

UNIVERSAL
LIBRARY

OU_186236

UNIVERSAL
LIBRARY

OSMANIA UNIVERSITY LIBRARY

Call No. ^H425
S25H

Acc. No. H 3538

21291 S. R.
1824 0214201

DSMANIA UNIVERSITY LIBRARY

No. ^H 425

Accession No. H 3538

or S 25H

or

21271 S.R.

1821 21/12/01

This book should be returned on or before the date marked below.

--	--	--

हिन्दी व्याकरण HINDI GRAMMAR.

BY

S. R. SASTRI, M.A.

AND

BHALCHANDRA APTE



दक्षिण भारत
हिन्दी प्रचार सभा

मद्रास

1952

हिन्दी प्रचार पुस्तक-माफा, पुष्प 45

1—4—8
पु—जून 1952
5

दाम 2—8—0
(सर्वाधिकार स्वतन्त्र)

O. No. 1201

हिन्दुस्तानी प्रचार प्रेस, त्यागरायनगर, मद्रास

PREFACE

We have great pleasure in presenting this book on 'Hindi Grammar' to the Hindi-learning public. This is an advanced and higher treatise on grammar, and students are advised to study beforehand 'Hindustani Grammar' and 'Saral Hindi Vyakaran' Parts I & II, which are intended for lower forms in the Middle and High Schools in the Madras State.

This book is based on the syllabus for the S.S.L.C. examination framed by the Education Department of the Government of Madras. The requirements of the Matriculation, the Intermediate and the B. Com. courses of Madras, Andhra, and Mysore Universities, and of the Praveshika examination of the Hindi Prachar Sabha, have also been kept in view in preparing this book.

All possible efforts have been made to make the study of grammar as interesting as possible. The main object of this book is to make the student understand grammar to enable him to express himself in correct and idiomatic Hindi. The subject has been treated mostly according to the *inductive method*. Hindi equivalents for all the technical terms have also been given.

The authors, Sri S. R. Sastri, M. A. Lecturer in Hindi, Women's Christian College, Madras, and Sri Bhalchandra Apte, have prepared this book on the basis of their experience in teaching Hindi both in schools and colleges.

Suggestions for improvement are welcome.

PUBLISHERS

CONTENTS

Lesson	Page
1. The Imperative	... 1
2. The आ, ए, ई Rule	... 5
3. The Present Tense	... 8
4. The Present Continuous	... 11
5. The Doubtful Present	... 14
6. The Future Tense	... 16
7. The Past Tense	... 20
8. The Present Perfect	... 26
9. The Past Perfect	... 30
10. The Doubtful Past	... 34
11. The Imperfect or continuous Past	... 37
12. The Conditional Past	... 41
13. The Noun	... 45
14. The Pronoun	... 49
15. The Relative Pronouns	... 59
16. The Reflexive Pronoun	... 66
17. Case-endings	... 72
18. Ablative or the Fifth Case	... 78
19. Number	... 86
20. The Adverb	... 96
21. The Preposition	... 104
22. Gender	... 114
23. The Adjectives	... 125
24. The ने Rule	... 134
25. Declension of Nouns	... 140
26. Declension of Pronouns	... 153
27. Declension of Pronouns (contd.)	... 161

28. Verbal Noun	...	165
29. The Subjunctive	...	171
30. The Subjunctive (contd.)	...	178
31. The Participles	...	182
32. The Participles (contd.)	...	189
33. The Participles (contd.)	...	195
34. The Auxiliary verbs	...	202
35. The Auxiliary verbs (contd.)	...	208
36. The Auxiliary verbs (contd.)	...	215
37. Compound verbs	...	223
38. Compound verbs (contd.)	...	230
39. Compound verbs (contd.)	...	235
40. The Noun of Agency	...	244
41. Comparison of Adjectives	...	250
42. The Passive Voice	...	257
43. Causal Verbs	...	262
44. Idiomatic uses of case-endings	...	270
45. The uses of लुगना	...	280
46. Direct Narration	...	285
47. Prefixes	...	289
48. Suffixes	...	295
49. Compound Words	...	305
50. Uses of तो and सही	...	307
51. Syntax	...	309
52. Punctuation marks	...	312
53. Appendix I—Model Translation Passages	...	314
54. Appendix II—Model questions	...	369

LESSON 1

The Imperative

विधि

तू आ ।	तू बैठ ।
तुम आओ ।	तुम बैठो ।
आप आइये ।	आप बैठिये ।

The above sentences are in the **Imperative mood**. The Imperative mood is used when we command or request a person to do a thing.

(a) When **तू** is the subject, the root of a verb is itself the imperative form.

(b) When **तुम** is the subject, **ओ** is added to the root ; and when **आप** is the subject, **इये** is added to the root.

Note :—**तू** is not commonly used in addressing equals and superiors. It is sometimes used in addressing children, God and menials, and to show contempt.

तुम is used in addressing friends, equals, or those who are inferior to us.

आप is used in addressing superiors and strangers whom we wish to respect.

राम, तू इधर आ ।

ईश्वर, तू दया कर ।

हे भगवान, तू शीघ्र मेरी सहायता कर ।

माई मोहन, तुम मेरे साथ बाज़ार चलो ।

तुम जल्दी घर जाओ ।

नारायण जी, आप अन्दर आइये, बैठिये ।

(c) When आप is the subject, the Imperative forms of दे, ले, कर and पी are दीजिये, लीजिये, कीजिये, and पीजिये, respectively.

(d) When तुम is the subject, दो and लो are the imperatives of दे and ले respectively (not देओ and लेओ).

The negative sense in the Imperative is expressed by adding मत before or after the verb.

तुम मत जाओ ।

आप मत जाइये ।

बैठो मत ।

बोलिये मत ।

Sometimes न is used in place of मत to express the negative. It is milder in sense than मत ।

आप वहाँ न जाइये ।

The addition of गा to the respectful form of the Imperative indicates politeness.

वहाँ पहुँचने पर आप खत भेजियेगा You will please send (me) a letter on reaching there.

आप परलौं ज़रूर जाइयेगा You will go the day after tomorrow, without fail.

आप कल मत आइयेगा Kindly do not come tomorrow.

आप वह काम कीजियेगा Please be kind enough to do this work.

Note :—In speech, the subject of an imperative sentence is generally omitted.

आओ ।

बैठो ।

पढ़िये ।

उधर देखिये ।

Exercises

Translate into English :—

1. गोपाल, तू ज़मीन पर बैठ ।
2. गोमती, अन्दर आ, मेरे पास बैठ ।
3. उस कुर्सी पर बैठ और किताब पढ़ ।
4. इस कागज़ पर सबक लिखो ।
5. मेरे भाई के पास जाओ और एक रुपया ले आओ ।
6. हमेशा सच बोलो, कभी झूठ मत बोलो ।
7. मैं भूखा हूँ, खाने को कुछ दो ।
8. मेरी कलम लो और गोपाल को दो ।
9. आप गाड़ी में कब तक बैठेंगे, नीचे उतरिये ।

10. आप एक प्याला चाय पीजिये ।
11. यह काम करो और इनाम पाओ ।
12. वह तस्वीर अच्छी नहीं है, देखिये ।
13. भगवान का ध्यान कीजिये और मोक्ष पाइये ।
14. आप एक बार मेरे घर आने की कृपा कीजियेगा ।
15. आप दोनों आपस में झगड़ा न कीजियेगा ।

[मोक्ष - salvation]

Translate into Hindi :—

1. Rama, come here ; bring the book and read.
2. Go home, take food and return early.
3. Please stay with me.
4. Do this lesson to-morrow.
5. Please give one rupee to Gopal.
6. Do not drink coffee, drink milk.
7. Please make some hot tea for me.
8. Do not give more than one anna for a cup of tea.
9. Wash this cloth and clean those vessels.
10. Please drink this medicine.
11. Joseph, take this letter and give it to your brother.
12. Please see ' Pukar '. It is a good film (talkie).

13. Do not bring all the flowers from the garden ; bring only the roses.
14. Sit on the bench and sing a song.
15. Speak in your mother-tongue at home.
[with me - मेरे साथ ; talkie - बोल-पट]

LESSON 2

आ, ए, ई Rule

Some of the masculine words end in आ. These words form their plural by changing the आ into ए and the feminine by changing the आ into ई.

<i>Mas. Sing.</i>	<i>Mas. Pl.</i>	<i>Fem.</i>
लड़का	लड़के	लड़की
अच्छा	अच्छे	अच्छी
जाता है	जाते हैं	जाती है (हैं)

This rule is called the आ, ए, ई rule. The following examples will further explain the rule:—

अच्छा लड़का पाठशाला जाता है । (Mas. Sing.)
A Good boy goes to school.

अच्छे लड़के पाठशाला जाते हैं । (Mas. Pl.)
Good boys go to school.

अच्छी लड़की पाठशाला जाती है । (Fem. Sing.)
A good girl goes to school.

अच्छी लड़कियाँ पाठशाला जाती हैं । (Fem. Pl.)
Good girls go to school.

Exercises

Translate into English :—

1. टूटी कुर्सी पर मत बैठो ।
2. लड़के दस बजे स्कूल जाते हैं ।
3. आपकी लड़कियाँ क्या करती हैं ?
4. मेरी लड़कियाँ गाना गाती हैं ।
5. हिमालय पहाड़ बहुत बड़ा है ।
6. यह घड़ी पुरानी है ; नयी घड़ी लाइये ।
7. गंगा नदी पन्द्रह सौ मील लंबी है ।
8. बंबई में मीठे फल ज़्यादा मिलते हैं ।
9. मिल का कपड़ा पतला होता है ।
10. कलकत्ते में छोटे मकान कम हैं ; बड़े मकान बहुत हैं ।
11. नारियल के पेड़ लम्बे होते हैं ।
12. यह घर बहुत बड़ा है । हमको छोटा मकान चाहिए ।
13. ये आम बहुत खट्टे हैं ; तुम मत खाओ ।
14. यह किताब अच्छी है ; आप ज़रूर पढ़िये ।
15. मेरे घर में कई बड़े-बड़े सन्दूक हैं ।

[टूटी - broken ; मील - miles]

Translate into Hindi :—

1. Gopal's sister goes to school every day.
2. Sweet mangoes are available at Bezwada.
3. The plantains of Malabar are big.
4. My mother lives in Mysore.
5. The cocoanut-water is very sweet.
6. There is a big book in the black box.
7. In the north, people wear woollen clothes in winter.
8. In the south, we wear only thin clothes.
9. This paper is thick ; bring a thin paper.
10. Is there green ink in your pen ?
11. We drink only cold water.
12. The people of Europe can speak many languages.
13. Please tell us good stories.
14. There are some long lessons in that book.
15. All my sisters know Hindi.

N.B.—In sentences 6 and 10, the introductory 'there' is not translated into Hindi.

[are available - मिलते हैं ; woollen - ऊनी ; winter - जाड़ा]

LESSON 3

Present Tense

वर्तमान काल

The Present Tense may be divided into *Indefinite* (सामान्य वर्तमान), (2) *Continuous* (तात्कालिक वर्तमान), and (3) *Doubtful Present* (संदिग्ध वर्तमान). The conjugation in the Present Tense is easy and regular. If the conjugation of one or two verb-roots is mastered, the conjugation of the other verb-roots will be easy.

The following is the conjugation of हो (be) in the **Present Indefinite** :—

मैं हूँ I am	हम हैं We are
तू है Thou art	आप हैं You are
तुम हो You are	
वह है He (she, it) is	वे हैं They are

The following is the conjugation of जा (go) in the **Present Indefinite** :—

Masculine

<i>Singular</i>	<i>Plural</i>
मैं जाता हूँ I go	हम जाते हैं We go
तू जाता है Thou goest	आप जाते हैं You go
तुम जाते हो You go	
वह जाता है He goes	वे जाते हैं They go

Feminine

मैं जाती हूँ I go	हम जाती हैं We go
तू जाती है Thou goest	आप जाती हैं You go
तुम जाती हो You go	
वह जाती है She goes	वे जाती हैं They go

The other verbs are conjugated in the same way.

Exercises

Translate into English :—

1. मैं रोज़ नौ बजे दफ़्तर जाता हूँ ।
2. मेरे बड़े भाई दिल्ली में काम करते हैं ।
3. आपकी बहन स्कूल से कब आती है ?
4. हम शाम को पिताजी के साथ टहलने जाते हैं ।
5. चन्द्रगुप्त सेल्यूकस को छोड़ देता है ।
6. सेल्यूकस की बेटी चन्द्रगुप्त से शादी करती है ।
7. मछली हमेशा पानी में रहती है ।
8. वह काम करता है, उसको मत बुलाओ ।
9. पंजाब के लोग रोटी खाते हैं, भात नहीं खाते ।
10. उत्तर हिंदुस्तान की कुछ स्त्रियाँ अब भी परदे में रहती हैं ।
11. घोड़े तेज़ दौड़ते हैं और बैल धीरे-धीरे चलते हैं ।
12. तुम सवेरे से शाम तक घर में क्या करते हो ?
13. वह अच्छा गाती है, तुम भी क्यों नहीं गाती ?

14. हाँ, मैं गाती हूँ और नाचती भी हूँ ।

15. तुम देर से उठते हो, आगे से रोज़ जल्दी उठो ।

[अब भी - even now]

Translate into Hindi :—

1. When do you begin your work in the morning ?
2. Ramachandra plays football very well.
3. When I go to school, I take my neighbour's son with me.
4. The children of this school learn Hindi.
5. My friend, Sita, sings very well.
6. Birds live in nests on trees.
7. Why do you not talk to your relatives in your mother-tongue ?
8. My father likes Hindustani music very much.
9. Radha goes to bed at nine o'clock.
10. Her brother gets up early in the morning.
11. In our school we sit on benches and write on paper.
12. Why did you go to your office very late?
13. The master plays a tune on the harmonium, and then we sing it.
14. In the evening the boys and girls of that school attend the drill-class.

15. Sister, why do you read till late in the night ?

[football - गेंद; in the nests - घोंसलों में; goes to bed - सोने जाती है; plays a tune on the harmonium - हारमोनियम बजाते हैं; drill-class - व्यायाम का वर्ग or क़वायद का दर्जा; to attend - हाज़िर रहना]

LESSON 4

Present Continuous

तात्कालिक वर्तमान

To form the *Present Continuous* tense, रहा is added to the root instead of ता, followed by the forms of हो.

Masculine

मैं जा रहा हूँ I am going	हम जा रहे हैं We are going
तू जा रहा है Thou art going	} आप जा रहे हैं You are going
तुम जा रहे हो You are going	
वह जा रहा है He is going	वे जा रहे हैं They are going

The feminine is formed by changing रहा into रही.

मैं जा रही हूँ ।	हम जा रही हैं ।
तू जा रही है ।	} आप जा रही हैं ।
तुम जा रही हो ।	
वह जा रही है ।	वे जा रही हैं ।

Exercises

Translate into English :—

1. रास्ते पर बहुत-से लोग जा रहे हैं ।
2. मैं रेडियो का गाना सुन रहा हूँ ।
3. पेड़ों पर चिड़ियाँ बोल रही हैं ।
4. हमारे स्कूल के सब लड़के कातना सीख रहे हैं ।
5. हम भी हाथ का काम सीख रहे हैं ।
6. तुम अभी सवेरे कहाँ जा रहे हो ?
7. आजकल नारायण क्या कर रहा है ?
8. वह चित्रकला सीख रहा है ।
9. मेरे मित्र की बहन आज शाम को बंबई जा रही है ।
10. आप बरामदे में क्यों टहल रहे हैं ? बाग में टहलिये ।
11. पड़ोस के घर में कोई फ़िडिल बजा रहा है ।
12. आप उसको बुला रहे हैं, लेकिन वह नहीं आएगा ।
13. ठंडी हवा चल रही है और तुम खिड़की खोल रहे हो ।
14. बन्दूक की आवाज़ सुनकर डाकू भाग रहे हैं ।
15. हम आजकल डाक्टर की दवा खा रहे हैं ।

[कातना - to spin ; हाथ का काम - hand-work ; चित्रकला - drawing]

Translate into Hindi :—

1. The teacher is putting questions to his students.

2. The students are carrying their books.
3. The maid-servant is cleaning the vessels.
4. What are you seeing there ?
5. The people are climbing down the mountain.
6. My uncle is coming back to-morrow.
7. The dogs are fighting among themselves.
8. Why are you giving up this job ?
9. I am teaching Hindustani to my children.
10. We are staying in that big bungalow.
11. Are you not staying in Madras now ?
12. My aunt is preparing food to-day.
13. I am going to the bazaar to buy vegetables.
14. We are going together to see the film.
15. He is sleeping in his room on a cot.

[to put a question - सवाल पूछना; to carry - ले जाना; maid-servant - नौकरानी; to clean - माँजना, to climb down - उतरना; job - काम, धंधा; bungalow - बंगला; aunt - फूफी (father's sister) or मौसी (mother's sister); together - एक साथ; cot - खाट]

LESSON 5

Doubtful Present

संदिग्ध वर्तमान

To express doubt in the present tense, होगा is added to खाता, खाते, खाती, etc.

होगा changes into हूँगा, हूँगी and होंगे, etc., according to the subject.

मैं जाता हूँगा	I may be going.
हम जाते होंगे	We may be going.
तू जाता होगा	Thou mayest be going.
तुम जाते होंगे	You may be going.
आप जाते होंगे	You may be going.
वह जाता होगा	He may be going.
वे जाते होंगे	They may be going.
सीता जाती होगी	Sita may be going.
औरतें जाती होंगी	Women may be going.

Exercises

Translate into English:—

1. आप जल्दी स्नान कीजिये, वे आते ही होंगे ।
2. जब वे आएँगे तब मैं सोता हूँगा ।
3. राम अभी खाता होगा, तुम उससे मिलो ।
4. वह शोर कैसा है ? बच्चे झगड़ा करते होंगे ।
5. यह धुआँ रसोई-घर से आता होगा ।

6. यह मकान अच्छा है, यहाँ अच्छी हवा आती होगी ।
7. तुम शायद जानते होगे कि वे आजकल यहाँ नहीं रहते ।
8. जब तक तुम पहुँचोगे, मैं वापस आता हूँगा ।
9. आप शायद दस बजे ही घर पहुँचते होगे ।
10. मैं आऊँगा, लेकिन तुम खेलते होगे ।
11. आप कालेज आइये, मैं पढ़ता हूँगा ।
12. आप अपने भाई को भेजिये, तब हम पढ़ते होगे ।
13. तुम सोचते होगे कि मैं नहीं आऊँगा ।
14. शाम को छः बजे 'बीच' पर हम टहलते होगे ।
15. आपका दूधवाला पाँच ही बजे दूध लाता होगा ।

[रसोई-घर - kitchen]

Translate into Hindi :—

1. He may be thinking that his brother will be coming to-day.
2. Perhaps you may be starting for your office at ten o'clock.
3. Please do not come at six o'clock, I may be playing then.
4. How many miles may you be walking in the evening ?
5. He may not be going to Bombay to-night.

6. Tomorrow I may not be working in my office.
7. We may be starting on a tour by that time.
8. He may be bringing the medicine.
9. They may be returning the money in a day or two.
10. We may be learning music in the morning.
11. They may be sending the books by post.
12. She may be playing on the Veena.
13. Your mother may be liking this *saree*.
14. The teacher may be teaching English to Sarojini.
15. Your friend may be talking with his father.

[tour - दौरा ; by post - डाक से]

LESSON 6

Future Tense

The future Tense is formed by adding **ऊँगा**, **एगा**, etc., to the root of the verb. The following is the full conjugation:—

Masculine

मैं जाऊँगा

I shall go.

हम जायेंगे

We shall go.

तू जायेगा	Thou wilt go.
तुम जाओगे	You will go.
आप जायेंगे	You (res) will go.
वह जायेगा	He will go.
वे जायेंगे	They will go.

The conjugation of दे, ले, हो, differs slightly from the conjugation given above. It is as follows :—

<i>Singular</i>	<i>Plural</i>
मैं लूँगा	हम लेंगे
तू लेगा	तुम लोगे, आप लेंगे
वह लेगा	वे लेंगे

दे and हो are conjugated just like ले.

The feminine is formed by changing गा into गी.

Note :—Sometimes एगा, एँगे, एगी ; वेगा, वेँगे, वेगी and वेंगी, are used in place of येगा, येँगे, येगी and येँगी.

Exercises

Translate into English :—

1. मैं आज शाम को सिनेमा देखने जाऊँगा ।
2. मेरा भाई भी आएगा, तुम भी आओगे ?
3. नहीं, मैं नहीं आऊँगा, मेरे पास पैसा नहीं है ।
4. गोपाल पैसे देगा और हम दोनों देखेंगे ।
5. तुम्हारी बहन भी देखने जायेगी ?

6. हाँ, मेरी बहन और माँ भी जायेंगी ।
7. कल तुम बाज़ार में क्या खरीदोगे ?
8. मैं अपने छोटे भाई के लिए किताबें खरीदूँगा ।
9. सब लोग एक साथ ही वहाँ चलेंगे ।
10. नहीं, मैं नहीं बोलूँगा, हमारे कालेज के विद्यार्थी बोलेंगे ।
11. वे रविवार को सबेरे क्या करेंगे ?
12. सब लोग अपने-अपने घर जायेंगे और रिश्तेदारों से मिलेंगे ।
13. हम भी रविवार को यहाँ नहीं रहेंगे ।
14. तुम कहोगे तो मैं भी तुम्हारे साथ आऊँगा ।
15. हाँ, हाँ, चलो, हम दोनों चलेंगे ।

[एक साथ ही - together]

Translate into Hindi :—

1. In our school, they will teach Hindi from next year onwards.
2. This year, about a hundred students will sit for the S.S.L.C. examination.
3. When will you go to your village ?
4. I shall start for Bangalore the day after tomorrow.
5. Will you stay there for about a week ?

6. No, I shall return from there in two or three days.
7. My friend will stay in a good hotel in Delhi.
8. Will you please give me a letter to him ?
9. Yes, I shall certainly give you what you want.
10. He will show you round the beautiful places in Bombay.
11. My son will join the Engineering College in Benares.
12. I shall bring my car, and we shall go together to the bazaar.
13. Very well, we shall start at about five o'clock.
14. Will you please take this picture with you ?
15. Yes, I shall take it and safely give it to your friend.

[about - करीब; will join - भर्ती होगा or दाखिल होगा;
together - साथ-साथ; safely - हिफाजत के साथ]

LESSON 7

Past Tense—भूतकाल

The Past Tense 'भूतकाल' has six sub-divisions :—

1. सामान्य भूत—Indefinite Past
2. आसन्न भूत—Present Perfect
3. पूर्ण भूत—Past Perfect
4. संदिग्ध भूत—Doubtful Past
5. अपूर्ण भूत—Imperfect Past
6. हेतुहेतुमद्भूत—Conditional Past

Past Indefinite

सामान्य भूत

An action mentioned as begun in past time without any definite reference to the time or its condition is said to be सामान्य भूत, as :—

मैं बैठा—I sat.

(a) If the root of the verb ends in 'अ', (silent) lengthen it to form the masculine singular and change into ए for masculine plural; in feminine singular it becomes ई and in feminine plural ई.

	<i>Singular</i>	<i>Plural</i>
Masculine	हँसा (laughed)	हँसे
Feminine	हँसी	हँसीं
So also खेला, उठा, बोला, दौड़ा, etc.		

(b) If the root ends in आ or ओ, या is added, which changes according to the आ, ए, ई rule.

Sometimes ए is used in the place of ये, and ई and औ in the place of यौ and यी, respectively.

Masculine	
<i>Singular</i>	<i>Plural</i>
मैं आया (I came)	हम आये or आए
तू आया	{ तुम आये or आए
	{ आप ,,
वह आया	वे ,,
Feminine	
<i>Singular</i>	<i>Plural</i>
सीता आयी or आई	वे आयीं or आईं
रो - cry	
मैं रोया (I cried)	हम रोये or रोए
वह रोया	वे रोये or रोए
कमला रोयी or रोई	वे रोयीं or रोईं

So also सिखाया (taught), खाया (ate), बुलाया (called), सोया (slept), बोया (sowed), खोया (lost), etc.

(c) If the root ends in ई or ए, change ई or ए into इ and add या, which changes into ये, यौ and यी in masculine plural, feminine singular, and feminine plural, respectively.

Masculine	
पीना - to drink	
पिया (singular)	पिये (plural)

Feminine

पी (singular)

पीं (plural)

Note :—When with पी, ई is added, both the ई s become blended into ई; पी+ई=पी (drank).

दे (give) and ले (take)

दिया (gave)

दिये

दी

दीं

लिया (took)

लिये

ली

लीं

Exception to the above rule :—

In the following verb-roots, the above rule is not applicable :—

से (hatch, foster), खे (row)

Their forms are as follows :—

*Masculine**Feminine*

सेया, सेये

...

खेया ...

खेयी, खेयीं

(d) If the verb-root ends in ऊ, change it into उ (short) and add आ and ए in masculine and ई and औ in feminine.

छूना - to touch

*Masculine**Feminine*

छुआ, छुए

छुई, छुईं

(e) The following forms should be learnt and remembered well, as they do not come under any of the above rules:—

कर - do

<i>Masculine</i>	<i>Feminine</i>
किया (did)	की
किये	कीं

हो - become, happen

<i>Masculine</i>	<i>Feminine</i>
हुआ (became, happened)	हुई
हुए	हुईं

हो - be

<i>Masculine</i>	<i>Feminine</i>
था (was)	थी
थे	थीं

मैं कल बीमार था—I was ill yesterday.

वह खराब फल खाने से बीमार हुआ—He became ill by eating bad fruit.

बर्मा में लड़ाई हुई—A war took place in Burma.

जा - go

<i>Masculine</i>	<i>Feminine</i>
गया (went)	गयी
गये	गयीं

Note:—In the past tense, if the main verb is transitive, 'ने' is added to the subject, and the

predicate agrees with the object and not with the subject in gender and number.

But, if the object is followed by the case-ending को, then the predicate always remains in the masculine singular form.

(This will be explained in detail later on.)

राम ने पूरी खायी—Rama ate *puri*.

सीता ने दूध पिया—Sita drank milk.

हमने सिपाहियों को सड़क पर जाते हुए देखा—We saw the soldiers going on the road.

Exercises

Translate into English :—

1. मैं आठ दिन पहले कलकत्ते से आया ।
2. मेरे साथ मेरे घर के सब लोग वापस आये ।
3. आप कलकत्ते में कितने दिन थे ?
4. मैं कलकत्ते में चार ही दिन था ।
5. वहाँ के लोगों से आप किस भाषा में बोले ?
6. मैं अंग्रेज़ी में बोला और मेरी स्त्री हिन्दी में बोली ।
7. कल आप कितने बजे सोये ?
8. मैं आठ ही बजे सोया ; लेकिन मेरा भाई दस बजे सोया ।
9. रामचन्द्रजी जंगल में चौदह वर्ष रहे ।
10. उनके साथ उनकी स्त्री भी गयी और भाई भी गया ।

11. हम लोग बाज़ार से कपड़ा खरीदकर लाये ।
12. तुम लोग बाज़ार कैसे गये और वहाँ कब पहुँचे ।
13. हम लोग ट्राम में गये और पाँच बजे पहुँचे ।
14. हिमालय की सबसे बड़ी चोटी गौरीशंकर (एवरेस्ट)
पर आज तक कोई नहीं चढ़ा ।
15. कल की सभा में सब स्त्रियाँ कुर्सियों पर बैठीं ।
[पहले - before ; चोटी - peak, top]

Translate into Hindi :—

1. Bhagirath brought down the Ganges to this earth.
2. I went to the park to see the Exhibition yesterday along with my friend.
3. The Australians played well ; therefore England was defeated.
4. Who won in the Hockey Tournament ?
5. India won the Hockey Prize in the Olympics.
6. I got ten rupees from the merchant.
7. After seeing the cakes, the monkey climbed down the tree.
8. Seeing the police, the dacoits ran away.
9. The children played well and also slept well.

10. When Damayanti slept, Nala left her alone in the forest and ran away.
11. Pandit Jawaharlal went to Ceylon in an aeroplane.
12. The Titanic sank into the ocean within half an hour.
13. Only 150 people were saved, and the rest were drowned.
14. The schools and colleges re-opened on the first of July.
15. I did not receive the telegram from my friend in time.

[exhibition - प्रदर्शनी ; was defeated - हार गया ; won - जीता ; cake - रोटी, टिकिया ; dacoit - डाकू ; aeroplane - हवाई जहाज़ ; ocean - समुद्र ; were saved - बच गये ; rest - बाक़ी लोग ; drowned - डूब गये ; re-opened on the first of July - जुलाई पहली तारीख़ को फिर खुल गये]

LESSON 8

Present Perfect

आसन्न भूत

आया है—has come (वह)

गाया हूँ—have gone (मैं)

पढ़ा है—has read

These forms are called the आसन्न भूत—Present Perfect Tense—in Hindi.

आसन्न भूत is formed by adding हूँ and है in the singular, and हैं and हो in the plural, to the **Indefinite Past**.

Intransitive

Masculine

Singular

मैं आया हूँ

तू आया है

वह आया है

मैं बैठा हूँ

तू बैठा है

वह बैठा है

Plural

हम आये हैं

{ तुम आये हो
आप आये हैं

वे आये हैं

हम बैठे हैं

{ तुम बैठे हो
आप बैठे हैं

वे बैठे हैं

Feminine

गोमती आयी है

मैं आयी हूँ

सीता बैठी है

वे आयी हैं

तुम आयी हो

सीता और रुक्मिणी बैठी हैं ।

Transitive

राम ने देखा है ।

सीता ने भात खाया है ।

मैंने चार आम खरीदे हैं ।

सीता ने देखा है ।

गोपाल ने रोटी खायी है ।

नौकर ने पूरियाँ बनायी हैं ।

In referring to historical facts, आसन्न भूत is used in the place of पूर्ण भूत (Remote Past, dealt with in the next lesson).

e.g.,—कॉलंबस ने अमेरिका का पता लगाया है ।

Columbus has discovered America.

ताजमहल शाहजहाँ ने बनवाया है ।

Shah Jehan has caused the Taj Mahal
to be built.

Exercises

Translate into English:—

1. मैंने अपने अध्यापक को एक खत लिखा है ।
2. वे अब तक नहीं गये हैं ; कल जाएँगे ।
3. मेरे पिताजी ने मेरे पास एक नौकर को भेजा है ।
4. चपरासी अभी आया है या कल आएगा ?
5. दूकान का दरवाज़ा खुला है ; आप भीतर जाइये ।
6. कुर्सी पर अध्यापक बैठे हैं और बेंच पर विद्यार्थी बैठे हैं ।
7. नौकर ने स्कूल का बड़ा कमरा साफ़ किया है ।
8. वह रात में बड़ी देर से सोया और अभी-अभी उठा है ।
9. भारतमाता ने हिन्दू, मुसलमान, और ईसाइयों को
जन्म दिया है ।
10. हमारे पूर्वजों ने बहादुरी के काम किये हैं ।
11. मैं यहाँ दस बार आया हूँ ; आप तो एक ही बार
आये हैं ।
12. हम रोज़ चलते हैं ; लेकिन आज ही लगातार बीस
मील चले हैं ।

13. मुझे याद है, तुम कई बार उनके घर गये हो ।

14. हम देर करके उठे हैं ; मगर तुम भी तो अभी उठे हो ।

15. मैं आज बहुत घूमा हूँ और सबको बहुत घुमाया है ।

[पूर्वजों ने - forefathers; लगातार - continuously, at a stretch]

Translate into Hindi :—

1. I have not gone to Kashmir till now.
2. We have seen the beautiful palace in Madurai.
3. He has reserved a place for you and me.
4. The girls have passed the examination.
5. My son has joined the Cricket Club.
6. Have you taken the whole house on rent ?
7. Gama has challenged the wrestlers of the world to fight with him.
8. The labourers have received their wages.
9. A lakh of students have appeared for the Hindi examinations till now.
10. I have learnt a very good lesson from him.
11. We have heard many things about him.
12. You have committed a grave mistake.
13. The Government have released all the prisoners.

14. By drinking cow's milk, have we grown tall ?

15. The Government have given many concessions to the ryots of this State.

[till now - अब तक; to reserve - खाली रखना; or रख छोड़ना; has joined - शामिल हुआ है; on rent - किराये पर or भाड़े पर; has challenged - चुनौती दी है; wrestlers - पहलवान or कुश्ती लड़नेवाले; labourers - मजदूर; wages - मजदूरी; have committed a grave mistake - बड़ी गलती की है; prisoners - कैदी, कैदियों को; have released - छोड़ दिया है or रिहा कर दिया है; government - सरकार; many concessions - कई रियायतें - ryot - रैयत, किसान; State - राज्य]

LESSON 9

Past Perfect

पूर्ण भूत

(Remote Past) Rule

पूर्ण भूत is formed by adding था, थे in masculine singular and plural, and थी and थीं in feminine singular and plural, respectively to the सामान्य भूत.

Singular

मैं गया था

तू गया था

वह गया था

सीता गयी थी

Plural

हम गये थे

{ तुम गये थे

{ आप गये थे

वे गये थे

वे गयी थीं

Exercises

Translate into English:—

1. मैंने अपना सबक नहीं पढ़ा था, इसलिए अध्यापक नाराज़ हुए ।
2. आप इसके पहले कभी हमारे यहाँ आये थे ?
3. जब वे हमारे घर पहुँचे, तब तक नारायण अपने घर चला गया था ।
4. मैंने यह सवाल उससे कई बार पूछा था, लेकिन कोई फ़ायदा नहीं हुआ ।
5. वह सोया था, इसलिए मैंने उसे नहीं जगाया ।
6. उसने आवाज़ मुनी थी, लेकिन उठा नहीं ।
7. चोर ने क़सूर किया था, जिसके लिए उसे कड़ी सज़ा मिली ।
8. उसने एक अमीर के घर से सोने के गहने चुराये थे ।
9. मुग़लों ने हिन्दुस्तान में करीब तीन सौ साल तक राज किया था ।
10. सन् 1857 में सारा हिन्दुस्तान एक हुआ था ।
11. हमने गोपाल को पचास रुपये दिये थे ; उसने एक भी नहीं लौटाया ।
12. तुमने उसको बुलाया था ; फिर भी वह नहीं आया ।
13. मैंने अपने लड़के को भेजा था और उससे कहा भी था ।

14. नौकर ने हमारे घर का दरवाज़ा खोला था ।

15. प्रताप ने क्रसम खायी थी कि जब तक आज़ादी नहीं मिलेगी, तब तक घास पर सोऊँगा और पत्ते पर खाऊँगा ।

[आवाज़ - voice, sound ; क्रसूर - fault ; क्रसम खायी थी - had taken an oath ; आज़ादी - freedom]

Translate into Hindi :—

1. The police had reported the matter to the magistrate.
2. We had seen with our own eyes the sufferings of the people.
3. The farmers had reaped the fields, but there was no rain to proceed with the work.
4. Jehangir had signed the death-warrant of his Queen.
5. I had scarcely started when he called on me.
6. You should not have hated the person whom you had once loved.
7. I have approved of all you had said to my brother.
8. What Christ had taught his disciples formed the basis for composing the Bible.

9. The people had collected enough men and money to save the country.
10. I had begged of him to be kind to his own countrymen.
11. We were very tired as we had travelled the whole night.
12. The King of England had extended a warm welcome to Mahatmaji, the uncrowned King of India.
13. She had prepared a plan to distribute alms to the poor.
14. We had almost caught the enemy when he disappeared into the forest.
15. Lord Buddha stopped animal sacrifice which had been widely practised before in India

[had reported - खबर दी थी; with our own eyes - अपनी अंखों से; suffering - कष्ट, तकलीफ़; to reap the field - फ़सल काटना; signed - दस्तख़त किया or हस्ताक्षर किया; death warrent - फंसी का परवाना; queen - बेगम; scarcely started - चला ही था; to hate - घृणा or नफ़रत करना; to approve - मंज़ूर करना; Christ - ईसा मसीह; disciple - चेला, शगिर्द; formed the basis - आधार बना; to compose - रचना करना; Bible - इंज़ील; extended a warm welcome - ख़ूब स्वागत किया; uncrowned king - बेताज का बादशाह; plan - तरकीब; to distribute - बाँटना; alms - भीख, दान,

झरना; almost - करीब करीब; disappeared - गायब हुआ;
forest - जंगल; animal sacrifice - पशु-यज्ञ; had been
widely practised - आम रिवाज था or खूब प्रचलित था]

LESSON 10

Doubtful Past

संदिग्ध भूत

An action which might have taken place in past time is said to be संदिग्ध भूत, as:—

गोपाल आया होगा - Gopal might have come.

Rule

The Doubtful Past is formed by adding the following forms of हो to the सामान्य भूत according to the person, number and gender.

<i>Singular</i>		<i>Plural</i>	
Mas.	Fem.	Mas.	Fem.
हूँगा	हूँगी	होंगे	होंगी
होगा	होगी	{ होगे होंगी	होंगी होंगी
होगा	होगी	होंगे	होंगी

Note:—In the first person, instead of हूँगा, होऊँगा is also used.

Exercises

Translate into English:—

1. उसने उसको खत लिखा होगा ।

2. उस अमीर आदमी ने कितने रुपये कमाये होंगे ?
3. जैसा मैंने कहा था, तुमने ज़रूर कहा होगा ।
4. वे आज अपने मित्र की शादी में गये होंगे ।
5. मेरा ख्याल है, वे अब तक कलकत्ते पहुँच गये होंगे ।
6. तुम बाज़ार से ज़रूरी चीज़ें लाये होंगे ।
7. आपने सोचा होगा कि हम जाकर क्या करेंगे ।
8. वायसराय सिमला से दिल्ली ज़रूर ही वापस आ गये होंगे ।
9. तालीम की खूबी अब आप लोगों की समझ में आयी होगी ।
10. क्या आप समझते हैं कि मैं उसे भूला हूँगा ?
11. आप समझ गये होंगे कि खादी से देश का कितना फ़ायदा है ।
12. वह कायर है, चोरों को देखते ही भागा होगा ।
13. कल की घुड़दौड़ में आगाखाँ का घोड़ा दौड़ा होगा ।
14. तुम चले होंगे स्कूल जाने, मगर पहुँचे होंगे टेनिस कोर्ट !
15. मैं दस बजे बंबई से चला हूँगा, मगर एक ही बजे पूना पहुँच गया ।

[मेरा ख्याल है - I think, I feel ; तालीम - education, training ; खूबी - beauty ; घुड़दौड़ - horse-race]

Translate into Hindi :—

1. You might have heard Premchand's name.
2. He might have forgotten all about this.
3. I might have reached there a few minutes late.
4. Most probably, he might have gone to his office.
5. What is the use of your going now?
They might have slept.
6. She might have passed the first examination.
7. He might be thinking that we had brought it.
8. You might have asked him to pay the fare and he might have refused.
9. You might have invited the Mayor for the function.
10. He might have thought that I would be still here.
11. The tutor might have taught them the lesson.
12. They might have paid him the old dues.
13. We might have missed the train, but for your warning.

14. Sarala might have said so, but her brother will not do like that.

15. The cat might have drunk the entire milk.

[most probably - बहुत करके; to refuse - इनकार करना; to invite - बुलाना, निमंत्रण देना; function - जलसा, समारंभ; old dues - पुराना बाक़ी; to miss - छूटना, चूकना; warning - चेतावनी; entire - सारा]

LESSON 11

Imperfect or Continuous Past

अपूर्ण भूत

The Past Imperfect Tense indicates an action which was going on in the past.

मैं लिखता था } I was writing.
मैं लिख रहा था }

अपूर्ण भूत is formed by adding the following to the verb-root according to the person, number, and gender.

Masculine		Feminine	
<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
ता था	ते थे	ती थी	ती थीं
रहा था	रहे थे	रही थी	रही थीं
देखता था	देखते थे	देखती थी	देखती थीं
देख रहा था	देख रहे थे	देख रही थी	देख रही थीं

There is a slight difference between **ता था** and **रहा था**. The former expresses an idea of habit or repeated action, and the latter shows merely the continuity of an action in the period indicated.

वह रोज़ गाता था—He was singing daily.

i.e., He was in the habit of singing daily.

वह गा रहा था—He was singing (at the moment).

Note :—English sentences like ‘ A man lived there ’ are better translated by the *Imperfect Tense* in Hindi.

A man was living there—**एक आदमी वहाँ रहता था ।**

Exercises

Translate into English :—

1. पुराने ज़माने में राजा लोग भी अपने हाथ से काम करते थे ।
2. मेरी लड़की गाती थी, उस्ताद बाजा बजाते थे, और हम सुनते थे ।
3. पहले मैं रोज़ फल खाता था, आजकल नहीं खाता ।
4. प्राचीन काल में हमारे देश के लोग गाँवों में ही रहते थे ।
5. हम बचपन में सवेरे पाँच ही बजे उठते थे ।
6. तुम पहले कसरत करते थे और खेलते थे, आजकल क्यों नहीं खेलते ?

7. सीता भी अपने पति के साथ जंगल में कन्द-मूल-फल खाती थीं ।
8. आप कहते थे कि आप की तबीयत अच्छी नहीं है, फिर आप खाते क्यों हैं ?
9. मैं जानता था कि कालेज में पढ़ना बेकार है, लेकिन मैं अपने पिता जी की आज्ञा के अनुसार सब करता था ।
10. शेर भाग रहा था और शिकारी उसका पीछा कर रहे थे ।
11. हम पुल पर से जा रहे थे और यमुना जी नीचे से बह रही थीं ।
12. दो-तीन सौ साल पहले कपड़ा हिन्दुस्तान से इंग्लैण्ड जाता था ।
13. कोलंबस हिन्दुस्तान की तरफ आ रहा था, लेकिन अमेरिका पहुँचा ।
14. जो लोग पहले शराब-बंदी का समर्थन कर रहे थे, वे ही आजकल उसका विरोध कर रहे हैं ।
15. हम लोग आपस में झगड़ते थे ; इसलिए हम पराधीन हुए ।

[ज़माना - time, age ; कन्द-मूल - eatable root ; बेकार - useless ; पीछा करना - to pursue ; शराब-बन्दी - prohibition ;

समर्थन करना - to support ; पराधीन - dependent, slave]

Translate into Hindi :—

1. He was writing an essay in English.
2. Saraswathi was studying with me in the school.
3. That night our train was running at a speed of fifty miles an hour.
4. We were hoping that the teacher might not come.
5. When they were sleeping, the dogs were awake watching.
6. I was hearing the speech of Pandit Jawaharlal.
7. We were playing tennis when he came.
8. I was knowing even from then that he would not obey you.
9. In the last war, the Germans were fighting bravely and fearlessly to the end.
10. As we were climbing the mountain, we saw a big sandal tree on the slope to our left.
11. Sakuntala was trying hard to hide her desire.
12. You were talking too loudly at the meeting.

13. The children were making a deafening noise; therefore we could not hear anything.
14. We were living in Tirunelveli two years ago.
15. Formerly this cow was giving five seers of milk; but now it gives only one seer.

[essay - लेख, निबन्ध; speed - रफ़्तार; to watch - पहरा देना; to the end - अन्त तक; sandal - चन्दन; slope - डतार; deafening - कान को फाड़ देनेवाला]

LESSON 12

Conditional past

हेतुहेतुमद्भूत

An action which would have been carried out, if a certain condition had been fulfilled in the past, is called हेतुहेतुमद्भूत :—

अगर मैं जाता तो वह वहाँ आता—Had I gone, he would have come here. (As I did not go, he did not come).

यदि तुम न रहते तो वह डूब जाता—If you had not been (there), he would have been drowned.

अगर आप आ जाते तो वह काम ज़रूर हो जाता—If you had come, that work would certainly have been finished. (As you did not come, the work was not finished).

अगर तुम कल आते तो उसको देखते—If you had come yesterday, you would have seen him.

गोपाल खूब खाता तो मोटा हो जाता—If Gopal had eaten well, he would have grown fat.

यदि तुम परिश्रम करते तो सफल होते—If you had worked hard, you would have been successful.

Rule

हेतुहेतुमद्भूत is formed by adding **ता, ते, ती, तीं** to the verb-root.

खाता, खाते, खाती, खातीं

Note :—(1) In this tense, a sentence begins with **अगर** or **यदि** and is followed by **तो**; sometimes **अगर** is dropped.

तुम आते तो मैं भी तुम्हारे साथ खेलता ।

If you had come, I too would have played with you.

‘**न**’ is used to form the negative of this tense.

अगर राम न आता तो मैं जाता—If Ram had not come, I would have gone.

अगर मैं न आता तो तुम न मिलते—If I had not come, you would not have met me.

अगर मैं न बोलता तो तुम न सुनते—If I had not spoken, you would not have heard.

Exercises

Translate into English :—

1. अगर आप दवा खाते तो आपकी तबीयत सुधर जाती ।
2. अगर आप कार से आते तो कल ही यहाँ पहुँचते ।
3. आपको फुरसत न थी तो आप मुझसे कहते ।
4. अबिसीनिया में फूट न होती तो इटली की हार होती ।
5. मैं लिखता तो वे ज़रूर आते, लेकिन ऐसा करना उचित न होता ।
6. मैं जानता कि ऐसी आफ़त आनेवाली है तो चुपचाप बैठता ।
7. अगर तुम ही कर सकते तो मैं दूसरे को क्यों बुलाता ?
8. हम करते चाहे कोई और करता, काम ज़रूर हो जाता ।
9. अगर वे अपने नौकर को भेजते, तो मैं उसके हाथ फल भेजता ।
10. वह चाहता तो क्या नहीं कर सकता था ? लेकिन उसने ऐसा नहीं किया ।
11. अगर मेजर नायडू को क़सान बनाते तो हिन्दुस्तान जीतता ।

12. हम उस वक्त हाज़िर होते तो यह हाल न होता ।
13. हिन्दुस्तानी अपने देश का ही माल खरीदते तो दूसरों की अधीनता से देश को बचाते ।
14. अगर वे इसे पसंद नहीं करते तो अपने लड़के को रोकते ।
15. आपने नहीं बुलाया इसलिए वह नहीं आया । आप बुलाते तो वह क्यों नहीं आता ?

[कप्तान - captain ; अधीनता - dependency, slavery]

Translate into Hindi :—

1. If you had told me beforehand, I would have sent my peon.
2. Rama would not have gone to the jungle, but for his father's desire.
3. He would not have dared to enter the house without my permission.
4. They would have agreed if you had just told them before.
5. Who else could have saved him if I were not there ?
6. If she had liked the cloth, she would have bought it.
7. If it had been hot, he would not have drunk it before cooling it.

8. We would have been happier, if he had been an honest servant.
9. If I had been there, I would have given a straight answer.
10. Even if an angel had advised Rama to disobey his father, he would not have done so.
11. Had Sita wings, she would have flown over to Rama.
12. If the army had so wished, they would have made the enemy run away.
13. Had any other been there in his place, he would have met with his death.
14. If you had but worked well, you would have passed the examination.
15. If he had been clever, he would not have delayed.

[permission - अनुमति ; straight answer - सीधा जवाब;
angel - ऋक्षिऱ; wing - पंख]

LESSON 13

The Noun

संज्ञा

A Noun is a word which names anything.

In Hindi, there are three divisions of nouns :—व्यक्तिवाचक (Proper Noun), जातिवाचक (Common Noun) and भाववाचक (Abstract Noun).

A **Proper Noun** is the name of a person, place, or thing.

कलकत्ता अच्छा शहर है - Calcutta is a good city.

राम अच्छा लड़का है - Rama is a good boy.

Here, कलकत्ता and राम are व्यक्तिवाचक संज्ञाएँ (Proper Nouns).

A **Common Noun** is the name given to every person, place or thing of the same class.

गाय उपयोगी जानवर है - The cow is a useful animal.

Here, गाय and जानवर are Common Nouns.

An **Abstract Noun** is the name of a quality or state.

तेज़ी - swiftness	मारपीट - fight	} (quality)
मिठास - sweetness	ईमानदारी - honesty	
लड़कपन - boyhood	जवानी - youth	} (state)
गुलामी - slavery	सोना - sleeping	

Exercises

Translate into English :—

1. सूरज पूरब में निकलता है और पश्चिम में डूबता है ।
2. गंगा का पानी बहुत साफ़ और मीठा होता है ।
3. पानी में मछली, साँप वगैरह तरह-तरह के जीवजन्तु रहते हैं ।
4. हिन्दुस्तान में भी आज़ादी की भावना पैदा हो गयी थी ।

5. सन् 1930 में पुरी (जगन्नाथपुरी) में कांग्रेस नहीं हुई थी ।
6. आम की खटाई से मेरे दाँतों में दर्द हो रहा है ।
7. ठंडक पानी का धर्म है और गर्मी आग का ।
8. बुढ़ापे में आदमी को दूसरी दुनियाँ की फ़िक्र लगती है ।
9. सत्य के बराबर कोई धर्म नहीं और झूठ के समान पाप नहीं ।
10. शराबत करना बच्चों का काम है और बूढ़ों का माफ़ करना ।
11. मक्खी सभी तरह के रोगों को फैलाने का काम करती है ।
12. जब आँधी आती है तब पेड़-पौधे बड़े जोर से हिलते और गिरते हैं ।
13. पंडित जवाहरलाल जी ने 'मेरी कहानी' में अपने जीवन की कहानी लिखी है ।
14. अगर नौकर अच्छा काम नहीं करता तो मालिक नाराज़ होता है ।
15. दुनियाँ में सबसे ज़्यादा ताक़तवर जानवर हाथी है ।

[भावना - feeling ; धर्म - quality, nature ; शराबत - mischief]

Translate into Hindi :—

1. Every man has two ears, but not an ear to hear.
2. With great effort the mazdoor lifted the heavy box.
3. Anger makes man a savage, and patience a sage.
4. Throwing off his clothes, he jumped into the water.
5. Newton discovered the Law of Gravity.
6. Jitendranath Das is called the M'c Swinly of India.
7. The extreme heat at Bezwada was the cause of two deaths.
8. The Hīmalayas have the highest peaks in the world.
9. The farmers till the land and grow various kinds of corn on it.
10. Bhaskaracharya, the father of Algebra, was a great mathematician of ancient India.
11. Paper is made out of bamboo, grass, and waste cloth.
12. Every year, crores of rupees worth of cotton is sent to foreign countries from India.

13. The earth is the mother of diamond, silver, and gold.
14. A train ordinarily at 30 miles an hour, while an electric train goes at 50 miles an hour.
15. Fire, fetters, and prison bars are but a trifle before great men.

[savage - जंगली; patience - सभ्र, धीरज; sage - साधु, महात्मा; to throw off - उतार फेंकना; to discover - खोजकर निकालना, ईजाद करना; Law of Gravity - गुरुत्वाकर्षण शक्ति; Algebra - बीजगणित; mathematician - गणितज्ञ; Ancient India - प्राचीन भारत; fetters - बेड़ियाँ; bars - छद्दे; trifles - मामूली चीजें or क्षुद्र वस्तुएँ]

LESSON 14

The Pronoun

सर्वनाम

A Pronoun is a word used to represent a noun.

The principal divisions of pronouns are as follows :—

1. पुरुषवाचक (Personal) :—मैं, हम, तू, तुम, आप, वह, वे
2. निश्चयवाचक (Demonstrative) :—यह, ये, वह, वे
3. अनिश्चयवाचक (Indefinite) :—कोई, कुछ
4. संबंधवाचक (Relative) :—जो, सो

5. प्रश्नवाचक (Interrogative) :—कौन, क्या
6. निजवाचक (Reflexive) :—आप, खुद, स्वयं, अपना

पुरुषवाचक सर्वनाम

1. उत्तम पुरुष (First Person) :—मैं, हम
2. मध्यम पुरुष (Second Person) :—तू, तुम, आप
3. अन्य पुरुष (Third Person) :—वह, वे, यह, ये

Strictly speaking, though हम means 'we', it is used in the sense of 'I' in the following cases :—

1. Editors and authors generally use हम instead of मैं :—

हमें आशा है - We hope.

हमने सुना है - We have heard.

2. Officials use हम to express authority :—

हम हुक्म देते हैं कि उसको अदालत में हाज़िर करो - We order that you should present him in the court.

3. When one speaks in a representative capacity :—

आपकी शर्तें हमें मंज़ूर नहीं - We do not agree to your conditions.

4. To express pride or anger :—

हम तुम्हारा सिर तोड़ डालेंगे - We will break your head.

वह हमारा क्या कर सकता है ? - What can he do to us ?

5. Colloquially, हम is used instead of मैं :—

In such cases, the plural is expressed by adding लोग to हम as follows :—

हम अभी खाना नहीं खाएँगे—I won't take food now.

हम लोग आज पाठशाला नहीं जाएँगे—We (people) won't go to school to-day. (Plural)

वह he, she, it. वे they.

वे is also used to show respect to a single person.

वे मेरे अध्यापक हैं - He is my teacher.

Note :—In modern Hindi, वह and यह are used as plural also (in the place of वे and ये) as in

वह अच्छे लोग हैं—They are good people.

यह ऋषि अब आये हैं—This *Rishi* has come now.

‘आप’ means ‘you’ or ‘your honour’ (a term of respect). Sometimes it is used in the sense of ये and वे also.

आप मेरे मित्र हैं—He is my friend.

भारतेन्दु हरिश्चन्द्र वर्तमान हिन्दी गद्य के जन्मदाता कहे जाते हैं। आप (वे) काशी के रहनेवाले थे—Bharatendu Harichandra is said to be the father of modern Hindi prose. He was a resident of Kashi.

To express more respect, श्रीमान, श्रीमती (fem.) महाराज, सरकार, देवी (fem.) हुजूर, are used in the place of आप as in

श्रीमान वहाँ कब पधारेंगे?—When will your honour arrive there ?

हुजूर जो कहते हैं वही मैं करूँगा—I shall do whatever your honour says.

इसके बारे में श्रीमती जी क्या कहती हैं?—What does your ladyship say about this ?

Demonstrative Pronouns

वह, वे, यह, ये are used both as Personal and as Demonstrative Pronouns.

यह and ये refer to what is near at hand or near in thought, and वह and वे refer to what is remote, as in

यह उससे अच्छा है—This is better than that.

Occasionally यह is used in the sense of *now* or *just now*, when it becomes an Adverb.

नाराज़ न होइये, यह मैं चला—Please don't become displeased, I am going *now*.

To express emphasis ही, ई or ई is added to मैं, हम, तू, तुम, आप, वह, वे, यह, ये, as, मैं ही, हमीं, तुम्हीं, वही, वे ही etc.

हमीं चले जाएँगे—We ourselves will go.

तुम्हीं को उस्ताद ने बुलाया है—The teacher has called you only.

हम वे ही पुस्तकें लेंगे जो तुमने चुनी थीं—We shall take only those books which you had selected.

Indefinite Pronouns

कोई and कुछ

कोई is used in the following manner :—

(1) To indicate that a person referred to is unknown.

फाटक पर कोई खड़ा है—Someone is standing at the gate.

(2) To express the sense of approximation.

कोई दो घण्टे में - In about two hours.

कोई दस मिनट में आओ - Come in about ten minutes.

इस किताब में कोई 100 पृष्ठ हैं—There are about 100 pages in this book.

क्रिश्चियन कालेज में कोई डेढ़ हज़ार लड़के पढ़ते हैं—About 1,500 boys are studying in the Christian College.

Note :—कोई is not inflected when used in the sense of 'about' before a number.

(3) When सब is added before कोई, it means 'all people' (सब लोग).

सब कोई कहते हैं कि करीम नेक विद्यार्थी है - All people say that Kareem is a well-behaved student.

(4) When हर is added to कोई, it expresses the meaning 'everyone' (प्रत्येक).

हर कोई उपन्यास नहीं लिख सकता—Everyone cannot write a novel.

(5) To express a greater degree of uncertainty, एक is added to कोई.

कोई एक तुमको बदमाश कहता था—Someone was saying that you are a rogue.

(6) When और or दूसरा is added to कोई, it means 'else'.

बह मेद कोई और न जाने—No one else should know this secret.

कोई दूसरा होता तो मैं उसे क्षमा न करता—If it had been some one else, I would not have excused him.

(7) कोई न कोई - Something, someone, as हमें रोज़ गाय की सेवा के लिए कोई न कोई ठोस काम करना होगा - We have to do something concrete every day for the service of the cow. जाओ, वहाँ कोई न कोई ज़रूर मौजूद होगा - Go, some one will surely be present there.

कुछ - some

कुछ is generally used as an indeclinable adjective. In the following cases, it is used as a pronoun :—

(1) To refer to parts of groups of men, as, कुछ लोग आये, कुछ नहीं आये—Some came, some did not.

(2) To refer to an unknown thing.

घी में कुछ है—There is something in the ghee.

उसके मन में कुछ है—There is something in his mind.

उसको भी कुछ दो—Give him also something.

But the phrase 'कुछ का कुछ' means *quite different*.

उसने कुछ का कुछ समझ लिया—He took it in a different sense (i.e., misunderstood it).

सब कुछ - everything बहुत कुछ - a great deal

हम सब कुछ जानते हैं—We know everything.

कुछ कुछ - very little

कुछ न कुछ - a little, something or other

कुछ नहीं - nothing

कुछ भी नहीं - nothing at all, nothing whatever

बहुत कुछ समझाने पर भी वह टस से मस न हुआ—In spite of our explaining a great deal, he was adamant.

और कुछ - something more or extra

मुझे और कुछ दो—Give me something more.

कुछ और—something else

मुझे कुछ और चीज़ चाहिए—I want something else.

Exercises

Translate into English:—

1. मैं अपने भाई से कुछ कहता हूँ तो उसे वह मान लेता है ।
2. हम और तुम आज साथ-साथ सिनेमा देखने जाएँगे ।
3. हिन्दू और मुसलमान क्यों लड़ते हैं ? जैसे वे भारत-माता के बच्चे हैं वैसे ये भी हैं ।
4. प्रेमचन्द हिन्दी के बड़े लेखक थे । आपने बड़े-बड़े उपन्यास लिखे हैं ।

5. आज शाम को आप हमारे घर आ सकें तो हम आपके बड़े आभारी होंगे ।
6. वह क्या जाने कि कला किसे कहते हैं और कविता क्या है ?
7. यह मुझे मालूम है कि वह आजकल बड़ी तरक्की कर रहा है ।
8. मद्रास से कलकत्ता कोई एक हजार मील की दूरी पर है ।
9. कोई यह नहीं जानता था कि विज्ञान का प्रयोग हत्या को बढ़ाने के लिए किया जाएगा ।
10. हम अपना सब कुछ गँवा बैठे ; कुछ हमारी भूल थी, कुछ तुम्हारी ।
11. आपकी धमकी से डरनेवाला कोई और होगा ।
12. इस मुआमले की अन्दरूनी बातों के बारे में वह बहुत कुछ जानता है ।
13. तुम मानो या न मानो, वह आदमी और उसके दोस्त अच्छे नहीं हैं ।
14. मंत्री ने राजा को सलाह दी कि प्रजा आपकी संतान है, आपके आचरण का वह भी अनुकरण करेगी ।

15. स्त्रियाँ देश का भला कर सकती हैं; क्योंकि वे ही देश की माताएँ हैं और वे ही अपने बच्चों को नेक बातें सिखाती हैं ।

[आभारी होंगे - will be grateful; कला - art; कविता - poetry; प्रयोग - use or experiment; मुआमला - matter; अन्दरूनी - internal; आचरण - behaviour]

Translate into Hindi :—

1. I never thought that he would do such a work.
2. We blame our misfortune in our bad days ; while in good days we praise ourselves.
3. You may go to Guntakkal by to-night's Mail.
4. Please wait till my father comes back.
5. He never sees his own faults, and always finds fault with others.
6. She was my classmate when I was studying in Paris.
7. They went to Africa in search of tusks, but decided to settle there on reaching there.
8. He himself told me that you would not be at home then.

9. Nobody in this world knows where he came from.
10. Some people are sitting on chairs and some on benches.
11. Do you know anything about the happenings of yesterday ?
12. I would rather die than see these atrocities committed before my very eyes.
13. We have published this book for the benefit of the students.
14. About five thousand reserve soldiers participated in the Frontier Operations.
15. I know that you alone cannot do the entire work ; you may do a *part* (use कुछ) and I shall do the rest (use कुछ).

[misfortune - दुर्भाग्य, बदनसीबी ; to blame - दोष देना ; to find fault with - दोष निकालना ; classmate - सहपाठी ; tusk - हाथी का दाँत ; happening - घटना ; atrocities - अत्याचार ; I would rather die - मरना इत्यादि पसन्द करूँगा ; to participate - भाग लेना ; frontier - सरहद, सीमा ; operation - लड़ाई, चढ़ाई]

LESSON 15

Relative Pronouns

संबन्धवाचक सर्वनाम

जो is called a Relative Pronoun, because it relates to a noun or pronoun which may come either before or after it. जो generally refers to the pronoun सो or वह (that).

Note.:—The use of सो in this connection is becoming obsolete, and वह is serving its purpose in Modern Hindi.

जो अन्याय करता है उसे उसका फल अवश्य भोगना पड़ता है—

He who does injustice has to suffer its consequence (result).

जो जानता है सो कहे—Let the man who knows speak.

जो कठिनाई थी वह दूर हो गयी—The difficulty that was there has disappeared.

जो काम करेगा सो खाएगा—He who will work will eat.

जो लड़का पढ़ता है सो पास होगा—The boy who studies will pass.

जो देगा सो पाएगा—He who gives will receive.

क्या ही धन्य है वह पुरुष जो दुष्टों की युक्ति पर नहीं चला!—

How blessed is the man who has not acted according to the contrivances of the wicked !

Occasionally जो or वह (or सो) is omitted.

(जो) हुआ सो हुआ—Let bygones be bygones (i.e., forget the past).

जो आता है, आपके गुण गाता है—Who (whoever) comes, (he) sings your praise.

In a conversation, the context may make it unnecessary to express a sentence in full, and in such cases, only the portion which has जो as the subject is retained.

Master :—बाज़ार से तरकारी लाओ—Bring vegetables from the market.

Servant :—जो आज्ञा, हुज़ूर—As you order, sir.

The words implied are, (आप) जो आज्ञा (देते हैं), हुज़ूर (वह मैं करूँगा).

साहब जो हुक्म दें, कान लगाकर सुनो—Listen attentively to what the Sahib (master) says.

Interrogative Pronouns

प्रश्नवाचक सर्वनाम

कौन (who) and क्या (what)

These two—कौन and क्या—very often overlap each other. It is generally said that कौन is used for persons and क्या for things and animals. The real distinction between them is as follows :—

कौन particulars, while क्या is more indefinite and refers to groups rather than individuals.

कौन जा रहा है ?—Who is going ?

यह कौन-सी किताब है ?—What book is this ?

(Here a particular book is referred to).

कौन-सा - which particular one (out of many)

In this case, the सा only is inflected.

कौन-सी दूकान में (not किससी दूकान में) कौन-सा - *which one* expects a more definite answer than कौन.

यह क्या किताब है ? What kind of book is this ? (i.e., is it a drama, poem, etc.)

कौन काम राम करे और कौन रहीम ? What work shall Rama do and what work Rahim ?

वे क्या काम कर रहे हैं ? What work are they doing ?

At times क्या is more of an exclamation than of an interrogation.

क्या खूब—How good ! How beautiful !

Sometimes it carries the force of a Relative Pronoun :—

गोपाल क्या करेगा, कोई नहीं जानता—No one knows what Gopal will do.

When क्या means क्या चीज़ (what things), then it is सर्वनाम, and when used in a question it is अव्यय *indeclinable*.

सर्वनाम—तुम क्या खाते हो ? वह क्या पी रहा है ?

अव्यय—क्या तुम पढ़ोगे ? क्या आप समझते हैं ?

कौन is used in 'selecting' one member out of a group.

इन तस्वीरों में तुम्हें कौन पसन्द है ?—Which one do you like among these pictures ?

इनमें पाप कौन है, पुण्य कौन है ?—Among these, which is a virtue and which is a sin ?

कौन is also used as an adjective and as an adverb.

इसने कौन अपराध किया है ?—What fault has he committed ?

यह काम कौन कठिन है ?—In what way is this work difficult ? (i.e., It is not difficult at all).

Note :—If क्या is used more than once in a sentence, it may assume the force of a conjunction.

क्या आज, क्या कल, वे ज़रूर आएँगे ।

Either today or tomorrow, they will surely come.

क्या वह और क्या तुम, मैं दोनों को जानता हूँ ।

I know both of you (he and you).

क्या पुरुष, क्या स्त्री, क्या बूढ़ा, क्या जवान, सभी एकटक देख रहे थे—Men and women, old and young, all were looking attentively.

Sometimes, क्या expresses a strong negation, as in, मैं क्या जानता हूँ ?—What do I know? [I know nothing.]

Exercises

Translate into English :—

1. कौन कहता है कि यह तुम्हारी ही गलती है ?
2. इसमें डरने की कौन-सी बात है ? आप काम करते रहिये ।
3. क्या उनके कहने से ही आप चुपचाप बैठे हैं ?
4. आपको समझकर काम करना चाहिए । मैंने क्या कहा और आपने क्या किया ?
5. जो सोच-समझकर काम करता है उसे कभी पछताना नहीं पड़ता ।
6. ऐसा आदमी दुनियाँ में कौन है जो पहलवान गामा की बराबरी कर सकता है ?
7. मेरे ख़्याल में वह घड़ी जो आप लाये हैं, नकली मालूम पड़ती है ।
8. हमारे हुक्म के बिना जो आदमी आगे बढ़ेगा, गोली का शिकार बनेगा ।
9. तुम कौन बड़े महात्मा हो, जो हमें उपदेश दे रहे हो ?
10. क्या ग़रीब, क्या अमीर, क्या स्त्री, क्या पुरुष, सभी को आत्म-गौरव होता है ।

11. आपने कल जो पानी पिया था, वह हमारे कुएँ का ही था ।
12. लड़के जिन किताबों को पढ़कर बाप को पागल समझते हैं उन किताबों को ज़ब्त करना चाहिए ।
13. जो आप देते हैं सो आप पाते हैं ; 'बोया सो काटो ।'
14. आपके घर में आजकल कौन कौन काम करते हैं ?
15. उस बड़ी किताब में ऐसा क्या था, जो आप ध्यान से पढ़ रहे थे ?

[पछताना - to repent ; गोली का शिकार बनना - to be shot dead ; आत्म-गौरव - self-respect ; ज़ब्त करना - to confiscate, to proscribe ; बोया सो काटो - as you sow, so you reap]

Translate into Hindi :—

1. The house that you saw is my uncle's.
2. He that climbs too high is sure to fall.
3. He has lost the book that you gave him.
4. Who came to see you so late in the night ?
5. Who passed and who failed in the last examination ?
6. What is the difference between a man and a beast ?

LESSON 16
Reflexive Pronoun
निजवाचक सर्वनाम

The Reflexive Pronoun is आप—*self* (myself, himself, herself, itself, etc). It has but one form, which is used in all persons and in both the genders.

मैं आप समझ सकता हूँ—I myself can understand.

वह आप वहाँ जा सकता है—He himself can go there.

वे आप बोलीं, “तुम भी बोलो”—She (resp.) herself said, “you also speak.”

(1) The Reflexive is sometimes combined with a noun or a personal pronoun for the sake of emphasis.

मैं आप - I myself

वह आप - He himself

तुम आप - You yourself

मोहन आप आया - Mohan himself came.

Note :—खुद, स्वयं, स्वतः, are also used as निजवाचक in the Nominative Case.

आप खुद यह काम कर सकते हैं—You yourself can do this work.

राजा स्वयं वहाँ गये हैं—The king himself has gone there.

7. Real victory goes to those who are dead in the battle-field, not to those who live after them.
8. I was unable to hear what you were saying.
9. What is he doing in the lawn at this late hour ?
10. Who was the person that was talking so loudly ?
11. This life which seems so nice and pleasant is really like a bubble.
12. Return the money that you took from Gopaldas.
13. What have you done about the work which I had entrusted to you ?
14. Blessed is she who has given birth to a son like Tulsidas.
15. The radio helps us to hear speeches that are delivered thousands of miles away.

[real victory - सच्ची जीत or विजय; lawn - मैदान; bubble - बुलबुल; to entrust - सौंपना; is blessed - धन्य है]

Note :—अपने आप—spontaneously, voluntarily, mechanically, or automatically

यह ग्रामफोन गाना ख़तम होने पर अपने आप बन्द हो जाता है—This gramophone stops automatically after the song is finished.

क्या वह अपने आप चला गया ? Did he go away of his own accord ?

(2) The possessive of the Reflexive आप is अपना, which also is used in all the three persons and in the two genders, subject to the usual rule regarding the possessive forms of a pronoun.

मोहन अपना पाठ पढ़ता है—Mohan reads his lesson.

तुम अपना काम खुद करो—Do your work yourself.

तुम अपनी किताब लाओ—Bring your book.

वह अपने देश को बहुत प्यार करता है—He loves his country well.

यह आपका अपना घोड़ा है—This is your own horse.

मैं कल अपने दोस्त से मिला—I met my friend yesterday.

उसने अपनी जान ख़तरे में डाली—He risked his life.

वह अपनी बहन के साथ पाठशाला जाता है—He goes to school with his sister.

राम अपने घर जाता है—Rama goes to his house.

Note :—When अपना is repeated in a sentence, it signifies 'each,' as in वे अपने-अपने घर जाएँगे—Each of them will go to his own house.

(3) Derived from आप is the word आपस, meaning *mutual*, which is used in the Possessive and Locative cases.

आपस की बातचीत—mutual conversation

आपस की फूट बुरी होती है—Internal (mutual) quarrel is bad.

वे आपस में लड़ते हैं—They are fighting among themselves.

वे आपस में बहुत प्रेम रखते हैं—They love each other (one another) very much.

उन्होंने आपस की सन्धि तोड़ डाली—They broke the treaty that existed between them.

The difference between आप (the pronoun of respect) and the reflexive आप may be understood in the following way :—

(i) The Reflexive आप always comes as a subsidiary to some other pronoun, while आप of respect comes alone.

(ii) The Reflexive आप comes in all the three persons, both in the singular and in the plural, while आप of respect comes generally in the second person plural, and rarely in the third person plural.

आप is also used in the sense of वह or वे when reference is to be made to the person previously referred to ; e.g., गान्धी जी सेवाग्राम में रहते थे ; आप एक झोंपड़ी में रहते थे—Gandhiji used to live at Sevagram ; he used to live in a hut.

Exercises

Translate into English :—

1. वह अपने आप बोलने लगा, मैंने बोलने के लिए नहीं कहा ।
2. इंग्लैंड और फ़्रान्स की आपस की दोस्ती है ।
3. अपना काम छोड़कर दूसरे के काम में दखल देना अच्छा नहीं है ।
4. मनुष्य अपने मन की बात ही नहीं जानता तो दूसरे के मन की कैसे जान सकता है ?
5. यहूदी और अरबों में आपस का झगड़ा शताब्दियों (सदियों) से चला आ रहा है ।
6. मैं यहाँ आज अपने एक निजी काम से आया हूँ ।
7. जब इनसान खुद किसीको कष्ट पहुँचाता है, तभी दूसरे उसे कष्ट देते हैं ।
8. साँप अपने आप किसीपर नहीं झपटता ; छेड़ने पर ही झपटता है ।

9. मनुष्य अपने अच्छे या बुरे कर्मों से ही अपना स्वर्ग या नरक बनाता है ।
10. जब हम अपना काम आप करते हैं, तभी पूरी सफलता मिलती है ।
11. भीष्म खुद राजा बन सकता था ; लेकिन उसने अपने भाई को ही राज्य दिया ।
12. तुम इस तरह अत्याचार करके अपनी कब्र आप खोद रहे हो ।
13. हम हिन्दू, मुसलमान, ईसाई, और पारसी आपस में भाई-भाई हैं ।
14. स्वयं आप ही सोचें कि चोरी करने से फायदा है या नुकसान ।
15. तुम अपनी बात पर दृढ़ रहो तो वह अपनी आदत ज़रूर सुधारेगी ।

[दखल देना - to interfere ; यहूदी - Jew ; शताब्दी - century ; झपटना - to pounce upon ; छेड़ना - to tease ; कब्र - grave ; खोदना - to dig ; सुधारना - to improve, to reform]

Translate into Hindi :—

1. When you refuse to help yourself, who else can help you ?

2. There had always been internal quarrels among the Rajputs.
3. The lecturer himself, perhaps, did not fully understand what he spoke.
4. The prisoners invited the trouble themselves.
5. Man himself is the maker of his destiny.
6. The mother herself did not understand the cause of the baby's illness.
7. Rama himself went to the jungle ; Dasaratha did not order him to do so.
8. From the park, Sri Krishna Rao went to his house.
9. Every person is happy in his own home.
10. I myself thought about this problem.
11. We must all unite and work ; then alone we can achieve our goal.
12. After having finished his studies at college, my son went to England.
13. The foolish old man cut open the stomach of the goose in order to take away all the golden eggs together.
14. Students who do not come to their class regularly will lose some of their lessons.
15. I am keeping all my money in the Indian Bank.

[lecturer - वक्ता; destiny - भाग्य; maker - विधाता, बनानेवाला; problem - सवाल, समस्या; goal - उद्देश्य, ध्येय; study - अध्ययन, पढ़ाई; goose - बतख; regularly - नियम-पूर्वक; to keep - रखना]

LESSON 17

Case-endings

विभक्ति

There are eight case-endings in Hindi:—

Case	Case-endings
1. कर्ता (Nominative Case)	ने
2. कर्म (Accusative Case)	को
3. करण (Instrumental Case)	से
4. सम्प्रदान (Dative Case)	को, के लिए, के वास्ते
5. अपादान (Ablative Case)	से
6. संबन्ध (Possessive)	का, के, की
7. अधिकरण (Locative)	में, पर
8. संबोधन (Vocative)	हे, अजी, अरे

Note :—हे, अरे, etc., are not case-endings in the strict sense of the term.

Nominative or the First Case

कर्ता कारक

The subject of a sentence takes the nominative sign ने only when its predicate is a transitive verb in the past tense.

The uses of this case are :—

(1) To make a noun or pronoun act as the subject of a verb.

गोपाल चलने के कारण बहुत थक गया है ।

Gopal is very much tired on account of walking.

अब्दुल ने यह काम किया है ।

Abdul has done this work.

(2) To make a noun or pronoun the complement of a verb.

मैं पापी हूँ ।

I am a sinner.

लड़ते-लड़ते वे बहादुर बन गये ।

By fighting constantly they became warriors.

Accusative or the Second Case

कर्म कारक

को, the ending of this case is generally added only to animate objects. It is sometimes added to inanimate objects either to intensify an effect or to express a special significance.

राम को बुलाओ—Call Rama.

लड़का कुत्ते को मारता है—The boy beats the dog.

उस तश्तरी को हाथ मत लगाओ—Do not touch that plate.

को is omitted when the verb indicates going or coming to a place ; as in,

सब अपने-अपने घर (को) चले गये ।

All went to their respective houses.

वह मेरे घर (को) आया—He came to my house.

Here, though को is dropped, its force remains.

Hence अपने, मेरे and not अपना, मेरा.

Instrumental or the Third Case

करण कारक

से is the sign of this case. It is used in the following senses :—

- (1) To express the sense of *by*.

वे हवाई-जहाज़ से कराची गये ।

They went to Karachi by an aeroplane.

- (2) To express the sense of *with*.

अमीर लोग बड़ी आसानी से धन इकट्ठा करते हैं ।

The rich people amass wealth with great ease.

हम अपनी आँखों से देखते और कानों से सुनते हैं ।

We see with our eyes and hear with our ears.

- (3) To express the sense of *through*.

हमने यह खुश-ख़बरी रेडियो से सुनी ।

We heard this good news through the radio.

Sometimes से is omitted ; as in,

गांधीजी अपना काम अपने हाथों (से) करते हैं ।

Gandhiji does his work with his own hands.

मैं अपनी आँखों (से) उस दुर्घटना को देख रहा था ।

I was looking at the accident with my own eyes.

इस कारण (से) वे लड़ाई के मैदान से भाग गये ।

For this reason they fled from the battle-field.

Note :—Sometimes के द्वारा, के कारण, के मारे, के ज़रिये, and करके are used in the place of से.

राजा ने मंत्री के द्वारा यह काम कराया ।

The king had this work done through his minister.

मैं भूख के कारण मरा जा रहा हूँ ।

I am dying of hunger.

धूप के मारे सब पत्ते सूख जाते हैं ।

All the leaves dry up on account of the sun's heat.

दूत के ज़रिये यह पत्र अभी भेज दो ।

Send this letter through the messenger immediately.

बहुत विनती करके ही मैं उसे पा सका ।

Only after much entreaty I was able to get it.

Dative or the Fourth Case

संप्रदान कारक

को (*to*) or के लिए (*for*) are the signs of this case.

गोपाल के लिए यह काम करो ।

Do this work for Gopal.

बड़े लोग दीनों के लिए अपना सर्वस्व अर्पण करते हैं ।

Great men dedicate all their resources to the service of the poor.

राम को मैंने हजार रुपये दिये ।

I gave a thousand rupees to Rama.

Note :—Sometimes हेतु, निमित्त, अर्थ, or के वास्ते is used in the place of को.

मैं राम के वास्ते यह फल लाया ।

I brought this fruit for Rama.

करीम ने राम के हेतु अपना हिस्सा छोड़ दिया ।

Kareem renounced his share in favour of Rama.

देश-सेवा के निमित्त ही गोखले जी ने शरीर धारण किया और उसीके लिए मरे ।

Gokhale lived and died for the service of his country.

गरीबों की सहायतार्थ मैंने यह पैसा अलग रखा है ।

I have set apart this money for the relief of the poor.

Exercises

1. मैंने यह काम सिर्फ तुम्हारे लिए किया ।
2. मोहन ने ब्राह्मण को एक गाय दी ।
3. उसने अपने मन की बात मुझसे कही ।
4. आप कभी कलकत्ते गये हैं ?
5. पुलिस ने हथियारों के ज़रिये चोरों को पकड़ा ।
6. आप सभी बातें लिखकर ही दीजिये ।
7. मुझसे जो कुछ बनेगा मैं करने के लिए तैयार हूँ ।

8. किसान हल से खेत जोतते हैं ।
9. एक ज़मींदार के लिए कोई चीज़ पाना मुश्किल नहीं ।
10. बदबू के मारे हमारा सिर फटा जा रहा है ।
11. आप अपनी दरख्वास्त प्रिन्सिपल के जरिये भेजिये ।
12. वह आपकी बात न माने तो आप क्या कर सकते हैं ?
13. तुम ब्राह्मण होकर गाय को मारते हो ?
14. अगर और किसी के लिए नहीं तो देश के वास्ते तुमको यह काम करने के लिए तैयार होना चाहिए ।
15. कोशिश से आदमी को हमेशा सफलता मिलती है ।

[हथियारों के जरिये - by means of weapons ; दरख्वास्त - application.]

Translate into Hindi :—

1. I finished my speech with these words.
2. He gave all he had to the Hindi Prachar Sabha.
3. For the sake of Mewar, Rana Pratap laid down his life.
4. Please send the papers through your servant.
5. He told me all that had happened in the forest.

6. In his anger, he forgot himself.
7. Clean the blackboard with the duster.
8. Bring some mangoes for me.
9. They fought with the enemy to the end.
- 10., The police arrested by mistake an innocent man.
11. We tried our best to avoid him.
12. You have unnecessarily spent so much money.
13. Surdas has sung the Lord's praises in all his poems.
14. Have you enquired of him about this affair ?
15. He beat the buffalo with my umbrella.

[with these words - इन शब्दों के साथ; laid down his life - अपनी जान का बलिदान कर दिया; duster - झाड़न; blackboard - काला तख्ता; by mistake - भूल से; innocent - नादान; to avoid him - उससे बचना; unnecessarily - बेकार, Lord's praise - भगवान के गुण; poem - पद्य, पद्य; to enquire - पूछताछ करना; affair - मामला; to beat - मारना]

LESSON 18

Ablative or the Fifth Case

अपादान कारक

से, the sign of this case, means 'from', 'since', 'than'.

(Remember the use of से in the instrumental case also.)

पकने पर फल पेड़ से नीचे गिर जाते हैं ।

Fruits fall from the tree when they ripen.

आँखों से आँसू टपकते हैं ।

Tears drop from the eyes.

वे परसों से यहाँ रहते हैं ।

They live here since the day before yesterday.

हरि से गोपाल बड़ा है ।

Gopal is older than Hari.

Sometimes की अपेक्षा or की बनिस्वत is used in the place of से.

भरत राम की अपेक्षा छोटे थे ।

Bharat was younger than Rama.

मेरी बनिस्वत रहीम समझदार लड़का है ।

Rahim is more sensible than I.

Possessive or the Sixth Case

संबन्ध कारक

The signs of this case are का, के, की.

का is used when the noun *following* it is *masculine singular*.

राम का लड़का कहाँ है ?

Where is Rama's son ?

सीता का घोड़ा बड़ा नहीं है ।

Sita's horse is not big.

के is used when the noun *following* it is *masculine plural*.

ये राम के घर हैं ।

These are Rama's houses.

वे सीता के घोड़े हैं ।

Those are Sita's horses.

के is used also when the noun *following* it is *masculine singular* with a case-ending.

राजाजी के हाथ से मैंने यह इनाम पाया ।

I received this reward from Rajaji's hands.

राम के झोंपड़े में रावण ऋकीर के रूप में आया ।

Ravana came to Rama's cottage in the guise of a mendicant.

सीता के बेटे का नाम क्या है ?

What is the name of Sita's son ?

Note :—The final आ of masculine nouns changes into ए when it is followed by a case-ending.

बेटा + का = बेटे का ; लड़का + से = लड़के से

की is used when the noun *following* it is *feminine singular* or *plural*.

रहीम की बेटी खूब गाती है ।

Rahim's daughter sings well.

रहीम की बेटियाँ किस स्कूल में पढ़ती हैं ?

In which school do Rahim's daughters study ?

Locative Case**अधिकरण कारक**

में - in ; पर - on

गर्मियों में दिन में भी नींद आती है ।

We feel sleepy even in day-time during summer.

रामराज्य में कोई चोरी नहीं करता था ।

No one committed theft during Rama's reign.

घर में कोई नहीं है ।

There is no one in the house.

पुस्तक मेज़ पर है ।

The book is on the table.

डाल पर कोई भी चिड़िया नहीं है ।

Not a bird is on the branch.

आर्य लोग गंगा नदी के तट पर रहने लगे ।

Aryans began to settle on the banks of the river Ganges.

क्या तुम घोड़े पर सवारी कर सकते हो ?

Can you ride on a horse ?

Occasionally में and पर are omitted.

मैं आपके पाँव (पर) पड़ता हूँ ।

I prostrate before you.

माँ-बाप के पाप बच्चों के सिर (पर) नहीं मढ़ने चाहिए ।

The sins of parents ought not to be visited on children's heads.

उस बच्चे का जन्म घोबी के घर (में) हुआ ।

That child was born in a washerman's house.

Sometimes में and से (or पर and से) occur together when it means *from among*.

इन फलों में से आम उत्तम है ।

The mango is the best among these fruits.

सोना खानों में से निकाला जाता है ।

Gold is dug out of mines.

उसने जेब में से मोतियों का हार निकाला ।

He took out the necklace of pearls from his pocket.

मेज़ पर से उठाकर ले आओ ।

Take (it) from the table and bring (it) with you.

When a number of nouns follow each other in the same construction, the case-sign follows the last one, unless each noun is to be taken severally, as,

वह आकाश और पृथ्वी, भूमि और समुद्र का सृजनहार है ।

He is the creator of heaven and earth, land and sea.

राजा प्रजा की, पशुओं की और पक्षियों की रक्षा करता है ।

The king protects his subjects and the animals and the birds.

Vocative Case**संबोधन कारक**

संबोधन means *to address*, and is expressed by हे, ऐ, ओ, अजी, रे, etc.

हे ईश्वर, तुम्हारे सिवा मेरी कौन रक्षा करेगा ?

O God, who else than you will save me ?

ओ प्यारे बच्चा ! तू कहाँ जा रहा है ?

Dear child ! where are you going ?

ऐ लड़के ! इधर आओ ।

O boy ! come here.

ऐ लड़को ! अपने पाठ खूब याद करो ।

O boys ! learn your lessons well.

A noun ending in आ changes to ए in the Vocative singular and to ओ in the Vocative plural, *e.g.*, हे बेटे (singular), हे बेटो (plural).

Note :—The case-endings are generally printed and written separately from the words in the case of nouns, but should be joined to the pronouns.

शहर को ; परीक्षा में ; लड़के के लिए

उसको ; इसके ; किसमें

Exercises

Translate into English :—

1. आपकी सभी चिट्ठियाँ मैंने पढ़ीं ।
2. तुम्हारे लड़के को मैंने एक किताब दी है ।

3. आदमी घरों में रहते हैं ; लेकिन चिड़ियाँ पेड़ों पर,
जानवर जंगलों में, और मछली पानी में रहती है ।
4. मुझे केले से आम ही ज़्यादा पसन्द है ।
5. हमारे दफ़्तर से उनका दफ़्तर बहुत नज़दीक है ।
6. हे दुखों को दूर करनेवाले ! मुझे संकट से उबारो ।
7. सत्य की परिभाषा हम-आपकी समझ के बाहर है ।
8. स्त्री के लिए पति से बढ़कर दौलत कौन-सी है ?
9. पिछले पाँच दिनों से मेरे नौकर को बुखार आ
रहा है ।
10. घर में रहकर भी हम त्यागी का जीवन बिता
सकते हैं ।
11. क्या ईश्वर का अस्तित्व सिर्फ़ मन्दिर में ही है ?
12. बुढ़ापे में लोग ईश्वर को याद करते हैं ।
13. टाल्स्टाय की राय में लड़ाई हत्या का व्यवसाय है ।
14. हम 'बीच' पर रोज़ टहलने के लिए जाते हैं ।
15. घंटी की आवाज़ सुनते ही खेल छोड़कर लड़के अपने-
अपने वर्ग में दाखिल हुए ।

[उबारना - to save ; परिभाषा - definition ; त्यागी -
recluse ; अस्तित्व - existence ; व्यवसाय - work, profession ;
दाखिल हुए - entered]

Translate into Hindi :—

1. Delhi is about two thousand miles away from Madras.
2. India is watered by seven holy rivers.
3. Hindi is spoken by the majority of Indians.
4. The Gita has been translated in almost all the languages of the world.
5. The climate of Ooty is cooler than that of Mysore.
6. The people of Africa are called uncivilised, yet they love their country.
7. The steamer sails on water, while submarine moves under water.
8. It is the birthright of every man to fight for his country's freedom.
9. After Shakespeare, Bernard Shaw was the greatest English dramatist.
10. Bring some ink ; there is no ink in the ink-pot.
11. The name of Kalidas is well-known even in foreign countries.
12. I selected only one from among the books placed on the table.

13. Whatever we think, we see in our dreams.
14. The cover of the book is torn ; wrap it with a new one.
15. The clouds have gathered in the sky.

[majority - अधिक लोग ; climate - जलवायु, आबोहवा ; uncivilised - असभ्य ; steamer - जहाज़ ; submarine - पनडुब्बी ; birthright - जन्मजात अधिकार or पैदाइशी हक़ ; dramatist - नाटककार ; well-known - मशहूर ; to select निकालना, (चुनना) ; cover - पुट्टा, जिल्द ; to wrap - लपेटना, लगाना]

LESSON 19

Number—वचन

There are only two numbers in Hindi, *Singular* (एकवचन) and *Plural* (बहुवचन).

<i>Singular</i>	<i>Plural</i>
घर house	घर houses
लड़का boy	लड़के boys
पुस्तक book	पुस्तकें books
भैंस she-buffalo	भैंसें she-buffaloes
आँख eye	आँखें eyes
लड़की girl	लड़कियाँ girls
रीति custom	रीतियाँ customs

The formation of the Plural

Masculine

If a masculine noun ends in आ, that आ is changed into ए in the plural.

Singular

लड़का boy

कपड़ा cloth

बच्चा child

पहिया wheel

पोता grandson

शाहज़ादा prince

Plural

लड़के boys

कपड़े clothes

बच्चें children

पहिये wheels

पोते grandsons

शाहज़ादे princes

Note :—Some nouns pertaining to relations do not change in the plural, though they end in आ.

Singular

मामा maternal uncle

चाचा paternal uncle

दादा paternal grand-
father

नाना maternal grand-
father

Plural

मामा maternal uncles

चाचा paternal uncles

दादा paternal grand-
fathers

नाना maternal grand-
fathers

मामा आये The maternal uncle came.

उसके दादा यह कहा करते थे ।

His grandfather used to say this.

Other exceptions to the general rule are :—

<i>Singular</i>	<i>Plural</i>
राजा king	राजा kings
दाता donor	दाता donors
वक्ता speaker	वक्ता speakers
अगुआ forerunner	अगुआ forerunner
दरिया river or sea	दरिया rivers or seas
मियाँ sir	मियाँ sirs
नेता leader	नेता leaders
मुखिया headman	मुखिया headmen

Masculine nouns ending in other vowels do not change in the plural.

<i>Singular</i>	<i>Plural</i>
घर house	घर houses
पत्थर stone	पत्थर stones
मुनि sage	मुनि sages
भाई brother	भाई brothers
साधु mendicant	साधु mendicants
डाकू robber	डाकू robbers

In such cases, the number of the noun can easily be ascertained by the adjective qualifying the noun or from the verb of the sentence.

यह अच्छा (sing.) घर है ।

This is a good house.

ये अच्छे (pl.) घर हैं ।

These are good houses.

डाकू भाग रहा (sing.) है ।

The robber is running away.

डाकू भाग रहे (pl.) हैं ।

The robbers are running away.

भाई लाहौर से आया (sing.) है ।

Brother has come from Lahore.

भाई लाहौर से आये (pl.) हैं ।

Brothers have come from Lahore.

The words **लोग** (people) and **गण** (group) are sometimes added to the nouns in the singular to express the plural meaning.

साधु लोग सदा इधर-उधर भ्रमण करते रहते हैं ।

Sadhus are always moving about here and there.

पाठक-गण इसका निर्णय करें ।

Let the readers decide this.

बाबू लोग बंगले में रहते हैं ।

Rich people live in bungalows.

In both these cases (**लोग** and **गण**), these double words may be declined as one word, the latter retaining its nominative form throughout, while the former takes the regular case-endings and makes the necessary changes, as in **राजा लोगों ने**, **राजा लोगों को**, **पाठक-गण को**, **पाठक-गण का**, etc.

Feminine

If a word ends in अ (silent), the final अ is changed into ई to form the plural.

Singular

बेगम queen

बहन sister

आँख eye

झील lake

जड़ root

बात word, matter

रात night

गाय cow

Plural

बेगमें queens

बहनें sisters

आँखें eyes

झीलेँ lakes

जड़े roots

बातेँ words, matters

रातेँ nights

गायें cows

If a noun in the feminine ends in इ or ई, यों is added to it to form the plural. In the case of the latter, the ई is shortened into इ before यों is added to it.

इ. रीति custom

तिथि date

शक्ति power

पंक्ति row

रीतियाँ customs

तिथियाँ dates

शक्तियाँ powers

पंक्तियाँ rows

ई. लड़की girl

बेटी daughter

रानी queen

नदी river

लड़कियाँ girls

बेटियाँ daughters

रानियाँ queens

नदियाँ rivers

Nouns ending in या form their plural by changing या into यों, as in :—

बुढ़िया old woman	बुढ़ियाँ old women
चिड़िया bird	चिड़ियाँ birds
बिटिया little daughter	बिटियाँ little daughters

For nouns ending in other vowels, the plural is formed by adding ऐ or ये.

<i>Singular</i>	<i>Plural</i>
लता creeper	लताएँ creepers
यात्रा journey	यात्राएँ journeys
कथा story	कथाएँ stories
सेना army	सेनाएँ armies
माता mother	मातायें mothers
वस्तु thing	वस्तुयें things
बहू daughter-in-law	बहुएँ daughters-in-law
लू hot wind	लुएँ hot winds

Note :—If a noun ends in ऊ, the ऊ is shortened to उ before ऐ or ये is added.

Some Persian and Arabic words do not come under the above rules. A list of some of them is given below, and they must be learnt by rote.

<i>Singular</i>	<i>Plural</i>
साहब gentleman	साहबान gentlemen
मालिक master	मालिकान masters
कागज़ paper	कागज़ात papers

झ्याल thought	झ्यालात thoughts
मकान house	मकानात houses
निशान mark	निशानात marks
क्रायदा rule	क्रवाहद rules
हाकिम officer	हुकाम officers
हक right	हुकूक rights
अमीर lord	उमरा lords
वज़ीर minister	वुज़रा ministers
फ़र्ज़ duty	फ़रायज़ duties
वजह cause	वजूहात causes

Occasionally, the singular form itself is used to indicate the plural where meaning is obviously plural.

कई लाख रुपया (singular) शादी में खर्च हो गया—Several lakhs of rupees were spent on the marriage.

हिन्दुस्तान में जापान से कई तरह का माल आता है—Various kinds of articles come from Japan to India.

इस मनुष्य को तीन महीने से (instead of महीनों से) वेतन नहीं मिला। This man has not had his pay for 3 months.

The following words are used in the plural form, although their meanings may be singular in number.

प्राण - life ; दर्शन - sight ; बाल - hair ; होश - sense (feeling).

राम के प्राण बच गये ।

Rama's life was saved.

गोपाल ने मेरे प्राण बचाये ।

Gopal saved my life.

हमने अकाल में सैकड़ों लोगों के प्राण बचाये—We saved the lives of hundreds of people at the time of the famine (Here प्राण is plural in both form and meaning.)

मौलवी साहब ने बाल बढ़ा रखे हैं ।

Moulvi Saheb has let his hair grow long.

हमको पंडितजी के दर्शन कब मिलेंगे ?

When shall we have the 'darshan' of Panditji ?

(Here दर्शन is plural in form, but singular in meaning.)

बहुत दिनों से आपके दर्शन नहीं हुए ।

I have not seen you for so many days.

पुलिस को देखते ही उसके होश उड़ गये ।

As soon as he saw the police, he was paralysed with fear.

Exercises

Translate into English :—

1. हिन्दी में सैकड़ों पत्रिकाएँ निकलती हैं ।
2. हिन्दुस्तान की माँ-बहिनें देश के लिए अपना सर्वस्व त्याग करने को तैयार रहती हैं ।

3. ये पुस्तकें हिन्दी प्रचार प्रेस में छपी हैं ।
4. हमारे बाप-दादा हमेशा सत्य ही बोला करते थे ।
5. जेल के ताले तोड़कर कैदी भाग गये ।
6. मैंने क़रीब दस खत लिखे और क़रीब पाँच का जवाब आया ।
7. क़िले के अन्दर मज़दूर अनाज के बदले नमक की थैलियाँ रखकर चले गये ।
8. चिड़ियाँ सवेरे चहक-चहककर हमको जगाती हैं ।
9. सिपाही शाम तक लड़ते रहे, लेकिन उनकी जीत नहीं हुई ।
10. इस किताब में सबके हुक्म का ज़िक्र है ।
11. हमारे ऋषि और मुनि तप करते थे और जनता को धर्म का मतलब समझाते थे ।
12. हिन्दुस्तान में आठ मुख्य भाषाएँ बोली जाती हैं ।
13. रईस बड़े-बड़े मकानों में रहते हैं और ग़रीब शौपडियों में ।
14. हिन्दुस्तान में ऐसे बहुत कम शहर हैं जिनकी आबादी 50 हजार के ऊपर हो ।
15. राणाजी ने अच्छे व होशियार सिपाहियों को पुरस्कार बाँटे ।

[सैकड़ों - hundreds of ; पत्रिका - magazine ; सर्वस्व - everything ; त्याग करना - to renounce, to sacrifice ;

चहकना - to chirp ; जिक्र - mention ; जनता - masses, public ; आबादी - population]

Translate into Hindi :—

1. The poems of Kabir are very popular in India.
2. Annie Besant wrote about a hundred books on various subjects.
3. Dr. Raman's researches are praised all over the world.
4. Wash your hands before you take your food.
5. About five hundreds years ago, many wolves lived in the forests of England.
6. Several meetings were held during the period of the last elections.
7. The rats ran away as soon as they saw the cat.
8. There are five colours in this picture.
9. The representatives of the people fought for their rights.
10. On our way to Mount Kailas several incidents happened.
11. The people of India seem to care more for the other world than for this world.
12. Eleven players played on each side.

13. The wood-cutter chose only the iron axe though the angel had shown him the golden and the silver axes also.
14. Twenty boys and ten girls are reading in their class.
15. Many ships left the harbour this morning.

[popular - लोकप्रिय; research - खोज, अनुसंधान; wolf - भेड़िया; during the period of the last election - पिछले चुनाव के समय; representative - प्रतिनिधि; incidents - घटनाएँ; on each side - हर एक पक्ष में; player - खिलाड़ी; wood-cutter - लकड़हारा; chose - चुना; iron axe - लोहे की कुल्हाड़ी; angel - देव; harbour - बन्दरगाह]

LESSON 20

क्रिया-विशेषण—Adverb

A word which expresses some speciality of the verb or which says something more about the verb is called an Adverb, and it is said to *modify* that verb.

बेटा, जल्दी आओ—Son, come soon.

वह नीचे गिरा—He fell down.

आगे चलो—Go forward.

The words जल्दी, नीचे, and आगे are क्रिया-विशेषण, and they modify the verbs आओ, गिरा, and चलो respectively.

There are five kinds of क्रिया-विशेषण :—

(1) रीतिवाचक (Adverbs of manner):

ठीक - exactly ; सचमुच - truly ; जल्द, जल्दी - quickly ;
धीरे - slowly ; मनमाने - according to one's wish ;
झूठमूठ - falsely ; आसानी से - easily ; कैसे - how, in what
manner ; ऐसे - in this manner.

करीम ठीक चार बजे यहाँ आया ।

Kareem came here exactly at 4 o'clock.

सचमुच वह बड़ा ईमानदार आदमी है ।

Truly, he is an honest man.

यहाँ से जल्दी चले जाओ ।

Go away from here quickly.

वह मनमाना करता है ।

He does as he likes.

Very often nouns and adjectives with से express adverbial ideas, as, गुप्त रीति से - secretly ; प्रेम से - lovingly ; निडरता से - fearlessly ; सुगमता से - plainly, ख़बरदारी से - carefully ; जोर से - loudly ; अच्छी तरह से - properly ; आराम से - comfortably.

(2) कालवाचक (Adverbs of time):

आज - to-day ; जब - when ; तब - then ; अब - now ;
बार-बार-again and again.

कल यह काम करना, आज नहीं ।

Do this work to-morrow, not to-day.

जब कभी वह मेरे घर आता है, मैं उसे चाय पिलाती हूँ ।

Whenever he comes to my house, I give him tea.

मेरे बार-बार कहने पर भी उसने यह काम नहीं किया ।

Even after my asking him to do this work several times, he did not do so.

(3) स्थानवाचक (Adverbs of place or direction):

अंदर, भीतर inside	बाहर outside
यहाँ here	वहाँ there
ऊपर above	नीचे down, below
दूर far	पास, नज़दीक near
आगे in front, forward	पीछे behind, backward
दाहिने to the right	बाएँ to the left
इस पार this side	उस पार that side
सीता बाहर गयी है, भीतर नहीं है ।	

Sita has gone out ; she is not inside.

तुम यहाँ क्या करते हो ? वहाँ जाओ ।

What are you doing here ? Go there.

पहले ऊपर देखो, बाद को नीचे (देखो) ।

First look above, and then below.

मांबलम यहाँ से दूर है, पास नहीं ।

Mambalam is far off from here; it is not near.

(4) परिमाणवाचक (Adverbs of degree or measure):

बहुत - very, much	कम - less, little
कुछ - some, somewhat	कितना - how much, how
इतना - this much	उतना that much [many

पेट बहुत खाता है ।

A glutton eats much.

बीमार आदमी को कम खाना चाहिए ।

A sick man should eat less.

जितना मैं दौड़ सकता हूँ, उतना कोई नहीं दौड़ सकता ।

Nobody can run as much as I can.

वहाँ + ही = वहीं—exactly there

यहाँ + ही = यहीं—here only

अब + ही = अभी—just now

कब + ही = कभी—ever

(5) विविध (Miscellaneous Adverbs):

वह आनन्दपूर्वक रहता था ।

He lived happily.

उनका काम जहाँ का तहाँ रह गया ।

Their work remained where it was (It made no progress).

गुलाब के फूल जहाँ के तहाँ पड़े हैं ।

Roses are lying as they were.

एक एक करके जाओ ।

Go one by one.

विशेष करके - especially

जान-बूझकर पटेल ने ऐसा किया ।

Patel deliberately did like this.

फौरन वह नदी में कूद पड़ा ।

Immediately he plunged into the river.

तुम कैसे आये ? - How did you come ? or, used idiomatically, 'On what business have you come ?' or 'What brought you here ?'

Uses of न, नहीं and मत (Negatives)

न (no, not) is used with the verb for the subjunctive mood, also for the polite form of the imperative and infinitive used as imperative.

मैं न आऊँ - I may not come.

अगर हम न जाते तो वह न आता

If we had not gone, they would not have come.

मैंस का दूध न पीजियेगा ।

Please do not drink buffalo's milk.

गोविन्द न आवे तो मैं शायद न जाऊँ ।

If Govind does not come, I may not go.

कल पाठशाला न जाना ।

Do not go to school to-morrow.

आप न आइये ।

Please do not come.

नहीं, (no, not) is generally used in the indicative mood, and sometimes in the subjunctive mood also.

मैं नहीं खाऊँगा ।

I shall not eat. (indicative)

अगर वह नहीं माने तो आप क्या करेंगे ?

If he does not agree, what will you do?
(subjunctive)

मत is used when giving strict order in the imperative mood, and is very emphatic.

मत आओ । Do not come.

मत जाइये । Please do not go.

Special uses of न

(1) न is used just like 'eh?' or 'isn't it?' in English.

तुम गाँव जाते हो न ?

You are going to the village, eh ?

यह राजा का महल है न ?

This is the king's palace, isn't it ?

तुम जाओगे न ?

(I hope) you will go, won't you ?

(2) न...न is used in the sense of 'neither...nor'.

राम के पास न कपड़ा है, न जूता ।

Rama has neither clothes nor shoes.

न राम आया, न कृष्ण ।

Neither Rama nor Krishna came.

न तो वह आवेगा, न उसका भाई ।

Neither he nor his brother will come.

Exercises

Translate into English:—

1. पहले आप कीजिये, फिर दूसरों को उपदेश दीजिये ।
2. आजकल हर कोई दिल की आवाज़ की बात कहता है ।

3. राम आगे-आगे चलते थे, लक्ष्मण और सीता पीछे-पीछे ।
4. सुस्त आदमी हर काम धीरे-धीरे करते हैं ।
5. न आप हमारी बात सुनेंगे, न अपनी ही करेंगे ।
6. तुम अभी तक यहाँ बैठे-बैठे क्या कर रहे हो ?
7. जब तक शरीर में प्राण रहें तब तक सत्य को नहीं छोड़ना चाहिए ।
8. कल बड़े ज़ोर की बारिश हुई, आज एक बूँद भी पानी नहीं है ।
9. कल मेले में जहाँ देखो वहाँ मनुष्य ही मनुष्य नज़र आते थे ।
10. दाएँ-बाएँ देखकर रास्ते पर चलना चाहिए ।
11. घोड़े बहुत चले हैं ; इसलिए अब सरपट नहीं दौड़ रहे हैं ।
12. वहाँ ऊपर खड़े-खड़े तुम क्या देख रहे थे ?
13. वह किताब नीचे ज़मीन पर पड़ी है, उसे उठाकर ऊपर रख दो ।
14. वह लिफ़ाफ़ा खोलो और देखो तो भीतर क्या है ।
15. बाहर एक फुलवाड़ी है और अन्दर देखने लायक कुछ भी नहीं है ।

[दिल की आवाज़ - inner voice ; बारिश - rain ; मेला - fair ; सरपट दौड़ना - to run very fast ; लिफाफ़ा - envelope ; फूलवाड़ी - flower-garden]

Translate into Hindi :—

1. Please come to-morrow, I am very busy now.
2. There I saw two men fighting.
3. Water, water everywhere, but not a drop to drink.
4. Who is standing outside ? Ask him to come in.
5. His home is near, it is not very far off.
6. Formerly we used to sit upstairs, but now we sit here.
7. I got up early in the morning and studied my lessons.
8. The nearer he went, the fainter the voice grew.
9. You can go before, I shall remain behind.
10. One by one all the people went out of the hall.
11. You can go anywhere you like.
12. Suddenly the car came to a stop, and the driver fell down.
13. Certainly India will win in the Hockey Tournament.
14. Perhaps he did not understand what you actually meant.

15. Fortunately America came to the rescue of the allies, otherwise history would have been different.

[I am very busy - मैं काम में लगा हूँ; water, water-पानी ही पानी; upstairs - ऊपर के मंजिल में; fainter - धीमी; hall - दालान; driver - हाँकनेवाला; actually - सचमुच; fortunately - खुश-किस्मती से; to the rescue सहायता के लिए; allies - मित्र राष्ट्र; otherwise - वरना, नहीं तो]

LESSON 21

Preposition

संबन्धसूचक

(के) ऊपर; (के) नीचे; (के) बाहर; (के) अन्दर; (की) ओर, etc. are called संबन्धवाचक in Hindi.

These words correspond to the English preposition *above*, *below*, *outside*, *inside* and *towards* respectively.

In English, prepositions come before the nouns, as, 'on the table'; 'in the box.' But in Hindi they come after the nouns and hence they may be called Postpositions; e.g., छत के ऊपर (above the roof). These postpositions are generally preceded by के or की or से. It is very rarely that these are omitted, as,

पैसे के बिना किसीका काम नहीं चलता ।

No man can proceed with his work without money.

राम की तरह कौन गा सकता है ?

Who can sing like Rama ?

जाने से पहले यह काम ख़तम करना चाहिए ।

This work should be finished before leaving.

पाँव तले = पाँव के तले - under the feet

पहाड़ तले - Beneath the mountain

दिया तले (दिया के तले) अन्धेरा - darkness under the lamp

The following are the more important Post-positions:—

- | | |
|-----------------------------|---|
| (के) बाद - after | नौ बजे के बाद आओ ।
Come after nine o'clock. |
| (के) पहले - before | दो बजे के पहले खाओ ।
Eat before two o'clock. |
| (के) साथ - along with | बाप के साथ घूमने जाओ ।
Go for a walk along with father. |
| (के) बिना - without | शक्कर के बिना चाय अच्छी नहीं लगती ।
Tea does not taste well without sugar. |
| (के) पास - near | घर के पास एक बाग़ है ।
There is a garden near the house. |
| (के) पास - in possession of | राम के पास बहुत रुपये हैं ।
Rama has got (possesses) much money. |

- (के) खिलाफ - against यह कानून के खिलाफ है ।
This is against the law.
- (के) सामने - in front of मेरे सामने यह काम करो ।
Do this work in front of me (in my presence).
- (के) आगे - before, further off मेरे घर के आगे एक बड़ा बाज़ार है ।
There is a big bazaar before (further off) my house.
- (के) यहाँ - at the place of गोपाल के यहाँ आज दावत है ।
Today there is a feast in Gopal's house.
- (के) सिवा - except राम के सिवा यह काम और कौन कर सकता है ?
Who else can do this work except Rama ?
- (के) बारे में - about मैं करीम के बारे में कुछ नहीं जानता ।
I do not know anything about Kareem.
- (की) तरफ़ - towards वह बंबई की तरफ़ जानेवाला है ।
(denoting *place*) He is going towards Bombay.
- (की) तरह - like अमीर की तरह ग़रीब कैसे रह सकते हैं ?
How can the poor live like the rich ?
- (की) ओर - towards मेरी ओर देखो ।
(denoting *position*) Look towards me.

*Note :—*When ओर follows a numerical adjective दोनों, तीनों, चारों etc., it is preceded by के and not की, as in :—

नगर के चारों ओर - on the four sides of the town

घर के दोनों ओर - on both sides of the house

(2) Some of the postpositions, when used as adverbs, drop the के or की.

हम छत के ऊपर सोते हैं । (संबन्धसूचक)

ऊपर मत चढ़ो । (क्रिया-विशेषण)

कौआ पेड़ के नीचे गिर पड़ा । (संबन्धसूचक)

कौआ नीचे गिर पड़ा । (क्रिया-विशेषण)

गोपाल रहीम के पीछे आया । (संबन्धसूचक)

नौकर बहुत पीछे आया । (क्रिया-विशेषण)

यह काम दोपहर के पहले करो । (संबन्धसूचक)

यह काम पहले करो । (क्रिया-विशेषण)

नौकर मालिक के यहाँ रहता है । (संबन्धसूचक)

नौकर यहाँ रहता है । (क्रिया-विशेषण)

Sometimes से is also used before संबन्धसूचक.

समय से (के) पहले before time

सेना से (के) पीछे behind the army

जाति से (के) बाहर out of the caste

Some संबन्धसूचक words can be used before the nouns also.

मारे भूख के or भूख के मारे - on account of hunger

सिवा पत्तों के or पत्तों के सिवा - except leaves

बिना हवा के or हवा के बिना - without air

When बिना, अनुसार and पीछे govern a gerund, the verbal noun is formed by the verb in the past tense.

गोपाल का रुपया दिये बिना—without giving Gopal's money. (Here दिये is a verb in the past tense, and the addition of बिना makes it equal to 'giving').

नीचे लिखे अनुसार - as written below

Some words are used as prepositions without the aid of के.

गोपाल द्वारा=गोपाल के द्वारा—through Gopal

सीता बिना=सीता के बिना—without Sita

c.g., गोपाल द्वारा मुझे यह काम मिला ।

I got this work through Gopal.

सीता बिना राम और लक्ष्मण का जंगल में रहना कठिन था ।—The life of Rama and Lakshmana in the forest would have been difficult without Sita.

Some peculiarities of संबन्धसूचक

सामने 'in front of'

मेरे घर के सामने एक बड़ी मसजिद है ।

There is a big mosque in front of my house.

It is used idiomatically to express a comparative estimate.

इस राजा के सामने प्रजा नाचीज़ है ।

The subjects are nothing before this king.

शेर के सामने कुत्ता क्या है ?

What is a dog when compared to the lion ?

आगे - in front of

सामने - in the presence of

चोर जज के सामने खड़ा है ।

The thief is standing before the judge (in the presence of the judge).

आगे (before) also indicates time or place.

उसके आगे की कहानी सुनो ।

Hear the story further.

राम के घर के आगे एक महल है ।

In front of Rama's house there is a mansion.

पहले - before (time)

कलकत्ता जाने के पहले मुझसे ज़रूर मिलो ।

Meet me surely before going to Calcutta.

पूर्वक - with

वे बड़े आदरपूर्वक गान्धीजी को जेल के अन्दर ले गये ।

They took Gandhiji inside the jail with great courtesy.

के विषय में - with reference to

क्या तुम राम के विषय में कुछ जानते हो ?

Do you know anything about Rama ?

की is used before the following post-positions also :—

(की) अपेक्षा - than

(की) जगह - in the place of

(की) नाई - like

(की) खातिर - for the sake of

(की) मारफ़्त - through

(की) बदौलत - because of

(को) बाबत - concerning

(की) निस्वत - with reference of

करीम की अपेक्षा अब्दुल चतुर है ।

Abdul is cleverer than Kareem.

रामराव की जगह आज मैं काम कर रहा हूँ ।

I am working to-day in the place of Rama Rao.

गोमती की नाई कमला नहीं गा सकती ।

Kamala cannot sing like Gomati.

सरस्वती अपनी बेटी की नाई उस अनाथ बच्ची का पालन-पोषण करती थी ।

Saraswati brought up that orphan girl as her own daughter.

तुमको उसकी बाबत कुछ मालूम है ?

Do you know anything about him ?

मेरी खातिर यह काम करो ।

Do this work for my sake.

नौकर की मारफ़्त यह ख़त आपको भेजो ।

Send this letter to him through the servant.

मेरी बदौलत आपको कामयाबी (सफलता) मिली ।

You succeeded because of me.

The following संबन्धसूचक words are used after the inflected infinitive:—

योग्य, लायक - fit, worth

बमूजिब according to, as,

यह तस्वीर देखने योग्य है ।

This picture is worth seeing.

[Here देखना to see (infinitive) is inflected as देखने to mean 'seeing'.]

यह विषय याद रखने लायक है ।

This matter is worth remembering.

मेरे कहे बमूजिब काम करो ।

Do according to my saying (as I say).

Exercises

Translate into English :—

1. इस मेज़ के अन्दर बहुत-सी काम की चीज़ें हैं ।
2. हम जहाँ जाते हैं हमारी छाया हमारे साथ ही आती है ।
3. मनुष्य को सबके पहले अपने देश का ख्याल रखना चाहिए ।
4. सड़क के दोनों ओर बड़े-बड़े पेड़ लगे हुए थे ।
5. पहाड़ के ऊपर, घने जंगलों के अन्दर हिंस पशु रहते हैं ।
6. मेरे लायक जो काम होगा, मैं करने के लिए तैयार हूँ ।

7. बिना देखे किसी बात पर विश्वास नहीं करना चाहिए ।
8. सिवा तिलकजी के उस वक्त कांग्रेस का नेता कौन बन सकता था ?
9. बाबर के बाद हुमायूँ हिन्दुस्तान का बादशाह बना ।
10. आपके कहने के अनुसार यह नौकर सब काम करेगा ।
11. उनकी खातिर आपको आज यहाँ भोजन करना ही होगा ।
12. अगर चिड़ियों की तरह हम भी आसमान में उड़ सकते तो कितना अच्छा होता !
13. रूस और इंग्लैण्ड के बीच आजकल समझौता नहीं हो सकता ।
14. पृथ्वी के नीचे और ऊपर क्या-क्या है ?
15. गरमी के मारे हम लोग पसीने से तर हो रहे हैं ।

[छाया - shadow ; हिंस्र - cruel ; पशु - beast ; रूस - Russia ; समझौता - compromise ; पृथ्वी - earth ; तर - wet]

Translate into Hindi :—

1. The servant was standing before the gate.
2. You can approach any minister through him.
3. We do not propose to do anything further about this affair.

4. What after all are riches before happiness?
5. Before I read Bacon, I want to read Shakespeare.
6. Carrying a basket on her head, the woman was selling vegetables.
7. Without your presence, to-morrow's function will not be entertaining.
8. I had a lot of money, but I lost everything in gambling.
9. The lazy alone remain in bed after sunrise.
10. Instead of wandering here and there, you can stay here and work with me.
11. I attained this position simply because of him.
12. If he had been in your place, he would have surely killed the serpent.
13. You should not leave out in that article anything worth mentioning.
14. In front of my house, there is a bus-stand.
15. In ancient warfare, the Commander-in-chief always led the army, while in modern warfare the head of the army often directs the fight from behind.

[gate - फाटक ; minister - वज़ीर, सचिव ; we do not propose - हमारा इरादा नहीं है ; to do anything further - आगे कुछ करने का ; happiness - सुख ; presence - उपस्थिति, हाज़िरी ; function - जलसा ; entertaining - मज़ेदार ; gambling - जुआ ; sun-rise - सूर्योदय ; to wander - भटकना ; position - पद, ओहदा ; worth mentioning - उल्लेख करने योग्य ; article - लेख ; Commander-in-chief - जंगी लाट, सेनाधिपति ; to lead - रहनुमाई करना, आगे ले जाना ; modern - आधुनिक, आजकल ; directs - चलाता है]

LESSON 22

Gender

लिंग

There are only two genders in Hindi :—

पुल्लिंग (Masculine) and स्त्रीलिंग (Feminine)

There is no neuter gender.

Whether a noun is in the Masculine or Feminine gender may be ascertained either (1) from its signification, or (2) from its form.

By Signification

All nouns that denote males are पुल्लिंग (masculine), and all those that denote females are स्त्रीलिंग (feminine.)

बाप father (M)

भाई brother (M)

माँ mother (F)

बहिन sister (F)

बैल bullock (M)	गाय cow (F)
शेर lion (M)	शेरनी lioness (F)
पति husband (M)	पत्नी wife (F)

There are certain collective nouns which are *masculine* or *feminine* by usage :—

Masculine : समूह group ; झुंड crowd ; कुटुंब family ;
संघ society ; दल troop ; मंडल associa-
tion

Feminine : भीड़ crowd ; फौज army ; सभा meeting ;
प्रजा subjects ; सरकार government ;
टोली party

By form

The gender of inanimate nouns is somewhat difficult to ascertain. As a general rule, things that are remarkable for greatness, strength, hardness and superiority are masculine, and those that are tender, weak or inferior are feminine.

Masculine :—जहाज़, पत्थर, आकाश, पेड़, स्कूल

Feminine :—नौका, मिट्टी, नदी, छड़ी, रिपोर्ट

Yet there are some rules which will help in deciding the gender of inanimate nouns.

There are many words in Hindi which are either of Sanskrit or of Arabic or Persian origin. This fact also must be borne in mind while studying the following rules.

पुल्लिग

(a) All Hindi words that end in आ :—

कपड़ा, पैसा, पहिया (wheel), आटा (flour), झरोखा (balcony)

Exceptions :—हवा, दवा, सज़ा, दुनियाँ

(b) All abstract nouns which end in ना, आव, पन, पा :—

आना, गाना, बहाव, चढ़ाव, लड़कपन, बचपन (childhood), बुढ़ापा (old age)

(c) Verbal nouns which end in आन :—

लगान, मिलान, खान-पान ।

(d) Nouns ending in त्व, त्य, व्य and ये :—

मनुष्यत्व (humanity) नृत्य, कर्तव्य, माधुर्य

(e) Nouns ending in अ :—

घर, मात, कागज़, पेड़, खेत, दाँत

Some of the important exceptions to this rule are किताब, क्रलम, दीवार, मेज़, आँख, नाक, जीम, मूँछ, पूँछ, देन (gift).

स्त्रीलिङ्ग

(a) Nouns ending in ई :—

नदी, चिट्ठी, टोपी, रेंटी, दोहाई (call, appeal), गाली (abuse) चिकनाई (greasiness), बिनती (supplication)

Exceptions :—पानी, घी, जी, मोती, दही

(b) ऊनवाचक संज्ञाएँ—Diminutives with ह्या as their suffix :—

खटिया (small cot), डिबिया (small box),

पुड़िया (small paper-bundle)

(c) Nouns of Sanskrit origin ending in आ :—

दया, कृपा, भाषा, क्षमा, शाला, प्रार्थना, आत्मा

Exceptions:—पिता, धाता, कर्ता, दाता.

(d) Nouns ending in इ :—

रुचि, विधि, अग्नि

(e) Abstract nouns ending in ता, वट, हट, ट, त :—

सुंदरता, नम्रता (humility), रुकावट (obstacle), हाट (market), खाट (cot), बनावट (make, construction, fabrication), बुलावट (calling), घबराहट (fright), चिकनाहट (smoothness), लात (kick), घात (trick), बगावत (rebellion)

But पेट (stomach), धूँवट (veil), जमघट (crowd), घाट, खेत, पाँत and गात (body) are masculine.

(f) Nouns of Persian or Arabic origin ending in त :—

लात, छत, हालत, तबीयत, दावत, दवात

There are some words which are used to refer to both males and females alike, yet they are always used either as पुल्लिङ्ग or स्त्रीलिङ्ग.

उल्लू (owl), कौआ (crow), खटमल (bug), कवि (poet), भेड़िया (wolf), चीता (leopard) are used only in masculine, though they may refer to females also.

कोयल (cuckoo), चील (kite), बिल्ली (cat), मक्खी (fly), are used only in feminine, though they may refer to males also. In such cases, the gender can be clearly indicated by prefixing नर or पुरुष for males and मादा or स्त्री for females.

नर कौआ - male crow
 मादा कौआ - female crow
 नर भेड़िया - male wolf
 मादा भेड़िया - female wolf
 पुरुष कवि - poet
 स्त्री कवि - poetess

पुल्लिंग शब्दों से स्त्रीलिंग बनाने के नियम ।

Rules for the formation of feminine from masculine.

(1) By changing the final अ or आ into ई :—

पु०	स्त्री०
दास - a servant	दासी - maid servant
देव - God	देवी - Goddess
पुत्र - son	पुत्री - daughter
बेटा - son	बेटी - daughter
घोड़ा - horse	घोड़ी - mare
बकरा - he-goat	बकरी - she-goat
बूढ़ा - old man	बूढ़ी - old woman
नाना - maternal grand- father	नानी - maternal grand- mother
दादा - paternal ,,	दादी - paternal ,,

(2) By changing आ into इया to express disrespect or affection or the diminutive form of a thing :—

पु०	स्त्री०
बन्दर - monkey	बन्दरिया - monkey
चूहा - mouse, rat	चुहिया - rat

कुत्ता - dog	कुतिया - bitch
बुढ़ा, बूढ़ा - old man	बूढ़िया - old woman
बेटा - son	बिटिया - pet (small) daughter
ढिब्बा - box	ढिबिया - little box (casket)
फोड़ा - boil	फुड़िया - small sore
लोटा - cup	लुटिया - cup
खाट - cot	खटिया - cot

(3) By adding इन :—

पु०	स्त्री०
सुनार - goldsmith	सुनारिन - goldsmith's wife
तेली - oilman	तेलिन - oil-woman
बाघ - tiger	बाघिन - tigress
जुलाहा - weaver	जुलाहिन - weaver-woman
धोबी - washerman	धोबिन - washer-woman
मालिक - master	मालकिन - mistress
माझी - gardener	मालिन - gardener's wife
नाती - daughter's son	नातिन - daughter's daughter

(4) By adding नी or आनी :—

पु०	स्त्री०
हाथी - elephant	हथिनी - cow elephant
शेर - lion	शेरनी - lioness
ऊट - camel	ऊँटनी - she-camel
देवर - husband's younger brother	देवरानी - husbands' younger brother's wife

मोर - peacock	मोरनी - peahen
नौकर - servant	नौकरानी - maidservant
सेठ - saith	सेठानी - saith's wife
जेठ - husband's elder brother	जेठानी - husband's elder brother's wife
मेहतर - scavenger	मेहतरानी - scavenger-woman

(5) By adding न :—

पु०	स्त्री०
दूल्हा - bridegroom	दुलहन - bride
नाई - barber	नाइन - barber-woman
बढ़ई - carpenter	बढ़इन - carpenter's wife

(6) With words denoting title, class or rank, आइन is added and the long vowel is shortened :—

पु०	स्त्री०
बाबू - gentleman, clerk	बबुआइन - babu's wife
पंडा - temple priest	पंडाइन - panda's wife
पंडित - scholar	पंडिताइन - pandit's wife
ठाकुर - landlord	ठकुराइन - thakur's wife
मिसिर	मिसिराइन
लाला	ललाइन

(7) Some nouns have different forms in masculine and feminine :—

पु०	स्त्री०
पति - husband	पत्नी - wife
बैल - bullock	गाय - cow
भाई - brother	बहन - sister

राजा - king	रानी - queen
पिता - father	माता - mother
मर्द - male	औरत - female
साहब - gentleman	मेम - lady
ससुर father-in-law	सास mother-in-law
वर - bridegroom	वधू - bride

(8) Some nouns take their feminine form in the following way :—

पु०	स्त्री०
भैंसा - he-buffalo	भैंस - she-buffalo
सुत - son	सुता - daughter
विद्वान - scholar	विदुषी - lady scholar
बालक - boy	बालिका - girl
प्रिय - dear, husband	प्रिया - dear, wife
स्वामी - master	स्वामिनी - mistress
विद्यार्थी - student	विद्यार्थिनी - student
नायक - hero	नायिका - heroine
सदस्य - member	सदस्या - lady member
महाशय - Sir	महाशया - Madam
बिलाव - (he) cat	बिल्ली - (she) cat
पण्डित - learned man	पण्डिता - learned woman
रैडुआ - a widower	रांड - widow
अध्यापक - teacher	अध्यापिका - woman teacher

(9) Observe the following uses :—

1. कुमारी चम्पा - Miss Champa
2. श्रीमती गंगा कामत - Mrs. Ganga Kamat

3. श्रीमती मोहन राव - Mrs. Mohan Rao

4. बेगम अन्सारी - Mrs. Ansari

(10) A few nouns (names of inanimate things) are found with masculine in आ and a corresponding feminine in ई. These feminine forms are generally diminutives or regarded as inferior in some way.

पु०	स्त्री०
रस्सा - rope	रस्सी - thin rope
कुल्हाड़ा - hatchet	कुल्हाड़ी - axe
जूता - shoe	जूती - shoe
नाला - canal	नाली - drain

(11) In a compound noun the last word decides the gender :—

प्रजापति Lord of the people (King)

Here, though प्रजा is feminine, the compound word is masculine, because the last word पति is masculine.

So also समापति (President of a meeting) is पुल्लिंग.

राजधानी - capital (स्त्रीलिंग)

पूंजीपति - capitalist (पुल्लिंग)

जलयात्रा - voyage (स्त्रीलिंग)

Exercises

Translate into English :—

1. हवाई जहाज सबसे ज़्यादा तेज़ उड़ता है ।

2. बलराम श्रीकृष्ण के बड़े भाई थे ।
3. काठियावाड़ की गायें दस सेर दूध देती हैं ।
4. खान में कोयला मिलता है तो हीरा भी मिलता है ।
5. पंजाब में चावल बहुत महँगा होता है, पर गेहूँ बहुत सस्ता मिलता है ।
6. उर्दू की कविता बड़ी रसीली होती है ।
7. उस बड़ी नौका पर कौन-कौन बैठे हैं ?
8. बदरीनाथ की चढ़ाई बड़ी ऊँची है ।
9. बुढ़ापे में शरीर के अंग शिथिल हो जाते हैं ।
10. चीनी मिलाने से दही मीठा बन जाता है ।
11. आदमी के बत्तीस दाँत और एक जीभ होती है ।
12. अपनी-अपनी डफ़ली और अपना-अपना राग ।
13. जिसके पास रुपया-पैसा ज़्यादा होता है उसे घमंड भी होता है ।
14. निंदक बिना साबुन या पानी के स्वभाव को निर्मल करते हैं ।
15. यह धोबिन कपड़े बहुत अच्छा साफ़ करती है ।

[ज्ञान - (f) mine ; कोयला - coal ; रसीली - juicy, interesting ; नौका - boat ; चढ़ाई - ascent ; शिथिल - feeble ; डफ़ली - drum ; राग - tune ; निंदक - critic, censor]

Translate into Hindi :—

1. I made a promise, so I wish to keep it.
2. This tree is too high for me to climb.
3. I will buy the horse, if it is not very costly.
4. Ooty is cooler than Kodaikanal.
5. Very few countries are as rich as America.
6. Soldiers must obey the orders of their commander.
7. The weavers of Madurai weave fine clothes.
8. Which bread is the best for health ?
9. The rats give us a lot of trouble.
10. His sword having been broken, Prithviraj could not save himself.
11. Kindness is a natural quality in man.
12. The tiger climbed up the tree when he saw the hunter.
13. Prizes were distributed among the successful candidates.
14. This sum is so difficult that I cannot do it.
15. It is our duty to help the helpless and the distressed.

[to keep - पूरा करना; too high to climb - इतना ऊँचा है कि चढ़ नहीं सकता; commander - नायक; give us a lot of trouble - हमें बहुत दिक्कत करते हैं; sword - तलवार; his sword having been broken - उसकी तलवार टूट जाने पर; natural - स्वाभाविक; quality - गुण; kindness - दया; successful - सफल; candidates - अभ्यर्थी, उम्मेदवार; were distributed - बाँटे गये; sum - हिसाब; helpless - निस्सहाय; distressed - दुखी]

LESSON 23

विशेषण

Adjectives

Adjectives are divided into four classes :—

- (1) गुणवाचक विशेषण Adjectives of quality
- (2) संख्यावाचक विशेषण Adjectives of number
- (3) परिमाणवाचक विशेषण Adjectives of quantity
- (4) सर्वनामिक विशेषण Demonstrative (or pronominal) adjectives

I

गुणवाचक विशेषण

- (1) पेड़ पर एक लाल चिड़िया बैठी है ।
A red bird is sitting on the tree.
- (2) रामदास मोटा लड़का है ।
Ramdas is a fat boy.
- (3) मोहन के पास एक टूटी घड़ी है ।
Mohan has a broken watch.

In the above sentences, लाल, मोटा and दूटी are गुणवाचक विशेषण. An adjective of quality expresses the colour, condition, form or other attributes of a person or a thing which it qualifies.

Sometimes सा is added to an adjective to intensify the meaning and sometimes to denote a lesser degree of the quality. In other words, when सा is added to विशेषण of size or quantity, it signifies 'very,' and when added to other विशेषण, it means 'somewhat'.

काला-सा	somewhat black
मुश्किल-सा	a bit difficult
कमज़ोर-सा	somewhat weak
लाल-सा फूल	a reddish flower
नीली-सी चिड़िया	a bluish bird
छोटा-सा लड़का	a little boy
मोटी-सी लड़की	a fat girl
बहुत-सा आटा	a great deal of flour
ऊँचा-सा पहाड़	a very high mountain
थोड़ी-सी भूमि	a little land

सा is used to express likeness also.

कुत्ता-सा dog-like ; जानवर-सा beast-like

यह गोपाल-सा दीखता है - He looks like Gopal.

एक गोरी-सी औरत सड़क पर पैदल जा रही है ।

A fair-looking woman is going on the road on foot.

तुम-सा आदमी इस काम के लिए लायक नहीं ।

A man like you is not fit for this work.

लक्ष्मण-सा भाई मिलना मुश्किल है ।

It is difficult to get a brother like Laksman.

सा may be added to the genitive of nouns and pronouns to express a *likeness* to some quality or possession of that person or thing, as पंडितजी की-सी बोली - speech like that of Panditji; हाथी का-सा मुंह - a face like that of an elephant; तेरा-सा प्रेम - love like yours; बाघ के-से दांत - teeth like those of a tiger; उसकी आवाज़ लड़की की-सी है - His voice is like that of a girl.

‘रूपी’, ‘नाम का’ or ‘नामक,’ and ‘संबन्धी’ are added to a noun to change it into a विशेषण.

1. विद्यारूपी धन पाने से हम अपनी जवानी में सुख से रह सकते हैं ।

By acquiring the wealth of education we can be happy in our youth.

2. गांधीजी सेवाग्राम नामक गाँव में रहते थे ।

Gandhiji used to live in a village called Sevagram.

3. पुराने ज़माने में दशरथ नाम का एक राजा था ।

In olden days, there was a king by name Dasharatha.

4. पाठशाला संबंधी कार्य में कभी ग़रज़त मत करो ।

Never be negligent in school-work.

Often the noun is omitted and the विशेषण is used as विशेष्य (noun); *e.g.*, हमें बड़ों का (बड़े आदमियों का) कहना मानना चाहिए। We should obey elders (elders' words); भूखे को (भूखे आदमी को) अन्न, प्यासे को (प्यासे आदमी को) पानी और नंगे को (नंगे आदमी को) वस्त्र देना धनवानों का कर्तव्य है। It is the duty of the rich to feed the hungry, give water to the thirsty and clothe the naked.

Note :—When two adjectives are used as plural nouns in the same case, the first one takes the singular form and the other the plural form and the विभक्ति is added to the second only, as, छोटे और बड़ों ने यह बात कही। The small and the great said this thing.

II

संख्यावाचक विशेषण

Numerical Adjectives

1. इस कक्षा में चालीस विद्यार्थी हैं।
There are forty students in this class.
2. तुम्हारी चार पुस्तकें मेरे पास हैं।
I have your four books with me.
3. वह चौगुना दाम देता है।
He pays a price four times as much.
4. मोहन अपनी कक्षा में पहला लड़का है।
Mohan is the first boy in his class.

In the above sentences चालीस, चार, चौगुना and पहला are Adjectives of number.

III

परिमाणवाचक विशेषण

Adjectives of Quantity

1. मुझे कुछ फल ला दो । Bring me some fruits.
2. मुझे थोड़ा पानी दो । Give me a little water.
3. गोपाल को और दूध दो । Give more milk to Gopal.

In the above sentences कुछ, थोड़ा and और are परिमाणवाचक, because they express quantity.

By adding भर to some nouns the परिमाणवाचक विशेषण is formed.

गज़-भर कपड़ा one yard of cloth

मन-भर शक्कर a maund of sugar

IV

सर्वनामिक विशेषण

Pronominal Demonstrative Adjectives

When a pronoun is used as an adjective, it is called सर्वनामिक विशेषण.

यह किताब पढ़ो । - Read this book.

उस घोड़े को देखो । Look at that horse.

There are some सर्वनामिक विशेषण in inflected forms. Here are a few examples of the same :

1. मैंने दिन-भर पेसा परिश्रम किया और अब तुम इतना देते हो—
I have laboured so much the whole day and now you give me only this much.

2. जिसका जितना भाग्य होता है, फल भी उसे उतना ही मिलता है—One gets only as much of success as he is destined to.

3. उस पुस्तकालय में कितनी पुस्तकें होंगी ?—How many books will there be in that library ?

विशेषणों के रूपांतर

Inflection of Adjectives

(i) If an adjective ends in आ, it changes into ए when the noun is पुल्लिङ्ग बहुवचन as also when the noun qualified is followed by a विभक्ति (case-ending). But, in the case of Feminine adjectives, both in singular and in plural, आ changes into ई.

अच्छा आदमी	good man
अच्छे आदमी	good men
अच्छे आदमी को	to a good man
अच्छे आदमियों को	to good men
अच्छी लड़की	a good girl
अच्छी लड़की को	to a good girl
अच्छी लड़कियाँ	good girls
अच्छी लड़कियों को	to good girls
मोहन अच्छा लड़का है ।	
मोहन और राम अच्छे लड़के हैं ।	
अच्छे लड़के को इनाम मिलता है ।	
गोमती अच्छी लड़की है ।	
सीता और गोमती अच्छी लड़कियाँ हैं ।	

An Adjective agrees in number and gender with the noun it qualifies whether attributively or predicatively. यह अच्छा काम है - This is a good work (attributive); यह बात अच्छी है - This thing is good (predicatively).

Some आकारान्त विशेषण's do not change, as in मौजूदा हालत - present condition; जुदा-जुदा क़ौमों - different communities; मौजूदा गुलामी - existing slavery; जुदा-जुदा राज्यों में - in different kingdoms; ज़िन्दा औरत - living woman; रुंदी लड़की - sorrowful girl; बेहया बेगम - shameless queen; बढ़िया चीज़ें - fine things; बेहूदा बात - silly talk; बेहूदा आदत - silly habit; पेचीदा चीज़ - complicated thing.

(ii) If an adjective ends in any other vowel, it does not change.

सुन्दर पुरुष - handsome man

सुन्दर स्त्री - beautiful woman

Exercises

Translate into English :—

1. यह कपड़ा बहुत मोटा है, मुझे पतला कपड़ा चाहिए ।
2. जितना खर्च आप नशीली चीज़ों पर करते हैं उतना खाने-पीने में करें तो आपकी तन्दुरुस्ती सुधर जाएगी ।
3. वह अकेला बीस आदमियों से लड़ रहा था ।

2. जिसका जितना भाग्य होता है, फल भी उसे उतना ही मिलता है—One gets only as much of success as he is destined to.

3. उस पुस्तकालय में कितनी पुस्तकें होंगी?—How many books will there be in that library?

विशेषणों के रूपांतर

Inflection of Adjectives

(i) If an adjective ends in आ, it changes into ए when the noun is पुल्लिङ्ग बहुवचन as also when the noun qualified is followed by a विभक्ति (case-ending). But, in the case of Feminine adjectives, both in singular and in plural, आ changes into ई.

अच्छा आदमी	good man
अच्छे आदमी	good men
अच्छे आदमी को	to a good man
अच्छे आदमियों को	to good men
अच्छी लड़की	a good girl
अच्छी लड़की को	to a good girl
अच्छी लड़कियाँ	good girls
अच्छी लड़कियों को	to good girls
मोहन अच्छा लड़का है ।	
मोहन और राम अच्छे लड़के हैं ।	
अच्छे लड़के को इनाम मिलता है ।	
गोमती अच्छी लड़की है ।	
सौता और गोमती अच्छी लड़कियाँ हैं ।	

An Adjective agrees in number and gender with the noun it qualifies whether attributively or predicatively. यह अच्छा काम है - This is a good work (attributive); यह बात अच्छी है - This thing is good (predicatively).

Some आकारान्त विशेषण's do not change, as in मौजूदा हालत - present condition; जुदा-जुदा क़ौमों - different communities; मौजूदा गुलामी - existing slavery; जुदा-जुदा राज्यों में - in different kingdoms; ज़िन्दा औरत - living woman; रंजीदा लड़की - sorrowful girl; बेहया बेगम - shameless queen; बढ़िया चीज़ें - fine things; बेहूदा बात - silly talk; बेहूदा आदत - silly habit; पेचीदा चीज़ - complicated thing.

(ii) If an adjective ends in any other vowel, it does not change.

सुन्दर पुरुष - handsome man

सुन्दर स्त्री - beautiful woman

Exercises

Translate into English:—

1. यह कपड़ा बहुत मोटा है, मुझे पतला कपड़ा चाहिए ।
2. जितना खर्च आप नशीली चीज़ों पर करते हैं उतना खाने-पीने में करें तो आपकी तन्दुरुस्ती सुधर जाएगी ।
3. वह अकेला बीस आदमियों से लड़ रहा था ।

4. हिमालय की चोटियाँ बहुत ऊँची हैं ।
5. सफ़ेद कागज़ को काला करने का नाम लिखना नहीं है ।
6. कोयल काली होती है, तोता हरा होता है और गौरैया भूरी होती है ।
7. गहरे पानी में पैठने से ही मोती मिलते हैं ।
8. छोटों का स्वभाव है ग़लती करना और बड़ों का कर्तव्य है माफ़ करना ।
9. यह काम उसके लिए बहुत बड़ा है, उसे कोई छोटा-सा काम दीजिये ।
10. मैं सातवें दर्जे में पढ़ रहा हूँ, अगले साल आठवें में जाऊँगा ।
11. मैंने कुछ समय तक इन्तज़ार किया, लेकिन वह नहीं आया ।
12. बड़े घर की बेटी बिगड़ी बात को बना लेती है ।
13. यूनान का बादशाह सिकंदर बड़ा बहादुर था ।
14. नींबू खट्टा होता है और सेब मीठा ।
15. हिन्दुस्तान की आबादी इंग्लैण्ड की आबादी से करीब दस गुनी है ।

[नशीली - intoxicating ; तोता - parrot ; गौरैया - sparrow ; भूरी - brown ; पैठना - to get into ; यूनान - Greece ; सिकंदर - Alexander ; नींबू - lemon]

Translate into Hindi :—

1. Though he is poor, he is contented.
2. I had much money, but I spent away everything in gambling.
3. Green fields please our eyes very much.
4. Thousands of horses perished in the war.
5. Have you found any servant for me ?
6. Some (people) say a certain thing is good, while others say it is bad.
7. I have never seen such a house.
8. In this business my share is only four annas in the rupee (one-fourth).
9. For all questions, the fool gave the same answer.
10. Every soul is but the reflection of God.
11. He lost everything he had by extravagance.
12. The whole city was converted into a desert after the invasion of Timur.
13. The revised edition is twice as big as the previous one.
14. There was no alternative left to England but to take up arms.
5. Gokhale was a true and sincere servant of India.

[contented - सन्तुष्ट; perished - नष्ट हुए, मर गये; one-fourth - एक चौथाई; fool - बेवकूफ; same answer - एक ही जवाब; soul - आत्मा; reflection - प्रतिबिम्ब; extravagance - फ़जूलखर्ची; invasion - चढ़ाई; desert - रेगिस्तान; was converted - बन गया; revised - संशोधित; edition - संस्करण; alternative - चारा; to take up arms - लोहा लेना; true and sincere - सच्चा और ईमानदार]

LESSON 24

The 'Ne' Rule

'ने' विधि

As Intransitive verb (अकर्मक क्रिया) has no object (कर्म).

गोपाल सोता है । राम कल आया । ललिता कब जायेगी ?

A transitive verb (सकर्मक क्रिया) has an object, as in बच्चा दूध पीता है । मैं ने रोटियाँ बनायी हैं । अध्यापक अच्छे विद्यार्थियों को ज़रूर प्यार करेंगे । In these sentences दूध, रोटियाँ and विद्यार्थियों को are कर्म (objects).

When a verb is transitive and used in the past tense (भूतकाल), *i.e.*, सामान्य भूत (Past Indefinite), आसन्न भूत (Present Perfect), पूर्ण भूत (Past Perfect), or संदिग्ध भूत (Doubtful Past), ने is added to the subject (कर्ता) and the verb agrees with the object in gender and number.

सीता ने यह ख़त लिखा । (सामान्य भूत)

कमला ने यह ख़त लिखा है । (आसन्न भूत)

राम ने ये खत लिखे थे ।	(पूर्ण भूत)
राम ने यह पुस्तक पढ़ी होगी ।	(संदिग्ध भूत)
राम ने कहानी सुनायी ।	Rama told the story.
गोपाल ने रोटी खायी ।	Gopal ate bread.
किसान ने बीज बोये ।	The farmer sowed the seeds.
तुमने रोटी खायी ।	You ate bread.
राम ने चिड़ियाँ देखीं ।	Rama saw the birds.

As we have already seen, the **विभक्ति** (case-ending) **को** is the sign of the object (**कर्म**) and cannot be omitted when the object is animate.

लड़के को किसने बुलाया ?

A Transitive verb always requires an object, expressed or implied.

Exceptions:—**ला** (bring), **बोल** (talk), and **भूल** (forget), are transitive verbs in Hindi.

राम क्यों झूठ बोला ?	Why did Rama utter a lie?
मैं सब कुछ भूला ।	I forgot everything.
यह चिट्ठी कौन लाया ?	Who brought this letter ?
औरतें तालाब से पानी लायीं ।	Women brought water from the tank.

If the object is understood or followed by **को**, the predicate remains in the third person masculine singular form, though the subject is followed by **ने**.

मैंने पढ़ा ।

राम ने उस पुस्तक को पढ़ा ।

मैंने कमला को बाज़ार में देखा ।

पंडितजी ने लड़कियों को पढ़ाया है ।

लड़की ने घोड़ों को देखा है ।

सीता ने अपने नौकरों को बुलाया था ।

Note :—When more than one noun is the subject of a transitive verb in भूतकाल, ने is added only to the last noun. But if the subjects are pronouns, ने is added to all the pronouns.

राम, कृष्ण और गोपाल ने ग़लती की ।

Rama, Krishna and Gopal made the mistake.

मैंने, तुमने और उसने कल तमाशा देखा ।

I, you and he saw the fun yesterday.

If a verb has a cognate object (सजातीय कर्म), is added to the subject and the verb agrees with the object in gender and number.

चिमनलाल ने कई बोलियाँ बोलीं ।

Chimanlal spoke many dialects.

ने is not used in *habitual tense*.

वह रात-भर बैठे पत्र लिखा किया ।

He went on writing letters throughout the night.

वह लड़की चुपचाप खड़ी तमाशा देखा की ।

That girl remained seeing the fun, standing quietly.

तुम दिन-भर क्या किया किये ?

What did you do the whole day ?

राधा पड़ी-पड़ी मेरी बातें सुना की ।

Radha listened to my words lying.

ने is not used in the imperfect (continuous) and conditional past.

कृष्ण मक्खन खाता था ।

Krishna was eating butter.

राधा नाच देख रही थी ।

Radha was watching the dance.

अगर तुम दवा खाते तो तन्दुरुस्त हो जाते ।

If you had taken medicine, you would have become healthy.

Note :—In some cases ने is optionally used. सिपाही बहादुरी से लड़े - The soldiers fought (the battle) bravely. उन्होंने मुकद्दमा लड़ा - They fought the case. वे आपस में खूब लड़े - They fought much among themselves. सुहराब और रस्तम तलवार से लड़े - Sohrab and Rustam fought with swords. वह अंग्रेज़ी समझा or उसने अंग्रेज़ी समझी - He understood English.

N.B.—ने is considered to be a विभक्ति, thus the noun followed by ने is placed in the oblique form, e.g., लड़कें ने (not लड़का ने) चिट्ठी लिखी - The boy wrote a letter. लड़कों ने किताब पढ़ी - Boys read the book. The first and the second personal pronouns मैं, हम, and तुम do not change before ने, e.g., मैं

(not सुझने), तूने. But the third person वह changes into उस in singular, and into उन्होंने in plural, before ने, e.g., उसने खाया, उन्होंने ख़त लिखा.

Exercises

Translate into English:—

1. आज की सभा में पाँच वक्ता बोले ।
2. उन्होंने जो कुछ कहा था मैंने सब सुना ।
3. शेरशाह ने हुमायूँ को गद्दी से उतारा और ख़ुद बादशाह बन बैठा ।
4. अंग्रेज़ों ने लाख कोशिश की, मगर वे नेपोलियन को क़ाबू में न ला सके ।
5. यूरोप के लोगों ने अपनी भाषाओं का साहित्य बहुत बढ़ाया है ।
6. विलायत से लौटते वक्ता मैं एक केमरा लाया ।
7. बादशाह के रहते दुर्गादास महारानी को छुड़ा ले गया और बादशाह के तमाम सिपहसालार खड़े-खड़े देखा किये ।
8. तुमने जैसा सोचा था, ठीक वैसा ही हुआ ।
9. जिसने जैसा बोया वैसा ही काटा ।
10. मजदूरों ने लैला की याद में सभी तकलीफ़ें खुशी-खुशी सहੀं ।

11. मोहम्मद साहब ने अरब के लोगों की आँखों से
अज्ञान का परदा हटाया ।
12. तुमने सुना होगा कि रूस ने इंग्लैण्ड का साथ देने से
इनकार कर दिया है ।
13. मुमकिन है यह काम किया हो ।
14. प्रो० रामन ने बहुत वैज्ञानिक खोजें की हैं ।
15. रामगोपाल ने अपनी ताकत-भर उसे बचाने की
कोशिश की ।

[वक्ता - speaker ; क़ाबू - control ; साहित्य - literature ;
विलायत - England, Europe ; अज्ञान - ignorance ; परदा -
screen ; साथ देना - to co-operate ; वैज्ञानिक खोजें - scienti-
fic researches]

Translate into Hindi :—

1. The more I thought about it, the more
I felt that I was right.
2. The peon did not allow me to enter the
room.
3. He has decided to listen to all, and to
do as he thinks best.
4. You heard what he said, from outside.
5. If you had but heard what she wanted
to say, you would not have done this.
6. I forgot everything I read at home.

7. It was raining when he woke me up.
8. Both my brother and I saw the picture.
9. The paper that he tore was a very valuable document.
10. I did for him all I could.
11. It was Buddha who first taught the principle of Ahimsa.
12. Kabirdas preached that Ram and Rahim are two names of one and the same God.
13. Shivaji conquered many forts and cities, but never harassed women and children.
14. They might have read the proclamation of the King.
15. The King gave the Brahmin a cow in charity.

[woke up - जगाया ; document - दस्तावेज़ ; principle - सिद्धान्त, उसूल ; preached - उपदेश दिया ; harassed - सताया ; proclamation - घोषणा ; in charity - दान में]

LESSON 25

संज्ञाओं की कारक-रचना

Declension of Nouns

Nouns are of two kinds :—

विकृत inflected, and अविकृत uninflected.

If a noun undergoes a change while adding a ' case-ending ' (विभक्ति), it is called विकृत ;

घोड़ा + को = घोड़े को

A noun which does not change even though a विभक्ति is added, is called अविकृत ;

घर + का = घर का

Masculine nouns ending in आ change into ए in singular when विभक्ति is added ;

लड़का + ने = लड़के ने

लड़का + से = लड़के से

बेटा + का = बेटे का

The following are some of the exceptions to this rule :—

(1) Names of relations like मामा, नाना, बाबा do not change.

मामा को बुलाओ (not मामे को) ।

उसके दादा को हम भी जानते हैं—We too know his grandfather.

(2) Places :—एशिया, जावा

हिन्दुस्तान एशिया में है—India is in Asia.

जावा को जाना आसान नहीं है—Going to Java is not easy.

(3) Some Sanskrit words used in Hindi.

(i) राजा (king), दाता (donor), नेता (leader)

राजा ने चोर को छोड़ दिया—The king released the thief.

दाता की जय हो—Victory to the donor !

नेता का स्वागत करने को बड़ी भीड़ इकट्ठी हुई है—A big crowd has collected to welcome the leader.

घटना के बारे में मेरा बयान सुनिये—Hear my statement about the incident.

(ii) Some words change आ into ए optionally,
अगुआ ने or अगुए ने (forerunner).

(4) Some Arabic and Persian words :—

ज़्यादा, ज़्यादा से ज़्यादा at the most, रियाया, रियाया से
from the subjects, खुदा, खुदा से डरो - fear God ; दरिया में
in the river or sea

Nouns ending in other vowels do not change.

घर को, डाकू का, गाय की

बहुवचन

1. If a noun (masculine or feminine) ends in अ, it is changed into ओं in plural, when a विभक्ति is added.

घर—घरों में in the houses

बात—बातों में in words

2. (a) If a masculine noun ends in आ, it changes into ओं when a विभक्ति is added. But in case of nouns which are not subject to inflexion, ओं is added at the end.

लड़कों से, कपड़ों में, कुत्तों का, राजाओं को, बाप-दादों ने,
मामाओं पर

(b) In the case of feminine nouns ending in आ, ओं is added before the विभक्ति.

भापाओं में, माताओं ने

Exceptions :—Only ऊनवाचक (denoting smallness or inferiority) nouns, *e.g.*, डिवियों में, खटियों पर.

3. If a noun ends in इ, यों is added before the plural विभक्ति.

मुनि (sage)	मुनियों का
तिथि (date)	तिथियों में
पति (husband)	पतियों ने

4. If a noun ends in ई, the ई is shortened and यों added with the plural case-ending.

लड़की	लड़कियों को
हाथी	हाथियों का
नदी	नदियों में

5. With nouns ending in any other vowel ओं is added before the plural विभक्ति.

साधु	साधुओं को
बहू	बहुओं में
चौबे	चौबेओं से

Note :—In the case of words ending in ई or ऊ, the ई or ऊ is shortened to इ or उ before adding the case-ending.

संज्ञाओं की रूपावली Paradigms of Nouns

पुल्लिंग संज्ञाएँ—Masculine Nouns

To illustrate the above rules the full paradigms of some typical nouns are given below :—

I

Ending in अ (अकारान्त)

कारक	एकवचन	बहुवचन
Case	Singular	Plural
कर्ता (Nominative)	बालक	बालक
	बालक ने	बालकों ने
कर्म (Accusative)	बालक को	बालकों को
करण (Instrumental)	बालक से	बालकों से
संप्रदान (Dative)	बालक के लिए	बालकों के लिए
अपादान (Ablative)	बालक से	बालकों से
संबन्ध (Genitive)	बालक का (के, की)	बालकों का (के, की)
अधिकरण (Locative)	बालक में (पर)	बालकों में (पर)
सम्बोधन (Vocative)	हे बालक	हे बालको

Other words ending in अ are declined in the same way.

II

आकारान्त—विकृत

Ending in आ—Inflected

कर्ता	लड़का, लड़के ने	लड़के, लड़कों ने
कर्म	लड़के को	लड़कों को
सम्बोधन	हे लड़के	हे लड़को

III

आकारांत—अविकृत

Ending in आ—Uninflected

कर्ता	राजा, राजा ने	राजा, राजाओं ने
कर्म	राजा को	राजाओं को
करण	राजा से	राजाओं से
संप्रदान	राजा के लिए	राजाओं के लिए
अपादान	राजा से	राजाओं से
संबन्ध	राजा का, (के, की)	राजाओं का, (के, की)
अधिकरण	राजा में, (पर)	राजाओं में, (पर)
संबोधन	हे राजा !	हे राजाओ !

In the same way पिता, नाना, देवता, चंद्रमा, etc., are conjugated.

IV

आकारांत वैकल्पिक विकृत

Ending in आ—Optionally inflected

कर्ता	बापदादा	बापदादा,	बापदादे
	बापदादा ने, बापदादे ने	बापदादाओं ने,	बापदादों ने
कर्म	बापदादा को, बापदादे को	बापदादाओं को,	बापदादों को
संबोधन	हे बापदादा, हे बापदादे	हे बापदादाओ,	हे बापदादो

V

‘इ’ कारांत—Ending in इ

पति	पति
पति ने	पतियों ने

पति को
पति से
हे पति

पतियों को
पतियों से
हे पति

VI

‘ई’ कारांत—Ending in ई

माली
माली ने
माली को
हे माली

माली
मालियों ने
मालियों को
हे मालियो

VII

‘उ’ कारांत—Ending in उ

गुरु, गुरु ने
गुरु को
हे गुरु

गुरु, गुरुओं ने
गुरुओं को
हे गुरुओ

VIII

‘ऊ’ कारांत—Ending in ऊ

डाकू, डाकू ने
डाकू को
हे डाकू

डाकू, डाकूओं ने
डाकूओं को
हे डाकुओ

IX

‘ए’ कारांत—Ending in ए

चौबे, चौबे ने
हे चौबे

चौबे, चौबेओं ने
हे चौबेओ

X

‘ ओ ’ कारांत—Ending in ओ

माधो, माधो ने	माधो, माधोओं ने
माधो को	माधोओं को
हे माधो	हे माधोओ

XI

‘ औ ’ कारांत—Ending in औ

जौ, जौ ने	जौ, जौओं ने
जौ का	जौओं का
हे जौ	हे जौओ

स्त्रीलिंग संज्ञाएँ

Feminine Nouns

I

‘ अ ’ कारांत

Singular

बहिन
बहिन ने
बहिन को
हे बहिन

Plural

बहिनें
बहिनों ने
बहिनों को
हे बहिनो

II

‘ आ ’ कारांत

पाठशाला
पाठशाला ने
पाठशाला को

पाठशालाएँ
पाठशालाओं ने
पाठशालाओं को

हे पाठशाला

*

माता

माता को

हे माता

हे पाठशालाओ

*

माताएँ

माताओं को

हे माताओ

N.B.:—These words retain the आ in singular and plural. In बहुवचन, ओं is inserted before विभक्ति.

III

‘या’ कारांत

बुढ़िया

बुढ़िया ने

बुढ़िया को

हे बुढ़िया

बुढ़ियाँ

बुढ़ियों ने

बुढ़ियों को

हे बुढ़ियो

IV

‘इ’ कारांत

शक्ति

शक्ति ने

शक्ति को

हे शक्ति

शक्तियाँ

शक्तियों ने

शक्तियों को

हे शक्तियो

V

‘ई’ कारांत

लढ़की

लढ़की ने

लढ़की को

हे लढ़की

लढ़कियाँ

लढ़कियों ने

लढ़कियों को

हे लढ़कियो

VI

‘उ’ कारांत

वस्तु
वस्तु ने
वस्तु को
हे वस्तु

वस्तुएँ
वस्तुओं ने
वस्तुओं को
हे वस्तुओ

VII

‘ऊ’ कारांत

बहु
बहु ने
बहु को
हे बहु

बहुएँ
बहुओं ने
बहुओं को
हे बहुओ

VIII

‘औ’ कारांत

गौ
गौ ने
गौ को
हे गौ

गौएँ
गौओं ने
गौओं को
हे गौओ

IX

कुआँ
कुएँ ने
कुएँ को
कुएँ का
हे कुएँ

कुएँ
कुओं ने
कुओं को
कुओं का
हे कुओ

Note :—Nouns denoting time, distance, measurement and weight, are better used in the oblique singular instead of oblique plural.

यह काम दो घण्टे (not घण्टों) में करो—Do this work in two hours.

तुम दो घण्टे (not घण्टों के) बाद जाने पाओगे—You will be allowed to go after two hours. (Note the idiom here—के is omitted.)

Exercises

Translate into English :—

1. अखबारों में लड़ाई की खबरें छपती हैं ।
2. हमारे यहाँ के मुनियों ने धर्मशास्त्रों की रचना की ।
3. क्या लोहे से सोना बनाया जा सकता है ?
4. बातचीत में अदब-क्रायदे का ख्याल रखना ज़रूरी है ।
5. मद्रास की सड़कों पर बड़ी भीड़ रहती है ।
6. देहाती उद्योग-धंधों से ही हमारे मुल्क का उद्धार होगा ।
7. घोड़े बैलों से तेज़ दौड़ते हैं ।
8. सरसों का तेल गरम होता है और गरी का ठण्डा ।
9. समुद्र की मछलियाँ मीठे पानी में नहीं जी सकतीं ।
10. मेरी माँ ने फूलों से एक माला बनायी ।
11. हमें जानवरों पर हमेशा दया करनी चाहिए ।

12. तुलसीदास की चौपाइयों में ज्ञान और व्यवहार की बातें हैं ।
13. बच्चो, शाम का वक्त हो गया, अब मत खेलो ।
14. हाथी का बच्चा बड़ा प्यारा लगता है ।
15. आपकी और हमारी राय में बड़ा फर्क था ।

[मुनि - sage ; धर्मशास्त्र - Hindu law-books or books on moral code ; अदब-क्रायदा - etiquette ; उद्धार - uplift ; सरसों - mustard ; गरी - cocoanut kernel ; चौपाई - a metre of four lines ; व्यवहार - practice ; राय - opinion]

Translate into Hindi :—

1. He sold the cow that belonged to his brother.
2. A very bad smell is coming out of this drain.
3. If I win the battle, I shall sit on the throne.
4. My parents had ordered me not to leave this place.
5. In England there are no Inter classes in the trains.
6. He does not trust even his own brother.
7. He has gone to the cinema with his sisters.

8. Do not ride on a horse which is turbulent.
9. To stand in the middle of the street is considered to be a crime in America.
10. I do not want to answer his absurd question.
11. The rivers of China have been the cause of many disasters in that country.
12. Unscrupulous people attain their ends by fair or foul means.
13. You should not interfere in matters that do not concern you.
14. The elephant knows how to retaliate for the wrongs done to him.
15. The sense of hospitality is found more in villages than in cities.

[drain - मोरी; Inter class - ड्योदा दर्जा; to trust - विश्वास करना; turbulent - हुबदंगी, दगैत; crime - अपराध; absurd - उटपटांग, बेहूदा; disaster - आफ़त; unscrupulous - अन्तःकरणहीन; ends - विधेय, उद्देश्य; by fair or foul means - अच्छे या बुरे उपार्यों से; to interfere - दख़ल देना; to concern - ताल्लुक रखना; to retaliate - बदला लेना; wrong - बुराई; sense - भावना; hospitality - मेहमानदारी]

LESSON 26

सर्वनाम का रूपांतर

Declension of Pronouns

Pronouns are inflected according to the number and case-ending, not according to the gender. There is no vocative case for pronouns.

मैं - I

हम - we

तू - thou

तुम - you

मैं changes into मुझ and तू into तुझ before a विभक्ति other than ने. But in the Dative and Possessive cases the forms are different as shown below :—

	<i>Singular</i>	<i>Plural</i>
कर्ता	मैं, मैंने	हम, हमने
कर्म	मुझे, मुझको	हमें, हमको
करण	मुझसे	हमसे
संप्रदान	मुझे, मुझको	हमें, हमको
	मेरे लिए, मेरे वास्ते	हमारे लिए, हमारे वास्ते
अपादान	मुझसे	हमसे
संबंध	मेरा, मेरे, मेरी	हमारा, हमारे, हमारी
अधिकरण	मुझमें, मुझपर	हममें, हमपर

*Note :—*In the objective case there are two forms, मुझे and मुझको. मुझे is more often used in Hindi than मुझको. The forms being identical in

कर्म and संप्रदान, in a sentence where there are two को's one को may be omitted.

राम ने इसे (not इसको) मुझको दिया—Rama gave this to me.

तू thou

तू, तूने	तुम, तुमने
तुझे, तुझको	तुम्हें, तुमको
तुझसे	तुमसे
तुझे, तुझको, तेरे लिए	तुम्हें, तुमको, तुम्हारे लिए
तुझसे	तुमसे
तेरा, तेरे, तेरी	तुम्हारा, तुम्हारे, तुम्हारी
तुझमें, तुझपर	तुममें, तुमपर

Note :—(i) When the pronoun is in apposition with another word, the case-ending is added to the noun and not to the pronoun.

मुझ गरीब से क्या हो सकता है ?

What can I, a poor man, do ?

क्या आप मुझ अपने बेटे को घर से निकाल देंगे ?

Will you turn me, your own son, out of the house ?

तुझ-सा गुस्ताख मैंने कभी नहीं देखा ।

I have not seen an impertinent fellow like you.

When ही is added to pronouns for emphasis, the following changes take place :—

वह + ही = वही	he (she, it) only
यह + ही = यही	this only

उस + ही = उसी	that only
इस + ही = इसी	this only
किस + ही = किसी	some
उन + ही = उन्हीं	those only
इन + ही = इन्हीं	these only
किन + ही = किन्हीं	some

N. B. :—मैं + ही remains मैं ही

वही आदमी आया है ।

The same man has come.

उसी आदमी से पूछो ।

Ask that very man.

यही किताब यहाँ है ।

This is the only book here.

इसी किताब में - in this very book

आप मुझीको मारेंगे ।

You will beat me only. (You will beat only myself.)

हमीं लोगों से उसने सब रुपये वसूल किये ।

It was we from whom he collected all the money. (It was from ourselves only that he collected all the money.)

तुम्हीं लोगों पर यह दोष लगेगा ।

The blame will fall on you people only.

वह—He, she, it and that

वह changes into उस and वे into उन when a case-ending is added.

वह, उसने	वे, उन्होंने
उसे, उसको	उन्हें, उनको
उससे	उनसे
उसे, उसको, उसके लिए	उन्हें, उनको, उनके लिए
उससे	उनसे
उसका, के, की	उनका, के, की
उसमें, उसपर	उनमें, उनपर

यह—This

यह changes into इस and ये into इन before a case-ending.

यह, इसने	ये, इन्होंने
इसे, इसको	इन्हें, इनको
इससे	इनसे
इसका, के, की	इनका, के, की

Note:—Even when these pronouns are used with adjectival force before a noun, they change as when case-endings are added.

e.g., उस आदमी ने कहा - That man said.

इस पुस्तक का दाम पाँच रुपया है।

The price of this book is five rupees.

इन किताबों का मूल्य - the cost of these books

उन घरों का मालिक - the owner of those houses

आदर-सूचक सर्वनाम 'आप'

Honorific Pronoun 'आप'

आप, आपने	आप लोग, आप लोगों ने
आपको	आप लोगों को

आपसे	आप लोगों से
आपके लिए	आप लोगों के लिए
आपका, के, की	आप लोगों का, के, की
आपमें, आपपर	आप लोगों में, पर

निजवाचक 'आप'

Reflexive 'आप' (oneself)

Singular & Plural

कर्ता	आप
कर्म	अपनेको, आपको, अपने आपको
करण	अपने से, आपसे
संप्रदान	अपने लिए, आपके लिए
अपादान	अपने से, आपसे
संबन्ध	अपना, अपने, अपनी
अधिकरण	अपने में, आपमें

उसने अपने आपको छिपा लिया—He hid himself.

(1) अपने आप or आपसे आप means spontaneously.

वह बाजा अपने आप बज रहा है ।

That musical instrument is playing by itself.

वे आपसे आप यहाँ आ गये ।

He came here by himself (of his own accord).

(2) आप has got another form 'आपस'. It is used as a noun :—

आपस की फूट बुरी होती है ।

Quarrel (internecine) is bad.

वे चारों भाई आपस में बहुत प्रेम रखते थे।

Those four brothers used to love one another very much.

आपस की सन्धि उन्होंने तोड़ डाली।

They broke the treaty that existed between them.

(3) निज means 'one's very own':—

वह मेरा निज का आदमी है।

He is my own man.

यह मेरी निज की कलम है।

This is my own pen.

वे भिखारी आपके निज के लोग हैं।

Those beggars are your own people.

गोपू मेरा निजी नौकर है।

Gopu is my own servant.

Exercises

Translate into English :—

1. तुम्हारे मदरसे में कितने लड़के पढ़ते हैं ?
2. हमें इंसानियत को सबसे पहला स्थान देना चाहिए।
3. उसका कहना न मानकर मैंने बड़ी गलती की।
4. उस आदमी को कलम पकड़ना भी मालूम नहीं।
5. आपकी बातें सुनकर मेरा दिल ठंडा हो जाता है।
6. उन लोगों ने आपस में झगड़कर सब गँवा दिया।
7. क्या तुमसे यह मैंने कहा कि वह आज आनेवाला है ?

8. उन्होंने मुझसे जाने के लिए कहा, मगर मैं नहीं गया ।
9. उसने बहुत कोशिश की, लेकिन उसकी एक भी न चली ।
10. उसने जहाँ-जहाँ क़दम रखा, वहाँ कोई न कोई बख़ेड़ा खड़ा किया ।
11. देख, तुझे मैंने बीसों बार चेतावनी दी है, लेकिन तू अपनी किये जा रहा है ।
12. जानते हो न इसका नतीजा क्या होगा ?
13. उसने कहा, हम इसके लिए भी तैयार हैं ।
14. उसपर कोई चीज़ रखोगे तो वह टूट जाएगा ।
15. आपका एहसान मैं कभी नहीं भूल सकता ।

[इंसानियत - humanity ; क़दम - foot, step ; बख़ेड़ा - quarrel, disturbance ; खड़ा किया - raised, created ; चेतावनी - warning ; एहसान - obligation, favour]

Translate into Hindi :—

1. The water of this well is drinkable.
2. Great men never try to appear great, yet people call them great.
3. Our desire will be fulfilled if you say even one word.
4. One should not believe rumours.
5. The habit of drink has ruined him and his family.

6. Prohibition policy was supported by the people of this country.
7. His father had entrusted this work to him.
8. Their ambition was to capture the whole market.
9. When her cubs were removed by the hunter the lioness roared aloud.
10. My partner has severed all connection with the business.
11. I wanted to help him, but my brother stood in my way.
12. Several attempts to capture that fort were frustrated by the enemy.
13. Those ships were bound [for South Africa, but they were stopped by the Moors.
14. The responsibility of maintaining three souls lies on my shoulders.
15. No one can prevent him from doing these wrongs.

[drinkable - पीने लायक ; will be fulfilled - पूरी हो जायगी ; rumor - अफवाह ; policy - नीति ; to support - समर्थन करना ; ambition - लालसा, महत्वाकांक्षा ; partner - हिस्सेदार ; severed all connections - सारा नाता तोड़ दिया ; to frustrate - विफल बनाना ; responsibility - ज़िम्मेदारी ; to maintain - पालन-पोषण करना]

LESSON 27

Declension of Pronouns

[Continued]

जो - who (Relative)

जो, जिसने	जो, जिन्होंने
जिसे, जिसको	जिन्हें, जिनको
जिससे	जिनसे
जिसके लिए	जिनके लिए
जिससे	जिनसे
जिसका	जिनका
जिसमें	जिनमें
जिसपर	जिनपर

सो - that (Correlative)

सो, तिसने	सो, तिन्होंने
तिसे, तिसको	तिन्हें, तिनको
तिससे	तिनसे
तिसका	तिनका
तिसमें	तिनमें

As already pointed out in LESSON 15, *सो* with its various forms has become *obsolete* in modern Hindi, and वह serves its purpose: जिस सेना का सरदार हनुमान था, वह सेना राम के साथ गयी। The army whose leader (general) was Hanuman went with Rama. जो तेरे योग्य था, उसीपर तेरी आँख लगी। Thy eye fastened on him who was worthy of thee.

कौन - who (Interrogative)

कौन, किसने	कौन, किन्होंने
किसे, किसको	किन्हें, किनको
किससे	किनसे
किसके लिए	किनके लिए
किसका	किनका
किसमें	किनमें
किसपर	किनपर

कोई - any

कोई, किसीने	कोई, किन्हींने
किसीको	किन्हींको
किसीसे	किन्हींसे
किसीका, के, की	किन्हींका, के, की
किसीमें, पर	किन्हींमें, पर

The plural forms of कोई are not often used.

क्या - what

क्या is declined only in the singular.

क्या, काहे से, काहे को, काहे के लिए, काहे का, काहे में, etc.

Note :—काहे को is generally used in the sense of क्यों : लड़का वहाँ काहे को गया था ? = लड़का वहाँ क्यों गया था ? काहे का is used in the sense of what material :—

यह घर काहे का बना है ? Of what material is this house built ?

काहे का sometimes means good for nothing :—

यह राजा ही काहे का है ? This king is worthless.

कुछ is not declined.

Exercises

Translate into English :—

1. जिसकी जैसी भावना रहती है, उसे प्रभु की सूरत
वैसी ही दिखायी पड़ती है ।
2. बाहर काहे का शोर सुनायी पड़ता है ?
3. वह बहुत चिल्लाया, लेकिन किसीने सुना नहीं ।
4. जिसके पैर में कभी कांटा नहीं चुभा, वह दूसरे की
पीड़ा क्या जाने ?
5. आपने यह इल्जाम किसपर लगाया था ?
6. जिस किसी शख्स ने तुमसे यह कहा, उसीसे उसका
जवाब पूछो ।
7. इनमें से किन्हीं पाँच का जवाब लिखो ।
8. जिसपर वह शक करता है, उसपर उसका भाई भी
शक करता है ।
9. किसी ज़माने में वहाँ एक राजा रहता था ।
10. रामनाथ किससे बातचीत किया करता है ?
11. जिन सवालों के जवाब आप दे चुके हैं, उन्हें दुहराने
की ज़रूरत नहीं है ।
12. किसी विद्वान से उसका हाल पूछो ।
13. गान्धीजी किस गाँव में रहते थे ?
14. जिस काम में हाथ डालो उसे ज़रूर पूरा करो ।

15. तुम्हें खुद अपने फायदे-नुकसान का ख्याल रखना चाहिए। किसी दूसरे को उसकी क्या फिक्र ?

[प्रभु - Lord ; स्वरूप - appearance, form ; सुभना - to prick ; इलज़ाम लगाना - to accuse ; शख्स - person ; दुहराना - to repeat ; विद्वान - scholar]

Translate into Hindi :—

1. The person to whom I entrusted this work has disappeared.
2. Who has spoiled my files in my absence ?
3. Whosoever saw him praised his skill.
4. In which almirah did you keep the book ?
5. No one need wait for anybody.
6. With whose permission did the soldiers enter the fort ?
7. All those buildings which you saw are two hundred years old.
8. Whomsoever I met spoke very highly of Gandhiji.
9. Knowing well that he is a liar, who asked you to make friends with him ?
10. The river that was brought to earth by Bhagirath is known as Bhagirathi.
11. Has any one heard the news of his arrival ?

12. Do not cut off the branch on which you are sitting.
13. To which part of the world do you belong ?
14. That star which we saw four years back has not been seen since then.
15. Whose plan is he working out now ?

[disappeared - गायब हो गया ; file - फ़ाइल ; absence - गैर-हाज़िरी ; skill - बुद्धि ; liar - झूठा ; branch - शाखा, डाल ; plan - योजना, तदबीर]

LESSON 28

क्रियार्थक संज्ञा

Verbal Noun

The Infinitive is formed by adding ना to the root of a verb.

खा eat—खाना to eat

The Infinitive is declined in the same way as masculine nouns ending in आ, as,

खाने को, खाने से, खाने में

The Infinitive is used as a Verbal Noun :

खाना to eat, eating

जाना to go, going

कलकत्ता जाना तुम्हारे लिए अच्छा नहीं—It is not good for you to go to Calcutta.

कल मुझे कलकत्ता जाना है—I have to go to Calcutta tomorrow.

उस पुस्तक के लिखने में पाँच वर्ष लगे—It took five years to write that book.

क्रियार्थक संज्ञा is used in three ways :

1. As a verbal noun
2. In combination with other verbs
3. As an Imperative

I. As a verbal noun

बार-बार काफ़ी पीना अच्छा नहीं ।

Drinking coffee often is not good.

दौड़ना अच्छा व्यायाम है ।

Running is good exercise.

उस वकील ने अदालत जाना छोड़ दिया ।

That lawyer gave up going to court.

झूठ बोलने से काम बिगड़ जाता है ।

Work gets spoiled by uttering falsehood.

मैं अब ब्याह करने के लिए राज़ी नहीं हूँ ।

I am not willing to marry now.

लेनदेन करने से सेठ हुकुमचन्द बड़ा अमीर बन गया है ।

Seth Hukumchand has become very rich by money-lending.

बार-बार सिनिमा देखने का नतीजा यह हुआ कि मोहन अंधा हो गया ।

As a result of seeing the cinema very often, Mohan became blind.

उसने फिर न जाने की प्रतिज्ञा की ।

He promised not to go again.

हाई कोर्ट में दरखास्त देने पर राम को इन्साफ़ मिला ।

On submitting a petition to the High Court, Rama got justice.

उस आदमी के बैठने पर यह आराम-कुर्सी टूट गयी ।

This easy-chair broke on account of that man sitting on it.

Note: (1) को, के लिए are omitted before जा and आ :

गोपाल अपने भाई को देखने गया है ।

Gopal has gone to see his brother.

अध्यापक मुझे देखने आये हैं ।

The teacher has come to see me.

(2) The Infinitive with चाहिए, पड़ and हो agrees with the object in gender and number :

मुझे दो बातें कहनी हैं ।

I have to say two things.

हमें विदेशियों की शरण लेनी पड़ी ।

We had to take refuge under foreigners.

मेरी बात उसको सुननी चाहिए ।

He must listen to my words.

अब और लड़ाई नहीं होनी चाहिए ।

There should be no more fighting now.

अच्छे विद्यार्थी में कौन-कौन गुण होने चाहिए ?

What qualities should there be in a good student ?

मुझे भी पिछले साल अनेक कष्ट उठाने पड़े ।

I too had to suffer many hardships last year.

II. Compounded with another verbs.

The Infinitive in its uninflected form (ना) is used with चाह (wish), and in its inflected form (ने) with लग (begin).

सीता बोलना चाहती है—Sita wants to speak.

गोपाल कहने लगा—Gopal began to say.

III. As an Imperative

The Infinitive is often used as an Imperative. Its force is between करो and कीजिये; करो is an ordinary command and कीजिये a polite order or a request; करना implies rather advice than an order.

बासी रोंटी न खाना—Do not eat stale bread.

[i.e., It is not advisable to eat stale bread.]

आज नहीं, कल यह काम जरूर करना ।

Do this work not today, but positively tomorrow.

बड़ों की बात अवश्य मानना ।

Obey the words of elders, without fail.

सवेरे जल्दी उठकर अपना पाठ नियम से पढ़ना ।

Get up early in the morning and read your lesson regularly.

कल हमारे यहाँ जलपान करने आना ।

Come to my house tomorrow and have tiffin.

Exercises

Translate into English:—

1. ऋण लेकर त्योहार मनाना अच्छा नहीं ।
2. उसने बहुत दिनों से पढ़ना-लिखना छोड़ दिया है ।
3. ज़ोर-ज़ोर से चिल्लाने से तुम्हारी बात का महत्व नहीं बढ़ेगा ।
4. पंट भरने के लिए उसे जी तोड़ मेहनत करनी पड़ती है ।
5. भीख माँगने से भूखों मरना कहीं बेहतर है ।
6. हमेशा खेलते रहने का नतीजा यह हुआ कि मैं फेल हो गया ।
7. मेरे सुनने में आया है कि तुम अपने काम पर हाज़िर नहीं रहते ।
8. देखो, ज़रा तुम मेरे घर आ जाना और वह किताब उठा ले आना ।
9. उन्हें सोचना चाहिए कि मज़दूर भी तो इन्सान हैं ।
10. मैंने अपनी ताक़त-भर कोशिश की, मगर वह आज नहीं जाने पाया ।
11. खाने के दाँत और होते हैं और दिखाने के और ; दुनियाँ ही ऐसी है ।
12. लता तथा पेड़ों से सबको गले लगाना सीखो ।

13. मेरे ख्याल में तुम्हारा उनके यहाँ पड़ा रहना उन्हें अखरता है ।

14. रोज़ शाम को टहलने से मेरा स्वास्थ्य सुधर रहा है ।

15. गरम मुल्कों में कोट पतलून-पहनना ज़रूरी नहीं है ।

[ऋण - debt ; त्योहार - festival ; महत्व - importance ; जी-तोड़ मेहनत करना - to work hard ; बेहतर - better ; लता - creeper ; अखरना - to be displeasing, to prick]

Translate into Hindi :—

1. He studied so well that he expected a distinction in the examination.
2. She offered me a chair to sit on.
3. To err is human, and to forgive is divine.
4. I prefer leaving this house to becoming a slave of the owner.
5. I did nothing but ignore him.
6. By begging no one gets what one wants.
7. I tried to persuade him, but failed.
8. You just see if you can give him the job.
9. I would advise you to keep your children uneducated rather than give this kind of education.
10. I told him not to believe it.
11. Now he has come to consult me.
12. The art of killing is developing very rapidly.

13. They desired nothing but success.
14. Read newspapers daily ; they will enlighten you.
15. To ride a horse is not an easy task.

[distinction - विशेष योग्यता ; to persuade - समझाना-
बुझाना ; education - शिक्षा ; uneducated - अशिक्षित ; to
consult - सलाह-मशविरा करना ; rapidly - तेज़ी से]

LESSON 29

The Subjunctive

संकेतार्थ सूचक

The Subjunctive is divided into three parts :—

- (i) Future Subjunctive संभाव्य भविष्यत
- (ii) Present Subjunctive संभाव्य वर्तमान
- (iii) Past Subjunctive संभाव्य भूत

Future Subjunctive (Aorist)

संभाव्य भविष्यत

The Future Subjunctive is formed by adding to the root ए in the singular and ऐँ in the plural ; but ऊ is added when मैं is the subject, and ओ when तुम is the subject.

मैं आऊँ

हम आएँ

तू आए

तुम आओ, आप आएँ

वह आए

वे आएँ

मैं कहूँ

हम करें

तू करे

तुम करो, आप करें

वह करे

वे करें

Note :—वे or ये is also sometimes used in the place of ए :

तू आवे, हम आवें, वे आयें, etc.

The संभाव्य भविष्यत expresses

- | | |
|-------------------|----------------------|
| (1) purpose | (2) condition |
| (3) wish | (4) permission |
| (5) interrogation | (6) advice and order |

1. Purpose

In this case, the subjunctive is preceded by कि or जिससे (so that).

तुम करीम को जल्दी रोको, जिससे वह मद्रास न जाए ।

Stop Kareem soon, so that he may not go to Madras.

बच्चों को अच्छा खाना खिलाओ कि वे तन्दुरुस्त रहें ।

Feed the children with good food so that they may be healthy.

2. Condition

The conditional clause may begin with यदि, जो, अगर, जब or some such word, or it may stand alone. तो or तब (then) is always used after the subjunctive in this form.

अगर गोपाल वहाँ जाए तो उसे मालूम होगा ।

If Gopal goes there, (then) he will know.

बदि पिताजी ऐसा कहें तो तुम घर में ही रहो ।

If father says so, (then) stay at home itself.

जब वे आवें तब मुझे खबर दो ।

When they come, inform me.

अगर वह आवे तो मैं चला जाऊँ ।

I may go away, if he comes.

अगर चाहो तो मैं यह घड़ी भेजूँ ।

I will send this watch if you like.

बदि गोपाल मुझसे पैसा माँगे तो मैं उसको कुछ नहीं दूँगा ।

If Gopal asks me for money, I shall not give him any.

Note :—If the past tense is substituted for the future aorist in the conditional clause, it will indicate that the action is expected to take place ; *e.g.*, अगर राम आया तो मैं चला जाऊँगा—I will go away if Rama comes (as he is expected to come).

If भविष्यत काल is used instead of the aorist, it indicates a *settled fact*, *e.g.*, यदि गोपाल आएगा तो चला जाऊँगा—If Gopal will come, I will go.

3. Wish

तुम्हारे सब दुख दूर हों ।

May all your sorrows be removed.

तुम यशस्वी होओ ।

May you become illustrious.

चेले की तरफ़ी होवे ।

May the disciple prosper.

उसकी उन्नति न रुके ।

May his progress be not hindered.

4. Permission

मैं जाऊँ ?

May I go ?

मैं सभा में बोलूँ ?

May I speak at the meeting ?

अब राम बाहर जाएँ ?

May Rama go out now ?

5. Interrogation

हम इसे कैसे करें ?

How shall we do this ?

हम तुम्हें अकेले कैसे छोड़ दें ?

How can we leave you alone ?

मैं क्या संदेश लिख भेजूँ ?

What message shall I write and send ?

6. Advice & Order

आप रोज़ सवेरे खुली हवा में ज़रूर टहलें ।

You had better take a stroll in the open air
every morning without fail.

विद्यार्थी अपना पाठ खूब पढ़ें ।

Students should read their lessons well.

आज नौकर घर न जावे ।

Let not the servant go home today.

नटखट लड़का बेंच पर खड़ा रहे ।

Let the naughty boy stand on the bench.

Some further examples of the Subjunctive

1. हर एक आदमी अपना-अपना काम करे ।
Let each man do his work.
2. एक डाक्टर को बुलाया जाय ।
Let a doctor be summoned.
3. राम के इच्छानुसार ही यह किया जाय ।
Let this be done only according to Rama's wish.
4. हमारे महाराजा दीर्घजीवी हों ।
Long live our Maharaja.
5. ईश्वर करे तुम सुखी होओ ।
God make you happy.
6. इच्छा होती है फिर बालक बनूँ !
How I wish I were a boy again !
7. शायद मैं कल देहली जाऊ ।
I may perhaps go to Delhi tomorrow.

*Note the difference :—*यदि गोविन्द ने यह काम किया है तो उसे इनाम मिलेगा—If Govind has done this work (as I think he has), he will be rewarded. यदि गोविन्द ने यह काम किया हो तो उसे पुरस्कार मिलेगा—If Govind has done this work (I do not know whether he has done this or not), he will be rewarded.

Exercises

Translate into English :—

1. उससे कहिये कि वह यहाँ न उहरे ।

2. मेरे ऊपर आपको शक हो तो उसे कौन दूर कर सकता है ?
3. अगर तुम बाज़ार जाओ तो मेरे लिए फल लेते आना ।
4. आपकी आज्ञा हो तो मैं यह काम करूँ ।
5. अच्छा हो हम ही यह काम पहले शुरू करें ।
6. आप आगे बढ़ें, मैं पीछे आऊँगा ।
7. क्या मैं उससे कहूँ कि वह यहाँ न आया करे ?
8. तुम चाहो तो यह काम कर सकते हो ; लेकिन हम कैसे करें ?
9. वकील साहब की आज्ञा है कि आप अदालत में हाज़िर रहें ।
10. हम चाहते हैं कि इसी साल स्कूल में संगीत सिखाया जाय ।
11. भगवान करे तुम्हारी सब बलाएँ टल जायँ ।
12. तुम जल्दी ही यह काम शुरू करो, ताकि उसके आने के पहले वह खत्म हो जाय ।
13. आप अगर मानें तो सभी बातें अभी तय हो जायँ ।
14. वह आवे तब न मैं समझूँ कि अब उसका दिल मेरी तरफ़ से साफ़ है ?
15. माता-पिता चाहते हैं कि उनके बच्चे दीर्घायु और सुखी बनें ।

[बलाएँ - calamities ; ताकि - so that ; तय होना - to be settled]

Translate into Hindi :—

1. He told me that if I wished I might go.
2. Let us all go together so that we may be able to save some money.
3. Tell the washerman that he should bring the clothes today.
4. If you go on shouting like this, how are we to hear?
5. God willing, all the miseries of the nation will end soon.
6. I am afraid he might run away.
7. However much you may try, I know you cannot succeed.
8. How shall I go myself, unless I am asked to go?
9. If you happen to go to North India, you will have to converse only in Hindi.
10. The magistrate ordered that the prisoner be released at once.
11. So long as I do not hear anything from him, I will not leave this place.
12. May I go now, since they will be awaiting my arrival?
13. If Gopal requests you to stay in Lahore, I have no objection to your acceding to his request.

14. Whether they sit inside the hall or outside, they can hear the speeches well.
15. Possibly your terms may not be acceptable to him.

[miseries - दुःख ; however - चाहे ; to await - प्रतीक्षा (इंतज़ार) करना ; objection - आपत्ति, उज्र, एतराज़ ; to accede - मानना ; possibly - ग़ालिबन, संभवतः ; terms - शर्तें ; acceptable - मानने लायक]

LESSON 30

The Subjunctive (*Cont.*)

संभाव्य वर्तमान Present Subjunctive (Possible Present)

This expresses the possibility* of an action taking place at the present moment.

e.g., अगर वह जाता हो तो उसे यह ख़बर दो ।

If he goes, then give him this news.

Rule

This is formed by adding हो, हों, (होऊँ in first person) to the verb-root with ता.

वह लिखता हो तो उसे मत बुलाओ ।

If he is writing, then do not call him.

उसके खिलाफ़ कोई न बोलता हो तो ठीक माना जाय ।

If nobody speaks against it, then let it be taken as correct.

वह प्रान्त पवित्र समझना चाहिए जहाँ भगवान राम के भक्त रहते हों ।

That province where God Rama's devotees may be living should be considered holy.

Past Subjunctive संभाव्य भूत

This expresses the possibility of something having been done in the past.

Rule

This is formed by adding हो to the past participle उठा, उठे, etc.,

इस काम को उन्होंने शायद पसन्द किया हो ।

Perhaps they might have liked this work.

पुराने ज़माने में भाषाओं का परिवर्तन यकायक न हुआ हो ।

In ancient times, changes in the languages might not have taken place all on a sudden.

कोई विषय ऐसा नहीं रह गया जो गोविन्द ने न सीखा हो ।

There was no subject which Govind had not learnt.

Exercises

Translate into English :—

1. अगर आप बम्बई जाते हों तो मेरा एक काम करते आइये ।
2. अगर यह समझते हों कि मैं आपकी घुड़कियों से डर जाऊँगा तो वह ग़लत है ।

3. मुमकिन है कि तुमको धोखा देने के लिए यों कहा गया हो ।
4. अगर मेरी मदद से आपका काम बनता हो तो मैं खुशी से देने के लिए तैयार हूँ ।
5. शेक्स्पीयर और कालिदास को आपने पढ़ा हो, तब तो आप दोनों की तुलना कर सकते हैं ।
6. चाहे मैं अपने का सबसे बड़ा आदमी समझता होऊँ, लेकिन दुनियाँ तो ऐसा नहीं समझती है ।
7. राजा के कानों तक यह बात पहुँची तो किसीकी खैर नहीं ।
8. आप पढ़ते हो और वहाँ कोई जोर-जोर से चिल्ला रहा हो तो आप सह सकेंगे ?
9. आपने देखा हो, चाहे न भी देखा हो, मैंने तो अपनी आँखों उसे शराब पीते देखा है ।
10. दरज़ी ने कपड़ा सिया हो तो माँगकर ले आओ ।
11. वे मद्रास में रहना चाहते हो तो खुशी से रहें, कोई एतराज़ नहीं ।
12. वह जाता हो तो जाय, हम नहीं रोकेंगे ।
13. गोपाल आया है, मुमकिन है उसके पिताजी ने उसे बुलाया हो ।

14. आप कुँ का, नदी का, अथवा तालाब का, जो भी पानी पीते हों, छानकर पिया कीजिये ।

15. अगर तुमने किसीसे दोस्ती की हो तो तुम जान सकते हो कि दोस्ती क्या होती है ।

[घुड़की - scolding ; धोखा देना - to deceive ; तुलना करना - to compare ; खैर - good ; अथवा - or ; छानना - to filter]

Translate into Hindi :—

1. I will not raise any objection if you are going with him.
2. Tell him to take some strong medicine if he is falling ill very often.
3. Probably he is thinking that he alone can do this work.
4. If at all Tulsidas had feared anybody it was none but God.
5. Let him bring as much milk as he can in a vessel.
6. If the students have come, tell them to write an essay.
7. If the room has been cleaned, you can stay there from tomorrow.
8. If the mail has not arrived, how can you get your post ?

9. Possibly he might have found the letter on my table.
10. Possibly the servant might have closed the windows.
11. It is quite probable that the police might have investigated the matter thoroughly.
12. Before reaching an agreement, the Govt. might possibly have consulted the party-leaders.
13. Render some help to the poor man if you have not done so till now.
14. What will you do if someone had already stolen away the box ?
15. If your shoe is torn, send it to the cobbler.

[strong medicine - अवसीर दवा; mail - डाक-गाड़ी; to investigate - तहकीकात करना; agreement - इकरारनामा; party-leader - दल का नेता; cobbler - मोची, चमार]

LESSON 31

The Participle (कृदंत)

The Participle (कृदंत) is that form of a verb which partakes of the nature of an adjective, noun, or adverb. They are called विकारी and अविकारी कृदंत, depending on whether they change their

forms or not. The use of the *changing participle* (विकारी कृदन्त) is very much like that of a noun or an adjective.

Adj :—चलती गाड़ी a moving train
गिरता हुआ आदमी falling man

Noun :—डूबते को तिनके का सहारा—The support of a straw to a drowning person

The Present Participle—वर्तमानकालिक कृदन्त—is formed by adding ता to the root of a verb :

बहता पानी flowing water

चलता-फिरता पुस्तकालय a moving library

The Past Participle—भूतकालिक कृदन्त—has the same form as the Past Tense. The difference is only in usage.

तुमने भात खाया । (Past tense) You ate rice.

कल का खाया आज हज़म हुआ । (Past participle) The food eaten yesterday is digested today.

धोबी ने कपड़ा धोया । (Past) The washerman washed the cloth.

धोबी का धोया कपड़ा इतनी जल्दी गन्दा हो गया? (Past participle) The cloth washed by the washerman has become dirty so soon, has it ?

The past participle is used also as an adjective or as noun, e.g.,

Adj :—पढ़ा-लिखा आदमी—an educated man
 खिला हुआ फूल—a blossomed flower
 पानी से भरा हुआ घड़ा—a pot full of water
 टाइप किया हुआ कागज़—a typed paper

Noun :—मरे को क्या मारना ? Why beat a dead person ?

भूले हुआओं को नेक राह दिखाना हर एक इन्सान का फ़र्ज़ है ।

It is the duty of every human being to show the right path to persons who have lost their way.

गानेवाले ने मरे हुए को पिटे हुए के पास देखा ।

The singer saw the dead one beside the beaten one.

Note :—(a) हुआ is generally added after the present or past participle : खिला हुआ फूल, दौड़ती हुई गाड़ी ।

In the past participle, sometimes गया is added in the place of हुआ :

एक बार कही गयी बात दुहरायी नहीं जाती ।

A fact once said is not repeated.

(b) The forms of the present or past participle change in gender and number according to the noun they qualify (आ, ए, ई rule) :

बैठा हुआ लड़का

बैठे हुए लड़के

बैठी हुई लड़की

बैठी हुई लड़कियाँ

फटे हुए कपड़े - torn clothes
 सुनी हुई बात - a hearsay
 थका हुआ आदमी - a tired man
 गिरता हुआ पत्थर - a falling stone
 भागती हुई फ़ौज - a fleeing army
 वह टूटी हुई कुर्सी है - It is a broken chair.

They also change when case-endings are added to the nouns they qualify :

बहते पानी में; सोये हुए को जगाना

(c) Like other adjectives, the present and past participles also are used as complements of the verb :

लड़का दौड़ता हुआ आ रहा है ।
 वह रामायण तुलसीदास की लिखी हुई है ।

It must be noted that the participle agrees in gender and number with the noun it qualifies, but if the subject or the object of the participle is followed by *ने* or *को* respectively, the participle comes in the inflected form :

लड़की ने, दौड़ते हुए, एक पत्थर फेंका ।
 लड़के ने, दौड़ते हुए, पत्थर फेंका ।
 मैंने राम को वहाँ बैठे हुए देखा ।
 कमला ने सरस्वती को वहीं बैठे हुए देखा ।

(In the above examples the participles may be taken more as adverbs than adjectives.)

(d) Observe the following uses :—

तुमने इस औरत को ख़त लिखते देखा ?

Did you see this woman writing a letter ?

मैंने उस लड़की को गाते सुना ।

I heard that girl singing.

राम वर्दी पहिने हुए था ।

Rama was wearing his uniform.

सीता कोट पहने हुए आयी ।

Sita came wearing a coat.

चोर हथकड़ी पहिने हुए अदालत के सामने पेश किया गया ।

The thief was produced hand-cuffed before the court.

Exercises

Translate into English :—

1. उस रोती हुई लड़की को देखकर अमीर का दिल पिघल गया ।
2. मरता क्या न करता ?
3. यह पानी गरम किया हुआ है ।
4. कबीर के दोहे नीति से भरे हुए हैं ।
5. गोपाल कोट पहनता हुआ निकला ।
6. तपाया हुआ सोना और भी चमकता है ।
7. मैंने कमला को किताब पढ़ते हुए देखा ।
8. किये का फल हर किसी को भोगना ही पड़ता है ।

9. दिया दान वापस लेना बड़ा पाप समझा जाता है ।
10. अपने वीर पति की जलती हुई चिता में पत्नी
कूद पड़ी ।
11. उसने मेरा कहा कुछ न सुना और सुनी-सुनायी बात
पर यक्रीन कर लिया ।
12. खिला हुआ फूल देखकर किसका मन नहीं लुभाता ?
13. सोये आदमी को जगाना आसान है, लेकिन जागे हुए
को जगाना मुश्किल है ।
14. फटेहाल गरीबों की परवाह कोई नहीं करता, जिनका
पेट भरा हुआ है उन्हींको सब देते हैं ।
15. रोते हुए बीबी-बच्चों को छोड़कर कितने ही वीर देश
पर बलिदान हो गये ।

[दोहा - couplet, verse of two lines ; नीति - moral;
चिता - pyre ; सुनी-सुनायी - hearsay ; लुभाना - to be char-
med ; फटेहाल - miserable]

Translate into Hindi :—

1. A rolling stone gathers no moss.
2. The creaking door awakened the old
woman in the house.
3. Seeing the approaching storm, we
removed the sails of our ship.
4. Lessons learnt easily are forgotten soon.

5. Throughout the night, the gate-keeper left the gate open.
6. Do not alight from a moving train.
7. The greatest chivalry of a victorious king is to forgive the beaten enemy.
8. The shower of rain continued throughout the night.
9. Wearied with hunting, Dushyanta entered the hermitage of Sage Kanva.
10. Walking along the roadside, I saw a dead cobra.
11. Wandering from one country to another, he at last reached India.
12. I saw a man walking on a rope.
13. Barking loudly, the dog pounced upon the thief.
14. Running with all speed, the police caught the dacoit.
15. The mother caught hold of the falling child.

[rolling - लुढ़कता; moss - काई, सिवार; creaking - चीखता हुआ; sail - पाल; gate-keeper - दरबान; chivalry - बहादुरी; victorious - विजयी; beaten enemy - हारा हुआ दुश्मन; to forgive - क्षमा करना; shower - बौछार; hermitage - आश्रम; cobra - नाग; rope - रस्सी; to pounce - झपटना]

LESSON 32

The Participles (*Contd.*)

There are some other participles in Hindi which are generally used as adverbs. No change takes place in their forms. These participles are known as अविकारी कृदंत in Hindi. They are four in number :—

1. पूर्वकालिक कृदंत—Perfect Participle or Past Conjective
2. अपूर्णक्रियाद्योतक कृदंत—Imperfect Participle
3. पूर्णक्रियाद्योतक कृदंत—Past Perfect „
4. तात्कालिक कृदंत—Immediate Present „

1. पूर्वकालिक (Past Conjective)

पूर्वकालिक indicates an action followed by some other action.

मैं गाना सुनकर खुश हुआ—Having heard (hearing) the music, I was pleased.

अंग्रेज़ी पढ़कर तुम क्या करोगे ?—What will you do after studying English ?

The Perfect Participle is formed by adding कर or के or करके to the root : जाकर having gone, खाके having eaten, दौड़ करके having run

Note :—(1) Before the verbs जा and आ कर, के or करके of the participle may be dropped.

मेरी बात सुन (कर) जाओ - Hear me (my word) and go.

वैसा लो और सिनेमा देखः(कर) आओ—Take money, see the cinema, and come.

This construction is not used with the compound verbs. Thus मार डालकर is wrong. The correct form is मारकर.

(2) Out of the three suffixes कर, के and करके, कर is most widely and commonly used now. The form with के is very rarely used, except in करके (having done)—not करकर.

(3) The root, when repeated with कर, signifies the repetition of an action, as in जा-जाकर - by continually going; सुन-सुनकर - by continually hearing.

Examples

हम नगर देखकर लौटे ।

We returned after seeing the town.

हाथ में पुस्तक लेकर यहाँ आओ ।

Come here with the book in hand.

हाथ-मुँह धोके खाना खा लो ।

Take your food after washing hands and face.

मैं स्नान करके तुम्हारे साथ चलेँगा ।

After taking my bath, I shall go with you.

अपना काम करके मैं घर गया ।

Having done my work, I went home.

यह रुपया लेकर उसके हाथ में दो ।

Take this rupee and hand it over to him.

Some special usages

(1) करके

खास करके मैं गाय का दूध पसन्द करता हूँ ।

In particular, I like (prefer) cow's milk.

निश्चय करके जानो ।

Know assuredly.

बहुत करके कल वे यहाँ आयेंगे ।

Most probably, they will come here to-morrow.

मैंने गोपाल को बेटा करके पाला ।

I brought up Gopal as my son.

जान-बूझकर राम ने ऐसा किया ।

Rama did it knowingly (deliberately).

तुम पढ़े-लिखे होकर भी झूठ बोलते हो ।

In spite of being educated, you utter a falsehood.

पंडितजी ने विशेष करके गोपाल के बारे में पूछा ।

Panditji enquired specially about Gopal.

एक एक करके जाओ ।

Go one by one.

(2) होकर

चोर जंगल से होकर भागे ।

The robbers fled through the jungle.

हम विजयवाड़ा होकर गुण्टूर जाएँगे ।

We shall go to Guntur *via* Vijayawada.

अप्य इतने बूढ़े होकर भी ऐसी गलती करते हैं !

You make such a mistake in spite of being old !

करीम मुसलमान होकर भी नमाज़ नहीं पढ़ता ।

Karim does not say his prayers in spite of the fact that he is a Mohammadan.

(3) बढ़कर

गोमती कमला से कहीं बढ़कर है ।

Gomathi is ever so much better than Kamala.

माँगने से बढ़कर कोई कमीना काम नहीं है ।

There is no meaner occupation than begging.

हिन्दी साहित्य में तुलसीदास से बढ़कर कोई कवि नहीं है ।

In Hindi literature, there is no poet greater than Tulsidas.

Exercises

Translate into English :—

1. करीम का किस्सा सुनकर रहीम को बड़ा अचरज हुआ ।
2. मैंने एक पत्र लिखकर राजगोपाल के आने की सूचना दी थी ।
3. गंगा नदी पहाड़ पर से उतरकर मैदान में बहती है ।
4. शेर अपनी परछाई को दूसरा शेर समझकर कुएँ में गिर पड़ा और मर गया ।
5. हामिद लौटने का वादा करके यहाँ से गया है ।
6. हम मदरास से कलकत्ते होकर बनारस गये ।

7. देश की बुरी दशा देखकर भी तुम्हारा खून गरम नहीं हो उठता ?
8. मैं जब सोकर उठा तब चार भी नहीं बजे थे ।
9. लैला रुक-रुककर आगे बढ़ रही थी, मानों वह पीछे कुछ छोड़कर आयी हो ।
10. आप कंबल ओढ़कर सोया कीजिये ।
11. साफ़-सुथरा कपड़ा पहनकर दफ़्तर या स्कूल जाना चाहिए ।
12. अपनी जेब से एक रुपया निकालकर विद्यासागर ने एक विद्यार्थी को दिया ।
13. एक ईंट के ऊपर दूसरी ईंट रखकर राज़ दीवार खड़ी करता है ।
14. तीर की चोट खाकर बाघ छटपटाने लगा ।
15. शत्रु हाथ बाँधकर हमारे सामने खड़े हुए ।

[क़िस्सा - story ; अचरज - surprise ; सूचना - notice, information ; परछाई - reflection ; मानों - as if ; कंबल - blanket ; ओढ़ना - to cover (with) ; छटपटाना - to agitate]

Translate into Hindi :—

1. Hearing the noise the boy woke up.
2. Thinking that the road was clear, the woman crossed it.

3. Having rested for a while, they continued their journey.
4. Having been dissatisfied with the behaviour of the master, Suresh gave up the job.
5. Seeing the sunshine, I threw open the window.
6. Holding the arm of the robber, the constable led him to the police station.
7. After going up the hill, we looked at the plain below.
8. Hoping that you would write to me about your health, I remained at Poona.
9. After finishing the day's work the labourers went home.
10. After knocking at the door twice in vain, I went away.
11. Getting up from the bed, the patient walked.
12. Seeing the grapes hanging, the fox jumped to get at them.
13. Sitting here he spends his time in gossip.
14. Having brought the vegetables from the market, the servant gave them to the cook.

15. Having studied for ten years in England, he has learnt to look with disrespect on every thing that is Indian.

[to cross - पार करना; to continue - जारी रखना; to be dissatisfied - नाखुश होना; behaviour - बरताव, आचरण; constable - पुलिस का सिपाही; police station - थाना; to knock - खटखटाना; twice - दो बार; hanging - लटकता हुआ; gossip - गपशप; market - हाट, बाज़ार, मंडी; disrespect - निरादर, बेइज़्ज़ती]

LESSON 33

The participles (*contd.*)

II. अपूर्णक्रियाद्योतक (Imperfect Participle) indicates an incomplete action accompanied by another action.

बोलते-बोलते वह रुक गया।

He stopped while talking.

हमारे मद्रास पहुँचते-पहुँचते पाँच बज जायेंगे

It will be five o'clock by the time we reach Madras.

इस काम को करते कितनी देर लगेगी ?

How much time will it take [for doing this work ?

अपूर्णक्रियाद्योतक is formed by inflecting the present participle, *e.g.*, लिखता, पढ़ता, बोलता will

become लिखते, पढ़ते, बोलते respectively, in the Imperfect Participle.

दौड़ते-दौड़ते हमारा बदन पसीने से तर हो गया ।

Our body became wet with perspiration as we kept on running.

सोचते-सोचते राजा पागल हो गया ।

The king thought and thought and went mad.

करते-करते गोपाल चतुर हो गया ।

By repeated practice, Gopal became clever.

तीर चलाते-चलाते तरकस खाली हो गया ।

As he continued shooting arrows, the quiver became empty.

होते-होते पुल बन गया ।

Gradually, the bridge was built.

मैं घोड़े से गिरते-गिरते बच गया ।

I narrowly escaped falling off my horse.

चलते-चलते लड़की बहुत थक गयी ।

The girl by continuous walking became very tired.

मेरी छुट्टी के दिन देखते-देखते ख़तम हो गये ।

My holidays were over in no time.

उसको समझाते-समझाते मैं बिलकुल तंग आ गया ।

I was absolutely tired off trying to persuade him.

III. पूर्णक्रियाद्योतक कृदन्त Past Perfect Participle :—

महाराज कमर कसे बैठे हैं।

The cook is sitting with girded loins.

पूर्णक्रियाद्योतक कृदन्त is formed from the past participle by changing आ to ए, *e.g.*, आया, खाया, गया become आये, खाये, गये, respectively.

तुम यहाँ बैठे क्या करोगे ? = तुम यहाँ बैठकर क्या करोगे ?

What will you do sitting here ?

मुझे यहाँ आये दस दिन हुए।

It is ten days since I came here.

The Preposition बिना is added to पूर्णक्रियाद्योतक, the Past Perfect Participle.

खाये बिना - without eating

लिखे बिना - without writing

बोले बिना - without talking

IV. तात्कालिक कृदन्त Immediate Present Participle :—This indicates the synchronising of an action with another action, *e.g.*, लिखते ही, बोलते ही, सोते ही.

It is formed by adding ही to an imperfect participle, and the subject, if any, is put in the oblique *possessive case*.

राम के आते ही मैं चला जाऊँगा।

As soon as Rama comes, I shall go away.

बिस्तर पर केबते ही मुझे नींद लगती है ।

I fall asleep as soon as I get to bed.

मैं पहुँचते ही वह चला गया ।

Immediately on my arrival, he went away.

मैं बारह बजते ही दफ्तर जाता हूँ ।

I go to office as soon as it strikes eleven.

आपके पहुँचते ही हम मद्रास से खाना होंगे ।

We shall leave Madras, as soon as you arrive.

Absolute Subject (स्वतंत्र कर्ता)

गोपाल के कहते ही

As soon as Gopal said

कर्ण का दिया हुआ दान

The donation given by Karna

उसके आये कितना वक्त हुआ ?

How long is it since he came ?

When the participle is an adjective or a noun, the possessive case-ending changes according to the आ ए ई rule. But, if the participle is used as an adverb, the possessive comes only in the inflected form.

उसका खाया हुआ भात Rice eaten by him

उसके खाये हुए लड्डू Laddūs ,, ,, ,,

उसकी खायी हुई रोटी Bread ,, ,, ,,

हरिहर के यह बात कहते ही वह चुप हो गया ।

As soon as Harihar said this, he kept quiet.

सीता के वहाँ पहुँचे हुए बहुत दिन बीत गये ।

Many days have passed since Sita reached there.

We give below some common errors with their corrections :—

Incorrect	Correct
धोबी धोया हुआ कपड़ा	धोबी का धोया हुआ कपड़ा
उससे मारा हुआ शेर	उसका शेर
यह नींव गांधी जी से डाली हुई है ।	यह नींव गांधी जी की डाली हुई है ।

Exercises

Translate into English :—

1. आपके भाई हाथ पर हाथ धरे क्यों बैठे हैं ?
2. सन्तरी हाथ में बन्दूक लिये पहरा दे रहा था ।
3. किसी किसीको अपने भाई के लिए खर्च करते
अखरता है ।
4. गोपाल के आते ही गोविन्द चला गया ।
5. किताब पढ़ते-पढ़ते मुझे एक बात याद आ गयी ।
6. भाई के बारे में तुम्हारे किये कुछ न होगा ।
7. अध्यापक के आते ही सब विद्यार्थी चुपचाप बैठ गये
8. खत लिखते हुए आज दो महीने गुज़र गये, मगर
पिता जी ने रुपया नहीं भेजा ।

9. बुढ़ापे के कारण चलते या फिरते हुए मुझे थकावट मालूम होती है ।
10. जीते जी, बिना लड़े हम किले को शत्रुओं के हाथ में नहीं सौंपेंगे ।
11. मेरी बात सुनते ही वह अपने घर चल दिया ।
12. दुल्हिन का विवाह-मंडप में सिर झुकाये बैठना अच्छा नहीं ।
13. कारखाने की खट-खट सुनते-सुनते मेरे कान फटे जा रहे हैं ।
14. दफ्तर पहुँचते-पहुँचते करीब ग्यारह बज गये ।
15. कुत्ता रोटी का टुकड़ा मुँह में दबाये पुल पर से जा रहा था ।

[हाथ पर हाथ धरे - with folded arms ; सन्तरी - sentry, watchman ; थकावट - fatigue ; जीते जी - while alive]

Translate into Hindi :—

1. In spite of his good education and enormous wealth, he never made a name.
2. While walking on a roof, he slipped and fell down.
3. As it struck five I left the office.
4. One cannot learn swimming without getting into the water.

5. Sitting in a big palace, how can one understand the difficulties of the poor ?
6. Holding a stick in his hand, the blind man goes round the city.
7. As soon as I saw that the opposite house was on fire, I rang up for the fire engine.
8. While swimming, Mr. Ghosh drinks milk every hour.
9. Keeping his father's ideal before him, Guru Govind Singh fought on the battle-field.
10. The arch gave way, as soon as Rama tried to tie the rope.
11. While choosing your companion, see if he is a friend-in-need.
12. Sitting on the terrace of the house, we were watching the procession.
13. As soon as I observed that something was floating, I plunged into the water.
14. Gandhiji talks to his friends and disciples, while spinning on the charkha.
15. Without knowing the nature of the person, how did you believe him ?

[slipped - फिसल गया; understand - समझ लेना; opposite house - सामनेवाला घर; rang up - फोन किया; ideal - आदर्श; arch - धनुष, चाप; gave way - टूट गया; to tie the rope - डोरी चढ़ाना; friend-in-need - ज़रूरत के समय काम आनेवाला मित्र; terrace - छत; procession - जुलूस; observed - देखा; floating - तैरते हुए; nature - स्वभाव]

LESSON 34

Auxiliary Verbs

सहायक क्रियाएँ

सक, चुक, लग, दे, पा, चाह, पढ़, हो, कर, रह and जा are used as auxiliary verbs in Hindi. When the verb is conjugated, it is the auxiliary verb that is subject to inflection, while the principal verb remains unchanged.

(1) सक is added to the root of a verb to indicate ability or permission.

मैं यह काम कर सकता हूँ—I can do this work.

तुम तमिल बोल सकते हो?—Can you speak Tamil?

तुम जा सकते हो—You may go.

(2) चुक is added to the root to indicate completion of an action.

मैं खा चुका—I have finished eating.

राम लिख चुका—Rama has finished writing.

मैं पढ़ चुका हूँ—I have finished reading.

अब वे गा चुके होंगे—They have finished singing by now.

वे औरतें बोल चुकी थीं—Those women had finished speaking.

ने is not used with the subject when सक and चुक are used as auxiliaries in the past tense.

e.g., वह काम कर सका ।

He could work.

सीता खा चुकी ।

Sita finished eating.

जब वह चिट्ठी लिख चुका तो मैं उसको डाक में डाल आया ।

When he had written the letter, I posted it.

Note :—The negative नहीं is best placed between the component parts of a compound verb.

तीन महीने पहले राम हिन्दी बोल नहीं सकता था ।

Rama could not speak Hindi three months ago.

(3) लग is used with the modified infinitive (ना becomes ने) to express the sense of *begin*.

रहीम रोने लगा—Rahim began to weep.

बच्ची सोने लगी—The baby (girl) began to sleep.

ने is not used with the subject in the past tense when लग is an auxiliary verb.

राम खाने लगा (not राम ने खाने लगा)—Rama began to eat.

(4) दे is used with the modified infinitive to mean *let* or *allow* ;

मुझे सोने दो—Let me sleep.

उसे बाहर जाने दो—Let him go out.

ज़रा हमें यह अख़बार पढ़ने दो ।

Just let us read this newspaper.

Note :—When दे is in the past tense, ने is used with the subject, irrespective of the principal verb.

मैंने गोपाल को अन्दर आने दिया ।

I let Gopal come inside.

उसने मुझे जाने दिया ।

He allowed me to go.

(5) पा is used after the root of a verb or with the modified infinitive to mean *manage to*.

कर पाना or करने पाना—to manage to do

मैं वहाँ नहीं पहुँच पाया or पहुँचने पाया ।

I could not manage to reach there.

तुम नहीं सुन पाओगे or सुनने पाओगे ।

You will not be able to hear.

Note :—(a) When पा is the auxiliary verb, ने is not used with the subject ; but if पा is a single or main verb, ने is used with the subject optionally.

राम ने लड़कों को मन्दिर में पाया

Rama found the boy in the temple.

तुम उसे पा गयी ।

You found it.

(b) पा as an auxiliary verb, is used generally in the negative.

Exercises

Translate into English:—

1. इतना दूध इस बरतन में नहीं समा सकता ।
2. दुनियाँ में कोई पहलवान गामा की बराबरी नहीं कर सकता ।
3. जब मैं नहा चुका तब उसने मुझे खाने के लिए बुलाया ।
4. अगर तुम सच्चे दिल से ईश्वर का ध्यान करोगे तो उसे पा सकते हो ।
5. जब मैं चाकू से पेन्सिल बनाने लगा तब मेरी उँगली कट गयी ।
6. तुमने दुश्मनों की फ़ौज को क्यों जाने दिया ?
7. आज शहर में तुम कहीं जाने न पाओगे, सभी जगह खचाखच भीड़ लगी है ।
8. आप नौकर को इतनी देर से भेज रहे हैं ? अब वह वहाँ पहुँच चुका !
9. कभी तुमने अपने बेटे पर दबाव रखा ही नहीं, फिर आज वह अपने बाप की बात क्यों सुनने लगा ?

10. आज रात मैं मैं कुछ भी पढ़ न पाऊँगा, क्योंकि पड़ोसी के यहाँ किसीका गाना है ।
11. जब वे अखबार पढ़ चुकेंगे तभी किसीकी बात सुनेंगे, उसके पहले नहीं ।
12. हवलदार की डाँट सुनकर डाकू काँपने लगा ।
13. उसको सोया रहने दो, जगाओ मत ; रात में बड़ी देर करके सोया है ।
14. अगर मैं किसी तरह एक बार उसे देख पाता तो उसको दो चार खरी-खरी सुनाता ।
15. आपने उसे क्यों नहीं रोका ? दरवाज़ा क्यों खोलने दिया ?

[समाना - to contain ; पेन्सिल बनाना - to mend the pencil ; डँगली - finger ; फ़ौज - army ; दबाव - pressure, control ; हवलदार - a military officer ; डाँट - threat ; खरी-खरी सुनाना - to rebuke]

Translate into Hindi :—

1. You cannot finish reading these books in a month.
2. When the beggar saw the ticket-collector, he proceeded to hide himself.
3. I do not think the small girl will be able to lift that burden.

4. Have you finished saying what you wanted to say?
5. Let the servant bring the cot.
6. In such a short time can they cover up fifty miles?
7. On account of heavy rains, the army could not proceed further.
8. Why did you interrupt her when she began to talk?
9. I will not allow you to act in the play.
10. He began to beg in the streets after squandering away all his father's property.
11. You may not be able to reach your destination in time if you go on foot.
12. He might have finished writing the reply to that letter.
13. You may not be able to sleep on the open terrace.
14. Let the other team play first.
15. I can run ten miles in an hour. Nobody can compete with me.

[to cover up - तय करना; to interrupt - रोकना; to act (in a play) - अभिनय करना; to squander - उड़ा देना, नष्ट करना; property - जायदाद (f); destination - ठिकाना; on foot - पैदल; team - दल; to compete - बराबरी करना, होड़ करना]

LESSON 35

Auxiliary Verbs (*contd.*)

(6) (i) चाह is used with the infinitive to indicate desire.

मैं गाना चाहता हूँ—I want to sing.

अब्दुल क्या करना चाहता है?—What does Abdul want to do?

(ii) चाह is used with the Past tense to indicate an action about to take place.

मेरा लड़का मरा चाहता है।

My boy is on the point of dying (almost dead).

यह टूटा-फूटा मकान गिरा चाहता है।

This dilapidated house is about to fall.

एक बहुत बड़ी बुराई हुआ चाहती है।

A great evil is about to happen.

घड़ी में चार बजा चाहते हैं।

The clock is about to strike four.

हम रवाना हुआ चाहते थे कि लड़के की बीमारी की खबर मिली।

We were about to leave, when we got the news of the boy's illness.

मैं बाहर जाया (not गया) चाहता था कि आपका तार मिला।

I was about to go out when I received your telegram.

दुश्मन हमला किया चाहता है ।

The enemy is about to attack.

Note:—ने is used with the subject when चाह is used in the past tense.

उसने मुझे मारना चाहा ।

He wanted to beat me.

If the infinitive is transitive, it sometimes agrees in gender and number with its object when चाह is in the past tense.

रियाया ने राजा से कुछ बिनती करनी चाही ।

The subjects wished to make a representation to the King.

करीम ने कल शाम को छुरी उठा लेनी चाही, पर मैंने मना कर दिया ।

Karim wished to remove the knife last evening, but I stopped him.

Generally, however, the infinitive is in the masculine singular only.

उसने रंटी खाना चाहा, इसलिए मैंने दे दी ।

He wanted to eat bread, so I gave (him).

चाहिए derived from चाह is indeclinable. It is used in the sense of 'is wanted' or 'is required'. The subject of चाहिए is always in the dative case.

तुमको क्या चाहिए ?

What do you want ?

मुझे थोड़ा दूध चाहिए ।

I want some milk.

राम को कुछ केले चाहिए ।

Rama wants a few plantains.

चाहिए and चाहिए था are used with the infinitive to express 'ought to' or 'must' or 'should' and 'ought to have' respectively, and the infinitive changes according to the gender and number of the object, if any, if it is not followed by को.

तुमको पढ़ना चाहिए ।

You must study.

गोपाल को यह काम करना चाहिए ।

Gopal should do this work.

बहिन को रोटी खानी चाहिए ।

Sister ought to eat bread.

उसको वक्त पर आना चाहिए ।

He ought to come in time.

उसको वक्त पर आना चाहिए था ।

He ought to have come in time.

तुमको माम्बलम जाना चाहिए था ।

You ought to have gone to Mambalam.

उस साधु को भगवद्गीता अवश्य पढ़नी चाहिए थी ।

That Sadhu ought certainly to have read the Bhagavadgita.

मुझे कुछ भी न बोलना चाहिए था ।

I ought not to have spoken anything.

Observe the following uses :—

चाहिए कि वह आये = उसको आना चाहिए ।

He must come.

सिपाहियों को चाहिए कि अपने अफसरों को मानें।

The soldiers must obey their officers.

चाहिए था कि तुम सिपाही होते।

You ought to have been a soldier.

(7) when 'पड़' is used with the infinitive to express force or compulsion the subject stands in the dative case, and the verb agrees with the object in gender and number.

मुझे बंधना पड़ता है।

I am obliged to go to Bombay. (I have to go to Bombay.)

उसे दवा खानी पड़ी।

He had to take medicine.

हुसेन को बीस रुपये का जुर्माना देना पड़ा।

Hussain had to pay a fine of Rs. 20.

उसको एक चिट्ठी लिखनी पड़ी।

He was obliged to write a letter.

मुझे यात्रा में बासी रोटियों खानी पड़ीं।

I had to eat stale loaves during the travel.

उसको बहुत-सी लड़ाइयाँ लड़नी पड़ीं।

He had to fight many battles.

मुझको ये बातें कहनी पड़ीं।

I had to say these things.

(8) When हो is used with the infinitive to indicate 'the necessity of performing an action', the subject takes the dative case and the verb

agrees with the object (if any) in gender and number.

मुझे जाना है ।

I have to go.

तुम्हें बाहर जाना होगा ।

You will have to go out.

उसको ट्रिप्लिकेन जाना था ।

He had to go to Triplicane.

करीम को मुझे सात रुपये देने हैं ।

Karim has to give me Rs. 7.

तुमको रोटी खानी होगी ।

You will have to eat bread.

गोपाल को एक चिट्ठी लिखनी थी ।

Gopal had to write a letter.

Exercises

Translate into English :—

1. हर इनसान को गूंगे जानवरों पर रहम करना चाहिए ।
2. जब तुम मेरी बात नहीं सुनोगे तो मजबूरन मुझे तुमसे सलाम कहना पड़ेगा ।
3. मैं अमेरिका की सैर करना चाहता हूँ, मगर मेरे बाबूजी मना करते हैं ।
4. अगर इनसान अपनी क्रिस्मत के भरोसे पर रहा करेगा तो उसे हमेशा ठोकरें ही खानी पड़ेंगी ।
5. गवाह को जो कुछ कहना था उसने कहा ।

6. चारपाई पर इतने खटमल हैं कि हमें ज़मीन पर ही सोना पड़ता है ।
7. मरीज़ों को ठीक वक्त पर दवा और खुराक देनी चाहिए ।
8. इस कमरे में आज ताला लगाना है ।
9. हमें आज पहले ही स्नान कर लेना चाहिए, बाद को बड़ी भीड़ होगी ।
10. सरोजिनी सैर के लिए जाना ही चाहती थी कि इतने में गोमती आयी ।
11. कल मुझे बाज़ार में जूते खरीदने हैं ।
12. वह कहना चाहता था, लेकिन बीच में ही रुक गया ।
13. हास्टल के हर एक विद्यार्थी को पाँच बजे उठना पड़ता है ।
14. अच्छे स्वास्थ्य के लिए जल्दी सोना चाहिए और जल्दी उठना चाहिए ।
15. साइकिल की मरम्मत करनी है, आपको थोड़ी देर ठहरना होगा ।

[गूँगा - dumb ; रहम करना - to take pity ; मज़बूरन - by force ; सलाम कहना - to say good-bye ; ठोकरें खाना - to stumble ; खटमल - bug ; मरीज़ - patient ; खुराक - diet ; मरम्मत - repair]

Translate into Hindi :—

1. The student should listen to what the teacher says.
2. I have to go to the station to receive a friend.
3. He had to withdraw his remarks about me.
4. They wanted to break the enemy line, but they failed in the attempt.
5. You must come at least ten minutes earlier.
6. He will have to take up the responsibility.
7. We never imagined that we would have to spend so much on this house.
8. I want to see Kashmir during the ensuing summer.
9. Every one must understand one's own duty.
10. The paper had to furnish a security of two thousand rupees.
11. The ship was forced to anchor on account of stormy weather.
12. If he wants to proceed further, in spite of my advice, let him proceed.
13. I have to attend a meeting this afternoon.

14. The scientist had to give up his researches for want of help and encouragement.
15. What one should and should not do must be left to one's own conscience.

[to listen - ध्यान देना; to receive - अगवानी करना; to withdraw - वापस लेना; line - क़तार; ensuing - आगामी; summer - गरमी; security - ज़मानत; to anchor - लंगर डालना; stormy weather - तूफ़ानी मौसम; to proceed further - आगे बढ़ना; in spite of my advice - बावजूद मेरी सलाह के; afternoon - तीसरा पहर; scientist - वैज्ञानिक; encouragement - प्रोत्साहन; conscience - विवेक, अन्तःकरण]

LESSON 36

Auxiliary Verbs (Contd.)

(9) कर is added to a verb in the past tense to indicate a practice which has almost become habitual.

पढ़ा करो ।

Be (in the habit of) reading.

देखा करो ।

Be seeing.

दौड़ा करो ।

Be running.

वह आया करता है ।

He habitually comes.

वह मेरे घर आया करती है ।

She is in the habit of coming to my house.

आप सब बातों में यों मुझे रोका करते हैं ।

In everything, you go on checking me like this.

यह काम किया करो ।

Do this work regularly.

आज से आराधना पाँच बजे हुआ करेगी ।

From today, the worship will be at 5 o'clock.

वे पत्थर फेंका करते थे ।

They used to throw stones.

Note :—(i) The form of जा is जाया कर be going (*not* गया कर).

वे रोज़ सवेरे घूमने जाया करते हैं ।

They are in the habit of going out for a walk every morning.

(ii) ने is not used in the habitual past tense :—

गोविन्द रात में बड़ी देर तक पढ़ा किया ।

Govind was in the habit of reading till late at night.

(iii) था is idiomatically omitted in the *Past Imperfect Tense* of कर indicating habit.

हम हर रोज़ शाम को पार्क जाया करते ।

We used to go to park every evening.

(10) रह is used with the present or past participle of a verb to express continuity of an action.

महादेव साल-भर पढ़ता रहा ।

Mahadev kept up his studies during the whole year.

तुम बड़बड़ाते रहते हो ।

You go on murmuring.

सीता हँसती रहती है ।

Sita goes on laughing.

राम बोलता रहता है ।

Rama continues to talk.

बरसात के मौसिम में रात-दिन पानी बरसता रहता है ।

It goes on raining day and night during the rainy season.

हम वहाँ जाते रहेंगे ।

We will keep on going there.

वह लंगड़ी लड़की सुबह से लेकर शाम तक अपने कमरे में बैठी रहती है ।

That lame girl remains seated in her room from morning till evening.

वह चलता रहता है ।

He goes on walking.

लड़के दिन-भर खेलते रहेंगे ।

The boys will go on playing the whole day.

वे घण्टों लिखते रहते हैं ।

They go on writing for hours.

Note :—Observe the difference :—

राम गाता है—Rama sings.

राम गा रहा है—Rama is singing.

राम गाता रहता है—Rama continues singing.

Sometimes आ is also used as an auxiliary verb after the *present* or *past* participle, to give the idea of continuity.

यह बात ज़माने से होती आ रही है ।

This has been happening from a very long time.

मैं बराबर देखता आया हूँ कि हमेशा सत्य ही को इस दुनियाँ में विजय होती है ।

I have always been observing that in this world truth alone wins.

राम चला आता है ।

Rama is coming alone.

तुम चले आओ ।

Come along.

Note :—The participle agrees with the subject in gender and number.

जा also gives the meaning of *Progressive* action.

वह पढ़ता जाता है ।

He goes on reading.

वे काम करते जाते हैं ।

They go on working.

वह स्तुति करता हुआ गया ।

He went alone praising.

वह अच्छा होता जाता है ।

He is getting better.

सुनते जाओ ।

Go on listening.

लिखते जाओ ।

Go on writing.

बीमार आदमी अच्छा होता जाता है ।

The sick man is (gradually) getting better.

वह कहता गया और मैं सुनता रहा ।

He went on saying, and I went on hearing.

अन्धेरा होता जाता है ।

It is getting dark.

वह उस स्त्री को पीटता गया और तुम तमाशा देखते रहे !

That fellow went on beating that woman and you remained watching the fun !

If रह is added after the present participle of जा it means 'disappear' or 'vanish.'

बरतन की चमक जाती रही ।

The brightness of the vessel has disappeared.

मेरा भाई जाता रहा है ।

My brother has passed away.

मेरा भाई जाता रहा ।

My brother is dead.

उनका क्रोध जाता रहा ।

His anger subsided (disappeared.)

सब कुछ जाता रहा ।

Everything is gone.

उसका असर जाता रहा ।

Its effect is gone.

मेरी किताब जाती रही ।

My book is lost.

Note :—The **जा** added to the inflected past participle लिखे, गये, etc., denotes continuity of action in spite of interruption.

मैं लिखे जाता हूँ—I keep on writing.

कहे जा—Go on saying.

Exercises

Translate into English :—

1. मैं नियम से कसरत किया करता ।
2. डाकुओं ने घर लूटा और तुम खड़े-खड़े पला ।
3. हम बहुत दिनों से कहते आये हैं कि अंधेरे में न पड़ा करो ।
4. उनकी लड़की रात-दिन गाती रहती है ।
5. हमारी बात सुन मास्टर साहब का क्रोध जाता रहा ।
6. लगातार दस घंटे तक किसान खेत काटते रहे और उनकी स्त्रियाँ फसल को बटोरती रहीं ।

7. हमेशा मे मैं यही देखता आ रहा हूँ कि बाप को अपने बेटे से और बेटे को बाप से एक न एक शिकायत ज़रूर रहती है ।
8. औरंगज़ेब अपने हाथ से टोपियाँ सीकर या कुरान की नक़ल कर अपनी गुज़र के लिए कमाया करता था ।
9. जो बातें सूरदास और तुलसीदास ने अपनी कविताओं में लिखी हैं उन्हींकी नक़ल बाद के कवि करते आ रहे हैं ।
10. हमारे बड़े बूढ़े लोग उसी पुरानी लकीर को पीटते जा रहे हैं ।
11. इन्सान जो बात नहीं चाहता वही होती रहती है ।
12. हमारी फ़ौज को देखकर दुश्मनों की फ़ौज पीछे हटती जा रही है ।
13. पुलिस की निगरानी के होते हुए भी चोरी और डाके बराबर चलते रहे ।
14. कल दिन और रात लगातार बारिश होती रही ।
15. गांधीजी किसी समय 'सूट' पहना करते थे, फिर अंगोछानुमा धोती पहनने लगे ।

[नियम से - regularly ; लगातार - continuously ; फ़सल - crop ; बटोरना - to collect, to gather ; गुज़र - living, maintenance ; लकीर - line ; निगरानी - supervision ; डाका - dacoity ; अंगोछानुमा - towel-like]

Translate into Hindi :—

1. You always promise, but never come.
2. Chandragupta used to observe minutely how the Greek army was being trained.
3. Rana Pratap wandered among the hills and forests.
4. I have been selling this article for four rupees.
5. Dushyanta remained gazing at Sakuntala's face.
6. He has been purposely delaying (in) the matter.
7. He persisted in disobeying the orders of the master.
8. He was addicted to drink till very recently.
9. I used to count upon his advice and co-operation.
10. As the game proceeded, all hopes of success vanished.
11. We have observed that a man loses his dignity by depending on others.
12. In spite of my interference, the quarrel continued unabated.

13. Put a stop to this kind of behaviour,
else the enmity between you and him
will go on increasing.
14. He has been scrupulously avoiding a
direct reply to my question.
15. His brother was talking to me for an
hour.

[to gaze - ताकना ; co-operation - सहयोग ; dignity -
गौरव, बड़प्पन ; interference - दस्तदाजी, हस्तक्षेप ; scrupu-
lously - सावधानी के साथ ; for an hour - एक घण्टे तक]

LESSON 37

Compound Verbs

संयुक्त क्रियाएँ

Hindi abounds in a species of compound verbs called संयुक्त क्रियाएँ, which means a combination of two verbs used to intensify the meaning.

[In English, adverbs are used with the verbs to give this intensified meaning, *e.g.*, went away—चला गया, fell down—गिर पड़ा]

A verb is rendered intensive by combining some other verb with its root subjoined. The root of the principal verb remains invariable, and the subjoined verb is fully conjugated in the usual way ; thus, मार (beat) becomes intensive

by adding to its root the verb डाल, and मार डालना means *to kill off*; so also, डाल देना *to throw down*; बोल उठना *to speak out*; मर जाना *to die away* (intensive); खो देना *to lose* (intensive).

In this संयुक्तक्रिया, the subjoined verb loses its original meaning or retains it so slightly as to be hardly perceptible. It either strengthens or develops the significance of the root-verb.

दे, बैठ, ले, पढ़, उठ, डाल, मार, जा, रख, छोड़ are some of the verbs that are generally used as the second verbs of the compound verbs.

I. दे

(a) दे signifies doing a thing for some one else, while ले signifies doing it for oneself, *e.g.*,

यह रुपया उन्हें बाँट दो—Divide this rupee amongst them.

यह रुपया आपस में बाँट लो—Divide this rupee amongst yourselves.

यह खत पढ़ लो—Read this letter (for yourself).

यह खत मेरे लिए पढ़ दो—Read this letter for me.

गोपाल ने मुझे मुसीबत से बचा दिया—Gopal saved me from a trouble.

मुझे बचा दो—Save me.

(b) दे emphasises the meaning of the main root, *e.g.*, हँस देना - *to laugh out*; चल देना - *to set out in haste*; रो देना - *to burst into tears*

In compounds like दिखायी देना - to be seen, सुनायी देना - to be heard, the subject does not take ने when दे is in the past tense ;

e.g., वह दिखायी दिया (*not* उसने दिखायी दिया)—He appeared.

वह सुनायी दिया—It was heard.

दो गाँव दिखायी दिये—Two villages appeared.

ऐसी बात सुनायी नहीं पड़ी—Such a thing was not heard.

II. ले

(a) ले indicates doing a thing for one's own sake.

यह दवा खा लो—Take this medicine (for your own sake).

(b) ले emphasises the meaning of the main verb, as in सो लेना—to sleep or finish sleeping, मैं सो लिया; रो लेना—to finish weeping; साथ हो लेना—to accompany.

III. पड़

(a) पड़ signifies the suddenness of an action.

गिर पड़ना - to fall suddenly

हँस पड़ना - to burst out laughing

रो पड़ना - weep vehemently

चल पड़ना - to start off

फिसल पड़ना - to slip suddenly or accidentally

कूद पड़ना - to jump suddenly

निकल पड़ना - to start away

(b) पड़ is added to verbs which signify some act of consciousness, for emphasis.

देख पड़ना - to be seen (clearly)

जान पड़ना - to be known (to seem)

सुन पड़ना - to be heard (clearly)

IV. उठ

उठ has in a compound verb the force of पड़ (suddenness or unexpectedness).

जाग उठना - to wake up

बोल उठना - to speak out

जल उठना - to catch fire

काँप उठना - to tremble suddenly

घबरा उठना - to be startled

V. डाल

डाल gives the idea of completion or thoroughness, when used with another verb to form compound verb.

खा डालना - to eat up

कह डालना - to speak out

पढ़ डालना - to read through

देख डालना - to examine

तोड़ डालना - to break up

काट डालना - to cut away

दे डालना - to give away

Exercises

Translate into English :—

1. तुम्हें समझ लेना चाहिए कि तुम्हारी क्या-जिम्मेदारी है ।
2. कोई भयानक स्वप्न देखकर वह सोते-सोते चिल्ला उठा ।
3. नज़दीक बैठने से गाना अच्छी तरह सुन पड़ता है ।
4. उस बड़ी चट्टान की चोटी पर से वह नदी में कूद पड़ा ।
5. इतना कह मेरा दिली दोस्त गोपाल वहाँ से चल दिया ।
6. हवा के कारण पेड़ पर से सभी फल गिर पड़े ।
7. कल सवेरे से पहले पूरी किताब पढ़ डालो ।
8. मैं पूरा किस्सा सुना रहा था, इसी बीच मैं वह बोल उठा ।
9. आपसे यह काम न बन पड़े तो आप मुझसे कहें ।
10. मुझे जो कुछ देना था, मैंने सब उसे दे डाला ।
11. तुमने खाना खा लिया ? मेहमानों को भी खिला दिया न ?
12. इस दर्दनाक दृश्य को देखकर मेरा दिल कांप उठा ।
13. जान पड़ता है यह आदमी कई दिनों का भूखा है ।
14. उस चिकनी ज़मीन पर चलते-चलते वह यकायक फिसल पड़ा ।

15. कल सभी नौकरों को उनकी तनख्वाह दे दो और कह दो कि कल से न आवें ।

[चट्टान - rock ; मेहमान - guest ; दर्दनाक - painful, piteous ; दृश्य - scene ; चिकनी - smooth, slippery ; तनख्वाह - pay, salary]

Translate into Hindi :—

1. Just meet (मिल ले) my brother before you go to the station.
2. It seemed (जान पड़) to me as though the neighbour wanted to pick a quarrel.
3. The proprietor of that mill distributed (बाँट दे) twenty-thousand rupees as bonus.
4. Before this evening, finish off (ख़तम कर डाल) the work entrusted to you.
5. While Socrates was engaged in a serious talk, his wife shouted (चिल्ला उठ) in the middle.
6. Are you able to hear (सुन पड़) the feeble voice of the Mahatma ?
7. Please give (दे दे) him a letter of recommendation.
8. He sustained a great loss (नुक़सान कर ले) by making friend with that man.

9. He drank up (पी डाल) all the milk in the jar.
10. The dacoit burst into laughter (हँस पड़) on reading the threatening letter from Alexander.
11. When one of the sheds caught fire (जल उठ), all the other sheds around were removed for safety.
12. You have broken (तोड़ डाल) two pens. You will not get any more.
13. Before you give an opinion about a book, read it through (पढ़ डाल) and try to understand (समझ ले) it well.
14. Nadirshah massacred (कल्ल कर डाल) all the able-bodied men of Delhi.
15. Hearing the alarm-bell ringing, the whole army woke up (जाग पड़) and got ready to face the enemy.

[to pick a quarrel - झगड़ा मचाना ; bonus - इनाम ; Socrates - सुक्रात ; serious - गंभीर ; feeble - कमज़ोर, धोमी ; voice - आवाज़ (f.) ; recommendation - सिफ़ारिश (f.) ; jar - घड़ा ; Alexander - सिकन्दर ; threatening - धमकी का ; shed - छप्पर, सायबान ; safety - हिफ़ाज़त ; able-bodied - हट्टा-कट्टा ; alarm-bell - खतरे की घंटी ; to face - सामना करना, मुकाबला करना]

LESSON 38

Compound Verbs (*Contd.*)

VI. बैठ

When बैठ is used as the second part of a compound verb, it gives the idea either of 'finality' or of 'suddenness' or of 'doing a thing without forethought'.

उठ बैठना—to sit up suddenly from a lying position

दे बैठना—to give away completely

कर बैठना—to do anything suddenly or without forethought or in an improper manner

मार बैठना—to beat without cause

किस्मत को रो बैठना—to weep over one's lot

वह बादशाह बन बैठा—He made himself a king (*but*
वह बादशाह बनकर बैठा—He sat on the throne as a king.)

गोपाल अपनी दौलत खो बैठा—Gopal lost (all) his property.

VII. मार

मार when used as the second part of a compound verb gives the idea of 'impropriety' and 'folly'.

उसने जज साहब को सीधा लिख मारा—He wrote to the Judge directly (not through the proper channel).

तुमने इतने थोड़े समय में सारी किताब लिख मारी!—You have written the whole book within such a short time!

VIII. जा

जा when used as the second part of a compound verb expresses completeness or finality.

खा जाना—to eat up

पी जाना—to drink up

डूब जाना—to sink down

गिर जाना—to fall down

आ जाना—to arrive

रह जाना—to be left behind

सो जाना—to sleep away

भूल जाना—to forget

मर जाना—to die

चला जाना—to go away

चला आना—to come along

मैं गीता को ध्यानपूर्वक पढ़ गया—I read the Gita carefully. (Note that ने is not used here.)

राम तमाम रोटी खा गया—Rama ate up all the bread.

किसी वजह से रौंछ उसे छोड़ गया—Somehow, the bear left him. (Note that ने is not used here).

IX. रख

रख when used as the second part of a compound verb, implies the idea of 'doing a thing beforehand' or 'keeping safely'.

कर रखना—to order or tell beforehand

सुन रखना—to hear and keep (in memory)

उठा रखना—to keep off

रोक रखना—to withhold

सजा रखना—to arrange (a room)

लगा रखना—to affix

समझ रखना—to keep in mind

उसने मुझे तंग कर रखा है—He has kept me under vexation.

मैंने कमरा साफ़ कर रखा है—I have cleaned the room (already).

मैंने पुलिस को खबर दे रखी थी—I had (already) informed the police.

X. छोड़

In a compound verb छोड़ indicates 'completion after an effort,' as in मैंने इस कदर मेहनत की कि इम्तहान पास कर छोड़ा—I worked so hard that I got through my examination; मैंने दुश्मन को हराकर छोड़ा—I managed to drive the enemy back; निकाल छोड़ना—to succeed in expelling

Exercises

Translate into English:—

1. जोश में आकर वह उस नन्हीं बच्ची को मार बैठा ।

2. अमीर अमनुल्ला को गद्दी से उतारकर बच्चाएँ सज़का बादशाह बन बैठा ।

3. उसको समझाने में हमने कोई बात उठा न रखी ।
4. बिना मुझसे कुछ कहे-सुने वह यहाँ से चला गया ।
5. लेख की जगह तुमने यह क्या लिख मारा है ?
6. पति के आने का समाचार सुनकर वह बीमार स्त्री उठ बैठी ।
7. तुम्हारी अंगूठी तो मिल गयी ; फिर भूल जाओ उन पुरानी बातों को ।
8. जब उसका कहना खतम हो जाय तभी बोलना । बीच में न पूछ बैठना ।
9. आपसे मैंने कह रखा है कि आप उस किताब को हाथ न लगायँ । बार-बार मुझे तंग न कीजिये ।
10. आप उसे मद्रास में कब तक रोक रखेंगे ?
11. सिकंदर को अपनी भूल मालूम हुई और वह वापस चला गया ।
12. हमारे पूर्वजों ने जो कुछ पुण्य कमा रखा है उसीका उपभोग हम कर रहे हैं ।
13. अनजान में आज हम उसे भी खो बैठे हैं ।
14. तुम मेरे यहाँ आ जाओ, तुम्हारे रहने व खाने का इन्तज़ाम मैं कर देता हूँ ।

15. माँ-बाप के अधिक दुलार और प्यार का यह नतीजा है कि बेटा सिर पर चढ़ बैठा है।

[जोश - emotion, spirit, temper ; नन्हीं - tiny ; पूर्वज - forefathers ; अनजान में - in ignorance, unknowingly ; इन्तज़ाम - arrangements ; दुलार - affection]

Translate into Hindi :—

1. Lakshmana left Sita alone in the forest and returned (लौट जा) to Ayodhya.
2. He has lost (खो बैठ) everything that his father had left him.
3. My mother had gone to sleep when I reached home late in the night.
4. He forgot all that he had learnt at school.
5. Lenin passed away (मर जा) before all his plans were fulfilled.
6. For a small thing like this he has written (लिख मारा) a big volume.
7. I had told (कह रख) the coachman to get the coach ready.
8. All the labourers went home leaving their work unfinished.
9. I was expecting you this morning ; therefore I stopped (रोक रखा) him for a day.

10. Without thinking about the consequences of the action, he did (कर बैठ) the work.
11. The old man gave away (दे बैठ) all his rights to his friend, who misused them.
12. I read the book the whole night and finished it (ख़तम कर छोड़).
13. Gandhiji left no stone unturned (उठा न रख) for securing the release of the Bengal detenues.
14. The Pathans entered (घुस जा) the cave without being noticed by the soldiers.
15. The old patient sat up (उठ बैठ) in his bed against the instructions of the doctor.

[volume - पोथी; unfinished - अधूरा; consequences - परिणाम, नतीजा; to misuse - दुरुपयोग करना; release - छुटकारा; detenue - नज़रबन्दी; cave - गुफा; instruction - हिदायत]

LESSON 39

Compound Verbs (Contd.)

नामधातु (Nominal Compound)

There are quite a large number of verbs in Hindi that are formed by adding हो or कर to nouns, adjectives and adverbs. Verbs with हो are अकर्मक, and those with कर are सकर्मक. These are

called नामधातु or Nominal compounds. When nouns and verbs are joined together to express a single verbal idea, they are called Nominal Compounds.

I

संज्ञा से (from nouns)

शुरू - beginninng शुरू होना - to begin (अकर्मक)

शुरू करना - „ (सकर्मक)

काम कब शुरू होगा ?

When will the work begin ?

हम नौ बजे काम शुरू करते हैं ।

We begin the work at nine o'clock.

याद - memory याद होना - to come to mind (अकर्मक)

याद करना - to remember (सकर्मक)

नाश - destruction नाश होना - to be destroyed

नाश करना - to destroy

Similarly, पूजा करना - to worship

रक्षा या हिफाजत करना - to protect

जमा होना - to be collected

जमा करना - to collect

राम ने आपकी (*not* आपको) तारीफ़ की—Ram praised you.

गोपाल ने यहाँ आने की (*not* आने को) कोशिश की—

Gopal tried to come here. Here the first part of नामधातु, which is a noun and is treated as the object of the verb is feminine, and hence की (*not* किया).

II

विशेषण से (from adjectives)

खट्टा - sour	खट्टा होना - to be sour
	खट्टा करना - to make sour
मीठा - sweet	मीठा होना - to be sweet
	मीठा करना - to sweeten
छोटा - small	छोटा होना - to be shortened
	छोटा करना - to shorten
अच्छा - good	अच्छा होना - to be healed
	अच्छा करना - to heal
ख़राब - bad	ख़राब होना - to be spoiled
	ख़राब करना - to spoil
चिकना - smooth	चिकना होना - to be smoothened
	चिकना करना - to smoothen
खड़ा - standing	खड़ा होना - to stand
	खड़ा करना - to make one stand up, to stop
नीचा - low	नीचा होना - to become low
	नीचा करना - to lower
ऊँचा - high	ऊँचा होना - to rise
	ऊँचा करना - to raise
खुश - happy	खुश होना - to be glad
	खुश करना - to please
लंबा - long	लंबा होना - to be lengthened
	लंबा करना - to lengthen

III

क्रियाविशेषण से (from adverbs)

ऊपर - above	ऊपर होना - to come up
आगे - in front	आगे होना - to be in advance
	आगे करना - to advance
तैयार - ready	तैयार होना - to get ready
	तैयार करना - to make ready

IV

A

Some नामधातु's are formed by adding दे, उड़ा, लड़ा, मचा, उठा, झेल, etc., to nouns, as in

जवाब - reply	जवाब देना - to reply
सज़ा - punishment	सज़ा देना - to punish
दोहाई - appeal	दोहाई देना - to make an appeal
मार - beating	मार खाना - to be beaten
कोड़ा - whip	कोड़ा खाना - to be whipped
घूस - bribe	घूस खाना - to take a bribe
हवा - air	हवा खाना - to go for a walk
धोखा - deceit	धोखा खाना - to be deceived
मज़ा - enjoyment	मज़ा उढ़ाना - to enjoy
रुपये - rupees, money	रुपये उढ़ाना - to spend lavishly
खिल्ली - joke	खिल्ली उढ़ाना - to mock at
गप - gossip	गप लढ़ाना - to gossip

शोर - noise	शोर मचाना - to make a noise
तकलीफ़ - trouble	तकलीफ़ उठाना - to take trouble
छलांग - jump	छलांग मारना - to jump
डींग - boast	डींग मारना - to boast
मुसीबत - calamity	मुसीबत झेलना - to suffer (calamity)

B

Some नामधातु's are formed by adding ना to the noun or adjective, as in

रंग - colour	रंगना - to colour
खर्च - expense	खर्चना - to spend (money)
बदल - change	बदलना - to change
बात - word	बताना - to tell
दुख - sorrow	दुखना - to pain
आज़मा - experiment	आज़माना - to experiment
अपना - one's own	अपनाना - to make one's own
लंबा - long	लंबाना - to lengthen
न्योता - invitation	न्योतना - to invite

C

पुनरुक्त संयुक्त क्रियाएँ

Reiteratives

The verbs compounded of two stems having similar meanings (समान अर्थवाली) or similar in sound (समान ध्वनिवाली) are called पुनरुक्त संयुक्त क्रियाएँ (repeated compound verbs). This repetition adds little or

nothing to the meaning of the first member of the compound, but the sound-effect is pleasing to the ear, and therefore the usage is quite common.

I

Two stems identical or similar in meaning :—

जान-बूझकर - knowingly, deliberately

देख-भालकर - having supervised

समझाये-बुझाये - having explained

सब छोड़-छाड़ - having left everything

सोच-समझकर - after due deliberation

सिखा-पढ़ाकर - having instructed (carefully)

पूछ-ताछकर - after enquiring or investigating

II

Sometimes, similarity of sound, especially in the way of alliteration (अनुप्रास), is combined with similarity of meaning.

करना-धरना - to do

बोलना-चालना - to speak

मिलना-जुलना - to resemble, to meet

तोड़-मरोड़कर - having smashed (things)

आपकी देखरेख में - under your supervision

In पुनरुक्त क्रिया both the verbs are subject to inflection :

अपना काम देखो-भालो ।

अपने शहरवालों से मिलते - जुलते रहना चाहिए ।

D

अनुकरण ध्वनि

Verbs formed on the basis of imitation of sounds are called अनुकरण धातु (onomatopoeia).

चहचहाना - to chirp

थरथराना - to tremble

खटखटाना - to knock (at a door)

झनझनाना - to jingle

गरजना - to roar

ढरना - to murmur

भनभनाना - to buzz, to hum

मचमचाना - to creak

बढ़बढ़ाना - to prattle ; to talk nonsense

Exercises

Translate into English:—

1. आपने हिन्दी पढ़ना कब से शुरू किया ?
2. याद रखो, इज्जत की रक्षा करना इनसान का सबसे बड़ा फर्ज है ।
3. शहरों में ज़रा-सी कोई बात हो जाय तो हज़ारों आदमी जमा हो जाते हैं ।
4. किसीको नाराज़ करना आसान है, खुश करना मुश्किल है ।
5. मेरे पैर का घाव कई रोज़ पहले ही अच्छा हो गया ।

6. हमारे अच्छे कामों से न सिर्फ हमारा, हमारे पुरखाओं का भी सिर ऊँचा होता है ।
7. चिड़ियों के चहचहाने की आवाज़ सुनकर हमारी आँखें खुलीं ।
8. जान-बूझकर किसीको सताना नहीं चाहिए ।
9. मनुष्य जाति वीरों की पूजा करती है ।
10. अपनी जमात से निकाला हुआ हाथी जंगल का नाश करता है ।
11. मैजिस्ट्रेट ने अपराधियों को कड़ी सज़ा दी ।
12. माँ-बाप अपने बच्चों के लिए कई तकलीफ़ उठाते हैं ।
13. जो दूसरों को अपनाता है, दूसरे भी उसे अपनाते हैं ।
14. हमारे और उनके खयालात एक दूसरे से मिलते-जुलते हैं ।
15. दस-दस और पन्द्रह-पन्द्रह साल पढ़-लिखकर पैसे बरबाद करना, दूसरों की नक़ल करना, और अपने माँ-बाप को दुख देना क्या मुनासिब है ?

[घाव - wound ; मनुष्य जाति - mankind ; जमात - herd ; अपराधी - culprit ; मुनासिब - proper]

Translate into Hindi :—

1. When you begin a work, do not leave it until you have finished it.

2. Taj Mahal reminds us of the past glory of our Motherland.
3. Lakhs of people assemble for the car-festival.
4. A true warrior offers protection even to his enemy if he seeks his shelter.
5. Toddy, if allowed to ferment, becomes sour.
6. How much time will you take to be ready for the journey?
7. Eat, drink and be merry ; never be dejected.
8. Premchandji took great pains for the improvement of Hindi literature.
9. A criminal seldom pleads guilty to the charge in the court.
10. Somebody knocked at the door when I was fast asleep.
11. Indians must raise their standard of living.
12. All the Indian languages are similar (resemble each other).
13. Think twice before you begin a new work.
14. The opinions and convictions of every person change with changing times.

15. The conquerors destroy peaceful nations and establish their rule over them.

[to remind - याद दिलाना; past - पुराना; glory - शान or गौरव; Motherland - मातृभूमि; lakhs of people - लाखों आदमी; car-festival - रथोत्सव; warrior वीर; shelter - पनाह, शरण; toddy - ताड़ी; to ferment - उबाल खाना; dejected - उदास; to be merry - मज़ा उड़ाना; improvement - उन्नति; literature - साहित्य; criminal - गुनहगार; seldom - थोड़ी ही; to plead guilty - अपराध स्वीकार करना; fast asleep - गहरी नींद में; standard of living - रहन-सहन का दर्जा; Indian languages - भारतीय भाषाएँ; similar - मिलती-जुलती; convictions - विचार; with changing times - बदलते हुए समय के साथ; conquerors - विजयी लोग; peaceful nations - शान्तिपूर्ण राष्ट्र; to establish - क़ायम करना; rule - शासन, हुकूमत; over them - उनपर]

LESSON 40

The Noun of Agency

कर्तृवाचक संज्ञा

The particle **वाला** (sometimes **हारा** also) is frequently used in Hindi to denote various meanings. Its uses are as follows:—

- (1) With the inflected infinitive:—

- (a) To indicate the person doing a thing,

बेचनेवाला—seller

खरीदनेवाला—buyer

बोलनेवाला—speaker, listener

सुननेवाला—hearer

देनेवाला—giver

लेनेवाला—one who takes

(b) In the sense of 'immediate futurity'

राम जानेवाला है—Ram is about to go.

आज शाम को मेरी स्त्री आनेवाली है—My wife is coming this evening.

(2) With nouns :—

(a) To indicate 'ownership.'

घरवाला—house-owner

गाड़ीवाला—cart-owner, cartman

बैलवाला—owner of a bullock

रुपयेवाला—a monied man

पैसेवाला—a monied man (आ changes into ए before वाला)

Sometimes the आ before वाला does not change into ए, as in टाटावाला (Tata-man).

(b) To show 'value or cost'

अस्सी रुपयेवाली घड़ी—a watch costing eighty rupees

बारह आनेवाली जापानी कलम—a Japan-pen costing twelve annas

एक आनेवाला हिन्दुस्तानी खिलौना—an Indian toy costing an anna

(c) To mean 'a seller'

घड़ीवाला—seller of watches

दूधवाला—milkman, seller of milk

घीवाला—ghee-merchant

(d) In the sense of 'made of'

संगमरमरवाला महल—a palace made of marble

पत्थरवाला मकान—a house made of stone

चिकनी मिट्टीवाली झोंपड़ी—a hut made of clay

(e) To indicate 'residence'

लखनऊवाला आदमी—a man residing in Lucknow

लाहौरवाली औरत—a woman residing at Lahore

शहरवाला—a city-dweller

गाँववाला—a villager

(f) To indicate one's 'leaning or inclination'

काँग्रेसवाला—Congressman

हिन्दू-महासभावाला—Hindu Mahasabha man

मुस्लिम लीगवाला—Muslim Leaguer

(3) वाला added to an adverb shows position :—

ऊपरवाला कमरा—room above

नीचेवाला कमरा—room down

Note :—Since वाला is used as an adjective, it changes according to the आ, ए, ई rule.

बोलनेवाला आदमी, बोलनेवाली औरत

हारा is sometimes used in the place of वाला :—

लकड़हारा (लकड़ी + हारा = लकड़हारा) - wood-cutter or fire-wood-seller

पनिहारा (पानी + हारा = पनिहारा)—a water-carrier (man)

पनिहारी—a Woman water-carrier (woman)

Exercises

Translate into English:—

1. दुनियाँ बोलनेवाले से करनेवाले की ज़्यादा इज़्ज़त करती है ।
2. मद्रास के लाट दो दिन में दिल्ली जानेवाले हैं ।
3. गाड़ीवाले अक्सर झगड़ा करते हैं ।
4. योरोपवाले इस यंत्र-युग के कारण तबाह हो रहे हैं ।
5. पचास रुपयेवाली पार्कर क्लम से देशी दवात-कलम अच्छी है ।
6. घीवाले आजकल घी में चरबी मिलाकर बेचते हैं ।
7. खपरैलवाले मकान घास-फूस के मकानों से ज़्यादा सुरक्षित होते हैं ।
8. ऊपरवाले कमरे में नीचे के कमरे से अच्छी हवा है ।
9. लकड़हारे की सच्चाई पर खुश होकर देव ने उसे सोने की तथा चाँदी की कुल्हाड़ी भी दे दी ।
10. दोनों पक्षवाले जब तक कुछ त्याग करने के लिए तैयार न हों तब तक समझौता नहीं हो सकता ।

11. रुपये-पैसेवाले को अपने धन-दौलत का घमंड नहीं करना चाहिए ।
12. गाँववाले शहरवालों की अपेक्षा ज्यादा सुखी होते हैं ।
13. मद्रासवाले भाषा सीखने में बड़े चतुर होते हैं ।
14. खरीदनेवाला और बेचनेवाला दोनों अपने-अपने फायदे की बात सोचते हैं ।
15. यहाँ का फलवाला सभी तरह के फल बेचता है ।

[लाट - Governor ; यंत्र-युग - machine-age ; तबाह होना - to be ruined ; चरबी - fat ; खपरैलवाला मकान - tiled house ; सुरक्षित - safe, protected]

Translate into Hindi :—

1. Our milkman comes early in the morning and wakes us up.
2. The watch-maker repairs and sells watches.
3. When is the postman likely to come ?
4. There were very few listeners when the speech was begun.
5. The house-owner has let out this house to us.
6. The Qoran says that a money-lender is the greatest sinner.

7. A book-seller stocks only such books as are liked by his customers.
8. An author is the builder of his readers' character.
9. A daily paper will be published very soon from Bangalore.
10. The coachmen of Punjab are very polite in their behaviour.
11. I travelled over the whole of South India with a 'Go as you please' ticket of Rs 25.
12. The rent of the top floor is double that of the ground floor.
13. The inhabitants of Banaras rarely bathe in the Ganges.
14. The Hindi-knowing people should learn one of the non-Hindi languages of India.
15. Raghunath lives in the house behind mine.

[money-lender - महाजन, साहुकार ; customer - ग्राहक ; author - लेखक ; character - चरित्र ; polite - शिष्ट ; rarely bathe - नहाने नहीं ; non-Hindi languages - अहिन्दी-भाषाएँ]

LESSON 41

Comparison of Adjectives

विशेषणों की तुलना

There are three degrees of comparison.

- (1) मूल positive
- (2) उत्तर comparative
- (3) उत्तम superlative

Note :—The Hindi adjective has no separate forms to indicate the degrees of comparison as in English. Thus, अच्छा - good *or* better ; खराब - bad *or* worse.

(1) In the positive degree, there is no comparison.

मोहन मेहनती लड़का है ।

Mohan is an industrious boy.

कमला अच्छी लड़की है ।

Kamala is a good girl.

(2) In the comparative degree, two things are compared and one is said to be inferior or superior to the other.

मोहन श्यामसुन्दर से छोटा है ।

Mohan is younger than Shyamsundar.

मेरा घर तुम्हारे घर से बड़ा है ।

My house is bigger than your house.

Thus, comparison between two things is expressed by adding **से** (than) to the noun with which the comparison is made.

The position of words in a comparative sentence is as follows :—first, the object compared, secondly, the object with which comparison is made, thirdly, **से** followed by the adjective, and last, the verb.

मर्द औरत से मज़बूत होता है ।

Man is stronger than woman.

यह इमारत उससे ऊँची है ।

This building is taller than that.

यह कमरा उस कमरे से बड़ा है ।

This room is larger than that.

(a) In the comparative degree, sometimes **की अपेक्षा** or **की बनिस्बत** is also used in the place of **से**.

राम की अपेक्षा रहीम होशियार है ।

Rahim is cleverer than Rama.

अंग्रेज़ी की अपेक्षा हिन्दी सरल है ।

Hindi is easier than English.

गाधे की बनिस्बत घोड़ा ज़्यादा मज़बूत होता है ।

The horse is stronger than the ass.

और चीज़ों की बनिस्बत यह कम भारी नहीं है ।

This is not less heavy than the other things.

उस किताब की बनिस्बत यह किताब कहीं अच्छी है ।

This book is far better than that (book).

(b) Comparison between two things is often expressed by adding अधिक, ज्यादा, कम, बढ़कर, कहीं, or निहायत (extremely), before the adjectives. These express special emphasis.

बेला गुरुजी से तेज़ निकला । (बेला गुरुजी से अधिक तेज़ निकला ।)

The pupil proved more sharp (intelligent) than the teacher.

गोपाल गोविन्द से भी बढ़कर चालाक है ।

Gopal is cleverer than even Govind.

तुम मुझसे बढ़कर अच्छे हो ।

You are much better than I.

इस नगर में मिश्रजी से बढ़कर कोई विद्वान नहीं है ।

There is none in this city more learned than Misraji.

वह तुमसे कहीं अच्छा है ।

He is far better than you.

इस मुल्क में उससे बढ़कर कोई भक्त नहीं है ।

There is no one more pious than he in this country.

कमला अपनी बहिन से ज्यादा खूबसूरत है ।

Kamala is much more beautiful than her sister.

(3) The superlative is formed by means of 'सबसे', as in मोहन अपने वर्ग में सबसे छोटा है—Mohan is the youngest of all in his class.

यह घर सबसे ऊँचा है ।

This house is the highest.

गोपू सबसे ख़राब आदमी है ।

Gopu is the worst man.

यह तस्वीर सबसे खूबसूरत है ।

This is the most beautiful picture.

हमको सबसे अच्छी दुकान पर ले चलो ।

Take us to the best shop.

यह सबसे लंबा रास्ता है ।

This is the longest route.

गुलाब सब फूलों में सुन्दर है ।

Rose is the most beautiful among flowers.

लड़कों में यह सबसे अच्छा है ।

He is the best among the boys.

यह राजा सब राजाओं में बड़ा है ।

This king is the greatest of all kings.

हम दो लड़कों में मैं बड़ा हूँ ।

Of us two boys, I am the elder.

उन तीन लड़कियों में वह बड़ी है ।

She is the eldest among those three girls.

(a) The superlative is sometimes expressed by repeating the adjective with से between.

अच्छे से अच्छा आदमी—the best man

अच्छी से अच्छी लड़की—the best girl

बुरे से बुरा कार्य—the very worst deed

मुश्किल से मुश्किल काम—the most difficult work

उत्तम से उत्तम पुस्तक—the very best book

पुराने से पुराना—the oldest

बड़े से बड़ा—the biggest

छोटे से छोटा—the smallest

खराब से खराब आदमी—the worst man

मेहनती से मेहनती नौकर—the most industrious servant

अधिक से अधिक आमदनी—the largest income

कम से कम खर्च—the least expense

Sometimes, to express an intensive sense, the adjective is repeated.

ठंडी ठंडी हवा—very cool breeze

लाल लाल खून—Deep-red blood

(b) Sometimes, the positive, comparative and superlative are formed as follows:—

<i>Positive</i>	<i>Comparative</i>	<i>Superlative</i>
प्रिय (dear)	प्रियतर (dearer)	प्रियतम (dearest)
गुरु (big)	गुरुतर (bigger)	गुरुतम (biggest)
उच्च (high)	उच्चतर (higher)	उच्चतम (highest)
घोर (fearful)	घोरतर (more fearful)	घोरतम (most fearful)
अच्छा (good)	बेहतर (better)	बेहतरीन (best)

Exercises

Translate into English:—

1. नादान दोस्त से दाना दुश्मन अच्छा होता है ।
2. भीख माँगने से भूखों मरना अच्छा है ।

3. गरमी के दिनों में पक्के मकानों की अपेक्षा घास-फूस के मकानों में ज़्यादा ठंडक रहती है ।
4. नदी का पानी तन्दुरुस्ती के लिए सबसे अच्छा है ।
5. आदमी को छोटे से छोटा काम करने में शरम न करनी चाहिए ।
6. नाशपाती से सेब कहीं ज़्यादाह फ़ायदेमन्द है ।
7. बम्बई हिन्दुस्तान का सबसे बड़ा और अच्छा बन्दरगाह है ।
8. मिल के कपड़े की बनिस्वत खद्दर ज़्यादा मज़बूत होता है ।
9. दुनियाँ की सबसे पुरानी किताब ऋग्वेद है ।
10. सूती कपड़े से रेशमी कपड़ा ज़्यादा टिकाऊ होता है ।
11. इरादा मुश्किल से मुश्किल काम को आसान बना देता है ।
12. पेड़ों में नारियल का पेड़ सबसे उपयोगी है ।
13. हाथी सबसे ज़्यादा ताक़तवर जानवर है ।
14. मद्रास के लोग पंजाबियों से कम मज़बूत नहीं हैं ।
15. यमुना का पाट गंगा के पाट से कम चौड़ा है ।

[दाना - wise ; नाशपाती - pear ; सेब - apple ; बन्दरगाह - port, harbour ; टिकाऊ - durable ; इरादा - intention, determination ; पाट - breadth (of a river)]

Translate into Hindi :—

1. Shakespeare is the greatest poet in the English language.
2. Swimming is the best exercise.
3. Better late than never.
4. Honesty is the best policy.
5. Death is preferable to slavery.
6. It is easier to learn an Indian language than a foreign language.
7. The Punjab mail train was the fastest train in India.
8. Prevention is better than cure.
9. The Hindus believe that the Ganges is the holiest of all the rivers in India.
10. Indigeneous goods, though a bit costlier than foreign goods, wear for a longer period.
11. In Africa, the Southerners are by far more civilised than the Northerners.
12. Blood is always thicker than water.
13. A brick is softer than a stone.
14. The strongest of Napoleon's battalions failed to break the snow of the Russian soil.
15. 'Survival of the fittest' is the law of Nature.

[better late than never - कभी न आने से देर करके आना अच्छा है; honesty - ईमानदारी, नीति; prevention - (बीमारी को) रोकना; to cure - इलाज करना; indigenous - स्वदेशी; wear - टिकते हैं; Southerners - दक्षिणी लोग; civilised - सभ्य; Northerners - उत्तरी लोग; thick - गाढ़ा; battalion - पलटन; nature - प्रकृति]

LESSON 42

Passive Voice

कर्मवाच्य

There are three voices in Hindi:—

- (1) कर्तृवाच्य (Active voice)
- (2) कर्मवाच्य (Passive voice)
- (3) भाववाच्य (Impersonal voice)

In the Passive, the verb agrees with the object in gender and number, and the subject stands in the Instrumental case (करणकारक).

राम से चिट्ठी लिखी जाती है।

A letter is being written by Rama.

सीता से खत लिखा जा रहा है।

A letter is being written by Sita.

Note :—The Passive voice can be formed from Transitive verbs only (सकर्मक धातु).

The passive voice is not often used in Hindi.

To form the passive voice, add the conjugation of जा after the past participle of a verb-root :—

किया जाता है - is done ; खाया गया था - was eaten ; देखा जाएगा - will be seen.

मैं दूध पीता हूँ । (Active)

मुझसे दूध पिया जाता है । (Passive)

विद्यार्थी पाठ पढ़ता है । (Active)

The student reads the lesson.

विद्यार्थी से पाठ पढ़ा जाता है । (Passive)

The lesson is being read by the student.

मैंने गोपाल को पुस्तक दी । (Active)

I gave Gopal a book.

मुझसे गोपाल को पुस्तक दी गयी । (Passive)

A book was given to Gopal by me.

चपरासी ने फाटक खोला । (Active)

The peon opened the gate.

फाटक चपरासी से खोला गया । (Passive)

The gate was opened by the peon.

आज कोई चिट्ठी डाक में नहीं डाली गयी ।

No letter was posted today.

समस्त शहर में आग लगायी गयी ।

The whole Town was set on fire.

वह गोली से मारा गया ।

He was killed by a bullet.

Impersonal Voice—भाववाच्य

(1) To form the Impersonal voice, add the conjugation of जा after the past participle of an intransitive verb.

(2) The subject is followed by से, and the verb comes only in the third person masculine singular.

(3) The Impersonal voice is used generally to express inability.

मैं सोता हूँ । (Active)

I sleep.

मुझसे सोया नहीं जाता ।

I am unable to sleep. (Impersonal)

हमसे बैठा नहीं जाता ।

We cannot sit.

उससे तड़के उठा नहीं जाता ।

He cannot get up early in the morning.

मुझसे इस पलंग पर सोया नहीं जाता ।

I cannot sleep on this bed.

(The Impersonal voice of जा is जाया जाना, not गया जाना) ले जाया जाना - to be taken away.

मुझसे दो मील जाया न जाएगा ।

I shall not be able to go two miles.

Exercises

Translate into English :—

1. अन्तर्प्रान्तीय व्यवहार के लिए प्राचीन भारत में संस्कृत बोली जाती थी ।
2. आजकल अंग्रेजी अन्तर्राष्ट्रीय व्यवहार के लिए बोली जाती है ।
3. आशा की जाती है कि भविष्य में हिन्दी हमारे देश के सब लोगों में बोली जाएगी ।
4. जो किताबें नहीं पढ़ायी गयीं उनमें परीक्षा कैसे ली जा सकती है ?
5. कितने खेद की बात है कि स्कूलों और कालेजों में संस्कृत भी अंग्रेजी के माध्यम से पढ़ायी जाती है !
6. विद्यार्थियों को धर्म और ईश्वर के संबंध में कोई बात सिखायी जाय या नहीं, इस बात पर विद्वानों में मतभेद है ।
7. यह देखा गया है कि जिस बात को हम नहीं चाहते वही होती है ।
8. देखा जाएगा कि इंग्लैंड के सवालों का जवाब जर्मनी की ओर से क्या दिया जाता है ।
9. इस गरमी में मांबलम में मुझसे नहीं रहा जाता, क्योंकि यह खचाखच भरा है ।

10. गंगा की धारा में डुबकियाँ लगाकर नहानेवाले हाथी से एक गढ़ैया में कैसे नहाया जाएगा ?

[अन्तर प्रांतीय - inter-provincial ; व्यवहार - dealings ; अन्तर्राष्ट्रीय - international ; खेद - sorrow ; माध्यम - medium ; धर्म - religion ; मतभेद - difference of opinion ; गढ़ैया - pond]

Translate into Hindi :—

1. It is said that during the reign of Harsha and the Gupta dynasty, capital punishment was abolished from the criminal code.
2. History as a subject was never written in ancient times in our country.
3. Nowadays Basic English is being made popular in every country.
4. Some subjects are taught merely for the sake of examination in schools.
5. Formerly all the books were written by hand, but nowadays even the invitations are being printed.
6. In England at least one foreign language is being compulsorily taught in educational institutions.
7. Tajmahal was 'built by Shah Jahan in memory of his beloved queen Mumtaz.

8. Swords are not used in modern warfare.
9. Tagore is considered to be the greatest poet of modern India.
10. The Constitution of India was passed in the year 1949.

[reign - शासन, हुकूमत; dynasty - राजवंश; capital punishment - फाँसी की सज़ा, प्राणदण्ड; to abolish - रह करना, मन्सूख करना; criminal code - दण्ड-विधान, ज़ाबता फ़ौजदारी; history - इतिहास, तवारीख़; as a subject - एक विषय के तौर पर; Basic English - बुनियादी अंग्रेज़ी; popular - लोकप्रिय; invitation - दावत, निमंत्रण-पत्र; are being printed - छापे जाते हैं; foreign language - विदेशी भाषा; compulsorily - अनिवार्य रूप से, लाज़िमी तौर से; educational institution - शिक्षण-संस्था; in memory of - की यादगार में; beloved - प्यारी; sword - तलवार (f.); Constitution - संविधान]

LESSON 43

Causal Verbs

प्रेरणार्थक क्रियाएँ

A verb, whose subject does not function directly but acts through another agent is called a causal verb.

यह काम करो ।

Do this work (yourself).

यह काम कराओ ।

Have this work done (by somebody).

यह काम करवाओ ।

Cause (someone) to have this work done
(by somebody).

यह पत्र गोपाल से टाइप कराओ ।

Get this letter typed by Gopal.

मोहन, गोपाल द्वारा मोहन से खत लिखवाता है ।

Mohan makes Sohan write a letter, through
Gopal.

(Here, Mohan does not write himself but
asks Sohan to write the letter, and so लिखवाता है is
प्रेरणार्थक क्रिया). So also, लड़के को पानी पिलाओ । Cause water
to be drunk by the boy (Give water to the boy).

फल पेड़ से गिरता है ।

Fruit falls from the tree. (अकर्मक)

गोपाल पेड़ से फल गिराता है ।

Gopal causes the fruit to fall from the tree.

मालिक नौकर (के हाथ) से फल गिरवाता है ।

The master causes the servants to fell the
fruit.

बच्चा दूध पीता है ।

The child drinks milk.

माँ बच्चे को दूध पिलाती है ।

Mother feeds the child with milk.

माँ धाय से बच्चे को दूध पिलवाती है ।

Mother causes the nurse to feed the child
with milk.

मोटरकार चली है ।

The car goes (moves).

डाइवर कार चलाता है ।

The driver drives the car.

मालिक डाइवर से कार चलावाता है ।

The master makes the driver drive the car.

लोग कहानी सुनते हैं ।

People hear the story.

पंडितजी लोगों को कहानी सुनाते हैं ।

Panditji tells the story to the people (makes the people here the story).

पंडितजी एक चेले द्वारा विद्यार्थियों को कहानी सुनवाते हैं ।

Panditji causes pupil to tell the story to the students.

आपने यह कोट उस दर्जी से मिलवाया ?

Did you get this coat stitched by that tailor ?

Note :—In प्रेरणार्थक क्रिया, the agent is put in the करणकारक ।

The causative is formed by changing in different ways the transitive and intransitive verbs. A list of a few verbs with their causative forms are given below, for practice. The intransitive verb is first made transitive, and from the transitive the causative is formed, generally by adding **आ** and **वा** respectively.

भकर्मक	सकर्मक	प्ररणार्थक
उठना (to rise, to get up)	उठाना (to raise, to lift)	उठवाना (to cause to raise)
चढ़ना (to climb)	चढ़ाना	चढ़वाना
बनना (to be made)	बनाना (to make)	बनवाना (to have made)
चलना (to walk)	चलाना (to make go, to drive)	चलवाना (to cause to drive)
दौड़ना (to run)	दौड़ाना	दौड़वाना
जलना (to burn)	जलाना	जलवाना
गिरना (to fall)	गिराना	गिरवाना
मरना (to die)	मारना (to beat, to kill)	मरवाना
निकलना (to start)	निकालना	निकलवाना
फटना (to be torn)	फाड़ना	फाड़वाना
जागना (to wake up)	जगाना	जगवाना
खोलना (to be opened)	खोलना	खोलवाना
छूटना (to be left)	छोड़ना (to leave)	छुड़वाना (to libe-
रुकना (to be stopped)	रोकना	रुकवाना [rate)
लुटना (to be robbed)	लूटना	लुटवाना
फूटना (to burst)	फोड़ना	फुड़वाना
पिटना (to be beaten)	पीटना (to beat)	पिटवाना
लेटना (to lie down)	लिटाना	लिटवाना
बिकना (to be sold)	बेचना (to sell)	बिकवाना (to cause
टूटना (to be broken)	तोड़ना (to break)	तुड़वाना [to sell)

भकर्मक	सकर्मक	प्रेरणार्थक
सोना (to sleep)	सुलाना	सुलवाना
जीना (to be alive)	जिलाना	जिलवाना
रोना (to weep)	रूलाना	रूलवाना
नहाना (to take a bath)	नहलाना (to give a bath to)	नहलवाना
लदना (to be loaded)	लादना	लदवाना
बँटना (to be divided)	बँटना	बँटवाना
पिसना (to be ground)	पीसना (to grind)	पिसाना, पिसवाना
घूमना (to go round)	घुमाना (to turn round)	घुमवाना
पकना (to be cooked)	पकाना (to cook)	पकवाना
बढ़ना (to grow)	बढ़ाना	बढ़वाना
बैठना (to sit)	बिठाना, बैठाना, बिठलाना	बिठवाना, बिठलवाना
जुटना (to be gathered)	जोड़ना (to join)	जुड़वाना
जोतना (to yoke)	जुताना	जुतवाना
फैलना (to spread)	फैलाना	फैलवाना
भागना (to run away)	भगाना (to drive away)	भगवाना
बोलना	बुलाना (to call)	बुलवाना

Transitive verbs are converted into Causal and Double causal in the following ways:—

<i>Transitive</i> (सकर्मक)	<i>Causal</i> (द्विकर्मक)	<i>Double Causal</i> (प्रेरणार्थक)
करना (to do)	कराना (to make do)	करवाना (to cause to be done by a third person).

<i>Transitive</i> (सकर्मक)	<i>Causal</i> (द्विकर्मक)	<i>Double Causal</i> (प्रेरणार्थक)
पढ़ना (to read)	पढ़ाना (to teach)	पढ़वाना (cause to)
लिखना	लिखाना	लिखवाना [teach]
समझना	समझाना	समझवाना
सुनना	सुनाना	सुनवाना
कहना	कहाना, कहलाना	कहलवाना, कहवाना
सीखना	सिखाना, सिखलाना	सिखवाना
भेजना	—	भिजवाना
खाना	खिलाना (to feed)	खिलवाना
पीना	पिलाना (to cause to drink)	पिलवाना
देना	दिलाना	दिलवाना
धोना	धुलाना	धुलवाना
भूलना	भुलाना	भुलवाना
छेड़ना	छुड़ाना	छुड़वाना
सीना	सिलाना	सिलवाना
देखना	दिखाना, दिखलाना (to show)	दिखवाना
छूना	छुलाना	छुलवाना
मिलना (to meet)	मिलाना (to mix)	मिलवाना

The use of the transitive form of a verb indicates design or intention, while the intransitive indicates chance or accident ; राम ने कुर्सी तोड़ी — Ram broke the chair (intentionally) ; कुर्सी मुझसे टूटी, कुर्सी मुझसे टूट गयी—The chair was broken by me (accidentally).

Exercises

Translate into English :—

1. अशोक ने बौद्ध भिक्षुओं के लिए बड़े-बड़े विहार बनवाये ।
2. अकबर ने संस्कृत के सभी बड़े-बड़े ग्रन्थों के अनुवाद फ़ारसी में करवाये ।
3. लेखकों से लेख लिखवाकर संपादक पत्रिकाएँ प्रकाशित करते हैं ।
4. शिवाजी ने समतल ज़मीन, पहाड़, सभी जगहों पर मज़बूत किले बनवाये ।
5. मिल के मालिक मज़दूरों से काम कराते हैं और खुद खूब मुनाफ़ा लेते हैं ।
6. बच्चों को खिलाने-पिलाने में माँ को बड़ी खुशी होती है ।
7. हिन्दी प्रचार सभा ने विद्यार्थियों से लेख लिखवाये और सबसे अब्बल आनेवाले को पुरस्कार दिया ।
8. बच्चे बड़ों के पीछे पड़कर अपनी पसंद की चीज़ें खरिदवाते हैं ।
9. विश्वविद्यालयवाले विद्वानों को बुलवाकर उनका व्याख्यान करवाते हैं ।
10. हम धोबी से हफ़्ते में एक बार कपड़े धुलाते हैं ।

[भिक्षु - monk ; विहार - monastery ; ग्रन्थ - works (books) ; संपादक - editor ; समतल - even, level ; मुनाफ़ा - profit ; पुरस्कार - prize ; विश्वविद्यालय - university]

Translate into Hindi :—

1. My father made me sit for the examination.
2. The king rules over his subjects through his ministers.
3. The health officer causes the scavengers to remove the rubbish from the public roads.
4. Cromwell's atrocities went to such an extent that he had several innocent persons massacred.
5. The gates of the fort were caused to be closed.
6. The capitalists compelled the village craftsmen to abandon their handicraft.
7. The portraits of all the great men of India were made to be hung (दंगवाना) in the library.
8. During Deepavali, festoons are tied, electric lights are hung, and decorations are made all over the city.

9. All the big forests were first cut through and then our ancestors tilled the land.
10. At the instance of the University of Berlin, several books on oriental subjects have been written.

[subjects - रिआया, प्रजा; health officer - सफ़ाई का दारोगा; scavenger - मेहतर, मंगी; 'to remove - हटाना, निकालना; rubbish - कूड़ा-करकट; public road - आम रास्ता, आम सड़क; atrocity - अत्याचार, जुल्म; went to such an extent - यहाँ तक बढ़ा; to massacre - क्रल्ल कराना; craftsman - कारीगर, दस्तकार; handicraft - दस्तकारी; portrait - चित्र; library - पुस्तकालय; festoon - बन्दनवार, तोरण; are tied - बंधे जाते हैं; electric lights - बिजली की बत्तियाँ; decoration - सजावट; to till - जोतना; at the instance of - प्रेरणा से; oriental - पूर्वी, प्राच्य]

LESSON 44

Idiomatic uses of case-endings

विभक्तियों के खास प्रयोग

Besides the ordinary uses of case-endings already dealt with, there are some idiomatic uses as given below :—

को

(a) Ordinarily, को is added to the personal objects, and seldom to names of beasts and animals and inanimate things :—

लड़कों को मत मारो । कल मैंने एक घोड़ा देखा । राम ने एक कौआ पकड़ा है । एक टोपी लाओ ।

(b) को is sometimes used even with names of beasts and inanimate objects to give more emphasis :—

कल मैंने एक हाथी को देखा । उस रंगीन टोपी को लाओ । धोती को धुलाओ । मैंने उस खत को पढ़ा ।

(c) को is added to words denoting place and time :

दिन को - by day ; रात को - by night ; शाम को - in the evening.

राम चौदह बरस के लिए बन को चले ।

मैं सोमवार को यहाँ से जाऊँगा ।

इस गरमी में दोपहर को बाहर निकलना बहुत मुश्किल है ।

दस तारीख को जलसा होगा ।

आज रात को शायद पानी बरसेगा ।

(d) Sometimes को is omitted in the above cases, but its force remains :—

इस समय (को) यहाँ कोई नहीं है ।

सब अपने-अपने घर (को) चले गये ।

कल रात (को) राधा यहाँ नहीं थी ।

पिछले साल (को) मैं बनारस (को) गया था ।

राम दिल्ली (को) गया है ।

से

(a) से is used with the indirect object of कह, बोल, पूछ, माँग, बक, बता, etc.

मैंने रहीम से यह बात नहीं कही ।
 राम मुझसे आजकल नहीं बोलता ।
 मेहरबानी करके राम से यह बात पूछो ।
 अहमद हमेशा मुझसे अंडबंड बकता रहता है ।
 डरो मत, मुझसे सब हाल बताओ ।

(b) The following verbs take से before them:—बात करना (to talk); प्रार्थना करना (to pray); मिलना, मुलाकात करना (to meet, to interview); दोस्ती करना (to make friends); वादा करना (to promise); नफ़रत करना (to hate); मुहब्बत करना (to love); खुश होना (to be pleased); लड़ना (to fight); डरना (to fear); शादी करना (to marry); इनकार करना (to refuse); पेश आना, सलूक करना (to treat).

मैं आपसे बात करना चाहता हूँ ।
 मैं रोज़ ईश्वर से प्रार्थना करता हूँ ।
 मैं कल सवेरे गोपाल से ज़रूर मुलाकात करूँगा ।
 बहादुर किसीसे नहीं डरता ।
 सीता मुझसे वादा कर चुकी है ।
 वह बुरे लोगों से दोस्ती नहीं करती है ।
 मोहन कमला से ज़रूर शादी करेगा ।
 गान्धीजी जानवरों से बड़ी मुहब्बत करते थे ।
 क्या तुम लक्ष्मी से मुहब्बत करते हो ?
 मैं आपसे मिलकर बहुत खुश हूँ ।
 राम मुझसे मेहरबानी से पेश आया ।
 (Rama treated me kindly.)

को

को is sometimes used to express an imminent action :—

ट्रेन छूटने को थी ।

राम आज आने को है ।

मैं स्कूल जाने को था ।

बरात चलने को हुई ।

अभी बहुत काम होने को है ।

का (के, की)

(a) The following verbs take का (के, की) before them :—

वादा करना—to promise

याद करना—to remember

यक़ीन करना—to believe

तारीफ़ करना—to praise

शिकायत करना—to complain against

इज़्ज़त करना—to respect

इंतज़ार करना—to await

परवाह करना—to care for

हँसी उड़ाना—to laugh at

मदद करना—to help

वह क्यों आपकी बड़ी तारीफ़ करता है ?

रामू ने मेरी शिकायत गुरु जी से की ।

गोपू ग़रीबों की मदद करता है ।

हम सब गान्धी जी की इज़्ज़त करते हैं ।

आपने किताब भेजने का वादा किया था ।

मैं इस छोटी-सी बात की परवाह नहीं करता ।

तुम लल्ले-लंगड़े की हँसी मत उड़ाओ ।

मैं सवेरे से आपका इंतज़ार कर रहा हूँ ।

- (b) का is used to express the value of a thing.
तीन रुपये की कलम—pen costing three rupees.
दस आने गज़ का कपड़ा—cloth costing ten annas a yard

- (c) का is used to indicate the material of which a thing is made or the maker.

पत्थर का मकान—a stone house

फूलों की माला—a garland of flowers

लोहे की कील—an iron nail

तुलसीदास की रामायण—The Ramayana of Tulsidas

क्या यह चांदी की घड़ी है?—Is this a silver watch?

- (d) का is used to indicate 'residence.

लाहौर का व्यापारी—a merchant of Lahore

- (e) का indicates one's age.

नौ बरस का लड़का—a boy of nine years

- (f) के is always used to indicate relations, parts of the body or immovable property, irrespective of the number and gender of the following word.

राम के दो भाई हैं—Rama has two brothers.

गोपाल के एक लड़की है—Gopal has a daughter.

अहमद के सिर्फ़ एक हाथ है—Ahmad has only one hand.

हमारे एक बहिन थी—We had a sister.

मेरे दो टांगें हैं—I have two legs.

रहीम के चार घर हैं—Rahim has four houses.

उसके एक लड़की हुई है—A daughter has been born to him.

राम के कोई लड़का नहीं हुआ—Rama has no child.

गाय के दो सींग होते हैं—A cow has two horns.

मेरे चार नौकर हैं—I have four servants.

जिसके आँखें न हों, वह क्या देखे ?—What can one who has no eyes see ?

Note:—

उसकी आँखें नीली हैं—Her eyes are blue.

उसके नीली आँखें हैं—She has blue eyes.

उसके बहन नहीं है—He has no sister.

सीता उसकी बहन नहीं है—Sita is not his sister.

दूसरे की बहन—somebody else's sister

(g) Various other uses—

दो दिन की बात - a matter of two days

हज़ार वर्ष का इतिहास - a history of a thousand years

गरजने की आवाज़ - the voice of thunder

जाति का ब्राह्मण - a Brahmin by caste

सोमवार का दिन - Monday

बात का पक्का - true to one's word

काम का कच्चा - inexperienced at work

जन्म का हिन्दू - a Hindu by birth

ऊन का कपड़ा - woollen cloth

अचंभे की बात - matter for wonder

दो मन का बोझ - a load of two maunds

पीने का पानी - drinking water

खाने की चीजें - foodstuffs

महात्मा गाँधीजी की जय - Hail to Mahatma Gandhiji

दूध का बर्तन - a basin of milk

घास का मैदान - a meadow of grass

(h) The following idiom is used to express a strong negative :—

ये आदमी जाने के नहीं - These men won't go.

सेठ पूनमचन्द देने का नहीं - Punamchand Seth is not the man to give.

कमला की ज़िद छूटने की नहीं - Kamala's obstinacy will never go (cease).

(i) Sometimes the related word of का, के, की is not expressed, but understood.

लड़के किसीकी (बात) नहीं मानते - The boys won't mind any one.

राजा ने उसकी नहीं सुनी - The king did not heed him (i.e., his word).

मैंने उसका क्या बिगाड़ा है ? - What wrong have I done to him ?

में, पर

(a) में is used adverbially, as in

संक्षेप में - briefly

प्रगट में - openly

गुप्त में - secretly

(b) Sometimes में is omitted, as in

उस समय (में) वहाँ कौन था ?

इन दिनों (में) आम बहुत सस्ता है।

उस जगह (में) बीमारी फैली है।

Sometimes में and से come together with the meaning "from among" ;

उनमें से यह उत्तम है—This is the best of them.

पर

The following verbs take पर before them—

भरोसा रखना - to depend on, to rely on

यकीन करना - to believe

हमला करना - to attack

इलज़ाम लगाना - to accuse

गुस्सा होना - to be angry with

जुल्म करना - to commit atrocity on

लीलाराम पर भरोसा मत रखो - Don't depend on

Lilaram.

नटेशन मुझपर इलज़ाम लगाता है—Natesan is bringing a charge against me.

क़िले पर दुश्मन कल हमला करेगा—The enemy will attack the fort tomorrow.

कुछ बादशाह लोगों पर जुल्म करते हैं—Some kings oppress their subjects.

हम उसकी बात पर यक़ीन नहीं करते—We do not believe him.

Sometimes पर से is used, as in

वह छत पर से कूद पड़ा—He jumped from the roof.
पर is sometimes omitted, as in

मेरे माथे (पर) बड़ा अपवाद लगेगा—Great blame will fall on my head.

वह अपने ठिकाने (पर) पहुँच गया—He reached his destination.

मैं किसके दरवाज़े (पर) जाऊँ ?—Where can I go ?

मैं आपके पाँव (पर) पड़ता हूँ—I fall at your feet.

उनके नाम (पर) यह ख़त भेजो—Send this letter to his address.

Exercises

Translate into English :—

1. मैं आगामी बुध को कलकत्ता जाऊँगा । तुम भी चलोगे ?
2. काश्मीर में ऐसी सर्दी है कि रात को घर के बाहर निकलना नामुमकिन है ।
3. किसीसे कोई वादा करो तो उसका पालन भी करो ।
4. कमला की छोटी बहन से राम शादी करनेवाला है

5. जिसको लिखना-पढ़ना भी नहीं आता उसकी कोई क़दर नहीं करता ।
6. राजा दशरथ के तीन रानियाँ थीं ।
7. हाथी के दो लंबे दाँत होते हैं ।
8. उन साड़ियों में से तुम्हें जो पसंद आवे, उठाओ ।
9. आपकी बात से यह मालूम होता है कि आप हमारी एक न सुनेंगे ।
10. कांसे के बर्तन में आम का अचार भी ख़राब नहीं होता ।

[क़दर - respect, honour ; कांसा - bell-metal ; अचार - pickle]

Translate into Hindi :—

1. The king should behave towards his subjects as a father does towards his children.
2. The garland of pearls cost me two thousand rupees.
3. All the captives of the ship have escaped during the night.
4. The enemy was attacked on the borders of the western front.
5. He would not listen to what I say now and would repent in future.

6. He has been waiting for you since this morning.
7. The deer, dying of thirst, wandered from one place to another in search of water.
8. This is the best novel written by the late Premchandji (use प्रेमचन्द जी का)
9. Taking me for a villager you are making fun of me.
10. At this rate the work cannot proceed quickly.

[to behave - सलूक करना; captive - कैदी; border - नाका; western - पश्चिमी; front - मोर्चा; to repent - पछताना; deer - हिरन; dying of thirst - प्यास से मरे; to wander - भटकना; villager - देहाती; to make fun of - दिल्ली उड़ाना; at this rate - ऐसी चाल में]

LESSON 45

Uses of लगना

The root meaning of लगना is 'to come in contact with a person or a thing'. But there has arisen a great variety of idiomatic uses of this verb, more or less arising from the idea of contact, violent or gentle. We are giving here only the more important uses.

(1) Gentle contract—

(नाव) किनारे लगना—to reach the shore
 यह मेरे हाथ लगा है—I have received this
 गले लगाना—to embrace

(2) Hurtful (or violent) contact—

मुझे बड़ी चोट लगी—I was severely bruised.
 गोली लगना—to receive a bullet
 बात लगाना—to be wounded by somebody's word

(3) Proximity (nearness).

उसका घर मेरे घर से लगा है।

His house is adjacent to my house.

बाग से लगा हुआ महल देखने लायक है।

The palace adjoining the garden is worth seeing.

(4) With some adjectives, लग expresses feeling or taste.

यह आम मुझे अच्छा लगता है।

This mango pleases me. *i.e.*, I like it.

बुरा लगता है—(I) dislike it.

मीठा लगता है—It tastes sweet.

मेरा दिल यहाँ नहीं लगता—I don't like this place

(My heart is not here).

(5) In the sense of 'be engaged in':—

काम में लगाना—to be engaged in work

पढ़ने में लगना—to be engaged in reading
 वह गाने में लगा है—He is engaged in singing

(6) To indicate commencement :—

पीने लगना—to begin to drink (note the modified infinitive here.)

(7) To indicate relationship :—

गोविन्द जी मेरे चाचा लगते हैं ।

Govindji is related to me as my paternal uncle.

Other idiomatic uses :—

भूख लगना - to feel hungry

प्यास लगना - to feel thirsty

दाम लगाना - to estimate the price

तेल लगाना - to apply oil

रंग लगाना - to paint

हिसाब लगाना - to calculate

पता लगाना - to find out, to trace out

ज़ोर लगाना - to apply force

चक्कर लगाना - to go round

बच्चे की आँख लग गयी ।

The child fell asleep.

मेरा दिल हर वक्त घर की तरफ़ लगा रहता है ।

My heart always dwells in my house.

चाबी ताले में नहीं लगी ।

The key did not fit into the lock.

राजा साहब ऐश-आराम में लगे रहते हैं

The king is immersed in luxury.

इस काम को पूरा करने में दो दिन लगे ।

It took two days to finish this work.

Exercises

Translate into English :—

1. किताब पढ़ते-पढ़ते मेरी आँख लग गयी ।
2. जो चीज़ शुरू में मीठी लगती है परिणाम में भी वह मीठी लगती हो, ऐसी बात नहीं है ।
3. 'मिलर' के ताले को कोई भी चाभी लगती है ।
4. राममूर्ति मेरे चचेरे भाई लगते हैं ।
5. कौंच पक्षी को तीर लगा, मगर चोट लगी वाल्मीकि के दिल को ।
6. दिल लगाकर जो भी काम तुम करो, तुम्हें जरूर सफलता मिलेगी ।
7. सुकरात पर यह जुर्म लगाया गया कि वह नवयुवकों में धर्म और राज्य के विरुद्ध बातें फैला रहा है ।
8. हमारे बेड़े को पार लगाना ईश्वर के हाथ में है ।
9. मनुष्य को जब से आग का पता लगा तब से वह खाना पकाकर खाने लगा ।
10. खाली दिमाग़ शैतान का कारखाना है, इसलिए हर वक्त उसे काम में लगाये रखो ।

[परिणाम में - in the end; चचेरा भाई - paternal cousin; नवयुवक - youth; के विरुद्ध - against; बेड़ा - boat; दिमाग - brain; शैतान - the Devil]

Translate into Hindi :—

1. Adjoininig my house there is a big library.
2. If you apply coconut oil your hair will grow abundantly.
3. The plunderers set fire to the whole village.
4. I do not like to sit at one place continuously.
5. What have you gained after so much of effort in the struggle ?
6. Hinduism has always embraced people of all races and religions.
7. Narada is well-known for his skill in creating healthy quarrels.
8. Every big saint gives a different meaning to the teachings of the Gita.
9. It is sickening to hear music at every step in a drama.
10. Work with all your energy and success is surely yours.

[abundantly - खूब; plunderer - लुटेरा; continuously - लगातार; Hinduism - हिन्दू धर्म; race - जाति; teaching - उपदेश; is sickening - नागवार लगता है; at every step - क्रम-क्रम पर; with all energy - सारी शक्ति लगाकर]

LESSON 46

Direct Narration

प्रत्यक्ष कथन

For reporting a speech there is only one form in Hindi, namely, the Direct. But, in English, where there are two forms, namely, the Direct and the Indirect. In other words, there is no indirect narration (परोक्ष कथन) in Hindi. The actual words of the speaker must be repeated, which are introduced by कि (that)

‘Gopal said that he would go to Simla’ and Gopal said, ‘I shall go to Simla’ would be the same in Hindi—गोपाल ने कहा कि मैं शिमला जाऊँगा।

He said that he would come *or* He said, ‘I shall come.’—उसने कहा कि मैं आऊँगा।

Exception:—When in English, an Infinitive is used after an imperative, the former is rendered in Hindi by the future subjunctive with कि just after the Imperative.

Tell Gopal to come here.—गोपाल से कहो कि यहाँ आवे।
उससे कहो कि जावे—Tell him to go, Tell him that he may go.

राम से कहो कि यहाँ आवे—Tell Rama to come here.
लड़कों से कहो कि घर जावें—Tell the boys to go home.
माली से कहो कि घास काटे—Tell the gardener to cut the grass.

Note:—Sometimes कि is omitted where quotation marks are used :—

उन्होंने कहा, “ मेरी तबीयत अच्छी नहीं है, मैं जा न सकूँगा । ”

He said that he would not be able to go, as he was not keeping good health.

उन्होंने कहा था, “ अन्त में धर्म की ही जय होती है । ”

He said that virtue alone triumphs in the end.

Note:—In the following sentence कि is used as a conjunction.

बड़ी खुशी की बात है कि तुम परीक्षा में पास हो गये ।

It is a matter of great pleasure that you have passed the examination.

कि also means ‘ or ’

तुम जाओगे कि नहीं ?—Will you go or not ?

तुम आती हो कि नहीं ?—Are you coming or not ?

Note:—Modern Hindi writers sometimes use the indirect speech (परोक्ष कथन) also in their writings.

उन्होंने उससे विनती की कि वह उनके घर आवे ।

They requested that he should go over to their house. (उन्होंने उससे विनती की कि तुम हमारे घर आओ ।)

Exercises

Translate into English:—

- मेरे मामा जी ने मुझसे कहा कि तुम बाज़ार से कपड़ा खरीद लाओ ।

2. मैंने अपने भाई से पूछा कि तुम मद्रास में कब तक रहोगे ।
 3. तुमने राम से और मुझे कहा था कि तुम लोग सवेरे ही आया करो ।
 4. मैंने जवाब में कहा था, “ मैं नहीं आ सकूँगा । ”
 5. इतिहास में हमने पढ़ा है कि नासीरुद्दीन अपना सब काम अपने ही हाथ से करता था ।
 6. जब मैंने कहा कि तुम रोज़ नहाया करो तो वह बोला कि आपकी आज्ञा मुझे स्वीकार है ।
 7. तुमने ही कहा था कि मैं यह काम करूँगा ; फिर तुमने क्यों नहीं किया ?
 8. तुमने ही राम के सामने कबूल किया था कि मैंने यह किया है ।
 9. कल पंडित जी ने हम विद्यार्थियों से कहा था कि तुम सब लोग अपना-अपना सबक खूब याद करो ।
 10. नौकर से कहो कि दरवाज़ा बन्द कर दे ।
- [स्वीकार है - is acceptable]

Translate into Hindi :—

1. Rahim asked a poor boy where he lived and what food he took.
2. Ranganayaki thought that she would come back before sunset.

3. Jacob replied that he knew nothing about the theft.
4. The lawyer remarked that the witness had taken a bribe and whatever he spoke was dictated to him by the other party.
5. Christ told the people that only he who had never committed a sin could hurl a stone at the miserable woman.
6. The servant informed his master that he was not prepared to help him in his immoral ways.
7. When the merchant learnt that his customer had no money, he asked him to leave the shop.
8. Sitting in my room I heard a terrible noise, but I never thought that it would be a riot.
9. Having examined the patient, our Doctor Naik said that he would try his best to cure him by administering the best and the most costly medicines.
10. After a thorough investigation the officer realised that awful corruption

was going on in his office without his knowledge.

[sunset - सूर्यास्त; remarked - कहा; witness - गवाह; bribe - रिश्वत; whatever - जो कुछ; miserable - दुखी; to hurl a stone - पत्थर फेंकना; immoral - अनीतिपूर्ण, बुरे; customer - ग्राहक; terrible - भयंकर; riot - दंगा; officer - हाकिम; realised - मालूम हुआ; awful corruption - बड़ी रिश्वत; without his knowledge - उनकी जानकारी के बिना]

LESSON 47

Prefixes—उपसर्ग

The उपसर्ग is added before a word and it changes the meaning of the word or emphasises it.

लायक - worthy, fit ; नालायक - unworthy, unfit

प्रसिद्ध - famous ; सुप्रसिद्ध - very famous

There is no definite rule governing उपसर्ग. However a list of the more important prefixes is given below:—

(1) अ, अन—the negative prefixes—

अन्याय	injustice
अपढ़	uneducated
अछूत	untouchable
अनजान	unknown

- (2) कम—' lacking ', ' wanting in ', ' less '—
 कमजोर weak
 कमबख्त unfortunate
 कम-उम्र young in year
- (3) खुश—' pleasing ', ' good '—
 खुशबू good smell or fragrance
 खुश-मिज़ाज़ happy mood
 खुश-किस्मत good luck
- (4) ग़ैर—a negative prefix—
 ग़ैरहाज़िर absent
 ग़ैरमुमकिन impossible
 ग़ैरक़ानूनी illegal
 ग़ैरमुस्लिम Non-Muslim
- (5) ना—a negative prefix—
 नाख़ुश displeased
 नाबालिग़ a minor, a ward
 नामुमकिन impossible
 नादान ignorant
 नापसन्द rejected, undesirable
- (6) नि—a negative prefix—
 निडर fearless
 निरोग healthy
- (7) ब—' according to ' or ' with '—
 बदल्तूर according to the practice
 बदौक़ with pleasure

- (8) बा—' by ', ' with ' (possessed of)—
 बाहुतिफ्राक unanimously, with one accord
 बाक्रायदा regular, formal, due
- (9) ' बद् '—' bad '—
 बद्बू bad smell
 बद्नाम notorious
 बद्हज्जमी indigestion
 बदनसीब unfortunate
 बद्सूरत ugly
- (10) बे—' without '—
 बेइन्साफ्री injustice
 बेईमान dishonest
 बेपरवाह careless
 बेहोश senseless, unconscious
 बेमानी meaningless
- (11) दर—' in '—
 दरभसल in fact (really)
 दर-हक्रीकत in fact
- (12) बिला = बिना—' without '—
 बिलाशर्त unconditional
 बिलाशक doubtless
 बिलावजह without reason
- (13) ' ला '—a negative prefix—
 लापता without address, missing
 लापरवाह careless

- | | |
|---------|--------------------------------|
| काइलाज | incurable, having no
remedy |
| लावारिस | heirless, unclaimed |
| लाचार | helpless |
- (14) सर—'chief', 'head', 'front'—
- | | |
|-------|----------------------------|
| सरपंच | president, umpire |
| सरहद | boundary, border, frontier |
| सरदार | chief, captain |
- (15) हम—'same', 'equal', 'similar'—
- | | |
|---------|--------------------------|
| हमदर्दी | sympathy, fellow-feeling |
| हमजात | of the same caste |
| हमराही | fellow-traveller |
| हमउम्र | of the same age |
| हमनाम | a name sake |
- (16) अध—'half'—
- | | |
|--------|---------------------------|
| अधमुआ | half-dead |
| अधखिला | half-blossomed (flower) |
| अधगोरा | half-white (Anglo-Indian) |
- (17) कु—'bad'—
- | | |
|---------|-------------|
| कुमार्ग | evil course |
| कुपुत्र | bad son |
| कुरूप | ugly |
| कुचाल | misconduct |
- (18) सु—'good'—
- | | |
|---------|-------------------|
| सुमार्ग | good course |
| सुशील | (of) good conduct |

Exercises

Translate into English:—

1. अन्याय और अत्याचार का विरोध करना हर एक इन्सान का फ़र्ज है ।
2. निराशा और लाचारी की हालत में मनुष्य की पहचान होती है ।
3. दीपावली में हम घर और बाहर की बदबू को दूर करने के लिए सफ़ाई करते हैं और खुशबूदार तेल लगाकर नहाते हैं ।
4. वक्त पर ग़ैरहाज़िर रहनेवाले की ही नाउम्मीद होना पड़ता है ।
5. किसीकी जाति-बिरादरी के बजाय उसकी योग्यता और अयोग्यता को हमें पहचानने की कोशिश करनी चाहिए ।
6. सुशिक्षित या अशिक्षित होने से आदमी ऊँचा या नीचा नहीं होता ।
7. किसीने ठीक कहा है कि निकम्मा दिमाग़ शैतान का कारख़ाना है ।
8. अधखिले फूल को देखकर भौरा उसपर मँडराने लगता है ।

9. मारकाट का नाम निर्भयता नहीं है । सबसे बड़ा निडर वह है जो मौत के सामने भी हँसता है और ताक़त होने पर भी अहिंसक बना रहता है ।
10. मंसूर अपने ज़माने का बेजोड़ दार्शनिक था । अपने बेशक़ीमत 'उसूलों' की बनिस्बत वह अपनी जान को कम क़ीमत मानता था ।

[निराशा - disappointment ; बजाय - instead of ; सुशिक्षित - well-educated ; अशिक्षित - uneducated ; भौंरा - bee ; मँडराना - to hover ; मारकाट - slaughter ; अहिंसक - non-violent ; बेजोड़ - unrivalled ; दार्शनिक - philosopher ; बेशक़ीमत invaluable ; बनिस्बत - than]

Translate into Hindi :—

1. The famous Kamba-Ramayana is considered to be responsible for the revival of classical Tamil.
2. The weak people are harrassed by the strong in this world.
3. All those who were absent from the class were fined two rupees each.
4. The innocent children copy (imitate) their elders in what they do.
5. Shivaji was only a minor when he successfully captured the fort of Toran.

6. As usual, the shopkeeper closed his shop at 9 o'clock.
7. Unclaimed property must be handed over to the police.
8. Exaggeration is only a half-truth.
9. Only those things that are left uncared for are stolen.
10. Fasting is the best cure for indigestion.

[revival - पुनरुद्धार; classical Tamil - साहित्यिक तमिल; to harrass - सताना; were fined - जुर्माना लगाया गया; two rupees each - दो दो रुपये; to copy - नक़ल करना; elders - बड़े, बुजुर्ग; minor - नाबालिग; to capture - कब्ज़ा करना; as usual - बदस्तूर, हमेशा की तरह; exaggeration - बड़ा-बड़ाकर कहना, अतिशयोक्ति; fasting - उपवास, फ़ाका]

LESSON 48

Suffixes—प्रत्यय

There are two kinds of suffixes in Hindi—कृतप्रत्यय and तद्धित प्रत्यय. The words with the suffixes are called कृदन्त and तद्धितान्त respectively.

e.g., पालक a preserver (from पाल - preserve and क doer) (कृदन्त)

पंजाबी from Punjab (तद्धित)

करनेवाला - one who does (कृदन्त)

लकड़हारा - a wood cutter (तद्धित)

A noun which is formed from a verb is called कृदन्त । A तद्धितान्त is formed from a noun or an adjective by adding a प्रत्यय.

कृदन्त

- (1) The simple root of a verb is in many cases used as an abstract noun :—

मार - beating, from मारना - to beat

लूट - plunder, from लूटना - to plunder

चमक - glitter, flash, from चमकना - to shine

बोल - speech, from बोलना - to speak

दौड़ - race, from दौड़ना - to run

- (2) In a few words, the vowel of the verb-root is lengthened :—

उतार - descent, from उतरना - to descend

चाल - motion, from चलना - to move ; to walk

मेल - union, mingling, from मिलना - to mingle, meet

- (3) Other abstract nouns are formed from the root with the help of the suffixes given below :—

आ—

झगडा - quarrel, from झगड़ना - to quarrel

छापा - stamp, print, from छापना - to print

मेला - a gathering, a fair, from मिलना - to gather

फेरा - turning, from फेरना - to turn

(4) अन—

चलन - conduct, gait, from चलना - to go, to walk
मिलन - meeting, mixing with, from मिलना - to meet

(5) आन—

उड़ान - act of flying, flight, from उड़ना - to fly
लगान - fastening, land tax, from लगना - to apply

(6) ई—‘cost of’, ‘expense for’, ‘act’—

पिसत्राई - grinding charge, from पीसना - to grind
धुलवाई - washing charge, from धुलवाना - to get washed

लड़ाई - fight, from लड़ना - to fight

(7) त or अत, ती (abstract suffix)—

बचत - saving, from बचना - to be saved
बढ़ती - increase, from बढ़ना - to increase
भरती - filling, completion, from भरना - to fill

(8) हट, वट (abstract suffix)—

चिल्लाहट - crying (shouting), from चिल्लाना - to cry
घबड़ाहट - alarm, from घबड़ाना - to be alarmed
बनावट - shape, from बनाना - to make
रुकावट - hindrance, from रोकना - to hinder
सजावट - decoration, from सजाना - to decorate
दिखावट - show, from दिखाना - to show

(9) भाव (abstract suffix)—

बचाव - escape, defence, from बचना - to escape

- चढ़ाव - ascent, from चढ़ना to ascend
छिड़काव - sprinkling, from छिड़कना to sprinkle
बहाव - flow, from बहना to flow
चुनाव - election, choice, from चुनना to choose
दिखाव - show, display, from दिखाना to show
- (10) आवा (abstract suffix)—
बुलावा - call, from बुलाना to call
चढ़ावा - ascent, from चढ़ना to climb
दिखावा - show, from दिखना to show
बढ़ावा - increase, from बढ़ना to increase
- (11) अक्कड़ (personal noun suffix)—
पियक्कड़ - drunkard, from पीना to drink
कुदक्कड़ - one who jumps, from कूदना to leap, to jump
- (12) आक, आका—
तैराक - swimmer, from तैरना to swim
लड़ाका - fighter, from लड़ना to fight
- (13) आऊ—
टिकाऊ - durable, from टिकना to last, to stay
बिकाऊ - salable, from बिकना to be sold
- (14) ऊ—
कमाऊ - earning much, from कमाना to earn

तद्धित प्रत्यय

1. ई (from a noun or adjective)—
बुराई - badness, from बुरा bad
चोरी - theft, from चोर thief

गरमी heat, from गरम hot
 चौड़ाई breadth, from चौड़ा broad
 चतुराई cleverness, from चतुर clever
 ऊँचाई height, from ऊँचा high

2. ती—

कमती deficiency, from कम less

3. पा, पन, हट—

बुढ़ापा old age, from बुढ़ा old man
 रंढापा widowhood, from रंढा widow
 बचपन childhood, from बच्चा child
 लड़कपन boyhood, from लड़का boy
 पागलपन madness, from पागल mad
 उजड़पन rudeness, from उजड़ rude
 चिकनाहट greasiness, smoothness, from चिकना
 greasy, smooth.

4. अक—

ठंडक, ठंडक coolness, from ठंडा, ठंडा cold

5. आस—

मिठास sweetness, from मीठा sweet

6. आर (smith)—

लोहार, लुहार ironsmith, from लोहा iron
 सोनार, सुनार goldsmith, from सोना gold

7. खाना (house)—

मुसाफिर-खाना traveller's rest-house or bungalow,
 from मुसाफिर traveller

दवाखाना dispensary, from दवा medicine
 कुतुबखाना library, from किताब book
 गाड़ीखाना garage, from गाड़ी carriage

8. गर or गार (doer)—

कारीगर workman
 जादूगर magician, from जादू magic
 गुनहगार sinner from गुनाह sin

9. आबाद (founded by, named after)

इलाहाबाद, अहमदाबाद, हैदराबाद

10. दार (possessor)—

हक़दार rightful, from हक़ right, claim
 ज़मींदार a land-owner, from ज़मीन land
 ज़िम्मेदार responsible, from ज़िम्मा responsibility

11. इक—

दैनिक daily, from दिन day
 मासिक monthly, from मास month
 सांसारिक worldly, from संसार world

12. ई—

लालची greedy, from लालच greed
 मज़हबी religious, from मज़हब religion
 पापी sinner, from पाप sin
 जंगली wild, from जंगल jungle
 जवानी youth, from जवान young man
 मोटाई fatness, from मोटा fat

13. मन्द (possessing)—
 भक्कलमन्द wise, intelligent, from भक्कल intellect
 फ़ायदेमन्द profitable, from फ़ायदा profit
 हाजतमन्द needy, from हाजत need
14. ला—
 रसीला juicy, from रस juice
 लजीला modest, from लजा shame, modesty
 नोकीला pointed (sharp), from नोक point
 चमकीला bright, from चमक brightness
 लचीला elastic, from लचना to bend
 भड़कीला splendid, from भड़कना to glitter
 गठीला knotty, from गांठ knot
15. रा (ordinal)—
 दूसरा second, from दो
 तीसरा third, from तीस
16. वाँ (ordinal)—
 पाँचवाँ fifth, from पाँच
 छठवाँ sixth, from छः
17. ता—
 मूर्खता folly, from मूर्ख fool
 नम्रता humility, from नम्र humble
 बुद्धि intelligence, from बुद्धिमान् intelligent
18. सार—
 मिलनसार sociable, affable, from मिलन mixing
19. ची (agent)—
 मशालची a torch-bearer, from मशाल torch

खज्जांची treasurer, from खज्जाना treasury
 अफीमची opium-eater, from अफीम opium

20. Miscellaneous Forms—

वार—हफ्तेवार weekly, from हफ्ता week

गी—मौजूदगी existence, मौजूद present

„ —नामज़दगी nomination, from नामज़द nomi-
 nated

ज़िन्दगी lifetime, from ज़िन्दा living

नाराज़गी displeasure, from नाराज़ displeased

बीन—तमाशाबीन sight-seer, from तमाशा fun

गीन—ग़मगीन sad, sorrowful, from ग़म sorrow

आती—शहराती townsman, from शहर town

„ देहाती countryman, from देहात countryside

नाक—दर्दनाक painful, pitiful, from दर्द pain

„ ख़तरनाक dangerous, from ख़तरा danger

बाज़—दगाबाज़ deceitful, fraudulent, from दगा
 deciet

„ जानबाज़ brave, from जान life

एल्लू—घरेलू domestic, from घर house

पेला—बनैला wild, from बन forest

गीरी—बढ़ईगीरी carpentry, from बढ़ई carpenter

„ सिपाहीगीरी soldiering, from सिपाही soldier

अन—आदतन habitually, from आदत habit

„ मसलन for example, from मसला problem

कानूनन—legally, from कानून law

इरादतन—deliberately, from इरादा intention

आना—दोस्ताना friendly, from दोस्त friend

Exercises

Translate into English:—

1. उतार पर गाड़ी तेज़ चलती है और चढ़ाव पर धीरे-धीरे ।
2. अपने चाल-चलन से हम दूसरों पर अपना असर डाल सकते हैं ।
3. बहाव में पड़े हुए आदमी के बचाव के लिए दुश्मन भी जाता है ।
4. बाहरी आदमी से अपने घरेलू झगड़ों का जिक्र नहीं करना चाहिए ।
5. औरंगाबाद से एक जंगली पहाड़ी रास्ता अजंता तक जाता है ।
6. बुढ़ापे में बचपन की याद अपने को ही सताती है ।
7. हिन्दू, मुसलमान और ईसाई इस देश के बाशिन्दे हैं, उन्हें एक दूसरे से मेल बढ़ाना चाहिए ।
8. बनाव-सिंगार में कोई बुराई नहीं है, अगर वह सफ़ाई के ख़्याल से किया जाय ।
9. बाहरी चमक-दमक के फेर में हम कभी-कभी धोखा खा जाते हैं ।
10. मिलनसार आदमी की इज़्ज़त सब कोई करते हैं ।

[चाल-चलन - character ; असर - effect, influence ; बाशिन्दे - residents ; बनाव-सिंगार - decoration, adornment, dressing ; फेर - device]

Translate into Hindi :—

1. Have you heard the name of Mr. Ghosh the famous swimmer of Bengal ?
2. Gopal was very handsome and intelligent in his boyhood.
3. He does not realise his responsibility, and behaves like a child.
4. ' The Hindu ' is a daily (paper), not a weekly.
5. That greedy man has gone to the market to buy a juicy fruit.
6. Ramagopal's sister is very shy, and therefore she does not sing at big gatherings.
7. I am the fifth boy in my class, which consists of about forty boys.
8. Pt. Heerachand is a very sociable man, but his friend Hariram is a peevish fellow.
9. Nowadays, there is no objection in passing through the High Court buildings in Madras.
10. What remedy do you suggest for the increasing unemployment in India ?

[to realise - महसूस करना; to behave - बरताव करना; gathering - मजमा; peevish - चिढ़चिढ़ा; remedy - उपाय; to suggest - सुझाना; increasing - बढ़ती हुई; unemployment - बेकारी]

LESSON 49

Compound Words

समास

लखपति (लाख का पति) a millionaire

गोशाला cow-shed

ब्रजवासी a dweller of Braj (Muttra)

जेबखर्च pocket expense

कमती-बढ़ती loss and gain

महाराजा a great king

These are examples of समास, because they are compounds formed from two simpler words. समास means a combination of two or more words. The words formed by this method are called सामासिक शब्द or compounded words.

समास's are mainly of four kinds:—

(1) अव्ययीभाव (2) तत्पुरुष (3) द्वन्द्व (4) बहुव्रीहि

अव्ययीभाव

In this समास, the first part of the word is अव्यय (indeclinable), and the compound is used as क्रिया-विशेषण (adverb):—

e.g., यथाशक्ति = शक्ति के अनुसार (according to ability, as far as lies in one's power)

बेखटके = खटके के बिना (without fear)

आजन्म = जन्म-भर (life-long)

प्रतिदिन = (every day)

तत्पुरुष

A समास in which the second word functions as the chief is called तत्पुरुष. In a तत्पुरुष compound the case-sign between two words is omitted.

कर्म तत्पुरुष

गिरहकट—गिरह को काटनेवाला (pickpocket)

चिड़ीमार—चिड़िया को मारनेवाला

माखनचोर—मखन को चुरानेवाला

करण तत्पुरुष

अकालपीड़ित—अकाल से पीड़ित

तुलसीकृत—‘तुलसी’ द्वारा बनायी हुई (रामायण)

संप्रदान तत्पुरुष

रसोईघर—रसोई के लिए घर

राहखर्च—राह के लिए खर्च

हथकड़ी—हाथ के लिए कड़ी (handcuff)

अपादान तत्पुरुष

जन्मात्थ—जन्म से अन्था

देशनिकाला—देश से निकाला (externed)

पदच्युत—पद से च्युत (fallen from one's post)

संयन्ध तत्पुरुष

देशोद्धार—देश का उद्धार

घुड़दौड़—घोड़े की दौड़

गंगाजल—गंगा का जल (पानी)

राजकुमार—राजा का कुमार (बेटा)

अधिकरण तत्पुदष

वनवास—वन में वास (रहना)

कैलासवासी—कैलास में रहनेवाला

आप बीती—आप पर बीती (one's own experience)

द्वन्द्व

A समास in which both the component parts have equal importance is called

धर्माधर्म—धर्म और अधर्म

पाप-पुण्य—पाप और पुण्य

भला-बुरा—भला और बुरा

दाल-रोटी—दाल और रोटी

माँ-बाप—माँ और बाप

बहुव्रीहि

A समास in which all the component words are used as adjectives qualifying a noun is called a बहुव्रीहि समास.

दशकन्ध—दश हैं कन्धे जिसके—रावण

लालपगड़ी—लाल है पगड़ी जिसकी वह, अर्थात् पुलिस का कान्स्टेबल

चन्द्रमुखी—चांद के समान मुख है जिसका, ऐसी स्त्री

LESSON 50

Uses of तो and सही

Ordinarily तो means 'then', as in

गोपाल आवे तो मैं जाऊँगा—If Gopal comes, then I shall go.

तो is more often used also to emphasise the meaning of the word to which it is added. Very often तो and सही (correct) come together and are used in the sense of 'indeed'.

There is no definite rule governing the use of तो and सही. Its various uses are illustrated in the following sentences :—

आप अच्छे तो हैं? You are all right, are you not?

आप बीमार तो नहीं हैं? I hope you are not ill?

हो तो ऐसा ही गया हूँ। Indeed, exactly I have become such.

आओ तो यहाँ - Just come here.

वह तो जा चुका है - He is already gone.

हाँ तो - Yes, of course.

नहीं तो - Of course, not.

बात तो यही है - The matter, indeed, is this.

सो तो ठीक है - That, of course, is right.

मैं जानता तो हूँ - I do know.

वह छोटा तो है - It (he) is small, of course.

आज नहीं तो कल करो - If not today, do it to-morrow.

मामला तो यही है - The matter, indeed, is this.

मैं भी तो जाता हूँ - Of course, I too am going.

हमारी तो सुनो - Just hear me.

देखो तो - Pray, look.

कहो तो सही, तुमने क्या किया ?

Tell me truly what you did.

तुम राम से एक बार मिलो भी तो सही ।

Just meet Ram once at least.

LESSON 51

Syntax

वाक्य-रचना

1. The order of words in a Hindi sentence is as follows:—The nominative with all its adjuncts comes first, the object, if any, next, and the verb last.

अच्छे लड़के पाठ पढ़ते हैं । हम दूध पीते हैं ।

2. If two or more singular nouns of the same gender denoting animate objects are joined by और, the verb is generally in the plural.

राम और रहीम कहाँ गये ?

कमला और सीता खूब सोयीं ।

If, however, they denote inanimate objects or qualities, the verb often remains in the singular.

उस लड़के के पास सिर्फ़ छतरी और घड़ी है ।

That boy has got only an umbrella and a watch.

तुम्हारी नाकामयाबी की खबर सुनकर मुझे रंज और ताज़ुब हुआ !

I was grieved and surprised to hear of your failure.

3. If the subjects are of different genders and numbers, the verb agrees with the last.

राम का लड़का और तुम्हारी लड़कियाँ मैदान में खेलती हैं ।

उसके चार लड़के और तीन लड़कियाँ हुईं ।

4. Where there are two nominatives, the second of which is more or less predicative of the first, the verb agrees with the first in gender and number.

मद्रास अंग्रेज़ों की राजधानी हो गया ।

Madras became the capital of the English.

कमला अपने पति की मौत का कारण हुईं ।

Kamala became the cause of the death of her husband.

राजा मैदास जिस चीज़ को छू लेता था, वह (चीज़) सोना हो जाती थी ।

Whatever thing King Midas touched, that became gold.

वर्धा-योजना के अनुसार शिक्षा का माध्यम मातृभाषा रखा गया है ।

According to the Wardha Scheme, the mothertongue has been adopted as the medium of instruction.

5. If two or more words of different persons are joined by और (and), the verb agrees with the first person rather than the second or third, and the second in preference to the third.

हम और तुम वहाँ चलेंगे ।

तुम और मैं आऊँगा ।

तुम और वह चलोगे ।

तुम, वह और हम चलेंगे ।

तुम, वह और मैं चलूँगा ।

6. If there are two accusatives, the verb is generally made to agree with the last in number and gender.

गोपाल ने बड़ा पराक्रम और बहादुरी दिखायी ।

Gopal manifested great prowess and bravery.

मिखारियों ने पूरी और आलू खाये ।

Beggars ate *puri* and potatoes.

7. If there are two or more objects, को is generally used only with the last.

राम ने अपने लड़कों, लड़कियों और स्त्री को छोड़ दिया है ।

Rama has forsaken his sons, daughters, and wife.

वे अपने बाल-बच्चों और स्त्रियों को गाड़ी में चढ़ाकर चले गये ।

They put their children and wives in the cart and went away.

LESSON 52

Punctuation marks

विराम-चिन्ह

1. (,) अल्पविराम (comma), as in राम, मोहन और गोविन्द ने यह काम किया ।
2. (;) अर्धविराम (semicolon), as in यह सुनते ही सब जगह खुशियाँ होने लगीं; बाजे बजने लगे; मिठाइयाँ बँटने लगीं ।
3. (:) अपूर्ण विराम (colon), as in नीचे के वाक्य को शुद्ध करो :— राम को चार बेटे हैं ।
4. (।) पूर्ण विराम (full stop), as in हिन्दी हमारी राष्ट्रभाषा है ।

Note:—In poems, after the first line the full stop mark is used, and after the second the mark ॥ is used.

कनक कनक ते सौगुनी, मादकता अधिकाय ।

यह खाये बौरात है, वह पाये बौराय ॥

In prose, the one-line mark (।) may be placed at the end of a sentence and the two-line mark (॥) at the end of a paragraph, but this is not in practice.

5. (?) प्रश्न-चिह्न (Mark of Interrogation)—
तुम कहाँ जाते हो ?
6. (!) विस्मयादिबोधक (Mark of Interjection)—
धन्य धन्य ! वाह वाह !
हाय ! अन्धों की लकड़ी कौन ले गया ?

7. (—) निर्देशक (dash)—

मेरे पति ने—ईश्वर उनकी रक्षा करे—विदेश-यात्रा की है ।

अपना जीवन—अपनी ज़िन्दगी भली भाँति सार्थक करो ।

8. (-) योजक (hyphen) in compound words—

माँ-बाप ; हिन्दी-न्याकरण

9. कोष्ठ-चिन्ह (brackets)—

[] () { }

बातों का क्रम (सिलसिला) जारी रहना चाहिए ।

विजय (नेपथ्य से)—हमें न दिखाओ, भाई ।

10. उद्धरण चिन्ह “ ” (Inverted Commas)—

शिक्षक ने कहा—“ बच्चो, शौर से सुनो । ”

11. लाघव-चिन्ह ° (Abbreviation) as in ता० (तारीख़);

पं० for पंडित.

APPENDIX I

Model Passages for Translation

Translate into Hindi :—

1

Buddha moved from place to place teaching his truth. He inspired love and reverence wherever he went. He taught everybody to be gentle, truthful and harmless. Thousands flocked to him and became his followers. People of all classes felt his charm and accepted his teaching. In his wanderings, he visited his father's palace, where the old Raja received him with honour and Yasodhara, his wife, fell at his feet weeping. Anand, his cousin, became his beloved disciple and was always with him till his death.

[to inspire - संचार करना ; reverence - आदर या सत्कार का भाव ; gentle - नम्र ; harmless - हानि-रहित, or हानि न करनेवाला ; to flock - जमा होना ; follower - अनुगामी ; class - श्रेणी, वर्ग ; charm - आकर्षण ; wandering - भ्रमण ; to receive - स्वागत करना ; honour - सम्मान, मान ; beloved disciple - प्रिय शिष्य]

2

British boys spend so much of their time in play that many people think that they would

do more good to themselves and their country if they devoted more of their time to study and work. But the foundation of success in life and of all that makes a good and useful citizen is character; and there is no better school for the formation of character than the playground.

[British - अंग्रेज़; to spend - व्यतीत करना, बिताना; to devote - लगाना; study - अध्ययन; foundation - नींव, आधार; useful - उपयोगी; citizen - नागरिक; character - चरित्र; formation of character - चरित्र-निर्माण, चरित्र-गठन; playground - खेल का मैदान]

3

Patriotism is the love of the country in which we are born and live and of the fellow-beings with whom we live in common. It inspires our national and cultural life. It promotes our loyalty to the government which protects our country and community and helps our welfare. Patriotism is thus a source of our social well-being and an incentive to noble character. It develops a powerful feeling of common brotherhood, social unity, political independence, and national culture.

[patriotism - देश-प्रेम, देश-भक्ति; fellow-being - संगी-साथी; to live in common - मिलकर रहना; to inspire - प्रेरित करना; cultural life - सांस्कृतिक जीवन; to promote -

बढ़ाना, वृद्धि करना; loyalty - राज-भक्ति; to protect - रक्षा करना; community - समाज; helps our welfare - हमारे कल्याण में योग देती है; source - मूल-कारण, उत्पादक social - सामाजिक; well-being - भलाई; incentive - उत्तेजित करनेवाला; noble character - उत्कृष्ट (महान) चरित्र; to develop - जागृत करना; powerful feeling - प्रबल भाव; common brotherhood - सामान्य भ्रातृभाव; social unity - सामाजिक एकता; political independence - राजनैतिक स्वाधीनता; national culture - राष्ट्रीय संस्कृति]

4

Books are delightful companions. If you go into a room filled with books, even without taking them down from their shelves, they seem to speak to you, seem to welcome you, seem to tell you that they have something inside their covers that will be good for you, and that they are willing and desirous to impart it to you.

[delightful - आनन्ददायक, मनोरंजक; companion - साथी; shelf - अलमारी; seem - प्रतीत होती हैं; without taking down - निकाले बिना ही; cover - जिल्द; willing - तैयार; desirous - इच्छुक; to impart - प्रदान करना]

5

Padmini was the wife of Rana Ratan Singh, king of Mewar, a descendant of the famous Sisodia clan which claims a purer descent than any other Rajputs. The story is that she was

the daughter of a Rajput king of Ceylon whose name is now forgotten. Ratan Singh had heard stories of her great beauty from travellers and traders who came from that country to Mewar, and he longed incessantly to gain the hand of this princess. It is said that he went upon the quest of this beauty in the garb of a beggar and won her after many hardships.

[wife - पत्नी; descendant - वंशज, सन्तान; famous - विख्यात; Sisodia clan - सीसोदिया वंश; descent - परम्परा; Ceylon - लंका; is forgotten - विस्मृत हो गया है; beauty - सौन्दर्य; Mewar - मेवाड़; to long - उत्कण्ठित होना, लालायित होना; incessantly - निरन्तर; to gain the hand - पाणि-ग्रहण के लिए; princess - राजकुमारी; upon the quest of this beauty - इस सुन्दरी की खोज में; in the garb of a beggar - भिक्षुक के वेष में; after many hardships - अनेक कष्टों के बाद; won her - उसे प्राप्त किया]

6

The ant is one of the most wonderful of insects, if not of all living things, by reason of its intelligence, strength, and skill. Although some kinds such as the white ant, do very great damage, this insect is a good friend to mankind in scavenging and removing matter which would decay and be injurious to health. With a little care we can guard against the damage

done by ants, and so obtain nothing but good from their work.

[ant - चींटी; wonderful - आश्चर्य-जनक; insect - कीड़ा-मकोड़ा; living thing - जीवधारी; intelligence - बुद्धि; skill - चतुराई; kind - जाति; white ant - दीमक; man-kind - मनुष्यसमाज, मनुष्यजाति; scavenging - सफाई का काम; matter - पदार्थ; to decay - सड़ना; injurious - हानिदा; care - सावधानी; to guard against - रक्षा करना, बचाना]

7

We constantly hear of the evils of wealth, and of the sinfulness of loving money, although it is certain that after the love of knowledge there is no one passion which has done so much good to mankind as the love of money. It is to the love of money that we owe all trade and commerce—in other words, the possession of every comfort and luxury which our own country is unable to supply.

[constantly - निरन्तर; evil - अवगुण, बुराई; sinfulness - पापपूर्णता; love of knowledge - विद्या-प्रेम; passion - वासना; to owe - ऋणी होना; trade and commerce - वाणिज्य-व्यवसाय; in other words - दूसरे शब्दों में; possession - प्रप्ति; comfort - आराम; luxury - विलास की वस्तु; unable - असमर्थ; to supply - प्रदान करना]

Under foreign rule, our economic interests suffer, our moral stature and sense of responsibility gets dwarfed, and our physical vigour and mental initiative weakens, owing to a number of restrictions and for want of freedom and opportunity. We do not share fully in the political power. We do not govern but are only governed. We learn to obey but not to take the initiative and to command.

[under foreign rule - विदेशी शासन में ; economic - आर्थिक ; interest - हित, भलाई ; to suffer - हानि पहुँचना ; moral stature - नैतिक आकार ; sense of responsibility - उत्तरदायित्व की चेतना ; to get dwarfed - छोटा हो जाना, कम हो जाना ; physical vigour - शारीरिक शक्ति ; mental initiative - मानसिक अभिरामन ; restriction - रोक, प्रतिबन्ध ; want - अभाव ; opportunity - अवसर, मौक़ा ; political power - राजनैतिक शक्ति ; to govern - शासन करना ; governed - शासित ; to take initiative - आगे आना, आगे बढ़ना ; to command - आज्ञा देना]

It is much better to give hope, strength and courage than money. The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear their burden for themselves and meet the difficulties of life bravely. To help others is no easy

matter, but requires a clear head, a wise judgement as well as a warm heart. We must be careful not to undermine independence in our anxiety to relieve distress. It is important, therefore, so far as possible, not so much to give a man bread, as to put him in the way of earning it, not to give direct aid, but to help others to help themselves.

[strength - शक्ति; to bear the troubles of others - दूसरों के कष्टों को स्वयं सहना; clear head - सुलझा हुआ दिमाग; wise judgement - बुद्धिमत्तापूर्ण निर्णय; warm heart - सहानुभूतिपूर्ण हृदय; careful - सावधान; to undermine - उन्मूलन करना; anxiety - बेचिनी, उत्कंठा; to relieve - छुड़ाना, छुटकारा देना; distress - दुख; direct aid - सीधी सहायता; to help themselves - स्वयं अपनी सहायता करना]

10

There is a story which tells us of a bell which was suspended on a rock of the ocean dangerous to navigation. The waves of the ocean beating upon it caused it to give a sound of warning to the approaching sailor to keep off the rock. It is said that at one time some pirates destroyed the bell to prevent the warning being given. Not long after, these very pirates had their ship struck against this rock, and they were lost. How many there are who take pains to

hush or remove the voice of warning coming forth from the point of danger, who, as soon as the warning ceases, founder upon the rock of temptation and are lost for ever !

[bell - घंटी ; to suspend - लटकाना ; ocean - महासागर ; dangerous - भयानक ; navigation - जहाज़ चलाने का काम, पोत-यात्रा ; beating upon it - उससे टकराकर ; sound - ध्वनि ; warning - चेतावनी ; to keep off - दूर रहना ; approaching sailor - समीप आते हुए मल्लाह ; it is said - कहा जाता है ; pirate-सामुद्रिक डाकू ; to hush - चुप करना, शान्त करना ; voice - स्वर, शब्द ; point of danger - विपद-स्थल ; take pains - परिश्रम करते हैं ; founder upon - टकरा जाते हैं ; temptation - प्रलोभन ; are lost for ever - सदा के लिए खो जाते हैं]

11

Newton had a very busy life. Every minute was occupied either in thought or in experiment, and he even grudged the time he had to spend in sleep and in taking meals, with the result that he neither slept nor ate regularly. A friend once called to see him, and learning that Newton was busy, he resolved to wait till he appeared for dinner which was already on the table. After waiting for a considerable time he began to feel hungry, so he sat down and ate Newton's dinner. When at last the great man appeared he greeted his friend and sat down to have dinner. On

finding the dishes empty, he remarked, without showing any surprise, 'Oh! I forgot I had already taken my dinner. How silly I am!'

[busy - व्यस्त ; experiment - प्रयोग ; grudged - जलन होती थी ; regularly - नियमित रूप से ; resolved - संकल्प किया ; dinner - भोजन ; considerable time - बहुत समय ; great man - महान व्यक्ति ; greeted - सत्कार किया ; silly - मूर्ख]

12

It is well known that the great Vidyasagar came of very poor parents. Poverty was the companion of his boyhood and early youth. In those days he had rarely any curry or pulse or milk to take with his rice, and had to be satisfied with only a pinch of salt. He was, however, blessed with an excellent appetite, and so did not miss these things much, but ate a hearty meal of what he had. Indeed he seemed to look upon his scarcity in the light of a discipline, and all through his life, even when at the height of his success, he would at certain times have nothing but the coarse and simple dish of his early youth. Here was the moderation in practice, which, perhaps, few people have carried further.

[rarely - शायद ही ; pulse - दाल ; had to be satisfied - सन्तुष्ट रहना पड़ता था ; with only a pinch of salt -

चुटकी-भर नमक से ही; however - तो भी, ऐसा होते हुए भी; blessed with an excellent appetite - उसको खूब भूख की नियामत प्राप्त थी; scarcity - अभाव; in the light of discipline - संयम की दृष्टि से; at the height of his success - उसकी सफलता की चोटी पर पहुँचने पर भी; coarse and simple dish - रूखा-सूखा और सादा भोजन; moderation - संयम; practice - अभ्यास]

13

Self-respect is the noblest garment with which a man may clothe himself. This sentiment carried into daily life will be found at the root of all the virtues—cleanliness, chastity, morality and religion. To think meanly of one's self is to sink in one's own estimation as well as in the estimation of others. And as the thoughts are, so will the acts be. Man cannot aspire if he looks down; if he will rise he must look up.

[self-respect - आत्मसम्मान; noblest - सबसे शानदार; garment - वस्त्र; sentiment - भाव; virtue - सद्गुण; chastity - शुद्धता; morality - नैतिकता; to think meanly - तुच्छ समझना; to sink in estimation - अनुमान (दृष्टि) में गिरना; cannot aspire - महत्वाकांक्षी नहीं हो सकता; if he will rise - यदि वह उन्नति करना चाहे]

14

Nanak at the early age of twenty-eight abandoned all his worldly connections and put on the

garb of a faqir. The thought of home and family did not matter much to him. His friends and relatives could not persuade him to stay at home. In him was surging a strong desire to serve humanity with truth, and bring peace and contentment into the hearts of the distressed and the poor. He had drunk at the fountain of divine knowledge and wanted others to taste the sweetness of the nectar of truth.

[early age - छोटी अवस्था; abandoned - परित्याग कर दिया; worldly connections - सांसारिक संबंध (बन्धन); put on the garb of a faqir - फ़कीरी पोशाक धारण कर ली; thought - सोच-विचार; did not matter much to him - उसके लिए अधिक मूल्य नहीं रखते थे; could not persuade - फुसला न सके; was surging - तरंगित हो रही थी; strong desire - प्रबल इच्छा; to serve humanity - मानव-जाति की सेवा करना; peace - शान्ति; contentment - संतुष्टि; distressed - दुखी; fountain - झरना, निरंतर; divine - दैवी; nectar - अमृत]

15

Work indeed should not be incessant. Every man should give himself a good holiday once a year, and a day's holiday once a week. More than this, he should give himself a little holiday every day an hour or two for thought, for brain rest, for exercise, and last, not least, for amusement. Every man at the close of the

day should give himself a few minutes to think over what he has done, and what he might have and ought to have done.

[indeed - सचमुच; incessant - लगातार; for brain rest - मस्तिष्क के आराम के लिए; more than this - इसके अतिरिक्त; last, not least - अन्त में, पर सबसे कम नहीं; amusement - मनोविनोद; might have done - कर सकता था; ought to have done - करना चाहिए था]

16

Today, the joint family with its system of joint property is breaking under the individual influence and economic pressure of modern times. Its members are not able to hold together both either mentally or economically. Everyone wants freedom from control and must work and go to find it out elsewhere, rather than remain near his ancestral home. He has, therefore, necessarily to establish an individual family and property of his own which are independent of the old joint family and property which are ancestral.

[joint family - संयुक्त परिवार; system - प्रथा, प्रणाली; joint property - संयुक्त संपत्ति; to break - टूटना; individual influence - व्यक्तिगत प्रभाव; economic pressure - आर्थिक दबाव; modern times - आधुनिक काल; to hold

together - एक साथ रहना; control - अनुशासन; ancestral home - पैतृक घर; necessarily - आवश्यकतावश; to establish - स्थापित करना; independent - स्वाधीन]

17

Without fresh air, we could not live; nor could fire burn or plants grow without it. If a person were shut up in a small room in which the doors and windows were so closed that no air could get in, he would soon die. If we cover a lighted lamp by something so as not to let air into it, the lamp, though there may be oil and wick in it, would soon be put out. This shows that air is necessary to make fire burn.

[could not live - जीवित नहीं रह सकते; if a person were shut up - यदि कोई व्यक्ति बन्द कर दिया जाय; lighted lamp - जलता हुआ दीपक; so as not to let air into it - इस प्रकार कि हवा उसमें न घुसने दी जाय; wick - बत्ती; to be put out - बुझ जाना; to make fire burn - आग को जलने देना]

18

Our Government must take up the problem of providing compulsory elementary education for all and also more technical education to meet the needs of our growing economic life. We require both liberal education to meet our cultural wants and vocational education to

supply our material needs. We are very backward in both, and cannot live well without them.

[Government - सरकार; problem - समस्या, प्रश्न; to provide - प्रदान करना; to undertake - हाथ में लेना; compulsory - अनिवार्य; elementary education - प्रारंभिक शिक्षा; technical education - किसी शास्त्र या कला-संबन्धी शिक्षा; to meet the needs - आवश्यकताओं की पूर्ति के लिए; economic life - आर्थिक जीवन; livelihood - जीविका; liberal education - उदार शिक्षा; to meet - पूर्ति करना; cultural wants - सांस्कृतिक आवश्यकताएँ; vocational education - व्यावसायिक शिक्षा; material needs - भौतिक आवश्यकताएँ; backward - पिछड़े हुए]

19

Switzerland has been called the playground of Europe, where there is a good view of the snowy peaks, the glacier, lakes and rivers. Hotels have been built here where rich visitors come from all the countries round to enjoy the scenery. Some of them climb the high mountains with the help of native guides who know the way up the steep slopes of ice. The Swiss thus earn plenty of money from people who come to visit their beautiful country.

[has been called - कहा गया है; playground - खेल का मैदान; view - दृश्य; snowy peaks - बर्फीली चोटियाँ;

glacier - बर्फी की चट्टान; visitor - दर्शक; all the countries round - चारों ओर के समस्त देश; to enjoy - आनन्द लेना; scenery - दृश्य; native - देशी, वहाँ का रहनेवाला; guide - पथ-प्रदर्शक; steep - बहुत ढालू; slope - ढाल; plenty of money - काफ़ी धन]

20

The first essential of a good school is good discipline, and this is so for two reasons. One is the fact that without discipline learning is hindered and rendered inefficient. The other is the fact that discipline is in itself an excellent thing entirely apart from the value of its results in facilitating teaching and study. The man who learns to obey learns to rule, and moreover he who has learnt to be governed by others has learnt how to govern his own passions.

[essential - आवश्यक वस्तु; discipline - अनुशासन; learning ज्ञान, विद्या; is hindered - बाधा पड़ती है, रुकावट होती है; is rendered inefficient - प्रभावशाली नहीं रहता; the other is the fact - दूसरी बात यह है; excellent - श्रेष्ठ; value - मूल्य; to facilitate - सुगम करना; teaching - शिक्षण; study - अध्ययन; to rule - शासन करना; moreover - इसके अतिरिक्त; to be governed - शासित होना; passion - वासना]

21

Dispute about a Well

Someone had a well dug in his street. This

afforded the facility for drawing water to the whole street. After some time a quarrel arose between the owner of the well and his neighbour. At this, the owner prevented the neighbour from drawing water. Now the neighbour felt a great difficulty. Seeing this he purchased the well and he prevented the previous owner from drawing water.

Now the first owner went to a pleader and asked—"How indeed can I be allowed to draw water and my neighbour be not allowed to do so?" The pleader said—"This is an easy affair. Bring a law-suit." In court the pleader said—"He has sold the well only and not the water. The water belongs to him." The court decided exactly in this way. Now again the former owner prevented his neighbour from drawing water from the well.

Now the neighbour went to the pleader and said—"I indeed have bought the well and so I have become its owner. I alone can draw water and the former owner may not be allowed to do so." The pleader said—"All right, thus will it be. Bring a suit." In court the pleader said—"If the former owner of the well had sold the well alone and not the water, then he may

be ordered to remove his water from the well. Otherwise, the new owner of the well will charge ten rupees a day as rent." Hearing this they both thought—"How can the whole water be removed from the well?" At last they made an agreement—"Let both of us draw water." The decisions of the court indeed will go on in this very way.

[facility - सुविधा; pleader - वकील; agreement - इकरारनामा, समझौता]

22

The Story of a Jackal

In a certain jungle there was a deep den and its opening was very narrow. In it a jackal and jackaless lived. One day they felt thirsty. The jackaless said to the jackal—"Come, let us go to the stream to drink water." The jackal said—"There lives a wolf; he will indeed devour us." The jackaless said—"You need not be afraid. There I shall invent such a story that we may drink water and yet the wolf may not do us any harm." Saying this, both set off to drink water.

When they reached near the wolf, the jackaless said—"O jakal, greet the uncle (wolf)" The jackal replied—"My throat is dry with

thirst. I cannot speak." The jackaless said, "Then why don't you drink water?" Hearing this the jackal at once drank water to his heart's content and said to the jackaless—"You also may drink water." When both had drunk water, the jackaless said to the wolf—"Uncle, there are two cubs of ours. The jackal says 'Both are mine.' I say 'Both are mine.' Please come to our den and give your decision." The wolf thought 'Going with them I shall devour them all.' Thus thinking he walked along with them. When all the three came to the den of the jackal, the jackaless said, "Look, Uncle, you stand here. We shall fetch the cubs." The jackal and jackaless entered into their den, and the wolf remained standing outside. After some time, the jackaless, showing her face out of the den, said—"Uncle, we ourselves have come to an agreement. I have taken one cub, the jackal has taken the other. Now from you we do not want any decision." Hearing this and becoming ashamed, the wolf came back to his abode.

[jackal - सियार (नर); jackaless - सियारिन; stream - नदी; wolf - भेड़िया; devour - खा जाना; to greet - राम-राम कहना; den - मांद; agreement - समझौता; decision - फैसला]

The Story of a Sick Traveller

In a lonely house in a certain place there lived a man. To him came a traveller. He askedt he traveller, "Where are you going?" The traveller said, "I am going to a doctor." He then invited the traveller to dinner. He placed four loaves before him and went out to fetch some vegetable (i.e. curry). Before he returned with vegetable, the traveller had eaten up all the four loaves. He then returned to fetch more loaves. In the meantime, the traveller ate up the whole vegetable. The poor fellow, placing the four loaves again, went out for more vegetable. When he came back he found that the knave had made away with those four loaves also. In this way he ate up sixteen loaves. At last, the owner of the house gave up all thought of him. Then he enquired of him—"For what reason are you going to the physician?" He replied, "Some medicine for digestion I am going to get, for I do not have appetite at all." He said—"When you come back after recovery, please do not pass by this way."

[lonely - एकान्त; vegetable - शाक; meantime - इतने में; knave - धूर्त; digestion - हाजमा, जीर्ण; appetite - भूख]

The Story of a Foolish Tailor

A literate tailor used to carry on his business in some village. One day, the headman of that village came to him to get his shirt sewn. The tailor handed him the pipe so that he might have two or three puffs, and then said—"While you smoke, you may also tell me some story." He replied, "O worthy man, a very strange thing I read in a book from Delhi. It is written therein that whosoever has a small head and a long beard, is always foolish. I do not know whether it is true or not." The tailor replied, "No sir, this thing indeed no one is going to believe." after sitting for a short time, the headman went home. Now the tailor was absorbed in thought. In fact he was much worried over that his beard was long and his head small. He thought, "What should I do? My head indeed cannot become bigger. Of course, one thing is possible. I can make my beard shorter by trimming it." Thinking so he began to look for the scissors. They were not available anywhere. At last, being tired and helpless, he thought of another remedy. Lighting a lamp, he brought it close to his beard. He seized his

beard with the left hand and the lamp with the right hand. His object was to make the beard a little shorter. As soon as the beard caught fire, the fire reached quickly up to the hand. He saved his hand, but let go of the beard. The whole of the beard was burnt. He felt greatly ashamed and began to think: "What is written in the book is quite correct. There is no doubt that I have committed a great folly."

[literate - पढ़ा-लिखा ; headman - नंबरदार ; pipe - हुका ; to have a puff - धुआँ उड़ाना ; foolish - अहमक ; trimming - कलम करना, काटना ; scissors - कैंची ; remedy - उपाय ; folly - बेवकूफी]

25

Still ancient man advanced and gradually encroached upon wild Nature. He cut the forests and built the houses and tilled the land. Man is supposed to have conquered Nature to some extent. People talk of the conquest of Nature. This is loose talk and is not quite correct. It is far better to say that man has begun to understand Nature, and the more he has understood, the more he has been able to co-operate with Nature and to utilize it for his own purposes. In olden days, men were afraid of Nature and of natural phenomena. Instead

of trying to understand they tried to worship and make peace offerings, as if Nature were a wild beast which had to be appeased and cajoled. Thus thunder, lightning and epidemics frightened them, and they thought that these could be prevented only by offerings. Many simple people think that an eclipse of the sun or the moon is a terrible calamity. Instead of trying to understand that it is a very simple natural occurrence, people needlessly get excited themselves about it, and fast and bathe to protect the sun or the moon! The sun and the moon are quite capable of looking after themselves. We need not worry about them.

[to advance - उन्नति करना; to encroach - अपना अधिकार जमाना; to utilize - काम में लाना; natural phenomena - प्रकृतिक अद्भुत वस्तुएँ; offering - चढ़ावा; wild beast - जंगली जानवर; to cajole - फुसलाना; thunder - बादल की गरज; epidemic - महामारी; to frighten - भयभीत करना; to get excited - उत्तेजित होना; to worry - चिंता करना]

26

We have spoken of the growth of civilisation and culture, and we have seen the beginning of this when people settled down to live in villages and towns. The abundance of food that they got gave them greater leisure, and they could

thus think of matters other than hunting and eating. With the growth of thought developed arts, crafts, and culture. As the population increased, people had to live closer to each other. They were continually meeting each other and having business with each other. If people have to live together, they must be considerate to each other. They must avoid doing anything which might hurt their companions or neighbours, otherwise no social life is possible. Take a family, for instance. A family is a tiny bit of society which will live happily if its members have consideration for each other. This is not very difficult as a rule, as there is a bond of affection among the members of a family. Even so it sometimes happens that we forget to be considerate and show that we are not very cultured and civilized after all. In the case of a larger group than the family, it is exactly the same—whether we take our neighbours, or the people of other countries even. So the growth of population resulted in more social life and more restraint and consideration for others. If a person has not got self-restraint and has no consideration for others, one can certainly say that he is uncultured.

[growth - उन्नति; civilization - सभ्यता; culture - संस्कृति; beginnings - शुरुआत; town - कस्बा; leisure - फुरसत, अवकाश; thought - विचार; generally - आम तौर पर; arts and crafts - कला-कौशल; population - आबादी; to be considerate - लिहाज़ या ध्यान रखना; to have business - व्यापार-व्यवहार चलना; social life - सामाजिक जीवन; civilized - सभ्य; larger group - बड़ा समुदाय; restraint - संयम; has no consideration for others - दूसरों की सुविधा का कोई खयाल नहीं करता; uncultured - असभ्य, बदतमीज़]

27

Buddhism today is the religion of the largest number of people in the world. Other religions which have a large number of followers are Christianity, Islam and Hinduism. There are, besides these, the religions of the Hebrews, of the Sikhs, of the Parsis, and others. Religions and their founders have played a great part in the history of the world, and we cannot ignore them in any survey of history. But I find some difficulty in writing about them. There can be no doubt that the founders of the great religions have been among the greatest and noblest men that the world has produced. But their disciples and the people who have come after them have often been far from great or good. Often in history we see that religion, which was meant to

raise us and make us better and nobler, has made people behave like beasts. Instead of bringing enlightenment to them, it has often tried to keep them in darkness, instead of broadening their minds, it has frequently made them narrow-minded and intolerant of others. In the name of religion many great and fine deeds have been performed. In the name of religion also thousands and millions have been killed, and every possible crime has been committed.

[number - तादाद, संख्या; Hebrew - यहूदी; founders - प्रवर्तक, चलानेवाले; to play a great part - बहुत हिस्सा लेना; to ignore - उपेक्षा करना; to survey - गौर करना; behave - व्यवहार करना; broadening the mind - उदारचित्त बनाना; narrow-minded - संकुचित हृदय; intolerant - असहिष्णु; great and fine deeds - बड़े-चढ़े और बढ़िया काम; crime - अनर्थ; have been killed - की हत्याएँ हुई]

But this voice was somehow different from the others. It was quiet and low, and yet it could be heard above the shouting of the multitude; it was soft and gentle, and yet there seemed to be steel hidden away somewhere in it; it was courteous and full of appeal, and yet there was something grim and frightening in it;

every word used was full of meaning and seemed to carry a deadly earnestness. Behind the language of peace and friendship there was power and quivering shadow of action and a determination not to submit to wrong. We are familiar with that voice now ; we have heard it often enough during the last twenty years. But it was new to us in February and March 1919 ; we did not quite know what to make of it, but we were thrilled. This was something very different from our noisy politics of condemnation and nothing else, long speeches always ending in the same futile and ineffective resolutions of protest which nobody took very seriously. This was the politics of action, not of talk.

[voice - आवाज़ ; different - जुदा ; quiet - शांत ; low - धीमी ; multitude - जनता ; gentle - नम्र ; steel - फौलाद-जैसा कढ़ावन ; courteous - शिष्ट, मीठा ; grim - दृढ़ ; frightening - डरावनी चीज़ ; deadly earnestness - ज़बरदस्त सच्चाई ; power - शक्ति ; quivering shadow of action - क्रिया की काँपती हुई छाया ; determination - निश्चय ; were thrilled - पुलकित हो उठे ; condemnation - निंदा ; futile - क्रिजूल ; ineffective - बेअसर ; protest - विरोध ; nobody took seriously - कोई ज़्यादा ध्यान न देता था ; politics of action - लड़ाई की (क्रिया की) राजनीति ; not of talk - न बातचीत की]

The reformers tried to harmonize Hinduism and Islam with modern progress by going back to old principles and discarding many of the accretions of religion, the many things that got added on to it in the course of centuries. The next step among progressive people was to separate religion from social institutions. The old religions have a way of covering and regulating every aspect of our day-to-day life.

Thus Hinduism and Islam, quite apart from their purely religious teachings, lay down social codes and rules about marriage, inheritance, civil and criminal law, political organization, and indeed almost every thing else. In other words, they lay down a complete structure for society and try to perpetuate this by giving it religious sanction and authority. Hinduism has gone farthest in this respect by its rigid system of caste. This religious perpetuation of a social structure makes change difficult. So, progressive people tried to separate religion from the social structure and institutions. The reason they gave was that these old institutions which religion or custom had imposed on the people in the past were no doubt proper and suitable

for the conditions that prevailed at the time of the scriptures. But these conditions had greatly changed now, and the old institutions did not fit in with them. Ordinary common-sense tells us that a rule made for a bullock-cart would not suit a motor car or a railway train.

[reformer - सुधारक; tried to harmonize - मेल बैठाने की कोशिश की; modern progress - ज़माना हाल की तरकी; old principles - पुराने उसूल; discard - अलग हटाना; accretions of religion - धर्म की फ़िज़ूलियत; in the course of centuries - सदियों के बीच; progressive people - उन्नतिशील विचार के लोग; next step - दूसरा क़दम; social institution - सामाजिक संस्था; day to day life - रोज़मर्रा की ज़िंदगी; aspect - पहलू; to cover - घेर लेना; regulating - चलाना; purely religious teaching - शुद्ध धार्मिक शिक्षा; social code - समाज का विधान; lay down - बनाना; inheritance - विरासत; civil - दीवानी; criminal law - फ़ौजदारी क़ानून; political organization - राजनैतिक संगठन; lay down rules - नियम निर्धारित करते हैं; in other words - दूसरे शब्दों में; complete structure - पूरा ढाँचा; lay down - निर्धारित करना; to perpetuate - स्थायी बनाना; religious sanction - धार्मिक स्वीकृति; authority - सत्ता; has gone farthest - सबसे आगे बढ़ गया है; Hinduism - हिन्दू धर्म; rigid system of caste - कठोर वर्ण-व्यवस्था; social structure - सामाजिक ढाँचा; change - तबदीली; reason - वजह; custom - रिवाज़; to impose - लादना; proper - मुनासिब; old institutions -

पुरानी संस्थाएँ (प्रथाएँ) ; do not fit in - ठीक नहीं बैठती ; ordinary commonsense - मामूली विवेक]

30

There are many ways of dividing human beings into groups and classes. One possible way would be to have two classes : the drifters, who have little will of their own and allow themselves to be carried hither and thither like straw on the surface of the waters, and those who try to play an effective role in life and to influence their surroundings. For the latter class, knowledge and understanding are essential, for effective action can only be based on these. Mere goodwill or pious hopes are not enough. When there is a natural calamity or an epidemic or a failure of the rains, or almost any other misfortune, we often see, not only in India but in Europe also, people praying for relief. If the prayer soothes them and gives them confidence and courage, it is a good thing, and no one need object to it. But the idea that prayer will stop an epidemic is giving place to the scientific notion that the root-causes of disease should be wiped out by sanitation and other means. When there is a breakdown in the machinery of a factory or there is a puncture in the tyre of a

car, who has heard of people sitting down and just hoping or piously wishing, or even praying that the machine might right itself or the puncture mend itself? They set to work and mend the machinery or the tyre, and soon the machinery is functioning again or the car running smoothly along the road. So also in the human and the social machine, we require, besides goodwill, good knowledge of its working and its possibilities. This knowledge is seldom exact, as it deals with indefinite things, such as human wishes, desires, prejudices and wants, and these become still more indefinite when we deal with society as a whole, or with different classes of people. But study, experience, and observation gradually bring order even into this rather indefinite mass, and knowledge grows, our capacity to deal with our surroundings.

[human beings - इन्सान; group - श्रेणी; class - वर्ग; dividing - बंटवारा; drifters - ज़माने की लहर के साथ बहनेवाले; will - इच्छा-शक्ति; surface - सतह; straw - तिनका; allow themselves to be carried hither and thither - अपने आपको इधर-उधर बह जाने देते हैं; to play an effective role - ज़ोरदार अभिनय करना; to influence the surroundings - परिस्थितियों पर असर डालना; essential - ज़रूरी, effective action - कारगर काम; goodwill - सद्भावना; pious hopes -

सदिच्छाएँ; natural calamity - कुदरती सुसीबत; epidemic - महामारी; failure of the rains - सूखा पड़ना; soothes - तसल्ली मिलती है; confidence - विश्वास; courage - हिम्मत; no one need object to it - उसपर किसीको एतराज करने की ज़रूरत नहीं; root-cause - मूल कारण; breakdown - टूट-फूट; in the machinery of a factory - कारखाने की मशीन में; tyre - टायर; puncture - सूरख; piously wish - सदिच्छा करना; machinery might right itself - टूट-फूट अपने आप दुरुस्त हो जाय; puncture mend itself - सूरख खुद खुद जाय; to mend - सुधारना; soon the machinery is functioning again - ज़ोरन ही मशीन फिर चलने लगती है; human and the social machine - मानवीय और सामाजिक मशीन; goodwill - सदिच्छा; good knowledge - अच्छी वाकफ़ियत; seldom exact - निश्चित तो प्रायः नहीं होता; indefinite things - अनिश्चित चीज़ें; deals with - ताल्लुक होता है; desire - आकांक्षा; prejudice - रुचि-अरुचि; wants - आवश्यकताएँ; people in the mass - आम लोग; different - मुफ़्तलिफ़्त; study - अध्ययन; observation - निरीक्षण; indefinite mass - अनिश्चित गिरोह (जमघट); order - व्यवस्था; capacity - योग्यता; to deal with our surroundings - अपनी परिस्थितियों के साथ पेश आना]

Conditions in China bear many resemblances to those in India, although there are many radical differences also. China is essentially an agricultural country with vast numbers of farmers. Capitalist industry is confined chiefly

to half a dozen cities and is under foreign control. The millions of farmers and tenants are crushed under a terrible burden of debt. Rents are very high, and as in India, the agriculturists have long periods of enforced idleness, when they have little work in the fields. Cottage industries are thus needed by them to fill in this time and add to their income. Indeed there are many such industries now. There are very few great estates. When such an estate is formed it is soon divided up among the heirs. About half the peasantry own their farms, the other half work under landlords. China is thus a country of vast numbers of small farms. For hundreds of years Chinese farmers have had the reputation of being able to extract the utmost possible sustenance from the land. They were forced to do so because of the small parcels of land they possessed, and so they exercised an amazing ingenuity and worked tremendously hard. They had none of the labour-saving devices which modern agriculture possesses, and this made them work harder than they ought to have done for the results obtained. Even with all this ingenuity and hard work, nearly half of them could not make both ends meet, and were half-

starved through their short and stunted lives, as happens to the great numbers of peasants in India. They lived on the verge of destitution, calamities came, famines and floods swept them away by the million.

[resemblance - समानता; radical difference - ज़बरदस्त फ़र्क; essentially - असल में, मुख्यतया; agricultural country - कृषिप्रधान देश; vast number - बेगुमार; capitalist industry - पूंजीवादी उद्योग; terrible burden of debt - कर्ज़ का भयंकर बोझ; are crushed - पिसे जा रहे हैं; rents are very high - लगान की दर बहुत ऊँची है; enforced - मज़बूरन; cottage industry - गृह-उद्योग; great estates - बड़ी-बड़ी ज़मींदारियाँ; heir - वारिस; reputation - श्रेय; utmost possible sustenance - अधिक से अधिक सार; to extract - निकाल लेना; they were forced to do so - उन्हें मज़बूर होकर ऐसा करना पड़ा; to exercise an amazing ingenuity - विलक्षण विवेक काम में लाना; to work tremendously hard - कठिन परिश्रम करना; labour-saving devices - मेहनत बचाने की सुविधाएँ; half of them could not make both ends meet - आधे लोगों (किसान) का आमद-खर्च बराबर नहीं होता; famine - अकाल]

It is necessary to understand the ways of the newcomers, for with the impact of their civilization started the great change which closed the Middle Age of our history. The

countries of Europe were inhabited by free and united nations. Each nation formed a single community whose members were united by common interests and purposes. The ties which bound a people into a community, for whose sake the members were prepared to lay down their lives, were not those of religion or loyalty to a tribal and hereditary chief, as was the case in India, but those of patriotism or love of a common motherland. Each nation had its own Government whose authority was derived from the will of the citizens. The citizens were members of an independent nation and not slaves of a despot. The citizens were free to think and free to act. They obeyed the laws in the making of which they had a share, and they obeyed the authority whose power was derived from them. Their minds were not shackled by the chains of tradition, custom and religion. They could freely discuss and criticise their institutions—social, religious, and political—and reform and remould them. They were not deterred by sacred books or priests from seeking the truth about God, man or nature. They had ceased to be ruled by dogmas and external authorities. They were free in their conduct,

and free in their mind. Therefore, their societies were free and progressive. In the atmosphere of freedom, arts and science, trade and industry flourished, and wealth and power grew.

[ways - रीति-रस्म; necessary - आवश्यक; impact - संघर्ष; civilisation - सभ्यता; great change - महान परिवर्तन; Middle Age - मध्य युग; united nation - संयुक्त राष्ट्र; tie - बंधन; loyalty - राजभक्ति; patriotism - देशभक्ति; authority - अधिकार; citizen - नागरिक; member - सदस्य; despot - स्वेच्छाचारी; they had a share - उनका हाथ था (*observe idiom*); to shackle - बाँधना; tradition - परंपरा; custom - रिवाज; freely - स्वतन्त्रतापूर्वक; social - सामाजिक; political - राजनीतिक; to criticise - आलोचना करना; to remould - पुनर्संरचना करना; sacred book - दैवी ग्रन्थ; seeking the truth - सत्य की खोज में; dogma - सिद्धान्त; progressive - उन्नतिशील; atmosphere - वायुमण्डल]

The study of European literature, especially of English, gave a strong stimulus to the sentiment of nationalism. English literature abounds in patriotic poems and songs of moving beauty and great power which extol the love of one's country. No one who reads them can remain unaffected. Again, the strong individualism, the appeal to one's reason, the occupation with the joys and sorrows of this world which are the

characteristics of that literature, have exercised a great influence in changing the mediaeval outlook of India.

As a result of the economic transition and the spread of western ideas, appeared the educated middle class of India, which has exercised a tremendous influence in the reformation of religious, moral, social and political life. In the Middle Age, the Pandits and Maulvis formed the learned class, which exerted much influence on the religious life of society, but possessed little influence with the rulers. The modern-like lawyers, doctors, teachers, and journalists, and of industrialists, bankers and traders carrying on their business in accordance with modern methods, forms a most powerful group. The Indian officers of the Government belong to this class, and the efficiency of the administration has largely depended upon them. This class has supplied most of the leaders of the movements which have transformed Indian society. The rise of the educated middle class has been one of the most important results of the establishment of British rule in India.

[literature - साहित्य ; stimulus - उत्तेजना ; to extol - गुण गाना ; remain unaffected - प्रभावित हुए बिना रहना ;

individualism - व्यक्तित्व; characteristic - विलक्षणता; economic transition - आर्थिक परिवर्तन; professional men - पेशेवाले लोग; banker - महाजन; powerful group - प्रभावशाली दल; efficiency - कुशलता; administration - शासन; largely - अधिकांश; depended - निर्भर है; movement - आन्दोलन; transformed - परिवर्तित किया; educated middle class - शिक्षित मध्यम वर्ग; rise - उदय; important result - मुख्य परिणाम]

34

Many religions existed in India in the Middle Age. The most widely prevalent were of course Hinduism and Islam. But there were other religions too, e.g., Buddhism, Jainism and Christianity. The outlook of the people, whether they were Hindus or Muslims, was the same. They believed that the world was a vale of sorrow, and the only way to escape from it and the attainment of true happiness was by turning their hearts away from the temptations of the senses and taking refuge in complete surrender to the will of God whose unlimited grace alone could save man. It was, therefore, necessary to place oneself under the control of a spiritual guide and preceptor, and to follow the path of inner discipline which led to the goal of realization of God. Both among the Hindus and the

Muslims there were many orders which saintly preceptors had established. The heads of these orders ministered to the needs of their disciples. Kabir, Nanak and others among the Hindus had founded such orders.

The Hindu and Muslim orders had many things in common. They believed in one God who was called by many names. They sought salvation through the help of a spiritual guide. They followed similar methods of self-realization through meditation, and passed through the same stages in the path of discipline which led to it. Both condemned hypocrisy, external works of piety, distinction between man and man whether based on birth or wealth or position. The idea of a quiet and ascetic life fascinated their minds. For both the abandonment of the world was the highest aspiration and the love of God the one supreme purpose of life. This purifying and elevating religion ennobled the minds and elevated the character of the people. Under its influence a common desire for equality and freedom of men of all castes and classes sprang up and the attitude of men towards women began to change. Many social and moral reforms were undertaken, for example,

the abolition of child-marriage and *sati* and the prohibition of drinking. The saints and the reformers spread this religion through the medium of the spoken languages of the people, and powerfully advanced the cause of mass education.

The Hindus and the Muslims were brought so close together that common customs and manners grew up among them. The Muslims adopted a great many customs of the Hindus, and the Hindus those of the Muslims. The ceremonies which they performed on the occasion of the birth of a child or of the beginning of his education or of his marriage, were alike. They celebrated their fairs, feasts and festivals in the same way. Their superstitions were common. Their amusements, games and exercises were identical. The virtues which they esteemed and the vices which they condemned were the same. Their ways of dealing with superiors, equals and inferiors were similar. In their domestic life, household arrangements, dress, ornaments, arm and armour, in short, in most of the details of their living, it was difficult to distinguish the one from the other.

[existed - प्रचलित थे; outlook - दृष्टिकोण; vale of sorrow - दुःख का क्षेत्र; attainment of true happiness - सच्चा सुख प्राप्त करना; turn away - मुँह मोड़ना; take refuge - शरण लेना; spiritual guide - गुरु; order - संघ; ministered to the needs of their disciples - चेलों की धार्मिक आवश्यकताओं की पूर्ति करते थे; had many things in common - बहुत-सी बातें मिलती-जुलती थीं; similar method - एक ही प्रकार का तरीका; self-realization - आत्मा को पहचानना; hypocrisy - कपट; position - स्थिति; quiet and ascetic life - शांति और तपस्या का जीवन; fascinated - आकर्षित करता था; abandonment of the world - संसार का त्याग; highest aspiration - परमाकांक्षा; supreme purpose - सर्वोच्च उद्देश्य; purifying - पवित्र करनेवाला; elevating - उन्नत करनेवाला; ennobled - ऊँचे उठाता था; equality - बराबरी; castes and classes - जाति और वर्ग; common desire - समान इच्छा; sprang up - जागृत हुई; attitude - रुख; abolition - रोक; saint - सन्त; spoken language - बोलचाल की भाषा; were brought so close together - ऐसा निकट संयर्क स्थापित हुआ; common customs and manners - एक-से रीति रिवाज़; grew up - उत्पन्न हुई; adopted - ग्रहण किये; ceremonies - संस्कार; birth of a child - बालक का जन्म; beginning of education - शिक्षारंभ; alike - समान प्रकार के; celebrated - मनाते थे; fair - मेला; feast - त्यौहार; festival - उत्सव; superstition - डोना-डोटका; amusement - आमोद; games - खेल-कूद; identical - एक-सी; virtue - सद्गुण; esteem - आदर करना; vice - दुर्गुण; condemn - तिरस्कार करना; superior - बड़े; equals - बराबरावाले ;

domestic life - गृहस्थ जीवन ; household arrangement - घरेलू प्रबन्ध ; ornament - आभूषण ; arm - हथियार ; in short - सारांश ; to distinguish - भेद करना]

I

Translate into Hindi :—

The Industrial Revolution brought the big machines into the world. It ushered in the Machine Age or the Mechanical Age. Of course there had been machines before, but none had been so big as the new machine. What is a machine? It is a big tool to help man to do his work. Man has been called a tool-making animal, and from his earliest days he has made tools and tried to better them. His supremacy over the other animals, many of them more powerful than he was, was established because of his tools. The tool was an extension of his hand, or you may call it a third hand. The machine was the extension of the tool. The tool and the machine raised man above the brute creation. They freed human society from the bondage of nature. With the help of the tool and the machine, man found it easier to produce things. He produced more, and yet had more leisure. And this resulted in the progress of the arts of civilization, and of thought and science.

But the big machine and all its allies have not been unmixed blessings. If it has encouraged the growth of civilization, it has also encouraged the growth of barbarism by producing terrible weapons of warfare and destruction. If it has produced abundance, this abundance has not been mainly for the masses, but chiefly for the limited few. It has made the difference between the luxury of the very rich and the poverty of the poor even greater than it was in the past. Instead of being the tool and servant of man, it has presumed to become his master. On the one side it has taught certain virtues—co-operation, organization, punctuality; on the other, it has made life itself a dull routine for millions, a mechanical burden with little of joy or freedom in it.

[Industrial Revolution - औद्योगिक क्रांति; machine age - यंत्र-युग; Mechanical Age - यांत्रिक युग; tool-making animal - औज़ार बनानेवाला जन्तु; supremacy - दबदबा; powerful - ताक़तवर; because of tools - औज़ारों के कारण; tool was an extention of his hand - औज़ार उसके हाथ का ही बड़ा हुआ रूप है; raised man above the brute creation - मनुष्य को पशु-जगत से ऊपर उठा दिया; human society - मनुष्य समाज; from the bondage of Nature - कुदरत की गुलामी से; freed - छुड़ाया; allies - मददगार; un-

mixed blessings - निरी बरकतें; barbarism - बर्बरता; terrible - खौफनाक; abundance - इफ़रात, बहुतायत; luxury - ऐश-आराम; difference - अन्तर; presumed - दावा करने लगा है; on the one side - एक तरफ़; organization - संगठन; punctuality - मुस्तैदी; virtue - गुण; on the other - दूसरी तरफ़; dull routine - नीरस दिनचर्या]

II

But why should we blame the poor machine for the ills that have followed from it? The fault lies with man, who has misused it, and with society, which has not profited by it fully. It seems to be unthinkable that the world, or any country, can go back to the old days before the Industrial Revolution, and it hardly seems desirable or wise that, in order to get rid of some evils, we should throw away the numerous good things that industrialism has brought us. And, in any event, the machine has come and is going to stay. Therefore the problem for us is to retain the good things of industrialism and to get rid of the evil that attaches to it. We must profit by the wealth it produces, but see to it that that wealth is evenly distributed among those who produce it.

The triumph of the machine and of industrialism meant the triumph of the classes

that controlled the machine. It is a well-known fact that the class that controls the means of production is the class that rules. In olden times the only important means of production was the land, and therefore those who owned the land—that is, the landlords—were the bosses. Other wealth than land then appears, and the land-owning classes begin to share their power with the owners of the new means of production. And now comes the big machine, and naturally the classes that control this come to the front and become the bosses.

[ill - बुराई; to blame - दोष देना; the fault lies with man - दोष तो इन्सान का है; misused it - ग़लत इस्तेमाल किया है; not profited by it fully - उससे पूरा फायदा नहीं उठाया; in order to get rid of some evils - कुछ बुराइयों से छुटकारा पाने के लिए; numerous - बेशुमार; in any event - चाहे जो हो; machine has come and is going to stay - मशीन तो अब आ गई और बनी रहेगी; to get rid of - पिंड छुड़ाना; evenly - बराबर बराबर; triumph - विजय; meant - मतलब था; triumph of the classes that controlled the machine - मशीन पर कब्ज़ा रखनेवाले वर्गों की विजय; the class that controls the means of production is the class that rules - राज्य वही वर्ग करता है जो उपज यानी पैदावर के साधनों पर कब्ज़ा रखता है; important means of production - उपज का मुख्य साधन; landlord - ज़मींदार; begin

to share - बाँटनी शुरू हो गयी ; naturally - कुदरती तौर पर ;
 come to the front - आगे आ जाते हैं ; become the
 bosses - हुकूमत करने लगते हैं]

III

The French Revolution burst like a volcano. And yet revolutions and volcanoes do not break out suddenly without reason or a long evolution. We see the sudden burst and are surprised ; but underneath the surface of the earth many forces play against each other for long ages, and the fires gather together, till the crust on the surface can hold them down no longer, and they burst forth in mighty flames shooting up to the sky, and molten lava rolls down the mountain side. Even so the forces that ultimately break out in revolution play for long under the surface of society. Water boils when you heat it ; but you know that it has reached the boiling point only after getting hotter and hotter.

Ideas and economic conditions make revolutions. Foolish people in authority, blind to everything that does not fit in with their ideas, imagine that revolutions are caused by agitators. Agitators are people who are discontented with existing conditions and desire a change and work for it. Every revolutionary

period has its full supply of them ; they are themselves the outcome of the ferment and dissatisfaction that exist. But tens and hundreds of thousands of people do not move in action merely at the bidding of an agitator. Most people desire security above everything , they do not want to risk losing what they have got. But when economic conditions are such that their day-to-day suffering grows and life becomes almost an intolerable burden, then even the weak are prepared to take risks. It is then that they listen to the voice of the agitator who seems to show them a way out of their misery.

[French Revolution - फ्रांस की राज्य-क्रान्ति ; volcano - ज्वालामुखी पहाड़ ; burst - फट पड़ना ; long evolution - बहुत दिनों की तैयारी ; sudden burst - यकायक होनेवाला विस्फोट (धड़ाका) ; are surprised - ताज्जुब करते हैं ; underneath the surface of the earth - ज़मीन की सतह के नीचे ; for long ages - युगों तक ; many forces - बहुत-सी ताकतें ; play against each other - आपस में टकराया करती हैं ; fires gather together - आग सुलगा करती है ; crust on the surface - ऊपर की पपड़ी ; can hold them down no longer - ज़्यादा देर दबाकर नहीं रख सकती ; they burst forth in mighty flames shooting up to the sky - ये (ज्वालाएँ) आकाश तक उठनेवाली विकट लपेटों के साथ फूट पड़ती हैं ; molten lava rolls down the mountain side - पिघला हुआ पत्थर (लावा) पहाड़ पर से नीचे की

तरफ बहने लगता है; even so - ठीक इसी तरह; forces - ताकतें; ultimately break out in revolution - आखिरकार क्रान्ति की शकल में ज़ाहिर होती हैं; boils - उबलता है; ideas - भावनाएँ; economic conditions - आर्थिक परिस्थितियाँ; fit in with the ideas - विचारों से मेल खाना; agitators - भड़कानेवाले; discontented - असंतुष्ट; existing condition - मौजूदा हालत; every revolutionary period has its full supply of them - हर एक क्रान्ति के युग में इनकी बहुतायत होती है; ferment - उथल-पुथल (f); dissatisfaction - असंतोष; outcome - परिणाम; tens and hundreds of thousands of people - हज़ारों और लाखों आदमी; do not move to action merely at the bidding of an agitator - खाली एक भड़कानेवाले के इशारे पर ही नहीं नाचने लगते हैं; most people - ज्यादातर लोग; security - हिफ़ाज़त; they do not want to risk losing what they have got - जो कुछ उनके पास है उसे वे खो जाने के ख़तरे में नहीं डालना चाहते; day-to-day suffering grows - रोज़मर्रे की मुसीबतें बढ़ती जाती हैं; intolerable burden - असह्य बोझ; to take risks - खतरा उठाना; listen to the voice - आवाज़ पर कान देते हैं; who seems to show them a way out of their misery - जो उनको अपनी मुसीबत से छूटने का रास्ता बतलाता हुआ मालूम होता है]

IV

We can obtain control over others by generating two kinds of force—constructive and destructive. Love and service characterize the former, while hatred and fear distinguish the

latter. Today the world is under the power or fear and hatred. This is the result of our socio-economic order which is necessarily based on our possessing a control over our neighbour. Centralized industries which have their machinery and plants located at one place have to obtain their raw materials from distant places. They also have to find their markets and control them in their favour, may be at the other end of the world. Textile mills may be located at Manchester where no cotton grows. The needed cotton has to be grown in India—6000 miles away. After it is spun and woven into cloth it has to be sent back to India to be sold—another journey of 6000 miles. This makes it imperative for the lives of the cotton growers in India to be planned by the millowners of Manchester who will also want to control the Government of India so as to obtain favourable customs and excise duties so that their cloth may be sold.

[can obtain control over others - दूसरों पर काबू पा सकते हैं; by granting two kinds of force - दो किस्म की ताकतें पैदा करके; constructive - रचनात्मक; destructive - विनाशायक; socio-economic order - सामाजिक आर्थिक व्यवस्था; necessarily - लाज़िमी तौर पर; centralized industry -

केन्द्रित उद्योग ; machinery - मशीनें ; plants - कारखाने ; may be at the other end of the world - फिर भले ही (वे बाज़ार) दुनियाँ के दूसरे सिरे पर क्यों न हों ; textile mills - कपड़ों की मिलें ; imperative - ज़रूरी ; to plan - नियंत्रित करना ; favourable custom - अनुकूल चुंगी ; excise duty - एक्साइज़ कर]

V

The virtues of mercy, non-violence, love and truth in any man can be truly tested only when they are pitted against ruthlessness, violence, hate and untruth.

If this is true, then it is incorrect to say that *ahimsa* is of no avail before a murderer. It can certainly be said that to experiment with *ahimsa* in face of a murderer is to seek self-destruction. But this is the real test of *ahimsa*. He who gets himself killed out of sheer helplessness, however, can in nowise be said to have passed the test. He who, when being killed, bears no anger against his murderer and even asks God to forgive him is truly non-violent. History relates this of Jesus Christ. With his dying breath on the cross, he is reported to have said : " Father, forgive them, for they know not what they do." We can get similar instances from other religions, but this quotation is given because it is world-famous.

It is another matter that our non-violence has not reached such heights. It would be wholly wrong for us to lower the standard of *ahimsa* by reason of our own frailty or lack of experience. Without true understanding of the ideal, we can never hope to reach it. It is necessary for us, therefore, to apply our reason to understand the power of non-violence.

[mercy - दया; ruthlessness - निर्दयता; non-violence - अहिंसा; hate - द्वेष; pitted against - सामने; if this is true - यह बात सही हो; incorrect - गलत; murderer - खूनी; no avail - बेकार; self-destruction - अपनी जान देना; helplessness - लाचारी; asks God to forgive - ईश्वर से क्षमा माँगता है; Jesus Christ - ईसा मसीह; cross - सूली; instances - मिसालें; frailty - कमजोरी; power - शक्ति]

VI

Good Friday is, perhaps, the greatest day in the Christian year, inasmuch as it is the day that reminds the followers of Jesus of the supreme sacrifice by means of which he showed the way of life to man. As one reads or dwells afresh on the story of the cross, the pathos and beauty of it never fail to stir one to the depths. Could man's cruelty to man have gone further, and could man's forbearance with man have

been more manly? Two thousand years have rolled away, but Jesus lives, and the noble example is there to inspire man for all time. For me he is more man than God.

It was fear of the truth which was in Jesus that made his enemies slay him. It is fear in the hearts of man at all times that breeds hatred and suspicion, the root-cause of strife.

[Christian year - ईसाइयों का साल; greatest day - सब से महत्व का दिन; followers of Jesus - ईसा के अनुयायी; reminds - याद दिलाता है; supreme sacrifice - परम बलिदान; way of life - जीवन का मार्ग; dwells afresh - गौर करता है; pathos - करुणा; beauty - सौन्दर्य; never fail to stir one to the depths - हमारे दिल को हिलाये बिना नहीं रहता; man's cruelty to man - इन्सान के प्रति इन्सान की बेरहमी; could have gone further - इससे आगे बढ़ सकते थी; forbearance - खामोशी, सहनशीलता; manly - बहादुराना; noble example - उमदा मिसाल; to inspire - प्रेरणा देना; for me he is more man than God - मेरे लिए तो ईसा ईश्वर से भी अधिक है; to slay - मार डालना; hatred - द्वेष; suspicion - बदगुमानी; breeds - पैदा करता है; strife - कलह]

VII

“What is wealth?” asked the friend and replied, “Not gold and silver. A traveller

who lost his way in the desert could not eat or drink gold and silver. He would gladly exchange all the gold and silver in the world for a morsel of food or a drink of water to sustain life. Gold and silver only provide a handy medium for the exchange of useful commodities. A nation's wealth was measured not by the precious metal in its vaults, but by the useful commodities it possessed and the capacity to produce them. A nation that had healthy and industrious men and women with the skill and talent to produce useful commodities, was a rich nation, although it did not own an ounce of gold or silver. On the contrary, a nation that lacked these was a poor nation, in spite of all the gold and silver it might possess. A person who did not produce but only consumed was a parasite living upon the industry of others and became a burden to society."

"Capacity to earn money," went on my friend, "was no measure of talent. A money bag which a man made by exploitation at the expense of others was not an asset to the country. But a person who produced something useful, however commonplace, e.g., a table or a chair, added to the wealth of the country and was therefore an asset."

[wealth - दौलत; who lost his way - रास्ता भूल जानेवाला; desert - रेगिस्तान; to sustain life - ज़िन्दगी को बनाये रखने के लिए; useful commodity - काम की चीज़; a handy medium for exchange - अदलाबदली का एक सुविधापूर्ण ज़रिया; measure - कूतना; vault - खज़ाना; capacity to produce - पैदा करने की ताक़त; skill - कबिलियत; talent - होशियारी, क़वत; on the contrary - इसके बरखिलाफ़; my friend went on - मेरे दोस्त ने आगे चलकर कहा; exploitation - लूट-खसोट; commonplace - मामूली; asset - सहाय]

VIII

One pleasant morning in spring, a merry shepherd boy was tending sheep in a valley, and singing and dancing for joy. The King who was hunting in the neighbourhood saw him and asked him how it was that he was so merry. The boy did not recognize the King and answered, "Why should I not be merry, since our King is not richer than I am?"

"Really?" exclaimed the King, "tell me then all the things you possess."

"The sun we see every day in the beautiful blue sky," said the boy, "shines for me as brightly as for the King. Mountains and valleys display the same beautiful green, the same lovely flowers bloom for me as well as for him. I have

enough to eat every day, I have clothes which cover me, and I earn as much as I need. Can you tell me what more he has ? ”

The King was pleased with the answer and said, “ You are right, my boy, and you can tell other people that the King himself told you so.”

[one pleasant morning in spring - वसन्त ऋतु के एक सुहावने प्रभात में ; was tending - चरा रहा था ; in a valley - पहाड़ की तलहटी में ; to cover - ढँकना]

IX

Once upon a time there was a mother who was deeply religious. She visited daily all the temples in the village, and respectfully bowed before them, not omitting even the church and the mosque.

At home she had a collection of what apparently were curiously-shaped stones, beads, coins, dolls, etc., but were worshipped by her as God. And though she worshipped all the Gods she had heard of, she had also an indefinable realization that there was only one God behind all these Gods, and that He was good and loving. And, she also raised before her mind a vague picture of the life after death.

And though her ideas and fancies were indistinct, and her vocabulary for giving expression to them poorer still, they were sufficient to give her faith, hope, love, strength to endure hardships, perform her duties, and keep her virtuous and honest.

[was deeply religious - धर्म में बहुत श्रद्धा रखती थी; to bow - सिर झुकाना; beads - कांच के मणि; dolls - धातु की मूर्तियाँ; though - अगरचे; indefinable - धुँधला; vague - अस्पष्ट; were indistinct - साफ़ न थीं; fancies - कल्पनाएँ; faith - श्रद्धा; strength to endure hardships - मुसीबत सहन करने की ताक़त; to perform her duties - अपना कर्ज़ अ करने की ताक़त; to keep virtuous and honest - नेकचलन व बक्रादारी से ज़िन्दगी बसर करना]

APPENDIX II

Model Questions

I

(अ) निम्नलिखित शब्दों से विशेषण बनाइये :—

धन, बुढ़ापा, सफलता, बुराई, कमज़ोरी, रहम

(आ) • वचन बदलिये :—

लता, कमरा, आदमी, चीज़, पहाड़, कलम

(इ) लिंग बदलिये :—

मालिक, गाय, भैंस, पंडित, नानी, नवयुवक

(ई) अशुद्ध हों तो शुद्ध कीजिये :—

1. लड़की ने भात खायी ।
2. अध्यक्ष आते ही सभासद उठ खड़े हुए ।
3. सीता को लव और कुश दो बेटे थे ।
4. मैं हमेशा मेरी तबीयत का ख़याल रखता हूँ ।
5. हर एक नौजवान अपने देश के लिए लड़ना चाहिए ।
6. आप पहुँचते ही सीता चली ।
7. आज्ञादी के लिए मुसीबतों झेलना ज़रूर है ।
8. गोपाल को चार बहिनें हैं ।

9. मैं वहाँ जाकर दो दिन हुए ।
10. अध्यापक कहने से मैंने इस काम किया ।

II

(अ) सूचना के अनुसार किन्हीं तीन को बदलकर लिखिये :—

1. बंगाल की हालत सुनकर हमको बहुत दुख हुआ ।
(‘दुखी’ का प्रयोग करें)
2. लड़ाई की वजह से दुनियाँ परेशान है ।
(‘परेशानी’ का इस्तेमाल करें)
3. अध्यापक के पहुँचते ही लड़के चुप हो जाते हैं ।
(‘जब-तब’ का इस्तेमाल करें)
4. कमला ने अच्छे कपड़े खरीदे थे । (‘ने’ निकालें)
5. आप हिन्दी पढ़ रहे हैं । वह हमारी राष्ट्रभाषा है
(इन दोनों वाक्यों को ‘जो’ का प्रयोग करके एक बनाइये)

(आ) निम्नलिखित संज्ञाओं को विशेषण में बदलिये :—

होशियारी, मेहनत, गरीबी

(इ) स्त्रीलिंग रूप बताइये :—

धोबी, बूढ़ा, घोड़ा, दूल्हा

(ई) गलतियाँ हों तो सुधारिये :—

1. लड़का सब लड़कूँ खा डाला ।

2. वह आते ही मैं चला गया ।

3. शेर को देखकर डर हो गया ।

III

(अ) सकर्मक रूप लिखिये :—

फटना, फूटना, टूटना, रहना, भीगना, बिकना

(आ) लिंग बदलिये :—

हाथी, बंदर, बाबू, साहब, विद्वान

(इ) कारक कितने हैं ? उनकी विभक्तियाँ कौन-कौन-सी हैं ?

(ई) 'आप' का प्रयोग किन-किन अर्थों में होता है ?

(उ) संभाव्य भविष्यत् काल कैसे बनता है ? उनका प्रयोग किन-किन अर्थों में होता है ? उदाहरण देकर समझाइये ।

IV

(अ) करण और अपादान कारकों में अन्तर समझाइये ।

प्रा) वाच्य किसे कहते हैं ? वाच्य कितने हैं ? उदाहरण भी दीजिये ।

(इ) संबन्धकारक के प्रयोग किन किन अर्थों में होते हैं ?

(ई) अशुद्धियाँ समझाकर शुद्ध वाक्य लिखिये :—

1. भला, यह बात कैसी हुई ?

2. कौन रास्ते की पता लगाते हैं तुम ?

3. अंधेरा छा गयी थी, इसलिए हमको देख नहीं पाया ।
4. हिन्दी पंडित हरेक दिनों में हमारे वर्ग में जाता है ।
5. मैं मद्रास आकर चार दिन हुआ होगा ।
6. मैं कहने पर भी वह न माना ।
7. तुम किसी भी बात न समझे हो ।
8. मैं उनको कहा था कि तुम मत जाओ ।
9. हमने रोज़ हिन्दी पढ़ी करती थीं ।
10. वह उसकी मकान में उसके दो बहनों के साथ रहते थे ।
11. कौन आदमी ने यह किताब चुरा लायी है ?
12. कोई देश में मनुष्य का सब आवश्यक वस्तु न मिलता ।

(उ) डूबना, जीना, जुटना, छापना, नहाना—इनके प्रेरणार्थक रूप लिखिये ।

