a singular sign, and the same among the ordinals, tees-\u0161\u0141\u0161-\u0161en-\u0161en, \textit{the thirtieth}.

\( \eta \) is also a very conspicuous letter among adverbs of place, as \( \text{\textit{\u0161u}h\u0161an} \), \( \text{\textit{\u0161u}h\u0161an} \), \&c. already enumerated. This \( \eta \) is often redundant, and at times omitted.

\( \eta \) occurs in the genitive of ap, like \( \text{\textit{ka}} \), \( \text{\textit{ke}} \), \( \text{\textit{k\u0161e}} \), \( \text{\textit{up\u0161a}} \), \( \text{\textit{upne}} \), \( \text{\textit{up\u0161ee}} \); and as the infinitive sign it is liable to the very same inflexion, \( \text{\textit{na}} \), \( \text{\textit{ne}} \), \( \text{\textit{nee}} \), as a verbal noun or adjective, according to the concord or government of the sentence. In one verb it is used for the sake of the sound, \( \text{\textit{\u0161e}} \), \( \text{\textit{\u0161e}} \), \( \text{\textit{\u0161e}} \), \text{\textit{having come}}.

Some adjectives, \&c. are formed by \( \text{\textit{na}} \), \( \text{\textit{doo-\u0161a}} \). \textit{Double}, \( \text{\textit{bh\u0161oot}} \), \textit{a ghost}, \( \text{\textit{bh\u0161oot-\u0161a}} \), \textit{an imp}.

Under various forms of \( \text{\textit{\u0161n}} \); \( \text{\textit{\u0161n}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \textit{this radical may be met with as the paramount sign of negation, privation, \&c. \text{\textit{\u0161a}} \text{\textit{\u0161u}t\u0161am, imperfect}; \text{\textit{\u0161m}} \text{\textit{\u0161u}m\u0161m, use-less}; \text{\textit{\u0161n-as}}, \textit{hope-less}; \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \text{\textit{\u0161ir}}, \textit{Among the pronouns, the plural is marked by \( \eta \) instead of \( \eta \), thus: \( \text{\textit{\u0161n}} \), \( \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \text{\textit{\u0161n}}, \textit{for the very obvious reason, that mere nasals would make such words seem too insignificant.}

Persian and other infinitives are apt to end in this letter, also many pronouns; \( \text{\textit{nul}}, \text{\textit{nue}}, \text{\textit{\u0161}} \).
tube, pipe, &c. evince the prominent inanity of this sound, corroborated by words in most languages, as nemo, nihil, ninny.

Variously modified न marks feminines and diminutives, malee, gardener; malin, his wife; द्धोबी, a washerman; द्धोबिन, a washerwoman; joolaha, a weaver; joolahin, joolahun, his wife; sher-nee, a tigress. Peer-un, Meer-un, diminutives from Meer and Peer, proper names.

The affix un resembles our ly, ittifaq-un, accidental-ly; quṣd-un, purpose-ly.

nuh, the nail; nakhoon in Persian.
nuo, nuya, new, likewise nine.
nue, a tube, reed, cane, pipe.

ne, an expletive before active verbs in the perfect tenses, muq ne diya, I gave, muq ne nuheen, I did not give, or I gave not.

nu, though in general a simple negative, occurs or, koɔchh nu koɔchh, sometime or kubhee nu kubhec; sometime or other.

nu, in verse, may be made long, nne.

A form of na, also an affix to denote that, gana, mor-nee, a pea-hen.

in, heen, to the pronoun of the first person in all tongues, and in Arabic appli-
significant particles.

cable by a peculiar inflexion to place, instrument, &c.; muqṣud, destination; muḥkumu, judgment-seat; muqṭul, place of execution; misṭul; a rule; or reciprocity, as, muqyatulu, carnage; muḥbahuṣu, argumentation.

As an affix in beg, khan, a lord, m denotes the feminine begum, khanum, a lady.

ma, maņ, mother; mah, a month.
moo, hair; moh, pity; muya, sympathy.
mooņh, face, mouth.
mue, wine; mui, with; bu mui, along with.
mueņ, i.

men, in, at, on, &c.; meņh, rain.

mu resembles the nu in khwah, mukhwah; nolens volens, expressed also by huq na huq, the hocknack of jargonists. Before the imperative this negation commonly assumes t, as mut, dont.

muo, some places or towns are so called in India.

lu, ru, differently modified with the vowels, as al, el, r, ar, &c. appear as radicals denoting possession, agency, existence, &c. which will be found, in some measure, to pervade our own and other tongues, puh-la, first, doos-ra, second, tees-ra, third, the s of these seems merely for the sound.
Sometimes these letters occur as mere subservients, in nir-as, hopeless, dholana for dho:ana, to cause wash, &c.

ra, re, rec, is to the first and second personal pronouns, &c. what ka, ke, kee, is to every other word in the genitive; mera, mere, meree, of me, my, mine; tera, tere, terec, of thee, thy, thine; huma-ra, re, rec, our, our's; tooiha-ra, &c. your, your's. In Persian, ra is equivalent to ko, to, for, o-ra, to him.

re, o, bap re, O father; ma rec, O mother.
reh, a sort of fuller's earth.
rah, a road; rah-ec, a traveller, waysfarer.
roo, the face; too bu roo, face to face; ab-roo, reputation; ub-roo, eye-brow.

rooh, the soul.
rue, rate, ratio.
ru, ec, bran.
ra, ec, mustard.
ra, c, opinion.

These, and others like them, prove the absolute necessity of great accuracy in pronunciation, as thousands such are met with in the Hindoostanee.

The palatials ṭ ṭh, with their aspirates ŏh ṭh, are little if ever used as significant or even expletive particles, nor am I yet aware of their application as Sanskrit radicals.

ṭ very often becomes a harsh r; and ṭ sometimes the soft r; as such they will occasionally
SIGNIFICANT PARTICLES.

be met with affixed to other words: thus, chum-ra, leather; chumree, cuticle; cham, hide; pug-ra, a large turban; pugrice, a small one; pug, one very large; and though this application of -ra, -ree, -ur, -ar, do not always hold good, they may nevertheless be traced as subservient affixes of some sort or other, in many words terminating as above.

Tho will often be heard in counting so, ek tho, one (knife, &c.); paunch tho, five (chairs, &c.); and must be carefully discriminated from to, the mere expiety, hue to, he is I believe.

It seems a leading letter in the second personal pronoun, too, tuen, thou; toom, you; tera, thy, &c. the correlative, tuon, tuhan, tuesa, &c.

It is moreover the paramount sign of the present tense, immediately after the root of the verb, and before the a, e, ee, een, of masculines and feminines in both numbers; martar, I, thou, he, (males) beat; marte, a, e, you, they, (males) beat; martec, I, thou, she, (females) beat; marteen, or martiyan, a, e, you, they, (females) beat.

In the old verbs the use of t was even more obvious as a present sign, murun, to die; mutut, he dies, &c.

tc, the old word for sc, from, sometimes sitee.
ta; that, to, till; affixed, ness, sum-ta, same-
ness; komul-ta, soft-ness.
tha, was, had, did; the, thee, theen, &c.
thah, a bottom, ford; u-thah, bottom-less.
tuh, fold, doubling, down, below.
to, that, also, &c. in Persian, thou, and often
contracted and affixed as ut or simply t.
too, tooν, tueν, thou.
tuo, then, yes, well; like tub, then.

This letter takes the lead in every series of
three, under the various forms of tee, ti, tree,
tir, te, and in many compounds from this num-
ber; thus, doo ha,ee, twice alas! ti ha,ee, thrice
alas! ti-pa,ee, a tripod; tri-sool, trident.

ut or iyut, like the affix ta, will be found in
many words: thus, admiyut, humanity, shukh-
siyut, self-importance, and padshah-ut, king-dom.

at, Arabic plural sign, waaid-at, accident-s; moofrid-at, simple-s.

at, the custaid apple, affixed like ta booh-at,
abundance, from buhoot, much, sometimes a,et,
puncha,et, an assembly, a jury of five.

ath, eight (in composition); uθh, ur, us, as.
ot, shelter, cover; uti, very in Sanskrit.

tu fold, ply, correlatively, as many, so many.

after kue, jue, how many, so many.

tue, passing over; tue-kurna, to cross.
tu,een, like ko; but a compound postposition requiring ke, murd ke tu,een, to the man, or simply the man.

The other dentals are seldom of much use etymologically, except d, very conspicuous in the third persons of Persian verbs.

De, give, let; de,o, do, the plural; ane de, let come; do, doo, two, used in several compounds, as

doosra, a second; doona, doogna, double.

donon, both; doodila, distracted; lit, two-hearted; doo ha,ec, ti ha,ec, twice and thrice alas! help! help! justice! justice!

's being convertible with h, in duh, dus, ten, mah, mas, a month, &c. we can so far account for it as the pronominal inflexion in yih, is; wooh, oos; though more difficult to trace it in jo, jis; kuon, kis; tuon, tis, &c.

su, denotes association, su-kha, su-khee, a comrade; suhna, to put up with, bear; sujjun, a lover.

sa, se, see, son, like; a particle of similitude discernible in ucsa, wuesa, juesa, tuesa, kuesa; from yih, wooh, jo, tuon, kuon, or kya, meaning like this, that, which, &c. it means also ish, as kala-sa, black-ish, hura-sa, green-ish.
sec, from, with, by, to, &c. sometimes sitee, and formerly son, te, &c.

sa, sometimes is used discriminatively, as kuonsa, juonsa, tuonsa, koqesa, whichever, whom, of two, or many, &c.; it often requires ka after the noun, huewan ka sa, brutal; lurke ka sa, boyish; ungoor ka sa, like a single grape.

sah, a banker; si, three; si puhur, 3 o'clock; sitara, a three-stringed instrument; sisalu, triennial; si goshu, triangular.

so, the same, so, he; so, sleep thou; so, o, sleep you.

soo, as a prefix, expresses any thing good, soor, angel; soochal, good conduct, &c. whence perhaps sona, to sleep, also gold, both of which the Asiatics are very fond of; sohna, to jut, become, evidently from soo and hona contracted to sohna.

suo, soc, 100.

sayu, saye, shude.

saee, zealous; saee, earnest to bind a bargain; saeen, master, lord.

sahis, a porcupine.

suwe, exertion, endeavour.

sh, of little use except in ish, at the end of Persian roots, or imperatives, as posh-ish, cloth-
SIGNIFICANT PARTICLES.

ing, sar-isch, collusion. In Persian, sh sometimes expresses the third personal pronoun.

sho, a washer, in composition; deg-sho, a scullion; moordu sho, a corpse cleaner.

z and zh, unless as a contraction of uz, from, &c. in the Persian, have no significant power.

za, from zadu, born, means a son; mir-za, a knight, being literally meer-za, the son of a lord.

jun, juna, have the same import in Hindostanee, muha-jun, high-born; sower ka juna, a pig, or hog’s son.

zee and zoo, as prefixes, mean possessed of, &c.; zee-rooh, possessed of life, living; zoo-soonoon, artful.

chu, chee, eechu, sundooq-chu or -chee, a box; deg-chu, or -chee, a pot; bagheechu, a small garden, from sundooq, a chest, deg, a large pot.

* cha, or cha-e, tea; chah, desire.

chi, what? chhee, fy! chhee chhee, fy for shame!

chee, a particle both of diminution and agency, bundooq-chee, musquet-eer; tumboor-chee, a, drum-mer.

** Many words with final a assume e in this manner, to which the learner must constantly advert in his progress among the Oriental tongues.
HINDOOSTANEE

chhu; sir; in comp. s, chhi chhe; soluh, six-
teen, is a change and contraction of chhu uor
duh, six and ten.

chuo; in comp. four; chuo-duh, fourteen; chao-
goshu, quadrangular; chuo-gird, around; chuo-
kunna, circumspect; lit, four-eared.

j denotes the relative state of pronominals and
adverbials, jo, who; juonsa, whichecer; joee, who-
ever; jub, when; juhan, where; juesa, so, like
which; jitna, so many; jita, so much; jue, as many;
jyoon, just as; jidhur, whither; joheen, as soon
as.

k is generally interrogative, kuon, who? kya,
what? kub, when? kuonsa, which? kuhan, where?
kuesa, how? kitna, kita, kuc, how much, many?
kyoon, why? kidhur, whither?—k. contraction
for kurna, as h. d. a. r. &c. is respectively for
hona, dena, ana, rukhna, &c.

ka, ke, kee, a genitive, possessive, or adject-
ive sign, to be always translated by 's, and
treated as an adjective affix; ubka sal, now's
year, viz. the present year; ubke sal ka khurch,
this year's expence; ubke sal ke khurch ko, this
year's expence for; oos ka bap, his or her father;
oos kee ma, his or her mother; oos ke bap se,
from his or her father; oos kee ma ko, to his or
her mother; oos ke do hhaee, his or her two
Significant Particles.

Brothers; oos kee do buhineq, his or her two sisters.

Kee is often the fem. of kiya, done, made, &c.; u. z. kee, he said, as stated in page 73.

Ko, to, for, at, or simply the accusative sign; ghoqe ko do, give (to) the horse; ghoqe. ko mut maro, don't beat the horse.

Uk, ak, k, the agent, &c. puer-ak, a swimmer; sewu-k, a servant; mend-uk, a frog; ghuo-uk, ditto, from swim, service, a ditch, and ghuo ghuo, the cry of a frog, the largest of which are the best teachers I know of the burr, or Northumberland r, expressed by gh in my system, in this hoarse ghuo ghuo of the Indian frogs, which certainly articulate the sound required with great precision in their responsive salutes from one brink of a water to the other, during the rainy season in Bengal. If cats occasionally converse by a modulation of their voices not unlike the human speech, the frogs and crows of the East are not behind them in these gutturals of speech kha, qa, gha; and I have often heard the Indian starling, or muena, pronounce the word sahib, master, more correctly than most of our countrymen in the Eastern hemisphere; who generally say sab, instead of
sau-hib, with a full, manly, distinct sound of the long syllable sa and the expired hib.

As a diminutive sign, k or uk is conspicuous in murd uk, a manikin, tīlīuk, a little child, &c.

ke-kur, as, having, ly; mar-ke, mar-kur, having beaten; sometimes mar-kurke, mar-kur-kur, kyoön-ke, kyoön-kur, because, as how; jankur, knowing-ly.

ki, that, who, which, saying.

kōo, bad, opposed to soo, koo-chal, misconduct; koo-dhung, un-mannerly.

kue, how many? kucce, several.

que, reaching, vomiting.

g' applies to the future tense of verbs, affixed to the aorist terminations oon e en o, and prefixed to the masc. sing. and plural a e, or the feminine ee, een, iyan; ja,onga, ja,ega, ja,enge, ja,oge, ja,ongee, ja,egge, ja,engeen, ja,ogeen, &c. I will go, and so on.

The foregoing significant particles will prove so truly convenient for the analytic and synthetic process with Oriental vocables, on which very great proficiency in the Hindoostanee must ultimately depend, that I cannot now resist the impulse to furnish every facility of this sort to the inquisitive scholar, by way of exercise to his memory, before he applies his judgment.
progressively in the derivation and composition of words, as they pass in review before him, through the whole of the examples. Under this impression, I have collected below, the most common prepositive, adjunctive, and intermediate inseparable particles, (or words used as such) which could not appear before as mere letters, that they also may be learned completely by heart with the postpositions, &c. which follow in pages 103, 104, &c.

Prepositives.

ghuer, other, ghuer ʂuʔeeh, in-correct.
khilaf, opposite, khilaf ʔul, un-reasonable.
kum, less, kum zor, pith-less.
ʔudum, without, ʔudum foorsut, leisure-less.
bud, bad, bud šoorut, ill-favoured.
zisht, ill, zisht roo, ditto, ugly.
pust- { low, pust- { himmut, ill-liberal.
doon- } doon- }
tung, narrow, tung dil, narrow minded.
goom, lost, goom hosh, insensible.
door, bad, door mut, un-wise.

which have all a privative, negative, or defective tendency, in a variety of compounds, such as the instances here produced, merely for the
learner's future guidance through innumerable derivatives of the same species in this and all languages.

The particle la has been omitted in its proper place, though like na of great use as a privative: la-char, helpless; la-ghurz, dis-interested; la-ḥul, in-explicable.

khoṣh, pleasant, khoṣṭubu, good-humoured. khoōb, good, khoobṣoorut, well-favoured. nek, virtuous, nek mizaj, good-natured. shuh, grand, shuh rah, high-way. raे, royal, &c. raे bans, the royal bamboo. raj, raи haïh, the head market. express good in their compounds; the three last often apply to the vegetable and animal kingdom, importing bulk, excellence, &c.

qabil, able, qabil ʿilaj, remediable. laiq, proper, laiq suza, punishable. sometimes the order of the words is inverted in these and other examples.

ṣaḥib, lord, master, ṣaḥib ʿuql, a wise man. meer, &c. like pre- meer mujlis, a president. ʿuhl, ditus. uhli kar, a tradesman,
Adjunctives.

ziyadu, denote ziyadu hubb, exorbitant, &c.
foozool, excess, ziyadu go talkative, &c.
hum, with, hum mukht, a school-fellow,
ek, one, ek jins, congenial;
concord, &c. ek dil, unanimous, &c.
nee, half, neem pokht, half dressed.
udh, udh mooa, half dead.
pesh, before, pesh-wa, fore-man.
pus, after, pus khoordu, leavings.
dur, in, dur soorut, in case.

huţ, ness, &c. kurwa huţ, bitterness.
wuţ, buna wuţ, management.
gee, tazu gee, freshness.
pun, moţa pun, fatness.
puna, bewa puna, widowhood.
ana, ghur ana, household.
anu, nuzur anu, a present, &c. zun-

The three last denote, fees, fines, places, adjectives, &c. as above.
wala, damaged wala, a milk-man.
wa, sheriff, police officer.
wuya, a dancer.
iya, man, mukhun iya, a butter-man.
waha, &c. hul waha, a ploughman.
aha, duor aha, a runner.
vara, Jukur vara, a wood-monger.
var, commedwar, a candidate, hopeful.

The whole of the foregoing assume various forms in composition, such as al, el, eela, uela, har, uha, era, which are used as adjectives, agents, &c. thus, rus eela, juicy, luscious; ghur-eela, domestic; pa-el, sure-footed, a good pacer; sump era, a snake-catcher, with many more.

In the feminine with many nouns they occur so:
walee, woman, doodh walee, a milk-woman, cheere walee, a virgin, ruseelee ankhi, a luscious eye.
kar, bud kar, an evil-doer, kisht kar, a planter.
gar, khidmut gar, a waiting servant, goonuh-gar, a sinner.
gur, suoda gur, a trader, saboon gur, a soap-boiler.
dar, dookan dar, a shop-keeper, zumeen dar, a landholder, farmer.

The whole of the above, and a number below,
ADJUNCTIVES.

imply maker, doer, holder, keeper, &c. as agents in er or adjectives of our language.

burdar, bearer, hooqqu burdar, a pipe man, nishan burdar, standard bearer.

bur, carrier, pueghum bur, a messenger, prophet, ruh bur, a conductor.

ban, keeper, bagh ban, a gardener, durban, a door-keeper.

wan, —— garee wan, a carter, kishtee-wan, a boat-man.

man, —— goon man, an artist, boodh man, a wise man.

baz, player, shu'trunj baz, a chess player, rindee baz, a wench'er, dum-baz, a puffer.

kush, drawer, tar kush, a wire drawer, hooq-qu kush, a smoker.

saz, maker, zumanu-saz, a time-server, sookhn-saz, an orator.

geer, taker, rah geer, a wayfarer, dust geer, a patron, goolgeer, snuffers.

furosh, seller, mue furosh, a wine merchant, puneer furosh, a cheese-monger.

khor, eater, khoon khor, khoon khwar, a murderer, blood-thirsty.

N
khwar, drinker, shurab-khwar, or khor, a wine-
bibber, sood khor, a usurer.
khan, teller, qissu khan, a story-teller, Far-
see khan, a Persian scholar.
go, speaker, durogh go, a liar, rast go, a
teller of truth, candid.
undaz, thrower, gol undaz, a gunner, teer un-
daz, an archer, burq undaz,
a musqueteer.
chula, gol chula, a cannoneer.
cheen, seizer, sookhn cheen, a carpenter at words,
gool cheen, a florist.
rez, shedder, khoon rez, a shedder of blood,
a murderer, rung rez, a dyer.
kun, digger, gor kun, a grave-digger, moo-
hur kun, a seal-engraver.
zung, striker, rug zun, a phlebotomist, rah-
mah, a robber, highway-man, foot-pad, &c. chihec
mar, a bird-catcher.
shikar, catcher, mahee shikar, a fish-catcher,
ahoo shikar, a deer-catcher.
les, licker, rikabée les, a plate-licker, a sy-
cophant, a toad-eater.
doiz, sewer, khuemudoz, a tent-maker.
sho, washer, deg sho, a pot-washer, a scullion,
moordu sho, a corpse-washer.
ADJUNCTIVES.

Dan, knower, hisab dan, an accountant.
Indu, — nuwees indu, a writer.
Bos, kissing, pa bos, kissing the foot, dust bos, kissing the hand.
Jo, searcher, yeb jo, a fault seeker, a critic.
Shunas, knower, qudur shunas, a discern of
Fuhm, &c. merit, a patron, kuj fuhm, perverse.

Suwar, mounted, &c. shuh suwar, a swift rider.
Nusheen, sitting, tukht nusheen, seated on a throne.
Bukhsh, giver, khuta bukhsh, a pardoner of sins.
Posh, hider, purdu posh, a concealer or winker at faults.

Purust, adorer, shikum-purust, a belly-worshipper, an epicure.

Purwur, protector, ghureeb purwur, protecting the poor, yuteem nuwaz, &c.
Nuwaz, the orphan's friend.

Bund, binder, jild bund, a book-binder, nuul bund, a farrier.
Amoz, taught, nuo amoz, a novice, tyro, &c.
Purdaz, manager, kar purdaz, managing business, a factor.

Nooma, shower, rah nooma, a conductor.
Ashob, inflaming, dil ashob, inflaming the heart.
fureb, stealer, dil fureb, a heart-stealer, a mistress.
ungez, exciter, atush ungez, an incendiary, fit-
nu ungez, a mutineer.
azar, disturber, murdoom-azar, a tyrant.
kœsha, opener, mooshkil koœsha, a solver of dif-
ficulties.
goodaz, melter, dil goodaz, heart-melting, af-
flecting, tun goodaz, melting
the body, enervating.
ruo, walking, tez ruo, swift-footed.
been, seeing, pesh been, foreseeing, provident.
khwah, wisher, khuer khwah, a well-wisher.
undesh, think-
 door undesh, provident.
šulub, ser, &c. rishwut šulub, wanting a
 bribe, corrupt.
soz, burner, šulum soz, burning the world, a
great beauty, a tyrant.
ufshan, shedding, gool ufs lanz, scattering roses.
fishâñ, — ushk fishân, shedding tears.
ufroz, illuminating, buzim ufroz, cheering an as-
sembly.
mohun, attractor, mun mohun, heart-al-
dil rœba, luring.
rœba, ahun rœba, the magnet.
kul rœba, amber.
ADJUNCTIVES.

zadu, \( \{ \) born, \( \{ \) shuh zadu, king's son, a prince.

zad, \&c. \( \{ \) khanu zad, domestic.

za, \( \{ \) wilayut za, born abroad.

\( \{ \) pet b\( \) hur, a belly-full.

b\( \) hur, full, all, \&c. \( \{ \) rat b\( \) hur, all night.

\( \{ \) din b\( \) hur, the whole day.

\( \{ \) kumur b\( \) hur, up to the waist.

jog, able, \( \{ \) k\( \) hane jog, eatable, peene jog, drinkable.

wur, \( \{ \) possessing, \( \{ \) jan wur, having life, an ani-

awui, \( \{ \) mal, dilawur, brave.

mund, \( \{ \) fayudu mund, profitable, beneficial.

wunt, \( \{ \) bul wunt, powerful, strong.

nak, \( \{ \) huol nak, fearful, timid.

geen, \( \{ \) ghum geen, sorrowful.

cen, \( \{ \) chob cen, wooden.

sar, \( \{ \) shurm sar, full of shame, ashamed.

aloodu, \( \{ \) gurd aloodu, dusty, khoon aloodu, bloody.

amez, \( \{ \) mukur amez, deceitful.

goon, \( \{ \) neel goon, blue coloured.

fam, \( \{ \) gool fam, rose-coloured.

mail, \( \{ \) subzee mail, greenish.

\'the last ten or twelve adjunctives apply to pos-
session of quality, colour, \&c.

\'dan, \( \{ \) nas dan, a snuff-box, numuk dan, a

salt-cellar.
khanu, bawurchec khanu, the cook-room, kitchen.
ghora, bhoom ghura, a ground floor or cellar.
muhul, chor muhul, a seraglio.
sura,e, hurum sura,e, ditto.
sala, sal, tuk sal, the mint, ga'o sala, a cow-house.
gah, aram gah, a sleeping room.
stan, Hindoo-stan, India.
istan, gool-istan, a rose-garden.
usthan, dew usthan, a temple, house of God
shun, gool shun, a rose bed.
zar, lalu zar, a tulip bed.
baaree, goolab baree, a rose garden.
waree, phool waree, a flower garden.
gunj, nuwwab gunj, viceroy-market.
gola, lon gola, the salt-market.
tola, muchhlee tola, fish-street, &c.
tolee, abad, ukbur abad, the city of Ukbur, viz. Agra.
nugur, chundur nugur, moon-town, our Chandernagore!
poor, ghazee poor, hero-town.
shuhr, unoop shuhr, the incomparable city alias Anopshire!
gurh, futiih gurh, Fort Victoria.
Simple Postpositions.

bhoom, beer bhoom, warrior-land.
bazar, qasim bazar, the market of Qasim.
khand, rohil khand, the Rohila country.
gañw, chut gañw, lamp-town.
mala, rag mala, a song or tune book.
namu, shah namu, the book of kings.

the whole from dan might be termed local adjunctives, as they all seem to imply some place, repository, town, &c.

The intermediate particles have been almost all discussed among the significant letters or syllables, in pages 65, and 77, pur, on, dur, in, and ka, of, excepted; dugha pur dugha, tit for tat, afut pur afut, calamity on calamity, pue dur pue, successively, khet ka khet, the whole field, are examples enow to show the nature of such compounds.

Simple Postpositions.

ka, ke, kee, like—ra, re, ree, na, ne, nee, of, 's, to, &c.
ko, to, for, at, in, &c.
pur, on, at, after, by, &c.
se, sitee, with, from, by, to, &c.
men, in, on, after, at, &c.
tuk, tuluk, lug, tove, le, to, up to, &c.
hokur, through, by.
have been termed simple, from their governing
the mere inflexion of the noun, seldom or nev-
er with it requiring ke, kee, &c. though the
compounds often drop these, and rest satisfied
with the simple inflected word, particularly pas,
oppur, and a few others. Pur ko, pur se, men-
se, ke tu,ee, ko, ke pas se, as a sort of redupli-
cated postpositions, are used like our own,—
from within, from below, &c.

I have inserted ra and na, &c. above, rather
to show their great affinity to ka, ke, kee, than
to have them also considered, like ka, postpo-
sitions, for they are merely pronominal geni-
tive signs, like our own mine, thine, his, her,
your, &c. His being just a contraction of he's,
i.e. of him, may help to explain the coska, co-
ke, coskee, his, her, in Hindoostanee; if we ad-
vert also to the Latin suis, sua; cujus, cuja;
kiska, kiskee, whose, viz. who's, of whom, apply-
ing as adjectives to his, her, whose, in concord
with the noun; sua mater, coskee ma, his or her
mother.
Feminine Postpositions.

 nutuf, janib, near, towards, side.
 nitruf, manner, like, way, mode.
 khatir, for, sake, mind, heart.
 muṣrifut, by, through, means, medium.
 nisbut, respecting, compared with, relation.

have been so called because they require kee, ree, and nee, of the words which they govern, (being in fact all feminine nouns, used elliptically as postpositions) while the compounds (as masculines in the same manner) take ke, re, ne.

Compound Postpositions.

tun, eet, to, for, &c.
 kunc, to, for, &c.
 pas, near, to, with, nigh to, &c.
 yuhañ, wuhann, chez, at, s, here, there.
 nuzdeek, qureeb, nere, or, near, by, &c. with.
 copur, above, upon, besides.
 neeche, tule, below, beneath, under.
 undur, bheetur, in, within.
 bahur, out, without, abroad.
satḥ, sung, sumet, södhanḥ, humrah, shamil, with, together, along with, &c.

hath, to, with.

peechḥe, buṭd, buṭduz, after, behind.

pure, cōdḥur, cōṣṭuruf, cōspar, on that side, beyond.

wure, idḥur, istṭuruf, ispar, on this side.

age, samlne, sunmookḥ, rooburoo, mooqabil, ḥoozoor, hote, ruhte, before, against, opposite, in presence of, &c. &c. during.

aspas, chuogird, gird, gird pesh, around, about.

burūks, bur khilaf, in opposition to, contrasted with, vice versa.

ghueruz, bujooz, wura,e, siwa,e, bughuerc, cḥor,

bina, bidoon, besides, except, without.

beech, bccchmen, durmiyan, mud, mabucn, between, among, amid, in, &c.

wastc, subub, ba,iš, liye, karun, mare, laluch.

for, on account of, through, from, by, &c.

iuwuž, budul, sunte, bumsunzili, instead, for.

burabur, moowasiq, qabil, bu moojib, mišal,

mušl, manund, like, according to.

la,iq, mooonasib, worthy of, proper for.

ḫuqmen, in regard to, respecting.

war par, through and through.

Though the simple postpositions cannot well occur prepositively, the compounds often do, and, in this way, the noun is frequently be-
tween them both, siwakhoda ke, or khōoda ke siwa, besides God. The Persian prepositions, be, bur, muj, pesh, &c. are sometimes found so in the Hindoostanee, in which a number of other words, meaning reason, place, sake, side, way, &c. may be met with as postpositions, like ḥuqq, right, above, to which men, in, with, &c. is of course either expressed or understood in such sentences as, beemar ke ḥuqq men ubhee shurab uch-chhee nuheen, with regard to the patient, wine is not good at present, meaning, as far as concerns, in respect to, considering, &c.

Local Adverbials.

Yuhaŋ, here, wuhaŋ, there, kuhaŋ, where? juhaŋ, where, tuhaŋ, such or that place, kuheen, somewhere, anywhere, uor kuheen, elsewhere, kuheen nuheen, nowhere, hur kuheen, everywhere, kuheen nu kuheen, somewhere or other, juhaŋ kuheen, wherever, yuhaŋ kuheen, hercabouts, wuheen, that very place.

idḥur, hither, oḏḥur, thither, kidḥur, whither? jidḥur, whither, tidḥur, that place.

Yuhaŋ se, hence, wuhaŋ se, thence, kuhaŋ se, whence? &c.
Temporal Adverbials.

* ub, now, kub, when? jub, when, tub, then.
  aj, to-day, now, kul, yesterday or to-morrow,
  purson, the day before or after.
  ub tuk, aj tuk, hunoz, hitherto, yet, kub tuk,
  how long? jub tuk, until, jub se, since, kub se,
  whence? &c.
  tub tuk, so long, aj kul, now-a-days, ubhee,
  just now, immediately, &c.
  kubhee, ever, kubhee nuheen, never, kubhee
  kubhee, some-times, seldom, kubhee nu kubhee,
  sometime or other, roz roz, daily, bar bar, often,
  kue bar, how many times, jue bar, so often, tue
  bar, as often, pher or phir, again, baree baree,
  alternately, ek bar, once, do bar, twice, &c. tis
  pur, thereafter.

Adverbials of Quality, Quantity, Number,
Manner, &c.

uesa, so, wuesa, such, kuesa, how? juesa, as,
tuesa, thus.

* It is rather singular, that all the derivatives of this word
frequently change b to d or o, whence kud, when? juo lug,
until, &c.
ADVERBIALS.

ita, this much, oota, that much, kita, how much? jita, so much, tita, thus much.

itna, so many, ootna, witna, that many, kitna, how many? jitna, so many, titna, that many.

yoon, thus, woon, that way, kyoon, how? jyoon, as, so, &c. tyoon, that way, &c. yoon kur, this way, kyoon kur, how? what way? &c.

ku'ee, several, kue, how many? jue, as many, tue, so many.

khoob, well, khurab, ill, &c. from the adj. good, bad, &c. puhle, first, rather,doorsre, secondly, &c.

han, yes, nu, nuheen, no, not, nor, neither, kyoon nuheen, why not? ulbuttu, certainly, mootluq, not at all, hurgiz, by no means, never, mut, don't.

shayud, perhaps, ho to ho, may be.

yu'ne, viz. to wit, namely, nuheen to, otherwise, else.

ulug, apart, jooda jooda, separately, ek ek, one by one.

milkur, leke, together, uksur, generally.

buhoot, ziyadu, much, too much, very, uor, more, bus, enough, qureeb, almost, thora, little, bu'ra, great, very, goya, as if, sin, fuqut, only.
Conjunctions.

uor, uo, o, wu, and; bhee, also, even, both, likewise.

ya, khwah, chaho, or; either, to, tuo, pus, well, then.

ugur, gur, jo, if; ugurchi, although, jubki, since.

kyoon kur, because, wherefore, isliye, therefore. ki, jo, ta, that, whether, when, go ki, provided.
siwa, except, wurnu, unless, tis purbhee, tuobhee, still, nevertheless, at least, such, truly, such kur, indeed.

pur, lekin, but, umma, mugur, wulekin, bulki, nay, moreover, hurchund, although, tahum, uzbuski, halanki, still, notwithstanding, bu shut ki, on condition that, provided.

Interjections.

Shabash! afreen! wah wah! kya khoob! dhuni dhun! wah jee! kya bat hue! denote joy praise, like our bravo! well done! ha,e ha,e! hue hue! wa,e wa,e! wa,e wucla! imply grief, as alas! lackaday! chhee chhee! chul chukhe! dhotho! indicate aversion, disgust, fye fye! be-
gone! choop! choop ruho! hush! silence! bus, stop! plenty! sooño! kyoona jee! hear! you sir! bap re bap! father father! ma reć ma! mother mother!

After what has been laid down in page 40, no one can find fault with the collection here made of all the most useful words in the language, which, as postpositions, adverbs, conjunctions, &c. often run so much into each other's divisions, that they cannot well be discriminated so exactly as could be wished. Among them all, hee, ever, just, &c.; sa, as; kur, as; liye, wasšu, account; turyif, side, ward; turyih, manner; aŋ, dhur, place; ta, quantum; is, this; ēns, that; kis, what; se, from, &c. will be very conspicuous; but kisliye, wherefore? &c. are so easily resolvable, like qua propter, and similar words in the Latin and other tongues, by re-perusing the significant particles, and the chapter on the composition and derivation of words in this Work, that we need not enlarge farther.

In proportion as the student acquires a knowledge by heart of these vocables, selected in the foregoing pages for that express purpose, before he proceeds to the sentences hereafter given, in support of grammatical rules, the more readi-
ly will he comprehend the drift of every example, especially if he will at the same time progressively encrease his mental store of adverbials from my Dictionary or Vocabulary, which can always be consulted for nouns, verbs, &c. as they may be required to explain any portion of Hindoostanee composition, when, from the context, the meaning is not quite obvious. Every real student will reflect on my earnest remarks in the preface, so applicable to the matter in hand; and in every practicable case of this kind should trust almost as much, if not more, to his own genius and resources, as to research and pains with any lexicon whatever.

— has been termed man's surest guide through life, and his great boast over the brute creation; yet animals are less subject to error, though they trust almost entirely to ——, in the grand objects of their care and existence. To man —— seems artificial, while to brutes —— appears intuitive; the former therefore requires something very like ——, before he can trust to ——, in which the latter are said to have no —— whatever, their hopes being limited to this —— alone.
The scholar must now learn, from thought alone, to fill up the blanks of the preceding sentence as well as he can, and in future to do the very same thing with every Hindoostanee paragraph, of which he may happen to know, or find in a dictionary, the same proportion of words, as he does in the English above, remaining ignorant, however, of the rest, as they are supposed to be produced by his own manly perseverance and deep reflection.

The fruits of such efforts will be stamped with different degrees of value, as the learner feels impressed with the idea, that he in some measure discovered them himself, or owed them to the labours of another person. As the first, they will be fondly cherished and retained long in his mind, like the darling children of his own fancy and judgment, while, in the latter view, they may be more frequently treated as a mere spurious breed, and committed to a very fallible stepmother's charge, viz. the memory only. The man who cannot think, will not easily be taught, by this or any book, his own language, far less a foreign tongue, so difficult as those of the East in general are: I must therefore beseech my pupils, in this stage of their progress, to commence seriously with the art and
practice of *thinking*, more fully elucidated in the Preface, to which they may hence refer with every advantage.

**Hindoostanee Declension of Terminating Letters or Particles.**

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>a or u</td>
<td>e, like the singular inflexion.</td>
</tr>
</tbody>
</table>

**Inflexion**

<table>
<thead>
<tr>
<th></th>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>e ka.</td>
<td>e ke.</td>
<td>e kee.</td>
</tr>
</tbody>
</table>

\[ \text{meaning of 's, and being a sort of possessive or adjective form.} \]

<table>
<thead>
<tr>
<th>Accus. and Dat.</th>
<th>Vocative</th>
<th>Ablative</th>
</tr>
</thead>
<tbody>
<tr>
<td>e ko.</td>
<td>e re.</td>
<td>e se.</td>
</tr>
</tbody>
</table>

| on ko, to or for. | o, substituted for a or u. | on se, with, from, by, &c. |

**Nouns terminating with every other Letter.**

**Nom.** b, d, ee, &c. when masc. b, d, &c. and to fem. en is added, or an, if they end in ee.

**Infl. none**

<table>
<thead>
<tr>
<th>Gen. Uninfl.</th>
<th>on ko.</th>
</tr>
</thead>
</table>

| on is added to the nom. | sing. the ee of |

<p>| ka. | on ka. |</p>
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ditto Inf. — ke.</td>
<td>on ke. which, how-</td>
</tr>
<tr>
<td>Ditto Fem. — kee.</td>
<td>on kee. ever, general-</td>
</tr>
<tr>
<td>Accus.&amp;Dat.—ko.</td>
<td>on ko. ly becomes iy</td>
</tr>
<tr>
<td>Voc. — re.</td>
<td>o. before an, on,</td>
</tr>
<tr>
<td>Abl. — se.</td>
<td>on se. as golee, a pill,</td>
</tr>
<tr>
<td></td>
<td>goliyan, goli-</td>
</tr>
<tr>
<td></td>
<td>yon, pills.</td>
</tr>
</tbody>
</table>

The learner may now form as many cases, with the whole of the postpositions, as he pleases, giving them such names as will most readily convey the idea intended, by the words so used, viz. donative, locative, instrumental, social, &c. but he should ever recollect, that the simple postpositions require the inflexion, if any, of the noun, while the compounds govern the inflected, and the fem. postpositions, the feminine genitive. thus, gole ke pas, near the bull; bundon kee khatir, for (the sake of) slaves; bandee ke satth, with the slave girl; bandiyon kee turuh, like slave girls; though it must be confessed, that ke is frequently omitted, ghur pas, near the house.

When a or u, as exceptions, happen to be indeclinable, they fall under the rule for nouns in b, d, ee, oo, &c. dana, a wise man or wise men;
dana ka, ke, kée, &c. dana, on ko, &c. bula, evil; bula, on, evils; bula, on ko, ke, kée, &c.

Adjectives are declined exactly as nouns, only they have not the inflexion on nor an, when their accompanying nouns have them.

gora murd, a fair man.  Gore murd, fair men.

gore murd ka, ke, kée,  Gore murdoñ ka, ke.
of a fair man, &c.  Kee, fair men's, &c.

gora, a European.  Gore, Europeans.
gore ka, ke, kée.  Goroñ ka, ke, kée.

khoob lurka, a good boy.  Khoob lurke, good boys.
khoob lurke ka, ke,  Khoob lurkon ko, ke,
  kée, &c.  Kee.

khoobon ko, ke, kée, of the good, opposed to—
of the wicked, budon ko, ke, kée.

bhulee lurkee, a good  Bhulee lurkiyan, good
girl.  Girls.
bhulee lurkee ka, ke,  Bhulee lurkiyon ko, ke,
  kée.

Comparison in Hindoostance is very simple, and greatly assisted by se, meaning than, or by the words like our very, more, most, &c.
luřke se luřkce gorce hue, the girl is fairer than the boy; luřkce se luřka gora hue, the boy is fairer than the girl;* luřka buhoot gora hue, the boy is very fair; pur luřkee oos se uor goree, but the girl is more fair or fairer; such wOoh sub se goree hue, true, she is the fairest of the whole.

Pronouns.

They follow the general rule of declension, with some slight deviations, so:

Nom. muen, I. hum, we.
Infl. moojh, me. hum or humon, us.
Gen. me-ra, -re, -ree, of hum -ara, -are, aree, of me, and my, mine. us, our, ours.

too, tuen, thou; toom, toomh, you, declined exactly as above.

N. yih, he, this, she, it; wOoh, he, that, &c. ye, they, these; we, they, those.

I. is, him, her, and it, this; ons. hum, &c. in or inhon, them, these; oon, oonhon, them, those.

And in like manner are the interrogative, relative, and correlative, pronouns declined.

* Lit. boy than girl fair is—girl than boy fair is; a transposition which finely elucidates the nature of Hindoo-stance construction, thus contrasted with our language.
kuon, kis, who? juon, jo, jis, who; tuon, tis, that, &c.
ko, ee, any, has kisee, and kya, what? kahe, in their respective inflexions.
ap, self; is commonly up-na, -ne, -nee, own, in the gen. though it also often admits of ka, ke, kee, instead of na, ne, nee.

In the same member of a sentence the pronoun and its possessive form cannot follow each other, as in our language, but rather take upne, upnee. *I will go to my house;* mueñ upne (never mere) ghor ko ja, oonga, *if you will go to yours;* u-gur too, upne (never too, hare) ghor ko ja, o, and *he to his;* uor woo, upne (never ooske) ghor ko.

They nevertheless say, *I and my brother,* as we do, mueñ uor mera bha, ee; *he and his friend,* woo, uor ooska, dost; *they and their sisters,* we uor oonkeee buhineñ.

The pronouns yih, woo, he, this, that, &c. are of course also adjectives.

*N.* yih luřka, this boy, ye luřke, these boys.
1. is luřke,
in luřkon, never inhoñ luřkon.

*N.* woo, luřkee, that we luřkiyan, those girls.
girl.

1. oos luřkee, oonluřkiyan, neverooon-hon.
though as mere pronouns, inhon and oonho be in constant use.

We may here recapitulate, that moojh-e, toojh-e, is-e, oos-e, kis-e, tis-e, are equivalent to moojh-ko, &c. as hum en, toom hen, in hen, oon-hen, &c. are to humko, humon ko; and at the same time observe of the other pronouns, that with other nouns in on they do not retain it, hum log, we people; hum teen buhine, we three sisters; hum teen buhino ko, to us three sisters; hum teenon se, from us three; humon pur, on us. Mere, tere, humare, toomhare, occasionally supply the place of moojh, &c. or vice versa, but more rarely.

While ra is to the two first personals, what ka is to all nouns, the last may, by the intervention of a noun, be used after moojh, toojh, hum, toom, so—moojh ghureeb ka bap, the father of poor me; toojh bechare kee ma, the mother of helpless thee; hum duolut mundo ke ghoore, the horses of us wealthy; toom bholon kee bat, the speech of worthy you.

As the active preterite expletive ne inflects declinable nominatives, mueñ and tueñ excepted, the learner must not be surprised to meet with inflexions as nominatives, thus; kuon aya, who came? wooh admee jis ne diya, that man
who gave; tis ne mara, he beat or killed; muen ne dekha, I saw; oos ne pukra, he seized.

Having thus given an abstract, or bird's eye view of declension in this language, for the benefit of the general grammarian, in his rapid flight through this region of Oriental philology, we shall next proceed to a similar sketch of the only conjugation to be found in the Hindoo-stance tongue.

The auxiliary verb has been sufficiently discussed among the significant particles, we may therefore observe once for all, that na, to, being dropt, the root of the verb remains, which is moreover always the imperative second person singular; pal-na, to foster, foster-ing, with ne, nce, but the terminations alone will suffice in this way, as they will all branch off from the root of any verb, in this order; pal-a, -ce, -e, -cen; or -iyan; -ke, -kur, -kurke, -kurkur, &c.; of which the subsequent scheme will give the learner an adequate notion, by studying the whole with due attention to the root pal, from pal-a, nourished, to pal-kurke, having nourished. This part of the verb very conveniently expresses many of our adverbs, bhoolkur, inadvertently, i.e. having forgotten.
forms the past tense and
prefixing t, we have the
present of every Hindoo-
stance verb.

the aorist be, and
also the imperative,
mitting e of
the second person
singular. With—

is formed the future will or shall be, viz. oonga, e-
or of all verbs.

N. B. Pal, nourish thou, sometimes having nourished, is the root of the whole from pal-na, to nourish, to pal kurkur, having nourished, fostered, &c.
Hooa expresses our been, is, was, according to circumstances, and often appears to have no meaning at all, it is therefore omitted or expressed on such occasions at the discretion of the speaker; muñ hooa hoon, &c. I have been, &c.; too hooa tha, &c. thou hadst been, &c.; panee gurm hue? is the water hot? han gurm hooa, yes it is hot. There may be a very nice distinction in the use of the present and perfect, apparently promiscuously, but it seems not less obscure than, he is arrived, he has arrived, &c. in our own language.

A species of second future of hona is formed from the indicative, instead of the aorist, viz. hoonga, huega, huenge, hoge, expressive perhaps of some doubt. A future, or polite imperative, is commonly formed by affixing iye, or iyo, to the imp. sing. second person, as, jaïye, jaïyo, go, pray go; and, you will be pleased to go, also expressed by jaïyega.

With other verbs, instead of iye, &c. jaïye occurs, or, changed thus; deejiye, pray give; keejiye, please do; khajaiye, pray eat, or khaiye.

There are no irregular verbs in the language, because kiya, done, moona, dead, are merely redundants from keena, moona, the old words for kurna, to do; murna, to die.
CONJUGATION.

Hooa, liya, diya, guya, are easily accounted for; the last would have been gaya, did not that mean *he sung*, and sometimes jaya still is used in its regular form.

It may be proper to remark, that hona means *to be, exist, remain, &c.* besides being like *esse*, often used inversely with datives for the verb rukhna, *habere, to have*, with which the learner will be on his guard, when translating the languages of India.

The expletive *ne*, before preterite active verbs, will be best learned from practice; but the scholar must recollect, that when nominatives are used accusatively, the verb *agrees with them rather than with its own proper nominative, and that accusatives, on the other hand, with *ne, keep the verb in an indeclinable state entirely so*; lurkon ne lurkiyan mareen, *boys beat girls*; lurkiyon ne lurkon ko mara, *girls beat boys*; a curious regimen, which will soon become familiar by a little attention, as the rule certainly runs through the whole language, with very few exceptions. The pluperfect is often substituted for the perfect, sipahee kul aya *tha*, *the soldier came* (lit. had come) *yesterday*; and the other tenses, like those in most languages, run much into each other.
Before the tyro can possibly pronounce well, with ease and fluency conjoined, he will find it absolutely necessary to read and ponder over the whole of the preceding sheets, at least ten times, if he at the same time be resolved to comprehend the subject thoroughly; previous to his farther advancement in this language, a measure which I recommend sincerely to him, from a conviction, that he will yet feel grateful for the present importunity on my part, as his progress afterwards will certainly both delight and astonish himself. Not less than twenty readings of the extract from my Ultimatum, in page 50, will suffice to enable any scholar to read it with equal facility as so much Latin or English; but these readings must be performed in a loud audible voice, either for the reader’s own ears to admonish and correct him as he proceeds, or for his fellow students, as hearers, to make their own remarks on the performance progressively, with the most beneficial effects to every one concerned in such a pursuit.

A literal version of the first paragraph in the story of Sukontula, carefully compared with the translation in page 54, may throw such light on the subject as will render the student’s
future labour light as a feather; I shall consequently indulge him with it in this place.

"Now forewards story of thus relation is, that the wilderness in besides God of, her any care taking person not was, but a bird her over own wings of shade making was, this from, her name is Sukontula. There fallen is she weeping was, tears of pearls eye-lids on stringing was, milk for taking mouth opening remained had, hands feet own continued striking had, when protector of world—own favour made, that Kunn saint somewhere bathing for gone had, just as that quarter from turned out, saw, that this what power divine is! that new flower of parteire to, flower place from far having seen, bewildered in manner of nightingale picture became, rolling pearl orphan like was, but ground on, rolling it of seeing, he sorrowful became.

However uncouth, redundant, preposterous, or defective, this verbatim et literatim translation may seem, it cannot be much more so than a similar view of other tongues would often exhibit; and as the present mode is, after all, the most rational groundwork for rendering one language into another faithfully, the scholar may now, by way of exercise, turn my
HINDOOSTANEE

bald version here into the best English power, and then let him compare it with what is in page 54. Such a habit once accustom applied will not only, in the first instance, give him a great command of words, with a more or less idea of the grammatical arrangement and turn in of the Hindoostanee, but may hereafter elevate him as a most faithful and expert translator or interpreter of Eastern tongues.

Taking it for granted, that my advice has been studiously followed, and the comparison made accordingly, it will probably appear that my version cannot stand the test of rigid examination, and, on the whole, in point of elegance, may fall greatly short of my pupils efforts to excel me. To anticipate defence when the objections are unknown, might be premature, and to repine at superior talents would prove me illiberal in the extreme, more especially while stimulating my young friends to enter the lists in a fair trial of skill with their instructor.

I shall next analyse the first paragraph of the story, and as every word of it will be found in the Vocabulary, the student cannot be better employed than in finishing the whole, as I have begun, either at present, or when he has
deliberately perused all the grammatical portion of this Work. See page 50, as we proceed.

Ub, now, well, whence ubhee, just now, immediately, already, le ub, well then, ub tub, on the go, just a-going, and many others; age, before, on, forwards, henceforth, &c. inflected from aga, front, forepart, whence several derivatives, distinguishable by the initial ag or ug, all connected with the radical meaning; dastan, story, narrative, novel, romance, &c.; ka, of, 's, agreeing with buyan, detail, relation, the nominative of hue, is, dastan ka buyan hue, story's detail is; yoon, thus, in this way, so, from which yoon hee, just so, for nothing, without labour, &c.; Hindoostanee zooban much ne yoon hee seekhee, I learned the Hindoostanee tongue, the best way I could, without taking any pains to acquire it, may safely be said by many a Jargonist, who is not aware, that yoon hee expresses so much in this useful language; ki, that, who, which, when, saying, thus, as follows, &c. a handy little word, which practice will elucidate much better than precept; oos, the, that, it, him, her, inflexion of wooh, generally implying remoteness of the object; but when proximity is not essential, wooh is more applicable to our he, she,
in concord with jangui, a derelict, wild, wasted,

&c. but governed by the postposition men, in, &c., siwa, siwa,
beside, except, save, but, placed preveniently, though one of the compound postpositions; khuda, God, an exception to the general rule of nouns in a u, being inflected to e, ke, of, s, 

&c. often apparently redundant, being the inflected genitive sign governed by siwa, a compound postposition, for which in English we cannot always find any meaning; khuda has siwa, will necessarily be rendered by us, besides God, the Almighty excepted, &c. in which, 

i.e., as a significant word, can have no place, though on other occasions it may become to, as in hukma he now was, according to orders.

cosa, her, his, its, of her, &c.: From the nature of the English language, more attention is paid to the gender of the possessive person than the thing possessed of; in Latin and Hindustani it is the reverse, whereas cosa ghu, 

his or her house; coska kitab, his or her book; amristar, his pater, his or her father; ko, ca, 

say, alchemy, care, heat, intelligence, notice, news,
Sterned by wala, mas, person, etc. In the compound here used; khubur, lenā, ḫula, a protector, guardian, friend, care-taking person; in the masc. to agree with Khanda, God.

Nu, not, tha, was. In the Oriental tongue, sound logic and grammar go often hand in hand, where with us they seem to separate, and in no instance more than in negative sentences like—I saw no body; I will give him nothing; he is nowhere to be found; no soldier will be permitted, &c. which can be rendered in Hindoostanee by no other mode than—I saw not any body; he is not anywhere; any soldier will not be permitted; and, _I will not give him any thing_, muen oosko koochḥ nuheen doonga.—Were we asked how it was possible to see nobody, nothing, &c. the question might puzzle us, and our answer could not be very satisfactory to people who make speech and common sense more subservient to each other than we do, at least in such examples as the present, not less perplexing than the ungrammatical phrase, _my lord_, used by one man individually, or a thousand together, when addressing a peer of the realm. Her of any protector was not—we would change to—she had no protector—or, she had not a protector—a case in point which.
Hindoostanee

The subject, as well as a hundred others, could do.

Pur, but, yet, &c. which may always be discriminated by position from pur, on, above, as this last never can be initial, though pur, a feather, may; ek, a, an, one; pukh-eroo, a bird; jutal, &c. from pukh, punchh, a wing, &c.; eroo, a modification of ar, er, hara, noted in pages 83 and 96; cos, her, him, it; pur, over; tpane, own, inflected to agree with puron, wings, governed by ka, of; in concord with sayu, shade, shadow, shelter, protection, &c.; kiye, inflected from kiya, the redundant past participle of kuria, anciently keena, to do, make, act, &c. This form, and the inflected present participle kurte, doing, bear some analogy to the Latin ablative absolute, explicable in the Hindoostanee so—sayu kiye hooe kee halut men, in the state of sheltering. You will see him ko (hooe kee halut men) dekhoge. I see, speaking, on ko bolte sounta hore: tho is bolte hooe kee halut men, in the act of speaking; tha, was, stood, remained, &c. probably the perfect tense of the verb thana, to stand, remain now obsolete, which would regularly be thou, subject ak, like kee, ee, to the elision of the final homogamous vowel, as stated on page 7.
Is, this, to which hat; or words
Fair, matter, particular; etc. is understood, being like res and negotionem in Latin, of substance in the Hindoostanee; se, from to be carefully discriminated from se, inflected from es, alia, as, ish, of page 87; oska, her, agreeing with the masc. noun nam, name; Sacentala, the Sacentala of Sir William Jones; hoo, is, was, &c. In the use of such verbs, we and the Hindoostaneees differ greatly. If told by any of us, which we would be very apt to do, "the man you saw yesterday in my house was my uncle," they would probably, with a smile, observe, "and is he not your uncle to-day," or with a look of condolence, might enquire how, when, and where he died, because their own idiom teaches them in all such sentences to use is for was, unless the person spoken of be since dead, and no longer the relative in question. On similar grounds, where we mention our having been at a particular time in a given place, thus,—recollect we also were that year at Dihlee,—they would often use and, so—yad rukho hum bhee oos sal Dihlee men huen.

Wuhan, there, that place; puree, fallen, fem. past part. of purna, to fall, with its auxiliary sign hoo, is, frequently redundant, and of
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consecrated; wash, she, he, it; rotee tribe, crying was, imperfect indicative fem. third person singular, in unison with wash, she; ansowon, inf. plural of ansoo, a tear, properly ansouon, for which consult pages 33, 35, &c.; ke, of; plural, to agree with rotee, pearls, this being one of the very few nouns in ee, which are not feminine by this termination, enumerated in page 71.

Pulkon, eye-lids, pl. inf. of puluk, whence the u is dropt, as explained in pages 65, 66, governed by men, on, in, &c.; pirotee thee, threading was. It would require the hairsplitting genius of Eastern poets to divine the climax of beauties in the sentence before us, which they would term a sweet string of the most lovely pearls, formed by the eye-lashes of the child, piercing the lucid globules as they are shed by the eyes, rendered still more brilliant by minute pearly drops strung around them. This may be to Oriental remedy very fine, though it rather militates against our sounder judgment on all such similies, and the childish jingle of rotee and pirotee, with which, I recollect the Hindooostanee bard was so delighted himself, that his eyes literally sparkled with joy, as he exclaimed, after a most signifi-
cunt but ineffable clink of the tongue, kya khoob! how charming!

Doodh, milk, ke, of, for, governed by liye, taking, account, resolvable like kiye, already elucidated, into liye hoo,e kee halut men, in the state of taking; mouh, mouth, face, &c.; pusar ruhee thee, stretching, remained, had, the pluperfect of the continuative verb pusar ruhna, to remain stretching, from pusarnā, to stretch; hath pañw, hands, feet; upne, own, plural in concord with hath pañw, in the nom. pl. used for the accusative. Mar ruhee thee, striking, remained, had, just such another verb as the last, from marna, to beat, strike, kick, drive, and kill, &c.

ki, when, then, that, &c.; purwurdu-gar, the protector; i, of; ałum, the world; ne — has no meaning though an active perfect expletive of constant occurrence in this language, before every perfect tense of transitive verbs, which has no present form; muen ne mara, I killed; toom ne nuheen mara, you killed not; wooh mara, he will kill; hum marte the, we were killing; too ne mara tha, thou hadst killed; upna, own; fažl, grace, favour, &c.; kiya, made, did, acted, &c. whence the use of ne; jo, when, as, that, if, wh., &c.; Kunn, moonee, a saint, the holy man; kuheen, somewhere; nuhane, to bathe,
ko, far, similar to our old infini-
sal, for to drink, for to speak; still common in
the East; chule, the, gone, had, in the plural,
art of respect to the saint, though an indivi-
dual, which is the common practice, and like
our own address to one person, you were angry,
you are pleased, instead of thou wast; thou art,
attained by the Quakers very grammatically,
though now-a-days rather a quaint mode of
speaking to anyone; jon, appears, contracted
from joheen, just as, the moment, instantly as;
one, that; turuf, or turf, side, quarter, &c.; se;
from, on, at, &c.; ho nikle; came out; perfect
 tense, third person, plural for singular of the
verb ho niku, to turn out, come out, issue
forth, &c. a compound of hona, to be, and ni-
kula, to issue, &c.

The perfect should be niku, but is generally
contracted in such verbs, as by page 66.

We form similar verbs with the help of ad-
verbs, which often materially alter the nature
of the original; and the same effect follows in
Hindoostanee, of the coalition of two verbs.

kaṣna, means simply, to cut; kaṣ-kṣa, from dalna, to throw, equivalent to
off; away, as dena, to give awa-
ANALYSIS

The reader may, by consulting the Section on the Verbs, acquire the most ample information on a subject, which he will soon find of the utmost importance in this language; dekha; beheld, saw, perceived, observed, &c.; ki, that; yih, this, kya, what? qoādrut, power; i, explained in page 68, under murdi nek, a man virtuous, for nek murd, a virtuous man; ilahee, divine, hue, is; yih kya qoādruti ilahee hue! implies wonder, admiration, &c. of the divine power, as we say,—alas! what a man he was!—when shall we see his like again? so do the natives of India, with congenial feelings, exclaim;—hae kya admee tha! cosa burabur phir kub dekhenge? in other words,—he was an honest fellow, and we ne'er shall see his like again; jo, which, that, &c.; is, this; qoōrut, manner, way, appearance, countenance, &c.; se, in, from, with, by, on, &c.; nuqur, sight, ate, coming, feminine, to agree with qoōrut, of that gender from its termination t; hue, is, that, nuo, new, fresh, &c.; gool, flower, rose; e, for i, of; umun, a bed, parterre, walk, garden, &c.; ko, the accusative sign, governing retrospectively the only inflectible word, cos, that, near it; gool-i-tan, flower-place, rose-bed, garden, a famous book of Suqdee's, which, like other roses,
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...the literary and moral thorns; &e, from, dekh, having seen,
the root or imperative of dekhaa, to see, behold,
&c. used for the preterperfect participle, dekh-
ke, dekh-kur, &c. as in pages 120, 121; hue-
ran, bewildered, distracted, perplexed, fascinated,
&c. In this and goolistan, the n is made nasal,
merely for the sake of the verse, which is fre-
quently the case in all such words, bu, in, one
of the prepositions noticed in pages 107, and
77; rung, manner, style, colour, way, i, of, bool-
bool, the nightingale, supposed by the Eastern
poets to be captivated with the rose's blushing
charms; i, of; tusweer, picture, painting, image,
&c. used here, either from the nightingale's par-
tiality to the rose as the picture of beauty, or
from some story of a painted rose, with which
the bird may have been fascinated; ho gu,e,
became, the perfect tense in the third person
plural of ho-ja na, to become, which is ex-
pressed here, as to be go, though
become, be occasionally used; ghultz, tum-
sassing, tumbling, agitated, &c.; doon, a brand;
e for i; yuteem, orphan; doori yuteem - a com-
mon term for what we call the union pearl, as
a non-pareil; see, like, as, in the 'em. v ager
with Sukoontula, Vide page 87, whichThis ex-
ample will farther elucidate. con, ko khoon haa. hum son bunaya hue. God made them like us; thee, was, lek, for lekin, but, khak, ground; earth, dust, &c. pur, on; ghulani, for ghulang ee, agitation, from ghulang, agitated; coske, her, in concord with the fem. noun ghulang ee; dekh, as before; we, lit. they, but from veneration for Saint Kunn, used for wooh, he; dib geer, heart-seized, sorrowful, &c. see page 97; hogue, e has been just mentioned.

A sedulous examination of this analysis will do more to pave the way for analysing the remainder of the quotation, or any other piece of Hindoostanee, than a thousand mere rules acquired by rote, with which a poor school-boy's memory is generally overloaded, like an ass's back, while his mind is allowed to remain as empty of thought, its proper food, as a heron's belly is of meat; whence from our public seminaries we have spouting automatons in abundance, who seldom evince great mental energy or conception, till they learn the positive necessity through life of thinking and acting for themselves, rather as intelligent, efficient beings, than sheer, passive machines or vehicles of useful knowledge.
...In the whole of the preceding process, I have purposely omitted the technical terms, verb, noun, adjective, &c. as self-evident in English to every man, who can expect any real information from this performance, on which he ought not to enter, if still ignorant of the first grammatical principles in his own mother tongue, or if yet unable to generalise the grammar of any language, he may have preposterously learned before his own, so as to be applicable, with a few trifling exceptions, to every other in the world, which we could very readily accomplish, were we invariably to begin at the right end, with vernacular speech, on sound principles first.

For persons whose education has been conducted on a rational, thinking system or plan, the preceding sheets of this publication, retrospectively studied as recommended, will suffice to make them already very promising Hindoo-stanee scholars; but for those who, from youth, inexperience, and want of thought, must follow the humdrum track of grammarians, the subsequent pages may contain special advantages, being more in detail, and easier, from repeated rules or observations, but calculated by dint of hammering, to drive some-
thing into every body, whose soul is sluggish enough to require hard knocking, before one can rouse it to persevering exertion, even during this very essential pursuit of future ease, honours, and fortune, in the distant regions of the East, through the medium of the grand colloquial speech of all India.

The Noun,—and first of the Article.

1. The articles a, the, as in Latin, are commonly inherent in the simple noun, kitab läd, may signify, according to circumstances, either bring a or the book, consequently every noun almost may assume a or the in declension, and elsewhere, thus; bêta, a son, or the son; bêka ke kee, of a or the son; murd, a or the man; murdoň ke kee, of a or the man; murdoň ka ke kee, of men, or the men.

2. Ek, one, sometimes kôee, any, express the indefinite a, an; and whoh, he, she, it, that; yih, he, &c. this; hee, or ee, very, the definite article thè. In Arabic words, ul is used, as ul-qoora'. the koran.
Declension.

3. Nouns are declined, like those of both ancient and modern languages, on the twofold principle of inflexions and postpositions combined in one, which still exists among our pronouns, I, me; thou, thee; he, him. The necessity of the inflexion or oblique in all the real cases here, cannot escape the most superficial English scholar, although the mere nouns like of a man, to a man, from a man, can give no adequate idea of pronominal inflexion in that tongue.

4. Particles termed, from their apparent preposterous situation, postpositions, perform the office of our prepositions, in the formation of the various cases of every noun, which must then appear, if declinable, in the inflexion, or our—of him, to him, from thee, never of be, from thou.

5. Except the nom. gen. and voc. the number and names of the various cases depend entirely on the nature of the postpositions which the learner may subdivide into substantive, locative, social, instrumental, adverbial, communicative, &c. thereof bearing as
many cases as he pleases, in the true logical subdivision.

6. The postpositions so nearly resemble the prepositions of other languages, that none of them require any particular notice here, but ka of, 's, which last is by far the most convenient as the possessive or adjective form, in almost all translations from the Hindoostanee.

7. Ka, of, 's, has not only all the governing qualities of a postposition in the Hindoostanee, but is itself a declinable adjunct, that admirably proves the intimate connexion between genitive and adjective forms in most languages. As an adjective affix, which every scholar should consider it, ka, ke, of the masculine, inflexion; and plural, becomes in the feminine kee for both numbers, without any further inflexion; in government it is retrospective, but in concord prospective.

8. Ka, followed by a masc. sing. noun, which is not affected by any subsequent postposition, may be termed the nominative or simple possessive case, uorut ka beṛa, a woman's son; ke is the same in its inflected or plural state, uorit ke beṛa ka, a woman's son's, or of a woman's son, uorit ke dus beṛa, a woman's ten sons.
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9. Kee is the foregoing genitive sign preceding a sing. or plural feminine noun in every case: murd kee bețee, a man’s daughter; murd kee bețee ka beta, a man’s daughter’s son; murd kee bețiyan, a man’s daughters; yih kam kee kitab hune, this is a book of use, or a use-ful book; wooh Douchk-kam kee nuheen, that is not of any use, or is a useless book.

10. The postpositions are simple and compound; the first require the mere inflexion of a noun, while the second govern its inflected or feminine genitive. The simple hardly exceed twelve in number, but the compounds are many, as may be seen in pages 103, 105, &c.

11. Ka, of, -s; ko, kune, to, for; se, sitee, from, by, to, with, on; pur, on, at, by; men, in, at; and the rest are a species of primitive particles, whose satisfactory deduction is now very difficult; on the contrary, sath with; near; tu, een, to, for; waste, for, thru, before; hath, hand; mare, through, from, to, keu, kee, for, are generally nouns, adjective, or verb, which require ke or kee between a son and the noun.

12. Bețe ka, of a son, or a sone, from son; bețon ke hath, (with or of el-ling) to sons, and bețe ke sath, with a son sought.
now to demonstrate the difference of:
and compound postpositions; because the last example, including all such, is merely elliptical
of bête ke satn men, in a son’s company, or in the company of a son, satn in reality meaning com-
pany, as satheee does a companion.

13. Almost every word which terminates in e may be considered as inflected from a; the postpositions therefore that end in e are generally mere inflexions; bête ke age, before the son, when analysed, is bête ke age men, in front of the son, aga being a noun which signifies front, van, forepart, &c. ghur ke peechhe, be-
hind the house, or in the house’s rear, ghur ke peechhe men.

14. Simple postpositions seldom govern the inflected genitive, but compounds frequently require the mere noun or inflexion only, the intermediate ke being dropt, bête pas, near a son; becông age, before sons.

15. When the compound postposition is other-
wise a feminine noun, like tûrüh, manner, way;
khaṭir, sake, for; tûruf, side; nisbût, relation;
the intermediate ke becomes kee, bête kee kha-
ṭir (ko), for (the sake of) a son; lurkee kee tû-
rûuh, (men or se), like a girl; on the very same elliptical principles as the rest; because were
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When or se added to the last example here, it might be just—in a girlish way, or, in the manner of a girl.

16. Although, strictly speaking, three or four declensions may be found in the Hindoostanee, it will be convenient here to reduce the whole to two, because every noun which ends in a u, or an, is declined like beța, a son, thus:

*First Declension.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>N. beța, a son.</strong></td>
<td>bețe, sons.</td>
</tr>
<tr>
<td>G. bețe, ka, ke, or kee, of a son, or a son's.</td>
<td>bețon ka, ke, or kee, of sons, or sons'.</td>
</tr>
<tr>
<td>D. bețe ko, to a son.</td>
<td>bețon ko, to sons.</td>
</tr>
<tr>
<td>A. bețe ko, a son.</td>
<td>bețon ko, sons.</td>
</tr>
<tr>
<td>V. bețe re, O son.</td>
<td>bețo, O sons.</td>
</tr>
<tr>
<td>A. bețe se, with, from, &amp;c. a son.</td>
<td>bețon se, by, with, &amp;c. sons.</td>
</tr>
</tbody>
</table>

| N. purdu, a curtain. | purde, curtains. |
| G. purde ka, ke, or kee, of a curtain, or a curtain's. | purdon ka, ke, kee, of curtains. |
| D. purde ko, to a curtain. | purdon ko, to curtains. |
17. Nouns in a, an, and u, instead of being indeclinable, like the second declension, in the singular, substitute e for a or u in the first number, and nominative plural, but drop them entirely in every other case of the last number; whence gole ka, of a ball, or a ball's; gole se, with a ball; gole, balls; golen ko, to balls, &c.

18. When words are feminine and terminate in ee, they assume an in the nominative plural.
converting ee to iy through all the plural cases; all other feminines take en—beṭiyān, daugh-
ters; kitab-en, books; but these affixes, an, en, are often dropped, especially when numerals de-
note the plural; in other respects, every noun not ending in a, an, or u, is declined like murd,
as these also are when exceptions.

19. All the postpositions have a variety of meanings, which the learner ought carefully to re-
collect, as he may often meet with se and others signifying from, with, to, by, at, on, &c.
according to various circumstances, which cannot be adverted to in a work of this kind,—
yuhān, yihan, eehān, ihan, here, and wuhān, there, as adverbs or nouns of place, also require,
ke, they commonly denote our's and the French chez, discriminating this and that abode, when
a person has two: sahib ke yuhān ja'o, sahib ke wuhān nuheen, go.to the gentleman's house here,
not there, viz. in the country, or elsewhere.

20. The voc. sing. in the second declension, being like the nom. often requires the signus ue,
ɛ, he, ure, uree, o, prefixed; but in the plural the o is generally affixed, while re, ree, sometimes
also occur in the singular even, as 'ue bap! or 'bap re! O father! bap re bap! O father, father!
'ma ree ma! O mother, mother! yar-o! O friends!
raja-ô! or rajo! O princes! The accus. post. is often omitted, and has with us no meaning; lurkee (ho) mut maro, do not beat (to) the girl; or, in other words, the nom. is very often used for the accusative.

Gender.

21. Males and females are naturally masculine and feminine, whatever their terminations may be; ee, t, sh, are in general feminine, while a, u, and all the rest, there being no neuter in Hindoostanee, may be treated as masculine finals, till the scholar learns the reverse from practice, the Grammar and Dictionary.

22. Feminines are formed from masculines by substituting for, or adding ee, in, un, née, anee, a, in, a, &c. to their finals; lurka, a boy, lurkee, a girl; dhobee, a washer-man, dhobin, a washer-woman; sher, a tiger, shernee, a tigress; najik, a lad, najika, a lass.

23. Nur occasionally denotes the he, and madu the she, as in Persian. There are some nouns like admat, homo; usamec, a client; which have the common gender as applicable to either sex, and many others are doubtful, fikr, care; jan, life; tukrar, repetition; lufz, a word, &c. appear-
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ing sometimes in one gender, and at other times in another, among the best speakers and writers of Hindoostanee. A few words, viz. ma, a mother, bap, a father, mürd, a man, ýorut, a woman, as in other tongues, have no literal affinity in their genders.

24. All feminines, even those in a and u, belong to the second declension, with a considerable number of masculines also, as exceptions from the first, and a few are common to both declensions.

25. The plural inflexion in the second declension is a syllable longer than the singular, except in certain words, where the penult is a short vowel, which is then dropt.—Puthur, a stone, burus, a year, girih, a knot, have puthrañ, burusñ, girihon, not puthu-

26. Some nouns of the second declension may be confounded in the second plural by on being a sub-inverted terminal letter of the former, but an inverted terminal letter of the latter or second declension, e.g. bundonñ ka, ke, or kee, of bundonñ, bundonñ, bundonñ ka, ke, or kee.

27. Sometimes a masculine noun, e.g., a cup-bearer, admits of an adopted Persian nominative, e.g., cup-bearer.
data, phenomena, in English) which occasionally holds good for the inflexion also, especially in the dukhunee Hindoostanee, as this often prefers ruqeeb-an, yar-an, to ruqeeb-on, rivals, yar-on, friends.

28. A great variety of plurals is adopted from the Arabic and Persian, viz. at, uen, ha, jat, &c. as will be exhibited hereafter, and the termination at is occasionally affixed to Hindoostanee nouns, as chuokee, a post, chair, stool, watch, chuokiyat, stations, guards, &c.

29. The first and second declensions differ in the possession and want of a singular inflexion, in the substitution and addition of inflective, vocative, and nominative particles, and in the second admitting of both masculines and feminines, while the first is in a great measure restricted to the former only, though they agree in having the very same plural inflexions and vocative particles, in their masculine, nominative plurals, being almost entirely like the singular numbers, and in assuming the very same postpositions for all the cases.
30. The result of the foregoing premises is, that there are seven adventitious particles, divisible among the declensions as follows:

First

\[
\begin{align*}
\text{sing.} & : a \quad \text{nom.} \\
\text{inflec.} & : e \\
\text{sing. and nom. plur.} & : ee
\end{align*}
\]

Second

\[
\begin{align*}
\text{an} & : \text{nom. fem.} \\
\text{en} & : \text{any other let.}
\end{align*}
\]

Common

\[
\begin{align*}
\text{on} & : \text{indefinite} \\
\text{Plural.} & : \text{add. particles, subst.}
\end{align*}
\]

Exemples:

- a cow; ga, eñ, ga, on, cows; gha, o, a wound; un-

- These are, for obvious reasons, added in the plural. And words of this sort, have dho, o, eñ, unkhi-

- The nom. pl. and inflexions.
Illustration of the preceding Principles.

1. and 2. page 139.

What is on the table? Mez pur kya hue?
Give me the book. Kitab mohbe do.
Take the pen to my brother. Qulum mere bhae ke pas le chulo.
But return in a moment. Pur ko ee dum mere phi rao.

When yih and wooh occur as the, it will be equally convenient to resolve them into this and that, as proximate and remote pronouns for he, she, or it, to be illustrated as such hereafter.

hee and ee, as definite affixes, never can be very troublesome, since they merely give an emphasis or force to the word, similar to our very, self, indeed, self-same, even, just as, &c. in expressions like,—this is the very soldier who fled,—yih wohhe sapahee hue jo bhaga tha;—go thyself sanna,—whe too hee ja; on which it would be premature to enlarge farther in this place.
Get some grass from the groom and give it to the hounds.

To which shall I give the grain, to this one?

Where are all the grooms?

Collect all our grooms here, don't omit even men for the whole were required to be present just now.

Go to the dog and give him water to drink.

Come with the dog here and tie him with these ropes.

The donative and objective case above is distinguished by ko, the itinerant by ke pas, the
With the assistance of a vocabulary, if
learner will form a few such....

Cows milk is very use-
ful, and better than
buffaloes' milk, do
not therefore pour
the one's milk into
the other's.

Gao ka dooddh bhees
kam ka hue, wey
bhees, ke dooddh ko
doodh ko dooddh ko.

The boy's sister's
Chokho ise bhees ka
doodh ko bhees ko.

Their's brother's wife
friend's father's son,
brother's wife's
friend's son's three
souls are now
coming here:

They gave: kindred
Chokho ise bhees ka
doodh ko bhees ko
bhees, wey bhees,
bhees, wey bhees,

But why three
doodh ko bhees ka
doodh ko bhees ko?
outshining either their inelegance or even in English, he will soon overcome this bugbear; ka, ke, kē, to most beginners, and wonder, after analysing the above examples, and those of his own making, why it should hitherto have puzzled himself or any other body.

I shall repeat here, that its government is retrospective, and its concord prospective; whence chhokrē-keē būhin, &c. in the first instance, and chhokrē kē bhaće, &c. in the second; chhokrē, a boy; chhokrē, the inf. governed by keē; feminine, because in concord with būhin, sister, and so forth.

Let ka be supposed a final declinable adjunct, that makes every genitive a sort of adjective; thus, kam means use, kam i. a. of use, that is, useful.

Singular.

N. kam ka kōtta, a useful dog.
G. kam ke kōtta ka, a useful dog's.
D. kam ke kōtta ko, to a useful dog.
A. kam ke kotte ke, kam -

ful dogs.

V. kam ke kotte re, kam ke kotte, Gode
ful dogs.

O useful dog.

A. kam ke kotte re,
from a useful dog.

useful dogs.

In the genitive singular, ka, ke, koe, are not
fully inserted above, rather from want of room
than any thing else:

A useful bitch's two kam ke kotte ke do
proves, however, that every genitive must be,
as already inculcated, declined ka, ke, koe, to
prepare the scholar for meeting one or all of
them, according to circumstances in this very
case, which should at first be invariably ex-
alted by 's, in preference to of.

Our own language has many such genitive
adjectives, in lieu of others, more learned; at
least, if not so elegant; ga'o ka doodh, cow's
milk; gudhee ka doodh, asses milk, to which we
do not yet prefer maccine, or asine; whatever may
be done in half a century hence in matters of
this sort; ga'o ke doodh ka, ke, koe, of cow's
milk, or cows milk's; ga'o ke doodh men, in cow's.
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silk; go to doodh ka rung scroven-hue, cows
milk sodhr is which ga-o ke doodh kee qoomut
ka shikana aj kul koochh nuheen, there is go
medium naw-a-days in the price of cows milk; li-
teratim, cow's milk's price's medium to day to mor-
row any more is.

It is now to be hoped, that we have got fair-
ly over this stumbling block, ka, ke, kee, which
has long proved a formidable obstacle in every
hymn fellow's way, who merely sat down to
smoke his pipe, or dose over the Hindoostance
in India, instead of studying the subject with
the avidity and resolution which its importance
demands; as if a few whiffs of a chilm would
inspire the student with grammatical know-
ledge, or that a sound nap over his book might
enable him to find out this useful key to the lan-
guage, by simply dreaming about it and the in-
umerable difficulties in the way of pronunzia-
tion alone, which must stare even a learned
Persian in the face, the moment he turns it to-
wards the popular speech of India.

10, 11, 12, 13, &c.

Matjasin pille keema Do not go near the mo-
ther of this whole..
ILLUSTRATIONS.

ṭuruḥ (meṣ suṣauṇaṣ ṭerā ḍituk). like a madman, in the manner in which a madman, in a madman's way.

Here kee governs pilā, a whelp, in the infi.; and is, this, is the pronominal adjective, also inflected by kee to agree with pilā; pas, as a compound postposition, requires the inflected genitive ma ke; and ṭuruḥ, being a feminine noun, elliptically used as a postposition in this sentence, very naturally governs the feminine genitive deewane kee.

The principles in pages 140, 144, with the ample list of postpositions in page 103, cannot fail to make the learner master of this department, provided he will revise the whole, and recollect, that those words which end in e come from nominatives in a, inflected to e, by some other invisible postposition that may easily be understood from the examples already produced.

The context alone of any sentence can demonstrate the particular meaning of the postpositions in question.
He hit with a ball. 
He brought from without.
He said to the boy.
Seize him by the hand.

Under principle 14th, ke, with compound postpositions, is often dropt, and even they at times are omitted, leaving the ke in apparent discord with the noun following.

A king who had (no son) not a son. 
A king whose son was not a poet. 

Yuhan above, is more frequently understood than expressed; the student should, therefore, on seeing a final e, ke, or kē, for which he cannot otherwise account, presume some ellipsis or other, as in jiske beṭa nu thā, meaning—in whose house, family, &c. there was no heir.

Adverbials assume ḫā, ke, kē, on all occa-

sions; whence,
Kuheen ka ḥakim yuhañ ke ḥakim ke sath jaega, wuhañ ke ḥakim kee khaṭir kuhañ ke ḥakim ke yuhañ, ub ke sal. i.e. now's year, now of year in.

Bahur ka sahib aya hue khubur deejio! i.e. without's gentleman.

This used formerly to be the exclamation of the durwan, or porter, in India, to apprise the master or mistress of the house, that some visitor or other had arrived; but when I left that country, it was becoming less common.

21, &c.

Gender, as in the French and other tongues, is a subject of considerable difficulty, which can be overcome by constant practice and attention alone. Most words having an initial t, with a }-eet ee, like tušweer, a picture, tujweez, de-termination, are feminine. The examples, as
they occur under other heads, will sufficiently illustrate that of gender, both in its formation and concord, provided the learner will only re-collect that ee merely denotes the feminine of adjectives ending in u or a: uch-chha ghoṛa, a good horse; uchchhēe ghoṛee, a good mare; nek mūrd, a good man; nek yorut, a good woman; mūrd uor yorut kee nekee, the man's and woman's goodness; pūhar-ee kōutta, or kōttee, a highland dog, or bitch; jungulee bukṛa, or bukṛee, a wild goat, he or she. A retrospect to ee, as a significant particle, in pages 70, 71, &c. will obviate all future ambiguity respecting this termination, which is so common in the Hindoostanee.

N. bula, evil. bula,en, evils.
G. bula ka, ke, kee, of bula,on ka, ke, kee, of evils, &c.
D. &c. bula ko, to evil. bula,on ko, evils.
V. bula re, O evil. bula,o, O evils.

being feminine, is declined like kitab, a book.

dana, a wise man. dana, wise men.
dana ka, ke, kee, a wise man's, of a wise man.
dana ko, &c.