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INDIA

A POCKET GUIDE TO

INDIA

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Prepared by

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UNITED STATES ARMY

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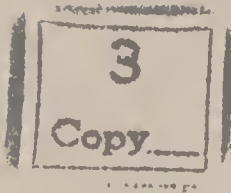
U. S. Army Service Forces. Information
" and Education Division.

A POCKET GUIDE TO

INDIA



**WAR AND NAVY DEPARTMENTS
WASHINGTON, D. C.**



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AMERICAN SOLDIERS IN INDIA

- 1. The sole purpose of the American forces in India is to prosecute the war of the United Nations against the Axis Powers. In the prosecution of the war in that area the primary aim of the Government of the United States is to aid China.*
- 2. American forces are not to indulge to the slightest degree in activities of any other nature unless India should be attacked by the Axis powers, in which event American troops will aid in defending India.*
- 3. American forces in India will exercise scrupulous care to avoid the slightest participation in India's political problems, or even the appearance of so doing.*
- 4. In the event of internal disturbances American troops will resort to defensive measures only should their own personal safety, or that of other American citizens be endangered or for the necessary protection of American military supplies and equipment.*

A STATEMENT BY THE UNITED STATES

DEPARTMENT OF STATE

August 12, 1942.

INTRODUCTION

YOU and your outfit have been assigned one of the most important military missions ever given to American soldiers—the task of driving the Japanese back to Tokyo. In this global war it is not enough that you should be able to destroy or immobilize all who are your nation's enemies; you must be able to win the respect and good will of all who are not.

Right now the world is our workshop and whether we, and the other United Nations, can get it back in running order again depends on how much we know about the materials in it—meaning the people. By winning their confidence and convincing them of our good faith, we shall find many short cuts to success over the enemy and lay the foundations of international understanding that are essential to building a worth-while, enduring peace.

In India your job is doubly difficult. To drive the Japanese armies out of Burma where they now threaten invasion of Assam, India's easternmost province, is a military operation of sizable proportions. To keep them on the run, out of Indo-China and China itself, is still more formidable.

Then, too, India is a complex country, difficult for people like ourselves to understand. It is a country whose people are going through a far-reaching political upheaval. They, as we did over 160 years ago, seek to gain political independence.

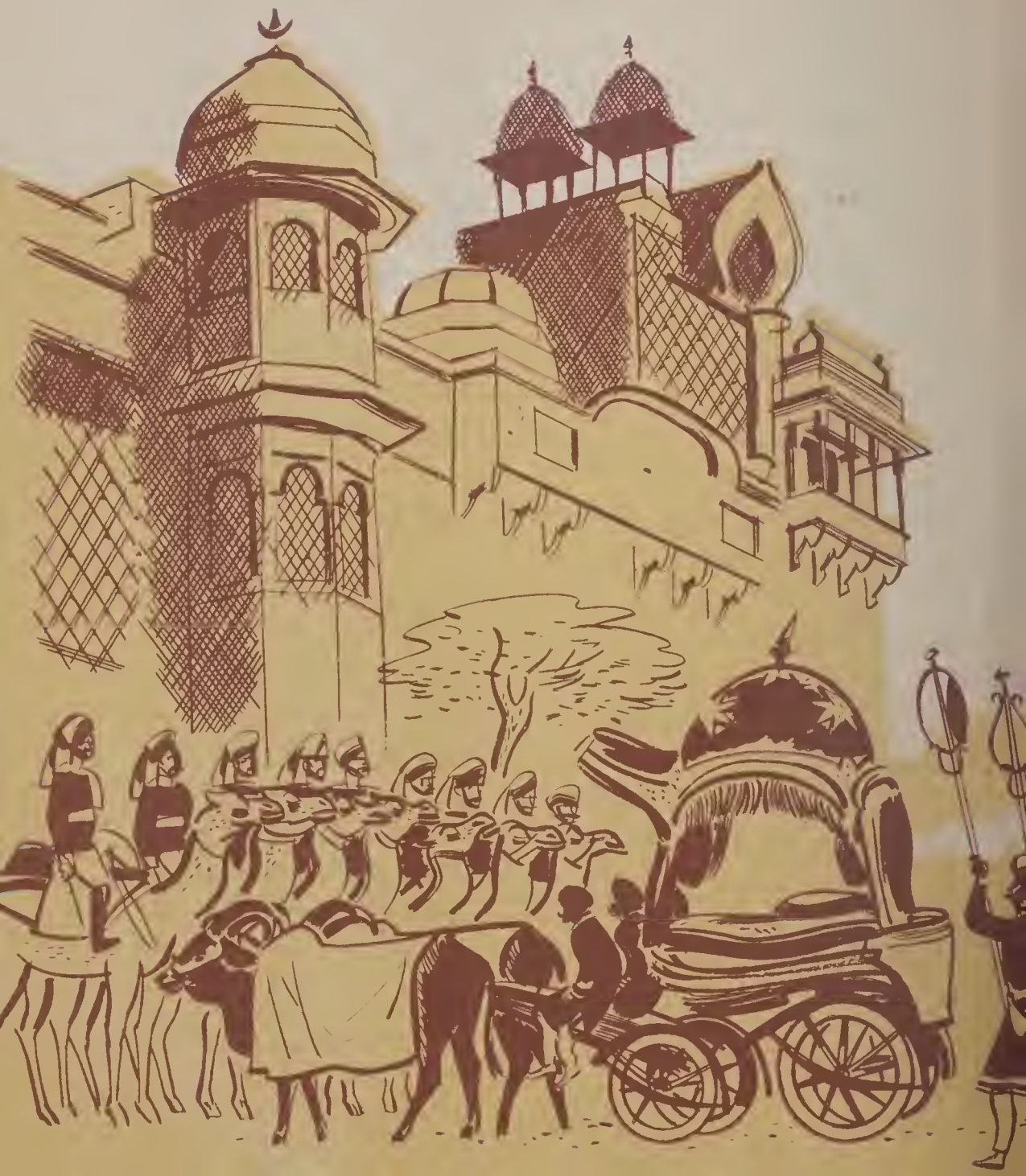
If you are to complete your mission in the measure expected of you as an American, discretion and tact will be required of you at all times in your dealings with the Indian people and the soldiers beside whom you will fight. Most of all you will need to know something about India, her people and the problems they face. That is the reason for this guide, prepared for your continuing study. With its help and by keeping your eyes and ears open, you'll find out enough about the country, complex and contradictory as it is, to get along.

INDIA AND THE GLOBAL WAR

ONE glance at the world map on pages 16 and 17 will show you why the United Nations must hold India and why that need is great enough that American forces have been sent to share in the undertaking. This sub-continent, jutting into the Indian Ocean, lies across some of the most vital sea lanes of the United Nations. It is the greatest territorial barrier to the joining of the major forces of our Axis enemies. India is just about equi-

distant between Rome, Berlin, and Tokyo. It is 2,000 miles from Aden, the important base covering the southern end of the Red Sea and protecting the Allies supply lines looping around South Africa to serve our forces in Egypt, the Middle East and Russia. Singapore, the gate on the Malacca Strait which is the main highway to the waters of eastern Asia, is a like distance away. Thus India might become the main base of our advance against Japan's positions in Burma, Malaya, and Thailand, or the springboard by which the Japanese can drive westward against the positions which enable the forces of the United Nations to control the Middle East and the Indian Ocean.

The forces of the United Nations hold India's numerous excellent ports. Likewise, the United Nations hold the great naval base at Trincomalee in Ceylon, and the strong British base at Aden which covers the entrance to the Red Sea. These holdings give our side strategic command of a body of water—the Indian Ocean—which serves three continents. Were Axis forces to gain control of these bases, we would no longer have command of the seas. India is the principal base which must be strengthened to assure the continuation of this command. Our forces and those of the British Empire are cooperating toward this end.



YOUR FIRST IMPRESSIONS

INDIA is a strange, colorful land, one that relatively few Americans have seen. Customs, dress, language, color, religious beliefs and political institutions will have little resemblance to anything you have known in America. If you exercise a normal amount of curiosity you'll learn much that is fascinating; much that will enable you to begin stories to your children or grandchildren in later years, "Now, when I was in India . . ."



H. W.

Probably the first thing you will notice is the strangeness of Indian dress. After you've experienced the Indian sun you'll realize that the costume worn by Indian men and women results from centuries of living in a climate one American soldier described as "too hot, too cold, too wet, too dry."

As you see more of the Indian people, you will encounter many customs that are strange and new to Americans. A large number of them have grown out of the religions of the country and are therefore most sacred. You should respect them as you would wish your own beliefs and ways of living respected by strangers.

Naturally, there are a number of obstacles to establishing friendly relations with the people of India—differences of language, custom, and religion. Furthermore, Indian soldiers and people are apt to be shy and reserved toward foreigners. But they will respond to friendly treatment. If you do nothing to wound their pride or insult their religious beliefs, you will have little difficulty in winning their respect and good will.

THE PEOPLE OF INDIA

When Christopher Columbus sighted land-fall—the island of Santo Domingo—he thought he had reached the fabulously wealthy lands known as the Indies and he

called the people he found there Indians. The people you will meet, more than 12,000 miles from home, are the real Indians. It may take you some time to get used to calling them that, but it is important that you do. The Indian people dislike being called natives; it makes them think you regard them as inferior.

Some Facts and Figures. There are two things about the Indian people you will notice almost immediately. There are a lot of them and they are bewilderingly different in their language, religion and physical appearance.

Today, one man in every five in the world calls India his home. In an area a little more than half as large as the United States there are about 389,000,000 people—three times as many as we have.

Nine out of ten Indians live off the land, farming very small patches of earth, and it is an incredibly poor living for most of them. The average Indian farmer for instance, will earn in a year, if he's lucky, about as much as you, as an American soldier, are paid in a month. Indian farmers live in small villages—there are some 700,000 of them—and often have to walk a mile or two from their homes to reach the small plot of farm land that belongs to them.

The country has about 100 different languages and

dialects, but there are only 24 important ones, each of which is spoken by a million or more people. If you inspect Indian paper money carefully, you'll notice that on the backs of the bills the word "rupee" is written in eight different languages. If you want to amaze your comrades, incidentally, win a few bets, here is the list to memorize—Urdu, Hindustani, Bengali, Burmese, Tamil, Telegu, Kanarese, and Gujerati.

Sixty-five percent of the Indian people observe the Hindu faith; slightly more than 25 percent are Moslems, followers of the prophet Mohammed. The other 40,000,000 Indians belong to a bewildering variety of religions and cults. Since India's problems are complicated by the religious differences of the people, the first thing to do in finding out something about the Indians is to tackle the problem of religion.

The Hindus. There are 256,000,000 Hindus in India, believers in the God Brahma, creator of everything in the world. Brahma is so great and so far removed from ordinary human affairs that the Hindus do not worship him directly. Rather they worship his presence in other minor gods of whom there are a great number.

Religious observance by the Hindus is an individual matter; there is no group ceremony like the church serv-

ices we know. When you see a Hindu with a U-shaped or three-pronged fork freshly painted on his forehead, he will have just returned from worshipping at a temple of the god Vishnu, one of the most important Hindu gods. Likewise, the Hindu who worships at a temple of Shiva will have a horizontal smear of ash rubbed across his forehead. As a rule, the Hindu makes individual offerings of incense or fruit and says his prayers in a temple or before a shrine, many of which you will see along the roadside. Every Hindu honors a collection of ancient books called the Veda.

Sacred Cows. We Americans use the term “sacred cow” in a joking way. In India there isn’t anything funny about it. Literally, to the Hindu, the cow and the bull are sacred; so much so that while you may see Hindus pushing cattle out of the way or driving them from open market stalls, no Hindu would dream of killing a cow.

There are nearly 200,000,000 cows in India—one for every two persons—so you will see plenty of them wandering unmolested along the main streets of towns and along the highways. Compared to the cattle you see in America, India’s cows are a sorry lot mainly because there are too many of them; there is not enough fodder to go around. They are no respecters of motor traffic and one

does have to be particularly careful when driving along the roads. In some parts of India the penalty for killing a cow, even by accident, may be as much as seven years in jail. There are other sacred animals besides cows—monkeys and peacocks, for instance. It is just as well to avoid harming any of these animals no matter where you are.

The Caste System. Every Hindu is born into a caste from which he must take his wife and which often determines how he shall earn a living. For instance those belonging to a certain caste will be water-carriers by occupation and their sons, as a rule, will continue to carry water. In modern times members of such a caste will go into other occupations without losing their place as a member of that caste. All together there are some 2,000 castes and subcastes.

Originally, there were four main caste groups: the Brahmans, or priests; the Kashatriya, or warrior group; the Vaisya, or merchants; and the Sudras, who were the farmers. Within these main groups, innumerable subcastes developed until the main group itself became all but forgotten.

Today, as the highest caste, the Brahmans stand at the top of the social ladder. They often are the priests and the scholars of Hindu society. Brahmans may carry the

honorary title of Pandit (learned man), as Pandit Nehru, from which our term pundit (meaning heavy-duty thinker) derives. Brahmans also are found in many other occupations, ranging from farming to accountancy. Many are messengers in government service, while others are cooks. Brahmans are especially desirable as cooks since food prepared by them, under the caste rules, can be eaten by members of any caste or subcaste. Otherwise Hindus may only eat food prepared by one of equal or superior caste standing. No matter what his occu-



pation, the Brahman is still a member of the elite class.

The present caste system is by no means fixed. There are many subdivisions within each caste and new ones are constantly being formed. For instance, a former regiment of the Indian Army known as the Queen's Own Sappers and Miners used to recruit its men from Indians living near Madras in south India. It is reported that among these there is a special and highly superior caste growing up known as Queensap, made up of those who have served or descended from those who have served in the Queens Own Sappers and Miners.

Getting back to the Brahmans, you will see them everywhere wearing a sacred thread over the left shoulder as insignia of their rank. All Brahmans are vegetarian, as are most Hindus of the higher castes. To them killing any animal, even for food, is a sin.

As the highest caste, Brahmans take extreme care to keep themselves pure, according to caste rules. If a Brahman should brush against someone of a lower caste, he will have to take a bath immediately in order to become pure again. If his food is touched by one of a lower caste, it immediately becomes unfit for him to eat. Because of these special rules, the food problem with Indian troops is a difficult one. Try not to offend their religious customs and stay away from Indian soldiers when they are eating.

As a foreigner you have no caste standing and even your shadow falling on their food might make it necessary for them to throw it away.

With the growth of industrial development and modern living conditions in the cities, there has been some break-down in rigid caste rules. You may see Indians of different castes eating together in Calcutta or Bombay. But the rules are strictly observed in villages in rural India, particularly in the south. It is the best course of action not to risk giving offense no matter where you are. If you are in doubt about what to do, be frank about it and ask someone's advice.

There are a large number of Hindus who are outside the caste structure. They are called the "Untouchables" or in official documents the "Depressed Classes" and are often pitifully poor. In rural villages the section in which the Untouchables live is sometimes set off several hundred yards from the rest of the houses. Many of India's present leaders have worked to improve their miserable conditions of life, but progress has been slow.

The Moslems. Next to the Hindus, the largest and most important group in India are the Moslems. They first came to India about 1,000 years ago, pouring down through the mountain passes in the northwest. They

settled in the conquered northern regions and made converts to the religion of Islam.

Because of their warlike background and because their religion is a more militant one than that of the Hindus who ordinarily believe in nonviolence, the Moslems make up a substantial part of the Indian Army. That doesn't mean that Hindu's don't make good soldiers. They have proven that they do in this war, as well as the last.

In contrast to the many Hindu gods, Moslems believe in one god only—ALLAH. They have no caste system and they follow the teachings of their great Prophet, Mohammed. Their religion is called Islam (is-LAHM).

Moslems pray five times a day, kneeling and bowing to the ground, facing in the direction of Mecca, their holy city in Arabia. They worship in congregations at their mosques where the service consists mainly of reading from the Koran, their holy book. Moslems eat beef but not pork. They are extremely touchy about this, so be careful never to offer a Moslem pork or anything cooked in pork products. They use separate drinking fountains and toilet facilities which are provided at railroad stations and other public places. They regard it as a sin to expose the body. Be most careful not to offend them in this respect.

It's a good rule to keep away from both Moslem

mosques and Hindu temples unless you are in the hands of a competent guide. The presence of unbelievers is resented. You might innocently offend their most sacred customs. For instance, you would be desecrating a mosque or a temple if you entered wearing shoes.

Always keep an attitude of respect and your unintentional offenses will be more readily forgiven. Never smile or joke among yourselves at peculiarities or strange customs that you observe. Your English may be understood. Even if not, your mocking attitude will be sensed and fiercely resented.

You will hear much about the enmity between Hindus and Moslems. There are religious and political problems which sometimes result in clashes between the two groups. Yet many Hindus and Moslems live side by side all of their lives without trouble; in the main, you probably won't be able to tell a Moslem from a Hindu at a glance.

The Sikhs. The Sikhs, from Northern India, belonging mostly to the Punjab region, are neither Hindu nor Moslem. They are followers of 10 teachers called Gurus, the last of whom was Guru Govind Singh who died without naming a successor. They have great reputations as fighting men. A Sikh to become a "Singh", that is, a



SOV

ENGLAND

EUROPE

Gibraltar

MEDITERRANEAN SEA

SUEZ CANAL

Basra

ARABIA

Kara

AFRICA

Dakar

ATLANTIC OCEAN

ZANZIBAR

INDIAN OCEAN

MADAGASCAR

Capetown

FROM NEW YORK 6795 mi.

6117 mi.

5523 mi.

5300 mi.

4809 mi.

UNION

Sea Routes
TO
INDIA



CHINA

JAPAN

Tokyo

Shanghai

PACIFIC
OCEAN

INDIA

Calcutta

Manila

CEYLON

Singapore

Darwin

AUSTRALIA

Perth

Sydney

Melbourne

12,403 mi. to SAN FRANCISCO

3120 mi.

5820 mi.

follower of the tenth Guru, goes through an initiation ceremony which entitles him to include "Singh" (which means lion) in his name. There are about six million Sikhs in India. They are tall and large of frame. In peacetime they are farmers, policemen and mechanics as well as soldiers. They operate most of the taxicabs in the larger cities and for all of their fierce looks, they are friendly unless aroused.

The Sikhs are not supposed to cut their hair. They braid their beards and tie them up inside their turbans. The legend is that as warriors, they must always be ready to fight at a moment's notice with no time to shave or cut their hair, hence the long hair and the comb always stuck in it. The long hair is one of the five "k's" observed by the Sikhs. They must have their hair long (kesh), use an iron bracelet on the right wrist (Kara), wear short underpants (kachh), use a wooden comb (kanga) and carry a full size or miniature knife with an iron handle (kirpan).

The Parsees. Almost everywhere in India, but especially around Bombay you will see the Parsee merchant, distinguished often by his shiny black hat. The Parsees are a relatively small group numbering only about 100,000. They came from Persia originally and follow Zoroaster as their prophet. Usually the Parsees are well-to-do, mostly

business and professional men. Some of them are among the great industrialists in India. The Tata family, which built the huge steel works at Jamshedpur, the largest in the British Empire, are Parsees.

The Gurkhas. Special mention should be made of the Gurkhas, a warlike, sturdy and cheerful race. They are Hindus but unlike most Hindus have a strong military tradition. They came from the independent kingdom of Nepal, on the northeast frontier but are permitted to join the Indian Army as volunteers. They have maintained a spirit of close camaraderie with British soldiers and especially enjoy playing western games, particularly football.

Europeans in India. The term "European" in India generally means British. But it also includes other European peoples and some Americans. The British once held all the important governmental posts in the country and still hold many of them. British business men have developed India's trade and control much of the banking system. They manage many of India's factories.

For many years outstanding graduates of Oxford and Cambridge went to India as young men and served there all of their lives in the Indian Civil Service, which is the administrative branch of the government. But in recent

years Indians have come increasingly into positions of responsibility both in business and government.

You go to India at a time when the relations between the Indians and the British are under strong tension. It is better for you not to discuss this situation. You can rub a Britisher or an Indian the wrong way by trying to give him advice about Indian affairs. The statement made by your own State Department, printed in the front of this book, should govern your actions and your talk.

When you come into contact with Britishers in India, remember they are naturally reserved. They respect each other's privacy. If Britons are slow to strike up conversation with you, remember they are that way with each other. It does not mean they are being haughty or unfriendly. They don't speak to you because they don't want to appear intrusive or rude.

The British dislike bragging or showing off. American wages and American soldier's pay are the highest in the world and money goes a long way in India. When pay day comes, it would be sound practice to learn to spend your money according to the standards of the community where you are. The British consider you highly paid. They won't think any better of you for throwing money around. They are more likely to think you have not learned the common-sense virtues of thrift. The British

soldier is apt to be especially touchy about the difference between his pay and yours. Keep this in mind. Use common sense and don't rub him the wrong way.

Don't be misled by the British tendency to be soft-spoken and polite. If they need to be they can be plenty tough. The British can take it. They have proved it in the course of this war. In India they have every reason for building solid friendship with us—as we have with them. Remember that the British soldier who has been out in India has learned many things about how to live and get along in the country. He can give you many practical tips that will help you in India. At the same time it is a good idea to form your own impressions and learn for yourself.

GETTING ALONG WITH THE PEOPLE

IF you are good-natured and patient in your dealings with Indians you won't have any trouble with them even if you find some of their ways hard to understand and even annoying at times. For instance, they feel it is only polite to tell you what you want to hear. Very often that politeness of theirs will get you much misinformation. If you ask: "Is this the right road to ——?", the Indian probably will say "Yes", even if it isn't. To be on the safe side ask: "Which road goes to our camp, etc?"

Almost anywhere you go in India, you will find people who speak at least some English. Although many languages are spoken, the most widespread is Hindustani. It will pay you to learn some common words and phrases of Hindustani, which you will find at the end of this book.

Indian Women. Indians are great family men. But their wives are kept much more secluded than western women. In certain circles it is a breach of good manners to inquire of a man about his wife or to mention women in any respect in conversation. A married woman wears a red spot in the center of the forehead. Many wear a small jewel in the side of the nose purely as an ornament as American women wear earrings. The jewel has no religious or caste significance.

Indian women keep to their homes as much as possible. Most Moslem and many Hindu women take particular care not to show their faces before strangers and wear heavy veils when out of doors. In the villages and rural sections where women are working out of doors, you should exercise special care not to stare at them or address them. Many will run at the approach of a white man.

Hospitality. Indians are hospitable people. If they invite you to their homes, accept the invitation. They will be

glad to have you and the experience will be interesting. But don't be surprised if the women members of the household are absent.

You should follow the example of your host. Often that may mean sitting on the floor and eating with your fingers instead of with knife and fork. Whatever the family customs is, you should follow it. The Indians will overlook your social errors and give you full credit for trying to adapt yourself.

Indians chew betel nut, much as we smoke cigarettes. The nut is wrapped in a leaf buttered with lime and then chewed like tobacco, only you will spit red instead of brown. When you are offered betel or any gift, you may just touch it if you do not wish to take it. Touching the gift means that you have accepted it in the spirit in which it was offered.

Don't accept any presents from an Indian other than some small token, never anything of value. You would be expected to return in kind, often with some favor.

Shopping in India. A small storekeeper or trader at a bazaar in most cases will ask you more for his goods than he expects to get. Bargain with him. It is a game. He expects to be beaten down to anywhere from two-thirds to one-third of his asking price. Everyone bargains.

It is part of the social life of these people. But they do it politely and in good humor. Larger stores of the American and English type may have fixed prices, plainly marked.

If you ride in a taxicab, tonga, or rickshaw, settle the fare before you get in. The price of any service should be fixed in advance or you may have an argument when the time comes to pay, and in any such argument the stranger is at a disadvantage and usually loses.



One should tip for everything, but only at the end of the service or stay. Do not overtip. Keep small change on hand. In hotels you tip everyone—a rupee for the head-waiter and the head room bearer, half a rupee (8 annas) for the sweepers, porters, water boys and luggage porters at the station.

Be careful not to leave firearms around. They are likely to be stolen.

Telephone communication is slow and poor. Messenger service often is more satisfactory.

Most Indians have a different idea about time and punctuality from ours. If a man says he will come at 5 o'clock he doesn't necessarily mean 5 o'clock sharp but within an hour or two of five. If you instruct a workman to finish a job by Tuesday, he may take it to mean merely sometime soon. If you want work done on time, you must keep a close check on the progress of it. All work stops on holidays, which sometimes last for several days.

Beggars and Holidays. The most important of the Hindu holidays are: *Holi*, which is a spring festival, something like our Hallowe'en in spirit, at which red or yellow powder is thrown around like confetti and colored water is used for water fights; *Diwali* which is the "feast of lamps", when every city and village is ablaze with lights; and

Dashara, in October, at which time all Hindus pay their respects to the tools of their trade.

In India you will see more beggars with more pitiful faces and misshapen bodies than you have ever seen before. If you give something to one a dozen others will crowd around you, especially at railroad stations. Many of them are professional panhandlers. But there are also many holy men—or fakirs—among them; religious men who have given up their homes and possessions to wander from place to place, living on the charity of the people. Some wear orange-yellow robes. Others wear little clothing and smear their bodies with ashes. Most have matted hair, often worn in a coil on top of the head. They may ask you for something. Whether or not you give them anything, treat them with respect. They are holy to the people because they have devoted their lives to religion.

Wherever you go, people may crowd around you, especially where American soldiers have not been seen before. The only way to shake the crowd is to go away fast. If you are in a jam, find a policeman. Don't try to fight your way out. One of the worst things you can do in India is to lose your temper. If you keep your temper, and remain good-natured, Indians who are courteous by nature will respond. But avoid even good-natured roughhousing. You may accidentally injure an Indian and

trouble would result. Furthermore don't ever touch an Indian's turban. It is sacred. Even the most playful touch from you would be an insult. Address Indians with courtesy, never in such abrupt manner as calling out, "Hey, you." The word "bhai," or brother is always safe and will not give offense.

If you find yourself out alone and need something in a village, be sure to go to the headman of the village. He will help you, and it is well to negotiate everything through him.

THE COUNTRY

INDIA'S teeming millions live in an ancient country, rich in lore, with contrasting splendor and poverty, and filled with sights you will never forget. It is a country as large as all of Europe west of Russia, about 2,000 miles from east to west and from north to south. By train it is three days from Karachi on the west coast to Calcutta on the east.

In India is the world's highest mountain peak, Mount Everest in the Himalayas, towering more than 5 miles. Some of the wildest and least explored country on the globe is to be found in the north. There are the blazing deserts of Sind and Baluchistan, the flat moist tracks of Bengal, and the wheat fields of the Punjab and the United Provinces. Jungles with strange beasts—some of

which you have seen in zoos or circuses—the tiger, elephant, bear, rhinoceros, jackal, hyena, wolf, and leopard. Many villages are protected from marauding animals by stockades of tall, pointed sticks. In the hill districts of Assam, for instance, some tribes are almost untouched by modern civilization.

India's civilization is ancient. Long before the time of Columbus, when Europe was peopled by primitive tribes, Indians were building great masterpieces of architecture. Excavations reveal that populous cities were in existence 5,000 years ago. For centuries, India's gold and diamonds and precious stones have enabled native princes to decorate themselves in glittering splendor unequalled anywhere.

The valley of the sacred Ganges, in eastern India, is the most densely populated part of the country and most of the industry is there. Bengal province has 60 million people. Its capital, Calcutta, is the next largest city in the British Empire, second only to London, and is India's first industrial center.

Eastern India, particularly Bengal and Assam which adjoins it, are militarily important because they are next door to Burma where the Japs are now established. This area is one of the gateways to China.

Some distance up the Ganges from Calcutta is the holy city of Benares where thousands of pilgrims go each year

to bathe in the sacred waters. Further up is Agra, famous for the Taj Mahal. This exquisite structure, made of white marble is one of the architectural wonders of the world. Thousands of tourists visit it every year in peacetime. See it if you have the opportunity. Especially, see it by moonlight.

A short distance above Agra is Delhi, the capital city. It is an ancient community, one of the oldest in India, with crumbling forts and palaces. In the old city camel wagons and throngs of people provide one of the most colorful scenes in all India. Five miles away is the modern city of New Delhi, built in the present century as the capital of India. It is laid out on a spacious plan that reminds an American of Washington. Forty years ago it was a desert plain.

The Indus river flows southwest through the province of Sind and into the sea near the important port of Karachi. It has an enormous watershed but the western lands through which it flows are mainly barren deserts.

THE GOVERNMENT

POLITICALLY, India is composed of two parts, the one called "British India" and the other, "the Indian States." Both are subject to the authority of a Governor-General, known as the Viceroy, appointed by the British Govern-

ment in London. He is assisted by a Council of 15 members whom he appoints. He and his Council have final authority in India, but they are subject to the rule of the British Parliament back home.

In British India there is a central legislative assembly elected by the people which makes laws and votes on the spending of the government's money, except appropriations for defense. This legislature has wide powers although the Viceroy may veto its actions if he so wishes. British India has 11 provinces each of which has a governor appointed by London. Also in each province there is a legislature elected by the people. The system is somewhat like that of our own country where we have a Federal Government in Washington and a Government in each State which deals with local affairs.

Each of the provinces of British India has roughly 25 districts, with a capital and a group of civil-service officials to administer it. The head officer in any district is the magistrate. Usually an Indian, he is also the liaison man for his district with the outside world. At district headquarters there is also a doctor and the superintendent of police, plus other officials who deal with problems of agriculture, forestry, and public health. If you want to get something from the Government, the place to go is district headquarters. It is customary for army officers to call

on the magistrate and the police chief when they arrive in a district.

In the Indian states, government is organized differently. These states are ruled by Indian princes who have treaties with the British Government under which they have surrendered all control over their foreign affairs, but have retained the right to run their own internal business. Some of the biggest states have small armies, all the larger ones have at least police forces. There are 562 of these states, whose princes may have curious names, such as the Jam Sahib of Nawanagar or the Wali of Swat. The largest is about the size of Kansas; one of the smallest, Bilbari, has a total population of 27 and an area of $1\frac{3}{4}$ square miles. The Indian states, scattered all over the country, all together make up about two-fifths of India.

In British India there are schools, hospitals, irrigation works and many other things which the country needs. Many of the Indian States have the same sort of advantages and some are even more progressive. There are others which have made almost no modern progress. The reason is that in the Indian States, the ruler is able to do as he pleases, within limits. When he wishes, the state is well governed. When he spends the state's money on luxuries and takes no interest in the welfare of his people, conditions are most appalling.

INDIA

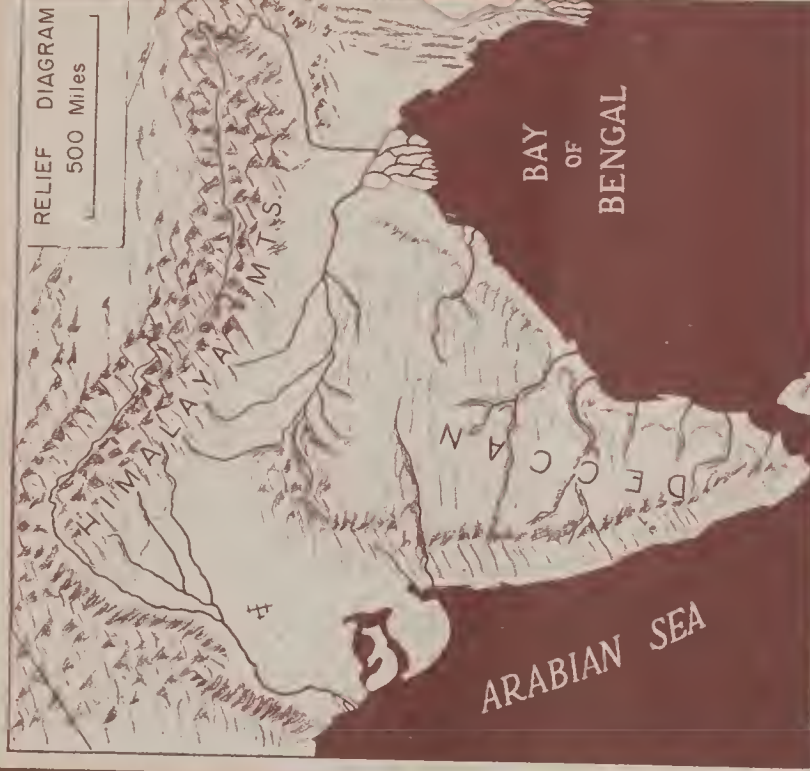
BRITISH INDIA



NATIVE STATES



NOT ALL STATE NAMES AND BOUNDARIES ARE GIVEN





ARABIAN SEA

BAY OF BENGAL

Bombay

BOMBAY

MALABAR

COAST

Cochin

TRAVANCORE

MYSORE

MADRAS

Madras

PRESIDENCY

HYDERABAD

CENTRAL PROVINCES

ORISSA

CALCUTTA

LA

BURMA

Rangoon

Andaman Is.

Nicobar Is.

Trincomalee

CEYLON

Many of the improvements in living conditions and in political development of the Indian people have come about in the last 50 years. You may think there is a good deal more to be done. There is. At the same time, you should realize that much has been done and that the problem in India has been partly one of how fast it is possible to advance.

There is a great deal of feeling in India that the country should be entirely self-governing and not controlled at all by the British Parliament. A number of Indian parties exist which are trying to get full self-government, but they do not entirely agree with one another on the details of how this self-government should be organized.

The strongest party is the Indian National Congress, most of whose members are Hindu. Its chief leaders are Mohandas Gandhi, called Mahatma, meaning "great soul" and Jawaharlal Nehru, both of whom are Hindus, and Maulana Abdul Kalam Azad, a Moslem, who is the president of the party. Most members of the Congress wear round white caps shaped somewhat like an American soldier's service cap. The Congress wants the British to give the government of India completely over to the Indian people.

The problem of Indian independence has been made

difficult by the fact that in India politics are closely tied to religion. Some of the religious groups mentioned earlier in the Guide distrust one another politically.

There are only about one-third as many Moslems as there are Hindus and they are afraid that a majority government controlled by the more numerous Hindus would mean that they would be neglected. They have their own party called the Moslem League. Its President is Mohammed Ali Jinnah. Not all Moslems belong to this party any more than all Hindus belong to the Congress, and many Moslems do not think that the fears of the Moslem League are justified. The league has been demanding that India be divided into at least two separate nations. One nation would be the part of the country where the Hindus are in the majority. The other nation would be that where the Moslems are in the majority. This plan is called *Pakistan*. The league has declared that it will not accept any kind of full self-government for India without Pakistan.

A third political group is that of the Sikhs. The Sikhs live in the Punjab where the Moslems are in the majority, but they are afraid of the Moslems and have the same feeling toward them that the Moslems have toward the Hindus. They do not want to live in a nation where the Mohammedans would be ruling.

The Hindu Untouchables, members of the lowest castes, called Depressed Classes, also have a party. They want independence for India only if they are sure that they will have a better life than is now possible for them.

Another group consisting of middle and upper caste Hindus make up a party called the Hindu Mahasabha. This demands that India would be ruled by the majority, meaning the Hindus, and is willing to fight for that principle. It is different from the Congress because the Congress says that it does not stand for either the Hindus or the Moslems but merely for all India, but the Hindu Mahasabha says that India belongs to the Hindus and that they should rule it.

After the Cripps Mission in the spring of 1942 failed to reach a solution with the Indian parties to India's bewildering political problems, Gandhi began preparations for a nation-wide campaign of civil disobedience and non-cooperation. This weapon has been frequently used. Its principle is to avoid the use of violence but to refuse to work, to refuse to obey Government orders, to paralyze the country by strikes in shops, stores, and communications. When the campaign was attempted in the summer of 1942, the British authorities arrested Gandhi, Nehru, Azad and other Congress Party leaders.

You can see how complicated all this matter is. The

British say that they will give India full self-government after the war but claim that they cannot do so now when the Indian parties disagree among themselves. Many Indians, on the other hand, want full self-government now and believe if it is granted, their political differences could be settled.

American soldiers should keep out of argument on this controversy with either British or Indians, no matter where their sympathy lies. Americans are in India to fight the Axis. You should stick to that and not try to



settle the Indian political problem. What we want is to cooperate with both the British and the Indians to beat the Japanese. Your place is to keep your eyes and ears open and your mouth shut.

INDIA'S FIGHTING FORCES

THE Indian Army, now numbering well over 1,000,000 men, all of them volunteers, forms an important part of the United Nations spear head against the Japanese in Asia. Indian units have made brilliant fighting records in the fighting in Libya and other fronts. Because you will be fighting side by side with these splendid soldiers, you may want to know something about the Indian Army and the men in it.

Evolution of the Indian Army. The first Indians enlisted as troops by the British were recruited as guards for the East India Companies factories (trading posts) in 1763. The guard units increased greatly in size and by 1796 were organized into three armies—those of Bengal, Bombay, and Madras—with a total strength of 57,000 Indian troops and 30,000 British. After 1857, the British government took over control of India and the Army from the East India Company. At that time, the Army stood at 72,000 British and 153,000 Indian troops. Basically, the

Army's job, in addition to internal security, was to protect the northwest frontier from the raids of the fierce tribesmen of Afghanistan.

India in the Last War. When World War I broke out, the Indian Army consisted of about 235,000 troops, 67 percent Indian. Indian troops fought in France, in Mesopotamia, Egypt and Palestine and at Gallipoli and Salonika.

More than a million Indians volunteered for military service during World War I and India's fighting forces suffered 120,000 casualties.

The Modern Indian Army. Starting in 1921, the Indian Army was reorganized, with infantry troops divided into 19 regiments of roughly five battalions each; the cavalry was divided into groups of three regiments each. Each infantry regiment had one battalion set up whose sole job was to train new recruits.

Also at this time some Indian officers were granted the King's Commission and an Indian Military Academy to train Indian officers only, was established at Dehra Dun. The Indian Air Force was established during this period.

In 1938 the Chatfield Committee, appointed by the British government to study this Indian Army and make recommendations, proposed that as far as military opera-

tions are concerned, India's frontiers should be considered extended to Egypt on one side and Burma on the other. An external defense force for operations in these areas was organized. The committee also recommended that the whole of the cavalry be mechanized and the infantry, and other arms, equipped with modern weapons.

At the beginning of the war, the Army of India consisted of 177,000 Indian troops and 43,000 British troops. New volunteers are being taken in as fast as they can be equipped. Since the war, India has sent about 300,000 men to overseas fronts.

In December 1940, an Indian division defeated the Italians at Sidi Barrani and took more than 20,000 prisoners. The same division, plus another one, smashed Italian resistance in East Africa. In April 1941, an heroic Indian brigade, fresh from home, held a superior and heavier German force under General Rommel for 3 days, allowing Tobruk's defenses to be manned. Besides Libya and East Africa, Indian troops took part in operations in Syria, Iraq, and Iran, and bore the brunt of the fighting in Malaya and Burma.

KNOW YOUR ALLIES

IN today's Indian Army, there are three types of officers—European and Indian officers, who hold the King's Com-

mission and wear the rank insignia of the regular British Army. These officers command, or are second in command of companies and higher formations. The third group are holders of Viceroy's Commission. Their ranks and insignia are as follows:

Rank of Commissioned Officers

<i>Cavalry</i>	<i>Other branches</i>	<i>Insignia, on red and yellow shoulder straps</i>
Risaldar-Major	Subadar-Major	1 crown
Risaldar	Subadar	2 stars
Jemadar	Jemadar	1 star

Rank of Noncommissioned Officers

<i>Cavalry</i>	<i>Other branches</i>	<i>Insignia, on the arm</i>
Dafadar	Havildar	3 bar chevron
Dafadar	Naik	2 bar chevron
Lance-dafadar	Lance-Naik	1 bar chevron

When addressing Viceroy's commissioned officers say "Subedar Sahib" or "Risaldar Sahib" as a matter of courtesy. "Hey Buddy" is not the best way to approach either an officer or a noncom.

INDIA AT WAR

IN addition to her fighting forces, India is making other large contributions to the cause of the United Nations.

Her factories are producing small arms, fuses, hand grenades, land mines and shell cases. She is manufacturing millions of pieces of military clothing, boots, tents, parachutes and tropical helmets. So it is fair to say that whatever political difficulties exist internally, India is backing the United Nations war effort to the best of her ability.

One thing to remember.

Our Job. Indians want Democracy to win. Some of the bitterest anti-totalitarians in the world are among the leaders of the Indian Nationalist movement. But Indian politics have been bitter and complicated. Sometimes political interests overshadow matters of national defense. That has been true in the other countries.

India is threatened as we are threatened. Your very presence in India may help draw all Indians together in



the common cause if you win their confidence and friendship. American democracy has been a source of inspiration to many Indian leaders. Our ideals, our way of living, give them hope for the future. It is up to you to live up to that idea they have of us.

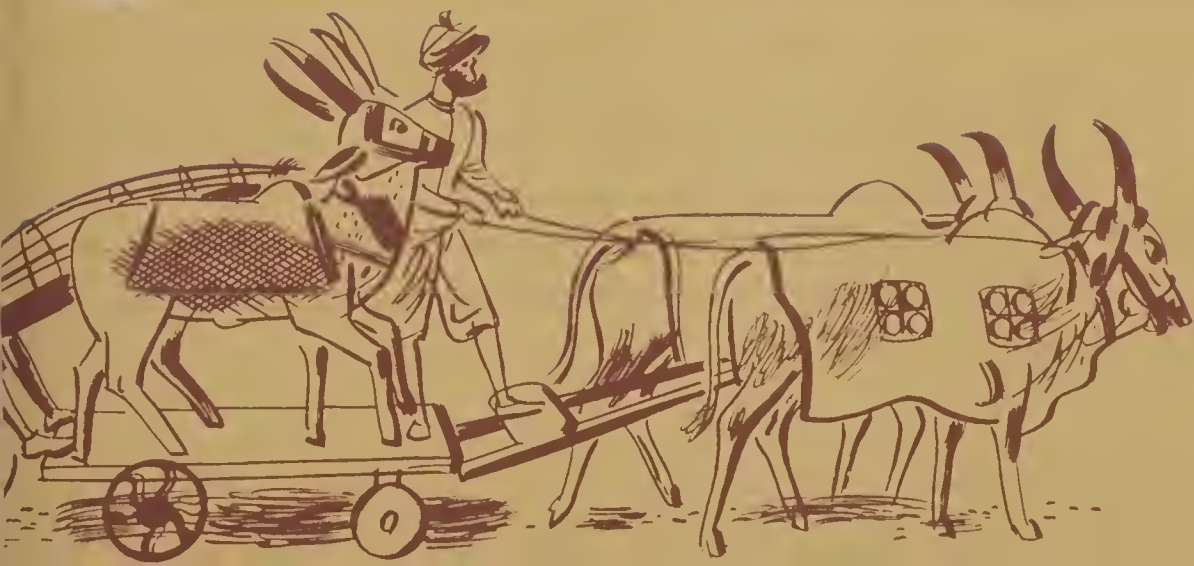
You as a soldier and as an American, have it in your power to make this possible. Remember that ancient India and young America are both fighting to make a free world.

HEALTH AND SANITARY CONDITIONS

YOU must always be on guard against the climate and sanitary conditions in India.

The sun is dangerous. Keep your head and the back of your neck covered. Wear sunglasses.

Watch your drinking water. Don't touch it unless you know it has been boiled or chlorinated. Even bottled



mineral water is unsafe unless you know it comes from a reliable manufacturer and that the bottle has not been refilled. The same goes for ice.

Don't eat fruit or vegetables unless they have been cooked or unless you have peeled them yourself.

Dysentery can come from contamination resulting from human excrement. Watch what you eat and drink. Report to your medical officer whenever you have bowel trouble. It may quickly become dangerous in India.

Avoid alcohol before sundown. It does not go with the intense Indian sun.

Protect yourself against malaria. Follow your medical officer's instructions in using quinine. Keep your legs and ankles covered at dusk and in the evening. Sleep under netting. The malarial mosquito hovers close to the ground, and does not buzz nor sting as it bites. Use insect ointment against the sandfly, a fever carrier.

Rabies are common. Avoid strange dogs and jackals and obtain quick treatment if bitten.

Venereal disease is present in virulent forms. Your best protection is to keep away from prostitutes. In event of exposure, obtain prophylactic treatment immediately. But better not take chances at all.

Be careful about swimming. Crocodiles abound. Also deep water grass is dangerous. It coils around your legs

and pulls you down. Don't swim unless you know about the water. If you do swim, wear trunks. Indians resent exposure of the body.

Treat even the slightest cut or bruise promptly. Tetanus and many strange tropical infections make any break in the skin dangerous. Disinfect and bandage at once. Here again, you are not in America but in a strange country against whose infections you have not built up the immunity which Indians have acquired.

Follow these precautions and you are likely to remain healthy. Simply remember you are living under special conditions and not in America.

People who follow these rules live years in India without illness.

INDIAN CURRENCY

1 rupee = 16 annas, about 30 cents.

1 anna = a little less than 2 cents.

1 pice = $\frac{1}{4}$ anna.

1 lakh = 100,000 rupees, \$30,000.

1 crore = 100 lakhs, \$3,000,000.

(In daily living you will use mostly rupees and annas. For ordinary small tips one or two annas usually are sufficient. Inquire of friends who have lived in India as to customs in these matters.)

Weights. 1 seer = $2\frac{2}{35}$ pounds, avoirdupois.

40 seers 1 maund, $82\frac{2}{7}$ pounds, avoirdupois.

(English weights and measures, similar to ours are commonly used in European shops.)

Time. Railway time is counted from midnight up to 24. Standard time in India is $5\frac{1}{2}$ hours in advance of Greenwich time.

DO'S AND DON'TS

As in any strange place, don't hesitate to ask questions.

It may save you trouble.

Be careful of sun, water, uncooked or unpeeled vegetables and fruits. Don't drink alcohol before sundown.

Keep away from Indians while they are eating. Don't touch their food or dishes, unless you are invited.

Treat every cow with respect. If you injure one, be sure everything is adjusted before you leave the scene.

Don't expose your person.

Keep your head covered and wear sunglasses.

Be polite. Keep good-humored. Above all, never strike an Indian, no matter what the provocation.

Avoid any expression of race prejudice.

Avoid comments on Indian government, politics, and customs.

Keep away from Indian mosques and temples.

Use common sense on all occasions. By your conduct you can bring about better understanding. Every American soldier is an ambassador of good will. Remember you are in India to help defeat the Axis. Stick to that job.

HINTS ON PRONOUNCING HINDUSTANI

HINDUSTANI is only one of the many languages spoken in India, but it is spoken by the largest number of Indian people. If you know it and English you can get along almost anywhere.

There is nothing difficult about Hindustani—except that you won't be able to read some signs and newspapers you will see. That is because they use different alphabets from ours. But when this occurs all the signs are written in English, too. So not being able to *read* Hindustani needn't worry you.

Anyhow, the instructions and vocabulary below are given in a simplified system of representing the language as it sounds. This system contains letters for the sounds you *must* make to be understood, and, for the sake of simplicity, it overlooks some distinctions in pronunciation. However, try to imitate the pronunciation of natives as closely as you can, and never let the written form stand

in the way of your getting a pronunciation as nearly as possible like that of the people you hear around you.

Here are a few simple points to help you:

1. *Accents.* You know what the accented syllable of a word is, of course. It is the part of a word that is spoken⁴ louder than the rest. The most important thing in Hindustani is not to slight any syllable. The accent itself is fairly even, so that in a given word sometimes one syllable may sound louder and sometimes another. However, it may be easier for you to get the "feel" of the words if you accent the syllables which we have shown in capital letters.

2. *Vowels.*

A	or	a	equals	a sound half-way between the <i>a</i> of <i>father</i> and the <i>u</i> of <i>cut</i> . It is always made quite short because if you draw it out it will sound like <i>aa</i> . Example: <i>SAT-tra</i> meaning "seventeen".
AA	or	aa	equals	the <i>a</i> of <i>father</i> but longer. Example: <i>AAI</i> meaning "today".
AI	or	ai	equals	a drawled sound like the <i>ai</i> of <i>hair</i> or the <i>a</i> of <i>am</i> . Example: <i>hai</i> meaning "is".
AW	or	aw	equals	a sound like the <i>ow</i> of <i>now</i> . Example: <i>PAW-nay</i> meaning "quarter of". At times it sounds to our ears more like the <i>aw</i> of <i>law</i> .

AY	or ay	equals	the <i>ay</i> of <i>day</i> . Example: <i>AYK</i> meaning "one".
E	or e	equals	the <i>e</i> of <i>pet</i> , made very short. Example: <i>ba-HEN</i> meaning "sister".
EE	or ee	equals	the <i>ee</i> in <i>seed</i> . Example: <i>MEEL</i> meaning "mile".
I	or i	equals	the <i>i</i> of <i>pit</i> , made very short. Example: <i>KIT-na</i> meaning "how much".
O	or o	equals	a sound about like <i>o</i> in <i>go</i> . Example: <i>GOSHT</i> meaning "meat". <i>DO</i> (pronounced like <i>dough</i>) meaning "two".
OO	or oo	equals	the <i>oo</i> in <i>food</i> . Example: <i>SOOKH</i> meaning "Friday".
U	or u	equals	the <i>u</i> of <i>put</i> . Example: <i>PUL</i> meaning "bridge".

3. *Vowels pronounced thru the nose.* In certain Hindustani words the vowels are pronounced thru the nose. This is indicated by a wavy line over letters like \widetilde{AA} , \widetilde{O} , \widetilde{OO} , \widetilde{EE} , \widetilde{AY} , \widetilde{AI} . To get the idea of the sound, hold your nose and say *MOO*—the way a cow goes. You have just pronounced the Hindustani word for "mouth", which we shall write \widetilde{MOO} . In English we often use a vowel pronounced through the nose in expressions like *huh*, *uh-uh*, *uh-huh*. The *uh* in these expressions, if drawled out long, is about like the \widetilde{AA} in Hindustani words like \widetilde{AAI} meaning "today".

Remember, whenever you see the wavy line, pronounce the vowel through the nose.

4. *Consonants.* The letters used for Hindustani consonants are to be pronounced with their usual values in English. *Pronounce them all clearly.*

Hindustani also has some special consonants that are like the same consonants in English but with a strong puff of breath after them. These are written with an *h* as follows:

bh	or	BH	equals	the <i>b</i> and <i>h</i> of <i>cab-horse</i> . Example: <i>BHAA-ee</i> meaning "brother".
dh		DH	equals	the <i>d</i> and <i>h</i> of <i>mad-house</i> . Example: <i>an-DHAY-ra</i> meaning "darkness".
gh	or	GH	equals	the <i>g</i> and <i>h</i> of <i>dog-house</i> . Example: <i>GHO-ra</i> meaning "horse".
jh	or	JH	equals	the <i>dg</i> and <i>h</i> of <i>bridgehead</i> . Example: <i>JHEEL</i> meaning "lake".
ph	or	PH	equals	the <i>p</i> and <i>h</i> of <i>up-hill</i> . Example: <i>PHAL</i> meaning "fruit".
th	or	TH	equals	the <i>t</i> and <i>h</i> of <i>frat-house</i> . NOT the <i>th</i> of <i>thin</i> or <i>then</i> . Example: <i>SAATH</i> meaning "sixty".
kh	or	KH	equals	the <i>k</i> and <i>h</i> of <i>dock-hand</i> . Example: <i>KHAA-na</i> meaning "to eat".
chh	or	CHH	equals	the <i>ch</i> and <i>h</i> of <i>church-house</i> . Example: <i>CHHO-ta</i> meaning "small".

In English we pronounce *p* and *t* and *k* with a puff of breath whenever they come at the beginning of a word or at the beginning of an accented syllable. Hold your hand about an inch in front of your mouth and say *pin*.



You will feel the rush of breath that goes with the *p*. Now say *spin*. You feel just a very little amount of breath; the *p* has none. The breathy *p* is like the *ph* of Hindustani, except that the Hindustani *ph* is somewhat stronger than our *p* in *pin*. In the same way, the Hindustani *th* is like the *t* of English *tin*, Hindustani *kh* like our *k* in *kin*.

You may have trouble learning to say the puffless *p*'s, *t*'s, and *k*'s in words like *PAA-nee* (meaning "water"),

TEEN (meaning “three”) and *k* in *DO KOS* (meaning “two kos”—a measure of distance). They may sound at times more like *b*'s, *d*'s, and *g*'s. If you don't get them, people may still guess what you are trying to say. Do the best you can and let it go at that.

A note about *w*. Some people pronounce a *v* in the words we have written with *w*. This pronunciation is, however, considered high-toned and some people will laugh at it. An ordinary *w* sound is best.

ANOTHER NOTE.—Make your voice *slide* between the letters any syllables connected by the little curved lines. (Example: *KYAA* meaning “what”).

LIST OF MOST USEFUL WORDS AND PHRASES

HERE is a list of the most useful words and phrases you will need in Hindustani. *You should learn these by heart.*



Greetings and General Phrases

English—Simplified Hindustani Spelling

Good day— <i>na-MAS-tay</i> or <i>a-DAAB arz</i> or <i>sa-LAAM</i>	I don't understand— <i>MAĪ na-</i> <i>HEĒ sa-MAJ-ta</i>
You— <i>AAP</i>	Please speak slowly— <i>DHEE-ray-</i> <i>say BOL-yay</i>
Yes— <i>HĀĀ</i>	Brother— <i>BHAA-ee</i>
No— <i>na-HEĒ</i>	Horse— <i>GHO-ra</i>
Please— <i>me-her-BAA-nee</i>	Small— <i>CHHO-ta</i>
Excuse me— <i>MAAF KAR-yay</i>	Sixty— <i>SAATH</i>
Thank you— <i>SHUK-ree-a</i>	Seven— <i>SAAT</i>
Do you understand me?— <i>AAP</i> <i>muj-HAY sa-MAJ-tay HĀĪ</i>	

Location

Where (is)— <i>ka-HĀĀ hai</i> a hotel— <i>HO-tal</i> or <i>sa-RAA-ee'</i>	Where is a toilet?— <i>ta-TEE-</i> <i>ghar ka-HĀĀ hai</i>
Where is a hotel?— <i>HO-tal ka-</i> <i>HĀĀ hai</i> or <i>sa-RAA-ee ka-</i> <i>HĀĀ hai</i>	Where is a restaurant?— <i>res-to-</i> <i>RAĀ ka-HĀĀ hai</i>
a toilet— <i>ta-TEE-ghar</i>	Where is the railroad station?— "railway station" <i>ka-HĀĀ hai</i>

Directions

Turn right— <i>da-hee-NAY HĀĀT</i> <i>GHOO-mo</i>	Straight ahead— <i>SEE-dhay</i>
Turn left— <i>baa-ĀY HĀĀT</i> <i>GHOO-mo</i>	Please point — <i>i-SHAA-ray-say</i> <i>ba-TAA deej-YAY</i>

If you are driving and ask the distance to another town it will be given you in miles or *kos*.

A *kos* equals between two and two and a half miles.

One mile—*AYK MEEL*

Six miles—*CHHAI MEEL* or
DO KOS

Numbers

One—*AYK*

Two—*DO*

Three—*TEEN*

Four—*CHAAR*

Five—*PĀĀCH*

Six—*CHHAI*

Seven—*SAAT*

Eight—*AATH*

Nine—*NAŪ*

Ten—*DAS*

Eleven—*G YAA-ra*

Twelve—*BAA-ra*

Thirteen—*TAY-ra*

Fourteen—*CHAW-da*

Fifteen—*PAND-ra*

Sixteen—*SO-la*

Seventeen—*SAT-tra*

Eighteen—*at-THAA-ra*

Nineteen—*un-NEES*

Twenty—*BEES*

Designation

What's that—*WO K YAA HAI*

I want—*muj-HAY CHAA-hee-YAY*

I want cigarettes—*muj-HAY cigarette CHAA-hee-YAY*
to eat—*KHAA-na*

I want to eat—*muj-HAY KHAA-na CHAA-hee-YAY*

Foods

Bread—*RO-tee*

European Bread—*DA-bal RO-tee*

Fruit—*PHAL*

Water—*PAA-nee*

Eggs—*AN-da*

Steak (only in cities)—*STAYK*

Meat—*GOSHT*

Potatoes—*AA-loo*

Rice—*CHAA-wal*

Beans (lima)—*SAYM*

Fish—*MAT-chhee*
Salad (only in cities)—*sa-LAAD*
Milk—*DOODH*
Beer—*BEER*

A glass of beer—*AYK GLAAS
BEER*
A cup of coffee—*AYK P YAA-
la KAA-fee kaa*

To find out how much things cost, you say:

(of) this—*is-KAY*

What—*K YAA*

Price is—*DAAM hai*

How much does this cost?—
is-KAY K YAA DAAM hai

Money

rupee—*ROO-pee-YAA*

anna—*AA-na*

pais—*PAI-sa*

Time

What time is it?—*K YAA ba-
JEE hai*

Ten minutes past four—*CHAAR
baj-KAY das MIN-at*

Quarter past—*SA-wa*

Quarter past five—*SA-wa
PAACH ba-JEE hai*

Half past—*SAAR-HAY*

Half past six—*SAAR-HAY
CHHAI*

Half past one—*DAYR-ba-JEE
hai*

Half past two—*DHAA-ee ba-
JEE hai*

Twenty past seven—*SAAT baj-
KAY BEES MIN-at*

Twenty of eight—*AATH baj-
NAY ko BEES MIN-at*

Quarter of—*PAW-nay*

Quarter of nine—*PAW-nay
NAW ba-JEE hai*

Ten minutes to three—*TEEN
baj-NAY ko das MIN-at*

At what time—*KAI ba-JAY*

the movie—*SIN-a-ma*

starts—*shu-ROO ho-TAA
hai*

At what time does the movie
start?—*SIN-a-ma KAI ba-JAY
shu-ROO ho-TAA hai*

The train—"rail"—*GAA-ree*
leave—*JAA-tee*

At what time does the train leave?—"rail" *GAA-ree KAI ba-JAY JAA-tee hai* Today—*ĀĀI*
 Tomorrow—*KAL*

Days of the Week

Sunday—*IT WAAR* Thursday—*JUM-a RAAT*
 Monday—*SOM WAAR* Friday—*JUM-a* or *SOOK-ra*
 Tuesday—*MANG-gal* *WAAR* or *SOOKH*
 Wednesday—*BUDH* Saturday—*sa-NEE-char*

Useful Phrases

What is your name?—*AAP ka NAAM K YAA hai*
 My name is John.—*MAY-ra NAAM John hai*
 How do you say *table* in Hindustani?—*AAP table ko hin-doo-STAA-nee MAY K YAA kah-TAY hai*
 Good bye—*na-MAS-tay*

NOTES

USE *na-MAS-tay* to Hindus but not to Moslems. A refined way of greeting a Moslem is *sa-LAAM a-LAI-kum* "peace with you." Hindus among themselves frequently say *RAAM RAAM* (meaning "God God"). If you don't know whether the person is Hindu or Moslem, say *sa-LAAM SAA-hib*.

In addition to the word *HĀĀ* for "yes," you can also use *JEE*.

Another way to say "excuse me" is *MAAF kee-JAY*.

In thanking a person one sometimes says *māi SHUK-ree-ya a-DAA kar-TAA HŌŌ* "I offer you thanks."

In the expression given for "I don't understand," the word *HŌŌ* may be added at the end.

For "please speak slowly," you can also say *AA-his-ta-say BOL-yay*.

As in English, there are various ways of speaking of a toilet. In addition to the one given, *PAA KHAA-na* is also used.

For "I want" you can also say *MĀI CHAA-ha-ta HŌŌ*. "I want to eat" may be said *MĀI KHAA-na CHAA-ha-ta HŌŌ*.

For "good-bye," you will also hear *KHU-da HA-fiz*.

ADDITIONAL WORDS AND PHRASES

Natural Objects

bank (of stream)—*nad-DEE-kaa*
ki-NAA-ra

darkness—*an-DHAY-ra*

daytime—*DIN kaa WAKT*

desert—*RAY-gis-taan* or *SA-ha-ra*

field (open space)—*mai-DAAN*

field (cultivated)—*KHAYT*

fire—*AAG*

forest or jungle—*JANG-gal*

grass—*GHAAS*

the ground—*za-MEEN*

spring (water-hole, etc.)—
CHASH-ma

star—*TAA-ra* or *STAA-ra*

canal—*ne-HAR*

gully (ravine)—*NAA-la*

valley—*GHAA-tee* or *WAA-dec*

hill—*pa-haa-REE*

ice or snow—*BARF*

pond—*taa-LAAB*

lake—*JHEEL*

the moon—*CHĀĀD*
mountain—*pa-HAAR*
the ocean (sea)—*sa-MAN-dar*
rain—*ba--RISH* or *MĀYH*
river—*DAR-ya*

stream—*nad-DEE*
the sun—*SOO-raj*
mud or slush—*KEE-char*
swamp—*DAL-dal*
wind—*HA-wa*

Time

day—*DIN*
day after tomorrow—*PAR-sō*
day before yesterday—*PAR-sō*
evening—*SHAAM*
month—*ma-HEE-na*

morning—*SU-bha* or *sa-WAY-ra*
night—*RAAT*
week—*HAF-ta*
year—*BA-ras* or *SAAL*
yesterday or tomorrow—*KAL*

Relationships

family—*gha-RAA-na*
boy or son—*LAR-ka*
child—*BAT-cha*
daughter or girl—*LAR-kee*
father—*BAAP*

man—*AAD-mee* or *MARD* or
in-SAAN
mother—*MĀĀ*
sister—*ba-HEN*
son—*BAY-ta*
woman—*AW-rat*

Human Body

arms—*BAA-zoo*
body—*JISM* or *BA-dan*
back—*PEETH*
eye—*ĀĀK*
finger—*UNG-glee*
foot—*PAIR* or *PAA-ōō*
hand—*HAATH*
hair—*BAAL*

neck—*GAR-dan*
head—*SAR*
ear—*KĀĀN*
leg—*TĀĀNG*
mouth—*MŌŌ*
nose—*NAAK*
teeth—*DĀĀT*
toe—*PAA-ōō kee UNG-glee*

House and Furniture

- bed — *CHAAR-paa-ee* or *pa-LANG*
blanket—*KAM-bal*
mosquito net — *mat-CHHAR daa-NEE*
chair—*KUR-see*
door—*dar-WAA-za*
drinking water—*PEE-nay kãã PAA-nee*
room—*KAM-ra*
house—*GHAR*
kitchen—*BAA-war-chee KHAA-na*
stairs—*SEER-hi-yãã*
ladder—*ZEE-na*
stove (cooking place)—*CHOO-Lha*
table—*MAYZ*
bathroom — *na - HAA-nay kaa KAM-ra* or *GO-sal KHAA-na*
wall—*dee-WAAR*
water for washing—*DHO-nay kaa PAA-nee*
soap—*SAA-ban*
towel—*TOL-ya*
window—*KHIR-kee*

Food and Drink—Tobacco

- butter—*MA-khan* or *MAS-ka*
buttermilk—*CHHAACHH*
sour milk—*da-HEE*
tangerine—*na-rang-GEE*
oranges—*SAN-ta-ra*
watermelon—*tar-BOOZ*
cantalope—*KHAR-boo-za*
figs—*in-JEER*
bananas—*KAY-lay*
dates—*kha-JOOR*
turnips—*shel-JAM*
tomatoes—*ti-MAA-tar*
food—*KHAA-na*
salt—*NA-mak*
sugar—*SHA-kar* or *CHEE-nee*
cheese—*pa-NEER*
grapes—*ang-GOOR*
lemon—*LEE-mõõ* or *NEE-boo*
tea—*CHAA-ay*
liquor—*sha-RAAB*
grape wine—*ang-GOO-ree sha-RAAB*
cigars—*si-GAAR* or *cha-ROOT* or *CHU-rat*
native tobacco wrapped in leaf—*BEE-ree*

tobacco (in cakes for use with charcoal waterpipe) — *t a m - BAA-koo*

Surroundings

village—*GAA-ōō*
city—*SHA-har*
bridge—*PUL*
post office—*DAAK KHAA-na* or
“post office”
church—*gir-JAA*
mosque—*MAS-jid*

path (or way)—*RAAS-ta*
road or street—*SA-rak*
Hindu temple—*man-DIR*
police station—*THAA-na*
market—*baa-ZAAR*
store or shop—*DU-kaan*
well—*KOO-āā*

Animals

animal—*JAAAN-war*
bird—*PA-rin-da*
chicken—*CHOO-za*
rooster—*MOOR-ga*
hen—*MOOR-gee*
duck—*BAT-takḥ*
camel—*ōōT*
rabbit—*ḥhar-GOSH*
mouse, rat—*CHOO-ha*

donkey (burro, jackass)—*GA-dha*
mule—*KHACH-ar*
ox or bull—*BAIL*
cow—*GAA-ay*
goat—*BAK-ree*
sheep—*BHAYR*
pig—*SOO-ar*
snake—*SĀĀP*

Insects

ants—*CHĒĒV-tay*
bedbugs—*KHAT-mal*
fleas—*MAK-ḥyāā*
mosquitoes—*mat-CHHAR*

lice—*Jōō*
scorpion—*bit-CHHOO*
centipede—*KHAN-ḥha-JOO-ra*
spider—*mak-REE*

Trades and Occupations

doctor— <i>DAAK-tar</i>	barber— <i>NAA-ee</i> or <i>had-JAAM</i>
native physician— <i>ha-KEEM</i> or <i>ta-BEEB</i>	butcher— <i>ka-SAA-ee</i> or <i>GOSHT</i> <i>WA-la</i>
carpenter— <i>bar-HA-ee</i> or <i>KHAA-tee</i>	cook— <i>baa-WAR-chee</i> or <i>kaan-SAA-ma</i>
blacksmith— <i>lu-HAAR</i>	shoemaker— <i>MO-chee</i>
mechanic— <i>MIS-ta-ree</i>	tailor— <i>DAR-zee</i>
laundryman— <i>DHO-bee</i>	porter— <i>ku-LEE</i>
farmer— <i>ki-SAAN</i>	policeman— <i>SPAA-hee</i>

Numbers

twenty— <i>BEEs</i>	thirty-seven— <i>SĀĪ-tees</i>
twenty-one— <i>IK-kees</i>	thirty-eight— <i>AR-tees</i>
twenty-two— <i>BAA-ees</i>	thirty-nine— <i>un-TAA-lees</i>
twenty-three— <i>TAY-ees</i>	forty— <i>CHAA-lees</i>
twenty-four— <i>CHAW-bees</i>	forty-one— <i>ik-TAA-lees</i>
twenty-five— <i>PAT-chees</i>	forty-two— <i>ba-YAA-lees</i>
twenty-six— <i>CHAB-bees</i>	forty-three— <i>tāy-TAA-lees</i>
twenty-seven— <i>sat-TAA-ees</i>	forty-four— <i>cha-WAA-lees</i>
twenty-eight— <i>at-THAA-ees</i>	forty-five— <i>pāi-TAA-lees</i>
twenty-nine— <i>u - NAT - tees</i> or <i>UN-tees</i>	forty-six— <i>chhe-AA-lees</i>
thirty— <i>TEES</i>	forty-seven— <i>sāi-TAA-lees</i>
thirty-one— <i>i-KAT-tees</i>	forty-eight— <i>ar-TAA-lees</i>
thirty-two— <i>BAT-tees</i>	forty-nine— <i>u - NAN - chaas</i> or <i>UN-chaas</i>
thirty-three— <i>TĀY-tees</i>	fifty— <i>pa-CHAAS</i>
thirty-four— <i>CHĀW-tees</i>	fifty-one— <i>ik-YAA-wan</i>
thirty-five— <i>PĀĪ-tees</i>	fifty-two— <i>BAA-wan</i>
thirty-six— <i>CHHAT-tees</i>	fifty-three— <i>ta-RAY-pan</i>

fifty-four—*CHA-wan*
fifty-five—*PACH-pan*
fifty-six—*CHHAP-pan*
fifty-seven—*sat-TAA-wan*
fifty-eight—*at-THAA-wan*
fifty-nine—*UN-sath*
sixty—*SAATH*
sixty-one—*IK-sath*
sixty-two—*BAA-sath*
sixty-three—*ta-RAY-sath*
sixty-four—*CHĀW̃-sath*
sixty-five—*PĀI-sath*
sixty-six—*chhe-AA-sath*
sixty-seven—*SAR-sath*
sixty-eight—*AR-sath*
sixty-nine—*u-NAT-tar*
seventy—*SAT-tar*
seventy-one—*ik-KHAT-tar*
seventy-two—*ba-HAT-tar*
seventy-three—*tay-HAT-tar*
seventy-four—*chaw-HAT-tar*
seventy-five—*pi-CHHAT-tar*
seventy-six—*chhe-HAT-tar*
seventy-seven—*sa-TAT-tar*
seventy-eight—*a-THAT-tar*
seventy-nine—*u-NAA-see*
eighty—*AS-see*
eighty-one—*ik-YAA-see*
eighty-two—*ba-YAA-see*
eighty-three—*tay-RAA-see*

eighty-four—*chaw-RAA-see*
eighty-five—*pich-YAA-see*
eighty-six—*chhe-YAA-see*
eighty-seven—*sat-TAA-see*
eighty-eight—*at-THAA-see*
eighty-nine—*na-WAA-see* or
u-NAA-na-bay
ninety—*NA-way* or *NA-bay*
ninety-one — *ik-YAAN-way* or
ik-YAA-na-bay
ninety-two — *be-YAAN-way* or
BAA-na-bay
ninety-three—*tay-RAAN-way* or
tay-RAA-na-bay
ninety-four—*chaw-RAAN-way*
or *chaw-AA-na-bay*
ninety-five—*pich-YAAN-way* or
pach-YAA-na-bay
ninety-six—*chhe-YAAN-way* or
chha-YAA-na-bay
ninety-seven—*sat-TAAN-way* or
sat-TAA-na-bay
ninety-eight—*at-TAAN-way* or
at-TAA-na-bay
ninety-nine—*nin-NAAN-way* or
nin-YAA-na-bay
one hundred—*SAW*
a thousand—*ha-ZAAR*
first—*PE-he-la*
second—*DOOS-ra*

third—*TEES-ra*
fourth—*CHAW-tha*
fifth—*PAĀCH-wāā*
sixth—*CHHA-ta*
seventh—*SAAT-wāā*

eighth—*AATH-wāā*
ninth—*na-WĀĀ*
tenth—*DAS-wāā*
eleventh—*G Y AAR-wāā*
twelfth—*BAAR-wāā*

Months

January—*JAN-wa-ree*
February—*FAR-wa-ree*
March—*MAARCH*
April—*AAP-rail*
May—*MA-ee*
June—*JOON*

July—*JOO-laa-ee*
August—*a-GAST*
September—*STAM-bar*
October—*AK-too-bar*
November—*no-WEM-bar*
December—*di-SAM-bar*

Clothing

belt—*PAY-tee*
coat—“*coat*”
gloves—*das-TAA-nay*
hat—*TO-pee* or “*hat*”
necktie—“*necktie*”

shirt—*ka-MEEZ*
shoes—*JOO-tay*
socks—*MO-zay* or *jur-RAA-bāy*
trousers—*pat-LOON*
undershirt—*ban-YAAN*

Adjectives

black—*KAA-la*
white—*sa-FAID* or *UJ-la*
red—*LAL*
blue—*NEE-la*
green—*HA-ra* or *SABZ*
yellow—*PEE-la* or *ZARD*
high—*ŌŌ-cha*
low—*NEE-cha*

deep—*GA-he-ra*
shallow—*GA-he-ra na-HĒĒ hai*
cold—*THAN-da* or *SARD*
hot or warm—*GARM*
wet—*GEE-la*
dry—*SOO-ka*
expensive—*MĀĪ-he-ga*
cheap—*SAS-ta*

empty—*KHAA-lee*
full—*BHA-ra*
good, well—*AT-chha*
bad—*BU-ra*
big—*BA-ra*
small or short—*CHHO-ta*
long or tall—*LAM-ba*
heavy—*bhaa-REE*
light—*HAL-ka*

old (animals, persons)—*BUD-dha*
young—*ja-WAAN*
new—*nay-YAA*
clean—*SAAF* or *SUT-ran*
dirty—*GAN-da* or *ra-LEEZ*
sick—*bee-MAAR*
lame—*LANG-ra*
hungry—*BHOO-ka*
thirsty—*P_YAA-sa*

Pronouns, etc.

we—*HAM*
he or she or it or they—*WO*
my—*MAY-ra*
our—*ha-MAA-ra*
your—*AAP-ka* or *tum-HAA-ra*
his—*US-ka*
their—*UN-ka*
this or these—*YAY*
that or those—*WO*

Who?—*KAWN*
which?—*KAWN-sa*
what?—*K_YAA*
how much?—*KIT-na* or *KIS-ka-dar*
how many?—*KIT-nay*
how far?—*KIT-nee DOOR*
anyone—*KO-ee*

Adverbs

some—*KUCHH*
above—*OO-par*
again—*PHIR*
behind—*PEE-chhay*
below—*NEE-chay*
far—*DOOR*
beside, near—*PAAS*
here—*ya-HAA*

in front—*AA-gay* or *SAAM-nay*
less—*KAM* or *THO-ra*
more—*Z_YAA-da* or *AWR*
near—*PAAS* or *naz-DEEK*
North—*UT-tar* or *shi-MAAL*
South—*DAK-ghan* or *ju-NOOB*
East—*POO-rab* or *MASH-rik*
West—*PAT-chhan* or *MAG-rib*

on that side—*us-TA-raf*
 on this side—*is-TA-raf*
 there—*wa-HĀĀ*
 very—*baw-HAT*
 where?—*ka-HĀĀ*
 when?—*KAB*
 why?—*KYŌ*
 how?—*KIS-tar-ha*
 before—*PE-ha-lay*
 because—*KYŌ-ka* or *CHOŌ-*
ka

enough—*KAA-fee* or *BAS*
 immediately—*FAW-ran*
 like or similar—*YAK-sāā*
 now—*AB*
 not yet—*a-BHEE na-HĒĒ*
 quickly—*JAL-dee-say*
 soon—*JALD* or *JAL-dee*
 until—*JAP-tak*
 without—*ba-GAIR* or
si-WAA-ay

Conjunctions

and—*AWR*
 but—*MA-gar*
 if—*A-gar*
 or—*YAA*

Useful phrases

What day is today?—*AAJ KYAA din hai*
 Today is the fifth of June—*AAJ PĀĀCH JOON hai* or
AAJ JOON-kee PĀĀCH-wēē-
hai
 Today is Tuesday—*AAJ mang-*
GAL hai
 Come here—*ya-HĀĀ AA-o*
 or (more politely)—*ya-HĀĀ*
aa-EE-yay
 Come quickly—*JAL-dee AA-o*
 or *JAL-dee aa-EE-yay*
 Who are you?—*AAP KAWN*
hai
 What do you want?—*AAP*
KYAA CHAA-ha-tay hai
 Bring some drinking water—
THO-ra PEE-nay kaa PAA-
nee LAI-yay
 Bring some food—*kauchh KHAA-*
na LAI-yay
 Where is water?—*PAA-nee ka-*
HĀĀ hai
 How far is the water?—*PAA-*
nee KIT-nee DOOR hai

How far is the camp?—*KAIMP*
KIT-nee DOOR hai

Where is the nearest village?—
sab-SAY PAAS ka GAA-ōō
ka-HĀĀ hai

Whose house is this?—*YAY kis-*
KAA ghar hai

Where can I sleep?—*MĀĪ ka-*
HĀĀ SO sak-taa-HŌŌ

Wait a minute—*AYK MIN-at*
thai-RO

Stop—*ruk-JAA-o*

Be careful or Watch out—*KHA-*
bar DAAR

I haven't any money—*MAY-ray*
PAAS ROOP-ya na-hēē hai

I have cigarettes — *MAY-ray*
PAAS cigarette hāi

I am an American—*MĀĪ IM-*
ree-kan HŌŌ

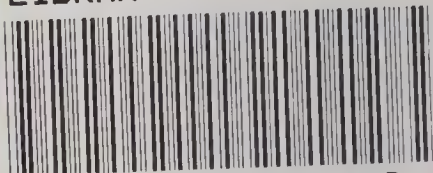
I am your friend—*MĀĪ TUM-*
haa-raa-DOST HŌŌ

NOTES

NOTES

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