

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

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

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

NOTES



PREFACE

PAGE 1. (1.) *dibāja*. This word, translated 'Preface,' is an Arabicized noun of relation, formed from the Persian 'dibāh' or 'dibā,' the name of a gold tissue; and originally meant 'edged with gold.' It has always been a custom with Muslim authors to preface their works with an exordium (upon which all the resources of their own skill, and that of the illuminator, were lavished) in praise (*ḥamd*) of the Almighty, and commendation (*na-t*) of the Prophet. To this they generally added an encomium (*madh*) of the reigning sovereign, or of the author's patron, and then some account of the author himself, and the occasion of his writing the book. The exordiums are often of great length, and filled with Arabic phrases and quotations. It is characteristic of the practical spirit in which the present work was written, that the author has abstained from all unnecessary display of his own eloquence or learning, and has summed up the manifest impossibility of doing justice to such themes as the goodness of God, and the comforts of religion, in two familiar proverbs of the country in which he was writing.

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

(3.) *parh parhā liyā karti hain*, lit. 'are in the habit of reading together for mutual benefit.' The simple verb 'parhānā' means 'to read.' Its causal form 'parhānā' means 'to make read.' The combination 'parhānā parhānā' is a *comprehensive* expression denoting the action of reading in the category of Reciprocity. From the *comprehensive* form of the verb is then formed an *intensive*, 'parh parhā lenā.' The verbs 'lenā' (to take) and 'denā' (to give) are both used in forming intensives, adding, to the original verb, the notion of *thoroughness*, but the former subjectively, and the latter

¹ Hence, in reading, a word followed by 'hi' must be accentuated.

objectively; e. g. you say 'khā lenā' (to eat up) but 'dāl dena' (to throw down). Hence 'parh parhā lenā' implies mutual and profitable study. The next step is to form the *frequentative* 'parh parhā liyā karū,' which implies that the action described is performed *periodically*. The whole compound is then put into the present tense, indicative mood, feminine gender, and plural number, to agree with '-auraten.'

(4.) 'dastūr bamūjib' stands for 'dastūr ke bamūjib,' and the last word is in reality compounded of a noun and preposition, like our 'because' for 'by cause.' In Persian, the whole phrase would run 'bamūjib e dastūr e khāndān.' In pure Hindī (the same nouns being used) the *order* would be exactly reversed, viz. 'khāndān ke dastūr ke mūjib se.' It will be useful to note here that the Persian particle 'e' called '-izāfat' (lit. 'addition') signifies that the word which *precedes* it (and of which it forms a structural part) is qualified, or limited by the addition of the word which *succeeds* it; whereas, according to the rules of Hindī grammar, the qualifying noun precedes that which it qualifies, and the particle, if any, which intervenes, is considered to be a structural part, not of the qualified, but of the qualifying noun; e. g. in the phrase 'rāh e najāt' (lit. 'the road of escape'), 'rāh e' ('the road of') is the term which is limited by 'najāt.' The Hindī equivalent would be 'najāt kī rāh' (= 'escape's road') in which 'rāh,' which comes last, has already been limited by 'najāt kī.' Hence, in Hindī grammar, a genitive must *agree* with the noun it qualifies, in gender and number, and also in case, just as if it were an adjective capable of inflection.

(5.) *merī larḳiyon ne . . . parhe.* The word 'risāla' (a tract), which is Persianized Arabic, has been inflected to make a plural 'risāle' as though it were of Hindī origin. The verb 'parhe' agrees in gender and number with 'risāle.' 'larḳiyon ne' is the plural of 'larḳī' (a girl), put into the case of the agent. The past tense of a transitive verb¹ in Hindustani does not run, as in English, 'I did, thou didst, he did,' &c., but 'By me done, by thee done, by him done,' &c. If the *object*, of the action which is described by the verb, is *immediate*, i. e. such as can be regarded as a necessary part of the action (e. g. a song, of the action of singing—words, of the action of speaking—food, of the action of eating—or as here, printed matter, of the action of reading), and there is no reason for *distinguishing* the object from the action, the object is put into that form of the accusative which is undistinguishable from the nominative, and the verb is made to agree with it, in gender and number. If, on the other hand, the object is *remote*, i. e. if it forms no necessary part of the action (e. g. a man whom you strike *at*, for it is possible to perform the whole action of striking, without hitting the person aimed at, or any one else), or if there is any reason for *distinguishing an immediate* object from the action—then the object is put into that form of the accusative which is distinguished by the particle 'ko' and the verb remains uninflected, or to speak more accurately, it is made to agree with its own infinitive form, understood, used as a noun. Note that the word 'risāle'

¹ But remember always that 'lānā' (to bring), being a contraction of 'le -ānā' (to come with), is *intransitive*.

is qualified by three different adjectival phrases; firstly '-is qism ke' (of *this* nature, i. e. of the same kind as the specific instances given above), secondly 'chote chote' (small—the repetition of the word here implying *variety*), and thirdly '-urdū ke' (of the vernacular).

PAGE 2. (6.) *main dekhtā thā, ki . . . raghbat hai,* lit. 'I was seeing that . . . there is a longing.' What is called in Latin grammar the *oratio recta* is nearly always substituted in Hindustani for the *oratio obliqua* in narrative passages. The speaker recalls the past in his own mind, and states the facts in the same shape and order as when they were occurring. Hence '-in ke,' lower down, must be taken to mean the speaker's *own* children because, at the time of which he is speaking, he called them 'these.' Note that '-un se' is the correlative of 'jo mazāmin'; the English idiom, converted into Hindustani, would be to say '-un mazāmin se, jo,' &c., but in Hindustani the relative clause comes *before* what we call the antecedent, and the subject, if expressed, is expressed in it. In the following paragraphs, the English idiom has been to some extent adopted.

(7.) *chān mārā, understand 'main ne.'* 'chān mārā' is an intensive form of 'chānā.'

(8.) *patā na milā, par na milā,* lit. 'a trace was not found, but was not found.' This idiom is exactly the converse of our idiom, 'I searched and searched.'

(9.) *tin baras hū-e, &c.* The purpose served by the particle 'ki,' which introduces the last clause of this sentence, is to mark the coincidence in time and place of what is stated in that clause with the data furnished in the two first clauses: 'it was three years ago,—(it was) when I was in Jhansi,—that I reduced the story of Akbari to writing.' 'qalamband karnā' is the technical term for taking down a deposition; the agent 'main ne' is understood from the context.

(10.) *larḳiyon ko to -is kā waḳifa ho gayā,* lit. 'To the girls at any rate, (the perusal) of it became a daily (religious) duty.' The sentence is elliptical, for 'waḳifa' (which is exactly equivalent to our 'daily portion' or 'lesson') is a part of the predicate, and yet governs '-is kā' which is a part of the subject.

(11.) *shurū- kiyā, 'began.'* '-unhon ne,' i. e. 'larḳiyon ne,' is understood. 'shurū- karnā' (to begin) and 'shurū- honā,' (to be begun), are examples of a class of verbs which the Hindustani language has the faculty of *creating* from its wealthy vocabulary. Any foreign noun can be converted into a verb simply by the process of adding the verb 'karnā' (to do) for the active, or the verb 'honā' (to be) for the passive signification. English, as well as Arabic and Persian nouns, are thus utilized; e. g. 'pass karnā' is said of an examiner, and 'pass honā' of a successful candidate at an examination. In our own language we can convert almost any noun into a verb merely by conjugating it, and thus we obtain such expressions as 'to chaperon,' 'to waltz,' 'to telegraph,' 'to index,' 'to taboo,' all from foreign sources. But the peculiarity of Hindustani (which is even more assimilative of foreign tongues than English) is, that all such verbs are created *in duplicate*; and the reason for

this is, that the majority of its indigenous verbs are also in duplicate; e.g. the opposite of 'band karnā' (to shut) is 'kholnā' (to open); and the opposite of 'band honā' (to be closed) is 'kholnā' (to be open, or to open of itself). There are a very few instances of such double forms in English, e.g. 'to sit' and 'to set,' 'to fall' and 'to fell,' 'to rise' and 'to raise'; but usually a single verb has to discharge both functions, as for instance, when you tell a person to open a window, and he replies, that it does not open.

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

(13.) *hote hote*, 'gradually,' lit. '(by) becoming (and) becoming.'

(14.) *-is ke sunne ko*, 'to the hearing of it.' The infinitive 'sunnā' (to listen) is here treated as a noun substantive.

(15.) *jis ne sunā, rījh ga-i*, i. e. in full, 'jis -aurat ne sunā wuh (-aurat) rījh ga-i.' The feminine termination of 'ga-i' enables the writer to dispense with the word '-aurat.' 'rījh ga-i' may be taken, either as an *intensive*, from 'rījh jānā' (to be in raptures) or may be translated literally, 'went away delighted.'

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

(17.) *dekh liyā . . . ki mufid hai . . . aur sunti hai*. *vide* note 6 above.

(18.) *khūb dil lagā kar*, lit. 'having finely put their hearts into it'; i. e. 'with enthusiasm' or 'with great interest.' 'lagā kar' from 'lagānā' (the causal of 'lagnā') is a form of the verb which is usually called 'the conjunctive participle,' because it often saves the use of a conjunction; e.g. '-ā kar baiṭhā' is equivalent to '-āyā aur baiṭhā' (he came and sat down); but it is often employed merely adverbially. There are four forms of this adverbial expression. For 'he came and sat down' you may say (1) '-ā baiṭhā' (compare 'rījh ga-i' above in the second (suggested) interpretation), (2) '-ā ke baiṭhā,' (3) '-ā kar baiṭhā,' (4) '-ā kar ke baiṭhā.' In the second and fourth of these phrases 'ke' is only a contraction of 'kar,' which is the radical part of 'karnā' (to do or make) and signifies mere action. Similarly for 'he did and went,' you may say 'kar gayā,' or 'kar ke gayā,' or 'kar kar gayā.' The particle 'kar' or 'kar ke' may be added to nouns to form an adverbial expression; e.g. on page 21. 'khudā khudā kar ke' (after making many a Lord! Lord!) means 'with the utmost difficulty'; and in the sentence 'sawere bhī diyā, der kar bhī diyā' (one has paid late, as well as early) 'der kar' (lit. 'make delay') is contrasted with 'sawere' which is a true adverb.

(19.) *janāb . . . maghrabī*. These ten words form a single title, which

is made into a genitive by the addition of the particle 'ke.' This agrees in gender, and case, with 'zarī-a,' which is governed by 'se.' 'zarī-a,' being a word of foreign origin, is not liable to inflection, but being, none the less, in an oblique case, requires the genitive which it governs (and which is liable to inflection) to assume its oblique form.

(20.) *peṣh kiyā*, 'laid before,' i. e. submitted to. This verb governs '-is ko,' i. e. '-is kitāb ko.' The sentence might have run 'yih kitāb peṣh ki,' just as above we have 'yih kitāb . . . jahez men dī.' The slight difference in the meaning, however, should be noted, although it is difficult to preserve it in a translation. 'kitāb peṣh karnā' means 'presenting a book.' 'kitāb ko peṣh karnā' means performing the act of presentation in respect of a particular book. The use of the distinctive particle 'ko' here shows that, in the author's mind, the book had been dissociated from any idea of presentation to Government, until he became convinced that it was really useful. 'tab' is emphatic—'Then I made it the object of presentation,' &c. Exactly the same kind of distinction is maintained in a common proverb 'ham roṭī nahīn khāte, roṭī ham ko khāti hai,' 'I don't eat bread, bread eats me.' In the first sentence 'roṭī' cannot be dissociated from 'khāte' because the action of eating is not performed without food of some sort; but in the second sentence (where 'khāti hai' is used figuratively for 'tormenting,' and 'roṭī' means 'the children's cry for bread') the use of the distinctive particle is necessary to mark the incongruity of the object with the action. Of course it is rarely possible that living beings should be considered as forming a necessary part of any action described by a transitive verb. Hence it is a safe rule to use the particle 'ko' whenever a word meaning a living being is made the object of a verb. But 'mārnā' in the sense of 'to kill,' may take such a noun as its immediate object; e.g. '-usne shernī māri (he killed a tigress). 'jannā' (to give birth to) may be used in the same way; e.g. '-ek larḳā jānā,' or '-ek larḳī jānī.'

(21.) *-aisā barhāyā, ki*. In this passage the immediate object of 'barhāyā' (which is a causal verb) is 'barhnā,' understood, or, to speak more accurately, contained in the word 'barhāyā' itself. For a causal verb means always to cause the action described by its simple verb. The words '-aisā, ki,' &c. qualify the immediate object; the second objects are 'merī -ābrū' and '-is kitāb kī qīmat,' to both of which the particle 'ko' applies. The literal translation is 'The appreciation of the government ('to' gives the emphasis) has caused to my reputation, and to the price of the book, such a growing as I am unable to describe.'

(22.) *-apnī murād, aur miṣnat kī dād*, i. q. 'my heart's desire, and labour's hire.' The rhyme is intentional and considered as an ornament. 'pā-i' agrees with 'murād' as well as 'dād.' Since it simply means '(I have) got,' these objects are necessarily undistinguishable from the action, i. e. from the getting.

PAGE 3. (23.) *jo kuch waqt, &c.* '-us ke,' i. e. '-us waqt ke,' is the correlative of 'jo kuch.' The sentence runs 'Whatever time was spent, &c., besides that time,' &c. *vide* remark in note 6 on 'jo maẓāmin.'

(24.) bolī bā muḥāwara ho, aur khayālāt pākīza. The turn of this sentence—the copula being put in the middle with the predicate of one subject, while another subject and predicate (to which it equally applies) follow it—is distinctly Persian. The second proposition follows the first, because it is *more*, not *less* important in the mind of the speaker; so that he adds it as something which has been already taken for granted. There are many examples in the Gulistān of Sa-dī; e.g. in story seventeen of the first book, a minister, who has been disgraced on a false charge, says 'az bandi girān am khulāṣ kardand o milk i maurūs am khās.' '(The king) certainly set me at liberty, but only after confiscating all my ancestral property.'

(25.) muḥāwara. The literal meaning of this Arabic word is 'mutual rolling.' Thence it is applied to 'current usage' or 'current phraseology,' and so has come to mean the standard or approved idiom of the day. I have translated it 'simplicity of diction' because that has always been the professed aim of the best vernacular authors. Up to the time when the mir-ātu l-arūs was published, the standard of pure Hindustani was sought for either in poetry, or in the conversation of the upper ranks of society in the large towns—especially Dehli and Lucknow. The oldest prose composition in Hindustani is said to be a translation from the Persian, written in A. H. 1145 (A. D. 1732-3), but it is only mentioned by modern writers as an interesting curiosity. The 'Baghobahar' and other works of the kind were written to order, at the beginning of this century, in Calcutta and under European supervision, simply to serve as text-books for the examination of British officers. The celebrated 'Letters of Ghalib' (which were not written for publication) were collected and published in 1869, the year of the poet's death. It was in August of the same year that Sir William Muir, then Lieut.-Governor of the North-West Provinces, adjudged his prize of 1,000 rupees to the author of the mir-ātu l-arūs. A well-known novelist of the present day, qāzī -azizu d-dīn -aḥmad, always speaks of the author of the mir-ātu l-arūs as 'maulā nā,' which is equivalent to our English term, 'The Master.'

INTRODUCTION

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

PAGE 4. (26.) jo -ādmi, &c. The word '-ādmi' (lit. 'a descendant of Adam') includes man, woman, and child. 'bewūqūf!' is often used as a term of reproach. It has already been observed (notes 6 and 16) that in the construction of relative clauses, the Hindustani differs greatly from the

English idiom. 1. In English, the symbol of the relative is now generally identical with that of the interrogative, and whenever an interrogative is used in English, the *order of words* in a sentence is transposed. We do not say, 'He hit whom?' on the analogy of 'he hit him,' but 'whom did he hit?' In the same way, we say, 'The man, whom he hit, was hurt.' In Hindustani neither the interrogative nor the relative pronouns cause any change in the order of words. 'He hits him' is 'wuh -us ko mārta hai'; 'whom is he hitting?' 'wuh kis ko mārta hai'; 'whom he is hitting,' 'wuh jis ko mārta hai.' So at page 36, line 12, 'wuh jo kahen, so karo' = 'Do as they tell you.' The correlative of 'jo' is 'so.' The subject of 'kahen' is 'wuh.' 2. The two symbols in Hindustani for relative and antecedent are really two demonstratives. We still retain this method of expression in English, though it is rarely used; e.g. 'This word is true, that I said.' The only difference between *this* idiom and the Hindustani is in the place of the *predicates*. The Hindustani idiom being, 'This word I said, that is true.' main ne jo bāt kahī, wuh sac hai.

(27.) kyā kyā bāten. The repetition of 'kyā' implies number and variety. The word 'bāt' means not only 'word' but anything that can be talked about.

(28.) -insān kī, &c. The word '-insān,' like '-ādmi,' is of general application, and so is the pronoun '-us ko' which follows. It is a fault of the English language that one is obliged to use 'man' and 'him,' to include both sexes.

(29.) -acchā khāne, -acchā pahinne se. The first '-acchā' agrees with 'khānā' (food), the second with 'kaprā' (clothes) understood, governed by the infinitives 'khāne' (eating) and 'pahinne' (wearing). Both of the latter are put into an inflected form by the particle 'se' and cause the inflection of the genitival particle after '-aulād,' vide notes 4 and 19.

(30.) mard, jo bāp, &c. In this passage, and again '-aulād kī maḥabbat, jo,' &c., the idiom is English.

(31.) silā-ī kā. After 'kā' understand 'kām' (work) or 'kaprā' (clothes). The words 'kamā-ī,' 'silā-ī,' 'dhulā-ī,' 'pisā-ī,' &c., mean *both* the occupation, and the earnings derived from it.

(32.) -apne bacōon ko pālī hai: 'provide the means of sustenance for their children.'

PAGE 5. (33.) -aulād ko na pālīte, &c. All the verbs in this passage are (not indicatives, but) of the contingent or indeterminate mood, which in Hindustani, contrary to English grammar, comes before the indicative. Its tense-forms are all derived from the imperative, and preserve the *originative* or *presumptive* character of the imperative, asserting no fact but the will of the speaker. In the first tense, the forms 'karūn,' 'kare,' 'karo,' 'karen,' are merely the imperative 'kar' (do) *personalized*; 'karūn' for the speaker, 'karo' for the person or persons addressed; 'kare' for any one but the speaker whom it is desired to individualize, 'karen' for any person or persons, except those addressed, whom it is desired to generalize.¹ The word 'karūn'

¹ One can hardly use the terms 'singular' and 'plural' in their ordinary sense, in speaking of Hindustani pronouns, since *each person* may be spoken