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Fahmida and Hamida.

Fahmida explains that the conversation arose out of Hamida's seeing him at his devotions, and asking what was meant by prayer, etc. She repeats the conversation. (This extends to middle of pnrn. 7.)

such wonderment about prayer was the first pinch she gave my heart.' 
'Petched means here 'to ask about,' and so marks the particular object of inquiry.
4 Pucked... der tak, etc.: a description of the ceremony of prayer in a child's words. The three postures explained at Note 4, p. 4, are severally noticed. Munhu be bhal, 'flat on his face,' is a natural exaggeration of the act of touching the ground with the forehead.
5 Keha, 'said I'—resumes the interrupted dialogue.
6 Keha kina: understand to be as at p. 8, line 10.
9 Nundu ko, etc., 'her asking with
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If so, you would not have sworn by it." A side allusion to the worship of idols, to protest against which was the prime motive of Islam. An unexpected coincidence of thought occurs in a work recently published by the Principal of Lady Margaret Hall, Oxford: "Is God to be looked upon...as having no more power than some garden scarecrow?"

3 Tand laa hoda, "repeat!" or, as we should say, "be!" "for shame!"

4 Nai hohi, "My little sister." Hoi is the usual appellative of the younger ladies of the zenana.

2. In reply to the child's query, the mother tells her that God made her parents and little sister, and supplies their food. She then proceeds to an account of Haditha's own rearing.
rejoicing: the mother and infant are bathed, etc., and the down on the child's head is cut away. From this latter circumstance the day is known as *yagya*.

15 Woh *pahar* bhar kā, etc., *a few hours' fever*, and the milk was completely dried up—an example of the idiom noticed at p. 3, line 3.

17 *Satārā*: a common herb in Upper India. The verb *phēndā* shows that the drug is administered in the form of a powder.

18 *Khulā* jaman-māsi kār, *God grant him an entrance into Paradise*: a customary formula in speaking of the deceased. *Khulā*’s father who had recently died of cholera is referred to.

5 *Phīr tum kahte ho*: referring to her mother's words, *wali rat déli hāt*.

11 *Dādī bhī*, etc., *it is God that causes the milk to flow.* Compare with this the idea of *dārāk* at p. 72, l. 14.

12 *Tumhari hī doffā*, *in your time* (i.e. when you were an infant) I suffered infancy for years about this milk of mine.

13 *Chakkh tak*, etc., *up to the sixth day there was abundance (lit. hordeS) of milk*: on that day I bathed and got up, when I took a sudden chill; fever came on, and that with such violence that, grammcerly! there was no heat left in my body.’ The sixth day from childbirth is a day of family
CHAPTER III.

In reply to further artless questions, the mother explains that men and women are God’s servants, and that the worship of God is their duty: 

3. 

Hamida then asks why she omits it. The mother admits her fault.

The introduction of a wet nurse into the zenana is regarded as a misfortune for many reasons.

1 Tashkari likhat is the writing of words from the Quran on drinking vessels by way of charm or sanctifying the medicine.

2 Aisi ghast ki sikh, ‘so instantaneously dried up.’ The sign of isdafa here denotes the time taken in the process, just as above we had pahar bhar ka lahar.

3 Phir na atri pri na atri, ‘it did not flow again, indeed it didn’t’: expressive of the mother’s disappointment at the time.

4 Phirki chaai jeeti hai, ‘is going off in convulsions.’

5 Nachar mund rekh, etc., ‘I was obliged to engage a nurse; and suffered tortures which I should be loath to invoke even on an enemy.’
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 Twee al-nasun

حميدة - هَيْن نَازِل اللَّهِمْيَانْ كَأَمَّةٍ هَيْنِ فَوْسِيَّي كَوْنِ
لـِيَحْنِٰ نِدْرَكْ كُوُّورُ كُلُّ نَلُولَيْيٍ، غَلَامُ سَبْبِ هُمْ -
اللهِمْيَانْ كَي دَيْ هُوُّيْ تُوُذِّي سَبْبِ أَهْلِيْيٍ، هُمْ-
مِنْ - بِيَشَافِ غَدًا كَي عِبَادَتُ سَبْبِ بَرْ فَرُضُ هَيْ-
حميدة - امْانِ قَانُ مَن تَوَ لِي نَازِلِيْ نَزُهَيْيٍ - كِي-
تمَّ اللَّهِمْيَانْ كَي لُنُولَيْي نَزُهَيْيٍ هُوَ أَورُ كَيَا كَيَا تَمَّ اسْكَيٍّ دَيْ-
هُوُّيْ تُوُذِّي نَيْنِيْ كُهْلَيْيٍ، هُمْ - نَيْنِيْ كُهْلَيْيٍ، هُمْ-
حميدة - نَعَمْ سَأَحِدْلَيْي كُوُّورُ بَيْلَيْي سَبْبِ بَيْلَيْي، دَيَّ-
مِيْكَوْ اسْتَرْدَيْ سُرْحُ أَثْيَ كَزِمِينِ يَهِّيْتُيْي هُوُّيْ تُو-
ميْنِ سَماجاتَيْي - جَوَابِ دَيَّ - مِنْ لُنُولَيْي بِيَشَافِ هُوُن-
أَورُ غَدًا هَيْنِ كَي دَيْ هُوُّيْ تُوُذِّي كُهْلَيْيٍ هُوَ نَيْنِيْ لِيْكَي-
بَعْضُي لُنُولَيْي نَكَيْي أَورُ كَامُ جَوُرُ أَورُ لَمْكُرُامُ أَورُ -
كَيْبُغُرُتُ نَيْنِيْ هُوُنِ - وَيْسِيْي هيِّيْ اللَّهِمْيَانْ كَي ابَا-
لُنُولَيْي هُوُنِ -
حميدة - امْانِ قَانُ بَهِيْي نَوَّابِ بَيِّلَيْي سَبْبِ بَيِّلَيْي، هُمْ-
نَازِلِيْ نَزُهَيْيُ لَغَيْي هُمْ - كِيَا اسْتَرْدَيْ سَبْبِ بَيِّلَيْي-
كَيِّ دَيْ هُوُّيْ تُوُذِّي نَيْنِيْ كُهْلَيْيٍ، هُمْ-
بَهِيْي بَرَّا كُرُيْي تَيْي-
حميدة - امْانِ قَانُ اللَّهِمْيَانْ غَفَاطَ هُوُنِ -

1 Hán namâz, etc., 'yes, worship is a work we do for God; but there ought not all alike to engage in it?'. The Germâl yarâhi, in agreement with namâz, is the subject of châhê. SL. 90.
2 Zâmîn fudâ-gâ'i hûtâ, etc., 'had the earth burst open, I would (easily) have been swallowed up. A proverbial expression.
3 Wêh bîn be'dâkê, the, 'yes, he too used to do wrong.'
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God's anger and the idea that he will withhold food; her mother soothes her with difficulty.

15 Nani ko, etc. Hamida suggests that her mother should nurse the baby, so as to be sure the milk was there.

Hamida says now, etc., 'in our household the servants are not slaves but hired.' This is not always the case in Mahomedan families.

Khudai chalat is a collective term, meaning hired servants of all sorts.

20 Magar kum nukin karte, 'but if they do not work.'
his servants for their faults. Is not God also angry? Is it not base to receive his benefits and neglect his worship? Is he not angry with herself? Her mother comforts her with the assurance that in her case the duty of prayer is excused.
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6. Still unsatisfied she asks why, if she is able to help her mother, she cannot do something for God also? Is prayer so difficult? Her mother tells her that prayer consists in praise and thanksgiving, confession of sins, and asking for pardon and mercy.

Gerund is not necessarily conditioned, for the attainment of certain formula is part and parcel of the act of worship; and this, too, explains the use of hadî, hadî instead of hadî. Hadî took the place of hadî, the 'obligation' word would have been obvious.

Jâva, not jâ, because a particular part of the act of worship is referred to; moreover, the sequent clause is personal.
7. Lastly, the mother states that the efficacy of prayer does not depend on the language in which it is conveyed; for God knows even the thoughts and intents of the heart and is, moreover, omnipresent.

12 To keep 'wordless men, etc., then, is God addressed in the Arabic language only?' The construction is precisely similar to that of the sentence commented on at the bottom of p. 80. The Gerund bariq agrees in gender and number with the associated substantive, and both with hathain.

13 Yeh sab baten, etc., 'will he not be speaking of these things just as we talk among ourselves?'

14 Maqbar albi jin, etc., 'but, when he begins praying, my father uses some other kind of language.' Some such turn is necessary to give the force of bane laga hain.
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سیم - اسواستی کہ وہ هر وقت وہ جگہ موجود
ہی - کوئی چیز کوئی بات امیں سے مخفی نہیں -
میکو دیکھنا یہ سبکی سمتی ہی - اگلی بھی ہی گل
حالات میں معلوم ہیں

حمیدہ - کیا اللہ میں یہانہ ہمارا گھر میں

سیم - گھر میں کیا ہمارے باس بیٹھے؟ ہیں مگر
ہم ان کو دیکھیں، نہیں سکتے - پہلے سنکر حمیدہ نے جلدی
میں اور بھی اور یہ لو اور سہبہلکر مذکر ہو بیٹھے اور
میں بھی آہستہ سے کیا امہاں سر نہاک لو -
اسکے بعد حمیدہ پر کچھ اپنی بیٹھتے گالب آئی ک
میاری گود میں تھوری دیکھ تھا کچھ پتی - آمر آنکھ-
لگی سوپنی - میاری ثانگی سے وہ چھوڑنے کو ہیں اسی نے
آہستہ میں چھوڑنی جب لاف کر بیدارا کو پام بن بھعدیا ک
دیگر ہاتھ بھاتے رکھے رہی ہو اسی نہو لگی سوپنی نہ
چونکہ پتی - اور میں یہانہ جلدی آئی - میں گھر
حمیدہ کی باتون سے اسی سے کر لگا کا اندہ سے کلیمی
تھرہت کئیہ جانی تھا

she went fast asleep; dinklaya, 'eyes-

fixed,' is adverbal.

14 Bedar, name of female attendant.

15 ki dreh, etc., 'with orders to keep

her hand placed (upon the child)

lest she should be frightened in her

sleep and suddenly start up.' St.

131 (b). The translation of dreh is

necessary omitted in the oblique

form of the statement.

16 Thar-thar kumr jadi hau: the

force of this expression is heightened

by the form of verb chosen. St. 121.

It is unnecessary to translate literally:

\text{*was all in a tremble,* or \text{*was going

pit-a-pat,* will answer the purpose.

3 Sub ki rundi hai, 'he hears what

everyone says': ellipse of bolta.

Comp. p. 53, line 12

7 Ghar men kpi, etc., 'in the house,

yes—more than that, he is seated by

us.' Note balthe chakhtu, participial,

not balthe hein, 'sits' or 'is sitting.'

8 Yeh sun-ar, etc., 'On this H.

quickly veiled and composed herself

in a becoming attitude and whispered

me to cover my head also.'

2 For m'addah, see St. App. A.

Particip. F. ii.

12 Akhir dinklaya so-aq'i, 'at last
Nasih's reflections on the simplicity of religion, and the folly of unbelief: he calls Hamida an angel in the house, and thanks God that for one at least of their children they need have no anxiety.

cepts of Islam, which are considered to be of divine authority.'
8 The Arabic ma'anna means a 'dark saying'; the Sanskrit prakrti, 'a riddle'; gari hoi is 'mondeed' or 'hammered into shape.'
9 Us hakim-ur-raza ke, 'of that righteous Potentate.' Hakim (generally 'doctor') is the intensive agent formed from the same root as hukm, hakim, etc.
12 Nahi in ma'luum... kyi: exactly the Latin usque-ad.
16 Jia van ka ek patti, 'a single leaf out of which.' See SI. 50, sub jia.
Aur phir usne jo: it is impossible to translate this sentence literally or to catch, without paraphrase, the etymological connection between khas and talak. The meaning is, 'a conclusion, I may add, which is in part the purpose of the special endowment which he has bestowed on man, viz., reason.'

5 A couplet of Sa'di: 'to the enlightened eye every leaf of the green
9.

As regards the rest, Nasrīd agrees to take the sons in hand and Fahmīda, the daughters, be insists on the need of their beginning at the same time and acting in concert.

subject of discourse, and not with the grammatical subject.

18 Majer nakin ma‘fam, etc., 'but whichever we deal with and whatever the business is, at least so act that for one thing our operations begin in unison.' For the duplication of the interrogatives, see the remarks made at SL. 138 (4).

19 Auldul awlād, etc., 'all we children stand upon the same footing: they do not interfere with these' (and yet they interfere with us).

20 Al hamdu lillāh, 'praise be to God,' the first words of the Koran, an ejaculation of thanksgiving.

21 Larkiyon bo tum samjha lo, etc., 'do you make the girls understand,' etc. The compound verb, however means more than this. It rather conveys the idea of enforcing the adoption of one’s own views; hence the tone of the wife’s succeeding question. 22 Tō nani dhaang liṅkāt, etc., 'they will pick up their ears at sight of this new fashion,' where, as often, the P.C.P. agrees with the
we are both specially interested in the matter, for, if the slightest indecision is visible, our plans will be utterly confounded."

1 Diare yel, etc., "for another thing (referring to c to of the preceding sentence), take care that it is clear from your every movement that