

**INTRODUCTION TO THE
HINDUSTA'NI' LANGUAGE: IN
THREE PARTS, VIZ. A GRAMMAR,
VOCABULARY, AND READING
LESSONS**

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Introduction to the Hindusta'ni' Language: In Three Parts, Viz. A Grammar, Vocabulary, and Reading Lessons by W. Yates & J. Thomas

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W. YATES & J. THOMAS

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INTRODUCTION

TO

THE HINDUSTANI LANGUAGE:

IN

THREE PARTS,

VIZ.

A GRAMMAR, VOCABULARY, AND READING LESSONS.

—

THIRD EDITION, IMPROVED.

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BY

REV. W. YATES,

AUTHOR OF A SANSKRIT GRAMMAR ON A NEW PLAN, &c.

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TRANSFERRED INTO THE ROMAN CHARACTER BY Rev. J. THOMAS.

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1886.

P R E F A C E.

THE Hindustání language, from the extent to which it is spoken, and from the capacity which it possesses of expressing ideas on any subject with facility, deserves the attention of every European in this country. The design of the present publication is to supply a short and easy introduction to this popular tongue.

It must be observed, that the Hindustání or Urdú differs essentially from the Hindí or Hindúí, the former being derived principally from the Arabic or Persian, and the latter from the Sanskrit. The inflections of both being the same, and the strange admixture of them that frequently obtains, where both are spoken in the same city, have led some to the erroneous conclusion that they are the same language; whereas the Urdú is *peculiar in its application* to the Musalmán population in every part of India, while the Hindúí *applies only* to the Hindus in the Upper Provinces.

The work is divided into three parts, and contains a Grammar, a Vocabulary, and a select assortment of Reading Lessons.

The first part of this volume, though concise, will be found to contain all the important grammatical rules that are to be met with in much larger works. Condensation, perspicuity, and arrangement have been the great objects at which the author has aimed. The Syntax of the different parts of speech has been intermixed with the Etymology, in order to save the multiplying of chapters, and with a view of comprising every thing necessary to be said on one subject in one place, which

is an important advantage, when it can be secured without creating confusion. Both the size and design of the work prevented the introduction of a regular system of Prosody; this is not considered as a part of Grammar by the Natives, and if included in it, could be studied with profit only by those who are acquainted with the Arabic and Persian languages.

The second part contains a Vocabulary of nouns, adjectives, and verbs. In supplying the list of substantives, an attempt has been made to remove the difficulty arising from their gender, which is confessedly a source of great perplexity to a learner, both in speaking and in writing. It is so, because the gender of the noun affects the final terminations of adjectives, pronouns, and verbs to such an extent, that it is impossible for a person, with certainty in his own mind, to speak or write a single sentence correctly without a knowledge of it. If the substantive is feminine, adjectives ending with a vowel must be changed to agree with it; as *burá ádmí*, a bad man; *burí chíz*, a bad thing. If the substantive is feminine, the possessive case of all the pronouns must, like the adjectives, be made to agree with it; as *merá ghar*, my house; *merí kitáb*, my book. In like manner the verbs must agree with their nominative case, not only in number and person, but also in gender; as, *ádmí áttí*, the man comes; *qurat áttí*, the woman comes. This being the case, it is desirable that some plan should be adopted, by which the learner may be able to distinguish a feminine from a masculine noun. No rules of grammar are found sufficient for this purpose, as may be seen from the confession of the best grammarians. "Males and females are naturally masculine and feminine, whatever their terminations may be: *ee (í)*, *t*, *sh*, are in general feminine, while *a (á)*, *u (a or ah)*, and all the rest, (there being no

neuter in Hindustání,) may be treated as masculine finals, till the scholar learns the reverse from practice, the grammar, and dictionary*." " Rules on the subject of gender are extremely vague in the Hindustání, and practice in the language must be appealed to as the only sure guide†." Committing the subject, however, entirely to practice, leaves the student in a labyrinth for a considerable period, which, to a mind resolved on certainty, is far from being happy. With a view, therefore, to remove this difficulty, a list of the nouns contrary to, or not to be accounted for by rule, has been given in the second part: these being known, all others may be considered as regular, according to the rules of the grammar. To these a list of such regular nouns as occur in the Reading Lessons has been prefixed, by which addition the work is made complete; and it is believed, the first and second parts now contain an explanation of all the words that occur in the third.

The third part consists of Reading Lessons, and is divided into five chapters, each containing a number of sections. The first chapter is a collection of simple sentences, familiar and moral: the second, a selection of short and easy fables: the third, a collection of anecdotes, partly from the Hindí Story-Teller, and partly translated from English: the fourth, a selection of stories from the *Āhirad-Afroz*: and the fifth, of argumentative pieces from the *Iḥwān-us Sufá*. Care has been taken that all the Reading Lessons should be pure Hindustání, without that admixture of Sanskrit words, which is sometimes admitted; and the chapters have been so arranged, as to rise one above another in difficulty: so that, after being perfectly master of these, the student will be able to proceed to any other work in Hindustání.

* Gilchrist.

† Shakespeare.

The author is sensible, that there are persons in this country who might have executed the task which he has undertaken, in a much better manner; but as their time is chiefly occupied in more important, or more pressing engagements, and as the want of an introductory work of the kind was once felt by himself, and he doubts not is still felt by many others, he thought himself justified in making this attempt, hoping that it might prove useful to such as are commencing the study of the Hindustání language.

Since the printing of the second edition in the Arabic character was commenced, the propriety of writing the Hindustání in the Roman character has been warmly advocated; and a systematic scheme, after the plan of Sir Wm. Jones, adopted for that purpose. The friends of that system having requested me to allow them to put this work into the Roman character, I cheerfully consented; and a third edition of it, in the Romanized form, is now presented to the Public as the result of their labours.

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