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Education

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INDEXED

[Despatch Abstract.]

Books and publications.

Enframing Informing Mr. S. C. Bagchi that Government
do not require any copies of his book entitled "Complete
Manual of Hindutani Grammar".

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LAHORE

Chief Secretary,
to the Government of India,
Madras.

Allow me to present you herewith a copy of "The Complete Manual of Hindustani Grammar", just out, with a view to encourage its adoption amongst European Students. I trust it will be worth your while to consider the following points and to go through the book --- the very first of its kind ever printed, to correlate Urdu and English Grammar, most advantageously and methodically:-

(1) It is an established fact that there does not exist a really suitable Urdu Grammar, which will ensure the best possible results to all European Officers in general and European Schools in particular, if every thing is considered.

(2) I submitted the manuscript to the Inspector of European Schools, Punjab, and the Reporter on the Punjab Text Book Committee books. It embodies all their valuable suggestions. Moreover, Rev: H.T.E. Wightwick, M.A., the Principal of this institution, and Mr. F.M. Maitra, M.A., M.R.A.S., Professor of Arabic and Persian, Lahore, were good enough to go through the work, carefully. I have reason to expect that it will be prescribed for the European Schools in the Punjab ere long.

(3) It is the result of my twelve years' experience as a teacher, and careful study, as the unprecedented results of this school should testify. Few authors have taken so much pains to make their works so complete, terse and clear as to explain every possible point within a scope of seventy pages, practically, for a rupee per copy. It is guaranteed to suit all classes of students admirably. I expect the benefit of your opinion and recommendation to help both, the reader and author. Awaiting the reply.

To be had of Rai Sahib Gulab Singh & Sons, Lahore.

Lawrence School,
The Punjab Government
European High School,
Choragali, Murree Hills.

I have the honour to be,
Sir,
Your most obedient servant,
S. Bagchi,
Teacher.

Encl:- One book.

Dated 16th December, 1917.

At Alwar Hill 24-2-18.

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20. The D. P. I. (with a book after current original to be returned with reply).

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ENCLOSURES

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From (Name) The Hon. Mr. J.H. Stone, M.A.F.R.H.S.C.I.E

(Designation) Director of Public Instruction.

To The Secretary to the Government of Madras,

Home (Education)

Department.

Sir,

In returning herewith the enclosures received with the Memo of Government No. 1707 B-1, dated 5th January 1918, I have the honour to state that no copies of the "Manual of Hindustani Grammar" by S.C. Bagchi need be purchased for educational institutions.

I have the honour to be,
Sir,
Your most obedient servant,

for Director of Public Instruction.

P.V.S. 6/3

6.3.18.

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Enclosure to Govt
Re. 39 B
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THE
27
DIRECTOR OF PUBLIC INSTRUCTION
NADRA K. NO.
COMPLETE MANUAL
OF
HINDUSTĀNĪ GRAMMAR.
BY
S. C. BAGCHI.

Gazetted Munshi, recognised and recommended
by the Government, and Urdu Teacher, The Law-
rence School, the Punjab Government European
High School, Ghoragali, Murree.

REVISED BY REV. H. T. H. WIGHTWICK,
M.A., AND PROFESSOR K. M. MAITRA,
M.A., M.R.A.S.

1917.

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PREFACE.

There are so many Urdu Grammars in vogue that it is hard indeed to select the best. Some of them contain useful matter, but most are unwieldy and *unsystematic*—more translation exercises than Grammars. One has constantly to refer, not merely to a good many books, but also to purge out the irrelevant matter and hunt up the necessary information to make up a harmonious whole.

With a view to meet all the above drawbacks I have attempted an ideal book. No pains have been spared to make it most complete, concise and cheap, to render it really indispensable to all classes of readers, from a mere beginner to a most advanced student sitting for any examination whatever in the language. I feel sure it is the first work of its kind to deal with all points exhaustively and methodically. The subject has been treated both according to the rules of syntax, and lines of classification in the English and Urdu Grammars. Sections adapted to higher branches of study have been marked off with an asterisk; those considered helpful in throwing light over one another have been invariably referred to. Words in Persian characters have been printed alongside Roman Urdu to facilitate study. Useful rules from the Persian and Arabic Grammar have advantageously been incorporated. The various intricacies have been lucidly explained.

I have had twelve years' experience as a teacher, coaching pupils for all examinations existing in the language. I enjoy a peculiar advantage, as I was born and brought up at Agra, the ancient seat of Persian and Urdu learning, under the tutelage of the ablest Persian scholars. The rules in the book are more or less original, all perfectly well tried. The valuable suggestions of the Inspector of European Schools

Punjab and the Reporter on the text Book Committee books, have been faithfully carried out. Rev. H. T. H. Wightwick, M. A., the Principal of this institution and Professor K. M. Maitra, double M. A., M. R. A. S., Professor of Arabic and Persian, were good enough to go through the manuscript, before printing, thus materially enhancing the utility of the work. I hope, the time and money devoted to this little book will be amply repaid.

THE LAWRENCE SCHOOL,
Punjab Govt European High School,
GHORA GALLI. S. C. BAGCHI.
The 15th September, 1917.

The Complete Manual of Hindustani Grammar.

INTRODUCTION.

Before the Aryans came to India, the country was inhabited by the Aboriginies. When the Aryans settled in the land, a mixed language sprang up, known as "Prakrit." This language, which has much in common with Hindi proper, though obsolete, may still be traced in the dialect spoken now in the Muttra District and in Behar. The origin of Urdu may be traced to seven hundred years back but the proper foundation was laid during the reign of Shah Jahan. Muhammadans then, especially in the army, consisted of Persians, Moghals, Turks and Arabs. The people in contact with them spoke Persian and Hindi mixed. The word "Urdu" is Turkish, and means a Military camp or Bazar, but its Grammar is mostly based on the principles underlying the Persian and Arabic Grammar. It is important to remember that anyone well versed in Urdu can easily make himself understood by the people almost in any part of India.

INTRODUCTION.

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PART I.

ORTHOGRAPHY.

CHAPTER I.

1. Letters in the Urdu Alphabet have been taken from Persian, Arabic and Hindi. (1) *té*, *ddl* and *ré*, together with some compound letters, as *tha*, *dha*, *cha*, *jha*, *rha*, *kha* and *gha*, have been directly taken from Hindi. (2) *pé*, *ché* and *gáf* are characteristic Persian letters, since none of them can be found in Arabic. Specially *zhé*, which is strictly a Persian letter (3) *sé*, *hé*, *sudd*, *zuád*, *toé*, *zoé*, *ain*, *zál* and *quáf* are purely Arabic. Hence, any word having a single letter enumerated in (1) is a Hindi word, having any letter in (2) Persian, and in (3), an Arabic word. Although *pé*, *ché* and *gáf* are common in Persian and Hindi words, but the latter are too simple to be mistaken for the former. Urdu always starts from right to left, contrary to most languages.

2.* There are altogether thirty-six letters in the Urdu Alphabet, called *huruf-i-tahajji*. Among these, three are vowels *huruf-i-masrut* namely, *alit*, *vodo* and *yé* the remainder being consonants called *huruf-i-musmat*. (1) *alit* gives a long "ā" sound as in "far," if it does not stand at the beginning of a word; if it does, it requires a sign, "i" called "*mad zabar*" to make it a long "ā" without it, the sound of an initial *alit* depends upon the sign attached. See the Table of signs, section 6.

(2) *vodo* has three sounds, namely, *ma-raof* corresponding to "oo" as in *boot*; *majheol* corresponding to "oo" as in *mole*, and *madulá* or almost silent as in

خُذ *khud*. *Zabar* on *voa* gives it "aw" sound, as *سار saw* see section 6.

(3) *yé* (ي) is written in two ways and has two sounds, *مرووف maroof* or "ee" as in *جى jee* and *مجهول majhool* or "é" as in *فِيتَة fite*. *Zabar* on the top of *ye-majhool* gives it "a" sound as in the word *كيت cat*.

3. A few consonants also have more than one sound.

(1) *noon* (ن) has two sounds, like an English "n" sound, as in *رَن run* and nasal "n" sound, as in *سَنگ sung*, having no dot in the centre when the *ن noon* stands last in a word, and has a sign like half-moon, on the top of its dot, when coming in the middle. This is known as *noon-ghunná* (ن غنة) or nasal sound.

(2) *h* (ه) or *hâ-hutti* has three sounds. *ملفوظی malfuzi*, having a distinct "h" sound, as in *رَهِ rah*. *مختفی mukhtafi* or silent as in the word *كه كه*. *مخلوط makhloot* (also called *dashmi-hé*) is joined together with the letter coming before, sounded as a compound letter in one syllable, as in *غَر gharr*.

4. Sometimes the Arabic Adverbs end in "alif-tanveen" or an *alif* pronounced like "n" written as "i" as in *فَاوران fauran*. In some Arabic words a very small *alif* is written right on top of a word ending in *yé*, which should be sounded like an *alif* as in *إيسى Isa* or *eesa* (Christ) and called *ي مَقْصُورَة yé-maqsoora*. Besides "alif tanveen" there is also "hé tanveen," as, *دافعة dafatan* (suddenly).

5. The letters of the Urdu Alphabet may be advantageously divided into groups having the same shapes, the difference lying in the number and position of dots, as follows: *ا ب ك ل م ن ه و ز ح ط ظ ص ث د ذ ر ز*. Each group of letters is joined and treated precisely in the same manner.

To explain it to beginners, sometimes it is helpful to break the alphabet according to the number of dots, namely, in eight groups, eight letters with one dot on top; two letters with one dot underneath; two letters with two dots on top; one letter with two dots underneath; three letters with three dots on top; two letters with three dots underneath; the remainder being without dots.

Reed pens, Urdu ink and Copy-writing Books, numbers oneto five printed by Gulab Singh and Sons are strongly recommended.

CHAPTER II.

6. Table showing the uses of signs, used in Urdu.

Signs.	Names.	Their sounds and functions.	Examples, as in the word.
—	<i>zabar</i>	On top of a letter, stands for short "a" or "u" sound exactly as in "but."	بُت <i>but</i>
—	<i>zer</i>	Underneath a letter, stands for short "i" sound.	پِٹ <i>pit</i>
—	<i>pesh</i>	On the top of a letter, stands for short "u" sound.	پُٹ <i>put</i>
—	<i>tashdeed</i>	On top, to double or repeat the sound of a letter and break it into two syllables.	بِلی <i>bil-li</i>
—	<i>sakin</i>	On top of a letter, to stop the sound of a 'zabar' which is otherwise understood and to save the word from being split into two syllables, exactly where it occurs.	گرم <i>garm</i> , without this sign گرم will sound <i>ga-ram</i> , namely two syllables, instead of one.
—	<i>mad-zabar</i>	Used only on the top of <i>alif</i> , then it stands at the beginning of a word, giving it a very long 'a' sound, as in the word "Are."	اُم <i>am</i>
—	<i>hamza</i>	Serves as a diphthong, and always links together two vowels.	دو <i>do</i> , جایی <i>jaiyé</i>

7. Table showing the parts of a letter, when joined one to another.

A whole letter, when it stands alone.	Initial or the part of a letter taken, when joined to any other letter.		Medial or the form of a letter when it stands between any two other letters.		The final or the form of a letter, when it stands at the end of a combination.		Group of letters treated exactly as the letter in the first column.
(1)	The part taken. (2)	As in the sound :— (3)	The part taken. (4)	Joined as in the sound :— (5)	The part taken (6)	Joined as in the sound :— (7)	(8)
ا	ا	اب	ا	باب	ا	با	ا
ب	ب	بب	ب	مبم	ب	حب	ب. پ. ت. ث. ج. ر
ج	ج	جب	ج	بج	ج	بج	ج. چ. ح. خ
د	د	دک	د	جدب	د	بد	د. ذ. ڈ
ر	ر	رب	ر	برگ	ر	جر	ر. ز. زُر
س	س	سج	س	چسم	س	کس	س. ش
ص	ص	صا	ص	نصپ	ص	خص	غ. ص
ط	ط	طب	ط	قطب	ط	خط	ظ
ع	ع	عک	ع	بعد	ع	سغ	خ. غ
ف	ف	فل	ف	سفر	ف	صف	ف
ق	ق	قد	ق	نقد	ق	حق	ق
ک	ک	کل	ک	شگاف	ک	ک	ک. گ
گ	گ	کب	گ	بکس	گ	ک	ک. گ
ل	ل	لف	ل	حاب	ل	جل	ل
م	م	مس	م	خمش	م	جم	م
ن	ن	نو	ن	صور	ن	سو	و
ه	ه	هه	ه	کهر	ه	که	ه

8. The following points should be carefully observed in the above table :—

(a) None of the letters in the word *اردو* *urdu*, permit any other letter to be joined together immediately after it. If any other letter has to be brought in, it must come separately, as in the word *درزی* *darzi*. These letters include in all nine, viz., ا. ب. پ. ت. ث. ج. ر. د. ذ. ڈ.

(b) The letters ر. د. ذ. ج. ف. change their original shapes when any other letter is joined before them, but they retain their own shape so long as they stand first, as in *دب* *dab* and *ب* *bad*.

(c) The initial part of ک when joined to ا and ل only is different to when it is joined to any other letter of the alphabet.

(d) If the letters ب and ن are properly practised with slight variation, eight letters, namely ب. پ. ت. ث. ج. ر. د. ذ. ڈ. may be formed from ب and thirteen from ن, namely ن. ل. ض. ص. س. ش. خ. ح. ج. This saves time in practising the right shape of all the letters.

9. Some hints may be given to enable the student to pronounce some letters having peculiar pronunciation, but it is advisable to correct one's pronunciation with the help of a competent Munshi.

(a) while pronouncing ق keep the mouth slightly open, touching the throat with the bottom part of the tongue, and squeezing the throat while uttering it, like a crow's sound. It is guttural.

(b) while pronouncing ع keep the mouth and the throat very slightly open, exerting the nerves right at

the bottom of the throat. It is guttural too. In saying غ, the sound nearly resembles that done in gargling.

(c) while saying ج which is quite distinct from چ, keep the mouth fairly open, and the tongue stiff, curling it up and suddenly lashing it on the palate.

(d) To make the sound of ج keep the mouth as if attempting to whistle, almost close the teeth and aspirate through them, the posture of the lips being elliptical.

(e) In ح keep the mouth well open, and the tongue should not touch any part of the mouth, making a sound as if trying to clear the throat of phlegm.

10. Table of letters having similar sounds

"a"	"z"	"th"	"s"	"h"
ا	ز	ت	س	ه
ع	ذ	ط	ث	ح
و	ظ	خ	ص	خ
خ	ض	خ	خ	خ

11. RULES OF SPELLING :—

(1) Arabic or Persian words used in Urdu must be spelt as in Arabic or Persian, as *الحق* *halq*, not *هالك* *halk*.

(2) If a word allows a certain number of its letters to be joined together, they should be joined up, as *تکرم* *takrim* not *تک ریم* *tak rim*.

(3) Compound words, consisting of words derived from different languages, should not be joined together, as, *اس قدر* *is-qadar*, not *اسقدر* *isqader*.

(4) Two words should not be joined to form one word, as *اس کو* *us ko*, not *اسکو* *usko*.

(5) In Urdu, a word, which cannot be completed at the end of a line, should not have its half joined to the remainder of the word in the next line.

(6) The portion of a word should not be erased but the whole word should be written anew if any error creeps in.

PART II—ETYMOLOGY.

CHAPTER III.

Treatment of Parts of Speech entirely according to Urdu Grammar.

12. In Urdu there are three parts of speech, *اسم* *ism*, *نعل* *na'el* and *حرف* *harf*.

13.* *اسم* *ism* is an articulate word, which can be used by itself, having no conception of tense. This definition is wider than that of a Noun in English, and in fact, includes (1) *اسم ضمیر* *ism-i-zamir* or Personal Pronoun. (2) *اسم صفت* *ism-i-sifat* or Adjective. (3) *اسم مطلق* *ism-i-mullaq* or a regular noun.

14.* With regard to the derivation of a Noun, it is divided into two parts. (1) *اسم جامد* *ism-i-jamid*, which is a simple word, neither derived from any other word nor has any word derived therefrom, as *گھورا* *ghora*.

(2) *اسم مشتق* *ism-i-mushtaq*, is one which is mostly derived from some verb, as, *دور* *daur* (race) from *دورنا* *daurna* (to run).

15. If an *اسم مطلق* *ism-i-mullaq* denotes one thing, it is said to be *واحد* *vahid* (singular); when more than one, it is said to be *جمع* *jamá* (plural).

16. *اسم جامد* *ism-i-jamid* has been divided into two kinds, *اسم خاص* *ism-i-khas*, also known as *اسم معارفہ* *ism-i-mu'arafa* and *اسم عام* *ism-i-am* also known as *اسم نکرہ* *ism-i-nakrah*.

17. اسم مفعول *ism-i-marfā* has a wider application than a Proper Noun in English. It includes anything which tends to associate a particular person, or thing. It is sub-divided into six kinds: (1) اسم علم *alam*, (2) ضمير *zamir*, (3) اسم اشاره *ism-ishārā*, (4) مضاف *muzaḥaf* and (5) مضاف الیه *munāddā*.

18. اسم علم *alam* is merely a name of a particular person or thing, corresponding to a Proper Noun in English, as, لاہور *Lahore*.

19. ضمیر *zamir* is strictly a Personal Pronoun, as, وہ *voh* (he). The reason why it is associated with Proper Noun, is, because a Pronoun reminds us of particular person for which it is used. The First Person is called متکلم *mutkallim*, the Second Person is called مخاطب *mukhātib*, and the Third Person is called غائب *ghāib*.

20. اسم اشاره *ism-i-ishārā*, is merely a Demonstrative Adjective, which points out a certain person or thing. The person or thing thus pointed out is called مشارکہ *mushārikah*, as, یہ *yeh* is pointing to something near at hand is called اشارہ قریب *isharai qarīb*, وہ *voh* or اس *us*, pointing to something at a distance is called اشارہ بعید *isharai ba-eed*.

21. اسم موصول *ism-i-mosul* stands for a Relative Pronoun, and always introduces two sentences, the one is a Dependent Clause, called صلوہ *silā*, the other is the Antecedent, as مرگیا *mar gya*, the clause, جو کہ *jo kal* is antecedent or صلوہ *silā*.

22. مضاف *muzaḥaf* denotes the person or thing belonged; مضاف الیہ *muzaḥaf-ileh*, the person or thing belonging to, comes first and *muzaḥaf* generally comes after it, as سہان کا گھوڑا *Sohan ka ghorā*. In Persian, the *muzaḥaf* comes first and is connected with a *zer* called اضافت *izāfat*, as اسپ مہمان *asp-i-mohān* (Mohan's horse).

23. متنادی *munāddā* is the person called by someone; it is a Noun in the Vocative case, as, آدمی *aye ādmi* (o man.) The words او *oh* and اچہ *aji*, used to call out, are termed حرف ندا *harf-i-nidā*.

ISM-I-MUSHTAQ.

24. اسم مشتق *ism-i-mushtaq* is divided into seven kinds:—(1) اسم فاعل *hasil-i-masdar*, (2) اسم فاعل *ism-i-fā'il*, (3) اسم مفعول *ism-i-mafool*, (4) اسم تفضیل *ism-i-tafzīl*, (5) اسم آلہ *ism-i-ālā*, (6) اسم ظرف *ism-i-zarf* and (7) اسم حالیہ *ism-i-hālīā*.

25. اسم فاعل *hasil-i-masdar* is an Abstract Noun derived from an Infinitive, as رک *roke* (obstruction) from روکنا *roknā* (to obstruct or stop). In Persian, the *hasil-i-masdar* generally ends in کوشش *koshish* from کوشیدن *koshidan* (to try).

26. اسم فاعل *ism-i-fā'il* or the Noun of Agency, denotes the doer and is formed from an Infinitive by adding والا *valā* or sometimes ہار *hārā* to an Infinitive, after changing the final *alif* of the Infinitive into *bari ye*, as, رونے *ronē* *vāld* (one who cries) from رونا *ronā* (to cry). It is distinct from an ordinary Nominative, called simply فاعل *fā'il*.

In Persian, the *ism-i-fā'il* is formed by adding ہندہ *indā* at the end of the Persian Imperative, as, جویندا *joinda* (seeker) from جو *jo* (seek out).

In Arabic, the *ism-i-fā'il* sounds like the word فاعل *fā'il*, which means doer, as قاتل *qātīl* (murderer).

27. اسم مفعول *ism-i-mafool* denotes an object or result of an action and it is directly derived from an Infinitive. It is formed by adding ہوا *huā* or ہوا *huā* after the past Indefinite tense, as, کھایا *khayā huā* (devoured).

In Persian, the *ism-i-mafool* ends in *choti hé* or "h" as دریدہ *daridāh* (any thing having been torn).

In Arabic, the *ism-i-má'fūl* generally sounds like the word *مفعول maf'ool* (something acted upon), as *مقتول magtool* (murdered).

28.* *ism-i-tafzīl* is really the same as *ism-i-fā'il*, save that it denotes a Noun and Adjective combined, adding to the greatness of the Noun, *بار بولہ والا* *barā bolnē valā* (great speaker). It rightly exists only in Arabic for the purpose of inflecting a noun, as, *علامی ālim* is *ism-i-fā'il* and *علامی ullāmi* (a great scholar) is *ism-i-tafzīl*.

29.* *ism-i-ālā* implies the name of a tool, derived from a verb, as *دھونکا dhoknī* (bellows) from *دھونکا dhoknā* (to bellow), *آستره ustra* (razor) from *آستردن ustaridan* (to shave). No rules can be given definitely to form the *ism-i-ālā* except in Arabic. It may generally be formed by changing the final *alif* of an Urdu Infinitive into *choti yē*, as *کترنی katarnī* (scissors) from *کترنا katarnā* (to cut). Sometimes it is formed of compound Arabic or Persian words, as, *دور بین durbeen* (Telescope); *قلم تراش qalam-tarash* (pen-knife).

30.* *ism-i-zarf* partakes of the properties of an Adverb and a Noun, denoting time and place. Purely Adverbs of time are known as *زرف زمان zarf-i-zaman*, as *آج āj* (to-day). Nouns denoting a particular place for something, are called *زرف مکان zarf-i-makan*, as, *چریا گھر chiriyā-ghar* (zoological garden).

Ism-i-zarf is generally formed as follows:—(1) By adding one of the following suffixes after a Persian word, *خانہ khāna* *ستان sitan*, *گاہ gāh* *زار zār*, as *دار خانہ darakhānā* (dispensary) *گلستان gulistān* (garden) *خواب گاہ khuīb-gāh* (sleeping room) *مغربزار marghzār* (ground covered with vegetation).

Arabic *ism-i-zarfs* are also used, as *مکتب maktab* (school), *مجالس majlis* (place of meeting),

31. *ism-i-haliā*, sometimes called *مفت حالیہ* *sifat-i-haliā*, shows the state of a Noun, and is very much like the English Imperfect Participles. It is formed by adding *ta* or *te* to the stem of the verb, which is formed by leaving off the final *ta* of an Urdu Infinitive, as, *سونا گاتا جاتا ہے* *Sohan gātā jātā hai* (Sohan is going singing on) *میں نے سونے کو آتے دیکھا* *main nē Sohan ko ātē dekhā* (I saw Sohan while coming) Sometimes, it is followed by *ہوا* *hud*, as, *روتا ہوا* *rotā-hua* (weeping).

The Persian *ism-i-haliā* ending in “ان” *ān* is also used in Urdu, as *خند ان* *khandān* (laughing) *تبسم کنان* *tabbassum-kunan* (smiling).

GENDER.

32.* There are formally two genders, *مذکر muzzakkar*, denoting males, *مؤنث maunnas*, denoting females. The Neuters are also supposed to be masculine or feminine, according to their sounds, called, *مذکر غیر حقیقی muzzakkar-i-ghair haqiqi* (unreal masculines) and *مؤنث غیر حقیقی maunnas-i-ghair haqiqi*. Because this extension to neuters is arbitrary it is sometimes called *مذکر سماعی muzzakkar-i-samāi*, that is, one can learn these distinctions only by hearing and common usage, and no exhaustive rules can be laid down to mark a fine distinction between the masculines and feminines.

CHAPTER IV. VERBS.

33. The Mood has not been treated separately at all in Urdu. There are six tenses in Urdu, (1) *ماضی māzi* (Past) (2) *حال hāl* (Present) (3) *مضارع muzārā* (Aorist) (4) *مستقبل mustaqbil* (future) (5) *امر amar* (Imperative) (6) *نہی nahi* (Prohibitive).

34. *Māzi* has been divided into six kinds:—*ماضی مطلق māzī mutlaq* (2) *ماضی قریب māzī-qarīb* (3) *ماضی بعید māzī-ba'ed*

(4) ماضی شرطی *māzi tammannai* also known as ماضی شرتی *māzi-shartī* (5) ماضی ناتمام *māzi-natamam*, also known as ماضی استمراری *māzi-istimrari* (6) ماضی شکہ *māzi-shakki*.

Rules for making only the Third Person Singular of all tenses, have been given in the following sections; other Persons and Plurals, can be easily formed with slight modification by referring to section 51. A thorough knowledge of the English tenses is required to understand perfectly the following few sections.

PAST TENSES.

35. Urdu Infinitives always end in *na* (Infinitival ending). By taking off this *na*, the remainder of the Infinitive is called the stem of the verb, which has the same form as the Imperative Mood.

36. ماضی مطلق *māzi-mutlaq* or the past Indefinite tense, is formed by adding *alif* after the stem of the verb, but if the stem ends in "ا" *alif* or "و" *voḍo*, then, "یا" should be added at the end, as, مارا *mārā* (struck) from مارنا *marṇa* (to strike); سویا *soyā* (slept) from سونا *sonā* (to sleep); گایا *gayā* from گانا *gānā* (to sing.)

Exceptions to the above rule are (1) جانا *Jānā* with its Past Indefinite گیا *gyā* (2) کarna Past Indefinite کیا *keā* (3) ہونا *honā* Past Indefinite ہوا *hōā*.

37. ماضی قریب *māzi-qarib* is the same as the Present Perfect tense, but it has been treated under Past tense because a work however recently done, is finished at any rate, so, strictly speaking, it has nothing to do what is really present or going on now. The *māzi-qarib* is formed by adding the

word "ہا" *hai* after the *māzi-mutlaq*, as, دوڑا *daurā hai* (has run). In Urdu, this tense does not entirely show that a thing has just been finished but recently.

38. ماضی بعید *māzi-baeed*, the Past Perfect tense in Urdu, simply shows that an action was completed long ago and not necessarily the previous of two past actions, as in English. It is formed by adding "تھا" after the *māzi-mutlaq*, as دوڑا تھا *daurā tha* (had run).

39. ماضی ناتمام *māzi-natamam*, the Past Imperfect or Continuous tense, is formed by inserting "تا تھا" *ta thā* or "رہا تھا" *rahā thā*, after the stem of the verb, as دوڑتا تھا *daurta thā* (used to run) or دوڑ رہا تھا *daur-rahā thā* (was running).

40. ماضی تمنائی *māzi-tamannāi*, denoting Past Optative Mood, is used when some wish was expressed in the past. If the word "اگر" precedes the tense it is known as ماضی شرطی *māzi-shartī*, denoting a condition in the past, but the difference is rather inappreciable, as دوڑتا تو کیا خوب ہوتا *daurtā to kyā khoob hotā* (would that he ran first or it would have been a fine thing if he ran first) اگر وہ آتا تو خوب ہوتا *agar voh atā to khoob hotā* (If would have been a fine thing if he came).

41. ماضی شکہ *māzi-shakki* expresses a doubt or ignorance whether an action took place or no in the past, and is formed by adding "ہوگا" after *māzi-mutlaq*, as دوڑا ہوگا *daurā hogā* (might have run).

PRESENT TENSE.

42. فاعل حال *fa'il-i-hāl*, equivalent to the Present Indefinite tense, is formed by adding "ہا" *ta hai* after the stem of a verb, as دوڑتا ہے *daur-tahai* (runs). In Urdu

there is no special name for the Present Imperfect, however, it can be formed by adding “رہا ہے” to the stem, as داور رہا ہے *daur rahā hai* (is or has been running).

AORIST TENSE.

43. مضارع *mudārā* or the Aorist tense applies both to the Present and Future; it is chiefly used in conditional clauses in the Present or Future tense, or to show that something should be done, sometimes it is used in the Optative Mood. It is formed by putting in “ے” *bar yē* or *è* after the stem of a verb, as داورے *daurè* (runs or may run). The following examples will illustrate its uses:—

(1) اگر وہ آئے تو میں جاؤں *agar woh aye to main jāun* (I may go if he comes). (Conditional)

(2) یہ لازم ہے کہ آپ جائیں *yeh lāzim hai kè āp jāen* (It is but right that you should go). (Duty)

(3) خدا کرے کہ وہ آجائے *Khudā karè kè woh ā jāè* (May God grant that he may come). (Optative).

In Aorist, there is no distinction of gender, like other tenses; when the stem of the verb ends in *alif* or *vado*, *è* *hamza bari yē* is inserted instead of “ے” *bari yē*, as, سوئے *soyè*, جائے *jāè*.

FUTURE TENSE.

44. مستقبل *mustaqbil* or Future Indefinite tense is formed by adding “گا” *gā* to *mudārā*, as داورے گا *daurègā* (will run). To denote respect *iyegā* is added after the stem, as, آپ داورے گا *āp daurègā*.

45. Future Imperfect, although it cannot be directly formed from the verb, can be formed by adding *gā* *rahegā* after the stem as, داورے گا *daurā rahēgā* (will be running or will keep on running).

46. The Future Perfect can be directly formed from the verb by adding *chukegā* after the stem of the verb, as داورے چکے گا *daur chukegā* (shall have run).

In Urdu there is no difference between the uses of “shall” and “will”

The Auxiliary verbs, *rahegā* and *chukegā*, used above, are declined to form the various persons and numbers in the tense.

IMPERATIVE.

47. امر *amar* in Urdu, only denotes an order or entreaty to do something just now but does not forbid, consequently, it is used only in second person and has no gender. There are three different forms of using the Imperative.

(1) By simply dropping the infinitival ending *na* from the Infinitive. This form, namely, the singular, is addressed by way of contempt or affection, not otherwise, as, تو یہاں داور *too yhan daur* (Thou shouldst run here).

(2) Generally in talking to equals, or persons of very ordinary rank, add *o* after the stem or the first form, as داورو *‘um dauro* (you run), which is plural.

(3) The politest form is formed by adding *hamza bari yē* or *iyē* to the stem, as آپ داورے *āp dauriyē*.

When an order is conveyed through a third party the Aorist is used, as, اس سے کہو کہ کل داورے *us se kahō kè kal daurè*.

48. نہی *nahi* is simply a Prohibitive Imperative or an order that something should not be done, it is formed by adding *na* or *mat* before the Imperative, to which it corresponds in every other respect, as, داورے نہی *mat daur* (Do not run).

Sometimes when an order is meant to be carried out in some future time, it is expressed by using the Infinitive, as,

دو برس بعد دوڑنا *do baras baad daurna* (Run after two years).

49. It is important to remember that verbs in Urdu have masculine and feminine forms, called *muzzakkar* مذکر and *maunnas* مؤنث respectively. The sign of the masculine ending is "ا" *alif* or *é* in the singular and "ے" *bari ye* or *é* in the plural. To form their feminine, change the *alif*, *é* and *bari ye*, *é* into *choti yei* and *ye noon* in respectively, as, (1) مرد آتا تھا *maud áta tha* (a man was coming) (2) اگر لڑکے آئے *agar larke áye* (If the boys came) (3) اگر لڑکیاں آئیں *agar larkíán átin* (If the girls came). If the "ے" *bari ye* in the Masculine is not in the final word, it is only changed into "ی" *choti ye* in making feminines, as, لڑکے آئے *larke áte* the changes to لڑکیاں آئی تھیں *larkíán áti theen*.

50. When a Nominative is followed by "نے" *ne* which is called علامت فاعل *alamat-i-fâel*, its connected verb is always Third Person, singular Masculine, irrespective of the number and person of the Nominative, as, (1) میں نے دیکھا *main ne dekhá* (2) انہوں نے دیکھا *unhon ne dekhá*. See section 86.

Thus, in the case of Transitive verbs, in the Past indefinite, Present Perfect, Past Perfect and Past Subjunctives, the verb is Masculine, third person, singular, throughout, without at all being inflected to agree with its subject in person, number or gender. So it is only in these four tenses that the Transitive verbs differ from the Intransitives, which are conjugated exactly as follows.

51. Complete conjugation of the Intransitive verb, *daurna* in the Active Voice is given in tabular form. The terminations of the Substantive and the Auxiliary verbs, should be very carefully noted and learnt by heart.

Gender.	Tense.	SINGULAR.						PLURAL.					
		1st Person.	2nd Person.	3rd Person.	1st Person.	2nd Person.	3rd Person.	1st Person.	2nd Person.	3rd Person.	1st Person.	2nd Person.	3rd Person.
Mas.	Past Indef.	Main daurá	Tu daurá	Vuh daurá	Ham daurá	Tum daurá	Vuh daurá	Ham daurá	Tum daurá	Vuh daurá	Ham daurá	Tum daurá	Vuh daurá
Fem.		" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri
Mas.	Present Perfect	daurá hun	daurá hai	daurá hai	daurá hain	daurá ho	daurá hain	daurá hain	daurá ho	daurá hain	daurá hain	daurá ho	daurá hain
Fem.		" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri	" dauri
Mas.	Past Perfect	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá	daurá thá
Fem.		dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi	dauri thi
Mas.	Past Imperfect	daur rahá thá	daur rahá thá	daur rahá thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá	daur rahé thá
Fem.		daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi	daur rahi thi
Mas.	Past Doubtful	daurá hungá	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga	daurá boga
Fem.		dauri hungi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi	dauri hogi
Mas.	Past Conditional	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá
Fem.		daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá	daurá
Mas.	Present Indefinite	daurá hun	daurá hai	daurá hai	daurá hain	daurá ho	daurá hain	daurá hain	daurá ho	daurá hain	daurá hain	daurá ho	daurá hain
Fem.		dauri hun	dauri hai	dauri hai	dauri hain	dauri ho	dauri hain	dauri hain	dauri ho	dauri hain	dauri hain	dauri ho	dauri hain

PLURAL.			SINGULAR			Tense.	Gender.
2nd Person.	2nd Person.	1st Person.	3rd Person.	2nd Person	1st Person.		
Veh daur rahé hain	Hum daur rahé ho	Hum daur rahé hain	Veh daur rahé hai	Thi daur rahé hai	Main daur rahé hain	Present Imperfect	Mas.
" daur rahi hain	" daur rahi ho	" daur rahi hain	" daur rahi hai	" daur rahi hai	" daur rahi hain		Fem.
" dauran	" daur	" dauran	" dauré	" dauré	" dauran	Aorist	Mas. as well as Fem.
" "	" "	" "	" "	" "	" "		
" daurengé	" daurogé	" daurengé	" dauregá	" dauregá	" daurengá	Future Indefinite	Mas.
" daurengi	" daurogi	" daurengi	" dauregi	" dauregi	" daurengi		Fem.
" dauré rahengé	" dauré rahogé	" dauré rahengé	" dauré rahégá	" dauré rahégá	" dauré rahungá	Future Imperfect	Mas.
" dauri rahongi	" dauri rahongi	" dauri rahongi	" dauri rahagi	" dauri rahagi	" dauri rahungi		Fem.
" daur chukengé	" daur chukogé	" daur chukengé	" daur chukégá	" daur chukégá	" daur chukungá	Future Perfect	Mas.
" daur chukengi	" daur chukogi	" daur chukengi	" daur chukégá	" daur chukégá	" daur chukungi		Fem.
" "	" dairo	" "	" "	" "	" "	Imperative	Mas. and Fem.
" "	" ap dauriyé	" "	" "	" "	" "		
" "	" na dairo	" "	" "	" "	" na daur	Prohibitive	" "
" "	" dauryé	" "	" "	" "	" "		

PASSIVE VOICE.

52. The utility of the Passive voice in Urdu lies in the fact that the subject need not be mentioned; the Intransitive verbs cannot have the Passive voice. The subject in the Active voice becomes the object in the Passive, and vice versa.

In order to change the Active into passive, first get the Substantive (the principal part of a Finite) verb always in the Past Indefinite tense, the number and gender of this Past Indefinite will depend on the subject of the Passive sentence to be formed; then, always reduce the Auxiliary verb, *جانا* *jana* exactly to the same form as the Active verb which is being changed to Passive, keeping the same tense, and insert this reduced form of *jana* immediately after the Past Indefinite just formed, as, شیر بکرا کھا لیگا *sher bakrá, khaigá*, Active بکرا شیر سے کھا یا جائیگا *Bakra sher se khayá jaigá*, Passive (the goat will be devoured by the lion). *Sher*, the subject in the Active voice, has been changed into an object in the Passive; the Substantive verb *khaiga*, has been changed to the Past Indefinite and *jana* has been reduced to the same tense as *khaiga*, the Active verb given, and inserted immediately after the Past Indefinite already formed شیر نے بکریان مار دی تھیں *Sher ne bakrian mar dali thin*, Active. بکریان شیر سے مار دی گئی تھیں *Bukrian sher se mar dali gai thin*, Passive. The Substantive, Past Indefinite tense in the Passive, is *mar dali*, and *gai thin* the Auxiliary reduced to the same tense as the Active verb, *mar dali thin*. At least a dozen sentences must be tried like this.

53. If a verb needs an object to make the sense complete, it is called فعل متعدی *fail muta-addi* or the Transitive verb, so that it must answer the question "whom" or

"what," as, *ایک کتا دیکھا* *main ne ek kutta dekha*. If the action does not pass from the doer to an object, and thus, leaves no chance to question "whom" or "what," the verb is لازم *lázim* or Intransitive, as *و آیا* *voh aya* (he came.)

CHAPTER V.

THE CONNECTING PARTICLES.

54.* The third Part of Speech in Urdu Grammar is called حرف *Harf* which includes everything except اسم *Isim* (section 13) and فعل *Fa'il*. *Harf* is roughly divided into:—(a) حرف ربط *harf-i-rabt* (b) حرف عطف *harf-i-atf* (c) حرف ندا *harf-i-nida* and (d) حرف استعنا *harf-i-isti'ana*. A *harf* cannot stand by itself, without governing some object.

55. حرف ربط *harf-i-rabt* may again be sub-divided into four kinds: (1) علامت ناعل *alimat-i-fa'il*, namely, *نے* *ne*, the sign which follows a Nominative or Agential case, as *لارکے نے دیا* *larke ne diya*.

(2) علامت مفعول *alimat-i-mafool*, namely, *کو* *ko* and *تک* *taen*, being the sign which follows an object or the Accusative case, as *لارکے کو دیا* *larke ko diya*.

(3) علامت اضافت *alimat-i-izāfat* or the signs of Possessive, namely, *کا* *kā*, *کے* *ke*, *کی* *ki* to be inserted after a Noun, or a Demonstrative Adjective: *راے* *rā-re* to be inserted after Personal Pronouns, and *ناے* *nā-ne* after the word *اپ* *ap* (self) only, as, *مہن کا گھوڑا* *Mohan ka ghora*. *اُس کے بکرے* *us ke bakre*. *کس کی بکری* *kis ki bakri*. *تہا را مکان* *tumhara mākān*. *میری گھوڑی* *meri ghori*. *اپنے گھوڑے* *apne ghore*.

(4) حرف جار *harf-i-jar*, corresponding to English Prepositions. The word governed by it is called مجرور *majroor*.

56.* حرف عطف *harf-i-atf* or Conjunctions are divided into two kinds, عطف اتصال *atf-i-ittisāl* standing for Copulative, as,

اور *aur* (and); which joins two or more words or sentences together. The other kind is عطف انفصال *atf-i-infisāl* or Disjunctive, which separates words or sentences, as *یا* *ya* (or).

57.* The Copulatives may be sub-divided into three kinds:—(1) جمع *jāmā* or entirely Cumulatives. They are *اور* *aur* (and), *و* *vao* (means "and," in Persian), *نیز* *neez* or *بھی* *bhi* (also), *پس* *pas* (so) and *پھر* *phir* (then). (2) *اگر* *agar* (if), *اگرچہ* *agar-che*, *جب* *jab* (when), *جو* *jo* (if) and *گو* *go* (although). These generally introduce a Dependent clause and are followed by a Principal clause, preceded by *تو* *to*, which is called حرف جزا *harf-i-jazā*, as, *اگر وہ آیا تو میں جاؤں* *agar woh aya to main jaūn* (I go if he comes).

(3) حرف بیان *harf-i-biān*, namely, *کہ* *ke*, to introduce a Dependent clause, as *اُس نے کہا کہ تم اچھے آدمی ہو* *us ne kahā ke tum aachehē ādmi ho* (he said that you are a good man).

58.* The عطف انفصال *atf-i-infisāl* or the Disjunctives, may be sub-divided into two kinds:—

(1) حرف تردید *harf-i-tardeed* or the Alternative Conjunctions. They are: *یا* *yā* (or), *خواہ* *khud* (either), *چاہے* *chāho* (whether, and *بلکہ* *balke* (rather).

(2) حرف استدراک *harf-i-istidrak* or the Adversative Conjunctions. The are: *لیکن* *lekin* (but), *پر* *par* (but), *مگر* *magar* (but).

Words or sentences occurring immediately before and after any حرف عطف *harf-i-atf* or Conjunction are known as معطوف *ma-atooḥ* and معطوف الیہ *ma-atooḥ-illēh* respectively, as *جانور آدمی* *janwar ādmi* (both are joined together). *جانور* *janwar* is *ma-atooḥ illēh* and *آدمی* *ādmi* is *ma-atooḥ*, joined together.

59.* *harfi nida* [see section 23] is always used to precede a Vocative case, in addressing someone. They are:—*aji* denotes respect. *aye* اے اور *aré* اری denote contempt, *are* اری ظالم. The Vocative or the person addressed, which follows, is called *munada*. [section 23].

60.* *harfi-i-istisna* marks something as exception or excluded. They are:—*siva* سوا *masivá* ما سوا *Mohan ke siva sab aye* موهن کے سوا سب آئے *bajuz* (all came except Mohan). [Sec 54]. The thing or person excepted, is called *mustasna* مستثنیٰ.

CHAPTER VI

PARSING.

61.* There are two distinct ways of parsing, *tasrif*, the simpler one states the part of speech of a word and its simple Grammatical connection with other words in the sentence. This is by far the more common of the two.

The other is *tarkeeb-i-nahvi* ترکیب نحوی, which belongs strictly to higher Grammar, corresponding to what may be called "synthesis" instead of "Parsing." This entirely concerns most advanced students.

62. Example of Parsing strictly according to Urdu Grammar.

کل میں آپ کے دولت خانہ گیا تھا تو دیکھا کہ جڑا لڑکا کرسی پر بیٹھا ہے۔
 * "کل" = "ظرف زمانہ" + "میں" = ضمیر صیغہ واحد متکلم - فاعل + آپ = ضمیر صیغہ واحد حاضر معضاض (الہ + کے) = علامت اضافت + "دولت خانہ" = "ضرب مکان مرکب صیغہ واحد غائب معضاض" + "گیا تھا" = "نعل لازم - ماضی بعید" - صیغہ واحد معرّف + "تو" حرف عطف + "دیکھا" = "نعل متعدی معرّف - ماضی مطلق" - صیغہ واحد + "کہ" حرف بیان + "ایک" اسم صفت

یا اسم عدد + "جڑا" = اسم تفضیل یا اسم صفت "لڑکا" = اسم جامد تکبر - صیغہ واحد غائب - مذکر - فاعل + "کرسی" = اسم جامد تکبر - صیغہ واحد غائب مؤنث غیر حقیقی - معرور + "پڑ" = حرف جار + "بیٹھا" = اسم حالیه + "پڑ رہا تھا" = نعل متعدی معرّف ماضی ناتمام صیغہ واحد غائب مفعول محذوف

PART III.

CHAPTER VII NOUNS اسم ISM.

PARTS OF SPEECH, EXACTLY ADAPTED TO ENGLISH GRAMMAR.

63. Nouns are either Abstract or Concrete.

64. It should be noticed in Part II that the Abstract Noun has been treated under different names, namely, *hasil-i-masdar* (section 25). Sometimes it is in the form of a *masdar* but more appropriately, it should be called *hasil-i-sifat*.

There are various ways of forming Abstract Nouns. They are mostly formed from other words. The following may be noted:—

(1) By dropping the ending *na* from the Infinitive, as *more* (a turn) from *morna*.

(2) Sometimes *do* is added to the stem of the verb, specially in Hindi Verbs, as, *lagdo* (connection) from *lagana*; *bahdo* (current) from *behn*.

(3) Sometimes "i" *alif* is added to the stem, as *ragra* (friction) from *ragarna*; *jhagra* (quarrel) from *jhagarna*.

(4) Sometimes "n" *noon* or "an" is inserted after the stem, as *jalan* (irritation) from *jalna*; *soojan* (inflammation) from *soojna*.

(5) Sometimes "ز" *zat* is called to the stem, as سجات *saját* from سجات *saját*; بانا *banavat* from بانا *bandán*.

(6)* The Persian حاصل *hasil-i-masdar*, ending in ش *sh* or ish, 3rd and ار *ar* are generally Abstract Nouns, as, کوشش *koshish* (effort), گفتگو *gufguf* (conversation), رفتار *raftar* (speed).

(7)* The Arabic Infinitives, being identical with their حاصل *hasil-i-masdar*, are also Abstract Nouns, as علم *ilm* means 'to know' as well as 'knowledge.'

(8) If a Hindi Adjective ends in "ا" *alif*, an Abstract Noun may be formed by dropping this *alif*, as کھوت *khot* (defect) from کھوتا *khotá* (defective), جھوت *jhoot* (falsehood) from جھوتا *jhoota*.

(9) Sometimes "ی" *ee* is added after an Adjective of Persian origin, as گرمی *garmi* (heat) from گرم *garm*, خنکی *khunki* (cold) from خنک *khunk* (Adjective).

(10) Sometimes "پن" is added at the end of a word, as بھولا پن *bholapan* (simplicity) from بھولا *bhola*, بچپن *bachpan* from بچہ *bachcha*.

(11) Adjectives ending in "ہ" *choti he*, change the *choti he* into کی *gee* to form an Abstract Noun, as تازگی *tazgee* (freshness) from تازہ *tázá*.

65. Concrete Nouns may be divided into Proper, Common, Collective and Material Nouns.

66. A Proper Noun or اسم خاص *ism-i-khas*, if indicating the names of persons, is generally made of words having some meaning. Names of Hindus are mostly derived from Sanskrit and Hindi, those of Mohammadaus, from Arabic and Persian. Thus, the names of Indians often show their religion, sect and even caste. There is no special way of writing a Proper Noun, which is always singular, [See section 18].

67. A Common Noun or اسم عام *ism-i-am*, must have gender and number and is mostly in the third person. Sometimes it has the same form as a verb, then it must be determined by the fact whether it has a tense or no. [Section 16].

68. Collective Nouns are not considered as a separate class in Urdu, but may be termed اسم جمع *ism-i-jamá*. They are rather looked upon as Common Nouns, and are likewise subject to the rules of number and gender, given hereafter, as فوج *fauj* (army) فوجین *faujen*, Plural Feminine.

69. Material Nouns are termed اسم جنس *ism-i-jins*, they do not admit of plural, as رنگ *rang* (tin).

NUMBER.

70. No exhaustive rules can be laid down to form the plural of masculine Nouns. The Nominative case is implied unless otherwise specified. The rules are:—

(1) Masculine Nouns ending in "ا" *á* or "آ" *á* change this "ا" *á* or "آ" *á* into "ے" *é*, as, بکرا *bakrá* Singular, بکرے *bakré* Plural, پرندہ *parindah* Singular, پرندے *parindé* Plural.

(2) If a Feminine Noun ends in "ی" *ee* add on ان *án* at the end, as, بکری *bakrí*, Singular, بکریاں *bakrián* Plural. This rule does not apply to Masculines ending in "ی" *ee* as, آدمی *admi* (man), Singular and Plural alike.

(3) Any Feminine which does not end in "ی" *ee* takes "en" at the end, but if the last letter of the Feminine happens to be "ا" *á* or "آ" *á*, "ین" *yen* may be used, see section 6, as, دادا *dadá* Singular, دادیاں *dadyén* Plural.

(4) A Noun followed by "نے" *ne*, "کو" *ko*, or any Preposition, is said to be in the Oblique case, and then its plural is formed simply by adding "وں" *on* at the end, irrespective of

the gender or the ending of the Noun, as, لڑکیوں لارکیوں *lar'kiyon ne*; بکروں *bakron ko*; اکتوں *akton par*.

(5)* In Persian, Nouns denoting animate beings, take ان *an* and those denoting inanimate, ه *ha* at the end, as, مردم *mardum*, Singular (man). مرد مان *marduman*, plural. چوب *chob* (wood) Singular. چوبها *chobhā* Plural, (pieces of wood).

Persian and Arabic words retain their own plurals, and are not formed according to Urdu Grammar.

(6)* In Arabic, the rules for forming plurals are very numerous, but generally the Arabic plurals have one of the following وزن *vazan* or rhythms :—(a) أفعل *af-āl*, as, قول *qaul*, singular; أقوال *aqūāl*, plural, (b) فاعل *fau-l* as, كتاب *kitāb* singular, كتب *kutub* plural. (c) فاعول *fu-oolā*, as, شريف *sharīf* singular, شرفا *shurufā* plural. (d) أفعل *af-ilā*, as, غني *ghānī* singular, أغنيا *aghniā* plural. These forms of singular and plural should be carefully remembered, so that if any Arabic Nouns has one of these rhythms its plural or singular can be determined at once, as, فقير *faqīr* comes under (c), so its plural must be فقرًا. Notice the number of syllables, and the vowel contained in each, to judge the similarity of *vazan* or rhythm.

(7) Any Noun not coming under the above six rules, retains the same form in either number, as, ایک کوار *ek kivar* Singular. دس کوار *das kivar*, Plural.

(8) Nouns in the Vocative case, add on "و" *o* at the end in plural, but if the last letter in the Nominative singular happens to be "ا" *a* or "آ" *ā*, "ah" this last letter must be left out before the "و" *o* can be added, as, (1) اے مردو *aye mardo*.

(2) اے لڑکو *aye lar'ko*, the final "ا" *i* of the word لڑکا *lar'ka* having been left out here.

PERSON.

71. In Urdu the Nouns, and consequently the verbs as well, have no separate name for Person, for they are all supposed to be in the Third Person, called صیغہ غائب *sig'hai ghaib*.

GENDER جنس JINS.

72. The most difficult point in Urdu Grammar is to determine the gender of inanimate objects, which is based only upon the sound of the word for the sake of euphony. All distinctions, which can be subjected to rules, are given below, See [section 32].

73. The following are the signs of the MASCULINE :—

(1) Words ending in "ر" *r* or "ڑ" *ṛ* *maj'hoor* or "ا" *ā* *dh*, having these letters as a part of the word itself, and not inserted after. [See section 3], as, تکرار *tukra*, لگاؤ *lagāo*, پردہ *parda*.

EXCEPTION. (a) مینا *maina*, ہوا *hawa*, قاب *qab*, ملا *mlā*, گھٹا *ghata*. These nouns are all Feminine.

(b) Arabic Infinitives, as, قضا *qazā*, وفا *wafā*, شفا *shafā* &c., are Feminines. (c) Some Arabic Nouns have *choti he* as a Feminine ending, as, صاحبہ *sahibā*, زوجہ *zaujā*, معلمہ *maullimma* (lady teacher).

(2) Nouns ending in ہ *pan*, as بچپن *bachpan*.

(3) Names of months, days, natural objects and Urdu Infinitives, as, جنوری *January* ایتوار *It'war*, سمندر *samundar*, گند *gand*.

(4) The Urdu letter ن *n* and م *m* - ل *l* - ق *q* - ع *e* - غ *gh*. The remaining letters of the alphabet are Feminine.

(5) Words exactly sounding like, or having the same rhythm as *انگار* *in-kar*, *اِقرار* *iq-rār*, viz. word of two syllables, one having "i" and the other "a" in it.

74. The following rules apply to FEMININES:—

(1) Nouns ending in "ی" *ee* as *کشتی* *kishti* *لاکڑی* *lakri* &c.

EXCEPTIONS:— *پانی* *pani*, *موتی* *moti*, *دھی* *jee*, *دھ* *dahi*, *ہاتھی* *hathi*, *آدمی* *admi* and *گھی* *ghee*; these are Masculines.

(2) Nouns ending in any one of the following letters: *در* *ār*, *ا* *ah*, *ت* *at* or *ش* *ish*, which generally appear in Persian and Hindi words as *گفتگو* *guftugu*, *رفتار* *raftar*, *مورت* *moorat*, *چوکھٹ* *chaukhat*, *ورزش* *varzish*.

EXCEPTIONS:— *شربت* *sharbat*, *حضرت* *hazrat*, *دوست* *dost* and *وقت* *vaqt*.

(3)* Arabic words having the same rhythm or *wasan* as the word *تفعل* *taf-eel*, as *تکريم* *takreem*, *تقصير* *taqseer*, viz. one syllable having "a" the other "ee" as *تاعيز* *ta-veez* (amulet).

(4) Words ending in *یا* *yā*, as *لیٹیا* *litīya*, *کھٹیا* *khatīa*.

(5) Arabic Infinitives ending in "ا" *ā* and Feminines ending in "ا" *āh* already treated, as exceptions to rule (1) section 73.

It is important to observe that, the Persian and Arabic plurals are not inflected in the oblique cases, as *کھٹیاں* *khatia* (fault) *کو* *ko*, *سے* *se* or *نہ*.

75. The foregoing sections specially relate to inanimate objects, the animate ones have either a different word for the corresponding Feminine, as *مرد* *mard*, *عورت* *aurat*, or, if the Masculine ends in "ا" *ā* or "ی" *ī* the "ا" *ā* or "ی" *ī* should be changed into "ب" *b*, as *بکرا* *bakra*, *بکی* *bakri*.

76. Nouns having Common Gender, are named *جنس مشترک* *jins-i-mush-tarak*, as, *شخص* *shakhs*, *دشمن* *dush-man*.

77. In parsing, one need not mention the gender of inanimate objects but it plays an important part in determining the gender of the connected verbs. It is safer to presume a thing to be masculine in cases of doubt. Uncommon animals are generally called by the masculine name (except the word "مینا" *mainā*) as, *ازدہا* *azhdaha* (python), *اُللو* *ullo*.

78. For very uncommon animals, the word *نار* *nar* may be added for males and *مادہ* *māddā* for females, before a Noun, whose gender is ambiguous, as, *نار فاختہ* *nar-fakhta*, (male dove), *مادہ چنبرنی* *māddā-chiunī*, (female ant).

79.* The gender of English and other foreign words used in Urdu, should be determined from the nearest Urdu word of similar meaning, as, "coat" is masculine, for, the nearest Urdu word *انگarkha* (a long loose robe) is masculine. The plural of such words should be formed according to Urdu Grammar, and not English, as, *دس فٹ* *das foot* not *feet*.

80. Certain masculine Nouns, denoting some profession, end in *ی* *ee*, change the "ی" *ee* into *ان* *an*, to form their feminines, as, *دروزی* *darzi* (tailor) with its feminine *درزن* *dazn*, *مچی* *mochi*, *دھوبی* *dhoobi*, *نائی* *ndae*, *بھشتی* *bhishti*, *مالی* *mali*, undergo precisely the same change.

CASE حال HALAT.

81. The three Cases in English have been extended to eight in Urdu like Latin; Nominative including the Agential; the Objective including the Accusative, Dative, Ablative and

Locative; Possessive being identical with Genitive; lastly the Vocative.

82. The simple cases, Nominative and Objective, scarcely call for any comment. These may be called Plain cases, not being followed by *ne*, *کو* *ko*, *سے* *se* *میں* *men* or *پر* *par* and distinguished from the others, called Oblique cases collectively, which are declineable, each having one of the above Prepositions. If a Plain case ends in "ی" *alif*, it is changed into "ے" *e* in singular Oblique cases, followed by some Preposition, which is a sign of Oblique case. [See (4) part, section 70] as, *لارکے نے* *larke ne*, in stead of *لارکا* *larka*.

The Oblique cases are not declined in singular when they do not end in "ی" or *d* nor are they declined in the case of singular feminine; in the plural, *وں* or *on* is added, instead of *ی* *en*. [See section 74], as *لارکی کو* *larki ko* *لارکیوں کو* *larkion ko*. *کبوتری* *kabutarī* *کبوتروں* *kabutaron ne*.

83. The Agential case is a particular form of the Nominative, when it is followed by "نے" *ne*, denoting animate being, as *لارکے نے* *larke ne dyā*.

84.* As a rule, a Nominative is followed by "نے" *ne*, [See section 55] provided the finite verb is Transitive and in the Past Indefinite, Present Perfect, Past Subjunctive or Past Perfect tense, which is directly formed from the Past Indefinite. [See section 36, 37, 38, and 41].

The following are *exceptions* to the above rule, which should be carefully noted. The subject is not followed by *نے*:—(1) When the Substantive verb is derived from the verbs *لانا* *lānā* (to bring), *بولنا* *bolnā* (to speak) or *بھولنا* *bhoolnā* (to forget), as, *مohan bolā* or *lāyā thā*.

(2) When the Substantive verb is compounded with the Auxiliary verbs *جانا* *jānā*, *چکنا* *chukna*, *سکنا* *sakna* or *لگنا* *lagana*, as, (1) *مohan mar gya* (completive sense); (2) *Mohan kha chuka hogā* (force of "already"); (3) *Mohan nahin mar sakā* (Potential mood); (4) *Mohan dene lāgā* (began to give).

85.* The Accusative is that form of the Objective case, which is followed by *کو* *(to)*, generally denoting that the object is a living being, as *میں نے ایک آدمی کو دکھا* *main ne ek ādmī ko dekhā*, (animate); but we say, *میں نے ایک پتھر دکھا*, (inanimate).

If the governing verb is derived from one of the verbs, *لانا* *lānā*, *بولنا* *bolnā*, *بھولنا* *bhoolnā*, *چکنا* *chuknā*, *پینا* *pecnā* or *پہننا* *pehanna*, the object should not be followed by *کو* *ko*, as, *تو نے کہا نا* *tum ne khand khayā*.

86.* The Dative answers the question, "to whom" or "what for" and, like the Accusative, is followed by *کو* *ko*, representing the force of "to" or "for", as, *یہ ام لارکے کو دو* *yeh am larke ko do*; *میں نے کو جاتا ہوں* *main bone ko jātā hun* (I am going in order to or for the purpose of sowing).

87.* The Ablative denotes the source, cause, time or place of an action, and the Ablative Objective is followed by *سے* *se* having the force of "by", as, *تو نے کام نہ ہوگا* *tum se yeh kam na hogā* (this work cannot be done by you); *سپاہی بزدلی سے بھاگ گئے* *sipāhī buzdilī se bhag gae* (the soldiers ran away through or owing to cowardice); *لاکڑی سے مارا* *lakṛī se*

maro (hit with or by means of a stick); اس آدمی سے پوچھو *is dāmi se puchho* (inquire from this man); آجے دوروز سے بخار آتا ہے *ajē do roz se bukhār dā hai* (he has been suffering from fever for the last two days); آجے پہلی تاریخ سے آتا ہے *ajē pehli tarikh se dā hai* (He has been coming since the first of the month).

88.* The Locative Objective shows the place where or the time when something takes place, the noun being followed by *men* or *par*, اس ایک گھنٹہ میں آتا *ek ghante men āta* (come in an hour's time); مکان پر رہنا *makan par rehna* (stay at home).

Sometimes the Locative and Ablative are joined together, اس جلاہ وہ مدرے میں سے نکلا ہے *voh madrasē men se nikla hai* (he has just come out of the school).

89. The Genitive case and the Possessive are precisely the same, denoting the owner or possessor. The Genitive is followed by *ka, ke* or *ki*, according to as the object is singular, masculine, plural masculine or singular as well as plural feminine, respectively, اس کا گھورا *kiska ghora*; اس کی گھور *kiske ghore*; اس کی گھوری *kis ki ghori*. [See section 55].

90.* Case in Apposition, called بدل *badal*, may be divided into five kinds, which the Arabic Grammarians have treated as various forms of *ism-i-ma'arfa*. [See section 17].

(1) *takhallus* is an assumed name, which an oriental poet always distinguishes himself with, and uses it generally at the end of his poetry, as the famous Persian poet's *takhallus* was سعدی *Sā'adi*, whose real name was مصلح الدین *Masleh-ud-din*.

(2) *Khitab* or a title, is conferred upon by a king or other competent authority, اس راجہ بہادر سہیل *Raj Bahadur Sohan Lal*.

(3) *urf* is a name by which a person is generally known or famous, اس موراری راجہ سیندھیا *Morāri Rao Sindhia* (Sindhia being the hereditary title of the Maharaja of Gwalior).

(4) *laqab* is an appellation or title, earned by a person for any special merit or virtue, for which he is famous, اس سکندر اعظم *Sikandar-i-āzam* (Alexander the great).

(5) *kuniyat* is the father's name, inserted after that of the son, by way of distinction, اس رستم زال *Rustam-i-Zāl* (Rustam son of Zāl); اس یوسف ابن یا قوب *Yusuf, ibn-i-Yaqoob* (Joseph, son of Jacob).

(6) Some more examples may be added, اس ناظر اکبر آبادی *Nazir-i-Akbarabadi* (Nazir of Akbarabad or Agra); اس مہن درازی *Mohan, darzi*; اس رنجیت سنگھ *Ranjit Singh, Kānā*.

91. The Vocative denotes a person called, and is preceded by a *harf-i-nida* [See section 59], اس لڑکے *ayē larkē*.

DECLENSION OF NOUNS.

92. The endings should be carefully remembered [See section 82].

SINGULARS.	PLURALS.
(1) Nom. اس لڑکا <i>larka aya</i>	ان لڑکے <i>larke aye</i>
(2) Agential دیکھا لڑکے نے <i>larke ne dekha</i>	دیکھا لڑکوں نے <i>larkon ne dekha</i>
(3) Accu. اس لڑکے کو مارا <i>larke ko mara</i>	ان لڑکوں کو مارا <i>larkon ko mara</i>
(4) Dative. اس لڑکے کو دیا <i>larke ko dia</i>	ان لڑکوں کو دیا <i>larkon ko dia</i>
(5) Abl. اس سے پوچھا <i>larke se puchha</i>	ان سے پوچھا <i>larkon se puchha</i>
(6) Gen. اس لڑکے کا ہے <i>larke ka, ke or ki</i>	ان لڑکوں کا ہے <i>larkon ka ke ki</i>
(7) Loc. اس لڑکے پر رکھو <i>larke par rakhho</i>	ان لڑکوں پر رکھو <i>larkon par rakhho</i>
(8) Voc. اس لڑکے <i>aye larkē</i>	ان لڑکوں <i>aye larko!</i>

97. In the Agentials given above, it is important to apply section 84 to decide when the subject should or should not be followed by *ne*, or in other words, when to use the Nominative or the Agential form, as, *آس نے مارا* *voh ayā*. *اُس نے مارا*. *us ne mārā*.

98. In the Accusative and Dative cases, it makes little or no difference between *اے* *ise* and *اُسکو* *is ko*, both denoting someone near at hand, or between *اُسے* *use* and *اُسکو* *usko*, both denoting someone at a distance, as *اُس کو مارا* *main ne use or usko mārā*. This applies to singulars and their corresponding plurals. Read sections 19, 20 and 83 to 89, carefully.

Pronouns have no Vocative case. There exists no difference between the uses of "My, thy" "etc., and Mine, thine, hers" etc., in Urdu. Pronouns do not absolutely admit of any distinction in gender.

99. Care should be exercised while using the Second and Third persons. *تو* *tu* or *وہ* *voh* is used when contempt or intimacy is meant; in ordinary cases, while talking to juniors or equals, *تم* *tum* should be used. In refined society, *آپ* *āp* should be used instead of *تم* *tum* or *تو* *tu*, followed by any of suffixes *نے* *ne*, *کو* *ko*, *سے* *se* etc., to form different Cases, without inflecting the word *آپ* *āp* by itself, addressed to seniors or strangers, as, *آپ کو دیکھا* *āp ko dekhā*. *آپ* *āp* as subject, should be followed by a verb, 3rd person, plural, section 51.

There is another use of the word *آپ* *āp*, quite distinct from the above, when *آپ* *āp* or the word, *خود* *khud*, comes after some other Personal Pronoun, to convert it into a Reflexive Pronoun, as, *وہ خود یا آپ کیا* *voh khud or āp āyā* (he

came himself); *میں آپ آؤنگا* *main āp dungā* (I shall come myself); *تم خود کرو* *tum khud karo* (Do it yourself).

INTERROGATIVE PRONOUNS.

ضمیر استفہام *Zamir-i-istifham*.

100. The Interrogative Pronouns, as well as Interrogative Adverbs, invariably begin with the letter *ک* *ka*, which may be changed into *ج* *jeem* to make them Relative Pronouns or Adverbs respectively, as, *کس کو* *kis ko* (Inter.), *جس کو* *jis ko* (Rel.).

101. The Interrogative Pronouns are only two, *کون* *kaun* (who) and *کیا* *kyā* (what); they are declined as below.

SINGULAR.	PLURAL.
Nom. <i>کون</i> <i>kaun</i> . (Who).	<i>کون</i> <i>kaun</i> . (Who).
Ag. <i>کس نے</i> <i>kis ne</i> . (Who).	<i>کونہوں نے</i> <i>kinhon ne</i> . (Who).
Acc. and Dat. <i>کس کو</i> <i>kis ko</i> , <i>کسے</i> <i>kise</i> . (Whom).	<i>کونہیں کو</i> <i>kinhen kin ko</i> . (Whom).
Abl. <i>کس سے</i> <i>kis se</i> . (By whom).	<i>کس سے</i> <i>kin se</i> . (By whom).
Loc. <i>کس میں</i> <i>kis men</i> , <i>پر</i> . (On or in whom).	<i>کس میں</i> <i>kin men</i> , <i>پر</i> . (On or in whom).
Gen. <i>کس کا</i> <i>kis ka</i> , <i>کے</i> <i>ke</i> or <i>کی</i> . (Whose).	<i>کس کا</i> <i>kin ka</i> , <i>کے</i> <i>ke</i> or <i>کی</i> . (Whose).

کیا *kya* is not declined at all, and remains the same for different Cases and Numbers as well. It is also used in introducing Interrogative sentences.

DEMONSTRATIVE PRONOUNS.

اسم اشارہ *Isim-i-ishārā*.

102. The Demonstrative Pronouns, Demonstrative Adjectives and Personal Pronouns in the third Person, are

alike in form. [See sections 20, 96 and 97]. They may be distinguished one from the other, from the sense.

103. The words सब *sab* (all), بعض *bā-da* (some or certain), چند *chand* (few or some), کچھ *kuch* (some or any), کوئی *koi* (anyone or certain), are all Indefinite Pronouns or Adjectives according to the sense, and are indeclinable, except the word کوئی *koi*, which is applied to persons only, and has the same form for singular and plural alike. It is declined as given below:—

(English).

Nom. کوئی <i>koi</i> .	Any, anyone or someone.
Ag. کسی نے <i>kisi ne</i> .	do.
Acc. and Dat. کسی کو <i>kisi ko</i>	To or for do.
Abl. کسی سے <i>kisi se</i> .	By or from do.
Loc. کسی میں ہر <i>kisi men or par</i> .	In or on do.

کچھ *kuch* is applied to things only, and is indeclinable. Sometimes, کوئی *koi* or کچھ *kuch* is compounded with the word ہر *har*, which means 'every' by itself, and also comes before *koi* or *kuch*, as, ہر کوئی جاسکتا ہے *har koi ja sakta hai* (anyone may go); خدا نے تمہیں کچھ دیا ہے *Khudā ne tumhen har kuch diya hai* (God has given you everything).

RELATIVE PRONOUNS.

اسم موصول *Is-m-i-mausul*

104. Declension of جو *jo* (who). [See section 21 and 97.

SINGULAR. PLURAL (English for both).

Nom. جو <i>jo</i> .	جو <i>jo</i> . Who are which.
Ag. جس نے <i>jis ne</i> .	جس نے <i>jinhon ne</i> . Who.
Acc. جو جس جسکو <i>jo, jisē or jis ko</i> .	جو جنہیں جینکو <i>jo, jinhen or jin ko</i> .
	Which, to which or whom.

SINGULAR.

Dat. جس کو *jise or jis ko*.

Abl. جس سے *jis se*.

Loc. جس میں ہر *jis men or par*

Gen. جس کا کے کی *jis ka, ke or ki*

PLURAL. (English for both).

جنہیں جینکو *jinhen or jin ko*.

Whom or to which.

جن سے *jin se*. From whom or which.

جن میں ہر *jin men or par*. In or on whom or which.

جن کا کے کی *jin ka, ke or ki*. Whose or of which.

CORRELATIVES.

105. جیسا *jaisa* (such) is followed by ویسا *vaisa* (as); جو *jo* (who), by سو *so* (so or such). The Correlatives are always declined in pairs and are exactly alike in form or endings, for the sake of euphony, as, جیسی لہو کے ویسی سنو کے *jaisi kahoge vaisi sunoge* (tit for tat). جتنا *itna* comes after جتنی *jitni*.

106. Pronouns, as well as Adjectives, ending in "ی" *ee* change the "ی" *ee* into "ے" *ay* and "ی" *ee* when followed by and Plural masculines and feminines respectively, as, ہمارے بکرے *hamāre bakre* (our he-goats); ہماری بکی *hamāri bakri* (our she-goat); اچھا لڑکا *acheha larkā* (good boy); اچھے لڑکے *achehe larke* (good boys); اچھی عورتیں *achechi aurten* (good women).

CHAPTER IX. ADJECTIVES.

اسم وصف *ism-i-sifat*.

107. Adjectives may be divided into six kinds altogether:—(1) Descriptive (2) Proper (3) Quantitative (4) Numeral (5) Distributive and (6) Demonstrative.

DESCRIPTIVE.

صفات ذاتی *sifat-i-zatī*.

108. The Persian and Arabic Adjectives are not inflected, nor those which do not end in "i" *alif*. [See section 106], as, خشک *khushk roti* لال گھوڑا *lal ghorā*.

109. Adjectives are not declined to show various degrees of comparison. The positive degree, تفضیل نفسی *tafzīl-i-nafasi*, remains as it is, as, خراب آدمی *kharab dāmi*. Some Adjectives end in دار *dār* or گار *gār*, as, جاندار *jāndār* (having life); ستم گار *sitam-gār* (tyrant).

110. The Comparative degree, تفضیل بعض *tafzīl-i-bā-ʿaz*, is formed by putting the word "زیادہ" *zīdah* or simply "سے" *se* before the Positive, as, اچھا یا زیادہ اچھا *gadhā se achchā or zīdah achchā hai*. Sometimes the word "اور" *aur* (quite distinct from its use as a Conjunction) is put before the Comparative, to intensify the meaning, as, اچھا اور میٹھا *yeh ām or meethā hai* (This mango is sweeter still). The word "اور" in the sentence above, should be parsed as an Adverb.

Sometimes the Particle "سا" *sā*, which means "something like" or "somewhat," is inserted immediately after an Adjective, as, چھوٹا سا لڑکا *chota sā larka* (a boy somewhat small or smallish).

111. To form the Superlative degree, تفضیل کل *tafzīl-i-kul*, the word نہایت *nihayet* or سب سے *sab se*, is put in before the Positive, as, اچھا یا نہایت اچھا *yeh larkā sab se or nihayat achchā hai*. For the sake of emphasis, ہی *hi* is added just after *nihayet*, as, اچھا آدمی ہے *yeh nihayāt hi achchā dāmi hai* (He is the very best man).

112.* In Persian, تر *tar* is added after an Adjective to form the Comparative, ترین *tarīn* to form the Superlative, بہتر *behtar* (better); بہترین *behtarīn* (best).

PROPER ADJECTIVES.

صفات نسبتی *sifat-i-nisbati*.

113.* صفت نسبتی *sifat-i-nisbati* or Proper Adjectives are formed from a Noun, as follows:—

(1) By ending "ی" *i* after a Proper Noun, as, کشمیری *Kashmirī*; پشاورى *Peshawarī*.

(2) If a Noun ends in "ی" *i*, "اھ" *ah* or "ا" *ā*, it should be dropped and "وی" *vi* should be added after the remainder, as, دہلی *Dehālvi* from دہلی *Dehli*; بنگالی *Bangālī* from بنگالہ *Bangalah*; مالوی *Mālvi* from مالوا *Mālva*.

(3) In Persian and Arabic words, انی *āni* or "ی" *ee* is added after a Noun, as, جسمانی *jismāni* from جسم *jism* (body); روحانی *ruhāni* (spiritual) from روح *rooh*; گندمی *gandmī* (wheat colour) from گندم *gandum*.

ADJECTIVES OF QUANTITY.

صفات مقدارى *sifat-i-miqdārī*.

114. The number of Adjectives of Quantity is rather limited, namely, (1) بھر *bhar*, used after any unit of weight, as, سیر بھر *ser bhar* (a seer in weight). (2) بہت *bohāt* (much). (3) تھوڑا *thorā* (a little or some). (4) سب *sab* (whole or all), as, تمام پانی *tamām pāni* (all the water). They are followed by an Abstract or Material Nouns, as a rule.

NUMERAL ADJECTIVES.

صفات تعدادی *Sifat-i-tāddādī*.

115. The Cardinal numerals, when written in Urdu figures, start from left to right, as in English, being unlike Urdu letters. [sec. 1]. The first ten digits are, ۱, ۲, ۳, ۴, ۵, ۶, ۷, ۸, ۹, ۱۰.

* Arabic letters have each a numerical value given below, besides conveying the ordinary sounds. Thus, inscriptions in Arabic and Persian on graves, monuments etc., have a double meaning, the one, literal and the other, pointing to the date of birth, death, accession etc., by joining up their numerical values, known as the *abjad* system, for instance, the sum of letters in the title of a well-known book, "اُخلاقِ مُحَمَّدانی" *Akhlaq-i-muhammadi*, gives the year 900 *Hijri* or the year of Mohammad, corresponding to 1494, A. D. when the work was compiled.

NUMBERS.

Figures.	Urdu.	Roman Urdu.	Figures.	Urdu.	Roman Urdu.
1 = ا	ایک	ek	16	سولہ	solá
2 = ب	دو	do	17	سترہ	satrah
3 = ٣	تین	teen	18	اٹھارہ	athará
4 = د	چار	chár	19	اُنیس	unnis
5 = ٥	پانچ	páñch	20 = ک	بیس	bees
6 = و	چھ	chhé	21	ایکس	ikkis
7 = ز	سات	sát	22	بائیس	báis
8 = ٨	آٹھ	áth	23	تئیس	téis
9 = ط	نہ	nan	24	چوبیس	chaubis
10 = ی	دس	das	25	پچیس	pachchis
11	گیارہ	gíaráh	26	چھبیس	chhabbis
12	بارہ	bárah	27	ستائیس	sattáis
13	تیرہ	téráh	28	اٹھائیس	atháis
14	چودہ	choudá	29	اَنائیس	untis
15	پندرہ	pandrá	30 = ل	تیس	tees

Figures.	Urdu.	Roman Urdu.	Figure.	Urdu.	Roman Urdu.
31	اکیس	ekkattis	55	پچپن	pachpan
32	بئیس	battis	56	چھپن	chhappan
33	تینتیس	téntis	57	ستاون	sattáwan
34	چونتیس	chauntis	58	اٹھاون	aththáwan
35	پینتیس	paintis	59	انسٹھ	unsath
36	چھتیس	chhattis	60 = س	ساٹھ	sáth
37	سینتیس	saintis	61	اِکستھ	iksath
38	ارتیس	artís	62	باسٹھ	básath
39	انٹائیس	untális	63	تیرسٹھ	tiresath
40 = م	چالیس	chális	64	چوسٹھ	chausath
41	اِکتائیس	iktális	65	پینسٹھ	painsath
42	بیالیس	biális	66	چھیاسٹھ	chhiásath
43	تینتائیس	taintális	67	سرسٹھ	sarsath
44	چوالیس	chowális	68	اُرسٹھ	arsath
45	پینتائیس	paintális	69	اَنہتر	unhattar
46	چھتالیس	chiális	70 = ع	ستر	sattar
47	سینتائیس	saintális	71	اِکھتر	ikhhattar
48	ارتالیس	artális	72	بہتر	bahattar
49	اُنچالیس	unanchás	73	تہتر	tihattar
50 = ن	پچاس	pachás	74	چوہتر	chowhattar
51	اِکیاون	ikiáwan	75	پچھتر	pichettar
52	باون	báwan	76	چھیتر	chhiattar
53	تیرپن	tirepan	77	ستتر	sattattar
54	چون	chawwan	78	اٹھتر	athattar

Figures.	Urdu.	Roman Urdu.	Figures.	Urdu.	Roman Urdu.
79	اٹا سی	unnási	90=ص	نوے	nawé
80=ن	اسی	assi	91	ایکا نوے	ikiánvé
81	ایکيا سی	ikiási	92	با نوے	bánvé
82	بیاسی	biási	93	ترانوے	tiránvé
83	تیرا سی	tirási	94	چورا نوے	choránvé
84	چورا سی	chorási	95	پچیا نوے	pichiánvé
85	پچیا سی	pichiási	96	چھیا نوے	chiánvé
86	چھیا سی	chhiási	97	ستیا نوے	satiánvé
87	ستیا سی	sattiási	98	اٹھانوے	athánvé
88	اٹھیا سی	athiási	99	ننانوے	ninánvé
89	نوا سی	nawási	100=ق	سو	saw.

Figures	Urdu	Roman Urdu.
* 200=ر	دو سو	do saw
300=ش	تین سو	tin saw
400=ت	چار سو	chár saw
500=ث	پان سو	pansaw
600=خ	چھ سو	chhè saw
700=ذ	سات سو	sát saw
800=ض	اٹھ سو	áth saw
90=ظ	نو سو	nau saw

Figures	Urdu	Roman Urdu.
1000-غ	ہزار	hazár (thousand).
10000	دس ہزار	das hazár
100000	لاکھ	lák (hundred-thousand).
1000000	دس لاکھ	das lák
10000000	کرور	karor (ten-million).

116.* There are certain words, denoting a fixed number, as, جوڑا *jordá* (pair); درجن *darjan* (dozen); کورتی *kori* (a score of bamboos etc.); گاہی *gáhi* or پنجہ *panjd* 'five fruits etc.'; گندا *gandá* (four shells etc.); سینکڑا *sainkrá* (per cent).

There are some other words which stand between a Numeral and the Noun qualified, the noun being thus followed by a particular word and no other, just for the sake of idiom. For instance, it is customary to say, دس راس بیل *das rás bael* ('rás' being followed by 'bael' only); مبلغ دس روپیہ *mubligh das rupde* (sum of Rs. ten); چار نکیل آرنت *chár nakel unt.*

ORDINALS.

sifat-i-adadi صفت عددی

117. An Ordinal Numeral Adjective may be formed by adding "وان" after any cardinal number except the first six, which are formed as follows, پہلا *pehlá* (first); دوسرا *duśrá* (second); تیسرا *tisrá* (third); چوتھا *chauthá* (fourth); پانچواں *pánchwan* (fifth); چھٹا *chhatra* (sixth). By changing the final "ا" of the above ordinals into "ے" they become Adverbs, چوتھے *chauthé* (fourthly). To indicate a fraction of an

124. Some of the important fractions are expressed as follows :—

$\frac{1}{2}$ = پانچو *pancho*.

$\frac{1}{3}$ = تہائی *tihāī*.

$\frac{1}{4}$ = اداہا *adāhā*.

$\frac{3}{4}$ = پون *paun*.

$1\frac{1}{2}$ = سوا *sawā*.

$1\frac{1}{2}$ = دیر *derh*.

$1\frac{3}{4}$ = پونہ دو *paunē do*.

$2\frac{1}{4}$ = سوا دو *sawā do*.

$2\frac{1}{2}$ = دھائی *dihāī*.

$2\frac{3}{4}$ = پونہ تین *paunē teen*.

From the above fractions, it will readily appear that the word سارہ *sarhē* coming before a whole number, means that number, plus half, as, سارہ دس *sarhē das* ($10\frac{1}{2}$), پونہ *paunē*, coming before a number, means a quarter less than that number, as پونہ دس *paunē das* ($10 - \frac{1}{4} = 9\frac{3}{4}$). سوا prefixed to a number, means that number, plus, a quarter, as, سوا دس *sawā das* ($10\frac{1}{4}$). In the word following any fraction in Urdu, there is no distinction whatsoever, of time, money or any other thing as in English, for example, سارہ تین باجی *sarhī tin bājī* (half past three); پونہ تین روپے *paunē tin rupayē* (Rs. 3-8-5).

CHAPTER X VERBS.

فعل Fail.

125. Verbs are divided into three chief classes :—

(1) Transitive, متعدی *mutadi*. (2) Intransitive, لازم *lazim*. (3) Auxiliary فعل معون *fail-i-madoon*. See sections 46 and 51.

126. The Transitive verbs have really one object, the Direct; Indirect object being treated under the head of

Dative and Accusative; sections 85 and 86. The subject or object may be a Noun, Pronoun, Infinitive, phrase or clause.

127. Strictly speaking, there are no Factitive verbs, but they may be formed with the help of کرنا *karna* or بنانا *banāna* and the Complement may be treated as an Adjective, as, *tum ne Sohan ko pāgal kar diyā* (you made Sohan to be a mad man). Intransitive verbs of Incomplete Predications, افعال ناقصہ *afāl-i-naqisā*, are similarly treated.

128.* Transitive verbs may be used intransitively, when they are used in such a general sense that they do not require any object, as, آدمی دیکھتا یا کہا تا ہے *admi dekhta or khātā hai*. Cognate objects, معقول مطلق *mafool-i-mutlaq*, may be used in Urdu, but they do not call for any special comment.

129.* Certain verbs expressing one's observation or judgement are known as فعل قلوب *fail-i-quloob*, requiring two objects, the first is called مفعول بہ *mafool-bihī* (Direct object) and the second مفعول ثانی *mafool-sāni*, (Complement), as, *tum ne Sohan ko buzdil samjhā or khidl kyā*, (you took Sohan to be a coward).

CAUSATIVE VERBS.

مضاعف متعدی بالواسطہ *mutaaddi bilwastā*.

130. Causatives are formed from Intransitive verbs, which thus become Transitive, as well as from Transitive verbs which are called متعدی المتعدی *mutaaddi-ul-mutaaddi* or double Transitives.

131.* Causative verbs are formed from Intransitive verbs according to the following rules :—

(1) If the stem of the main verb is monosyllabic, having a short vowel or sign, [see section 6], change this short vowel or sign to a corresponding long vowel, in other words, *Zabar* is replaced by "ا" *ā*, *zer* by "ی" *ee* and *pesh* by "و" *o*, as, پیسن *peesná* (to grind purposely) from پس *pisná* (to be ground by itself); رکتا *rokná* from رکت *rukná* (to stop by itself); مارتا *márná* from مرت *marná*. There are, however, certain monosyllabic stems having a *zabar*, which take on "ا" *ā* before the final "ی" of the Infinitive in the Causative form, as, جالتا *jaláná* (to press on purpose) from جال *jalná*; دابتا *dabáná* (to be pressed by itself or without any intention on the part of the Agent).

(2) If the stem of the main verb is composed of two letters only, the last being a long vowel, the long vowel is changed into a corresponding short vowel or sign and the letters "ن" *ā*, are inserted immediately before the terminal "ا", as, رولتا *roláná* (cause to cry) from رول *roná* (to cry of one's own accord); پیتا *piláná* (cause to drink) from پیت *peená* (to drink).

(3) If the stem of the main Verb has a long vowel in the middle, it is dropped and an "ا" *ā* is inserted before the final "ی" *ná*, as, جاتتا *jagáná* (to awake) from جاگ *jágná*; بھیتا *bhigáná* (to cause to get wet) from بھیت *bheegná* (to get wet by itself).

(4) Some Intransitive verbs do not allow a causal form, as, آنا *áná*; جانا *jáná* etc.

132.* Causative verbs formed from Transitive verbs are subject to the following rules :—

(1) 'Add on "و" *o*' before the Infinitival ending "ا", as, پکارتا *pakarváná* (to cause to be arrested) from پکرتا *pakarná* (to arrest).

(2) If the stem of the simple verb ends in a long vowel, this is changed into "ا" *l* before "و" *o*, and if the long vowel happens to be in the middle of a syllable, it is dropped altogether before "و" *o* is inserted between the stem and the final "ا" *ná*, as, دلتا *diluváná* (cause to give) from دلت *dendá* (to give); رکتا *rukuváná* (to cause to stop) from رکت *rokná* (to stop), the long vowel, *u*, has been dropped.

IDIOMATIC USES OF COMPOUND VERBS.

133. In Urdu there are no Prepositional Verbs, but certain compound verbs are formed by adding any form of the following auxiliary verbs after the stem of the substantive verb, which is not inflected itself, but the inflections of the auxiliary form a guide to its number and person and the whole should be considered as one Finite verb :—

(1) ہوتا *honá*, to be or become, verb of Incomplete Predication, may be added after an Adjective as a rule, to convert it into a verb, as, پاگل ہوتا *págl honá* (to go mad without any one being responsible for the action).

(2) کرتا *karna*, altogether distinct from the substantive verb, کرتا *karna*, to do, may be added after an Abstract Noun, as, گناہ کرتا *gunah-karná* (to commit sin deliberately). روتا کرتا *royá karná* (to cry constantly) continuous sense.

(3) جاتا *jáná*, altogether distinct from the substantive verb جاتا *jáná*, to go. Its main use is to assist in forming the Passive Voice of any verb. See section 52. It has also

the force of accident or finality, as, کھا جانا *kha jāna* (to eat up). کھو جانا *kho jāna* (to lose accidentally). کھا تا گیا *khatā giā* (went on eating).

(4). چکنا *chuknā*, sign of completive verb, conveying the sense of "already" in English, as, تم کھا چکے تھے *tum khā chuke the* (you had already eaten).

(5). دلنا *dālnā* denotes emphasis, decision or sometimes it changes the force or meaning of the substantive verb, as, مارنا *mārnā* (to hit), مار دلنا *mar dālnā* (to kill). شادی کر دالی *shādī kar dālī* (married after all) دے دلنا *de dālnā* (give away).

(6). پڑنا *parnā*, apart from the substantive verb پڑنا *parnā*, to fall, denotes something done suddenly or unexpectedly, as, وہ آن پڑا *voh ān parā* (He arrived unexpectedly) تم گر پڑے *tum gir parē* (you fell down) بن پڑا *ban parnā* (to do something at the spur of the moment).

(7). لینا *lenā*, apart from the substantive verb which means to take, implies something done for one's own self or by one's self; sometimes it denotes permanence, as کھا لینا *kha lenā* (to eat up) لی تم نے کتاب *le li* (you took the book for your own use for good) مارنے سے پہلے مار لینا *marne se pehle mār lenā* (kill before you die).

(8). دینا *dēnā*, apart from the substantive verb meaning to give, means something done or given once for all, or a completed action, as, بھر دینا *bhar denā* to fill up, in the interest of the speaker. دے دینا *de dēnā* to give anything for good. بخش دینا *bakhsh dēnā* to forgive, to renounce. It also means "to let or allow" something, as, اُسے جانے دو *use jāne dō* (let him go).

(9). سکتا *sakna* Potential verb, standing for "can" or "may" for which there exists no difference in Urdu, as, تم جا سکتے ہو *tum jā sakte ho* (You may or can go).

(10). Sometimes, two auxiliary verbs come together after an Adjective or a Noun, to form one compound verb. In such cases, only the stem of the first auxiliary verb is used, which is not inflected, as, جاری ہو چکا ہے *jārī-ho-chuka hai*, (has already been started).

(11). چاہنا *chahna* is sometimes added after a Past Indefinite to show that the action is just about to be done, namely, the Desiderative from of the verb, as, پانی برس چاہتا ہے *panī barsā chahṭa hai* (It is just about to rain). But if you say, وہ چاہتا ہے کہ پانی برسے *voh chahṭa hai ke panī barse*, it means that he wishes that it may rain.

(12). لگنا *lagna*, apart from the substantive verb "to hurt" or "to stick" when inserted after an Infinitive, means "to begin", after the final "ا" of the Infinitive of the substantive verb is changed to "ے", as, دوڑنے لگا *daurne lagā*. (He began to run).

(13). رکھنا *rakhnā* to do something before-hand, as, لکھ رکھا *likh rakhā* (written before-hand).

134. The Gerends have the same form and use as the Infinitives, and are not treated separately, as, دن کا سونا اچھا نہیں *din ka sonā achhā nahin* (It is not good to sleep in the day).

PARTICIPLES.

شبہ نعل *shibai fail*.

135. The Imperfect Participles are formed by changing the final "ا" *ā* of an Infinitive into "ے" *ē*, and sometimes the

word "ہوا" *hue* is added after the "ے" *te*, as, *میں نے انکو روتے دیکھا*, *main ne unko rote dekha* (I saw them crying); *وہ روتے ہوئے آئے*, *voh rote hue aaye* (they were coming along crying). The Imperfect Participles also serve as Adjectives or Complements. [See section 31].

136. Perfect Participles are formed by adding "ہوا" *huá* to the Past Indefinite of the substantive verb, as, *مرا ہوا*, *mará huá* (dead). Sometimes the final "ا" *á* of the Past Indefinite is changed into "ے" *é* as, *بغیر مارے سیدھا نہ ہوگا*, *baghair máre sídha na hoga* (he will not be corrected without being beaten). [See sections 35 and 31].

137. Compound Perfect Participles, *ماضی معطوف* *ma-azi ma-atooof*, are formed by adding "کر" *kar* to the stem of the substantive verb, to convey the force of "having" in English. Their chief utility is to save the awkwardness of using two sentences, one in sequence of the other, as, *وہ مار کر چل دیا*, *voh márkar chal diá* (He went away having beaten some body) instead of *وہ چل دیا*, *us ne márá aur voh chal diá* (He beat and then he went away). The complete conjugation of verbs has already been treated under Chapter IV.

CHAPTER XI.—ADVERBS.

ملہ فعل *Silai-fail*.

138. The number of genuine Adverbs in Urdu is rather limited. Adverbs may be formed by adding "ے" *se* after an Abstract Noun and *tarah*, after an Adjective, as, *اچھی طرح*, *ahchi tarah*, (well); *جلدی سے*, *jaldi se* (gladly).

Arabic Adverbs generally end in "ی" *alif-tanvin* [section 4], which is invariably the sign of an Adverb, as, *فورا*, *fauran* (at once); *دفعہ*, *dafatan* (by chance).

139. There are Adverbs of Time, Place, Manner, Degree, Affirming or Denying and Interrogative, Adverbs. The Principal Adverbs are given below:—

(1) Time:—

اب <i>ab</i>	Now.
اگے <i>áge</i>	Before or in front.
ابھی <i>abhi</i>	Just now, yet.
بار بار <i>barabar</i>	All along, side by side.
بعد <i>ba-ad</i>	Afterwards, after.
آج <i>áj</i>	To-day.
پہلے <i>pehlé</i>	Before, at first.
پچھے <i>peeche</i>	After or behind.
کل <i>kal</i>	To-morrow.
پرسوں <i>parson</i>	Day-before-yesterday, day-after-tomorrow.
تسوں <i>tarson</i>	Three days ago or hence.
تب <i>tab</i>	Then.
تبھی <i>tabhi</i>	Just then, that is why.
تھیں کر <i>ther kar</i>	After a little while, presently.
جب <i>jab</i>	When.
دیر سے <i>dér se</i>	Late, for long.
صبح <i>subáh</i>	In the morning.
فورا <i>fauran</i>	Immediately.
کبھی کبھی <i>kabhi kabhi</i>	Now and then, sometimes.

(2) Place :—

آس پاس <i>ās pās</i>	Around
آگے <i>āge</i>	In front.
باہر <i>bāhir</i>	Outside.
بیتر اندر <i>bhitār, andar</i>	Inside.
پاس <i>pās</i>	Near, on one's person.
پچھے <i>pichche</i>	Behind, after.
پرے <i>parē</i>	Away, on the other side.
جہاں <i>jāhān</i>	Wherever, as soon as.
ورے <i>varē</i>	On this side.
دور <i>dūr</i>	Far.
نزدیک <i>nazdik</i> or <i>qarīb</i>	Near.
نیچے <i>niche</i>	Below, under.
وہاں <i>wohān</i>	There.
سامنے <i>sāmne</i>	In front.
یہاں <i>yahān</i>	Here.

(3) Manner or quality :—

اس طرح <i>is tarah</i>	Thus or in this manner.
بری طرح <i>burī tarah</i>	Badly or in a bad manner.
سو <i>pas, so</i>	So.
غالباً <i>shāid, ghalibān</i>	Perhaps, probably.
ضرور <i>zurur</i>	Certainly.
الغرض <i>algharaz</i>	In short.

(4) Degree :—

بلکہ <i>balke</i>	Rather.
کچھ <i>kuchh</i>	Somewhat.
عقرب <i>anqarib</i>	Almost, nearly.

تھورا ذرا *thora, zarā* Little, a little.

پوری طور سے *puri taur se* Wholly.

بہت *bohut* Much.

(5) Affirming or Denying :—

ہاں *hān* Yes, but (with numerous meanings according to intonation and context).

البتہ *albatta* Of course, although.

ہرگز نہیں، کبھی نہیں *hargiz nahin, kabhi nahin* Never [always negative].

اچھا *achha* Alright.

(6) Interrogatives :—

کب سے *kab, kab se* When, since when.

کہاں *kahan* Where.

کیسے، کیسے لگے *kis liyē, kis watsī* Why.

کیوں، کیوں کر *kaisē, kion kar, kis tarah* How.

کتنے بار *kai dafā* How often.

کیوں *kion* Why.

140. Relative Adverbs may be formed by changing the "ک" *k* of the Interrogatives into "ج" *j*. See section 100. A word may be a Pronoun, Adjective, Adverb or even a Preposition, according to the sense, as,

پچھے ہٹو *pichhē hato*, Go backwards. *Adverb*.

پچھے کا مکان *pichhē ka makan* The house behind. *Adjective*.

میز کے پچھے *mēz kē pichhē* Behind the Table. *Preposition*.

تمہارا مکان کہاں ہے *Tumhārā makān kahān hai.* Pronom.

کہاں رکھا *kahān rakhā?* Adverb, being negative interrogative, amounts to denial.

In Urdu, Adverbs are hardly ever compounded with Nouns or Prepositions, to form compound Adverbs.

CHAPTER XII—PREPOSITION.

حرف جار *harf-i-jār.*

141. The so called Prepositions, or to put it more accurately, Postpositions may originally be traced as Nouns in the Locative case, and thus they are preceded by “کے” or “کی” unless they are of Persian or Arabic origin, as, مکان کے *makān ke upar.* (Top of the house).

142. (1) The Principal Postpositions always preceded by “کے” *kē* are :—

آگے *dgē* In front.

بائیں *bais* or *abab* } owing to

بدلے عیوض *bādle* or *ainvaz* Instead of.

بغیر *baghair* or *bin* without.

بین *bich* or *darmian* between, among, in the midst.

مانند *mānind*, like.

ساتھ *sāth, sāng* or along with.

سوا *siwa* except.

گردچوگرد *gird* or *chogird* around.

لئے *liē* or *vastē*, for, on account of.

مارے *mārē* Through, on account of.

مطابق *mutābiq* conforming to.

موافق *mutāfiq* congenial, according to.

ہاں *hān at*, place, or house.

142. (2) Postpositions preceded by “کی” *ki*, are:—

بابت *bābat* or *nisbat* Concerning, about.

بدولت *badolat* By means of, through.

جگہ *jagah.* In place of.

خاطر *khātir.* For the sake of.

طرح *tarah* Like, after the manner of.

طرف *taraf* Towards, in the direction of.

معارف *mārfat* Through, by.

143.* (3) Other Postpositions :— *par* on, *men* in, *sē* by, from. Genuine Prepositions of Persian and Arabic origin, which precede the Noun they govern, and do not take “کے” or “کی” before them, are as follows :—

از *az* from, by.

بلا *bilā* without.

ایلا *illa* } except, besides.

علاوہ *ilava* }

علی *alē* upon, above.

با *bā* with, possessed of.

فی *fi* in, per.

بہ or با *ba* in, by etc.

مع *māe* with, including.

بے *bē* without.

بر *bar* on.

CHAPTER XIII—CONJUNCTIONS.

حرف عطف *Hart-i-atf.*

144. Co-ordinate Conjunctions may be divided into four kinds, (1) Cumulative :—

اور *aur* and, as well as

اب *ab* now.

بھی *bhī* also, too.

دونو *dono* both.

(2) Alternative :—

یا...یا *yā...yā* either...or.

نہ...نہ *na...na* neither...nor.

ورنہ *warnā* otherwise, or else.

یا *yā* or.

(3) Adversative :—

لیکن *lekin* but.

تاہم *tā ham* still, yet, nevertheless.

خیر *khair* however, (when it introduces a sentence).

گو *go* although.

حالانکہ *halānke* although, in spite of.

(4) Illative :—

اس لئے-اس وجہ سے *is lye, is wajèh sé, pas* therefore,

so.

تب *tab, to*, then.

کیونکہ *kion ke, chun ke* because, since, for.

145. Subordinative Conjunctions consist of nine modes of dependence, namely :—

(1) Apposition. کہ *ke* that (to the effect).

(2) Cause. کیونکہ *kion kè* because.

(3) Effect. کہ *kè* that (with the result).

(4) Purpose. کہ *tā kè* so that, in order that.

(5) Condition. اگر *agar* if, بشرطیکہ *bashartèke* provided, *tā-tā-waqteke* so long as, unless, *khudā* whether.

(6) Concession or contrast. گو *go* although. *bāwajud* in spite of, *tā-tā-ham* yet, in spite of.

(7) Comparison or correlative. جتنے...تتنے *isqadar...jisqadar*, اتنا...جتنا *itnā...jitna*, as...as

بہ نسبت *bā-nisbat* Than.

(8) Extent. جیسا...ایسا *aisā...jaisā* just...as.

(9) Time. جبکہ *jabke* when, while. *jonhi-kè* چون ہی کہ *qabl-iske-ke* قبل اس کے کہ *as soon as*, *ere*.

بعد ازاں *bā-dād-azān* afterwards, *tā-tā-waqte-ke*, so long as, till, until.

Care should be taken to distinguish an Adverb from a Conjunction, according to the sense. Section 140.

CHAPTER XIV -- INTERJECTIONS.

حرف منشا *Harf-i-mansha*.

146. Interjections express different feelings of the mind, especially those which burst out suddenly.

(1) Lamentation, حرف ندامت *harf-i-nudba* :—

اے *aye*, اے *hāe*, واے *wāe*, اے *dh.* حیف *haif*, افسوس *afsos*.

(2) Surprise, حرف تعجب *harf-i-tā-tajub* :—

اوهو *oho*, واہ *hā*, واہ *wah*, اچھا *achchā*.

(3) Joy, حرف انبساط *harf-i-inbisat* :—

کیا خوب *kia khoob*, واہ واہ *wah wah*, اوهو *oho*.

(4) Appreciation, حرف تحسین *harf-i-tehseen*:— (4)
 شاد باش *shā bāsh*, سبحان الله *subhan-illah*, واہو! *wahwa!*

(5) Caution, حرف تنبیہ *harf-i-tambih*:— (5)
 سنبھل کر، تھو، ہوشیار، خبردار *hoshiaar, khar-dār*,
sambhalkar.

(6) Attention, حرف ندا *harf-i-nidā* (To introduce a vocative case):—
 اے *aye*, اے اجی *aji*, او *oh*.

PART IV.

THE RULES OF SYNTAX AND IDIOMS.

147. When two or more Possessives are connected by a Conjunction or are in apposition with each other, the sign of the Possessive should come after the last, as, *Mohan aur Sohan ka ghorā*.

148. A Pronoun must be in the same number and case as its antecedent, and if there are two antecedents, it agrees with the one, nearest to it, as, *ek larka aur do admi jo kal aye the mar gaye.*

149. A Finite verb should agree with its subject in number, gender and person, unless the subject is followed by "نے" *ne*; if followed by "نے" *ne*, the verb is in the third person singular, masculine gender, irrespective of the number, person or gender of the subject, as, (1) *tum jā rahe ho*; (2) *unhon ne diā*. [See section 50]. In the Imperative and Aorist, the verb admits of no change in number and gender.

150. When the subject of a verb is such as retains the same form in either number, the form of the verb or the qualifying Adjective, if any, is a guide to the number of the subject, as, *acheche admi mudf kar dete hain*. ("Admi" is plural here).

151. When there are several subjects of different genders to the same verb, the verb should be masculine in preference to feminine, and it is advisable to put the masculine subject nearest the verb, as, *ek aurat aur ek mard jātā hai*.

152. When there are several subjects joined by "and", each singular and of the same gender, the verb is singular; though it is contrary to English Grammar, as, *ek larka aur ek mard dātā hai*.

153. When there are several subjects of different genders to the same verb, the verb agrees in gender with the subject to which it stands nearest, as, *ek larka aur larki dātī hai*.

154. When subjects of different Persons occur in a sentence, the Verb agrees with the First person, in preference to the Second, and with the Second, in preference to the Third person, as, *ham tum jātē hain*.

155. When an Adjective capable of inflection, qualifies two or more Nouns of different genders, it agrees in gender with the Noun to which it stands nearest, as, *burā larka aur larki*.

156. When two subjects are joined by *yā* or *na* (nor), the verb agrees in person with the subject nearest to it, as, *larki yā larka dīdā*.

In connection with the above few rules, the Indians generally break up the expression into two or more simple sentences, instead of one, as, لڑکی آبی یا لڑکا *larki dee ya larká*.

157. No hard and fast rules may be laid down for the exact position of every part of speech, but the following are the most important:—

(1) An Adjective or Adverb precedes the Noun or the Verb, respectively, which it qualifies, unless it is used predicatively, which is done for the sake of emphasis, or when the thing qualified is a Pronoun, as, وہ غریب کیا کرے *voh gharib kya kare*.

(2) As a general rule (and more frequently than in English), the subject precedes its verb.

(3) An object in Urdu should come after the subject, but before the predicate, as, میں نے آدمی کو دیکھا *Mohan ne ádmí ko dekhá*.

(4) In Interrogative sentences, unless there is already an Interrogative Pronoun or Adverb in the sentence, the sentence must be introduced by putting “کیا” *kya* at the beginning, as, کیا میں نے تم کو دیکھا *kya tum ne Mohan ko dekhá*?

158. In Urdu, Direct Narration is always preferred to Indirect, and when Indirect Narration is used, there is no binding rule about the tense in the Dependent clause, as in English, nor of the inverted commas.

159. In writing Urdu, rules of punctuation are hardly observed; a comma and a full stop being indicated by a hyphen and plus mark respectively.

160.* It is only in Arabic that every word, unless it happens to be a اسم جامد *ism-i-jamid*, section 14, must have a proper derivation, generally of three or four letters. In Persian and Hindi some words are derived from verbs, others consisting of compound words, partaking of more than one part of speech, as, گلگیر *gulgir*, (*gul* means, the burnt part of a wick, and *gir* means the person who takes it off), a combination of noun and verb. بارہ دری *bara-dari* (a room with twelve doors), Adjective and Noun. This is the way to find the جز کلام *jujo-kalam* or derivation of a word.

161. When the subject is followed by “نے” *ne*, the predicate is masculine, irrespective of the gender of the subject. If the predicate be a Transitive verb, the gender of the verb should agree with that of the object, provided the object is *not* followed by “کو” *ko*, section 86. If an object is followed by “کو” the governing verb is masculine irrespective of the gender of the object. The following sentences should be carefully noted, specially with regard to the genders of the subject, object and the verb.

(1) مرد یا عورت نے گھورا دیکھا *mard (or aurat) ne ghora dekhá*.

(2) مرد یا عورت نے گھوڑی دیکھی *mard (or aurat) ne ghoorí dekhi*.

(3) مرد یا عورت نے گھوڑے یا گھوڑی کو دیکھا *mard (or aurat) ne ghoré (or ghoorí) ko dekhá*. (Independent in gender, in the Agential and Accusative cases, sections 84 and 85.)

(4) مرد دیکھگا *mard dekhega* (Mas. Trans.).

(5) عورت دیکھےگی *aurat dekhegi* (Fem. Trans.)

(6) *mard ayā* (Intrans. Mas.). مرد آیا

(7) *aurat ayi* (Intrans. Fem.). عورت آئی

162.* Since Urdu is a highly polished language, there is scarcely any difference between the written language and the colloquial. Besides that, instead of "I" the first person, the terms, بندہ *banda* (slave), غلام *ghulam* (slave), ندوی *ndūi* (servant), تابعدار *tabedār* (obedient) are used for the sake of politeness. جناب *janab* (sir), حضور *your honour*, غریب پرور *gharib-parwar* (supporter of the poor) for second person, and in limited cases for the third as well, to denote respect. Kings and other dignified personages use the first person plural instead of singular.

163. The Negative prefixes are: — بے *be*, نا *nā*, بغیر *baghair*, لا *lā*, غیر *ghair* and بن *bin*. The Affirmative prefixes are: — با *bā* and مع *mai*, as بے غرض *be ghāraz* (unselfish), با غرض *ba ghāraz* (selfish).

164. کرا برا ہوشیار ہوتا ہے *karaṭā bara hoshīar hotā hai* means that crows, as a class, are clever, and کرا برا ہوشیار ہے *karaṭā bara hoshīar hai* means, a particular crow is clever. آدمی کے دو پیر ہوئے ہیں *admi ke do pair hote hain* (Man has two legs) اسی آدمی کے چھ انگلیاں ہیں *isi admi ke chinghlān hain* (This man has six fingers).

165* The different meanings of the word "to have" are expressed as follows:—

(a) An elephant has a trunk, ہاتھی کی سونڈ ہوتی ہے *hāthī kī soond hoti hai*, "hoti hai" means, "always has" as a matter of course.

(b) I have a horse, میرے پاس ایک گھوڑا ہے *merē pās ek ghorā hai* "pas hai" means "in one's possession," as, I have five rupees.

(c) I have no son, میرے کوئی لڑکا نہیں *mere koī larḳā nahin*. "nahin" after a possessive, means "devoted of". John has no courage to fight.

(conveys the same idea). جون کی ہمت نہیں

(d) I shall have to go. مجھے جانا پڑیگا *mujhe jānā paregā* (literally, going will be forced on me). The objective case has to be used instead of the nominative.

(e) I have given two rupees. میں نے دو روپے دیے ہیں *main ne do rupae diē hain*. "hain" is the auxiliary verb. Section 37.

(f) "He has a fine voice", is always expressed in Urdu as "his voice is fine" اُسکی آواز اچھی ہے *uski awaz achchī hai*, "has" changed to "is" in the above sense

166. In Urdu the Definite and Indefinite Articles do not exist, "the" is equivalent to *voh* and "a" or "an" to *ek*.

167.* There are certain Impersonal or neuter verbs, which as a rule, have a neuter subject, implying a Passive sense, though Active in form. These verbs readily change into causative form by a slight change of vowel. Section 131.

They all mean that something is done by itself, without intention. Notice the following changes:—

- (a) بچنا *bachna* to be saved.
 ,, bajná ,, ,, sounded.
 ,, بانا *banna* ,, ,, made.
 ,, بھینا *bheegna* to get wet.
 ,, بجھنا *bujhna* to go out (lamp)
 ,, چھپنا *chipna* to be concealed
 ,, دبنا *dabná* to be squashed
 ,, لگنا *lagná* to be hit, fixed.
 ,, پکنا *pakná* to be cooked or
 to get ripe.
 ,, ملنا *málná* to get mixed,
 meet, find or visit.
 ہٹنا *hatná* to be moved.
- (b) بند ہونا *bandhna* to be tied.
 ,, گارنا *garná* to be buried.
 ,, کاٹنا *katná* to be cut down.
 ,, کھلنا *khulná* to be opened,
 ,, لادنا *ladná* to be loaded
 (c) چھٹنا *chutná* to get loose
 ,, پھٹنا *phatná* to be torn.
 ,, ٹوٹنا *tootná* to be broken.
 ,, بیکنا *bikná* to be sold.

All those marked (a) can be made Transitive or Causative by adding "ا" *a* just before the infinitival ending "نا" *ná*, as, بچنا *bachná*, Intransitive (to escape); بچانا *bacháná* (to save something), Transitive. Those marked (b) can be made Transitive by changing the first short vowel into the corresponding long vowel, as, کھلنا *khulna* changes to کھلنا *khulná* (to open something). Those marked (c) change into Transitives by a slightly different form of the verb, as, چھٹنا *chootná* becomes چھڑنا *chorná* (to set free, let go).

168* Sometimes, specially in colloquial, a meaningless adjunct, called *tabai-muhamil*, is brought in immediately after a word, to convey the idea of "something

like that" as, مکان وکان لو *makán wakan lo* (rent a house etc.) This adjunct is mostly of the same rhythm as the word preceding, and generally starts with "و" *w*, as, وکان *wakan*.

169. The following are by far the most useful types of sentences to be studied and remembered, as a recapitulatory exercise.

(1) Interrogative. Will you go? کیا آپ جائیں گے *kyá áp jáenge?* Section 157. آپ کب جائیں گے *áp kab jaenge?*

(2) Exclamatory. What a sight it is! کیا اچھا سامان ہے *kya áchcha samán hai!*

(3). Optative. خدا کرے وہ اچھا ہو جائے *khudá karé woh áchcha hó jáe* Section 43.

(4). He should obey, اُسکو حکم ماننا چاہئے *usko hukm manná chahiye* (It is incumbent on him to obey).

(5). He ought to have paid, اُسکو ادار کرنا چاہئے تھا *usko adá karna cháhíye tha* (It was necessary for him to pay).

(6). He must go to-morrow, اُسکو کل جانا پڑے گا *usko kal jáná parega* (going will be forced on him to-morrow) use "parná". In the last three sentences, the objective case is used instead of nominative, the substantive verb is used in the form of an infinitive mood, *chahiye* is aorist, "*chahiye tha*" past tense. The auxiliary "*parna*" may be freely conjugated to imply compulsion. Section 165.

(7). Past conditional. I would have come, had it not rained. میں آتا اگر میری نہ برستا *main atá agar menh na barasta*.

(8). Future or Aorist conditional. Come when he tells you to, *آنا کہے تب آنا jab voh kahè tab ána*. Section 48.

(9). Compound Participles. Having had his food, he went away. *کھا کر وہ چلا گیا khàná khákar voh chalá gayá*. Section 137.

(10). Present Participles. He went away laughing. *ہنستا ہوا چلا گیا voh hanstá huá chalá gayá*.

THE END.



Selected opinions about this Book (contd).

(5)....(S. C. Bagchi) has proved himself a very capable instructor and master of the language. His book of Grammar embodies all the necessary rules of Urdu and appears to be an excellent one.

Sd. D. F. BARTLETT, LIEUT. 2 M. T.

Dated 6-8-1917.

St. Hilda's Deaconess House, (Murree).

29th Sept. 1917.

(6). I have studied Munshi's S. C. Bagchi's "Complete Manual of Hindustani Grammar" for three months. I have had an opportunity of comparing it with many others and found it, in my opinion, the best. It is calculated to suit every grade of student.

Sd. AGNES M. ATTREE,

Diocesan Secretary.

(7). Mr. S. C. Bagchi's book, "The complete Manual of Hindustani Grammar" is the result of his observations and experience in the teaching of Urdu. The fact that he has passed numbers of boys of this school creditably through the Government examinations in the subject during the past five years, ought to be a strong recommendation for his Manual.

Sd. W. EYRE WALKER,

HEAD MASTER,

The Lawrence School.

Ghoragali, Dated 2-10-17.

(1)...The author has evidently taken great pains and has a firm grasp of his subject.

(2) The above criticism is sound.....Applicant might now ask L. Hari Das of the Education Department, Lahore, whether he would recommend the book to a publisher, as it must be printed before it can go to the Text Book Committee.

(3)..... I consider him (S. C. Bagchi) an excellent man, and knowing English well, he can explain much more fully than the usual Munshi. He has an excellent Grammar of his own, which seems full of detail and it appears suitable both for the beginner and the advanced scholar. I understand he is publishing his Grammar and I feel sure it will be a great success.

Dyal Singh College, Lahore.

(4). I have gone through "The Manual of Hindustani Grammar" prepared by Mr. S. C. Bagchi, for the use of European Schools. In my opinion, it is a very useful book; as it is an easy compendium, without going into superfluous details. It is just the book that should find favour with those who want to learn the Urdu language.

*Professor of Persian and Arabic, and member of the
Oriental Board of Studies, at the University of the Punjab.*
Dated 8-4-1917.

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To,
Mr. S. L. Bagchi
Teacher

No. 10. Rai Sahib Gulab Singh Rao,
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