

Urdu by the Direct Method.

CUMMINGS.

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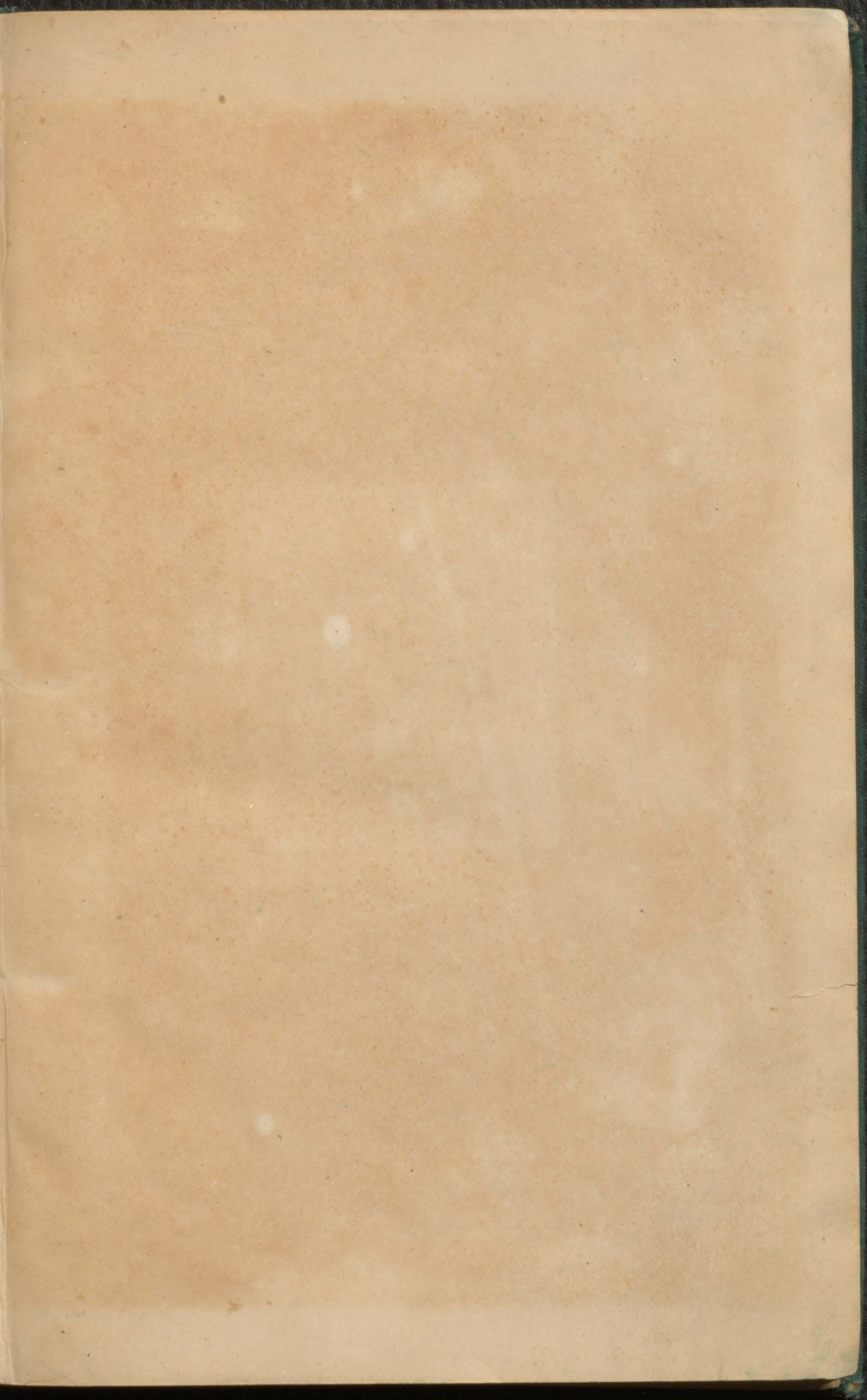
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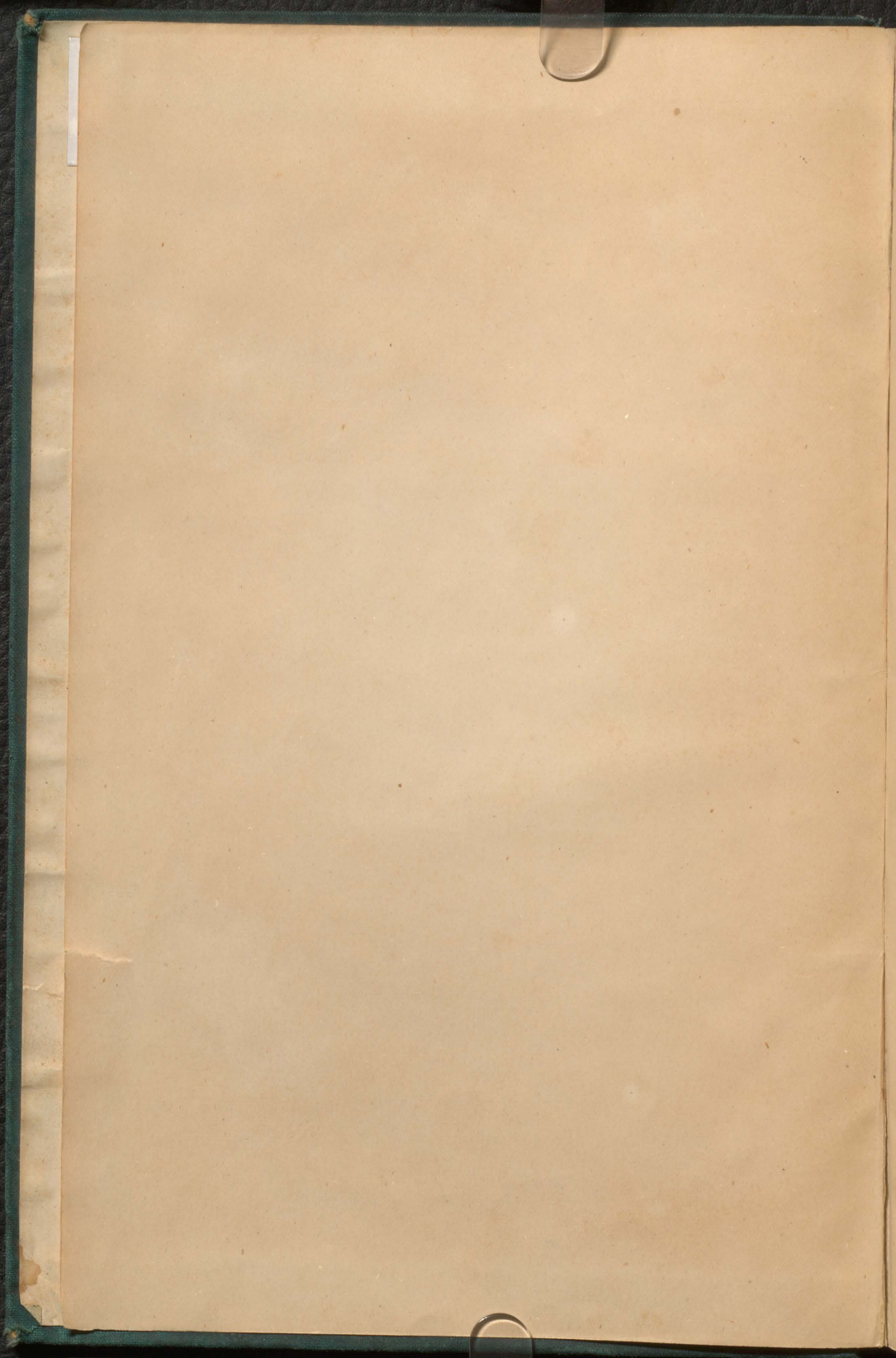
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AN  
URDU MANUAL

OF THE PHONETIC, INDUCTIVE or DIRECT METHOD

BASED ON THE GOSPEL OF JOHN

WITH A PROGRESSIVE INTRODUCTION TO THE  
CONSTRUCTIONS OF THE URDU LANGUAGE.

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THOMAS F. CUMMINGS, D.D.,

*Bible Teachers' Training School, New York, formerly of the  
United Presbyterian Punjab Mission.*

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The Ear is the Medium of Language.

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*Third Edition.*

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PUBLISHED BY THE SIALKOT MISSION OF THE UNITED  
PRESBYTERIAN CHURCH OF NORTH AMERICA.

1926.

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# URDU MANUAL

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BASED ON THE ACCELT. OF JOHN

WITH A PROGRESSIVE INTRODUCTION TO THE  
CONSTRUCTIONS OF THE URDU LANGUAGE.

THOMAS F. CUMMINGS, D.D.

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United Presbyterian Board of Christian Education

The East is the Mother of Languages.

Third Edition.

PUBLISHED BY THE SIAKOT MISSION OF THE UNITED  
PRESBYTERIAN CHURCH OF NORTH AMERICA

1921

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DEDICATED  
TO MY FELLOW-SERVANTS  
WHOSE AIM IT IS TO ESTABLISH  
HIS KINGDOM.

DEDICATED  
TO MY FELLOW-BELIEVERS  
WHOSE AIM IT IS TO ESTABLISH  
HIS KINGDOM.



## PREFACE.

THE sale of the First Edition, and the consequent demand for a second, permits the realisation of the hope expressed in the Preface of the First, the publication of a Manual worked out on the basis of the Gospel of John, and the necessary terms in daily use. This Manual is the product, as it ought to be, of class-room work, but it has not been tested with successive classes. Under the circumstances, it is the best that could be done. Special thanks are due to Rev. Henry Forman for reviewing the book, and seeing it through the press.

The Manual is the result of fifty odd years of language study, but it is particularly the outgrowth of experience in learning, and helping others to learn, Urdu and Panjabi. It owes most to a severe lesson from Providence that ears and not eyes were given us to learn languages, as well as to further sick-leave leisure to prosecute these studies.

From books, Prendergast's idea of a definite speed standard of attainment has been most helpful. Sweet's Primer of Phonetics gave the clue to analysis of sounds. Many, many methods have been examined, and the student may find nothing that seems to him new, for it is possible to parallel many of these ideas with those from other sources. Indeed, it was a surprise and satisfaction to find, after its publication, that the First Edition closely

paralleled the "Reform" Method of Germany, which is called the "Direct" Method in England and America. In France, it goes by the name of "Phonetic" or "Inductive." The Berlitz Method is a direct method, but has no adequate provision for securing a good pronunciation.

In this book, the use of the "five-syllable per second" standard, and the homoeophonic sentences for training in pronunciation, is, so far as is known, unique. So also is the methodical development, in progressive order of the constructions, by using this Gospel. Some may object to this use of the Gospel, but it has many things in its favour. It is simple, yet complex. In reading its very familiarity supplies the idea, of which the new word gives us the expression. It abounds in common words, incidents, and discourse, and has almost all the ordinary constructions of the Urdu. If it is objected to as a translation, so is our Bible a translation, and yet for all that it is a classic. It is probable that few objectors will ever use better Urdu.

Some who used the First Edition got little or nothing out of it. Doubtless they never read the warning in the Preface. Others will likely do the same with this. As a book, no claim is made for it, for a book cannot and never has taught a language. That can be done only by a living teacher through a living ear, not through the eye. He who makes the eye his medium is bound to fail, and this book cannot help him. As a method every possible claim may be made for this. It produces results. It gives the ability to

talk. It compels success. No doubt some will stop when they should know that they have only begun, but the book, if mastered, will lay a good foundation, and a wise master-builder may erect on it a spacious dwelling,—and the indolent may make out to get on fairly well in the basement. Although the Gospel has been made the basis of the work, yet the aim has not been to develop a technical vocabulary, but rather to give drill in those ordinary constructions which must be the foundation of all future successful work.

THOMAS F. CUMMINGS.

NEW YORK.

*July 31st, 1915.*

It is a common error to think that the book should be read from beginning to end. The book is not a treatise, but a collection of papers. The author has written it for the purpose of giving a general idea of the work, and of showing the progress of the investigation. It is not intended to be read as a whole, but as a series of papers. The author has written it for the purpose of giving a general idea of the work, and of showing the progress of the investigation. It is not intended to be read as a whole, but as a series of papers.

THOMAS H. CUMMINGS

New York  
July 21st 1912

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## INTRODUCTION.

### HOW TO LEARN A LANGUAGE.

LANGUAGE is a method of conveying thought by means of symbols, whether audible or visible. Audible symbols, words, are the material of ordinary speech. Visible symbols include all sign language as well as writing and printing. Spoken language is primary and fundamental, while writing is artificial and secondary. In really learning a language we must begin with speech, and permit the artificial, reading, to await the mastery of the natural, speaking. To learn a language is to acquire the ability to express and understand thought in the symbols used by any particular people. While we shall aim to include both the natural and artificial symbols, yet primarily our purpose is to learn to speak so as to be understood, and to hear so as to understand.

The method which we shall follow is not that of the schools. There nature is violated. The eye is put in place of the ear, and reading and writing have usurped the place of the living voice. The ideal of the school is to read and understand the book. Yet to this, because their method is faulty, they seldom attain. THE EAR IS THE MEDIUM OF LANGUAGE is our motto, and the eye must be used merely as an assistant to the ear.

The natural method whereby infants learn to speak is, 1. To hear; 2. To remember the sound; 3. To associate the sound and the idea. This is the passive side and engrosses the child's attention for the first year or two of life. Along with this comes the active side; 4. Thinking; 5. Recollecting the sounds that stand for the ideas; 6.

Uttering these sounds, that is, speaking the language. In all normal cases this is the process. Shall we follow it, or shall we improve on nature ?

The infant must learn to hear, to remember, to associate, to think, to recollect, to speak. The adult learner has already a command of these processes, and needs but to give them a new direction. It takes the child a decade or two to master his mother tongue, but if we take the child of eight to a foreign country, we shall find him in a few months able to talk about almost everything. Hence we may fairly conclude that three to six months should enable one to gain a good working knowledge of a foreign tongue. Accordingly we find schools in Germany advertising to teach pupils the German language in three months, if they will put aside all use of the mother tongue, and immerse themselves in the vernacular. Double the time, and it would seem that six months should give one a fair command of Urdu.

Certainly the adult has some very great advantages over the child. 1. He has learned to think. 2. He knows that repetition is the secret of memorising. 3. He is able to apply himself much better than is the child, so that although the child has a more retentive memory, yet the adult from his greater application is able to outdistance the child. In one point the adult is handicapped, his hearing has become dulled—or at least he has grown careless. He does not discriminate. He hears, not the exact sounds of the foreign tongue, but the similar sounds of his mother tongue, and he speaks with his own native accent. This is where the adult is in need of special help. Phonetics, the science of pronunciation, stands ready to solve his difficulties. The difficulties of remembering and associating sounds and ideas are to be overcome by repetition.



Here is where the true method will point out the psychological laws involved, and lead the adult, through his increased capacity for repetition, to attainment beyond the ability of the child.

We observe that every language has three difficulties—those of pronunciation, vocabulary, and construction. The mastery of individual sounds, of words, and of the peculiar rhythm of the language as present in its sentences, these all are a part of the difficult pronunciation problem. Various ideas, possibly old and familiar, are expressed in combinations of sounds that may be new and strange. To fix these in the memory is the problem of vocabulary. Then come those matters of word-order, case endings, signs of mood, tense, whereby the logical and grammatical interrelationship of ideas is clearly indicated—these make up that great problem of idiomatic construction, the most difficult of the three. A mastery of the simplest and principal words, a ready use of all those methods whereby the language reveals the logical union of its parts of speech, a pronunciation that is clear and accurate, and an ear that readily apprehends these things when heard, is the very least that we can demand. Beyond this, elegance and eloquence, the ability to read and compose, are much to be desired, but the former are absolutely essential, and when we have them, we may be said to know the language.

By what method, however, shall we insure that steady progress, week by week, and month by month, which in due time shall bring us to the desired end. The secret of this is found in setting *automaticity* as the standard of our attainment. If our mental response is instant and accurate, we know the thing. Every art has its basic principles, and he who would be master of that art must be master of these principles to the degree that they have become

automatic, as for example the response to the query, What is the product of nine times seven? He who hesitates for the reply is no master of arithmetic.

Apply this criterion to language-speaking, and we find a ready and accurate standard to test language proficiency. If your command of foreign expressions is as ready, fluent, and accurate as is your knowledge of the multiplication tables, then you know the language. But if you halt at vocabulary, stumble over pronunciations, and err in construction, that is bungling, not mastery.

It may be easily ascertained, by taking a bit of prose, say the Lord's Prayer, counting the syllables in it, and then reciting it at normal speed, that an ordinary rate of speech is five syllables per second. If day by day, week by week, and month by month we bring our work up to this rate and keep it there, we shall soon have the satisfaction of finding that it has become automatic, and is a ready tool to do our bidding.

The aim of this Manual is to give the student material enough for three to six months' study, during which he may learn a vocabulary of a thousand to fifteen hundred words, master all the pronunciation difficulties, get an insight into the rhythm, and become acquainted with the fundamental constructions of the Urdu language. The Manual does not contemplate an exhaustive scientific study of the science of Urdu grammar, but rather aims to lead the student to the practical use of the language as a means of expression. Toward the end of the year one may profitably take up the study of the grammar, but it must be remembered that correct expression is not mastered by learning grammatical rules, but by memorising and imitating correct model sentences.

The problem of getting a language is largely a problem

of memory. It is not, however, the intellectual, recollective memory that is involved, but the motor-memory, which is sometimes called the mechanical, sometimes the rote memory. It is the same memory that is involved in the learning to knit or play the piano; but, instead of the fingers, it means the training of the vocal organs to make the movements that are required to produce the proper sounds.

Speech, from one point of view, is a habit, and a habit is a product of many conscious acts until, at last, it passes over into the realm of the unconscious or automatic. Learning a new language is the acquiring of a new habit of expressing our thoughts. Instead of saying "What is this?" we must say, "*Yih kyá hai?*" and so on. The problem here is the problem of habit formation. In considering the subject from this standpoint, then, we note that the habit of speaking English is, so far as Urdu is concerned, a bad habit. The tendency to indifference whether our consonants are aspirated or not, which is quite immaterial indeed in English, is perfectly subversive of good Urdu. Our English method of forming *t* and *d* must be changed into two other methods. Our disregard of genders in our verb and adjective forms, our refusal to hold the verb to the end of the sentence—this all must be changed, and the changing of it is as difficult as is the relinquishment of any old habit and the substitution of another. If we could absolutely give over speaking English, it would probably simplify the learning of Urdu, since our holding on to English, and making it our daily medium of speech complicates the problem still further, in that the old habit is kept up, as we try to develop the new alongside. They who can make the plunge and stop the use of their mother tongue for some months will find their problem

made considerably easier. It is this that has evolved the dictum of the Reform Method, *Each language must be the medium of its own impartation*. Never speak English when teaching Urdu. Speak Urdu to teach Urdu.

The question as to what constructions we must learn can be best answered by considering how language should be classified. The unit of language is the sentence. Sentences are assertive, imperative, assumptive, and these may be thrown into interrogative forms. Hence we may say that it will be necessary for the pupil to learn to use the indicative, the imperative or optative, the conditional or subjunctive, and these in their ordinary, negative, emphatic and interrogative forms. One of each of these forms, when firmly fixed in the memory, will form the basis from which all its ordinary variations may be worked out, and when thus fixed, it will be a thought-mould into which all similar expressions of the language naturally fall.

The laws that govern language learning may be stated thus :—

1. The sentence, not the single word,\* is the Unit of Speech.
2. This sentence must be repeated 10 to 100 times before the pupil can give it alone, and many, many times daily for many weeks before it has become automatic.
3. Sentences have a tempo and a tune, a rate and rhythm. The rate is 5 syllables per second, and the rhythm varies. The teacher should speak the sentences

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\* "Our children still learn the languages they speak by first acquiring the knowledge of certain phrases and sentences and then gradually analysing them into words, and the adult who wishes to gain a successful acquaintance with another tongue, must pursue the same plan."—Sayce, *Nature and Science of Language*.

naturally, as if saying them, and the pupil should imitate him.

4. Repetition is the cure of bad memory, but it must be with attention, and interest. Repeat until the pupil can hear the rapidly spoken sentences, and also give them with the required rapidity. It is intense effort that educates.
5. Changing *familiar* sentences into new forms of gender, person, number, mood, and tense, will teach grammar in a concrete and practical manner. So also will telling stories, and re-telling them in different genders and persons, relating incidents, taking make-believe journeys and shopping excursions.
6. The laws for training the motor-memory, which is the memory of speech, are :—
  - (a) Start with a decided purpose to succeed.
  - (b) Do the thing as nearly right as possible from the very first.
  - (c) Set a definite standard to which you must attain (here it is 5 syllables per second).
  - (d) Keep a record of your daily attainments, and rouse your interest to-day by trying to beat the record of yesterday.
  - (e) Work hard for 15 or 20 minutes at repeating new matter, and then turn to old and familiar material, reading or writing, for rest.
  - (f) Make actual use of your old and new sentences as often as possible in talking.
  - (g) Better have a number of short periods of study than one long one, since there is no value in tired, uninterested study.
  - (h) Have your teacher note your mistakes at times of speaking or reading, classify them, and then give

special attention to these at the time of pronunciation drill.

- (i) When your speaking has become automatically correct, your motor-memory is trained.

Some may be inclined to use this book as they would any other. It they do, they are sure to fail. This book can only be used through the medium of a teacher's voice, who as living mouthpiece shall teach his pupil to hear it all. Those who wish to study by themselves, along classical lines, had better get some other book. If any one will give this method one month's thorough trial, holding himself fast to rules and directions, and then allow some one who knows the failure of the old method to advise him, he is sure to continue this.

It is possible some would like to use this who yet feel that the course which their Committee has laid out for examination is so heavy that they dare not experiment on an untried thing. To such it would be well to say, put three months on this and learn the language so that your future work will be done rapidly and well, and if you do fail in extent, do not fail to get the language. The extended course of reading that many committees mistakenly saddle on the beginner is only a hindrance to intensive and good work.

In taking up this course, expect something new and suspend judgment for a few weeks, until the method of repetition has had a chance to crystallise into habit.

*Dangers to be avoided by the Pupil.*

1. Trying to study alone.
2. Thinking you can learn Urdu by reading, whether in the Roman or Persian character.

3. Permitting your teacher to use English when he addresses you.
4. Fearing to make mistakes before other foreigners.
5. Translating English phrases and using them without your teacher's approval.
6. Thinking your teacher's compliments mean attainment, instead of encouragement.
7. Supposing your Urdu sounds better than the English of the raw school-boy.
8. Resenting by word or manner criticism of your abuse of the Urdu in sound or idiom, when you should express your thanks for such interest in your progress.
9. Thinking it does not matter whether you learn the character or not.
10. Thinking it immaterial whether you can read and write letters.
11. Thinking you ever get to the point where you know the language "better than the native."
12. Working too long at a time, and when you are tired. Better many and shorter times, than one long time.

*Dangers to be avoided by the Teacher.*

1. Using English.
2. Thinking your pupil can never acquire a good pronunciation.
3. Thinking that your pronunciation of English is much superior to the way your pupil pronounces Urdu, and
4. Forgetting that Urdu pronunciation is no easier for him than English is for you, and that probably according to the degree that he misses Urdu, by that same degree do you miss the English.

[3 and 4 for the Indian teacher.]

5. Forgetting that he cannot hear the differences between Urdu *t*, *th*, *t̄* and *ṭh*, and all the other sounds in the Charts, and that it is your work to teach him to *hear* these differences, before he can speak them.
6. Forgetting that it will take hundreds of repetitions before he learns to say things correctly, and that these must be kept at patiently for many months.
7. Forgetting that the pupil is more anxious to learn than the teacher.
8. Forgetting that as children speak the way their parents do, so pupils copy their teacher, hence you must be careful to see that they learn to use correct sentences, for this will be your certificate of good work.
9. Forgetting that when you correct him without pointing out the error, it does no good, but only irritates him. You may tell him "It is not *khá*, but *ká*," but he hears no difference, although it is perfectly plain to you.
10. Permitting yourself to grow careless about mistakes of the pupil.
11. Failing to review the same thing over and over again till he has it.

#### PHONETICS.

Phonetics is the science of pronunciation. Technically it may be defined as the science of the positions, tensions and actions of the vocal organs in the production of speech-sounds, and is sometimes called phonics.

Speech-sounds are formed from the breath as it is being expelled. One may say a few words on an inspiration, but this is the exception not the rule. By a steady contraction of the diaphragm, or walls of the chest, the breath in the lungs is forced up through the windpipe. At the top of



the windpipe, in the larynx, or Adam's apple, are two lips, the vocal chords, between which the breath current is forced by this pressure. This changes it into a vocal current. If the chords are slightly approximated, it gives a current that makes *s*, *f*, *sh*, *t*, etc., but if they are held tightly together, as are the lips of the mouth in blowing a trumpet, then the current becomes voiced, and out of it are formed such letters as *z*, *v*, *d*, *b*, etc. and also all vowels. The old nomenclature was vocals, sub-vocals and aspirates, which we shall call vowels, voice and breath consonants.

A VOWEL is a voiced speech-sound made by passing a voiced vocal current through the oral passage, while it is held in an open and fixed position. In contrast with the sixteen or eighteen vowels of English, Urdu has eight, and two diphthongs to our four.

*Organic Basis.*—Urdu vowels differ from the similar English vowels because of the different organic basis. Urdu speakers draw back the corners of their mouth, flatten their tongue and lower it at the back, and tense all the soft parts of the mouth, so that the voice seems to be projected on the upper front teeth, and this gives it a distinct metallic quality. This position of the vocal organs colours all the sounds of the language. With the English normal position it is impossible to speak good Urdu, and with the Urdu position it is impossible to speak good English.

A mirror is indispensable for learning a foreign language. The best is one where the faces of teacher and pupil are reflected side by side. Failing that a hand mirror must be used. The pupil should observe carefully his teacher's mouth, nostrils, jaw and larynx, and imitate their actions in his own speech.

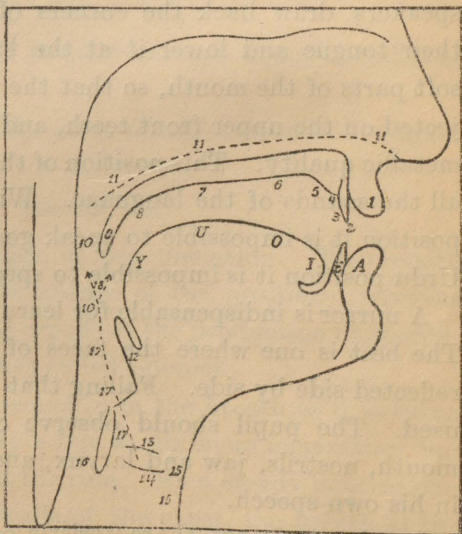
Level vowels are characteristic of the Urdu, but not of English. If one will contrast in the mirror English *o*, and

Positional Names.	Names by Formation									
	Stops		Fricatives		Nasals		Aspirates		Trills	
	breath	voice	breath	voice	breath	voice	breath	voice	breath	voice
Labial	p	b	*			m	ph	bh		
			f†	v						
Dental	t	d	s	z		n	th	dh		r
Palatal	ch	j	*sh	zh, y		ñ	chh	jh		l
Cerebral	ṭ	ḍ				ṇ	ṭh	ḍh		r
Guttural	k, q	g	*kḥ	ain, ḡ		n, ng	kh	gh		

\* h is a breath fricative, with friction now in one part, now in another part of the mouth.  
 † f and v may be called labio-dentals.

- 1, A lips.
- E lower front teeth
- 2 lower edge of upper front teeth.
- 3 back of upper front teeth.
- 4 gums above upper front teeth.
- 5 arch of palate.
- 6 roof of mouth, hard palate.
- 7 division of soft and hard palates.
- 8 soft palate, or velum.
- 9 Uvula.
- 10 back wall of pharynx.
- 11 nasal passage.
- 12 Epiglottis.
- 13, 14 vocal cords.
- 15 larynx, "A d a m's apple."
- 16 gullet.
- 17 stream of breath.
- 18 where its direction is determined by the uvula.

I tongue tip.  
 O tongue blade.  
 U tongue back.  
 Y extreme back.



- Let B represent the aspirate stream of breath  
 2 B represent the aspirate stream of breath divided  
 V represent the voiced stream of breath  
 2 V represent the voiced stream of breath divided  
 N represent the nasal passage open.

Breath and a closed nasal passage are assumed in all unless otherwise expressed.

Then of the Stops	Aspirates	Continuants or Fricatives	Nasals
A + 1 = p	(A + 1) <sup>B</sup> = ph	$\frac{2A + 2}{32B} = f$	(A + 1) <sup>VN</sup> = m
(A + 1) <sup>V</sup> = b	(A + 1) <sup>VB</sup> = bh	$\frac{A + 2}{2V} = v$	(I + 3) <sup>VN</sup> = n <sup>5</sup>
I + 3 = t <sup>1</sup>	(I + 3) <sup>B</sup> = th	$\frac{I + 3}{B} = s$	(U + 7) <sup>VN</sup> = ng or n
(I + 3) <sup>V</sup> = d	(I + 3) <sup>VB</sup> = dh	$\frac{I + 3}{V} = z$	Trill <sup>6</sup> I ± 3 = r
O + 4 = ch	(O + 4) <sup>B</sup> = chh	$\frac{3I + 3}{2V} = l$	Flap from
(O + 4) <sup>V</sup> = j	(O + 4) <sup>VB</sup> = jh	$\frac{O + 4}{B} = sh$	$\frac{I + 6}{V}$ to I + E = r
I + 6 = ṭ	(I + 6) <sup>B</sup> = ṭh	$\frac{O + 4}{V} = zh$	
(I + 6) <sup>V</sup> = ḍ	(I + 6) <sup>VB</sup> = ḍh	$\frac{O + 5}{V} = y$	
U + 7 = k	(U + 7) <sup>B</sup> = kh	$\frac{U + 7}{H} = ḳh$	
(U + 7) <sup>V</sup> = g	(U + 7) <sup>VB</sup> = gh	$\frac{U + 7}{V} = ġ$	
Y + 8 = q			

<sup>1</sup> English t is I + 5 Italian t is I + 3 Turkish t is I + 5, 6.

<sup>2</sup> This means the lower lip placed against the upper teeth, that the stream of breath is divided, which also keeps lips and teeth apart.

<sup>3</sup>  $\frac{I + 3}{2B} =$  Eng. th in thin.  $\frac{I + 3}{2V} =$  Eng. th in thee, but it differs from l in being front divided, while l is back divided.

<sup>4</sup> That is, the tip of the tongue is kept from touching the teeth by the breath.

<sup>5</sup> (O + 4)<sup>NV</sup> = ñ, Punjabi, Spanish (I + 6)<sup>NV</sup> = ŋ, Punjabi, cerebral ŋ.

<sup>6</sup> That is, a touching and then an opening of that position.

Urdu *o*, he will at once see the difference. All English long vowels have a glide or vanish at the end, when final, and the student must eliminate this from the Urdu vowels, giving them with immobile and tensed organs. Daily Chart practice will secure this. Where English *o* and *u* have protruded and rounded lips, Urdu *o* and *ú* are made with lips spread wide, i.e. drawn back at the corners.

The diphthongs *ai* and *au* are really compounded of  $a + e = ai$ ,  $a + o = au$ , all short sounds.

A CONSONANT is a speech-sound made by the vocal current, when it is stopped or squeezed by a complete or partial closure of the oral passage at one or more given points. This gives us consonants of several classes, stops and continuants; nasals and trills, and a combination of both.

*Voice and Breath.*—If you will lay your fingers on your larynx, or stick them in your ears, hiss *ssss*, and buzz *zzzz*, you will feel a vibration for the latter. That shows a voiced sound. Compare *s z, f v, sh zh*, eat aid, up ebb, etch edge, oak egg, and see which has the vibration. Compare with the table.

ARTICULATION.—This means the bringing of the organs into the position necessary to make the given sound. It should be quick and definite in assuming the position, and also in releasing it. Every consonant has a normal position, to which there is an on-and off-glide. This off-glide is also called recoil.

The organs of articulation are the lips, teeth, tongue, palate and velum or nasal veil, also called the soft-palate, and, occasionally, the glottis and epiglottis.

*Stops and Aspirates.*—Stop consonants are of two kinds, simple and explosive or aspirate. A certain amount of free breath, over and above that which is used to form the letter, rushes out along with the recoil, and gives it this

aspirated character. Most persons aspirate their initial stop consonants in English. Hold a bit of thread, paper, candle-flame, or hand, a half inch from the mouth as you say paper, and note the puff of breath with the first *p*, but not, or not so much with the second *p*. Compare the *p* in peach, with that in speech, tone with stone, initial and final *ch* in church, Kate and skate, and notice the differences. Some do not aspirate either, but they must learn. All must learn to give it both ways. If you will say *b d j g*, you will not feel the breath. Now if you will make a *p* with the same muscular sensation about the mouth that goes with the *b*, you will get the non-aspirate *p*; and if you will reverse and make a *bh* with the same feeling that accompanies the explosive *p*, really *ph*, you will get the *bh*. So for the *dh*, *jh*, *ḍh* and *gh* sounds.

*Points of Articulation.*—The cardinal articulation points in Urdu are five :—Lip to lip, tongue tip and sides to inside of upper teeth, tongue blade to front of hard palate, tongue tip to palatal arch, and tongue back to velum. Besides this, *h* has its friction in the glottis. So we call these labial, dental, blade-palatal, tip-palatal or cacuminal, often called cerebral, and velar, and *h* glottal. Besides these we have in *f* a labio-dental, where the upper teeth touch the inner edge of the lower lip.

(1) *p* and *b* are formed by closing the lips on the breath or voice vocal current. So with *ph* and *bh*, only the pressure is stronger so that the cavity behind the lips (or other point of stoppage in the case of *th*, *chh*, *ṭh*, *kh*, etc.) is overfull of air, and this rushes out the moment the organs part. Urdu *w* is a bilabial, but differing from our *w* in that the lips are spread at the corners and not rounded, as with us, neither is it rounded at the back of the tongue.

## Cut I.

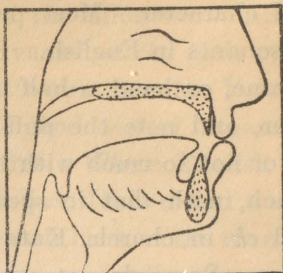
## Formulae.

$$A + 1 = p,$$

$$(A + 1)^V = b,$$

$$(A + 1)^H = ph,$$

$$(A + 1)^{VH} = bh.$$



(2) *t* and *d* are pure dentals in Urdu but are not in English. With many English they are pre-palatal, and with others alveolar, that is, on the gums, but in Urdu they are pure dentals, being made by stopping the passage as you press the tongue tip against the back of the upper front teeth. Urdu *th* and *dh* are formed in the same place, only with the explosive action as for *ph* and *bh*. If the tongue draws back enough from the *t* position to leave a central channel, its sides still remaining against the side gums and teeth, we shall get *s*, and, with voice, *z*. If we put the tip forward as for *d*, we get *l* and *n*. Urdu *n* is as when we say *n* in *month*, our *n* is made on the back of the teeth, though in *moon* the *n* is higher up.

## Cut II.

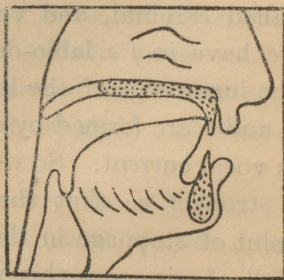
## Formulae.

$$I + 3 = t,$$

$$(I + 3)^V = d,$$

$$(I + 3)^H = th,$$

$$(I + 3)^{VH} = dh.$$



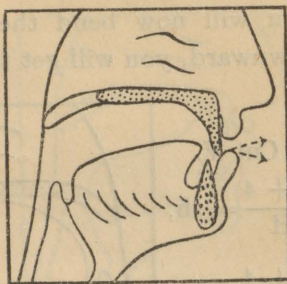
(3) Urdu *f* is not indigenous, but brought in with Persian, and is made by putting the upper teeth against the inner side of the lower lip, and expelling a breath vocal current. So English *v* is made with the same articulation

by a voiced current. There is a sound which passes current as *f* made by blowing through the nearly closed and spread lips.

Cut III.

$$\frac{A + 2}{2H} = f.$$

$$\frac{A + 2}{2V} = v.$$



(4) *ch*\* and *j* are simple stops made by pressing the blade (front top) of the tongue against the hard palate, while the tip of the tongue is, incidentally, at the upper teeth. Put on the pressure and you get *chh* and *jh*.

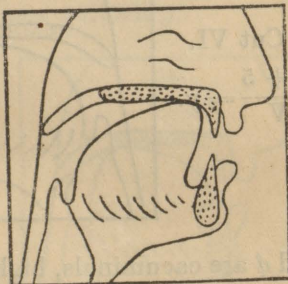
Cut IV.

$$O + 4 = ch$$

$$(O + 4)^V = j,$$

$$(O + 4)^H = chh,$$

$$(O + 4)^{HV} = jh.$$



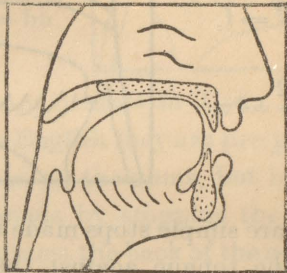
\* Many phoneticians claim that *ch* and *j* are compound sounds. They were probably led into this error because the sounds are not heard in French and German, and they were led to analyse them as compounds of *tsh* and *dzh* in order to explain them. All nations that have them have heard them as simple sounds. The position is a cardinal one, because it has its complement of a nasal, *ñ*, and two continuants *sh zh*, and also a lateral *z*. The difficulty has been in the inability to hear the difference between a closed *ch* and a *t*, a closed *j* and a *d*, so that *kachcha* is usually Anglicized *katcha*. The vital characteristic of *ch* and *j*, *sh* and *zh* is that the friction of the passing current is over the side gums, as well as in the centre. As compared with *s*, *sh* is made by a wide flat current, while that of *s* is round and deep.

It is unfortunate that we do not use *c* for this sound rather than *ch*. Release the tongue slightly from the *ch* position and pass your vocal current and you get *sh* and *zh*. If you will now bend the tip of your tongue still further downward, you will get the sound of *y*.

Cut V.

$$\frac{O + 4}{H} = sh,$$

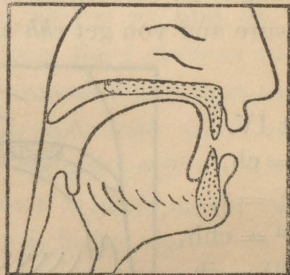
$$\frac{O + 4}{V} = zh.$$



 sh.

Cut VI.

$$\frac{O + 5}{V} = y.$$



 s

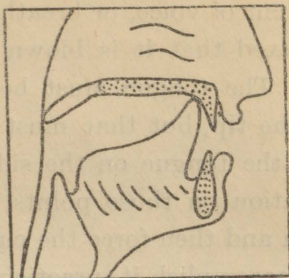
(5) *t* and *d* are cacuminals, high palatal, stop consonants. As a preliminary to their formation it is necessary to drop the tongue very low at the back, and then it can be easily put in the right position. Hindi uses an *l*, *n* and *s*, formed in this position, as well as the *r* which we have in Urdu. To form this draw the lips back at the corners, put the tip of the tongue almost to the roof of the mouth, widen out the sides of the tongue till they press hard against the sides of the palate and teeth, from about the second bi-cuspid, let the vocal current flow over the retracted tip and then flap it down quickly so that the tip comes down



below the lower gums. It may be called an "inverted flap consonant," but the tongue is nearer perpendicular at the front than inverted.

## Cut VII.

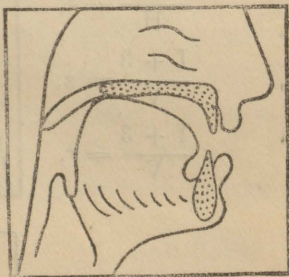
$I + 6 = \text{t}$ ,  
 $(I + 6)^H = \text{th}$ ,  
 $(I + 6)^V = \text{d}$ .  
 $(I + 6)^{VH} = \text{dh}$ .



(6) *k* and *g* are simple velar stops. More air pressure gives us *kh* and *gh*. If you permit your tongue to open slightly from the *k* position and then pass a breath vocal current through, you will get *kh*. Voice this and you have the *gh* "ghain," *ġ*, sometimes written *g*.

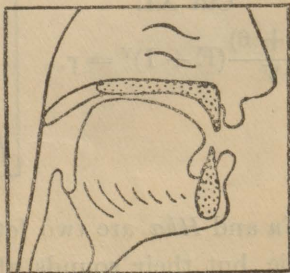
## Cut VIII.

$U + 7 = k$ ,  
 $(U + 7)^V = g$ ,  
 $(U + 7)^H = kh$ ,  
 $(U + 7)^{VH} = gh$ .



## Cut IX.

$\frac{U + 7}{H} = \text{kb}$ ,  
 $\frac{U + 7}{V} = \text{ġ}$ .



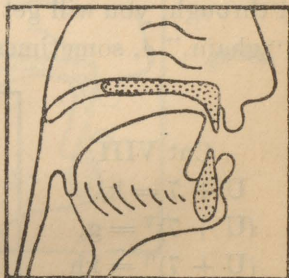
(7) *r* is a tip dental trill, and often has but one flap, rather than many as the real trill has. Some have great difficulty in making this. It would seem that it is caused by a current of voice, or breath, passing over a point that is so relaxed that it is blown forward and back by the current. The tongue must be tensed up to with a half inch of the tip, but that must be wholly relaxed. To do this bite the tongue on the sides just behind the tip, fix the attention on those points, as they press against the side teeth and then force the current over the tip. If this does not accomplish it, practising with a mirror, the words threer, through, thirrt, dirrt, and compelling the tongue to touch the teeth for the *t*'s and *d*'s, without any thought of the *r*, will eventually result in a trill.

Cut X.

$$\frac{I + 3}{H} = s,$$

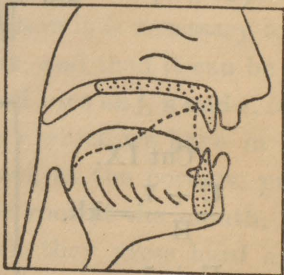
$$\frac{I + 3}{V} = z,$$

$$\frac{I + 3}{V} = r.$$



Cut XI.

$$\frac{(I + 6)}{V} (E + I)^V = r.$$



(8) 'Ain and Hha are two letters that have come from the Arabic, but their sounds along with those of the *toe*,

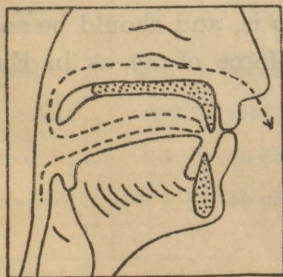
*zoe*, *swad*, *zwad*, have fortunately been lost. The 'ain (') often modifies the succeeding vowel. It is probably an epiglottal fricative, like the contented blat of the water-buffalo, and *Hha* is its breath twin. *Hha* has a vowel value in words like *subh*, *sulh*, *fath* but is usually like *h*.

(9) *h* is a glottal breath continuant, though frequently modified by the succeeding vowel. As a final it is rather puzzling. Hold your hand close to the mouth, and say *hit*. Note how the breath strikes the hand for *h* in *hit*. Reverse it and make it give the same result when you say *tih*. Frequently its value in Urdu print is to indicate a higher pitch for the syllable which it closes, as in *ráh*, *way*, *rahná*, to stay.

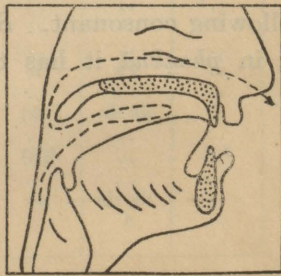
(10) *m*, *n*, *ng* are nasals corresponding to the positions for *b*, *d*, *g*. The nasals of the stop positions *q̄* and *j* (*n̄* and *ñ̄*) are not used in Urdu. These are formed by holding the stop position indicated, and at the same time opening the nasal passage, when the sound passes out that way. Holding the nose soon brings a nasal to an end.

(11) *l* is called a lateral, or divided, consonant, because the vocal current flows off at either side of the tongue. The tongue should be in the position for *d*, tip and sides

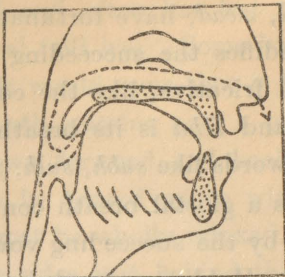
Cut XII.

(A + 1)<sup>VN</sup> = m.

Cut XIII.

(I + 3)<sup>VN</sup> = n.

Cut XIV.  
(U + 2)<sup>VN</sup> = ng.



against the teeth, but openings at the sides farther back. In English, final *l*, *m*, *n*, *ng* and *r*, for those who sound it at all, have a peculiar downward glide at the end of a sentence, and many bring this glide, along with all their other English peculiarities, into Urdu. They are as a result frequently misunderstood.

(12) *n*, or *nun ġunna*, is the equivalent of the "French *n*," which is sometimes called "a nasal *n*." As all *n*'s are nasal, however, the designation is not permissible, particularly as it is often not really an "*n*" at all. It is a modification of the vowel sound, caused by having the nasal passage open. One must learn to distinguish carefully between *hai* and *hai<sub>n</sub>*, *á* and *án*, *o* and *on* etc. It would be more correct to print it *haĩ*, *á̃*, *õ̃*, than *hai<sub>n</sub>* *án*, *on*, but the latter is the commoner way. Before consonants, *nun ġunna* takes a consonantal value according to the following consonant. *Sánp* is, and should be spelled, *sámp*; in *phenknā* it has the force of *ng*, as in English singer.

(13) *Table of English Consonants.*

	Stop.	Nasal.	CONTINUANT OF FRICATIVE.		
			Central.	Lateral.	Trill or Flap.
Lip to lip ..	p b	m	wh w	..	..
Lip to teeth ..	..	..	..	f v	..
Tip tongue to teeth..	..	..	..	th <sup>1</sup> dh <sup>2</sup>	..
Tip to prepalate ..	t d	n	s z	l	r
Blade tongue to palate	ch j	ñ <sup>3</sup>	sh zh <sup>4</sup>	..	r <sup>5</sup>
Back tongue to velum	k g	ng	..	..	r <sup>6</sup>
Glottal ..	..	..	h	..	..

*Table of Urdu Consonants.*

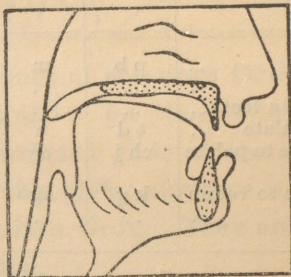
	Stop.	Explosive or Aspirate.	Nasal.	CONTINUANT OR FRICATIVE.		
				Central.	Lateral.	Trill.
Labial ..	..	..	..	..	..	..
Lip to lip ..	p b	ph bh	m	w	..	..
Labio-dental ..	..	..	..	..	f	..
Lip to teeth ..	..	..	..	..	..	..
Dental ..	..	..	..	..	..	..
Tip to teeth ..	t d	th dh	n	s z	..	r
Palatal ..	..	..	..	..	..	..
Blade to palate ..	ch j	chh jh	(ñ) <sup>7</sup>	sh zh	l	..
Cacuminal ..	..	..	..	..	..	..
Tip to roof ..	ṭ ḍ	tḥ dḥ	(n) <sup>7</sup>	..	(l) <sup>7</sup>	r
Velar ..	..	..	..	..	..	..
Back to velum ..	k g	kh gh	ng	kḥ gḥ	..	..
Glottal ..	..	..	..	h	..	..

1 Thin. 2 The. 3 Cañon. 4 Vision, rouge. 5 Raw. 6 Are.

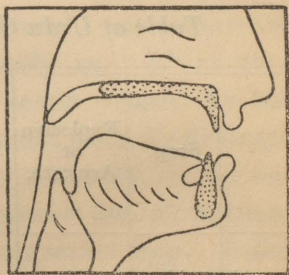
7 Not recognised in Urdu but in other dialects.

Transliterations of English words are interesting as showing how our sounds are heard. *Tikaṭ* shows our *t* is more like the high *ṭ*. So *ḍáktár*, *bút*. *Iskúl* shows their inability to start with a double consonant. *Syce*, *gharry*, *godown*, and *charpoy* seem to indicate lack of ability, on the other side, to hear well.

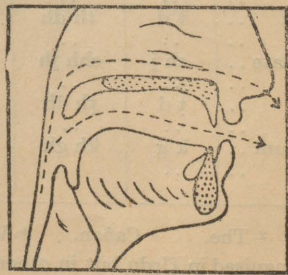
Cut XV.  
X + s = q.



Cut XVI = á.



Cut XVII = á<sup>N</sup> = á<sub>n</sub>.



DOUBLING CONSONANTS.—While we have many consonants doubled in English spelling, they are seldom if ever both pronounced, unless the word be a compound one. In *hitting* the *tt* indicates the preceding vowel is short. In *wholly* as distinguished from *holy*, the *ll* should be sounded as in mill-lock. When we say hillock comparing it with mill-lock, we note the difference. So in re-case and book-case. A little attention will make the matter clear. In Urdu doubled stop consonants, the first is formed by the on-glide, and the second by a new impulse as the off-glide takes place. In continuants as in *billí*, cat, a new impulse interjected right into the first *l*, gives the second *l*, and the beginning of the second syllable. In *achchhá*, the closing of the tongue for *ch* gives the untrained ear the effect of a *t*, but it is not, and it follows the preceding description of a doubled stop formation.

SYLLABLES.—A syllable is the least measure of speech, and is made by a single impulse of the voice. The Urdu grammarians, following Arabic rules, teach that every syllable begins with a consonant, but it is not so in Urdu. The real syllabication is *bar-á*, *likh-a*, *lí-á*, which last though usually spelled *liyá*, never sounds the *y*. Every Urdu syllable has a vowel, even though, as in *subh*, the vowel is indicated by *h*, as it never recognises syllabic consonants such as our *l*, *m*, *n*, in words like hidden (*hidn*), prism (two syllables), evil (*evl*), neither does it have the obscure sounds that occur in our final syllables, but it brings out clearly the distinction between short *a*, *i*, and *u*. However, Arabic spelled words *fasl*, *ism*, *qabr*, have two syllables since the Indian cannot pronounce them in one, as does the Arab.

ACCENT.—Many insist that Urdu has no accent, but this is quite untrue. Its accents are not so obvious to us as

those of English, but they are none the less evident. It is rather that the range of pitch in Urdu is much less than in English, but it is a mistake to deny it. All words that end with a long vowel followed by a consonant take the accent, or stress, on this last syllable,\* or if it has a short vowel followed by two consonants it takes the accent, *pasand*, *dúkán*, though some say *pasand*. If it is not on the ultima, it reverts till it finds a long syllable. The stressed syllable of an infinitive retains the stress through all its derivatives, as *utarná* and *utarnewálián*, with only secondary accent on the *wá*. Foreign words do not always conform to these rules, as we have *Khudá* with accent on now the first and now the last syllable. So other words, as *judá*, *sazá*.

RHYTHM.—The rhythm of Urdu is vastly different from that of the English. Rhythm is that peculiar rise and fall of pitch which characterises the sentences of every language. It might be called the sentence tune, or melody. It is the speaking of Urdu in the English rhythm, and vice versa, that makes our best efforts seem ridiculous.

Speak the sentence "He was seated" and compare its rhythm with "He seated was," — — — and — — — and further note that its Urdu equivalent has nearly the rhythm of the latter, *wuh baiṭhá thá*, — — —. Practice in humming out English rhythms will be the best aid to catching Urdu rhythm. Begin with short sentences, and when they are well in hand, go to longer ones.

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\* *Hawá*, wind; *dawá*, medicine; *balá*, calamity; *daryá*, river; are accented also on the final syllable.



INTONATION.—The tonal system of the Chinese is an adaptation of their language to the necessity of the case. They can make only 400 or 500 syllables, so they have to give each syllable many meanings, and they make themselves intelligible by putting these in different pitches. In English we have two “tones,” the literal and the metaphorical. The second has the higher pitch. We call a man a bear, or a sheep, but we put it in a higher pitch than when we speak of the quadruped. If we call a woman a cat, it is not in the level tone, but the higher, the metaphorical. So when we put “a glass on the table,” as compared with putting “a motion on the table,” the latter is higher. Does this run through the whole language? Urdu has a trace of tones in those syllables that have their higher pitch indicated by *h*, *rahná*, *sahná*, *kahná*, as compared with *kaisá*. So we find the higher pitch in *tumhen*, *unhen*. We have both spellings in *thahrná*, and *thairná*, to stop. Further than this some one else should investigate.

PERSONAL AND NATIONAL DIFFICULTIES.—Occasionally a person goes to India who is tongue-tied, and must find the *t* and *d* class of sounds impossible. A simple operation will solve the difficulty, but it must be done by a skilled surgeon.

National difficulties arise from a tendency that some have to slur a final *r*. This must be carefully avoided, and such words as *dúr* be given as they ought to be, not like English *doer*. Some have the tendency to nasalise all vowels, making no difference between *hai* and *hain*. This must be carefully corrected. All our tendency to import our own sounds into Urdu must be studiously overcome.

A GOOD EAR.—Few adults have this by nature, but it can be acquired by a painstaking following of the Charts.

GESTURES.—A study of these should be made so as to be able to understand and to use them.

CLICKS.—The sound that we use for calling a dog or starting a horse, is used in India to stop a horse. They have other clicks for driving animals and some for expressing emotion. Learn them.

#### ROMANISATION.

The representation of Hindustani sounds with English, or Roman letters, is a rather simple process. The Roman alphabet with simple diacriticals is much more suitable for Hindustani, than it is for English. The consonants have but single values, and there are vowels enough to cover all the vowel sounds of the Urdu language, and we are not compelled, as in English, to make five vowel signs do duty for sixteen sounds. The long vowels, *á, e, í, o, ú*, have the same value, almost, as in Italian, while the short, *a, i, u*, are really the short sounds of *á, í, ú*. The diphthongs *ai* and *au* are slightly different, but not hard to get.

The consonants offer more difficulty. The sounds which do not occur in English should be carefully heard before they are committed to writing, or the pupil is permitted to read them. It must be noted that none of the sounds is exactly the equivalent of that sound which the same letter represents in English. Consequently one must be alert to discover exactly what they do stand for. The distinction between the single consonants and the doubled ones, between those alone and with the *h*, as *p* and *ph*, must be carefully appreciated, but particular attention must be given to the mastery of the two sets of "t's," as they are very distinct from each other and from the English sounds. Those that are unmarked are almost the same as the Italian letters, but those with the dot under, *ṭ, ḍ, tḥ, dḥ, ṛ*, are quite

different from our sounds, though our *t* is heard by the Indians as “*t*.”

The spelling *ba'd* shows Arabic ain thus (').

In the prevailing method of romanising, as shown in the New Testament, a few forms occur, without sufficient justification, and are to be explained from a misapprehension of the Urdu spelling, as taught by native grammarians, or a too slavish adherence to transliteration of Urdu, Persian or Arabic spelling, rather than a representation of sound. The most glaring of these errors is in the introduction of *y* in such words as *áyá*, *diyá*, *liyá*, *liye*, *diye*, *rotiyán*, *choryán* although the *y* is not sounded, save by newly arrived foreigners, and the words are pronounced *áiá*, *díá*, *líá*, *líe*, *díe* *rotián*, *chorián*. But, because the munshis teach, following Arabic rule, that a syllable cannot begin with a vowel, they say the *y* here found in the Urdu character is a consonant though it never has its consonantal value in their pronunciation. We have ruled it out at first and largely in the book, though afterwards permitted, as a concession to custom.

In Mat. 15 : 19 we find two ways of spelling, *choryán* and *gawáhián*, the final syllables *ían*, of which the latter is preferable.

The numerals *bárah*, *terah* etc., are ended with “*h*,” although it is not sounded, but it persists in the declined form, *bárahon*, so *jaqáhon*, and so it seems better to retain it. Certain Arabic spellings, pedantically imported into Urdu, are retained in the Urdu N.T. as, instead of *bil* and *fil* we have *bi'lkull fi'l haqiqat*, where the (') indicates an anomalous and unpronounced *aleph*. *Darkhwást*, for a word properly pronounced *darkhást*, is justified by its Persian spelling, although no one proposes “*khwud*” or “*khwushí*.” So we find a word pronounced “*sámp*” transliterated, not spelled, *sánp*.

Possibly “*pánw*” and “*gánw*” are pronounced as printed, but it seems as if *páon* and *gáon* would be better.

In the case of the N.T. proper names, it may be that it was intended to accent them on their last syllable, but no rule is apparent, as they conform neither to Greek nor to English accent.

This transliteration of foreign words instead of conforming them to Urdu standards will, in due time, bring roman Urdu into the same miserable case as that in which we find English spelling.

There is a strong prejudice in the minds of many against the use of roman by beginners. It is well said that they who begin to read roman never get a good pronunciation. This is often true, but it need not be so, although it is likely to be. That there is danger in the use of roman is easily seen, but that there are advantages is quite as manifest. The advantage is that the pupil is enabled to remember more easily and to recall by the use of roman. The danger lies in the fact that he is sure at first to give old values to these letters and so mispronounce the Urdu words. We see what we are used to seeing, and when we see *thá*, for example, we wish to pronounce it as *th* in *thin* or in *thine*, we are not sure which, but after hearing the teacher say it is not *t*, it is *th*, we pronounce it as *th* in *thin*, or perhaps we make no difference between *tá* and *thá*, just as in English we pay no attention to it in *Thames*. When a pupil begins reading the character, he is held up by its strangeness, so that the teacher usually has to pronounce it for him before he can utter it himself. Thus he gets the sound in his ear before he speaks it, but if he begins by reading roman, he recognises the letters at once and, strong in this consciousness, he calls them by their English values, and all unknown to himself makes an appalling mess of it.

Then when he talks, he is astonished that "the people do not understand their own language."

The remedy is obvious. Let him read nothing that he has not previously memorised by ear and let him continue to study to differentiate such words as *átá* and *átá*, *pata*, *patta*, *pat̄tha*, and *phaṭá*, both by ear and tongue, and in a six months he will have mastered pronunciation, regardless of whether it be in roman or in character. No, the trouble is not in reading roman, it is in failure to train the ear to hear.

CHART FOR PRONUNCIATION EXERCISES No. 1.

(The teacher should point to each sound before he utters it.)

á	e	í	o	ú	a	i	u	ai	au
آ	یے	پی	و	وُ	ا	ی	و	آ	اُو
á á'	e ě	í ě'	o õ	ú ũ'	ai aĩ			au aũ	
آں آ	یے	پی پی	و و	و وُ	آں آ			اُوں اُو	
átá átí		áte átí'	á áo	áyá áí áe áĩ'			áná átá hai haĩ		
آتی آتا		آتی آتی	آؤ آ	آیں آئی آیا			ہیں ہے آتا آنا		
dená detá		dete detí detí'	de do	de dí	de dē		do dho dho		
دینا دیتا		دیتے دیتی دیتیں	دو دے	دی دے	دیں دے		دو دھو دھو		
jáná játá játí játe játí'			já jáo		jáe jáē		jáyá		
جانا جاتا جاتی جاتے جاتیں			جاؤ جا		جائیں جائے		جایا		
gayá gayí gaye gayí'			gáe gáē				átí thí átí thĩ'		
گیا گئی گئے گئیں			گائے گائیں				تھیں تھی آتی تھی		

PRONUNCIATION CHART No. 2.

(The first two or three months let the teacher first point to, then utter the sounds.)

tú	to	dú	do	dono	bas	kis	kaun	ká	kā'	kán	káná	kháná
تُو	تُو	دُو	دُو	دُونُو	بَس	كِس	كُون	كَا	كَاں	كَاں	كَاْنَا	كُهَانَا
thou	then		two	both	stop!	whose	who	of	caw	ear	one-eye	food
ká	ke	kí	ko	gás	ghás	paká	pakká	patá	pattá	paṭṭha	phatá	phattá
كَا	كِي	كِي	كُو	گَاَس	گُهَاَس	پَكَا	پَكَا	پَتَا	پَتَا	پَهْٹَا	پَهْٹَا	پَهْٹَا
of	of	of	to	gas	grass	cooked	strong	trace	leaf	youngster	torn	tearing
tatti	tatti	thatti	thatthá	barí	barí	bhari	barhi	der	dher	derh		
ٹَٹَٹِي	ٹَٹَٹِي	ٹَهْٹَٹِي	ٹَهْٹَهْٹَا	بَرِي	بَرِي	بَهْرِي	بَهْرِي	دِير	دِير	دِيرَه		
warm	screen	ward	joke	full	big	filled	grown	late	pile	1½		
khará	khará	kará	kará	burá	bhúrá	búrhá	búrá	káhin	kahí	kahin	kahin	
كَهْرَا	كَهْرَا	كَرَا	كَرَا	بُرَا	بُهْرَا	بُهْرَا	بُرَا	كَاهِيْن	كَاهِي	كَاهِيْن	كَاهِيْن	
standing	genuine	bracelet	bran	evil	blanket	old	sawdust	priest	said	said	somewhere	

deke	dekhke	dekhe	galla	galá	galla	dabí	dibbí	mihnát	minnat	minat
دیکے	دیکھکے	دیکھے	گلا	گلا	گلا	دبی	دببی	مہنت	منّت	منٹ
having given	having seen	seen	flock	neck	grain	buried	box	labour	entreaty	minute

mittí	míthi	mití	sát	sáth	sáth	bache	bachche	bág	bhág	bágh	bág
مٹی	میٹھی	مٹی	سات	ساتھ	ساتھ	بچے	بچے	باگ	بھاگ	باگھ	باگ
earth	sweet	shut (eyes)	seven	with	sixty	escaped	children	bridle	flee	lion	garden

bahs	bahtá	kaisá	kahtá	kahná	re ráh	rahná	má	máh	já	jáh	bahut	pahunchná
بحث	بہتا	کیسا	کہتا	کہنا	راہ	رہنا	ما	ماہ	جا	جاہ	بہت	پہنچنا
dispute	flowing	what sort?	speaking	to speak	r way	to stay	ma	month	go	rank	much	to arrive



PRONUNCIATION CHART No. 3.

Khudá God	khud self	kháliq Creator	Āgá Kẖán	bág garden,	bági rebel	bağair except	wagaira etc.
خدا	خود	خالق	آغا خان	باغ	باغی	بغیر	و غیرہ
Ġázi Kẖán	ğol crowd	ğusse angry	ğáib hid	kẖidmat service	kẖána room	kẖáss special	ğam grief
غازی خان	غول	غصے	غائب	خدمت	خانہ	خاص	غم
gamğin sorrowful	ğarib poor	ğurba poor (pl.)	ğalat mistake	ğulám slave	ğauğa noise	qaul promise	faqir 'mendicant
غمگین	غریب	غریبہ	غلط	غلام	غوغا	قول	فقیر
qism kind, sort	qasam oath	qaraz debt	Qurán	qalam pen	qaid-kẖána jail		
قسم	قسم	قرض	قرآن	قلم	قید خانہ		

use us se  
to him from him;

اُس سے اُس

hamen ham men  
to us, in us;

ہم میں ہم میں

tumhen tum men  
to you, in you;

تم میں تم میں

kise qisse  
to any one, stories

کے قصے

men menh munh  
in rain, mouth

میں میں منہ

ghore gore  
horses, whites,

گھوڑے گورے

bái  
lady,

بانی

bhái  
brother,

بھائی

Jat jhat  
Jat, quickly;

جٹ جھٹ

jál jhál  
net, hot, burning.

جال جھال



- پانی پلا۔ تو تو اُس سے مانگتی اور وہ تجھے زندگی کا پانی  
 دیتا۔ عورت نے اُس سے کہا۔ اے خداوند تیرے پاس پانی  
 ۱۱ بھرنے کو تو کچھ ہے نہیں اور کواں گرا ہے۔ پھر وہ  
 ۱۲ زندگی کا پانی تیرے پاس کہاں سے آیا؟ کیا تو ہمارے  
 باپ یعقوب سے بڑا ہے جس نے ہم کو یہ کواں دیا۔  
 اور خود اُس نے اور اُس کے بیٹوں نے اور اُس کے  
 ۱۳ مویشی نے اُس میں سے پیا؟ پیسوع نے جواب میں اُس  
 سے کہا۔ جو کوئی اس پانی میں سے پیتا ہے وہ پھر  
 ۱۴ پیاسا ہوگا۔ مگر جو کوئی اُس پانی میں سے پئے گا جو  
 میں اُسے دُونگا وہ ابد تک پیاسا نہ ہوگا۔ بلکہ جو پانی  
 میں اُسے دُونگا وہ اُس میں ایک چشمہ بن جائیگا جو  
 ۱۵ ہمیشہ کی زندگی کے لئے جاری رہیگا۔ عورت نے اُس  
 سے کہا۔ اے خداوند وہ پانی مجھ کو دے تاکہ میں نہ  
 پیاسی ہوں۔ نہ پانی بھرنے کو یہاں تک آؤں۔  
 ۱۶ پیسوع نے اُس سے کہا۔ جا۔ اپنے شوہر کو یہاں  
 ۱۷ بلا لا۔ عورت نے جواب میں اُس سے کہا کہ میں  
 بے شوہر ہوں۔ پیسوع نے اُس سے کہا کہ تو نے

- ۱۸ خوب کہا۔ میں بے شوہر ہوں ۰ کیونکہ تو پانچ شوہر کر چکی ہے۔ اور جس کے پاس تو اب ہے وہ تیرا شوہر نہیں۔ یہ تو نے سچ کہا ۰ عورت نے اُس سے کہا۔
- ۱۹ اے خداوند مجھے معلوم ہوتا ہے کہ تو نبی ہے ۰ ہمارے باپ دادوں نے اس پہاڑ پر پرستش کی اور تم کہتے ہو کہ وہ جگہ جہاں پرستش کرنی چاہئے۔ یروشلم میں ہے ۰ یسوع نے اُس سے کہا۔ اے عورت۔ میری
- ۲۱ بات کا یقین کر کہ وہ وقت آتا ہے کہ تم نہ تو اس پہاڑ پر باپ کی پرستش کرو گے اور نہ یروشلم میں۔
- ۲۲ تم جسے نہیں جانتے اُس کی پرستش کرتے ہو۔ ہم جسے جانتے ہیں اُس کی پرستش کرتے ہیں۔ کیونکہ نجات یہودیوں میں سے ہے ۰ مگر وہ وقت آتا ہے۔
- ۲۳ بلکہ اب ہی ہے کہ سچے پرستار باپ کی پرستش رُوح اور سچائی سے کریں گے۔ کیونکہ باپ اپنے لئے ایسے ہی پرستار دھونڈتا ہے ۰ خدا رُوح ہے۔ اور ضرور ہے کہ اُس کے پرستار رُوح اور سچائی سے پرستش کریں۔
- ۲۴ عورت نے اُس سے کہا۔ میں جانتی ہوں کہ مسیح۔
- ۲۵

۳۵-۴	یوحنا	۲۶-۴
	جو خستس کہلاتا ہے۔ آنے والا ہے۔ جب وہ آئیگا تو	
۲۶	ہمیں سب باتیں بتا دیگا ۰ یسوع نے اُس سے کہا۔ میں	
۲۷	جو تجھ سے بول رہا ہوں وہی ہوں ۰ اتنے میں اُس	
	کے شاگرد آگئے اور تعجب کرنے لگے کہ وہ عورت سے	
	باتیں کر رہا ہے۔ تاہم کسی نے نہ کہا کہ تو کیا چاہتا	
۲۸	ہے؟ یا اُس سے کس لئے باتیں کرتا ہے؟ ۰ پس عورت	
	اپنا گھڑا چھوڑ کر شہر میں چلی گئی اور لوگوں سے کہنے	
۲۹	لگی۔ آؤ ۰ ایک آدمی کو دیکھو جس نے میرے سب کام	
۳۰	مجھے بتا دئے کیا ممکن ہے کہ مسیح یہی ہے؟ ۰ وہ شہر	
۳۱	سے نکل کر اُس کے پاس آنے لگے ۰ اتنے میں اُس	
	کے شاگرد اُس سے یہ درخواست کرنے لگے کہ اتنے	
۳۲	ربّی۔ کچھ کھالے ۰ لیکن اُس نے اُن سے کہا۔ میرے	
	پاس کھانے کے لئے ایسا کھانا ہے جسے تم نہیں جانتے۔	
۳۳	۰ پس شاگردوں نے آپس میں کہا۔ کیا کوئی اُس کے	
۳۴	لئے کچھ کھانے کو لایا ہے؟ ۰ یسوع نے اُن سے کہا۔	
	میرا کھانا یہ ہے کہ اپنے بھیجنے والے کی مرضی کے	
۳۵	موافق عمل کروں اور اُس کا کام پورا کروں ۰ کیا تم	

کہتے نہیں کہ فصل کے آنے میں ابھی چار مہینے باقی ہیں  
 دیکھو میں تم سے کہتا ہوں۔ اپنی آنکھیں اٹھا کر کھیتوں پر  
 ۳۶ نظر کرو کہ فصل پک گئی ہے اور کاٹنے والا مزدوری  
 پاتا اور ہمیشہ کی زندگی کے لئے پھل جمع کرتا ہے۔  
 ۳۷ تاکہ بونے والا اور کاٹنے والا دونوں مل کر خوشی کریں۔  
 کیونکہ اس پر یہ مثل ٹھیک آتی ہے کہ بونے والا اور  
 ۳۸ کاٹنے والا اور میں نے تمہیں وہ کھیت کاٹنے  
 کے لئے بھیجا جس پر تم نے محنت نہیں کی۔ اوروں نے  
 محنت کی اور تم ان کی محنت کے پھل میں شریک  
 ۳۹ ہوئے اور اس شہر کے بہت سے سامری اس عورت  
 کے کہنے سے جس نے گواہی دی کہ اس نے میرے  
 ۴۰ سب کام مجھے بتا دئے۔ اس پر ایمان لائے پس جب  
 وہ سامری اس کے پاس آئے تو اس سے درخواست  
 کرنے لگے کہ ہمارے پاس رہ۔ چنانچہ وہ دو روز وہاں  
 ۴۱ رہا اور اس کے کلام کے سبب اور بھی بہترے ایمان لائے  
 ۴۲ اور اس عورت سے کہا۔ اب ہم تیرے کہنے ہی سے  
 ایمان نہیں لاتے۔ کیونکہ ہم نے خود سن لیا اور جانتے

۴۳ ہیں کہ یہ فی الحقیقت دنیا کا سنجی ہے۔ پھر اُن دو دونوں  
 ۴۴ کے بعد وہ وہاں سے روانہ ہو کر گلیل کو گیا۔ کیونکہ  
 یسوع نے خود گواہی دی کہ نبی اپنے وطن میں  
 ۴۵ عزت نہیں پاتا۔ پس جب وہ گلیل میں آیا۔ تو  
 گلیلیوں نے اُسے قبول کیا۔ اس لئے کہ جتنے کام  
 اُس نے یروشلم میں عید کے وقت کئے تھے انہوں  
 نے اُن کو دیکھا تھا کیونکہ وہ بھی عید میں گئے تھے۔



## Homeophonic Sentences for Pronunciation Exercises.

1. Wuh átá hai. *He is coming.*  
Wuh átá hai. *That is meal (of wheat).*
2. Yih rotí hai. *She (this one) is crying.*  
Yih rotí hai. *This is bread.*
3. Wuh árí hai. *That is a saw.*  
Wuh árí hai. *He is obstinate.*  
Wuh á rahi hai. *She is coming.*
4. Yih dál hai. *This is pulse.*  
Yih dál hai. *This is a branch.*  
Yih dhál hai. *This is a shield.*
5. Wuh ghoṛe á rahe hai. *Those horses are coming.*  
Wuh gore á rahe hai. *Those whites (soldiers) are coming.*
6. Wuh khána hai. *That is dinner.*  
Wuh kána hai.
7. Wuh barí hai. *He (She) is free.*  
Wuh barí hai. *She is big.*  
Wuh bharí hai. *She (It) is full.*  
Wuh barhí hai. *She has grown, increased.*
8. Yih khá lí hai. *(He, or, She) has eaten this.*  
Yih khálí hai. *This is empty.*  
Yih kálí hai. *This (feminine) is black.*
9. Wuh gol hai. *always long. २*  
*He (or, That) is round.*  
Wuh goí hai. *That is a crowd.*
10. Gul kyún kiyá ? *Why did you put it out (lamp) ?*  
Gul kyún kiyá ? *Why did you make a noise ?*

11. Note the difference between the sounds of the contrasted English and Urdu words.

Má lí, gardener	.. Molly.	Hai, is	.. High.
Bí lí, cat	.. Billy.	Ek, one	.. Ache.
Kar, do	.. Cur.	Sach, truth	.. Such.
Par, on	.. Purr.	Milí, got	.. Milly.
Dúr, far	.. Doer.	Mez, table	.. Maize.
Dák, post, mail	.. Dock.	Sáis, groom	.. Syce.
Peṭ, belly	.. Pate.	Fáram, corruption of form.	
Pit, bile	.. Pit.	Púr, as Núrpúr	.. Poor.
Ho, be	.. Hoe.	Lo, take	.. Low.
Pul, a bridge	.. Pull.	Do, give	.. Dough.

### Doubled Letters.

12. Yih merá galla hai.

*This is my flock.*

Yih merá galá hai.

*This is my neck.*

Yih merá galla hai.

*This is my grain.*

13. Laṛká letá hai.

*The boy takes (it) or is taking it.*

Laṛká letá hai.

*The boy is laid down.*

14. Is ko do dená:

*Give him two.*

Is ko dho dená.

*Wash this.*

Is ko duh dená.

*Milk this (cow).*

Is ko ḍho dená.

*Carry this away.*

15. Mere pás khará hai.

*I have the genuine.*

Mere pás khará hai.

*He is standing by me.*

Mere pás kará hai.

*I have a bracelet.*

Mere pás kará (Punjabí) hai.

*I have the bran (of gram).*

16. Yih 'aurat khátí hai.

*This woman eats.*

Yih 'aurat káttí hai.

*This woman spins.*

Yih 'aurat káṭṭí hai.

*This woman bites.*

17. Laṛke deke gaye.

*The boys gave and went.*

Laṛke dekhke gaye.

*The boys saw and went.*

- Larke dekhe gaye.  
The boys were seen.
18. Pata mujh ko do.  
Give me the information.  
Pattá mujh ko do.  
Give me the leaf.  
Paṭṭá mujh ko do.  
Give me the lease.  
Paṭṭhá mujh ko do.  
Give me the young one.  
Merá kaprá phaṭá hai.  
My garment is torn.  
Merá kaprá phaṭṭá hai.  
My garment is tearing.
19. Yih bakrá merá bakhrá hai.  
This he-goat is my portion.  
Khudá kháliq hokar  
khud hamári khidmat  
kartá hai.  
God although (lit. being)  
Creator does himself  
serve us.
20. 'Auraten sáth hain.  
The women are along.  
'Auraten sát hain.  
There are seven women.  
'Auraten sáth hain.  
There are sixty women.
21. Wuh "gol" kahtá hai.  
He says "gol" (round).  
Wuh "gol" kahtá hai.
- He says "gol" (crowd).  
Wuh "ghol" kahtá hai.  
He says "ghol" (dissolve).
22. Wuh chízen gharon men  
paṛí rahín.  
Those things were lying  
in the houses.  
Wuh chízen gharon men  
paṛí rahín.  
Those things were lying  
in the water jars.  
Wuh chízen garhon men  
paṛí rahín.  
Those things were lying  
in the forts.
23. Ismit Sáhíib daure gaye  
hain.  
Mr. Smith has gone to  
camp (itinerating).  
Ismit Sáhíib daure gaye  
hain.  
Mr. Smith has gone run-  
ning.
24. Ádmí chhappar men  
baiṭhá thá.  
A man was sitting (lit.  
seated) in the hut.  
Ádmí chhappar men  
baiṭhá thá. (P)  
A man was sitting in the  
pond.  
Ádmí chhappar men  
baiṭhá thá.

- A man was sitting in the hut (yesterday).*  
 Note that it is "baiṭhā thá," not "baiṭhátá," nor baiṭhta tá but thá.
25. Us ne baṛí minnat kí thí  
*He pleaded very hard.*  
 Us ne baṛí mihnat kí thí.  
*He worked very hard.*
26. Wuh gayí hai.  
*She has gone.*  
 Wuh gayí haiṅ.  
*They (women) have gone.*  
 Wuh gaye haiṅ.  
*They (men) have gone.*  
 Wuh gáe hai.  
*That is a cow.*  
 Wuh gáē haiṅ.  
*Those are cows.*
27. Wuh kahán paṛá hai ?  
*Where is it (or, he) lying?*  
 Wuh kahán paṛhá hai ?  
*Where did (you) read it?*
28. Wuh ṭhaṭṭí hai.  
*That is the "thatti"—*  
*outcaste quarter (Pun-*  
*jab).*  
 Wuh ṭaṭṭi hai.  
*That is a screen (privy,*  
*latrine).*
- Wuh tattí hai (P).  
*That is warm.*
29. Us ne dhaṛí darí par dhaṛí.  
*He put the 10-lb. weigh on the carpet.*  
 Káf aur Qáf men kyá farq hai ?  
*What is the difference between k and q?*  
 Ham Kḥudá ke ham-kḥidmat haiṅ.  
*We are God's co-workers.*  
 Us kí qabr kí kḥabar dení cháhiye.  
*One ought to give news of his grave.*
30. (a) Bāt Thing, matter, res.  
 Bhát Rice, boiled.  
 Bāt\* Path, way.  
 Bhát\* A bard.
- (b) Bág ..Rein.  
 Bhág ..Fortune ;  
 (verb), Run.  
 Bág ..Garden.  
 Bágḥ ..Tiger.
- (c) Tárík ..Dark, night.  
 Tahrík ..Instigation.  
 Táríkh ..Date (as of month).

\* Not in frequent use.

- (d) Toṛí .. Torn. (k) Dáná .. Wise.  
 Thoṛí .. A little. Dána .. Grain.  
 Torí .. Turnip like (l) Síná .. To sew.  
 plant. Síná .. Breast.
- (e) Battí .. Wick, lamp. (m) Us se lá .. Bring it from  
 Baṭí .. Twisted. do. him.  
 Bhaṭí .. Furnace. Use lá do .. Bring and  
 Baṭṭí .. Small weight. give it.
- (f) Koṛí .. Score, twenty. (n) Ham men .. In us.  
 Korí .. New, unused. Hamen .. To us.  
 Koṛhí .. A leper. Tumhen .. To you.  
 \*Korhí .. An alley. Tum men .. In you.
- (g) Sáre .. All. (o) Bachcha .. Child.  
 Sáre ' .. Let him burn .. Escaped.  
 (P). Kám .. Work.  
 Sárehe .. 1/2 more than. Khám\* .. Immature.
- (h) Kírá .. Worm, insect. (p) Banná .. To be made.  
 Khírá .. Cucumber. Baná .. Is made.  
 Kírhá\* .. Wormy. Kam .. Little.  
Kham .. Curved.
- (i) Farí .. A fairy. (q) Burá .. Evil.  
 Paṛhí .. Read (past .. Bhúra .. Brown, earth  
 part). colour.  
 Paṛí .. Lying, recum- .. Búrḥá .. Old.  
 bent (fem. .. Búra .. Sawdust.  
 part). (r) Bheṛí .. Ewe, sheep.  
 Phari\* .. Buckler. Beṛí .. Boat, hand-  
 cuff.
- (j) Der .. Lateness. Berí .. Punjabplums.  
 Deṛḥ .. One and one .. Beṛhí\* .. Crooked.  
 half. (Ṭeṛhí).  
 Dher .. Pile, heap.

*Meri búrhí bherí bhúrí berí men berhí berí ke bare bure patte khá rahí thí. My old ewe was eating the very bad leaves of the crooked "ber" in a brown boat.*

(s) Ká .. Of.	(t) Rá .. Name of r.
Káh .. Grass.	Ráh .. Way, path.
Já .. Go.	Má .. Mother.
Jáh* .. Grandeur.	Máh .. Month.

It will be well if the munshi puts these single words (the last thirty or so) into simple sentences.

*A few most necessary imperatives, objects and adverbs, verb always last.*

bring .. láo	sit down .. baiṭho
give .. do	enough } .. bas ; bas karo
take hold .. pakaro	stop it }
take .. le lo	look out! .. khabardár !
take away .. le jao	come .. áo
look at } .. dekho	go .. jáo
see }	speak .. bolo
lift up } .. uṭháo	eat .. kháo
pick up }	drink .. pío
make .. banáo	hurry up } jaldí karo
send .. bhejo	make haste }
put } .. rakkho	pass, i.e. } .. dikháo
place }	serve }
fetch .. le áo	make ready .. taiyár karo
having given .. de áo	dinner .. khána
come .. de jáo	breakfast .. házrí
go	early break- }
wait } .. ṭhahr jáo	fast. }
stop }	" little break- } chhotí házrí
close }	fast." }
shut } .. band karo	tiffin .. ṭiffin

\* Not in frequent use.

tea	.. chá	in the room	.. k a m r e
water	.. pání		men
milk	.. dúdh	in the house	.. koṭhí men
meat	.. gosht	in the store room	godám men
box, trunk	.. sandúq	in this room	.. is kamre
luggage	.. asbáb		men
bedding	.. bistar	in that room	.. us k a m r e
coat	.. koṭ		men
hat	.. ṭopí	from that room	us k a m r e
clothes	.. kapre		se
shoes	.. júti		
money	.. rúpae	on the table	.. mez par
carriage	.. gáři	slowly	.. áhista
chair	.. kursí	carefully	.. <u>kh</u> a b a r-
table	.. mez		dári se
book	.. kitáb	this direction	.. is taraf
vegetables	.. sabzí	that direction	.. us taraf
bread	.. roṭí	in the verandah	ba rá m d a
butter	.. makkhan		men
sugar	.. misrí, chíni	in the cupboard	a l m á r í
house	.. koṭhí, ghar		men
city	.. shahr	from the house	koṭhí se
post office	.. dák- <u>khána</u>	from the station	ṣṭeshan se
bath	.. ġusl	from the shop	.. dúkán se
letter	.. chiṭṭhí	to the city	.. shahr ko
here	.. yahán	from the city	.. shahr se
there	.. wahán	in the city	.. shahr men
to-day	.. áj	in the canton-	c h h á o n í
yesterday	.. kal	ment	men
at once, just	.. abhí	in this way	.. is tarah se
now		in that manner	us tarah se
quickly	.. jald		
to-morrow	.. kal		

*Directions to be used by and with the teacher.\**

Speak slowly	..	Áhista† bolo.
Say it again	..	Phir kahiye.
Came the thing into understanding ?	[ing.	Bát samajh men <u>ái</u> ?
It came not into understanding		Samajh men <u>nahín</u> <u>ái</u> .
Is it right ? Yes, it's correct		Thík hai ? <u>Hán</u> , sabíh hai.
Say that word again	..	Wuh lafz phir kahiye.
Do you understand me ?	..	Áp merí bát samajhte hai <u>n</u> ?
I do not understand	..	Nahín, main <u>nahín</u> samajhtá. (samajhtí fem.)
Sir, I will explain it to you.		Sáhib, main <u>áp</u> ko samjhá detá <u>hún</u> .
I can't pronounce this	..	Is ká talaffuz mujh se thík nahín <u>átá</u> .

*Grammatical Questions.‡*

Is this a verb ? or a noun ? adjective, pronoun, or "harf" ?		Yih fi'l hai ? yá ism ? ism-i-sifat, zamír, yá harf ?
Is it singular or plural ?	..	Yih wáhid hai yá jama'?
Is it masculine or feminine ?		Yih muzakkar hai, yá mu-annís ?
Is this verb present or future ?		Yih fi'l hál hai yá mustaqbil ?
It is neither present nor future, it is past.		Na hál na mustaqbil, mází haí ?
Is it simple past, near, or remote ?		Mází mutlaq, mází qaríb, yá mází ba'id ?

\* These should be learned in the first week or two.

† Accent on the antepenult.

‡ These may be learned after the second month.



It is not imperative, it is in-	Yih 'amr nahīn hai, yih mas-
finitive.	dar hai.
"Aya hoga" is "doubtful	"Áyá hogá" mází shakkaya
past," isn't it ?	hai, na ?
Is "agar kartá" present	Kyá "agar kartá" hál hai ?
tense ?	
No, it is conditional	Nahīn, wuh mází shartiyá
	hai.
Is "hai" a verb ?	Kyá "hai" fi'l hai ?
No it is a "particle"	Nahīn wuh "harf" hai.

## RÉSUMÉ OF METHOD.

## A.

- I. Write the sentence to be learned on a slip.
- II. Memorise it by repeating alternately after teacher,
  - (1) In short phrases of three to five syllables.
  - (2) In longer phrases.
  - (3) As a whole.
- III. Repeat it, till it can be given at the rate of five syllables per second.
- IV. Break it up and recombine into simple short sentences.
- V. While learning it, hum out the rhythm—after the teacher—and note the difference between your English rhythm and that of the Urdu.
- VI. Learn other new sentences in the same way.
- VII. Always interweave the new and old till all come fluently, in any order.
- VIII. Keep the slips under daily review for a month.
- IX. Lay a bunch of slips aside for a week, then review them, and keep them under review, until they are again brought up to speed. Then try after two weeks, and after a month.

- X. Review them from month to month. Never allow anything to be forgotten.
- XI. After the first two months use your Drill Tables one or two hours daily, to gain a practical mastery of the parts of speech.
- XII. Practise the Interrogatives until you can ask and answer every kind of a question.
- XIII. Practise the pronunciation exercises, or Charts, twice daily for twenty minutes, for six months, until ear and tongue are quick and fluent.
- XIV. After a few months, daily dictation to and by the student will be the best drill for accuracy.

#### LEARNING TO READ.

- B.
  - I. Above the English nouns, or principal words, write on your slips in character the Urdu words.
  - II. On the back you may write the Roman Urdu, with character above.
  - III. After a few days write another and then another word on the first slip until all are on, and can be recognised.
  - IV. Now write the characters in regular order, right to left, on another slip.
  - V. Write all the slips in character, both majors and minors, and practise reading them till you are as fluent in reading slips as you are in reciting.
  - VI. Now take up the book and begin to read matter that is absolutely familiar. Aim at the same readiness in reading the book as in reciting slips.
  - VII. Never begin with unfamiliar material. Read what you know, thus passing from the known to the unknown.

VIII. In beginning to write, start with familiar easy material, and copy under the teacher's direction, being careful to make the strokes in the right order. No "takhties".

TIME TABLE.

(Suggested).

Min.

15	Charts and Pronunciation Exercises.
15	Review old slips.
15	Learning new slip.
15-60	Practise on old slips, and interrogations.
15-30	Writing.
15-30	Reading.
	Drill work.
	Conversation.

Repeat this in the afternoon. After two months read Roman a half hour, and after three months read character an hour, twice daily.

Five hours' study daily with the teacher is enough for most people.

Lessons I-IX have been well done in thirty hours. No work outside of class room. Certainly not more than two weeks should be spent on them.

Lessons I-LXV, covering all of John's Gospel, will be covered by some pupils in three months. Others will take four to six months. The remaining lessons abounding in common constructions and idioms should be used in conjunction with the studies of the remainder of the year. Particular attention should be given to grammatical drill as brought out by the exercises in connection with the Drill Tables.

VIII. In learning to write, start with familiar easy material, and copy under the teacher's direction, being careful to make the strokes in the right order. The

TIME TABLE

Min.	
10	Orts and Pronunciation Exercises
15	Review old slips
25	Learning new slips
35-40	Practice on old slips and interrogations
45-50	Writing
55-60	Reading

Conversation.

Repeat this in the afternoon. After two months read Roman a half hour and after three months read character an hour twice daily.

Five hours study daily with the teacher is enough for most people. Lessons 1-IX have been well done in thirty hours. No work outside of class room. Certainly not more than two weeks should be spent on them.

Lessons I-XXV, covering all of Latin's Grammar, will be covered by some pupils in three months. Others will take four to six months. The remaining lessons should be used in connection with the studies of the remainder of the year. Particular attention should be given to grammar, but as brought out by the exercises in connection with the Drill Table.

## LESSON I (a).

The first sentence to be learned is "What is this?" It is to be taught directly by the teacher, as he indicates one of these articles after the other. He points to the table and says, **Yih mez hai, Yih mez hai, Yih mez hai.** Then he asks the class saying, **Yih kyá hai?** and it is probable that some one will say, **Yih mez hai,** when the teacher nods his head and says, **Thík hai.** But if no one responds, then he must go through the repetition of **Yih mez hai,** until they do respond. When they respond readily, he lifts up a book, and says, **Yih kitáb hai,** repeating the sentence several times, never less than three, and then says, as he lifts the book, **Yih kyá hai?** until he gets the response, **Yih kitáb hai.**

Now he again points to the table and says, **Yih kyá hai?** and gets the response, **Yih mez hai.**

Now he lifts up a pen and says **Yih qalam hai,** several times, as before, till on his asking, **Yih kyá hai?** the class responds. Now he indicates the table, book and pen and requires a ready response to each repetition of the question, **Yih kyá hai?**

Now he does the same with a chair and a pencil, saying respectively, **Yih kursí hai, Yih pinsil hai,** and **Yih kyá hai?** until the class answers readily for all five objects.

In a second lesson he should introduce, in this same manner, several more words, never exceeding ten new words daily, until the words in the list, under Interrogations I, are thoroughly familiar. The aim in this exercise should be to accustom the pupil to the use of the Urdu names, so that they will occur to him as readily as do the

English names. Speed as well as accuracy in this and subsequent exercises is to be required.

Now let the teacher write in English on the board, so all the class may see\* :—

I. A WOMAN CAME FROM THE CITY TO DRAW WATER. (11)

Above each noun he may write the Urdu character for the same, and then he may repeat the whole sentence, in Urdu, three times, before he asks any one to repeat it after him. If no one is able so to give it, let him break it up into breath-groups of three to six syllables, as **Ek 'aurat, shahr se, páni bharne áí** and repeat each group until the pupils can repeat it after him. He must now unite the groups and continue this alternate repetition until they can give the whole seven words of eleven syllables twice in five or six seconds. If they cannot do this in a short time, say 15 or 20 minutes, let him give on the board the sentences :—

1. A woman came. 2. A woman came from the city.  
3. A woman came to draw water. And repeat their Urdu equivalents—**Ek 'aurat áí, ek 'aurat shahr se áí, ek 'aurat páni bharne áí**, until the pupils give 1, 2, 3 at will. Now let him take up I, again, and it is probable that the pupils will soon master it. When they can repeat these at the normal rate of speed, five syllables per second, i.e., six or seven seconds for I. 1, 2 and 3, the teacher may pass on to II. It is probable, however, that this will be at another hour.

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\* For the individual studying alone write on a 2×5 inch slip of card-board, or paper stiff enough to shuffle. Numbers in brackets refer to syllables in the Hindustani sentence.

## LESSON I (b).

I. Ek 'aurat shahr se pání bharne áí

One woman city-from water to draw came.

When this sentence is learned so that it can be pronounced clearly and correctly and fluently then learn by heart the following questions and answers by repeating them alternately with your teacher many many times.

I (a) *Kitní* 'auraten shahr se pání bharne áín ?

How many women came from the city to draw water ?

I (a) (Answer) *Ek* 'aurat shahr se pání bharne áí.

One woman came from the city to draw water.

I (b) *Kaisí* 'aurat shahr se pání bharne áí ?

What kind of woman came from the city to draw water ?

I (b) (Answer) *Ek achchhí* 'aurat shahr se pání bharne áí.

A good woman came from the city to draw water.

I (c) *Kaunsí* 'aurat shahr se pání bharne áí ?

Which woman came from the city to draw water ?

I (c) (Answer) *Ek Sámari* 'aurat shahr se pání bharne áí.

A Samaritan woman came from the city to draw water.

I (d) *Kaun* shahr se pání bharne áí ?

Who came from the city to draw water.

I (d) (Answer) '*Aurat* shahr se pání bharne áí.

The woman came from the city to draw water.

I (e) 'Aurat *kahán* se pání bharne áí ?

From where did the woman come to draw water ?

I (e) (Answer) 'Aurat *shahr se pání bharne* áí.

The woman came from the city to draw water.

*Note.*—"Ek 'aurat" means "a woman," but "'aurat" alone means "the woman" as in the above sentence. Thus "ek *ādmí áyá*" means "a man came," while "*ādmí áyá*" means "the man came."

I (f) 'Aurat *shahr se kyá bharne* áí ?

What did the woman come from the city to draw?

I (f) (Answer) 'Aurat *shahr se pání bharne* áí.

The woman came from the city to draw water.

I (g) 'Aurat *shahr se kyún* áí ?

Why did the woman come from the city ?

I (g) (Answer) 'Aurat *shahr se pání bharne* áí.

The woman came from the city to draw water.

I (h) 'Aurat *shahr se kab* áí ?

When did the woman come from the city ?

I (h) (Answer) 'Aurat *shahr se do pahar ko* áí.

The woman came at noon from the city.

I (i) 'Aurat *shahr se kis tarah* áí ?

How did the woman come from the city ?

I (i) (Answer) 'Aurat *shahr se paidal* áí.

The woman came from the city on foot.

*Note.*—All question words begin with "k."

The above questions and their answers should be very thoroughly learned. One of the commonest mistakes made by a person learning a new language is to think that learning something is sitting down and memorizing it. This is not what learning is, and both teacher and pupil should remember that the way to learn these and other sentences is to drill on them, ask them, answer them, mix them up and



ask them rapidly day after day for two or three months until it would be impossible for the pupil to not recognize them and to fail to give the answer. Then and only then are they mastered.

### LESSON I (c).

Not only should the pupil be able to ask and answer all kinds of questions on the sentence “ Ek ’aurat shahr se pání bharne áí ”, but he should also be able to substitute rapidly all kinds of nouns, pronouns, adjectives, phrases, adverbs and verbs in the place of the nouns, pronouns, adjectives, phrases, adverbs, verbs, etc., that are in the sentence.

#### Exercise : Substitution of subjects in place of “ ’aurat.”

1. A man came from the city to draw water.  
Ek ádmí shahr se pání bharne áyá.
2. A girl came from the city to draw water.  
Ek laṛkí shahr se pání bharne áí.
3. Two boys came from the city to draw water.  
Do laṛke shahr se pání bharne áe.
4. Three women came from the city to draw water.  
Tín ’aurateṅ shahr se pání bharne áín.
5. Four men came from the city to draw water.  
Chár ádmí shahr se pání bharne áe.
6. Five girls came from the city to draw water.  
Páñch laṛkíáṅ shahr se pání bharne áín.

*Note.*—The past is formed by adding the gender and number ending to the root. The root of “ come ” is “ á ”. The gender endings are “ á,” masculine singular ; “ e,” masculine plural ; “ í,” feminine singular ; “ ín,” feminine plural. In adding “ á ” to a verb whose root ends in “ á,” y is inserted for euphony. Thus “ a man came ” is “ ádmí áyá.”

### Substitution of nouns for "shahr."

- |                                   |                           |
|-----------------------------------|---------------------------|
| 1. A woman came from the room.    | 1. Ek 'aurat kamre se áí. |
| 2. A woman came from the village. | 2. Ek 'aurat gáon se áí.  |
| 3. A woman came from the house.   | 3. Ek 'aurat ghar se áí.  |

### Substitution of postpositions for "se."

- |                                 |                               |
|---------------------------------|-------------------------------|
| 1. A woman came into the city.  | 1. Ek 'aurat shahr men áí.    |
| 2. A woman came near the city.  | 2. Ek 'aurat shahr ke pás áí. |
| 3. A woman came to the city.    | 3. Ek 'aurat shahr ko áí.     |
| 4. A woman came up to the city. | 4. Ek 'aurat shahr tak áí.    |

### Inserting adjectives.

1. A good woman came from the city to draw, etc.  
Ek achchhí 'aurat shahr se pání bharne áí.
2. A Samaritan woman came from the city to draw water.  
Ek Sámarí 'aurat shahr se pání bharne áí.
3. A big woman came from the city to draw water.  
Ek barí 'aurat shahr se pání bharne áí.
4. A small woman came from the city to draw water.  
Ek chhoṭí 'aurat shahr se pání bharne áí.

*Note.*—Modifiers come before the nouns.

## LESSON II (a).

Begin the lesson with a rapid review of *mez*, *kitáb*, *qalam*, *kursí*, *pinsil*, and I. 1, 2, 3, watching for any egregious

blunders and calling attention to them. Too great accuracy of pronunciation should not be insisted on at this stage of learning. It is sufficient to call attention to the fact that **kitáb** has a dental **t**, as has 'aurat, that the **r** is trilled, and that the vowels are level in intonation and, so, different from English vowels; but do not insist that the pupil must always so give them. Fluency first, then accuracy.

The teacher may now take up II, which is a continuation of I.

II. AND JESUS WHO WAS SEATED ON THE WELL—HE SAID TO HER, PLEASE CAUSE ME TO DRINK WATER (26).

Since this is too long to learn readily, let us begin with the last clause first, *us* that gives complete sense. The teacher will write on the board:—

Please cause me to drink water—Me water cause drink-please, and write the Urdu script above, over the words they represent, *Mujhe pání pilá díjiye*. He will repeat this in two sections of four and five syllables, alternately with the class, until they can give the nine syllables without hesitation. Now let him repeat the six syllables. He said to her, *Us ne us se kahá*, previously writing its English equivalent on the board, until this too can be given with fluency, and that in conjunction with *mujhe pání pilá díjiye*, in three seconds. If it worries the pupil to attain to such speed, drop it and go back to I. Draw a picture of a city, a well, a woman, a man seated on the well, another man on the path, also a boy near the man and a girl near the woman. Now ask, as you point to the city, the woman, *Yih kyá hai?* Point to the man and say, *Yih ádmí hai*. Then ask *Yih kyá hai?* Then point to the boy and the girl, and say, *Yih larká hai, yih larkí hai*, and review the question *Yih kyá hai?* until the class answers without hesitation.

2. Now introduce the sentences 4, 5, 6, 7, 8, writing only the English on the board :—

4. **Ek ádmí áyá.** 5. **Ek larká shahr se áyá.** 6. **Ek ádmí pání bharne áyá.** 7. **Ek larkí áí.** 8. **Ek larkí pání bharne áí.** 4. A man came. 5. A boy came from the city. 6. A man came to draw water. 7. A girl came. 8. A girl came to draw water.

The teacher may inquire as to any observations they have made of resulting verb changes. He should insist on no undue prominence being given to the last syllable, to indicate the genders.

A brief review of the various objects in the room that have already been taught should be given by way of rest.

There should each day be introduced another new word in the Urdu script into the sentences. For example the second day the sentence "A woman came" should have "áí" in character, written above "came." Then these words should be written off at one side in character, and the pupils should be asked to recognize them as units. This should be continued until they recognize all the words of I, and 1-8, at sight.

It will then be time to introduce the slip method for character study, though it is not yet safe to permit the student to study alone.

## LESSON II (b).

Review with 'Yih kyá hai?' the pictures, woman, man, boy, girl, city, and the classroom objects.

Review also the majors (Roman) and minors (Arabic numerals).

Now take up the additional relative clause, "who was seated on the well," and write it on the board, and let the pupils memorise it at the teacher's mouth, as before, to

speed, or nearly so, and then add the antecedent 'And Jesus, combining it with the relative clause, and when these are mastered, further uniting with the preceding lesson II, till the class can give the whole without hesitation—*aur Yisú' ne, jo kúē par baiṭhá thá—us ne us se kahá mujhe pání pilá dījiye.*

It may be that during this process, it will become advisable, on account of the weariness of the class, to intermit the repetition and take up the minors under II.

II.

- |   |   |
|---|---|
| 1. That man said to that woman, Please give me two chairs.  | 1. Us ádmí ne us 'aurat se kahá, Mujhe do kursíā' dījiye (or, de dījiye). |
| 2. The boy said to the man, Drink.                          | 2. Laṛke ne ádmí se kahá, Pío.  |
| 3. Give me drinking water.                                  | 3. Mujhe píne ká pání de do.  |
| 4. That woman said to that man, Please give me three books. | 4. Us 'aurat ne us ádmí se kahá, Mujhe tīn kitábē de dījiye.              |
| 5. That boy said to that man, Please give me four pencils.  | 5. Us laṛke ne us ádmí se kahá, Mujhe chár pensilē de dījiye.             |
| 6. That girl said to that boy, Please give me five watches. | 6. Us laṛkí ne us laṛke se kahá, Mujhe páñch ghaṛíā' de dījiye.           |
| 7. The men said to her, Give us a drink.                    | 7. Ádmíō ne us se kahá, Ham ko pání piláo.                                |
| 8. A man was sitting on the well.                           | 8. Ek ádmí kúē par baiṭhá thá.  |
| 9. A boy was sitting on the chair.                          | 9. Ek laṛká kursí par baiṭhá thá.   |

- |                                       |                                     |
|---------------------------------------|-------------------------------------|
| 10. A girl was sitting on the well.   | 10. Ek laṛkí kúē par baiṭhí thí.    |
| 11. The girls were sitting on chairs. | 11. Laṛkíā' kursíō par baiṭhí thí'. |
| 12. The boys were sitting on tables.  | 12. Laṛke mezō par baiṭhe the.      |

There may now be introduced with the objects the additional question, WHERE ?

Where is the book ? chair ? table ? pen ? pencil ? etc. The teacher should always require a full answer, as, *The book is on the table*, not merely "On the table." It perhaps may be said that all necessary words should first be introduced, as *floor, carpet, mantel, hand*, before questions involving them are asked.

The question 'Yih kyá hai ?' may now be required of the pupils from each other, or from the teacher, who will give the full answer. This should be varied until pupils can readily ask and answer all questions. They should also be encouraged to ask for the name of any object not yet introduced, which should, then, go to make up the daily total of ten new words for the day's lesson.

## LESSON II (c).

Aur Yisú' ne, jo kúen par baiṭhá thá, us ne us se kahá, mujhe pání pilá díjiye.

And Jesus, who was seated on the well, he said to her, Please cause me to drink water.

*Note.*—The "ne" cannot be translated. It shows that the preceding word is the subject of a past transitive verb. It acts as a postposition and causes the subject to be put into the postpositional case, e.g., "wuh" changes to "us ne;" "kaun" changes to "kis ne," etc.

Break up into two sentences and ask questions on them.

(a) Yisú' ne us se kahá, mujhe pání pilá díjiye.

(b) Yisú' kúen par baiṭhá thá.

*Note.*—The above verbs are both past. Why does Yisu have the “ne” in (a), and why does it have no “ne” in (b)? Because the verb in (a) is past transitive while the verb in (b) is intransitive.

### Questions based on (a).

1. Kis ne us se kahá mujhe pání pilá díjiye ?  
Who said to her, please give me a drink ?
2. Yisú' ne kis se kahá, mujhe pání pilá díjiye ?  
To whom did Jesus say, please give me a drink ?
3. Yisú' ne kyá kahá ?  
What did Jesus say ?
4. Yisú' ne kyún kahá ? mujhe pání pilá díjiye ?  
Why did Jesus say, please give me a drink ?

Answer. Yisú' ne kahá, mujhe pání pilá díjiye, kyúnki wuh piyásá thá.

Jesus said please give me a drink, because he was thirsty.

5. Yisú' ne kab kahá mujhe pání pilá díjiye ?  
When did Jesus say, please give me a drink ?

Answer. Jab 'aurat shahr se áí, Yisú' ne kahá mujhe pání pilá díjiye.

When the woman came from the city, Jesus said please give me a drink.

### Questions founded on (b).

1. Kaun kúen par baiṭhá thá ?  
Who was seated on the well ?
2. Yisú' kahán baiṭhá thá ?  
Where was Jesus seated ?

3. Kitne ádmí kúen par baiṭhe the ?

How many men were seated on the well ?

4. Kyá, 'aurat kúen par baiṭhí thí ?

(What) was the woman seated on the well ?

(Answer) Nahin, 'aurat kúen par nahin baiṭhí thí.

No, the woman was not seated on the well.

5. Yisú' akelá thá ?

Was Jesus alone ?

Answer. Hán, Yisú' akelá thá.

Yes, Jesus was alone.

6. Yisú' kyún akelá thá ?

Why was Jesus alone ?

Answer. Yisú' akelá thá, kyúnki uske shágird shahr men kháná mol lene ko gaye the.

Jesus was alone because his disciples had gone into the city to buy food.

The above questions and answers should be reviewed daily for two months as also should all questions and answers in these lessons be reviewed constantly.

## LESSON II (d).

### Substitution of subjects for "Yisú' ne."

- |                               |                           |
|-------------------------------|---------------------------|
| 1. The woman said to her,     | 1. 'Aurat ne us se kahá.  |
| etc.                          |                           |
| 2. The man said to her, etc.  | 2. Ádmí ne us se kahá.    |
| 3. The boy said to her, etc.  | 3. Laṛke ne us se kahá.   |
| 4. The girl said to her, etc. | 4. Laṛkí ne us se kahá.   |
| 5. The disciple said to her,  | 5. Shágird ne us se kahá. |
| etc.                          |                           |

### Substitution of nouns for her.

- |                                |                           |
|--------------------------------|---------------------------|
| 1. Jesus said to him, etc.     | 1. Yisú' ne us se kahá.   |
| 2. Jesus said to the man, etc. | 2. Yisú' ne admí se kahá. |



3. Jesus said to the boy, etc.    3. Yisú' ne laṛke se kahá.  
4. Jesus said to the girl, etc.    4. Yisú' ne laṛkí se kahá.  
5. Jesus said to the woman,    5. Yisú' ne 'aurat se kahá.  
etc.

### Exercise.

- Wuh ádmí jo kúen par baiṭhá thá kaun hai?  
2. Wuh 'aurat jo shahr se áí thí, kaun hai ?  
3. Wuh shágird, jo shahr me gaye the, kaun hai ?

*Note.*—There are four classes of nouns in Urdu, two masculine and two feminine, illustrated by “laṛká,” “ádmí,” “láṛkí,” and “'aurat.” The “laṛká” nouns are those masculine nouns ending in “á,” and the “ádmí” nouns are all other masculine nouns. The “láṛkí” nouns are those feminine nouns ending in “í”. The “'aurat” nouns are all feminine nouns not ending in “í”. Therefore learn the use of “laṛká,” “ádmí,” “láṛkí” and “'aurat” and then when you come across a new noun pigeon-hole it as belonging to the “ádmí” class, or the “láṛkí” class, etc.

### LESSON III (a).

Review all the objects and pictures, the major and minor sentences.

Now differentiate between *this* and *that*, *yih* and *wuh*, and get the pupils to answer accordingly. The teacher holding in his hand a book says. *Yih kyá hai ?* and the pupils answer *Wuh kitáb hai*. The teacher points to a note-book on the pupil's chair and says, *Wuh kyá hai ?* and the pupil answers, *Yih kápi hai*. He points to the door and says, *Wuh kyá hai ?* and the pupils answer, *Wuh darwáza hai*. This exercise should now be carried forward continuously, differentiating between *yih* and *wuh*. The

plurals should also be introduced, What are these ? What are those ?

Now let the question *where* ? be reviewed, **Kitáb kahā' hai ?** with the answers, **Kitáb mez par hai.** **Kitáb háth mẽ hai,** etc.

No. III may now be introduced.

III. FOR HIS DISCIPLES HAD GONE TO THE CITY TO BUY FOOD. Write the Urdu character above, then repeat as below.

(a) *kyū'kē*, (b) *uske shágird shahr mẽ*, (c) *kháná mol lenē ko gaye the.* (17)

When they have learned (c), then let them learn (b), then (a) and (b), then (a,b,c) ; and when they can repeat III, let them repeat I and III, II and III, till they can give the four thus at the required speed, in twelve seconds. The teacher must insist on this, for compliance with the speed test is the only way to secure the mental readiness and the lingual fluency which will, later, issue in accuracy of pronunciation and idiom. "It is intense effort that educates."

The teacher should also call the attention of the pupils, lesson by lesson, to vowel values, particularly to final vowels, as well as to wherein the consonants differ from the corresponding English consonants, as *t*, *d*, *s*, *l*, and the *k* in *ko* and the *bh* in *bharne*. The sentence rhythm should be carefully noted, as it is much more level than that of English, yet it is not so level as many beginners give it, a dead monotone, as, for example, in *baithá thá*, where *bai* is rather high and *thá* intermediate to *thá*, which is somewhat lower in pitch ; whereas in *was seated* the pitch runs — —, in contrast with the — — of the Urdu, which has rather the rhythm of the inverted "seated was."

Let the pupils count around, adding a few additional

numbers occasionally. Now they are able to count 1-5, *ek, do, tin, chár, páñch*, so add 6, 7, *chha, sât*.

Numbers of books might now be introduced and the questions asked. How many books are on the table, on the chair, etc., requiring the replies.

Two-seven books are on the table: or, only one book is on the chair.

The slip-method may now be introduced for use in class, or with the teacher. Up to this point no study should be carried on by the pupil when alone, as study without some one to check mistakes may result in more harm than good. Directions:—Write on a slip of paper  $2 \times 5$  inches, and stiff enough to shuffle, the English of I, II, III, and of the minors of I and II. At the right-hand upper corner note the number of syllables of the Urdu equivalent, and on the reverse have the teacher write in character the Urdu, under which you may write, both interlinearly and in regular order, the roman Urdu. Later on, slips on which Urdu alone is written in the character on one side should be prepared, the Urdu of the previously memorized majors and minors, and these should be reviewed until they can be read with the same ease and facility as the English slips.

We may also write a list of the familiar objects on the board, in English, and request the pupils to substitute the nouns, first in singular, and then with 2, 3, 4, etc. *Mujhe kursí díjiye. Kitáb, mez, pinsál, gharí, koṭ, jútá, kágaz,* etc.

Give me a chair, please; *mujhe do (2-7) kursíán de díjiye*: then book, table, pencil, watch, coat, shoes, paper, etc. Then 2-7 books, tables, etc.

Also, Please take a book, etc., *Kitáb le líjiye*, etc., etc.

### LESSON III (b).

III. Kyúnki uske shágird shahr men kháná mol lene ko gaye the. Because his disciples had gone into the city to buy food.

Learn this statement in Urdu thoroughly, then make questions based on it.

1. Substitute "whose" for "his" ("kiske" for "uske.") This would make the first question "kis ke shagird shahr men kháná mol lene ko gaye the" ?

2. Substitute "who" for "his disciples," ("kaun" in the place of "us ke shagird.")

3. Substitute "where" for "to the city," ("kahán" for "shahr men.")

4. Substitute "what" for "food," ("kyá" for "kháná.")

5. Substitute "why" for "to buy food," ("kyún" for "kháná mol lene ko.") Then add the following questions :

6. *Shágird kis liye* shahr men gaye the ? Why (for what) had the disciples gone into the city ?

7. *Shágird kis ke liye* kháná mol lene gaye the ? For whom had the disciples gone to buy food ? Exercise in substitution.

Us ke shágird shahr men kháná mol lene ko gaye the.

Ádmí ,, ,, ,, ,, ,, ,, ,, ,, ,,

Yisú' ,, ,, ,, ,, ,, ,, ,, ,, ,,

'Aurat ke ,, ,, ,, ,, ,, ,, ,, ,, ,,

Sáhib ,, ,, ,, ,, ,, ,, ,, ,, ,,

Pádrí sáhib ke shágird shahr men kháná mol lene ko gaye the.

Us ke larke shahr men kháná mol lene ko gaye the.

Us ke naukar (servants) shahr men kháná mol lene ko gaye the.

Us ki laṛkí shahr men	khána	mol	lene	ko	gayí	thí.
Us ki laṛkián shahr men	khána	mol	lene	ko	gayí	thín.
Us ka shágird	„	„	„	„	„	gayá thá.
Us ke	„	„	rotí	„	„	gaye the.
„	„	„	átá	„	„	„
„	„	„	kitáben	mol	lene	ko gaye the.
„	„	„	kursían	„	„	„
„	„	„	qalam	„	„	„
„	„	„	mezen	„	„	„
„	„	„	8 koṭ	„	„	„
„	„	„	10 ghoṛe	„	„	„

#### LESSON IV.

*Ques.*—Where had his disciples gone ? Uske shágird kahá' gaye the ?

*Ans.*—Uske shágird shahr mē, etc.

*Ques.*—What did Jesus say to the woman ? Yisú' ne 'aurat se kyá kahá ?

*Ans.*—Yisú' 'ne 'aurat se kahá ki mujhe pání, etc.

*Ques.*—Where did the woman come from ? 'Aurat kahá' se áí.

*Ans.*—'Aurat shahr se áí.

*Ques.*—Why did she come ? Shahr se kyū' áí ?

*Ans.*—Pání bharne ko áí.

*Ques.*—Why did the disciples go to the city ? Shágird shahr mē kyū' gaye ?

*Ans.*—Khána mol lene ko gaye.

*Ques.*—Where was Jesus sitting ? Yisú' kahá' baiṭhá thá ?

*Ans.*—Yisú' kúē par baiṭhá thá.

Review all majors and minors.

Uske shágird shahr mē pání His disciples had gone into  
bharne gaye the. the city to draw water.

Ek 'aurat shahr mẽ kháná	A woman came into the
mol lene áí.	city to buy food.
Sát ádmí shahr mẽ kursíá'	Seven men came into the
mol lene áe.	city to buy chairs.
Páñch larķiá' shahr se pání	Five girls had gone from the
bharne gáí thī'.	city to draw water.
Áṭh larķe ṭopíá' lene gae	Eight boys had gone to get
the.	[take) hats.
Nau 'auraten kitáben mol	Nine women came to buy
lene áí'.	(take) books.
Das ádmí gharíá' mol lene	Ten men had gone to buy
gaye the.	watches.

Now have the pupils count in turn from one to ten, until they can do it with facility.

A beginning may be made on the next major.

IV. WHEN THEY CAME BACK, NO ONE SAID TO HIM, WHO IS THIS? OR, WHAT DO YOU WANT? OR, WHY ARE YOU TALKING TO HER? (34)

Write the Urdu character above and then it will be best to begin with the subordinate interrogative clauses first. Who is this? *Yih kaun hai?* Then *yá, Áp kyá cháhte haĩ?* Then *yā Āp us se kis líe bátē karte haĩ?* When the pupils can repeat these, write one question on each of three slips and repeat at random till the three can be given without hesitation.

When this result is reached, then give the principal clause, When they came back, no one said to him—*Jab wuh wápas áe, to kisí ne us se na kahá,* and repeat till the whole can be given in seven seconds. Then repeat I. IV, II. IV, III. IV, in 31 seconds. Then give I, II, III, IV in 18 seconds.

## LESSON V.

Review all previous material.

Shahr se kaun áí ? Kyũ' áí?	Who came from the city ? Why did she come ?
Jab wuh shahr se áí, to kaun kúẽ par baiṭhá thá ?	When she came from the city, then who was seated on the well ?
Jab shágird wápas áe, to Yisú' kyá kartá thá ?	When the disciples came back, what was Jesus doing ?
Kisí ne koí bát hahí ? Koí nahí'.	Did anyone say anything ? Not a thing.
Yih kaun hai ? <u>Khudáwand</u> Yisú'. Ek shágird.	Who is this ? The Lord Jesus. A disciple.
Áp kyá cháhte hai ? Maĩ ek, do, waḡaira, kursí, kitáb, mez, koṭ, pinsil, cháhtá hũ'.	What do you want ? I want one, two, etc., chair, book, table, coat, pencil, etc.
Áp kyá karte hai ?	What are you doing ?

Take your objects and illustrate the use of **ke niche**, **ke pás**, **ke úpar**, under, beside, over, holding the objects now under, now beside, now over other familiar objects. These exercises, like the others, must be repeated again and again, and day by day, and week after week till the words function directly, as readily as do the English. See Interrogatives II. (2)

Further exercises may be carried on in **Áp kis par baithe hai ? kis ke pás ? Kitáb kis ke niche, kis ke úpar, kis ke pás hai ?** Also **kitábē, kursíā'**, waḡaira. Also, **Wuh kyá cháhtá hai ? Wuh kyá cháhtí hai ? Áp kyá cháhte hai ?** What are you sitting on ? By whom (or,

what) are you seated ? What is the book under ? over ? beside ? Also ask regarding books, chairs, etc. Also, what does he wish ? What does she wish ? What do you wish ?

All answers should be in complete sentences. Several half hours at various sessions may be thus profitably employed.

Introduce the first part of V.

V. (a) WHOSO SHALL DRINK OF THIS WATER SHALL BE THIRSTY AGAIN. (18)

Jo koí is pání men se píegá wuh phir piyásá hogá.

Then teach V (b) : but whoso shall drink of that water which I shall give him shall never be thirsty again (29) ; V (c) : rather that water in him shall become a fountain, which shall remain flowing until life everlasting (28) ; magar jo koí us pání mẽ se píegá jo maí us ko dúngá, wuh abad tak piyásá na hogá. Then V (c) balki wuh pání us mẽ ek chashma ban jáegá, jo hamesha kí zindagí tak jári rahegá. When these 75 syllables can be repeated in 15 seconds, then repeat the majors I. V, II. V, III. V, IV. V, until they can be given with readiness in 80 seconds. Now repeat them in regular order in 33 seconds, and then give them in any order at the same rate of speed.

Us kúẽ mẽ kyá thá ? Pání What was in that well ?  
us kúẽ mẽ thá. Water.

Us kúẽ ke pání kí bábat What did Jesus say about  
Yisú' ne kyá kahá ? the water of that well ?

Dúsre pání kí bábat kyá What did he say about  
kahá ? another water ?

Wuh dúsrá pání kyá What will that other water  
banegá ? become ?

Wuh chashma kab tak Till when will that spring  
rahegá ? remain ?

Wuh dúsrá pání kaun degá ? Who will give the other  
water ?





VI. Ai Khudáwand wuh pání mujh ko de táki maĩ na piyásí hoũ' na pání bharne ko yahã' tak áũ'.

Teach it in three clauses of ten, nine and eleven syllables, and when able to repeat all to speed, interweave it with the previous majors thus : I. VI, II. VI, III. VI, IV. VI, V. VI, until the whole can be given in about 65 seconds. Then repeat in numerical order in 40 seconds, then in any order in 40 seconds.

During the process of attaining to this speed let the teacher ask and have answered, or have asked and answered, the following :—

Jab Masíh ne kahá, Dúsrá pání hamesha kí zindagí tak járí rahégá, to 'aurat ne kyá kahá ? Jab . . . . to . . kahá, Ai Khudáwand, wağaira.

Wuh dúsrá pání kis líe cháhtí thí ? Wuh . . . . . ki wuh piyásí na howe, na pání bharne ko wahã' tak áe. Shágird shahr mẽ kis líe gaye the ? Shágird shahr mẽ is líe gaye the táki wuh kháná mol len. Jab ádmí piyásá hai, to wuh kyá kartá hai ? Jab . . . . . wuh pání pítá hai. Jab yih 'aurat piyásí húi to us ne kyá kiyá ? Jab wuh 'aurat piyásí húi to wuh pání bharne áí.

*Maĩ kursí par baithá hũ'*—suiting the action to the word. And so on, *Maĩ kursí par se uthá hũ'*. *Maĩ darwáze ko játá hũ'*. *Maĩ darwáze ko band kartá hũ'*. *Maĩ darwáze ko kholtá hũ'*. *Maĩ darwáze se átá hũ' aur baith játá hũ'*. The pupils will also do this, and the others may say. *Wuh kursí par baithá hai*. *Wuh darwáze ko játí hai*, according to circumstances.

Count up to 12. *Bárah tak gino*.

Note the difference in sound between *áũ'* and in how.  
 Wuh rotí hai. She is Ágá Khán ne kágaz bakhshá. crying. Ágá Khán gave the paper.  
 Wuh rotí hai. That is Káná kháná khátá hai. bread. One-eye is eating dinner.

## LESSON VII.

VII. If thou hadst known the gift of God and hadst known this too, who is this speaker, then thou wouldst have asked of him and he would have given thee the water of life. (42)

Agar tú Khudá kí bakhshish ko jántí aur yih bhí jántí ki yih kahnewálá kaun hai to tú us se mángtí, aur wuh tujhe zindagí ká pání detá.

Learn, then repeat alternately with all preceding majors in 90 secs. Then in regular and in shuffled order, repeat the seven majors in 48 secs.

During and after this process teach the pupils to ask and answer thus:—

Kyá wuh 'aurat Yisú' ko jántí thí? Nahí', wuh 'aurat Yisú' ko nahí' jántí thí.

Wuh usko kyá jántí thí? Wuh use Yahúdí jántí thí.

Agar wuh use jántí, to kyá kartí? Agar wuh use jántí, to us se mángtí.

Agar mángtí, to wuh kyá detá? Agar mángtí, to wuh zindagí ká pání detá.

Zindagí ká pání kyá hai? Zindagí ká pání Khudá kí bakhshish hai.

Khudá kí bakhshish kaun detá hai? Khudáwand Masíh Khudá kí bakhshish detá hai.

Yih kahnewálá kaun thá? Yih kahnewálá Khudáwand Masíh thá.

Wuh kis ko detá hai? Jo kói mánge, wuh usko detá hai.

Agar ádmí Khudá se mánge, to Khudá kyá degá? Agar ádmí mánge, to Khudá usko zindagí ká pání degá.

Kúẽ par baiṭhnewálá kaun hai? Kúẽ par baiṭhnewálá Masíh hai.

Yih shahr se ánewálí kaun hai? Yih shahr se ánewálí Sámari 'aurat hai.

Let the teacher exhibit some strange article and say, *Yih kyá hai ?* The pupil shakes his head, and the teacher says, *Mañ nahī jántá.*

Let the actions suit the word and teach :—

Mañ darwáze ko játá hū', Ham darwáze se áte hañ...  
Mañ darwáze se áti hū'. áti hañ.

Áp darwáze ko játe hañ, Tum darwáze se áte ho...  
Áp darwáze se áti hañ. áti ho.

Wuh darwáze ko játá hai, Wuh darwáze se áte hañ...  
Wuh darwáze se áti hai. áti hañ.

Note the difference in the final vowel of Urdu *máñi*, gardener, *billi*, cat, and English molly and billy. Practise á, e, í, ó, ú. Also, *Khudá apní bakhshish ham ko detá hai.*

## LESSON VIII.

VIII. Sir, thou hast nothing to draw with, and the well is deep and whence, then, hast thou (has come to thee) that living water ?

Janáb, tere pás to pání bharne ko kuchh hai nahín, aur kúã' gahrá hai, phir wuh zindagí ká pání tere pás kahã' se áyá ? (37)

After repeating these 37 syllables in seven or eight seconds, weave VIII in with the preceding seven majors in 100 seconds : then in regular and shuffled order in 56 seconds.

Questions for drill.

1. Wuh kúã' kaisá thá ? Wuh kúã' gahrá thá. Yisú' ke pás pání bharne ke liye kyá thá ? Kuchh bhí nahí' thá. Kyá wuh zindagí ká pání kúẽ mẽ se áyá ? Nahí', wuh Khudá ke pás se áyá. 'Aurat ke pás pání bharne ke liye kuchh thá ? Hã', 'aurat ke pas ek ghará thá, aur ek rassí bhí hogí. Yisú' ke pás kóí ghará thá ? Kóí nahí'. Yisú'

ke pás koí shágird thá ? Us waqt koí nahí' thá. Wuh 'aurat kahā' rahtí thí ? Wuh shahr mẽ rahtí thí. Sámari 'aurat kis se bátē kartí thí ? Wuh Yisú' se bátē kartí thí. Kaun pání bhartí thí ? Wuh Sámari 'aurat pání bhartí thí. Sámari 'aurat shahr se kab áí ? Jab Yisú' kúē par baiṭhá thá, wuh shahr se áí.

Get a number of books of various sizes and colors and ask, *Yih kaisí kitáb hai*, and *kaunsí kitáb mez par hai ? Chár kitábō mẽ se kaunsí úpar hai ? wa gaira.*

Introduce *my, your, his, our, their, with, hat, book, table, shoe, pen, notebook, chair, etc.*

Also *this is the man's, the boy's, the girl's, the woman's hat, etc.*

Have each pupil act and say in turn : *Maĩ kursí se uṭhkar darwáze ko játá hū'.* Darwáze ko band karke, *maĩ kursí pás átá aur baiṭh játá hū'*, and the others may say, *Wuh uṭhkar, wa gaira.*

A. Note the higher pitch of the first syllable in *gahrá, rahtá, cháhtá.*

Note the difference between the final syllables of *kahá* and *kahā'* in pitch as well as in nasalisation.

Review Chart I.

## LESSON IX.

IX. Art thou greater than our father Jacob, who gave us this well, and drank thereof himself, his sons, and his cattle ?

Kyá tú hamáre báp Ya'qúb se bará hai, jis ne yih kúā' ham ko diyá, aur *khud* us ne, aur uske beṭō ne aur uske maweshí ne us mẽ se piyá ? (43)

Repeat in nine seconds, then interweave with I-VIII in 128 seconds, and in shuffled or regular order in 65 seconds.

Drill Questions.

Kyá Ya'qúb bará ádmí thá ? Hã', wuh bahut bará ádmí thá. Ya'qúb kaun thá ? Wuh Yahúdiõ ká báp thá. Sámari usko kyá jánte the ? Sámari bhí usko báp jánte the. Kis ne yih kúã' Sámariõ ko diyá ? Ya'qúb ne diyá. Kis kis ne us kúẽ mẽ se piyá ? Ya'qúb ne aur uske beṭõ ne us mẽ se piyá. Ya'qúb ke kitne beṭe the ? Ya'qúb ke bárah beṭe the. Ya'qúb ke pás aur kyá thá ? Ya'qúb ke pás bahut maweshí the. Kyá Yisú' Ya'qúb se bará thá ? Hã', Yisú' Ya'qúb se bahut bará thá. Kyá Ya'qúb zindagí ká pání detá thá ? Nahí', Khudáwand Yisú' zindagi ká pání detá hai. Kis ko detá hái ? Jo koí mánge, wuh us ko detá hai.

Count to 15. Teach the class to say :—*Maĩ bará hũ' ; tú bará hai ; wuh bará hai ; ham bare hai, tum bare ho, ap bare hai, wuh bare hai*, discriminating genders when necessary. Also, *Yih kitáb us kitáb se barí hai. Yih ádmí us larke se bará hai. Yih larke achchhí hai. Yih chhotí larke us barí larke se achchhí hai. Yih 'aurat sab se achchhí hai.*

Have the pupils write on slips, learning one slip at a time, the following, according to method, until all are in automatic control.

- |  |   |
|--|---|
| The man said, 'I will give you two books.'   | Ádmí ne kahá, ki Maĩ tum ko do kitábẽ dúngá. (14) |
| The woman said, 'I will give you a drink.'   | 'Aurat ne kahá, Maĩ apko pání piláúngí. (14)      |
| The boy said, 'He will give us the well.'    | Larke ne kahá, Wuh ham ko wuh kúã' degá. (13)     |
| The girl said, 'She will give you 5 chairs.' | Larke ne kahá, Wuh tumko páñch kursiã' degí. (14) |

*Note.*—Number in brackets is number of syllables in sentence.

The boys said, 'We will give them 6 eggs.'      Laṛkō ne kahá, ki ham unko chha aṇḍe denge.

(14)

The girls said, 'We will give her 7 tables.'      Laṛkīō ne kahá, ki ham usko sāt mezē dengí. (15)

The women said, 'They will give us 8 pence.'      'Auratō ne kahá, Wuh ham ko áṭh áne denge. (14)

The men said, 'They will give us 9 books.'      Ádmīō ne kahá, Wuh hamko nau kitábē dengí. (15)

They all said, 'We will give you Rs. 15.'      Un sabhō ne kahá, ki ham ápko pandrah rúpae denge.

(17)

The pupil should persevere until these can be given in any order in 26 seconds.

Wuh baṛi hai.    Wuh baṛí hai.    Wuh bharí hai.    Wuh baṛhí húi hai.

*Note.*—One class did this much work in thirty hours, another in nearly forty.

## LESSON X.

X. On this Jesus said to the woman, Go call thy husband and bring him hither. The woman replied, I have no husband (I am husbandless).

Is par Yisú' ne 'aurat se kahá, Jáo, apne shauhar ko yahā' bulá láo. 'Aurat ne kahá, Maī be-shauhar hū'. (33)

**Suwál aur Jawáb.**—Pahle pahal Yisú' ne 'aurat se kyá kahá? P. p. Y. n. 'a. s. kahá, ki Mujhe pání pilá. Jab us 'aurat ne kahá, Yih pání mujh ko de, to Khudáwand ne kyá kahá? Jab us 'aurat ne yih bát kahí, to Khudáwand ne kahá, ki apne shauhar ko buláo. Jab Khudáwand ne shauhar buláne ko kahá, to us 'aurat ne kyá jawáb diyá? Is bát par us 'aurat ne jawáb diyá, ki maī be-shauhar

hū'. Kyá yih 'aurat achchhí thí? Nahí', wuh achchhí nahí thí.

Apní kitáb mujh ko díjiye. Maī apní kitáb áp ko detá hū'. Apná qalam dúsre ko de do. Maī apná qalam unko detá hū'. Apní kápi us 'aurat—larke, larkí—ko do. Maī apní kápi detá hū'.

Distinguish between *yahā'* and *wahā'*, here and there.

*Yahā' mez par kyá hai? Wahā' mez par kitáb hai. Wahā' kyá hai? Wahā' darwáza hai.* Call for lists of verbs in V and VI, and also ask for futures in all persons and genders. Note relation of future and subjunctive. Count to 20. Review all interrogatives thus far introduced.

Note the higher pitch of the first syllable in *pahle*, also the full vowel sounds of *áo*, in *buláo*, *jáo*, *láo*. Review Charts I and II.

## LESSON XI.

XI. Jesus said to the woman, Thou hast well said I have no husband, for thou hast already had five husbands, and he with whom thou now art, he is not thy husband. This thou saidst truly.

Yisú' ne 'aurat se kahá, Tú ne khúb kahá ki maī be-shauhar hū', kyū'ki tú páñch shauhar kar chuki hai, aur jis ke pás tú ab hai, wuh terá shauhar nahí' hai. Yih tú ne sach kahá. (49)

Sámari 'aurat kahā' rahtí thí? S. 'a. shahr mẽ rahtí thí. Kis ke pás rahtí thí? Wuh kisé ádmí ke pás rahtí thí. Us ke kitne shauhar ho chuke the? Us ke páñch shauhar ho chuke the. Kitne shauhar kar chukí thí? Wuh to páñch shauhar kar chukí thí. Ab kis ke pás hai? Ab wuh chhaṭe ádmí ke pás hai.

Review all previous questions bearing directly on the text.



Larkí pání píegí ? Larkí pání pí chukí hai. Larke, tú yih bát kah degá ? Janáb, maī to kah chuká hū'. Bahin, tum us ádmí ko pilá dogí ? Huzúr, maī to pilá chukí hū'. Bahin, tum pání bharne játí ho ? Ġarīb-parwar, Maī pání bhar chukí hū'. Munshí jí, áp ne yih bát sach sach kahí ? Hā', sáhīb, maī ne yih bát sach sach kahí hai.

Write on the board **Jis ne yih kúā' ham ko diyá**, and substitute new subjects new direct and indirect objects, one at a time, with the resulting verb changes, until the pupils can do this exercise readily in 30 seconds. It might be put on a chart and reviewed for many weeks.

I	} gave	(you	}	a pen
thou		me		1 book
he		thee		3 tables
she		him		4 pencils
we		her		5—10 curtains
you		us		
you polite		the boys.		11—15 doors
they		you polite		boots
the boys		them		chairs
the girls		the men		16—20 coats.

After perfect familiarity is attained with these, add the verb *brought*, *láyá*, *lái*, *láu* ; then a week or two later add the verb *bhejá*, or *bhej diyá*.

Review the Charts. Practise particularly *Wuh barí gári mē baiḥḥí thí*, and note the intonation, and the comparative pitch of the last three syllables.

## LESSON XII.

XII. When it became known to the Lord that the Pharisees had heard that Jesus was making more disciples than John, and was baptising, then having left Judea, he went away to Galilee.

Jab *Khudáwand* ko ma'lúm húa ki Farísíō ne suná ki Yisú' Yuhanná se ziyáda shágird kartá aur baptisma detá hai, to Yahúdiyá ko chhoḥkar, wuh Galíl ko chalá gayá.

Learn first *Yahúdiyá* . . *chalá gayá*.

Khudáwand kahán thá ? Kh. Yisú' Yahúdiyá men thá. Yahúdiyá ko chhoṛkar kidhar (kahán ko) chalá gayá ? Y. ko chh., wuh Galíl ko chalá gayá.

Now learn Yisú' Yuhanna se . . detá hai (John iv. I).

Kaun baptisma detá thá ? Yuhanna baptisma detá thá. Aur kaun ? Yisú' ke shágird baptisma dete the. Farísion\* ne kyá suná ? Farísion\* ne suná ki Yisú' áp baptisma detá thá. Kyá Yisú' áp baptisma detá thá ? Nahín\*, wuh áp baptisma nahín detá thá, balki uske shágird dete the. Kaun ziyáda shágird kartá thá, Yisú' yá Yuhanná ? Yisú' ziyáda shágird kartá thá. Farísion ne suná ki Yisú' khud baptisma detá thá, kyá yih bát sach thí ? Nahín yih galat bát thí. Yisú' ne áp baptisma na diyá, balki uske shágirdon ne diyá. Khudáwand Yisú' ko kyá ma'lúm húa ? Usko ma'lúm húa ki Farísion ne yih galat bát suní hai. Yih bát sunkar Khudáwand ne kyá kiyá ? Y. b. s. K. ne Y. ko chhoṛá. Yahudiyá ko chhoṛkar wuh kidhar gayá ? Y. ko chh. wuh Galíl ko chalá gayá. Go † Yisú' áp baptisma nahín detá thá, tau bhí ‡ Farísion ne suná ki wuh logon ko baptisma detá hai, is liye wuh Y. ko chhoṛ gayá.

### Exercise in Active Past Tense.

Write on individual slips and learn, one at a time, the following, adding a new slip as speed is attained on the preceding.

- I gave you the pitcher. (7) Main ne áp ko loṭa diyá.  
They gave me the book. (8) Unhon ne mujh ko kitáb dí.  
He gave them the books. Us ne unko kitáben dín.  
(8)

\* A nasalised vowel is usually indicated by a following ñ. It is more correct to write õ than on, but the latter is commoner.

† Though.

‡ Still, nevertheless.

She gave us two pitchers (7) Usne hamko do loṭe diye.  
You gave him both books. Áp ne usko dono kitábě  
(10) dí'.

We gave her the three Ham ne usko tinoṅ rúmál  
handkerchiefs. (10) díe.

The boys gave the girls all Laṛkoṅ ne laṛkioṅ ko cháron  
four tables. (13) mezen dí'.

The girls gave the boys this Laṛkioṅ ne laṛkoṅ ko yih  
handkerchief. (12) rúmál diyá.

The women gave the men 'Auratōṅ ne ádmioṅ ko yih  
these handkerchiefs. (13) rúmál díe.

Each pupil should be able to give the nine slips in 18  
secs. More than 22 secs. cannot be allowed.

Shall I, we, go? Main jáúṅ\*? Ham jáen?

May I, we, come? Main áúṅ? ham áen?

May I, we, stay? Main rahúṅ? Ham rahen?

What shall I, we, do? Main kyá karúṅ? Ham kyá  
karen?

Shall I shut the door? Main darwáza band karúṅ?

Shall we draw water? Ham pání bharen?

Shall the boy get up? Kyá wuh laṛká uṭhe?

Shall I eat dinner now? Main ab khána kháúṅ?

The pupil may now read in the Roman New Testament  
the familiar verses in John 4.

### LESSON XIII.

XIII. And he had to go by way of Samaria. So he  
came to a city of Samaria, which is called Sychar. This is  
near the plot of ground that Jacob gave his son Joseph.

Aur usko Sámaría se hokar jáná zarúr thá. Pas wuh

---

\* A nasalised vowel is usually indicated by a following n. It is more  
correct to write õ than on, but the latter is commoner.

Sámariá ke ek shahr tak áyá, jo Sukhár kahlátá hai. Yih us qita' ke nazdík hai jo Ya'qúb ne apne beṭe Yúsuf ko diyá. (41)

Learn to speed, writing first on three slips, then on one.\*

By what way did he go? Wuh kis ráste se gayá? Wuh kahán se hokar gayá? Wuh S. se hokar gayá. Wuh us ráh se kyún gayá? Us ráh se jáná zarúr thá. Játe játe kahán tak áyá? J. j. wuh S. ke ek shahr tak áyá. Wuh shahr kyá kahlátá hai? Wuh Sukhár kahlátá hai. Us shahr ká kyá nám thá? Us shahr ká nám Sukhár thá? Sukhár shahr kahán thá? Wuh Sámariá men thá. Hán, S. men thá, magar' kis ke nazdík thá? Wuh us qit'a ke nazdík thá, jo Ya'qúb ne apne beṭe Yúsuf ko diyá. Ya'qúb ne kis ko diyá thá? Ya'qúb ne apne beṭe Y. ko diyá thá. Ya'qúb ke kitne beṭe the? Y. ke bárah beṭe the. Kyá uskí koí beṭí thí? Hán ek beṭí thí.

Us qit'a men kyá thá? Us q. m. ek kúā' thá. Wuh kis ká kúā' kahlátá thá? Wuh Ya'qúb ká kúā' kahlátá thá. Yúsuf ke báp ká kyá nám thá? Y. k. b. k. n. Ya'qúb thá. Shahr ke nazdík kyá thá? S. k. n. ek kúā' thá.

Masíh Yisí' ko kyá zarúr thá? M. Y. ko z. thá ki S. se hokar jác. Kyá yih zarúr hí thá? Hán, Sámariá se hokar jáná zarúr thá. Kahán tak áyá? Wuh kúē' tak áyá. Wahán ákar wuh kahán baiṭhá? Wahán ánkar wuh kúē par baiṭh gayá. Jab wuh baiṭhá thá, kaun áí?

Review Ex. in Past Tense bringing up to speed. Count 1-20 in turn, write each no. on the board, and as the teacher points let one pupil ask and another answer to *kitne*, *kitní*?

\* N.B.—While XI-XII and other slip exercises are being mastered to speed, review I-X.

## LESSON XIV.

### Exercise in Intransitive Past Tense.

- The girl said, I came from the city.      Laṛkí ne kahá ki main shahr se áí
- The boy said, I came from the city.      Laṛke ne kahé ki main shahr se áyá.
- The girl said, Mary, you came from the city yesterday.      Laṛkí ne kahí, Mariam, tu kal shahr se áí.
- The boy said, John you came from the city yesterday.      Laṛke ne kahá, Yuhanná, tú kal shahr se áyá.
- We (women) came from the city yesterday.      Ham kal shahr se áín.
- We (men) came to the city day before yesterday.      Ham parson shahr men áe.
- They (men) came home yesterday.      Wuh kal ghar áe.
- They (women) came home day before yesterday.      Wuh parson ghar ko áín.
- Men, did you come home yesterday.      Ai ádmío, kyí tum kal ghar áe ?
- My boy came home day before yesterday.      Merá laṛká parson ghar áyá (á gáyá).
- Your girl came the day-before-day-before-yesterday.      Tumhári laṛkí atarson áí.
- Did you come yesterday or not ?      Kyá áp kal áe ki nahín?

Review charts. Majors I-X may be laid aside for a week.

## LESSON XV.

Accordingly Jesus tired and worn from the journey just sat down on the well, and it was about the sixth hour.

Chunáñchi Yisú' safar se thaká mándá hokar yún hí kúē par baiṭh gayá, aur yih chhaṭe ghanṭe ke qaríb thá. (32)

**Suwál o Jawáb.**—Sukhár shahr ke nazdík kyá thá ? S. sh. k. n. ek kúā' thá. Us kúē ke pás kaun áyá ? Us k. k. p. Khudáwand Yisú' áyá. Wahán par ánke\* us ne kyá kiyá ? W. p. áke wuh baiṭh gayá. Kyún baiṭh gayá ? Wuh thaká thá. Kyún thaká thá ? Wuh safar se thaká thá. Kahán se safar karke áyá thá ? Wuh Yahúdiyá se safar karke áyá thá. Jab baiṭh gayá to kaunsá ghanṭá thá ? Yih chhaṭe ghanṭe ke qaríb thá. Kyá Yisú' akelá † thá ? Hán akelá thá, uske shágird shahr gaye the.

Jab wuh baiṭh gayá to shahr se kaun á gayí ? J. w. b. g. to sh. s. ek Sámari 'aurat á gai. 'Aurat ke nazdík ‡ yih ádmí jo kúen par baiṭhá thá kaun thá ? Wuh usko Yahúdí jánti thí. Jab wuh á gayí, to Yisú' ne kyá kahá ? J. w. á. g. t. Y. n. kahá, Mujhe pání pilá. Use Yahúdí jánkar 'aurat ne kyá jawáb diyá ? U. Y. j.' a. n. jawáb diyá, ki tú mujh se pání kyún mángtá hai ?

## LESSON XV (b).

Gintí 1-25, ek se lekar pachis tak. Ordinals, pahlá, dúsrá, tísra, chauthá, páñchwán, chhaṭá, sátwán, áṭhwán, nawán, daswán.

\* Either *ánke* or *áke*.

† Alone.

‡ Near ; in one's view or opinion.

He went into the city.	Wuh shahr men gayá.
She went into the city.	Wuh shahr men gaí.
We (men) went into the city.	Ham shahr men gaye.
We (women) also went into the city.	Ham bhí * shahr men gaín.
You went into the city (polite).	Áp shahr men gaye.
You went into the city.	Tum shahr men gaye.
Said he, I went into the city.	Usne kahá, main shahr men gayá.
Said she, I too went into the city.	Usne kahá, ki main bhí shahr men gaí.
They (men) went into the city.	Wuh shahr me gaye.
They (women) too went into the city.	Wuh bhí * shahr men gayín.

Write on five or ten slips and recite in 11 secs.

Review Charts.

### LESSON XV (c).

The Samaritan woman said to him, Thou, being a Jew, why askest water from me a Samaritan woman, for the Jews have no dealings with the Samaritans.

Sámari 'aurat ne us se kahá Tú Yahúdí hokar mujh Sámari 'aurat se pání kyún mángtá hai? kyúnki Yahúdí Sámariyon se kisi tarah ká bartáo nahín rakhte. (50)

Teach in breath-groups according to the spacing of the words.

Suwál o Jawáb.—Yih 'aurat kaun thí? Wuh Sámari thí. Yisú' kaun thá? Wuh Yahúdí thá. Yahúdí Sámariyon ke háth † se pání píte the? Nahín, nahín píte the.

\* *Bhí* in Urdu is not stressed emphatically but slurred over. † Hand.

Kyá wuh roṭí Sámari ke háth se kháthe the ? Na wuh roṭí kháthe the, na pání píte the, na kisi tarah ká bartáo un se rakhte the. Kyá Masíh piyásá thá ? Hán wuh piyásá thá. Wuh kyún piyásá thá ? Wuh safar karke Yahúdíá se áyá thá. Yisú' us 'aurat ke háth se pání píná cháhtá thá ? Hán, cháhtá thá. Yih 'aurat achchhí thí ? Nahín, wuh achchhí nahín thí. Kyún nahín ? Wuh yún hí ek ádmí ke pás rahtí thí, jo us ká shauhar na thá. Masíh ne us se pání kyún mángá ? Kyúnki wuh piyásá thá, aur is liye bhí ki wuh us se báten karná cháhtá thá. Naját kahán se hai ? Naját Yahúdíon se hai. Kaun naját detá hai ? Khudáwand Masíh naját detá hai.

Áp kis tarah áe hain ? Tum kal kis tarah Láhaur gaye ? Wuh kis tarah áí hai ? Ham kis tarah jáen ? Áp ne yih kitáben kitne men lín ? Main ne áṭh áṭh áne ko lín. Áp ne yih kursí kis tarah se dí ? Main ne yún hí dí. Yih kis tarah ka ádmí hai. Yih kaise log hain ? Yih bahut achche log hain. Yih kaisá pání hai ? Yih kis tarah kí bát hai ?

Take a clock and ask the time—*Kyá bajá hai ?* or *Kitne baje hain ?* and practise from time to time, till the pupil can readily answer.

Compare Interrogatives VIII.

Review Charts.

## LESSON XVI.

Our fathers worshipped in this mountain, and you say that the place where one ought to worship is in Jerusalem.

Hamáre bápádón ne is pahár par parastish kí, aur tum kahte ho ki wuh jagah jahán parastish karní cháhiye Yarusalem men hai. (40)

**Suwál o Jawáb.**—Sámari log parastish kahán karte the ? S. 1. us pahár par p. k. t. Yahúdí log parastish kahán



karte the ? Wuh Yarúsalem men p. k. t. Yarúsalem kin logon ká shahr thá ? Y. Yahúdíon ká shahr thá. Sukhár kin logon ká shahr thá ? S. Sámari logon k. sh. t. Yahúdí kyá kahte the ? Y. k. t. ki Yarúsalem men parastish karní cháhiye. Parastish kahán karní cháhiye ? Parastish har jagah karní cháhiye, kyúnki Kḥudá har jagah hai. Masíhí log girjagharon men Hindú log mandiron men, Mussalmán log Makka men aur apní apní masjidon men parastish karte hain. Aur sab log apne apne gharon men bhí karte hain.

Pání bharná cháhiye. Kursí lání\* cháhiye. Rotí khána cháhiye. Yih bát kahná nahin cháhiye. Itne rúpæ dene nahin cháhiyen. Yih rúpáyá dená nahin cháhiye. Yih khará nahin hai. Ham ko pání bharná cháhiye. Tum ko bímár † honá nahin cháhiye. Use yih ṭopí mol lená nahin cháhiye. Áp ko dúdh ‡ píná nahin cháhiye. Yahán mere pás rahná § cháhiye. Chha baje uṭhná cháhiye. Cháhiye ki yih 'aurat apná shauhar buláe.

Review Charts.

## LESSON XVII.

Woman, believe me, the hour is coming when you shall worship the father neither on this mountain, nor in Jerusalem.

Ai 'aurat, merí bát ká yaqín kar, ki wuh waqt átá hai ki tum na to is pahár par báp kí parastish karoge, aur na Yarúsalem men. (39)

**Suwál o Jawáb.**—Kis ne yih bát kahí ? Kḥudáwand Y. M. ne y. b. k. Kis se kahí ? Us ne us Sámari 'aurat se kahí. Wuh 'aurat usko kyá jántí thí ? Wuh usko Yahúdí nabi jántí thí. Wuh log Kḥudá ki parastish kahán karte the ?

\* To bring

† Ill.

‡ Milk.

§ To stay.

Wuh usí jagah karte the. Masíh ne is bát kí bábat kyá kahá ?

Khudá kí parastish kis jagah karní cháhiye ? Kh k. p. har jagah karní cháhiye. Kis waqt karní cháhiye ? Har waqt k. ch. Pandít jí, áþ log Khudá kí parastish kahán karte hain ? Janáb, ham log to mandiron men karte hain. Bihishtí, tum log kahán parastish karte ho ? Huzúr, ham to masjidon men karte hain.

Main ne tumhen wuh khet kátne ke liye bhejá.

Us ne barí mihnát kí. Us ne barí minnat kí.

He labored very hard. He implored very hard.

Wuh chhate ghanṭe ke qaríb uṭhá thá.

### LESSON XVIII.

You worship you know not what (you perform his worship whom you do not know). We perform his worship, whom we know, for salvation is (out) from the Jews.

Tum jise nahín jánte, us kí parastish karte ho. Ham jise jánte hain, us kí parastish karte hain, kyúñki naját Yahúdión men se hai. (40)

**Suwál o Jawáb.**—Yahúdí kis kí parastish karte the ? Y. Khudá kí parastish karte the. Sámarí log kis kí parastish karte the ? S. I. uskí parastish karte the, jise wuh nahín jánte the. Wuh kaun thá ? Wuh Khudá kí aur buton kí bhí parastish karte the. Naját kahán se hai ? N. Yahúdión men se hai. Kaun naját degá ? Khudá n. degá. Kis ke wasíle \* se degá ? Wuh Khudáwand Yisú' Masíh ke wasíle se detá hai. Kis ko degá ? Mángnewále ko degá. Kaun mánge ? Jo kói cháhe mánge aur lewe bhí.

Let the pupil give also the positive forms :—*Main usko jántá hún*, etc.

\* By whose means ?

Main usko nahín jántá (hún). Wuh usko nahín jántí (hai).  
 Áp usko nahín jánte (hain). Main usko nahín jántí (hún).  
 Ham usko nahín jánte Ham usko nahín jántín  
 (hain). (hain).  
 Wuh usko nahín jánte Wuh usko nahín jántín  
 (hain). (hain).  
 Wuh usko nahín jántá (hai). Áp usko nahín jántín (hain).

*Gintí.*—10—100, 500, 1000, das, bís, tís, chálís, pachás, sáth, sattar, assí, nawwe, sau yá saikrá. Ek sau, pánch sau, das sau yá hazár.

Review time.

Kyá bajá hai? or, Kitne baje hain? Ek bajá hai. Do baje hain. Tín baje hain, waḡaira, waḡaira, etc., etc.  
 See Interrogs. VIII.

Practise for rhythm, *Uskí parastish karte hain*, and also with particular care for the Urdu quality of the s's, r's, and non-aspirate k's and t's.

## LESSON XIX.

But the time is coming, rather is now, that true worshippers shall perform the worship of the Father with spirit and truth, for the Father seeks for himself such worshippers.

Magar wuh waqt átá hai, balki ab hí hai, ki sachche parastár Báp kí parastish rúh aur sachcháí se karenge, kyúnki Báp apne líe aise parastár dhúndhtá hai. (47)

**Suwál o Jawáb.**—*Khudá* kyá hai? *Khudá* rúh hai. Masíh kyá hai? Masíh sachcháí hai. *Khudá* apne líe kyá dhúndhtá hai? K. a. l. sachche parastár d. hai. Sachche parastár kaun hain? Sachche p. wuh hain, jo rúh aur sachcháí se parastish karte hain. *Khudá* kí parastish kahán karen? K. kí p. har jagah karní cháhiye. Parastár kyá hai? Parastár wuh hai jo *Khudá* kí parastish kartá hai.

Parastish karnewále ko parastár kahte hain. Kis tarah se Khudá kí parastish karní cháhiye ? Khudá kí p. rúh se karní cháhiye. Agar koí ádmí sachcháí se Khudá ko dhúndhegá, to wuh usko páegá.

Áp apní kitáb dhúndhte the. Kyá wuh milí ? Nahín. Main ne use bahuterá dhúndhá, par wuh na milí. Áp apne líe kyá karte hain ? Main apne líe kám kartá hún. Masíh Sámariá men apne líe kyá dhúndhtá thá ? Wuh apní bátón ke líe jagah dhúndhtá thá. Kyá koí jagah milí ? Hán, wuh log achchhe nikle.

Main áj shahr jáungá. Yuhanná abhí gayá. 'Aurat abhí kúē ko jáegí. Ham parson shahr men jáenge. Áp chauthē roz na jáenge ? Nahín parson tísrá roz hai. Ham parson hí jáenge. Zarúr jáenge. Wuh abhí jáenge.

Main uskí bát ká yaqín Áp unkí bát ká yaqín nahín nahín kartá. karte.

Wuh merí bát ká yaqín Wuh tumhári bát ká yaqín nahín kartá. nahín kartí.

Ham is bát ká yaqin nahín Larkíán merí bát ká yaqín karte. nahín kartín.

Have pupil omit the negative and give it.

*Gintí.*—1  $1\frac{1}{4}$   $1\frac{1}{2}$   $1\frac{3}{4}$  2  $2\frac{1}{4}$   $2\frac{1}{2}$   $2\frac{3}{4}$  3  $3\frac{1}{4}$   $3\frac{1}{2}$   $3\frac{3}{4}$  4  $4\frac{1}{4}$   $4\frac{1}{2}$   $4\frac{3}{4}$   
5  $5\frac{1}{4}$   $5\frac{1}{2}$   $5\frac{3}{4}$  6  $6\frac{1}{4}$   $6\frac{1}{2}$   $6\frac{3}{4}$  7  $7\frac{1}{4}$   $7\frac{1}{2}$   $7\frac{3}{4}$  8  $8\frac{1}{4}$   $8\frac{1}{2}$   $8\frac{3}{4}$  9  $9\frac{1}{4}$   $9\frac{1}{2}$   
 $9\frac{3}{4}$  10  $10\frac{1}{4}$   $10\frac{1}{2}$   $10\frac{3}{4}$  11  $11\frac{1}{4}$   $11\frac{1}{2}$   $11\frac{3}{4}$  12  $12\frac{1}{4}$   $12\frac{1}{2}$   $12\frac{3}{4}$   $\frac{3}{4}$   $\frac{1}{2}$   
 $\frac{1}{4}$  Cf. Interrogs. VIII.

Sachhá, sachche, sachhí sachcháí. Dhúndhná, dhúr-dhá, dhúndhtá, dhúndhtí, dhúndhte.

## LESSON XX.

The woman said, I know that Messiah who is called Christ is coming—When he will come, he will tell us all things. Jesus said I who speak unto thee am he.

'Aurat ne kahá, Main jántí hún ki Masíh jo Khristus kah-látá hai ánewálá hai—jab wuh áegá to wuh hamen sab baten batá degá. Yisú' bolá. Main jo tujh se bol rahá hún wuhí hún. (51)

**Suwál o Jawáb.**—Masíh ke áne kí bábat Yahúdí kyá kahte the ? Wuh kahte the ki Masíh ánewálá hai aur ánkar (ákar) naját degá. Sámarión ko bhí is bát ká yaqín thá ? Hán wuh bhí is bát ko jánte the. Masíh ákar kyá karegá ? Masíh ákar sab baten batá degá. Is bát ke kahne par Masíh ne kyá kahá ? Is par Masíh ne kahá, Main jo tujh se baten kar rahá hún wuhí hún. 'Aurat ko yaqín áyá ki Yisú' wuh Masíh hai ? Hán yaqín áyá. Yahúdí us ánewále nabí ko kyá kahte the ? Wuh usko Masíh kahte the. Yúnání \* usko kyá kahte the ? Yúnání usko Khristus kahte the.

a. Wuh bol rahá hai. Wuh kám kar rahí hai. Ham pání bhar rahe hain. Wuh roṭí khá rahe hain. Wuh baten kar rahí hai. Ap kyá kar rahe hain ? Ham gend † dhundh rahe hain. Tum kyá kar rahe ho ? Main ek 'aurat se baten kar rahá hún. Ham shahr men já rahí hain. Main is admí ko pání pilá rahí hún.

b. Practise all hours of the clock by quarters.

*Review Charts.*—Practise the above verse with special reference to the dental t's.

*N.B.*—Review I—X again. Periodically lay by, and periodically review, all familiar material until it cannot be forgotten.

## LESSON XXI.

In the meantime his disciples came and began to wonder that he is talking with a woman, still any one did not say anything regarding the matter.

Itne men us ke shágird á gaye aur ta'ajjub karne lage ki

\* Greeks. † Ball.

wuh 'aurat se bāten kar rahá hai, táham kisé ne is bát ke báre men kuchh nahín kahá. (45)

**Suwál o Jawáb.**—Us ke shágird kahán gaye the ? Wuh shahr men gaye the. Kis líe gaye the ? Wuh kháná mol lene gaye the. Jab Yisú' 'aurat se bāten kar rahá thá to kyá húa ? Jab Yisú' 'aurat se bāten kar rahá thá uske shágird áe. Jab áe, to unko kyá ma'lúm huá ? Unhen ma'lum ho gayá ki Yisú' Sámari 'aurat se bát chít kar rahá hai. Kyá karne lage ? Unhon ne ta'ajjub kiyá. Is bát, ke báre men kisé ne kuchh kahá ? Kuchh nahín. Kisé ko itní jur'at \* thí ? Kitná pání cháhiye ? Itná bas hai.

'Auraten pání bhar rahí hain. Do tín larke hamári taraf á rahe hain. Ek larke bhí shahr kí taraf se á rahí hai. Áp ká larke hamári taraf dekh rahá hai. Mán apne bachche ko dúdh pilá rahí hai. Ustád larcon se suwál kar rahá hai. Larke jawáb de rahe hain. Larkián qalam se likh rahí hain. Ek na ek din sab log **K**hudá kí parastish karenge. Qulí log mujh se ziyáda páise máng rahe the, aur main ne sab ko thorá thorá diyá. Take *dálná, níkálná, jáná, bharná, lená, dená, kháná, kahná, píná, baithná, banná*, and form the continuative present tense of each according to this model, using different subjects, pronouns and nouns.

Repeat the above verse with particular attention to the quality of the trilled r's, and to the final vowels.

## LESSON XXII.

So the woman having left her water-jar went into the city and began to say to the people, Come see a man who told me all my deeds. Is it possible that this is Messiah ?

Pas 'aurat apná ghará chhorkar shahr men chalí gayí aur

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\* Temerity.

logon se kahne lagí, Áo ek ádmí ko dekho jis ne mere sab kám mujhe batá diye. Kyá mumkin hai ki Masíh yihí hai? (53)

**Suwál o Jawáb.**—Shahr se kaun á gaye? Shágird shahr se áe. Jab wuh áe, to 'aurat ne kyá kiyá? Jab áe, 'aurat ne apná ghára chhorá aur shahr men chali gayí. Wahán jákar kyá kiyá? Wabán logon se kahne lagí, Áo, *wagaira*. Yih 'aurat Yisú' ko kyá kahtí thí? Wuh usko Masíh kahtí thí. Yih 'aurat shahr men kyá kar rahí hai? Wuh shahr men logon se yih bát kah rahí hai ki áo aur dekho. Wuh kis bát se usko Masíh jántí thí? Usne 'aurat ko us ke sáre kam dikháe, is líe wuh usko Masíh jántí thí.

Áo, do ádmíon ko dekho, jinhon ne apne sab kám mujhe batá diye. Áo, tén 'auraton ko dekho jinhon ne hamáre sab kám ham ko batáe hain. Áo, sát larkíon ko dekho jo kúẽ par baiṭhí hain. In logon ko dekho jo shahr se áe haín. Is Sámarí 'aurat ko dekho, jis ne logon ko buláyá thá. Áo, in Sámaríon ko dekho jo shahr kí taraf se á rahe hain. Áiye, is nabí ko dekhiye jo kúẽ par baiṭhá thá. Un shágirdon ko dekho jo kháná mol lene ko gaye the. Áo, un ádmíon ko dekho jinhon ne kháná mol liyá thá.

*Review the Charts.*—Watch the rhythm of the above verse.

### LESSON XXIII.

They having gone out of the city began to come to him. Meantime (in this much [time]) his disciples began to beg him, Sir, eat something, but he said to them, I have for eating such food as which you do not know.

Wuh shahr se nikalkar uske pás áne lage. Itne men uske shágird us se yih darkhwást karne lage, ki Ai Rabbí, kuchh khá le, lekin usne un se kahá, Mere pás kháne ke liye aisá kháná hai jise tum nahín jánte. (63)

**Suwál o Jawáb.**—Shahr men kaun gayí? Logon se kyá kahne lagí? Shahr se kaun nikle? Log shahr se nikle. Wuh kidhar jáne lage? Wuh Masíh ke pás jáne lage. Us waqt Masíh kahán thá? U. w. M. kúẽ ke pás thá. Us ke sáth kaun the? Uske shágird uske sáth the. Itne men wuh kyá darkhwást karne lage? Unhon ne yih darkhwást ki, Ai Rabbí, kuchh khá le. Masíh ká kyá jawáb thá? Masíh yih jawáb dene lagá, Mere pás kháne ke liye hai. Kaisá khána uske pás thá? Usne kahá, ki aisá khána hai jise tum nahín jánte.

Wuh roṭí kháne lagí. Laṛká dúdh píne lagá. Itne men ádmí shahr se áne lage. Masíh kúẽ ke pás 'aurat se báten karne lagá. Wuh ham ko dene lage. Wuh gend ḍhúndh-ne lagín. Jis waqt wuh ham ko dekhtá hai wuh ham se paise mángne lagtá hai. Mán!ko dekhkar bachcha rone lagtá hai. Laṛke bárah bajne par áne lagenge.

Synopsis of *karná*.—Karke, karo, main kartá hún, main kartá thá, main ne kiyá, main ne kiyá hai, main ne kiyá thá, karún, karúnga. So with *ḍálná, chhorná, dená, lená*.

Rabbí, dabbi, batti, bachcha, bachá, kachcha. Bág, bág bhág. Review previous words.

## LESSON XXIV.

So the disciples said among themselves, Has any one brought him something to eat? Jesus said to them, My food is this, that I do works according to the will of my sender and fulfil his work.

Pas Shágirdon ne ápas men kahá, Kyá kóí uske kháne ke liye kuchh láyá háí? Yisú' ne un se kahá, Merá khána yih hai ki apne bhejnewále kí marzí ke muwáfíq 'amal karún aur us ká kám púrá karún. (48)

**Suwál o Jawáb.**—Masíh ke na kháne ke sabab se shágir-



don ne ápas men kyá kahá ? Uske na kháne se unhon ne ápas men kahá, Kyá koí uske pás kuchh kháne ko láyá hai? Masíh ká kháná kyá thá ? Khudá kí marzÍ púrí karní. Kis ne Masíh ko bhejá ? Khudá ne. Kis liye bhejá ? Is liye ki wuh Khudá kí marzÍ ke muwáfiq 'amal kare. Bhejnewálá kaun hai ? Bhejnewálá Khudá hai. Bhejá húa kaun hai ? Masíh bhejá húa hai. Khudá kí marzÍ kyá hai ? Khudá kí yih marzÍ hai ki Masíh naját ká bandobast (arrangement) púrá kare. Naját ke bandobast ke liye kyá zarúr thá ? Yih zarúr thá ki Masíh markar zinda hojáe (dying become alive).

Mistrí, aisí kursí lení cháhiye ? Huzúr kí marzÍ ; yih kursí achchhí hai. Achchhí bát, yihí de do. Is ke muwáfiq do aur lá do. Kaun kháná láyá thá ? Main kháná láyá thá. Kis ne kháná kháyá ? Áp ke larke ne kháná kháyá. Us ne kab kháyá ? Us ne chha baje se pahle kháyá thá. Larke ke líe kaun roṭí láyá ? Us kí mán láí. Un larakon ke líe kaun láyá ? Un kí bahinen láín. Un ádmion ke líe kaun kaun roṭí láí hai ? Un kí larakián apne apne báp ke líe láí hain.

Ágá Khán, Gází Khán, Bág, kágaz, bálíg.

## LESSON XXV.

Do you not say, In the coming of harvest there are left four months ? Behold I say unto you, Lift up your eyes and look on the fields that the harvest is ripe.

Kyá tum kahte nahín kí fasl ke áne men chár mahíne báqí hain ? Dekho, main tum se kahtá hún kí apní ánkhen uṭhakar kheton par nazar karo kí fasl pak gayí hai. (50)

Suwál o Jawáb.—Fasl ke áne kí bábat log kyá kahte the ? Log kahte the kí fasl ke áne men chár mahíne báqí hain. Masíh ne fasl ke báre men kyá kahá ? Us ne kahá,

ki fasl pak gayí hai. Ánkhen uṭhákár kyá dekhná cháhiye thá? Kheton ko dekhná cháhiye thá. Kheton ke kyá ma'ní (meaning) hai? Kyá khet ke ma'ne yahán zamín ke khet, yá ádmion ke khet hai? Yahán kheton ke ma'ní log hai. Jab Masíh ne kahá ki fasl pak gayí hai, us ká kyá matlab thá? Uská yih matlab thá ki Sámarí log Khudá par ímán láne ko taiyár hai.

Dekho jí, bárah bajne men kítne minaṭ báqí hai? Janáb, das pandrah minaṭ báqí hai. Is kitáb par nazar (karo) kíjiye ki kaisí hai. Us ádmí ko dekho ki kyá kar rahá hai. Garíb-parwar, wuh fasl ko kát rahá hai. Rotí pak gayí hai? Huzúr, pak gayí. Tum mujhe kyá kahte the? Main ap se yih kah rahá thá ki Ap ke kheton men fasl bahut achchhí hai. Hán, ṭhík hai, aur tumháre kheton men bhí. Hán janáb, ab kí daf'a\* sabhon kí fasl barí achchhí hai.

Apní kitáb uṭhákár mez par rakkho. Janáb, main apní kitáb uṭhákár mez par rakhtá hún. Ab phir uṭhákár kursí par rakkho—farsh par; khiṛkí, darwáze, Sáhib ke pás, wagaira, wagaira.

Chár bajne men kítne minaṭ báqí hai? Chár bajne men 1-30 minaṭ báqí hai. Cháhiye ki ustád yih suwálát bahut daf'a púchhe.

Apní ánkhen uṭhákár kheton par nazar karo. Particular attention to pronunciation and rhythm.

## LESSON XXVI.

The reaper receives wages and gathers fruit for eternal life, that the sower and the reaper both together may rejoice, for on this occasion the proverb is correct that one

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\* Time, occasion, times.

sows another reaps (the sower is another the reaper another).

Káṭnewálá mazdúrí pátá, aur hamesha kí zindagí ke líe phal jam'a kartá hai, táki bonewálá aur káṭnewálá, dono milkar, khushí karen. Kyúnki is par yih masal ṭhík átí hai ki bonewálá aur hai, káṭnewálá aur. (53)

**Suwál o Jawáb.**—Káṭnewálá kaun hai? Káṭnewálá wuh ádmí hai jo ki fasl ko káṭtá hai. Mazdúrí ke kyá ma'ní hain? Wuh dám jo kám karne ke líe milte hain, mazdúrí kahláte hain. Mazdúr kaun hai? Mazdúr wuh ádmí hai jo paise ke líe kám kartá hai. Kyá yahán is bát men Masíh ke yihí ma'ní hain? Yahán to nahín. Yahán us ke matlab men bonewálá wuh hai jo logon ko Khudá ki báten batáe, aur káṭnewálá wuh hai jo logon ko ímán dilákar Khudá ke pás láe. Phal ká kyá matlab hai? Phal wuh log hain jo ímán láte hain. Fasl ke waqt kaun khushí karte hain? Bonewálá aur káṭnewálá dono milkar khushí karte hain. Mazdúr kyá pátá hai? Mazdúr mazdúrí pátá hai. Bonewálá aur káṭnewálá ek hí ádmí hain? Nahín, bonewálá aur hai, káṭnewálá aur. Yih kis kí masal thí? Yih Yahúdíon kí masal thí, aur is mauq'e \* par yih masal ṭhík átí hai.

Yih dekhnewále kaun hain? Wuh Lahaur ke rahnewále hain. Bolnewále áp hain, aur sunnewálá main hún. 'Aurat bolí, ki main gawahí denewálí thí. Áp ke gáon kí 'auraten kidhar já rahí hain? Wuh Dihlí ko jánewálí hain. Larke mele men jánewále hain. Yih gáonwále shahr men já rahe hain. Is kí gharwálí bahut achchhí 'aurat hai.

**Gintí.**—Count to 20 by quarters, until the figures can be read as quickly as in English.

Wuh baiṭhtá thá. Wuh káṭtí thí, wuh kátti thí, us ne káṭí thí, us ne kátí thí.

\* Occasion.

## LESSON XXVII.

I sent you to reap that field on which you have performed no labour. Others did the labour and you became partners in the fruit of their labour.

Main ne tumhen wuh khet káṭne ke líe bhejá jis par tum ne mihnát nahín kí, auron ne mihnát kí, aur tum unki mihnát ke phal men sharík húe. (41)

Suwál o Jawáb.—Khet kyá hai? Khet wuh zamín hai jahán bíj \* boyá jáe. Yahán khet ká matlab (meaning, intention) ádmí hai yá zamín hai? Yahán khet ká matlab zamín nahín, balki ádmí hai. Káṭne se kyá murád † hai? Káṭne se murád hai ki ádmíon ko Masíh kí khabar dekar us ke pás láná. Mihnát se kyá murád hai? Ádmíon ko Khudá kí báten kahná, yá Masíh kí khabar sunání; mihnát se yih murád hai. Is khet par kis ne mihnát kí? Is khet par, Masíh ne kahá, auron ne mihnát kí. Wuh aur kaun the? Wuh nabí the. Wuhí bonewále the. Unki mihnát ke phal men kaun sharík húe? Masíh ke shágird unki mihnát ke phal men sharík húe.

Main shahr kí taraf já rahá Ham shahr kí taraf já rahe  
thá—rahí thí. the—rahí thín.

Tú shahr kí taraf já rahá Tum shahr kí taraf já rahe  
thá—rahí thí. the—rahí thín.

Wuh shahr kí taraf já rahá Ap shahr kí taraf já rahe  
thá—rahí thí. the—rahí thín.

Ap shahr kí taraf já rahe Wuh shahr kí taraf já rahe  
the—rahí thín. the—rahí thín.

*Kí taraf*, toward, in the direction of. Write out the English of these on 16 slips, and repeat to speed.

Form similar sentences with subjects *Larká, larkí, lárke*,

\* Seed.

† Intent, purpose

*laṛkián, 'auraten, mán,* and others, using the verbs *kahná, jáná, áná, láná, karná, bolná, batáná, kháná, waḡaira,* in both Present and Imperfect.

Deke, dekhke, dekhe. Us ne us ḡarīb ko dekhke, aur use rupaia deke us kí khushí dekhí. Wuh gore á rahe hain. Wuh ghoṛe á rahe hain.

*N.B.*—He who can pronounce the verses of this lesson rapidly and well cannot fail on many Urdu sentences.

## LESSON XXVIII.

And many of the Samaritans believed on Christ because of the woman's saying, and coming to him they began to make request, Stay with us. Accordingly he remained there two days.

Aur bahut se Sámarí us 'aurat ke kahne se Masíh par ímán láe aur uske pás ákar kahne lage, Hamáre pás raho. Chunánchi wuh do roz wahán rahá. (45)

Suwál o Jawáb.—'Aurat kidhar gayí? Kyá kahne lagí? Uske kahne se kyá natíja (result) húa? Uske kahne se bahut se Sámarí log Masíh par ímán láe. Jab Sámarí log ímán láe to kyá karne lage? Wuh Masíh ke pás jákar dar-khwást karne lage. Unhon ne kyá dar-khwást kí? Un kí yih dar-khwást thí, ki hamáre pás rah. Wuh kitne roz unke pás rahá? Wuh do din rahá. Wahán rahkar Masíh ne kyá kiyá? Us ne logon se Khudá kí bábat bahut báten kahín.

Yisú' ne yih bát apne shágirdon se kahí. Shágirdon ne apne ustád se kahá. Shágird apne ustád se baṛá nahín hotá. 'Aurat ne apná ghaṛá chhoṛá. Main apne bhejnewále kí marzí púrí karne áyá hún. Ham ne yih bát apne bápád-don se suní. Ya'qúb ne apne beṭe Yúsuf ko diyá. Main apní pinsil tum ko dúngá. Tum ne apní ṭopí kis ko dí?

Laṛke apní kitáben áp ko denge. Laṛkí apní kitáb áp ke bhái ke líe láegí. Laṛko, apní apní kitáb band karo. Ham apná apná kám kar rahe hain. Tum apná apná karo.

*Do, dho, dho.* Review Charts.

## LESSON XXIX.

On account of his word many others also believed and began to say to the woman, Now we believe not merely from thy telling, for we have heard him ourselves and we know that this is indeed the Saviour of the world.

Uske kalám ke sabab aur bhí bahutere ímán láe aur 'aurat se kahne lage, Ab ham tere hí kahne se ímán nahín láte, kyúnkí ham ne khud sun liyá aur jánte hain ki yih f'ilhaqíqat dunyá ká munjí (naját denewálá) hai. (62)

**Suwál o Jawáb.**—Wahán rahkar Masíh ne kyá kiyá? Wahán rahkar us ne logon se kalám kiyá. Kalám karne se kyá húá? Kalám karne ká yíh natíja húá ki aur bhí bahutere ádmí ímán láe. Ímán lákar log kyá kahne lage? Log kahne lage ki ab ham apne sunne se ímán láe hain, kisé ke kahne se nahín. Logon ne 'aurat se kyá kahá? Unhon ne kahá, ki sirf tere kahne se nahín balki us kí sunne se hamen yaqín hai. Kis sabab se log ímán láe? 'Aurat ke kahne ke sabab aur Masíh kí bát sunne ke sabab se ímán láe. Ímán kis tarah se átá hai? Ímán Khudá ke kalám ko sunne se átá hai. Wuh log sunne se kyá jánte the? Wuh sunne se jánte the ki Masíh dunyá ká munjí hai. Munjí kyá hai? Naját denewále ko munjí kahte hain; ya'ni munjí ke ma'ne naját denewálá hai.

Kitne ádmí 'aurat ke kahne se ímán láe? Masíh ke sunne se kitne? Masíh kitne din rahá?

Other exercises with *kitná*, cf. Interrog. IX.

*Gintí.*—Ek se lekar chális tak, 1-40.

She, he, they, I, you, we, both genders, started to go, come, say, send, bring, speak, tell, call, draw, eat, drink, give, take.

*Sát, sáth, sáth.* Review Charts.

### LESSON XXX.

After two days Christ started from there and went to Galilee, for he himself gave testimony that a prophet gets no honour in his own country.

Do dinon ke ba'd Masíh wahán se rawána hokar Galíl ko gayá, kyúnci us ne khud gawáhi dí ki nabí apne watan men 'izzat nahín pátá. (43)

**Suwál o Jawáb.**—Masíh aur uske shágird kitne din wahán rahe? Masíh apne shágirdon ke sáth wahán do din rahá. Do roz ke ba'd kyá kiyá? Wuh do din ke ba'd rawána húa. Kidhar gayá? Galíl ko chalá gayá. Kyá hai jo nabí apne watan men nahín pátá? Nabí apne mulk men 'izzat nahín pátá. Kis ne yih bát kahí? Masíh ne is bát kí gawáhi dí. Masíh ká mulk kaunsá thá? Uská watan Yahúdiyá thá. Nabí kis ko kahte hain. Nabí usko kahte hain jo Khudá ká kalám logon ko sunáe.

Maín das minañ ke ba'd áungá. Sáhib pandrah minañ ke ba'd áenge. Gári das bajkar bárah minañ ba'd áegí. Fasl chár mahíne ke ba'd pak jáegí. Kháná kitní der ba'd taiyár hogá? Koí das pandrah minañ ba'd, janáb.

Wuh Galíl ko gayá. Usne gawáhi dí. 'Aurat shahr men gayí. 'Aurat ne yihí gawáhi dí. Shágird gáon men gaye. Shágirdon ne kalám kiyá. Larhá kál rawána húa. Larke ne us ká kalám suná.

*Khud, 'izzat, kí, ke, ki, larhá gáí, larke gaye.* Practise Homeophonic Sentences.

## LESSON XXXI.

So when he came to Galilee, the Galileans received him, for as many works as he had done in Jerusalem at the time of the feast, they had seen them, for they too had gone to the feast.

Pas jab wuh Galíl men áyá to Galílíon ne us ko qabúl kiyá, is líe ki jitne kám us ne Yarúsalem men 'íd ke waqt kiye the, unhon ne un ko dekhá thá, kyúñki wuh bhí 'íd men gaye the. (58) (These 31 major sentences should be repeated in order in 4 minutes and 35 seconds).

**Suwál o Jawáb.**—Masíh Sámariá ko chhorke kahán áyá ? Masíh Sámariá ko chhorke Galíl men áyá. Kin logon ne use qabúl kiyá ? Galíl ke logon ne us ko qabúl kiyá. Kis sabab se use qabúl kiyá ? Is sabab se ki wuh log bhí 'íd men gaye the. Wuh 'íd karne ko kahán játe the ? Yarúsalem men 'íd karte the. Wahán unhon ne kyá kyá dekhá ? Unhon ne wahán Masíh ke kám dekhe. Kitne kám dekhe ? Jitne kám us ne kiye the unhon ne sab ko dekhá. Dekhne se kyá natíja \* húa ? Yih natíja húa ki unhon ne Masíh ko qabúl kiyá.

Us ne yih kám kiyá. Unhon ne bará kám kiyá. Us ne bare bare kám kiye. In ádmíon ne kitná kám kiyá ? Un larakon ne kaisá kám kiyá ? In laríon ne achchhá kám kiyá. Kis ne yih bát kí ? Kinhon ne yih báten kí ? Sabhon ne yih kám kiyá.

*Gintí.*—Ek se lekar pachás tak, 1-50.

Qabúl, waqt, faqír. Gayí, gayín, gaye, gayá, gáe, gáen. Wuh gayí thí. Wuh gayí thín. Wuh gae the. Wuh gáe thí. Wuh gáen thín.

*N.B.*—The lessons up to this point should require all the students' time for four to six weeks, and then the student

\* Result.



should be able to tell the story, or to ask and answer any sort of textual question without the book. He should read thus far, Jno. iv. 1-45, readily in Roman and he may begin now to read this in character.

*In the following lessons, use a map and any pictures that are available to give vividness to the work. Let the teacher first tell the story off hand, though he will of course make his previous preparation, introducing the new words and explaining them. Then he will read the text, the pupils listening, as they follow on their books. The next day he will ask the indicated and other questions from the pupils. Pupils should compare the English version to note how the same idea is differently rendered into the two languages, and to get the idiomatic equivalents. Previous work should be kept under constant review as hereinafter indicated. No construction should remain unfamiliar to the pupil. Each must have a ready mastery of every construction.*

*Pupils should regularly be required, with open English text, to ask questions on every incident.*

## LESSON XXXII.

John iv. 46-54.

The pupil will be able to answer, without the Urdu book, the following questions:—

Kis ne pání ko mai banáyá? Kahán banáyá thá? Kafarnahúm men kaun rahtá thá? Wahán kaun bímár thá? Mulázim ne kyá suná? Yih khabar sunkar usne kyá kiyá? Yisú' ke pás jákar kyá darkhwást kí? Yisú' ne kyá jawáb diyá? Kyá mulázim ne apní darkhwást ko chhor diyá? Phir kyá kahá? Us ke beṭe kí kyá hálat thí? Uskí darkhwást (?arz) dobára sunkar Masíh ne kyá kahá? Mulázim ne is par kyá kiyá? Kidhar ko rawána

húá ? Us ke naukar use kahán mile ? Unhon ne kyá khabar dí ? Báp ne kyá suwál kiyá ? Naukaron ne kyá jawáb diyá ? Is se báp kyá ján gayá ? Mulázim ke ghar-áne ne is mu'jize ke sabab kyá kiyá ? Qáná men Masíh ká pahlá mu'jiza kyá thá ? Dúsrá kyá ?

Let the pupils write and hand in the Urdu of the following, and then let the same be gone over rapidly in class until all have it at command.

This is the well, place, city, house, room, where I first saw him, the boy, girl, man, woman, boys, men, women, girls—at least nine sentences.

In the following sentences, substitute, one at a time, the alternate words and phrases as indicated by the capital letters.

Yih wuh (A) hai jis, jin, ká, ke, kí, (B) bímár thá.

A. shakhs, mulázim, naukar, bádsháh, ádmí, 'aurat, sing. and pl.

B. beṭí laṛkí, laṛke, laṛkián, bachcha, báp, mán, bachche, 'aurat, 'auraten, ghorá, ghoríán.

Stay here until, etc. Yahín raho jab tak . . . na . . . ; tap utre, bachche ko áráam ho, sára gharáná ímán láe, sáhib paise bakhshe, use mile, mu'jiza dikháe, koí baṛá nishán dekho, bímár ho, tum se púchá le.

Dictation in Roman Urdu should be regularly practised now, and the marking of all vowels and consonants required. Do it at the blackboard, if possible.

New words may now be frequently reviewed backwards and forwards from English to Urdu and vice versa, as well as requiring their use in sentences.

Let the pupils count in turn first, second, third, fourth, fifth—tenth, in the form *pahlí*, later *pahlí*, then *pahle*.

Pahlá, dúsrá, tísrá, chauthá, páñchwán, chhaṭá, sátwán, áṭhwán, nauwán, daswán.

## LESSON XXXIII.

John ix. 1-12.

**Suwálat.**—Masíh kahán játá thá? Játe men us ne kis ko dekhá? Masíh ke sátl kaur the? Us ke Shágirdon ne kyá kahá? Masíh ne kyá jawáb diyá? Wuh ádmí kis líe andhá paidá húa? Masíhko kis ne bhejá? Masíh ko kyá zarúr thá? Din men log kyá karte hain? Rát ko kyá karte hain? Dunyá ká rúr kaun hai? Masíh ne zamín par kyá kiyá? Phir us ne thúk se kyá kiyá? Andhe kí áñkhon par kyá lagáyá? Mitṭí lagákar kyá kahá? Shilokh ká tarjuma kyá hai? Jab andhe ne dhoyá, to kyá húa? or, Andhe ne jo dhoyá to kyá húa? Kis kis ne us ko dekhá? Yih ádmí jo andhá thá pahle kyá karta thá? Use bíná dekhkar ba'z ne kyá kahá? Ba'z ne kyá? Us ne kyá kahá? Logon ne kyá suwál kiyá? Us ká jawáb kyá thá? Jab log púchhte the ki wuh kahán hai, to us ne kyá jawáb diyá?

*N.B.*—Pupils will be able with the English version to ask these and all succeeding questions and to answer them with or without such assistance.

*Gintí.*—Ek se lekar sátl tak, 1-60, bári bári gino.

*Customary action.*—Wuh bhíkh mángá kartá hai. Wuh bhíkh mángtá hai. Us ne bhíkh mángí. Us ne qalam mángá. Wuh andrá haikal ke pas baiṭhke bhíkh mángá kartá thá. Yih 'airat kúē se pání bhará kartí thí. Munshí thík thík kahá kartá hai. Laṛká yihí jawáb diyá kartá hai. Apne bip se púchhá karo. Yih ádmí achchhá kám kiyá kartá hai. Aisí aisí kháne kí chízen hamáre pás bhejá karo. Yahán kyún áyá karte ho? Yih dhobí áp ke kapre dhoyá karegá. Form similar sentences with *jána* (irregular *jáyá*), *dálná*, *khána*, *píná*, *dekhná*, *lená*, *uṭhná*, *banána*.

Bhejá húa. Yih bhará húa ghará le jáo. Yih dhoe húa kapre kis ke haiñ? Main ne usko kúẽ par baiṭhá húa dekhá.

Let the pupil copy out all examples in vss. 1-12 of subjects with *ne*, with their verbs and their objects, and deduce the rule of this tense. Seventeen examples.

Review briefly Chapter IV.

No further regular references, but daily practice of pronunciation exercises.

## LESSON XXXIV.

John ix. 13-23.

**Suwálat.**—Log us shakhs ko kahán le gaye? Farísion ne kyá púchhá? Us shakhs ne kyá jawáb diyá? Wuh kaunsá din thá ki jis men wuh bíná húa? Is wáste ba'z Farísí kyá kahte the? Aur ba'z ne kyá kahá? Pas un men kyá húa? Yih shakhs Masíh ke haqq men kyá kahtá thá? Kyá Farísion ko yaqín áyá ki yih pahle andhá thá. Is sabab se unhon ne kis kis ko buláyá? Kyá kyá suwál púchhe? Uske mán báp ne kyá jawáb diyá? Wuh kin se ḍarté the? Kis wáste ḍarte the? Kahán se khárij kiyá jáegá? Yih shakhs chhoṭá thá yá bará? Yahú-dion ne kyá eká kiyá thá?

Note the forms *píná*, to drink, *piláná* to give to another drink; *dekhná* to see, *dikháná*, to make one see, show; *khulná*, to come open, *kholná*, to make open; *banná*, to be made, *banáná*, to make; *nikalná*, to go out, *nikálná*, to put out or take out; *uthná*, to rise, *utháná*, to raise, lift up; *pakná*, to become ripe or to cook (intransitive); *pakáná* to cook (transitive); *kahná*, to say, *kahláná*, to make or cause or have another say. Use these forms in appropriate sentences in various tenses. Use also the forms for customary action and with *chukná* and *sakná*. See below.

Vss. 4, 16, end, *nahín kar saktá, dikhá saktá hai*, both in present tense, though the former has no *hai*, apparently. Really the *hai* is in the *nahín*, so that ordinarily *hai* is omitted when *nahín* occurs. *Us ne nahín diyá*, He has not given; *Ue ne diyá hai*, He has given; *Us ne na diyá*, He did not give; *Us ne diyá*, He gave.

Express ability, with *sakná*, in present tense, using *áná*, *jána*, *karná*, *khána*, *púchhná*, *baithná*, *wágaira*.

Use the same forms with *kyúnkar* and *kis tarah*.

## LESSON XXXV.

John ix. 24-41.

**Suwálat.**—Farísí us shakhs ko dobára bulákar kyá kahne lage? Wuh Masíh ke haqq men kyá kahte the? Wuh shakhs kyá kahne lagá? Sibára unhon ne kyá suwál kiyá? Us ne is tísre suwál par kyá kahá? Unhon ne use burá bhalá kis wáste kahá? Farísí kis ke shágird the? Kyún kahte the, ki Ham Músá ke shágird hain? Unhon ne Masíh ke haqq men phir kyá kahá? Us ádmí ke nazdík ánkhon ke kholne se kyá ma'lúm hotá thá? *Khudá* kin kí nahín suntá hai? Kis kí suntá hai? Kaun sí bát dunyá ke shurú' se sunne men nahín áí? Jo shakhs *Khudá* kí taraf se nahín hai, wuh kyá kar saktá hai? Unhon ne use kis wáste báhar nikál diyá? Is ke ba'd kaun us ádmí ko milá? Milkar kyá kahne lagá? Us ne kyá suwál kiyá? Use kyá jawáb milá? Us ne sijda karne se pahle kyá kahá? Masíh dunyá men kis wáste áyá? Kyá Farísí andhe the? Andhá hone se kyá hotá hai? Gunahgár kaun thahrta hai? Kis ká gunáh qáim rahtá hai?

**Grammar.**—Conditional sentences. Cf. vi. 10, ix. 31, 33, 41, and note the similarity and difference. *Agar mángtí . . to detá, hotá to kar saktá, hote . . to thahrte* and *Agar ho aur chale, to suntá hai*. The last is a simple condition, the

three former indicate it as contrary to fact. With the former the negative is always *na*.

Agar *áp na áte*, to main *játá*. Agar *yih kitáben achchhí hotín* to main *wápas na kartá*. Agar *shágird sab báten pahlí bár síkhte*, to *ustád ko dobára sikháná na hotá*. Agar *áp shurú' se Urdú bolte*, to *ab achchhí tarah se bol sakte*. Agar *áp Hindustán men paidá hote* to *Urdú bolná ásán* (easy) *hotá*. Agar *Masíh us ádmí se na miltá*, to *wuh andhá hí rahtá*. Agar *laṛká kisí se púchhtá* to *wuh yih bát na kahtá*. Agar *laṛkí in logon ko jántí*, to *wuh unki bát kabhí na mántí*. Agar *wuh andhá mujh se bhíkh mánge*, to *main de saktá hún*. Agar *koí ádmí Khudá kí marzí par chale* (*or*, *marzí ke muwáfiq 'amal kare*) *wuh achchhá ádmí hogá*. Agar *áp kahen* to *merá naukar áp ke pás rah sakegá*.

Note the verb form that follows *táki, ki*, of purpose in vss. 36, 39.

## LESSON XXXVI.

The teacher will tell the story of Jno. vi. 1-11, and then assign it for the next days reading. So for future lessons. The teacher should tell the incidents briefly and then explaining as many new words as possible in Urdu, assign the lesson for further study.

*Review.*—Tell the story of chapter iv.

Chhaṭe *báb\** ke *shurú'* (*beginning*) *men Yisú' kahán gayá thá?* Us *jhíl ká kyá nám thá?* Us ke *píchhe kaun áe?* *Bhír us ke píchhe kyún ho lí?* *Kaunsí 'id nazdík thí?* *Yisú' ne apní taraf kyá áte dekhá?* *Ise dekhkar Filippus se kyá kahá?* *Yih bát kyún kahí?* *Filippus ne kyá jawáb diyá?* *Kitní roṭián lení cháhiye thín?* *Wahán ek*

\* Chapter.

aur shágird kaun thá ? Us ne kyá kahá ? Us larke ke pás kyá thá ? Kitne ádmí wahán the ? Yih roṭián itne ádmíon ke líe káfi hongí ? Yisú' ne kyá hukm diyá ? Wuh kahán baiṭh gaye ? Roṭí lekar Yisú' ne kyá kiyá ? Us ne kis qadr un ko machhlián bánṭ dín ?

*Observations.*—Note direct discourse in vss. 5 and 6. *Bhír ho lí*, not *bhír ne*, and cf. vs. 11, *Yisú' ne roṭián lín*. Why? Cf. i. 37, 40, 43. *Ho lená* is intrans. Vs. 10 us *jagah*, locative, or else *men* is omitted. Note the indefinite use of *jo*, vs. 2. Note the use of *uṭhakar*, vs. 5, and *shukr karke*, vs. 10, the participle in *kar* instead of “when.” Fix these idioms in mind.

*Grammatical Drill.*—Put as many as possible of the verbs in the present progressive, as *Yisú' jhíl ke pár já rahá hai*. Make as many short sentences with infinitives of purpose as possible, and translate, as *pár jáne ke liye kahá*, said to go across ; *mu'jiza karne ke liye buláyá*, called him to work a miracle.

*Gintí.*—Ek se lekar sattar tak gino, 1-70.

No further reference will be made to the Charts, but the teacher should give daily drill in those particular sounds and sentences which the individual pupils find most difficult. Words that are mispronounced in conversation or reading should be noted and used in this drill also. Dictation to and by the pupils should also be a part of the daily or semi-weekly drill.

## LESSON XXXVII.

vi. 12-21.

*Review.*—Write the story of iv. 1-15 briefly. Tell the story of iv. 46-54.

*Suwálát.*—Kitne ádmí ser húe ? Jab wuh ser ho chuke to Masíh ne apne shágirdon ko kyá hukm (*order*) diyá ? Jama'

karne ká hukm kyún diyá ? Kitní roṭián thín ? Kitní machhlíán bhí thín ? Kitní ṭokrián bharín ? Yih ṭukre kahán se bache ? Wuh log yih mu'jiza dekhkar kyá kahne lage ? Dunyá men ánewálá kaun thá ? Yih mu'jiza dekhkar logon ne kyá karná cháhá ? Masíh ne kyá kiya ? Shágird kidhar gaye ? Kis waqt jhíl ke kináre gaye ? Kis par chaṛhe ? Kis shahr ko chale gaye ? Kyá yih dín ká waqt thá, yá rát ká ? Maujen kyún uṭhne lagi thín ? Kitní dúr gaye the ki Yisu' unke pás áyá ? Kis tarah áyá ? Kishtí kis tarah se chaláte the ? Jab unhon ne dekhá to kyá húa ? Kyún ? Us ne kyá kahá ? Wuh kis bát par rází húe ? Kishtí kahán pahunchí ? Kab ?

*Observations.*—Note vs. 12, *bache húe*, vss. 14, 15, 17, *dekhkar, ákar, chaṛhkar*; vs. 19, *khete, chalte, áte*, and their English value. Note locatives, vss. 16, 21, *jhíl ke kináre*, and *us jagah*. Note simple and causative forms, vss. 17, 21, *chaṛhná*, and *chaṛháná*.

*Grammatical Drill.*—Put all possible verbs in the past progressive, as *bach rahe the*. Note that *játá hai* and *já rahá hai*, *játá thá* and *já rahá thá*, may be used with identical meanings. Use these verbs also with *lagná*, and *chukná*, in different gens. and nos.

Idioms to be mastered.—*Ham jama' kar chuke hain*. *Main ma'lúm kar chuká hún*. *Wuh kursí baná chuká hai*. *Wuh ghore ko pakar chuká hai*. *Áp kitáb dekh chuke hain ?* *Main kal tak dekh chukúngá*. *Kyá, áp sáhib ko rází karte hain ?* *Wuh to rází ho chuke hain*. *Daryá ke kináre kaun hain ?* *Do ádmí us jagah khare hain*.

Das das karke pachás tak gino. Ek ek karke pachás se lekar assí tak gino.

Jis tarah cháho usí tarah karo. Jis qadr cháho usí qadr kháo. Jis jagah cháho, usí jagah baiṭho. Itne ádmí áe ki ham gin na sake.



Wuh mere pás hai. Sáhíib ke pás le jáo. Sáhíib ko de do. Mere pás á rahí hai. Main ap ke pás áun? Wuh mere pás áyá hai. Merí kitáb ap ke pás hai? Shahr ke nazdíik kúã' hai.

See further exercises in Interrogative Exercises, and follow them until all are mastered, but in conjunction with these lessons.

### LESSON XXXVIII.

vi. 22-29.

*Review.*—Tell the story of iv. from the standpoint of a disciple.

Dústre din bhír kahán thí? Agle\* din kitní kishtíán roṭí kháne kí jagah thín? Usí ek kishtí men kaun sawár húe? Yisú' us waqt kidhar gayá thá? Áur chhoṭí kishtíán kahán se áín? Kidhar ko áín? Log un chhoṭí kishtíon men kyún sawár húe? Log kidhar ko áe? Yisú' se milkar kyá kahne lage? Yisú' ke kahne ke muwáfíq, log use kyún dhúndhte the? Mu'jize ke sabab yá roṭí kháne ke sabab? Kis ke líe mihnat karní cháhiye? Fání khurák kyá hai? Dúsrí khurák kab tak thahrtí hai? Gairfání khurák kaun detá hai? Kis ne Ibn-i-Ádam par muhr kar dí hai? Unhon ne Khudá ke kám karne kí bábat kyá suwál kiyá? Khudá ká kám Yisú' ke kahne ke mutábiq (muwáfíq) kyá hai? Khudá ne kis ko bhejá?

Observe above *Dústre din*, and in the same case *agle din*, indicating *time when*. vs. 24 *na . . . na*. Make a list of verbs in past tense which agree with their subject and of those agreeing with their object.

*Drill.*—Put all these verbs in present, past and future tense, of different genders and both numbers.

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\* Previous.

*Gintí.*—Ek ek karke sáth se nawwe tak, and das das karke sáth tak.

*Exx.* with *ke siwáe, ke nazdík, ke la'd.* See Drill Table, Nouns.

## LESSON XXXIX.

Read vss. vi. 30-40.

*Review* the story of ix. Tell the story in class.

Wuh log kyá dekhná cháhte the ? Unke bápádón ko kyá nishán milá thá ? Kitáb-i-miqaddas men (Baibal men) kyá likhá hai ? Kis ne wuh roṭí ásmán se dí thí ? Khudá kí roṭí kyá bakhshítí hai ? Jab unhon ne suná ki Khudá kí dí húi roṭí zindagí bakhshí hai to unhon ne kyá darkhwást ('arz) kí ? Kis ne kahá li zindagí kí roṭí main hún ? Bhúká aur piyásá kaun na hogá ? Masíh ke pás kaun á jáegá ? Kyá wuh kisí ko níálegá ? Masíh kahán se utrá ? Kyún utrá ? Uske bhenewále kí marzí kyá hai ? Apne logon ko kab zinda kargá ?

*Observations.*—Note the subjunctives of purpose after *ki* and *táki*, vss 39, 38-40. and of possibility in vs. 35, *jo áe, jo imán láe.* Also vs. 34, *diyá kar.* Cf. *lie* vss. 31 with *ke* as preposition and 38 without *ke* with conjunction force. Cf. vss. 35, 37, *hargiz kabhí.*

*Drill.*—Put all these verbs in the pres. subj. and future ind. tenses, and note the relation between the two tenses. They are sometimes distinguished as indefinite and definite future.

Das das karke sau tak gino. Ek ek karke sau tak gino.  
*Exx.*—ke *lie, ke pás, se, men se, ko.*

## LESSON XL.

Read vss. vi. 41-71.

*Review* ix.—Write out the story briefly.

Log kyún burburán lage ? <sup>41</sup>. Yisú' kis ká beṭá thá ? <sup>42</sup>. Nabíon ke saḥífon neṅ kyá likhá thá ? <sup>43</sup>. Zindagí kí roṭí kaun hai ? <sup>43</sup>. Masíh ne apná gosht dene kí bábat kyá kahá ? <sup>51</sup>. Yih sunkar Yahúdí kyá kahne lage ? <sup>52</sup>. Gosht kháne aur khún píne lí bábat Masíh ne kyá kahá ? <sup>54</sup>. Us ne yih báten kahán kahín ? <sup>59</sup>. Yih báten uske shágirdon ko kaisí ma'lúm hún ? <sup>60</sup>. Masíh kí yih báten jismání thín yá rúhání ? <sup>63</sup>. Yisú' shurú' se kyá jántá thá ? <sup>64</sup>. Kitne shágird ulte phir gaye ? <sup>66</sup>. Masíh ne bárahon se kyá suwál kiyá ? <sup>67</sup>. Kyá jawáb milá ? Masíh ne kin ko chun liyá ? Uská pakarwánewálá kaun thá ? <sup>71</sup>.

*Observations.*—Note ix. 17, haqq and vss. 32, 55, haqíqí and haqíqat from same root. vs. 59, ta'lím dete waqt, men understood. 45, ta'lín páe húc, past participle agreeing with what ? Cf. jab tek . . . na, in vss. 44, 53, "As. .so," jis tarah, isí tarah.

*Drill.*—Use these vrbs with sakná in present and future tenses.

*Exx.*—ke ba'd, ke sáth, ke pás, kí nisbat, ke sabab, tak, par.

## LESSON XLI.

v. 1-23.

*Review.*—Tell the story of vi.

Pánchwen báb men o bímár ádmí ko achchhe karne kí bábat likhá hai, wuh tayán karo. 1-9. Logon ke nazdík kyá bát rawá na thá ? Kyún ? 10. Us ádmí ko kyún ma'lúm na thá kí Yisú' ne mujhe shifá bakhshí ? Ba'd men us ne kis tarah ma'lúm kiyá kí merá shifá bakhshnewálá Yisú' hai ? 13, 14. Yisú' ne us se haikal men milkar kyá kahá ? 14. Yahúdí Sabt ke sabab kyá karne lage ? 16. Yisú' ne apne haqq men kyá bát kahí ? 17. Yih bát

un ko burí kyún lagí ? 18. Yahúdí us ko kyún qatl karná cháhte the ? 18.

Báp beṭe ko 'azíz rakhne ke sabab kyá dikhátá hai ? 20. Masíh ne murdoṅ aur zindoṅ kí bábat kyá kahá ? 21. 'Adálat kis ke sipurd hai ? 22. Báp kí aur Beṭe kí 'izzat men kyá ta'alluq (attachment, relationship) hai ? 23.

*New words.*—*Bher*, sheep ; *pazhmurda*, *adhmúá*, half-dead ; *mubtilá*, involved in ; *muddat*, length of time ; *hálát*, state, condition ; *tandurust*, body-right, well ; *hiláná*, to shake ; *rawá*, permissible ; *chárpái*, "four-leg," the light Indian bedstead ; *chárpáe*, four-footed animals ; *talna*, to slip away ; *áfat*, calamity ; *aisá na ho*, lest ; *aisá*, such ; *khabar*, news ; *satáná*, persecute ; *koshish*, endeavour ; *faqat*, only ; *kháss*, special, particular ; *barábar*, equal ; *torná*, to break ; 'azíz, dear, beloved ; 'adálat, judgment, court ; *sára*, whole ; *sipurd*, charge, care ; 'izzat, honour.

Tujhe chárpaí uṭháná rawá nahín. Mujhe aisí kitáb parṅhná wájib nahín. Ham ko aisá kám karná rawá nahín. Aise logoṅ ko pák jagah áná rawá nahín. Ádmíoṅ ko Sabt ke din shifá dená rawá hai. Tumheṅ bachchoṅ ko satáná wájib nahín. Yih na karná, aisá na ho ki bímárí tum ko lage. Wuh áp ke pás áná cháhtá hai. Wuh apne rúpaë \* áp ke sipurd karná cháhte haiṅ. Usne mujh se kahá, Koí kháss bát na thí, ek † ma'múlí bát thí. Agar áp ko manzúr haí, main chauthe roz ánke khabar dúngí. Mujhe áp se kuchh kahná hai. Jis tarah wuh 'azíz húá, usí tarah áp bhí 'azíz ho jáenge. Wuh do din ke ba'd gayá. Mere sipurd karo. Tumbháre liye mere siwá koí Khudá na ho. Us ne sáhib ke sipurd kar diyá.

\* Rupaë is, possibly, the only word with a short penult which takes the accent thereon.

† Common.

Us ne ek ke siwá sab bhej díe. Yih khabar áp ko kis se milí ?

*Observations.*—In vs. 3 *se* is not prep., but an intensive affix. There is also a *se* which is an affix of likeness, *kále se ádmí*, blackish men. This *sá, se, sí* is of different origin, i.e., from *sára* or *sár*, and we have in *Panjábí, kálá sára ádmí*. The prep. *se* has many meanings, and each one must be fixed in mind. Make a list of them. Note vs. 6 *pará húá*, and vs. 19 *karte* after *dekha*. Both common. Vss. 7, 8, *utarná, utárná*, and *uthná, utháná*. Vss. 10, 13 *jis ne* and *jo*—Why? Note the direct discourse in 13 and 15. In 14, 20 note the comparison of adjectives, *is se ziyáda, in se bare*. Regular form.

*Exx.*—*ke ba'd, ke sipurd, ke siwá*, with nouns and pros. of Drill Tables in sings. and pls.

Put *achchhá, bímár, bará, burá, khush, rází, gahrá, thaká, sachchhá, chhoṭá*, according to vs. 14 in the comparative. The superlative is *sab se achchhá*, the best, etc.

## LESSON XLII.

v. 24-47.

*Review.*—Write out the story of vi.

*New Words.*—*'Arsa*, space of time; *raushní*, or *roshní*, light; *manzúr*, acceptable; *dákhíl*, entering; *sazá*, punishment; *áwáz*, voice; *nekí*, goodness; *badí*, evil; *rást*, right; *shikáyat*, complaint; *samaǰhná*, to understand; *ǰíná*, to live; *ǰalná*, to burn; *chamakná*, to shine; *chiráǰ* a lamp; *ya'ní*, i.e., that is; *súrat*, form; *payám*, message; *mahabbat*, love; *muqaddas*, holy; *wáhid*, one, single; *qabúl k.*, to receive; *ummed*, hope; *lagáná*, to apply, to attach, to plant; *rakhná*, to put; *navishta*, writings, scripture; *ádám-zád*, man-born, son of man.

*Observations.*—Note *sazá ká hukm*, punishment-order,

condemnation, vs. 24. In vs. 35 *jaltá húa* and *chamaktá húa*, *húa* is omitted with the first when the two are united, though it might be used. In 29 the verb *kí* has a higher pitch than *kí*, of. **Kuchh 'arse tak**, *kuchh* is not declinable, *khush rahná* subject of *manzúr húa*, *tum ko* dative after *húa*. Cf. vss. 14, 39, *milná*, with *ko* and *dat.*, also used with *men* and *se*, but with slightly different meanings. Persons meet one another, with *se*; but if more incidentally then *ko*. A thing meets a person, *ko* c. person, or *dat.*, *chitthí mujh ko milí*; *dúdh pání men milá*, the milk united with the water. Make a list of and compare the "agars," and "jabs." Note various uses of *se* in this chapter.

*Drill.*—Make a synopsis of verbs *qabúl*", *manzúr*", *dákhil*" *bará*", *honá*, *karná*, *karáná*, to be big, to make big, to have made big, etc., in pres., past, fut, in all persons, gens., nos.

*Exx.*—If he come, I will go; give, take; give, bring; say, write; ask, do; send, go.

Also, if he had come, I would have gone, etc.

*Gintí.*—Ek ek karke sau tak.

\**Suwálát*—Sazá ká hukm kis par na hogá? 24 Maut aur zindagí kis ke ikhtiyár men hain? Murde kyá sunke jenge? 25. 'Adálat karne ká ikhtiyár kis ne kis ko diyá? 27. Qiyámat ke waqt kyá hogá? 29. Qiyámat kyá hai? Masíh (hán, har ek sachchá munsif) kis tarah 'adálat kartá hai? 30. Masíh kí gawáhí kaun detá hai? 32. Yuhanná ne kyá gawáhí dí? 33. Masíh kis kí gawáhí manzúr kartá hai? 34, 36. Yuhanná kaisá chirág thá? 35. Yahúdíon ko kuchh 'arse tak kyá manzúr húa thá? 35. Masíh ke kyá kyá gawáhí the? 36. Kis tarah ma'lúm húa kí Yahúdí *Khudá* ke kalám ko apne dilon men nahín rakhte the?

\* Pupils should be able to ask these from the key.

38. Yahúdí zindagí ke líe kahán dhúndhte the ? 39. Zindagí kahán mil saktí thí ? 39, 40. Dunyá men kaun qabúl hotá hai ? 43. Yahúdí ímán kyún na láe ? 44. Yahúdíon kí shikáyat kaun karegá ? 45. Músá ne kyá likhá ? 46. Yahúdíon ne kis par ummed lagá rakkhí thí ? 45.

Áp ne kitne'arse tak kamre men baithná manzúr kiyá ? Jab naukar darwáze men dákhil húa, málik ne áwáz dí. Har ádmí ne nekí badí kí hai. Us ne mujhe bará be-'izzat kiyá. Agar áp is bát ko samajhte, to mujh ko rást jánte. Ek jaltá húa chirág mere pás láo. Jis tarah áp cháhte hain, main usí tarah karúngá. Pulis (police) kí gawáhí sachhí hai, jhúthí nahín hai. Janáb kí gawáhí mujhe manzúr hai. Ímán, ummed, mahabbat yih tínon insán men cháhiyen. Is bát kí kuchh ummed nahín. Jab insán beummed ho játá hai, wuh achchhí tarah kám nahín kar saktá.

### LESSON XLIII.

vii. 1-24.

*Review.*—Tell stories of iv., v., vi.

*New words.*—*Rawána*, starting ; *mashhúr*, widely known ; *chhipná*, to hide (intrans.) ; *bháí*, brother ; *'adáwat*, enmity ; *burá*, bad, evil ; *goyá*, as if ; *poshída*, secret ; *chup hona*, to keep quiet ; *chup cháp*, quietly ; *guftgú*, conversation ; *ráh*, way ; *gumráh*, out of the right way ; *sáf*, clean, clear ; *ádhá*, half ; *guzarná*, to pass ; *haikal*, temple ; *bagair*, without ; *sharí'at*, law, religious law ; *khatna*, circumcision ; *tútná*, to break (intrans.), be broken ; *bilkull*, altogether ; *taubhi*, still, nevertheless ; *nárástí*, unrighteousness ; *há-lánki*, although ; *jaisala*, decision ; *'ilm*, knowledge ; *ma'lúm*, known ; *ta'lím*, instruction, all three from the same root, as also *mua'llim*, instructor ; *'álim*, a wise man. The three radicals of the Arabic root *'ilm* are present in each.

*Suwálát.*—Yisú' ne Yahúdiya men phirná kyún na

cháhá ? 1. 'I'd-i-Khiyám men jáne ke báre men uske bháion ne kyá kahá ? 3. Kyún kahá ? 5. Masíh ne kyá jawáb diyá ? 6. Phir 'íd men kaun kaun gaye ? 10. 'Íd men log kyá kahte the ? 11. Kyún ? 12. Masíh kab záhir húa ? 14. Kahán ? Usne apní ta'ím kí bábat kyá kahá ? 16. 'Izzat kí nisbat kyá bolá ? 18. Músá ke báre men kyá farmáyá \* (kahá) ? 19, 22.

**Honá :** Wuh roz isí waqt bímár ho játá hai. Áp yih roṭí kháne se bímár ho jáenge. Kyá húa ? Áp ká bhái bímár hokar gir paṛá (fell down). Yih bát mashhúr ho jáegi. Kal mere báp ghar se rawána húe. Chup cháp baiṭho, bát na karo. Unhon ne do ghanṭe tak ápas men guftgú kí. Unkí 'adawat poshída na rah sakí. Wuh unkí ánkhon se chhip gayá. Us ne mere bhái ko gumráh kar diyá. Wuh ta'ím páe baḡair kis tarah sharí'at jántá hai ? Khatna karná Mussalmánon ká dastúr hai. Yih kursí kis tarah se ṭúṭí ? Sáf bát to yihí hai, kí yih faisala bilkull burá hai. Jab áṭh din guzre to unhon ne larke ká khatna kiyá.

Note in vs. 5 na and vs. 6 nahín with past perf. and pres. perf. tenses. Baḡair paṛhe, without having read, studied. Fix this idiom in mind. In vs. 23, ḡusse is not, as one might suppose, an adj. in mas. pl., but a noun with men understood, so that we say 'aurat ḡusse húi, ádmí ḡusse húa, and ádmí ḡusse húe. Sabt ke din, locative of time.

**Drill.**—Use the infinitives with lagná in pres., past, fut. Use all verbs in simple past tense with object or prepositional modifier.

**Exx.**—Make a list of the ten or twelve prepositions and use them with various nouns till they are readily handled.

\* To use farmáná (to speak; from Persian farmán, a command) indicates marked respect for the one speaking. No one should ever use it of himself, e.g., Apne kyá farmáyá ? What did you say ? and one replies Main ne kahá, etc.



*Ginti*.—Pahlá, dúsrá, tísrá, chauthá, páñchwán, chhaṭá, sátwán, áṭhwán, nauwán, daswán.

## LESSON XLIV.

vii. 25-52.

*Review*.—Write the story of v.

*New words*.—*Sardár*, chief; *pukárná*, to call; *káhin*, priest; *piyáda*, foot-soldier; *já ba já*, place after place; *akhír*, last; *andar*, inside; *nadí*, stream, river; *názil*, come down; *pahunchná*, to arrive; *be-shakk*, without doubt; *nasl*, seed, race; *gáon*, *gánw*, village; *ikhṭiláf*, a division; *bhalá*, well, good; *'ámm*, common; *la'nat*, curse; *la'natí*, cursed; *mujrim*, guilty; *háth dálná*, to lay hands on.

**Suwálát**.—Us kí sunkar Yarushalemí kyá kahne lage ? 25-7. Masíh ne unke jawáb men kyá kahá ? Piyádon ko kyá hukm milá ? 32. Aur unhon ne kyá jawáb diyá ? 46. Masíh ne dhúndhne aur na páne kí bábat kyá kahá. 34. 'I'd ke akhír din kí báton ko batáo. 37-44. Farísion, piyádon aur Nikudemus kí báten bayán karo. 45-52. Logon men Masíh ke watan kí bábat kyá ikhṭiláf húa ? 53.

*Observations*.—*Cf.* dekhná, 52, and dikháná, 31, dinon tak, 33, do tín din tak; *já ba já*, 35, din ba din.

*Master the idioms*.—Koshish ho rahí hai, 25; sáf sáf kahtá hai, 26; sach sach ján liyá, kahán ká, jahán ká, 27, 42; ta'lím dete waqt, 28; chupke, chupke, 32; chalá jáúngá, 33; 'I'd ke akhír din, 37; názil na húa thá, 39; jise wuh páne ko the, 39; nahín uṭhne ká, 52.

Yih bakhshish *Khudá* kí taraf se áí hai. Sáhib ne yih kitáb áp kí taraf bhejí hai. Haikal ká sardár kahne (pukárne) lagá. Kyá chha din nahín hain jin men ánke shifá pání cháhiye ? Káhin qurbání par háth dálte the ? Yih ádmí shahr ke andar jákar já ba já paise mángtá phirtá hai. Panjáb men páñch nadían hain. Gangá barí nadí

hai. Pák Rúh Pintekust ke din názil húa thá. 'Arabí nasl ke achchhe achchhe ghoṛe is gáon men hain. In báton men ikhtiláf nahin hai. 'Ámm log is bát ko jánte hain. Jo mujrim hai wuh la'natí hai. Wuh jáne ko the.

*Drill.*—*Ho saktá hai*, in all persons and genders and nos. of pres. synopsis of *sakná* in pres., past, fut. with *kahná*, *jánná*, *áná*, *pukárná*, *bhejná*, *karná*, *háth dálná*, *dekhná*, *pakarhá*, *dená*.

Run through the verbs of the lesson, putting them in the past tense, and where already in that, change gender or number or person.

*Gintí.*—Pahlí (á, e) dúsrí, tísrí, chauthí, pánchwín, chhaṭí, sátwín, áṭhwín, nauwín, daswín.

## LESSON XLV.

viii. 1-30.

*Review.*—Write the story of vi.

*New words.*—*Zaitún*, olive; *subh*, morning; *sawere*, early; *ziná*, adultery; *a'in fe'l*, very act; *faqíh*, scribe; *bich*, middle; *Tauret*, the Mosaic Law; *sangsár*, stoned; *ilzám*, accusation; *jhukná*, to stoop; *sídhá*, straight; *be-gunáh*, sin-less; *patthar*, stone; *hukm*, order; *hákim*, ruler; *mu-khátib*, addressing; *pair*, foot; *pairawí*, following; *agar-chi*, although; *jism*, flesh, body; *chhorná*, to let go; *chhútná*, to escape; *chhutkárá*, escape; *marná*, to die; *márná*, to kill, to beat; *már dálná*, to kill; *Bait-ul-Mál*, house of treasure; *únche*, high; *pasand*, pleasing; *dunyá*, world; *núr*, light.

*Cf.* vii. 33-38, and write out the future of *jána* and *dená* in both genders, all persons.

*Suwálát.*—Yisú' ke kahán jáne ká bayán áṭhwen báb ke shurú' men hai? Faqíh Farísí kis ko láe? Unhon ne kyá suwál kiyá? Yisú' ne kyá kiyá? Jab unhon ne dobára

suwál kiyá to Yisú' ne kyá kahá ? Is bát ká kyá asar (influence) húa ? Masíh ne 'aurat ko kyá hukm diyá ? Núr kí bábat Masíh ne kyá kahá ? 12. Gawáhí dene kí bábat kyá ? 14. Faisala karne kí bábat kyá kahá ? 15, 16. Us ne yih báten kahán aur kis waqt kahín ? 20. Logon ne usko kyún na pakrá ? Yahúdíon ne kis bát se samjha kí Masíh apne áp ko már dálegá ? 21. Gunáh se chhúṭne ke liye kis bát kí zarúrat hai ? Masíh kyá kahtá áyá ? 25. Us ne apne bhejnewále kí nisbat kyá kahá ? 26, 29.

*Observations.*—Note **pakrí** gayí thí regular passive form, *pakrá jáná*, was caught, to be caught. In vss. 3, 5, 7, *khará*, *sangsár*, *sídhá*, with *honá*, and *karná*, exhibits the regular form of the "Nominal Verb" formed by adj., or noun, and verb, with *honá*, *karná*, *karáná*, *sídhe* not *sídhá*, to agree with *us ne*. In 7, *us ke [badan (body) men]* *patthar máre*. In 14 the regular correlatives of *agarchi* and *go* are *taubhí* and *táham*. In 25 *kahtá áyá* denotes that the saying is contemporaneous with *the coming*, as I came saying, I have continued saying.

*Drill.*—All forms of *khará honá* in presentd, past and future imp., and subj.

*Exx.*—*Ke mutábiq, ke bích men, ke níche, ke úpar.*

Áj subh ek chor 'ain f'el men *pakrá* gayá. Us ko sazá dení cháhiye. Jhukkar is darwáze se *dákhil* *honá* cháhiye. *Ánkh* jism ká núr hai. Músá kí pánch *kitáben* Tauret kahlátí hain. *Áp* ko akelá baiṭhná pasand hai ? *Agarchi* chor andhere men chorí kare, tau bhí *pakará* jákar sazá páegá. *Lar̥ko*, *khare* ho jáo. *Sídhe* hokar baiṭho. Ek karke mere pás áo, aur jo jo mewa \* pasand ho do do karke le jáo. *Chúnkí* (since) is ne mere bhái ke *patthar* *mára*, is ko sazá dení zarúr hai. *Shurú'* *karná'* *ásán* (easy) bát hai ;

\* Fruit.

púra karná aur bát hai. Agar us ne apne áp ko már dala hai, to áp ko yád hogá ki main yihí bát kahtá áyá hún. Mujh par ilzám lagáne ká koí sabab nahin hai.

*Gintí.*—Pahle, dúsre, tísre, chauthé, páñchwen, chhaṭe, sátwen, áthwen, nauwen, daswen,

## LESSON XLVI.

viii. 31-59.

*Review.*—Write out the story of vii. Tell the stories of iv., v., vi. briefly.

*New words.*—*Qáim*, established; *thahrná*, to stand, stop, be stationary, be determined (arranged, fixed); *thahráná*, to cause to stand, to determine, appoint, fix, settle; *wáqif*, acquainted; *ázád*, free; *gulám*, slave; *gulámí*, slavery; *wáqa'í*, truly; *harám*, forbidden, unlawful; *jhúth*, lie; *jhúthá*, false, lying; *ke yahán*, place, neighbourhood; *farzand*, son, sons; *jagah*, place; *sábit*, firm, established, proved; *subút*, proof; *maza*, taste; *banná*, to become, be made; *'umr*, age; *baras* year, years; *peshtar*, before; *be'izzat*, without honour, disgraced; *khún*, blood; *khúní*, murderer; *khush*, happy; *khushí*, happiness; *bad*, bad, evil; *badí*, badness, evil; *khúb*, excellent, good; *khúbí*, goodness; *khúbsúrat*, beautiful; *buzurg*, noble, honorable, aged; *buzurgí*, honour, old age; *bará*, great; *barái* greatness.

*Observations.*—Note how adjs. form nouns by adding í and how nouns become adjs., in the same way, or if of Hindi origin á and í, as from *jhúth* we get *jhúthá*, *jhúthí*. Passive *ázád kiye jáoge*. 33. *ke se kám karte*, 39, 41. Memorise idioms of vs. 40.

*Drill.*—He, she, I, we, thou, you, you (polite), they (in both genders) have (and, have not), one (or, two-ten) books, hands, eyes, tables, dollars, rupees, clocks, horses.

Also the boy-s, girl-s, man, men, woman, women, have, have not books, etc. Also, have you two books, etc.

*Exx.*—With above subjects use alternately *kahá*, *bolá*, *bolí*, *bole* (said—will come to-morrow).

**Suwálát.**—Ádmí kis tarah Masíh ká shágird ban saktá hai ? 31. Sachcháí ke wáqif hone se kyá bantá hai ? 32. Kyá suwál o jawáb “*gúlám ázád*” kí nisbat húa ? 33-36. Báp aur farzandon kí nisbat kyá guftgú húi ? 38-44. Yahúdí Ibráhím kí bábat kyá kahte the ? 39. Yisú’ ne kyá kahá ? 39. Usne Iblís kí bábat kyá kahá ? 44. Bad-rúh ká ilzám kyún húa ? 48. Ibráhím kí bábat kyá kalám húa ? 52-57. Yahúdión ne Yisú’ ko sangsár karná kyún cháhá ? 58.

Gulám Muhammad Mussalmánon men ’ámm nám hai. Ba’z ádmí jhúth bolne se *khush* hote hain, lekin haqíqat men yih bahut burí bát hai. Sachcháí jhúth bolne se sábit nahín hotí. Ya’qúb ká beṭá Yúsuf Misr kí gúlámí men bahut baras rahá. Wuh gúlám rahne se apne bháíon se bará ho gayá balki badsháh ká sá *ikhṭiyár* páyá. Peshtar us se ki us ke bhái Misr men á gaye, us ne bádsháh ke líe bahut kuchh anáj (grain) jama’ kiyá. Us waqt us kí ’umr chálís baras se kam thí, ya’ní wuh chálís baras tak na pahunchí\* thí. Agar Yúsuf haqq par qáim na rahtá to wuh qaid *kháne* men na partá, aur agar qaid men na partá, to wuh bádsháh ke pás na pahunchtá. Is se sábit hotá hai ki taklíf se fáida miltá hai. Yih jhúthí bát nahín hai. Bachche dúdh ke maze se *khush* hote hain. *Khudá* ke logon kí *khwáhish* yih hai ki ham gunáh se ázád ho jáen (bach jáen).

*Dictation.*—iv. 38.—Dictate the difficult words to the munshi in irregular order.

\* Pahunchá or pahunchí—Yusuf pahunchá or ’Umr pahunchí.

## LESSON XLVII.

iii. 1-21.

*Review.*—Write the story of viii.

*New words.*— *Rát*, night ; *Rabbí*, *ustád*, teacher ; *nayá*, new ; *sirá*, end ; beginning ; *paidá*, born ; *bádsháhat*, kingdom ; *búřhá*, old ; *pet*, belly, stomach, womb ; *hawá*, wind, air ; *jidhar*, whither ; *ásmán*, heaven ; *utarná*, to descend, to go down ; *sámp*, serpent ; *bayábán*, wilderness, desert ; *hameshá*, always ; *mahabbat*, love ; *iklautá*, only-born ; *halák*, destroyed ; *wasíla*, means ; *tárik*, dark ; *tárikí*, darkness ; *dushman*, enemy ; *dushmaní*, enmity ; *malámat*, reproach, blame, scolding.

*Observations.*—Note *rát ko*, at night ; so *din ko*, by day, *ustád hokar*, as a teacher. Note the use of *jab tak... na*, till, when, or while... not, i.e., unless. What tense form follows purpose conjunctions ? See 14-17, 20, 21. Note *passives at end of 14, 20, 21.*

*Suwálát.*—*Rát ko Yisú' ke pás kaun áyá ? 2. Wuh kaun thá ? 1. Us ne kyá kahá ? 2. Kyá jawáb use milá ? 3. Sardár ne kaun sá ta'ajjub ká suwál kiyá ? 4. Khudá kí bádsháhat men dákhil hone ke líe kyá zarúr hai ? 5. Jo jo paidá hotá hai, wuh kyá hai ? 6. Yisú' ne hawá ke chalne ke báre men kyá kahá ? 8. Yisú' ne kis bát par ta'ajjub kiyá ? 10. Masíh kin kin báton ká zikr (account) kartá hai ? 12. Ásmán par kaun charh gayá hai ? 13. Músá ne kyá kiyá ? 14. Usí tarah se kyá zarúr hai ? Tísre báb kí solahwín áyat (3, 16) sunáo (recite). Khudá ne apne beṭe ko kyún bhejá ? 16. Sazá ke hukm kí bábát kyá likhá hai ? kis par hai ? Kis par nahín hai ? kyá sabab hai 17-19. Núr aur tárikí kí do char báteṅ batáo. 19-21.*

*Jab tak main na áún, tum yahín baiṭhe raho. Jab tak pání na paṛe is daryá par kishítí já na sakegí. Jab tak*

sáhib shahr men hain tum log bhí thabro. Jab tak Masíh dobára na áwe (áe) is dunyá kí hálat kyúnkar achchhí hogí ? Jis tarah us ádmí ne apne beṭe ko ta'lim dí, usí tarah kí ta'lim ap log bhí apne apne beṭon ko den. Merá kám Huzúr ke wasíle se ho jáegá. 'Aurat ke siwá sab nikal gaye, aur wuh akelí Masíh ke pás rah gayí. Naját dunyá ko Masíh ke wasíle miltí hai. Do laṛke máre gaye. Do kitáben áp ke pás bhejí gayín. Yih kursí kahán baní ? Wuh Lakhnau men baní. Yih kám kab kiyá gayá ? Wuh tén roz se taiyár haí.

*Drill.*—Use verbs of the lesson with *sakná* in present and past, all persons and genders.

*Exx.*—*Ke wasíle, ke siwá*, with all personal pros.

*Gintí.*—100 ; 500 ; 1000 ; 10,000 ; 1,00,000. *Sainkrá*, pánch sau, hazár, das hazár, lákh.

## LESSON XLVIII.

iii. 22-36.

*Review.*—Write story of ix.

*New words.*—*Mulk*, country ; *qaidkhána*, jail ; *tahárat*, purification ; *bahs*, dispute ; *insán*, man (generic) ; *dúlhá*, bridegroom ; *dulhan*, bride ; *dost*, friend ; *dostí*, friendship ; *khush*, happy ; *khushí*, happiness ; *barhná*, to increase ; *ghatná*, to decrease ; *muhr*, seal, gold, coin ; *náp*, measure ; *nápná*, to measure ; *chíz*, thing ; *mánná*, to believe, obey ; *gazab*, wrath.

*Observations.*—Note the passives at end of 24, 27, 28. zamín hí kí\* kahtá hai. 31. Us kí\* suntá. Beṭe kí\* mántá, 29, 36. Nápnápkar, measuring measuring, i.e., by measure.

*Suwálát.*—Yisú' apne shágirdon ke sáth kis mulk men áyá ? 22. Wahán kyá karne lage ? 22. Yúhanná kahán

thá ? Kyá kartá thá ? Kyún ? 23. Ba'd is ke Yúhanná kis jagah dálá gayá thá ? 24. Kis kis kí bahs húi ? Kis bát kí bábat húi ? 25. Logon ne Yúhanná ko kyá kahá ? 26. Insán kyúnkar kuchh pátá hai ? 27. Yúhanná ne apne báre men ki main Masíh hún yá nahín kyá kahá ? 28. Yúhanná ne barhne aur ghaṭne ke báre men kyá kahá ? 30 Jo zamín se hai wuh kyá kahtá hai ? 31. Ham kin bátón ki gawáhí de sakte hain ? 32. Kaun Khudá ko sachchá ṭhahrátá hai ? 33. Kaun Khudá kí bátén kahtá hai ? 34. Khudá ká gázab kis parrahtá hai ? 36.

Merí us ke sáth bahut bahs húi. Merí suno. Un ká larhá bará ho gayá hai. Yih larhá báp kí nahín mántá. Insán baḡair dostí khush rah nahín saktá. Agar rúpae barhen to ham is ko khushí kí bát samajhte hain; agar ghaṭen to ham ko afsos (sorrow) hotá hai. Is garíb ádmí ko do man\* dána nápké dená. Is kamre men áp kitní chízen gin sakte hain ? † Shadí men dúlhá aur dulhan ke baḡair thore ádmí na honge. Jab áp apne mulk men khush the, to kyún us ko chhorke gair mulk men chale áe ? Ham is líe áe ki yahán ke logon ko ta'lim den.

*Drill.*—I (you, we, she, he, they) heard, him (them, us, me, you, you).

*Exx.*—Daryá, jhíl ke pár, ke áge—ghar, koṭhí, bangla, shahr, kúán, mere, tumháre.

*Gintí.*—Review the time of day, all quarters.

## LESSON XLIX.

ii. 1-12.

*Review.*—Write the story of iii., and tell it in class.

*New words.*—*Da'wat*, invitation; *khádim*, servant; *khidmat*, service; *khidmatgár*, servant, table-servant; *dastúr*,

\* Weight of 82 lb.

† Wedding.



custom; *maṭka*, large-mouthed jar; *man*, 40 qts. or 82 lb; *gunjāish*, capacity; *mír majlīs*, chief of the assembly; *nāqīs*, defective; *jalāl*, glory; *pesh*, before; *rakhná*, to place, to keep; *chand*, some; *buláná*, to call.

**Suwálát.**—Yisú' ká pahlá mu'jiza kyá thá? Us ká zikr karo. Us shádí men kyá chíz ghaṭ gayí? 3. Kis ne Yisú' ko is bát kí khabar dí? 3. Yisú' ne kyá jawáb diyá? 4. Mariam ne khádimon se kyá kahá? 5. Kitne maṭke wahán the? 6. Kis kám ke líe the? Un men kitní kitní gunjāish thí? Yisú' ne un khádimon ko kyá hukm diyá? 7. Unhon ne kyá kiyá? Masíh ne dobára kyá hukm diyá? 8. Jab mír majlis ne mai chakhí to us ne kis ko buláyá? 8. Us ne dúlhá se kyá kahá? 10. Kyá mír-majlis ko patá thá ki yih mai kahán se áí thí? 9. Kaun jánte the? Is mu'jiza se kyá záhír húa? 11. Yisú' apní mán aur apne shágirdon ke sáth kahán gayá? 12. Wuh kitne din tak wahán rahe?

Jo dastúr kí bát ho, us ke khiláf (contrary) chálná baṛá mushkil (difficult) hai. Patthar ke maṭke bahut kam (few) hain, lekin miṭṭí ke bahut hain. Tahárat ke bahut dastúr Mussalmánon men hain. Is bartan men do tín ser kí gunjāish hogí. Ma'lúm hotá hai ki Yahúdion ká dastúr thá ki ek ádmí shádion men mír-majlis banáyá játá thá, aur khádím sab chizen us ko dikháte the; aur wuh ūn chízon ko chakhá kartá thá.

Kal shám ke kháne men áp kí da'wat hai. Da'wat kis kí taraf se hai? Da'wat hamári taraf se hai. Main yih chitṭhí áp kí khidmat men láyá hún. Bahut achchhá. Abhí is ko memsáhiba ke sámne pesh karo. Kbudá ká jalál dunyá se záhír hotá hai. Yih chízen bilkull náqīs hain.

**Drill.**—Use a half dozen mas. and fem. nouns with past tenses of verbs of lesson, as subjects and objects.

*Exx.*—Chhaká, chakhá. Chor, chorí chhoṛo. Ai choro; chorí chhoṛo.

## LESSON L.

ii. 13-25.

*Review.*—Tell briefly the stories of iv. and ix.

*New words.*—'I'd-i-Fasah, Pascal Feast; *kabútar*, pigeon; *bechnewálá*, seller; *bechná*, to sell; *bikná*, to be sold; *bikwáná*, to sell through another; *sarráf*, money-lender; *rassí*, rope; *koṛá*, scourge; *takhṭa*, plank; *ultáná*, to turn over (intrans.); *ultá*, upside down; *farosh*, seller (in compounds only as *kutub farosh*); *tajárat*, commerce; *gairat*, zeal; *nishán*, sign; *maqdis*, temple; *ḍháná*, to cast down; *badan* body; *murda* (n. or adj.) dead; *yád áná*, to come to mind; *qaul*, saying; *i'tibár*, trust; *hájat*, need; *dil*, heart.

*Suwálát.*—Yahúdíon kí baṛí 'íd kaunsí thí? 'I'd kahán karte the? 13. Masíh ne kin kin ko haikal men se nikálá? 14. Logon ne us se kyá suwál kiyá? Unhen kyá jawáb milá? 18, 19. Yih bát shágirdon ko kab yád aí? 22. Wuh maqdis kitne baras men baná? 20. Us waqt log imán kyún láe the? 23. Yisú' ne un par i'tibár kyún na kiyá? 24. Yisú' ko kis bát kí hájat na thí? 25.

Main ne sarráfon ko baiṭhe húa dekhá. Us ne ádmion ko bechte húa páyá. *Khudáwand* kabútar-faroshon ko tajárat karte húa dekhkár ḡusse húa. Us ne logon ko maqdis men tajárat karte húa dekhá. Us ne mez ko ulaṭ diyá. Main ne rassion ká koṛá paṛá húa dekhá. Maqdis ke ḍháne se aur us ke khará karne se Masíh ká nishán púra húa. Yih bát mujhe us waqt yád aí. Is bát kí baṛí gairat mere dil men thí, lekin áp ke na i'tibár karne se wuh gairat na rahí. Merí jitní hájaten hain sab áp ko yád hongí. Murda apná qaul kis tarah púra karegá? Jab Masíh murdon men se jí uṭhá, tab uskí báten i'tibár ke láiq (worthy) sábit hún.

*Drill.*—Put all verbs in participle-wálá and use with

preps. *se, ko, ke sabab, ke wasile, ke bích men, kí nisbat*, in all nos. and gens.

*Exx.*—Use synopsis table, with half dozen verbs from the lesson.

## LESSON LI.

i. 35-51.

*Review.*—Tell the stories of v. and vi.

*New words.*—*Nigáh*, glance, sight; *barra*, lamb; *phirná*, to turn (intr.); *sagá*, of the same father and mother, own; *báshinda*, inhabitant; *makr*, deceit; *anjír*, fig; *darakht*, tree; *májara*, event; *firishta*, angel.

*Suwálát.*—Dústre din kaun kaun khare the? 35. Yúhanná ne kis ko dekhá. 36. Wuh do shágird kidhar gaye? 37. Yisú' ne un se kyá púchhá? 38. Us roz wuh kahán rahe? 39. Yih shágird kaun the? 40. Yisú' kidhar jáne lagá? 43. Kis ko apne sáth buláyá? Filipus ne kis ko buláyá? 45. Natan'el kahán thá? 46. Masíh ne us ke haqq men kyá kahá? 47. Natan'el ne Yisú' se kyá kahá? 49. Us ká ímán dekhkar Masíh kyá bolá? 50.

*Observations.*—Note in 47, 51, áte dekhkar, and khulá húa, and játe utarte dekhná. Is se pahle ki, before (first) of time, but sámne, of place; áge, of time or place. Bare bare májare, the repetition of the bare is distributive, many different, great wonders. In 37, yih kahte sunkar. Master these.

*Drill.*—I saw (so and so) seeking, etc. *dhúndhte, áte, chalte, milte, sunte, láte, nikalte, buláte*. Use all pros. as subj. and objs.

Phiro aur báen (left) háth kí taraf ho jáo. Dhúndho to páoge. Yih merá sagá bhái hai. Merí do sagí bahinen bhí hain. Wuh ádmí kis mulk ká báshinda hai? Unhon

ne shahr ko makr se halák kiyá. Anjiron kí fasl mausim-igarmá men hai. Do darakht bare aur do chhoṭe hain. Áp ne yih májará kahán dekhá? Baḡair chábí ke darwáza khulá. Firishta áyá aur Patras ke áge áge chalá, phir wuh darwáza áp se áp khul gayá, aur dono ke dono qaid-kháne se báhar nikal gaye.

*Exx.*—Take subsjs., *Yúhanná, Patras, Imám-ud-Dín, Ramzán, Rání, Mumtáz Bibí*, with a dozen verbs of this lesson after the form in 36, *já rahá thá*. Also write with *aur*.

## LESSON LII.

i. 19-34.

*Review.*—Tell the story of ii.

*New words.*—*Lewí*, Levites; *igrár*, confession; *inkár*, denial; *pukár*, a call; *pukárná*, to call; *darmiyán*, in the midst, amid, among; *tasma*, a strap or strip of leather; *Láiq*, fit, worthy; *wáqi'*, occurred; *muqaddam*, prior, also headman of a village (Kashmir); *muqaddama*, law-suit; *pahchán*, recognition; *pahchánná*, to recognise; *quds*, holy; *maqdis*, holy place; *ma*, indicating place, as in masjid, place of *sijda*, worship; *quddús*, holy; *maqaddas*, holy, from one root.

*Suwálát.*—*Farísion* ne kis ke pás ádmí bheje? 19. Yih ádmí kis bát ke púchhne ke líe bheje gaye the? *Yúhanná* ne apne haqq men kyá kahá? 23. *Jab unhon* ne púchhá ki tú baptisma kyún detá hai, to *Yúhanná* ne kyá jawáb diyá? 26. *Düsre din* *Yúhanná* ne *Yisú'* ko dekhkar kyá kahá? 29. *Yúhanná* pání se baptisma kyún detá thá? 31. *Masíh* ké haqq men *Yúhanná* ne kyá gawáhi dí? 32. *Yúhanná* kis tarah se baptisma detá thá? *Yisú'* kis tarah se? 33.

*Observations.*—Note mere ba'd ká ánewálá, like is men

ká pání píó. Cf. the three occurrences of apná, in three persons. In 31 detá húa áyá, two contemporaneous actions.

Passive bheje gaye the. 24. Note the dif. in 30 between kahá thá and pahchántá na thá, the latter continuous past progressive tense, whereas kahá thá has the significance of a simple past, as it frequently has, or a past which is long distant, or, may be, a past that is previous to some other action.

*Drill.*—There is (a man) standing in (your) midst whom (you) do not know.

Substitute men, woman, women, and our, their, the city's, village's, and I, you, you, p, \* we, he, they, the boys, the girl.

*Exx.*—Ke darmiyán, ke pár, ke láiq.

### LESSON LIII.

i. 1-18.

*Review.*—Tell the story of i. 35-51.

*New words.*—*Ibtidá*, beginning; *kalám*, word; *maujúd*, present; *maujúdagí*, presence; *farzand*, son; *khváhish*, wish; *iráda*, purpose; *mujassam*, in the flesh, become flesh: (*jism*, body); *fazl*, grace; *ma'múr* filled, built up with; *ma'múrí*, fullness; *ma'rifat*, means, knowledge; *god*, lap.

*Suwálat.*—Shurú' men kalám kí babat kyá likhá hai ?<sup>1</sup> Us ke wasíle se kyá kyá paidá húa ?<sup>3</sup> Zindagí kahán thí ?<sup>4</sup> *Khudá* kí taraf se kaun bhejá gayá ?<sup>6</sup>. Us ká kyá kám thá ?<sup>7</sup> Kis ko *Khudá* ne farzand banne ká haqq bakhshá ?<sup>12</sup>. Yih farzand kis se paidá húa ?<sup>13</sup>. Kalám kab mujassam húa ? Mujassam hokar wuh kalám kahán rahá ?<sup>14</sup>. Wuh kis se ma'múr thá ?<sup>14</sup>. Músá kí ma'rifat

\* Polite.

kyá dí gayí ? <sup>17</sup>. Yisú' Masíh kí ma'rifat kyá pahunchí ? <sup>17</sup>. Khudá dunyá men kis tarah se záhír kiyá gayá ? <sup>18</sup>. Yuhanná ne us kí bábat kyá gawáhí dí ? <sup>15</sup>.

*Observations.*—Apnon is used as noun ; so jitnon, else they would have the ending e. The different uses of se are partly owing to the fact that two distinct words, one meaning *with* and the other *from* and another *like*, have been corrupted into the same pronunciation, se. Make a list of the preps. of this chapter. Also of the uses of honá, húá.

*Drill.*—From i. 6, 17, 24 ; iii. 14, 20, 21, 24, 27, 28, make a study of the passives, and write out— I have been sent, thou has been sent, he has been sent, etc., both gens. and nos.

*Exx.*—Kí ma'rifat, ke ba'gair, ke wasíle se, ke sáth.

## LESSON LIV.

*Review.*—Tell the story of iii.

Read x.

*New words.*—Dákú, robber ; dar-bán, door-keeper ; báhar, outside ; gair, strange ; bhágná, to flee ; tamsíl, parable ; chárá, grazing, fodder, food ; charwáhá, grazer, shepherd ; chor, thief ; churáná, to steal ; kasrat, abundance ; málik, master ; bheriyá, wolf ; paráganda, scattered : fikr, thought, anxiety ; ján, life ; galla, flock ; chhinná, to snatch ; ikhityár, authority ; diwána, mad ; diwánagí, madness ; Tajdíd, renewal ; járá, cold, (n). winter ; mausim, season, corrupted into “ monsoon ” ; gird, around ; ḍánwáḍol, back and forth ; sáf, clean ; kufr, blasphemy ; ṭahalná, to walk about ; bátíl, futile ; áyá, whether ; bakná to talk foolishly ; kufr bakná, to blaspheme.

*Suwálát.*—Tamsíl sunáo. 1-5. Kyá unhon ne yih tam-

síl samjhí ? Darwáze kí bábat Masíh ne kyá kahá ? Chor kí bábat kyá ? 10. Mazdúr kyá kartá haí ? 12, 13. Achchhe charwábe kí do chár báten batáo ? 11, 15. Ján dene lene ke báre men kyá kahá ? 11, 15, 17, 18. Yahú-díon men ikhtiláf kyún húa ? 'I'd-i-Tajdíd kab aur kahán hotí thí ? Yisú' kahán tahal rahá thá ? 23. Masíh ke gird kaun ho gaye ? 24. Kyá púchhte the ? Yisú' apne haqq men kyá gawáhí pesh kartá thá ? Wuh log us kí kyún na sunte the ? 27. Use sangsár kyún karná cháhá ? 33. Masíh ká kyá jawáb thá ? Yisú' kahán chalá gayá ? 40. Log us ke haqq men kyá kahte the ?

*Observations.*—Note the repetition in vs. 4, indicating repeated action, áge áge, píchhe píchhe. Un ká láná, vs. 16, where the obj. is in the poss. vs. 29, wuh dí haín. Why dí ? Vs. 36, áyá, whether, often used to introduce an indirect question. Chalá gayá in 40 has the form of the passive, but not its signification. In 37 nahín with kartá shows the verb is in the Indf. pres, while na kartá would be either subj. past or ind. prest.

*Drill.*—As in 9, áyá jáyá karegá, and 40, diyá kartá thá, use these two tenses with the customary form of verbs in 1-6. Note that it is not gáyá karega, but jáyá. Hooper says this is because jáyá is an old infinitive form, and that all these forms, used to denote customary action, are ancient infs., not past participles.

*Exx.*—Ke andar, ke gird, ke sabab.

*Under Observations.*—Note the direct discourse in vs. 6.

## LESSON LV.

*Read xi.*—Tell the story in brief.

*Review.*—Tell the story of ii.

*New words.*—Bahín, sister; pánw or páon foot; 'itr,

*attar*, perfume; *bál*, hair; *ponchhná*, to vipe, rub; *'aziz*, dear; *maut*, death; *thokar*, stumble; *soná*, to sleep; *su-láná*, to put to sleep; *jágná*, to wake; *jegáná*, to waken one; *bachná*, to escape danger; *bacháná*, to save; *fásila*, space, distance; *tasallí*, comfort; *qiyámat*, resurrection; *khayál*, thought, idea; *qadam*, footstep; *girná*, to fall; *nikáyat*, exceedingly; *ranjída*, grieving; *rinj*, grief; *ghab-ráná*, to be confused, agitated (also transitive); *ánsú*, tear, tears; *bahná* to flow; *gár*, a cave; *dherná*, to place; *bad-bú* stench; *khushbú*, perfume; *bá'is*, reason; *baland*, lofty; *kafan*, winding-sheet; *bandhná*, to be bound; *bándhná*, to bind; *chihrá*, face; *rúmál*, handkerchief; *lipatná*, to be rolled up; *sadr*, chief; *qaun*, nation, tribe; *qabza*, possession; *ummat*, people of a faith or sect; *nubú-wat*, prophecy; *nabí*, prophet; *sál*, year, years; *mashwara* conference; *'alániya*, openly; *jangal*, woods, waste land; *'iláqa*, district; *dihát*, country, as opposed to city; *ittilá'*, intimation, information; *nind*, sleep.

**Suwálát.**—Kinhon ne kis bát kí khabar kahlá bhejí ? 3. Jab Masíh jáne lagá, to kyá guftgú húi ? 7-14. Tomá ne apne sáth ke shágirdon se kyá kahá ? 16. Un ke áne par La'zar ko qabr men rakkhe húe kitne dn ho gaye the ? 17. Masíh se milte hí dono bahinon ne kyá kyá kahá ? 21, 32. Marthá ne kis tarah se apní bahin Mariam ko buláyá ? Is par Mariam ne kyá kiyá ? Us ke sáth kaun gaye ? 29, 31. Yisú' ke ánsú dekhkar log kyá kyá kahne lage ? 36, 37. Jab Masíh ne patthar hañane ko kahá, to us mare húe kí bahin ne kyá kahá ? Wuh kaisí qabr thí ? 38. Masíh ne kis bát ká shukr kiyá ? 41, 42. Shukr karke kyá pukará ? 43. La'zar kis tarah se nikal íyá ? 44. Masíh ne kyá hukm diyá ? 44. Is mu'jize se kyá do natíje húe ? Sadr 'adalat men kyá mashwara húa ? 47-53. Yisú' 'alániya kyún na phirá ? Kyá hukm diyá gayá thá ? 54-57.



*Observations.*—Note the particular idioms in the questions and their textual answers. Master these. In 28, 54, *yahín, wahín*, are intensive forms of *yahán, wahán*. In 9, 10, *din ko, rát ko, bárah baje ko, do pahar ko, shám ko*, points of time at which, or during which, the event takes place. In vs. 6 *do din aur*, measure of time, without the prep. Compare the sentences with *agar*. As at end of 11 and 14, note the two ways of expressing purpose. In 44, *háth páon bandhe húa* might be construed as a prepositional absolute, “his hands and feet being bound”—with the shroud.

*Drill.*—Vs. 29. Substitute *bolte, kahte, uñhte, buláte, dekhte* with any other proper changes. Use these verbs with the synopsis table.

*Exx.*—*Ke ás pás, ke bá'is.*

Chand ek *báten*. Ek *larḳá* is *gáon* kí taraf á *rahá* hai. Ek *larḳí* us ke *sáth* hai. Wuh *uskí* *báhin* hai. Uske *jambe lambe* *bál 'itr se* *khushbúdar* hai. Wuh *apní mán* ko *bará 'azíz* hai. *Agar* us *larḳe* par *maut áe* to us kí *mán* ko *bará sadma* (shock, grief) *hogá*. Ab *bachchá* *thak gayá* hai aur *larḳí* *apne bhái* ko *suláne* *lagí* hai. Ab wuh *so gayá* hai. *Larḳí* *chalí* *gayí* hai. Tum *chupke* se *chalo*, *usko* *mat jagáo*. *Agar* wuh *jáge* to *kaun usko* *tasallí* *de sakegá*?

Us ne *yih bát* *kal mujhe* *kahlá* *bhejí*. *Kyá* tum *din* ko *jáoge*, *yá rát* ko? Tum *apne* *sáth* ke *logon* ko is *bát* kí *ittilá'* do. Do *qadam* *áge* *barho*. *Kyún* *ghabráte* ho? *Ham* *sab* *bach* *jáenge*. *Jáne* do. *Áne* do. *Rahne* do. *Marne* do. *Kahne* do. *Kholne* do. *Karne* *diyá*. *Uñháne* *diyá*. *Apne* *naukar* ko *hukm* do, *ki* *baland* *pahár* par *charḥ* *jáo*. *Meí* *kyún* *nahín* *sunte* ho?

## LESSON LVI.

*Read* xii.—Tell the story.

*Review*.—Tell the story of xi.

*New words*.—*Jíná*, to live; *jiláná*, to make to live; *taiyár*, ready; *khidmat*, service; *khádím*, servant; *khidmat-gár*, servant (among English table-servant); *jatámási*, spikenard; *ádh*, half; *ser*, two pounds, quart; *khális*, pure; *besh-qímat*, priceless; *qímat*: price, worth; *qímatí*, valuable; *mahakná*, to exhale perfumes; *dínár*, shilling, denarius; *garíb*, pl. *gurba*, poor; 'ám, pl. 'awám, common; *thailí*, bag; *sirf*, only; *khajúr*, date (s. and pl.), date-palm; *dáílí*, branch; *mubárah*, blessed; *gadhá*, *gadhí*, ass; *sawár*, rider; *beṭí*, daughter; *sulúk*, treatment; *sochná*, to think, consider; *ban parná*, to be made, attained; *pairau*, follower; *gehún*, wheat; *dáná*, grain; *Janáb*, sir; *phal*, fruit; *khoná*, to lose; 'adawat, enmity; *mahfúz*, guarded; *bádal*, cloud; *garajná*, to thunder; *khenchná*, to draw; *ishára*, sign, hint; *paigám*, message; *sakht*, hard; *ruj'ú*, turning towards.

*Observations*.—Note price in vs. 5 with *men*. In 6 *nikál lená*, where *lená* gives the signification of *for one's self*; *nikál dená* would be to take out and give to another. *Ĝurba* and 'awám are Arabic pls. 'Awám un nás, men in general, all men; *Yúnán* Greece, and *Yúnání*, Grecian. In 19 *ban parná* belongs to a class of verbs, where the second member does not apparently add any especial meaning to the first part. The last word of 27, *bachá*, has the accent on the last syllable, which is owing to the fact that it is from *bacháná*, not from *bachná*. It illustrates that one must know a language before he can pronounce it. Note direct discourse in 33, and the passives in 31, 32, 34, 42. In 46, *núr hokár*, "being a light," as a light,

In 47, *mujrim* (from *jurm*, a crime, offence, charge), a criminal, one guilty of crime.

**Suwálát.**—Yisú' Bait'anniyáh men kab áyá ? 1. Wahán kaun the ? Wahán logon ne uske wáste kyá taiyár kiya ? 2. Kaun kaun us waqt maujúd the ? 'Itr kí bábat batáo. 3-8. Wuh 'itr kitne men bik saktá thá ? 5. Yahúdah ne yih bát kyún kahí ? Log Bait'anniyáh ko kyún aé ? 9. Yarúshalem men Yisú' ké dákhil hone ká zikr karo. 12-18. Farísí kyá kahne lage ? 19. Masíh se milne ke líe kaun aé ? 20. Kis kí ma'rifat milná cháhá ? 21, 22. Yisú' ká jawáb kyá thá ? 24-26. Ásmán se kyá áwáz áí ? 28. Logon ne kyá kahá ? 29. Charháe jáne ke báre men Masíh ne kyá kahá ? aur kyún ? 32. Itne mu'jizon se kyá húa ? 37. Yasha'yáh ne yih báten kis líe kahín ? 41. Sardáron ke ímán kí bábat kyá zikr hai ? 42, 43. Kaun Masíh par ímán na lánewálon ko mujrim thahráegá ? 47, 48. Masíh kyá kahtá aur boltá thá ? 49. Hame-sha kí zindagí kyá hai ? 50.

**Drill.**—Yih (*ádmí*) is kí nisbat (*achchhá*) hai. Substitute *lambá, bará, burá, chhoṭá, bhárá* (heavy), *sakht, sídhá, patlá, moṭá*. Also, table, book, man, men, woman, women, *shahr, qabr, gadhá, gehún, dáná, 'itr, phal*.

**Exx.**—Main *charháyá jáungá, tú, wuh, ham, tum, ap, wuh*, in both genders.

## LESSON LVII.

Read xiii. and tell the story.

Review.—Write story of xi.

**New words.**—*Rukhsat* leave, dismissal ; *Iblís, Shaitán*, Satan ; *dastarkhwán*, table-cloth ; *bartan*, dish ; *shurú'* commencement ; *nahána*, to bathe ; *sarásar*, wholly ; *pahinná*, to dress, to put on one's clothes ; *pahinána*, to put

clothes on another ; *dhoná*, to wash ; *dhuláná*, to cause to wash ; *namúná*, pattern ; *ba-sharte*, on condition ; *nawishta*, scripture ; *lát márná*, to kick ; *shubha*, doubt ; *síná*, breast ; *chhátí*, breast, bosom ; *sahára*, support ; *niwála*, morsel ; *ḍúbná*, *ḍuboná*, to sink ; *samáná*, to be contained in ; *jald* ; quickly ; *darkár*, necessary ; *muhtáj* poor, needy ; *murḡ*, cock ; *murḡí*, hen ; *bāng*, voice, call ; *bár*, time ; *ján*, life , *farz*, obligation, duty.

*Observations.*—Note that *jaisá* in 1 and 15 does not have the correlative as it does in 33. Urdu rather more than Hindi, inclines to omit the correlatives. Why at the end of vs. 5 is it *kiye* and not *kiyá* ? In 7, *ba'd men*, shows that *ba'd* is really a noun. *Dhone na páegá* is the regular permissive form, inflected inf. with *pára*. In 10 *sab ke sab* means all of all, every whit. *Koṭ pahno*, put on your coat. *Bábá ká koṭ pahináo*, put the child's coat on him. In 14 *mujh Khudáwānd ne dhoe* seems inexplicable, where we should expect *main Khudáwānd ne*, but we have as we might expect in Lk. xviii. 13, Be merciful to me a sinner, *mujh gunahgár par rahm kar*. Noted *hoyá karo* and *kiyá karo*, next vs. *Naukar bará nahín hoá*, *is never*, as a rule, but *nahín hai* would mean *is not*, in this particular instance. *Jatáe detá hún* expresses authority in the form *jatáe*, as compared with the thought of the form *jatátá hún*. In 33, *bachcho*, *o* is the regular vocative pl. ending.

*Suwálát.*—*Masíh dunyá se rukhsat hokar kidhar játá thá ?* Wuh apnon se kaisí mahabbatrakhtá thá ? *Yahú-dah ke dil men kyá bát thí ?* *Masíh ne kis tariqe (tarah) se unke pair dhoe ?* 4-10. *Un par kyá farz thá ?* 14. *Us ne kyá namúna diyá ?* 15. *Kaun birá nahín hotá ?* 16. *Kaunsá nawishta Masíh ke haqq men púrá húa ?* 18. *Jo koí bheje húa ko qabúl kartá hai, wth kis ko qabúl kartá hai ?* 20. *Apne pakre jáne ke báre men Masíh ne kyá*

kahá ? 21. Is men Patras aur Yahanná kí taraf se suwál kaise kiyá gayá ? 23-26. Masíh ne Yahúdáh se kyá kahá aur báqí shágirdon ne kyá samjhá ? 29. Kyá nayá hukm shágirdon ko milá ? 34. Patras ke báre men kyá bát húi ? 36-38.

*Drill.*—Dhoyá karo. Yih kitáb liyá karo. Waqt par pahunchá karo. Bárah baje rukhsat diyá karo. Ustád ke pás jáyá karo. Ex dúsre se mahabbat rakkhá karo. Is men pání dálá karo. Golí pakaará karo. Shám ke áth baje kháná kháyá karo. Rukhsat gyárah baje húa kare. So with the verbs in the vss. 3-11.

*E.G.*—Mujhe rukhsat hai ? Dastarkhwan bichhá húa hai. Yih bartan kharid o, achehhe hain. Ap ne Urdú parhná kab shuru' kiyá ? In kapron ko dhoo. Dhulái kitní hogí ? Wuh Hindú roz nalátá hai. Yih ádmí sarásar jhúthá hai. Bábá ká koṭ pahináo. Janáb, main ne bahuterá pahináyá magar wuh pahintánahín. Yihí namúna kursí ká hai. Isí ke mutábiq banáyá karo. Is kamre men das ádmí mushkil se samá sakte hain. Yih murgían motí hain. Bihtar ki ap kharid len, basharte ki darkár hon. Is lakrî ká sahára lo, nahín to tum dúbke maroge. Yih murg bahut sawere báng diyá karte han.

## LESSON LVIII.

*Read* xiv.

Write the story of xiii.

*New words.*—*Malán*, place, dwelling ; *madadgár*, helper ; *madad*, help ; *hásil*, gain ; *yatím*, orphan ; *thorá*, little ; *der*, lateness delay ; *chúnki*, since ; *piyára*, dear, beloved ; *sukúnat*, dwelling ; *sákin*, dweller ; *maskan*, dwelling-place ; *sukinat-gáh*, dwelling-place ; *yád diláná*, to remind ; (*dená*) *diláná*, to cause to give ; *itmínán* assur-

ance; *káfi*, sufficient; *muddat*, length of time; *báqí*, left, remaining.

*Observations.*—Note the Subjunctive mood in *ghabrae*, also at end of 27. After *táki*, we always have it, and *as ki* is frequently used with the same meaning as *táki*, we have the Subj. frequently after *ki*, as in end of 16, and in 31 *ki jáne*, *ki* of purpose, and a little farther on *ki* introducing the direct object clause of *jáne*. *Wahán kí ráh*, as *Ágrá kí ráh*, the road to Agra, *Dihlí kí ráh*, the road to Delhi. In 7 *Agar jáná hotá* is an infrequent past perf. conditional, equivalent to the common *agar jántá*. Cf. 13: 19 with 14: 27 *diye játá hun* and *jatáe detá hun* Collate the “*agars*” and note the difference in meaning, according to mood and tense.

*Drill.*—Use all the verbs of vss. 25-31 in sentences with *sakná* and *chukná*, varying the subjects through persons and genders, by Synopsis Table.

*E.G.*—*Áp kitní muddat se Hindustán men hain?* *Yih kahán kí ráh hai?* *Itne rúpae káfi hongé?* *Koí ádmí is ádmí ke wasíle ke bagair Bāre Sāhib ke pás já nahín saktá.* *In se bāre makán áp ke pás nahín hain.* *Áp ko is kám men koí madadgār cháhiye.* *Us ne kitne rúpae hásil kiye?* *Is yatím larke ke mán báp kab mar gaye?* *Main thori der b'ad jáúngí.* *Yih larhá áp ko bahut piyára hai.* *Gáři abhí áyá cháhtí hai.* *Kitní der hogí?* *Der kuchh nahín.* *Do minit men áwegí.* *Áp kí sukúnatgáh kahán hai?* *Main do mahíne se Ágrá men sukúnat kartá hún.* *Main áp ko itminán detá hún kí yih kám kal tak zarúr ho jaegá.*

*Exx.*—I did it before (after) he came, went, read the book, sent it, bought it. All pronouns.

## LESSON LIX.

*Read xv.*

*Review.*—Write the story of v., in class.

*New words.*—*Angúr*, grape; *bágbán*, gardener; *darbán*, door-keeper; *phal*, fruit; *chhántná*, to sift, prune; *judá*, separate; *phenkná*, to throw; *súkhná*, to dry (intr.); *sukháná*, to cause to dry; *ág*, fire; *jhonkná*, to stoke, throw; *jalná*, to burn (intr.); *jaláná*, to make burn; *dost*, friend; *dostí*, friendship; *chunná*, to choose; *muqarrar*, appointed; *'adáwat*, enmity, hatred; *satáná*, to persecute; *'uzr*, excuse; *muft*, gratis, free; *kaṭná*, to be cut; *káṭná*, to cut; *kaṭáná*, to have cut.

*Observations.*—Vs. 4, *Jis tarah . . . isí tarah*, so in 9 *Jaise . . . waise*, but in 12 the correlative is omitted. In 13 *end, de de*, shows an idiomatic use of *de* as an auxiliary to the root of some other verb, which in this case happens to be *dená*, and here is Subj. Why? Cf. 15 end, and 14 : 28 mid. So is *lená* used, with rather the force of the Greek Middle, i.e. reflexive, as in 16, *chun liyá*. In 9 *jab hí* appears to have the force of *tab hí*, and is often so used, *then indeed*. In 20 *yád rakkho*, remember; *yád áná*, to come to mind; *yád diláná*, to remind; *yád-gár*, a memorial; *yádgárá*, a token; *gunáh*, sin; *gunahgár*, sinner. In 6, passive voice.

*Sentences.*—Do ser angúr bázár se láná. Hamáre bág ke líe koí achchhá bágbán [má lí] buláná cháhiye. In darakhton se dālíon ko káṭ do táki phal ziyáda lage. Is ko achchhí tarah se chhánt lo. Wuh judá hokar kyún baiṭhe hain? Gend phenko. Kapre súkhne ko dālo. Yih ádmí ág men lakrían jhonk rahe hain. Wiláyat se mere do dost á gaye hain. Us ká kyá 'uzr? Us ne mujhe muft satáyá. Jisko áp chunenge, main us ko muqarrar karúngá. Is kamre men ág khúb jal rahí hai. Gol-kamre men bhí ág jaláo.

*Drill.*—Change all the verbs with *agar* to the “contrary to fact” form.

*Exx.*—*Ki lie, ke sabab, ki tarah*, with all pronouns, and *dost, phal, dáli, angúr, darakht, ág, naukar, bát*, both singulars and plurals.

## LESSON LX.

*Read.*—xvi.

*Review.*—Tell the story of xi, then write it.

*New words.*—*Gumán*, thought, idea; *gam*, sorrow; *gam-gín*, sorrowful; *faida*, profit, advantage; *faidamand*, advantageous; *rást*, righteous; *rástbázi*, righteousness; *qusúr*, fault; *qusúrwár*, faulty; *bardásht*, endurance; *tamám*, entire; *áyanda*, future, coming; *mátam*, weeping, wailing; *janná*, to bring forth; *dukh*, pain; *gharí*, hour, time; *bachcha*, young (noun); *dard*, bodily pain; *chhinná*, to snatch away; *musibat*, trouble; *gálib*, overcoming, victorious; *khátir*, heart, sake; *khátirjama' rakkho*, keep up heart, lit. keep together heart.

*Observations.*—Note direct discourse in 2, end, and 19, second line. In 12, learn, *aur bhí bahut sí báten kahní hain*. The subj. of *hain* is *baten, kahní*, the inf., as a gerundive agreeing with its obj. In 32 *apne apne*, each his own.

*Sentences.*—*Gumán na karo ki Urdú bagair koshish hásil kiyá jáegá, warna (else) afsos hogá. Rástbáz honá faidamand hai, nagar ná-rást ádmí gamgín hongé. Má báp apne bachchon ke qusúron kí bardásht karte hain. Áyanda ko tum in qusúrwáron se alag raho, nahín to (warna) musibat men parog. Is bache ko dukh na dená. Mere háth men bará dard ho rahá hai. Us larke ne apní topí mere háth se chhín lí. Jo larke lar (fight) rahe the, un men kaun gálib áyá? Merí khátir ek gharí yahán par thahro.*



*Drill.*—Put the verbs of 25-38 in the future, all pers. and nos.

*Exx.*—*Kí khátir, kí tarah, ke pās, ke báre*, with nouns of new lesson, sings. and pls.

## LESSON LXI.

*Read xvii.*

*Review.*—Write story of v. in class.

*New words.*—*Har*, every; *bashar*, mankind, humanity; *wáhid*, single, alone, singular number (grammar); *barhaqq*, true, very truth; *paidá*, born; *paidáish*, birth; *peshtar*, before; *jalál*, glory; *jaláli*, glorious; *pahunchíná*, to cause to arrive; xiv. 26, *quds, quddús, muqaddas*, holy; *nigahbání*, guard; *nigáh*, sight; *nigahbán*, watchman; *hifázat*, preservation; *halákat*, destruction; *halák karná*, to destroy; *sharír* wicked; *biná*, foundation; *'álam*, world; *'ádil*, just; *'adálat*, justice; *wáqif*, knowing; *waqúf*, knowledge; *bewuqúf*, a fool.

*Observations.*—Use *peshtar* with either *se* or *ke*, as in 5 and 24. In 8 and 13, *sach sach*, and *púri púri*, the doubling gives an intensive idea. Collate the objects of *diyá* in vss. 2-9, 22, 24, and explain why always *diyá*.

*Sentences.*—*Kyá yih lafz wáhid háí yá jama'?* *Yih lafz wáhid hai, kyúnki us ke sáth hai milá hai. Jo bashar paidá hotá hai, so hí mar játá hai. Jaláli farishte maqaddas logon kí nigahbání karte hain. Khudá hanári hifázat karke hamen halákat se bachátá hai. Agar yih ádmí be-wuqúf na hotá to sharír na bantá. Biní-e-'álam se peshtar Khudá thá.*

*Drill.*—Put all verbs of 22-26 in past tense, retaining same subjects.

*Exx.*—*Jo (kuchh) us ne mujhe diyá wuh sabterí hí taraf se hai.*

*Substitute.*—*Ghore, ghoríán, ádmí, lar kíán, lar ke, shágird, zindagí, zamín, kalám, jalál, paisá, for kuchh.*

## LESSON LXII.

*Read xviii.*

*Review stories of i., and tell in class.*

*New words.*—*Nálá*, water-course, small stream; *aksar*, usually; *sipáhí*, sepoy, soldier; *palṭan*, battalion; *mash'ala*, torch; *hathýár*, weapon, tool; *talwár*, sword; *dahina*, right; *kán*, ear; *ur ná*, to fly; *uráná*, to make fly; (*chalná*) *chaláná*, to make go, drive; *miyán*, sheath; *súbadár*, officer; *piyáda*, foot-soldier; *susar, susrá*, father-in-law; *saláh*, advice; *bihtar*, better; *jánpahchán*, acquaintance; *diván-khána'* office, court, hall; *darbání*, doorkeeper(ess); *laundá*, servant; *laundí*, servant-girl; *koelá*, charcoal; *dahkáná*, to light a fire; *tap*, fever; *tapná, or tápná*, to get warm by a fire; *tamáncha*, slap or blow; *rishta*, relationship; *rishtedár*, relation; *qal'a, qilá*, fort; *nápák*, unclean; *faryád*; petition, complaint; *bad-kár*, evil-worker; *kár-khána*, workshop; *tariq*, fashion, manner, *hawála*, charge, custody; *nazar*, sight; *manzúr*, seen, i.e. accepted; *chilláná*, to scream, cry out.

*Observations.*—In vs. 3 *mash'alon, aur chirágon, aur hathýaron*, are joined by *aur*, which is sometimes inserted where in English we would say torches, lamps and weapons. In some connections *aur* is omitted, where we would use it, as *rotí makkhan*, bread and butter, *beṭe betion ke lie*, for his sons and daughters [*beṭon beṭion ke lie*, would not be idiomatic]. In 4 *honewáli* means the things about to happen. In 14 *marná* is the subj., a common use of the inf. In 21 *kyá kyá* means what different things I have done. In 23 *burái* is the abstract noun formed from *burá*. Note the participle *bandhá húá* used with use. In 33, *ján*

se márná is a regular idiom for már dálná, to kill. Bádsháh, king, gives us the noun bádsháhat, kingdom ; it is of Persian origin, though we do have also bádsháhi. In 36, we have the rather unusual passive past subjunctive, *kiyá jātá*, after a clause of purpose, “that I should not have been put in charge of.” In 33 the unusual order of the words in Pilate’s question strongly emphasises the *kyá*.

**Suwálat.**—Yisú’ kidhar gayá ? 1. Wuh jagah us ke pakarwánewále ko kis tarah ma’lúm thí ? 2. Yahúdáh kin kin ádmíon ko sáth lekar áyá ? 3. Yisú’ ne un se kyá púchhá ? 4. Jab us ne kahá ki Main hí hún, to unko kyá húa ? 6. Masíh ne apne shágirdon ke líe kyá darkhwást kí ? 8. Patras ne kyá kiyá ? 10, 11. Masíh ko wuh kahán le gaye ? 12-14. Darbání ne Patras se kyá púchhá ? 17. Já, e ke sabab log kyá kar rahe the ? 18. Hanná ne Masíh ke sáth kyá kiyá ? 24. Yahúdí use Pílátus ke pás kyún le gaye ? 31. Agar Masíh kí bádsháhat is dunyá kí hotí to kyá hotá ? 36. Pílátus ne kyá cháhá aur kyún ? 39. Bhír ne kis ko chuná ? 40.

**Drill.**—We eat breakfast, dinner, supper, lunch, at six, twelve, two, eight, ten o’clock. In all pers., nos., gens., of the *kháyá karte haiñ* form.

**Exx.**—*Ná lí, nálá*, also *daryá, jhíl, samundar, hauz, táláb*, both nos. with *ke pár*.

All pros., and man, men, boy, boys, girl, girls, soldier, soldiers, women, *-ke hawále* and *ke sabab*.

## LESSON LXIII.

*Read* xix. 1-37.

*Review* story of xviii. and tell story in class.

*New words.*—*Kántá*, thorn, fork ; *táj*, crown ; *ar gawáni*,

scarlet; *poshák*, clothing; *ádáb*, respect; *salíb*, cross; *ahl*, people; *qatl*, killing; *khair-khwáh*, well-wisher; *mukhálif*, opponent; *taiyári*, preparation; *chabútara*, a mound or terrace to sit on; *Qaisar*, Cæsar; *'Ibrání*, Hebrew; *khoprí*, skull; *kitába* or *katba*, motto, inscription; *maqám*, place, encampment; *kurta*, shirt; *hissa*, part; *bin-silá*, un-sewn; *bunná* to knit, weave; *phárná*, to tear, split; *qur'a*, lot; *bánfná*, to divide; *bíwí*, wife; *sirká*, vinegar; *bhígná*, to get wet; *bhigoná*, to wet; *isfanj*, sponge; *zúfa*, hyssop; *shákh*, twig, branch; *jhukáná*, to bend something; *táng*, leg; *lášh*, body, corpse; *toṛná*, to break; *utárná*, to take down; *mas-lúb* (from *salíb* cross), crucified; *bhálá*, spear; *chhedná*, to pierce; *paslí*, rib; *hadđí*, bone.

*Observations.*—*Kore* lagwáe, had some one lagána *kore*, and so *kore* lag gaye. In 3 us ke [*badan men*] tamánche máre. Note the participles in 5, *rakkhe*; 17 *uṭhée hée*, *pahine* 19, 20, *likhá húa*, 23, *buná húa*, and 29, *bhará húa*, *bhigoe hée*. In 12 it is hard to see what difference it would make if the common form *chhor detá* were used. Collate the passives.

*Suwálát.*—*Sipáhion* ne *Yisú'* ko *kyá kyá pahináyá* ? 2. *Pílátus* ne *salíb* dene ke *báre men kyá kahá* ? 6. *Jab Pílátus* ne *chhoṛná cháhá* to *Yahúdíon* ne *kyá kahá* ? 12. *Sipáhion* ne us ke *kapṛon* ke *sáth kyá kyá kiyá* ? 23-24. *Unhon* ne *Masíh* ko *kyún* aur *kis tarah se piláyá* ? 28-29. *Yahúdíon* kí *kyá darkhwast Pílátus* se *thí* ? 31. *Kaunse* do *nawishte kis tarah púre hée* ? 34-36.

*Drill.*—The (table) was given to him. Substitute tables book, crown, clothing, *kitába*, *khoprí*, shirt, vinegar, body, *shákh*, also in pls.

*Exx.*—Put verbs of 31-37 into present tense.

## LESSON LXIV.

*Read* xix. 33—xx. 31. Tell the story.

*Review*.—Write the story of xviii.

*New words*.—*Khufya*, secret; *taur*, manner; *ijázat*, permission; *murr*, myrrh; *'úd*, incense; *súti*, linen; *khushbúdár*, fragrant; *kafnáná*, to enshroud; *dafn*, burial; *tarke*, early; *hatná*, to push aside, put out of the way; *daurná*, to run; *baḥná*, to go forward, to get ahead; *bamújib*, according to; *safed*, white; *sirháná*, pillow, bed-head; *páentí*, bed-foot; *miyán*, sir, friend; *chhúná*, to touch; *salámatí*, peace, prosperity; *mekh*, peg, big nail; *surákh*, hole; *i'tiqád*, trust; *be-i'tiqád*, faithless.

*Observations*.—In 39 and 26, *ser* and *roz* as measures do not take the ending *on*. In 4, *Patras ke áge*, if it were at rest, but *se áge*, since it is motion. In 5 *nazar kí*, you will note the higher pitch of *kí*, as compared with *kí*, of, in 42. See also vs. 11. In 4, 6, 11, the repetition of the word indicates a repeated act or condition. Collate participles, and passives. Master participial idioms of 29.

*Suwálat*.—Kis ne Yisú' kí lách mángí? Kis kis ne kafnáyá? 39. Kahán dafnáyá? 42. Kaun tarke qabr par áí? 1. Us ne shágirdon ko kyá khabar dí? 1, 2. Daurke unhon ne kyá kyá dekhá? Kaun pahle pahunchá? 4, 6. Mariam ne kyá kuchh dekhá? 11-17. Usí shám ko shágird kahán the? 19. Masíh ne pás áke kyá kiyá? 19-23. Kaun us waqt gáir-házir thá? 24. Us ne kyá kahá? 25. Áḥ roz ke ba'd kyá húa? 26, 27, 29. Yih báten is kitáb men kyún likhí gayín 30, 31.

*Drill*.—This, these book-s, table-s, chair-s, thing-s, cloth-s, person-s, boy-s, girl-s, were sent, will be sent, are being sent.

*Exx. Sentences*.—*Khufya sipáhi* (the secret police) ko

buláná cháhiye. Us taur se likhná nahín cháhiye, is taur se likho. Is qaida ke bamújib us ko barí sazá milegí. Mujhe ijázat hai ki main jáún ? Kafn dafn ke líe kuchh rúpaya cháhiye. Haṭ jáo, dauro, dauro, tab hí barhoge. Jis ko ádmí 'izzat dená cháhtá hai, usí ko wuh sirháne biṭhátá hai. Ap salámatí se áe hain ? Kal tak hamen pachás mekhen cháhiye. Mere kapre men yih surákh kis tarah se áyá hai ? Yih ádmí i'tiqad ke láiq nahín hai. Miyán jí, páentí na baiṭho. Sirháne baiṭho.

*Exx.*—Change all verbs of 1-10 into other genders and numbers.

## LESSON LXV.

*Read xxi.*—Tell the story.

Tell story of xx.

*New words.*—*Shikár* hunting ; *jál*, net ; *kasrat*, abundance ; *nangá*, naked ; *kúdná*, to jump ; *ḍongí*, a boat ; *dúr*, far ; *báwujúd is ke*, “with this existing,” in spite of this ; *phatná*, to tear (intr.) ; *jur'at*, temerity ; *gallabáni* herding ; *dilgír*, sorrowful ; *jawán*, young man ; *búrhá*, old ; *hál*, state ; *gunjáish*, room, capacity.

*Observations.*—In 4 note *hote hí*, a very common idiom. In 8 *háth*, is cubit. In 11 *kasrat ke báwujúd*, “along with,” *i.e.*, in spite of, the abundance. In 12 *púchhtá* is past conditional, “to no one became temerity that he should ask him, who art thou ?”

*Suwálát.*—Murdon men se jí uṭhne ke ba'd Yisú' tísri bár kahán apne shágirdon par záhir húa ? 1, 14. Shágird rát ko kyá karte the ? 3. Subh hote hí kaun kanáre par á khará húa ? 4. Us ne unhen kyá hukm diyá ? 6. Shágird use pahchánkar kis kis tarah se kanáre par á gaye ? 7, 8. Kitní machhlían pakṛí gayin ? 11. Kis bát kí jur'at un ko na húa ? 12. Us ne Patras se kyá suwál kiyá ? 16.

Use kyá hukm diyá ? 16. Us ke marne kí bábat kyá ishára diyá ? 18. Yúhanná kí bábat kyá suwál aur jawáb thá ? 21, 22.

*Drill.*—Vs. 24, Yih wuhí (shágird) hai jo in báton kí gawáhí detá hai aur jis ne in ko likhá hai. Substitute : disciples, girl, girls, boy-s, man, men, woman, women.

*Exx.*—In use of *báwujúd* : Though poor she gave much money to the poor. I (you, he, she, they) will go in spite of my sickness. Notwithstanding his father's poverty he wasted his (his own) money. Notwithstanding his father's poverty he wasted his (his father's) money. In spite of your prohibition (*mumáni'at*) I will go. (Substitute in both clauses, changing about, man, men, women, boy-s, girl-s, king, soldiers).

## LESSON LXVI.

### *Further Exercises.*

### Conjugation.

Main apná kám kartá hún	I am doing my work.
Tú apná kám kartá hai	Thou art doing thy work.
Wuh apná kám kartá hai	He is doing his own work.
Ham apná kám karte hain	We are doing our work.
Tum apná kám karte ho	You are doing your work.
Áp apná kám karte hain	You are doing your work.
Wuh apná kám karte hain	They are doing their own work.

Main apná kám kartí hún,  
etc.

- |                              |                             |
|------------------------------|-----------------------------|
| 1. Tumbhárá nám kyá hai ?    | 1. What is your name ?      |
| Áp ká ism mubáarak kyá hai ? | What is your blessed name ? |
| Áp ká ism sharíf kyá hai ?   | What is your noble name ?   |

- |  |   |
|--|---|
| 2. Merá n á m <u>Kh</u> u d á<br>Bakhsh hai.*  | 2. My name is K. B.   |
| 3. Áiye, janáb, zará bai-<br>thiye. Sáhíb kháná<br>khá rahe hain.  | 3. Please come and take a<br>seat, sir. Master is<br>eating dinner.                             |
| 4. Tashríf láíye.  | 4. Come (respectful ; <i>l i t.</i> ,<br>bring your honour).                                    |
| 5. Áp tashríf le játe hain ?   | 5. A r e y o u g o i n g ?<br>(Respectful.)   |
| 6. Áp tashríf kahán rakhte<br>hain ?   | 6. Where do you live ?  |
| 7. Kyá unhon ne yihí loṭá<br>tum ko diyá thá yá<br>nahín ? Yih to unká<br>hargiz nahín, yih to<br>merá hí hai. | 7. Did they give you this<br><i>loṭá</i> † or not ? This<br>is not theirs at all, it's<br>mine. |
| 8. Áp is kitáb ko parhiye,<br>yih merí sab se ach-<br>chhí kitáb hai.  | 8. Kindly read this book.<br>It is my best book.  |
| 9. Áp ne yih loṭá kitne<br>meṇ liyá ?  | 9. How much did you get<br>this <i>loṭá</i> for ?   |
| 10. Main ne yih loṭá ek<br>rúpae ko liyá.  | 10. I got this <i>loṭá</i> for one<br>rupee.  |
| 11. Main ne yih chádar chha<br>sát áne gaz lí thí.   | 11. I got this sheet at six or<br>seven annas a yard.   |

\* The reply is always given thus; the use or even implied acceptance of honorific language concerning oneself being considered bad form. Thus if one inquires, *Ap kab tashríf láe?* no educated Indian would reply simply *kal*, as Europeans often do, as this implies, “*Main kal tashríf láya*”!—but he immediately changes the sentence and replies, *Main kal áyá*. So in reply to *Ap ká ism sharíf kyá hai?* one may not reply simply “*Khudá Bakhsh*” or “*John Smith*,” as this implies “*Merá ism sharíf Kh. B. hai*,” but must reply in full, in the simple form, *Merá nám Kh. B. hai*. [H. F.]

† A small round metal pot.



- |   |   |
|---|---|
| 12. Dák <u>kháne</u> se merí (dák kí) <u>chitṭhían</u> , merá nám lekár, le áo.   | 12. Get my letters from the post office, giving my name.                            |
| 13. Áp ke nám kí koí <u>chitṭhí</u> dák-wále <u>kepás</u> <u>náhín</u> hai.   | 13. The postman has no letters for you.   |
| 14. Sardár ne ákar kahá hai, ki Sáís ne <u>baggí</u> (bagghí) <u>taiyár</u> kar lí hai.   | 14. The head-servant has come and says that the syce has the buggy ready.           |
| 15. Kyá <u>sáhib</u> ne ab tak <u>khána</u> <u>nahín</u> <u>kháyá</u> ?   | 15. Has not the sahib eaten his dinner yet ?  |
| 16. Abhí <u>khá</u> <u>rahe</u> <u>hain</u> . Áp <u>zará</u> <u>baiṭhen</u> .   | 16. He is just eating. Will you be seated for a little.                             |
| 17. In <u>áṭh</u> <u>achchhe</u> <u>loṭon</u> ke liye <u>kyá</u> <u>qímat</u> <u>dení</u> <u>cháhiye</u> ?  | 17. What ought one to give for these eight good <i>lotas</i> ?                      |
| 18. Wuh <u>loṭe</u> <u>achchhe</u> <u>nahín</u> <u>hain</u> ; yih un se <u>bahut</u> <u>achchhe</u> <u>hain</u> .   | 18. Those <i>lotas</i> are not good; these are much better.                         |
| 19. In <u>das</u> <u>jháranon</u> ke liye <u>main</u> ne <u>das</u> <u>das</u> <u>paise</u> , <u>ya'ní</u> <u>dhái</u> , <u>dhái</u> <u>áne</u> <u>diye</u> . | 19. For these ten dusters, I gave ten pice each, that is two and a half annas each. |
| 20. <u>Tumháre</u> <u>báp</u> <u>ká</u> <u>kyá</u> <u>nám</u> <u>hai</u> ? Áp ke <u>wálid</u> <u>ká</u> <u>ism</u> <u>mubárák</u> <u>kyá</u> <u>hai</u> ?     | 20. What is your father's name ?  |
| 21. <u>Ma'lúm</u> <u>nahín</u> <u>janáb</u> .   | 21. Don't know, sir.  |
| 22. <u>Us</u> <u>laṛke</u> ne <u>tum</u> ko <u>kitní</u> <u>rotían</u> <u>dín</u> ?   | 22. How many "breads" did that boy give you ?                                       |

23. Yih kaprá chár áne gaz 23. I got this cloth at four  
liyá thá. annas a yard.  
24. Main tumháre liye kitáb 24. I have brought a book  
láyá hún. for you.

*Note.*—The ceremoniousness of the East, shown in some of the above sentences is polite usage, and the occidental should accustom himself to using it. The agreement of verb with object in 9, 10, 14, 15, 22, 23, is curious, but it must be accepted and learned so thoroughly that one cannot fail to use it properly. Master these few sentences *absolutely*. Intransitive verbs agree with their subjects, as in 24. *Láyá* is reckoned as intransitive because it is a compound of *le-áná*, *le-áyá*.

Observe the comparison of adjectives in 24 and 41. It is the regular way of forming the comparative, *un se ach-chhá*, and the superlative, *sab se achchhá*.\*

### Conjugation—Past Tense.

Main roṭí lene gayá, gayí † .	I went to get bread.
Tú roṭí lene gayá, gayí . .	Thou wentest to get bread.
Wuh roṭí lene gayá, gayí . .	He, she, went to get bread.
Ham roṭí lene gaye, gayín . .	We went to get bread.
Tum roṭí lene gaye, gayín . .	You went to get bread.
Áp roṭí lene gaye, gayín . .	You (polite) went etc.
Wuh roṭí lene gaye, gayín . .	They went to get bread.
Main bázár se láyá thá, láí thí.	I brought (or, had brought) it from the bazar.
Tú bázár se láyá thá, láí thí.	Thou broughtest it from the bazar.

\* The teacher should introduce the comparison of a number of adjectives with *se*, *sab se*, and *ki nisbat*.

† Let the pupil get both forms well, but especially learn well one's own gender.

Wuh bázár se láyá thá, láí thí. He, she, brought it from the bazar.

Ham bázár se láe the, láí thín. We brought it from the bazar.

Tum bázár se láe the, láí thín. You brought it from the bazar.

Áp bázár se láe the, láí thín. You, etc.

Wuh bázár se láe the, láí thín. They brought it from the bazar.

Main ne apní kitáben un ko dín. I gave them my books.\*

Tú ne apní kitáb unko dí. Thou gavest them thy book.

Us ne apní kitáb unko dí. He gave them his book.

Ham ne apní kitáb unko dí. We gave them our book.

Tum ne apní kitáb unko dí. You gave them your book.

Áp ne apní kitáb unko dí. You gave them your book.

Unhon ne apní kitáb unko dí. They gave them their book.

Main ne, tú ne, us ne, ham ne, tum ne, áp ne, unhon ne, uskí kitáb (mujhe) dí thí (tumko). I gave you his book, thou gavest me his book. [Write each person and gender on a separate slip and so master it.]

Main ne, tú ne, wağaira, roṭián unse lí hain. I, thou, etc., have got bread from them.

Main ne, tú ne, wağaira, tín roṭián khái thín. I, thou, etc., had eaten (or, ate) three loaves.

Main ne, tú ne, wağaira, kháná pakáyá hai. I, thou, etc., have cooked dinner.

\* Substitute, after learning, any familiar nouns.

## LESSON LXVII.

1. Ab to ma'lúm nahín, magar ma'lúm karúngá. 1. I do not know now, but I'll find out.
2. Main áún ? 2. May I come ? Shall I come ?
3. Ham á jáen ? 3. Shall we come in ?
4. Main jáún ? 4. May I go ? or, shall I go ?
5. Main kyá karún ? 5. What *can* I do ?
6. Ham kyá karen ? 6. What can *we* do ? (It's not our fault).
7. Main pahle sadr bazár ko jáúnga, aur ummed hai ki wahán se sab chízen sastí mil jáengí. 7. I shall go to the big bazar first, and I think that we shall get everything cheap there (all things from there cheap will be met).
8. Mujhe ijázat hai ? 8. May I go ? (Is there to me permission ?)
9. Ab rukhsat hai. Kal phir áná. 9. You may go now. Come again to-morrow.
10. Larakon ko khará kar do. 10. Make the boys stand up.
11. Khúb. Khúb hai. Khúb kiyá. 11. Excellent. That's good. Well done.
12. Kyá húa ? 12. What's the matter ? (What happened ?)
13. Yih akhbár sáhib ko de áná. 13. Go and give this paper to the sahib (giving come).

### Conjugation.\*

Main kaunsá nek kám karún táki main hamesha kí zindagí  
páun ?

Tú kaunsá nek kám kare táki tú hamesha kí zindagí  
páe ?

Wuh kaunsá nek kám kare táki wuh hamesha kí zindagí  
páe ?

Ham kaunsá nek kám karen táki ham hamesha kí zindagí  
páen ?

Tum kaunsá nek kám karo táki tum hamesha kí zindagí  
páo ?

Áp kaunsá nek kám karen táki áp hamesha kí zindagí  
páen ?

Wuh kaunsá nek kám karen táki wuh hamesha kí zindagí  
páen ?

What good work can I do, that I may inherit eternal life ?

Note that the future endings coalesce with the root vowels of *lená* and *dená*. All other stems add these endings for the future.

### Exercises in "ne."

Note that all transitive verbs in the past tenses which are formed from the past participle (in "a") take their subjects in the prepositional case form, with "ne." The verbs *bolná*, *láná*, *bhúlná*, are used as intransitives. *lená*, *dená*, *karná*, have the perfects *liyá*, *diyá*, *kíyá*, while *jáná*, *marná*, *honá*, have *gayá*, *múá*, *húá*. All other verbs are regular. The transitive verb in its past tenses agrees with its object. The mastery of this peculiarity can be secured only by memorizing these sentences most thoroughly. If your past work is "*kachchá*" be your own master sufficiently to go back and work it up. You cannot afford

\* Both genders are the same.

to go on the supposition that it will come somehow. The only secret of this method is *thoroughness*.

- |  |   |
|--|---|
| 1. Main loṭá láyá hún.   | 1. I have brought the loṭá.   |
| 2. Main ne loṭá bhejá.   | 2. I sent the loṭá.   |
| 3. Main ne loṭá bhejá hai.   | 3. I have sent the loṭá.  |
| 4. Ham ne Láhaur men<br>liyá thá.  | 4. We got it in Lahore<br>(liyá and liyá thá are<br>often used indiffer-<br>ently). |
| 5. Us ne yihí kitáb tum ko<br>bhejí.   | 5. He sent you this very<br>book.   |
| 6. Unhon ne mere jáne se<br>pahle yihí ki t á b e n<br>Láhaur se bhejí thín. | 6. They had sent you these<br>books from Lahore,<br>before I went.                  |
| 7. Tum ne achchí roṭi<br>nahín bhejí.  | 7. You have not sent good<br>bread.   |
| 8. Laṛkon ne achchhá kám<br>na kiyá.   | 8. The boys did not do<br>good work.  |
| 9. Dák-wálá wiláyatí dák<br>láyá hai ?                                       | 9. Has the postman<br>brought the foreign<br>mail ?                                 |
| 10. Dák-ghar ke bábú ne<br>wiláyatí dák kal yá<br>parson bhej dí thí.        | 10. The postmaster sent the<br>foreign mail yesterday<br>or day before.             |
| 11. Us 'aurat ne merí laṛkí<br>ko* mára.                                     | 11. That woman beat my<br>girl.   |
| 12. Wuh 'auraten kidhar<br>gayí hain ?                                       | 12. Whither have those<br>women gone ?  |
| 13. Un 'auraton ne yihí loṭá<br>tum ko diyá.                                 | 13. Those women gave you<br>this jug.   |

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\* *Ko* is always used when the object is a person or a definite thing.

14. Wuh laṛkí bolí ki “ Ghar se dūr ho jáo.” 14. The girl said, “ Get away from the house.”
15. Us laṛke ne kahá ki “ Ham gáe láe hain.” 15. The boy said, “ We have brought the cow.”
16. Mere ádmí ne kal kitáb bhej dí. 16. My man sent the book yesterday.
17. Qulí log hamará asbáb le gaye hain. 17. The coolies have taken off our luggage.
18. Un laṛkon ne mere liye ek roṭi dí hai. 18. Those boys have given a loaf for me.
19. Kis ne hamáre loṭon ko liyá, or, Kis ne hamáre loṭe liye ? [thí ? 19. Who took our jugs ?
20. Tum ne apní kitáb le lí 20. Did you get your book ?
21. Kyá sab naukar shahr ho áe hain ? 21. Have all the servants been to and returned from the city ?
22. Kin logon ne tum ko chaukián dín ? 22. What people gave you chairs ?
23. Kin logon ne laṛkí ko mára ? 23. What people beat the girl ?
24. Main tín tín rúpae ko do loṭe láí hún. 24. I have bought (lit. brought) two lotas at three rupees each.
25. Main das áne gaz kaprá láyá hún. 25. I have brought cloth at ten annas a yard.
26. “ Nahín,” ’aurat bolí, “ Laṛká mujh se nahín, wuh apní mán se boltá thá.” 26. “ No, said the woman, “ the boy did not speak to me, he was talking to his mother.”
27. Kin ádmíon ne yih chorí kí hai ? 27. What men have done this thieving ?

28. Kin lar̄kíon ne tum ko      28. What girls were abusing  
    gáli dí?                              you?  
29. Kyá tumne chaukí ko      29. Did you take the chair?  
    liyá?

Note that *thá*, *thí*, *thín* do not always change the sense to past-perfect, but are properly translated as simple past. Nevertheless, as in 6, they often give this pluperfect idea.

In 7 and 8 *nahín* and *na* are thus regularly used with the present perfect and simple past.

In 21 the emphasis is on the second action, going and coming.

Where the object is a thing, there a past transitive verb agrees in gen. and no., unless the concord be broken by “*ko*,” when it takes the absolute form in “*á*.”

Note how the gender of the subject though unexpressed is carried over into the verb. This is a nicety of speech, that, no matter how difficult, must be well acquired, else one’s talk will often be unintelligible. We must learn to think of things in terms of “*á*,” “*í*,” and “*e*.”

Intransitive verbs are much given to using the root with some form of *jána*,” as in 12, 15, 29. Transitive verbs use “*dená*” in some form, when the action goes toward another, while a reflex termination is often shown by use of “*liyá*,” “*lená*,” like the Greek Middle Voice.

All perfect participles are regularly formed by adding “*á*” to the root.

In 29, as usual, *ko* with *chaukí* makes it definite, and so we translate *the* chair.



## LESSON LXVIII.

### Sentences.

- |  |  |
|--|--|
| 1. Kyá húa ? Tum to is-<br>liye paidá nahín húa.                                     | 1. What's the matter ?<br>You were not born<br>for this.   |
| 2. Main dák-kháne ho áyá<br>hún.   | 2. I have been to the post-<br>office (lit., I am come<br>from the p.o., having<br>been there).            |
| 3. Tum kahán paidá húa ?   | 3. Where were you born ?   |
| 4. Jab billí ke bachche<br>hote the, to bará ta-<br>máshá hotá thá.                  | 4. When there were kittens,<br>then there was a<br>great show.   |
| 5. Kyá tumhárá kám ho<br>gayá hai ?  | 5. Is your work done ?   |
| 6. Janáb, khána abhí tai-<br>yár ho játá hai.  | 6. Dinner'll be ready in a<br>minute, sir.   |
| 7. Larke waqt par házir<br>kyún nahín hote ?   | 7. Why are not the boys<br>present on time ?   |
| 8. Kal to shahr men bará<br>tamáshá húa.   | 8. There was a great spec-<br>tacle in the city yes-<br>terday.  |
| 9. Yih kis tarah ma'lúm<br>húa ?   | 9. How did this become<br>known ?  |
| 10. Is larke ke siwá aur koí<br>naukar házir nahín<br>hai ? Nahín, garíb-<br>parwar. | 10. Isn't there any other<br>servant present but<br>this boy ? No, Sir.<br>(No, nourisher of the<br>poor). |
| 11. Bachcha motá táza hotá<br>gayá.  | 11. The child went on get-<br>ting fatter.   |

- |   |  |
|---|--|
| 12. Wahán jákar *unke<br>laṛká paidá húa.   | 12. They went there and<br>a child was born<br>to them (in their<br>[house[]).                                     |
| 13. Áj munshí ke ghar laṛká<br>húa.   | 13. A boy was born to the<br>munshi to-day.  |
| 14. Rel par chaṛhná hai aur<br>waqt bahut hí tang<br>hai. Bāt karne kí<br>bhí fursat nahín hai. | 14. I have to catch (mount)<br>the train and the time<br>is short (straight). I<br>have not time to say<br>a word. |
| 15. Shahr ho áe ho ?  | 15. Have you been to the<br>city ?   |
| 16. Áp ke kitne laṛke laṛkíán<br>hain ?   | 16. How many boys and girls<br>have you ?  |
| 17. Merí kitáben kis ke pás<br>hain ?   | 17. Who has my books ?   |
| 18. Rel se bahut chízen<br>chorí ho játí hain.  | 18. Many things are stolen<br>from the railway.  |
| 19. Main abhí rawána hotá<br>hún.   | 19. I am starting at once.   |
| 20. Ab kám shurú' húa hai,<br>usko fursat na hogí.  | 20. Work has begun now,<br>he'll have no time.   |
| 21. Mujhe Punjáb áe das<br>baras húa hain.  | 21. I have been in the Pun-<br>jab ten years. (To<br>me, come to the P.<br>ten years have been).                   |
| 22. Ájkal garmí bahut hotí<br>hai.  | 22. It is very warm these<br>days.   |
| 23. Main áp ke dekhne se<br>bará khush hotá hún.  | 23. I am always very<br>pleased to see you.  |

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\* In 12 "unke" not "unko" since "hán" house, places is under  
stood and "hán" is locative

- |  |   |
|--|---|
| <p>24. Jab báz ká bachchá tín<br/>chár mahíne ká ho<br/>játá hai, wuh up játá<br/>hai.</p> <p>25. Áj sabhon ká kám ho<br/>jáegá.</p> | <p>24. When the hawk's fledg-<br/>ling gets to be three<br/>or four months old, it<br/>flies away.</p> <p>25. Everybody's work will<br/>be finished to-day.</p> |
|--|---|

Note that *hai* and *hain* are used to state particular facts, while general facts are given by “*hotá hai, hote hain*.” While “*honá*” means to become, yet this meaning is more usually expressed by *ho janá*. There is no Urdu word that can do duty for our *have*.

## LESSON LXIX.

Another form of the present, more commonly used to express continuous action.

- |  |   |
|--|---|
| <p>1. Yih kyá ho rahá hai ?</p> <p>2. Sáhib kháná khá rahe<br/>hain ?</p> <p>3. Main apná kám kar rahá<br/>hún. Tum apná karo.</p> <p>4. Jab main bázár kí taraf<br/>já rahá thá to kyá<br/>dekhtá hún ki sáhib<br/>bhí já rahe hain.</p> <p>5. Tum log kal kyá har<br/>rahe the ?</p> <p>6. Sáhib de rahe the, par<br/>main ne na liyá.</p> | <p>1. What is this that is going<br/>on ?</p> <p>2. Is the Sahib eating din-<br/>ner ?</p> <p>3. I'm doing my w o r k,<br/>You do yours.</p> <p>4. When I was going to the<br/>bazar, what should I<br/>see but that the sahib,<br/>too, is going.</p> <p>5. What were you fellows<br/>doing yesterday ?</p> <p>6. Sahib offered it to me,<br/>but I would not take<br/>it (was giving it but<br/>I took it not).</p> |
|--|---|

- |   |   |
|---|---|
| <p>7. Jab málik báten kar<br/>rahá thá (kartá thá)<br/>laṛkí gaur se suntí thí.</p> <p>8. Main laṛkon ke liye<br/>khána paká rahá hún.</p> <p>9. Ham apne laṛkon ke liye<br/>khána paká rahe hain.</p> <p>10. Áp apne apne laṛkon ke<br/>liye khána paká rahe<br/>hain.</p> <p>11. Wuh hamáre laṛkon ke<br/>liye paká rahe hain.</p> <p>12. Wuh ( 'auraten ) laṛke<br/>laṛkíon ke wáste paká<br/>rahí thín.</p> <p>13. Main kutte se bahut<br/>ḍartí thí.</p> | <p>7. When the master was<br/>talking, the girl lis-<br/>tened attentively.</p> <p>8. I am cooking dinner for<br/>the boys.</p> <p>9. We are cooking dinner<br/>for our boys.</p> <p>10. You are cooking dinner<br/>each for your own<br/>boys.</p> <p>11. They are cooking for our<br/>boys.</p> <p>12. They ( women ) were<br/>cooking for the chil-<br/>dren.</p> <p>13. I was much afraid of the<br/>dog.</p> |
|---|---|

Though these continuative tenses are never given in the paradigms, yet they are most frequently used. Those in the past tense with “*rahá, rahí*” refer to some *definite* past time; e.g., *Jab bachchá thá, to main kutte se bahut ḍartá thá*, when I was a child, I was much afraid of a dog (for you could not use “*ḍar rahá thá*” in this place); but, *Jab áp ne kal kutte ko mára, main bahut ḍar rahá thá*, When you struck the dog yesterday, I was very much afraid.

## LESSON LXX.

### Uses of the Infinitive.

- |   |  |
|---|--|
| <p>1. Uská yahán áná jána<br/>achchá nahín hai.</p> | <p>1. His coming and going<br/>here is not good.</p> |
|---|--|

- |   |   |
|---|---|
| 2. Yih bát kahní achchí nahín hai.          | 2. It's not right to say that (this).                                 |
| 3. Jhúth bolná burá hai.                    | 3. It is evil to speak lies.  |
| 4. Is tarah se roṭí khání achchí nahín hai. | 4. It is not well to eat bread thus (in this manner).                 |
| 5. Mere wápas áne tak len den karná.        | 5. Trade until I return. (Till my coming back, do taking and giving). |
| 6. Us waqt ján lená ki merá áná nazdík hai. | 6. Know then that my coming is nigh.                                  |
| 7. Wahán kabhí na jáná.                     | 7. Never go there (but note "jáo" not "jáná" in 8).                   |
| 8. Áj wahán unke pás mat jáo.               | 8. Do not go there to them to-day.                                    |
| 9. Kal usko lekar zarúr áná.                | 9. You must surely bring him to-morrow.                               |
| 10. Us ádmí ko sharáb píne kí 'ádat hai.    | 10. That man has the habit of drinking liquor.                        |
| 11. Mujh ko abhí jáná hai.                  | 11. I have to go at once. (To me going now is.)                       |
| 12. Mujhe kal usko khatt likhná hogá.       | 12. I shall have to write him to-morrow.                              |
| 13. Golí ká lagná thá ki ghorá mar gayá.    | 13. The horse died the instant the ball struck him.                   |
| 14. Wuh Bambaí jáne ko hain.                | 14. They are about to go to Bombay.                                   |
| 15. Unke wiláyat jáne par yih kám ho jáegá. | 15. This work will be done when they go to foreign parts.             |
| 16. Namáz ká burá kahná                     | 16. Why should calling  |

- unko kyún burá lagá?      prayers “burá” (evil)  
or, Namáz ko burá      offend her ?  
kahná, etc.
17. Mujh ko to zará burá      17. It would never offend  
lagne ká nahín.      me a bit.
18. Na mujh men qudrat      18. Neither should I have  
kahne kí na tujh men      power to tell you, nor  
táqat sunne kí rahegí.      would you have  
strength to hear.
19. Parhne se sabaq yád      19. A lesson can't be learned  
nahín hotá.      by reading.
20. Baiṭhne se mujhe thakán      20. I get tired sitting (from  
ho játá hai.      sitting to me tiredness  
becomes).
21. Ham áp ká asbáb bhej-      21. We were just going to  
ne hí ko the.      send your stuff.
22. Laṛká sabaq yád karne      22. The boy has come to  
ke wáste áyá hai.      learn his lesson.
23. Log uske márne ke liye      23. People have come to  
áe hain.      beat him.
24. Main wahán jáne ká      24. I'll never go there.  
nahín.
25. Wuh laṛkí marne ke      25. That girl is near death.  
qaríb hai.
26. Main tumko rakhne ká      26. I'll never employ you,  
nahín, magar,—hán,      but—, yes, I will help  
tumhári madad ka-      you.  
rúngá.
27. Áj tum ghar mat jáná.      27. Don't you go home to-  
day.
28. Áj to shahr jáná hai, na?      28. You have to go to the  
city to-day, don't  
you ?

29. *Áyá bázár se átá lene gayí hai.* 29. The ayah has gone to get meal from the bazar.
30. *Kitáb paṛhní cháhiye.* 30. You ought to read the book.
31. *Kitáb paṛhná cháhiye thá, or, Kitáb paṛhní cháhiye thí.* 31. You ought to have read the book.
32. *Kháne men yih to bahut achchhá hai, lekin dekhne men nahín.* 32. This is very good to eat, but not to look at.
33. *Sáhib ká likhná thá ki wuh áyá.* 33. As soon as the master wrote, he came.
34. *“Kal kyún na áí?” Jab laṛkon ko khiláná hotá hai, aur roṭí pakání hotí hai aur ghar ká sab kám áp hí karná húá, kis tarah áún ?* 34. “Why I did not come yesterday?” When I have to feed the children, and bake the bread, and had to do all the work of the house myself, how could I come?
35. *Kal jitne kám karne the main ne kiye.* 35. What jobs were to do yesterday, I did.
36. *Kitábon ke paṛhne se ánkhen bilkull kharáb ho gayí hai.* 36. (My) eyes are badly injured from reading books.

Note the Urdu infinitive is used as our participle, “reading,” called in British grammars “gerund.” It may take an object or subject, and the object may be in the absolute form, as in 2, 3, 30, 31, etc., or with “*ko*,” as in 9, 16, 26, 34, or it may be with “*ká, ke*,” as in 16, 23, 36, but the subject is always in the possessive form, as 6. Where the

infinitive has an object, as in 2, 3, 4, 30, 31 etc., the infinitive may, or may not agree with it. If it agrees it is called "Gerundive" by some. If a preposition governs the infinitive, it is always in the masculine form. As in 7 and 8, the future, as contrasted with the present command, takes the infinitive. In 29 is the infinitive of purpose. The "na" at the end of 28 is like the German "nicht wahr?" is *it not so*.

Master all these forms, as they, or their equivalents, are in constant use.

### Diversification.

Practise oral composition by substituting other infinitives in place of those in the sentences. In 11 and 12, use *ána kahná, bolná, khána, likhná, roṭi khání, píná, wiláyat jáná, bhejná, márná, lená, dená, parhná, pakána, baiṭhná*, until perfect familiarity is secured. Try it several weeks in succession and do not take it for granted because you did it "last week," you can do it to-day.

In 23, use for *uske, mere, tere, tumháre, hamáre, ap ke, un ke, laṛkon ke, laṛkion ke, kutton ke, sáhib ke, laṛke ke*.

In 24, put in the correct form of the above infinitives, and make other changes as you see your need of *perfect familiarity* and *ready command* of these words and expressions.

## LESSON LXXI.

### Repeated Words.

- |   |   |
|---|---|
| 1. Ek ek paisá laṛkon ko do.                    | 1. Give the boys a pice each.                     |
| 2. Main ne ádmion ko sárhe tín, tín rúpae diye. | 2. I gave the men three and one-half rupees each. |
| 3. Main ne sawá das das rúpae ko liye.          | 3. I got them at Rs. 10/4 each.                   |



- |   |  |
|---|--|
| 4. Yih paune áth áth áne<br>ko milte hain.            | 4. You get these at 7 3/4<br>annas each.   |
| 5. Áp ne áj kyá kyá kám<br>kiye hain ?                | 5. What various jobs have<br>you done to-day ?   |
| 6. Kaun kaun ádmí áyá<br>hai ?                        | 6. Who has come ? (Ans.<br>John, Chas., Thos.,<br>etc.)  |
| 7. Kaun kaun ádmí áe<br>hain ?                        | 7. Who have come ? (Ans.<br>Hindus, Moslems,<br>etc.).   |
| 8. Áge áge mat jáo, píchhe<br>píchhe chalo.           | 8. Don't go ahead, come<br>along behind.   |
| 9. Píchhe píchhe mat áo,<br>mere sáth sáth chalo.     | 9. Don't come behind,<br>come along with me.   |
| 10. Baṛe baṛe laṛke áe,<br>chhoṭe na áe.              | 10. The larger boys came, the<br>smaller did not.  |
| 11. Main ghar ghar gayá par<br>ṛotí na milí.          | 11. I went to house (after)<br>house, but got no<br>bread (bread met not).                       |
| 12. Usne gáon gáon jákar<br>mangá par use na<br>milá. | 12. He asked for it at vill-<br>age after village, but<br>did not get it (to him<br>it met not). |
| 13. Thík thík batáo. Thík<br>thík bolo.               | 13. Tell it exactly. Speak<br>the exact word.  |
| 14. Ghoṛe ko már márkar<br>chaláyá thá.               | 14. He beat the horse again<br>and again to make it<br>go (beating, beating<br>made it go).      |
| 15. Sawár girte girte bachá.<br>[bachá.               | 15. The rider almost fell<br>(falling, falling, es-<br>caped).                                   |
| 16. Laṛká to mar markar                               | 16. The boy nearly died.   |

- |   |   |
|---|---|
| 17. Darak <u>h</u> t darak <u>h</u> t se<br>phal to <u>r</u> á.   | 17. (He, They) plucked fruit<br>from every tree.  |
| 18. Kuchh kuchh paise<br>mere pás hain.   | 18. I have some money (cop-<br>pers).   |
| 19. Ro <u>t</u> í wo <u>t</u> í khá lí bháí ?<br>Ro <u>t</u> í tuk <u>r</u> á khá liyá,<br>bháí ?                           | 19. Have you had dinner,<br>brother ?   |
| 20. Chá wá pí lí, bháí ?  | 20. Have you drunk tea,<br>brother ?  |
| 21. Áj áp ne bare bare kám<br>kiye hain.  | 21. You've done a number<br>of big pieces of work<br>to-day.                                |
| 22. Áj ach <u>h</u> he ach <u>h</u> he<br>kháne pakáne hain.  | 22. Good foods must be<br>cooked to-day.  |
| 23. Kitá <u>b</u> en pa <u>r</u> h pa <u>r</u> hkar<br>merí ánkhe <u>n</u> bilkull<br>khará <u>b</u> ho gayí hai <u>n</u> . | 23. My eyes have been badly<br>injured from much<br>reading (reading and<br>reading books). |
| 24. Jab kab <u>h</u> í (or, jab jab)<br>yih karo to merí yá <u>d</u><br>me <u>n</u> karo.                                   | 24. Whenever you do this,<br>do it in my remem-<br>brance.                                  |
| 25. Namá <u>z</u> me <u>n</u> koí koí<br>házi <u>r</u> hotá hai.  | 25. A very few come to<br>prayer.   |
| 26. Koí na koí namá <u>z</u> me <u>n</u><br>zarú <u>r</u> áwe <u>g</u> á.   | 26. Some one or other will<br>surely come to prayer.  |
| 27. Wuh kab <u>h</u> í kab <u>h</u> í átá hai<br>aur main <u>n</u> kab <u>h</u> í na<br>kab <u>h</u> í á <u>u</u> ngá.      | 27. He comes sometimes<br>and I shall come some<br>time or other.                           |
| 28. Jo jo áe do do á <u>m</u> le jáe.   | 28. Whoever comes may<br>take away two man-<br>goes.  |
| 29. Kuchh na kuchh mil<br>jáe <u>g</u> á.   | 29. (You) will get something<br>or other.   |

Note that repetition of the words repeats the idea. This may indicate distribution, as in 1—6, emphasis as in 10, 21—24, or continuance as in 8, 9, 11, 12, 13, 14—17. The repetition of sounds in 19 and 20 is much like our “baby” talk, roly poly, hurly burly, pell mell.

*Diversification.*—The pupil must take these sentences, after they have been thoroughly committed, and change nouns, pronouns, verbs, and adjectives to other persons, tenses, numbers, and genders. The numerals must be at one’s tongue’s end. Skill in talking can only come as a result of the ability to diversify forms already mastered.

## LESSON LXXII.

### Conditional Sentences. Shartí Jumle.

- |  |  |
|--|--|
| 1. Agar wuh na átá, to<br>main usko na mártá.  | 1. If he had not come, I<br>should not have beat-<br>en him.                           |
| 2. Agar tum usko na márṭe<br>to wuh na martá.  | 2. If you had not struck<br>him, he would not<br>have died.                            |
| 3. Agar tum isko ṭhík na<br>karte, to main dām<br>kabhí na detá.                         | 3. If you had not made it<br>right, I should never<br>have given the price.            |
| 4. Chíl dekhkar Sáhíib ne<br>kahá ki “Agar mere<br>pás bandúq hotí, to<br>main már detá. | 4. Seeing the kite, the mas-<br>ter said, “If I had a<br>gun, I would kill it.”        |
| 5. Agar larķí yih na kahtí<br>to wuh us se ná-kḥush<br>na hotá.                          | 5. If the girl had not said<br>this, he would not<br>have been displeased<br>with her. |

6. Agar áp yih ghorá mujhe na dikháte, to main dúsrá zarúr letá. 6. If you had not shown me this horse I'd surely have bought another.
7. Agar mere pás ghorí na hotí main zarúr paidal játí. 7. If I had not had the mare, I'd surely have gone afoot.
8. Agar main un se larṭá, to mujh se ziyáda ná-láiq koí na thá. 8. If I had fought with him, no one could have been (was) more unworthy than I.
9. Agar áp is ká sabab mujh se na púchhte, to bahut bihtar hotá (or, thá). 9. If you had not asked me the reason of this, it would have been much better.
10. Agar log usko chhurá na dete, to main usko adhmúá karke chhortá. 10. If people had not rescued him, I'd have half killed him before I let him go.
11. Mumkin na thá ki Masíh maut ke qabze men̄ rahtá. 11. It was impossible that Christ should remain in the grasp of death.
12. Agar sáhib yahán hote, to tumko thík kar dete. 12. If master were here, he would give you a setting right.
13. Agar wuh mujh se larṭí to main usko khúb mártí. 13. If she were to fight with me, I'd beat her well.
14. Agar mujhe áná hotá to main be púchhe á játá. 14. If I had been going to come, I'd have come without request.

Note that these conditions are contrary to fact and take that form of the verb, which is called, "past conditional" (*mázi shartí*), but might better be called, in English, past subjunctive. It is used not only in past conditions that are contrary to fact, but also for a present condition and resulting conclusion, both contrary to reality. If Master were here (which he is not) he would set you right (which he does not). If she should fight with me (which she will not), I would beat her (which I shall not).

*Hai* or *hain* never occurs with this form of the verb.

### Diversification.

In 1, 2, 3, change one or both verbs by substituting any one of a dozen familiar verbs, until you thus substitute readily.

### Exercises in Conditionals.

- |   |  |
|---|--|
| 1. Agar wuh áwe, to main<br><u>jáún</u> ?                                       | 1. If he come, may I go ?                                      |
| 2. Agar main ásmán kí bát-<br><u>en</u> kahún totum kyún-<br>kar yaqín karoge ? | 2. If I tell you things of<br>heaven how will you<br>believe ? |
| 3. Agar ímán na láoge to<br>tum apne gunáhon<br><u>men</u> maroge.              | 3. If you do not believe,<br>you will die in your<br>sins.     |
| 4. Agar koí mujh <u>men</u> qáim<br>na rahe, to wuh súkh<br>játá hai.           | 4. If any one does not<br>abide in me, he dries<br>up.         |
| 5. Agar us ko uṭháya ho, to<br>mujhe batáo.                                     | 5. If you have taken him<br>up, then tell me.                  |

6. Agar tum mujhe jánte to mere Báp ko bhí jánte. 6. If you had known me you would have known my Father too.
7. Agar unhon ne mujhe jáná hotá, to mere Báp ko bhí jánte. 7. If they had known me they would have known my Father too.
8. Jab wuh nawishton ká yaqín nahín karte, to merí báton ká yaqín kyúnkar karenge ? 8. If they do not believe the Scriptures, how shall they believe my works ?
9. Agar tú yih kám kartá hai, to apne áp ko dunyá par záhír kar. 9. If thou doest these works show thyself to the world.
10. Agar main sach boltá hún, to tum merá yaqín kyún nahín karte ? 10. If I tell the truth, why do you not believe me ?
11. Agar wuh so gayá hai, to bach jáegá. 11. If he has fallen asleep, he will recover.
12. Jab mujh Khudáwand netumbháre pair dhoe, to tum par farz hai ki ek dúsre ke pair dhoyá karo. 12. If I the Lord have washed your feet, then it is obligatory on you that you should wash the feet of one another.
13. Agar unhon ne mujhe satáyá, to wuh tumhen bhí sataenge. 13. If they have persecuted me, they will persecute you.
14. Jab ham ádmíon kí gawáhí qabúl kar lete hain, to Khudá kí gawáhí us se kahín barhkar hai. 14. If we accept the testimony of men, the testimony of God is greater.

15. Jo us ne rúpae diye, to lete áná.      15. If he gives the money, then bring it along.

## LESSON LXXIII.

### Conditional Sentences.\* Shartí Jumle.

- |   |   |
|---|---|
| 1. Agar wuh yahán áe, to main dún.                          | 1. If he come here, I may give it.  |
| 2. Agar wuh áe to main dúngá.                               | 2. If he should come, I'll give it.   |
| 3. Agar kuttá phir áe, to usko máro.                        | 3. If the dog come again, kill it.  |
| 4. Agar kám darust na karoge, to main paisá na dúngí.       | 4. If you do not set the work right, I shall not give the money.                      |
| 5. Agar yih bát sach ho, to bará nuqsán, bará nuqsán hogá.  | 5. If this be true (which I doubt) it will be a big loss, a big loss.                 |
| 6. Agar wuh kitáb pahtá ho, mat buláná.                     | 6. If he is reading the book, don't call him.   |
| 7. Agar sáhib gaye hon, to gaye hon. Kyá pata hai ?         | 7. If the sahib has gone, why he's gone. What do I know about it ?                    |
| 8. (Agar) Sach púchho, to main use be-wiqúf samajhtá hún.   | 8. To tell the truth, I think him a fool (If you ask truth, I think him senseless).   |
| 9. Agar yih chár dii kí bát hotí, to mujhe khabar na hotí ? | 9. If this had happened four days ago, should not I know it ? (a thing of four days). |

\* Where there is doubt, and the thing is assumed as possible, with the pres. subjunctive, 1—8. Other ideas take other forms.

10. Jo(agar) usne rúpae diye, to lete áná. 10. If he gives the money (and he will) then bring it along.
11. Jo (agar) usne kitáb dí, to lení hogí. 11. If he gives the book, you'll have to take it.
12. Agar main wahán gayá to mára jáúngá. 12. If I go there I shall be killed.
13. Agar wuh is baras khatre se bach gayá, to uskí 'umr barí hogí. 13. If he escape danger this year, he'll live long (his life will be long).
14. Agar unhoñ ne use mára ho, to jald mujhe khabar do. 14. If they have beaten him (as we hear) then give me word quickly.
15. Agar log áen to girjá hogá. 15. If people come, there will be church.
16. Agar log áenge to girjá hogá. 16. If people will come, there will be church service.
17. Agar tum us ke nazdík jáoge, to tum gunah-gár hoge. 17. If you go near him (it), you will be blame-worthy (sinners).
18. Agar yih kám us se ho saká, aur ba-khúbí anjám diyá, to main qaul o qarár kartá hún ki main bádsháh se ziyáda salúk karúngá. 18. If this work can be done by him, and he brings it to a (good) end, then I promise you that I will treat him better than (could) any king.
19. Agar wuh játá hai, to main bhí chaltá hún. 19. If he is going (as you say), then I, too, will go along.
20. Agar main apne qaul par átá hún, to uskí 20. If I come according to my promise, then I'll



- |   |  |
|---|--|
| saltanat <u>khák</u> <u>men</u><br>milá detá <u>hún</u> .               | mingle his kingdom<br>in the dust.   |
| 21. Agar ham se ho saktá, to<br>ham manzúr karte.                       | 21. If we could we would.  |
| 22. Agar us waqt pahunche<br><u>hon</u> , tab yih bát kah<br>sakte the. | 22. If they arrived at that<br>time, then they could<br>have said this.    |
| 23. Agar bachche ke marne<br>se pahle chaloge, to<br>kuchh fáida hogá.  | 23. If you will go ere the<br>child die, then it will<br>be of some avail. |
| 24. Agar koí us ke Masíh<br>hone ká iqrár kare, to<br>khárij ho.        | 24. If any one confesses<br>him to be the Messiah,<br>let him be expelled. |
| 25. Agar tum ne mujhe jáná<br>hotá, to mere báp ko<br>bhí jánte.        | 25. If ye had known me, ye<br>would have known<br>my father also.          |

## LESSON LXXIV.

### Chalná and jáná.

- |  |   |
|--|---|
| 1. Hawá jidhar ko cháhtí<br>hai, chaltí háí. | 1. The wind goeth whither<br>it wishes.             |
| 2. Merí gharí nahín chaltí.                  | 2. My watch won't go.                               |
| 3. Merá ádmí sáth nahín<br>játá.             | 3. My man won't go along.                           |
| 4. Yih rúpáyá bázár men<br>nahín chaltá.     | 4. This rupee won't pass in<br>the bazars.          |
| 5. Yih bandúq nahín chaltí.                  | 5. This gun won't go off.                           |
| 6. Chaukián le jáo. Chau-<br>kián le chalo.  | 6. Take the chairs away.<br>Bring the chairs along. |
| 7. Ghorá le chalo.                           | 7. Bring the horse along.                           |
| 8. Uskí táng men itná dard                   | 8. There is so great a pain                         |

- hai ki wuh chal nahín saktá. in his leg that he is not able to walk.
9. Usko itná kám par gayá hai ki wuh nahín já saktá. 9. So much work has fallen to him that he cannot go.
10. Kab jáoge ? (or) Kab chaloge ? 10. When will you go ? (or) When will you go (with me) ?
11. Main yahán se chha baje chalúngá aur wahán pahúnchkar Dáktar ke pás jald jáúngá. 11. I shall start from here at six o'clock and having arrived there, will go at once to the Doctor's.
12. Main shahr chalá hún, tum bhí chaloge ? 12. I am started to the city. Will you go too ?
13. Yih ghorá khúb chaltá hai. 13. This horse goes finely.
14. Yih sarak kidhar játí hai ? 14. Whither does this road lead ?
15. Yih bát sunkar naukar chal diyá. 15. Hearing this the servant started off.
16. Yih nahr kidhar játí hai ? 16. Where does this canal go to ?
17. Chaltí chakkí dekhke wuh ro pará. 17. Seeing the moving mill, he wept (fell a weeping).
18. Shám ke waqt bázár jáná mana' hai. 18. It is forbidden to go to the bazar in the evening.
19. Bhír ke sabab chalná bahut mushkil hai. 19. It is difficult going on account of the crowd.

- |  |   |
|--|---|
| 20. Main roz shahr jātá hun.<br>Ab jātá hún.               | 20. I go to the city daily.<br>I am going now.                            |
| 21. Sharí'at par chalná<br>bahut mushkil hai.              | 21. It is hard to keep the law<br>(to move on the law).                   |
| 22. Wuh gáon ko gayá hai.                                  | 22. He has gone to the<br>village.  |
| 23. Wuh gáon ko chalá hai.                                 | 23. He is starting to the<br>village.                                     |
| 24. Wuh gáon ko chalá gayá<br>hai.                         | 24. He has gone to the<br>village.  |
| 25. Sáhíb ke sámne merí<br>bát nahín chaltí.               | 25. My word has no weight<br>with the gentleman<br>(goes not before him). |
| 26. Main tum ko bádsháh<br>ke pás le chalúngá.             | 26. I'll take you to the king.  |
| 27. Main is ghore ko bád-<br>sháh ke pás le chalún-<br>gá. | 27. I'll take this horse to<br>the king.                                  |
| 28. Sáhíb qánún par púre<br>púre chalte hain.              | 28. Sahib goes strictly by<br>rule.                                       |
| 29. Sab log chale gaye hain.                               | 29. All the people have gone.   |

Gharí .. watch, clock, a little water jar, which when put into a larger jar, sank, as it had a hole in the bottom, in 24 minutes, and this constitutes a "gharí" of time; and this, later, was applied to the watch, or clock, as time-measurers.

## LESSON LXXV.

### Exercises in Lagná.

- |   |   |
|---|---|
| 1. Patá nahín lagtá.                                  | 1. I cannot find out. (Trace does not touch.)                             |
| 2. Kyún nahín lagtá? Áj hí lagá lo.                   | 2. Why can't you? Find out this very day.                                 |
| 3. Ghar ghar se lagá hai.                             | 3. House touches house.   |
| 4. Mujhe bahut dar lagtá hai.                         | 4. I'm very much afraid.  |
| 5. Yih bát tumko achchí nahín lagtí.                  | 5. You do not like this affair.   |
| 6. Bachchon kí báten míthí lagtí hain.                | 6. Children's sayings please people.                                      |
| 7. Uske sakht choṭ lagí. Choṭ agí tum ko?             | 7. He was badly hurt. Did you get hurt?                                   |
| 8. Ghorá gáří men lagá húa hai.                       | 8. The horse is hitched to the carriage.                                  |
| 9. Yih kitáb tumhen kahán se háth lagí?               | 9. Where did you get this book?   |
| 10. Tálá darwáze par lagá húa hai.                    | 10. A padlock is fastened on the door.                                    |
| 11. Bág men tarah tarah ke búṭe lage hain.            | 11. In the garden all sorts of shrubs are planted (or, various sorts of). |
| 12. Sáhíb ke kám men kitne mazdúr lage hain?          | 12. How many labourers are on the gentleman's work?                       |
| 13. Wuh sawere niklá táki apne bág men mazdúr lagáwe. | 13. He went out early that he might set labourers to work in his orchard. |
| 14. Is koṭhí par kitná rúpaya lagá hai?               | 14. How much money was spent on this house?                               |

15. Jí se jí lagá hai. 15. Heart answers to heart.
16. Uske kurte men paiwand lagá hai. 16. He has a patch on his shirt.
17. Takhte par kyá ishtihár lagá hai ? 17. What notice is (fastened) on the board ?
18. Wuh apne kám men lagá rahtá hai. 18. He sticks to his work.
19. Sab masáleh lag chuke hain. 19. All materials are spent.
20. Sáhib ke áne kí ummed lagí húi hai. 20. We are expecting the gentleman.
21. Use ilzám kyún lagá ? 21. Why was he accused ?
22. Sab chízen durustí se lag gayí hain. 22. All things are set in order.
23. Láhaur jáne men do ghante lagenge. 23. It will take two hours to reach Lahore.
24. Dhúp men ánkhen nahin lagtín. 24. I cannot sleep in the sun.
25. Shahr men barí ág lag gayí hai. 25. There is a big fire in the city.
26. Koṭ ko kitná kaprá lagegá ? 26. How much cloth will it take for a coat ?
27. Dímak darí ko lag gayí hai. 27. The white ants are at the carpet.
28. Munshí sáhib ke munh lagá hai. 28. The munshi has the ear of the sahib.
29. Chár din se mujhe sardí lagtí hai. 29. I have been chilly for four days.
30. Is darakht par bare achochhe phúl phal lagte hain. 30. This tree bears excellent flowers and fruits.
31. Us ko bímárá lag gayí hai. 31. He has contracted the disease.

32. Tambákú mere munh lag gayá hai. 32. I've acquired a taste for tobacco.
33. Is hisáb men̄ barī galatī lag gayī hai. 33. There is a big mistake in this account.
34. Is lakrī par pítal lagá do. 34. Fasten the brass to this wood.
35. Khúb zor lagáo. 35. Exert yourself. Put to your strength.
36. Málí, sab búṭon ko qatár men̄ lagáo. 36. Gardener, put all these plants in a row.
37. Dawái uske háth par lagáo. 37. Put the medicine on his hand.
38. Dawái us kí áṅkh men̄ dálo. 38. Put the medicine in his eye.
39. Mez lagáo. (Palang, darí, sab chízen). 39. Set the table. (Make the bed. Put down the carpet. Put every thing in place.)
40. Is lifáfe par do paise ká tikaṭ lagáo. 40. Put a two-pice stamp on this envelope.
41. Itní der kyún lagí ? Phir mat lagáná. 41. Why have you spent so much time ? Don't do it again.
42. Us ne mere bhái se dostí lagái hai. 42. He has made friends with my brother.
43. Uske chábuk lagáo. (Kore lagáo.) 43. Whip him. (Scourge him.)
44. Jí lagákar Khudá ka kám karná cháhiye. 44. One ought to do God's work with the whole heart.
45. Ilzám na lágáyá karo. 45. Do not make accusations.
46. Baggí par rang lágáná cháhiye. 46. You ought to paint the buggy.

- |   |   |
|---|---|
| 47. Apná ikká dúsre ke sáth lagáo.      | 47. Have your ekka follow the other.        |
| 48. Merá unke sáth kyá lagáo hai ?      | 48. What have I to do with them ?           |
| 49. Main unse alag (a+lag) rahtá hún.   | 49. I stay apart from them.                 |
| 50. Merá dil yahán nahín lagtá.         | 50. I don't like this place.                |
| 51. Koṭ ko miṭṭí lag gayí hai. Jháp do. | 51. There's earth on the coat. Dust it off. |

### Conjugation.

Main das baje roṭí pakáne lagtá hún, lagtí hún.	I begin to cook the meal at ten o'clock.
Tú das baje roṭí pakáne lagtá hai, lagtí hai.	Thou beginnest to cook at ten.
Wuh das baje roṭí pakáne lagtá hai, lagtí hai.	He, She, begins to cook at ten.
Ham das baje roṭí pakáne lagte hain, lagtí hain.	We begin cooking at ten.
Tum das baje roṭí pakáne lagte, lagtí ho.	You begin cooking at ten.
Ap das baje roṭí pakáne lagte, lagtí hain.	You begin baking bread at ten.
Wuh das baje roṭí pakáne lagte, lagtí hain.	They begin baking bread at ten.
Main kal subh likhne lagúngá, lagúngí.	I shall begin writing to-morrow morning.
Tú kal subh likhne lagegá, lagegí.	Thou wilt begin writing in the morning.
Wuh kal subh likhne lagegá, lagegí.	He, She, will begin writing to-morrow morning.

Ham kal subh likhne lagenge, lagengí.	We will begin writing to- morrow morning.
Tum kal subh likhne lagoge, lagogí.	You'll begin writing to- morrow morning.
Áp kal sawere likhne lagenge, lagengí.	You'll begin writing early to- morrow.
Wuh kal fajr likhne lagenge, lagengí.	They'll begin writing to- morrow mornng.
Main kal sawere banáne lagá thá, lagí thí.	I began to make it early yesterday.
Tú kal sawere banáne lagá thá, lagí thí.	Thou didst begin early yes- terday to make it.
Wuh kal sawere banáne lagá thá, lagí thí.	He, She, began early yester- day to make it.
Wuh parson shám banáne lagá thá, lagí thí.	He, She, began to make it day before yesterday even- ing.
Ham parson banáne lage the, lagí thín.	We began to make it day before yestercay.
Tum parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.
Áp parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.
Wuh parson shám ko banáne lage the, lagí thín.	You began at even, day be- fore yesterday, to make it.

## LESSON LXXVI.

### Passives.

- |  |  |
|--|--|
| 1. Dekhá jáegá. (U sk o<br>dekhá jáegá.) | 1. I'll see about it. (It'll<br>be seen to.)   |
| 2. Main áp ke zer sáyá<br>liyá jáún.     | 2. May I be taken under<br>your (shadow) care. |



3. Wuh shahr ke pás dekhe gaye the. 3. They were seen near the city.
4. Qismatse lará nahín játá. 4. One can't fight with fate.
5. Mángo to tumhen diyá jáegá. Khatkhatáo to tumháre wáste kholá jáegá. 5. Ask and it shall be given unto you. Knock and it shall be opened for you.
6. Kyúnki jis ke pás hai use diyá jáegá, magar jis ke pás nahín hai us se wuh bhí jo uske pás hai, le liyá jáegá. 6. For whoso has to him shall be given, but whoso has not, from him even that he has shall be taken away.
7. Madrasede ká band kiyá jáná unke liye barí taklif kí bát thí. 7. The schools being closed was a great vexation to them.
8. Makkhan kal bhejá gayá thá. 8. The butter was sent yesterday.
9. Pachás ádmí larái men máre gaye. 9. Fifty men were killed in the fight.
10. Yih kám roz roz kiyá játá hai. 10. This work is done daily.
11. Yih kám mujh se nahín kiyá játá, or, Yih kám mujh se nahín hotá. 11. I can't do this work.
12. Kyá wuh roṭián unko dí gayí hain. 12. Have those loaves been given them ?
13. Tín loṭe láye gaye hain. 13. Three jugs have been brought.
14. Áj mujh se roṭí khái nahín játí. 14. I can't eat to-day.
15. Sab darwáze band kiye gaye hain. 15. All the doors have been shut ?

- |  |  |
|--|--|
| 16. Agar us taraf le jáo, to ghorá mará jáegá.                 | 16. If you take him that direction, the horse will be killed.        |
| 17. Agar main wahán gayí to marí jáungí.                       | 17. If I went there, I'd be killed.                                  |
| 18. Yih merá bará larhá "Qází" kahlátá hai.                    | 18. My elder boy is called "Judge."                                  |
| 19. Wuh is laráí men bhejé gayá táki wahán par jákar mará jáe. | 19. He was sent into the fight that he might go there and be killed. |
| 20. Zarúr hai kí yih kám áj kiyá jáe.                          | 20. It is imperative that this work be done to-day.                  |
| 21. Cháhiye kí yih thag áj hí mará jáe.                        | 21. It is fitting that this thug be killed to-day.                   |
| 22. Lázim thá kí yih bát áp se púchhí jáe.                     | 22. It was proper that this thing be asked of you.                   |

## LESSON LXXVII.

### Passives and Causals.

- |   |   |
|---|---|
| 1. Kis ne yih bartan torá?  | 1. Who broke this dish?   |
| 2. Memsáhibá, yih to mujá se tútá.  | 2. Madam, I broke it (accidentally).  |
| 3. Sáhíb Urdú parhte hai, munshí unko parhátá hai, kyúnki mishá (sarkár) parhwátí ha. | 3. Sahib is studying Urdu, the munshi is teaching him for the mission (the Govt.) makes him learn it. |
| 4. Yih shart húi kí jo háre uske kán kápe jáen.                                       | 4. This wager (condition) was laid that whoever loses, his ears be cut off.                           |
| 5. Bábá so rahá hai, kyúnki áyá ne sawere sulá  | 5. The baby is sleeping, for ayah put it to sleep   |

diyá, is liye ki mem-  
sáhiba rozisí waqt áyá  
se sulwá detí hai.

6. Áp kí gáří ban rahí hai ?  
Hán, mistrí Ibráhím  
baná rahá hai. Main  
apná kulllakrí ká kám  
usí se banwátá hún.

7. Sújí, átá, álú, yahán  
bikte hai.

8. Yih bazáz ájkal kaprá  
sastá bech rahá hai,  
is liye ki m a u s i m  
guzarne par d ú s r e  
dukándár apná mál  
yahín bikwáte hai.

9. Sipáhíon ne usko mára  
thá (már dálá).

10. Logon ne milkar sarkár  
ke hukm se usko  
marwáyá thá.

11. Jab sáhib darwáze khul-  
wáne lage, to berá  
kholne gayá lekin  
wuh áp se áp khul  
gaye.

12. Jald uṭhkar yih sandúq  
uṭhá lo, kyúnki main

early, because madam  
has him daily put to  
sleep by the ayah at  
this time.

6. Is your carriage making ?  
Yes, master-workman  
Abraham is making it.  
I have him do all my  
wood work.

7. Soojee, meal, and pota-  
toes are sold here.

8. This shopkeeper is sell-  
ing cloth cheap these  
days, for when the sea-  
son is over (passing),  
other shopkeepers  
have their goods sold  
here.

9. The soldiers killed him.

10. The people agreeing to-  
gether (meeting) had  
him killed by the  
governor's order.

11. When the master began  
to have the doors  
opened, the bearer  
went to open them  
then, but they came  
open themselves.

12. Get up quickly and take  
up this box for I am

- is kamre se sab chízen  
uṭhwá detí hún.                      having all these things  
taken out from this  
room.
13. Ghore ne pání pí liyá      13. Has the horse been  
hai ?                                      watered (drunk) ?
14. Hán, main har subh nau      14. Yes, I water him every  
baje pilátá hún, kyún-              morning at nine  
ki málik safar se pahle              o'clock, for the master  
pilwáte haín.                              has him watered be-  
fore a journey.
15. Cháhe tum káto cháhe      15. Whether you cut it or  
kaṭáo, zarúr hai ki áj              have it cut, it must  
kaṭ jáe.                                      be cut to-day.
16. Totá kis tarah tumháre      16. How did the parrot get  
háth se chhúṭá ?                      out of your hand ?
17. Main ne to nahin chhorá,      17. I did not let it go, the  
bábá ne mere háth se              child took it from my  
chhuráyá.                                      hand.
18. Málik ne gáe mujh se      18. Its master had me head  
murwái, aur main ne              off (turn) the cow, and  
bahuterí morí, p a r                  I tried to (turned her  
wuh na murí.                              a lot) but she did not  
turn (would not).

### Conjugation.

#### Passive, Present Indicative and Subjunctive.

- Pání garm kiyá játá hai.              Water is being warmed.  
Pání garm ho rahá hai.              Water is getting warm.  
Yih kám abhí kiyá jáe.              Let this work be done at  
once.  
Log pák sáf kiye jáen.              Let the people be cleansed  
now.

Yih lar <sup>h</sup> kián abhí parháí jáen.	Let the girls be taught at once.
Yih mere kapre áj dhoe jáen.	Let these clothes of mine be washed to-day.
Mere kapre dúsre tísre roz dhoe játe hain.	My clothes are washed every second or third day.
Mere kapre kúen par dhoe já rahe hain.	My clothes are being washed at the well.

### Passive Future.

Main wahán par jákar mára jáungá (mári jáungi).	I shall go there and be killed.
Tú wahán par jákar mára jáegá (mári jáegi).	Thou wilt go there and be killed.
Wuh wahán par jákar mára jáegá (mári jáegi).	He, she, will go there and be killed.
Ham wahán par jákar máre jáenge (mári jáengi).	We'll go there and be killed.
Tum wahán par jákar máre jáoge (mári jáogi).	You'll go there and be killed.
Áp wahán par jákar máre jáenge (mári jáengi).	You'll go there and be killed.
Wuh wahán par jákar máre jáenge (mári jáengi).	They'll go there and be killed.

### Past Tense Passive.

Main kal mára gáyá (mári gayí).	I was beaten yesterday.
Tú parson mára gáyá (mári gayí).	Thou wast beaten day before yesterday.
Wuh atarson mára gáyá (mári gayí).	He, she was beaten 3 days ago.

Ham áj máre gaye (mári gayín).	We were beaten to-day.
Tum kal máre gaye (mári gayín).	You were beaten yesterday.
Áp parson máre gaye (mári gayín).	You were beaten day before yesterday.
Wuh pársál máre gaye (mári gayín).	They were beaten last year.

## LESSON LXXVIII.

### Relative Pronouns. *Ism-i-zamír.*

- |  |  |
|--|--|
| 1. Jo ghorá kal hamko milá thá, wuh bahut hí achchhá hai.                  | 1. The horse we got yesterday is a very good one. (What horse yesterday to us met, he is very good). |
| 2. Jis ádmí ne mujh ko mára, wuh merá bhái hai.                            | 2. The man that beat me is my brother.   |
| 3. Jis 'aurat se áp ne merí kitáb lí, wuh merí áyá hai.                    | 3. The woman from whom you got my book is my ayah.   |
| 4. Jis larke ko huzúr ne paise diye, wuh mere bhái ká betá hai.            | 4. The boy to whom you gave the coppers is my brother's son.   |
| 5. Wuh dúkándár jinhon ne áp ke pás kitáben bhejí hain, kutub-farosh hain. | 5. Those shopkeepers who sent you the books are book-sellers.  |
| 6. Jo lafz áp ne abhí istí-mál kiyá, uske kyá ma'ne hain ?                 | 6. What is the meaning of that word you used just now ?  |

7. Jo ho, so ho. 7. Let come what may, or,  
What will be, will be.
8. Jo kuchh wuh tum se kahe, wuhí karo. 8. Do whatever he tells  
you.
9. Jaisá kiyá waisá páyá. 9. As he did, so he got.  
He got tit for tat.
10. Jitná tum ko cháhiye, utná le lo. 10. Take as much as you  
need.
11. Jab tak sán̄s tab tak ás. 11. While there is life there  
is hope.
12. Wuhí Sindbád jise tum múá jánte ho, main hún. 12. That Sindbad that you  
thought (think) dead,  
I am he.
13. Jin laṛkon ne mere laṛke ko márá, wuh bázár ke sharír laṛke haín. 13. Those boys who beat my  
boy are the bad boys  
of the street.
14. Jidhar ko moṛo, udhar ko játa hai. 14. Whithersoever you turn  
him thither he goes.
15. Wuh ádmí jis se tum ne roṭí lí, wuh baṛá bad-ma'ásh ádmí hai. 15. The man from whom you  
got bread is a very  
bad man (criminal).
16. Áp kaunsá kaprá cháhte haiñ ? 16. Which sort of cloth do  
you wish ?
17. In men se áp ko kaunsí kursí cháhiye ? 17. Which of these chairs do  
you want ?
18. Yih lakṛí kis kám kí hai ? 18. What is this wood good  
for ?
19. Is dawái se kuchh fáidá húá hai ? 19. Has this medicine re-  
lieved you ?
20. Jis kí jitní tankh wáh báqí hai, dí jáegi. 20. Whatever pay is back  
(owing) to whomso-  
ever, it will be given  
him.

The relative is usually with its antecedent, as in 1, 2, 3, 4, or it may follow it as in 5, after the English manner. "So" in 7, is not much used in Urdu but a good deal in Hindi.

### Diversification.

Take the nouns *rotí*, *rotián*, *ádmí*, *pání*, *kitáb*, *kitáben*, *mez*, *ghorián*, *larke*, *rúpayá*, *rúpae*, and substitute in I for "ghorá," making the necessitated changes in sentence, until you can do so without hesitation. It will be a most valuable exercise in genders, as well as in relatives.

Likewise take sentences 2, 3, 4, 5, and change numbers.

Let the teacher after these relative sentences in one form are mastered, give the other form also.

## LESSON LXXIX.

### subjunctive (Present and Past, so called "Aorist" and Past Conditional).

- |  |  |
|--|--|
| 1. Cháhiye ki yih gosht áj pakáyá jáe.                     | 1. This meat ought to be cooked to-day.                                      |
| 2. Jab tak bartan na súkhe, pání na dála jáe.              | 2. Don't put in the water till the vessel dry (Let it not be put in).        |
| 3. Wuh is liye bheje gaye, táki wahán par jákar máre jáen. | 3. They were sent for this (purpose) that they might go there and be killed. |
| 4. Cháhiye ki yih kám abhí kiyá jae.                       | 4. This work ought to be done at once.                                       |
| 5. Cháhiye thá ki yih kám kal ho játá.                     | 5. This work ought to have been done yesterday.                              |
| 6. Cháhiye thá ki áp mujh ko <u>kh</u> att likhte.         | 6. You should have written me a letter.                                      |



7. Zarúr haí ki yih kám pahle kiyá jáe. 7. It is necessary that this work be done first.
8. Zarúr thá ki yih kám pahle kiyá játá. 8. It was necessary that this work be done first (which it was not).
9. Main cháh tá hún ki áp áen. 9. I wish you to come.
10. Chalo, tumhen áj bád-sháh pás le chalún. 10. Come along, I'll take you to the king to-day.
11. Khudá jáne kyá kuchh banegá. 11. God knows what may be the outcome.
12. Sháyad taiyár ho. 12. Perhaps, it's ready.
13. Main darta hún ki bad-du'á na kare. 13. I fear lest he may curse (me).
14. Mumkin hai ki taiyár ho. 14. It is possible that it is ready.
15. Kyá áp cháhte hain ki main isí tarah bañan lagáun ? 15. Do you wish me to put the buttons on this way ?
16. Us ne cháhá ki larke ko márún, par wuh már na saká. 16. He wished to kill the boy ("may I kill the boy"), but was not able to (kill) do it.
17. Uská jí cháhá \* ki ghar chhorke main aur kahín chalá jáun. 17. His heart desired to leave home and go somewhere else.
18. Chor ko chor hí pah-cháne. 18. Only a thief recognises a thief. "Set a thief to catch a thief."

\* Why they do not say "jí ne cháhá," I have not been able to find out.

19. Martá kyá na kartá. 19. What won't a dying man do ?  
20. Khiyá lí piláo pakátá hai. 20. He cooks i m a g i n a r y  
“pilao.” He builds  
castles in the air.  
21. Sámp ká kátá (húá)rassí 21. He whom a snake has  
se ðare. bitten, fears a rope.

The (present) subjunctive may be called the indefinite future, as it is used to express ideas which *may be* true, things that may come to pass. Consequently, after verbs of hope or fear, doubt, wish, purpose, or obligation we use this indefinite future, or “present subjunctive”; while to express ideas that *might* have come true, but did not, we use the past conditional or, as I prefer to call it, past subjunctive.

The present subjunctive is used to set forth axiomatic truth, as in 11, 21.

In 10 we have “*pás*” used with the person, where a place would take “*ko*.” Take it to the lady, *memsahiba ke pás le jao*, but, Take it to the city, *Shahr ko le jao*.

### Diversification.

In 1 substitute *liyá, diyá, kháyá, bhejá, kharidá* (bought), *biká*.

In 4 substitute for “*kám*,” *rotí, gosht, álú, átá*, with “*pakáyá, pakáe*.”

In 6 and 7 substitute in proper form *khatt, likhte, buláte*, and *láná, dená, lená, rokná, batáná, dikháná, dhúnḍhná*.

In 9 put any of these verbs.

## LESSON LXXX.

### Participles.

- |  |  |
|--|--|
| 1. Wuh roṭi khákar chala<br>gayá.  | 1. He, having eaten, went<br>away.   |
| 2. Wuh uṭh uṭh kar chalne<br>lagá.   | 2. Rising with difficulty he<br>(or, After several at-<br>tempts he arose and)<br>started to go. |
| 3. Unhon ne ján bújhke<br>kiyá.  | 3. They did it knowingly<br>(having known).  |
| 4. Dawái pilákar jáo.  | 4. Give the medicine before<br>you go.   |
| 5. Dawái piláte hí jáo.  | 5. As soon as you have<br>given the medicine,<br>go.   |
| 6. Dawái piláte jáo (or, pi-<br>láte raho).                                      | 6. Go on giving the medi-<br>cine.   |
| 7. Dawái piláte hí laṛkí<br>achchí ho gayí.                                      | 7. The girl recovered as<br>soon as they gave the<br>medicine.                                   |
| 8. Usko máрте hí lakṛí túṭ<br>gayí.  | 8. The stick broke on strik-<br>ing him.   |
| 9. Golí ke lagte hí ghorá<br>mar gayá.   | 9. As soon as the ball struck<br>him, the horse died.  |
| 10. Wahán chalkar mere liye<br>ṭhahre raho.                                      | 10. Go there and wait for<br>me.   |
| 11. Pahunchte hí uská ghorá<br>gir pará  | 11. His horse fell on arrival.   |
| 12. Wuh khará hokar kahne<br>lagá, ki yih bát sun-<br>kar main bhí gusse<br>húa. | 12. Standing up he said, On<br>hearing this I, too,<br>grew angry (in anger<br>I became).        |

- |   |   |
|---|---|
| 13. Main ne usko beṭá karke pálá.                           | 13. I brought him up as a son.                          |
| 14. Ba'z Hindú is patthar ko <u>Khudá</u> karke mánte hain. | 14. Some Hindus honour this stone as God.               |
| 15. Main ne us ko mazbút karke bándhá.                      | 15. I tied it tight (making it strong).                 |
| 16. Main uske sáth gulám hoke rahá.                         | 16. I lived with him as a slave.                        |
| 17. Gáriwán ne ghorá mār mārke chaláyá thá.                 | 17. The coachman beat and beat the horse to make it go. |
| 18. Main anḍe bech kar mur-gíán <u>kharíd</u> lúngá.        | 18. I'll sell the eggs and buy hens.                    |

*Note.*—The time denoted by the participle in “*kar*” or “*ke*” both of which are in good usage, though, “*kar*” is ordinarily preferred, is time previous to that of the verb, and so may be used for past time, as in 1, 4, 6, &c.; or for *future*, or, as in 18, to denote a course of action; while *karke* and *hoke* are sometimes used “*as*,” 13, 14, 16.

*Diversification.*—Make a number of sentences on the model of 4.

In 5, 7, 8, 9, 11, “*par*,” on, is understood with the participle, so it takes the prepositional form in “*e*.”

## LESSON LXXXI.

### Participles.

- |  |  |
|--|--|
| 1. Main ne usko ghar par baithá dekhá. | 1. I saw him (seated) sitting at home. |
| 2. Ham ne unko shahr se áte dekhá.     | 2. I saw them coming from the city.    |

3. Un laṛkon ne usko shahr kī taraf jāte dekhā.
4. Laṛkion ne tum ko daurte dekhā.
5. Log ham ko roṭī khāte dekh rahe the.
6. Main dhobī ko kapṛe dhote dekh rahā hūn.
7. Mān rotī pīṭī beṭī ke ghar gayī.
8. Laṛkī yih kaṭī hūi ghar chālī gayī.
9. Kuttā bhaunktā bhaunktā merī taraf āyā.
10. Kyā tumne usko mūā dekhā ?
11. Yih bhāī leṭā hūā jāgtā thā.
12. Gyāra bajē se lekar chār bajē tak usne mujhe pās biṭhāe rakhā.
13. Din hote hote wuh ā pahunche.
14. Din hote hūe laṛke pahunch gaye.
15. Main ḍartā ḍartā (ḍarte ḍarte) us pās gayā.
16. Sote se uṭkar wuh Misr ko chālā gayā.
3. Those boys saw him going toward the city.
4. The girls saw you running.
5. The people were watching us eat.
6. I am watching the washerman wash clothes.
7. The mother went to her daughter's house, weeping and beating her breast.
8. The girl went home saying this (as she went).
9. The dog came barking toward me.
10. Did you see him dead ?
11. This brother was lying awake.
12. From 11 o'clock to four he kept me seated by him.
13. They came as it was getting day.
14. The boys arrived while it was yet day.
15. I went to him in fear.
16. Arising from sleep (ing) he went to Egypt.

- |  |   |
|--|---|
| 17. Ham gáte játe hain.  | 17. We go on singing, or, we go singing.  |
| 18. Wuh apní roṭí khátá gayá.  | 18. He went on, eating his bread.   |
| 19. <u>K</u> har-gosh áj tak kánon ke dar ke máre bhágtá phirtá hai.           | 19. The hare (ass-ears) for fear of his ears goes fleeing about till now.       |
| 20. Wuh khaulte pání kí ketlí háth men liye átá hai.                           | 20. He is coming with a kettle of boiling water in his hand.                    |
| 21. Itní rát gayí áp kyún áe hain.   | 21. Why have you come so late at night? (so much night having gone).            |
| 22. Memsáhiba kuchh rát rahe se uṭhkar <u>K</u> hudá kí 'ibádat kar rahí hain. | 22. Madam has been worshipping God since before dawn (arising while yet night). |
| 23. Wuh dauṛtá húa chalá átá hai.  | 23. He is coming running.   |
| 24. Sir níche kiye (húe) khará hai.  | 24. He is standing with head down.  |
| 25. Us ke sámnne dáne paṛe húe the.  | 25. The grains were lying before him.   |
| 26. Yih laṛká paṛhá húa hai.   | 26. This boy is educated.   |
| 27. Yih paṛhá húa laṛká hai.   | 27. This is an educated boy.  |
| 28. Darwáze se sir níkále khare the.   | 28. They were standing with heads thrust out of the door.                       |
| 29. Máñge baḡair tumne kyún liyá ?   | 29. Why did you take it without asking ?  |

30. Bin-máŋge unhon ne mujhko diyá. 30. They gave it me un-asked.
31. Pás ákar wuh be-púchhe kahne lagá. 31. Coming up he began to say, without being asked.
32. Main battí háth men liye áúngá. 32. I'll bring the candle in my hand.
33. Merí kitáb lete áná. 33. Bring my book when you come.
34. Main sab kí kitáben lekar jáúngá. 34. I'll get the books of all before I go.
35. Apní naját ke kám kiye jáo. 35. Go on doing works of your salvation.
36. Jahán tak ho sake 'ilm hásil kiye jáo. 36. As far as possible, go on acquiring knowledge.
37. Ápko Panjáb áe kitne baras húa hain. 37. How long have you been in the Punjab? (to you, come to the Punjab, how many years have become).
38. Merá phatá húa sáya darzí ko dedo, ki wuh us ko sí le. 38. Give my torn skirt to the tailor that he may mend it.
39. Is dúkán men bane banáe júte aur sile siláe kapre mil játe hain. 39. (You) can get ready-made boots and clothing in this shop, (boots, clothes made, had made, sewn, had sewn).
40. Agar pakí pakái rotí mil jáe to bihtar. 40. It will be better if (we) can get ready-cooked food (bread).

- |   |   |
|---|---|
| <p>41. Is dúdh men pání milá<br/>húá hai.</p>                               | <p>41. There is water mixed in<br/>this milk.</p>                                     |
| <p>42. Kyúnki ham ímán par<br/>chalte hain, na ki<br/>áñkhon dekhe par.</p> | <p>42. For we walk by faith and<br/>not by sight (not on<br/>that seen [by] eyes.</p> |

Participles are used either in agreement or in the declined form in “e.” It is safe, however, to make the participle agree with its noun, or pronoun, if that is a subject: if it, however, is an object, with or without “ko,” the participle may be in the “á” form. When participles are repeated, as in 9, 13, 15, they more commonly are in “e.” In 21, “se” is understood “gayí se,” as it is expressed in 22. In 24—28 *húá, húe*, may be expressed or understood, as desired.

*Diversification.*—Interchange the nouns and pronouns of the first ten sentences until you can do it readily. Interchange all the verbs of 11—18, then make all future.

In 37 ask “studying Urdu, writing Urdu, living in this city, reading this book,” then use for *baras, din mahíne, der*; if you have much trouble or hesitation in this, your past work is poorly done.

In 1—10 substitute any participles that may be formed from verbs in these sentences, e.g., in 6 say, *Main dhobí ko kapre láte dekh rahá hún.*

Have the teacher give sentences showing the usage of these verbs in double and treble roots.

## LESSON LXXXII.

### Exercises in “wálá,” English “er.”

- |   |  |
|---|--|
| <p>1. Yih ádmí khúb daur-ne<br/>wálá hai.</p> | <p>1. This man is an excellent<br/>runner.</p> |
| <p>2. Kamiṭṭí in lakrī-,ghás-,</p>            | <p>2. The (municipal) commit-</p>              |



chárewálon ko shahr  
men bin mahsúl liye  
jáne nahin detí.

tee does not allow  
these wood-, grass-,  
and fodder-men to go  
into the city without  
having taken tax  
(octroi).

3. Yih marnewálá jism  
baqá ká jáma pahin-  
negá.

3. This dying body shall  
put on a garment of  
immortality.

4. Ghorewále Kábul se ba-  
hut áte hain.

4. Many horse-dealers come  
from Kabul.

5. Yih ádmí bará chalne-  
wálá hai.

5. This man is a great  
walker.

6. Tez daurnewáli ghorí  
ham ko cháhiye.

6. We want a swift-running  
mare.

Never say "*Achchewálá dedo*," as many do, i.e., "Give a good one," but say "*Koí achchha sá dedo, Achchhe alú de do, Achchhí rofi do*."

7. In Dillí-wálon ke sáth  
mat rahná.

7. Don't stay with these  
men of Delhi.

8. Yih laráká pás ho jáegá.  
Bará honhár hai.

8. This boy will pass. He  
is a very likely lad.

9. Main apne bhejnewále  
pás játá hún.

9. I go to him who sent me.

10. Jiská qissa main sunáne-  
wálá hún.

10. Whose story I am about  
to relate.

11. Pakánewáli koí nahín  
hai, is liye shádí kar-  
tá hún.

11. I've no house-keeper, so  
I am getting married.

12. Gharwáli kahne lagí ki  
gharwálá báhar gayá  
húá hai.

12. The woman of the house  
began to say, Hus-  
band is gone away  
(out).

- |   |  |
|---|--|
| 13. Sab báton ke jo hone-wálí thín jinkar, Masih shahr-i-muqaddas ko chalá.               | 13. Knowing all things that were about to happen, Christ started to the holy city. |
| 14. Bonewálá aur ıai, káñnewálá aur.  | 14. One sows (and) another reaps. (Sower other is, reaper other.)                  |
| 15. Jo mere bheje hıe ko qabıl kartı hai, mujhe—balkimere bhejnewále ko, qabıl kartá hai. | 15. He who receives my sent one, receives me—rather, he receives my sender.        |

This ending “*válá, wálí,*” added to a noun or inf., in “*á,*” changes the “*á*” to “*e,*” as *káñná* but *káñnewálá, ghorá, ghorewále*. In many instances it has the force of an adjective. Also, “*hár*” and “*hárá.*” This is a common idiom in the Punjabi.

### LESSON LXXXIII.

#### Permissives.

- |                                       |  |
|---------------------------------------|--|
| 1. Wuh ham koáne nahín dete.          | 1. They won't let us come<br>( <i>lit.</i> They do not give us to come). |
| 2. Main tum ko kal áne dúngá.         | 2. I will let you come tomorrow.   |
| 3. Bábá mujh ko kám karne nahín cetá. | 3. The child won't let me do my work.                                    |
| 4. Jáne do, koı bát nahín.            | 4. Let it go, it's nothing.  |
| 5. Rahne díjiye. Kuchh parwá nahín.   | 5. Let it be. It does not matter.  |
| 6. Bímáří usko pa r h n e nahín detí  | 6. Sickness won't allow him to go to school.                             |

- |   |                                       |
|---|---------------------------------------|
| 7. Wálid ne mujhko jáne<br>na diyá.           | 7. Father did not let me<br>go.       |
| 8. Tum ne pání kyún na<br>píne diyá ?         | 8. Why did you not let him<br>drink ? |
| 9. Bárish ham ko báhar<br>nikalne nahín detí. | 9. Rain won't let us go out.          |

*Diversification.*—Substitute ten verbs.

### Compulsives.

- |  |  |
|--|--|
| 1. Tumko kal Láhaur jáná<br>paregá.  | 1. You'll have to go to<br>Lahore to-morrow.<br>(To you going will<br>fall.)                 |
| 2. Mujh ko likhná paregá.  | 2. I'll have to write. (To<br>me writing will fall.)   |
| 3. Hamen chha baje subh<br>kám par jáná partá<br>hai.                                    | 3. We have to go to work<br>at six in the morning.   |
| 4. Roz roz do daf'a dúdh<br>nikálná partá hai.   | 4. We have to milk twice<br>daily.   |
| 5. Munshí ko har waqt<br>Urdú bolná cháhiye.   | 5. The munshi ought to<br>speak Urdu at all<br>times.  |
| 6. Shágird ko intihán men<br>Urdú bolná paregá, is<br>liye cháhiye ki abhí<br>bolá kare. | 6. The pupil will have to<br>speak Urdu in exam-<br>ination, so he ought to<br>speak it now. |
| 7. Mujhe ghar ká sárá as-<br>báb bechná pará.  | 7. I had to sell all my fur-<br>niture.  |
| 8. Tum ko likhná hogá.   | 8. You will have to write.   |
| 9. Unko apne háth se lakrú<br>kátní paregí.  | 9. They'll have to cut wood<br>with their own hands.   |

- |  |   |
|--|---|
| 10. Agar jáná párá, to—<br><u>khair</u> , jáúngá.            | 10. If I have to go, then,—<br>Well, I'll go.     |
| 11. Use yih bát kahní paří<br>aur tumko bhí kahná<br>paregá. | 11. He had to tell it and so<br>will you.         |
| 12. Roz gharwále ko chitṭhí<br>likhní paří hai.              | 12. She has to write to her<br>husband every day. |
| 13. Laṛkon ko bare bare kám<br>karne paře.                   | 13. The boys had to do big<br>jobs.               |

What we translate as subject is really in the dative case with “*ko*” and *parná* may be used in mas., or fem. of present, past, future, but of course only in the third person, as the subject is always an infinitive. “*Cháhiye*” denotes moral obligation, while “*parná*” is simple compulsion. “*Hogá*” denotes a still weaker constraint.

### Diversification.

Change the pronouns to all other persons and numbers. Instead of nouns and pronouns, substitute boy, boys, girl, girls, man, men, woman, women, in 6. For verbs substitute buy, sell, eat, feed, break, open, or any other familiar verbs, with these or other nouns as objects.

## LESSON LXXXIV.

### Present Potential—Possibility.

- |  |  |
|--|--|
| 1. Wuh isí waqt bázár játá<br>hogá.              | 1. He must be going to the<br>bazar just now.            |
| 2. Unko baří taklíf hotí<br>hogí.                | 2. They must be enduring<br>great trouble.               |
| 3. Main ne wuh ghorá de-<br>khá hogá, yád nahín. | 3. I must have seen the<br>hrose. I don't re-<br>member. |

- |                                       |   |
|---------------------------------------|---|
| 4. Diyá hogá. Pata nahín rahá.        | 4. I suppose I did give it. I don't recollect.    |
| 5. Sach hogá. (Sach bát hogí.)        | 5. It may be true.                                |
| 6. Wuh shahr gaye hongē.              | 6. They must have gone to the city.               |
| 7. Unhon ne áp ko chitṭhí likhí hogí. | 7. They no doubt wrote you a letter.              |
| 8. Larḱí áj tak mar gayí hogí.        | 8. The girl must have died by to-day.             |
| 9. Wuh dhúp men marte hongē.          | 9. They must be dying in the sun (hyperbole)      |
| 10. Kyún ghabráte ho? Wuh átí hogí?   | 10. Why are you so disturbed? She must be coming. |
| 11. Yih chárpaí áp ko cháhiye hogí.   | 11. You must be needing this bedstead.            |
| 12. Áp ne bare bare safar kiye hongē. | 12. You must have taken wonderful journeys.       |

### Progressive—Present Progressive.

- |  |  |
|--|--|
| 1. Wuh din bhar yihí kám karte rahte hai.                    | 1. They keep doing this work all day.                |
| 2. Chup raho. Chupke se baiṭhe raho.                         | 2. Be quiet. Sit in silence.                         |
| 3. Wuh sára din baiṭhá rahtá hai.                            | 3. He sits all day.                                  |
| 4. Wuh khá rahí hai. Wuh khátí rahtí hai.                    | 4. She is eating. She continues to eat.              |
| 5. Go main ne usko mana' kiyá thá, wuh sharáb pitá játá hai. | 5. Though I forbade him, he goes on drinking liquor. |

- |  |  |
|--|--|
| 6. Wuh sára din sharáb<br>jíta rahtá hai.        | 6. He drinks liquor all day.   |
| 7. Agarchi mán ne buláyá<br>há, wuh parhtá gayá. | 7. Although his mother<br>called him, he went<br>on reading.                             |
| 8. Uslá sára mál játá rahá<br>lai.               | 8. All his property has been<br>lost.  |
| 9. Meie do rúpae játe rahe<br>lai.               | 9. I've lost two rupees.   |
| 10. Lakí yáhan se dikhái na<br>jetí thí.         | 10. The girl could not be<br>seen from here (was<br>not giving appearance<br>from here). |
| 11. Yil bát sunkar sab ke<br>sab chal diye.      | 11. Hearing this everybody<br>went off.  |
| 12. Wuh sitára kis waqt<br>dikhái diyá thá ?     | 12. When did that star<br>appear.  |
| 13. Top kí áwáz áj sunái na<br>í.                | 13. The cannon was not<br>heard to-day.  |
| 14. Doio shágird uske pi-<br>che ho liye.        | 14. Both disciples followed<br>him.  |

Notethat verbs of 11—14 agree with sub. not with obj.

## LESSON LXXXV.

### Prepositions.

- |  |   |
|--|---|
| 1. Agar yih Khudá kí taraf<br>se hai, to tum sekuchh<br>ka banegá. | 1. If this is of God, then you<br>can do nothing.             |
| 2. Yil chár din kí bát hai,<br>áp ne nahín suní ?                  | 2. This happened four days<br>ago. Have you not<br>heard it ? |

- |  |   |
|--|---|
| 3. Wuh is liye gayá ki sáhib<br>ká hukm thá.       | 3. He went because it was<br>the master's order.                  |
| 4. Is kí mánind tín gaz<br>kaprá láná.             | 4. Bring three yards of<br>cloth like this.                       |
| 5. Yih bát sáhib kí bát ke<br>mutábiq hai.         | 5. This is in accordance with<br>what the sahib said.             |
| 6. Qurán Injíl ke mutábiq<br>nahín hai.            | 6. The Koran does not<br>agree with the gospel<br>(evangel).      |
| 7. Merí taraf se kah dená<br>ki á jáo.             | 7. Tell him from me to<br>come.                                   |
| 8. Áp ke chár áne merí taraf<br>hain.              | 8. I owe you four annas.  |
| 9. Tumhári taraf sawá<br>rúpaya hai.               | 9. There's Rs. 1/4 against<br>you.                                |
| 10. Is men aur us men zamín<br>ásmán ká farq hai.  | 10. There is a world of dif-<br>ference between this<br>and that. |
| 11. Mujh men aur tujh men<br>kitná kuchh farq hai. | 11. What a difference be-<br>tween you and me.                    |
| 12. Itne ('arse) men larhá á<br>gayá.              | 12. In the meantime the boy<br>came.                              |
| 13. Áp mujh par gusse na<br>hon.                   | 13. Don' be angry with me.  |
| 14. Yih le jáo, <i>but</i> , Is ko* le<br>jáo.     | 14. Take it away, <i>but</i> take<br>him (her) away.              |
| 15. Is men se pání pí lo.                          | 15. Drink water out of this.                                      |
| 16. Do míl par áp ko ke pul<br>milegá.             | 16. Two miles on you will<br>come to a bridge.                    |
| 17. Main waqt muqarrar par<br>áungá.               | 17. I'll come at the appoint-<br>ed time.                         |

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\* *Ko* with person, or with definite thing.

- |  |  |
|--|--|
| 18. <u>Khudá</u> kí <u>bandagí</u> <u>karní</u> mujh par farz hai.   | 18. To serve God is an obligation on me.                                       |
| 19. Us ke háth <u>men</u> <u>angúthí</u> aur uske páon <u>men</u> <u>júti</u> pahináo.   | 19. Put a ring on his hand and shoes on his feet.                              |
| 20. <u>Samsún</u> <u>ádmíon</u> <u>men</u> <u>zoráwar</u> thá.   | 20. Samson was the strongest of men.   |
| 21. Das baras <u>ká</u> <u>larḱá</u> <u>já</u> <u>rahá</u> thá.  | 21. A ten-year old boy was going along.  |
| 22. <u>Yih</u> <u>kahán</u> kí <u>ráh</u> hai ?  | 22. Where does this road go to?  |
| 23. <u>Hamári</u> <u>tarah</u> <u>áram</u> se raho.  | 23. Be quiet like us.  |
| 24. <u>Rasúlon</u> <u>men</u> se do <u>gáon</u> kí <u>taraf</u> gaye.  | 24. Two of the apostles went toward the village.                               |
| 25. Sab ke sab kahte the kí <u>yih</u> <u>baniye</u> <u>len</u> <u>den</u> ke <u>khare</u> <u>haiñ</u> .                               | 25. Everybody said that these shopkeepers are honest in dealing.               |
| 26. Us ne <u>wa'da</u> <u>kiyá</u> kí <u>jo</u> <u>kuehh</u> <u>main</u> <u>dúngá</u> <u>dúdh</u> <u>ká</u> <u>dúdh</u> <u>dúngá</u> . | 26. He promised that whatever I shall give, I will give pure milk.             |
| 27. <u>Unhon</u> ne <u>chár</u> <u>din</u> <u>ká</u> <u>wa'da</u> <u>kiyá</u> thá.   | 27. They promised (it) in four days.   |
| 28. Sab ke sab <u>munh</u> <u>dekhte</u> ke <u>dekhte</u> <u>rah</u> <u>gaye</u> .   | 28. The whole lot stood looking in each other's faces [in blank astonishment]. |
| 29. <u>Main</u> ne <u>apná</u> <u>ghorá</u> <u>faqir</u> ke háth <u>bechá</u> .  | 29. I sold my horse to the faqir.  |
| 30. <u>Larḱí</u> <u>sotí</u> kí <u>sotí</u> <u>rahí</u> .  | 30. The girl slept right on.   |
| 31. <u>Un</u> kí <u>aulad</u> <u>na</u> <u>thí</u> ( <u>Un</u> ke <u>hán</u> ).  | 31. They had no children. (In their place.)                                    |



- 32.\* Yih ghoṛián kitne kitne men lín ? 32. How much did you pay for each of these mares ?
33. Barí to main ne sau ko lí, aur yih do chhoṭián main ne sawá sawá sau se lín. 33. I got the big one for 100 and the two small ones for 125 each.
34. Yih log ápas men kyá báten kar rahe hain ? 34. What are these people saying among themselves ?
35. Yih mál háthon háth bik játa hai. 35. These goods sell like hot cakes (from hands to hand, not from shelves).
36. Almári par se ṭopí utár dená. 36. Give me my hat off the top of the wardrobe.
37. Sab log daryá ke pár utar gaye hain, kyá mujhe bhí na utároge ? 37. Everybody has crossed over the river, will you not put me over too ?
38. Áp ke ghar men kaun utará hai ? 38. Who (guest) is stopping at your house ?
39. Ghore kí táng utar gayí hai. 39. The horse's leg is out of joint.
40. Daryá ká pání áj hí utar gayá hai. 40. The river has just gone down to-day.
41. Bukhár subh chaṛhtá aur shám ko utar játa hai. 41. The fever goes up in the morning and goes down in the evening.
42. Maulví ne Khudá ke 42. The Maulvi (an Arabic

\* Note the three prepositions of price.

- nám ká ghar banáyá hai. scholar) has built a house for God (of God's name).
43. Pahlí áyat se lekar das-wín tak parho. 43. Read from the first verse to the tenth.
44. Kaprá mez ke úpar (not par) ñangá hai. 44. The garment is hanging above the table.
45. Kaprá mez par (or, ke úpar) pará hai. 45. The garment is lying on the table.
46. Sáhíb ghar par hain. Sáhíb ghar ke upar hain. 46. Sahib is at home. Sahib is on top of the house, or above it [ as on a hill side].
47. Áp ke sáth shahr tak ho áúngá. 47. I'll go as far as the city with you.
48. Main ne barason tak us-kí khidmat kí. 48. I served him for years.
49. Pání koson tak phailtá gayá. 49. The water went spreading for miles.
50. Sipáhí ján tak farq nahín kartá. 50. A soldier does not regard his life. (Makes no difference up to life.)
51. Áp ne kahán tak parhá ? 51. How far did you read ?
52. Jahán tak ho sake hásil kiye jáo. 52. As far as possible go on acquiring.
53. Wuh kal mere pás thá. 53. He was with me yesterday (sitting).
54. Wuh kal mere sáth thá. 54. He was with me yesterday (going).
55. Khabardár ! Isko barí khabardáří se le jáná. 55. Look out ! Take this with great care (manner).

56. Main pahle yih bát jántí hún. 56. I have known this before.
57. Yih chauthe roz kí bát hai. 57. This is a matter of the fourth day. This happened four days ago.
58. Idhar udhar kí báten hone lagín. 58. All sorts of talk now began.
59. Log ghar ke áge píchhe khare the. 59. People were standing before and behind the house.
60. Sámne se (or, Age se) haṭ jáo. 60. Get out of the way (from in front).
61. Yih log mereba'dpahun- chenge. 61. These folk will arrive after me.
- (“After” is translated by “ba'd,” when it refers to time, “but by píchhe,” when it refers to place. “Before” in time, is “pahle,” but of place it is “sámne” or “áge,” which two are interchangeable.)
62. Yih ádmí mere badle (men) kám karegá. 62. This man will work in my place.
63. Yih ádmí merí jagah (mere 'iwaz) kám karegá. 63. This man will work in my place.
64. Mahsúl kí chaukián shahr ke ware pare hain. 64. Tax-houses (“Seats of custom”) are on this and that side of the city.
65. Das baje ke qaríb main ne hís ek ádmi dekhe. 65. About ten o'clock I saw some 20 men.
66. Dar ke sabab se qaríban sáre bhág gaye. 66. For fear nearly all fled.

67. Báḡ ke nazdík koí sau faqír rahte hain, aur mere nazdík wuh achche ádmí nahin hain. 67. About a hundred fakeers live near the garden, and in my opinion they are not good men.
68. Merí chitṭhíán Dák sáhib kí ma'rifat pahaunchá kartí hain. 68. I (usually) get my letters in the care of the doctor.
69. Log mere khiláf (barkhiláf) kyún uthte hain? 69. Why do people rise up against me?
70. Do ádmí mere muqábale men khare húe. 70. Two men stood up against me.
71. Is khirki ke muqábale men darwáza cháhiye. 71. There ought to be a door opposite this window.
72. Siwá uske sab bhág gaye. 72. All but him fled.
73. Ap mere hawále kar den, aur, mere zimme, bajáe iske main ap kí khátir koí achchá ghorá láungá. 73. Put him in my care, and I, I assure you (in my responsibility), instead of this, will bring you a good horse.
74. Jaisá usne kiyá main ne bhí kiyá. 74. I did as he did.

Be careful to attain speed and readiness in the use of these prepositions, and be accurate with the "ke" or "kí," always thinking of them as, not that "for" is "wáste, liye," but "ke wáste, ke liye"; "about" is not "bábat, but "kí babát".

*Diversification.*—Learn these sentences very completely, and then take any nouns from the list that seem suitable and substitute.

Remember that repetition of these idoms again and again is necessary to fix them in the memory. Get them so that you can use them freely.

## LESSON LXXXVI.

### Conjunctions.

1. Agar main pahle chhoṭon se shurú' karún, (or, Agar main ne pahle chhoṭon se shurú' kiyá) to wuh jald ráh-i-rast par á jáenge.
2. Agar wuh haqq kí ráh par na áen, to ghar se nikal jáen.
3. Agarchi (Go) main ne baṛon se shurú' karke baṛí koshish kí, tau bhí (táham) wuh ná-farmán rahe the.
4. Khwáh wuh áe khwáh na áe, tumhen áná hogá.
5. Cháhe yih lo, cháhe wuh, mujhe parwá nahín.
6. Na chhoṭá áyá na baṛá, dono ke dono be-farmán rahe.
7. Is kám ko áhistagí se shurú' karná cháhiye, aisá na ho ki yih nayá ḍhang dekhkar, larke haṭ jáen.
1. If I should begin with the little ones first, they will speedily come on the right path.
2. If they do not come on the right path then let them get out of the house.
3. Although I began with the big ones and worked hard (made a big effort) still they remained disobedient.
4. Whether he comes or not, you must.
5. Take either this or that, to me it is of no concern.
6. Neither the big nor the little one came, both remained disobedient.
7. This work should be begun slowly, lest the children, seeing this new fashion, draw back.

8. Peshtar is ke ki main já sakún, wuh gayá. 8. Before I could go, he went.
9. Jab tak zindag hai, tab tak ummed bhí hai. Jab tak sán; tab tak ás. 9. While there's life, there is hope. While there is breath, till then is hope.
10. Jis waqt yih bát mujhe yád partí, main (us waqt) beikltiyár ho-kar hanstá ún. 10. When I recall this, I cannot keep from laughing. (At what time this falls to mind, I, out of hand, laugh.)
11. Mán len ki yih bát sach hai, tumhe kyá ? 11. Granted that this is true, what's that to you ?
12. Ádmí, tú koí kyún na ho, tere pás koí 'uzr nahín. 12. Man, whoever thou art, thou hast no excuse.
13. Main mansúki ka rne nahín baki púra karne áyá ún. 13. I came not to abolish, but to fulfil.
14. Us se púchho ki Khána taiyár hai yá nahín ? 14. Ask him, is dinner ready or not ?
15. Mujhe shakk thá ki áyá main jágt hún, yá khwáb delhtí hún. 15. I was in doubt whether I was awake or seeing a dream.
16. Kásh ki yih tamíz jo Khudá ne tum ko atá kí hai sab men hotí. 16. Would that this discretion, which God has given you, were in all !
17. Kásh ki yih ádmí merá bhái Fazl ho. 17. Oh, may this man be my brother Fazl !

- |                                       |  |
|---------------------------------------|--|
| 18. Kásh ki log is bát ko samjhen.    | 18. Oh that people may understand this.          |
| 19. Kyá <u>kh</u> úb hotá ki áp áte.  | 19. How well it would have been if you had come. |
| 20. Chhoṭe bare áe hain.              | 20. Small and great have come.                   |
| 21. Kam o besh bís báis din lagenge.  | 21. It will take 20 or 22 days, more or less.    |
| 22. Main <u>ki</u> sí se máng láúngá. | 22. I'll get it from somebody (anybody).         |
| 23. Wuh to kab ká pahún-chá hogá.     | 23. He must have arrived a long time ago.        |

With "sá."

- |   |   |
|---|---|
| 24. Laṛká murda sá pará thá.                    | 24. The boy lay as dead.                            |
| 25. Mujh sá dukhiyá áp ne kabhí na dekhá hogá.  | 25. You can never have seen one so distressed as I. |
| 26. Merá sá dukh áp ne kabhí nahín dekhá.       | 26. You have never seen such trouble as mine.       |
| 27. Wuh gorá sá laṛká áp ká hai ?               | 27. Is this fairish boy yours?                      |
| 28. Wuh laṛáí men <u>sh</u> er sá ádmí hai.     | 28. He is like a tiger in fight.                    |
| 29. Yih darak <u>ht</u> bahut sá phal látá hai. | 29. This tree bears a lot of fruit.                 |
| 30. Us ká rang o raugan kuchh ká kuchh ho gayá. | 30. His colour and complexion quite changed.        |
| 31. Sab ádmí ek se nahín hote.                  | 31. All men are not alike.                          |
| 32. Uskí sher kí sí súrát ḍa-rauní thí.         | 32. His tiger-like form was terrible.               |

- |                     |                                       |
|---------------------|---------------------------------------|
| 33. Bandagí, janáb. | 33. Good evening, sir. (Service, sir) |
| 34. Salám alaikum-* | 34. Peace to you.                     |
| 35. Walaikum salám. | 35. And to you peace.                 |
- 

\* Used by Moslems.



## APPENDIX.

### URDU GRAMMAR.

The most outstanding feature of Urdu is its distinctions of GENDER. Not only animals but all inanimate objects and abstract nouns are either masculine or feminine. This distinction shows itself most prominently in the verb and adjective forms. Generally speaking *á* is the ending which denotes the masculine, and *í* that which denotes the feminine. This is so for verbs, and usually so for adjectives, and predominantly so for nouns. There are, of course, exceptions, but only eight such words in *í* are masculine, *paní* being the most common. *Dawá*, medicine; *hawá*, air; on the other hand, feminine, though the form *dawáí* also occurs. Such words as *larzá*, *larzí*, *ghorá*, *ghorí*, *kuttá*, *kuttí*, show the masculines in *á*, boy, horse, dog, with the corresponding fems. in *í*. Also words in *-ish*, *-t* are ordinarily fem. The genders of other words ending in various consonants must be learned.

PRONOUNS have but one form for both genders. Where we say He came, She came, They came, Urdu would have *Wuh áyá*, *Wuh áí*, *Wuh áe*, *Wuh áín*, which convey the same idea, with the added refinement that *Wuh áe*, is they (men) came, *Wuh áín*. They (women) came. It is a bit puzzling at first to think of genders in all things, but constant practice makes it second nature.

The Urdu noun is very simple in its DECLENSION, as the outline below indicates. All masculine nouns in *á* and *a*, excepting titles, as *Rája*, *Lálá*, have two forms in the singular and three in the plural. All other masculine nouns ending in vowels or consonants, have but one form in the

singular, and that same form does duty in the plural, save in the vocative, which is in *-o*, and the form that goes with prepositions, which ends in *-on*. Thus we have the absolute form (for the nominative and objective cases), the vocative, and the prepositional form.

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
Abs.	laṛká	larke	parda	parde
Prep.	laṛke	laṛkon	parde	pardon
Voc.	laṛke	larko.	parde	pardo.
Abs.	ádmí	ádmí	ghar	ghar
Prep.	ádmí	ádmíon	ghar	gharon
Voc.	ádmí	ádmío	ghar	gharo
Abs.	khánsámán	khánsáman		
Prep.	khánsámen	khánsámánon		
Voc.	khánsámán	khánsámáno		

*Feminines* have but one form in the singular; the plural absolute of those ending in *-í* is formed by adding *án*, while the prepositional form is made by adding *on*, and the voc. with *-o*. Fem. nouns ending in other vowels or in consonants have no change in singular and form the plural by adding *-en -on -o*. Thus we have—

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
Abs.	laṛkí	laṛkían	dawá	dawáen
Prep.	laṛkí	laṛkíon	dawá	dawáon
Voc.	laṛkí	laṛkío	dawá	dawáo
Abs.	kitáb	kitáben	'aurat	'auraten
Prep.	kitáb	kitábon	'aurat	'auraton
Voc.	kitáb	kitábo	'aurat	'aurato

ADJECTIVES ending in any letter save *a* or *á* have but one form. Those ending in *a* or *á* have two forms in the mas., and one in the fem., that in *í*.

	<i>Sing.</i>	<i>Plur.</i>	
Abs.	achchhá	achchhe	Fem. (for all forms in
Prep.	achchhe	achchhe	both nos.), achchhí,
Abs.	bara	barē	barí
prep.	barē	barí	

When used as nouns, we would say, *In achchhon ko do*, Give to these good folk ; or, Give these good ones.

The VERB is rather full in tense forms, but they are regular, with only six irregular verbs. It has three root forms : the passive, or intransitive, as *katná*, to be cut ; *chhúṭná*, to get away ; the transitive, or first causative, as *kátná*, to cut ; *chhorná*, to let go ; and the second causative, *katáná*, to cause to cut ; *chhuráná*, to cause some one to let something go. Also a compound form *kátá jáná*, to be cut ; for the passive voice. All these forms demand careful study and much repetition before they are fixed in mind.

The Infinitive, Participles, Imperative, Indicative, and Subjunctive, with an old Infinitive make up the verb ; as *kátná* ; *káttá*, *kátá* ; *káto* ; *káttá hai*, etc. ; *káte* ; *kátá* ; *jána* ; *játá* ; *gayá* ; *jáo* ; *játá hai*, etc. ; *jáe* ; *jáyá*.

Drop *-ná* of the inf. and you get the root. To this root add *tá* and *-á* for the present and perfect participles. Add *-o* for the imperative, and for the indicative we have the verb to be, *hai*, *haiṅ*, and *thá*, used with these participles to form the various tenses. The Subjunctive is formed by adding *ún*, *-e*, *-e*, *-eṅ o*, *eṅ* to the root ; and by further adding *gá*, *ge*, *gí* to this we get the future.

Statements of fact are in the Indicative, while uncertainties are in the Subjunctive.

Participles are like adjectives in their agreement. Possessive pronouns are really adjectives in agreement.

The prepositions usually follow their nouns, and are mostly used with *ke*, or *kí*, to join the noun and preposi-

tion. A few never use *ke*, *kí* as *meṇ*, *se*, *ko*, *ke*, *kí*, *ká*, *tak*, *par*. *Ko* sometimes means "to," and sometimes it is merely the sign of the objective case.

A good deal of diversity is possible in the order of words in the sentence, but the usual order is, the subject with its modifiers, then the object with its modifiers, the *ā*dverb, and the predicate last.

Many points of grammar are of course not even hinted at in this brief statement, but if the sentences are thoroughly mastered and the Drill work is faithfully done, there will not be much left that is absolutely new.

Toward the end of the first year, Platt's Hindustani Grammar, Kellogg's Hindi Grammar, add Hooper's Idioms will be useful.

<i>Interrogative.</i>	<i>Demonstrative.</i>		<i>Relative.</i>
	<i>Near.</i>	<i>Far.</i>	
kyá	yih	wuh	jo
kaun	yih	wuh	jo
kaunsá	..	..	jaunsá
kahán	yahán	wahán	jahán
kitná	itná	utná	jitná
kaisá	aisá	waisá	jaísá
kidhar	idhar	udhar	jidhar
kyún	yún	tyún	jún
kab	ab	tab	jab
kis liye	is liye	us liye	jis liye
kis tarah	is tarah	us tarah	jis tarah
kiská	is ka	us ka	jis ka
What ?	this	that	which
{ Who ?	this	that	which
{ Which ?			
Where ?	here	there	where
How many ?	this many	that many	which many

<i>Interrogative.</i>	<i>Demonstrative.</i>		<i>Relative.</i>
	<i>Near.</i>	<i>Far.</i>	
What sort of ?	this sort of	that sort of	which sort of
Whither ?	hither	thither	whither
Why ?	this way	that way	whichever way
When ?	now	then	when
What for	for this reason	for that rea- son	for which rea- son
How ?	in this way	in that way	in which way
Whose	his	his	whose

#### Interrogatives.

I WHAT ?		KYÁ.
What is this ? ( ) .	This is a	Book, table, chair, carpet, rug, floor, door, window, room, matting.
What is that ? ( ) .	That is a	Kitáb, mez, kursí, darí, galícha, farsh, darwáza, khirkí, kamrá, chaṭáí.
Yih kya hai ? hai.	Yih ( ) [hai.	
Wuh kya hai ? Wuh ( )		
2. Dish, plate, knife, spoon, fork, cup, saucer, glass, water, tea, coffee.		2. Dís, pleṭ, chhurí, cham- mach, kánṭá, piyála, pirch, gilás, pání, chá, káfí.
3. House, verandah, bed- room, dining-room, drawing-room, office, pantry, kitchen, store- room, bath-room, dressing-room.		3. Ghar, barámada, sone ká kamrá, kháne ká kamrá, gol-kamrá, daftar, botal-khána, báwarchí-khána, godám, gúsl-khána, singár-kamrá.
4. Bread, butter, meat, rice, fruit, potatoes, peas, vegetables, onions, chicken.		4. Roṭí, makkhan, gosht, cháwal, mewá, álú, maṭar, sabzí, piyáz, murgí.

5. Meal, flour, germ meal, sugar, salt, boiled rice, pepper black, red, vinegar, walnuts.
6. Paper, ink, pen, post, newspaper, stamp, post-office, postman, letter, pencil.
7. Bed, couch, curtain, wall, book-case, cupboard, bedding, box, luggage, bag.
8. Broom, duster, shovel, tongs, brush, hat, clothes, dress, shoes, coat, boots.
9. Train, station, ticket, carriage, fare, railway, porter, guard, engine, luggage-van, booking-clerk, luggage-receipt, class.
10. Hand, foot, nose, mouth, eye, ear, head, arm (between shoulder and elbow), face, leg, finger, toe, right, left.
11. Hair, bread, elbow, knee, ankle, joint, back, breast, shoulder, stomach, waist, heart, tooth.
5. Áta, maida, súj<sup>í</sup>, misr<sup>í</sup>, namak, bhát, kál<sup>í</sup> mirch, lál m i r c h, sirká, akhroṭ.
6. Kágaz, siyáh<sup>í</sup>, qalam, ḍák, akhbár, ṭikaṭ, ḍák-khána, ḍákwálá, chitṭh<sup>í</sup>, pinsal.
7. Palang or chár pá<sup>í</sup>, kaunch, parda, díwál, almá r<sup>í</sup>, bistar, sandúq, asbáb, beg or thail<sup>í</sup>.
8. Jhárú, jhāran, belcha, chimṭá, bursh, ṭop<sup>í</sup>, kapre, dares, jut<sup>í</sup>, koṭ, búṭ or jútá.
9. Gá r<sup>í</sup>, isheshan, ṭikaṭ, gá r<sup>í</sup>, kiráya, rel, qul<sup>í</sup>, gáḍ, injan, brek, ṭikaṭwálá-bábú, bilṭ<sup>í</sup>, darja.
10. Háth, pair, ná k, munh, á nkh, kán, sir, bázú, mún h, ṭáng, un gl<sup>í</sup>, ungl<sup>í</sup>, dahiná, bá yán.
11. Bál, dá r h<sup>í</sup>, kuhní, ghuṭná, joṛ, píth, chhát<sup>í</sup>, kandhá, ṭakhna, peṭ, kamar, dil, dán t.

12. Man, woman, child, boy, girl, horse, mare, colt, cow, calf, ox.
13. Donkey, mule, buffalo, cow, buffalo bull, buffalo calf, camel, sheep, goat, dog, duck.
14. Wood, stone, coal, charcoal, fuel, shop, market, rate, grain, wheat.
15. Sheet, handkerchief, towel, blanket, pillow, pillow-case, mattress, shirt, undershirt, drawers, waistcoat, trousers, flannel, night-clothes, tablecloth, napkin, traycloth, cuffs, collar, skirt.
16. Diseases: fever, diarrhoea, consumption, pain.
17. Time, times, season, day, week, month, year, hour, Monday, Tuesday, Wednesday, Thursday, Friday,
12. Ádmí, 'aurat, bachcha, laṛká, laṛkí, ghoṛá, ghoṛí, bachherá, bachherí; gáe, bachcha, bail.
13. Gadhá, gadhí, khachchar, bhains, bhainsé, pará, paṛiyá, únṭ, bher, bakrá, bakrí, kuttá, batak.
14. Lakṛí, patthar, patthar ke koele, koelē (sing. koelá) índhan, dúkán, bázár, nirakh, anáj, dána, gehún.
15. Chádar, rúmál, tauliya, kambal, takiya, takiya-giláf, gadelá, qamíz, banyán, darás, wáskoṭ, patlún, falalain, rát ke kapṛe, mez kí chádar, mez ká tauliya, trel kí chádar, kaf, kálar, sáyá.
16. Bímárián, bukhár, tap, dast, tap-i-diqq, dard.
17. Waqt, auqát, mausim, din, hafta, mahína, sál, ghanṭá, gharí, Pír ká roz, Mangal ká roz, Budhwár.

- Saturday, Sunday,  
Sabbath, rainy season,  
warm season, Winter,  
Spring, Spring harvest,  
Full harvest.
18. Servant, cook, scullion,  
waterman, groom,  
gardener, sweeper,  
table-servant, coachman,  
watchman, carpenter,  
blacksmith, pedlar, cowman,  
grassman.
19. Stable, cow-stable, servants'  
houses, garden, road,  
thatch roof, keys, any musical  
instrument, picture, flowers,  
stone or earth roof, tile roof,  
flower-pot.
20. Tools, hammer, ax,  
hatchet, plane, saw, file,  
nail, tack, adze, screw,  
screw-driver, mattock, trowel,  
sickle, rope, cooking vessel.
21. Metal, iron, gold, silver,  
copper, tin, sheet tin,  
lead, glass, mirror, eye-glasses,  
brass, leather.
- Jum'arát, Jumá',  
Saníchar, Itwár,  
Sabt; barsát, garmí,  
járá, bahár, rabí',  
kharíf.
18. Naukar, khánsámán,  
masálchí, bihi sh t í,  
sáis, málí, mihtar,  
mez, khidmatgár,  
kochwán, chaukídár,  
baṛháí, (tarkkhán),  
lohár, bisátí (Eng. bakaswála)  
gwála, ghasiára.
19. Astabal, gausála, ságar-  
pesha, bág, saṛak, chhappar,  
chábián, bájá, taswír, phúl,  
chhat, khapraíl, gamlá.
20. Auzár (hathyár), mártaul,  
kulhárá, kulhári, randa,  
ári, retí, kí, biranjí, ṭhesá,  
pech, pechkash, kahí, ramba,  
darántí, rassí, degchí.
21. Dhát, lohá, soná, chándí,  
tám bá, qalaí, ṭín, sí s á,  
shísha, áíná, ainak (chashma),  
pítal, chamrá.



This lesson is to be taught during the first six or twelve months, and is *not* to be completed before the second is begun.

## II. WHERE ?

## KAHÁN ?

Where is the (1) ?

(1) Kahán hai ?

The (I) is (II<sub>2</sub>) the (I).(I) (I II<sub>2</sub>) hai. Kitáb mez par hai.

1. See I (1-20).

2. On, under, beside, here, there.

2. par, ke niche, ke pás, yahán, wahán.

Kitáb mez par hai, mez ke niche hai, mez ke pás hai, yahán hai, wahán hai.

These questions must be practised until the pupil gives each answer readily.

## III. WHY ?

## KYÚN ?

Why did (the woman) come from the city ? go to the well ? go to the city ? to the house ? to this country ? to our bungalow ? Is (she) coming ? going ? eating ? talking ? looking ? sending the chair ? buying food ? the book ? the meal ? etc.

(‘Aurat) shahr se kyún áí ? (wuh ? tum ? gayí ? kúen ko ?) shahr ko ? ghar ko ? is mulk ko ? hamárá koṭhí ko ? Kyún á rahí hai ? já, khá, bol, dekh, bhej, mol le, rahí (rahá, rahe) hai ? kitáb, khána, áṭá, waḡaira.

\*Why did you (give) him the (book) ? the table, the money, the beds, the waterpots, the watches ? take, bring ? send ?

Áp ne us ko (kitáb) kyún dí ? mez, rúpaya, chár-páián, ghar, gharíán ? waḡaira, liyá, bhejá ? láyá ?

\* This section will be used after a month or two.

*Substitutes.*—The man, the men, the women, the boys, the girls, you, he, they.

## IV. WHO ?

## KAUN ?

Who is this boy ? man ?  
woman ? girl ?

Yih (laṛká) kaun hai ? ádmí ?  
'aurat ? laṛkí ?

Hindu. Sikh, Moslem, water-  
man, our servant, cook,  
gardener, groom.

Yih Hindú, Sikh, Mussal-  
mán, bihishtí, hamará  
naukar, khánsámán, málí,  
sáis, hai.

Who is coming from the  
city ? going to ? the house,  
well, tree ?

Shahr se kaun á rahá hai ?  
já ? ghar, kúen, darakht,  
ko ?

Who drew the water ? gave  
you the book ? sent the  
table ? took the money ?

Kis ne pání bhará ? tum ko  
kitáb dí ? mez bhejá ?  
rúpáyá liyá ?

Who said this ? Who told  
this ?

Kis ne yih bát kahí ? Kis  
ne batáyá ?

## V. WHOSE ? WHOM ?

## KIS KÁ, KIS KO ?

Whose ( 1 ) is this ?

Yih kis kí (kin kí) (kitáb)  
hai ?

That is my book, ours, yours,  
his, theirs, yours, the  
boy's, the girl's, the boys',  
the women's, the girls',  
the man's, the men's.\*

Wuh merí kitáb hai, hamarí,  
tumharí, uskí, un kí, áp  
kí, laṛke, laṛkí kí, laṛkon  
ká, 'auraton ke, laṛkion  
ke, ádmí ka, ádmíon kí.

Whom did he strike ? kill ?  
ask ?

Us ne kis ko mára ? már  
ḍálá ? púchhá ?

To whom is he speaking ?  
giving ?

Wuh kis ko boltá hai ? de  
rahá hai ?

\* Use your most vivid imagination to give life to these exercises.

For whom is he bringing ?      Wuh kin ke líe lá rabá hai ?  
 sending ?                              bhej ?

*Ans.*—Me, you, him, her      *Jawb.*—Mujhe, mere, tum-  
 them, us, you, the boy,      hen, tumháre, us ko, ke,  
 the boys, the girl, the      unko, ke, ham ko, hamáre,  
 girls.                              áp ko, áp ke, laṛke ko, ke,  
     laṛkon ko, ke, laṛkion ko,  
     ke.

## VI. WHICH ?

KAUNSA ? KAUN ?

Which table do you wish ?      Kaunsa mez cháhte ho ?

Which book is yours ?              Kaunsi kitáb áp kí hai ?

Which men are Hindus ?              Kaunse ádmí Hindú hai ?

Books, book-case, carpet,      Kitáben, almárí, darí,  
 rug, cup, shoes, watch ;      galichá, piyála, jútían,  
 servant, girls, women,      gharí ; naukar, laṛkián,  
 Mohammedans, Sikhs,      'auraten, Mussalman,  
 Christians ?                              Sikh, Masíhí or 'Ísáí.

VII. WHAT SORT OF ? WHAT  
KIND OF ?

KAISA ? KIS QISM KA ?

What sort of a (book) is it ?      Wuh kaisi kitáb hai ?

Man, woman, boy, girl, table,      Ádmí, 'aurat, larká, laṛkí,  
 pen, watch, water-pot,      mez, qalam, gharí, ghará,  
 chair, carriage, carpet ?      kursí, gárí, darí ?

*Ans.*—Red, green, white,      *Jawáb.*—Lál, sabz, sufed,  
 black, brown, orange, yel-      kálá, khákí, basantí, pílá ;  
 low ; large, small, round,      bará, chhotá, gol, patlá,  
 thin, thick.                              motá.

## VIII. WHAT O'CLOCK ?

KYA BAJA ?

## Interrogative Exercises. Sawáliye Jumle.

- |  |  |
|--|--|
| 1. Kyá bajá hai ? or kitne baje hai.             | 1. What time is it ? (What has struck ?) or how many have struck ?                     |
| 2. Ek bajá hai. Sawá bajá hai.                   | 2. It is one o'clock. $1/4$ more than one.   |
| 3. Derh bajá hai.                                | 3. It is half past one.  |
| 4. Paune do baje hai.                            | 4. $1/4$ less than two have struck.  |
| 5. Do baje hai. Tín baje hai.                    | 5. It is two o'clock. It is three o'clock.   |
| 6. Dhái baje hai. Chár baje hai.                 | 6. Two and a half have struck. It is four.   |
| 7. Paune tín baje hai. Sawá tín baje.            | 7. $1/4$ less than 3. $1/4$ more than 3.   |
| 8. Sawá tín, sárhe tín, paune chár baje hai.     | 8. 3 : 15 ; 3 : 30 ; 3 : 45, or, $3 \frac{1}{4}$ , $3 \frac{1}{2}$ , $3 \frac{3}{4}$ . |
| 9. Sawá chár, sárhe chár, paune pánch.           | 9. $4 \frac{1}{4}$ , $4 \frac{1}{2}$ , $4 \frac{3}{4}$ .                               |
| 10. Sawá pánch, s á r h e panch, paune chha.     | 10. $5 \frac{1}{4}$ , $5 \frac{1}{2}$ , $5 \frac{3}{4}$ .                              |
| 11. Sawá chha, sárhe chha, paune sát.            | 11. $6 \frac{1}{4}$ , $6 \frac{1}{2}$ , $6 \frac{3}{4}$ .                              |
| 12. Sawá sát, sárhe sát, paune áth.              | 12. $7 \frac{1}{4}$ , $7 \frac{1}{2}$ , $7 \frac{3}{4}$ .                              |
| 13. Sawá áth, sárhe áth, paunenau.               | 13. $8 \frac{1}{4}$ , $8 \frac{1}{2}$ , $8 \frac{3}{4}$ .                              |
| 14. Sawá nau, sárhe, nau, paune das.             | 14. $9 \frac{1}{4}$ , $9 \frac{1}{2}$ , $9 \frac{3}{4}$ .                              |
| 15. Sawá das, sárhe das, paune gyára (or, yára). | 15. $10 \frac{1}{4}$ , $10 \frac{1}{2}$ , $10 \frac{3}{4}$ .                           |

16. Sawágyára, sárhegyára, 16. 11 1/4, 11 1/2, 11 3/4.  
paune bárah.
17. Sawábárah, sárhebárah, 17. 12 1/4, 12 : 30, 12 : 45.  
paun bajá.

Note that in numbers, "sawá" is a qr. more than, and "paune" a qr. less than the number it precedes. *Paun* means three-quarters, and is used of one or the unit only ; thus *paun ser*, *paun sau*=three-quarters of a ser, three-quarters of an hundred ; *paune do*, *paune das*=1 $\frac{3}{4}$ , 9 $\frac{3}{4}$ . *Bajā* changes to *baje*, beyond "derh," one and a half, as it is a participle, and agrees with its noun, "two have struck". Avoid saying "tín bajá," rather, *tín baje, do baje*. *Sawā* does not change its form, but *paune* is *pauná* with *ek*.

IX. HOW MUCH ? HOW MANY ?  
KITNÁ ? KITNÍ ? KITNE ?

How many men have come ?	Kitne ádmí áe hain ?
How many (chairs) are in this room ?	Kitní (kursián) is kamre men hain ?
There is only one chair.	Ek hí kursi is kamre men hai.
Tables, curtains, books, men, women, boys, girls, shoes, hands, eyes, ears?	Mez, parde, kitáben, ádmí, auraten, larke, larkián, jútián, háth, ánkhen, kán?
1 to 12 ;	Ek, do, tín chár, páñch, chhe, sát, áth, nau, das,
13 to 100.	gyárah, bárah ; terah, chaudah, pandrah, solah, satrah, aṭháraḥ, unís, bís ; ikkís, báís, teís, chaubís, pachís, chhabbís, satáís, aṭháís, untís, tís ; iktís, battís, tentís, chauntís,

paintís, chhattís, saintís,  
 aṭhattís, untálís, chálís ;  
 iktálís, battálís, tentálís,  
 chauntálís, paintálís,  
 chhíyálís, saintálís, aṭhtá-  
 lis, unchás, pachás ; iká-  
 wan, báwan, tirpan, chau-  
 wan, pachpan, chhappan,  
 satáwán, aṭh á w á n, u n-  
 saṭh, sáṭh ; iksaṭh, básaṭh,  
 tresaṭh, chausaṭh, pain-  
 saṭh, chhiyásath, sar-  
 saṭh, aṭhsath, unhattar,  
 sattar ; ikhattar, bahattar,  
 tihattar, c h a u h a t t a r,  
 pachhattar, chhihattar,  
 sathattar, a ṭ h a t t a r,  
 unásí, assí ; ikásí, beásí,  
 tirásí, chaurásí, pachásí,  
 chhiásí, satásí, aṭhásí,  
 nawásí, nawwe ; ikánawe,  
 bánawe, tiránawe, chau-  
 ránawe, pachánawe,  
 chhiánawe, sa t á n a w e,  
 aṭhánawe, ninánawe,  
 sau ; sainkrá, h a z á r,  
 lách, karor.

The mastery of these will be distributed over several months.

X. HOW MUCH ?

What is the price of this ?

What is the value of this ?

KITNÁ ? KITNÍ ?

Is ké kitné dām hai ?

Is kí kitní qímat hai ?

- What is the market rate of this ? Is ká kyá nirkh hai ?
- How much does this sell for ? Yih kitne men biktá hai ?
- Ans.*—This sells for ten pice. *Jawáb.*—Yih das paise ko biktá hai.
- The price of this is eight rupees. Is ké dām áṭh rúpae hain.
- The value of this is nine and a half rupees. Is kí qímat sárhe nau rúpae hai.
- 1-100 pai, annas, pice, Rs. 1-100 pai, áne, paise, rúpae.
- How such shall I give ? Main kitné dún ? (of price).
- How much will you take ? Kitné loge ? of price ; kitná of bulk.)
- The pupil should provide a number of coins and learn to give and make change.
- How much did you pay for this book ? Áp ne yih kitáb kitne ko lí ?
- How much did this mare cost you ? Yih ghorí kitne men áí ?
- XI. WHEN ? HOW LONG ? SINCE WHEN ? KAB ? KAB KÁ ? KAB SE ?
- When did you get the book from him ? Áp ne us se kitáb kab lí ?
- When did he give you the book ? Us ne áp ko kitáb kab dí ?
- When did she say this ? Us ne yih bát kab kahí ?
- When did the gardener do this work ? Málí ne yih kám kab kiyá ?
- When did the boy stay in your house ? Laṛká áp ke ghar men kab rahá ?
- When did the girl get sick ? Laṛkí kab bímár húi ?
- Water poured (filled) in Pání bhará ? chiṭṭhí bhejí ?

vessels ? letter sent ? chair  
made ? thing told ? were  
talking ? were hunting ?  
did see ? did go ? had  
come ? did die ?

When did this happen ? To-  
day.

When did this come ?  
Yesterday.

How long has the letter been  
here ? Two hours.

Since when has the water  
been here ? Since morn-  
ing.

How long has he been gone ?  
He has been gone since day  
before yesterday.

kursí ban gayí ? bát batá  
dí ? bol rahe the ? dhún-  
dhte the ? dekh liyá ?  
gayá ? áí thí ? mar gaye ?

Yih kab kí bát hai ? Yih to  
áj kí bát hai.

Yih kab ká áyá hai ? Yih  
kal ká áyá hai ?

Chitṭhí yahán kab se hai ?  
Do ghante se.

Pání kab se bhará hai.  
Subh se.

Wúh kab ká gayá hai ?  
Parson ká gayá hai.

*N.B.*—Use Drill Table of adverbs for answers also.

## XII. WHITHER ?

Whither are you going ?

Whither did he go ?

We ? you ? she ? they ? the  
boy-s ? the girl-s ? the  
men ? the women ?

*Ans.*—To the city, the school,  
the well, the house, home,  
the station, the P.O.

## KIDHAR ?

Áp kidhar játe hain ?

Wuh kidhar gayá ?

Ham ? tum ? wuh ? wuh ?  
!arḱá, larḱe ? larḱí ?  
!arḱíán ? ádmí ? 'auraten ?

*Jawáb.*—Shahr, madrase,  
kúen ko, ghar ko, ghar,  
isteshan, dák-khána.

## XIII. WHENCE ?

Whence did you get this  
book ?

I took it off your table.

## KAHÁN SE ?

Áp ne yih kitáb kahán se lí  
thí.

Main ne áp ké mez par se lí ?



Where did this stone come from ?	Yih patthar kahán se áyá ?
From where you put it.	Jahán se áp ne rakkhá.
XIV. HOW ? IN WHAT MANNER ?	KYÚNKAR ? KIS TARAH ?
How did this happen ?	KIS TARAH SE ?
How have you come ? i.e., for what purpose ?	Yih kyúnkar húa ?
How did he earn so many rupees ?	Áp kis tarah (wajah se) áe hain ?
How did this dish break ?	Us ne itne rúpæe kis tarah se kamáyá ?
What was he (they) saying to you ?	Yih bartan kistarrah se tútá ?
In what manner (as rudely, politely, etc.) was he speaking to you ?	Wuh áp ko kis tarah bolte the ?
How will he give it to us ?	Wuh áp ko kistarrah se bolte the ?
How can you say this ?	Wuh ham ko kyúnkar degá ?
How did he send it ? For nothing ? tell ? see ? hear ?	Tum yih bát kyúnkar kahte ho ?
XV. WHAT .. OF ?	Us ne kis tarah bhejá ?
What is this made of ?	Muft ? batá diyá ? dekh liyá. ? sun liyá ?
It is made of brass.	KÁHE KÍ ? * KIS CHÍZ KÁ ?
What is this table made of ?	Yih káhe kí baní hai ?
knife ? ring ? spoon ?	Yih pítal kí baní hai.
kettle ? chair ? jar ? bullet ?	Yih mez kis chíz kí baní hai ?
bottle ? hukka ? house ?	<i>Jawáb.</i> —Háthí-dánt, soná, chándí, lohá, támbá, lakrî, miṭṭî, síśá, shíshá, qalaí, dhát, patthar.

\* Commonly used, but not elegant.

## OTHERS.

XVI. WITH ANSWER YES NA ?

## EXPECTED.

You have my book, haven't  
you ?

Did he go yesterday ?

He went yesterday, didn't  
he ?

Are you going to-day ?

You are going to-day, aren't  
you ?Sahib orders this bread,  
doesn't he ?The boys will come, won't  
they ?

Shall I go ?

Shall we do it or not ?

We shall go, shan't we ?

She went yesterday, didn't  
she ?You sent the bread, didn't  
you ?Can you do this work  
to-morrow ?

Can you go now ?

Have you the girl's books ?

Have you sent all the  
things ?

Has Mr. Smith my mare ?

I am to go, am I not ?

He had to come, hadn't he ?

## DUSRE.

NA ?

Merí kitáb ap ke pás hai,  
na ?

Kyá wuh kal gayá ?

Wuh kal gayá, na ?

Ap aj játe hain ?

Ap aj játe hain, na ?

Sáhíb yihí rotí mangáte hain,  
na ?

Larke parson áenge, na ?

Main jáún ?

Ham karen ki nahín ?

Ham jáenge, na ?

Wuh kal chalí gayí, na ?

Tum ne rotí bhejí, na ?

Tum kal yih kám kar  
sakoge ?

Abhí já sakte ho ?

Larí kí kitáben tumháre  
pás hain ?Tum ne sab chízen bhejí  
hain ?Merí ghorí Ismít Sáhíb ke  
pás hai ?

Mujh ko jáná hai, na ?

Us ko áná thá, na ?

XVII. HOW LONG ? HOW KITNÁ LAMBÁ ? KITNÁ  
BIG ? BARÁ ?

How long is this carpet ?	Yih darí kitní lambí hai ?
How high is this horse ?	Yih ghorá kitná úrchá hai ?
How big this coat is !	Yih koṭ kitná bará hai !
How long is this cloth ?	Yih kaprá kitná lambá hai ?
How far is the city ?	Shahr kitní dūr hai ?
How excellent a city this is !	Yih kaisá umda shahr hai !
How long did you stay in the city ?	Áp shahr men kab tak rahe ?
How long till you come back ?	Áp kab tak wápas áenge ?
How long did you work for him ?	Áp sáhib ke pás kab tak kám karte rahe ? [hain ?
How often do you eat daily ?	Áp roz kítní daf'a kháte
How often in the day does the train come ?	Din men gári kitní daf'a átí hai ?
How often does the mail go in the day ?	Dák kitní daf'a din men játí hai ?

XVIII. WHAT ? WHETHER ?	KYÁ ? ÁYÁ ?
What are you doing ?	Tum kyá karte ho ?
What did he say to you ?	Us ne tum se kyá kahá ?
He asked whether you were going to-morrow or not.	Us ne púchhá ayá Sáhíib kal játe hain ki nahin.
Of what use is this wood ?	Yih lakrī kis kám kí hai ?
It is of no use. It's fit for fuel.	Yih kisí kám kí nahin hai. Indhan ke láiq hai.
What was that man giving the boy ?	Wuh ádmí larke ko kyá de rahá thá ?
He was giving money, but the boy wouldn't take it.	Wuh dām (naqdī) de rahá thá ? magar laraká nahin letá thá.

What did the shopkeeper send you ?	Dúkándár ne áp ko kyá bhejá ?
What did the gentleman give each of the coolies ?	Sáhib ne qulion ko kyá kyá diyá ?
He gave them four annas each.	Unhon ne chár chár á n e diye.
He asked whether this was true or a lie.	Unhon ne púchhá, áyá yih bát sach hai yá jhúth.
Well ! what did you tell him ?	<u>Khair!</u> T u m n e k y á batáyá ?

#### Drill Tables.\*

*Nouns.*—Larḳá, larḳí, ghorá, ghorí, 'aurat, ádmí, Rájá, Rání, páon, gáon, kitáb, rát, gáe, bhains, bhainsá, bail, gadhá, gadhí, chiriyá, bhái, bahin, daryá, balá, hawá, dawá, pankhá, parda, kám, kágaz, jagah, khánsámán (*sings. and pls.*), wálid, wálidain, kágazát, waqt, auqát, hukm, ahkám, khabar, akhbár, hál, ahwál, sharíf, ashraf, ta'lim, ta'limát, suwál, suwálát, sabab, asbáb, nar, máda, mádin.

*Verbs.*—(a) Dená, lená, áná, jáná, uṭhná, baiṭhná, honá, karná, chalná, banná, banána, dekhná, dikhána, sunná, bolná, bulána, kahná, rakhná, kharidná, mol lená, láná, milná, bhejná, dhoná, dhulána, bachná, cháhná, nikálná, hojáná.

(b) Marná, márná, marwána, ṭúṭná, toṛná, turána, bulwána, chhúṭná, chhoṛná, chhurána, uṭháná, uṭhwána, dilána, dilwána, karná, karána, samajhná, samjhána, rakhná, rakhána, rakhwána, sunána, kahlána, milána, nikálná, nikalwána, bachána, bikná, bechná, bikwána, kaṭná, káṭná, kaṭwána, chaṛhná, chaṛhána, utarná, utárná, phirná, pherná and phirána, likhná, likhána, leṭná, liṭána, bharná, bharána.

\* These are to be used where noted in the lessons, and in connection with the following Exercises as a concrete drill in correct oral composition.

(c) Taiyár honá, karná ; jama' h. k. ; púrá h. k. ; bará h. k. ; khará h. k. ; paidá h. k. ; mazbút h. k. ; yaqín h. k. ; shaqq h. k. ; hukm h. k. ; piyár karná, shukr k., ummed k., madad k., gunáh k., khidmat k. : yád áná, yád diláná, yád karná, karáná.

*Pronouns.*—(a) Main, ham, tú, tum, áp, wuh, yih ; mujh, mujhe, tujh, tujhe, ham, hamen, tum, tumhen, áp, us, use, un, unhon, unhen.

(b) Merá-e-í, terá-e-í, tumhárá-e-í, áp ká-e-í, us ká-e-í, un ká-e-í, hamárá-e-í, in ká-e-í, apná-e-í.

(c) Kaun, kis, kaun, kin, kinhon : jo, jis, jo, jin, jinhen, jinhon.

*Prepositions.*—Men, se, par, tak, ko, ká, ke, kí, men, se, par se, men ká, ke líe, ke wáste, ke pás, ke áge, ke sámne, ke píchhe, ke níche, ke andar, ke báhar, ke bích, ke sáth, ke ba'd, ke pahle, ke úpar, ke siwá, ke barábar, ke bá'is, ke sabab, ke láiq, ke ird gird, ke ás pás, ke badle, ke wasíle (se), ke pár ; kí bábat, kí khátir, kí taraf, kí taraf se, kí cháron taraf, kí tarah, kí ma'rifat, kí mánind, kí nisbat, kí jagah, ke nazdík, ke muwáfíq.

*Adverbs.*—Áj, kal, parson, atarson, narson, pár sál, ab, abhí, ab kí daf'a ; jaise, jahán, kahín, jáhán kahín, jab, kabhí, jab kabhí, kabhí kabhí, kabhí nahín, nahín, hán, na, mat ; yahán, wahán, idhar, udhar, jidhar, yún, is tarah, usí tarah, bár bár, hamesha, bahut, to, bhí, sawere, bará, masalan, faqat, qaríban, hargiz nahín, zor se, ek dam se, wápas, jún, jaldí, jhaṭ paṭ, sháyad, phir.

*Adjectives.*—Achchhá, burá, ṭhandá, garm, bhárá, halká, nazdík, dúr, sakht, narm, mushkil, ásán, chaurá, tang, sáf, mailá, taiyár, bas, únchá, níchá, sachchá, jhúṭá, khará, khoṭá, nayá, puráná, búrhá, ġaríb, daulatmand, bará. chhoṭá, lambá, 'ámm, sab, ních, gol, chauras, moṭá, patlá, zarúr, band, khulá, desí, waláyatí, ádhá, aur, pahlá, dúsrá,

thorá, mihrbán, bahut, aglá, ziyáda, kam, pichhlá, mumkin, shukarguzár, khúb súrát, bad súrát.

*Interrogatives and Indefinites, and Others.*—Yih, wuh, aur, aisa, waisá, dono, ġair, ba'z (ba'ze), kaí, kuchh, kull, chand, báqí, aksar.

Kab ? Kidhar ? Kaun ? Kyún ? Kyúnkar ? Kis tarah ? Kaisá ? Kaunsá ? Kyá ?

Jo, jo koí, koí, jo jo, jo kuchh, fuláná, ek dúsrá, sab kuchh, jitná, aur kuchh, har, har ek, har koí, sab koí, áp, khud, koí koí, koí na koí.

*Numerals.*—Ek, do, tín, chár, pánych, chha, sát, áṭh, nau, das, bís, pachís, tís, chálís, pachás, sau, sainkrá, hazár, lách, karoṛ, koṛí, sadí.

Awwal, pahlá, dúsrá, tísrá, chauthá, pánychwán, chhaṭá, sátwán, áṭhwán, nauwán, daswán, bíswán, pacháswán.

*Conjunctions.*—Aur, ki, táki, lekin, par, balki, to, magari, pas, phir, phir bhí, jis tarah . . . us tarah, khwáh . . . khwáh, na . . . na, cháhe . . . cháhe, yá . . . yá, táham, tau bhí, tab bhí, jab tak, jab tak . . . na, is líe, is líe ki, kyúnki, chúnki, aísá na ho ki, warna, nahín to, hálánki, agarchi, go, go ki, goyá, liháza, tis par bhí.

#### Exercises in Declensions.

- |                              |                               |
|------------------------------|-------------------------------|
| I. Man, boy, horse dog, jar, | I. Ádmí, laṛká, ghorá, kuttá, |
| house, water, city, answer,  | ghará, ghar, pání, shahr,     |
| time, word, people, fruit,   | jawáb, waqt, kalám, log,      |
| spring, curtain, month,      | phal, chashma, parda,         |
| day, day, field, Rajah,      | mahína, roz, din, khet,       |
| uncle, cook.                 | Rájá, cháchá, mámu,           |
|                              | <u>khánsámán</u> .            |
| II. Woman, girl, mare, dog,  | II. 'Aurat, laṛkí, ghorí,     |
| watch, daughter, will,       | kuttá, kuttí, jebí gharí,     |
| wages, book, eye, spirit,    | beṭí, marzí, mazdúrí,         |

proverb, place, gift, thing,  
request, labour, b r e a d,  
medicine, wind or air, cow,  
way, smell, post, white-  
ant, hurt.

kitáb, á<sub>n</sub>kh, rúh, masal,  
jagah, bakhshish, chíz, bát,  
darkh wást, mihnát, roṭí,  
dawá, hawá, gáe, ráh, bú,  
ḍák, dímak, choṭ.

Nouns of class I, i.e. masculines, in -á except titles, change, with a preposition, to *e* in sing. and to *on* in pl. ; and *á* becomes *e* in pl.

Other nouns of class I undergo no change, only in the plural with a prep., they add *on* and in the vocative *o*, *ádmion ko*, *ádmío*.

Feminine nouns suffer no change in sing. In plural they add to nouns in *í* - *án* for absolute, and -*on* for prepositional form, and *o* for vocative.

There are no absolute rules for gender, but generally nouns -*á*, -*a*, are masculine, and nouns in -*í*, -*isht*, -*t* are feminine. Great care should be taken in learning each noun to train the ear, so that masc. adj. forms be associated with masc. nouns, and fem. with fem.

- |  |   |
|--|---|
| 1. These (I* or II) are mine,<br>his, yours.   | 1. Yih <sub>1</sub> (I yá II) mere, -í,<br>hain, uske, tumháre. |
| 2. This (I or II) is good,<br>better, best.    | 2. Yih achchhá hai ; us se,<br>sab se, achchhá.                 |
| 3. Give this (I, II) a book<br>(Rs.).          | 3. Is (I, II) ko kitáb ( )<br>do.                               |
| 4. Put these (I, II) in the<br>room.           | 4. In (I, II) ko kamre men<br>rakkho.                           |
| 5. In this (I, II) is great<br>excellence.     | 5. Is (I, II) men barí khúbí<br>hai.                            |
| 6. In these (I, II) are great<br>excellencies. | 6. In (I, II) men b a r í<br>khúbían hain.                      |

\* Substitute the above nouns.

7. From these (I, II) learn wisdom.      7. In (I, II) se dánái síkho.
8. From this (I, II) learn wisdom.      8. Is (I, II) se dánái síkho.

#### Exercises in Adjectives.

These (I, II) are (good, better, best) III. 1. *Yih* (I, II) (III) *hain*.

III. (a) Declinable. Achchhá, burá, púrá, sachchá, baṛá.

(b). Indec. járí, baṛí, khúb, báqí, ṭhík, umda, bháří.

This (I, II) is (III).

#### Exercises in Possessives.

1. This (I, II) is yours, his, hers, mine, o u r s, yours, thine, theirs, the boy's, the girl's, the boys', the girls', the man's, the men's, the woman's, t h e women's.
1. *Yih* (I, II) tumhárá hai, uská, uske, m e r í, hamárá, áp ke, terí, unká, laṛke ke, laṛkí kí, laṛkon ká, laṛkion ke, ádmí ká, ádmíon kí, 'aurat ke, 'auraton ká.
2. These (I, II) are yours, his, hers, etc.
2. *Yih* (I, II), tumháre hain, us ké, us ke, waḡaira.

#### Verb Synopses.

- I, m., we, m., I, f., we, f., you, f., you, m., thou, he, you, p. she, they, m., they, fem., The boy-s, girl-s, man, men, woman, women,
1. send them a chair daily (-*tá hún*)  
bring table
2. am sending chairs now (-*rahá hún*).  
bringing tables
3. was sending them a pen yesterday (-*tá thá*).  
bringing
4. was sending them the books at that time (-*rahá thá*).  
bringing



20 subjects, 10 pre-  
dicates,

Other verbs for  
substitution,

*dená,*

*ḡahuncháná,*

*mol lená,*

*banáná,*

*rakhná,*

*rakháná,*

*nikálná,*

*bechná,*

*bikwáná,*

5. shall  $\frac{\text{send}}{\text{bring}}$  the women a letter  
to-morrow (*-úngá*).

6.  $\frac{\text{sent}}{\text{brought}}$  him the bread and butter  
day before yesterday (*bhejá,*  
*láyá*).

7. did not  $\frac{\text{send}}{\text{bring}}$  them the bread (*na*  
*bhejí*).

8. have not  $\frac{\text{sent}}{\text{brought}}$  them the loaves  
(*nahín bhejín*).

9. have  $\frac{\text{sent}}{\text{brought}}$  them the meat,  
milk, bread, potatoes vege-  
tables, rice, dal, sugar (*bheja*  
*-í-e*).

10. had sent them the ( ) before  
I came (*-á thá*).

\*Send the money at once (*-o*).

Bring them the tables soon.

Sending is better (*-na bihtar hai*).

Bringing is better than sending

(*-ná, -ne se bihtar hai*).

Having  $\frac{\text{sent come}}{\text{brought go}}$  (*-kar á jáo*).

This is the sender (*-wálá*).

Come as soon as you send (*-te*

*hí á jáo*).

Is this the  $\frac{\text{sent}}{\text{brought}}$  books-s *í húi*).

\* One verb in ten forms with 20 subjects in each form, can be gone through in ten minutes. But keep one finger on the subject, the other on the predicate.

I saw him sending  
bringing two tables to you.

I saw him seated.

I gave him the money to (that he) bring (*táki wuh láe*).

I went to buy bread (*kharídne gayá*).

I went to send loaves (*bhejne ko gayá*).

*Special Idiomatic Verb Forms.\**

<i>Subjects.</i>	<i>Past.</i>	<i>Past Perf.</i>	<i>Present.</i>	<i>Future (Rare).</i>
All nouns	lagá	lagá hai	lagtá hai	lagegá,
All prons.	lagí	lagí hai	lagtí hai	lagegí,
	karne lage	lage hain	lagte hain	lagenge,
	lagín	lagí hain	lagtí hain	lagengí,
began to do, etc.				

*Chukná*, to finish doing something.

	<i>Past.</i>	<i>Past Perf.</i>	<i>Present.</i>	<i>Future.</i>
All nouns	chuká	chuká hai	chuktá hai	chukegá,
All prons.	ho chukí	chukí hai	chuktí hai	chukegí,
	kar chuke	chuke hain	chukte hain	chukenge,
	khá chukín	chukí hain	chuktí hain	chukengí.

*Sakná*, to be able to do, give, etc.

	<i>Present.</i>	<i>Past.</i>	<i>Future.</i>
All nouns	saktá hai	saká	sakegá,
All prons.	de, kar, saktí hai	sakí	sakegí,
	sakte hain	sake	sakenge,
	saktí hain	sakí	sakengí.

*Cháhná* with inf., to wish to do, give, etc.

	<i>Present.</i>	<i>Past.</i>
All nouns	áná, dená, karná,	cháhtá hai
All prons.		cháhtí hai
		cháhte hain
		cháhtí hain

\* N.B.—Use the verbs of Drill Table with these exercises.





of, like ; by means of ;  
like, in place of—me,  
us, him, the boys, the  
girls, the man, the  
boy, the girl, the  
women.

pahle, kí khátir, kí  
mánind ; kí ma'rifat,  
ke wasíle ; kí tarah,  
ke badle, mere, hamá-  
re, us ke, kí, laṛkon  
ke, kí, laṛkíon ke, kí,  
ádmí ke, kí, laṛke ke,  
kí ; laṛkí ke, kí ; 'aurat  
ke, kí.

6. Take this (\*) to Mr.  
Smith and give it to  
him.

6. Yih (\*) Ismit Sáhíib ke  
pás le jákar un ko de  
áo.

Go to Mr. Smith and get  
that ( ) and bring it to  
me.

Ismit Sáhíib se wuh ( )  
mángke, mere pás lete áo,  
le áo.

#### Exercises in Relatives.

- |  |  |
|--|--|
| Whatever a man sows that<br>he will reap.          | Jo kuchh ádmí botá hai, so<br>hí kátegá.                 |
| Reap as much as you sow.                           | Jitná bo utná káṭ lo.                                    |
| As you measure, so will it<br>be measured for you. | Jis tarah nápte ho, usí tarah<br>tumháre líe nápa jáegá. |
| As you sow, so you reap.                           | Jaisá bote waisá káṭoge.                                 |
| Just as you give, you take.                        | Jis tarah do, usí tarah lo.                              |
| Just when you wish, bring<br>it.                   | Jab hí cháho tab hí láo.                                 |
| Whichever way you turn<br>him, thither he goes.    | Jidhar moṛo, udhar játa hai.                             |
| As soon as you request it, it<br>is present.       | Jis waqt mángo, maujúd hai.                              |
| 1. This was the (man,<br>woman, women, men.        | 1. Yih wuh (ádmí) thá jis<br>ne kal ham se báten         |

\* Substitute list of nouns.

boy-s, girl-s), who spoke to us yesterday, —who speaks to us every day.

2. This is the ( ) that was in the shop day before yesterday; —that we bought (saw) yesterday, (book-s, table-s, pen-s, hat-s, man, men, woman, women, boy-s, girl-s).

kín, ('aurat-en, ádmí, laṛká, e, laṛkí, -án), —jo roz roz ham se báten kartá (e, í) hai (hain).

2. Yih wuhí (kitáb-en, mez, qalam, ṭopí-án, ádmí, 'auraten, laṛká, -e, laṛkí, -án), hai (n) jo parson dúkán men thá (the, thí, thín); jise (jisko, jinhen, jin ko) ham ne kal kharíd liyá (or jo . . . liyá, lí. lín; dekhá, -e, -í, ín).

The pupil should work at these until he can readily give these under I, sixteen sentences in a minute, and those under 2, thirty-two sentences, in two and a half minutes. If he can do this, he will have a fair command of the relatives.

#### Exercises in Conjunctions.

*Purpose*—*ki* and *táki*, with *Iráda*.

*Subj.*

He came that he might buy food.

Wuh áyá táki kháná molle.

She came that she might draw water.

Wuh áí ki pání bhare.

I went that I might do this for you.

Main áyá táki main áp ke líe yih karún.

We will come to do this work quickly.

Ham áenge táki ham yih kám jald karen.

You have come to talk to me. Tum áe ho táki mujh se báten karo.

Come to-morrow to write a letter for me. Áp kal áiye ki mere lie chitthí likhen.

Of purpose is more frequently indicated by the inflected infinitive, *Wuh kháná mol lené ( ) áyá, wuh pání bharne (ko) áí*, with or without *ko*.

*Concessive and adversative*—*go, agarchi, halánki* with Subj. or Ind.

Though it is not from Moses, but has come from the fathers. Hálánki wuh Músá kí taraf se nahín, balki bápádón se chalá áyá hai.

Though Jesus himself did not give baptism, but his disciples did. Go Yisu' áp nahín, balki uske shágird baptisma dete the.

Although I bear witness of myself, still my witness is true. Agarchi main apní gawáhi áp detá hún, tau bhí, merí gawáhi sachchí hai.

*Adversative*—*magar, lekin, par; balki; táham, tau bhí, tab bhí*.

You will seek me but you will not find me. Mujhe dhúndhoge, magar na páoge.

You have not known him, but I know him. Tum ne use nahín jáná, lekin main usko jántá hún.

He said it indeed, but I didn't believe it. Us ne to kahá thá par mujhe yaqín na áyá.

There seems to be no difference between *magar* and *lekin*, and *par*, in meaning, though *par* is less used in Urdu; *balki* is not so strongly adversative, rather it adds something additional, which may be along the same line, and only in part adversative. Observation and use will give the ability to differentiate. *Tá ham, tabbhí* and *tau bhí* are synonymous.

*Alternatives*—yá, yá .. yá, khwáh .. khwáh, cháho .. cháho, cháhe .. cháhe, ki; nahín to, warna.

Shall I come or go ?	Main <u>áun</u> yá <u>jáun</u> ?
Shall he go or stay ?	Wuh áe ki jáe ?
It this correct or not ?	Yih <u>thík</u> hai, ki nahín ?
Whether the boy come or go, what's that to me ?	<u>Khwáh</u> lar <sup>ká</sup> áe <u>khwáh</u> jáe, mujhe kyá ?
Whether I am to go or stay, I am satisfied.	Cháhe jáná ho, cháhe rahná ho, mujhe manzúr hai.
Is this right or a mistake ?	Yih <u>thík</u> hai yá <u>galat</u> hai ?
You ought to go at once, otherwise there will be great loss.	Abhí jáná cháhiye, nihín to bará nuqsán hogá.

You must go, else the boy will die.	Áp zarúr jáen, warna lar <sup>ká</sup> mar jáegá.
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*Exceptive*—jab tak...na, jab tak.

No one can do this work, unless God be with him.	Koi admí yih kám nahín kar saktá, jab tak <u>Khudá</u> us ke sáth na ho
While the master wishes, wait.	Jab tak málik cháhen tum baithe raho.

*Conclusive*—is líe, phir, so, pas, chunánci.

These are used as introductory to a sentence or paragraph, summing up the conclusion from what has preceded.

*Negative Purpose*—aisá na ho ki, that it may not be that, i.e., lest.

aisá na ho ki lar<sup>ká</sup> mar jáe, aisá na ho ki ghorá ðare, aisá na ho ki wuh ham ko máre.

*Conditional*—agar, jo, jab, if. See Lesson LXXIV.

*Causal*—ki, jo, is líe ki, is wáste ki, chúnki, kyúnki, of which the exercises have many examples.



So if the Son shall make you free, you shall be free.	Pas, agar Beṭá tum ko ázád karegá to ázád hoge.
Since you are not of the world, the world hates you.	Chúnki tum duniyá ke nahín, duniyá tum se 'adáwat rakhtí hai.

As . . . As.

How long will you stay ?	Áp kítní der rahenge ?
As long as you do, or, However long you stay, that long I will stay.	Jitní der áp rahen, or Jitní der áp rahenge utní der main rahúngá.
I will give as much as you do.	Áp ke muwáfiq dungá. or, jitna áp denge, utná main dúngá.
How much will you give ?	Áp kitná denge ?





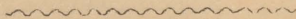
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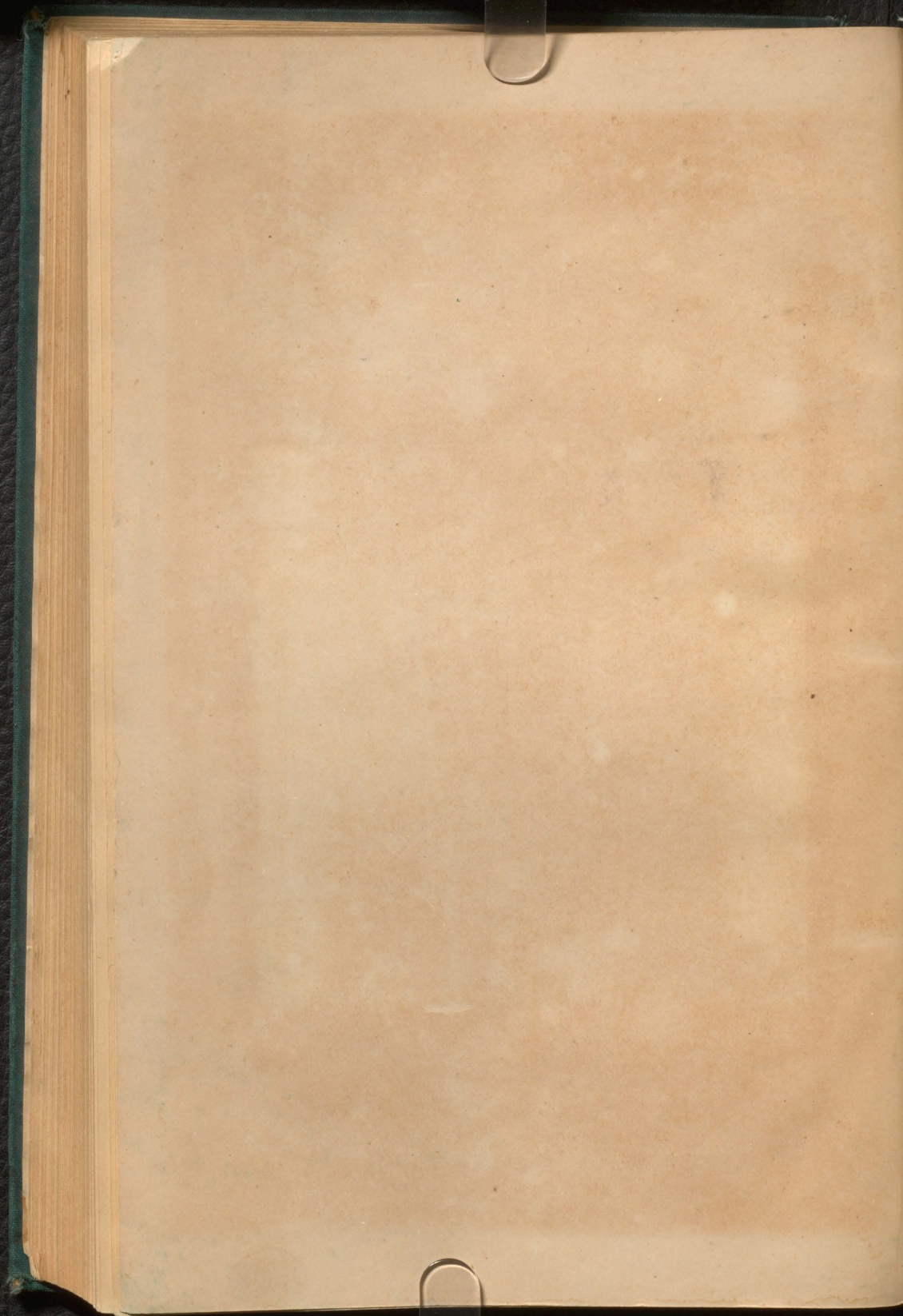
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