CHAPTER II.

The Repentance of Nasūh.

1. Nasūh awakes, after a sleep long enough to alarm the family.

بابته لي جوهه ابنتي رام كهاني سنائي بيئه فر اس طرح
كي هيمه كهانه كي جواف بها - جاكا توتى بره وهمى
دالين تها اور وهمي كيامداریين كا مامان - يي لى پاس
بيتى هونى آهست آهست بنيكها جهيل ميى تيى -

ميان كي آنيك كهاني هونى كينه اسكي جان ميى
بيبى جان آنی - وزى جنس كهانى سى ميان ن بيبى برا
كيا تها سهمون كي مارين كاثولو بين مينين لى بيرى تها -
نصوح آنهه بيى داكرى كية دوا بيى كر جو بيه تها تى أنى
وقص كا سويا سويا - اب كيهين دوبى كيه جاكر هوسپيار
هوا - جولوك داكرى كيه كيا تها ك نيند اگنكى تو

1 Rām-kahānt, 'a long-winded story,' such as the Rāmasaian.

5 Observe that the predicative part, khāli hāt agrees with dūkh. If we had had dakh ko, the construction would have been khulā hāt.

Uski jān mīn bhi jān dī, 'she, too (as well as her husband), lived again.'

6 Wārīna, etc., 'else, such was her alarm, that from the moment her husband took ill, were you to cut her (with a knife), there would be no blood in her body; that is to say, 'she was like a corpse,' a proverbial ex-
CHAPTER II.

His wife speaks to him, but, overawed by his dream, he remains silent: meanwhile, the household rejoices in his recovery.

In the next clause supply mutabat Comp. p. 19, line 1.

7 Ishqiye ki khaa hai: a colloquial phrase which means 'let us see what comes of it.' Comp. p. 14, line 10.
9 Phed kisay 'went on continuously.' SI. 139 (5).
10 Uttar mutabat takes its meaning from the context. Here it means 'the persons about him,' 'members of the family,' etc.
11 Kise bache, etc. 'if even a grain has gone into a child's mouth, it would be sacrilegious; that is, 'not a child has ventured to touch food.' Harmin technically means what is forbidden by the laws of Islam.
12 Chhote bache, etc. 'young and old, the whole household have eaten nothing since this time yesterday.' The sign of indut agrees with khadi understood; and khadi hai is adversial. See SI. 109 (11) for an illustration taken from Ch. VIII. of the first edition of this work.
13 Larke kain ki, 'as for the boys, they wander about in distress and agitation.' Larka larka would have been equally idiomatic.
Naṣāḥ regards the dream as a divine warning: compares his father's reputation as a good Moslem with his own shortcomings; if he prayed at all, it was in an irregular fashion.

joining for his recovery. Chherūd is a verb of many meanings. One of these is 'the striking of a note,' or 'tinging up,' and the use of the verb here in this sense is singularly appropriate. See another use of the verb at line 9 in the next page.

11 Khudā kī hāe, etc. Compare the usage of kīh at p. 25, line 16, and p. 33, line 14.

19 Khudā kī hāe, etc. 'there was no connection between them, much less comparison.

Un marhūm kī, etc. 'the deceased's character was this, that,' etc. Pl. of respect.

3 Na chāhīd hāyā, 'will not be wishing.' Pres. Presumptive.
4 Woh khadshā, etc. 'that cause of anxiety was removed.'
5 Ghar bhar am, etc. 'the whole family celebrated a feast without the fast preceding it.' A most significant expression to a Moslem. The reference is to the Ghar-al-Fitr, which falls on the 1st Shawwal, the month following Ramadān.

1 Khudā kī hāe, etc. 'even as they were eating, one of them started the idea that, when the invalid's bath of convalescence took place, a grand vigil should be held by way of re-
CHAPTER II.

Religious festivals observed as an occasion for enjoyment and display.

4.

and the 'Idu-l-baigav celebrated on the 10th Zād-Līhijj.

'Ida be bārkar, 'more important than the 'id.' For an illustration of the use of this phrase, see SI. 102 (2), 7 Dārās yez wān, etc., 'these two days of the whole year are devoted to the display of finery and fashion.'

8 Ko'sh gharo ko, etc., 'another urging his horse goes prancing along, and purposely cleaves and bursts through the crowd in his progress.' The form of the verbs is in itself descriptive.

11 Ko'sh naukharo kth, etc., 'another swells with pride at hearing his servants cry kato! baro!' (Out of the way! Move on!). An allusion to the custom of sending servants in front to clear the way.

18 Chaudhari, etc., 'Chaudhar! what a rotten trap you keep! The cushion is dirty, the covering is torn, the bullocks have no bells on their necks, there are no cymbals on the wheels! Well, it is nearly time to be at the 'Idāth; at least get abreast of that tākhī in front of us. Come, my good fellow, have you no taste for a reward?' or, as we say, 'How about bucksheesh?'

Chaudhari is an appellative of heads of castes, guilds or trades, etc.

1 Wird-word 'the muqallud, 'strictly observant of the duty' of reading the daily lesson from the Qurān.' The nature of this task will be explained in a note on a passage in Chap. V.

2 Logas ke dekhne wān, 'in the sight of men.'

3 Yahān, etc., 'in his own case, such worship as there was was irregular.' Compare the use of yahān at p. 18, line 4. Gandā is a string of which the strands are of various colours; also 'the joint of a reed.' Hence the idea of want of uniformity, or of interruption. The choice of the word here is due to the rhythmic balance with diādār which it affords.

6 In this and the next three paragraphs, Nastū, moved by the contrast between his father and himself, continues his reflections in the form of a satire upon the irreligion of the day. 'This, perhaps, from the rapid nature of the sketch and the technicalities which the subject involves, is the most difficult portion of the story.

In para. 4 the Historical Present is used, and a picture taken from the Bazaar which is marvellously true to life.

Idea to sayār, 'the observance of the festivals is a matter of course,' viz., the 'Idu-l-ārī mentioned above,
Neglect of Friday: and of *the five times* of daily worship.

5. Para. 5 contains a caustic description of how prayer, the first duty of a Moslem, was and is neglected. Hence the use of the First Absolute: 

\[ Rābi’i jām’ā, ‘as for Friday,’ an idiom which has been already noticed at p. 15, line 1. \]

\[ Agar kasper, etc., ‘if their clothes were quite clean, and the heat was not so very great, if the sky was clear of clouds and wind, if they wished to meet their friends and acquaintance, they went (to the Jāmi’ Masjid); otherwise, they strolled over their worship in the mosque of the quarter, or satisfied their consience with the reflection that there was a difference of opinion in the matter of Friday observances.’ \]

6. For *ain son ke woqāt* see SL. 108 (4). 

\[ Rābi’-t-tāq, ‘on the tāq,’ or ‘in the niche.’ \]

See p. 6, line 4. 

Thrice repeated (in the Qurān), and thrice repeated (in the Qurān).
CHAPTER II.


7. Payment of alms tax avoided

---

13. Yûn mile, etc., 'thus you have only to pay them a visit, and instead of pain they give you a prescription.'

This is presented to the departing guest.

15. Aur jakâh, etc., (continued from sharât kipâfel, 'and there having taken a dose of medicine, they contracted a (convenient) disease, so that, as Ramazân drew near, their system was in special need of purging, and thus by the help of the physician they escaped fasting.'

19. Para. 7 describes the mode adopted by the wealthy for evading the third duty of Islam—alms-giving.

Zakât: the legal alms or poor-rate
توبة النصيح

جب ديكها ك برس بوزا هوني أبي نبيي ك نام زباني هم. كر دنيا غهكي كهان كي كهزوي مين جب لي بیر وجوب زکوة ك وقت بان نبيي نام هم كولاتي اور تفتهبار بدلاني كركي حكم قات ك رالا ببايا با مال كوش

ابيس بيريا مين ركها ك زکوة سير اري خاصي طرح

دكانيين مو لين مكان بنواقي أسنين كرايدار دسالي ك ماين مديلي أبي نامي زکوة نذار

غرض جمانياك لصيح احتساب كرنا تها ابي تنين

دلن س بسريه ايسان سي بنصب نحايت مي دور

10 ناريا كلسي مي قريب طانا ثا جسن عمل ليك

ل شر آور كرنا با تو سرك سه اسك اعمالان مين تها

هس نبيين اور تها بهي تو ايكي عمل اور سيزرون

12 رخشي وزرون فساد دو بجار نازليين هين تو كاهلي و

بيديل و ريا سه غالي نبيين كبيشي جايلكي دنور

ميين با افتارو سبور مين شريك هونى كي نظر مي جو

روز ركمو كا اتفاق هوا تها تو اسنين دكهاوا اور

re-transferred to himself, and thus by a process of tinker-bargaining evaded obedience to the divine command. 'Thadhari baddî is a proverbial expression for sharp practice.'

1 6 filâr a nakûr: technical names for the two nocturnal meals by which life is sustained in Banaâzâr. The first is eaten at nightfall and the second at dawn.

8. Nasûh admits his impiety, the faultiness of his good deeds, the insincerity of his prayers and fasting, and the selfishness of his charity.

1 Job dekhâ, etc., 'when a man saw that the year approached completion, he made a verbal deed of gift to his wife.'

2 Ghi kahân gaąî khîchîi men, 'where is the quëgone? It is in the khîchî'; that is, the family loses nothing. The second part of the pro-verb, which is seldom quoted, adds point to the application, viz. khîchîi kahân gaąî qixtron ke pet men, 'where is the khîchî? In the family stomach.'

13 Job bîbî par, etc., 'when the time came for the tax to be payable by the wife, the husband had the property
would that some great misfortune had befallen me which left me no time to scratch my head." The propriety of the 1st. Optative Bience in the first clause is obvious.

17 Hasia ke bairko, etc., seized and associated with cholera I shamelessly recovered. "The idiomatic union of the simple and causal verb has been noticed at p. 14, line 13, but the exact meaning varies with the context. Here there is an allusion to the deaths in his own family, but this is almost incomunicable in a translation. Compare philorpharvar in note 12, p. 45.

Uth-baitnâ denotes the change from a recumbent to a sitting posture, a different thing from uthnâ baitnâ.

1 Thá bhi thá, very emphatic—'was and no mistake.'

2 Kabhi kisi, etc., if he ever gave to a starving wretch a thing for which he had no use, he rendered the act meritorious by a hundred reminders of a single kindness, and supposed he had made a purchase of the paper for his life." In the first clause we have a third instance of the occurrence of two verbs, thi and di, caused by the Relative parenthesis.

18 Kish main pade hi na hi khoti, etc., 'would that I had never even been born, or, if born, that I had not had the power of committing sin;
لوحة النصوح

هي ميرى زندگی بر اکر به مر صدسیه بر اقدام کرون -
یه عهد این جه مین استوار کرک اکسکو به اینی عمر
تلف شده کا جیال آگیا - اور دل مین که لگا ک مین
نی ساری عمر جو اس تیاه جنایه مین غارب کی
اسکی تلافی کرک به میر - اخیتار مین نیبی - اور
پژی یه انتقایی هی ک مین جرم کرون اور سزا یا بیاون
گناه کرون اور اسکا پاداش ذ بهگتون
نصوح کر ایبی گناهون بر ایس وقت اینی ندامته تهی
ک مرل کور اینی ایک ادنیلی سی سزا سمجنته تها -
گهر بهر اسکی جانبر هونی کی خوشی منا ردا تها - اور
اسکو افسوس تها ک مین مر کیون نبین گیا - عالله
کی وجه من انتهی سی معدور لگا مگر تکیه بر اونها
سر کی هونو تاها - اور کیه رها تها ک خدا ایم
تواسی قابل هون ک دوزخ مین جهنون دیا چاون -
مگر جه تن پر اون فضل سی بهر چند روز کیواسته
میجهکو دلیا مین رکه لیا یه تو ایسی توفیق عطا کر
ک نکواری اور تیری اطاعت و فرمانبرداری مین
رهم اور میری زندگی دیدارا زندگی کا نمود هو
ابی لفس ک احساس سی فارغ هوا تو نصوح کو
خاندان کا خیال آیا - دیکها تو لتی بچی سب ایک
رنگ مین هیئن دلیا مین منهک دین سی بیغبر -

10. His repentance and resolves for the future.

11. He further reproaches himself for the bad example he has set to

See SL 142 (3). The dislocation of the compound verb is very effective.
13. تکسی پار اوندش ایر کیا هاپار یا یا، "he was lying with his face downwards on the pillow." For the Participial construction, see SL 158 (3).
15. خود، اکی، "O God, I deserve only to be thrust into hell." See, for the form of verb, p. 10, Note 13.
Torbé al-nasāḥ

لوزک میری، خاندان مین هیین سب کی اصلح وضع کرناک - ار پہر اسے غذا سے دعا کی کر ای اللدالمیشین لو اس ارائے مین میری مدد کر - جو مشکل بیش آن آسان هو چاگی - میری بادی مین اثر

12. He acknowledges the difficulty of the task, and decides to ask his wife's cooperation.

10 خاندان کی کہ بالکل لیے افاظہیں جنسیہ جتنل ان کی کسی کی کن آشنا نہیں - وہ اچھی طرح سمجھنا تھا کہ گھر پہر ایک طرف ہوگا اور میں ایک یک طرف

15 نثار ان میں طویل کی آواز کون سنگا - اور میں ایک سورما چنا بنکر کیونک تعریف کی بلند ہو ہور 

11 Main ek sūrdā chand, etc., 'how shall I turn into an heroic pea and burst the oven of impurity?' An allusion to the proverb ek sūrdā chand khār ko akhīn phor-akhtī.

16 Khadd ko, etc., 'the fact that N. had educated his wife was a blessing which God had granted to this family.' An educated man is paḥād likhī īdān. Here the form of the verb is causal with lenā added, which, it will be remembered, implies self-interest in the action described by the compound. SI. 78 (3).

6 Nasāḥ ko, etc., 'N. experienced a shock which he did not forget.' The Hindustani idiom generally attaches the negative to the first verb in this kind of expression. Comp. the sentence given in SI. 68 (11).

7 Tanākul kio piche, etc., 'after admonishment his own reform was an easy task.' See SI. Ex. XIII, for illustrations of this form of participial construction.

8 Joos chhede ēre, etc., 'with which the ears of none, young or old, are familiar.'
CHAPTER II.

His wife an educated woman.

13.

14.

Nasūh congratulates himself on his wife's intelligence: foreseeing that he will have special trouble with his married son and daughter, but determines to make the attempt.

rightly named Fāhima (intelligent) under these circumstances.'

16 Iṣrā bi ausāsānā, 'name in accord with thing named.'

Iṣār samājī laqāb to, etc., 'it will be easy enough to make her adopt my view.' Again note the force of laqāb.

17 Rohe baḥcha, 'as for the children.' As will have been noticed, this is a favourite idiom with Nazir Ahmed.

18 Ku bad, etc., 'one son and one daughter were already married, and he considered that both belonged to their own families; he had no

1. Job Nasūḥ hai nāwī nāwī kā kālā, 'at the very time when N. was newly married, female education had begun to be talked of.' This note of time shows that the Tale belongs to the first decade after the Mutiny of 57.

2. Hārī se bhi, etc., 'his wife, too, admitted that education was a very useful thing for women.' Hār (not hā) in ordie rezā.

3. Tāb se abāk, etc., 'since then more or less business was always going on'; that is, 'she was more or less always busy.'

4. Hās gua hā, etc., 'his wife was
توبة النصوح

بياهي جاچيکي تھئي - سمجھئا کہ دولون اپنے اپنے گھر کی همین - کسی بر میرا اختيار باقی نہیں - اور ھو بھی یہ دونا جوہان یہی مار مین نہیں سکتا گھڑک مین نہیں سکتا - نر سمجھئا اور ھو بھی اس عمر مین بھی طوً طوً کا پھھا نا ھی - آخر وہ کہیں ھے

نہیں کہ یہ دونا بھی دین ھوئے تھے کہمین نے ھمکو ایسا آہنگا - اور ھیکہ ھماری عادتیں راستے اور خصوصی طبعت ھوگئےن ھو اپھرھاک اناک ھلک کرنا تعیین کریں ھو اپھرھاک ناھق سلمان ھو - یہ

سوچئا ھے کہ نصوح کی آگھون سے آنسو تھیل بھڑ ھور سمجھئا کہ ان دوکی اصل محیل ھی - اسکو زیادہ

ئر افسوس اس بات کہا ھے کہ خدا کی فضل سے دولون کی آگھ اولاد ھی - جس طرح میری ہندی نے میری اولاد ھی اکھا اولاد ھی - جس طرح میری بندی نے میری اولاد دوڑ کی ھیرا کیا کیا انکی بندی انکی اولاد ھی

سراہت نز کر گے - مگر ھیکہ نصوح لئی مصمم ارادات کرلیا کا انشاالله اپنے مقدور ھی ھور تو کھوش کرلگا - یا تو روہ راستہ ھی بر اوینگی یا جیہ چھھوئہ ہونگا - جو خدا کا نہیں وہ میرا پہلے نہیں

---

3 Yeh machen thi, etc. For this idiom see Note 14, p. 19. Demon be 

drg. See Note 8, p. 14.

14 Koi ukti baali, etc., 'will not

their wickedness infect their off-

spring?'

16 Insult'shi: Arabic expletive.

'Please God'; lit. 'if God pleased.'

Khuda ne chahna in Urdu.

17 Fite ji chhor-dunghar, 'I will have

nothing more to do with them as 

long as I live.'

18 Jo Khuda ka wahan tab meri pukhe 

nafrta, 'he who (or that which) is not 

God's is already not mine.'

authority over either, and if he had, they were grown up; strike them he 
could not; threaten them he could not; merely to lecture them, and that 
too at their age, was like teaching 

old parrots to talk.'

6 Meri hain to, be-din hain to, etc., 

'granted we are bad, granted we are 

irreligious, it was you who brought 

us up so; and now that our habits 

are fixed and our dispositions have 

become a second nature, to tell us to 

abandon them is to crucify us un-

fairly.' Another example of what 

may be called to enlolic occurs 

further on.
CHAPTER II.

15. 

Peeble as he is, he deter-
mines to get up and per-
form his de-
vo
tions: he
is
pained by
the
tone
taken by
his
wife.

ابی اچھی طرح بادن میں آئے ہے بہتہ ہو یہ ایسے
ہے کہ ہاں ہاکر ہے

پناہی گرم کر آدے لو میں نہ پلانون

ہیں کیا غضب کریں ہو ہاتھے یا یہ میں

ذرا نم تو آئے ہو نہاکی کی اسی کونسے سااس

ماری جاتی ہیں چب ایل خیر میں چلے چھڑے ہے

گھڑکی خاصی طرح جاام میں جاکر عسل کرنا

میں میں نواز یڑھی جاتا ہو ہے عادلت میں

طرح کہے احیایی ہوئی ہے چب کئی مقبول

ہیں کرنا کا اسی حال کے سے لیبھے پالہن

ہوئی یہ کیا اچھی ہوئی کہ نئل مالی نہیں

ہیں چو ہواز کی سنگر ایسے تبدیل ظاہر کیا

نصرح گھڑکی چنّی یڑھی ہے اور چب میں کیچی لگا کر

اللہ اللہ مچھ میں اور نواز میں اینی دوری ہی کر

گھڑکی یہی یہ سنگر تبدیل کونسی ہی اور یہ کہ

سونکر کیا یہ دی سے کہا کہ اگر مین نے یڑھی ہی ہوئی

HoTà نہ پہلی ہی دی نے ہوئی

use at other than the 'Five times.'
See App. B. to the First Edition of this
work.
13 Naue, ki sanakar: understand bi, a
common ellipsis with this verb.
14 dunav pain, 'jars of water;' the
verb agreeing with pain. Compare the
manon hara of the last chapter.
15 Majda, are naus nea fis davi
bai, lit., 'is there so much distance be-
tween me and prayer?' that is, 'am I
so little associated with the idea of
devotion?' For this use of nea see
81. 51 (4). See also p. 18, line 15, above.
16 Nogur main misi-parkh-nnsth
hote, etc., 'would it not have been
well for us, if I had been given to
extra prayers?' Here nstf is feminine;
in line 11 it is masculine.
4 Kyd gazab barte ke, 'what mis-
chief are you up to now?' An ex-
pression of astonishment.
5 Nudan ki anik manadin si:
vi pithi —interrogative negation—'the
hour for bathing is not yet being
struck.'
9 Ji yeha nahi karte, etc., 'I do
not care to stand up to prayer in this
condition'; that is, 'with out ablation.
For the meaning of nst baha s see
Note 4, p. 4.
11 Kyd ahekhe hone ke nef si:
the, 'do you mean to say you vowed extra
prayers on recovery from sickness?'
The saf is an act of prayer which is
over and above the minimum which
is laid down as obligatory (faiz o
wejib), and is generally reserved for
16. Is angered by Fāhumīa’s disrespectful mention of the office of prayer, but forebears reproof: he gets up and performs his devotions.

17. The reality of his worship: his attitude: and pitiable weakness.

pound verb is ‘ruined and kept ruined.’
13 The interrogative kī qadr is here used idiomatically for is-qadr. Comp. SI. 142 (3).
14 Bīdī ke man‘ karte karte, ‘in the face of his wife’s dissertation.’
15 Kāli-sakta, understand, by, as in a former example, at p. 8, line 10.
16 Wāḥ shār, etc., a description of the first act in the ceremony of prayer, called āṣāf ḥandhād.
17 Shārīr, etc., ‘such ideas are to be expected from a woman whose husband is irreligious.’ Comp. SI. 91 (13).
18 Ek mīrī, etc., ‘it is my irreligion alone that has ruined the whole family.’ The force of the com-

تبة النصوح

بَی بَی - منَّت نَیٓن نَیٓن تَوْ پَهَر کْیا چَلدی
هي - نَیٓن کیی بهَاگی نَیٓن جَانی - اٰچِهی طَرح
ندُرست هو چَؤُگی تَوْ پَهَری نَیٓن نَیٓن لِبنا
اب نَصوح وَه نَصوح نَیٓن رَہا تَها کی بَی بَی کو ایٓسی
بی وقَعْتی کی سَبِنہ نَیٓن کا تُذَکرہ کرْتی ہوئی ستا اور
اسکر نَگوُار زَهْوا - عَلْص رَو آبَا مگر پَهَر اپی جَیی مَہی
سمیہا کی بَی بَی کا کیچپ قصُر نَیٓن - جِسکا ہوھر
لِبیلی نَیٓن هُو اسکرِ ایٓسی ہی خِیالِات هُوئی چَایِمین-
نمِتْر مَیری خَطا ہی اور اپی مِیری تَیِیدِینی نِ ساری
گھر کو نیالا کر رکھا ہی - بَی بَی سِن سْتہ وقت رَذِّ
کَذ کُونا منَاسب زَ سَبِھر کر انا ہی ہِا کا افسوس
میری نَاکارہ صَمْصَمْہ لنَکو کسْتَدَر گُراہ کر دِیا ہی
ک فَرْض غَدَا کو تَنی اپیِ سرسِری سا کام سِمجہا-
غَرْض بَی بَی کی مَنُع کْرَنِی کلی لَتَسِحُ لَ غَسِل کر
کِہرے بدل نَیٓن پَتھِی
آج نَصوح کی بَی بَی نَیٓن نَیٓن کِ اسکر دَاخ
عبادت کم سکّتی ہین - وه اس طَرح هاتِہ باَنّی
ہوئی موُردہ گَجزا تَها جِسی کَسی بادْشَا عَلمِیہا کے
روبرو کُولی خَوْلی گُجزا ہوئَا ہی - اٰچِهی زَمین سِین
سی ہوئی تَهِین - هِیہوْت سلطانی أسییر ایٓسی چِہا
CHAPTER II.

18. He completely recovered after ten weeks' sickness: his change of character and habits: former violence of temper contrasted with present mildness.

(lending posture (the second act of worship) he kept falling down.)

The one in the last clause is the air of simultaneity. See 81, 188.

16 Darwëza ke anda, etc., another instance of the air of simultaneity. 'He no sooner stepped inside the door than a panie fell upon (lit. mounted on) all the family, small or great."

17 Jau-tani, 'got a sight of it, or caught sight of it.' The verb jauh also occurs in sun-jauh, as the second member of a compound verb.

Sub pari et aliot tar-mori, 'he

Na itldé thé qu juli thé, 'he was perfectly motionless.' Hukum jahé is a compound like na itldé jahé at p. 2 above, or dehúd bheili, p. 23, where see the remarks made. Here the separation effected by the negative aids emphasis to the expression. Comp. na bhi na chét, 'without a single word,' which occurs in the after portion of the Tale. "Ros. 'in a word.' See Note 18, p. 8 above.

3 Hukum ke mudákí, etc., 'he managed to stand up according to rule, but when he attempted the
meaning that their father's anger, when it did burst out, would be terrible.

18. *Yak jiate the,* etc., 'they supposed that, having recovered from sickness, he must have become more touchy-tempered than before.'

19. *Khalid e'd qaum chehree hai,* etc., 'his anger has mounted up so terribly that he does not even speak to a soul.' Chehree is technically applied to the accumulation of arrows, and the metaphor is thus in congruity with the expression in line 16 above.

20. *Dikhte,* etc., 'let us see upon whom this storm of wrath will harp; whose turn it is to be the victim.' Comp. p. 40, line 7.

21. *Aina jiddeh nahin laga hai,* etc., 'bad taken a purgery which allowed no particle of heat to remain in his blood.' For this transcend of the negative, see the initial clause of para. 12 above.

19. The household cannot at first understand the change: its reality: the effect produced upon the rest.
CHAPTER II.

خون میں ذرا سی گرمی بھی لگی رہی ہے ہو- اور بیداری میں انتہا کہ ہر بار نئی اور نوشی طلب و بیدار نہ ہو کر آئی تھیا معااملہ روزمرہ میں اسکی پہلی کیفیتی

ہوگی ہوئی کہ چوک ڑکھا سو چھاں سے کھالیا چو دیدیا

سو چھاں سے پہن لیا - لمہم تو نئی کرار نے غبار

نصوح کی عادت بدلی تو لوگون کی مداراہ بھی

اسکی ساتھی بدل جاتی - جو پھیلے ذرتی تھی وہ اب

اسکی ادب ملموژ رکھتی - جنگو وحشت و نفوت تھی

اب اسکی ساتھی آئس و مخصوص کرتی - ہونے کے

دلون میں گھیر شریر و ہشاب سے پاک اور لوائی جھگڑے

سے صاف ہوگیا

ابتداء: نصوح کو نمایاں و گیتی کا اعتماد کرتی دیکھکر

گھروالوں نے اچھی با کیا تھا - لیکن پھر تو بھی

دوسری پر خود خود اپنا اٹھ سا ہوئی لگا - اور نصوح

اسی کا منتظر تھا کہ لوگ اس طور اچھی میں کسی

قدر مانوس اور خوگر کہولین تو اپنا انتظام شروع کریں -

نصوح کی جھاں اور عادتین بدلی تھی اور ان ایک پہ

ابنی تھا کہ وہ خلوفہ سند ہوگیا تھا - تمام نمک

20. Astonishment of the household at its attention to the offices of religion: they grow accustomed to the sight: his seclusion and self-absorption puzzle the maid: his wife suggests he
should join the family circle more frequently.

21.

Nasūkh therewapon inquires if she had observed any change in him, and what she mentions the dread with which they used to regard him, and their fear of making inquiries as to his al-

tered man-

ner: he asks how people explain the change.

1 Beḥulā ḍag ārā ḍārā (thā), 'not that, if anyone came to him uncalled, he would not converse with him.' See SI. 96.

2 Shāgā ṇind bharṛ-yā kā, 'perhaps he sleeps more than he used to.'

3 Parāda—baithē kāṛ. See p. 10, note 5.

4 Akele baithē kāṛ: adverbial con-

struction, SI. 109 (3).

5 Tānā ṇichtē vīsā kā ṇe jāā ṇe kā biyāng kā hā.

6 For anything usually used by men as a sign of change, or as being a mark of the change, the person who is the subject of the sentence changes the case of the noun, from the nominative to the accusative. See p. 6, note 1.

7 This particular oath is common in the zenana, and is connected with the superstitions practice called baṅtan lead, or suṇ, as at p. 35, line 14.

8 This particular oath is common in the zenana, and is connected with the superstitions practice called baṅtan lead, or suṇ, as at p. 35, line 14.
CHAPTER II.

58

بہت بات آئی مگر تمہارا تھنگ کی چھکر جرات
نہوں کے پر چھوٹے
نصوحا - ذہن کیسے
فمہیدا - برا مانے کی بات نہیں معذرت تمہارا مسدا
کا تبہ ہی - یون کی هم سب لوک تمسی دزدی رہتے
ہیں - جب سب بیمار ہوکر انہیں سبکو خوف تھا -
ایک تک کریا دوسروں کیم جھڑا - پہلی ہی میں بل کا
عنصی ہی - اب بیماری کی بعد کیا تھا کا ہی - اہمر
تمکے دیکھا تو کسی کی طرف ملنتے نے پاپا - مسقیه
کہ ضرور طبیعت برهم اور مزاج نادرست ہی - پہر
کسکی چرابہ کسکو انتی نہیں کے کوچھ بابیہ دیاں ہت
کر
نصوحا - کبود صاحب کہی دئی مسیہ کو صبر
مزاج کی خواہی پر متنبہ ہو کیا
فمہیدا - تنبیہا کرنا دئی کبار باہم کری گئی گئی
ہی نہ تھا

نصوحا - لیکن ان دونوں کسی بھی نہ ہوا خوش نہیں

khang, and is given in the oratio
rocka.

8 Idkat tumko dekhā, etc., 'since
that time we watched you and found
you indifferent to all.'

9 Takhbī hārā dar kinār, etc., 'let
alone admonish, I dared not even
speak to you.' The Persian dar kinār
means 'aside,' like yak-lurāf. The
student will see, perhaps, that kād
deprecatory might have been used
with the same effect. In using the
verbal tambāla, F. gracefully varies
her husband's choice of the Participial
muntanabbāh. The noun of action
of this latter Form, muntabab, occurred
at p. 45, line 7. A hint as to the
connection between F. 11. and v.
will be found in the conspectus in
SI., App. A.

4 Burā māmne kī hōt maṇān, 'it is
nothing to be offended at'-of Soloar
burā mat maṇā, 'don't take it ill.'
Sudā kī te, 'always quick,' an
illustration of the flexibility of izafat.
The English 'of,' though used after
adjectives, rarely precedes an adverb.
5 Yāz kī (see p. 5, Note 16), 'we
are always somewhat afraid of you.'
6 Ek to kavēla dāsre nām chaṅhē, 'a
kavēla to begin with, and then
mounted on a neem,' a bitter parasite
on a bitter tree—like our 'worse
and worse,' or 'out of the frying-pan into
the fire.'

Pehle kī sē, etc., 'from the first
his anger is terrible: what limit is
there to it now after his illness?'

The expression is explanatory of
She tells him that people fancy he was alarmed by the nearness of his approach to death; that his eldest son thought the doctor's potion had mounted to his father's brain; Nasir admits his alarm, and explains the meaning of his fears.

6. Na-ha'ar-khaj, lit. 'in every how;' our 'Anyhow,' or 'However.' Comp. be-ha'ar-khad, SI. 91 (10).
12. Akhir ham sah bhi, etc., 'At any rate, all we, too, were in the same misfortune.' In her next remark F. explains that, though she escaped cholera herself, her husband's seizure was worse than death to her.
13. Na-fain karna kriit bhi nahn, 'No, I am not speaking of cholera.'
in the original text.

The text on the page is difficult to read and interpret due to the quality of the image and the nature of the content. It appears to be a mixture of English and Arabic, with some text possibly missing or obscured.

The text seems to discuss themes of longing and restoration, possibly drawing on cultural or religious narratives. However, without clearer visibility, a more detailed analysis is not possible.
فہمیدہ - لیکن ائی عمر اسر خرابی میں بسر کی - ابتلائے و مفرطی کی کیا امید میہ - مین تو چاندی بھون کہ همارا مرض عالم سے دردگا نصوح - خدا کی رحم میے مائوس بھون بھی کفر ہے - وہ بے نیاز بھا غفور رحمیہ ہی لاکہ گھا کرو جہان عجز و الاحکیما ممنہ و سماجیہ سے پیش آئے پیس بہر کھچے لوئے - وہ معیوب جاری لوئے سخت کیہ لہیہ کیدور لوئے - مگر کیا کہ غفور بھا ہے اسکی مطلق برداشت نہیں کہ کسیکو اسکی نشر کے اگئے گردا ناں جاे فہمیدہ - کتنا هی عوام و درکذر کیوں نہو مگر

of this sentence will be understood by a reference to the examples already noticed.

1. Aur hai, 'and nothing else.' Consp., p. 33, line 13, and previous examples: also line 15 below.
2. Satan is here used adjectively in the sense of 'authentic' or 'real.' There is a similar use of khalor in Chap. IV, below.
3. Humbled marz 'chhi se dargah, 'our disease is past cure.'
4. Hindi ki 'udah, etc., 'no matter how much pardon and forgiveness there may be, there is surely a limit to our transgressions.' The speaker uses <vpace=12> with reference to men in general as well as to herself.
CHAPTER II.

ابنی گناہوں کی بھی کچھ انتہا ہی - مان باب کو 
چہرے اولاد کی ماماتا ہوئیہ ہی ظاهر - مگر دیکھو 
کلیم کی حروف کو سے میرا نمایاں دولون کا جب آخر 
کہتا ہو ہی گیاہ - کتنی برداشت کہانت اف پچھم 
پڑشیت

نصوح - غذا کی پاکیزہ اور کام صدقہ کو آدمی 
کی نافض و نامام عادتہن بے قیاس کو نیزی غلطی 
ہی - تمام دنیا کی مان بابوں کو جو اولاد کی مجمہ 
ہی وہ اپنے شمع ہی کیس عبیبات یہ غایت اور لطف 
و شفقت یہ منست کا جو خداوند کریم ہو حال میں 
ابنی بندون پر فرماتا ہی - گناہ اور نافرماتی انسان کے 
گھیر مینہ ہی - اگر بندون کی گناہ پر اسکو نظر ہوئی 
تو ہو سہتۂ سچینئی اور گرندن زدتنے تنا - دنیا 
کہیکو بستی - ہیکی اللہ رہ - درگذار گناہ بھی ہو رہی 

4 Allah se darquaar, etc., 'O God 
the Pardoner! even sins go on, and 
yet the daily provision which is or 
dained by Him, so far from being 
stopped, never fails.' Kast is here 
used much in the same sense as kyä 
depreciative in sentences already 
noticed. Sirdar in Urdu stands for 
the governing authority. Thus we 
have sarkar, angrez-haidar as a formal 
title of the English Government in 
India.
5 Nabi se maha chakhata, 'he does not 
fail in goodness' (in return for, etc.)
6 Mustah'ul (E. x.), a pedantic 
synonym for dar.
3 Kalim is the bare silah-zade above 
alluded to as the propounder of the 
idea that his father was mad.
4 Kutub bardash khabar tum, isha 
pursh, 'How patient we were! What 
allowances we made for him!'
12 Khanah (lit. 'learn') has here 
the sense of tabi"at, 'nature,' or 
'natural constitution.'
Agar bardah ko yandh yar, etc., 
'If he had regarded the sins of His 
servants, every living being would 
have deserved death or decapitation; 
how, then, would the earth have been 
peopled?'
They pray for forgiveness: Nāsāh is still depressed, and on his wife asking the reason, he laments the irreligion of his children as the effect of his own evil example.

They pray for forgiveness: Nāsāh is still depressed, and on his wife asking the reason, he laments the irreligion of his children as the effect of his own evil example.

They pray for forgiveness: Nāsāh is still depressed, and on his wife asking the reason, he laments the irreligion of his children as the effect of his own evil example.
CHAPTER II.

26. He points to the ways and characters of his three sons, and describes their habits with great bitterness.

Ek diwān the lāhār lāpī, etc., 'he wears a cap like a saucer, which keeps tumbling off.' The diwān is a little earthenware pan much used in illuminations. For the verb see SI. 121.

12. Bhūr mādāmbā, etc., 'the second ruler is no sooner up than he looses his pigeons and muskets to the house-top to exalt the reputation of his ancestors.' The humour of this lies in the use of akhdāli, which is technically applied to 'throwing up' pigeons for a flight. Pigeon-flying is a popular amusement at Agra, Delhi, and Lucknow, and is the subject of one of Nazir's pieces. He, by the way, writes lāpī, not lāpī, for the 'fantail.'

13. Pālā, maṛā pāhār din charkh tak: according to our time this means 'up to past nine a.m.' Consult here SI. Ex. XVI.

The use of the Past Absolute in this part of the description is similar to that of verse 5, above.

14. Kothā par chāuli-chāuli maṛčhā, 'he stamps about on all the roof like an animal.' The compound signifies the noise made by an animal bounding on its four feet. The kothā is the flat roof over the bālā-khāna, N.'s favourite retreat.

Māre kālāad modra-nagā, 'he goes to school beaten and bound;' or, as we should say, 'he is driven off to school.'

5. Pam. 26 is exceptionally difficult on account of the allusions to native life and habits which it contains, and of which Europeans know so little.

Ek māhāl kā dēkkhā, 'look at one ne'er-do-well,' the eldest of the three sons, Kalim.

Weh māhāl ke tī tarāb, etc., 'he is ever wriggling about like a pensomul, now looking at his chest, now surveying his arms.' The contortions of a top adorning his dress are compared to the slithery movements of a heap of pensomul when slightly shaken.

6. Adān-ādān kāhār, etc., 'a human being, he moves about as if he were turned into a young fantail pigeon.'

6. Hānd akhār hā, etc., 'he walks so pensomulously that his neck disappears in the mope.' This describes the effect produced by throwing back the head. A similar repetition of the verb occurs at p. 63, line 11.

7. Chāuli purā, etc., 'the tie-string of his tunic is on his chest'; that is, unnecessarily high.

For se ga, see p. 31, note 20.

8. Ghātelā lekh, etc., 'the peckering of his trowsers reaches to his knees.' That is, from below. To wear the other garments tight is a sign of subservience. In a later chapter the author is very witty over the efforts necessary to get these things on.
كيا - عصر كا بعد سه يهور كوفه هي اور كنكوا هي - نمام هوي قي اور هتراج بجا - اوراه كا مدرسه سه جهنه ملي نو بنجرن لوزئين - نيسر نالقيق - نيز - چیره - ميان سبورن چهله - مياه سبعان الله محله نالان - همسالي عاجز امکو مار امسکو چهه چارون طرف ايت كرا تراه تراه مج زه هي - غير كچهه اس طرح كا بسره - نزم ناهمور أواره لايادب بستميز بهيا بغيره بييهن بدرراج بوضع كي جند روز سي ديچه كر مييري أتكهور مين خون أثرتا هي - ائکي حرکات و سکندا نفسها و برخاست کوئي بهتي ترو بهلي مانسون كي سبي نهين - گالي ديني مين انکور باك نهين - فغش بکي مين انکو تامل نهين - قسم اناکا تکم کلام هي - نز زبان كورک هي نمود كرو لگام هي - ائکي جال هي كچهع جمع طرح كي اکھرئي أکھرئي هي كي بیا تلحيبي ائکي رفتر بی ظاهر هي رهيني لزکيان - مین تسلم كرنا هي كیئنئين اس طرح كی عیوب نهولک جو لزوک کون مینئین لیکي ستاهه

He declares that his daughters
are equally vicious, but confesses that the fault rests with his wife and himself.

The wife protests that, as a mother, the blame is hers alone, the husband that, as the head of the family, the fault is his.

*Yi haade een, etc., 'or when any family host is coming on.' See p. 6, Note 12.
5 Keene laumal ko diqi kaitu hain, lit. 'they keep giving curses in plenty.' Keene is a noun here.
7 Kyl lautke kyl lurkinin, 'whether sons or daughters.' S.I. 191.
12 Uku 'ngad par, etc., 'so far from

chiding or reproving them for their faults, we never even so much as checked them.' The usage of kaai here is similar to that already noticed at Note 14, p. 62.
14 To man ufe, etc., 'I, on the contrary, used to defend them.'
Fahmida proceeds to say that, though she knew more of her children's failings than he, she had shut her eyes to them, and was ignorant even of

14 Shāyad dawān kīsa āhl, etc., 'perhaps not even a tenth part will be in the way of being manifest to you'; that is, 'you are not likely to know.' The nicety of the tense here used is remarkable.

16 Dekhte bhātā main andhī bandh rāhī: lit. 'I remained blinded while actually looking on'; that is, 'my eyes were open, yet I saw nothing.'
Dekhte bhātā: adverbial construction. Sī. 106.

18 Dekhō lakṣāpi hāṁ kī hain kī, 'look! as for the girls, you know nothing whatever about them except their doll-playing and interest in their dress.'

17 Tum se manī pārvarīsh mate'āliq thā, etc., 'their rearing was your concern, their moral training mine.' Compare the use of the same participial verbal as a substantive at p. 17, line 2.
8 Hān main ne, etc.: ko marks the first two objects mentioned, as being distinctive elements of personality. Used with the last two, it avoids the ambiguity which might have arisen in connection with the predicative adjectives gaṇāḥ and be-gāṇāḥ.
CHAPTER II.

She protests that she, at least, is un-

world may become the next: another proverbial impossibility.

18 *Jihād bāre, etc.; lit. *as many as are old are unbinding, as many as are young are base;* that is, old and young alike are intractable. This passage illustrates a characteristic of household talk—a fondness for proverbal expressions.

21 To *bismillah,* *then do it in God’s name.*
his old garments by him as a lesson of humility, and to have uttered these words from time to time as a reminder of his former condition.

5 Uttd so majhur kän, 'I cannot help being moulded as I am.' Comp. Mshl.'Arús, p. 17, Unki uttd ko bigåra, 'you may spoil their moulding,' speaking of the education of children.

12 Ghur-nilf kais pïhar hai, etc., 'what a slattern your wife is to keep her children so dirty' name: the invariable utterance of a Moslem whatever he does or essays to do.

Main aisi ashoñi ko bird aabda whàlit, 'I do not undertake such an imposibility.' The bird or 'betel leaf,' corresponds to our medieval 'challenge gauntlet,' or 'gage of combat.'

2 Asís qadr-i-khid ñ bi-shindâ, 'Ayaz, know thine own worth.' A slave of Sultan Mahmud, who raised him to great honour. He is said to have kept
CHAPTER II.

31. Fulmūda declares that she has no wish to evade her duty, but despair of success:

Nasīḥah argues that they are bound to try, and that stern treatment may be necessary.

32. Fulmūda objects to severity on the ground that everybody will cry shame, and also because the effect on the children would be

There is a difference of earth and sky between being unsuccessful in one's attempt and not attempting at all.

The substance is hard we must apply some powerful solvent.

To the whole world will cry shame.

The whole world will cry shame.

To produce an effect, equivalent to the Arabic derivative ٍلاَب, ٍلاَب, two lines below.
٢٨١

union of the simple and causal verb. Compare the following from the Mirâd-i-‘Arfa, p. 196: kuchh hath-

ha©wâl© dîhîn, ‘nothing of the sort can be done.’

١٥ This complet is from the Gulistân of Šâ’di, viii. 18: “a mixture of severity and lenity is best, such as a

leech uses, who is both a surgeon and a plasterer of ointment.”

١٦ Narmî ki jahâh narmî, ‘where lenity is required, lenity.’ The ordinary

meaning of narmî ki jahâh would be ‘instead of lenity,’ with men sup-

pressed; hence per is the affix understood.

myself responsible.’ The point of the remark lies in oppo. 

١٧ Bilkull ahd a©r hâf, ‘the effect will be reverse of what I hope.

Comp. with this the sense of ahd at p. 66, line 18.

١٨ ‘sì nemî ne, etc., ‘it is this lenity which has brought them to this fix.’

Hudâl, a semitic word.

١٩ Hâdâ-hurâsd kuchh hâfîn, etc., ‘nothing can be done or got done.

Why trouble one’s head about it?’ Here Fühumîd reverts to her idea of

anhâî ki bîrâh, ‘an impossible eage.’ Another instance of the idiomatic
CHAPTER II.

13 Khi to udi, etc., 'she is but six years old, but the ideas she brings from her brain are such that she talks like an old woman!' lit. 'she has a stock-in-trade of six years.' It is difficult to convey the exact idea of saag se utarker: in translation: the lit. sense is 'bringing down from the brain.' Perhaps the rendering, 'in the use of her brain,' suggested in the First Edition, conveys the meaning best.

14 Jalwar ko phir da phirga'ar, 'in whatever direction you turn them, they turn.' Another instance of the use of the P. Abs. where we use the Present tense.

15 Bachchan ko ne'isha kai, etc., 'it is the rule with children involuntarily to begin to copy what they see their elders doing.'

16 Abhî thei der kai, etc., 'only a short while ago Handida made me cry and cry.'