medicine, perform all kinds of magical charms and exorcisms? What is likely to be the result of such ill-suited remedies, I leave it to you to imagine.

To sum up. The successful management of a household in every detail depends upon a sound judgement; and the cultivation and correction of the judgement depends upon the acquisition of knowledge. And now I am going to tell you an amusing story, which will show you what kind of troubles are brought about by a bad education. 1

1 In dividing the text I have put this sentence at the beginning of chap. I. In the original there is no division into chapters.

NOTES

PREFACE

PAGE 1. (1.) dibāja. This word, translated 'Preface,' is an Arabized noun of relation, formed from the Persian 'diwā' or 'dībā,' the name of a gold shame; and originally meant 'lined with gold.' It has always been a custom with Muslim authors to preface their works with an exordium (upon which all the resources of their own skill, and that of the illuminator, were lavished) in praise (hand) of the Almighty, and commendation (see 4) of the Prophet. To this they generally added an encomium (nudh) of the reigning sovereign, or of the author's patron, and then some account of the author himself, and the occasion of his writing the book. The exordiums are often of great length, and filled with Arabic phrases and quotations. It is characteristic of the practical spirit in which the present work was written, that the author has abstained from all unnecessary display of his own eloquence or learning, and has summed up the manifest impossibility of doing justice to such themes as the goodness of God, and the comforts of religion, in two familiar proverbs of the country in which he was writing.

1 (2.) The structure of the two initial paragraphs is the same. The terms 'zakāt bhar' (lit. 'full extent') and 'qustār' (lit. 'size') are used adverbially. 'apāy' here stands for 'meri,' and in both places is rendered emphatic by the particle 'to' which is an elliptical form of expressing 'Whatever may be the case with others.' The particle 'hi' always emphasizes the particular word to which it is attached, and may be inserted, as here, between two words forming a single phrase, i. e. 'ho axāt' and 'ban part.' The words 'dība si,' meaning literally 'just so much,' are supposed to be accompanied by the gesture of putting together the tips of the thumb and forefinger, as if holding something very minute.

2 (3.) paṭā ṭā ṭā ṭā ṭā ṭā ṭā, lit. 'are in the habit of reading together for mutual benefit.' The simple verb 'paṭā' means 'to read.' Its causal form 'paṭākā' means 'to make read.' The combination 'paṭā ṭākā' is a comprehensive expression denoting the action of reading in the category of Reciprocity. From the comprehensive form of the verb is then formed an intensive, 'paṭā ṭākā ṭākā.' The verbs 'tekā' (to take) and 'ṭā ṭākā' (to give) are both used in forming intensives, adding, to the original verb, the notion of thoroughness, but the former subjectively, and the latter

1 Hence, in reading, a word followed by 'hi' must be accentuated.
objectively; e.g. you say 'ki da lena' (to eat up) but 'di da lena' (to throw down). Hence 'par pari ma leka' implies mutual and profitable study. The next step is to form the frequentative 'par pari maiya kara', which implies that the action described is performed periodically. The whole compound is then put into the present tense, indicative mood, feminine gender, and plural number, to agree with 'saara zat'.

(4) 'dashter hamboj' stands for 'dashtar ke bante b擘', and the last word is in real composed of a noun and preposition, like one 'beacuse' for 'by cause'. In Persian, the whole phrase would run 'bo mazjik e dashtar e khudendar'. In pure Hindi (the same nouns being used) the order would be exactly reversed, viz. 'khudendar ke dashtar ke mazjik era'. It will be useful to note here that the Persian particle 'e' called 'ekhtaf' (lit. 'addition') signifies that the word which precedes it (and of which it forms a structural part) is qualified, or limited by the addition of the word which follows it; whereas, according to the rules of Hindi grammar, the qualifying noun precedes that which qualifies, and the particle, if any, which intervenes, is considered to be a structural part, not of the qualified, but of the qualifying noun; e.g. in the phrase 'zah thee na ya' (lit. 'the road of escape'), 'zah thee' ('the road of') is the term which is limited by 'na ya'. The Hindi equivalent would be 'na ya zah thee' ('->escape's road') in which 'zah', which comes last, has already been limited by 'na ya'. Hence, in Hindi grammar, a genitive must agree with the noun it qualifies, in gender and number, and also in case, just as if it were an adjective capable of inflection.

(5) 'lakhiyo ne na par'. The word 'rishtaa' (a tract), which is Persianized Arabic, has been injected to mean a plural 'rishtaa' as though it were of Hindi origin. The verb 'par' agrees in gender and number with 'rishtaa'. 'Lakhiyo ne' is the plural of 'lakhi' (a girl), put into the case of the agent. The past tense of a transitive verb in Hindustani does not run, as in English, 'I did, thou diest, he diest, &c., but 'By me done, by thee done, by him done,' &c. If the object, of the action which is described by the verb, is immediate, i.e. such as can be regarded as a necessary part of the action (e.g. a song, of the action of singing—words, of the action of speaking—food, of the action of eating—as here, printed matter, of the action of reading), and there is no reason for distinguishing the object from the action, the object is put into that form of the accusative which is uninteresting from the nominative, and the verb is made to agree with it, in gender and number. If, on the other hand, the object is remote, i.e. if it forms a necessary part of the action (e.g. a man whom you strike at, it is possible to perform the whole action of striking, without hitting the person aimed at, or any one else), or if there is any reason for distinguishing the object from the action—then the object is put into that form of the accusative which is distinguished by the particles 'ko' and the verb remains unaltered, or to speak more accurately, it is made to agree with its own infinitive form, understood, used as a noun. Note that the word 'rishtaa'.

But remember always that 'lata' (to bring), being a construction of 'le rata' (to come with), is intranilateral.
this is, that the majority of its indigenous verbs are also in duplilcates; e.g., the opposite of 'band karin' (to shut) is 'khola' (to open); and the opposite of 'band honk' (to be closed) is 'khulat' (to be open, or to open of itself). There are very few instances of such double forms in English, e.g., 'to sit' and 'to set,' 'to fall' and 'to fall,' 'to rise' and 'to raise'; but usually a single verb has to discharge both functions, as for instance, when you tell a person to open a window, and he replies, that is does not open.

(12.) *khaq gaya,' was written. 'Gay' is the perfect tense of 'janj' (to go), which verb in conjunction with the past participle of any other verb may be used to construct a passive phrase. Other instances of this constructive form of the passive are 'mangwa-ga-t' (was asked for) and 'kar diyi gaya' (was effected) a few lines lower. But in Hindustani such verbal phrases are not regarded as true passives, but rather as modal forms of expressing that an act has been, or is done, without naming the agent. Hence a verb so conjugated is said to be in the 'salna-s maqshi,' i.e. 'the mode of the ignored agent.'

(13.) *hote hote,' gradually,' lit. 'by becoming (and becoming).' (14.) *is ke sume ko, 'to the hearing of it.' The infinitive 'sumi' (to listen) is here treated as a noun substantive.

(15.) *jia ne saati, 'rij ga-t, i.e. in full, 'jis vaurat ne sumi wuh (vaurat) rija ga-t.' The femine termination of 'ga-t' enables the writer to dispense with the word 'sarut.' 'Rij ga-t' may be taken, either as an intensive, from 'rij jiini' (to do in ruptures) or may be translated literally, 'went away delighted.'

(16.) *ba taur, 'by way of.' The 'tigjat' after 'taur' has been dropped. In the next line 'sumu' (lit. 'father-in-law's house') includes the whole of the new neighborhood; or at least, all the people on the visiting list of the bride's mother-in-law.


(18.) *khyh dil lagii kar, lit. 'having finely put their hearts into it'; i.e. 'with enthusiasm' or 'with great interest.' 'Lagii kar' from 'lagi' (the cause of 'lagi') is a form of the verb which is usually called 'the conjunctive participle,' because it often saves the use of a conjunction; e.g. 's kar baiiti' is equivalent to 's-ka kar baiitha' (he came and sat down); but it is often employed merely adverbially. There are four forms of this adverbial expansion. For 'he came and sat down' you may say (1) 's-ka baiitha,' (2) 's-ka baiitha,' (3) 's-ka baiitha,' (4) 's-ka-ke baiitha.' In the second and fourth of these phrases 'ke' is only a contraction of 'kar,' which is the radical part of 'karma' (to do or make) and signifies mere action. Similarly for 'he did and went.'

(19.) *janii ... magrabbi. These ten words form a single title, which is made into a genitive by the addition of the particle 'ke.' This agrees in number, gender, and case, with 'gair,' which is governed by 'se.' 'Gair' being a word of foreign origin, is not liable to inflection, but being, none the less, in an ablative case, requires the genitive which it governs (and which is liable to inflection) to assume its oblique form.

(20.) *peek kiyaa, 'laid before,' i.e. submitted to. This verb governs 'is-lo,' i.e. 'is-itii ko.' The sentence might have run 'yik hiti pesh hiti, just as above we have 'yik hiti ... jahed meq di.' The slight difference in the meaning, however, should be noted, although it is difficult to preserve it in a translation. 'Hitii pekkar' means 'presenting a book.' 'Hitii ko pesh karina' means 'performing the act of presentation in respect of a particular book.' The use of the distinctive particle 'ko' here shows that, in the author's mind, the book had been dissociated from any idea of presentation to Government, until he became convinced that it was really useful. 'Tab' is emphatic.

(21.) Then I made it the object of presentation,' &c. Exactly the same kind of distinction is maintained in a common proverb 'ham roj naa ghaa, roj ham ko khaat hai, 'I don't eat bread, bread eats me.' In the first sentence 'roji' cannot be dissociated from 'ghaa,' because the action of eating is not performed without food of some sort; but in the second sentence (where 'khaat hai' is used figuratively for 'a tormenting,' and 'roj' means 'the child's cry for bread') the use of the distinctive particle is necessary to mark the inconstancy of the object with the action. Of course it is rarely possible that living beings should be considered as forming a necessary part of any action described by a transitive verb. Hence it is a safe rule to use the particle 'ko' whenever a word meaning a living being is made the object of a verb. But 'ma'ras' in the sense of 'to kill,' may take such a noun as its immediate object; e.g. 'ma'rasa shaari maa (he killed a scribe). 'jannah' (to give birth to) may be used in the same way; e.g. 'ak larja jannah,' or 'ak larja jannah.'

(22.) 'ma'rasa shaari maa (he killed a scribe). 'jannah' (to give birth to) may be used in the same way; e.g. 'ak larja jannah,' or 'ak larja jannah.'

PAGE 8. (23.) *jo khoq waqat, &c. 'Us ke,' i.e. 'us waqat ke,' is the correlative of 'jo khoq.' The sentence runs 'Whenever time was spent, &c. besides that time,' &c. vide remark in note 6 on 'jo magrabi.'
INTRODUCTION

The author must be supposed to address this preface of his story to the different members of his own family, as he is taking his ease after the business hours of the day, in the inner quadrangle of the house, appropriated to the use of the ladies and children. One of the little girls seems to have been seated on his knee. The older ladies of the house were probably engaged in their different occupations. They would include aunts and cousins of the children as well as the mother.

Page 6. (36.) ʃoa 'səməl, ʃə. The word 'səməl' (lit. 'a descendant of ʃado') includes man, woman, and child. 'boʃəft' is often used as a term of reproach. It has already been observed (notes 6 and 16) that in the construction of relative clauses, the Hindustani differs greatly from the English idiom. In English, the relative of the present, and whenever an interrogative is used in English, the order of words in a sentence is transposed. We do not say, 'He hit whom?' or the analogy of 'he hit him.' 'Whom did he hit?' is the same way, we say, 'The man, whom he hit, was hurt.' In Hindustani neither the interrogative nor the relative pronouns cause any change in the order of words. 'He hit him' is 'wuh-ʃə ko mərət həli;' whom is he hitting?' is 'wuh kə ko mərət həli;' 'who is he hitting?' is 'wuh kə ko mərət həli;' who is he hitting?' is 'wuh kə ko mərət həli.' So at page 36, line 12, 'wuh jo kəhəng, ʃə kəro.' Do as they tell you.' The two relative of 'jo' is 'ə.' The subject of 'kəhəng' is 'wuh.' 2. The two symbols in Hindustani for relative and antecedent are really two demonstratives. We still retain this method of expression in English, though it is rarely used; e.g. 'This word is true, that I said.' The only difference between this idiom and the Hindustani is in the place of the pronouns. The Hindustani idiom being, 'This word I said, that is true,' main ne jo bo kəhəng, wuh na kəhəng həli. (27.) ʃə kə bo kəhəng. The repetition of 'ʃə' implies number and variety. The word 'bo' means not only 'word' but anything that can be talked about.

Page 5. (33.) ʃələd ko na pələ, ʃə. All the verbs in this passage are (not indicative, but) of the causative or deponent mood, which in Hindustani, contrary to English grammar, comes before the indicative. Its tense-forms are all derived from the imperative, and preserve the origin of or presensive character of the imperative, asserting no fact but the will of the speaker. In the first tense, the forms 'karən, 'karə,' 'karə, 'karə, 'karə, are merely the imperative 'karə' (do) personalized; 'karə' for the speaker, 'karə' for the person or persons addressed; 'karə' for any one but the speaker whom it is desired to individualize, 'karə' for any person or persons, except those addressed, whom it is desired to generalize. The word 'karə'