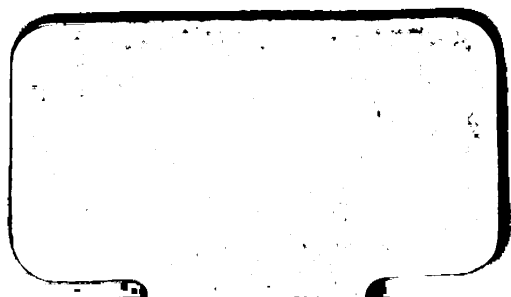


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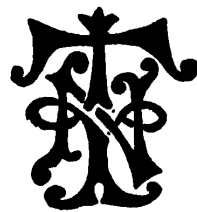
HINDI GRAMMAR.

Aug. 14



**ELEMENTS**  
**OF**  
**HINDÎ AND BRAJ BHÂKHÂ**  
**GRAMMAR.**

**BY THE LATE**  
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## INTRODUCTION.

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IN representing the oriental sounds in English letters, the system of Sir William Jones has been employed, slightly modified. The vowels must, then, be pronounced as follows: *viz.*, *a* as in *arise*; *á* as in *far*; *i* as in *wit*; *í* as in *police*; *u* as in *bush*; *ú* as in *rule*; *e* as in *they*; *ai* as in the Italian *mai*; *o* as in *so*; *au* as in the Italian *paura*. The consonants must receive their usual English sounds, except that, as regards *th* and *ph*, the compounds must be sounded as in the words “*pothook*” and “*haphazard*,” not as in “*this*” or “*thin*” and “*philology*.”

**THIS impression differs from the first by numerous alterations and additions; but they are such as, it is believed, the Author would have approved.**

# HINDÎ AND BRAJ BHÂKHÂ GRAMMAR.

## PART FIRST.

### CHAPTER I.

#### OF THE ALPHABET.

1. THE *Nâgarî* alphabet, in which the Hindî language is generally written, consists of forty-nine letters. It is read, like English, from left to right, and is as follows:—

#### *Vowels.*

अ *a*, आ *â*, इ *i*, ई *î*, उ *u*, ऊ *û*, ऋ *ri*, (ॠ *ri*), (ऌ *li*),  
(ॡ *li*), ए *e*, ऐ *ai*, ओ *o*, औ *au*, with *· n*, *: h* (not initial).

#### *Consonants.*

Gutturals	क <i>ka</i> ,	ख <i>kha</i> ,	ग <i>ga</i> ,	घ <i>gha</i> ,	(ङ <i>ṅa</i> ).
Palatals	च <i>cha</i> ,	छ <i>chha</i> ,	ज <i>ja</i> ,	झ <i>jha</i> ,	(ञ <i>ña</i> ).
Linguals	ट <i>ṭa</i> ,	ठ <i>ṭha</i> ,	ड <i>ḍa</i> ,	ढ <i>ḍha</i> ,	ण <i>ṇa</i> .
Dentals	त <i>ta</i> ,	थ <i>tha</i> ,	द <i>da</i> ,	ध <i>dha</i> ,	न <i>na</i> .
Labials	प <i>pa</i> ,	फ <i>pha</i> ,	ब <i>ba</i> ,	भ <i>bha</i> ,	म <i>ma</i> .
Semi-vowels	य <i>ya</i> ,	र <i>ra</i> ,	ल <i>la</i> ,	व <i>va</i> or <i>wa</i>	
Sibilants and Aspirate	श <i>ṣa</i> ,	ष <i>ṣha</i> ,	स <i>sa</i> ,	ह <i>ha</i> .	

The letters enclosed in brackets will seldom or never be met with in Hindî. The lingual letters are pronounced by turning and applying the tip of the tongue far back against the palate. The sounds to which the English letters in the preceding scheme are restricted have been explained in my Introduction. The lingual letters द *da* and ध *dha*, when medial or final, are commonly pronounced *ra* and *rha*. A point may be placed under the character, to indicate that this pronunciation is intended. The sound of the letter श *sa* is, generally, corrupted into *sha*; and that of क *ka*, into *kha*.

2. We have given the vowel-forms used only at the beginning of a syllable. The vowel अ *a* is inherent in every consonant, and is sounded after every one<sup>1</sup> which has not the subscript mark of suppression (*viz.*, ऽ) understood after it,<sup>2</sup> or another vowel attached to it. These other vowels, when not at the beginning of a syllable, assume the following contracted shapes.

*Medial and Final forms of the Vowels.*

ऀ *á*, ँ *i*, ँ *í*, ँ *u*, ँ *ú*, ँ *ri* ( *ri* ), ( *li* ), ( *lí* ), *e*, *ai*,  
 ँ *o*, ँ *au*.

<sup>1</sup> Except the last in a word; and even there a conjunct consonant, in some cases, necessitates its utterance.

<sup>2</sup> For the mark of suppression is very rarely supplied either in manuscripts or in printed books. But for this, no room is left for doubt respecting the pronunciation of a word.

<sup>3</sup> These vowels are added to the letter र thus: र *ru*, र *rá*.



*Example of the Vowels following the letter क ka.*

क *ka*, का *ká*, कि *ki*, की *kí*, कु *ku*, कू *kú*, कृ *kṛi*, के *ke*,  
 कै *kai*, को *ko*, कौ *kau*, कं *kañ*, कः *kaḥ*.

It will be observed that the third of the vowels, *viz.*, इ *i*, is written *before* the consonant which it follows in pronunciation.

The mark (·), termed *anusvára*, has, generally, in Hindî, the sound of the *n*<sup>1</sup> in the French *ton*. The vowel aspirate (:), is termed *visarga*.

3. When two or more consonants meet, without the intervention of a vowel, they coalesce and become one compound character. These compounds are formed by writing the subsequent consonant under the first, or by blending them in a particular way, or by writing them in their usual order, omitting the perpendicular stroke of each letter except the last. The letter र *ra*, when it immediately precedes a consonant, is written above it, in the form of a crescent; thus, र्ग *rga*: when it immediately follows one, it is written beneath it; thus, क्रा *kra*, ग्रा *gra*.

The marks | and || serve to divide hemistichs and distichs, and, occasionally, to indicate other pauses in the composition.

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<sup>1</sup> It assumes the pronunciation of the nasal of the class of the consonant which it precedes; taking, for example, the sound of *m* before a *labial*, as in चंपक *champak*, a tree so called.

The following are among the most useful of the

*Compound Letters.*

क kka, क्ता kta, क्म kma, क्क kya, क्श ksha, ग्न gna, ग्वा gwa, च्च chcha, च्छ chchha, ज्ञ jña<sup>1</sup> (compounded of ज ja and ञ ña), ण्ण ãña, त्त tta, त्तम tma, त्त्य tya, त्त्र tra, द्द dda, द्दध ddha, द्दम dma, द्दय dya, द्द्र dra, द्द्व dwa, ध्ध dhna, न्त nta, न्म nma, ब्र bra, म्प mpa, ल्ल lla, व्व vva, श्र sra (compounded of श षa and र ra), श्श श्श, श्श श्श, स्र sra, स्त्र stra, ह्रि hri, ह्म hma, ह्य hya.

The student will meet with few compound characters which the foregoing instructions do not furnish him with the means of readily analysing. Some peculiar forms, however, chiefly occurring in books early printed in India, we do not possess types to represent. Most of these forms belong to the modification of the *Nāgarī* alphabet known as the *Kāyathī Nāgarī*.<sup>2</sup>

4 The following extract from a Hindī work may serve as an

*Exercise in reading the Nāgarī Character.*

इतनी कथा कह सुकदेव मुनि ने राजा परीक्षित से  
*Itñī kathā kah Śukdev muni ne rājā Parīkshit se*

<sup>1</sup> In common pronunciation, *gya*.

<sup>2</sup> In words borrowed from the Arabic and Persian, letters occur which have none exactly corresponding to them in the *Nāgarī* alphabet. To represent these, the characters which approach nearest in pronunciation are employed; and points may be subscribed, to indicate the extraordinary use made of them.

कहा राजा अब मैं उग्रसेन के भाई देवक की कथा  
*kahá rájá ab main Ugrasen ke bháí Devak kí kathá*  
 कहता हूँ कि उस के चार बेटे थे और छः  
*kahtá hūn ki us ke chār betē the aur chhah*  
 बेटियाँ। सो छात्रों बसुदेव को ब्याह दीं। सातवीं  
*betiyān. So chhaon Basudev ko byāh dīn. Sātwin*  
 देवकी ऊई जिस के होने से देवताओं को प्रसन्नता  
*Devakí huí jis ke hone se devatāon ko prasannatā*  
 भई। और उग्रसेन के भी दस पुत्र पर सब से  
*bhái. Aur Ugrasen ke bhí das putra par sab se*  
 कंस ही बड़ा था। जब से जन्मा तब से यह  
*Kans hí bará thá. Jab se janmā tab se yah*  
 उपाध करने लगा कि नगर में जाय<sup>1</sup> छोटे  
*upādh karne lagá ki nagar men jāy chhote*  
 छोटे लड़कों को पकड़ पकड़ लावे और पहाड़  
*chhote larkon ko pakar pakar láwe aur pahār*  
 की खोह में मूँद मूँद मार मार डाले।  
*kí khoh men mūnd mūnd mār mār dále.*

## CHAPTER II.

### *Of the Substantive.*

5. In the Hindî there are two numbers, singular and plural; and two genders, masculine and feminine.<sup>2</sup>

<sup>1</sup> When following a vowel, ए *e* and ओ *o* are frequently used for य *ya* and व *va*. Hence, होए *hoe*, पाए *pāe*, बिलाओ *bilāo*.

<sup>2</sup> What is here and elsewhere said of the Hindî, generally applies equally to the kindred dialect, the Braj Bhâkhâ. In the declensions and conjugations, the forms peculiar to the latter will be exhibited in parallel columns with the Hindî.

Names of males are masculine; names of females, feminine.

Substantives ending in **अ a**, **आ á**, or **आँ áñ** are, generally, masculine; those ending in **ई ई** or **ईँ in** are, generally, feminine. There are many exceptions, however, to this rule; the distribution of genders being very arbitrary.

6. Declension is effected by means of particles placed *after* the word, and hence termed *postpositions*. These postpositions often occasion certain changes in the terminations of words. This change is technically termed *inflection*; and the form of the word thus modified is called its *inflected form*. For the purpose of declension, substantives may conveniently be divided into two classes; the first containing such masculines as end in **अ a**, **आ á**, and **आँ áñ**, while the second comprises the remaining substantives of the language.

The word **बेटा**, *a son*, may serve as an example of the

### FIRST DECLENSION.

**बेटा** *a son.*

SINGULAR.	PLURAL.
Nom. <b>बेटा</b> <i>a son.</i>	<b>बेटे</b> <i>sons.</i>
Gen. <b>बेटे का</b> , <sup>1</sup> <b>बे की</b> <i>of a son.</i>	<b>बेटों का</b> , <b>बे की</b> <i>of sons.</i>
Dat. <b>बेटे को</b> <sup>2</sup> <i>to a son.</i>	<b>बेटों को</b> <i>to sons.</i>

<sup>1</sup> The rule for the use of the three postpositions of the genitive will be given hereafter.

<sup>2</sup> Or **बे तई**.

SINGULAR.	PLURAL.
Acc. बेटे को <sup>1</sup> <i>a son.</i>	बेटों को <i>sons.</i>
Voc. ऐ बेटे <i>O son!</i>	ऐ बेटो <i>O sons.</i>
Abl. बेटे से <i>from a son.</i>	बेटों से <i>from sons.</i>

Nouns in **आँ** *āñ* may be declined like the above; or they may retain the nasal in the inflected form of the singular, after changing the **आँ** *ā* to ए *e*.

7. In the following example, the Braj Bhâkhâ forms are given in parallel columns with the Hindî. The word **पुरुष**, *a man*, (as it ends in neither *a*, *ā*, nor *āñ*), differs from **बेटा**, in undergoing no inflection in the oblique cases of the singular, or in the nominative plural. It belongs to the

### SECOND DECLENSION.

**पुरुष** *a man.*

SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. पुरुष	पुरुष <i>a man.</i>
Gen. पुरुष का, के, की	पुरुष की, के, की <i>of a man.</i>
Dat. पुरुष को	पुरुष की <i>to a man.</i>
Acc. पुरुष को	पुरुष की <i>a man.</i>
Voc. ऐ पुरुष	हे पुरुष <i>O man!</i>
Abl. पुरुष से	पुरुष से <sup>2</sup> <i>from a man.</i>

<sup>1</sup> Or के तर्ह.

<sup>2</sup> Or तें.

## PLURAL.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. पुरुष	पुरुष <i>men.</i>
Gen. पुरुषों का, के, की	पुरुषनि <sup>1</sup> की, के, की <i>of men.</i>
Dat. पुरुषों को	पुरुषनि कीं <i>to men.</i>
Acc. पुरुषों को	पुरुषनि कीं <i>men.</i>
Voc. ऐ पुरुषो	हे पुरुषो <i>O men!</i>
Abl. पुरुषों से	पुरुषनि सों <i>from men.</i>

8. Feminine nouns, in Hindî, differ from masculines of the second declension, in the nominative plural only. Those not ending in ई ई take ए *en* in the nominative plural; as बातें,<sup>2</sup> *words*, from बात. Those ending in ई ई change that termination to इयाँ *iyân* in the nominative plural. In the Braj Bhâkhâ, a nasal only is added. Example:

पुत्री *a daughter.*

## SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. पुत्री	पुत्री <i>a daughter.</i>
Gen. पुत्री का, के, की	पुत्री की, के, की <i>of a daughter.</i>
Dat. पुत्री को	पुत्री कीं <i>to a daughter.</i>
Acc. पुत्री को	पुत्री कीं <i>a daughter.</i>
Voc. ऐ पुत्री	हे पुत्री <i>O daughter!</i>
Abl. पुत्री से	पुत्री सों <i>from a daughter.</i>

<sup>1</sup> Or पुरुषन, and so in the Dat., Acc., and Ablative.

<sup>2</sup> The Braj Bhâkhâ form is बातें.

## PLURAL.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. पुत्रियाँ	पुत्री <i>daughters.</i>
Gen. पुत्रियों का, के, की	पुत्रीन <sup>1</sup> की, के, की <i>of daughters.</i>
Dat. पुत्रियों को	पुत्रीन कीं <i>to daughters.</i>
Acc. पुत्रियों को	पुत्रीन कीं <i>daughters.</i>
Voc. ऐ पुत्रियो	हे पुत्रियो <i>O daughters!</i>
Abl. पुत्रियों से	पुत्रीन सीं <i>from daughters.</i>

9. Some masculine nouns in आ *â* undergo no change in the nominative plural, or in the oblique cases of the singular. They are, therefore, of the second declension. *E.g.*: पिता, *a father*; पिता से, *from a father*; पिता, *fathers*; पिताओं से, *from fathers*. The words राजा, *a king*, बाबा, *a father*, and others, particularly in the Braj Bhâkhâ, are thus declined.

10. Words of two short syllables, with the vowel अ *a* in the second, drop that vowel, when a termination beginning with a vowel is added. Thus, बरस, *a year*, becomes, in the accusative plural, बरसों को.

## CHAPTER III.

*Of the Adjective.*

11. ADJECTIVES, when employed as concrete nouns, are declined like substantives. When they agree with

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<sup>1</sup> Or पुत्रियन, and so in the Dat., Acc., and Ablative.

a substantive, they undergo no inflection, unless they end in **ञ**. Adjectives ending in **ञ** change<sup>1</sup> this termination to **ए**, when the noun is masculine, and in any other case than the nominative singular; and to **ई**, if the noun is feminine. The postposition of the genitive (*viz.*, **का**) varies its termination, exactly like an adjective, to agree with the word which governs the genitive. This, as well as the comparison of adjectives, will be illustrated in the Syntax.

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## CHAPTER IV.

### *Of the Pronouns.*<sup>2</sup>

12. THE declension of the pronouns does not differ very much from that of the substantives.

#### *First Personal Pronoun.*

##### SINGULAR.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
Nom. मैं	हीं or मैं <i>I.</i>
Gen. मेरा, मेरे, मेरी	मेरी, मेरे, मेरी <i>my.</i>
Dat. मुझ को or मुझे	मो कीं or मोहि <i>to me.</i>
Acc. मुझ को or मुझे	मो कीं or मोहि <i>me.</i>
Abl. मुझ से	मो सीं <i>from me.</i>

<sup>1</sup> A very few adjectives, like the substantives mentioned in paragraph 9, retain **ञ** unchanged.

<sup>2</sup> Many rare or poetic forms of the pronouns are not exhibited in this chapter.



**First Personal Pronoun—continued.****PLURAL.**

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. हम	हम <i>we.</i>
Gen. हमारा, हमारे, हमारी	हमारी, हमारे, हमारी <i>our.</i>
Dat. हमको or हमों को or हमें	हम कीं or हमन कीं or हमें <i>to us.</i>
Acc. हमको or हमों को or हमें	हम कीं or हमन कीं or हमें <i>us.</i>
Abl. हम से or हमों से	हम सों or हमन सों <i>from us.</i>

**Second Person.****SINGULAR.**

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. तू or तैं	तू or तैं <i>thou.</i>
Gen. तेरा, तेरे, तेरी	तेरी, तेरे, तेरी <i>thy.</i>
Dat. तुझ को or तुझे	तो कीं or तोहि <i>to thee.</i>
Acc. तुझ को or तुझे	तो कीं or तोहि <i>thee.</i>
Voc. ऐ तू	हे or अहे तू <i>O thou!</i>
Abl. तुझ से	तो सों <i>from thee.</i>

**PLURAL.**

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. तुम	तुम <i>you.</i>
Gen. तुम्हारा -रे -री	तुम्हारी or तिहारी -रे -री <i>your.</i>
Dat. तुम or तुम्हों को or तुम्हें	तुम or तुमनि कीं or तुम्हें <i>to you.</i>
Acc. तुम or तुम्हों को or तुम्हें	तुम or तुमनि कीं or तुम्हें <i>you.</i>
Voc. ऐ तुम	अहो तुम <i>O you!</i>
Abl. तुम से or तुम्हों से	तुम सों or तुमनि सों <i>from you.</i>

*Third Personal Pronoun and Remote Demonstrative.*

## SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. वह	वह <i>he, she, it, or that.</i>
Gen. उस <sup>1</sup> का, के, की	वा or ता की, के, की <i>his, of him, etc.</i>
Dat. उस को or उसे	वा or ता कीं or ताहि <i>to him.</i>
Acc. उस को or उसे	वा or ता कीं or ताहि <i>him.</i>
Abl. उस से	वा सों or ता सों <i>from him.</i>

## PLURAL.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. वे	वे or ते <i>they.</i>
Gen. उन <sup>2</sup> का, के, की	उन <sup>3</sup> की, के, की <i>their, of them.</i>
Dat. उन को or उन्हें	उन कीं or उन्हें <i>to them.</i>
Acc. उन को or उन्हें	उन कीं or उन्हें <i>them.</i>
Abl. उन से	उन सों <i>from them.</i>

*Proximate Demonstrative.*

## SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. यह	यह <i>this.</i>
Gen. इस <sup>4</sup> का, के, की	या की, के, की <i>of this.</i>
Dat. इस को or इसे	या कीं or याहि <i>to this.</i>
Acc. इस को or इसे	या कीं or याहि <i>this.</i>
Abl. इस से	या सों <i>from this.</i>

<sup>1</sup> Or तिस, and so in the following cases.

<sup>2</sup> Or उन्हें or उन्हीं, and so in the following cases.

<sup>3</sup> Or तिन, and so in the following cases.

<sup>4</sup> Or विस, and so in the following cases.

*Proximate Demonstrative—continued.*

		PLURAL.
<i>Hindī.</i>		<i>Braj Bhākhā.</i>
Nom.	ये	ये <i>these.</i>
Gen.	इन <sup>1</sup> का, के, की	इन <sup>2</sup> की, के, की <i>of these.</i>
Dat.	इन को or इन्हें	इन कीं or इन्हें or विन्हें <i>to these.</i>
Acc.	इन को or इन्हें	इन कीं or इन्हें or विन्हें <i>these.</i>
Abl.	इन से	इन से <i>from these.</i>

*Common or Reflexive Pronoun.*

		SINGULAR AND PLURAL.
<i>Hindī.</i>		<i>Braj Bhākhā.</i>
Nom.	आप	आप <i>self, myself, thyself, etc.</i>
Gen.	आप का, के, की or अपना, -ने, -नी	आप की, के, की or आपनी, -ने, -नी, <i>of myself, etc. my own, etc.</i>
Dat.	आप को or अपने को	आप कीं or आपन कीं <i>to myself, etc.</i>
Acc.	आप को or अपने को	आप कीं or आपन कीं <i>myself, etc.</i>
Abl.	आप से or अपने से <sup>3</sup>	आप सीं or आपन सीं <i>from myself,</i> <i>etc.</i>

*Interrogative Pronoun.*

		SINGULAR.
<i>Hindī.</i>		<i>Braj Bhākhā.</i>
Nom.	कौन	कौन or को <i>who? which? what? etc.</i>
Gen.	किस का, के, की	का कौ, के, की <i>of whom? etc.</i>
Dat.	किस को or किसे	का कौं or काहि <i>to whom? etc.</i>
Acc.	किस को or किसे	का कौं or काहि <i>whom? etc.</i>
Abl.	किस से	का सौं <i>from whom? etc.</i>

<sup>1</sup> Or इन्ह or इन्हों, and so in the following cases.

<sup>2</sup> Or विन, and so in the following cases.

<sup>3</sup> आपस में is an irregular locative, *among themselves, etc.*

*Interrogative Pronoun—continued.*

PLURAL.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
Nom. कौन	कौन or को <i>who? which? what? etc.</i>
Gen. किन <sup>1</sup> का, के, की	किन कौ, के, की <i>of whom? etc.</i>
Dat. किन को or किन्हें	किन कौं or किन्हें <i>to whom? etc.</i>
Acc. किन को or किन्हें	किन कौं or किन्हें <i>whom? etc.</i>
Abl. किन से	किन सौं <i>from whom? etc.</i>

*The Absolute<sup>2</sup> Interrogative.*

SINGULAR AND PLURAL.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
Nom. and Acc. क्या	कहा or का <i>what?</i>
Gen. काहे का, के, की	काहे कौ, के, की <i>of what?</i>
Dat. काहे को	काहे कौं <i>to or for what?</i>
Abl. काहे से	काहे सौं <i>from what?</i>

*The Relative.*

SINGULAR.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
Nom. जो or जौन	जो or जौन <i>who, which, what.</i>
Gen. जिस का, के, की	जा कौ, के, की <i>of whom, etc.</i>
Dat. जिस को or जिसे	जा कौं or जाहि <i>to whom, etc.</i>
Acc. जिस को or जिसे	जा कौं or जाहि <i>whom, etc.</i>
Abl. जिस से	जा सौं <i>from whom, etc.</i>

<sup>1</sup> Or किन्हू or किन्हौं, and so in the following cases.<sup>2</sup> So called, because generally employed without a substantive.

*The Relative—continued.*

	PLURAL.	
<i>Hindī.</i>		<i>Braj Bhākhā.</i>
Nom. <b>वो</b> or <b>वोन</b>		<b>वे</b> <i>who, which, what.</i>
Gen. <b>जिन<sup>1</sup> का, के, की</b>		<b>जिन<sup>2</sup> को, के, की</b> <i>of whom, etc.</i>
Dat. <b>जिन को</b> or <b>जिन्हें</b>		<b>जिन को</b> or <b>जिन्हें</b> <i>to whom, etc.</i>
Acc. <b>जिन को</b> or <b>जिन्हें</b>		<b>जिन को</b> or <b>जिन्हें</b> <i>whom, etc.</i>
Abl. <b>जिन से</b>		<b>तिन सों</b> <i>from whom, etc.</i>

*The Correlative.**Hindī and (postpositions changed) Braj Bhākhā.*

	SINGULAR.		PLURAL.
N.	<b>सो</b> or <b>तोन</b> <i>he, she, it, that, this.</i>		<b>सो</b> or <b>तोन</b> <i>those, etc.</i>
G.	<b>तिस का, के, को</b> <i>of that, etc.</i>		<b>तिन<sup>3</sup> का, के, की</b> <i>of those, etc.</i>
D.	<b>तिस को</b> or <b>तिसे</b> <i>to that, etc.</i>		<b>तिन को</b> or <b>तिन्हें</b> <i>to those, etc.</i>
Acc.	<b>तिस को</b> or <b>तिसे</b> <i>that, etc.</i>		<b>तिन को</b> or <b>तिन्हें</b> <i>those, etc.</i>
Abl.	<b>तिस से</b> <i>from that, etc.</i>		<b>तिन से</b> <i>from those, etc.<sup>4</sup></i>

*Indefinites.*

	<i>Hindī.</i>		<i>Braj Bhākhā.</i>
Nom.	<b>कोई<sup>5</sup></b>		<b>कोऊ<sup>5</sup></b> <i>a, any, some, some one.</i>
Gen.	<b>किसी का, के, की</b>		<b>काह को, के, की</b> <i>of some, etc.</i>
Dat.	<b>किसी को</b>		<b>काह को</b> <i>to some, etc.</i>
Acc.	<b>किसी को</b>		<b>काह को</b> <i>some, etc.</i>
Abl.	<b>किसी से</b>		<b>काह सों</b> <i>from some, etc.</i>

<sup>1</sup> Or **जिन्ह** or **जिन्हों**, and so in the following cases.

<sup>2</sup> Or **जिननि**, and so in the following cases.

<sup>3</sup> Or **तिन्ह** or **तिन्हों**, and so in the following cases.

<sup>4</sup> Add all the oblique cases of **वह**, p. 12, *supra*.

<sup>5</sup> Accusative, likewise, when not denoting a person. No cases but the Nom. and Acc., and of these forms, are used in the plural.

*Indefinites—continued.*

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
Nom. and Acc. कुछ <sup>1</sup>	कछू <sup>1</sup> <i>some, a little, a few.</i>
Gen. किसू का, के, की	काहू की, के, की <i>of some, etc.</i>
Dat. किसू को	काहू की <i>to some, etc.</i>
Acc. किसू को	काहू की <i>some, etc.</i>
Abl. किसू से	काहू से <i>from some, etc.</i>

## CHAPTER V.

*Of the Verb.*

13. IN Hindî there is but one conjugation. The second person singular of the imperative furnishes the form of the base, from which all the other parts of the verb are derived. Besides the infinitive, there are three participles, six past tenses, five present, two future, and the imperatives (common and respectful).

The infinitive is formed by adding न् to the base;<sup>2</sup> the past participle, by adding ञ्; the present, by adding ता; and the past conjunctive (which means

<sup>1</sup> The Nom. and Acc. only, and of these forms, are used in the plural.

<sup>2</sup> The preliminary remarks on the verb apply more particularly to the Hindî; the peculiarities of the Braj Bhâkhâ being postponed, in order to avoid embarrassing the learner. Those parts of the verb which end in ञ् vary the termination like adjectives (analogously to the Latin participles in *us*), so as to agree with the nominative. This will be further explained in the Syntax.

“having done so and so”), is either the same as the base, or is formed by adding one or other of the terminations **ए, के, कर, करके, or करकर**, etc.

The simple, or indefinite, past tense is the same, in form, as the past participle. The compound past tenses are formed by subjoining to this, in succession, the five tenses of the auxiliary verb.

The simple, or indefinite, present tense, is the same as the present participle. The compound present tenses are formed by subjoining to this, in succession, the four first tenses of the auxiliary verb.

The aorist (or indefinite future) is formed by adding to the base the following terminations :

SINGULAR.			PLURAL.		
1st Person.	2nd.	3rd.	1st Person.	2nd.	3rd.
क	ए	ए	ए	ओ	ए

The future is formed from the aorist, by adding the syllable **गा**.

The imperative has the same form as the aorist, except in the second person singular, which (as before-mentioned) is the same, in form, as the base of the verb.

The respectful and precativ forms of the future and imperative are formed by adding **इये, इयेगा, and इयो**.

### *The Auxiliary Verb.*

14. The defective auxiliary (which, when uncombined with a participle, is employed as the substantive verb *to be*.) is as follows :

(1.) *Past Tense.*<sup>1</sup>

SINGULAR.		PLURAL.	
<i>Hindī.</i>	<i>Braj Bhākhā.</i> <sup>2</sup>	<i>Hindī.</i>	<i>Braj Bhākhā.</i>
मैं था <sup>3</sup>	हो <i>I was.</i>	हम थे	हैं <i>we were.</i>
तू था	हो <i>thou wast.</i>	तुम थे	हैं <i>ye were.</i>
वह था	हो <i>he was.</i>	वे थे	हैं <i>they were.</i>

(2.) *Present Tense.*

SINGULAR.		PLURAL.	
<i>Hindī.</i>	<i>Braj Bhākhā.</i>	<i>Hindī.</i>	<i>Braj Bhākhā.</i>
मैं हूँ	हूँ <i>I am.</i>	हम हैं	हैं <i>we are.</i>
तू है	है <i>thou art.</i>	तुम हो	हो <i>ye are.</i>
वह है	है <i>he is.</i>	वे हैं	हैं <i>they are.</i>

(3.) *Aorist.*

## SINGULAR.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
मैं होऊँ	होऊँ <i>I may or shall be.</i>
तू होवे	होय <sup>4</sup> <i>thou mayest be.</i>
वह होवे	होय <i>he may be.</i>

<sup>1</sup> The tenses are arranged in the natural order of past, present, and future.

Several rare or poetic forms of parts of the verb are not taken account of in this Grammar.

<sup>2</sup> Its pronouns may be supplied from Chapter IV.

<sup>3</sup> Or रहा. The past indefinite is हुआ or भया; Braj Bhākhā, भयी. It generally means "became;" denoting process, or transition, rather than simple existence.

<sup>4</sup> होय is pronounced ho-e.



## PLURAL.

*Hindî.*  
हम होंवे  
तुम होओ  
वे होंवे

*Braj Bhâkhâ.*  
हीं<sup>1</sup> *we may be.*  
होउ *ye may be.*  
हीं *they may be.*

(4.) *Future.*

## SINGULAR.

*Hindî.*  
मैं होऊंगा  
तू होवेगा or होगा  
वह होवेगा or होगा

*Braj Bhâkhâ.*  
हींगी or हूँ *I shall or  
will be.*  
होयगी or हूँ *thou shalt be.*  
होयगी or हूँ *he shall be.*

## PLURAL.

*Hindî.*  
हम होंगे or होंगे  
तुम होओगे or होंगे  
वे होंगे or होंगे

*Braj Bhâkhâ.*  
हींगे or हूँ *we shall be.*  
होउगे or हूँ *ye shall be.*  
हींगे or हूँ *they shall be.*

(5.) *Conditional (or Optative).*

## SINGULAR.

*Hindî.*  
मैं होता (If) *I become.*  
तू होता *thou become.*  
वह होता *he become.*

*Braj Bhâkhâ.*  
होतु or होती (If) *I become.*  
होतु or होती *thou become.*  
होतु or होती *he become.*

<sup>1</sup> हींय is pronounced *hain-e.*

## PLURAL.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
हम होते (If) <i>we become.</i>	होतु or होत (If) <i>we become.</i>
तुम होते <i>ye become.</i>	होतु or होत <i>ye become.</i>
वे होते <i>they become.</i>	होतु or होत <i>they become.</i>

This auxiliary, when combined with a past participle, is translated by the verb *to have*; and, when with the present participle, by the verb *to be*.

15. The verb चल, *go*, may serve as an example of a perfectly regular verb.

*Imperative for the Second Person Singular.*

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
चल	चल <i>go.</i>

*Infinitive and Gerund.*

चलना	चलनीं, चलनी, or चलवी <i>to go, or (the act of) going.</i>
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*Past Participle.*

चला or चला ऊआ, चला भया	चली or चली भयी <i>gone.</i>
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*Present Participle.*

चलता or चलता ऊआ, चलता भया	चलत, चलतु, चलती or चलत भयी, चलतु भयी <i>going.</i>
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*Past Conjunctive Participle.*

चल, चले, चलके, चलकर, चलकरके, or चलकरकर	चल, चलि, चलई, चले, चलके, चलिके, चलकर, चलकरके, or चलकरकर <i>having gone.</i>
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## PAST TENSES.

(1.) *Simple (or Indefinite) Past Tense.*

SINGULAR.		PLURAL.	
<i>Hindl.</i>	<i>Braj Bhâkhâ.</i>	<i>Hindl.</i>	<i>Braj Bhâkhâ.</i>
मैं चला	चली <i>I went (or did go)</i>	हम चले	चले <i>we went.</i>
तू चला	चली <i>thou wentest.</i>	तुम चले	चले <i>ye went.</i>
वह चला	चली <i>he went.</i>	वे चले	चले <i>they went.</i>

(2.) *Pluperfect Tense.*

SINGULAR.	
<i>Hindl.</i>	<i>Braj Bhâkhâ.</i>
मैं चला था <i>I had gone.</i>	चली हो <i>I had gone.</i>
तू चला था <i>thou hadst gone.</i>	चली हो <i>thou hadst gone.</i>
वह चला था <i>he had gone.</i>	चली हो <i>he had gone.</i>

PLURAL.	
<i>Hindl.</i>	<i>Braj Bhâkhâ.</i>
हम चले थे <i>we had gone.</i>	चले हे <i>we had gone.</i>
तुम चले थे <i>ye had gone.</i>	चले हे <i>ye had gone.</i>
वे चले थे <i>they had gone.</i>	चले हे <i>they had gone.</i>

(3.) *Compound (or Definite) Past Tense.*

SINGULAR.	
<i>Hindl.</i>	<i>Braj Bhâkhâ.</i>
मैं चला हूँ <i>I have gone.</i>	चली हूँ <i>I have gone.</i>
तू चला है <i>thou hast gone.</i>	चली है <i>thou hast gone.</i>
वह चला है <i>he has gone.</i>	चली है <i>he has gone.</i>

## PLURAL.

<i>Hindl.</i>	<i>Braj Bhâkhhâ.</i>
हम चले हैं <i>we have gone.</i>	चले हैं <i>we have gone.</i>
तुम चले हो <i>ye have gone.</i>	चले हो <i>ye have gone.</i>
वे चले हैं <i>they have gone.</i>	चले हैं <i>they have gone.</i>

(4.) *Past Aorist Tense.*

## SINGULAR.

<i>Hindl.</i>	<i>Braj Bhâkhhâ.</i>
मैं चला होऊँ	चली हींउ <i>I may have gone.</i>
तू चला होवे	चली होय <i>thou mayest have gone.</i>
वह चला होवे	चली होय <i>he may have gone.</i>

## PLURAL.

<i>Hindl.</i>	<i>Braj Bhâkhhâ.</i>
हम चले होवें	चले हींय <i>we may have gone.</i>
तुम चले होओ	चले होउ <i>ye may have gone.</i>
वे चले होवें	चले हींय <i>they may have gone.</i>

(5.) *Past Future Tense.*

## SINGULAR.

<i>Hindl.</i>	<i>Braj Bhâkhhâ.</i>
मैं चला होऊँगा	चली हींउगी <i>I shall have gone.</i>
तू चला होवेगा	चली होयगी <i>thou shalt have gone.</i>
वह चला होवेगा	चली होयगी <i>he shall have gone.</i>

## PLURAL.

*Hindî.*  
हम चले होंगे  
तुम चले होओगे  
वे चले होंगे

*Braj Bhâkhâ.*  
चले हींयगे *we shall have gone.*  
चले होउगे *ye shall have gone.*  
चले हींयगे *they shall have gone.*

(6.) *Past Conditional (or Optative).*

## SINGULAR.

*Hindî.*  
मैं चला होता  
तू चला होता  
वह चला होता

*Braj Bhâkhâ.*  
चखी होतु<sup>1</sup> (If)<sup>2</sup> *I had gone.*  
चखी होतु *thou hadst gone.*  
चखी होतु *he had gone.*

## PLURAL.

*Hindî.*  
हम चले होते  
तुम चले होते  
वे चले होते

*Braj Bhâkhâ.*  
चले होतु<sup>3</sup> (If) *we had gone.*  
चले होतु *ye had gone.*  
चले होतु *they had gone.*

<sup>1</sup> Or चखी होती, throughout the singular.

<sup>2</sup> The word खी, *if*, is generally prefixed to the conditional. When such a word as चाष, *would that*, is prefixed, the tense has the force of an optative.

<sup>3</sup> Or चले होत, throughout the plural.

## PRESENT TENSES.

(I.) *Simple (or Indefinite) Present.*<sup>1</sup>

## SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
मैं चलता <i>I go (or do go).</i>	चलतु <i>I go (or do go).</i>
तू चलता <i>thou goest.</i>	चलतु <i>thou goest.</i>
वह चलता <i>he goes.</i>	चलतु <i>he goes.</i>

## PLURAL.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
हम चलते <i>we go.</i>	चलतु or चलत <i>we go.</i>
तुम चलते <i>ye go.</i>	चलतु or चलत <i>ye go.</i>
वे चलते <i>they go.</i>	चलतु or चलत <i>they go.</i>

(2.) *Imperfect.*

## SINGULAR.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
मैं चलता था	चलतु हो <i>I was going.</i>
तू चलता था	चलतु हो <i>thou wast going.</i>
वह चलता था	चलतु हो <i>he was going.</i>

## PLURAL.

<i>Hindî.</i>	<i>Braj Bhâkhâ.</i>
हम चलते थे	चलत हे <sup>2</sup> <i>we were going.</i>
तुम चलते थे	चलत हे <i>ye were going.</i>
वे चलते थे	चलत हे <i>they were going.</i>

<sup>1</sup> The present, preceded by a conditional or optative particle, is much used in the same sense as the past conditional.

<sup>2</sup> Or चलतु हे, throughout the plural.

(3.) *Compound (or Definite) Present.*

## SINGULAR.

*Hindī.*  
 में चलता हूँ  
 तू चलता है  
 वह चलता है

*Braj Bhākhā.*  
 चलतु हीं *I am going.*  
 चलतु है *thou art going.*  
 चलतु है *he is going.*

## PLURAL.

*Hindī.*  
 हम चलते हैं  
 तुम चलते हो  
 वे चलते हैं

*Braj Bhākhā.*  
 चलतु<sup>1</sup> हैं *we are going.*  
 चलतु हीं *ye are going.*  
 चलतु हैं *they are going.*

(4.) *Present Aorist.*

## SINGULAR.

*Hindī.*  
 में चलता होऊँ  
 तू चलता होवे  
 वह चलता होवे

*Braj Bhākhā.*  
 चलतु हींउ *I may be going.*  
 चलतु होय *thou mayest be going.*  
 चलतु होय *he may be going.*

## PLURAL.

*Hindī.*  
 हम चलते होवें  
 तुम चलते होओ  
 वे चलते होवें

*Braj Bhākhā.*  
 चलत<sup>2</sup> हींय *we may be going.*  
 चलत होउ *ye may be going.*  
 चलत हींय *they may be going.*

<sup>1</sup> Or चलत, throughout the plural.

<sup>2</sup> Or चलतु, throughout the plural.

(5.) *Present Future.*

## SINGULAR.

*Hindî.*  
 मैं चलता होऊंगा  
 तू चलता होवेगा  
 वह चलता होवेगा

*Braj Bhâkhâ.*  
 चलतु हीउंगौ *I shall be going.*  
 चलतु होयगी *thou shalt be going.*  
 चलतु होयगी *he shall be going.*

## PLURAL.

*Hindî.*  
 हम चलते होंगे  
 तुम चलते होओगे  
 वे चलते होंगे

*Braj Bhâkhâ.*  
 चलत<sup>1</sup> हीयगे *we shall be going.*  
 चलत होउगे *ye shall be going.*  
 चलत हीयगे *they shall be going.*

## FUTURE TENSES.

(1.) *Aorist.*

## SINGULAR.

*Hindî.*  
 मैं चल् I may (or shall) go.  
 तू चले *thou mayest go.*  
 वह चले *he may go.*

*Braj Bhâkhâ.*  
 चलीं *I may (or shall) go.*  
 चले *thou mayest go.*  
 चले *he may go.*

## PLURAL.

*Hindî.*  
 हम चले *we may go.*  
 तुम चलो *ye may go.*  
 वे चले *they may go.*

*Braj Bhâkhâ.*  
 चले *we may go.*  
 चली *ye may go.*  
 चले *they may go.*

<sup>1</sup> Or चलतु, throughout the plural.



(2.) *Future.*

## SINGULAR.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
मैं चलूँगा <i>I shall (or will) go.</i>	चलींगी or चलिहीं <i>I shall (or will) go.</i>
तू चलेगा <i>thou shalt go.</i>	चलींगी or चलिहै <i>thou shalt go.</i>
वह चलेगा <i>he shall go.</i>	चलींगी or चलिहै <i>he shall go.</i>

## PLURAL.

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
हम चलेंगे <i>we shall go.</i>	चलेंगे or चलिहै <i>we shall go.</i>
तुम चलोंगे <i>ye shall go.</i>	चलींगे or चलिही <i>ye shall go.</i>
वे चलेंगे <i>they shall go.</i>	चलेंगे or चलिहै <i>they shall go.</i>

## IMPERATIVE.

SINGULAR.		PLURAL.	
<i>Hindī.</i>	<i>Braj Bhākhā.</i>	<i>Hindī.</i>	<i>Braj Bhākhā.</i>
चलूँ	चलीं <i>let me go.</i>	चलें	चलें <i>let us go.</i>
चल	चल <i>go thou.</i>	चलो	चली <i>go ye.</i>
चले	चले <i>let him go.</i>	चलें	चलें <i>let them go.</i>

*Respectful and Precative Forms of the Future and Imperative.*

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
आप <sup>1</sup> चलिये or चलियेगा	चलिये <i>you, sir, will be pleased to go;</i> or, <i>be pleased, sir, to go.</i>

<sup>1</sup> आप is a respectful term of address, equivalent to *sir, your honour, your worship, etc.*

*Respectful and Precative Forms, etc.—continued.*

<i>Hindī.</i>	<i>Braj Bhākhā.</i>
चलिये	चलिये <i>we, or one, shall go; or, may we, or one, go; etc.</i>
चलियो <sup>1</sup>	<i>thou, he, ye, or they, shall go; or, may thou, etc.; or, let some one go; etc.</i>

16. The passive voice is formed by conjugating the verb **जाना**, *to go*, with the past participle. As it presents no other inflections than those of the active voice, its further consideration is referred to the **Syntax**.

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## CHAPTER · VI.

### *Of Particles.*

17. UNDER this head may be classed the Postpositions, Adverbs, Conjunctions, and Interjections. With the exception of the postposition employed in forming the genitive case, these words are subject to no change of form. The consideration of them belongs, therefore, to the second part of this work.

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<sup>1</sup> The Braj Bhākhā form **चलियो**, *ye shall go, or may ye go*, is restricted to the second person plural.

## PART SECOND.

### OF THE SYNTAX.

#### CHAPTER VII.

##### *Syntax of the Substantive.*

18. THE general rule for the order of a sentence in Hindî is, to begin with the nominative, and to end with the verb. In books where no stops are used, the uniformity of this arrangement obviates, in a great measure, the ambiguity and inconvenience that might be expected to result from their omission. In these remarks on the Syntax of the Hindî, we shall confine our attention to those points in which it differs from that of other languages with which the reader is presumed to be already conversant. With regard to the substantive, therefore, we need notice only the peculiar construction of the genitive case. The postposition का, which is the sign of this case, varies its termination, to agree with the word which *governs* the genitive. If this governing word is a masculine in the nominative singular, का is used; if masculine, but *not* nominative singular, के; and, if feminine, की. Examples: राजा का बेटा, *the son of the king*; राजा के बेटे से, *from the son of the king*; राजा के बेटे, *the sons of the*

*king*; राजा के बेटों से, *from the sons of the king*; राजा की बेटि, *the daughter of the king*; राजा की बेटियों से, *from the daughters of the king*. The Braj Bhâkhâ postpositions, **की, के, की**, follow the same rule.

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## CHAPTER VIII.

### *Syntax of the Adjective.*

19. ADJECTIVES ending in **आ**<sup>1</sup> vary the termination, to agree with the substantive, on the same principle with the postposition **का**, above explained. Examples: एक काला घोड़ा, *a black horse*; एक काले घोड़े पर, *on a black horse*; काले घोड़े, *black horses*; एक काली घोड़ी, *a black mare*; काली घोड़ियां, *black mares*.

20. Adjectives that have any other termination than **आ** undergo no alteration, whatever be the gender or number of the substantive with which they are in construction.

21. The adjunct of similitude, **सा**, *like*, etc., varies its termination like an adjective. It is frequently annexed to an adjective; sometimes giving increased emphasis, and, sometimes, the reverse. Thus, काला सा may mean either *blackish*, or *very black*, according to the spirit of the context, and the tone of voice with which it is uttered. Very generally, it has no appreciable influence on the sense. When added to a substantive, or

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<sup>1</sup> With the exception of those mentioned, in Chapter III., as being invariable.

pronoun, it may either inflect it, or govern the genitive. In the latter event, the sign of the case, as well as the adjunct, varies, to agree with the substantive with which the comparison is made. Example: बाघ की सी सुरत, *a form like a tiger's*.

22. There is no peculiar inflection to express the degrees of comparison. The comparative is expressed by making the adjective govern the ablative. Example: यह लड़का उस लड़के से बड़ा है, *this boy is bigger than that boy*. The superlative—which, in general grammar, is nothing more than a comparative with the word *all* for its complement,—is expressed by means of the word सब, *all*. Example: यह लड़का सब से बड़ा है, *this boy is bigger than all, i.e., the biggest*. An adjective is rendered emphatic by repeating it, or by prefixing a suitable adverb. Example: बड़ा बड़ा or बहुत बड़ा, *very large*.

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## CHAPTER IX.

### *Syntax of the Pronoun.*

23. A PRONOUN, when it agrees with a substantive that is not in the nominative, must assume the inflected form. Examples: इस नगर से, *from this city*; उन दिनों में, *in those days*.

24. The reflexive pronoun, आप, *self*, is, invariably, the pronominal substitute of the nominative to the verb. In such sentences, therefore, as “*I have come from my house,*” “*bring your book,*” “*they will*

lose *their* way," etc., the possessives *my*, *your*, and *their* must be expressed by अपना, not by मेरा, तुम्हारा, and उन का.

25. The relative and correlative generally stand at the beginning of their respective clauses; and the relative clause takes the precedence. Example: जो तुम चाहोगे सो मैं करूंगा, *what you shall choose, that I will do.*

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## CHAPTER X.

### *Syntax of the Verb.*

26. THOSE parts of the verb which end in चा vary that termination according to the gender and number of the word with which they are required to agree; changing it to ए, for the masculine plural, to ई, for the feminine singular, and to ई,<sup>1</sup> or इयाँ, for the feminine plural. When two feminine plurals come together, as in the pluperfect, etc., only the last takes the plural form. Example: रडियाँ रोती थीं, *the women were weeping.*

27. A transitive verb may govern either the nominative or the accusative. Pronouns, when unaccompanied by substantives, are put in the accusative, after transitives, unless the pronoun is used in a sort of absolute neuter sense; as in the sentences: "when he heard *this*," "he did not see *that*," "*what* I have seen, *that* I will relate."

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<sup>1</sup> It is often shortened in Braj Bhâkhâ.

28. A remarkable exception to the common rule, that the verb agrees with its nominative, occurs in the case of the past tenses of transitive verbs. The anomaly arises from the operation of the particle **ने**.<sup>1</sup> As the operation of this particle recurs incessantly, it is indispensable that the rules for its application should be perfectly understood. The following should be committed to memory :

- (1.) The particle **ने** must be attached to the agent of every past tense of an active transitive verb.
- (2.) The particle **ने**, like a postposition, inflects the agent,<sup>2</sup> unless this is **मैं**, *I*, or **तू**, *thou*.
- (3.) If the *object* is put in the nominative, the verb must be made to agree with it.
- (4.) If the object is not a word in the nominative, the verb must be used in the third person masculine singular.

Examples: **किसी कुत्ते ने एक हड्डी पाई** or **हड्डी को पाया**, *a certain dog found a bone*; **जब राजा ने ये सब बातें सुनीं**, *when the king heard all these statements*. Stories frequently commence with the words **यूं सुना है कि**, etc., "*I have thus heard, that,*" etc. Here there is an ellipsis of the pronoun **मैं ने**; but the construction applies equally, though the agent (and, therefore, the particle, also,) is not expressed. In the expression

<sup>1</sup> In Braj Bhâkhâ, this particle takes also the form of **नि**.

<sup>2</sup> If it is a word capable of inflection.

quoted, the object of the verb is the story that follows ; and (according to rule 4), where the object is not “a word in the nominative,” the verb must be used in the third person masculine singular.

29. Verbs are added to uninflected nouns and adjectives, for the purpose of forming what are termed *denominative* verbs. Example: गाली देना, *to abuse*; छोटा करना, *to diminish*.

30. In order to give emphasis to a verb, we employ, in English, an adverb. In Hindî, a subordinate verb is used for this purpose. It is subjoined, in all the requisite forms of inflection, to the base of the principal verb. In English, it depends on usage what adverb must be employed to give emphasis to any particular verb ; and, in Hindî, the choice of the subordinate verb, in an *intensive* compound, is even more arbitrary. For example, in the compound मार डालना, *to kill outright*, the subordinate is a verb signifying *to throw* ; and, in खा जाना, *to eat up*, the secondary verb signifies *to go*. The appropriate secondary verb—like the appropriate adverb in English,—must be learned by practice. In translating *from* Hindî, however, a compound of this description need never perplex one, if it is recollected, that, with two exceptions, no verb governs the *base*, unless for the purpose of giving it some emphasis which should be rendered, in English, by an adverbial expression, provided there be any occasion (which there is not always) for rendering it at all.



31. The two other verbs that govern the base are **सकना**, *to be able*, (forming *potentials*), and **चुकना**, *to finish*, (which forms *completives*). Examples: **मैं जा नहीं सकूँगा**, *I shall not be able to go*; **वह खा चुका है**, *he has done eating*.

The verbs **लगना**, *to come in contact*, (and, hence, *to begin*), **देना**, *to give or permit*, and **पाना**, *to obtain or be allowed*, govern the inflected form of the infinitive.<sup>1</sup> They form *inceptive*, *permissive*, and *acquisitive* compounds. Examples: **वह कहने लगा**, *he began to say*; **उस को आने दो**, *let him come*; **तुम रहने पाओगे**, *you will be allowed to remain*.

32. The verbs **चाहना**, *to wish*, (hence, *to require*, or *to be on the point of*), and **करना**, *to make* (a practice of), govern the past participle, which must not vary from the form of the masculine singular. The first verb forms *desideratives*, *requisitives*, and *proximatives*; the second, *frequentatives*. Examples: **वह जाया<sup>2</sup> चाहती**, *she wishes to go*; **वे आया करते**, *they use to come*.

33. The respectful future or imperative of **चाहना**, *viz.*, **चाहिये**, very often occurs, idiomatically used in the sense of *it is requisite*. It may govern the past participle; or it may be followed by the conjunction

<sup>1</sup> This, in Braj Bhâkhâ, is often **नि**, instead of **ने**.

<sup>2</sup> The forms **जाया** and **मरा** (from **जाना**, *to go*, and **मरना**, *to die*.) are used, in these compounds, instead of **गया** and **मुआ**. **मुआ** is, in fact, obsolete, except as a participial adjective signifying *cursed*.

कि, and the aorist of the verb. Example: हम को यहां रहा चाहिये, or चाहिये कि हम यहां रहे, *it is requisite that we remain here.*

34. A participle that refers to the nominative to a verb, instead of agreeing with it, is frequently put in the form of the inflected masculine singular. Examples: वह गाते आती, *she comes singing*; सौदागर का बेटा बड़े पोषाके पहने ऊए आया, *the merchant's son came dressed in new clothes.* As the construction may be explained by supposing an ellipsis of the words "in the *state* of one doing so and so," the combination of the verb and participle may be termed a *statical*.

35. The formation of *causal* verbs, though not properly a part of the Syntax, may be here noticed. Causals are formed, generally, by adding आ or वा to the base, the last syllable of which, if long, is, commonly, shortened. Example: दिखाना, *to show*, from देखना, *to see*. Many transitives are formed from intransitives by lengthening the last vowel of the base, if short. Example: पालना, *to nourish*, from पलना, *to be reared*.

## CHAPTER XI.

### *Syntax of Particles.*

36. THE simple postpositions का (or को), के, की, *of*; को (or कीं), *to*; से,<sup>1</sup> *from, by, with*; पर,<sup>2</sup> *upon*; में,<sup>3</sup> *in*;

<sup>1</sup> Or सें or सीं or सती or तें or करके or करकर or करि.

<sup>2</sup> Or पै.

<sup>3</sup> Or मों or मह or मांह or मांहि or मांहिं or माही.

and तक or तकक,<sup>1</sup> *up to or as far as*, inflect the word which they follow.<sup>2</sup> The rest of the postpositions govern the genitive case. These other postpositions, as being, mostly, substantives or participles governed by a simple postposition understood, require the sign के, or की, accordingly as they happen to be, originally, of the masculine, or of the feminine, gender.

37. The translation of the conjunctive particle कि deserves some attention. The idiom of the language requires that a reported speech or thought should be given, not in the indirect form usual in the languages of Europe, but in the same grammatical form in which the speech was uttered, or in which the thought presented itself to the mind. For instance, instead of saying "He told me *that he would come*," idiomaticalness requires us to say "He told me that '*I shall come* ;'" instead of "He imagined *that they would not go*," "He imagined that '*they will not go*.'" The clause thus reported is introduced by the particle कि, which is to be rendered by *namely*, or *saying*, or *thinking to himself*, or *as follows*, etc., according to the circumstances of the case.

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<sup>1</sup> Or लो or लम or लगि.

<sup>2</sup> लिये or लये or लयि, *for*; पास or पाही, *near*; सम or समान, and तुझ, *like*; तम, *towards*, etc., etc., have, in some phrases, a similar construction.

## NOTE.

THE best Dictionary (Shakespear's) being in the Arabic character, the following comparative view of the Arabic and Nāgarī alphabets is intended to enable the Hindī student to consult it. The short vowels, unless at the beginning of a word, have no share in determining its place in the dictionary.

अ, आ, इ, उ=ا; ई=إي; क्=أو; ए=اي; ऐ=آي;  
ओ=او; औ=औ; ः=ان; ॰=ان.

क=क	ख=क	ग=ग	घ=क	ङ=न
च=ह	छ=ज	ज=ह	झ=ज	ञ=न
ट=त	ठ=त	ड=ड or ड़	ढ=ड or ड़	ण=न
त=त	थ=थ	द=द	ध=ध	न=न
प=प	फ=फ	ब=ब	भ=भ	म=म
य=य	र=र	ल=ल	व=व	श=कश or
श=श or स	ष=श or क	स=स	ह=ह	ज or क

It has already been mentioned, that points are sometimes written under letters employed to represent certain peculiar sounds of the Persian and Arabic alphabets. In pure Hindī, these do not occur. A full explanation of them will be found in any good Urdū Grammar. It may be sufficient to mention, here, that अ may stand for ع, क for ق, ग for غ, च for ز, छ for ض, or ط, त for ط, थ for خ, फ for ف, य for ث or ص, and ह for ح.

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# PROSPECTUS.

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## THE SACRED HYMNS OF THE BRAHMANS

AS PRESERVED TO US IN THE

OLDEST COLLECTION OF RELIGIOUS POETRY,

## THE RIG-VEDA-SANHITA,

TRANSLATED AND EXPLAINED,

BY

MAX MÜLLER, M.A.,

TAYLORIAN PROFESSOR OF MODERN EUROPEAN LANGUAGES IN THE UNIVERSITY  
OF OXFORD; FELLOW OF ALL SOULS COLLEGE.

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AFTER twenty years spent in collecting and publishing the text of the Rig-Veda with the voluminous Commentary of Sâyaṇa, I intend to lay before the public my translation of some of the hymns contained in that collection of primeval poetry. I cannot promise a translation of all the hymns, for the simple reason that, notwithstanding Sâyaṇa's traditional explanations of every word, and in spite of every effort to decipher the original text, either by an intercomparison of all passages in which the same word occurs, or by etymological analysis, or by consulting the vocabulary and grammar of cognate languages, there remain large portions of the Rig-Veda which, as yet, yield no intelligible sense. It is very easy, no doubt, to translate these obscurer portions according to Sâyaṇa's traditional interpretation, but the



impossibility of adopting this alternative may be judged by the fact that even the late Professor Wilson, who undertook to give a literal rendering of Sâyaṇa's interpretation of the Rig-Veda, found himself obliged, by the rules of common sense and by the exigencies of the English language, to desert, not unfrequently, that venerable guide. I need hardly repeat what I have so often said,<sup>1</sup> that it would be reckless to translate a single line of the Rig-Veda without having carefully examined Sâyaṇa's invaluable commentary and other native authorities, such as the Brâhmaṇas, the Âranyakas, the Prâtisâkhyas, Yâska's Nirukta, Śaunaka's Bṛihaddevatâ, the Sûtras, the Anukramaṇis, and many other works on grammar, metre, nay, even on law and philosophy, from which we may gather how the most learned among the Brahmans understood their own sacred writings. But it would be equally reckless not to look beyond.

A long controversy has been carried on, during the last twenty years, whether we, the scholars of Europe, have a right to criticise the traditional interpretation of the sacred writings of the Brahmans. I think we have not only the right to do so, but that it is the duty of every scholar never to allow himself to be guided by tradition, unless that tradition has first been submitted to the same critical tests which are applied to the suggestions of his own private judgment. A translator must, before all things, be a "sceptic," a man who looks about, and who chooses that for which he is able to make himself honestly responsible, whether it be suggested to him, in the first instance, by the most authoritative tradition or by the merest random guess.

I offer my translation of such hymns as I can, to a certain extent, understand and explain, as a humble contribution to-

<sup>1</sup> This subject and the principles by which I shall be guided in my translation of the Rig-Veda have been discussed in an article lately published in the Journal of the Royal Asiatic Society, New Series, vol. ii., part 2, "*The Hymns of the Gauṇāyanas and the Legend of King Asamâti.*" The same volume contains two valuable articles on the same subject by Mr. J. Muir, D.C.L.

wards a future translation of the whole of the Rig-Veda. There are many scholars in England, Germany, France, and India who now devote their energies to the deciphering of Vedic words and Vedic thoughts; in fact, there are few Sanskrit scholars at present who have not made the Veda the principal subject of their studies. With every year, with every month, new advances are made, and words and thoughts, which but lately seemed utterly unintelligible, receive an unexpected light from the ingenuity of European students. Fifty years hence I hope that my own translation may be antiquated and forgotten. No one can be more conscious of its shortcomings than I am. All I hope is that it may serve as a step leading upwards to a higher, clearer, truer point of view, from which those who come after us may gain a real insight into the thoughts, the fears, the hopes, the doubts, the faith of the true ancestors of our race;—of those whose language still lives in our own language, and whose earliest poetical compositions have been preserved to us for more than three thousand years, in the most surprising, and, to my mind, the most significant manner.

MAX MÜLLER.

OXFORD, *January*, 1867.

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