THE RUDIMENTS OF HINDOOSTANEE GRAMMAR.

The present performance being expressly intended for the two-fold purpose of teaching any student to acquire an accurate idea of the grand popular language of Hindoostan, by solitary study himself; and of qualifying him also to instruct others, during a passage of some months to India; it is my intention to be as explicit and intelligible on the subject of pronunciation as the nature of the work will admit. In this place it becomes my particular duty to warn the learner against the very common practice of neglecting to read the preface, because a perusal of it alone can obviate so many difficulties, which may otherwise occur in these sheets, and should be considered as the indispensable preliminary step to a due knowledge of the
nature, utility, application, and extent, of their contents. After this warning, the scholar who shall despise it, must rather blame Himself than Me, for the obstacles he may yet encounter in the acquisition of a most useful tongue; which, I am convinced, may be attained with great accuracy from a work like the present, if due attention be given to the following rules or first principles of Hindoostance pronunciation, elucidated and explained by the Roman Letters, so modified as to discriminate and express, not only the orthoepy, but the orthography of each word in the original character.

The Hindoostance alphabet, like the excellent abecedarian system of the Hindoos, as far as the mere sounds of the letters are concerned, may be here arranged, as nearly as possible in their natural order of enunciation, organic affinity, and consequent interchangeability, for every purpose of pronouncing the language in India, with the utmost precision and effect; but without servilely following the Sanskrit alphabet in every part.
Vowels.

3 cull kill wool progressively the shortest possible sounds of—
   u    i    ,    o   

5 there keel cole cool all very long.
   a    e    ee    o    oo

2 chyle cowl diphthongs.
   ue    uo

3 hull young word semivowels.
   hu    yu    wu

13 by which the whole of the foregoing vowels may be thus

expirated, hu hi hoo ha he hee ho hoo hue huo
inspirated, uh ih ooh ah ch eeh oh ooh ueh uoh

liquified, yu yi yoo ya ye yee yo yoo yue yuo
   wu wi woo wa wee wo woo wue wuo

Remarks.

The Roman letters, in the present scheme of writing the Hindoostanee, preserve almost the same powers they actually possess in the Latin language, agreeably to the Scotish pronunciation, and in the most common unexceptionable combinations and sounds in our own tongue.
No mute nor superfluous characters ever occur at the end, nor in any other portion of a word, and two Roman letters are never used to express a sound which can be conveniently effected by one. There are in all forty-nine useful combinations, letters or sounds, in this language, agreeably to the foregoing and following subdivision of the whole, in which, for the conveniency of the learner, all the vowels are illustrated by examples; the consonants are in general self-evident, but, where this is not the case, the subsequent prospectus will remove every doubt on the subject.

\( u \) is invariably the short a or u in up, fun, sun, never sounded like oo, purdu or parda, a curtain, therefore, cannot be purdoo, nor can moonshee, a teacher, goolistan, moosulman, become, with any propriety, gullistan, mussulman, as they are generally pronounced by persons who have not learned those words correctly from my works, or in India.

In no instance can \( u \) have the sound of our pronoun you, because such a word in this work would be written as in page 3, you; the scholar must therefore never call
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u (my very short á) either you or oo, you being in fact the name of the letter which has with us, very absurdly, the various powers of oo oo you, while in this work its name u, and sound a, are alike consistent

1 & oo being respectively the shorts of e ee, and o oo, is the reason of only three short to five long vowels above.

a must, at first, be prolonged like the word awe, until the learner's own ear can discriminate when and where the medial sound, between the extreme long á and short á or u, will be most proper.

e resembles ai in hair, pain, fair, pain, rain, &c., but the medial shades of this letter, and ee, till they fall into the short i, must be acquired by practice only; I have, therefore, as in u a, marked in my system merely the extremes of short and long vowels

ee as in bee, see, lee, fee, heel, feel, keel.

o always very long. As e and ee are to i,

oo the longer the better so are o and oo to oo in the Oriental tongues.

ue composed of a and e, sounded like the organ of sight, eye, or as in guide, guise.
uo reversed by us in our, how, &c.; which, formed agreeably to the order of the component parts of this diphthong, ought to be uor, huo; thus when ought clearly, on similar principles, to be written hwen, or hooen, as Dr Lowth expresses it.

The perfect aspirate, either before the vowel or after it, as ha ah, in both situations to be as distinctly expressed with the expiration ha, and the inspiration ah, as b is in ba ab both fully sounded and heard.

When h follows any consonant so bha, ce, a brother, it should always have the full expiration, unless denoted by the subser vident h of which we shall treat among the consonants, page 9.

Y like h and w, rather a consonant than a vowel, though i e and ee before each other, or a, &c. are very apt to become y in most languages, and vice versa.

W as y and i e ee are to each other, so is w to o oo uo; the series yu yi you ya, &c. wa wi woo wa, &c. may therefore be also represented as in eca ooa, &c. recollecting that the hiatus is generally prevented by the change to vu ya wa, &c.
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Consonants.

6 bu bhu pu phu fu vu} labials.
   h bh p ph f v

5 ngu nu m u lu nu} liquids and
   u ngu n m l r
   s nasals.

6 tu thu du dhu tu yhu} palatials
   t l d dh r rh

4 tu thu du dhu} dental
   t th d dh

3 su shu zu zhu} sibilants.
   s sh z zh

2 tshu tshhu dzhu dzhhu} dental-
   ch chh j jh
   sibilants

1 ku khu khгу ghu ghу qu} gutturals
   k kh kh g gh gb q

36 consonants) distinct sounds in the Hin-
13 vowels &c.) doostance alphabet, the name
   - being in all} and power of which individu-
   ally are as much alike as possi-
   ble, our letter h or aitch, as it is most absurdly called, being simply termed hu, a breathing;
   du also standing for delta, gu for gama, &c.
   though the particle kar may be subjoined to the whole; so ukar, ikar, akar, &c. bukar, bukar
   &c. as in the Hinduwwee alphabet-
From the foregoing paragraph the reader will now perceive, that the series bu bhu pu phu, &c. ngu nu mu lu lu, &c. exhibits the name of each letter unconnectedly as such, while b b̄h p ph ng n m l r shows their sound or power connectedly, in the formation of words. Among the vowels the name and power may always be alike, but with the consonants it must, for obvious reasons, be otherwise, as here illustrated from the Oriental alphabets, which, like our own, require one vowel at least to give utterance to the consonants, as their name implies.

The consonants might be named by any of the vowels as auxiliaries, as well as by u, were not this the shortest sound of a, invariably inherent in the whole of the Nagree or Hindoo-stanee consonants. The vowel might also stand on either side subserviently, as bu, ub; da, ad; fi, if; pee, eep, with sufficient effect in any uniform system. Our alphabet partakes of both principles, as bee, dee, ef, el, perhaps to distinguish the mutes from the liquids, among which ess might be included, were this at the best, either a very consistent or convenient arrangement in any alphabet.

The ten expired letters, bh ph gh dh th dh chh jh k̄h gh, seem peculiar to the Hin-
doos, of which we can form no other idea, than by frequently repeating the following, and such words as I have exhibited them, in this place: viz. a-bhór, a-dhère, u-phill, chur-chhill, nu-thook, mil-khousé, do-ghouse, or by contracting them thus, bhór, dhéer, thook, chhill, khus, ḍhuos, &c. and ringing the changes with this aspirated pronunciation, until it become quite familiar to the scholar, which it must be in the course of two or three days devoted to this essential exercise, in the very threshold of Oriental orthoepy, to prevent the most dangerous mistakes.

The expirates ḍh ṣh above must be most carefully distinguished from the gutturals ḍh ṣh explained below, because the ḍ in these last and ṣh zh ch is a mere subservient to express a sound for which we have no character in our alphabet, not less defective in ch ṣh zh, though possessing the simple character ḍ to denote the compound sound of ḍzh.

n as a nasal before ḍ k ṣ g and ṭ or ḍ, requires no particular mark, sounding exactly like our own letters nj ng nk nt, &c. in change, rung, sunk, want, &c. but elsewhere it is the French nasal when marked ṇ. Preceding
the labials it becomes, as in most languages, m.

r should be everywhere expressed by a perfect vibration of the tip of the tongue on the upper teeth, as in the word l'amour, which few Englishmen can express well, though the Scotch and Irish find no difficulty whatever.

t & d are formed by carrying the tongue forcibly against the roof of the mouth, while articulating the common dentals t and d of our own alphabet, which are as much softer than t & d, as these are harder than the oriental t d, formed with a slight protrusion of the tongue between the teeth. Tub, duck, do; tube, duke, dce, due, will convey a tolerable idea of the difference between palatials and dentals in the eastern tongues; the t d of the four last, even with us, being much softer than in the three first: for in fact some people seem to soften the liquified d and t with us, so far as to say, tshube, jook, jew for due, &c. The lisp of children, and others, will convey a tolerable notion of the very soft dentals d t in question, as essential sounds in the Oriental tongues, which require the utmost assi-
duity and practice before the learner can perfectly comprehend or express them in the Persian and Hindoostanee languages. frequently becomes a very harsh palatal \\; thus ghora, a horse, properly gho\da, though very-seldom so pronounced.

\th in thin and thine does not occur in the alphabets of India, though the Arabs appear to possess similar sounds among their letters; \th is therefore uniformly as in hothouse, quasi ho-\thuos, according to my system in page 9, already explained.

s sh z zh are to each other as they stand in sin, shin, seize, seizure or seezhyoor, the h here being a mere subservient letter, as in gh kh ch. with no aspiration whatever.

ch j called dento sibilants to shew their component parts as dentals and sibilants, which might be denoted by tsh dzh, were these not more complex than our own soft ch in church (tshurtsh), j in judge (dzhudzh), to which, if due attention be paid now, the reader will never hereafter frenchify the j of just (dzhust) to zhust, as he will probably do at first, until frequently apprised that our j in jam (dzham) is composed of the dental d and sibilant zh, stated above.
kh is the rough guttural k pronounced in the very act of hawking up phlegm from the throat, which becomes tremulous and ruffled, while the root of the tongue is with it forming the sound ‘required. This letter is familiar enough to the Scotish and other northern nations, but very troublesome to the English, who should first try it in mukh, lukh, nukh, &c. before attempting it in khum, khul, and so on.

gh is to g gh, what kh is to k kh; consequently, the guttural Northumberland r, heard in the act of gargling the throat with water, as ghu, ghu, ghu; mugh, lugh, rugh, are much easier than ghum, ghul, &c. which learners will confound with gum, gul, &c. until the burr in the throat, as it is called, be duly acquired from some person who has this peculiarity, and who would call the word roolam, ghoolam, a slave, very properly, instead of goolam, as those do who have not acquired the gh accurately.

q or our k articulated by raising the root of the tongue simply towards the throat, which must not be in the smallest degree ruffled, as in forming kh, or gh. The q
may consequently be styled a deep but liquid lingual letter, produced by clinking the root of the tongue against the throat, so as to cause a sort of nausea. The same sound will be recognized when pouring water in a particular manner from a long necked guglet, as the liquid decanting may represent the lower part of the tongue acting upon the throat or neck of the vessel in question, unruffled by the water gushing from it. A few efforts will soon fix the q in the memory and on the organs of speech, perhaps at the expense of a slight nausea at first.

The vowels, particularly such as are homogenous, either in quantity or quality, are very interchangeable; and this holds good among the consonants also, even sometimes where affinity is not very striking, as in y j and g, l n and s, m b and w.

The learner should recollect that c is never used but as a subservient in the combination tsh ch already explained.

To prevent letters coalescing, the is often inserted between them, that ee oo nk ng sh zh may be distinctly articulated, when necessary,
as two separate sounds; so, e, e o, o n, k n, g s, h z, h.

The number of syllables in a word is commonly regulated by the number of vowels. When two consonants intervene, they should be divided, ad-mee, a person; but if one only, it goes to the last, pa-nee, water, ba-hur, out, sa-yu, shade. This holds good likewise when the consonant is expired, whence du-khun, the south, not duk-hun, unless to teach a beginner to sound the h in this word, that he also may not miscall it deccan! as is generally done. Sometimes two consonants meet as in English, gurm, warm, fuśl, season, swamee, lord, prau, life, though among the illiterate pronounced rather as gurum, fuślul, puran, &c.

The Prospectus of such letters and combinations, agreeably to their invariable power in the Hindoostanee language, as can be farther illustrated by English examples, and which the reader might still otherwise mistake, may have its uses in this introduction. I have therefore exhibited it, in so obvious a manner, that no one acquainted with the English language can possibly misconceive the particular sound adopted from that tongue.
Prospectus.

| y yu | yawn, yoke, your, &c. |
| sh   | shin, ship, rush. |
| zh   | pleasure, i. e. pleazhure |
| j or g | church, rich. |
| tsh ch | jugular, judge, (juj). |
| dzh j | uphold, uphill. |
| ph   | jugular. |
| g hard | sink, brink, |
| nk   | rung, sung. |
| ng   | sans, bon, in French. |
| ñ    | hot house, nut hook, as the th of thin and thine |
| th   | are not used in Hindoo-stance, see page 11. |

always sounded as in

For the vowels and diphthongs consult page 3, and always consider u, short ã; a, long ã; i short, and ee long, in every situation; while the two diphthongs, ue and uo, are ever to be treated as the ui or y and ou in guide, gued; dry, drue; our, uor. Sans and bon will shew the sound of the nasal ñ, which is so common in the Hindoo-stance.

U in purdu, a curtain; a in rat, night; e in bed, (baid) scripture; ue in uesa, so; i in mila,
found; the hard $g$ in **gunge**, 0 **ganges**! and perhaps a few others, are very liable to be misconceived by a mere English reader, who does not seriously attend to the fixed invariable power of such letters in pages 3, &c. *q.v.* before he attempts to derive any real benefit from the present plan; I am therefore under the necessity of inculcating again and again the present unavoidable retrospection to the letters and their sounds, to prevent all future disappointment on that head, if possible, before the student can commence the reading of sentences or dialogues, with any satisfaction to himself or advantage to those who may hear him.

**Recapitulation, or General Rules for the Accurate Pronunciation of the Letters, intended chiefly for the guidance of those Scholars who may wisely confirm their own Knowledge, by generously instructing others in the grand Colloquial Language of the East, previous to, or during the Passage to India.**

1. Every short vowel must be constantly sounded as short as possible.
2. All the long vowels in every situation ought, especially at first, to be pronounced as full, long and broad, as the learner can well sound them.

3. The soft $d$ $t$ $r$ cannot be softened too much, and the harsh $ṭ$ $ṛ$ can hardly appear enough so, till their opposite natures be sufficiently understood from practice, and a sedulous retrospection to page 10, where the nature of these letters is more fully discussed.

4. Those, viz. $d$ $t$ $r$ are formed by bringing the tip of the tongue forwards, almost between the teeth, as in due, tube, rue, while these, $ṭ$ $ṛ$, require that organ to be curved backwards and then struck against the roof of the mouth, as in dull, tub, rub. The first are much softer and the last a great deal harsher than our English $d$ $t$ $r$.

5. The expired $bḥ$ $cḥ$ $ḍḥ$, &c. must all be very distinctly heard, with a full breathing of the $ḥ$, as $b$-ha, $ch$-ha, to prevent innumerable mistakes of the most offensive nature. Whoever shall rapidly pronounce our words, abhor, adhere, for some time, and during reiterated efforts all at once, shall drop the initial $a$, he will readily say $bḥor$, $ḍḥere$, with the requisite expirate, in its proper place. This one effort is alone.
3. Applicable to all the other aspirable consonants, noted in page 8, and with the most certain effect, throughout the Hindostanee tongue; but the student should cautiously shun the common error of converting these monosyllabic expirates, b̥ha ch̥ha, &c. to such dissyllables as b̥u̥ha chu̥ha, &c. lest he frequently confound one thing with another, and be often vexed, disappointed, or abashed by his own blunders, from bad pronunciation entirely. P̥un, a snake's crest, has the expired h as clear and as immediately after the p, as r is in prune: p̥un, therefore, by an intelligent scholar, cannot possibly be confounded with fun, art, or pun, because, added to the remark just made, he will recollect, that in page 4, it is said, two letters are never used to express a sound which can be done by one.

6. The above aspirated letters have been called expirates, to distinguish them from the inspirates buh, chuh, duh, and a thousand others. The aspirate here closes the syllable, and is consequently formed by a sort of inspired catching of the breath, much more difficult to learners than those described in Rule 5. Unless this final aspirate or inspirate be carefully attended to, in words like shah; a king, mah, month, no
scholar can readily put such nouns in the Hindoostanee oblique plural; shalon, nation, with the h, now in its expired form. The inspirate under discussion may be acquired and retained, by saying aba aba aba, suddenly dropping the final a, but preserving the h as forcibly as inspiration can express it in ah oh eh, &c. without giving the h an Irish or Scottish twist to the guttural kh, which many are apt to do in uhmuq, a fool, by calling this ukhmuq, instead of uh-muq, with a smooth, distinct, in spirated h, which alone never can have the smallest guttural rough sound, though as a subservient it certainly makes k and g so, in mukh-mul, velvet, rugh-but, desire.

7. The gutturals kh and gh are best acquired by saying ku, khu, khu, (the last as it were with an effort to hawk up tough phlegm from the throat) gu, ghu, ghu, (the last in an effort to gargle the throat forms the Northumberland) because as ghu is to gu, so is khu to ku. The difficulty must now be much decreased to every person who possesses sagacity enough to discriminate the sounds produced in hawking up viscid phlegm from the throat, and in gargling it with water, or in an attempt to do so, by imitating what is termed the rattle in the throat
of a dying man. The true discriminative articulation of kh and gh depends on ruffling the throat in a particular manner, while prolating k and g respectively. Experience has taught me, that kh and gh closing a syllable, of which the initial is one of the liquids or nasals, are more readily pronounced by beginners than vice versa; thus, rukh is easy, compared to khur, and rugh to ghur, mukh to khum, or mugh to ghum, and so on. If the proper vibration be given to r irr before ugh, the gh very naturally becomes the Northumberland r in rugh rogh, &c. as any one may try (who has not the burr naturally, and who can pronounce the r as directed in page 10, before the gh explained in page 12.) with the greatest success, though it may still be some time before ghur can be enounced otherwise than gur. Rugh rugh rugh, ghur ghur ghur, often repeated, may remedy the defect soon.

8. Though q be called a guttural, I would rather name it, a lingual letter, because its formation is almost entirely owing to the root of the tongue being raised to the roof of the palate or throat, which last is preserved perfectly unruffled in this operation, whence the real difference between q and the other gutturals already enumerated. Water poured in a particu-
lar manner from a long necked guglet, or the hiccups of a man more than half seas over, will, I believe, yield a sound very near the q, which, when duly articulated, has the peculiar property of exciting a nausea in the learner. When followed by u the scholar must never, as in English, change u to w, but call words like qulum, a pen, qazee, a judge, kulum, kazee, never qwulum, quazee, &c. nor queer, pitch, queer, but keer, or rather queer, qulum, &c. with the linguial q above described alone.

9. An anxiety to pronounce certain letters remarkably well, is very apt in beginners, not only to have an opposite effect, but also to make them aspirate letters which are not aspirated, such as ch sh zh d t, or to change our common gutturals k g to the rough kh gh and q, more especially when the organs of speech have been just employed in the formation of the q, &c. as in the words, qazee ka ghoolam ghur men̄ hue, the judge's slave is at home. It is ten to one but ka ghur will become qa' ghir, if the learner have by this time a perfect idea of the foregoing q and gh, as distinct sounds from k and gh. This tendency, and a trick of reading words like nisbut, relation, qismut, fortune, as if written nizbut, qizmut, should be carefully guarded
against and corrected immediately, otherwise these bad habits will be confirmed with the most pernicious consequences, in spite of all my observations on the consistent uniformity of the Hindee-Roman Alphabet, in which s never can express the power of z, though constantly doing so in our own absurd system of orthography, disgraced with sounds for which there are no characters, and with letters that possess no fixed sounds, whence a species of polygraphic orthoepy has arisen, more like the Babylonian confusion of tongues than a regular scheme, well calculated for the comprehension of juvenile minds during their first efforts on the very sediments of vernacular speech and grammar.

10. Beginners must necessarily pronounce with great difficulty and harshness at their outset, but their own ears soon become the best correctors of such an evanescent fault, which has its uses even, and need not give the smallest real uneasiness to the learner, though it may for a time furnish fools with something to laugh at, instead of themselves, when the tables are turned completely upon them, in conversing with the natives, who, to a bad pronouncer, might bring keera, a worm or snake, for kheera, a cucumber; or goraa, a European servant, instead of ghora, a horse.
11. In strict orthoepic propriety, the diphthongs ue (y) wo (ou) should be expressed by ui, uo, did not this mode militate considerably against Oriental orthography, with which, from an enlarged and progressive knowledge of the languages, we are strongly induced to conform, for reasons that need not be stated in this place.

12. The letters ร, รh, are rather nominal deviations from ต, ทะ, than formal characters in the Nagree system, still there is sufficient cause to preserve them, as distinct symbols, in a scheme of this kind.

13. Whoever recollects, that ย, though called a semivowel, is now always treated as a consonant in my system, can meet with no trouble in pronouncing kiya, paya, beebiyon, as ki-ya, pa-ya, beebi-yon, nor in reconciling these with kee-a, pa, beebee, on, especially if he will at the same time consult the rules on the mutation of letters, in pages 6, 33, and 35.

14. In this work our English u in up, .super, cup, is, for cogent motives, still preserved to denote the shortest sound of ə in America, (Umuriku) Calcutta, (Kulkutțu), I must consequently beseech the learner to observe, once for all, that in my mode, position does not alter the power of a letter, therefore purdu, (pārda) ə
curtain, cannot become purdoo (pardoo) except by that perverseness and irregularity, which disgrace almost all the alphabets in the world: a censure from which the most philosophical of the whole, the Sūnskritic even, is not altogether exempt.

15. The name of every letter comes as near its actual power as possible, whence a, bu, pu, lu, hu, are much more consistent and definite, than our be, pe, ell, aitch, or the Greek alpha, beta, &c. When consonants unite to form words, or appear as finals, the short inherent vowel is dropt before other vowels, whence bd in the Oriental characters is simply bud, not budu, and bad is neither bu-ad nor bu-adu, which it must be, were the names of separate letters in any language ignorantly confounded with their mere power, in the composition of words.

16. The number of syllables in a word, for the most part, depends on the number of vowels, as əo come! ja, o, go! When two consonant occur between two vowels, they generally are divided, but when one is found, it is most convenient to give it to the last syllable, as bur-tun, a vessel, pu-nee, water, a-ya, came, pa-ya, found

The Arabic and Persian often have final conso-
nants without an intermediate short vowel, as well as the Hindoos and ourselves, who admit of this in the beginning of words also, although no such coincidence as the last can occur in Arabic or Persian. Gurm, usl, hurn, buzim, rum, are instances of the first species, swamee, kripa, of the last, all to be treated, as we would such combinations in our own language.

17. Those learners who content themselves with dialogues are not very likely to have much aid from Moonshees, or native teachers, in acquiring the true pronunciation; they will therefore do well to read the sentences aloud to themselves, after being thoroughly versed in the rules now delivered, as it may be thus in their power to acquire a very correct, distinct, and pleasing enunciation, during their progress through this work. Scholars who commence reading the language in the Oriental characters, will do well to persevere in acquiring a just pronunciation from my Roman Orthography, as I have seen some instances of a relapse to very great inaccuracy in good pronouncers, by a premature and ill judged preference of the Persian character.
When the foregoing principles and observations are well understood by the reader, he can meet with no obstacle in learning the sounds of the Hindoostanee alphabet; and after acquiring them completely, he should commence reading aloud every day, for one month, a few paragraphs of English, according to the plan laid down here for the Oriental tongues; supposing his own language a piece of Persian or Hindoostance, in which he must forget of course, in many words, the English orthoepy entirely. It will very soon be discovered, that where our letters and sounds follow any fixed general principle, they will commonly coincide exactly with my scheme, and vice versa. Mushroom, British, just, church, such, king, sung, sink, see, boor, sling, swim, war, "and thousands more, would be so written and pronounced in the Eastern tongues; but to enable the scholar to read this last sentence according to the system proposed, I would be under the necessity at first of writing it in our character thus:"

Aund ðò,usaunds mórai wòuld bai só writ-tain aund prönó, unsaid in t,hai ai,austairn tōng-gu,ais (or -guiss, -gys) but tō ainaublai thai stshōlaur tō raiaud t,his laust saintainsai akkör-ding tō thai syustaim pôpōsaid, i wòuld bai
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undair thai naisissityu aut furst of writing in uor tshaurauktairs thus.

Such an exercise, for the period mentioned above, would confirm the learner's pronunciation more than any thing I know, and his own ears would, in a few days, teach him to call a invariably are, never ai; e not ee but ai; u short å, in no instance oo nor yoo; ch always tsh, and j dzh, &c. In the same manner he would acquire a habit of pronouncing the very soft dentals of due, duke, tube properly, as none of the very harsh sort ð ð can occur in any English paragraph, provided he at the same time apply closely to the Hindoostanee alphabet, as illustrated and explained in this section of the work. To the man who can forget his own language so far as to bend its sounds accurately to my scheme of letters, we may safely submit the following Hindoostanee story, first in my way, and then in that which many other people would at once adopt, without having studied the subject so long and deliberately as I have done.

Ek badshah ne upne wuzeer se poochha, k. sub se bihtur mere huqq* men kya hue, urz kee, ki ydl kuina uor ruveyut ka palna.

* The final duplicate here and in hudd, limit, kiss, sen-
Aick baudshahuh nai apnai vizier sai puchhau, ke sub sai behtur mairai huck maing kea hy, arz kee, ke adl kurnau our riot kau paulnau.

If these two, and the English sentence in page 26, read as it would be pronounced in Hindoostanee, do not convey my meaning to the reader, I shall be at a loss how to make it more obvious to him by any written instructions; he should therefore study this part well before he condemns it either as obscure or unintelligible, and he will assuredly perceive that each perusal of the whole will render it more and more familiar to himself, and to the capacity of any person whom he may thus wish to instruct in the accurate pronunciation of vital portion of a living tongue, without which, profound Oriental learning, for all the useful purposes of life in India, will prove nought but vanity and vexation of spirit. In the belief that the subsequent extract on this theme, from the Antijagonist, may still render the subject more evident, it is herewith submitted to the reader.

The following English words attending to their true pronunciation, would, agreeably to my orthography, be written thus:

*oration, with a few more, is preserved agreeably to the Arabic orthography, but one only of these finals can be pronounced.
HINDEE-ROMAN ALPHABET.

bare, I would write, ber
gore, I would write, gor
age - - - - ej
ore - - - - or
bile - - - - buel
sage - - - - sej
halt - - - - hal
useful - - yoosfool

The above words the learner should frequently repeat over, to accustom his eyes and his ears to the orthography of the Hindoostanee; and to the fixed sounds given to the English symbols, used here to express the words of that language.

For his further exercise and amusement, I shall here add an example of Addison's well known simile of the Angel,—first, according to our current English orthography,—secondly, according to the Hindoostanee orthography used here,—thirdly, according to that of the late Sir William Jones,—and, lastly, like the sentence in page 26, to confirm the practice there recommended, as the best I can devise for impressing on the reader's memory my mode of reading English, as so much Hindoostanee in the Hindec-Roman alphabet.

" So when some Angel, by divine command,
" With rising tempests shakes a guilty land,
" Such as of late o'er pale Britannia past,
" Calm and serene he drives the furious blast,
"And, pleas'd th' Almighty's orders to perform,
Rides in the whirlwind and directs the storm."

This, according to my orthography, would be written as follows:

So hwen sum enjel, bue divuen kumand,
With ruezing tempeests sheks a gilti land,
Such az uv let or pel Britanyu past,
Kam and sireen hee druevz thi fyooryus blast,
And, pleezd th' almuetiz ordurz too purform,
Ruedz in the hwurlwind and durekts thi storm.

But the learner will please to observe the sounds expressed above by a e, and th, not being found in the Hindoostanee system, do not properly belong to mine, though necessarily inserted in this specimen.

The following example of the late Sir William Jones's orthographical system is exhibited in the Asiatic Researches, Vol. I. page 33.

So hwen vm enjel, bai divain camand,
Widh raisin tempeests shecs a gilti land,
Sch az av lét ór pel Britanya past,
Cálm and sirín hi draivz dhi fyuras blást,
And, pliz'd dh' almaidiz ärderz tu perform,
Raids in dhi hwerlwind and diirects dhi stàrm.

As in page 26.

Sö hwain sömai aung-gel, byu divinai kommaund,
With rising tampaists shaukais au gueltyu laund,
Such anvz of lautai sóir paulai Britanniau pauvt,
Kaulm aund sairainai hai drivais thai furious blaut, &c.
HINDEE-ROMAN ALPHABET.

A tolerably correct pronunciation of the under-mentioned Hindoostanee words might perhaps by many be acquired, if written agreeably to the uncertain orthography of the last column here:

bar (well) thus, baurey gor (a grave) thus, goar age (before) - augey or (a side) - oar buel (a bull) - biel sej (a bed) - saidge hal (state) - haul

But how should we find symbols to express, agreeably to the analogy of English pronunciation, such words as the following: aya, came, sayu, shade, se ahee, ink, or, how distinguish gunge, ganges, from gunj, a market?

Certainly no two people would agree in regard to their pronunciation. The first three words would prove difficult in the extreme, and if the g were ever allowed the soft sound of j, it would often prove equivocal. Hence the necessity for a fixed system, adapted as nearly as possible to the existing sounds of the Hindoostanee language. By a little attention to the scale of letters in pages 3 and 7; by noting that the power of each letter in the Hindoostanee, is in all cases the same; by recollecting they
never admit of a deviation in sound, however various the combination, (excepting in the instances of ee oo oo ch gh kh sh zh, provided for in the scheme already noticed); and by remembering that no letter is useless or mute, (saving the few orthographic examples by the note in page 27, for which an adequate reason will be assigned hereafter, when we treat of Arabic forms);—the pronunciation will come perfectly easy in a short time, thus, aya, sa yu, sé,ühee, and gungé with the hard g in both instances, as if written gung-gé. But a, being in the Hindoostanee invariably broad, as in hall, e long as in vérité, and u short as in sun, the prosodial marks, (-) broad, (·) long, and (·) short, for those letters are unnecessary; and the diacresis, or division mark (,·), is more frequently used here to facilitate the progress of a mere beginner, than from any necessity for it in a,o, ja,o, ao,jao, as these, by a person conversant in my system of orthography, would be pronounced exactly the same in both cases, though so,o, sleep, bo,o, sow, muz,hub, religion, and some others, require it as marked in page 13, that o o z h may not become oo zh.
General Rules for the Mutation of Letters.

1. The short vowels are all more or less liable to convertibility, not only with each other, but with long vowels and diphthongs also, especially when these are homogeneous. The long vowels are in like manner convertible among themselves.

2. Diphthongs on similar principles are interchangeable together, and with long vowels also; nay, they occasionally are permutable with the shorts, as already stated.

3. When e ee o or oo is followed by another vowel, a considerable change generally occurs, by the two first becoming y iy, and the last w oo v, or, in other words, these letters often become in ordinary discourse e ee o oo.

4. The vowels and semivowels, nay, some of the consonants, are met with interchangeable, particularly o oo for the labials b w, &c. yu and j.

5. Independent of the permutability of semivowels and liquids among theirselves, h l become s; m changes more rarely to b w.

6. The consonants are more subject to change in their own immediate series, and a few even
go beyond this, as j and g, ch and k, w and yu, t and r, d j and z, s and kh.

7. W reduplicated, or followed by i ee, is very often expressed as v; a sound which the illiterate in India seldom acquire.

8. One curious vowel consonant, viz. ūen, is generally lost in the diacritical point or vowel on, before, or after it, among those who speak Hindoostanee without adverting to the power of this most equivocal letter, which we and the Hindoos, from the nature of our abecedarian system, must regard as a vowel, though the Arabs consider it always as a consonant.

9. Such changes as do not fall under the above rules must be treated rather as anomalies, to be acquired by extensive practice hereafter, than as objects worthy of much attention now; some of them, in fact, depending on the ignorance, affectation, or presumption of the natives, who frequently are desirous of appearing very profound adepts in the Hindostanee, by introducing the nasal ŋ, or giving the common letters k g w j s the more learned sound of kh gh v z sh, where these do not exist.
Examples of the above Rules.

1. Hurn, hirn, a deer; nimuk, numuk, salt; sur, sir, head; moojha, mijha, me; jul, jol, water; buttee, batee, a candle; tup, tap, a sewer; phir, pher, again; idhur, eedhur, hither; chukha, cheekna, to taste; puhla, puhila, puehla, first; buhlana, buhilana, buehlana, toamuse; kheenchna, khenchha, k'uenchna, to pull; bar, ber, a time; rikabee, rikebee, a dish; burabur, burobur, equal; theena, theoona, to cram; age, agoon, before; peechhe, pachhe, behind; ko, koo, for; kyooun, kyon, why. Innumerable other instances might be produced here, and after all the examples, were that now requisite in these pages.

2. Bhue, bhuo, fear; suo, sue, a hundred; luo, lue, love; khuemu, khemu, kheemu, a tent; uor, ar, more; foolad, folad, fuolad, steel; biluor, biloor, bilor, crystal; kuon, kon, who? muel, mul, filth.

3. Kea, kya, what; keea, kiya, made, did; aea, aya, came; keon, kyon, why; saeu, sayu, shade; Hindooee, Hinduwee, Hindvee, Indian; tuloowa, tulooa, sole of the foot; jooa, jeowa, dice, a game, hazard, &c.
4. Yumna, jumna, the river so called; yog, jog, junction; mapna, napna, to measure; neela, leela, blue; deewar, deewal, a wall; seb, se'o, an apple; de'o, deb, dew, a demon, god; suro, surv, surw, the cypress, &c. bundu, burdu, a slave; puhinna, puhirna, to put on.

5. Deemuk, deewuk, a white ant; mah, mas, a month; Pumbu,ee, Mumbu,ee, Bombay; nikulna, nikesna, to issue.

6. Suṣkrit, shunskrit; khidmut, khizmut, kisi'nut, duty; qumees, kumeez, a shirt; zumeen, jumeen, land; bheegna, bheejna, to wet; ch'ima, khima, pardon; bh'asha, bh'akha, speech, dok'na, dosna, to blame; duhez, juhez, a dowry; khurj, khurch, experience; mushu'lchee, musaljee, link boy; bawurchee, baburchee, baburjee, a cook; du'wa', daya, a claim; badshah, padshah, a king; peel, feel, an elephant; huwelee, huvelee, hublee, a mansion; huw'ldar, havildar, a serjeant; butuk, butukh, a duck; ubtuk, ubtug, yet; deg, degh, a pot; aqa, agha, master; nuq'shu, nukhshu, a plan; tkr, tiqr, thought; bed, bet, a cane; baroot, barood, powder; ka'ta, cut'; bue'hta, sit', and such verbs often become ka'ta, bue'hta, &c. gho'a, gho'la, a horse. In fact, there would be no end of the examples which might
be collected under this rule, as the learner may see by consulting the large Grammar.

7. Nuwab, nuvab, nabol, sidwee, sidvee, liege; huwelee, huvelee, mansion; nuvees, nuvees, writer; wis, vis, that.

8. This can be illustrated by practice only, among the endless instances which must everywhere occur of the extraordinary letter ignment, when represented by ʊ, just before or after any vowel. It is for the most part in Hindoostanee so entirely mute, as not to be distinguished from its accompanying long or short vowel, and following ʊ as in bu跛, after; luул, red; ruyna, beautiful; tuʊreef, praise; mushuʊl, torch; the coalescence of the two shorts ʊ and ʊ naturally produces the long sound awe, as bad, lal, rana, tareef, mushal, in the Hindoostanee mode of pronouncing these words, less accurate however than the ʊʊ now adopted. See pages 43, 44.

9. Among these we may enumerate guo, gae, a cow; nuo, nua, new; yuk, yek, ek, one; ufyoon, ufeem, opium; mueyoor, mor, a peacock; nam, naon, name; roothna, roosna, to fret; kumul, kunwul, the lotos; bhejna, bezna, to send, and some of those under 6 above.

When the foregoing rules, with their examples, are well understood, and when the scholar can
extend them as far as they will go, he must also advert to those changes which depend upon the expansion, contraction and inversion of words in most languages, and in none more frequently than in the Hindoostanee. To assist him in this necessary exercise, the following instances may suffice. Tegha, tegh, a sword; umma, ma, mother; farigh khut, farkhut, a release; dust-khut, duskhut, signature; suwar, uswar, a trooper; wabustu, awabust, dependents; puhonchna, chuhonchna, to arrive; moulluq, umulluq, suspended; fuseel, sufeel, a rampart; durukht, durkut, a tree; insaf, nisaf, justice; qooful, qoofluf, a lock; fuleetu, futeelu, a match or wick; hawun, humam, a mortar; and others too numerous for insertion. The scholar cannot pay sufficient attention to the great tendency which words in the Hindoostanee have to assume or drop short vowels, that occur or should be omitted between two consonants, such as usuı, nuqul, Urbee, wasțu, for Urubee, wasitu, usl, nuql, &c. &c. but particular instances would be endless.
General rules for speaking to the Natives of India, with the greatest chance of understanding them and of being understood, after the learner has acquired an accurate idea of the sounds of their letters, as well as the various mutations or corruptions, to which these are subject.

1. An order or sentence should never be given or commenced abruptly, without prefacing it with some such expression as soño, hear! lest one half of the words be spoken before the Native has been fairly put on his guard to hear them. Kyoon, why, how, well; kuho, say; bhu, ee, friend; with many others, are prefixed by the natives to sentences, and may in general be considered not only ornamental expletives, but also preparative words like attention, &c. among us, by which the hearer cocks his ears or makes ready for what is to follow. From our seldom or ever using this necessary precaution, it often happens, that before a native is put sufficiently on his guard, the half of an order is already communicated, of which he probably has not distinctly heard one single word, consequently either a repetition must take place or the execution of it will prove very unsatisfactory indeed.
2. The Hindoostanee being naturally very concise on many occasions, as few words as possible should be used at first, to prevent bad pronunciation or worse construction from confounding the hearer, and thereby defeating the speaker’s wishes entirely. Thus, “give me a plate,” and many such orders, will be perfectly plain by simply saying, “basun,” a plate, with that emphasis and look, which in all countries and tongues, denote the want of a thing.

3. A stock of the most necessary nouns and verbs, with a small number of words of place and time, will soon enable a learner, who attends to the last rule, to get what he wants from the people, if he will only recollect, that by simply changing the na of every infinitive to o, he forms their imperative plural at once. This part, of all others, is the most useful to new comers in India, and ought to be acquired accordingly.

4. A slow, easy, distinct, and rather broad manner of speaking will sooner be comprehended by the Hindoostanees, than the reverse, which is moreover deemed a sign of vulgarity or culpable impetuosity, that the better sort of people among them carefully avoid: Their men of rank and genteel manners are commonly
much more readily understood by a novice in the language, than those are who call themselves Moonshees, but who in reality know little or nothing of the very tongue they pretend to teach, while they endeavour to build their importance on a pedantic style and flippancy of speech, that must puzzle every beginner.

5. The Native who receives an order should always be made to repeat what he conceives is to be done, as in this way the chance of misconception is not only obviated, but the learner has often moreover a good opportunity of correcting his own sentences, thus repeated in the true idiom of the Hindoostanee, by the very people who know it best.

6. When the Natives speak English, they commonly give a very instructive lesson on the nature and idiom of their vernacular tongue, of which no scholar of any penetration will fail to avail himself, when he clothes his English ideas in the speech of Hindoostan.

7. There is something rather perplexing in the pronunciation of n before g and k, to those who are not aware, that it then has, even in our own tongue, the power of ng in hunger, hung-ger; anger, ang-ger; sinking, sing-king; think-ing, thing-king: On this principle ng nk must
be supposed always to imply the sound of ngk or ngg, unless when thus divided, n,k n,g, whence Gunge, the Ganges; nunga, naked; kunkur, gravel; and all such words, should be spoken as if written so, Gung-ge, nung-ga, kung-kur, by those who are resolved to pronounce so as to be always understood.

8. When ch or k precedes chʰ and kʰ, as in uch-chʰa, good, muk-kʰee, a fly, it is more with a view of shewing how the originals are written, than with any solicitude to have them very accurately pronounced utsh-tshʰa, &c. as this is almost impossible, but in dekʰkur, having seen; rukʰkur, having placed; and all such words, the h must be very distinctly heard before and after the k, thus, dekʰ-kur, rukʰ-kur, &c. though this at first will be rather difficult.

9. After the consonants, y may prove at first troublesome in kya, what? pyar, love, &c. till the scholar adverts to its power as the consonant yu in young, yawn, &c. which, with k or p before them, I would write pyung, kyan; y never being a diphthongal vowel here as in our words dry, drue, by, bue, &c: The soft d and t will become dʰ tʰ if the reader be not constantly on his guard against this deviation, proceeding from a strong desire to soften these
letters as far as he can. If the word Jupiter come from deus pater, instead of juvans pater, as some suppose, it will prove that d was so mollified to j by the ancients, as well as by the moderns. See page 10, also 36, for duhez juhez, la dowry, recollecting at the same time, that d t are neither dzh nor tsh, but mere dentals, formed by protruding the tip of the tongue between the teeth while pronouncing them.

10. In cases of moment, when we have to converse with, or interrogate a Native, this should always be prefaced with some trivial discourse, not only to enable the person to overcome his apprehension, but to comprehend the address of a total stranger, whose tone of voice and manner of expression may seem at first so uncommon or indistinct, as to be, for a few minutes, almost unintelligible.

11. Sometimes this dulness of comprehension may be affected to gain time for an evasive or studied reply, as every Hindoostanee is too apt to conceive the most innocent of our queries only so many traps set to catch him in some villany or other. Should this occur to a man conscious of his abilities as a linguist, instead of being disconcerted, he will boldly proceed
and convince the Native, that he is not to be put out of his way by any such subterfuges.

12. No attempt to speak to the people of India intelligibly, without a previous knowledge of the scheme of the Letters, can ever be expected to succeed, by those who do not conceive there exists some infallible spell in the very form of a strange character, or in the mere use of dialogues; (without either the proper sound or emphasis, which letters, words, and sentences require,) a property that I have never yet been able to discover in any alphabet or language, which was not previously illustrated and explained in my own, both respecting the individual power of letters, and the grammatical order and construction of sentences.

In drawing a comparison between the Roman alphabet, as applicable to the languages of Europe, and the Oriental, as it regards those of Asia, we may fairly say of both, that in the first, the powers of the letters are very absurdly ever varying; while, in the Eastern alphabets, their forms are not less liable to change, circumstances vexatious enough in each system to beginners. We have too few letters to express all our sounds, while the Hindoostances, on the other hand, possess such a superabund-
ance of characters, that one sound has often three letters, though one of ours have, rather unfortunately, at times four or five sounds in the English tongue.

Having premised every thing most essential for the just comprehension and pronunciation, or orthoepy, of the Hindoostanee, when spoken to or by us in India, we must now proceed to its orthography, that a similarity of sound may never hereafter mislead us, when we wish to transpose our knowledge from the Roman character, adopted here, to the Oriental alphabets, contrasted with the letters of our own tongue, which all agree well enough till we come to the—

and this, while pronounced as u before explained, merely reminds the learner of its representing the curious vowel consonant, that the Arabians call yen, for which, however, neither we nor the Hindoos have any corresponding letter: u final, after a vowel, is almost mute, as in shoorooq, beginning, while in shumy, a candle, it rather has the sound of a in water, and in the Hindoo-stanee the word is rendered shuma, like those examples produced in page 37, q. v. though, on the whole, it is best to preserve
the orthoepigraphical plan as much as we can, particularly when the sounds either way differ very little from each other, as any person will perceive who compares tu-yreef, rapidly sounded tu-yreef, with the common mode tareef, praise, in which last the yen is less obvious than in tu-yreef. expressing still the same sound of u in up, cup, only denote particular Arabic combinations, to be acquired hereafter.

shows that yen precedes, but is almost lost in the sound of its following a; this, therefore, differs in the Hindoostanee very little from the broad sound awe in call, &c.

in sound as above, but expressive of a peculiar form or combination in the Arabic, the knowledge of which may be at present dispensed with by the mere student of Hindoostanee.

ditto.

is to i exactly what u is to u above.

no difference in the sound, though it certainly denotes rather e than i in the original.

are to ee and oo, respectively, just what a is to a.

see u and i.
\( \omega \) represents a semi-mute, \( \alpha \alpha \) or \( v \), of the original.

\( v \) ditto.

\( h \) rather a harsher aspirate than \( h \) formerly described, and peculiar to the Arabic alphabet, but in Hindoostan pronounced just as the simple breathing \( hu \).

discriminate aspirates in the Sanskrit alphabet from \( h \) and each other, though the sound as such does not differ from \( h \) in the smallest degree.

\( n \) have been detailed in pages 9, 17, and 23, which the learner may now consult.

the first is peculiar to the Hindoos, the second to the Arabs, still both are pronounced like the common \( u \) in run, nurse, &c.

\( r \) letters peculiar to the Hindoos in form, but exactly of the same power as \( r \).

\( t \) noticed in page 10.

\( s \) varieties of similar sounds by different letters, like our council, counsel, jilt, gin, &c.

\( s \) in Arabic resembles our \( th \) in \( thin \), but in the Hindoostanee it is merely \( s \) of sin, sun.

like the above, mere formal varieties of the self-same sound; we write has (haz) haze, expressing the \( z \) by \( s \) in has, and by \( z \) in haze, while the sound is the same in both.
As the Hindoostanee student may often meet with my former publications, in which either the Hindee-Roman system was not so correctly and ultimately fixed as it is now, or the orthography in the Oriental tongues was not deemed of so much consequence as the pronunciation, it is but just to submit the following prospectus to his consideration, to guide him through the present or any other of my Oriental works, in which he will nevertheless find very few deviations from my original plan, that do not entirely depend on the great progress we have made in the learning of the East, since I commenced my large Grammar and Dictionary of the Hindoostanee language. Among these, the words paṅw, the foot, gaṅw, a village, and a few others, were long expressed by gaṅ, paṅ, in which the inflexion plural was not half so distinct as it is now in paṅwōṅ, gaṅwōṅ, &c. though paṅw come as near the true pronunciation, if not more so, than paṅ formerly used.
HINDEE-ROMAN ALPHABET.

u a, &c. i
ue ou
yoo eu
w w with º over it.
h h with the figure * over it.
n n with º or º ditto.
ṭ ṭ t or t with º ditto.
ḍ d ditto º.
r r ditto º.
ś or s with figures over them.
ś ś z ditto, all much more trouble-
ś ś z some and less consistent than
ś ś z the ś ś z, &c. of this Work.

In the whole of the foregoing, the letters ṭ ṭ ḍ alone represent sounds that are not quite familiar to ourselves; for ś ś z are merely three forms of z for its one sound, as stated in pages 45—47.

Students, who may wisely resolve to proceed as far in the Oriental characters and tongues in
this country as they possibly can, will receive every information on the above subject of redundant letters, to express the same sounds, by consulting my Hindee-Roman Orthoepigraphical Ultimatum, lately-published for this purpose. That it may prove as extensively useful as possible to those who may henceforth teach, or wish to be taught, a language, so prevalent and indispensable in India as the Hindoostanee is to gentlemen of every description in that distant region, on sound principles, I shall here strongly recommend a reference to the above publication, more especially after the reader has made adequate progress in the present work. In the mean time, by way of specimen, the following quotation from the popular story of Sukœntula, given in the Ultimatum, is presented to the reader with a translation, in this place.

"Ub age dastan ka yoon buyan hue, ki oos jungul men siwa Khooda ke, oska ko,ee khubur lenewala nu tha, pur ek pukheroos oos pur upne puroq ka sayu kiye tha, is se oska nam Sukœntula hoo,a. Wuhan peree hoo,ee woo rotee thee, ansowoq ke motee pulkoq men pirotee thee; doodh ke liye mooq h pusar ruhee thee; hath paqw upne, mar ruhee thee: ki Purwurdugari qulum ne, upna fuql kiya, jo Kunn
Moonee kuheen nuhane ko chule the, jon cos turf se ho nikle, dekha, ki yih kya qodruti ilahee hue, jo is soorut se nuqur atee hue!

*cos nuo goole chumyn ko goolistan se door dekh, hueran bu rungi boolbooli tuisweer ho gu,e.

*Ghultan doore yuteem see thee, lek khak pur,
Ghultani oskee dekh, we dilgeer ho gu,e.

*cos pur conhen nihayut tur aya, duorkur khak pur se othaya, godee men lekur kuhne luge, yih Puree, Jinn, ya kisee quom kee uesee khoob soorut lirkee hue, ki dekhee nu soonee, koorch kuha nuheen jata, uor koorch sumujh men nuheen ata; kis ne is jungul men lakur khak ke oopur is chand ke tookre ko dal diya tha, ose chhatee se luga,e hoo,e, ye dil men soch bichar kurte, ghur ko phire.

Mukan men puhoonchte hee upnee buhun Guotumee ko, oskee soorut dikhakur, pyar se kuha, ki "jee lugakur buhoot uch-chhee turh purwurish kurtee ruhiyo, uesa nu ho, ki kisee tuor se kotahee ho."

Lirkee kee jo wooh soorut eosne dekhee;

* The Italic e here and elsewhere, denotes i made long, for the sake of the verse, and i shows that ee has been short- ened by the same poetic licence, for which we have no other expedient left than these Italics, applicable to u for a, &c. or vice versa.
प्रेमाचा केळी तसकें हुण मेघदूत महिर बाने सोगें, पुह्ले तसकें बुलाएँ लें, 
फिर गोद से लेकर, उपने गुले लुगा, पलने लुगें; 
दिन रात चाहते परौ लोपताते थे; महिर औ 
मुहब्बत से दूध पिलवते थे।

"आह मरुत से पुलते थे; उर जितने आस 
जंगल के तुपश्वी थे, उसे को यार कुरे थे; उसे के आह प्यारे थे; हम सुभो 
में उम्मीद था, कि यह कुन आठ बीसे हुए।
दिन बूढ़न आह बुरी होते थे, उर टोखमी 
मुहब्बत हर दिल में बोटे थे।

उर बीसे दो लुक्कियां वहाँ थे, एक का 
नाम उसोसोया था, दोस्ती का नाम प्रयु 
वुड़ा; तेनयों पुरवर्ष पक्ष जुब बुरी हो 
यां अति पुहर साथ क्षेत्रे लुगियां; हम सुभ 
हों को अपस में उसे प्यार इक्हलास था, गोय 
तों के बीसे अब जाओ जाओ कालब था।

"हर एक तों में थे जब रहूँ उ महिर ओ मह, 
जिन्हें देखकर होवे योसोफ़ को चाह।
उगर चाहे शाजिर कुरे शाजिरे,
बुयाण तों के होवे नु होबेक जुरी।
खोदा ने उपने दस्ती गोदरत्से, तों तेन 
का सुरापा में सुरापा होबियां भुर्डे दी 
थे।

भुवें जुब की ग्वोसे में थे थे थे तांतौण, 
जिगर तेरी मिझ्गां से थे थे थे चहंतौण।"
Tulu'ttoof se jis dum ki we hunstiyana,
To zahid ko bhee soojhteen mustiyana.
Hur ek ka woh puree sa chihrū jo nużur
ata, ko'ee to ghush khataw, uor ko'ee deewanu
ho jata.

Jo zoolfan theen zunjeeri pa,e joonoon,
Kuse pa,e rungeen thee surgurmi khoon.

Ugurchi zahir men we subhee sir se pañw tu-
luk tumam hoosn o jumal, uor naz o uda theen,
lekin hūqeequt men woh shoulu bhumhooka,
ki jis ka nam Sukontula tha, upne ek julwe
se, dil o jan donon juhan ka phoonk detee thee;
shohru oskee gurm bazaree ka, dhoom oske
hoosni ałum soz kee, uesee thee, ki aftarb ałum-
tab ko ek zurru os ke age tujulle nu thee.

Kuhan tuk buyan oskee hoñ khoobiyañ,
Surapa theen os men khōsh osloobiyañ.

Ulqissu, Kunn Monee ne, ek diu os
naz- neen se yih bat kuhee, ki "ub muen teeruth
kurne ko jata hoon, thore se dinon men nuha-
kur phir ata hoon, tub tuluk too chuen uor
aram se yuhan khōsh ruhiyo; jo koochhi, mut-
loob ho, Guotunee se kuha kuriyo, woh teree
khatir hażir kiya kuregee, uor jan o dil se sud-
qe qoorban hokur, sir se pañw tuluk teree bu-
la,eñ liya kuregee. Pur jo ko'ee Tupushwee
yuhan awe, adur kur pañw puriyo, uor oskee'
khidmut keejiyo, juhantuk tojh se ho suke, kotahee mut keejo." Is is turh woh cose sum-jha, nuseehut dilasa de, ruwanu hoqa.

"The story thus proceeds: In that wilderness she had no real protector but the Almighty, though an eagle shaded her with its wings, whence her name of Sukoonula. There the babe lay weeping and crying, while the pearly tears were flowing from her eyes; rolling and tossing on the ground, in vain did she continue opening her little mouth for milk, till the Omnipotent was graciously pleased to conduct the holy saint Kunn to his ablutions that way, and no sooner did he approach the place, than he saw and admired the goodness of divine Providence manifested in the scene that appeared before him.

Seeing this rose-bud lying torn far from the parent bush, he stood motionless with wonder, like a fascinated nightingale. The child seemed a lost pearl cast on the ground, for whose forlorn state he felt grieved to the heart.

Kunn, moved with compassion, ran and raised the infant from the dust, and, taking it in his bosom, thus said to himself: "I cannot comprehend nor say what this angel, fairy, or
some body’s lovely babe, whose beauty surpasses every thing seen or described, can possibly be: Who can have abandoned a form fairer than Diana, on the cold earth in this desert!" Pressing the child to his breast, and filled with such thoughts, he returned home.

On reaching his dwelling, he showed his sister Guotumce, the baby’s face, and observed affectionately, “Pray continue to cherish it with the utmost care and attention; never let me hear of any thing like the smallest neglect.”

When she beheld the little cherub’s countenance, and heard the kind injunctions of her brother respecting it, she first blessed the babe, and then embracing it, set about nourishing her tender charge, which was constantly afterwards dangled on her knee, and suckled with fondness and delight.

In this manner Sukwontula was reared, and the hermits or holy men of the wilderness were all very much attached to her; she was, in short, the darling of the whole, and passed for Kunn’s daughter. She grew up apace, and sowed the seeds of affection in every heart.

There were also two other girls, one named Unoosooya, and the other Pruyumvuda. When the three so fostered, increased in strength,
they used to play together the livelong day, and were as cordial and fond of each other as if one soul had animated their separate bodies.

Each of them was a Venus, a Juno, or a Cynthia, whom, had even the chaste Joseph seen, he must have loved.

Should the muse attempt their praises in verse, her strains would fall far short of their excellence.

The plastic hand of the Creator had formed them in the image of loveliness itself.

When they shot angry glances at beholders, they pierced their hearts with the arrows of scorn; but while arrayed in the blandishment of smiles, even anchorites themselves felt the fervour of love. The angelic faces of those charmers were no sooner beheld by any one, than he either fainted with delight, or became distracted with passion. Their jetty ringlets formed the chains of frantic lovers, whose blood seemed to tinge the glowing soles of those damsels snow-white feet.

Though the whole were apparently a constellation of the graces, still, in reality, that brilliant star named Sukontula, with a single spark of her beauty, so inflamed the hearts of both worlds as a universal toast, that the pa-
diant sun himself grew dim with envying her lustre. How shall I describe those charms, which concentrated in her all that is lovely, personified?

At length, the hermit Kunn one day thus addressed that beauty: "I am now going on a pilgrimage, and, having performed my devotions, will in a few days return; till then, do thou stay contented here at rest and ease; whatever may be wanted, be sure to inform Guotumee, for she will not fail to please you, and, as a person devoted entirely to you, she will continue to bless and protect you. Should any saint sojourn this way, fall respectfully prostrate at his feet, and perform every office of hospitality to him, without omitting the smallest duty, to the utmost of your power."—In this manner having explained his wishes to Sukowntula, he bade her farewell, and departed.

Before closing this section, the scholar must, for the last time, be reminded of its real utility and importance to him, as an Orientalist; he should therefore study it again and again, more especially those portions which warn him to shun bad pronunciation, or point out the road to that which is right.
Much thought and constant practice will do more for the solitary student than he will all at once credit; and if he fortunately meet with a companion more diligent and acute than himself, the road will daily prove smoother and smoother, as they proceed together towards that stage of perfection, which is indispensable to every gentleman who desires to be useful to his employers, and comfortable within himself in British India. To speak and behave in that country as such on all occasions, is of more moment to every civil or military officer in particular, and to the state in general, than superficial observers can readily admit: Hence the subject has never, till lately, obtained that attention which its importance demands, and will yet command, either among the French or us.

The learner who may heedlessly proceed through these sheets, will run the risk of imperceptibly acquiring a pronunciation, which he must afterwards be forced to unlearn; whereas he who shall weigh every letter, syllable, and word well, before he quits this key to the current living speech of India, may yet feel, after his arrival in that country, some gratitude and respect for the only author who has paid unwearied attention, during a space of twenty
years, to this subject alone, and who may certainly enable every real student, if he chooses, to speak the Hindoostanee well, long before he sets a foot on our Eastern territories.

To profound erudition as an Orientalist, I make no pretensions; but the point of accurate pronunciation in British India, as far as the Hindoostanee and Persian languages, now spoken there, are concerned, I cannot readily concede to any man, however learned he may otherwise be, or whatever opportunities he may have enjoyed of hearing the latter spoken in its local purity by the Persians themselves, who undoubtedly are apt to change the u of India to a sound like the English e, the Hindoostanee e to ee, a to oo, and some others, which need not be stated in this place.

That this portion of the Monitor is remarkable for repetitions cannot be denied; still the learner, who means really to profit by this apparent blemish, may yet confess, that he required them all, before the various objects connected with much and speedy proficiency in the Hindee-Roman alphabet could arrest that attention, which the accurate pronunciation of living tongues, at our first outset, imperiously requires from every scholar.
Notwithstanding every thing said in page 20 on the gutturals kh and gh, I fear, that mughroor, proud, murghoob, delightful, mukh-zun, a magazine, mukhsboş, special, and such words, may still try the reader's skill, and teach him, that retrospective patience and perseverance only can insure perfection. Even is, as, ruzm, will, in spite of the caveat in page 21, become again in his mouth iz, az, ruzm, rather than the iss, auss, russm, intended. If my pupil have escaped the snare laid for him in the above instances, let him call me a tautologist with impunity, otherwise I beg leave to observe, that useful truths are not the worse recollected by being frequently repeated.

Words wherein two or more difficulties suddenly catch the tyro's eye, will generally create so much anxiety to pronounce well, that one only will be overcome, while the others escape correction entirely. He must syllable all long vocables before he can possibly do them ample justice as such; and the final h in koohi, &c. should not be allowed to mislead him so far as to say khooch, to which his tongue at first will be too prone, unless he every moment almost think, or say to himself—Take care! no expireate! long vowel! a short! a soft dental! a diphthong!
vowel! the consonant *yu*! no French *œu* or *u*, as in *œuvre, perdu* &c. this sound cannot therefore exist here. One's own ears will in a few days prove excellent correctors, provided the mind is steadfastly fixed upon the object in pursuit; and where there happens to be no better instructor, I see no other resource for the solitary scholar than a pertinacious trial of the above and similar expedients.

As I mean to take every favourable opportunity of communicating gratuitously my orthoepical knowledge to those who may wish to instruct others, students hereafter will probably have it in their power to obtain correct *viva voce* information on this essential, but arduous portion of their Oriental studies, and when attainable, it should never be neglected; for no perusal of a work can possibly supply the place of a living intelligent monitor.

The present, in default of a better, will answer every useful purpose, more especially where there are two or three studying it together, or where due attention is unremittingly paid to the context, and great assiduity evinced in reading much aloud, with a full manly voice, that the organs of hearing, more intellectually alert, may constantly regulate and correct those of sight and speech.
In this way, the memory, so requisite in the acquisition of languages, is progressively brought to a high degree of perfection, as experience daily confirms that influence which the eyes, ears, and tongue conjoined, evidently possess over the faculty of recollection. He who reads, hears, sees, and writes a word all at once, may be said to have four strings, instead of one, to the bow of his mind, which, properly bent on the objects of its pursuit, must eventually hit the mark in view, with the well-directed arrow of perception, to leave a vestige behind, which no length of time can obliterate.

Hindoostanee Significant Particles.

Long experience in teaching the Hindoostanee has convinced me, that the shortest road to a very great proficiency in that and other Oriental tongues, is a previous acquaintance with their significant letters, syllables, and particles. I shall consequently exhibit the most common in the subsequent pages, leaving it entirely to the learner's option whether he shall
try to acquire the Hindoostanee in this new way, or prefer the old beaten path of regular declensions, conjugation, &c.

These will be found in their proper place, together with the usual rules of syntax; the whole being illustrated and confirmed by the dialogues, exercises, &c. in the present performance, collected into one focus here from a great variety of my other publications, in every part of which the scholar will prove more or less expert, in proportion to the pains he may now take with the following etymological view of the Significant Particles, as initial, medial, or final, throughout the Hindoostanee language.

The letters u and a, being merely homogeneous short and long vowels, may be classed together as significant particles or terminations; as far as they will go, in this etymological department of the Oriental tongues: a or u in the nom. sing, becomes e in the inflexion sing. and nom. plur. and in the infl. plur. oŋ; gol-a, a ball; infl. gole, a ball; nom. plur. gole, balls; infl. plur. golen; bund-u, bunde, a slave; bunde, bundon, slaves; sheeshu, sheeshe, a glass; shee- she, sheeshon, glasses. They are both masculine terminations, which, particularly a, become ee in the feminine and diminutive form; beṭa, a
son; bēēe, a daughter; ghōra, a horse; ghōree, a mare; bheēa, a ram; bheēe, a ewe; gōra, a fair man; gōree, a fair woman; gōlee, a bullet; sheeshee, a vial; chooha, a rat; choohec, a mouse, bandee, a female slave, from bundu, below and above.

In words like gol, round; moord, dead; bund, bound; huft, seven; punj, fire; gurm, warm; a and u appear as adjuncts thus: gol-a, a bull; moord-u, a corpse; bund-u, a slave; huft-u, a week; punj-u, a hand; gurm-a, warm weather, summer.

In verbs these terminations greatly resemble our perfect sign ed or d, en, &c.; chah, love; chah-a, loved; mar, beat; mar-a, beaten, a victim; puḥh-a, dan-a, learn-ed; azmoood-u, experienced.

Compounds become adjectives like ours in ed, al, &c. so; doodil-a, distracted; doosal-u, triennial; chuogosh-u, quadrangular; and many are thus formed from nouns, piyas, thirst; piyas-a, thirsty; mucl, filth; muel-a, filthy; bhūokh, hunger; bhūokh-a, hungry.

Sometimes a is a definite sign, bheē, a sheep; bheē-a, the ram; gung, a river; gung-a, the river, which we have miscalled ganges; khōd, self; khōod-a, self-existent, i.e. God; dōmb, a tail; dōmb-a, the sheep with a large tail; pu-
SIGNIFICANT PARTICLES.

τυν, a city; Pūtn-a, the city we call Patna; a, as a word, means come, in Persian and Hindoo-stancee, whence perhaps its use as a vocative sign in both languages occasionally; yar-a, O friend; jan-a, O beloved; buhin-a, O sister.

Terminating words, a resembles our adverbially; zahira, apparently; uśl-a, truly; mūṭluaq-a, entirely;—often zahir-un, uśl-un, &c. u (or un) is a common privative prefix, and sometimes a feminine sign; u-par, shore-less; u-phul, fruit-less; u-mur, un-mortal; u-chook, in-fallible; u-lug, dis-joined; u-mol, un-estimable; u-haṇ, no, from haṇ, yes; shaįr-u, a poet-ess; mulik-u, a prince-ss,—a may be met with medially, as in buṇ a bur, breast to breast, equal; lub a lub, lip to lip, brimful; sur a pa, cap-a-pee; runga rung, various; sur a sur, end to end, entirely, &c.

Before na of neuter, and other verbs, a makes them active, or causal, thus; buchna, to escape; buchnana, to save, preserve, &c.; busha, to dwell; busana, to people; soonna, to hear; soonana, to tell, or cause hear; or when substituted for u so. murna, to die; marna. to kill, or cause die; kuṭ-na, to cut, v. i. kaṇa, v. a. buhukna, to stray; buhikana, to mislead; sumujhna, to comprehend; sumijhana, to explain;—a and u are frequently dropt, more especially u, when it would be as
troublesome as our e in words like tigress, hungry, angry, &c. never tigresss, hungery, &c.; kumeen, kumeęnu, mean; unnaj, naj, grain; dal, dala, a branch; eenţ, eenţa, a brick; sumujhana, sumijhana, not sumujhana; puțna, as already stated, not puțuna.

The nasal ˛ after a does not prevent its inflective and plural e, nor the feminine ce in words like duswan, dusweŋ, dusween, the tenth boy, girl, &c.—an forms the nominative plural of all feminines in ee, which last then becomes iy; golee, a bullet; goliyan, bullets; choohce, a mouse; choohiyan, mice; and of some Persian masculines, as saqce, a cup-bearer; saqiyan, cup-bearers;—a or o, followed by a, generally requires an intermediate y or w to prevent the hiatus of such homogeneous sounds, whence verbs, in ana, ona, have their perfect tense rather in aya, oya, than in a, a, o, and such plural inflexions, as ma-yon, mothers, duwa-yon, medicines, for ma-on, duwa-on, &c.; gana, guwana, to sing, &c. chhana, chhawana, to shade, overcast, are formed on this principle, as gašana, chhsana, would be troublesome.

Almost every tense of the verb has a in the singular number, for all the persons masculine, ee for the feminine singular, e for the mascu-
Significant particles.

Fine plural, and iyaň, or eeň, for the feminine; conjugation therefore is little more than a mere repetition of the declension of nouns, as now illustrated under this letter, or rather significant particle a or u, which are so often interchangeable as to be almost one and the same; whence bandee, for bundee, a female slave, with hundreds more.

The learner will do well to acquire a habit of ringing the changes of a e ee iyaň on, till they become perfectly familiar to his ear, adverting at the same time to their various uses in grammar; viz. a is almost always a masculine, singular, uninflected sign; e is both a masculine singular inflexion and a nominative plural; ee is a feminine singular, iyaň, or eeň, its nominative plural; on the plural inflexion of most nouns, in a or u, as formerly stated on the principles of substitution; but on is rather an adjunct to all the rest.

By inflexion is meant that part of a noun or pronoun, which, with the aid of prepositions, or postpositions, forms what are called the various cases of nouns:

I, infl. me, cases, of me, to me, &c.

We, infl. us, cases, of us, to us, &c.
Gola, a ball; gole ka, ke, kee, of a ball; gole ko, to a ball, a ball, &c.
Gole, balls; golon ka, ke, kee, of balls; golon ko, to balls, balls, &c. golon se, from, with, or by balls.

The postposition ka itself, coming under the inflective rule of a e ee, should always in the genitive be repeated so, gole-ka, ke, kee, of a ball, a ball's; which last translation is, for many reasons, by far the best, and ought alone to be used at first for of.

Gole and golon, from gola, are as much inflections from it, as me and us, him and her, are from I, we, he, she, and as such are governed by postpositions in the cases accordingly.

i is the genitive sign of Persian words, as ḥookīn i ḥakim, the order of a judge; but, after a vowel, it becomes e, moo, e sur, the hair of the head.

When the natural order of adjective and noun is inverted, i or e is thus used, murd i nek, a virtuous man; gomashtu, e chalak, a clever agent; otherwise nek murd, chalak gomashtu, as in our language.

Neuter verbs, having i as a radical letter in the active or other forms, change it to e or ee.

 Pharīna, v. n. phēna, v. a. to turn; veer.
chāhīna, v. n. chēelna, v. a. to rub, scrape, &c.
sūmitā, v. n. sumētna, v. a. to contract.

e is the masculine inflexion singular and no-
mination plural of a or u, to such an extent,
that almost every final e may be treated by the
learner as an inflexion of a or u, so—Kinaru,
a side, edge, &c. kinare, aside, apart; aga, front,
sore part; age, before; mara, beaten, driven, &c.
mare, through, from, by; neecha, low; neeche,
below, &c. In Persian, e or ce restricts the
noun to one, either definite or indefinite, as
gōole, a flower individually; durukhte, the par-
ticular tree, &c.

e may be met with as a vocative sign, e sa-
hib, O sir! a singular postposition among the
pronouns, ɔos-e, to him, him; and as the singu-
lar affix of the 2d and 3d persons of the aorist
or subjunctive, mar-e, if thou or he beat, &c.;
nor must we forget its use already noticed, as
a genitive sign, lolee e fuluk, the courtezan of
the sky, viz. Venus, or the star so called. A
retrospective glance at i will show how e is
used as an active sign among verbs, whence
mitna, to be eazed; mețna, to obliterate; miț-
wana, to cause eaze, &c.

As the final radical of a verb, it is apt to be
dropt before another vowel, which will account
for de, o, give you; le, o, take you; becoming simply do, lo, from de, give thou; le, take thou.

Sometimes e disappears in the aorist and future also, for similar reasons, ho, if thou or he be; ja, if thou or he go; hogā, he or it will be, instead of ho, e, ja, e, ho, ega. At other times the hiatus here is obviated by the intervention of w, thus, howe, jawe, howega, and elsewhere by y, or rather the change of ee before vowels to iy, agreeably to pages 23, &c. which contain observations of extensive use in all the Oriental tongues, and peculiarly applicable to Hindoo-stancee verbs.

By adding ṇ to e, so en, the nominative plural of all feminines, which do not terminate in ee, is formed; bat-en, word-s; kitab-en, book-s; ubroo-en, eye brow-s; in this way also the pro-nominal dative, and accusative signs plural,oon-en, to them, them; besides the aorist plural, mar-en, if we or they beat; jawen, if we or they go; howen, if they or we be; sometimes hoṇ hoṇ, en, for the reasons stated above.

ee has just been treated as the feminine and diminutive sign, naturally flowing from the masculine and augmentative a; luṅka, a boy; luṅkee; a girl; russa, a rope; russee, a string; luṅka gata, a boy sings; luṅke, gatee, a girl
sings; ]ṛke gate, boys sing; ]ṛkiyaṛ gatiyaṛ, (or gateeṛ) girls sing.

ee is a feminine termination, when the word is not by nature masculine: paneṛ, water; mo-teec, a pearl; ghee, melted butter; jee, life; du-hee, curds—excepted, which are all masculine; as also such words, sipah-ee, a soldier; malee, a gardener, &c. for the reason now assigned.

Adjectives become nouns, or vice versa, by assuming ee; khoob-ee, good-ness; bhula-ee, well-fare; buṛa-ee, great-ness; beemar-ee, sickness; wuzn-ee, weight-y; puhaṛ-ee, a mountain-ee; Khooḍa-ee, God-head; murd-ee, man-hood; dost-ee, friend-ship; hath-ee, hand-y; (whence, an elephant, as hath means the hand.*)

* This and similar words, with a final inspirate, are uncommonly troublesome to beginners, though the h be often a very essential discriminative letter as in satṛ, with; bagṛ, a tiger; ḍoodṛ, milk; guṛṛ, a fort; koochṛ, some; thus distinguished from sat, seven; bag, a bridle rein; dood, smoke; ghur, a house; kooch, the breast; and koočh, a march. In koočh, with a few such, the h is scarcely perceptible to the ear, and in all the rest, in fact, it is by no means a full very distinct aspirate; satṛ must not therefore be made satṛu nor satṛh, but merely satṛ,
Hindoostanee

Rusm-ee, custom-ary; kitab-ee, oblong, i.e. book-like; Hind-ee, India-n; azar-ee, disease-d; occasionally with an intervenient w a or g, eesu-wee, Christ-ian; doomya-wee, worldly; chuoksa-ee, alertness; chuokus, alert; bundugee, slave-ry; deewanu-gee, madness; udhik-a,ee, over-plus; sewuk-a,ee, service.

As an emphatic, ce and hee are thus used, yih-ce, this very; wooh-ce, that very; muen-see, myself; malik-hee, the owner's self; something like the e formerly explained, which the Persians call ee.

When final a of infinitives or participles becomes ee, they express instrumental, local, or abstract nouns; kuturnee, scissors; koorelnee, a poker; orehnee, a covering; bustee, a village, gintee, an account; dhurtec, the world; bolee, speech, from kuturna, to cup, &c.

The second person singular of every tense of the Persian verbs ends in ee; and as an affix to infinitives, in that tongue, it denotes propriety, fitness, &c. kooshtun-ee, worthy of death,

with a smooth gentle inspiration, as close after the t as l is to r in curl, purl, &c. in our language.
khoordun-ee, eatable, from the verbs to kill, to eat.

When one ee follows another, it is naturally dropped as troublesome, whence kee, dee, pee, lee, see, for kee, ee, dee, ee, &c. the regular feminine perfects of verbs with radical e, or ee.

Generally speaking, ee may be treated as a significant affix in the Hindoostanee, of such extensive use, that practice only can ascertain it; thus, after the a of many active imperatives, it forms a species of abstracts or participials, like our own, and applicable to season, price, &c. kuța-ee, cutting; bo, a-ee, sowing; dho- la-ee, washing; lurə-ee, battle, fighting, &c.

Followed by the particles an, on, it becomes iy in the nominative and inflexion plural, choo-hiyan, mice (unless when the a is omitted, as in choohiyan kheltiyan, or khelteen, mice play) choohiyon ko, to mice.

O, though sometimes a vocative prefix like e, is generally substituted for the nom. signs a or u, but affixed to every other letter to form the vocative plural of all nouns; bejo, O sons; bundo, O slaves; lurkˈyo, O girls; kitabo, O books;—on has been already discussed as the plural inflexion by substitution, and by addition it must be evident enough in kitabon-ka,
ke, kee, of books; ubroo-on se, from eye-brows; murdoñ ke age, before men.

- O forms the second person of the aorist and imperative plural mar-o, if you beat, beat you, and after numerals seems definite; teen-o, the three; char-o, the four; but intermediately it has a conjunctive or adverbia! influence, din o rat, day and night; hath o hath, from hand to hand; rat o rat, the whole night.

In Persian o is the conjunction, and also the pronoun he, o-ra, to him.

oo an instrumental or adjective affix, mar-oo, killing, fatal; jhar-oo, a broom; dekha-oo seemly; deedar-oo, sight-ly.

As a prefix oo resembles the Latin ex, re, &c. oo-jarna, to extirpate, eradicate; oo-gulna, to reject, chew the cud; oo-tarna, to dismount, &c.

Followed by the nasal ñ, it denotes the first person sing. of the aorist, mar-oñ, if I beat, and the indicative of hona, to be, honñ, I am. Sometimes it looks like a privative oo-hoon, no, from honñ or hanñ, yes.

ue—the common vocative sign, ue luñke, O boy; ue doñ, O friend; constituting also the second and third person singular of honñ; hue, thou art, he is, made plural by ñ huenñ, we or they are. As hona, to be, was probably at first
SIGNIFICANT PARTICLES.

hu-na, *to breathe, or be,* we can thus account for the seeming irregularity of this verb, by supposing the ancient regular aorist has now become the present of the indicative hu, oon, hu,e, hu,o, hu,en, omitting the u in hoon, ho, as the verb stands at present, a hypothesis confirmed by the future huega, of which hereafter. This diphthong is very conspicuous also among the pronouns, muen, *I,* tuen, *thou.*

uo, like o, is a conjunction, probably contracted from uor, *and;* as pu is sometimes from pur, *on;* it is a prominent letter in kuon, *who;* juon, *who;* tuon, *that;* and being often interchangeable with o and oo, the scholar should get a habit of treating all three, as one only and the same sound.

hu—appears to be the root of the verb huna, *to be,* now hona, as I have just explained. This letter is peculiar to the third personal pronouns, yih, wooh, he, she, it, but among these and the rest, it is frequently suppressed, whence oonen for oonher, *them, to them; toomh, toom, you.* ha or an, means *place* in composition; wuhañ, *there, that place; ha,* like y, keera, *a worm; keeruha, wormy.*

ah, *a sigh,* is, I think, more expressive than our word, as it must be expressed by a full in-
spiration after a, and being feminine, the nom. pl. is ah-en, the infl. ah-on; ha,e, alas! doohae,e, tiha,e, help, help, alas! alas! ho, be; hue, is, art; hooñ, am; hañ, yes; 'hee, very, self; he, the vocative sign, O.

Yu, a useful intervenient consonant between homogeneous vowels, aya, came, instead of a,a; kiya, for ke,a, did; and kya, for ke,a, what? to prevent the hiatus, as formerly illustrated.

Ya, means or and O; ya khoda, ya eesa, O God! O Jesus! also or God, or Jesus; ye, these; yo, this; yooñ, thus:—

When ye i ce or ue, is the prefix of pronominals, it commonly conveys the idea of proximity, expressed in English by this, thus; itna, tantus; kitna, quantus; uesa, talis; kuesa, qualis; idhur, hither; kidhur, whither? yuhan. here; kuhan, where? yooñ, thus; kyoñ, which way? how? why? uela, this side; wuela, that side; puela, farthest off; &c.

wu, an intervenient like yu, homogeneous with o and oo, as y is with e and ee; it frequently expresses and, wu-gheru, et cætera; and occurs as a subservient in ordinals, duswañ the tenth; panchañ, the fifth; omitted ad bitum, as chuothañ, fourth; this än may there-
fore be deemed equivalent to our th in eleventh, egarhan, &c. and so on.

Every verb having a radical final vowel, assumes and drops w in the aorist and future at pleasure, but the others do not, whence bowe, boe, he may sow; bowenge, boenge, they will sow; chule, (never chulwe) he may walk or go. If the radical (i.e. the letter before the infinitive na) be ee, the effect is thus, seewe, siye, he may sew; seewe ga, siye ga, he will sew; partly explained in a former section.

wa, means a-man, &c.; pesh-wa, a foreman, or leader, also open; waň, wen, wenc, noted above as th: wa-e, alas! wa-e wuela, lack-a-day! wah, brav! wah wah, admirable!

wooh, wuh, (formerly wa) he, that, it, she.

we, they, wooh bolta, he speaks; wooh boltee, she speaks; we bolte, they speak; we boltiyan, they (females) speak.

bu bur or ba, a preposition of place; ba-hornmut, with honour, honor; bur-shen, dut, with violence, violently; bu- pos, right, properly; bur-wuq ably; dur bu dur, from door to door, from place to place; 100 bu roof, bu roz, day after day, daily; bu tice, justly; dust bu qubru, said, told
bu sur, respectfully, i. e. with hand at head, viz. cap in hand; ba, father, son, generally reduplicated baba, (like ma, mother, mama,) whence bhee, baaee, and beebee, a lady, matron; baboo, nobleman, with ube, sirrah, in contempt.

be, without, also a useful privative, be-ja, mal-a-propos, out of place, unseasonably; bc-aram, restless, be-dum, breathless; be-hoormut, dishonoured; intermediately, ja-be-ja, here and there.

As b is not only interchangeable with the other labials, but o oo also, the student will not be surprised to meet with seb, se, o, an apple; talab, tala, o, a pond; tub, tuo, then; jublug, juolug, until, &c. often tud, jud.—Bi, dis, &c. bi-lugna, to dis-join; bi-lug, a part; desee, native; bi-desee, foreign; bi-chulna, to retire.

This letter, being an expletive prefix to Persian imperatives, as bu, bi, b-o, be, &c. is much used, boogo, speak; bidih, give; bya, come, &c. probably meaning, do speak, pray give, come along.

In Arabic it is met with so, bil-laah, by God, bu Ulee, by Ulee, &c.

Bhee, the feminine of ba, must not be confounded with bhee, also; buhee, she floated, also a ledger; bhu, ee, friend, brother, &c.
Bo, boo, smell, scent; likewise saw, from bona, to sow.

bu, I suspect, is a root denoting stability, time, eternity, whence ub, now, this time; kub, when? jub, when; tub, then; bul, strength; bar, ber, time.

It is curious enough, that in some of the Indian tongues, b is a prominent letter in the future tense, as in abo, ibo, of the Latin; and not less so, that boo, ba, in both Persian and old Hindee differs little from our own verb be.

In every numerical series of two, b is the leading letter, baruh, twelve; bees, twenty; baecs, twenty-two; butees, thirty-two, &c. whence one would suppose, that do, doo, two, was formerly ba; bus, byped, biennial, &c. confirm the supposition.

pu, as a contraction of pur, means on, at, &c. whence oopur, upon, above, &c.

phu seems a radical, denoting the blowing with the breath, and the blooming of a flower, or the expansion of any thing; phoonkna, to blow, breathe; phool, a flower; phul, a fruit; phoolna, to swell; phulna, to bear fruit; phun, a snake's hood or crest; phen, foam, froth; phoṭna, to burst; phuṭna, to crack; phoolka, light; phaha, a flake:—pa, paę, the foot, paw; occasion-
ally ness, moça-pa, fat-ness; doobla-pa, leanness, &c.; sur à pa, from head to foot; pa-bund, foot-bound, rivetted; pa, e mal, trodden, destroyed; pa-een, below, under; ap, self, your honour, &c.

pee, a lover, the root of pee-na, to drink, whence, piy-as, thirst, viz. a desire to drink; puh, a root connected with primary objects, perhaps from its meaning the dawn of day.

pue, payu, the same as pa, pue-zar, a shoe or slipper; pue dur pue, successively, foot after foot.

pa-o, puo, a quarter, whence puone, a quarter less, as puone teen, 2¼, viz., a quarter less three.

op, lustre; op-na, to polish; op-chee, clad in armour.

see, si, equivalent to in, at, per, &c. fil-ål, at present; see guz, per ell, &c.

w. not needed, except as wu, for a signific.

tion, though useful enough to express

w in nuwwab, nuvab, whence

abob.

n has been noticed as a plural final in

on.

nu, ag, agh, rateh, nights; bol-len, we or

them (in pl.); inth-en, to these; bol-eeh, they,

n (nouns) spoke; ah-on, sighs; but

bol-en, to speak, muen, tuen, it is rather