Urufi, request.
Ur., breadth, width.
Urzaan, cheap.
Urzae, petition, memorial, letter from inferior to superior.
Urza or Airisch, accident, mishap.
Ustur, lining.
Ussul or Nussur, root, origin, original breed. Doo nuss-
lau, crossed breed, (as a horse).
Usseel, genuine, noble, pure.
Ustebur or Ettebur.
Utuck-nahona or janona, to stick, be or go stuck.
Utukanona, to prevent, detain, (literally, make stick). Efficient.

Wauh-wauh, well done, excellent, capital, admirable.
Waulideh, mother, queen-mother.
Wauk, fellow, as Chaup-
waulla, printer, (type fellow). Muckun-waulla, butcher,
(fellow). Roo-
tee-waulla, baker, (bread fellow), &c. &c.
Wauqif, intelligent, learned.
Wausta, by reason, for, be-
cause, q. v. (proper).
See Why.
Wearaunah, a waste.
Willacc, corrupted Balattee, country, region, particularly Europe.
Woojoomah or Ujrat, reward.
Wujeh, form, manner, shape.
Wuckle, agent, deputy, nego-
ciator, chargé des af-
faires, resident, envoy.
Used for ambassador, but seems to imply somewhat of an inferior degree to Elchee.
Wooqif, knowledge, experience.
Wooqof-daur, experienced, knowing one, (posses-or of, &c.)
Wuqt, time.
Wurghuluna, to wheedle.
Wurq, leaf, more particularly of a book.
Wunwun, danger, terror, superstitious apprehen-
sion.
Wuttun, native place, resi-
dence.
Wuzzun, weight.

Auqaat, ruby.
Ehood, Jew.
Fahk, ice.
Yume, orphan.
Yuleenoe, state of orphanism.
Yuleemunuee, kind to orphans.

Saffron, saffron.
Zand, zen.
Zonde, daughter.
Zaunin, bail. See Haussic and Maud.
Zauree, lamentation, weeping.
Zaut, or Jaut, cast, tribe, sect, religion.
Zeban, becoming.
Zecam, zoolan, rove, damage, injury, loss, prejudice.
Zeeaud, more. Zeeauddeh, learn, take away, literally, make more, (an expression used after dinner, in fact, a kind of grace, God send more).
Zeen, saddle.
Zeen posh, saddle cloth.
Zeer, under, below, inferior.
Zeeb-dust, subject.
Zeeb-bund, martingale. (literally a lowering band).

Observe, zeer is in opposition to zubbur, superior. See Lowliness.

Zad, to wrangle.
Zimee, syllable.
Zimaunee, awning, (corrupted from Shawneanee, Persian).
Zinde, alive.
Zinjeer, chain.
Zimmur, adultery, fornication.
Zimukaur, a fornicator, adulterer.
Zoor, strength, force, violence, power.
Zoorumur, strength.
Zubaun, tongue, language, dialect, idiom. (This word answers exactly to tongue, both verbally and corporally).
Zubaun purwur, true to one's word.

Zubbur, also Jabbur, above, high, superior, strength, force. The Persian short vowel, operating in but, cut, run, &c. so denominated from being placed over the letters, called by the Arabs fatha.
Zubber-dur, a strong man of violence.

Zubber-
Zubber-duster, violence, injury, oppression.
Zulm, bad, vile, ugly, wrong.
Zulooner, badness, &c.
Zuhim, wound.
Zuhkmeer, wounded.
Zuhkon-khoana, to get (eat) a wound.
Zulhr, poison.
Zulmaat, sea.
Zumawr, time, age, fortune.
Zurnamhow, a time server.
Zumbor, hornet, wasp.
Zuneh, earth, land.
Zunee-dam, landholder, tenant, of certain districts paying rent to government.
Zuneendoor, low, gentle.
Zamistaan, winter.
Zam, woman, wife.
Zunan-ch, women's apartment.
Zampurn, adoring a woman.
Zur, gold.
Zurreen, golden.
Zuri, yellow.
Zanatt, moneyed (from zam, gold).
Zwder, yellowness, jaundice, jealousy.
Zurwar, necessary, expedient.
Zuroor, necessity, want.
BENGAL MONTHS.

Mong. January.
Pahung. February.
Cheit. March.
Beinagh. April.
Jheit. May.
Assafr. June.

Sawan. July.
Bhauvon. August.
Assun. September.
Kautick. October.
Asgun. November.
Pooss. December.

DAYS OF THE WEEK.

Atua. Sunday.
Peer or Somey. Monday.
Mungul. Tuesday.
Baudh. Wednesday.
Namaraun. Thursday.
Japna. Friday.
Sursechur. Saturday.

ARABIAN MONTHS.

Mohurrum. March.
Sefer. April.
Rabia ul awwal. May.
Rabia ul sany. June.
Zamzam ul awwal. July.
Zamzam ul sany. August.

Rejeb. September.
Shaban. October.
Ramazan. November.
Shawwal. December.
Zilhejeh. February.
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| Aut, huttur, 79. | Eck huzaur, 1000.  |
| Oonaussee, 79. | Dus huzaur, 10,000.  |
| Aussee (chaur koree), 80. | Lack, 100,000.  |
| Eck aussee, 81. | Dus lack, 1,000,000, a million.  |
| Bare aussee, 82. | Sou lack, or a Knar, 10 million, 10,000,000.  |
| Teraussee, 83. |  |
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ORDINALS.

Pihilau, first.
Doosrau, second.
'Teesrau, third.
Choutau, fourth.
Paunchooau, fifth.
Chahmooau, sixth, &c.
Paoun, one-fourth.
Awdau, half.
Teen paoun, three-fourths.
Souau, one and a quarter.
Dahur, one and a half.
Paoun-ny doo, i.e. a quarter less than two.
Souau doo, two and one-fourth.
Aurhauee, two and a half.
Paoun-ny teen, two and three-fourths, i.e. a quarter less than three.
Souau teen, three and one-fourth.

Sanitty teen, three and a half.
Paoun-ny chaur, three and three-fourths, i.e. a quarter less than four.
Souau chaur, four and a quarter.
Saawrhy chaur, four and a half.
Paoun-ny paunch, four and three-fourths, i.e. a quarter less than five.
Souau paunch, five and a quarter.
Saawrhy paunch, five and a half.
Paoun-ny chah, five and three-fourths, i.e. a quarter less than six, &c.
TABLE OF HINDOOSTANNY MONEY.

| 16 Roopees | 1  | Mohur or Ushrufee. |
| 2 Ud,heees | 1  | Roopee.          |
| 2 Damree  | 1  | Ch,hedama.       |
| 2 Ud,heees | 1  | Pice.            |
| 2 Tukas   | 1  | Anas.            |
| 2 Sookees | 1  | Ud,helee.        |
| 2 Ud,heees | 1  | Tuka.            |
| 4 Anas    | 1  | Pice or Sookee.  |
|           |    |                  |

The Mohur or Ushrufee varies greatly in value, from 14 to 18 Roopees, according to its intrinsic worth in gold, or the chicaneries of the money changers, who frequently extort whatever they please from all other classes of people. The Tuka is likewise called Pukka Pise, or Double Pise, the other being named Kucha or Single. The Bengalese frequently call a Roopee, Tuka; and the Quarter Sookee they call Seekes; and the Ch,hedama is also called Dookra.
FAMILIAR PHRASES

LITERALLY TRANSLATED

FOR THE MORE EASY ATTAINING

THE IDIOM

OF THE

HINDOSTANIC LANGUAGE.

WITH

DIALOGUES,

ENGLISH AND HINDOSTANIC.
FAMILIAR PHRASES.

To avoid the inconvenience of a third column for the literal translation, the English is given as near as possible in the order of the Hindostanica (but in the phrases only) by which, if attended to, the Syntax and idiom of the language may be easier learned; such as, that the Nominative and Dative cases have three situations, as Sauheb hun, ko ghooorau sauheb deca, Master to me a horse gave. Hum ko ghooorau sauheb deca, To me a horse master gave. Ghooorau hun ko deca, sauheb, A horse to me gave master. That the first of these three positions is the most usual; that the Dative is frequently used for the Accusative, especially in personals; that the Accusative case always comes before the Verb, which is generally placed last; that the Adjective is placed before the Substantive, as Chootak ghoorau, A little horse; and that the position is much the same as the Latin. Nothing facilitates the acquisition of the idiom of the language so much as an attention to the manner in which the natives endeavour to express themselves in English; as everyone endeavouring to speak a foreign language, naturally endeavours to the idiom of his own.
To call and ask.

Of that the name's what?
That in what manner is it expressed?
That what is it!
What is (the matter)?
Your (concern) what is it?
Any thing it is not.
Little affair it is.
Your meaning what?
You what want?
Who noise makes?
That racket who makes?
You what says?
Why thus he says?
Call (to) him—
Any body calls?
His name what?
That whose house?
What shall I do?
Answer give.
An answer why do you not say?

Ooska naum keea?
Ooah kis turreh khynlaouta
by?
Ooah keea hy?
Keea by?
Tumaurau keea by?
Kootch by ny.
Chootah kaum-by.
Tumaurau mainee keea?
Tooni keea maunktia.
Kone shoor kurta?
Ooah hurbureyy kone kurta?
Toom keea khuyta?
Kiswaunta essau khuyta?
Ooa ke boloa—
Koey boloauta.
Ooska naum keea?
Ooah kiskan ghurr?
Keea kurringa?
Juwaub da.
Juwaub kis-wansata daa ny?

To assent and dissent.

That true is it?
True it is.
A liar you are.
Tell he don't tell.
To you who told?
Something talk I heard.
As it say so it is.

Ooah such by?
Such by.
Joot by.
Jhoot, hau toom by.
Hum joot ny khuyta.
Toom-ko kone keydoo?
Doorsma haat kum anaa.
Jessaal buun shaa rau-

Bolaounauworpoochenko.
I believe, make cannot.
If I a lie tell my nose and ears, cut off.

More people I will ask.
You lie telling I certainly, punishment will give.

To consult.

I what shall I do?
Your advice what?
More good it will be to—
This than all will be better.
Thus we will do.
Thus to do not good.
More good contrive.
The same thing it is.
Any difference not.
As we shall do so quickly let us do.

Musulnā ko.

Hum kee kurrings?
Tumaurau musulnā kee?
Auor autchau boga—
Eah sub se autcha boga.
Essau hum loge kurrings.
Essau kurna ko autchau ny.
Aur autcha fikkir kurna.
Eckee by.
Kootch tuflauat ny.
Jessau kurna boga amma joldes kur hum loge.

To speak and tell.

With loudness speak.
You very low speak.
To whom do you speak?
To me speak.
English you can speak.
Then easy Hindostanee speak.

Khuyna ko auor khuynā ko.

Shoor sa bol.
Toom bote dheren bolas.
Toom kisko bolas.
Hum ko bolas.
Angreer teem khuynā teem.
Tud narrum Hindostanee kho.
Paurree sa mut mila.
Bhaat fascist teem dooj.
Thum dooj secta ny.
P.bor caa ko bolas.
Low Hindostanic speak.

Lord (with a broad mouth) speak.

Slow speak.

Too quick, you speak.

You stutter.

Silence make.

You will not be silent.

You little tattle speak.

To me palaver do not make.

(To) me do not coax.

I so heard.

Your friend to me told it.

Every body: all people) so says.

What all say certainly true to speak shall be.

More can you say?

Nothing to the purpose of the business have you said.

If not any thing more you can say, go.

To understand and remember.

Boojna aour e,aud kurna ko.

I understand not.

You (to) me understand.

What he says, tell.

(To) me make understand.

What I say make memory.

Do not forget.

Of this (to) my memory tomorrow refer.
To be sure I shall be to forget it.
That business you forgot.
Your victuals you ever forget.
Your wages to take you ever forgot.
You are always forgetting.

Olbnatth hum bhool kurna hoga.
Oo,ah kaum toom bhoolgauea.
Tumaurau hkaunna toom kubbee bhoolgauea.
Tumaurau tullub lana ko toom kubbee bhoolgauea.
Toom hummeish bhooljaouts by.

To hear.

You (to) me hear?
(To) You I cannot hear.
I (to) you hear, such a noise do not make.
Such a disturbance do not make.
Do not pother.
Two (at once together) do not speak.
One first I will hear.
My head you split.
More I cannot hear now.
His story I will hear.
The rest I will hear to-morrow.

To go and come.

Whence came you?
Whither are you
Hither come.

Khaun sa aues?
Kidher jaouts?
Het,her now.

Suna ko.

Toom hum ko sunta?
Toom ko hum sunta secta ny.
Hum toom ko sunta essau shoor mut kur.
Essau hingaum mut kur.

Mut dick kur.
Doo eck kuttah mut bole.

Eek p,hilau hum suninga.
Humaurau sirr toom p,heurta.
Aour hum aubee suna secta ny.
Ooskaau huqueegut hum suninga.
Doosrau hum kul suninga.

Thicker
Thither (to there) go,
Home made.
Slow go.
Slow breath take.
To the market go.
Have gone done.
Have fruit (dinner having cut)
Come back.
Near to Mr. A go.
Quick come back.
To the right go.
To the left go.
Far off go.
Near come.
Away.

Of the weather.

The weather, how is it?
Rain is coming.
A great fog is.
Very cold it is.
Very hot it is.
A great dew is.
A (great) violent rain is.
A hurricane is coming,
To the East it is gone.
The clouds are gone.
Sunshine there is.
Of heat the season is.
The season of rain is.
The season of cold is.
Hail there is.
As paper thick ice there is.

Aeaum now.

Aeaum këssan hy?
Ersaut aouta
Burra quassah hy.
Bhote jara hy.
Bhote gurrum hy.
Burra aoes hy.
Burra jhurrëe hy.
Tofaan aouta hy
Pandub ko gauea.
Bundul sub gauea.
Dhoop hy.
Gurmeé kau aeaum hy.
Bursaat kau aeaum hy.
Swdee kau aeaum hy.
Ola hy.
Jassau kau, bgus mootau yuhk hy.

Of
Of news.

Any news is there?
Good news there is.
What news is there?
All's well.
Is that all?
From the camp there's news.
The enemy is fled.
This true is it?
More what?
Fifty thousand we have killed.
That is market gossip.
Rhodomentade it is.
The city's talk, what?
The Navano is coming.
All the news bring.
False news do not bring.
Or to-day the news bring.
'Up news what?
From my country what news?

Hkubber kau.

Kootch hkubber hy.
Autehau hkubber hy.
Keea hkubber hy.
Sub autehau hy.
Ooah sub hy?
Lushkar sa hkubber hy.
Dushmun bhanga hy.
E,ah such hy?
Aur keea?
Pauchauss huzaur hun loge mardaulla.
Ooah baazaur kau gup hy.
Phustee hy.
Sh,har kau bant keea?
Nwaaub aouta.
Sub hskubber laou.
Joot hskuber mut laou.
Aute hskuber laou.
Jhauz kau hskuber keea?
Hunnum wullaita keea hskuber bha.

Of the hour.

How many hours is it?
Four hours it is, (i.e. It is four times twenty-two minutes and a half after sun-rise, which will be an hour and a half.)
See Hour.
Go exactly look.
Two p,hours is it, (i.e. mid-day.)
Sun set it is.

Ghurree kau.

Keena ghurree hy?
Chaur ghurree hy.

Late
Late it is.
Good time there is (i.e. it is early.)
My country clock do you understand?
Twelve hours there are.
Sixty minutes there are.
My watch (pocket clock) see.
Two hands (poongs) there are.
This the hour shews.
That the minute shews.
Whilst this round goes.
That one hour goes.
(To) the watch hang up (give suspension).
What I have shewed to you in memory keep.
With my watch you the hour tell can now.

Daeree hooa.
Aucheenu wuupt hooa.
Hoomauru wullait kan ghuurree toon boojua?
Barrah ghuurree by.
Sout, luumeh by.
Hoomauru jubeek ghuurree dekh.
Doc kuunta by.
Eah ghuurree deklaoouta.
Ooah luumeh deklaoouta.
Jubtuck eah goom jaouta.
Ooah eek ghuurree jaouta.
Ghuurree ko luubhau da.
Jo hum toom ko buliauka toom eauq ma rubh.
Hoomauru ghuurree sa toom ghuurree khuyna secta aubbee.

Of age, life, and death.

Ommur jaun auor ujjul kau.

How do you do? (how is it?)
Your age what?
A young man you are.
Than me you are more old.
Your health good, is it?
You sometimes (ever ever) are sick, (without health).
You marriage made?

Kossau by.
Toumaauru ommur keea.
Juuwan toom by.
Hum sa toom auor burra by.
Toumaauru tabeait hkieer by.
Toon kubbee kubbee ba-araum by.
Toom shauddee kee.

Any
Any children? (boys and girls).
Your father living?
Your mother dead?
Your brother living?
All to die shall be.

To eat and drink.
Hunger comes (affects me) to me.
To eat I want.
Thirst come (affects) to me.
I what shall eat?
I what shall drink?
I fast have made six hours.
So many hours to fast not good.

More times I will eat (i.e. of-
time).
To drink give me.
Enough it is.
More I do not want.

Khauna auor peena ko.
Bhook hum ko lugta.
Hum khauna maungta.
Peaussah hum ko lugta.
Hum keea khauinga.
Hum keea peinga.
Hum purhaza kea chah ghurree.
Etwa ghurree purhaze kurna ko aucthau ny.
Auor duffai hum khauinga.

Peena ko da.
Buss by.
Auor hum ny maungta.
GIACONE AND PROVINCIAL

PRACTICAL DIALOGUES,

WITH

NOTES,

DESCRIPTIVE OF VARIOUS CUSTOMS AND
MANNERS IN BENGAL.
PRACTICAL DIALOGUES.

Answer and Question of Business.

Kaum kau Juwaubsw-waul.

To rise in the morning and ride out.

Fujjir oot,bna ko auur ghoorau pur souwaarr-ree kurna ko.

Who's there, boy?
What o'clock is it?
Six o'clock, Sir, (i.e. forty-five minutes before sun rise). See the word Hour.
It is late, I will get up.
How is the weather?
It is very good weather.
I will ride * on horse-back.
Tell the groom to get the horse ready.
O! groom, get master's horse ready and the retinue.

Give me my boots.
Where are the boot garters?
Give me my spurs (prongs of the heel).

Dare hooa hum oot,binga.
Aeaul kessa hy.
Autchau aeaum hy.
Hum ghoorau pur churinga.
Sauis ko khuida gho,a u ko tiarr kurna ko.
Auou sauis sauheb kau ghoo- rau auor souwaarr tira tiarr kur.
Chaurau kau moozeb da.
Moozeb-bund khaun hy?
Fence kau kantu da.

* The morning ride is generally taken an hour before sun rise, as the heat prevents riding after nine o'clock.
.Give me the whip and round hat.
I shall be home before it is a p,haur, (i.e. three hours after sun rise).
In the mean time (in the middle) get the breakfast equipage ready.
Order the barber to shave.
If I shall not have returned at the p,haur, I shall breakfast out.
I will send the horse home (in the house).
Send the palanqueen † to me.

To speak to the groom.

Groom, have you put the saddle on well?
Are the girths tight?
The bridle is not clean.
The bit is not bright.
The stirrups are dirty.
The horse falls away (goes dry).

*Before is placed before the principal verb, otherwise it will relate to the last verb, and pervert the sense.—Literally, I will first come, the p,haur will strike (speak).

† The palanqueen is so necessary an article, that even European artificers keep them. There are two sorts, the chair and bed; the body of the first resembles our sedan, used only in Calcutta; the latter is a portable couch, serving on journeys and quick marches as a bed.

Sais ko bolna ko.
Sais toom zeeau aucka lu-gaeau.
Feréucka bussau by?
Lugau sauf ny.
Dhunah chicknay ny.
Rickaub neylah by.
(ghoorau sookeb juuata.)
You don’t give him his grama wall. (This is a vetch like a grey pea).
It is the grass-cutter’s fault.
Sir, he will not get grass enough.
Are his shoes good?
See, here is one loose.
Take him to-day to the farrier.
His mane is all tangled.
His tail is not comb’d (has not got the comb).
You don’t curry him well.
If you don’t do your business better, I will turn you away.

**At breakfast.**

Bring breakfast.
Make the tea.
Has this water boiled? (burn). It has boiled ever since master came home (from when from then).
Who made this butter?

**Hamzee ko.**

Hauztee laau.
Chau bunsou.
Kah paawee p, bootsy.
Jub so saheeb ghuruma sab sai so p, bootsy ha.

*Bah muckhan kooe bungsaa?*

---

*a* The horses are not fed in mangers, but the grass is in large bales and thrust into his mouth.

† Each horse requires two servants, the groom, and groom-boys. No groom will cut grass, as it would be derogatory to his caste (see 15). Horses are turned out to grass, lest they almost all stallions, nor in nine

above two geldings.
The head Balsore * bearer.
It smells bad (makes a bad smell).
Did you put it in water yesterday?
It came this morning.
It is not fresh, it is stale.
Give me the sugar-candy.
Bring some more milk.
This bread is not baked enough.
Sir, I told the baker of it.

Tell him again.
Sir, he is run away.
Search for a good baker.

Forbid him to make so much crum in the bread.
Take away. Call the sirker (treasurer).

Sirdar Balsore beata.
Bub bo karta.
Toom paunee ma kuf iucle than.
Andj sujur amea.
Tauzau ny bausee hooa.
Missree da.
Aur doodh laou.
Eah moteec buss pokka ny.
Sauheb, homa nunbace kela p, hila khuyda.
P, heer khuyda.
Sauheb, dang sauga hy.
Anchau nunbace kawaustaa laush kur.
Etna goodah rootee ma bunaa ouna ko monna kur.
Oot, baou, Sirkar ko bolaou.

* Balsore is a Mindoo (Gentoo) town at the mouth of the Hughly, (a western branch of the river Ganges). These bearers are the best, being handsome tall men, strong and swift. When a man of consequence goes up the country, relays of bearers are stationed like our post-horses, and he may go an hundred miles in a day and night,
Of Accounts.

Sirkar *, bring the account of 
the expences of the last (gone) 
month.
Master spent much money this 
last month.
Master squandered away (made 
fly) his money.
Master not be angry, I tell one 
thing.
Tell, don’t fear.
What for master hire so many 
servants, make so many 
dances † every month?
I will keep eight bearers and 
punes (running foot 
this month only, (not 
the A 
ne others away.
your accounts quick.
Having gone I will send the 
papers.

Table expences, two hundred Khaundas kau kurch oo pees (200 rupees).  

* People in India do not carry many notes, the whole pecuniary system is by cash. This is attended with the convenience of being easily traced up and the want of special care necessary shall cheat you but himself. Concerning the office of a factor or a banker see the dictionary of Indian Revenue Terms p. 68.

† When a gentleman be not in London he dance (sattah) and sing and regale and certain lady guests in the houses of entertainers, who invite them to dinner with the expenses 
ing their manner for the nights.
Servants' wages, one hundred rupees.

House-rent, one hundred and fifty rupees.

I want to go out directly.

Having cast it up tell me the total.

Mister's whole expenses will Sub sahib kau bhurk chah

* Europeans are surprised at the number of servants we keep in India. But no man will perform two offices: the coachman will not feed the horses, nor the butler touch your shoes. A Captain in Government requires about thirty servants, viz. a cashier at 20 rupees per month; a house-steward, 10 rupees; a marketman, 5 rupees; two waiters (generally slaves without wages); a cook, 6 rupees; his mate, 2 rupees; two running for men, 5 rupees; a messenger, 4 rupees; porter at the doors, 4 rupees; lift boy, 4 rupees; eight bearers for the palanquin, 43 rupees; pipe bearer, 4 rupees; woman to clean the house, 4 rupees; necessary man, 6 rupees; groom, 6 rupees; grass cutter, 2 rupees. Whether wages are rose we cannot say. But this establishment about twenty years ago would have cost monthly 113 rupees (about 14l.) If he keep a female housekeeper and a carriage, his expenses will be more. In the field he will want thirty porters (koolies), as every thing is carried by hand, at 4 rupees each monthly. So little were they acquainted with those matters in Lexdenhall Street fifty years ago, that an order went out limiting the Commander in chief to fifty koolies; when in fact he can hardly carry his baggage with three times that number.

† The rent of an upper-room house twenty years ago was monthly 153 rupees, (about 18l.) consisting of a hall and two small rooms. None but the lowest people live in ground-floor houses, they being very unwholesome, the salt petre running down the walls, which often occasions fevers, &c.
be six hundred twenty-five rupees nine annas three paise*, including horses and everything.

To go out.

Order the palanqueen, I am going out.
O! bearers, get the palanqueen and the retinue ready, master's coming.
Go to Mr. B's house.
Ask if he is at home.
No, Sir, he is gone out.
Ask where he is.
They don't know, but he will return at two o'clock, i.e., thirty-three minutes forty-five seconds.
Mr. B. is coming.

To ask to dinner.

Call a punda (footman).
Go to Mr. B. and Mr. C. give my compliments, tell them I shall be glad they will dine here to-day. Go, make haste.

see the Table of Money above.

Bauhr jaonna ko.

Paulkee kawausta ho kum da hum bauhr jaouta.
Auon boaon, paulkee ana sowaunee tiarr kur sauheb aouta.
B. sauheb kau ghurr ko jaon.
Sauheb ghurma hy pooch.
Ny sauheb bauhr gauen.
Kidher gauen pooch-kur.
Oon loge jaonta ny lee un dho p,haur ko p,heer aouinga.
Ketna bauunee hooa?
Daher ghurree.
B. sauheb aouta hy.

Khaunna ko bokabunna ko.

Peisada boloou.
B. sauheb, aoor C. ko pauss jaou, sulaun do oon ko khy-da heuanaanh sauheh bokabunno ko hum bkoobh pheegi, sau, joudes kour.
Mr. B. gives his compliments, he has two gentlemen dine with him to-day; if master will go to him to-day, he will dine with master to-morrow.

You fool, why did you not tell him I had sent to two more gentlemen?

Ah! Sir, I told him so.

What did Mr. C. and D. say?

They will both come; but if master will dine at the third p.m. they will be glad (i.e. three o'clock English).

Very well. Call the haunsaumain (house-steward, commonly called the consumer).

Consumer, two gentlemen dine here to-day.

Tell the cook to take good care to get the dinner ready at the third p.m.

D'ye hear? Get some mangoe fish (a small fish like a smelt, in season at the same time as mangoes).
Of a complaint and dispute.

Feraud amor jaggrau kau.

What noise is that?
Duwance, Sir, Duwance. (This is a word signifying a remedy or redress, used as an appeal or invocation to a higher power, much used, with great clamour).

A man having beat master's fisherman, has taken the fish, he makes duwance to master.

Bring them all before me.
What's this disturbance?
Duwance, Sir, this man having used violence has taken your fish and beat me, without reason.

You son of a whore (of the scraggo) why have you done this?
I am Mrs. S.'s pune, she gave me orders to get some mango fish from any beat, never mind whose.

It is not my fault, Sir; I am without will.
Pune, go to Mrs. S. acquaint

Kea shoor hy?
Duwance saubheb, duwance saubheb, duwance saubheb.

Andme saubheb ka'mutchaat maraka musteeche lagiuea ouah saubheb ko duwance kurtu.

Sub hurnauru saumna laod cah hingbuam kea?
Duwance saubheb, eab andmitee hoo kurka tumauru musteeche cheen lagiuea anor hurn ko haucek mustuuck marra.

Tuum hurrum zuuddah kiswau斯塔 touan essau kea.

Hum beebee S. kau peiauda by hum ko kookum dea tipishe musteeche pauma ko koey naun sa kootch purwau ny.

Hurnauru tuksere ny saubheb hum nauchau by.
Pejada beebee S. ko pauar bar
Her of this affair, and bring her answer.

Mrs. S. says her purse acted as she had ordered; she will not punish him, and you must (shall be to) release her servant directly.

Make him make satisfaction to my servant.

Give her purse three strokes with a slipper.

Hear, tell your mistress what I have done, and another time I will send her your ears, you take my fish.

Master, that very great disgrace * to his mistress to strike her servant with a slipper.

I know it, on that account I did it.

I know a man who upon this account got great punishment.

I suppose there will be a sad broil; her husband is a great man.

Jaou eah kaum ko bukber da oosee kau juwaub laou.

Beebee S. khuya ko oosee ko peiauda jessau oose hookum dea evau kee suzza ny dainga aun toom oosee kaun chaukur ko choredana hoga joidi.

Humaurau chaukur ko hkatitterjemna kurna ko oosko kurn.

Oosee ko peiauda chinhullla sa teen mook da.

Sun tumaurau beebee sauheb ko khuya ko hum kessau kee auor doosrall wuqt toom humaurau mutchee cheen ki nga bura oosee ko tumaurau kaun baljdainga.

Sauheb sauheb ooskau beebee ko bura sherrum hy oosee kaun chaukur chinhullla sa murna ko.

Hum jaunta ooswausta hurn keea.

Hum eck audme jaunta jo is oswausta bhote suzza pauea.

Hum bootja bura muckerdemna hoga oosee kaun bhussum bura audnee hy.

* There cannot be a more contemptuous affront offered; insomuch that if one of an inferior tribe was to offer it to a superior, nothing would expiate it but death.
Never mind, it is not our custom to be pusillanimous on these occasions.

'Of Dinner.

What is there for dinner (toraith)?
Kid, fish, fowls, and two or three things.
Is there any soup?
Yes, sir.
Put the wine in saltpetre.
Have you made any country* beer?
Yes, Sir, eight bottles. The coolies are come.
Beer is ready.
Give two long glasses of red.
Give clean plates.
After away.
Give water to wash hands.
Put the chillumchee (a huge spoon with holes in the bowl).

Khaunna ko kha hy.
Hulwaun, mutchee, mumbee, auor do seen cheez.
Kootch saue hy?
Haungh saueb.
Shraub shraub ma rukh.
Kootch country beer loog bu-nana.

Khaunna tiarry.
Doo lambau peallowed laul shraub du.

Sah nooe beetee da.
Gout,bau—Zaudeh k kurr.
Hont dhonna ko paunee da. 
Chillumchee laau.

Country Beer, is a composition, made with a glass of Europe beer, brown sugar, and water, fermented with a glass of Tutddy, (a distillation from the cocoa-tree). Though the corks are tied down, yet in the night they will often go off with a great explosion.

† We shall make no apology for this word, as it is used by the black waiters. See the Vocabulary for the proper word.

‡ Literally, make more. This is addressed to God.—It is looked upon as indecent by the gentry to say take away; what he has provided. It is at once an order to take away, and a sort of short grace, sometimes spoken with uplifted eyes.

† D Hooakah-
Hookah-bearer *, bring the hookah and cheroots (tobacco leaves rolled up, which serve as pipe and tobacco too).

Consumer, l’il lie down † (make retreat) tell the coachman I shall go out (make parade) in the pleatson at sun set; when it wants two ghurries wake (to) me.

Hookah burdour, hookah anor cheroot laou.

Hkansaun au, hum aranmin kurringa gaurrewann ko khuyda hum choott gaurree ma sewauree kuringa shaum ko jud doo ghurree bauke hum ko jaugaun.

* The Hookah is a very ingenious apparatus for smoking. There is a glass bell filled with rose water. The tobacco is placed in a cup fixed on a hollow cane, the end of which comes into the water; a very long flexible tube, through which you draw, is joined to the cane where it enters the bell. The air being extracted by the smoker out of the water through the vacuum, is impregnated with the rose water. Some of these Hookahs are ornamented so as to be very costly.

† The custom of sleeping after dinner is universal, and so strictly observed, that an army of natives attacked at 5 o’clock in the evening might formerly have been cut to pieces. But the Europeans have taught them this is no security. The evening’s nap is often fatal to Europeans, for want of proper precautions. Having ate heartily of meats, and drank a quantity of porter, they throw themselves on the bed undressed, the windows and doors open. A profuse perspiration ensues, which is often suddenly checked by a cold north-west wind. This brings on what is called a pucken (putrid) fever, which will often terminate in death in six hours, particularly with people of a corpulent, phthisic habit of body. And we have known two instances of dining with a gentleman, and being invited to his burial before supper time. The natives do not make their principal meal till night. The Europeans would do well to follow their example, instead of cramming a quantity of gross animal food at 2 o’clock, and substitute a light repast before a nap at noon.
To go out in the carriage*.  
Is the phaeton (small carriage) ready?

No, Sir, it rains (rain comes) the coachman has brought the chariot (billy carriage).

He has done well; go to the course † (horse run).

Drive steady, don't shake the reins so.

You pull the horses' mouths too much.

Is that horse lame? look in his right fore foot, I believe there is a stone in it.

The harness is not clean.

The wheels make a noise (speak), when did you grease them?

---

* The effect of the heat on carriages, particularly the wheels, is such, that it is usual to throw water on them an hour before they go out. Fellies and spokes therefore had better be carried out, and put together after being seasoned in the country one year; for let the wood be ever so well dried it will shrink. It is best to make them there, not at winter while to take them out, as there are plenty of artificers in all branches, and an excellent wood, called Bobbel, which grows in a serpentine form, so that the fellies may be made without crossing the grain of the wood.

† The course was a place resembling the Ring in Hyde Park. About seven o'clock the carriages and cavaliers assembled here to enjoy society and exercise. But European folly has of late pervaded our Asiatic manners, and there are races and other dissipations exported hence.
The weather is very hot, Sir, they go dry soon.
Take more care.
What is the matter with the pole? (What is to the pole?)
Sir, the horses bite (eat it with their teeth).
Tell the smith to put iron on it where it is bitten (gone bit).
Stop, and while I stay here walk the horses about, they sweat much.

Go home; drive slowly.

Acasm bhote gurrum by sauheb jukdee sokheh jaunta.
Aur hukuber dam kur.
Boon ko kehny.

Sauheb ghoorau damaa su lujha.
Lohaur ko khuyda jhaang kaut gaat lohaur oozer lugzaama ko.
Rhe auor jukteluck hum heenuhb rhatah ghoorau ko p,hiroo bhote pusseema kunta hy.
Ghur ma jaonaanstee haunck.

To retire to rest at night.
Rut ko aasum kurna ko.

Put clean sheets on the bed (bed the sheets). See Preface to Vocabulary.
Put on a clean counterpane.
Remember to put the chamber-pot under the bed (bed-siek).

What o'clock is it? (How many ghurees is it?)
It is wanting two ghurees of two p.haur, (i.e. wanting 40 minutes of twelve).
I'll go to bed (make repose) Doo p.haur ko aasum kur-at twelve, in the mean time rangga beech nooom pul-

Sprat pupper beechnou.
Smuff pullungpohh lugaon.
Smuff pullungpohh lugaon.
Champaee ko neachee pishahb, dann rukhu ko caud lmr.
Ketna ghurine hy?
Doo ghurine kum doo p,haur.

Ghur ma jaonaanstee haunck.
time of the midges; fan (drive with a fan) the mosquitoes* and flies from the bed, and fasten the curtains.

Give me my night-cap.

Wake, (to) me to-morrow at sun rise.

Of a Suckhee.

There is a suckhee to-day two miles out of the town. Will master go see it?

What is a suckhee?

A Gentoo widow† burns herself with the corpse of her husband.

Suckhee kai.

Andje suckhee by, doo kosi shiun to bahar suckheh dekha na ko jaimi? Suckhee kai by.

Raurr Hindooceh hkasam ko micalur sa mpko julada by.

It

* The Mosquito is a sort of gas, but more pungent in his sting, particularly to new comers. There are an incredible number of insects. If you sup under a tree, twenty or thirty different species of them will be on the table, particularly if encamped near the Nabob, where they are attracted by the great number of sweet meats in his market. Ants are so troublesome, that the feet of the beds are placed in pans of water.

† There is something so repugnant to our manners and ideas, and the feelings of humanity in this strange ceremony, that we are not at all offended; should our veracity be questioned, as it often has been, when we have related it to persons totally unacquainted with the eastern world. But there is not a single circumstance in the following dialogue of which we have not been an eye-witness. It is an error to think these mistaken women are compelled to burn: there is no compassion in the first instance, though it is rather disgraceful for the wives of the Raujabs (Gentoo Princes) and inability to survive their husbands. But if a widow enters her name with the Brahmin (which she must do within the twelve hours from her husband's death) there is
It is wonderful. Come, we will go to see it.

What is that pit which is filled with nuggets and straw?

In the middle of that is the corpse.

When the wood is burnt so that the corpse becomes visible, the widow jumps into the fire.

Who is that venerable old man who applies a long pole sometimes (ever ever) to the fire?

Is no retracting, for the whole family would lose their cast, (be rejected from their tribe,) and they would throw her into the fire: nor is it confined alone to (though more frequently among) the higher orders of life, as the woman alluded to in the dialogue was the widow of a shoe-maker. It is incredible to think, with what pride her father stirred up the fire, nor was he deterred by a threat to throw him on one side when his daughter jumped in on the other. They generally burn on a pile; but in the interior southern parts of Bengal, (as in the province of Burmooor, &c.) it is performed in a pit among the lower order. And we remember one instance, where the poverty of the party prevented her getting oil, or even dry wood; she was ten minutes consuming, and rose three times in the fire, her screams, notwithstanding the noise of the drums, being audible at times. Job Chalmock, (whom we have seen in the old fort at Calcutta), the founder of Calcutta, married a Gentoow woman; he saved from the flames about the reign of James I. The origin of this custom is variously accounted for: one author says it was to deter the wives from poisoning their husbands through jealousy. But no doubt priestcraft has a principal share in its establishment, which pervades every department of society, where there is a possibility of profits accruing to the church. That
That is the widow's father.
Surprising! Who are those
two youths who strike the
ground with their heads?
Those are the widow's two
brothers.
Where is the widow, I chase to
vold (speak) discourse with
her.
She is coming, Sir, in the midst
of that crowd.
I take care. Get aside, the
grand master is coming to the
lady.
Oh! Great grief affects
me on account of your
sacrifice.
Why are you sorry? (at heart)
I am very happy.
Do you think (understand) that
God gave your life to you for
the purpose to throw it away
thus?
"God gave me a husband;
now he has taken him away
from me; I shall see him
again in Heaven."

How do you know? (In what
manner is there knowledge to
you)?"
My Brahmin told (to) me so.

Don't you burn?
Certainly I, must (shall be to)

Ooah raur kau taup hy.
Tajeb! ooah doo juwaun loge
kone hy jo ooskau siri sa
zameen marta.
Ooah loge raur kau doo bhaase
hy.
Raur khaun hy hum oosee ko
saat baut khyuna chaunta.
Ooche aoutee saheeb bhee kau
beech ma.
Aouo bhubber daur kinaura
jaon burra saheeb bibeep ko
saat bula ko soorit.
Auee bibeep tunnum rau
ka waanta hum ko bhoote
hguum ingta.
Kiswusta tooa dilgeer hooa
Hum bhoote bhoosh hooa.
Toom boppa ka Khodau toomko
tunnum jaan deea essau
daudma kawausta.

Saheeb Khoddalum ko hkus-
sum deecubb hura sa
lagaut hum ooska peechee
paninga hum besit ma pbeer
dekkinga.
Kis-turreh toomko maadoom
hy?
Humauru Birhumin essau hum-
ko khuydeea.
Toom yut julaou.
Otbutthee hum julaouna.
burn; my husband is dead, in this world what is there.
Another husband.
No, Sir. I want not another; this is sufficient of course (shqo), if you repeat i will give you ten sepoys to take you to the Governor at Calcutta.

No, Sir. Behold, having taken this flower put your breast. While shall stay there you shall certainly conquer in battles.
Thanks, madam; to you everlasting peace.
O God! pardon thy errors, Exalt (increase) thy station in Paradise. (A Persian couplet).
Why do these people bring the child and household stuff (equipage) to the lady; and why does she drive away the child and throw away the goods?
For this reason: to show that all regard for the affairs of this world are at a conclusion (finished).
See, Sir, the faggots are half

hussum murgaeas is duneea ma kea hy.
Doosram hussum.

Na saueb hum aour ny maungta eah shertum kaau bantu.

Nger toom toobeh kurta hum toomko dus sipauhe toge dainga Kulkutteh ko bura saueb ko pau sa la-

Ny saueb deck eah phool laka chautee ma ruckh jub-

tulluck bhaanubh lainga toom sub lurubee ma aabutteh fat-

Shukur beebee, saueb toom ko sulamut aunnjum.
Alice useo kun gamauch trau; Beitzbee dur likiud jaueh trau. (Persian).

Kiswansta beebee ko oosli gole lurkaun aour ghuni kari serinjanum laouta aour kiswansta. oose lurkaun ko haank marta aour cheebus dualdata hy.

Iswuusta ka is duneea kaun kaum kau sub purwau hkalauas by deekhlaouna ko.

Dekh saueb; bhengee awdah burned
burned down; the corpse is visible (comes in sight).

Hearken! the drum beats (plays). The lady having made ablution, and changed her clothes, will come quickly.

What are these earthen pans which are tied to long poles?

In them is oil and grease; when the lady jumps into the fire, those people pour it on her body; then the smoke rises. They do this for the diminution of the lady’s pain.

Indeed I am greatly affected for her (my spirit burn).

She is coming, and two Brahmins on each (one on each side).

Sit, do not touch her for this season; you will ruin the whole affair, and she must (will be) to wash and change her clothes again.

Why do her eyes glisten thus?

She has eat opium and is almost mad. This is the Brahmin’s contrivance.

See, Sir, now she jumps into the fire, and the drums and

neachee julgaee murlaee nuzzur ma aouta.

Sunn taum-taum bausaouta beecbee hguusul kurka auor koprau buddul kurka jhupput aouingerie.

Ooah haunree jo laut,heef uubau pur baund hooa kea hy.

Oosina taile auor roogum by jud beecbee awg,ma koodta oosee kau buddun pur ooa loge dauldta tud droobau lugta beecbee kau durrud kau kumree kawustaa essau kurta hy.

Obuttah oosee Kawustaa humaurau jue bhothe jutta hy.

Aouta hy auor doo Birhummin eek eek turruf pur by.

Suuheeb oosee kau maat chhoe is wustah toomum kaak toom unk hkrueb kurrings auor pibaa hguusul auor koprau buddul kurna hoga.

Kiswustaa oosee kau aunk essau chimilaouta.

Auseem khaue auor maudeek déewaasnech hy eah Birhummin kau fekkir hy.

Dekh saubee substee awg ma koodla auor taum-taum trumpete
Of Mahometan superstition and ghosts.

Sir, I must (shall be to), make a representation to master.
I know that what thing master has given me for a present, to refuse and give back again is an affront.

But many people tell (to) me that to ride upon this saddle, which master gave to me, is a great shame and wicked, for this reason, it is made of the flesh of a hog.

You are a fool. If your prophet forbid you to eat pork, he did not forbid you to ride upon it.

Sir, my drawers are very short; if my skin should touch the flesh of a hog, how can I say like a true believer. There is no God except the God, and Mahomed is the Prophet of God.

Dreadhead! idiot! as you auwit torehy banjauta ooseo kau shoor doobaquina kawusta.

Wasteus Mussulmaunnec auor bhoot kau.

Sauheb hum eck urzec sauheb ko kurna hoga.
Hum jaanta ka jo cheez sauheb hum ko deea buliksheek kawusta naukubool kurna ko auor pheer dana ko hkickat hy.
Leekun bhote, loge hum ko khuyta hy ka eah achen pur jo sauheb hum ko deea churna ko burra sherrum auor shireer hy is wausta suur kau goshte sa bunna hoos.
Toom paugal hy auggurhamauran peib gumber suur kau goshte, khauna ko monnau keea cospur churna ko monnan keea ny.
Sauheb, humaaurajauugheebhote chootah hy auggurhumaaurachumrou suur kau goshte ko lagta humkisturrech khyyna seeta jessau Mussulmannussol lau anluau illau anluuhau. Mohumud rasa socket anluau.
Oo olm uhmuck jessau teh-
please
please so do return the saddle, I shall not be angry.

Come, Sir, for God's sake get on.
What need is there for haste?

We now are near, the place of the suckbee. It wants little of midnight.

Then the ghosts of all the ladies who have burnt themselves here walk about, and their spirits, having surrounded the pile, perform a dance.
On, Sir.

No, I never saw a goblin. I will stay here to see this dance.
If master give me a present of 10,000 rupees, I will not stay.

Do you give credit (make belief) to this idle talk?
Yes, Sir, it is true. Moreover, at the gate of the fort, a horsemann cut off the head of a seapoy; and now every year on that day the seapoy's spirit walks about.

How is the figure of the ghost?

aurat, bhoota lag na kury
seen p,heer da hum bhoom bieh
ny hoga.

Aou saubee hikoda kwa wausta
chullah jao.
Shitaub ka wausta kea duraubur
hy?

Hum loge aubhee suckbee kaur
jauggau ko nuzdeeg hy doo
p,baur raut kau tora bubookehy.

Tud sub beebee, loge kaur
bhoot jo heaunghsaup ko
julane p,hirta hy auor oose
kau rooh ghyrau ko geirka
nauth kurta hy chullah
sauheb.

Ny hum bhoot kubbea deko
ny haa nauth dekho kaur
heungh rairea.

Augur sauheb kum ko dus
bhaaiz aur rupeaah bhukhsee kaur
dainga hum ny rairoa.

Toom cal gup ko actbaur
kurtu.

Haungh sauheb surau by auor
qellaih kau ghan ko eek
trooekkowuur sip,hauee kau
sirr kant keea auor aubbee
sip,hauee kau bhoot bur-
burrus oo deen ko p,hurta
hy.

Bhoot kau shukkul bhaara
hy?

Very
Very tall, with a bloody neck,
and without a head.
What was his colour?
White, like the devil.

Senseless fellow! our devil is
black, but not any one ever
dsaw the devil or ghost: this
is children’s and old women’s
talk.

Of monkeys and tygers.

What is the name of this
place?
Ookrah, in the province of
Bissenpoor.
What noise is that?
There are many monkeys in
this grove.
Why does one monkey stay in
all the avenues?
He is a sentinel. When any
one comes, he runs (having
run) and gives notice. We
will approach them (go
near).
See, Sir, how (in what manner)
they run away, and the young
having clung to the belly of
the mother, all run up the
trees.

See, Sir, that baboon with a
staff in his hand, how he

Bhoot ooncha lohoo kau guil-
lau sa auor kum sirr.
Ooskau rung kea t, hau ?
Suffead sheitaun ko muan-
fick.
Bakoof humaurau loge kau
sheitaun kau laun hy leekun;
kooe ny sheitaun ya bhoot
ko kubbee deckha eah
lurkau auor boodhee kau
haut hy.

Baunder auor baung kau.

Eab jaggau kau naum kea ?
Ookrah, Bissenpoor kau pur-
gunnah ma.
Ooah shoor kea hy ?
Bhote baunder eah tope ma
hy.
Kiswanta eck baunder sub
gullee ma rhata hy ?
Ooah purrah waulla hy jud
kooe aonta doosrau ko
dourka hknaber data oon-
ko nuzseek hum logo ja-
oninga.
Deekh sauheb kisurreh baug-
ta hy auor butcheh ooska
mau kau peet ko pucckera
sub gauch po ooper dourta
hy.
Deekh sauheb eah jungoor
laut, hee ooska haut, h ma
matches
marches upon his two hind legs; his face is as an old man's; he has not run away for fear (having been afraid run away).

I have heard the monkeys know a gun (that there is knowledge to the monkeys of a gun).

It is true when the sentinel sees a gun, he gives notice to the community.

Strange! Will they ever fight?

With one another; and when four or five hundred have collected, they will beat children, and frighten the women.

Why does my horse snort thus, and prick up his ears?

Certainly a tyger must Olbutteh bang muadec boga

* These monkeys will associate in the woods in companies of some hundreds. The larger sort are very daring. The Raja of Bessipoon requested a guard of seapoys to destroy them, though against his religion which holds the transmigration of souls, to do it himself. They would come into his house, and carry the meat off the table, and steal whatever they could find. They often terrify the girls, assembling round them if alone, making the most odious noises with wretched grimaces and lascivious gestures.

† When the horse smells the tyger, he will shew all the signs of terror, sweating, trembling, and nostriling; and sometimes his will render him incapable of moving.
(will) be now. See, Sir, the
print of his foot is
here. Turn about quietly,
and gallop hence: if he should
come in the way, quit the
horse.
I have heard that the tyger
is very timorous (fear) and
this animal, if a
durama wulla by aourd ka
each aumwain auggar aum-
man

* The tyger much resembles the cat in his nature. He is certainly
a timid yet fierce animal. Unless very hungry, they seldom spring
a second time, if they miss the first. A sudden noise or an unex-
pected attack will put them to flight. The expresses go through the
woods without arms, having a brass pan in one hand, and an iron
stick in the other, with which they beat, and are seldom molested;
at night they kindle a fire, which is a perfect security. The only
chance you have when you meet a tyger is, to keep a steady eye on
him. If you once look aside, you are lost; shout, and run towards him
before you fire. This is the way Messrs. Verulam and Samuel Middlet-
on escaped, who once met a royal one when they were out a shoot-
ing. A little boy screaming out when a tyger had seized his father,
who was cutting wood, made him abandon his prey; the claw entered
the old man’s shoulder behind, and came out at the break, notwith-
standing which he was cured by our surgeon. The royal tyger
is beautifully striped with black, having a black list from his nose to
the tip of his tail, about two feet high. They generally go in pairs.
They will go round the tents at Jalesore in the night, but will not
enter it if there is a light. They are so ravenous in the Sunderbunds
(choal water with underwood at the mouths of the Ganges) that they
will swim after the boat, climb up the rudder, creep over the room
of the barges, and carry off the canvas, if sleeping on his post. They
have been known, when one paw has been cut off, to endeavour to
get up with the other. They are sure to be found near where there
is a herd of deer. Their method is to palauch their prey, then drink
the blood till they are drunk, and lie down in the sun: at this time
they
man does not fly, and observes him with a stern eye, and makes a great noise, he will not spring. Sometimes (ever ever) it may (can) be so, when he is not very hungry (when much hunger does not affect him).

A tyger when he strays into a village often makes great slaughter.

Is it possible (can it be) to tame (make domestic) a tyger?

No, Sir; but I have heard a story that a tacker rid upon a tyger, and having hold of another by the ear, rid about the village of Chittagong. But this is an old story (talk of many days gone).

The foundation of this story is in the sanctity of the tacker, and their reputation for miracles acquires confirmation.

they are incapable of knowing that one may lay them by the ear. Their tail, as well as the leopard's, is very beautiful, but the animal cannot dress it so as to preserve it from the effects of the sun. They set the claw in silver, and wear them about their necks as a sort of and ornamental charm. There are no flies
May be so (It can be). But many people say so, and believe it (make assent).

Of serpents and elephants, &c. &c.

Consumer, in the roof* of the house at night I heard a great rustling, as if some animal was in it.

Certainly there is a serpent in it. I will go (having gone) to the market will bring a serpent fellow.

What will he do? Take (having taken) a pole and drive him away, it will be better.

No, Sir, the serpent fellow† Ny suhob saump-walla oos-

---

* The houses in Calcutta are mostly built of brick, covered with fine lime (chunnam, properly choonah), which gives them a very beautiful appearance. Out of town there are handsome cottages (bungalows), built entirely of bamboos and fine cane matting; but those at Chittagong exceed in neatness of the workmanship. These bungalows are roofed with thatch, as also some of the brick houses, in which the serpents will take up their winter quarters, being very susceptible of cold. In 1764, when our army marched to cover the town of Patna, a sepooy found a serpent, coiled up in his turban, which must have lain there three days, having never taken it off the whole march.

† These men go about with two baskets, slung at each end of a pole, which they carry on their shoulders, one basket hanging in each hand. If they have not serpents enough for both, they balance with a stone.
with his vocal and instrumental music (to sing and play) will entice him to go into the basket.  

I do not give (make) credit to that, but as you please so do.

See, Sir, how the serpents dance * ! Hark! the serpent is coming from the roof: take care, he will fall upon your head.

If I had not seen this transaction, I could never have believed it † (shall be able to believe it)

* When the serpent hears the music, he raises himself up about a yard from the ground, and makes motions resembling a swan. The couvre capelle expands a kind of hood behind his head, (whereas he is called the hooded serpent): he is about 14 feet long, thick at the middle as a man’s thigh, and tapering towards each end. There are two men to manage him; one at his tail, another at his head; the latter kneels on one knee, and moves the other about till he is thoroughly frightened, and darts at it till he fetches blood, to the astonishment of the newly arrived European spectator, who generally bestows an ample gratuity. However, there is no danger, for the poisonous liquid, which is contained in bags behind the fore teeth, is previously extracted. When they want to catch one, they bring out a decoy serpent; a man stands behind the basket with the lid in his hand a little open; he always glides in, when the man stretches up, and carries him away to lance his gums, and tralk him for the serpent.

† Governor Vansittart waking from his evening’s nap found a serpent coiled round his leg. He had presence of mind sufficient to be still, and calling to his servant ordered him to fetch a serpent.
Sir, what (how) a great elephant is coming.
Will he not tread upon us?

(foot smile to us).

No, Sir. O, elephant keeper, make the elephant (to) kneel (give the knee).

Master will give me a present.
Throw a rupee upon the ground, and the elephant having taken it up with his trunk will give it to me.

Sahib, the elephant pays his compliments to master.
In his thigh there is a great swelling, and he is very lame.

Yes, Sir, fifteen years ago Deckh saheb kessa burra hautee aouta hy.
Hum loge ko paoun marriga ny?
Nyn saheb suou hauteewaun hautee ko t,heeco na dana kurou.
Sahib bokshesh dainga.
Eck rupee a usseen purp, henk suor hautee wond sa ootha laka bm ko dainga.

Deckh hautee saheb ko sulam karta hy.
Ooka jaang ma burra phoo lao by suor bhote lungraw hy.
Haung saheb pondreh bur-

When the music had played a few minutes, the serpent by degrees loosened himself, and glided into the basket, without doing him the least injury. Mr. Hutchinson being bit had the resolution to run into the kitchen, and burn the part affected to the bone, by which means he escaped any mischief, but what arose from the burn.

* An elephant will grow to 25, or, as we have heard, up to feet high. The pictures of elephants generally represent the ivory teeth in a wrong direction, as if they came from the under jaw, turning up like the tusks of a boar, whereas they come from the upper jaw, and point downwards almost perpendicularly, with a small curve.

† The end of the trunk is cloven, which he uses as a hand, and will pick up a needle.

This ball (a six-pounder) came out with a vast discharge a little over the dock, to which it had worked down from the flank, and he
he got wounded with a ball, which is now within him; when the ball shall come out the elephant will die.

Will elephants fight with one another? 
Sometimes, like mankind, they fight for the females, but often the elephant keepers make them fight for the diversion of the nabob.

How do they inflame them? 
As often two gallants (love players) are inflamed, having brought a female between them, the two males presently become amorous, and like human coxcombs, for the diversion of the spectators, pummel one another.

Does the elephant driver, in the mean time, get no blows or damage?

* The elephants are caught by enticing them after a female into a narrow place, when she is let out through the passage and the wild one stopped.

† When an elephant is caught he is placed between two tame elephants, with drivers, who sit astride their necks, having in their hands what they call the autook; this is an iron, with a blunt point at the

end,
No; they stoop and sit backwards. If the elephants approach the nabob*, rockets are quickly let off.

What hurly burly is there here?

Ny oon loge jhookta aour pechee bhyta auggur hut-tee nawaub ko nuzdeek aounga hooauee joldee cho- ho-jaouta hy.

Kea dum daum heaun hy?

Come end, and a hook. When the elephant is to be forced forwards, the point of the aunkees is driven against his head slanting. If he is to lie down, for it is a vulgar error that they never lie down) it is thrust in a perpendicular direction, the rider crying out Bheit! Bheit! To turn him, he is pulled by the hook of the aunkees in his ear; the tame elephants bang him with their trunks if he is restive. A man with a spear goes before him, and he follows, as he turns. Wherever the man halts, and plants his spear in the ground, they also stop him, and thus he is soon taught to obey.

* The sagacity of the elephant is not fabulous; an elephant has been known to single out an officer at three weeks distance, who had pricked him with his spicaboo, and flung a branch of a tree at him, though there were more officers in the same uniform. If in the way he thinks the branch of a tree too low to permit the rider to pass under it, he will break it off. In washing he will not wet his rider, who shifts his seat forward, and stoops when he washes his hinder parts; the elephant passing his trunk full of water over the rider; who then sits backwards, and the trunk discharges the water before him. He is susceptible of shame to a great degree; a horse having forced his leg between the planks of a wooden bridge, an elephant was brought up and shewn the plank he was to pull up. Having twisted his trunk round it, he endeavoured to tear it up, but failed; having tried a second time without success, the driver gave notice to every body to take care, for if he failed again he would become furious. According ly, having made another fruitless attempt, he turned about, and run roaring to the stable, overturning and trampling upon every thing in his way; nor was he governable, nor would he eat his victuals for two days. A large fine elephant is worth about 4000 rupees, (500L.) They eat sugar cane, of which they are very fond, herbage, &c. and drink
Come quickly, Sir, a devotee is going to perform the cher-
ruck; such a sight master never saw.

Aun jolée saanhob-eck zuahid cherruck kasta hy essau tau-
maushau saabk khubbe en deckha.

Discourse

drink a deal of arrack; their maintenance stands the owner in nearly
100 rupees (r.1.) monthly. A young elephant, about three feet high,
used to be introduced after dinner at Chittagong, who would steal
fruit off the table with his trunk. They will sometimes lose their way
in the woods, and wander into the towns. Some of them strayed to
Chittagong at midnight; they entered through the commanding offi-
cer's garden, the gates of which they tore up, and flung them a con-
siderable way from their station, terrifying the black country into fits;
they then ran down the village into the market, which being very
narrow, they laid all the bamboo houses flat, to the great astonish-
ment and terror of the sleeping inhabitants, making the best of their
way again into the woods. They are very harmless, except at rutting
time, which is known by a liquor that oozes out of two small ori-
tices below the eyes, when they would be very muchious, if provoked.
The rhinoceros resembles a vast hog in armour, with a sharp horn on
his nose, which they say will fly to pieces on being filled with poison,
therefore used by the kings, &c.

The cherruck is, of all strange customs, the most extraordinary,
unaccountable sight that pervades the East. It is a religious ceremony,
performed at certain times of the year by the Hindoo (Gentoo) dev-
otees. A strict zealot, previous to his exhibition, will go two or
three days about the town, with an iron rod thrust through his tongue,
which is wrapt up in a cloth to catch the blood; after this he performs
the cherruck. A thick pole, about thirty feet high, is fixed in the
ground, the end of which is let into the middle of a beam, so as to
turn as on a pivot; to one end of this transverse beam are fixed a
number of ropes; to the other a single rope, at the end of which are
two iron hooks. The devotee lying himself flat on his face, the two
hooks are forced through the fleshy part of the back, below the blade
bones; he is then hoisted up, and the mob taking hold of the ropes
at the other end of the beam, run swiftly round, turning him a few
minutes
Discourse of the Accommodation of the Ladies.

To rise in the morning.

Who’s there, girl? Kone by chookeree?
I will rise: what o’clock is Humoot, binga keina gharree by?
It is the p, haur (three hours after sun-rise). P, haur hooa.

give

minute sprawling in the air; he is then taken down, his back rubbed with flour, and a chaplet of flowers put on his head, the people singing and dancing around him, with the greatest demonstrations of festivity and joy. They think so lightly of this business, and are so far from being afraid, that a Gentoo boy will ask leave to go to swing, and wait at table, as if nothing extraordinary had happened. All we could learn concerning the cherruck is, that the great people ought to perform it, but buy it off for a sum of money to the priests.

* The illiberal reflections thrown out, by a certain ungenerous description of persons, on such of our fair countrywomen as migrate to the east, merit the reprobation of the better part of mankind. All women naturally entertain a laudable propensity to matrimony; but often from motives of prudence, though oftener from the sordid suggestions of avarice, if it were not for the indissoluble attachment and innate predilection towards the sex, impregnated with our constitutional essence, such as are not blessed with the gifts of fortune would be condemned to the solitary habit of a single life. It is therefore very natural for those who rely on the power of their charms to exhibit them to the best advantage; nor is it in the least more reprehensible to do this with discretion at Calcutta than at Bath: the only difference is, that there are more ostensible reasons for making the annual tour to the watering places, (such as ill health, bathing, and to see the manners of the place,) than for an Eastern voyage, though
Give shoes and stockings.
Where are my garters?
My slippers are under the bed; I will not put on shoes now.

Give the flannel petticoat.
Give the upper petticoat.
Give the stays* and pockets.
Lace them quickly.
Give water to wash hands.
Give the gown and large cap.

Give the pincushion.
Give the top-knot for the cap.

Jootas auor mozech da.
Mozeh-bund khaun hy.
Chinasalh chiarpacee ko neechee hy ooska-wausta dhoor joota ny penningo aubhee.
Kuttaun kau ghugrau da.
Ooper kau ghugrau da.
Ongau auor jabe da.
Doree lugaou juldee.
Haut dhona ko paunee da.
Pheiraun auor butra topee da.
Aulfinnee kau tuckesh da.
Sirr-pesch topee ka-wausta da.

* in fact the motives are the same; which is as much as to say, there is a greater degree of hypocrisy practised in the former, than the latter town, in obedience to a false shame, which prohibits them to avow that, in which there is no shame at all. In the year 176; there were only three unmarried ladies in Calcutta, but the matrimonial has kept pace with all other improvements in the East, and as the scale has been enlarged the influence of the Company has expanded, so as to comprehend in its augmentation every system which they adopt. So material a department as that of marriage could not fail of being affected by, the general impulse; and now, (all apprehension being absorbed in its frequency, and the superior knowledge of the Company’s marine in this navigation,) instead of soliciting female emigration (as was the case half a century ago,) the difficulty of obtaining a passage was not long since increased, on account of the numerous applications for permission to try their fortune, and propitiating the hymen of an Eastern clime.

* Ong signifies the body, Ongau is a jacket, or any thing sitting close to the body. There are no stays worn by the natives, but the breasts are preserved in cups made of cocoa-nut shells curiously carved, fastened by braces crossed behind the shoulders.
Give the neck-handkerchief and
Gullau kau roomaul auor
peet, hee da.
Give the pocket handkerchief.
Jabe kau roomaul da.
Give the morning dress.
Fujjir kau poshauck da.
Get breakfast ready.
Hauzree teiarr kur.

To go a shopping (to make
custom at the shops).
Dookau ko hkreedauree
kurna ko.

Get the palanqueen ready.
Paulkee teiarr kur.
Go to the Europe shop*.
Willuittee † dookaun ko
jaou.
Go to Mr. Miller's warehouse.
Miller sauheb kau godaun ko
jaou.
Are you the sirkar?
Toom sirkar hy?
What is the price of this piece
Rah cheilee kau t, haun kau
of silk?
moul kea?
What is it worth?
Ooskau keemute kea?
One hundred and sixty rupees.
Eck sou saut, h rupeiah.
It is very dear.
Bhote giräänh hy.
No, Madam, excuse me, it is
Ny beebee sauheb mainut kur
very cheap.
bhote sustan hy.
How many cubits is it? (a meas-
Ketna haut, h hy?
sure from the elbow to the
end of the middle finger,
about 18 inches).
It is forty cubits.
Chaulees kovid hy.

* A warehouse, the master of which bought cargoes to dispose of.
† Corrupted Billatee, properly a region, but particularly applied

Measure
Measure it with the Europe measure.
It is twenty yards.
It is eight rupees a yard (about a pound).  
It is not cheap.
My master’s profit is nothing.
I will give you a hundred and forty rupees for it.
Madam give ten more?
No; send it home, if you will take a hundred and forty-five.
I will send it. Madam will buy something else another time.
Madam buy any long cloth for shifts, or any broad cloth for master?

Nothing more now; bearers go home; make haste.

To speak to the mantuemaker.

Take this silk and make a gown for me.

Eah cheilee laka peirhaun humaurau wausta bunsou.

Very

*Durzee is a tailor, they being the only people who make gowns. So scarce were European trades-people and artisans formerly, that one Martin, who went out as ship’s tailor to the Lord Chiefof Ingla-

†G
Very well, Madam. In what manner do you choose I shall make it?
Make it exactly to the shape of my body.
Is there any need of a train?
Make it with a small train, but on the waist and arms make it tight and smooth.

How low must it be on the arms?
Below the elbow a little, no farther.
Measure me; mind to cut the seams to the shape of my back, tight upon the breast, and the plaits small.
The sleeve smooth, and cuff small, round, and tight.
Shall I make any pocket hole?
No, that is a very old fashion (fashion of many days).
Mend this hoop, (petticoat or can) and these two bedgowns, and bring all home in five days.

Bhotē bhookī beebee saheb
Kisturrah toom chauta hum bunaoninga.
Humaurah anung kau doul ko t,heek bunaou.
Kooch doom kau kaum hy?
Choota doom sa bunaou,
leekun kummer per auor haut,h perkusso brauber bunaou.
Haut,h per ketna neechee aouna hoga?
Khoonee sa toran lumbau auor door ny.
Ham ko naup kur; sillaee peete kau doul ko kautna ko purwau kur, chauttee pur kussoo auor tub choota.
Austeen brauber, haushes choota, gole, auor kussoo.
Jabe kawausta kooch chaid bunaoninga
Ny, ooab bhote roze kau dustoor hy.
Eeh baite kau ghugrau durust kur, auor eah doo atungur, auor sub pauntch roze ga dusht laou.

in 1763, refused an ensigncy. In ten years he gave his friends a dinner off plate, and brought home two hucks of rupees (about 250,000). The black tailors could do very well with a pattern.

I will
I will do it, your servant, Madam (salutation to you).

To dress (put on clothes).

Get things (the apparatus) ready to dress.
Wipe the looking glass, and put a clean towel on the table.
Found some charcoal to clean my teeth.
Give me the silk stockings.
Bring the white leather shoes.

Bring the diamond buckles.
Give me the fringed petticoat.
Call the hair-dresser (fellow).
Give me the new cap and hair pins.
Take the pearl pins and rings out of the little desk.

Give the shawl + handkerchief.

Kopprau p,henna ko sulaunm.
Kopprau p,henna ko sriajamm teiarr kur.
Auenah ko poontch, auor sauf dustmaul * maiz per rack.
Koillah koot daunt sauf kurna kawusta.
Reshum kau mozon da.
Susead chamrau kau jootee da.
Heerau kau chaupras laox.
Jaulur kau longhau da.
Chulee vanilla ko bollaon.
Neiau topec auor chulkee kau aulfinnee da.
Mootau kau aulfinnee auor sungootee choota anlmauree sa mkaaul.
Shaad kau gulbend da.

Put

* Iφst is a hand, maulist kurna is to rub. Renonul is also a handkerchief, from roo the face, &c.

† Various accounts are given of the manufacture of this commodity. The generally received, though erroneous, opinion is, that it is made of camel's hair. Two natives of the coast have assured us, it is the produce of a small animal less than a squirrel, who lives upon the trees, or in holes under the rocks, and spins a web like a spider, in which he envelopes himself. But Major Rennel, in his Memoir of the Map of Hindostan, p. 144, says, there is no doubt that...
Put on the ear-rings (ornaments of the ears).

Give me the gloves and fan.
Give me the diamond necklace.
Give me the pearl necklace.

one row.
two rows.
three rows.
four rows.
five rows.
six rows.

&c.

I have forgot the smelling bottle, give me quick.

Is the palanqueen ready?

Tell the link-boy to come to the playhouse.

You jolt the palanqueen; go even.

Make haste to Mrs. S.'s house.

Kaun kau geina lugaou.
Dustaunnah auor punkau da.
Herau kau maulau da.
Mootee kau maulau da.

eck-luree.
doo-luree.
tee-luree.
chou-luree.
puch-luree.
che-luree.

Gulaubee ko hum boolgauce da juldee.
Paulkee teiarr hy?
Mussianlchee tumanahau ke gur ma abma ko khnyda.
Toom paulkee ko jookta hy; baruber jaou.
Beebee S. ko ghurma jaou.


it is the wool of a kind of goat of Kashmeer, or Tibet. They are at once the lightest and warmest covering in the known world; they will cost in India 30l. a pair, if very fine. They are now so well imitated in England, that it is difficult to distinguish them from the real shauls. They are worn in India as much by the men as by the women.