'I will explain (it) to your honour.'

'I have something to say (represent) to you.'

Rem. The verbs केवल and केवल are also connected with the dative, the latter commonly.

c). With verbs signifying, giving up in despair, abandoning, neglecting, denying, the ability to dispense with a thing, disgust, satiety, and other such verbs as imply the notion of turning away: as

'having despaired of life.'

'having relinquished hope (washed his hands) of his life.'

'abandon (the idea of shedding) his blood.'
'Why are you unmindful of the wrong-doing of the world?'

'Very as a conquered people are the Jews, who will never submit to the decree.'

'I was able to dispense with worldly wealth.'

'Ass, being disgusted with it.'

'Are you so soon weary of me?'

'Not it is a man who is averse to worldly wealth.'

a) With verbs signifying to surpass one: as

'Ve had surpassed all the merchants of that place.'

Rem. But the Locative is sometimes used: e.g. 'he even surpassed his father.'

b) With verbs signifying coming in contact, meeting and uniting, or connecting: as

'I tied it to my body.'

'the horse was tied to a peg.'

'they are connected with the brain.'

'having knocked against (come in contact with) a stone.'

'I came as far as this for the purpose of meeting him.'

'I will see (meet) him to-morrow.'

'Socrates married a shrew' (i.e. 'a long-tongued woman').
2) The point of time at which an act or state has commenced: e.g.

(from morn to eve.)

from childhood he has had this same taste.

discontinue (it) from this date.

Similarly, when an expired portion of time is spoken of, it is used to signify for such-and-such a time: as

he has been absent for three days.

for some time past I have felt an inclination.

3) The origin and source of a thing, and the reason why a thing is done: as

he was perplexed by my action

('his perplexity proceeding from, or being caused by, it').

he became much ashamed in consequence of what he said.

Man's life lasts through eating and drinking.

he is pleased with us.

the harm which springs from disorder.

hence it is perceived.

they begin to bear ill-will towards them.

having recreated himself with music.
4) The relation between the act and the instrument with which, or the means by which, it is performed: as—

'nor would it open with any other key.'

'your own eyes.'

'that by their means he might make agricultural implements.'

'fill the pot with water' (whereas implies ‘pour water into the pot till it becomes full’).

When the noun in the Ablative denotes a person, and the verb is neuter or causative, the instrument passes into the agent: as

'I have committed a fault' (‘a fault has proceeded from me’).

'at night-time I was unable to make any arrangement.'

'I am having my boy taught Arabic by the Maulavi.'

Rem. In Hindi in connection with passive verbs also designates the agent of an act; as 'Rāvan was killed by Rām: but this construction is not common in Urdu.'
5) It is used with verbs signifying to barter or exchange, or indicate that with which exchange is made: as اِبْنِي جَسْمِي اَسْ مُلْكُ کَی اِجْنَاسِ بِذَلِی ام 'I exchanged my goods for articles pertaining to that country' (lit. 'with my goods I exchanged articles pertaining to that country').

6) The mode or manner of an action: as غَوْرِی مَلَحْمَه عَزْمَی 'be pleased to observe (them) with attention (attentively).'

إِلْکِتْرِی پُنِی آَتَا کِی 'he conducts himself with humility.'

إِقْرَأْتُ اِبْعَدا هُوْتَا کِی 'it is produced in great abundance.'

7) The quality of a person or thing, in which case it is generally connected with an adjective: as بَدَنْ یَ نَگَا 'naked of body (naked-bodied).'

هَاتَنِ پَاْرْن یَ دُرْسَت 'with sound legs' ('sound as regards the legs').

لِامِ دِینِ مِکَ هُوشِیار 'sharp (experienced) in business transactions.'

Rem. The Locative also may be used to indicate a quality: as جَسْم 'big in body (big-bodied);' مِسْ بِنْی 'nimble in motion, quick of movement.'

8) The distance from, or proximity to, a person, place, or thing, and priority in point of time, after words denoting distance or priority: as یَبِانِ یَ بیسْتُ دُور کِی 'it is far from this place.'

وُهَانِ یَ نُزِیکُ ایکْ شیر تِها 'there was a tiger not far from there.'

ُعَلَی یَ بیسْدُ کِی 'it is far from (diametrically opposed to) reason.'
THE ABLATIVE CASE.

to pass beyond the stage (bounds) of moderation.'

'before, or previous to, beginning.'

'previous to this time.'

Similarly 'he went in through the door';

'he came out through the door.'

9) The difference between two persons or things that are compared with each other: as

'there is a great difference between saying and doing.'

'what resemblance is there between this and that?' ('none whatever; they are quite different.')

Hence the use of the Ablative in forming comparatives and superlatives.

Rem. The Locative may also be used to express the difference between two persons or things: e.g. 'केन्द्र उरकर्ने मिहः बिा फळक ही; and similarly, it may be used to form comparatives and superlatives.

10) The relation which subsists between the part and the whole, the species and the genus, the family or race and a member thereof: as

'you are not of our body.'

'this person is an Englishman (one of the English people).'  

Rem. The compound postposition मैं से is also commonly employed to express the same relation: as माल अस्को लेने उन्होंने रूपरहर के 'his mother came of the stock of the doctors of the religion of Zoroaster.' Similarly, with the Locative postposition
alone: 'ayik gikhim al-fumayn kiy ualad min (mawgu'd) thya: a sage of the family of Lokman was present.'

11) The definition or explanation of a general or universal by a special or particular: as

'God has given him ease in every way,'—e.g. wealth, money, etc.

in respect of what thing do they pride themselves,—strength, courage, bravery?

Rem. The Locative is often similarly used: e.g. tum kis chiz min kum 'in respect of what thing are you wanting—power, money?'

12) Companionship or connection, being equivalent to the postposition with a genitive: as

'I ate bread with curry.'

'tum bergi saman se aikhe 'you are come with much baggage.'

高等学校 'that) is connected with (concerns) my destiny.'

Rem. a. tum is sometimes used in the sense of par or or as bud: as es sal ke girdze se 'from (upon, after) the passing of this year (when this year has passed).'

Rem. 8. The Ablative postposition, like that of the Dative, is frequently not expressed, especially in idiomatic phrases: e.g. es tarj 'in this way,' seb tarj 'in every way,' ghergheqer 'from house to house,' na anakeun deikya na kaun sana 'neither seen with the eyes, nor heard with the ears;' and similarly after many nouns which are used as adverbial postpositions (cf. § 236 et seq.).
353. The postposition یہ is often combined with the Locative postpositions ہرے، which then have the force of substantives: as

'گیس میں ہم باہر نہا'  
'he came out from the inside of the house (he came out of the house).'</n
'گیس میں پہلا'  
'he called out from inside the house.'

'انسان کی سب عینات میں ہے  
سناوت اشرف اور عمده کی'  
'all human qualities, generosity is the noblest and the best' (cf. § 350, 10, Rem.).

'وزہ کوئی پہلے ہم ہیں'  
'ho fell from (fell off) the top of the house.'

Similarly ہرے  
'from the outside,'  
'from without,'  
"ہمہمہے ہے"  
'from the front,'  
'from before.'

vii. The Locative.

354. The Locative postpositions are میں and ہرے, which denote, as a rule, essentially distinct relations and ideas, and are therefore better noticed separately.

355. میں shows, in general, that one thing is actually in the midst of another, entirely surrounded by it. Hence—

1) It indicates rest in a place or during a time, and motion into a place: as گیس میں 'in the house;' اس سال میں 'in this same year;' وہ شہر میں گيا 'he went into the city;' وہ ہمہمہے ہے 'they (the bees) return to the hive.' This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put: as
in the season of youth.'

' in the mean time.'

'the only time.'

in a little while.'

in an easterly direction.'

what gentleness there is in their disposition.'

'he came to (recovered) his senses.'

'mix it in water' (or, according to our idiom, 'with water').

'they will not become polluted (by being mixed up) in filth,' etc.

'you lavished treasure in the path of (for the sake of) God.'

'they become entangled in (fall into)
deceit,' etc.

'they are occupied in (discharging)
their duties.'

'that they labour earnestly in (behalf of) the good repute of their master.'

'Rev. It is sometimes idiomatically omitted: 'he got into (a state of) anger (became angry);' 'he got into a rage;' 'in that year;' 'in these days.'

2) It is often used in the sense of the synonymous words and signifying among, between, and hence occurs in connection with verbs signifying to unite, reconcile, separate, discriminate, and the like: e.g.

'the princess was not among them.'
3) It indicates the subject or thought of conversation, that in which these move: as

'he writes about (or respecting) himself.'

'(you) should consult (some one) about (or in) this case.'

'(I) thought much about this.'

Hence it is used in stating the subject of a book or chapter: as

'On the consultation of (held by) the animals.'

'On Morality.'

4) It is used (like the Ablative), in connection with an adjective, to indicate the quality of a person or thing: as

'big in body.'

'quick or fleet in (of) action.'

5) It is employed in the comparison of an object with several others, governing the thing with which comparison is made: as

'he is the biggest of all the bees (is big compared with all the other bees).'
‘it is the greatest luminary of all the seven planets.’

6) It is used absolutely with an adjective or substantive (in the manner of the Ablative Absolute of the Latin), to express a state or circumstance: as

‘as if I entered Paradise alive’ (lit. ‘being in a living state’).

In such cases the postposition مس and the participle هوت are generally understood.

7) It indicates the price or cost of a thing: as

‘how much did this book cost?’ (cf. § 326, 334).

8) It is used to define or explain a general or universal by a special or particular: as

‘in respect of what are you lacking —power or wealth, etc.?’ (cf. 352, 11, and Rem.)

9) It denotes the relation subsisting between the part and the whole, the species and the genus, etc.: as

‘a sage of the house of Lökman was present’ (cf. § 349, 10, and Rem.).

10) It is commonly used (instead of the Ablative, § 352, e) to indicate that one thing is close by, or in contact with another, and hence it is construed with verbs signifying to adhere, attach or connect: as

‘the pieces of diamond stuck to the flesh.’

‘they will attach the sign of the masculine to the verb.’

‘fasten the bucket to the string.’
Rem. The postpositions مین and پر are sometimes interchanged:

`گھر مین = گھر پر' 'the book is at home' (where مین = مس).

`ریمانٹ on (his) body' (where پر = مس). Similarly مین is sometimes used in place of کو and مس 'tie (it) to the tree;'

`کتاب کتن مین پر' 'how much did the book cost?'

But in such cases the postposition for which مس (or پر) stands may always take its place; nor is it at all necessary that a verb of motion should precede the noun governed by مس (or پر). We may say `گھر مس گیا, گھر کو گیا' 'he went to his house;' but کو is not used for, and therefore could not take the place of پر or مس, in such sentences as،

`جب شہر کے دواری پر گیا, جبہے ایک حوالی مین لے گیا' 'he took me into (inside) a house.'

356. (اور = پر), over, above, upon, is used—

1) In its original local sense, to denote higher elevation: as

`حیوان پر خیل ہے' 'the bird was sitting on a tree.'

`ود گھڑو چر سوار تھا' 'he was mounted on a horse.'

`خدا اسماں پر گی' 'God is in heaven (above).'

`مین نے دیوار پر ایک تصویر دیکھی' 'I saw a picture on the wall.'

The same sense is further exemplified in:

`ود تالاب کے کناری پر گھڑی تھی' 'he was standing by the side of the tank' (because a person standing by a tank rises above the level of it).

`مین سے دروازی پر بیٹھی تھی' 'I was seated at the door.'

`کوس ایک پر' 'at (the distance of) a kos or so.'

`اگر ائمہ حال پر نظر کیا جائے' 'if their condition be reflected on.'

`ئیمڈل پر نظر کہنا' 'to keep the eye on moderation.'
he attends to his affairs himself.'
'to stake life upon something (play for life).'
'have pity on our state.'
'he did not act upon it.'
'wonderful and strange events befell me (passed over me).'
'having become acquainted with my folly.'
'at the appointed time.'

2) To indicate an act or feeling directed against an object, or towards it, with a view to getting possession of it: as

they attacked the enemy (made an attack upon him).'
'(they) rushed upon him.'
'he is angry with me.'
'the cause of displeasure with you.'
'he urged the horse against him.'
'they will desire to lay hands on his earnings.'
'to be infatuated with this life of a few days.'
'he became enamoured of her.'

3) To indicate a debt that is due, and a duty that is incumbent upon one: as

'I am in debt (a debt is upon me).'
THE LOCATIVE CASE.

it is incumbent on them.
what God has made obligatory on them.

4) To denote the distinction or superiority that one thing enjoys over another: as

they prefer the life of this world to the life to come.

5) To indicate the position in which (the ground on which) a person or thing stands in respect of origin, custom, education, business, etc.: e.g.

men conform to the ways of their kings.
man does not abide by his promise.
government is based (turns) upon justice.
every individual thing reverts to its original.
when desire exists in (shall conform to) a state of moderation.

6) To denote the cause of or reason for an action: as

on account of (through) that same covetousness (of mine).
because of this saying of mine.
for what offence did you beat these poor creatures?
she used to be perplexed (to account) for my fulfilling my promise.
To show the rule or standard according to which something is done: as

\[\text{ماناسب طور ب}^{\prime} \text{ after a proper manner.}\]
\[\text{آن دی معمول ب}^{\prime} \text{ according to his wonted custom.}\]
\[\text{جکست کے قاعدی ب}^{\prime} \text{ according to the rules of philosophy.}\]

8) It is sometimes used as equivalent to the Persian phrases بَا وجَود، بَا وضَف, = in spite of, notwithstanding: as

\[\text{اِن ذِی دانائی ب}^{\prime} \text{ notwithstanding so much wisdom.}\]
\[\text{اَسکی اس خیَرداَری ب}^{\prime} \text{ in spite of this carefulness of his.}\]

Rem. a. The postposition ساْتَه ‘along with’ is also employed in this sense, and when so used always proceeds the pronoun it governs in the genitive: e.g. ساْتَه اَسکی کَ وَد آَب جَهَوُتَا اَبِ نَاثنَاو هَو, ‘notwithstanding this (fact) that he himself be small and powerless.’

Rem. b. بَر, unlike the postpositions of the other cases, is often idiomatically omitted: e.g. بَر اَسکی نَظَر ‘at this same time;’ بَر اَسکی وُقَت ‘I have fallen under its (evil) eye (it, the snake, has marked me out for its victim);’ بَر وُد مَسَری وَهولَی لَکَا ‘he began setting upon me’ (lit. ‘falling on my head’). In every instance however of a postposition being understood, the noun governed by it (if capable of inflection) takes the inflected form.

Rem. c. تَک or تَک to, up to, as far as, is erroneously included by some grammarians among the postpositions of the Locative. It designates, properly, the limit attained by a thing, or an action, whether that limit be included or not; as لَپِعَر او کلْکُت تَک ‘from Peshawar to Kalkutta (Culcutta);’ مَسَری دُوکان تَک آَنا ‘come as far as my shop;’ بِیبان تَک ‘to such an extent, to this degree.’ If it be desired to indicate that both limits are actually included, the past conjunctive participle لَ اsignifying taking, including, is put after the noun in the Ablative; as دَال لَی لِی بات تَک ‘from the branches to the leaves
inclusive.' *Tak* is sometimes used in the sense of *ko and* as । أورزوم وباگ حاصل کرتنے کی لیے مُدْنُون لڑی - لوگوں کے حق خرساب ہے - جعلِسانیان کیس - فریب دیے - سب آج تک تھے and your contending (lit. in that you contended) for long days to acquire lands and gardens, (your) violently usurping the rights of (other) people, (your) forgeries, (your) frauds—all were unto (for) this day.'

viii. The Vocative.

357. The Vocative case indicates the object addressed: it therefore stands in no connection with other words in a sentence. Its position is usually at the beginning of the sentence.

Rem. According to the view of native grammarians however, what we call the Vocative is really the indirect object of a suppressed verb: e.g. *آپ آڑوی* is regarded by them as equivalent to *پکارتا ہوں آڑوی* کو 'I call the man.'

358. The Vocative is often introduced by an interjection: as *آپ دوست!* 'O friend!' or *آڑوی* 'O boy!' but if no particular stress is laid on the address, the interjection may be omitted: e.g. *یارو صاحب* 'gentlemen!' *یارو* 'O friends!'

359. An adjective (genitive, possessive pronoun) qualifying a noun in the Vocative is also put in the Vocative: as *آپ خدا کے بُنِدی* 'O my darling!' *آپ میری عَلَّ* 'O servant of God!'

360. Some nouns occur chiefly in the Vocative case: as *brother!* 'بیتا' 'sister!' 'بیتا' and *mother!* 'بُنَا بیتا' 'father!' 'بیتا' 'friend or master!' 'پیمانہ' The last of these occurs in other cases also: e.g. *پیمانہ پیپا دوئون تھے* 'both husband and wife were (there)'.

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CHAPTER VIII.

ADJECTIVES.

I. THE ATTRIBUTIVE ADJECTIVE.

361. The ordinary rules for the construction of the Adjective have been laid down in the preceding paragraphs (274, 280–282, 291, 292, 294, 349, 350, 359). The following are of a more special character.

362. Two adjectives that are attributives to one substantive are commonly connected by asyndeton, after the manner of substantives and verbs: e.g. پرائی کچھی 'ragged old garments;' چھوٹے بڑی لڑکون سے 'from small (and) big boys.'

363. An adjective (generally masculine) may be used without a substantive to denote things or persons: e.g.

زمانے کی بہتے بڑی سے 'from the good and evil of the time.'

عقیدہ دئیں کے تریکہ 'in the opinion of the wise'

بچوں پیمانے کا چھوٹے حالتا کی 'the condition of certain sick persons is such.'

چھوٹے بڑوں نے خوششیں کیس 'small and great made rejoicings.'

364. ə. The adjective بہر 'full,' approximates closely to the character of a postposition. It governs a noun in the Formative, and either precedes or follows it, more commonly the latter: e.g.
6. Its signification, when it comes after the substantive, is sometimes that of as far or much as, or sufficient for ( = the Persian var, see § 91, 3, Rem.): e.g.

KOOS BÆR 'about, or as far as a kos' (whereas BÆR KOOS would always imply 'a full kos').

KōOJ orial AAS MISS GÔRÔ BEHR HâO 'that there be not as much as a kōrift (not a particle) of falsehood in it.'

TōOJ BEHR KôOJ 'cloth sufficient for a cap.'

365. a. The adjective Sā 'like' is placed after nouns (substantives, adjectives, pronouns) to denote similitude, and inflects like the genitive case-sign to agree in gender and number with the object compared: as

Sheet BāR 'a lion-like man' ('a man bold as a lion').

BEYR SÎF TIMR 'a fairy-like girl.'

MÎCH.TÎF KALÎ BEYR TIMR 'some black-like (or blackish) object is visible.'

Rem. An attributive adjective or a demonstrative pronoun may precede the substantive, the pronoun (see next para) being put in the Formative: e.g.

SÎST HATÎF SÂ 'like a raging elephant;'

ĀS SÎDA GÎR SÂ 'like that merchant.'

b. When it follows a pronoun, it governs it in the Formative (cf. § 376): e.g.

MÎCH SÎA ADÔMO YAMBîND 'a wise man like thee.'
that you restored to life a dead man like me.'
three darwishes afflicted like thee.

The Genitive, inasmuch as it possesses the character of (and is by origin) an Adjective, may also be followed by ِسا, forming with it a kind of compound adjective: 

'a form like a tiger's' ('a tiger-like form').
its case is similar to that of bodily exercise.'
'feet like goats'.
'understanding and judgment like ours.'

The compound with ِسا may also be employed adverbially and substantively: as

'all men are not alike.'
'you also were lying like a corpse.'
something like a light (a light-like) appeared at a distance.'

his colour and complexion became something quite different, and shed something like the slough of a snake' (lit. 'a snake-slough-like').

Rem In place of ِسا, the indeclinable adjective occurs occasionally in the older literature: ِسا. We may here point out that instead of ِسرون ِسا ِسا, the reading of Forben's Bāg o bahār (ed. 1856, page 68) is ِسا ِسا ِسا, which is absolutely meaningless. At page 203 also of the same edition we find ِسا ِسا, which is very extraordinary; for it is evident that the
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speaker means to say "afflicted like me," and therefore the reading should be ما أُذُنُ. Some grammarians, strange to say, receive Forbes' version as correct, and translate it "distress like mine." We need hardly point out that في can never mean "distress," and that if the speaker had meant to imply "distress like mine," he would have said ما أُذُن.

366. The adverbial affix لى, which is added to adjectives alone (most commonly to adjectives of quantity), and indicates a great or small degree of a quality, etc., is generally confounded with the adjective of similitude, although the two words are quite distinct both as to origin and signification (§§ 48, 49, and 50, Rem.). As both are similarly constructed, it may sometimes happen that the context alone must be looked to, to determine whether similitude or degree is implied; but this can only occur when the adjective to which لى is joined is one of quality: e.g. كا لى may signify black-like, or blackish, or very black, though the last is the more common signification. When however it is connected with an adjective of quantity, لى is almost invariably the adverb of degree: e.g. بُسْتَنّ مَّسْتَنّ, 'a great many horses;' دُرَّة مَّي, 'for a trifling fault.'

367. a. The rules for the formation of comparatives and superlatives, and the various methods of intensifying an adjective, have been laid down in §§ 47 and 48.

b. Persian and Arabic comparatives and superlatives are of common occurrence: e.g. پَرْبَی, 'the better (or best) course;' اَدْنِی تُوْخَی, 'with the least attention.' The Arabic superlative, whether constructed with a masculine or feminine noun in Urdū, always takes the masculine form.
II. NUMERAL ADJECTIVES.

368. The following rules relate to the Cardinal numbers alone; there being nothing special in the construction of the Ordinals beyond what has been already noticed (§ 55 et seq.).

369. The cardinal numbers usually precede the noun with which they are connected, and this may be put in the singular or the plural, according to the following rules:

1) If the noun denote money, measure or quantity, time, distance, direction, manner, or if it be one which is used as a collective numeral (like the English brace, pair, head, etc.), as 'a pair,' 'a chain,' 'a string or file,' it is commonly put in the singular; but the verb forming its predicate is generally plural: e.g.

एक हज़ार आवृत्ति 'one thousand ashraf (gold-mohurs).

चार हज़ार रुपये की तीव्रती 'a bag of four thousand rupees.'

पिस गुण क तन 'a piece (of cloth) of twenty yards.'

दस मीटर की एक गर्मी 'a field of ten bighas.'

दो चार गर्मी के बंद 'after two or three gharis.'

दो तिन दिन में 'in the course of two or three days.'

तीन हफ्ते में 'in three weeks.'

तीन महीने तक 'for the space of three months.'

साल के बीच तक 'up to (the age of) sixty years.'

तीन हफ्ते से 'from three sides.'

दो दिन से 'from two directions.'

दो दिन से 'by two means.'

चार प्रकार 'of four kinds.'
THE ADJECTIVE.

'fifteen hundred chain of elephants' (compare the English 'fifteen hundred head of cattle').
nine hundred string (file) of burden-bearing camels.'
'ten rein (i.e. ten) Irāk horses.'

Rem. The plural also is occasionally used when the noun denotes money: as 'forty askrafts;' and in this case, when the noun is put in the singular, the verb also is sometimes singular, 'there were (lit. was) two hundred and fifty askraft.'

2) In all other cases the plural is more commonly employed; though the noun may be put in the singular: the predicate however is usually put in the plural: as

'Laḵ گیپری 'a lakh of horses.'
'آدَومی مین دو چپرہس 'there are two things (lit. thing) in man.'
'ایک سو ایکہ مردِ یہ 'with one hundred and one men.'
'do ğar batin 'two or three (a few) words.'
'چار پاچی کچھیل 'four or five trays.'
'جار چپنوس کی تلش 'quest of four things.'
'dosṭarīn چپن 'he wrote two lines.'
'do چوندین آنسوکی نپکھ پرگ 'two drops of tears fell.'
'انتالیس گولیاں (گولی) دئی 'there are thirty-nine bullets.'

370. The higher cardinal numbers, when used as collective substantives, are put in the Formative plural, and the noun denoting the things thus vaguely enumerated
follows in the plural or the singular, according to the preceding rules: e.g.

'تیکلین سُورُ دُرَیان' (properly, 'fights in hundreds').

کُلکُسین هاتوپی 'thousands of elephants.'

'لُکُسی ٹُریِنی کے کُشُنی' curiosities (to the value) of lakhs of rupees.'

'لُکُس (آَهوُ پی) اَسکَ ظَلُم کے مّمرینگی' lakhs (of men) will die in consequence of his tyranny.'

371. Similarly when the cardinal numbers (generally) are connected with some definite or specific object, they are used as collective substantives, and put in the Formative plural, to indicate that all or the whole of the objects enumerated are included; while the noun denoting these objects may be put in the singular (cf. § 369, 2): e.g.

'ہُمّ الیمَس ایں بّنَدَر' the whole of the forty monkeys'

(before mentioned).

'جَارُس فِقیروین (أَو فِقیر) نِے' by all of the four mendicants.'

دیونوں پتِئِن شیخومن (أَو پتِئِن شیخ) مِس' between both of the two kings.'

مِیرِی دیونوں آلکیرومن مِس 'into both my (two) eyes.'

دیونوں حائلِن خرائِی کِی کِس 'both of the two states are (states) of evil.'

ساتوں کوئِکِب مِس 'of all the seven planets.'

آَهو تنپِر 'the whole of the eight watches' (into which a day of twenty-four hours is divided, and hence) 'the whole twenty-four hours.'

'جَارُس طرِف قَی' 'from all the four quarters' (the cardinal points), 'from all sides.'

پنچیزو ١وقَت کِی نمَاز 'the prayers of all the five (appointed) times.'
Rem. These numeral forms appear to perplex the grammarians in no small degree. Thus we are told by one of our most recent instructors that "in the oblique cases plural, when the numerals are specific, the numeral or the noun, or both the numeral and the noun, are put in the oblique form: (e.g.) جَالِیسُس دِروازِی سَے (or) جَالِیسُسُس دِروازِی سَے = 'through the forty doors.' But when the sense is not specific, the noun is put in the nominative plural; (e.g.) تیئن دین کے عَرَّفے مِسیس means 'for the space of three days;' but تیئن دین کے عَرَّفے مِسیس or تیئن دین کے عَرَّفے مِسیس means 'for the space of the three days.'"

These rules, we may observe, are essentially wrong, and betray a total misconception of the nature of the numeral in the cases compared. In the expressions تیئن دین کے عَرَّفے جَالِیسُس دِروازِی سَے (the signification of which differs in no respect from that of جَالِیسُس دِروازِی سَے and تیئن دین کے عَرَّفے جَالِیسُس دِروازِی سَے), the numeral is used as an adjective; whereas in the expressions جَالِیسُس دِروازِی سَے (or دِروازِی سَے), the numeral is used as a collective substantive, signifying 'including the whole total of forty,' or 'in their whole total of forty,' etc.: thus جَالِیسُس دِروازِی سَے means 'through forty,' or 'the forty doors,' according to the context; but جَالِیسُس دِروازِی سَے signifies 'through the doors in their whole total of forty,' or 'through all the forty doors.'
CHAPTER IX.

PRONOUNS.

I. THE PERSONAL PRONOUNS.

372. The personal pronouns are not usually expressed when they are the subjects of personal verbs, and are even often understood in other instances. But they must be expressed where perspicuity, contrast, or emphasis is required. They generally precede the verb; but they sometimes follow (commonly in the Imperative), especially in poetry: e.g.

"how shall I leave it and go?"

"should I do (it)?"

I used to call to mind the saying of the wise."

"rare fools are they."

373. Two or more pronouns forming the subjects of one predicate are arranged in the order of the persons (§ 290). The same order is commonly (though not invariably) observed when the pronouns are in an inflected case: e.g.

that same may be a sign between me and thee."

the causing (of people) to laugh at me and you."

what difference is there between him and me?"
374. The Genitives of the pronouns are properly possessive adjectives in the Nominative (§ 154), and are inflected accordingly. They are however frequently used as objective genitives: as

\[ 'in\ quest\ of\ you.'\]
\[ 'in\ quest\ of\ him\ or\ it.'\]
\[ 'they\ consider\ the\ sight\ of\ me\ unlucky.'\]
\[ 'he\ groped\ with\ his\ hands\ to\ catch\ (for\ the\ catching\ of)\ us.'\]

375. a. The place of the Accusative of the personal pronouns (including the Demonstrative, when it is used for the pronoun of the third person) is supplied by the Dative, either of the two forms of which may be used as a Dative or an Accusative; but the form which takes the postposition \( \text{को} \) is that more commonly used for the Accusative: \( \text{e.g.} \)

\[ 'our\ master\ Sindbőd\ has\ called\ thee.'\]
\[ 'she\ moved\ the\ cloth\ from\ (her)\ face\ and\ looked\ at\ me.'\]
\[ 'he\ went\ there\ with\ you'\ (\'brought\ you\ there\').\]
\[ 'they\ ate\ them\ up.'\]
\[ 'this\ fašir\ became\ paralyzed\ on\ seeing\ her.'\]
\[ 'having\ recognized\ thee.'\]
\[ 'in\ order\ that\ they\ might\ see\ me.'\]
\[ 'deeming\ me\ dead.'\]
\[ 'how\ shall\ I\ leave\ it\ and\ go?'\ (\text{lit.}\ 'go,\ having\ left\ it').\]
\[ 'on\ the\ instant\ of\ seeing\ them.'\]
3. If the Dative and the Accusative of a pronoun occur in the same sentence, the Accusative takes the postposition \( \text{کو} \), and the Dative the second form: as

\[ \text{اگے معذب مجاہب نے مجبوب دیا} \]
\( \text{a certain gentleman gave it (or that) to me.} \)

4. Similarly the second form of the Dative is used for the Dative or Accusative of the pronoun if, in the same sentence, the direct or indirect object of the verb is a noun constructed with \( \text{کو} \): \( e.g. \)

\[ \text{تمہیں خدا کو سوچوں} \]
\[ \text{'I have entrusted you to God.'} \]

\[ \text{قاتلی نے لکھے کو آئے سپرود کیا} \]
\[ \text{'the Kazî made the child over to her.'} \]

376. 1. When a personal pronoun in any case except the Nominative and Vocative is connected with an attributive adjective, it precedes the same in the Formative, and the case-sign is added to the adjective: \( e.g. \)

\[ \text{تجھہم کم بختی نے} \]
\[ \text{'by wretched thee' (‘thou wretched one’).} \]

\[ \text{تجھہم خانہ خراب کی حقیقت} \]
\[ \text{'the true story of ruined me.'} \]

\[ \text{تجھہم عاجز کو} \]
\[ \text{'to lowly me.'} \]

5. Excepting the Agent case and the Genitive, as well as the Nominative, the same construction obtains when the emphatic particle \( \text{یہی} \) or \( \text{ہے} \) (plural \( 
\text{یہی} \) or \( 
\text{ہے} \)) is added to the pronouns, that of the third person included: \( e.g. \)

\[ \text{تجہیی کو دیا} \]
\[ \text{'I gave it to you' (and not to any one else).} \]

\[ \text{تجہیس سے مانگا} \]
\[ \text{'let him ask me' (properly, 'let him ask it from me').} \]

\[ \text{آسپی کا کام ذی} \]
\[ \text{'it is his work alone.'} \]
THE PRONOUNS.

But 'I alone did not do this.'

'my course is the correct one.'

'his property is yours.'

c. The Adjective of Similitude (as has been shown in § 365) always follows the personal pronouns, and governs them in the Formative. It rarely occurs however in connection with the pronoun of the third person. In the pronominal adjectives وَيُسَا, ابْيَا, the pronoun is demonstrative, not personal, the signification being not like him, or it, but like this, or that, such (cf. § 156 and Rem.).

da. The postposition پَاس, which governs both the Formative and the Genitive of substantives (§ 239), may likewise govern the Formative or the Genitive of pronouns: e.g. چُبُید پَاس 'near me,' اَس پَاس 'near him.' In both cases however the Genitive is the more common construction.

Rem. The plural pronoun هم is often used for the singular مَن by persons of rank or position when addressing inferiors; and the plural ُنَم is commonly employed in place of the singular ُنَو. These forms being thus used in the singular, their place as plurals is often supplied by the expression ُنَم لَوْگَت 'we people,' 'we;' ُنَم لَوْگَت 'you people,' 'you.' The use of ُنَو 'thou,' though common among the vulgar, is restricted by the educated to the purpose of indicating contempt, affection (chiefly in addressing children, or old and trusty servants), or reverence (whence its employment in addresses to the Deity). The educated, when conversing with equals, generally use the singular pronouns مَن and ُنَم for 'I' and 'you' ('thou'); but ُنَم may be used instead of ُبَو, if the two persons are intimate friends. The respectful forms for the third person singular in any of the inflected cases except the Agent, are ُنَم ُلْتُنَوُك, ُنَم ُلْتُنَوُك, etc.; as ُنَم ُلْتُنَوُك 'his order;' but in the case of
the Agent the form is *he said* (e.g. अने ने किया), and not अनि, this being now the ordinary form of the singular Agent (cf. §§ 140, 141).

II. THE DEMONSTRATIVE PRONOUNS.

377. The Demonstrative pronouns are local adjectives; but, by omitting the object defined, they may be used as nouns: as ये क्या हैन 'what are these?' पढ़ स्न्यू 'hearing this.'

378. There is no personal pronoun of the third person in Hindustāni: its place is generally supplied by the remote demonstrative ज that, he, she, it. But if it be desired to distinguish between a near and a remote object, the pronoun ऐ 'this' is used to indicate the nearer object. When the demonstratives are used as personal pronouns, the case-signs are added immediately to them; but when they are employed adjectively, defining a noun in an inflected case, they are put in the Formative, but the postposition of the case is added to the substantive (cf. § 141): e.g.

पढ़ अने बी क्या कहता है 'what does this man say?'

वॉ शहीद मेरी पास यदैंढा त्या 'that person was seated near me.'

इस काम में बाराल 'refrain from this business.'

अस कार्र या 'near that cave.'

वॉ जीवी दिक्किगा 'he will see me.'

इस्सा जीवी अदाकार निक्स 'there is no believing him (this man near).'

अस्को मेरी पास लू 'bring him to me.'
Rem. a. The forms یہ and ہو are both singular and plural in Urdu § 141, Rem. c.): e.g. وہ ہیں، they say.¹

Rem. b. The rules laid down in §§ 373-376, apply also to the pronoun of the third person.

379. The Demonstrative یہ ‘this same, this very’ (= یہ + the emphatic particle یہ, or, in the plural, یہ), refers emphatically to an object close at hand, or just spoken of, or about to be mentioned; یہ ‘that same, that very,’ to a more remote, or a previously mentioned object: e.g.

‘this same is written in our destiny (namely) that we shall break.
(gather) sticks every day.’

‘in this same (afore-mentioned) manner, through greed of ایکریفیس.’

‘every year in those same days.’

‘the same (afore-mentioned) woman began to say.’

‘the servants of the same (afore-mentioned) gentleman.’

‘along with all those same (afore-mentioned) merchants.’

¹ Similarly in Sindhi یہ ‘this,’ or ‘these,’ ہو ‘that’ or ‘those.’ The use of these forms in the plural is termed ‘ungrammatical’ by a recent writer on Urdu grammar. The same thoughtless remark was made some years ago in one of the notes to an English translation of a well-known Urdu work, and happening to fall under the eye of a native scholar in India, called forth the following: ‘We shall ere long, I suppose, have English gentlemen coming out to India to teach us how to speak and write our own tongue correctly and idiomatically.’ It may perhaps induce these gentlemen to change their opinion on this subject if they learn that the original plural form of ہو also was ہو (as it is now, in Marathi and Sindhi), and that this ultimately gave place to ہو, as ہو, in Urdu, is giving place to.
380. a. In the Accusative, the Demonstratives, when used as adjectives or substantives defining a thing, may take the Nominative forms لِّيّ، مَّ, if there be no stress laid on them, or the object defined by them has not been previously mentioned; but these forms can never occur when the Demonstratives are used as personal pronouns: e.g.

'where shall I take this bundle?'

'for how many days shall I subsist on that money?'

'having heard this.'

'I will give that (not it) to thee.'

b. But if the Demonstratives refer to an animate object, or to a thing which it is desired to bring conspicuously forward (cf. § 346, 2, 3), they take the inflected form (§ 378), and the postposition کو is added to the noun defined by them: e.g.

'why are you beating this boy?'

'take this dog away.'

'I tore that book.'

a. The use of one or other of the two forms of the Dative-Accusative (viz. أَنَّكَ أَنَّكَ, أَنَّكَ أَنَّكَ or أَنَّكَ أَنَّكَ أَنَّكَ) of the personal pronouns has been explained in § 375.

Rem. If the Demonstrative defines a noun followed by the adjective of similitude سَّ, it takes the inflected form (§ 365): as أس سُودَارـُ سَا 'like that merchant.'

381. The Demonstratives are occasionally used in the sense of the pronominal adjectives وَسَا, أَسَا, أَسَا, derived from them. In such cases an explanatory or descriptive
sentence introduced by the explicatory particle ٌّّةّ ‘that,’
generally follows: as

روشنی کا پہ عالم تُها کی شہ قدر

such was the state of brilliance that

کو وہان قدر نہیں

the Night of Power had (would have had) no power (consideration)

there.’

III. THE RELATIVE PRONOUNS.

382. There are in Urdu two sorts of relative sentences;
namely 1) such as are introduced by the Relative pronoun
جو ‘who, which, what,’ etc.; and 2) such as are annexed
to an immediately preceding definite or indefinite noun
without the aid of a Relative pronoun. A sentence of the
former kind is called جملة موصولة a conjunctive sentence; of
the latter kind جملة وصفية or نعت a descriptive or qualifica-
tive sentence (see § 276, Rem.).

1) The Conjunctive Sentence.

383. The Relative pronoun جو is used both sub-
stantively and adjectively: it may moreover be defi-
nite or indefinite; as جو آیا ‘he who came,’ or ‘whoever
came.’

384. a. When the Relative is used as an indefinite sub-
stantive, its clause is generally followed by one introduced
by the correlative or determinative pronoun or (more
commonly the latter, which is often more emphatic than
سُ), which takes up the Relative, the two pronouns agree-
ing in gender and number, but each standing in the case
determined by its relation to its own clause. The correlative however is often omitted: *e.g.*

> happen whatever (lit. 'whatever shall happen, that (or it) shall happen'.

> do that wherein your pleasure consists' ('do whatever you please').

> those who were smart and active quickly jumped into the boats and went on board (the ship).

> whoever came went away laden (with treasure).

*Rem.* Compare with the Urdu یا or جو ـ سو, the Sanskrit यदृ or तद्, and the Latin qui—*is,* or *idem.*

5. The Relative (and, as the case may be, the correlative) may be repeated for the sake of emphasis (تاكيد, see *Rem.* § 276): *e.g.*

> whatever articles I considered necessary and advantageous (those) I purchased.'

6. The indefinite pronouns 'whoever,' جو چیزی 'whatsoever,' are also constructed like the Relative; and the place of the following determinative pronoun may be supplied by one of the pronominal adjectives: *e.g.*

> to whomsoever God has given a great many good things, it behoves him to render thanks.'
385. But if the relative clause is used adjectively (as the ingle) to describe or define a preceding substantive, the construction is similar to that of English: the Relative agrees with its antecedent in gender, number, and person, the concord in gender (since the pronoun has no distinct forms for masc. and fem.) being indicated by the predicate of the relative clause. The case of the Relative is determined by its relation to its own clause: e.g.

'a sage, who was skilled in deciphering old characters (or writings).'

'this is an outrage for which no punishment is inflicted.'

'this mansion is Sindbad's, who has made the voyage of all the seas in the world.'

'there is (they have) a king among them, whom they call Ya'sūb.'

386. a. The antecedent, especially if it be an indefinite substantive, is often attracted (in the same case as the Relative adjective) into the relative clause, and the construction is then the same as that explained in § 384: e.g.
the king who (= whatever king) does not act upon them, his dominion will ever remain in a tottering condition.'

'none of the people present could read that character.'

'I embarked in a good ship along with some (those) merchants in whose honesty and integrity I had confidence.'

'no benefit—naught but harm (lit. no benefit save harm) will be received from the person in whose bosom rancour has established itself.'

'listen to no complaint against the servant whom you make a favourite (or confidant).'

'when (lit. at which time) it becomes known (to the king) that such and such a person is a talebearer, let him immediately (lit. at that very time) take steps to remove him (from his place).'

5. If the Relative be connected with a substantive denoting place, direction, etc., one of the corresponding pronominal adverbs (§ 224) will take the place of the determinative pronoun: as

'he went in the same direction from which he came.'
"a water-pot filled with gold mohurs is buried here under the tree where you are standing."

387. If emphasis is laid on the Demonstrative clause, it generally precedes the Relative: as

"and then he kills the bee that brings the offensive smell with it."

"those people alone pass their lives in unconcern who are foolish and thoughtless."

"and I explained in their presence the expedient by (means of) which I got there (lit. here)."

Rem. In sentences like the above the native grammarians regard the position of the relative clause as in no wise different from what it is in the sentences noticed under § 386. For example: analyzing the two sentences 

\[ \text{ود نے لیے یہ کتاب جو نمیں نے لیے یہ کتاب جو تنبیه نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیه نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ نے لیے یہ کتاب جو تنبیہ N

388. a. The Relative may be used both as subject and object in one and the same sentence, which then becomes doubly correlative. This construction is always employed in such sentences as in English contain both an indefinite Relative and an indefinite Pronoun. For
example, "whatever came into the mind of any one," would in Urdu be expressed thus: "whatoever came into the mind of whomsoever." In such cases the Correlative pronouns are, one or both, frequently omitted in Urdu: e.g.

'whatsoever fell into any one's (lit. whomsoever's) hands, he carried off.'

'whatsoever form He considered fit for any one soever, He bestowed (it).'

'whatsoever was proper for any one soever has been bestowed.'

A pronominal adverb derived from the Relative pronoun may even take the place of one of the Relatives: e.g.

'and whatsoever they find any where they bring thence' (lit. 'and whencesoever whatsoever they find they bring').

'as any one does so will he receive.'

Rem. a. This construction, it may be observed, is derived from the Sanskrit: e.g. *yad rochate yasmai*, 'whatsoever is pleasing to whomsoever,' or 'whatever pleases any one;' and, as might be expected, it is found in the Persian also: e.g. *bhrk hrd cizw rbd bchshdnd* 'whathsoever was suitable to any one has been bestowed.'

The Relative is never employed in connection with the Indefinite pronouns, except to form the compound indefinite pronouns (Formative *us* 彼), and *jah* 彼. If in the first of the above examples we were to substitute *jah* 彼 for *jah* 彼 would no longer be a Relative pronoun, but a conjunction, and the meaning of
the sentence would be "if it fell into the hands of any one, etc." The Relative pronoun however partakes considerably of the character of the Indefinite pronoun, and frequently implies a condition also, thus taking the signification of the conjunction if, as جو (lit. in the case in which) they turned traitors, and the king had confidence in their statements, then many innocent people would (lit. will) lose their lives.'

389. The relative adjectives and adverbs also are used correlatively, in the manner of the relative pronoun: e.g.

'where the rose (is) there (also is) the thorn.'

'take as much as is necessary (as you want).' 

'while there is life there is hope.'

2) The Qualificative Sentence.

390. The qualificative or descriptive sentence is annexed to an immediately preceding definite or indefinite noun which it qualifies or describes. It is always introduced by the particle that, which is simply an explanatory particle (called the kāf of the descriptive sentence, when preceded by a substantive, and the kāf of the conjunctive clause, when it is preceded by a relative pronoun); and hence may also stand before a sentence beginning with the relative pronoun when such sentence
is descriptive of that which precedes it. The qualification clause following ی ک contains a pronoun (either expressed or understood, or implied in the verb) which refers to the qualified noun, and connects it with the qualification clause. This pronoun (the case of which is altogether independent of that of the antecedent) supplies the syntactical place of our relative pronoun. The particle ی it should be observed is sometimes omitted and not generally translated: e.g.

وزیر کی (یوگ) مرنے دان تھا

"the waṣīr, who (lit. he) was a wise man."

اور بہت سے آدمی کی (وی. انسکی)

"and a great many men, who (lit. they) were on its back."

کی کسی کو ایسے شخص سے ملاقات

"to the end that I might meet with some such person with whom (lit. that with him) I might return to my native land."

دو یک (یکی) ایک دو کرکان کی (کی)

"I perceived (that) there was (lit. is) a shop wherein (lit. such that in it) two cages were (lit. are) hanging.

وہ فلالم کی جس لی پہوپ ہوا تھی

"that slave who had been fostered."

"so much wealth of which there is no calculation."

Rem. The construction with ی is borrowed from the Persian, and the explanation here given of its use is taken from the Kawā'ide Urdu Part IV. ی is neither itself a relative pronoun, nor does it "at the beginning of a sentence with a personal pronoun coming in sub-
sequently represent the Relative;" but it is in all cases a simple
particle heading a descriptive or defining clause, which clause, as we
have observed above, contains a pronoun that supplies the syntactical
place of our relative pronoun. We subjoin the analysis of a sentence
by a native grammarian in corroboration of this view.

391. The Interrogatives are used both substantively
and adjectively. As a substantive, the interrogative
pronoun \( \text{कौन} \) 'who?' applies to persons only, and the in-
terrogative \( \text{किया} \) 'what?' to things. As an adjective
\( \text{कौन} \) applies to things as well as persons, and \( \text{किया} \), when used
as an exclamatory word (see § 396, 2, 3), applies to
persons as well as things. \( \text{कौन} \) is declined in the singular
and plural (§ 143, ix.); \( \text{किया} \) is indeclinable, the Genitive
किया and the Dative किया belonging properly to the
Hindi (Braj) pronoun \( \text{किया} \) 'what?' (§ 144, Rem. b.): e.g.

\( \text{कौन} \) हूँ 'who are you?'

\( \text{कौन} \) ने आया बात की 'who said such a thing?'

\( \text{किया} \) के विरोधण कै स सोडाभरकी किस 'what merchant's packages are those?'

'what is your name?'

किया किया किया 'what does he say?'

'what fault have I committed?'
392. The pronouns may be repeated for emphasis (تاكيد, see § 276, Rem.), with a distributive force, or to imply a great number or variety: e.g.

\[
\text{Kiss kys trah 'in what various ways?'}
\]

you have many faults, which particular ones shall I enumerate?

\[
\text{Kiss kys koin , 'what several works did they all do?'}
\]

393. When the question refers to one of two or more, the particle \(\text{sa} \) (fem. \(\text{bi} \)) is generally added to the interrogative: as

\[
\text{Ko nisbi kitab mees 'in which particular book?'}
\]

(out of two or more).

394. The Interrogative like the Relative (§ 388), may be used as both subject and object in the same sentence: e.g.

\[
\text{Qiyeen kis marthe mees fi 'let me see in what rank each of you stands'}
\]

(\(\text{lii. 'who stands in what rank?' }\))

395. The Dative form \(\text{koi} \) is used only with the signification of \(\text{why?} \) as \(\text{kahi ko aankh pas javan 'why do they go near them?'}\) But at the present period the phrase \(\text{kis wasta liyoe 'for what purpose?'}\) \(\text{why?} \) is more common: e.g. \(\text{yahan kis liyoe biiye ho 'why are you sitting here?'}\) \(\text{nim sarp is terane mis kis aane ho 'why have you all come to this desolate place?'}\)

396. \(\text{a. The Interrogative kiya} \) corresponds in nearly all its uses to the English 'what?' It is employed, for example, to express:
1) Indifference to or the ability to dispense with a thing, or to imply the answer 'no,' 'none whatever:' as

what shall I do with Paradise (what is Paradise to me) without thee, darling?

what shame is there in eating?
('there is no shame,' etc.)

Rem. a. Compare also the use of کیا in the following: آئندھی کیا دیو تھا 'a man! nay, he was a demon' (or 'he was no man, he was a demon'); همباری اخلاقی میں باحشون پر نگیر کا تو کیا نہر کی خود هماری ہم وطن 'our very countrymen themselves, not to speak of others, pay no attention to our moral discussions;' آرماکی دوئی کی پیر 'کیا آزماؤن 'to what purpose should I again test that which (or him who) has been tested?'

Rem. b. The interrogative adverbs کب 'when?', کہان 'where?', etc., are also often used to imply the answer 'no,' 'never:' خوشش دوئی کب کرب کری عالی طبیعہ اخلاقی کی 'when does a noble-minded man flatter the rich?' i.e. 'a noble-minded man never flatters,' etc.

2) Indignation, or rebuke; as

تعم کیا کرتی ہو 'what are you doing?' ('don't do that!')

3) Surprise or wonder: as

کیا جیہ نیکت مرز کی 'what a very good man he is!'

5. It may also be used like the English 'how' to denote extent or degree, etc.: as

کیا جُوب 'how fine or excellent!'
THE PRONOUNS.

if one forces its way into his clothes and bites him, how restless he becomes.

397.  

like the English what—what, and whether—or, are used correlatively to connect sentences: e.g.

'what night and what day?' or

'whether in the night or in the day.'

'whether in joy or sorrow?'

398. The Interrogatives are used in indirect as well as direct questions: in such cases the interrogative clause generally stands as object to a preceding negative verb, or an interrogative sentence that is equivalent to a negative: e.g.

'what know I (= I don't know) who (what person) he is?'

he did not know who lived (lit. lives) in that house, and whose that grand mansion was (lit. is).

Rem. a. In such sentences the verb of the governing clause must always be either directly or indirectly negative, otherwise the interrogative cannot be employed; a sentence like مَيِّس جَائِنَة ھُوَ ھَوْ ھُو ھَيَّ is unidiomatic and wrong. It betrays a misconception of Urdu idiom to say of sentences like those given above that "the Interrogative is used instead of the Relative."

Rem. b. The interrogative particles آیا 'is it?' 'whether?' and کِیوں 'how?' are also used in interrogative sentences, the latter commonly:
V. THE INDEFINITE PRONOUNS.

399. The indefinite pronouns *some*, *any*, *a*, *a certain*, etc., and *कोई* some, *a few*, *a little*, etc., when used substantively, apply, the former to living beings, the latter to things only; but as adjectives either may be connected with any noun, whether this denote a person or a thing. The pronoun *कोई* to a great extent supplies the place of the English indefinite article: it is declined in the singular only; and is not commonly connected with a plural noun (see Rem. below), never perhaps with a plural of persons: *कोई* is indeclinable, but it may be connected with a plural denoting either persons or things:¹ e.g.

*कोई* ख़ता का मक़रब हो 'if a confidential servant commit treachery or be guilty of any other offence.'

*जब कोई* मक़रब दोस्त की* 'when a bee of another hive wishes to come.'

*की आना जाती है* 'in a certain region of Hindūstān there was a king.'

*कोई बाती नालो* 'bring some water.'

*मुझे इस में किसे बशक की* 'I have some doubt respecting this.'

¹ A recent writer on Urdu grammar terms the use of *कुछ* with a plural noun "uncommon" and "in respectable." We can confidently affirm that it is commonly so used by the best native writers, and they are certainly the best judges of the "elegance" of the construction. The same writer doubts the use of *कुछ* in application to persons: that it is so used will be seen from the seventh and eleventh of the above examples.
'He (this man) too is something of a man.'

'perhaps some improper words escaped my lips (lit. tongue).'

and having made some screens, I tied (them) upon the tree.

they found some of the young one's bones under the tree, and some in the vulture's hollow.'

many men who were on its back, some in boats and some by swimming, came on board the ship.'

Rem. a. The inflected form of the interrogative کوئی, though of frequent occurrence in the older literature, is now seldom used.¹

Rem. b. کوئی uninflected is sometimes used in connection with a plural substantive denoting a thing; as کوئی در غرب پیش خانه میں 'grace for a few days this humble dwelling'; but this construction is not common, کوئی or جنہد being more generally used in place of کوئی 'a few,' and in the sense of some or certain, the pronominal adjective بعض or بعض being usually employed with a plural substantive: e.g.

'certain historians have written.'

¹ Similarly of the two forms کدهو, کچھو, the latter are now commonly used instead of the former.
THE PRONOUNS.

it is the habit of some ignorant and low people.'

'I would question your Highness about certain matters.'

Rem. e. 'several,' is not the plural of كورپي كورپي, as some grammarians suppose, but a distinct pronominal adjective, derived (like كي 'how many?') from the Sanskrit कति kati.

Rem. d. The particle سا may be added to the indefinite pronouns to intensify the signification: as كورپي سا 'any one whatever.'

400. In connection with a following negative the indefinite pronouns are equivalent to our 'no,' 'no one,' 'none,' 'none at all': e.g.

مُلكُ مِين كورپي سِركش نِوها 'no (not a) rebel remained in the kingdom.'

'آوَر كيسي آو كاچييب سے نہ کیہلا 'and it opened with no other key.'

کیہہ فائیدہ حاضِل نہ بوگا 'no benefit will be derived.'

گِیہہ کہانے پُينے کی جیزیس اس اطراف میں نپس وَانائیس 'no eatables and drinkables are obtainable in these parts.'

Rem. كیہہ in combination with other pronouns and pronominal adjectives has other significations, corresponding to our 'all,' 'ever so much,' etc.: e.g. 'آوَر مِين آو کیےہہ دیکھوں while I experience all this pain at their hands;' اکورپي ایک دانہ بوتا ہی کی توآس 'if one sows a single seed, what an immense quantity springs from it!'

401. كورپي كورپي, and كیہہ كیہہ, are equivalent to our one—another: e.g.
one says one thing, another (says) another.'

one commits a fault, another receives the punishment.'

one holds to a religion as an heirloom from his ancestors, another has made choice of an unsound (lit. shaky) faith for the sake of worldly wealth and honour.'

Rem. The indefinite pronominal adjectives (e.g. فلان, فلنا or فلا, فلنا 'such-and-such,' or substantively, 'so-and-so,' کئی 'several,' etc., § 155), are constructed as ordinary adjectives, and call for no special notice.

VI. THE REFLEXIVE PRONOUN.

402. The Reflexive Pronoun آب 'myself,' etc., singular and plural (§ 150), is employed as an emphatic appositive (تایید, see Rem. § 276) to a noun or personal pronoun (expressed or understood) which forms the subject of a sentence: as

مohan آب آئیگا 'Mohan himself will come.'

‘I myself went there.'

‘for this reason (he) himself also used to live in ease and enjoyment.'

nor shall (he) himself go near any one.'

Rem. The emphatic āb may be added to āb 'he himself came;' and instead of āb the Persian pronoun خود often
THE PRONOUNS.  

occurs: as dig not a pit for any one, for you yourself will fall.'

403. آپ may also be added emphatically to its own inflected forms, and the word اپنہ may even be omitted, as the personal pronoun in the Nominative is (§ 402): e.g.

تو اپنے آپ کو ملسات کرزنی چاہئیں 'in that case he should blame himself.'

گو (آپنے) آپ کو بے عیب 'you consider yourself faultless.'

جانانا کی اپنے دوڈھیش (آپنے) آپ کودنیا کی زحمت بے بجاکر 'a darwesh, holding himself aloof from the throne of the world.'

Rem. a. The more common form of the Dative-Accusative of آپ is ہم آپنے تھیس ملسات 'he said to himself;' e.g. ہم آپنے تھیس 'I began reproaching myself;' but the form آپنے آپ کو, or its contraction آپنے کو, is also commonly used in writings of the present period: e.g. آپ ہو کو قومُ بہتری پر بہتری بہتری بہتری 'and that nation is ever advancing itself to the summit of prosperity.'

آپنے محسوس بے ہم آپنے کو محفوظ نہیں تھے 'We do not hold ourselves (to be) secure from this misfortune.'

Rem. b. آپ is perhaps never used alone in the sense of 'self,' its original signification. When used without obvious reference to a distinct subject, it commonly relates to an unexpressed pronoun of the first person, or to an indefinite noun understood, and must therefore be rendered myself, or himself: e.g. جو بات (کوئی شخص) اپنے پریستد نہ کری (آپ) 'a thing which (any one) dislikes (done) to himself.'

404. a. The Genitive of آپ, the Reflexive Pronominal Adjective اپنا, is always used in place of the Possessive
Adjectives ميّra, my, تيّرا thy, etc., when these occur (in connection with a noun in the Accusative or in an oblique case) in the same sentence with the subject to which they refer: e.g.

'Sindbad began to relate the story of his second voyage.'
'I came out from my hiding-place.'

'and we sold our goods here and there.'
'we took me along with them.'

'do you now go home.'

8. But if the possessive adjectives occur in a sentence which has a distinct subject, or if they stand in the Nominative, the regular forms ميّرا, تيّرا, etc., are used: e.g.

'we beat me and my son.'

'.my mind also covetod.'

Rem. a. انيّا (for my, or our) is sometimes found in connection with a substantive which is the subject of the proposition, but this is not to be imitated: e.g. انيّا (ميّرا) (better ميّيا) 'my mind also was seduced,' انيّا (ميّيا) (better نکرو رفیقون نے جب پیدار غفلت دیکھی) 'when my servants and my associates perceived this neglect,' انيّا (ميّرا) (better همئ) 'our (one's) honour is in our own keeping (lit. hands).'

Rem. b. انيّا (as also ميّرا) is often omitted when no ambiguity can arise therefrom: e.g. 'I restrained (my) tongue from lying,' 'I effaced from (my) mind (lit. heart) the pleasure I used to derive from listening to slander.'
THE PRONOUNS.

405. اپنا is also used substantively to signify my, thy, etc., property, or kindred: as

क्यों तो क्या हुआ कि दोनों का माल एप्ना बताता

‘what has possessed thee, that thou callest another's property thine?’

ईन्हें आर बिगाने मिस क्यों फ़ैसा

‘they perceive no difference between their kindred and strangers.’

ईनों के बास आया

‘he came to his own.’

406. The Ablative आप, or emphatically आप से आप, is commonly employed as an adverb: e.g.

उद आप से आप येहन आया

‘he came here himself, or of his own accord.’

उद आप से आप अक्ता की

‘it grows spontaneously.’

Rem. In place of आप, the Persian phrase خود به خود is often used: as

‘my mind of itself got so out of tone’

( listless, lit. insipid).
CHAPTER X.

THE VERB.

a) VERBAL NOUNS AND ADJECTIVES.

1. THE INFINITIVE.

407. The Infinitive is properly a Gerund or verbal noun, and as such can form the subject or object of a verb, or stand in any case (except the Vocative), like any other substantive. It differs however from an ordinary substantive, 1) in being used in the singular number only; and 2) in taking an objective complement after it, if it be derived from an active-transitive verb: e.g.

‘to lie (or lying)’ is wrong.

‘the habit of jesting.’

when a bee of another hive wishes to come.’

‘anger arises from reproaching (= reproach).’

‘what shame is there in eating?’

408. a. If only the objective complement of the infinitive (and not likewise the subject) be expressed, it may

1 The English scholar will not require to be told that lying and to lie are both infinitive forms.
be put in the Genitive, or either of the two forms of the Accusative: e.g.

they think nothing of uttering such words.'

to make (or, the making of) all the implements (required) is highly inconceivable.'

they consider the seeing (= sight) of me unlucky.'

to leave his mark in the world.'

to sacrifice (one's) freedom cannot in any case be deserving of commendation.'

But if the subject be likewise expressed, this is usually put in the Genitive, and the objective complement in the Accusative: e.g.

Art's producing a resemblance to Nature.'

409. If the Genitive of the Gerund be subjective, or if it be governed by one of the postpositions, etc., it may generally be rendered by the English gerund with to: e.g.

the power to tell would fail me, and the patience to listen (would fail) thee' (lit. 'the ability to tell will not be in me, nor the power to listen in thee').

to break (lit. for the purpose of breaking) sticks.'
410. The Genitive of the Infinitive is commonly used in connection with the verbal negative نَمِس
(§ 148, Rem.) to express a strong negative Future: e.g.

\[
	ext{"I shall not (am not likely to) remain."}
\]

411. The Dative of the Gerund occurs after intransitive verbs, and such transitive verbs as govern both a dative and an accusative, and commonly expresses purpose; it may therefore be generally rendered in English by the gerund with to:¹ e.g.

\[
\text{"he has come to see."}
\]

\[
\text{"give a house near yourself for me to stay in (lit. alight)."}
\]

Rem. The postposition 이 after the gerund is often omitted: as

\[
\text{"they went to see;"}
\]

\[
\text{"they have come to examine thee."}
\]

412. The Dative of the Gerund in connection with the verbs كَ يَ and تَا expresses the intention to perform an act: e.g.

\[
\text{"he is going to write."}
\]

\[
\text{"I was going (or was about) to start."}
\]

¹ "It is difficult to distinguish this (i.e. the dative of the verbal noun),” a recent writer on Urdu Grammar observes, “from the infinitive; in fact the dative form may always be rendered by an infinitive.” On this it is necessary to remark that the dative of the gerund is not the infinitive, although ‘to’ precedes it. In the expression “he liked to learn,” to learn is the infinitive, and the object of the verb liked; but in “he came to learn,” to learn is the gerund in the dative, and expresses the purpose—“he came for learning.”
THE INFINITIVE.

at the very instant that I was going to cast myself into the sea, a ship appeared far off coming (towards me).

413. The Infinitive in combination with the verb تا is used to indicate the contemporaneousness of an action with another expressed by a finite verb in a following clause: e.g.

'جوان کا دواری پر آناتا کی وہیں مہام جانے خانے بیٹی پہنچا' the young man had but just reached the door when at the same moment the master of the house arrived.'

'اور بانو گورنی پر دھرنا تنا کی گریز' and they had scarcely put their feet on the rubbish when down they fell (into the pit).'</n> 414. The Infinitive is often used in the sense of the Imperative, in both affirmative and negative sentences, but generally with more force than the ordinary Imperative. The negative particles employed in this construction are ن and مث، the latter being prohibitive: e.g.

'میری هاں آنا' 'come to my place.'

'جویے کہیس اسکوچی جائنا' whatever they say, consider it true.'

'زیبہر بھی خیال نہ کریں' never think of this!'

'آچ تو گھرمست جانا' 'don't you go home to-day.'

415. Gerundive Forms.—The Infinitive or Gerund, not only of transitive, but also of intransitive verbs, is frequently used as a Gerundive, agreeing in gender and number with its object if the verb be transitive, or with its predicative noun if the verb be جو. This construction (in
which the Gerund usually occurs in the nominative form as subject or object, but occasionally also in the genitive) is employed in two ways: 1) the Gerund (with its object, if the verb be transitive) in combination with one of the verbs हो ना, हो ना बना रहे, or one of the tenses of the verbs हो, हो ना, पढ़ ना, पुढ़ ना, 'to be or become,' पढ़ ना 'to fall,' or with such quasi-impersonal phrases as आजम की, मनायेंगे की, जाण है, etc., it is necessary, proper, or right, is used as an impersonal phrase to denote that a certain action is to be done (is settled to be done, should or must be done, is fit, proper, or necessary), the subject of the action (if a definite subject is spoken of) being put in the Dative: or 2) the Gerund with its object (if the verb be transitive), or its predicative substantive (if the verb be हो ना), may form the subject, or object, of a following verb without expressing the idea of duty, etc.: e.g.

1) 'I have to go' (mihi eundum est).

'had to remain for (my) friend's sake.'

'through the grace of God, we shall have to endure the consequences of this mistake (misapprehension).'

'which of those matters that should be spoken of do we not mention?'

'if you had determined to act with such unsociableness.'

'the works which a human being has to do.'

'for the seeker after it has to endure severe trials and hardships.'
II. THE NOUN OF AGENCY.

416. The Noun of Agency holds a middle position between the verb and the noun, and partakes of the force
of both, following the government either of the verb or the noun, or of both. If it be derived from a directly transitive verb and have the meaning of the Present or Future, it may take an objective complement in the Genitive or the Accusative; but if it have the meaning of the Perfect, it approaches more nearly to the character of the noun, and is therefore construed with the Genitive alone: e.g.

'those who restrain (or shall restrain) their wrath,'

'O builders of (ye who build) houses in cities!'

'bring the writer of (him who has written) this letter to me.'

'except this dog there was none who mourned for me (I had no mourner).'

417. It is also commonly used as the predicate of a preceding subject to express a proximate future: e.g.

'he is about going to Dilli.'

'he will die in (the course of) a day or so' (lit. to-day or to-morrow).

Ras. The above rules also apply to the Arabic and Persian nouns of agency and verbal adjectives which occur so commonly in Urdu; with this difference however, that when these govern the accusative, they generally stand as the predicate of a preceding subject: e.g.

'a seeker after rank and wealth.'
I am not a seeker of sustenance from heaven.'

it will hinder us from (progress) in all works.'

The construction with the genitive however is much the more common of the two, even in the case of the Hindi noun of agency.

III. THE PARTICIPLES.

418. The Participles express the same notion as the verb to which they belong, but (excepting the Past Conjunctive Participle) in the form of an Adjective. They follow the government of the verb from which they are derived.

419. The participles are frequently employed to describe a contemporary, past, or future, action connected with the main action. The relations and circumstances expressed by them must often be expressed in English by subordinate propositions with conjunctions (e.g. while, during, when, after, as soon as, etc.), or by phrases with prepositions.

a) The Imperfect and Perfect Participles.

420. The Imperfect and Perfect, or (if it belong to a transitive verb) Passive Participle have so much in common as regards their use and construction that they may be conveniently noticed together. When used adjectively they are usually distinguished by the addition to them of the perfect participle हो; but this is often omitted.

421. These participles are frequently used to indicate the state or condition (حالة) of the subject or object of an
action while the action is taking place. Their agreement with the *subject* is in such cases determined by the following rules:

1) If the subject of the participle be likewise that of the finite verb, the participle agrees with it in gender and number: e.g.

(a). 'she went away saying this.'

(कुंभी कुंभी दौनी जली कुंभी)

'अन के लिए हूँ तरा हूँ ता अस जाणे पर आया'

'I dragged myself along and (lit. falling and lying I) got here with great difficulty.'

(कुंभी पृथिवी पृथिवी पृथिवी लैक्स से लैक्स)

'all at once the mother entered her daughter's house weeping and beating (herself).'

(b). 'the table-cloth was spread.'

(कुंभी दुर्गत बीलिंग हूँ मे बीलिंग)

'some woman was seated (or sitting).'

(दूर्गत बीलिंग हूँ मे बीलिंग) के दूर्गत हूँ मे बीलिंग

'darling his full cheek (hanging) down to his breast.'

(दूर्गत हूँ मे बीलिंग) के दूर्गत हूँ मे बीलिंग

'grains (of corn) are lying before him.'

(अस्त बाहरी बाहरी दाने पती हूँ ते)

'his brother was lying awake.'

(जून खेप रंग रंग रंग रंग के जियाब)

'the moment (that) some wine-jars and flagons of various colours (which were) arranged on the shelves fell under my eye.'

(अग्नि कलाबंध तत्ततं पर्चाँदें हूँ नौँडी)
THE PARTICIPLES. 

2) But if the subject of the participles is not the same as that of the finite verb, both participles are constructed absolutely in the Locative singular, the postposition being suppressed; and the subject of the Imperfect Participle is often omitted: e.g.

(a). 'the whole night passed in restlessness' (lit. 'I being agitated').

I said, weeping and sobbing the while."

(b). (the dog) fighting and struggling with them came to the dungeon with the bread saved.

'I was standing with my head hung down.'

'you go showing your back (your back shown).'

'In short he came to the mouth of the pit with the old woman (the old woman brought with him).'

'milked milked the princess brought the princess dressed in dirty clothes.'

'I was sitting with my arm thrown round the young man's neck.'

1 In this example the subject of the verb كي is the following clause (the or that which is said), and the subject of the participle is the pronoun of the first person—it was said by me (as follows), and I was weeping.
THE PARTICIPLES.

if an elephant with his chain broken were (lit. should be) coming.'

'I was under the impression that that defile would prove my grave' (lit. 'I existed, that defile thought my grave').

which were with their heads out of their holes.'

'a snake is (there is a snake) with a frog caught' ('a snake has hold of a frog').

'a (or the) python which is with (has) its mouth wide open.'

Rem. The subject of the participle must necessarily be different from that of the finite verb when the participle is passive and, together with its object (Acc.), forms the حائم of the subject of the finite verb; for when this object takes the nominative form of the accusative, it stands as the subject of the participle, and when it occurs in the dative form, the construction becomes impersonal (§§ 306, 308). This will become evident if we take the first of the above examples (b) and resolve it into the different predications contained in it: e.g. 'the dog came to the dungeon, and he was fighting all the time he was coming, and the bread was saved by him,' or strictly, 'it was saved by him as regards the bread.'

1 We have thought it necessary to multiply examples on this subject, because, firstly, the subject is one of importance; and secondly, its treatment in all existing grammars is most unsatisfactory. One of the most recent actually teaches that and are not perfect, or rather passive participles, but "irregular forms of the conjunctive participle!" and that in the last two examples above and are "forms of the perfect," signifying "has caught" and "has opened," and no grammar attempts to lay down anything like a rule to guide the student in the use and construction of the participles.
3) If the Participle in either case be repeated for emphasis, or to indicate a lasting or continuous state, or even if such a state be implied without the repetition of the participle, it is always constructed absolutely, even though its subject be the same as that of the finite verb: e.g.

(a). I approached (it) in great fear (fearing much).

(b) marching on stage by stage I arrived in Naishapur.

(c) we keep singing while we stitch.

(d) but I wearied of sitting still.

(e) you have unjustly defamed and disgraced me seated quietly (i.e. inoffensively).

(f) she, continued listening silently, seated like a statue.

Rem. In sentences like the last but one, where the passive construction with نا is used, and the first is simply a perfect participle, the second must take the form of its causative in order to possess a passive character; but the signification differs in no respect by this change.

422. a. When the participles describe the state or condition of the object, they are somewhat differently constructed. In such cases the object usually occurs in the dative form of the accusative, and hence the concord between it and the participle is disturbed: but whereas the Imperfect Participle may be optionally put in the nominative or the locative absolute, the Perfect, or
Passive Participle always takes the form of the nominative: e.g.

(a) 'it appeared that they had (lit. have) caught two persons stealing;

(b) 'I left him sleeping by a spring;

(c) 'one day having seen him entering the palace they seized him;

(d) 'seeing him weeping he asked,' etc.

(e) 'I saw the horse fastened to a peg;

(f) from that time (forward) he thinks me dead.

(g) 'he all along thought me (supposed that I had been) drowned.'

5. The construction is the same if the object be a following clause introduced by كی: as ایک روز کتاب میں پیچھے لیکہا 'one day he saw written in a book also, that,' etc.

6. If the object occur in the nominative form of the accusative, the Participle will of course agree with it.

Rem. Of the two forms of the Imperfect Participle, the nominative is perhaps the correct one; at all events it is more in harmony with the construction of the Perfect Participle; and its regular use would moreover have the advantage of removing all ambiguity in sentences which have the passive construction with نے. For example نے اسکو کیہری دیکھا signifies both 'I saw him whilst I was swimming;' and 'whilst he was swimming;' but if the participle be کیہری، the last alone of these significations is admissible.
423. 

Distinct from the use of the participles as a ‏حال‏- is their use to indicate that an action takes place immediately after or simultaneously with another action expressed by the finite verb. The emphatic particle ‏هي‏ is added to the Imperfect Participle to indicate exact coincidence in point of time in the two actions.¹ In such cases the participles are always constructed absolutely.

The subject of the Imperfect Participle may be the same as that of the finite verb (whereby, as also by the participle not taking the adjective form with ‏وا‏, it is distinguished from the ‏اسم حالية‏), or it may be different. In the latter case, if the subject is expressed, it is put in the Formative or the genitive, the latter being the more common when the subject is animate.

The subject of the Perfect Participle is usually different from that of the finite verb, and is put in the Formative: e.g.

(a). "he took his departure on dawn appearing."

(حکم هوتے وہ کھڑے لگے) "on the order being given they commenced digging."

(خواجہ نے دیکھتے ہے خانگر داری) "as soon as the merchant saw (this), he ministered consolation."

(فجیہ سنیہ ہی غصہ جہرد آیا) "immediately on hearing this, anger overcame me."

¹ Some grammarians mistakenly suppose that the imperfect participle must always be inflected when the particle ‏هي‏ is added to it, and hence pronounce this sentence ungrammatical: "Thrust me into the ground alive (as I am)." The sentence is however quite grammatical; ‏جیتا‏ is not the so-called "adverbial participle," but the ḫıl of the object mayہا‏.
THE PARTICIPLES.

I no sooner became detached than
it swooped down upon a boa-constrictor.'

'why have you come at this late
hour of the night?' ('when so
much of the night is gone').

'when one (the first) watch of the
day was reached (when day had
risen to one watch), I came down.'

6. If the Imperfect Participle has an objective comple-
ment expressed, this is put in the accusative or the
genitive: e.g.

'we all fled on the instant of seeing
them.'

'the young man became as delighted
at the sight of her as if he had
obtained the wealth of the world.'

Rem. The use of the objective complement in the genitive serves to
show that the participle in such cases partakes of the character of the
noun as well as that of the verb.'

424. In its adjective form either participle may be
employed, 1) as an adjective defining a noun (either
with the signification of a relative periphrasis, or to
express a quality or state in general); and 2) as a sub-
stantive, concrete or abstract. As an abstract substantive
the Imperfect Participle is equivalent to the Gerund: e.g.

1) As an adjective:

(a). 'unwisest of all is he who rouses
slumbering strife' (cf. § 47, Rem. b.).
THE PARTICIPLES.

'a talking sainā.'

' having seen a revolving millstone.'

' if you bid (me), I will leap into burning fire.'

' the congealed juice is called camphor.'

' a written paper, or a paper with writing on it.'

' it may be some dead animal.'

2) As a substantive.

'the support of a straw is ample for a drowning man' ('a drowning man clings to a straw').

'to be confident because of possessing (= the possession of) property is not well or becoming.'

'to what purpose should I again test what has been tested.'

'I am come as the emissary of the snake.'

'I am suffering remorse in consequence of my deed.'

'a band of those who had experienced defeat having arrived on the road.'

Rem. This use of the participles corresponds to that of the Active and Passive Participles—the اسم بالفعل (اسم مفعول) اسم فاعل—of the Arabic.
425. The Perfect or Passive Participle is commonly used for the Infinitive, chiefly in connection with the quasi-impersonal verb جامع: e.g.

‘the work which (you) ought to do to-day.’

‘we should not rejoice at (in consequence of) the death of an enemy.’

426. The Perfect or Passive Participle is also used as an abstract (verbal) substantive in combination with the verb جانا, when this is equivalent to هو سكننا, and in the Frequentative and Desiderative Compounds (§ 24 and Rem.): e.g.

‘I could not drown myself’ (lit. ‘drowning was not possible by me’).

‘there’s no fighting against fate.’

‘I kept wandering about (lit. I did or made wandering) in that jungle the whole day.’

Rem. Observe also the following: میرا کبی مان ‘mind what I say’ (lit. ‘my saying—what I shall say, or am about to say’).

427. The Passive Participle, when governed by one of the postpositions بی, پر, or بغیر, has in some instances an active signification: e.g.

‘that without my bidding (thee) thou eatest food with me.’

‘how can he keep alive without eating?’
5) The Past Conjunctive Participle.

428. a. The Past Conjunctive Participle is very often used in Urdu so as to avoid the use of conjunctions where several predications are united in the one sentence: e.g.

फैट खिदारी 'having said this, he went away.'
कचित नाका गर्जेवा ऑर पोशांत 'having invented some pretext, and'
लिकर ऑर गियेम 'having taken the jewels and dress, and'
रूखमत धाक 'having given the price thereof,

I requested permission to go' (i.e. 'I invented some pretext, and after taking the jewels and dress and paying for them, I requested,' etc.).

5. We sometimes find a preceding verb repeated in the participle: as

अब नथा 'he rose, and having risen went out.'
उरुक कराइक बर्न मस जम 'the juice having flowed (out),
हॉना हिं ऑर जम हॉकर जम 'collects in a vessel, and having collected, congeals.'

429. The participle most commonly refers, as in the above examples, to the subject of the finite verb, or, if the construction be passive, to the Agent. In the latter case, when the participle is हॉकर, and a predicative adjective or participle is joined to it, this, if capable of inflection, is always put in the inflected masculine singular: e.g.

�स जवान ने रूकनें पैके हॉकर 'the young man became cool and
किया constrained, and said.'
'and having become angry, I ordered that,' etc.

'after that, having stood up, he read this discourse.'

430. But the participle may refer to the object (dative, accusative); and in the same sentence one participle may refer to the subject, and another to the Agent: e.g.

'having heard this, jealousy possessed me also.'

'there is no assured refuge anywhere to flee to from God's decree' (lit. 'having fled, or fleeing from, God's decree, there is no assured refuge for you to go to').

'at last, having made me promise and swear that I would return after leaving those things (at home), he let me go.'

'the princess, having become pleased, the trays (of jewels, etc.) were made over to the steward, and she said.'

431. The participle may even be used absolutely, without reference to a subject, as is the case when the finite verb is in the passive voice: e.g.

'he was dug out alive' ('they having dug, he was taken out alive').

432. The participle is often repeated for the sake of emphasis, or to indicate a repeated or continued action: as
we kept breaking the fruits and collecting them."

having kept on throwing stones, they sank all the boats.

433. In some instances the Conjunctive Participle has all the force of an adverb, and would appear to be used as such: e.g.

As nī jān nūjē kārī pē kām kīā

"he did this wittingly."

"he laughed aloud."

Chēhā kārī wūd kīyā vīdāb kūn kē

"I made that book over to him secretly along with others."

Aīī mēlō gōsō kūrī kū dādā

"I tied it tight."

"he walks lame."

6. THE INDICATIVE AND ITS TENSES.

1. THE AORIST.

434. The Aorist, though more commonly employed in the Subjunctive Mood, is also used in propositions, both leading and subordinate, which deal with facts, whether actual or assumed for the purpose of argument; in other words, it occurs in the Indicative Mood.

The Aorist does not in itself express any idea of time; it merely indicates a begun, incomplete, enduring existence either in present or future time. Hence it has the signification of the English Present, as well as that of the Future Indefinite: e.g.
'God knows.'

'now do what I tell (am about to tell) you.'

'when does a noble-minded man fawn upon the rich' (i.e. 'a noble-minded man never fawns upon the rich').

'It came into my mind "I will travel again."'

'when I die (shall die), bury me out of sight.'

'thm sit here, I will go and announce (your arrival)._he said: Come, I'll take you to the king to-day.'

435. The Aorist is commonly used in proverbs: e.g.

'when misfortune comes, a dog bites one (who is) mounted on a camel.'

'one commits the fault, another is punished for it.'

436. To render the idea of present time still more distinct, the auxiliary verb ہے, ہوں, etc., is added to the Aorist: as

'when I rub my eyes and look.'

' my heart burns with love's fire.'

'now it makes the leaf of the rose its steed' (i.e. 'one moment it mounts the rose, another it,' etc.).
But this form of the Present,¹ though once very common, is now rarely used in Urdu (see § 189, Rem.).

437. As a present tense the Aorist is employed in narrative for a past (the Historical Present): e.g.

\[\text{when I went forward and looked,} \quad \text{lo! it was the princess} (\text{lit. 'when, having gone forward, I look, lo! it is the princess')}\]

\[\text{it came (was coming, lit. comes) into my mind, "O God! if this breath of life depart, it is better."} \]

438. The Aorist often occurs in a form identical with that of the Precautive² (§ 176) in the three persons of the singular, and with nasal n added to that form in the plural: e.g.

¹ Most European grammarians ignore this tense altogether, and those who do notice it wrongly term it “a perfect,” and generally mistake for it the perfect participle when this is used as a ḥāl in connection with a subject that has for its predicate one of the verbs के ते or टे. For example, in the sentence \( \text{के ने रहे रहे है, they call} \text{रहे है} \text{"a perfect," and translate, "the snake has caught a frog;" whereas रहे is a ḥāl, and the translation should be अरहे is (there is a snake) with a frog caught. As a finite verb रहे है would signify "catches," not "has caught."} \]

² It does not follow that because this form is not used in that of the precautive, therefore this, or, as the grammarians phrase it, “the respectful imperative,” is used for the aorist. In the use of these precautive forms the Hindi and Urdu follow the Prakrit pretty closely, and the following extracts from the Prakrits—Prakrits (ed. Cowell, sect. vii. 20, 21) show that they are not used the one for the other, but that, though connected both in form and signification, they are yet distinct: “\( \text{जू, जू िह are optionally substituted for the proper affixes of the present and the definite future, and also when command, etc., are implied: e.g. जूह, जूहा, or है, 'he is;' हैहा, हैहा, हैसै, or हैसै, 'he laughs;' (and the same form applies to the three persons in both numbers:) future हैहा, हैहा, हैहा, 'he will be;' and similarly in the sense of the imperative.” “\( \text{जू, जू are also optionally inserted between the root and the affixes" in the same tenses; "as (present) हैहा, हैहा; (future) हैहा, हैहा; (imperative) हैहा, हैहा;" this however only occurs "when the root ends in a vowel, and is therefore monosyllabic."} \]
The indicative and its tenses.

when I reached the garden, the
thought entered my mind, This
time I will plant a vine.'

what shall I say respecting those
people who, having rebelled, un-
justly turn away from Him?'

Rem. Additional examples of this form of the Aorist will be found
under the Subjunctive Mood, in which it more commonly occurs.

439. The Aorist is commonly used as a phrase
in the sense and after the manner of opus, necesse,
est, 'it is necessary,' debet, 'it is proper or right,' oportet,
'it behoves,' with an infinitive, or a gerundive and its
substantive, or a perfect participle used as a gerund
(§ 425), as the subject, the true subject or agent of the
act usually preceding in the Dative, if a definite agent is
implied; the agent, however, is not always expressed—
rarely so if the idea of duty, etc., implied in the phrase
chūhiye is of general application, or if the infinitive is
accompanied by an object in the dative form of the
accusative: e.g.

whatever the master wants is ready
(to be had).

'(the king) should keep these people
under subjection' (lit. 'to keep
these people under subjection is
necessary for the king').

we should now consider a little.'

one should perform such acts
in life.'
'I ought to go once there also.'

the explanation of this should be asked of the doctors of religion

(lit. 'asking the explanation of this of the doctors is necessary').

Rem. a. The agent of the act is sometimes put in the genitive in construction with an Arabic nomen actionis; as چاہیے فقیر کا عمل ان پر 'a fakir should act upon them.' And if the thing necessary or requisite be a quality, or that which should be found in some person or thing, the locative is generally used instead of the dative: e.g. وہ چاہیے کوئی خصائص کی کہ کوئی قاہرہ مس چاہیے 'what special qualities are those which a messenger should possess?' ('which are requisite in a messenger').

Rem. b. چاہیے is also very commonly used in the Subjunctive Mood: the infinitive is then replaced by the ordinary Aorist, which follows چاہیے, and is preceded by ک ( = Latin ut), the agent of the act either preceding چاہیے in the dative, or following it in the nominative: e.g. پاہڑ چاہیے کہ این لوگ کو مغلوب رکھے چاہیے 'the king should keep these people under subjection.'

Rem. c. The phrases چاہیے, it is necessary, right, or proper, are used in the same way as چاہیے, chiefly in the Subjunctive.

Rem. d. According to some European grammarians any "Respectful Imperative," as they term it, may be used "with a sense of obligation, and may be translated ought, should, or must." This however is not correct; چاہیے alone can, of itself, be so used. The examples given by them are such as the following: اسے دَرِیاَّرَاتُ چاہیے یعنی 'learn from, or let one learn from, this' (not 'from this one ought to learn'); اس چنگلِ مشہور رہیے اور بہاپسی کیکچیبی 'let us remain in this jungle
and watch’ (not “we must stay in this wood and keep watch”); (my) eyes were kept fixed on the door to see (lit. saying to myself “Let me see”) what was (lit. is) about to appear’ (not “my eyes were fixed on the door, and I said I must see,” etc.).

440. To imply that an act should or ought to have been done, the phrase جاہیئے تہا is employed: as

‘thy nest ought to have been (built) in some thorny bush or on the top of a wall, (and) not in the king’s palace.’

Rem. The same phrase is used in the Subjunctive also (§ 467, Rom. e).

II. THE FUTURE INDEFINITE.

441. Although the Aorist itself has the signification of the simple Future, yet to render the futurity of the act quite distinct, the perfect participle ك (see § 187) is added to it; and thus the Future also derives the signification of an Intentional and a Desiderative: e.g.

‘I shall see,’ and ‘I wish to, or would, see.’

‘Eventually I shall die, and what answer shall I then give to God?’

‘I would question Your Highness about certain matters.’

442. The participle ك is also added to the Precative form of the Aorist to form the Future: e.g.
wilt thou (wouldst thou, is it thy intention to) create a being who will work mischief and shed blood on the face of the earth?'

'if you pull (will pull) so (i.e. as you are going to do), it will not leave hold of the pulp of the brain.'

Rem. The Future and the Aorist being thus intimately connected, we often find the one used for the other, especially in conditional and hypothetical sentences, where in English the Present Indicative, or the Present or Future Subjunctive, is used; as agar der laongga to woe i s e m per ayi rothi rote mor-gi-bi-gi 'if I tarry long, he in this state of old age will weep himself to death'; agar duo ti ne dike xoong xoong 'if you go near it you sin' (lit. 'will become a sinner'); ko de muk his e kha or de muk his tati e kha xepegi 'for (were I to attempt it), I should not have the power to tell, nor you the patience (lit. power) to listen.'

iii. The Present Tense.

443. The Present Tense is used to indicate an act which is now taking place, or a repeated, habitual, or enduring act; it also commonly expresses a universal truth, e.g.

'what is he doing?'
'what are you looking at?' or 'what do you see?'
'I understand all this that you are saying.'
men conform to the ways of their kings.'

this sun and moon are revolving night and day.'

Rem. a. An act which is now taking place may also be expressed by using the perfect participle of a verb compounded with رَحَّلَ in place of the imperfect participle, for in both cases the participle is used as a حال: 'the master is sleeping;' ماجب سب رها (= سوتا) کی. e.g. 'the woman is bathing.'

Rem. 6. The auxiliary, both in this tense and the Perfect, occasionally takes the form کیا, which is generally more emphatic than کی; as وُلَا کیا مارتا کیا 'he is (or I am sure he is) beating.' The auxiliary may also take this form when used independently; as آیا پید کون کیا 'alas! who are these?'

444. The auxiliary is often omitted, chiefly in negative sentences (cf. § 148, Rem.), and the Present then assumes the form of the Past Conditional, but the two tenses must not be confounded: e.g.

'the people of the caravan do not mention (it), because you would be ashamed.'

'no one falls into a well of himself.'

And in two co-ordinate sentences, the verbs of which are both in the Present, the auxiliary of one may be omitted, unless emphasis requires it to be repeated: e.g.

'she neither moves nor stirs.'
445. The Present Tense is commonly used in narrative for a past for the sake of greater vividness (the Historical Present): e.g.

when I rubbed my eyes and looked (lit. when, having rubbed my eyes, I look), lo! neither that old man nor any one else was (lit. is) in that house.'

thereupon we began to weep and to cry aloud and wail, but what comes of it? and who hears?' (i.e. nothing came of it, etc.).

446. The Present Tense is also frequently used for the Future to indicate that an action will take place forthwith, or shortly after the time of speaking: e.g.

'thine coming immediately.'

'I will this instant give the order.'

'I shall speedily return.'

447. The Present Tense is occasionally employed in conditional sentences as a Future Subjunctive: as

'if I too forbid (her), I shall be instantly killed as the mainā has been.'

'if I come according to my plighted word,' I will mingle his kingdom with the dust.'

¹ That is to say, "if I say I will come and do come." We know of no authority for the meaning of "one's own might," which is given to the word dān in the vocabulary of the Tātā Khāṣṣ. The word means simply 'speech,' 'word,' and the phrase dān par ānā is explained by Urdu scholars as we have translated it.
Rem. An act which \textit{it is intended to perform} (the Present Intentional) is expressed as in English: \textit{e.g.} \textit{وَدِ يَكْتُبُ} كَثِيبٍ 'he is going to write' (see § 412.)

\textbf{IV. The Past Imperfect Tense.}

448. The Past Imperfect Tense indicates an action which was going on at some past time spoken of: as

\begin{enumerate}
\item \textit{هُزَرْتُ دِيَكْحَا بِهِ} تِمْيٍ 'he was wandering about, looking around him.'
\item \textit{هُوَ نَزَّرُ نَزَّرِي} تِمْيٍ 'a very soft breeze was blowing.'
\end{enumerate}

\textit{Rem.} The same idea is expressed by using the perfect participle of a verb compounded with \textit{رَّضَى} in place of the simple imperfect participle; \textit{مَسِينَ آهَسْتُ آوُسْتُ} تِمْيٍ 'she was bathing;' \textit{وُدِنَّى رَهْيٌ} (\textsl{=} نهابي) تِمْيٍ 'سَهَدُ رَهْيًّا رَهْيًّا 'I was repeating this verse in a very low voice.'

449. In many cases this tense must be rendered by the English Past Indefinite: as

\begin{enumerate}
\item \textit{جَوَّيَ} كَثِيبٍ تِمْيٍ سَوَكْرَةَ تِمْيٍ 'he did whatever they told him (at the time).'
\item ازدحكي خير خواهي أور تهريس أور جان نماري أسكي جالإ تهية 'inasmuch as he was aware of his loyalty, judgment, and devotion.'
\end{enumerate}

450. The auxiliary is often omitted\textsuperscript{1}: \textit{e.g.}

\begin{enumerate}
\item \textit{جَوَّيَ} كَثِيبٍ آذٍمٍ مَيْرَي نظَرَ كَرْنَا 'every one I saw (at the time) forbade me.'
\end{enumerate}

\textsuperscript{1} As this tense then assumes the form of the Past Conditional, it is very generally mistaken for the latter by European grammarians. The two tenses, however, are essentially different, the one occurring in the Indicative Mood alone, the other only in the Subjunctive, and never admitting of the auxiliary \textit{لَهُ} after it, as the Imperfect Indicative does. Nor can either of these tenses ever have the signification of the \textit{Present}, as the grammarians affirm.
THE INDICATIVE AND ITS TENSES.

451. The Past Imperfect is frequently used to indicate an act that was wont to be done, and the auxiliary is then often omitted: e.g.¹

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Rem. In two coordinate sentences, the verbs of both of which are in the Past Imperfect, the auxiliary is usually expressed with the last alone: as in: 'if she did not bring water, he (the dog) broke her vessels.'

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v. The Past Indefinite Tense.

452. The Past Indefinite Tense indicates an action completed at some past time, and is commonly employed in narrating past events which do not involve the idea of duration. Its passive construction (when the participle

¹ See note on preceding page.
is *passive*), as also that of the other past tenses composed of a passive participle, has been explained in § 185, 191, etc.: e.g.

\[ \text{'he left it at my house on his way.'} \]

\[ \text{'he took the road to the desert.'} \]

453. a. After the conditional particles *if*, *if*, *if*, and after other particles (e.g. *when*, etc.), which imply the conditional meaning of *if*, the Past Indefinite often takes a *future* sense, the condition being represented as already fulfilled; but it may be rendered in English by the Present: as

\[ \text{'if this secret is (lit. was, or became) divulged, it will be (lit. is) very bad for you.'} \]

\[ \text{'but I have a work (for him to do), if that can be done by this (youth), and he practises no treachery, but accomplishes it satisfactorily, and comes out perfect in this ordeal, then I promise that I will deal with him better than any king.'} \]

5. The verbs of the *principal* clauses in the above sentences are in the Present and Future, but the Past Indefinite is also employed to indicate an act, the occurrence of which is so certain, that it may be described as having already taken place: as
if the king begins to listen to the misrepresentations (lit. false and true words) of such persons, and does not attempt to inquire into the actual facts of the case, various kinds of evils will result (lit. have resulted).

VI. THE PRESENT PERFECT TENSE.

454. The Present Perfect (or Past Proximate) Tense indicates an act which at the moment of speaking has been already completed, and remains in a state of completion: e.g.

> wo kañ̄hpur ǧi Śhāhī, he is gone to Kāñhpūr (Cawnpore).
> Raj saḥīb na shir mārā ḍī, the Rājā Saḥīb has killed a tiger.

455. The auxiliary is often omitted, or in other words the Past Indefinite is used for the Present Perfect: e.g.

> pīr jār bātis ḍū or pir bījan ǧūrīs, these four things that have been mentioned above.

Rem. In the colloquial the Present Perfect is frequently used for the Present in the sense of the Proximate Future, and in such cases the auxiliary is generally omitted: e.g. (Master log.) हमारी टूटी अर जीर्णी, *bring my hat and stick quickly*; (Servant) liga saḥīb ज़लद लौ, *I am bringing it, Sir* (lit. *I have brought*).
viii. The Past Perfect Tense.

456. The Past Perfect (or Past Remote) Tense indicates that an act had taken place at the time spoken of, or anterior to some other past event spoken of or implied: e.g.

'he had come walking from a distance.'

'I had never heard such a thing.'

But the auxiliary is often omitted, or in other words the Past Indefinite is used for the Past Perfect. It must however be rendered in English by the Past Perfect: e.g.

'I had reasoned a great deal with Zaid.'

457. The Past Perfect is often used where in English we use the Past Indefinite; usually so when the action is regarded by the narrator as completely past, so that its results have already become manifest at the time spoken of; or when it is implied that since the occurrence of that action, another, in some way connected with it, has occurred: e.g.

'and whatever I (had) promised when the lion (had) sent me to bring thee.'

'the cat came (lit. had come), (and) I (had) felt her, and she was wet (and so I knew it was raining).'
THE IMPERATIVE.

458. The Imperative has only the second person singular and plural; the other persons are supplied by the aorist. It has two forms, the Imperative proper, which is used in giving orders, directions, or advice, and the Precative (§ 176), which implies simple request, advice, entreaty, or exhortation.

Rem. The second of the Precative forms, however, often has the force of a command, as will be seen from the examples given below.

459. The Precative again has two forms, one ending in و, the other in يو, both of which are used in either the singular or plural, the former always in connection with the pronomen reverentiae آپ, expressed or understood, the latter with the personal pronouns تو 'thou,' and تُم, 'you.'

460. The Imperative, and the Precative ending in يو, are used with reference to the immediate present, or without reference to any definite time; the Precative ending in يو most commonly refers to the Future. The addition of كا to the Precative ending in يو imparts to it also a future signification, but the form is not very common: e.g.

میرا کہنا مان آو یس بیھوود آززو "mind what I say, and chase this
کو دوی یہ یکال
تُم یہاں بیھو
"you sit here."
mention to this slave anything you may require.'

'come again when you have spent this, and take whatever you want,'

'when she asks thy story, thou shalt say: I am an inhabitant of Persia.'

'and if not, do (i.e. you shall do) unto me whatever you please.'

Rem. The English Imperative being used to express a request as well as an order, it is not at all necessary to employ such phrases as "please to do," or "you will be pleased to do," etc., in rendering the Precautive forms; nor indeed do these phrases at all represent the idea in a native's mind when he uses a Precautive. We have repeatedly observed, that when a native scholar well acquainted with English is asked to render in Urdu such an expression as "please do this," he invariably uses the phrase as rāhā mūhrbānī īkā karo or kājiye. It is evident too that in not a few cases the phrases "please to," etc., cannot be applied: as for example in the following sentence, in which the speaker is soliloquizing:

ٍکِ َاگَر بَیَتُکِيَ أَور قَنَدوِکِى كُو جُرَاح مِن مِنْ بَيِّي كَی أَس پَاس جُرَاح تُبَیِّي تَوْ کَسِیمی هَی هَوََا جُرَاح گُل نَّهُوکا, 'for if you sprinkle alum and sulphur in a lamp, round about the wick, no matter how strong a wind blow, the lamp will not be extinguished.'

461. The Precautive ending in o is also employed in benedicitions and imprecations: e.g.

خوَش رُهیو 'may you be happy!'

خدا حکم لَعْنت کافیروی اور مشرکوْن پمر رُهیو 'may the curse of God be upon infidels and believers in a plurality of gods!'
462. The negatives $\neg$ and $\not{\mathit{nis}}$ in connection with the Imperative usually express a *strict negation*, but the former is occasionally prohibitive (especially in connection with the Preceptive ending in $\not{\mathit{ijo}}$); the negative $\not{\mathit{met}}$ is used in a prohibitive sense, and hence occurs with the Imperative or Preceptive alone: *e.g.*

- $\not{\mathit{ND}}$  'be not afraid.'
- $\not{\mathit{KHRT}}$  'neglect not to make preparation for the world to come.'
- $\not{\mathit{GHR}}$  'don't go home to-day.'
- $\not{\mathit{KHRT}}$  'rely not on their friendship.'
- $\not{\mathit{DSRT}}$  'you are not to approach this tree' (or 'thou shalt not go near this tree').
- $\not{\mathit{HLS}}$  'you will not forget' ('take care that you don't forget').

*Rem.* As the negative $\not{\mathit{nis}}$ does not occur in the *Bag o bahar* in connection with the Imperative, therefore, we suppose, the European grammarians say, that it "is not used with the Imperative." That it is so used will be seen from the first of the above examples, and we may add that (though not so common as $\neg$) it is by no means uncommon in such cases.

463. The Aorist, which is connected with the Imperative both in form and signification, is used instead of it in the first and third persons, but usually with less authority than the Imperative: *e.g.*

- $\not{\mathit{KIBT}}$  'what was it that he said? let me also just hear.'
THE IMPERATIVE.

let us see what is recorded in her destiny.'

you will be careful: let her not move so that the stitches give way.'

let no one come near me' (not, "no one must come near me:" see *Rem. d,* § 439).

but let the princess promise this, to wit, that she will not withdraw from what she has said' (not, "the princess must promise, etc.").

let no one plead advanced age as an excuse for not acquiring (not trying to attain to) perfection.'

464. Reversely, the Imperative is occasionally used for the second person singular of the Aorist, usually in the first of two correlative clauses which follow a particle implying a condition or the relative pronoun, when the second clause contains an Imperative: *e.g.*

'do whatever you think proper.'

*Rem.* The use of the Imperative for the Aorist is not so common as the grammarians suppose; it occurs, we believe, only in sentences of the description mentioned above. In the following examples the last verb is not "an Aorist in the Imperative form," but a simple Imperative: *do so (or act in this wise): kill the prince by stratagem' (not, "act in such a manner as to kill, etc.,") for *κ* here is simply *explicative*, and does not denote the
purposes or object of the verb in the first clause); 'in the mean time you make some arrangement to cross over' (not, "whilst thou formest some plan, etc.").

465. The Imperative, singular and plural, of the verb لينا 'to take,' is often used as an interjection, signifying there or there now! enough! peace! etc.: e.g.

\[\text{لي اپنا کام کر 'enough! go on with thy work.'}\]

\[\text{لي میں نے اپنی حقیقت سب 'there now! I have told you my whole history.'}\]

\[\text{لی میں نے اپنی حقیقت سب 'there! you have seen me; is your mind relieved?'}\]

\[\text{میں نے کبھی لوabo بیہت مکرچک 'I said: Now have done! you have tried subterfuges enough.'}\]

**d. THE SUBJUNCTIVE AND ITS TENSES.**

**1. The Aorist.**

466. The Aorist is used in the Subjunctive Mood, as a Present or Future, in correlative conditional clauses that depend upon اگر, or any particle having the sense of اگر. The conditional clause commonly precedes the principal clause (but it may follow it), and is separated from it by the جواب, or correlative particle, تزک, which is generally not translated. The Aorist is used in one or both clauses, according to the following rules:

1) a. If both the conditional and the principal clause imply uncertainty, doubt, possibility, or indefiniteness, the Aorist is used in both: e.g.
The Subjunctive and Its Tenses.

1. The Present Potential occasionally occurs in place of the Aorist in the principal clause: e.g.

'If one look at the princess's dominion, its revenue probably does not suffice (may not be sufficing) for the expenditure of the cuisine alone.'

2. An Imperative may take the place of the Aorist in the conditional clause: as

'Warm a little water and I'll batho.'

'Rem. The Aorist of the conditional clause may often be rendered in English by the Past Imperfect, as in the third of the above examples.

2. If the condition be regarded as uncertain, or only possible, etc., while the conditioned is regarded as certain and positive, the Aorist is employed in the conditional, and the Present or Future Indicative in the principal clause: as

'If you come, it is well.'

'If it succeed, it is a great matter.'
any one who pretends to this is a great fool.'

honour will be obtained by him alone on whom the monarch shall look with favour.'

Rem. a. The Relative Pronoun, implying as it often does a virtual hypothesis, is commonly followed by the Subjunctive, as in the last of the above examples. (cf. § 388, Rem.)

Rem. b. The Future is often used in the conditional clause also, and occasionally where the idea of certainty is, to say the least, not very prominent (see § 442, Rem.); but wherever this idea is prominent, the Indicative is used in both clauses: e.g. 'if you come soon (as I expect, or am sure, you will), you will find me alive.'

467. The Aorist is also employed in subordinate clauses with one or other of the conjunctions 'that,' & ( = Lat. ut), تا 'in order that' ( = Lat. quo), 'on condition, or provided, that,' شايد 'it may be that, perchance,' etc., to express an object or purpose, effect or consequence, resolution, hope, desire, disinclination, order, advice, necessity, duty (as signified by the phrases جاجیئہ, یم کھی, جاہزی, etc. see § 439 and Rem. b.;) effort, permission, fear, etc. e.g.

' I determined to go (that I would go) by that road.'

'it appears better for men that they become recluses.'

1 This construction, which is found in the Persian also, would appear to be derived from the Arabic.
the king should so treat his lords and nobles that they may be assured of His Majesty’s sympathy and good-will.”

a messenger (or emissary) should be one possessed of learning.”

if you have great desire to know this matter.’

I am afraid that he may not perhaps curse me (or, according to an idiom of the language, ‘that he may curse me’).

Socrates (or, according to Johnson’s Dictionary, Hippocrates) married a shrow in order to subdue his passion of anger.’

provided there be not as much as a kaur of untruth in it.’

perhaps his hand (treatment) may prove successful.’

Rem. a. In sentences signifying purpose, resolution, wish, etc., the Aorist may generally be rendered in English by the gerund with to, since this corresponds to the genitive (subjective) or the dative of the Urdu gerund, and this may in most cases be substituted for the construction with the Aorist: e.g. the first of the above examples may also be constructed thus: mīna दे ताहे बेचने का कभी की; and the fifth thus: अगर तुम्ही द्वारा माहिती के दृष्टान्त के ऊपर का आर्त्रा कमाल की.
THE SUBJUNCTIVE AND ITS TENSES. 365

Rem. b. The direct oration often occurs in such subordinate clauses as express purpose or resolution: 'أَوْرَقَّدْ كُيَّابَا بَسْ كَيُّ بِهَا جَلِيلًا 'and determined to go to my sister' (lit. 'that I will go')

'كِي طُرِفُ لَفِي رَهْيَةٍ تَيِّبَ كَيُّ دَيْكَيْنَةٍ كَا نَادِرَةُ هُوَتَ كَيَّ 'my eyes were kept fixed in the direction of the door to see what was going to appear'

(lit. 'saying to myself, Let me see what is going to appear').

Rem. c. The phrases لَا كُيَّ, جَاهِيَّنَةٍ, etc., may also be constructed with the infinitive (§ 439, and Rem. b. and c). In reference to past time these phrases take the forms لَا كُيَّ تَيَا, جَاهِيَّنَةٍ تَيَا, and are followed by كَيَّ with the Past Perfect Subjunctive (the Past Conditional): e.g.

'جَاهِيَّنَةٍ تَيَا كَيَّ مِهَارَجٍ تَيِّبَ فِي قَبْضَ بِرَغَلَّب رَهْيَةٍ 'Your Majesty ought to have subdued your wrath.'

468. The Aorist is used to express a wish which, generally speaking, is regarded as attainable: as

'مُعَلُّ تَيِّ بِرَهْيَةٍ تَيَا كُيَّ دُوَّ كَيَّ هُوَ 'may your life be prolonged! your wealth be multiplied!'

جب بِتَكَّ تَيِّ بِرَهْيَةٍ تَيِّ بِرَهْيَةٍ تَيِّ بِرَهْيَةٍ تَيِّ بِرَهْيَةٍ تَيِّ بِرَهْيَةٍ تَيِّ بِرَهْيَةٍ 'may your crown and throne (your sovereignty) endure as long as this earth and heaven last!'

469. The Aorist is used in questions indicating doubt or perplexity: as

ِإِلَيْهِ ابْ كُيَّ كُرُون 'O God! what am I to do now?'

'كَا كُرُون أَوْرَيْتَ كَا كُرُون 'what should I say? and of whom should I complain?'

'إِنَّ رَكْا أَكَبَّرَ كُرُون يَا بِيْنَ كَا أَنْتَارَا 'should I call it Indra's court, or a descent of fairies?'
470. The second person, singular and plural, of the Aorist is used as a disjunctive conjunction: *e.g.*

‘I say nothing: remain or go (as you please).’

II. The Present Potential.

471. The Present Potential, as its name implies, occurs chiefly in potential propositions, with a definite or indefinite subject, and indicates that a thing *may, might*, or *must be happening*: it corresponds therefore to the English Present Imperfect Subjunctive. It stands to the Aorist in the same relation as the Present Imperfect Indicative to the Present Indefinite; and hence the Aorist is often used in its place. Of the two forms in which it occurs, that in which the *future* of the verb *होना* is used may occasionally be rendered in English by the Future Imperfect Indicative; but those who speak the language recognize no distinction between the two forms. The following are examples of its use:

अंद्रनी की मिस क्या केहता होगा?

‘what must he be thinking?’ (*lit.* ‘saying in his mind’).

शायद तू जानता होगा कि मजकूर पूरा सब नफात अब दौलत बने...

perhaps you think (*lit.* may be thinking) that I have become possessed of all this comfort and wealth without trouble.

अीस ग़रीब हज़ारों नेमारी मेंको... मिस आँ-जाते होगे

‘thousands of such poor people must be constantly passing through (*lit.* may be coming and going in) your dominions.’
that ruler ought to be well acquainted with (lit. such as may be knowing well) the laws of government.

and if the king look (lit. be looking) watchfully after the affairs of his kingdom, no disturbance by any means enters the realm.

there is no such sentence in his discourse whereby malevolence towards any one may be proved.'

iii. The Past Potential.

472. The Past Potential is employed when it is indicated that a thing may, might, or must have happened. It has two forms, corresponding to those of the Present Potential, but no distinction is generally made between them: e.g.

"Your Majesty may (or must) have heard this couplet.'

"God knows what their state may have been.'

"what a very charming residence must have been made when it was first constructed' (lit. 'when its preparation may have taken place').
he mentions the kindnesses which he
or his forefathers may have done
to another or to his forefathers.'

"do you also mention whatever
oppression your tribe may have
suffered at the hands of men."

Rem. The third of the above examples is thus rendered in Prof.
Monier Williams' Hindustani Grammar (p. 136, § 510): "When it shall
be repaired, what a charming place it will be made." But although this
tense may sometimes be rendered in English by the Future Perfect, it is
never used in the sense of, and can certainly never be rendered by, the
Future Indefinite.

iv. The Past Conditional.

473. The Past Conditional corresponds to the English
Past Perfect Subjunctive. It has two forms, the one
(which is that most commonly used) consisting simply of
the imperfect participle of a verb; the other of the perfect
participle in combination with the imperfect participle of
the verb.

474. The Past Conditional is used in correlative con-
ditional clauses that depend upon اگر, or any particle
having the sense of اگر. In the leading clause it may
generally be rendered in English by the Future Perfect
Subjunctive: e.g.

' اگر تو چا جو میں یہ دیکھا
ھی ہریانگ نے پاس نہ آنا

would never have come near them.'
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if the desire to make a disciple had not possessed me, I should not have been deceived by a thief's oiliness of speech.'

of what use would a blind son have been to you? I too can do whatever a son would have done.' (The condition अगर होता is here understood in both sentences.)

so that the evils which would result (lit. would have resulted) from his mischief (were he permitted to practise it) be not allowed to happen.'

had any one else committed such senseless impropriety of conduct, I would have had him cut into mince-meat, and portioned it out to the kites.'

you would have been unjustly (or needlessly) killed, (had you been killed), but you (have) escaped.'

Rem. a. The condition, as we have shown in some of the above examples, is sometimes omitted. It is occasionally implied in a negative clause preceding the principal clause: मैं ने अस में मसूद की; शको मे न डरकी जो जोर अस का दर्यादत करता ‘I perceived nothing grand in him to make me test (lit. that I should have tested) his strength.' This sentence is taken from the Khirad Afruz (p. 62), and the following note upon it by the editor of the work serves to show how completely
the Past Conditional Tense is misunderstood by European grammarians: "The addict instead of the present here, and a neuter verb instead of an active, might well be expected. As it is, the sentence is quite ungrammatical."

Rem. 6. As it is sometimes necessary to render the Past Perfect Indicative of the Urdu by the English Past Imperfect, so the Past Conditional has occasionally to be rendered in English by the Past Imperfect Subjunctive. Such is the case in the fourth of the above examples. (cf. § 457.)

475. Instead of the Past Conditional, the Past Perfect Indicative is occasionally used in the principal clause, for the sake of greater vividness; but it may be rendered in English by the Past Indefinite; as

اگر پہلے دان نہ ہوئے تو کام میرا ہاتھ سے جاکے تھا, my work was well nigh gone from
اور جان میری اس خیال میں تمہم ہوئی تھی, my hands, and my life brought to
اہ! had it not been for this wise enemy,
a close in (pursuit of) this idea.

476. The Past Conditional is also used to express a wish for a thing that is regarded as unattainable, and is then commonly preceded by the conjunction کاشتک or کاشتکی. O that! 'would that!'

کاشتکی اگر وہاں نہ چھوڑتے, would that I (lit. we) had not left
کاشتکی قلبمیں خاتمہ میں, them behind there!
بنگھی پہلے نکی ہوئی اور پھر, would that I had not cherished a
شفقت جو میں بھی پہنچ جاتی, devoted attachment to you, and
ہم کرتے کہ نہ گرے, that you (lit. the master) had not
you have shown and still show (lit. which you are showing)!
THE PASSIVE VOICE.

Rem. The use of  کا لیکن however is not always necessary; a wish may be implied even in a conditional sentence: اگر زید ہوئے تو کیا یہ 'If Zaid were (or, had been) here, how nice it would be (or, would have been)' = 'I wish Zaid were (or had been) here.'

6. THE PASSIVE VOICE.

477. When the agent of an act is to be named, the Active Voice must be employed (except in such tenses as are composed of a perfect participle of directly transitive verbs, which are undoubtedly passive in construction, though regarded as active by those who speak Urdu). But the subject of a sentence is frequently not specified, either because it is not known, or it is not desired to mention it. The speaker, however, has the option of expressing himself personally by such forms as لوگ کہتے ہیں or کہتا ہے ہیں 'people say' (Fr. on dit), کہتا ہے والا کہتا ہیں 'one calls' (or 'it is called'), کہتا ہے 'one says, or one who is in a position to say, says;' or by means of the Passive Voice used impersonally, in the third person singular masculine; as دیکھا جاگیا 'it will be seen to;' or personally as explained in the next paragraph.

478. The personal passive is commonly used in Urdu; the direct object or accusative of the active voice becoming the subject of the passive: e.g.

جب یکہ گرماہنگی گزریا گکھا کھوداگیا 'when a hole a yard deep was dug.'

جو گھمیا کو ہمایون سپس پہ بات 'it (the following fact) has been proved in philosophical works.'
when a lie is told regarding any one to make it appear that he has faults.'

Rem. If the accusative in the active voice be constructed with को, the same form may be retained in the passive; but the passive then becomes impersonal: e.g. यादि गार्क ले नाम बुद्धि अक्रो र बुद्धि देखिया जावयी; lit. 'if it too be viewed as a memorial,' lit. 'if it be looked at in reference to it also as a memorial.'

479. If the verb in the active voice governs two accusatives, that which has the nominative form, or which is next to the verb, becomes the nominative to the passive: as

एकर दोनों को मापान्या किया जावी 'if the two be compared,' lit. 'if comparison in reference to the two be made.'

मनायि के र किस्स के निज जाव ी 'it is right that that person be called the architect of the work;' lit. 'it is right that architect of the work be called or said in reference to that person.'

Rem. a. As the perfect participle is often used as an abstract (verbal) substantive, and the verb जाता is also employed in other constructions than that of the passive voice, many expressions which are not passive are mistaken for such by European grammarians: e.g. म्यू दिखाना 'I cannot bear to see (it),'' lit. 'seeing, or seeing it, by me is impossible' (not, "it is not seen by me:" cf. § 426).

Rem. 5. Whether the passive be personal or impersonal, it is termed by Urdu grammarians मा लम युरामा फायलुआ, 'a
verb of which the agent is not named.' In the case of a personal passive, the subject is called that which stands in the place of the agent.'

Rem. e. Impersonal actives, like our it rains, it snows, etc., are as a rule expressed personally in Urdu: e.g. میتہ برساتا ہے, بانو بُرْسا پڑتا ہے, 'it rains,' lit. 'rain, or water, falls, or rains;' but the expression برساتا ہے, alone, is also used.

f. CAUSAL VERBS.

480. The construction of causal verbs has been explained at length in § 199, et seq. If the primitive verb is intransitive, the causal is simply a transitive verb, and is constructed like other simple transitive verbs that take a single objective complement in the accusative; as اس نے میڑجوہلا ہیا or اس نے میڑجوہلا کی 'he shook the table;' میڑجوہلا کی جلا ہیا 'who is shaking the table?' But if the primitive verb is transitive, the causal takes two objective complements in the accusative, which are constructed according to the rules laid down in § 348 and Rem.: e.g., جہبہ بانی بلالو 'give me water to drink;' اس کو کہلائی 'I showed him that bag.' Both the objective complements, however, are not always expressed; as سب فقوہ جن کو جلا ہیا 'he fed all the beggars.'

g. COMPOUND VERBS.

481. Compound Verbs are of seven¹ kinds; namely, Intensives, Potentials, Completives, Continuatives formed with an imperfect participle, Frequentatives or Con-

¹ By an oversight the Continuatives formed with imperfect participles, and Transitives formed with conjunctive participles, have been omitted in the enumeration of the compound verbs in § 218. The oversight has been noticed in the errata, and the reader is requested to make the corrections there pointed out.
tinuatives formed with a perfect participle, Desideratives, and Transitives formed with a conjunctive participle. To the remarks already made concerning these (see § 208, et seq.) we may here add the following:

1) *Intensives.*—The intensifying verb may be transitive or intransitive; if the former, the *passive* construction, as in the case of simple transitive verbs (§ 306, et seq.), is employed in all the tenses composed of the perfect participle: *e.g.* أَسْ نَى سَحْطَةُ كُو مَارُ دَائِلًا ‘he killed the scorpion;' but if the intensifying verb is intransitive, this construction becomes impossible, since a *passive* participle is needed for it, and such a participle cannot be formed from the intransitive final member of the compound. This however does not convert the compound verb into a “neuter,” as is generally supposed; for in Urdu, as in English, a verb is transitive if it takes an objective complement in the accusative (not the *cognate* accusative); hence, although a native grammarian must say أَسْ نَى روْتُي كُو كِيَا كَيَا ‘he ate up the bread,’ he still parses كِيَا كَيَا as a *fa'l* *mut'a*addî *ba* *yaq* *maf'ul,* ‘a transitive verb with a single objective complement.’

*Rem.* In some intensive compounds, the verb which indicates the act is placed last and conjugated, the intensifying member preceding it and remaining unchanged: *e.g.* مَارُ دَيَا = دَي مَارَا ‘I (or he) laid on to (him);’ *yَاكُ دَيَا = دَي يَاكُ ‘I (or he) threw or dashed (him or it) down.’

2), 3) *Potentials* and *Completives* must always be constructed *actively* in the tenses composed of the *perfect* participle, as in the other tenses, since the verbs ستُكَنا and ستُكَنا are intransitive: *e.g.* هَمْ نَئِ (hām ne) *not* سُكْنا ‘we have already heard.’

*Rem.* For the idiomatic use of the Past Indefinite Tense of verbs compounded with ستُكَنا, see § 210.

4) *Continuatives,* formed with an *inflected* imperfect participle, and one of the verbs جَانَا or رُكْنا, cannot but take the *active* construction
in all the tenses, as जाना रहना जाना रहना की or जाना रहना की. e.g. 'she keeps on (or is always) prating in this same way.'

Rem. The participle in these compounds must always be inflected (see § 212, as also the Rem. on § 213). In the following examples, which are given under the head of Continuatives by European grammarians, there is nothing of the nature of a continuous or repeated act implied in the verb; the participle has the force of a finite verb, and very properly agrees with the subject of the sentence: 'your wealth has gone for good from your hands' (here जाना रहा 'care will vanish for ever from his heart' (here जाना रहा रहेगी = जाना रहा रहेगी).

In examples like the following, again, the continuity of the action is implied in the verb itself (which must always be सहित), the participle being used as a भाव, and agreeing in gender with the subject: 'it behoves a man to be ever diligent in finding out his defects.'

5), 6) Frequentatives or Continuatives, and Desideratives, are always actively constructed in the tenses composed of the perfect participle, since the participle which forms the first member of these compounds is used as an abstract (verbal) substantive in the accusative (§ 214), to which the act signified by the following verb (करना or जाना) is regarded as adhering. These compounds may take an objective complement in the accusative when the participle which forms the first member is derived from a transitive verb, but not otherwise; for the objective complement is properly that of the participle or verbal noun: e.g. 'I wandered about in that jungle all day long.'
I kept striking (out) my hands and legs in the water the whole day and the whole night. — Continuatives are also formed by prefixing an inflected perfect participle to the verb جانا (see § 214, 5): e.g. جو هم کہما سو یا عذر کیف یا جائز ۳ گن "go on doing what I say without demur."

Rem. We must here repeat that whenever a verbal substantive in any form is compounded with a transitive verb, the compound verb is actively constructed in all the tenses of the active voice: e.g. آذوز کی "a man’s voice was heard" (lit. 'gave a hearing,' i.e. 'made itself heard'); دو آذوز دیکھئی نہیں "two men showed themselves, or appeared."

7) Transitives formed with a Conjunctive Participle cannot in any case be passively constructed, for the reason given in § 481, 1: e.g. کتاب کو انہی ساتھی لیا کس "I have brought the book with me;" ان کی کس کو کو کو کو کو "who took away (went with) those things?" لکھے کو یہاں کو "he left the boy behind here."

Rem. Although the participle which most commonly occurs in these compounds is that of the verb لینا 'to take,' there is nothing in the nature of the construction to restrict it to this participle: جبہز کیا جانا 'to leave behind,' دی جانا 'to leave, or give on one’s way,' etc., are compounds just as much as لرنا آنا 'to come with, to bring' are; and in the mouth of a native the former no more signify "having left, to go," and "having given, to go," than the latter signifies having taken, to come.

482. Nominals, Sitational, Inceptive, Permisseve, etc., are not compound verbs (see §§ 205, 213, 216). Of the Nominals we shall have more to say further on. The construction of the participles in statical forms has been fully explained in § 421, et seq. The Inceptive, etc., call for little notice beyond a few examples of their use:
1) Inceptives.—A gerund in the locative case, with the governing postposition suppressed, is used in connection with the verb لَكَأ، which usually (though not invariably) follows the gerund, and in this construction takes the signification of to begin: as أُعىَاكِ بِدِينُصِيبِي يَرَ وَأَقَسَسُ كَرِّی لَأْكَ ‘he took hold of his hand, and began to say;’ أَرَفَكَ إِنَّهُ جَبَ ‘he began lamenting his ill-luck;’ نَذِهِ دِينَكَ فَيْ قَرَأَهُو روَبَ ‘and repeatedly looking at his face, he became agitated and began weeping.’

2) Permissives.—An infinitive in the dative form of the accusative, with the postposition كُو suppressed, is constructed with the verb دِينَأ، which in this construction has the sense of to allow or permit: as حَوْيَلِي ‘let (him) remain in the house;’ اَكَرُبَكُ سَافِر بَأْتِهِ هَسِ ‘if they find (them) unpolluted, they permit (them) to enter.’

3) Acquisitives.—The same construction is employed as in Permissives, the verb دِينَأ, in the sense of to get or obtain permission, or a chance or opportunity, to be allowed, taking the place of دَرَأ: as آَسَانُ ‘let him not be allowed to look towards the sky;’ نَذُ جُهَبَ كُوُنَ أ هَجَبَ فَأْتُهَا ‘nor was any one permitted to see me.’

4) Desideratives.—In these an infinitive constructed as in the Permissives, etc., is used in connection with the verbs مَلَكَأ and دَجَأ، ‘to wish, or want;’ as آَبَ كَأ كُهَوَأ دِينَكَُ ‘I wish to see your horse;’ وَدَنَرَ جَرَأَ مَلَكَأ ‘he wants to go home.’ With the verb دَجَأ, however, the infinitive more generally takes the nominative form of the accusative: as جِبَ كُوُنَ مَلَكَأ دُوْسَي جَبَ ‘when a bee of another hive wishes to come;’ وَعَنْتِيِّنَ كَيَ ‘they will unjustly desire to seize and apply to (their own) use the earnings of others.’
483. Nominal Verbs.—The so-called Nominals are commonly, though incorrectly, regarded as Compound Verbs. They consist simply of a verb and a predicative substantive or adjective, which is in the nominative case if the verb is a neuter one denoting existence (either simple or modified), and in the accusative (the nom. form) if the verb is transitive. In the first of these cases the verb agrees with its proper subject (unless the predicative substantive is defined by a genitive or adjective, § 293); and a predicative adjective, if it be declinable, also agrees in gender and number with the subject: as

'if he shall not be reared in my presence.'

'all these seven girls were standing.'

'that their morals become correct.'

'and one's helping another is possible only when they dwell together.'

Rem. a. The predicative noun most commonly comes immediately before the verb, as in the above examples; but it may also follow the verb, as is frequently the case in poetry: e.g. ایبیس ویلیم کی تر لازم کهی کی خالیلر هو عزیز 'the heart of such a guest ought indeed to be (esteemed) precious.'

Rem b. Even what are clearly phrases are erroneously classed by European grammarians among what they term "Nominal Compounds."

Now in phrases the substantive and verb stand to each other in relations distinct from those specified above, the substantive being either in the nominative as the subject of the verb, or in an oblique case: e.g. ان کو یان آیا 'they remembered' (properly, 'recollection came to them');

'I feel (am possessed with) pity for
you' (for the use of آنا with the Dative of the possessor see § 340); 'the fire (of hunger) kindled in (my) stomach;' 'I also called to mind what the vezīr had said' (properly, 'to me also the vezīr's saying or remark came into recollection'); 'so that on occasion it comes of use' (properly, 'into use').

484. In the case where a predicative noun in the accusative is added to a transitive verb, the verb may be one which requires a single objective complement alone, or it may be a fucitive verb (see § 349). In the first of these cases the predicative substantive necessarily becomes the subject of the verb in those tenses which are passively constructed with the Agent case: e.g. أَسُنَّ ۖ ذَيَّبَيْ قَوْمِي, 'he dived (a dive was taken, lit. struck, by him).' In the second, the construction of the verb in the same tenses depends upon the accusative of the object: if this be in the nominative form, the verb (as also a predicative adjective, if it be declinable) agrees with it; but if it be in the dative form, the verb (as also the adjective) is impersonally constructed (see §§ 348—350): e.g.

herjend sad ṣall kyi kāhēdi tāṣal kyi dö vili

'much as they searched for the key of that lock, it was not found' (properly, 'much as the key of that lock was made search for by them,' etc.).

diw kū ruxšt kīa

'he dismissed the demon' (properly, 'there was performed by him the act of dismissing in reference to the demon').

gāwī kērī kī kī

'he made the cart stationary' ('the cart was made stationary by him').
he made the cart stationary' (properly, 'it was made stationary by him in respect to the cart').

Rem. a. The only instances in which a factitive verb (in the passively constructed tenses) can agree with the complementary accusative are those in which by a change of construction this becomes really or virtually the only accusative in the sentence: e.g. 1) when a sentence following the verb takes the place of the object; as أس ني عرض نيا كي 'he made representation, saying;' (here however some writers would put the verb in the masc. sing. عرض نيا, to agree with the objective clause (see § 307); 2) when the place of the object is supplied by a substantive which is governed in the genitive by the predicative substantive; as باذناد ني أسكبي تعرف نيا 'the king praised it' ('the act of praising was performed by the king in respect of it'); 3) when the factitive verb is connected by اور أور 'and,' with another verb that stands nearest to the common object of the two verbs, this object being in the dative form of the accusative; as پيادون كوداننا أور تنبيه كي 'he reproved and admonished the magistrate's peons.'

Rem. b. If the predicative substantive is determined by a genitive, it may be separated from the verb by one or more words; as إس ون تو كا إظهار جالن أور رونی وغيرو سی كرنا کی 'it (a child) manifests this faculty by screaming and crying.'
CHAPTER XI.

PARTICLES.

I. ADVERBS.

485. The rules for the construction of adverbs are given in § 283, et seq. Sentences like the following are in no wise opposed to those rules, since نپس is both a negative adverb and a negative verb (= نکى, see § 148, Rem.), and in the latter sense therefore may stand last in the sentence:

ایک کی سبھی سے دوسری کا

there is no order to open the gate at this time.'

486. The particle تو, which has both a conditional and an emphatic force, is often added to the negative نپس, forming in the one case an alternative conjunction (see § 499), in the other an emphatic adverb signifying no indeed.

Rem. The adverb تو is often used idiomatically in Urdu, and is untranslateable: e.g. ہر توس پی 'just do it.' After the verb دیکھنا 'to see,' it may generally be rendered by the phrase 'and lo!' as دیکھا تو
ADVERBS.

's he looked, and lo! they were all engaged in their respective tasks.'

487. The adverb ‘where?’ is idiomatically joined to two different subjects to indicate a very great difference, marked contrast, or incompatibility, between them or their circumstances: as

‘otherwise what possibility was there of our meeting?’ (lit. ‘where I and where thou? our paths lay so wide apart that we could never have met, but for this accident’).

‘this speech is quite unsuitable to thy position.’

‘there is no comparison between King Bhoj and Gangū the oilman.’

Rem. Compare with this use of  that of  in Sanskrit.

488. The adverb  (or  ) may be added for emphasis to any part of speech, and may generally be rendered in English by very, the very same, but, alone, etc., though sometimes simple stress upon the word to which it is joined (shown in writing by the use of italics) is sufficient: e.g.

‘(my) heart alone knows.’

‘in one single (or in but one) assault.’

‘the very same young man came.’

‘but (after all) she did yield to her cajoling.’
II. PREPOSITIONS AND POSTPOSITIONS.

489. Prepositions and Postpositions serve to show the relation of one substantive to another, or to some other word in the sentence.

490. Some postpositions govern a noun in the Formative only, some in the genitive case only, some take the governed noun in the Formative or the genitive. Lists of the prepositions and postpositions together with the case they govern are given in §§ 236-240. The following are a few that have special significations or uses in addition to those specified in the lists:

1) یک 'before,' is used of comparison: e.g.

such is the reflection of the flower-garden on the ground that, compared therewith, the painting of مانی(Manes) stands second, it first.'

Rem. The postposition سامنه 'in front,' may be used in the same sense.

2) ساته, which as a postposition signifies 'with,' 'along with,' as a preposition, with a demonstrative pronoun following, usually signifies in addition to, notwithstanding or although (= the Persian باوجود or بالرغم): e.g.

Mohan went away to Ilahābād (Allahabad) along with Zaid.'

satē 'in addition to that life will pass with trouble (or difficulty).'
notwithstanding that (or although) he himself be small and feeble and his foe powerful, there is still hope of victory.'

3) 'towards,' 'to,' is used both of local direction and of feeling or conduct, generally preceding, in this sense, an Arabic verbal noun: e.g.

بازار کی طرف گیا ہے 'he is gone towards (or to) the market;' (the corresponding Hindi postpositions in this construction are तक to and को).

tender compliments from me' (lit. 'from my side' = Fr. de ma part).

'he becomes inclined to (fond of) very evil things;' (the corresponding Hindi postposition in this sense is पर).

to become suspicious of (lit. towards) a person.'

he needs the labours of several persons.'

Rem. In both the above senses the postposition طرف is the Urdu rendering of the Arabic preposition إلى; and the idiom in sentences like the last three of the above is borrowed from the Arabic. The postposition جانب 'side, direction,' is rarely used of feeling or conduct.

4) نزدیک 'near,' as a postposition, is often used in the sense of in one's opinion (like the Lat. apud, and the Fr. chez), a sense in which پاس and تریب do not occur: e.g. عقلمندان کے نزدیک 'in the opinion of the wise.'
491. A feminine *postposition* requires the noun it governs in the genitive to be constructed with *کی* in agreement with itself; but if the postposition be used as a *preposition*, i.e. *precede* the noun it governs (which can only occur when it is a Persian or Arabic word), the genitive of the governed noun will be constructed with *کے* (see § 243): *e.g.*

تاریکی کی ماٰیند تازی کے 'like a star.'

بست کی بابت کے 'concerning him or it.'

ہم ہیں اور ہم جوہر کے 'they are like physicians and astrologers.'

بمد عقل کے 'by the aid of the understanding.'

ہمانی نموجہب فرومانی کے 'in accordance with (or according to) your ordering (= order).'

In the first of these cases the construction is that of the Hindi, in the second that of the Persian (whence the occurrence of none but Persian or Arabic prepositions in the construction).¹ The use of the genitive affix *کے* is due to the influence of a Persian preposition (*most commonly بَعْ), which governs the postposition in the genitive. This preposition, though not expressed in the case of بابت, ماٰیند, etc., is implied in the construction, and, being originally a masculine noun, requires the use of the affix *کے* with the genitive of the governed noun. The same

¹ This construction is not only employed with "some of the feminine prepositions," as European grammarians say, but with all such as are Persian or Arabic words. Nor is it "arbitrary": no Urdu scholar would, we are assured, say or write مایند پروانی کی مانیند پروانی کی *کی* *کی* مانیند پروانی کی *کی* for مانیند پروانی کی *کی* "like a moth;" but as no distinction is usually made in writing between مانیند and مانیند *کے* it is quite possible for an Englishman to mistake کی for کی, when the writer intends it for کے (کے).
construction occurs with the preposition بِ، 'without:' e.g. بِ مَرْضى حُضور کے، without her highness' pleasure; بِ مَرْضى صَلاح و مشورت کے, without advice and counsel. It is true that we also meet with such constructions as بِ مَرْضى (st. بِ), with his or her displeasure; but in such cases بِ is a prefix, not a separate preposition, and the words بِ مَرْضى, etc., are treated as simple Hindī postpositions.

Rem. If the preposition بِ is expressed, even a preceding genitive is constructed with the affix قادِر مَطلِق خَدا کی بِنسبت آدمی کی گی, how very insignificant is man compared to the Almighty! And not only does بِ, expressed or implied, require the genitive to be constructed with کی, but, according to the native grammarians, کی is in some instances used as the equivalent of بِ (see § 318, Rem.).

III. CONJUNCTIONS.

492. The combination of coordinate and subordinate propositions is effected by means of conjunctions.

Rem. Lists of some of the principal conjunctions are given in § 247.

493. Coordinate Combination.—The conjunctions used in coordinate combination are the Connective (Copulative, Disjunctive, Alternative, Negative), Adversative, Execeptive, and Conclusive.

494. The Connective conjunctions do not affect the structure of a sentence. أَوْ (or ,) 'and,' is the one most used simply to connect words and sentences. But the omission of it (Asyndeton) is of frequent occurrence (see §§ 217, 275, 362).
CONJUNCTIONS.

495. أور is also used idiomatically to denote:

1) The almost simultaneous occurrence of the acts indicated by the verbs in two propositions which it connects; as بقور نماهري أنتن كي = (يدهن أور خراپي آئي خراپي آئي), you rose and evil came (‘no sooner did you rise than evil ensued’).

2) Inseparable connection of two subjects; as مين کون أور دماهري ساته ن جهور بنگا = (گیم هو), I am and you are (i.e. ‘where you are I will be,’ or ‘I will stick to you wherever you are’).

3) Defiance or threat; as مین گُفو = پرهم مین کون أور نم هو خواب مچونگا, then I am and you are (i.e. ‘now I will settle accounts with you’); اب تو جان آور پرناہ جانی, now you know and the great idol will know (‘the great idol will settle accounts with you’).

496. The negative ن, repeated, has the signification of our neither—nor; but the conjunction أور is often prefixed to the second ن: e.g. ن ایک کو دوشري یہ تکلف ن انسکو ایس یہ رچئے, neither does one suffer inconvenience from another, nor that annoyance from this; تیسرا یہ د کلام کی کی اس مسین ن تو ضرور هو أور نفع, the third is that speech wherein there is neither harm nor benefit.

497. The disjunctive conjunction پا ‘or’ (as an alternative پا ‘either—or’), is used in the sense of both the Latin vel and aut: e.g. کوئی مهاجین پا میہاری آئی برای ن تها, no merchant or trader came up to him; جو کوئی مسافر فتخیری پا نئیادار اس شهر مسین آئی, any traveller, (whether) a devotee or a man of the world, who enters this city.
498. The conjunction ژ Universities which more commonly occurs in subordinate clauses, is also used as a disjunctive, signifying "or:" e.g., وہاں تسم جاواں کی میں, will you go there or shall I? Thom نے کہی یا علم ممنوع کا ہو واقع ہو کہی کی کی نہیں, have you learned anything of the science of logic also or not?

499. The compound conjunctions وہ نہیں تو ژ Universities and ژ Universities, 'otherwise,' 'or else,' are used in stating an alternative; as میرا کلیجا بہتی ہو نہیں تو اس ${	ext{میں}}$ آگت میں پھک لگی ژ Universities, then (perhaps) my heart (lit. liver) will be quieted; otherwise ژ Universities I am burning (shall continue to burn) with the fire of this wrath; وہ حاکم ژ Universities ایسا ہوتا ژ Universities جاہیں ژ Universities کی مبیاست کے نفاذی; that ruler should be such a one as is well acquainted with the laws of government, or else decline will overtake the state.

Rem. The following are examples of some of the remaining disjunctive conjunctions: میں نہیں کہتا ژ Universities جاہو ژ Universities رہو; I will not let you go, (whether you) take it ill or well; ژ Universities ژ Universities میں ژ Universities کہتا ژ Universities جاہو ژ Universities رہو; 'I say nothing; either go or remain, as you please.' For examples of ژ Universities—کیا see § 397.

500. The Adversative conjunctions are میں ژ Universities (which however is more commonly exceptive), بلکہ, etc., signifying but, yet, still, but rather, on the contrary. They are used in stating a proposition which alters, limits, or sets aside what has preceded, and do not affect the struc-
tute of a sentence. The first three of those mentioned above are often used correlative with the Concessive conjunctions, *although*, *even if:* e.g. أورسب نام, *Generous*, but do not perform such acts; غرض كتوست سم, he says anything and everything when he has an object (to gain), but does not keep (his promise) in mind; أس مين دحوز خلل نيس بارك أثرن في, there is no defect at all in this, but rather there is excess; أكروه, تيرا باب باكشاح كي ليكن تيري يسمست مس پى بيا بدا تها, although your father is a king, yet this also was decreed in your destiny.

501. The Exceptional conjunctions are مى, لين, and sometimes, signifying only, but, but not, except. They are used to exclude the case in which the assertion does not hold good: e.g. سب پرادسي كي آذميي ميني (ليكن) موهوين نيس آيا or all the brotherhood came, but Mohan did not come (‘all came except Mohan’). The thing excepted may be totally different in kind from the general term; as سب شنادي آيتي, تي لى بياهي, all the princes came (lit. had come), but not their troops.

Rem. مى is sometimes used, as in Persian, in the sense of شابد, ‘perhaps:’ as إس بي درد شوهري ميري مى مگر آسکوگر کي دروازي بر ديكها, this feelingless husband of mine perhaps saw him at the door of the house.

502. The Conclusive or Illative conjunctions are ٍ، ليدا، اينانچه ريس، سو، پير، ليني، which may be translated therefore, wherefore, accordingly, consequently, etc. The
following are examples of their use:

many evils spring from the tongue, and to avoid them is difficult, it is therefore advisable that a man observe silence;

the king ordered that they should open the doors of the treasuries, and such was accordingly done;

several things passed through his mind, and consequently your devoted slave smiled.

503. Subordinate Combination.—The conjunctions employed in subordinate combination are the Hypothetical, Temporal, Concessive, Comparative, Causal, and Final.

504. The Hypothetical conjunctions are 'if', 'when,' etc. These are construed with the Indicative or the Subjunctive, as shown in § 466, 1) a, and 2), Rem. b. The regular correlative of the first two is تر; that of the third تب. But the correlatives are not always expressed; and even the hypothetical particle is occasionally omitted, as in the following sentence:

when, or if, her pleasure took this course alone, what could I do?

505. The correlative تب and تب being synonymous, the one is sometimes used for the other; as 

أوراگ پید سب سامل

میسر بری هو تب بری ظاهر بری, and even if all these pliances be obtained, then even it is evident, etc.;

جب آئُذی کو آیسا

پل کم حاصل هو تو اس یے جگمہت حاصل هو سکتی کی

when a man acquires such knowledge, wisdom may thereby be attained.


*Rem.* ْتَوَ is now commonly used instead of ْتَ بَ as the correlative of ْجَبَ.

506. The conjunction ْجَوَ is sometimes used in the sense of ْجَوَ أَسْكُيْرُ ْكُرْدِيْكَهَا ْتُوَّرَ جُوُانُ أُورُ أَسْكُيْرُ ْتَرْدُّيْ سِرْكِّيْتَهَا ْجَبَ ْبَرْتِيْ ْكَبْسَ, when he opened it and looked, lo! that young man and his paramour were (lit. are) lying beheaded.

507. ْجَبَ is occasionally used in the sense (1) of ْتَبَ, 'now that,' and (2) of ْتَبَ, in which case the conditional clause, if expressed, may follow, being introduced by the conjunction ْكَ in the sense of ْجَبَ مَعْلُومُ ْكُوْاْكَ ْمَ أَهْوَسُ ْكَ ْأَحْوَالُ ْيَ ْمَعَلَعَ ْهُوَ شَكََّرَْ ْجِا لَكْرَ ْبِرْيَ ْكِبْنَا ْكُوُدُ, now that I know that you are acquainted with their history, I give thanks and say this, etc.; ْسَيْتُ ْبَيْتُ ْكَرْنِيْ ْبَرْتِيْ ْفَيْ ْجَبَ ْكُبْنَيْ آَنَآَ ْكَيْ, one has to work hard, then something is acquired; ْإِسْمَتُ ْبَيْتُ ْكَدْرَسُيْ ْكِيِ ْجَبَ ْهَيِ ْنَوْسُكِيْ ْمَيِ ْكَبْرِيِهْ ْرَهَيْسُ, then alone is mutual help (lit. the helping of one another) possible, when they dwell together.

508. ْجَبَ in combination with the postpositions ْتَكُ (or ْتَلْكُ) and ْلَكُ (which however rarely occurs in modern Urdū), forms temporal conjunctions, signifying whilst, until, as long as; and the same postpositions are repeated after the correlative ْتَبَ when this is expressed. These conjunctions are construed with the Indicative or the Subjunctive (the Aorist, which is however rendered in English by the Present Indicative), according as simple fact or contingency (design, etc.) is indicated. They are often followed by the negative ْنَ (or ْبَيْسُ), and may then be generally translated 'as long as,' 'so long as:' e.g. ْجَبَ ْتَكُ
The Concessive conjunctions are گو، اگرچه، etc., 'although,' 'even if.' The latter is usually construed with the Subjunctive (the Aorist); the former with the Indicative or the Subjunctive, according as a simple fact is expressed or not: e.g. اگرچه، طاقت بولنے کی نہیں آہستہ ہے، she said faintly, Thank God! میں بھی آلیکی داد کوہیں جاتا ہوں اگرچه وہ کافر ہوں، even I dispense justice to them, although they be unbelievers; اورگو سب عادتیں اجھی نہیں جس قدر اجھی ہوسکی آئے دُرُسْت کرے میں ہیں اگر ہو، and even though all (his) habits may not become good, let him labour earnestly to correct them to the extent that it is possible for them to be good.

The Comparative conjunctions are those which express a resemblance. They are جیسا، 'as,' جیسا، 'as if.' e.g. جیسا رائے داہنشیم کا مَلُکُ آسادہ اور رَعیت نارغ بال نئی as Rā‘ Dābishīm’s kingdom was tranquil, and his subjects contented;
the wind never touches it; (it is) as if the sky is its shade.

511. The Causal conjunctions are those which are used in stating a reason. They are \( \text{جًر} \), \( \text{کر} \), and others which are compounds formed with \( \text{کر} \), \( \text{کر} \), etc. They may mostly be translated for, because, since, seeing that, inasmuch as, etc. The following are examples of their use:

\( \text{یسکے دل میں تو سجاہت اب تلک باتی کی جو اس} \), in her heart indeed affection still lingers, seeing that she remembers him in this death-agony;

\( \text{سیمیری پکڑے کی خاطر جو نہیں کیا کی} \);

\( \text{پورا کوک ساری تویل میں زیان حال} \) वी,

\( \text{fulfil what you agreed to for my capture, for in the whole body the tongue is (the only) free (and therefore responsible member);} \)

\( \text{کا امتیاز نہ کری اس واسطہ کی جعل خور اگر انیبمر کے قابل نبیس هوتا} \); let him put no faith in his statement, for a tale-bearer, generally speaking, is not deserving of credit;

\( \text{زر و جواهر بر فریقد هونا دا نشتندین کا کام نبیس کیوں ہگا وہ کبیسی کے پاس نبیس رہے} \);

it is not the work of the wise to be infatuated with gold and jewels, since those (things) abide with no one.

512. Final conjunctions are used to denote the purpose or consequence of an action. They are constructed with the Subjunctive, as shown in § 467. To the examples there given may be added the following:

\( \text{شاہ بند کے خوف} \)

\( \text{مے کے مبادا جہاں لی کیزکوس کو صدوتی ميں بند کیا} \), through fear of the harbour-superintendent, they locked up their slave-girls in (their) chests, lest he should take them by force.
Rem. The particle ْک has other significations and uses besides those noticed above (§§ 498, 507, 511, 512). It is sometimes used (as in Persian) in the sense of ًَل 'than;' but this can only occur in Persian construction: ْک بَیْر مَری ْبُعْر ْپَرْکُ تَمَام شَهْرُ, better one man perish than the whole city. It is of frequent occurrence as a simple explicatory particle: 1) at the head of an adjective (qualificative, descriptive), or conjunctive clause, as exemplified in § 390; 2) at the head of a saying or speech (ْبَثْوُلَه), which stands as the object of a preceding verb, or, generally, at the beginning of an objective clause: ْک سْئَلَ بَحَیْهَا کَبْیْ کُیَا کُرْهَنْهَا ْکِسَ, he asked, What are these doing? In such cases it may sometimes be rendered by 'that,' 'saying,' 'namely,' etc., but it is often untranslatable.
CHAPTER XII.

ON THE DIRECT ORATION.

513. The indirect oration is rarely employed in Urdu. The words and thoughts of a person are usually expressed in the direct oration, introduced by the particle یا, which however is frequently omitted (cf. also § 445): e.g.

'I learned from the people of the ship that the Antichrist dwelt in that island' (lit. 'I learned from the people of the ship "Antichrist lives, etc."').

'if it is your intention to enter the city' (lit. 'if this is thy intention: "I will enter, etc."').

'he told me my sister was sick' (lit. 'he said to me, "Thy sister is sick"').

'he pondered how he should carry away those rubies' (lit. 'how shall I carry away, etc.').

'I told them that I also would accompany them' (lit. 'I said to them, "I also will accompany you"').
APPENDIX.

ON THE CALENDAR.

The following remarks on the Musalmān and Hindū Calendars are mostly taken from Forbes's Hindūstānī Grammar.

THE MOḤAMMADAN CALENDAR.

"The Musalmāns reckon by lunar time, their era called the Hijra commencing from the day on which Moḥammad retreated from Mekka to Medīna; which, according to the best accounts, took place on Friday, the 16th of July (18th new style), a. d. 622. Their year consists of 12 lunations, amounting to 354 days and 9 hours, very nearly; and hence their New Year's Day will happen every year about eleven days earlier than in the preceding year."

"To find the Christian year corresponding to that of the Hijra, apply the following rule:—From the given number of Musalmān years deduct three per cent., and to the remainder add the number 621.54; the sum is the period of the Christian era at which the given current Musalmān year ends. This rule is founded on the fact that 100 lunar years are very nearly equal to 97 solar years, the difference being about eighteen days only."

"When great accuracy is required, and when the year, month, and day of the Moḥammadan era are given, the precise period of the Christian era may be found very nearly, as follows:—Express the Musalmān date in years and decimals of a year; multiply by .97; to the product add 621.54: and the sum will be the period of the Christian era."
"The Muharramian or lunar months are made to consist of thirty
and twenty-nine days alternately, but in a period of thirty years it is
found necessary to intercalate the last month eleven times, so as to be
reckoned thirty days instead of twenty-nine. The months retain their
Arabic names in all Muharramian countries, as follows:"

**Lunar Months.**

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muharram</td>
<td>Rajab</td>
</tr>
<tr>
<td>Safar</td>
<td>30</td>
</tr>
<tr>
<td>Rabi’ul-awwal</td>
<td>Sha’hban</td>
</tr>
<tr>
<td>Rabi’ul-qani</td>
<td>Ramadan</td>
</tr>
<tr>
<td>Rami</td>
<td>Shawwal</td>
</tr>
<tr>
<td>Jumada’l-awwal</td>
<td>Zil’ha’dah</td>
</tr>
<tr>
<td>Jumada’l-qani</td>
<td>Zil’hijja</td>
</tr>
<tr>
<td>Zil’ka’dah</td>
<td>Zil’hijja</td>
</tr>
</tbody>
</table>

The following are the days of the week in Urdu, Hindi, and Persian:

<table>
<thead>
<tr>
<th>Urdu</th>
<th>Hindi</th>
<th>Persian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sun.</td>
<td>Ėtowar</td>
<td>Rakšt-bār</td>
</tr>
<tr>
<td>Mon.</td>
<td>Pir (or Somowar)</td>
<td>Som-bār</td>
</tr>
<tr>
<td>Tues.</td>
<td>Mangal</td>
<td>Mangal-bār</td>
</tr>
<tr>
<td>Wed.</td>
<td>Bēdē Būdē</td>
<td>Budh-bār</td>
</tr>
<tr>
<td>Thurs.</td>
<td>Jum’a 1</td>
<td>Bēdē Būdē (or Bēdē Sukra)</td>
</tr>
<tr>
<td>Fri.</td>
<td>Jum’a 2</td>
<td>Sukra-bār</td>
</tr>
<tr>
<td>Sat.</td>
<td>Sanichar</td>
<td>Sunbār</td>
</tr>
</tbody>
</table>

Note: The Persian days are translated to English as: "panj shamb-da" (Panch Shampa) and "Adina."
The Hindūs regard the day as commencing at midnight, as we do; but the Mūhammadans regard it as commencing at the preceding evening, so that 'the night of a certain day,' in the mouth of a Musalmān, signifies 'the night of the previous day.' For example جمعة گی رات 'Friday night,' is really 'Thursday night' according to our way of reckoning.

THE HINDU CALENDAR.

The Hindū year is divided into twelve equal portions which nearly correspond to our solar months. The month again is divided into two parts, each called pakāh, 'lunar fortnight.' The first pakāh extends from new to full moon, and is called suddī, 'the light fortnight'; the second extends from full to new moon, and is called badī, 'the dark fortnight.' "All festivals and dates are reckoned, not by the solar months, but by the duration of the moon which terminates in each. Hence although the month Baisākhā begins de iure about the 11th of April, it may have commenced de facto from one day to twenty-eight days sooner. When two new moons occur during one solar month, which happens once in three years, there is an intercalary month, and the month so intercalated receives the name of the one which preceded it, that is of the solar month within which the two new moons may happen."

The era however which is commonly used by the Hindūs of the northern half of India is that called samvat (Sanskrit samvat, 'year'), which dates from the month Kāśī of the year 57 B.C. when king Vikramāditya is supposed to have ascended the throne of Ujjain.

Another common era, especially in Southern India, is that of Śālivāhana. It is called ḍāka, and dates from the month Chait of the year 78 A.D.
The following are the names of the Hindu solar months:

बैशाख, April—May.
जेष्ठ, May—June.
अस्विन, June—July.
सावन, July—Aug.
स्वात, July—Aug.
भदु, Aug.—Sept.
कौरा or आस, Sept.—Oct.
काठक, Oct.—Nov.
कार्तिक, Oct.—Nov.
अगहन, Nov.—Dec.
पौष, Dec.—Jan.
माघ, Jan.—Feb.
फागुन, Feb.—March.
चैत, March—April.

These are in common use among both Hindus and Musalmans. But the names of the English months are also often used at the present time especially in official correspondence.
"A book that is shut is but a block"

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