The student must be prepared to encounter a good many nouns similar to bula and dana in the course of his reading, and the way to discriminate them as such is to note every word terminating with a-ën as a nom. pl. of some feminine in a, consequently of the second declension, and indeclinable in the singular. When the postpositions do not inflect final a or u to e, or when a-on terminates any word, it also must either prove a masc. or fem. of the second declension, as an exception from the first, and should ever after be treated accordingly; dana,on ke nuzdeek is zindugee kee bulaën khöoda kee ëturuf barha awën ki hum sub bur wuqt bihisht ke wasëte kumur band,heñ, In the opinion of the wise, the miseries of this life often proceed from God, that we may all in time prepare for heaven.

Singular. Plural.
raja, a prince. raja or raje, princes.
raja, ka, ke, kee, a prince's, &c.
or raje, ka, ke, kee, of princes, &c.
rajon,
25 and 26.

Singular. Plural.

raj, a kingdom. raj, kingdoms.
raj ka, ke, kee, a king-
dom's.
rajon ka, ke, kee, of
kingdoms.
gor, a grave. goroñ ka, of graves,
gor ka, ke, kee, of a
grave, a grave's. also of Europeans,
also of page 116.

N. tegh or teghu, a sword.
G. &c. tegh or teghe ka, ke, kee, of a sword, &c.

N. chushm, the eye, chushmu, a fountain.
G. chushm ka, of the eye, chushme ka, of a foun-
tain, chushmon ka, of eyes, or fountains.

N. shoohrut or shoohru, a report.
G. shoohrut, or shoohre ka, ke, kee, of a report, &c.

N. juguh, a place. jughen, places.
G. jugih ka, ke, kee, jughon ka, ke, kee, of
of a place. places, &c.

Like the last may be declined ṭūrūḥ, manner,
shoobuh, doubt, with a very few more, is all of
which the singular inflexion of u to i-or e is
more or less perceptible. The plural cases drop
the ū entirely, as juguhen juguhon would be much more troublesome than jughên, &c. above.

Jughê, being feminine, is in the plural like ḣula in page 160, though in the singular it seems rather to be of the first declension, as jughî, jugeh, something resembles the purdu, purde, of page 144; but there are too few words in uh, to assign a third declension for them only.

When shoorrhut assumes t, it is feminine, but masculine as shoohû. Qubeelu, family, wife, is a regular masculine of the first declension, and ruûeyut, a subject, even with masculines is constantly feminine. Wôh murd meree ruûeyut hue, that man is my tenant, vassal, subject, &c.

Adjectives.

32. Adjectives are of the first and second declension, declined exactly as substantives having the same terminations; they are consequently subject to inflexion, like ka, ke, kee, and when used as nouns they can assume the plural an, and inflexion on, but not otherwise, as already explained in page 116, q. v.
a, boy; e, e, boys.
ge-ruk- a fair, ge-ruk- fair
ee, girl; ee, iy-an, girls.

e, man's, on, men.
ge-ka, a fair, ge-se, from fair
gee, woman's, iy-on, women.
In poetry, ruukiyan georiyan is admissible, but not georiyan ruukiyan, fair girls.

33. Ordinals require the addition of wan to the cardinals, whence,

wan- a, boy; wen- e- boy.
gus- ruk- the 10th, gus- ruk- se, from the 10th.
wen- ee, girl; wen- ee- girl.

34. The adjunct of similitude sa, se, see, son, denoting like, ly, ish, resembles ka, as an adjective particle of infinite use in the Hindoostanee, being commonly affixed to one or other of the pronominals in their correlative series; thus, uesa, wuesa, buesa, juesa, tuesa, all of which, as well as others, for which we have no room here, may be resolvable into is-sa, like this, cos-
sa, like that, kis-sa, like what, &c.
ADJECTIVES.

35. When compounded with adjectives, sa alone does not require in them the inflexion, kala-sa, blackish, with nouns, or when changed to se, see, it commonly does.

sa lurka, boy; see lurkee, girl.
lurke- a childish lurkee a girlish see lurkee, girl; sa lurka,

kala sa ghore, a blackish horse.
kale se ghore ka, ke, kee, a blackish horse’s.
kale se ghore, blackish horses.
kaleesee ghoree, a blackish mare.
kaleesce ghoree ka, ke, kee, a blackish mare’s.
kalee see ghoriyan, blackish mares.
in which the declension seems double, as in jis-tis, whosoever, and some other pronouns.

36. The comp. and super. degrees, being best formed by se, than, men se, sub se, or by repeating the adjective, the reader can form these at pleasure, either in this way, wone moj se bhooda hy, he is better than me; of those fair ones she is the fairest, oon goriyon men yih sub-se go’ee hy; gree gorce lurkee, a very fair girl, or by inserting more, very, &c. the boy is
very fair, yih luṛka buhōt gora hy, as in our own language.

luṛke luṛkee goree girl boy.
se hue, the is fairer than the
luṛkee luṛka gora boy . . . girl.
gore gore gora, boy,
se or sub se the fairest &c.
gorec gorce goree, girl,

are sufficient in the mean time to shew the regimen and concord here.

37. When comparison relates to an individual or one of many, ka intervenes: ungoor ka sa chhala, a blister like a single grape; ungoor sa nuya gosht, new flesh like a cluster of grapes, or the granulations of a wound. Expertness, however, in the proper use of ka and sa, on such occasions, can be gained by great practice and experience alone.

38. When Persian or Arabic comp. and sup are used, it is generally thus,—bih, good, bihtur, better, bihtur-cen, best, khqsh, khqsh-tur, khqsh-tureen, like our own pleasant, plecment, -est, or most pleasant, &c. fazil, doctus, -ufzi, doctior, fuqal, doctissimus, and many more, are
formed in a manner that will be fully detailed hereafter.

39. The cardinal numbers are declined like other nouns, with this peculiarity, that both the vocative and inflexion are often substituted for the mere nominative; thus, teen, teeno, teenoŋ, seem all to denote *three, the three*, although used adjectively and with nouns, they occur so, teenoŋ fuqueeronŋ se, *from the three mendicants*, perhaps definitely.

40. These numerals are not in fact the only words of the above description, as burson, dinon, muheeneon, puhron, and such inflexions, frequently supplant the nom. pl. burus, *years*; din, *days*; muheen, *months*; puhur, *watches*; in expressions like burson googre, *years have elapsed*, perhaps elliptical of burson ke din googre, *years’ days have passed*.

After what has been stated in this place, and in pages 114, 115, 116, &c. the declension of nouns and adjectives can hardly require any farther illustration, except to observe, that all adjectives which do not end in a, u, or nu, are, as in English, indeclinable, and that many of these are, which have these terminations, admit of no more change than our own, as the
circumspective reader will soon perceive in his progress through this language.

Certain Arabic words have their feminines in u, before noticed in page 65, to which we may now add, ḥamil, bearing, carrying, ḥamilu, pregnant, ḥaṣilu, docta, from ḥaṣil of page 166, to which the learner may refer, before going any farther, since the references, in which I often indulge, are partly intended to supply that pause in a concatenation of reflection and remarks, so essential to rational minds, when employed upon any subject so interesting as the grammar of a living language.

The Persian genitive and adjective sign, i or e, has been discussed in page 68, and resembles our of, while ka is like’s, ḥakim ka ḥookm, the judge’s order; ashiq i pak for pak ashiq, a chaste lover.

If nouns in ee convert it to iy, before an and on, those in oo will, on similar ground, lose this to ow, as in answowon, te e, quoted in page 132. Some exceptions in a sense to be inflected by the illiterate; so, huwa, eu, duwe, duwewon, &c. instead of duwa, duwawen, doutwaen, huwaen, huwawen, &c.
The Pronouns Personal, &c. are as follows.

1st Person.

Singular. Plural.
N. muen, I. hum, we.
G. me-ra, re, or ree, my hum-ara, are, or aree, mine, or of me. our, our's, of us.
D. moojhy ko, to me. humoom ko, to us.
A. moojhy-e, me. hum-cn, us.
V.
A. moojhy se, from, &c. humoom se, from, &c. me. us.

2d Person.

N. tuen*, thou. toom, ye, or you.
G. te-ra, re, or ree, of toomli-ara, are, or aree, thee, thy, &c. of you, your, &c.
D. toojhy ko, to thee. toomhoom ko, to you.
A. toojhy-e, thee. toomh-en, you.
V. too. O thou. toom re, O you.
A. toojhy se, from, &c. toomhoom se, from, &c. thee. you.

* Too or toom, more common, though less conciliating after muen here than tuen; as so, is retained in the voc. or reciprocating case with the nom. the reader can readily call on too also, whenever he pleases.
Hindostanee

3d Person Proximate.

Singular.

N. yih, he, she, it, this ye, they, these.

the.

G. is-ka, ke, or kee, of inhon-ka, ke, or kee,

him, her, this, his,

its.

D. is-ko, to him, to her, inhon ko, to these, to

it, or this.

A. is-e, him, her, it.

inh-en, them, these.

V. yih-re, O this,

ye re, O these.

A. is-se, from, &c. him,

inhon se, from these, from

her, it, or this.

them, &c.

3d Person Remote.

N. wooh, he, &c. that.

we, they, those.

G. cos-ka, ke, kee, of conhon-ka, ke, kee, &c.

him, his, her, &c.

their, theirs, of those,

them.

D. cos-ko, to him, &c. conhon-ko, to them, to

that.

A. cos-e, him, that.

conh-en, them, those.

V. wooh-re, O that.

we-re, O those.

A. cos-se, from, &c. conhon-se, from, &c.

him, &c. that.

them, those.

As adjectives, yih and wooh may be seen in

page 118.
The (reciprocal, reflexive, as general personal and possessive) pronoun ap, upna, self, own.

Singular and Plural.

N. ap, self; I, thou, &c. he, she, &c.
G. up-na, &c. ap-ka, &c. of self, own, my, thy, his, her, &c.
D. ap-ko, upne ko, to self, &c. me, thee, &c.
A. ap ko, upne-ko, self, me, &c.
V.
A. ap se, upne se, from, &c. self, &c.

This last pronoun is the same in both numbers, and applicable to I, we, you, he, as well as to self, selves, my own, his own, their own, &c.

41. The genitive or possessive form above, inflected so,—ra, re, ree, na, ne, nee, (as ka, ke, kee) is not only used adjectively, but personally even in preference to the others, which may in general be accounted for by the inflected or feminine genitive being required before compound, and sometimes even with simple post-positions.

D. Mer-e en kūhu, he told me; mere ce pur, mere en pur, on thee; tere jūraf, towards thee; ap ne upne tu, en mara, he knew his self.
Never mojah ke mpur, or mere-ke tu, ee, &c. rauind.na, being in fact anomalous substitutes for ka, ke, this seldom or never can immediately follow them as a postposition, in their pronominal capacity.

42. The dat. and acc. are used almost promiscuously in the Hindoostanee, so that the learner must not follow them too rigidly as stated in the sketch, which is done merely in compliance with our customary forms: he should moreover recollect that e and en, are postpositions peculiar to the pronouns, and occur like ko as dat. or acc. signs occasionally.

43. The on and hon, of all the pronouns, may be omitted without invalidating their plurality in the least; whence hum, toom, in, &c. are in constant use, instead of humhon, toomhon, inhon, of the foregoing series, and kin, jin, &c. for kinhon, jinhon, of the next.

44. Ap, and upna are very puzzling words; the last is much used reflectively, and even in cases where we would say my, thy, &c. only.

He speaks to himself; ap se ap bolta hy.

He fights with his self; upne se apita hy, which may likewise mean, he fights with his own people, family, &c.
INTERROGATIVES.

45. The final h, after to, wah, inh, &c. is very arbitrarily inserted, and by the moderns much omitted, especially in speech.

INTERROGATIVES.

Example 1.

Singular. Plural.
N. kuon. kuon, who, what, which?
G. kis-ka, -ke, or -kee. kinhon ka, &c. whose, of whom? &c.
D. kis-ko. kinhon ko, to whom? &c.
A. kis-e. kihen, whom? &c.
V. kuon re. kuon re, O who, what?
A. kis-se. kinhon se, from whom?

Example 2.—which has no Plural in the Hindoostanee.

N. kya, which, what?
G. kahe ka, &c. of which? &c.

. kahe ke to or for which, to what?

. kahe ko, which, what?

. kya re, O which, what?
A. kahe se, from which?
### Relative.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>juon.</td>
<td>juon, who, which, what.</td>
</tr>
<tr>
<td>G.</td>
<td>jis-ka, &amp;c.</td>
<td>jinhon ka, &amp;c. whose, of which, &amp;c.</td>
</tr>
<tr>
<td>D.</td>
<td>jis-ko.</td>
<td>jinhon ko, to whom, to which.</td>
</tr>
<tr>
<td>A.</td>
<td>jis-e.</td>
<td>jinhon, whom, which, &amp;c.</td>
</tr>
<tr>
<td>V.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.</td>
<td>jis-se.</td>
<td>jinhon se, from whom, from what, &amp;c.</td>
</tr>
</tbody>
</table>

46. The English of each of the above three Examples is the same in both numbers, and the whole are much used in a reiterated form, both in the nom. and inflexion. They also occur in the formation of many adverbials, and often assume the sa, se, see, already noticed in the preceding pages, but more fully explained among the subsequent illustrations, wht. be consulted by the intelligent s.
I must be employed accordingly. When a noun

47. Kom, or ko, je, so, ko, are still in

use for ku, &c. especially jo, so, which are in

1s, 2s, even more familiar than juo, tuon, and

Kisko-se, from

bodies, or

persons.

Kisko ko, if

few.

Kisko ko, to

little.

Koosh-

some.

Example 2

Pro and Adjectives.

Kisko-se, from

acic.

A. his-se, if

a.

A. his-se, if

a.

A. his-e, if

a.

A. his-e, if

a.

A. his-e, if

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A. his-e, if

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A. his-e, if

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A. his-e, if

a.

A. his-e, if

a.
inflected. — Toom kuon șahib ke nuokur ho? *what gentleman's servant are you? too ko,ee sa-
hib ka noukur hue? art thou any gentleman's
servant.*

48. Ko,ee and koochh are often so blended with
each other, both in their meaning and inflexions,
that it is no easy matter to separate them by
any discrimination whatever. In the plural
they occasionally admit of kinhooŋ, kinheen, kíno, kínc. Jo-ko,ee, *whoever,* and some
others are doubly inflected to jiskisee, jin-kin-
hooŋ, jistis, &c.

49. The declension of all the nouns and pro-
nouns is founded on one general principle, that
every case, but the nominative, requires a post-
position expressed or understood for its forma-
tion, along with the simple oblique or inflexion
of the noun or pronoun which the postposition
governs, when such nouns are capable of having
any change whatever.

50. In our language, the pronoun *we* illustrate the general doctrine of the
between a case and an inflexion him, us; *his*
him, cos; *his* (contracted from his which I,
muern; *me, moojh*; *of me, mine,* therefore cannot form the various cases.
above, without the inflexion ant proposition.
united, neither can the Hindoostanees make their cases without observing the same rules, wherever the word is inflectible.

51. They differ from us essentially in one point only,—to me,—from me,—on me,—are common to both grammars, but the moment a compound postposition occurs, it commonly requires the inflected or feminine genitive. Near me, mere pas; toomharee ūruḥ, like you; is an idiom that appears to us rather near mine, near of me, your manner, and in fact may often be so applied; meree bat bolta hy, he is speaking of me, or repeating my words.

52. As all the pronouns are inflected in the singular, they may be placed so far under Declen. 1. and every learner who knows to which nominative the obliques moojh, mojah, humon, toomhon, is, in, ās, con, kis, kin, jis, jin, tis, tin, kahe, kisoo, kisee, kinhon, &c. belong, after what has been said above, will be able to decline the whole series, with the aid of simple and compound postpositions, in every possible case and form.

53. The scholar cannot too often observe, that the genitive here is also a possessive or adjective pronoun, which may always be made still more obvious in the whole series, by affixing
ka, as an inherent component part of almost all the pronouns, with which this declinable commodious particle can assimilate, instead of the ra, na, already discussed. Kiska, kiske, kiskee, resembles the Latin cujus, cuja, and jinhon ka, ke, kee, quorum, quarum.

54. Every such genitive, therefore, as well as all pronominal words in a, whether this termination prove innate or adventitious, may be treated as adjectives, and inflected in the same way.

55. Before we take leave of the pronouns entirely, I must observe, that mueñ and tuneñ are perhaps the only declinable words which the affix ne, mentioned in page 119, does not put in the oblique; mueñ ne diya, I gave; tuneñ ne liya, thou took.

56. All the pronouns require the ka to agree in number with them; mueñ upne bap ka beñta hoon, or hum upne bap ke beñte hueñ, may both mean, I am the son of my father, notwithstanding the difference of construction. Among us, no scholar would say, you was taught, though speaking to one person. I hope the following examples, and those in page 176, will put this matter beyond all doubt in future.
Illustrations.

On the personal pronouns we must recollect, that the courtesy and arrogance of the natives make the plural often apply to one person: toom kuon ho, who are you? hum sipahee huen, I am a soldier; uor we humare bhaee huen, and he is my brother; hum toom jate the, you and I were going. This will prove at first rather perplexing to the scholar, but he may readily overcome the difficulty with a little attention, and should from the commencement learn to speak in the singular or plural number, with facility and ease, as he may find it his interest or duty to do so among the natives hereafter.

41.

As mere, tere, are used for moojh, toojh, these last are by the poets occasionally substituted for the former, in expressions like toojh ishq, thy love, moojh dil, my heart, but they seldom occur so in common discourse.
Moojha natuwan kee halut, the condition of hapless me, with the examples in page 119, clearly shows how ka, ke, kee, may follow such pronouns in the genitive, which is properly formed by ra, re, ree.

42.

Kyon oose boolat ho, why do you call him? yih (toomhena or) toojhe kya hue, what is this to (you, or) thee? When e en are found as pronominal postpositions, ko, &c. cannot appear, but the emphatic ee may sometimes deceive the learner, if not aprizèd of this, in sentences such as, isee ko maro oosee ko mut, beat this (here) one, not that (there) one; moojheee se kuha toom ne, you told me indeed, or myself.

43.

It is probable enough, that in, con, &c. are the remains of some dual form, and inhoen, conhoen, &c. the real plural, though the distinction, if it ever existed in the Hindoostanee, seems now-a-days to cause little or no difference in the application of these pronouns, unless perhaps to apply in, con, from courtesy to one person, that inhoen, conhoen, may more readily discriminate many, or that the addition of on ra-
ther belongs to such words in the promoninal than adjective state. Danu con ghoron ko do pur panee ubheee conhun ko mut pilao, give those horses grain, but do not yet give them water to drink,—in which, though conhun ghoron, cannot be used; either con ko, or conhun ko, may. See page 118.

44.

Ap, self, is subject to the same rule that khod is in Persian. I will tell my friend, if you will inform your brother, that he also may apprise his acquaintance, mueq upne dost se kuhonga jo toom upne bheee se kuhoge, ki woh bheee upne ashna ko khubur dewe; mun bu dosti khod kahum goost, ugur shooma buraduri khod ra khaheed goost ki o neez bu ashnae khod khubur bidihud. In page 118, enough will be found to elucidate the rule; but perfection must, after all, depend more upon practice than precept.

46.

Kuon kuon, kis kis, kya kya, jis jis, jiskis, jis kisee, jistis, somewhat resemble the Latin quisquis, cujus cujus, &c.
Kuonsa, juonsa, tuonsa, kojeesa, rather assimilate with qui libet; quivis. We kuon kuon kitabenn huen? what sort of books are those? moijhe kuonsee doge? which of them will you give me? juonsee chaho tuonsee lo, whichever you choose, take the same; kis turuñ oos bu-nahn, how shall I make it? jis turuñ ho suko tis turuñ bunañ, in the way it can be done, make it in that manner. Consult pages 111, 164, &c. 47, &c.

Wooñ dhobe jio pichñle sal humare yuhañ tha so aj phir aya hue, the washerman who was with us last year, the same has returned.

As both jo and so are occasionally other parts of speech than pronouns, the student must distinguish them from the context. Jo wooñ uesa kure so too bhee kur, if he act thus, do thou do so. Ki, from the Persian, is frequently met with, as who, which, that, or, than, when, saying, viz. and must through time be acquired by dint of practice.

54.

Kuonsa din, what day, uor kuonsee rat, and which night, toojñ bin, without thee, khooshee se goozre, have passed with pleasure.
55.
coś luṛke ne kaṭa durukht ko, that boy cut the
tree; kis ne cośe chhooree dee thae, who gave
him a knife? cośe se pootho muen ne kisee
ko chhooree dete nuṭeen dekha, ask himself, I
did not see any body give a knife.

56.
The remarks in page 176, will render this
evident enough to those who know why you
requires are, were, in our language, and that
my, thy, your, our, may be plural in one sense,
while singular in the other, and vice versa.
Mere ghore, my horses, humara ghur, our house,
in which mere is plural as to horses, but singu-
lar respecting me; and humara singular as to
house, but plural regarding its owners, &c.

The Verb.

57. The imperative in the second person sin-
gular, is the root or radical portion of every
verb in the Hindoostance, which must always
be discovered by 58; and in general, as in our
language, is also a significant, useful noun.
58. Every infinitive terminates in the inflectible particle na, né, nee, mentioned in page 81, but here meaning to, which, like the other postpositive particles, is invariably affixed to the second person sing. of the imperative, chah-na, to love, the Hindoostanee being in this respect of position, as in some others, diametrically opposite to ours.

59. The perfect tense, including the participle, is formed by adding (masc.) a, e, (fem.) ee, een, iyan, to the root of the verb, the final letter of which, if a vowel, assumes y, or is changed to iy, as explained in pages 73, 77.

60. The present tense and participle merely require the letter t, as a temporal sign, to precede the several particles enumerated as past signs in 59, and which all occur here exactly under similar circumstances: chah-ta, chah-te, chah-tee, chah-teen, chah-tiyan, love, lovest.

61. The aorist, subjunctive present, or imperative, assumes for both genders, oon, e, e, singular, and en, o, en, plural, in the order of persons observed here, and, like the present of the indicative has often the auxiliary signs:

62. The future springs from the aorist by adding g, as a fut. sign prefixt to the perf. a, &c. thus ga, ge, exactly in the order of persons
observed in 61, and with respect to genders, &c. as in 59.

63. The pluperfect participle is either expressed by the root or imperative's self; or by the various particles ke, kur, e, kurke, and kur-kur, promiscuously affixed to the root, for that most useful portion of the verb.

64. The result of the foregoing principles on the verb palna, to breed, or any other, is as follows, in the scheme below, which the diligent student will carefully compare with the sketch already exhibited in page 121, that a real knowledge of both may at once enable him to master every Hindoostanee verb, the moment it falls under his discussion, either in a sentence or the vocabulary: This can instantly be accomplished, by separating the root from na, or any other of the moveable particles, like oon, e, kur, and in this manner even the auxiliary hona, to be, exist, can be regularly conjugated.
65. As the particles above enumerated are applicable, in the very same manner, to all verbs whatever, and as the whole drop e in the second person sing. of the aorist to form the root, or

 participle to the second decision. The root part is also used as a perfect  

 N. B. The init. or erand mass belongs to the first, and the fem

-ke kur, e kurne, or kurni.

 Pluperfect part.

 Ga,
rather the second person singular of the imp. it naturally follows, that there is but one conjugation in the language.

66. By taking for granted, what may almost be proved, that kēnna, moo-na, de-e-na, lēe-na, are the ancient infinitives of kurna, to do; murna, to die; de-na, to give; le-na, to take; and also supposing that o and oo, j and g, are nearly the same interchangeable letters, we shall not find one single irregular verb in the whole Hindoostanee language.

67. Hooṇ, &c. affixed to participles present and past, has exactly the same power and use as our am, do, have, &c. muen hota hoon, I am existing, or do exist. He hath been, woon hooṇa hue. Hooṇa, means is, was, or been, and occasionally appears redundant.

68. When these signs are omitted, the mere present becomes not only indefinite, but also a past tense in the subjunctive mood. Jo muen luṭka hota uesa nuheen kurta, were I a boy I would not act so, or had I been a boy I would not have done so; jo muen wuhaṇ sota kisee ko nuheen jugata, had I slept there, I would not have waked any one.

69. To express the imperfect of the auxiliary ho-na, the word tha, was, did, had, is in use, and
is probably a contracted perfect of the obsolete regular verb ठान, to stay, be stationed, which to this day means a station, post.

70. From the above ठा, and the indefinite present or participle, comes the imperfect tense, मृण होता ठा, I was existing, or did (then) exist; too हो, a ठा, thou did exist, or had been.ʃ

71. The whole of the compounds have just now been elucidated, and the simple tenses, having formerly been adjusted in 64, they require no repetition here. The frequent substitution of one tense for another, especially the pluperfect for the perfect, will be evident enough in the Exercises.

72. In the passive voice, the perfect participle of the active verb assumes जी, to go, be, affixed through its various tenses, which may nevertheless be followed by such parts of hona, as particular tenses may still require. Hum mare गु,e ठे, we had been beaten; toom mare गु,e hoge, you may have been beaten.

73. The perfect participle passive, in all compound tenses, seems to require guya, but commonly drops it in those which are simple. मृण mara guya hoon, I have been beaten; मृण mara ja,onga, I shall be beaten.
74. The personal pronouns, as in Latin, are not always expressed, the termination, auxiliary or sense, generally pointing out the particular person.

75. When they do occur, it is commonly so: Muen, I; too, thou; woon, he. yih, he, this. Hüm, we; toom, you; we, they. ye, they, these are used only when requisite, in contra-distinction to that, those.

76. The third person is often substituted for the other two, from the Oriental practice of introducing words like slave for I, and worship, honour, gentleman, &c. for you.

77. Although the Hindoostanee verbs have often inherently potential, permissive and other properties, they nevertheless require also certain compound forms to express them, the last or subservient portion of which is generally conjugated like all other verbs.

78. These compounds are formed in five different ways, and may be conveniently termed radical, preteritive, inflective, participial, and reiterative, from the nature of their composition.

79. The radical (1.) is a very extensive class, comprehending, besides numberless adverbial infinitives, the potential and completive forms.
80. Under the preteritives, (2.) are all the passives, desideratives, requisitives, proximatives, and frequentatives.

81. When the infinitive occurs in the inflected, (3.) instead of the radical form, a considerable number of inceptive, permissive, and acquisitive verbs are produced, all highly useful in the Hindee tongue.

82. The participial (4.) combinations are also very numerous, and may be sub-divided into continuative and stationary.

83. A very few come under the reiterative (5.) class, in which the subservient part has of itself little or no very obvious meaning whatever, although certainly deducible from other significant words.

84. The result of the above enumeration, systematically considered, is thus:

1. *Radicals.*

1. Adverbials, from their signification with us, kaṭ-ḍalna, to cut off; gir-puṛna, to fall down; kha-jana, to eat up.

2. Potentials, bol-sukna, to be able to speak.

3. Completives, pee-chōokna, to be done drinking; kha-chōokna, to finish eating.
2. Preteritives.

1. Passives, mara-jana, to be beaten.
2. Desideratives, to wish.
3. Requisitives, mura-chahna, ought;
4. Proximatives, also to be about.
5. Frequentatives, bola-kurna, to make a habit of speaking; jaya-kurna, to have a trick of going; pyra-kurna, to practise swimming; aya-kurna, to make a practice of coming.

3. Inflectives.

1. Inceptives, seekhne-lugna, to begin to learn; bolne-lugna, to begin to speak.
2. Permissives, jane-dena, to let, or permit to go; ane-dena, to let come.
3. Acquisitives, ane-pana, to be allowed to come; jane-pana, to be allowed to go.

4. Participials.

1. Continuatives, purhta-jana, or ruhna, to continue reading.
2. Statisticals, gate-ana, to come singing; rote-duorhna, to run crying.

5. Reiteratives.

Subservients, bolna-chalna, to converse, &c. byahna-burna, to marry, with perhaps a few more.
85. The inflected infinitive at times supplants the radical and preteritive forms. In this way, however, muen nu chul sukta, I cannot walk, muen chulne sukta, I can, are very liable to confusion; and as muen nuheen chulne sukta, is not a very musical sentence, the ne therefore, I think, ought always, on such occasions, to be entirely avoided.

86. The passives and participials change in both their component parts, according to the gender and number of their nominatives.—Woon maree gu,ec thee, she was slain; we gate a,te the, they came singing; woon rotee ruhee, she continued weeping.

87. The reiteratives are in fact doubly conjugated, eos se muen nu kubhoo bula nu chala, I never had any thing to say to him, resembling in this respect the pronouns in page 181.

88. Muen kuh chooka, I have already said; uesx mut bula kuro upne nuokur se, do not make a habit of speaking so to your servcant; jo muen ane paoon toomhare yihan, to toom ko jane de,oon upne yihan, if I be allowed to come to your house I will permit you to go to mine, with a few such, are well calculated to elucidate this department now. In the Exercises they will again appear, but on the whole are so
essential for immediate colloquial purposes, that the learner ought to lose no time in acquiring this most useful part of the language.

89. The power which transitives have of prefixing ne is lost the moment they are compounded with any neuter verb. Muen ne khaana khaya, I have eat my dinner; muen kha-chooka, I have done eating.

90. Bolna, to speak; lana, to bring; chookna, to miss, end, &c.; lurna, to fight, and a few others, though apparently transitives, nevertheless do not admit ne; tuen ne kuha, thou said; tuen bola, thou spoke; toom ne liya, you took; we lae the, they had brought.

91. The addition of negatives in the Hindoostanee is so very easy, that a few examples only can be requisite to illustrate the mode completely; nu is common to all the modes, mut peculiar to the imp. and nuheen to the rest; toom jante nuheen? don’t you know? muen nu janta tha, I did not know; mut poochho, don’t ask; nu janiyo, don’t suppose.

92. The learner must be careful not to confound emphatic interrogatives and affirmatives with negative expressions; muen ne bheja hue, I have sent; tuen ne bheja, thou hast sent; muen nu-
heen bola hoon, *I have not spoken*; toom nuheen lae ho, *you have not brought*.

93. Hindoostanee syntax and construction will appear so easy and simple in the Dialogues or Exercises hereafter presented to the scholar, as to preclude the necessity of all further observation, in a short introduction of this kind. Persons versed in the analysis of a sentence in any language, can be at no loss, after a few trials; with the examples which may occur here; and such as really wish to become masters of the Hindoostanee, need not limit their enquiries to these pages, as long as my other works are in print.

94. The composition and derivation of words is equally obvious and attainable, after recollecting the contents of pages 65, &c. with the few particulars inserted below, for the use of mere beginners.

95. When the infinitive is thus met with—chah-na, *to love*, phir-na, *to turn*, khel-na, *to play*, dur-na, *to fear*, little penetration can be wanted to discover the noun, as in our own tongue, 57. Should the root end in n, the scholar must recollect not to confound the infin, and perfect together, which he will at first be apt to do in ginna, *to count*; soonna, *to hear*;
jañna, to know, and some others, as their perfects are gīna, soona, jana.

96. Sometimes the inf. and noun are the same, as khaṇa, to eat, also food. In the fem. this occasionally denotes the instrument, as kutur-nee, a pair of scissors, from kutur-na, to clip. The perfect, or participle, is also the noun, as chooma, a kiss, kuha, order, advice, mara, or mara hooa, a victim, &c. from choom-na, to kiss, kuhna, to tell, marna, to beat, kill. This also as a fem. is a noun like bolee, speech. The present part. likewise is a noun in both genders, as khatā, a waste book, receiver or granary, from khaṇa, to suffer, admit, &c. bustee, a village, from busna, to dwell, inhabit; gintee, a muster, reckoning, from ginna, to count, &c.

97. Adjectives require kurna to become active compound verbs; with hona they are neuter, khura, erect, khura-k. to raise, khura-h. to rise, gurm, hot, gurm-k. to heat actively, gurm-h. to heat, or grow warm. Nouns are also used in a similar manner with kurna, to make, khaṇa, to eat, suffer, receive, dena, to give, pana, milna, to get, rukhaṇa, to place, bandhaṇa, to tie, ana, to come, in such combinations as fikr-k. to think, galle-d. to abuse, galle-khaṇa, to be abused, nu-zur-ana, to appear, or come in sight.
98. In some instances the auxiliaries in 97 are preferred to the regular passive form, whence mar-khana, to get a beating; or mara-jana, to be beaten, have often the same meaning.

99. The neuters and actives are in general so well distinguished in this language, from each other, that the learner can seldom confound them, as in our tongue, together. The transitive forms generally spring from the neuter or intransitive by assuming a before na, or by prolonging the short vowel of the neuter, in the active infinitive. For the causals wa commonly suffices before na; julna, julana, julwana, to burn, to cause burn; kholna, kholna, khoolwana, to open, cause open, &c.

100. The scholar should always recollect, that in this way he may discover a number of very useful verbs by a slight attention to the connection between one and the other form: chulna, to go, chulana, to drive; soonna, to hear, soonana, to tell; buchna, to escape, buchana, to save; seekhna, to learn, sikhana, to teach; murna, to die, marna, to kill; bholna, to forget, bhoolana, to mislead, are a convincing proof of the truth of my remarks and assertions, which, as the scholar proceeds in his career, he will
find more and more worthy of his assiduous observation.

101. From the foregoing hints the learner may almost at pleasure furnish his self with many verbs apparently not inserted in this work, agreeably to the same principles in his own tongue, evident in the examples—to make haste, to take care, to give vent, to tie fast, to get a beating,—but for ample information on this portion of the Hindoostanee, he must attend to the Exercises and Vocabulary, and in the mean time recollect that the above auxiliaries will there be contracted to k. kʰ h. d. p. m. a. r. &c.

A summary of the whole verbal principles will now be conspicuous enough in the following table, which comprises the form of every intransitive and transitive verb in the language, with the entire passive voice of every active verb, comprehended in one conjugation, from which there is hardly a single exception or irregular in the Hindoostanee.
When the verb is transitive, all the perfect tenses will often remain wholly uninflected, while their pronouns, on the contrary, will be thrown by ne into the inflexion, as far as they can, thus:

\[
\begin{align*}
\text{mune} & \quad \text{too} \\
\text{oos} & \quad \text{ne mara h cu}, \quad \text{I, thou, he, \\&c. beat, or have beaten.} \\
\text{hum} & \quad \text{ne mara hoga}, \quad \text{I, thou, he, \\&c. may have beaten.} \\
\text{toom} & \quad \text{ne mara tha}, \quad \text{I, he, \\&c. had beaten, did beat, or simply beat.} \\
\text{oon} & \\
\end{align*}
\]

The pluperfect participle bol-kur, bol-ke, \\&c. having spoken, has appeared in detail, and merits every attention from the learner, not only as the participle which joins two or more members of a sentence, by suspending the meaning, till it closes, but also as a convenient adverbial form of the greatest use in the language, in such expressions,—ṣaḥib ke yihān ja-
kur, humara sulam kuhke ċoskee ṭopee mang-
ke, ċose lekur phīr a o, having gone to the gent-
leman’s, given my compliments, and having bor-
rowed his hat, return with it here. Whatever you do, act deliberately, jo koochh ki toom kuro
so sŏl̓-ke kuro, from sochna, to think; dīfort-
ke ja, o, go quickly, i. e. having run.

The future of the infinitive and participle
generally occurs so, bula-chahna, to be about to
speak, bolne-pur, bolne-wala, about to speak, but
such combinations can give little or no trouble
to any scholar, who has really studied the fore-
going principles. The scholar cannot well for-
get that a for the fem. sing. becomes ee, and
that ee in the fem. plural must be eēn or iyan,
as exhibited in 59; he must moreover recol-
lect, that e of the 2d person imperative singu-
lar is always dropt in that mood; whence,
bol too, speak thou; ugur too bōle, if thou
speak.

No transitive verb can now be difficult in
the active, we shall therefore here exhibit the
passive, from which the learner will also ac-
quire the verb jana, to go, or to be, as the
auxiliary with hona, in this voice.
VENG.

\[
\begin{array}{|c|c|}
\hline
\text{we} & \text{we} \\
\text{um} & \text{hum} \\
\text{ton} & \text{ton} \\
\text{mure jate} & \text{mare jate} \\
\text{marajeta} & \text{marajeta} \\
\text{hoeng} & \text{hoeng} \\
\text{hoceg} & \text{hoceg} \\
\text{too} & \text{too} \\
\text{woh} & \text{woh} \\
\text{muren} & \text{muren} \\
\hline
\end{array}
\]

I, &c. may be beaten.

\[
\begin{array}{|c|c|}
\hline
\text{mare guye mara guya} & \text{mare guye mara guya} \\
\text{hoeng} & \text{hoeng} \\
\text{hoceg} & \text{hoceg} \\
\text{hoga} & \text{hoga} \\
\text{shong} & \text{shong} \\
\hline
\end{array}
\]

I, &c. may have been beaten, &c.

\[
\begin{array}{|c|c|}
\hline
\text{mare jate mara jata} & \text{mare jate mara jata} \\
\text{the,} & \text{the,} \\
\text{tha,} & \text{tha,} \\
\hline
\end{array}
\]

I, &c. was then beaten.

\[
\begin{array}{|c|c|}
\hline
\text{mareja-} & \text{mareja-} \\
\text{maraja-} & \text{maraja-} \\
\text{sukta,} & \text{sukta,} \\
\text{or} & \text{or} \\
\text{suka,} & \text{suka,} \\
\text{or} & \text{or} \\
\text{can or could be beaten, &c.} & \text{can or could be beaten, &c.} \\
\hline
\end{array}
\]

I can or could be beaten, &c.

\[
\begin{array}{|c|c|}
\hline
\text{mareja-} & \text{mareja-} \\
\text{choojoonga,} & \text{choojoonga,} \\
\text{chookaga,} & \text{chookaga,} \\
\text{or} & \text{or} \\
\text{chook,} & \text{chook,} \\
\text{chook,} & \text{chook,} \\
\text{can or could be beaten, &c.} & \text{can or could be beaten, &c.} \\
\hline
\end{array}
\]

I, thou, he, you, &c. shall have been beaten.
The $w$ may be omitted or inserted at pleasure in all verbs whose root ends in a vowel. They even occasionally drop the $e$ and $o$ also, whence $ho\_o$, $howe$, $bo\_e$, $ho$; $howen$, $ho\_en$, $ho\_n$, are all used promiscuously, and consequently $ho\_oo\_n$, $ho\_on$, $ho\_oonga$, $hoonga$, $howega$, $ho\_ega$, $hoga$, in the future. This tense in the auxiliary is often pronounced huega, huenge, (with rather a present than future meaning) being formed by affixing $ga$, $ge$, to the present of hona, exactly as the future is upon the aorist in the above table. We may now reconcile $do$, $lo$, $bo$, and $doon$, $loon$, with $de\_o$, $le\_o$, $bo\_o$, $de\_oonga$, $le\_oonga$, and all contractions of this kind, from verbs like dena, lena, bona, hona, &c. On similar principles the short vowel $u$, in many infinitives, is omitted in other parts of the verb, whence sumjja, nikla, &c. in the perf. sumjhoonga, nikloonga, in the future, (never su-mujja, &c.) from sumujjna, to understand, nikkulna, to issue; but on this theme the reflecting student will look attentively back to the significant particles at the beginning of this Work, whence he will learn how to reconcile and account for every trifling literal deviation that can present itself, in any portion of the Hindoostanee.
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<td>55</td>
<td>Puchpun</td>
<td>80</td>
<td>Ussee</td>
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<td>56</td>
<td>Chhpuppun</td>
<td>81</td>
<td>Ekasee</td>
<td></td>
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<td>57</td>
<td>Sutawun</td>
<td>82</td>
<td>Bəasee</td>
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<td>58</td>
<td>Uṭhawun</td>
<td>83</td>
<td>Tirasee</td>
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<td>59</td>
<td>oonsuth</td>
<td>84</td>
<td>Chuorasee</td>
<td></td>
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<td>60</td>
<td>Satḥ</td>
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<td>Puchasee</td>
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<td>61</td>
<td>Eksuṭh</td>
<td>86</td>
<td>Chhe,asee</td>
<td></td>
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<tr>
<td>62</td>
<td>Basuṭh</td>
<td>87</td>
<td>Sutasee</td>
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<td>63</td>
<td>Tirsuṭh</td>
<td>88</td>
<td>Uṭhasee</td>
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<tr>
<td>64</td>
<td>Chuosuṭh</td>
<td>89</td>
<td>Nuο,asee</td>
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<tr>
<td>65</td>
<td>Puenṣuṭh</td>
<td>90</td>
<td>Nuswe</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>Chhe,asuṭh</td>
<td>91</td>
<td>Ekanwe</td>
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<td>67</td>
<td>Sutsuṭh</td>
<td>92</td>
<td>Banwe</td>
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<tr>
<td>68</td>
<td>Uṭhsuṭh</td>
<td>93</td>
<td>Tiranwe</td>
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<tr>
<td>69</td>
<td>oonhuttur</td>
<td>94</td>
<td>Chuoranwe</td>
<td></td>
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<tr>
<td>70</td>
<td>Suttur</td>
<td>95</td>
<td>Puchanwe</td>
<td></td>
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<td>Ekhuttur</td>
<td>96</td>
<td>Chhe,anwe</td>
<td></td>
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<td>72</td>
<td>Buhuttur</td>
<td>97</td>
<td>Sutanwe</td>
<td></td>
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<tr>
<td>73</td>
<td>Tihuttur</td>
<td>98</td>
<td>Uṭhanwe</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>74</td>
<td>Chuohuttur</td>
<td>99</td>
<td>Ninnanwe</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>75</td>
<td>Puchhuttur</td>
<td>100</td>
<td>Suo.</td>
<td></td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
NUMERALS.

As several of the foregoing are pronounced differently, I shall here insert such, in order to prevent any misconception, in this place:—

Chhe, - - - - 6 Chhachhut, - - 66
Tuentees, - - 33 Ursuṭh, - - - 88
Chuontees, - - 34 Birasee, - - - 82
Urtees, - - - 38 Ekanuwwe, - - 91
oonchalees, - - 39 Biranuwwe, - - 92
Tuenteales, - - 43 Tiranuwwe, - 93
Urtalees, - - - 48 and so forth:
Tripun, - - - 53 also Nubbe, &c. 90
Puchawun, - - 55 Sue, - - - 109
Tresuth, - - - 63

Ordinals.

1st Puehla. 6th Chhuṭ-ṣaṇ.
2d Doosra. 7th Sat-ṣaṇ.
3d Teesra. 8th Ṭṭḥ-ṣaṇ.
4th Chuotṭha. 9th Nuo-ṣaṇ.
5th Panch-ṣaṇ. 10th Dus-ṣaṇ, &c.

Collectives.

Gunda, four. Suekra, a hundred.
Gahee, five. Huzar, a thousand.
Besee, a score. Lakṣ, a hundred thou-
sand.
Chaleesa, forty. Kurọ, ten million.
N. B. The whole series of numbers, from ten to ninety, may be rendered very simple indeed in this way, dus o ek, bees o do, tees o teen, chaalees o char, teen beesee, char beesee, &c.; but dus ek, bees ek, rather mean about 10 (9 or 11) or 20 (19 or 21) as an elliptical mode of expressing—dus, ek kum ya zee, ad, ten, one more or less.

**Fractionals.**

The following fractionals are so intricate, that practice only can make them agreeable.

<table>
<thead>
<tr>
<th>Fraction</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiha,ee</td>
<td>1/4</td>
</tr>
<tr>
<td>Pa,o, chuoth, or chuotha,ee</td>
<td>1/8</td>
</tr>
<tr>
<td>Adha</td>
<td>1/8</td>
</tr>
<tr>
<td>Do tiha,ee</td>
<td>1/8</td>
</tr>
<tr>
<td>Puwun, puona, or teen pa,o</td>
<td>3/8</td>
</tr>
<tr>
<td>Suwa</td>
<td>1 1/4</td>
</tr>
<tr>
<td>Deh</td>
<td>1 1/4</td>
</tr>
<tr>
<td>Puone do</td>
<td>1 1/4</td>
</tr>
<tr>
<td>Suwa do</td>
<td>2 1/4</td>
</tr>
<tr>
<td>Urha,ee</td>
<td>2 1/4</td>
</tr>
<tr>
<td>Puone teen</td>
<td>2 1/4</td>
</tr>
<tr>
<td>Suwa teen</td>
<td>3 1/4</td>
</tr>
<tr>
<td>Days</td>
<td>207</td>
</tr>
<tr>
<td>------------------</td>
<td>-----</td>
</tr>
<tr>
<td>Suwa suo</td>
<td>125</td>
</tr>
<tr>
<td>Deřh suo</td>
<td>150</td>
</tr>
<tr>
<td>Puone do suo</td>
<td>175</td>
</tr>
<tr>
<td>Suwa do suo</td>
<td>225</td>
</tr>
<tr>
<td>Uřha,ee suo</td>
<td>250</td>
</tr>
<tr>
<td>Puone teen suo</td>
<td>275</td>
</tr>
<tr>
<td>Suwa teen suo</td>
<td>325</td>
</tr>
<tr>
<td>Sàrhe teen suo</td>
<td></td>
</tr>
<tr>
<td>Sàrhe sat suo</td>
<td>750</td>
</tr>
</tbody>
</table>

Days of the Week.

<table>
<thead>
<tr>
<th>Hindoostanees</th>
<th>Hindiwees</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Etwar*</td>
<td>Rubee-bar</td>
<td>Sunday</td>
</tr>
<tr>
<td>Som-war, or Peer</td>
<td>Som-bar</td>
<td>Monday</td>
</tr>
<tr>
<td>Mungul</td>
<td>Mungulbar</td>
<td>Tuesday</td>
</tr>
</tbody>
</table>

* The Mounsulan's Etwar, or Sunday, commences with what we, as well as the Hindoos, call Saturday night, Suneechur kee rat, and so on throughout the week. As this confusion of time may be productive of mischief, in cases of evidence for capital offences, the reader will not, I trust, be displeased with the present digression. Suppose a Mounsulan were on his trial for murdering a Hindoo on Tuesday night, Mungul kee rat, in our, and the Hindoos sense of the word, all the witnesses, if Mounsulmans, and aware of the above circumstance, could
<table>
<thead>
<tr>
<th>Hindi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boodh</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Joomerat, or Brihsputbar, or }</td>
<td>Thursday</td>
</tr>
<tr>
<td>Bipeh }</td>
<td>Lukheerar }</td>
</tr>
<tr>
<td>Jooma</td>
<td>Sookrbar</td>
</tr>
<tr>
<td>Suneechur, or Bar Suneebar</td>
<td>Friday</td>
</tr>
</tbody>
</table>

save the criminal though guilty, by swearing positively to his being far from the spot on Mungul kee rat; because this, in their way of reckoning time, coincides with what we, and the Hindoos, call Somwar kee rat, *Monday night*; while our Mungul kee rat, on the other hand, is in fact named Boodh kee rat, by the followers of Moohummed, though we and the Hindoos would certainly call this Wednesday night of theirs, our Tuesday night, and *vice versa*. Now, in such a case, an alibi might be clearly established by the evidences upon oath, and that too without being guilty of perjury, as they are here supposed to know that their different depositions will be taken down, and translated verbatim as they make them, viz. Mungul kee rat, which we would interpret as Tuesday night, and the alibi set up on this foundation, clears the prisoner, while it screens the witnesses also, because they may safely say, we swore to his being absent from the spot where the murder was committed, on Tuesday
N. B. Din, is a day, aj, this or to-day, aj rat, this night. But war or bar only occurs in composition, unless we admit mas ka bar, the last day of the month, as an exception; but I question night it is true, according to your ideas of the matter, yet we undoubtedly meant no more by doing so, than that on our Monday night, the culprit was many miles distant from the place the crime was perpetrated at, upon your and the Hindoos Tuesday night. If this proposition can be reversed, so as to affect the life of an innocent man, I tremble at the very idea of it, and shall feel truly happy indeed, if the present extended digression put people in future more on their guard, in all matters depending upon time; particularly my military readers, who may yet be employed on the most important services, whose success must often depend on the accuracy of the instructions, given in Hindoostanee, to an inferior native officer. In night attacks, ambuscades, signals, sallies, &c. to be concerted some days previous to their execution, between a Mosqueulman and a British officer, if the latter has ordered the former to carry a particular operation into effect on Mungul kee rat, as Tuesday night, his expectations will evidently be anticipated one whole day, as the Mosqueulman, according to his notion of time, will in this case do the duty required upon Mon-
if this be good Hindoostanee, although much used by all our domestics in Bungalala, either for the last or first day of the month, as these may be connected with muster or pay day.

*Lunar Time.*

Moomurrum  Rujub
Ṣufur  Shuţban
1. Rubee(y)-oel uwwul  Rumuţan
2. Rubee(y)  ooṣ şanee  Shuwwal
    oel akhir
1. Jumad-oel uwwul  Ṣilqad, or Ṣeqadu
2. Jumad-  ooṣ şanee  Ṣilhij, or Ṣeehijju
    oel akhir

*Hindoo and English Months.*

Chuet, commences from the  } March.
11th to 13th,
Buesakh,  April.
Jeṭh,  May.
Usarh,  June.
Sawun, or Srawun,  July.

day night. To point out the possible fatal tendency of such a blunder, on particular occasions, is a task that I shall leave entirely to the reader's own imagination, being much easier conceived than described, in its fullest extent.
MONTHS.

Bhadon, August.
Koonar, or Asin, September.
Katik, or Kartik, October.
Ughun, November.
Poos, or Poh, December.
Magh, or Mah, January.
Phaagoon, or Phalgoon, February.

Money Table.

Dam, Uddheec, Dumree, Chhedam, Udh.
$1 \frac{1}{4} = 1$ and $2 = 1$ and $2 = 1$ and $2 = 1$ and $2 = 1$ and $2 =

Puesa, Tuka,* Ana, Pa,olee or Sookee, Udhelie.
$1$ and $2 = 1$ and $2 = 1$ and $4 = 1$ and $2 = 3$ and $2 =

Roopiyu, Moothur or Ushrufee.
$1$ and $16 = = one.$

This however varies much in its value, and the extremes may probably be $18$ and $14$ roo-

* Or pukka pesa, a double puesa, the other being named kucha, or single. The Bungalees call roopiyu, tuka; and the one-fourth sookee, sekce; the final ee is frequently changed to a, in such words, without affecting their meaning, whence sooka, seeka, pa,ola, &c. though ughela, and udhelee, as may be seen above, are very different things. The Chhedam is moreover termed dookra; but, after all, except
pees to the mohur, according to its intrinsic worth in gold, or the caprices of the money-changers at the time, as they frequently extort whatever they please in this way, from all other classes of people. As very satisfactory lists, and most useful tables of weights and measures, are now inserted in the several Registers published in the East Indies, it would be absurd in me to reprint them. I shall therefore refer all enquirers, for every information of this sort, to the most accurate Works, which are procurable at the printing-offices of the several Presidencies in British India.

With the puese, ana, roopiyu, and mohur, the stranger will not at first have much business or connection. As he prolongs his stay or extends his enquiries, he will learn what kourees and puna also are.
DIALOGUES.*

EK padshah tha jiske THERE was a king
(yuhan) ek betee who had a daughter,
thee, pur koee beta * but he had not a son.
nu tha.
Is bazar ka dustoor kya What is the custom of
hue? this market?
Yih wooth-ee hue. This is the (he or) man.

* The student must refer to the large Collection of Dialogues just published, for that extensive variety which cannot be expected in a small Work of this kind.

The words dustoor, bazar, begum, soorut, surdar, Moosulman, Moonshee, feel, mooftee, Hindu, being frequently written correctly at once by most people, so far establishes the general propriety of my system of Hindee-Roman orthography. On this occasion let me caution the scholar not to allow any Moonshee to insist, that particular examples are never used among them, until he can speak Hindoostanee well enough to convince all such wiseacres of their total inability to comprehend the nature and
He will return in a breath.
The short of it is this, that I will go to-morrow.
The whole are there.
I will take the business from thee and give it to him.

tendency of what is asserted here, without being sufficiently versed in both languages. As no native can patiently submit to too and toojë, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. They cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, Who will return? What man is to go? Why will he go? We never speak so. This cannot be right—after instances which may be produced by the scholar in the course of his reading. The learner gets perplexed, the Moonshee persists in a speech, of which the other cannot comprehend one-third, the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.
Who is he?
The brother of your worship's cook.
Go to the groom, put this grain before him, and see that he gives it to the horse.

I have come on the part of the king as ambassador to this government.

What sort of animals are these?
They are wild ducks.

For what will you sell them to my master?

In your opinion is the rear of this house

* Were ko here used instead of ke hath, the meaning would be perverted to—For how much will you sell my master as a slave? A learner once in my presence asked a Moonshee about a book, and concluded with saying, will you sell it to me? in these words: Hum ko (for humare
age se khooshnauma hue?

Hurgiz, bur ukis mere khiyal men iska aga peechhe se bhoot soothra hue.

Bat yoon ho to ho wuzeer ke nuokuroq age, pur bukhshee ke chakuroq ke nuz-deek koochh uor hue.

Kuhan rajah ka beta uor kuhan yih shoohru.

Raje ke beta uor is shoohre men yih lugao hue.

handsomer than the front?

By no means, on the contrary, I conceive the front is much more elegant than the rear.

The matter may be so among the minister's servants, but it is otherwise with the general's domestics.

What connection is there between the prince's son and this report?*

There is this connection between the prince's son and this report.

hath) bechoge? Will you sell me? The man very respectfully replied, muqdoor kya, ap meraghoalam nuheen, how can I do so, your honour is not my slave?

* Lit. where is the prince's son, and where this report?
Khansaman ke yuhañ aj ke bazar ke khurch ko ek puesa bhee nuheñ, suoda kuhañ se lawega, uor mere yuhañ josuch poochho ek phootee kuo-ree bhee nuheñ.
Jub ki murdon ke yuhañ bawurchhee, khidmutgar uor khuwas conkee khidmut pur ruheñ chahiye ki uoro-ritoñ ke yuhañ bhee bawurchin, khidmutgarin o suheliyan, bhee ruheñ.
Yih kuhne men kis soorut se awe hue?
Kya hoo,a or hue?
Toomhara iradu kya?
Kuon shor kurta hue?
Toom kya kuhte ho?
Boola,o coo.
Toomharee kya sulañ hue?

The steward has not a single penny about him to-day's market expenses, how will he bring provisions, and in fact I have not even a bad farthing.
If men have their male cooks, men servants and pages to serve them, women surely ought to have their cook maids, waiting maids, and damsels to attend them.

In what manner is it expressed?
What is the matter?
What do you mean?
Who makes a noise?
What do you say?
Call him.
What is your advice?
Yih sub se bihtur hoga.

This will be better than all.

Ekhee hue.

It is the same thing.

Koochh furq nuheen.

There is no difference.

Toom buhioot ahiste (or
dubea awaz se) bolte

You speak very low.

ho.

Toom Ungrezee bol
sukte ho?

Can you speak En-
Sulees Hindoostanee to
kuho.

lish?

Wooch phir kuho.

Speak easy Hindoosta-
Toom buhioot juldee
nee.
bolte.

Speak that again.

Mueen nuheen sumujh-
I do not understand.
ta hoon.

Kuho to wooch kya kuhta
Tell me what he says.
hue.

Bhooliyo mut.

Do not forget.

Kuhan se a,e ko? Whence came you?

Idhur a,o.

Come hither.

Pas (or nuzdeek) a,o.

Come near.

Chule ja,o. Rookhsut.

Go away.

Aj kec kya khubur? lit. Is there any news to-
Day's what news? day?

Toom kuese ho or khue-
How do you do?
rafiyut?
DIALOGUES.

What is your age?  I do not want more.

More is not required.

Tell the groom to get the horse ready.

Give me the whip and round hat.

Send the palkee to me.

If you don't do your business better, I will turn you away.

Bring breakfast.

Give me the sugar-candy.

Bring some more milk.

I want to go out directly.

What is there for dinner?

Bring water to wash my hands.

I want a boat to go to Calcutta.
Is ka bhaṭa keta hue?
Tōom kubtuk chul su-koge?
Hum ubhe jāeenge.
Juld na,o eehān la,o.

What is the fare of it?  When can you go?
When will we go immediately.
Bring the boat here quickly.
Is the tide in now?
No, Sir, it is out, or ebb.
Put me on shore.

Is wuqt juwar hue?
Nuheen šahib bhaṭha-hue.
Hum ko kinare pur ātaro.
Idhur ko chulo. ood-hur ko phiro.
Kya hue oos bustee ka nam?
Wuhaṅ kuon ruhta hue?
Wuhaṅ koochh khane peene kee cheez mil-tee hue?
Uch-chha, wuhaṅ na,o le chulo ou luga,o.
Dekho na,o isee juguh rukho, our toom sub ḫazir ruho, hum ub-hee phir ate hueṅ.

Can we get any thing to eat or drink there?
Go this way. Turn that way.
What is the name of that place?
Who stays there?
Well, take the boat there and put to
Keep at hand, as we shall return immediately.
Chulo na o juldee kho-lo.
Marto dand, zor se tano, soostee mut kuro.

Koochh kha-ra kuro dhoop kee ar ke waste.
Kue ghu-ree din chu-ra ha hue? or
Kue ghu-ree din hue?
Palkee juldee munga-o.
Mounthiyon ko boola-o, our humare sathe saath humaree cheez-
bust bhejwa do.

Toom sahib kuhan croge?
Sub se uch-chhe punch-wale ke ghar hum ko ek bargee le puh-
hoonchawen.
Chulo hum ko puhoon-
cha-o D— sahib ke yuhan.

Wooh kuon hue?—toom kuon ho?
Ko ce hu?

Come, let us set-off quickly.
Row fast, pull away, don't be lazy.
Put up something to shelter us from the sun.

What o'clock is it?
Bring a chair quickly.
Get porters, and send my baggage along with me.

Where do you mean to go Sir?
Let them carry me at once to the best tavern.

Come take me to Mr D—'s.

Who is that? who are you?
Is any body there?
Kyeon top (bujee, chhootee, or) dughee?
Hañ sañib.
Khidmutgar ja,o hath mooñh dhone ka pa-
nee la,o.
Miswañ munjun de.

Dekh keta din churha ò hue.
Khoñdawund ghuñee teen ek aya hue.
Kuhar, ek jora kupra la,o.
Koorthee our ëopee ko jhaño.
Balo buna,o.
Moze kantoñ sumet humen do.
Ghoñee pur zeen band-
hee hue ki nuheñ?
Garre tueyar kura,o.

Nu nu munñ kuro.
Suwarre ke ghoñee ko
hazir kuro.

Has the gun fired?
Yes, Sir.
Boy, go bring water to
wash with.
Hand me the tooth-
brush and powder.
See what o'clock it is.
Your honour! three
bells or so.
Bearer, bring me a suit
of clothes.
Brush my coat and hat.
Dress my hair.
Give me my boots and
spurs.
Is the horse saddled or
not?
Get the carriage, coach,
&c. ready.
No, countermand it.
Order the saddle horse.
Humare sath toomhen jana hoga.
Ubtiq sahib ootha hue?
Han sahib pur kuheen bahur guya hue.
Toom ko koochh muuloom hue ki kuhan guya?
Moojhe muuloom nuheen.
Hazree tueyar hue?
Han sahib ub kurta hoon.
Khoob khuolta paneel, o.
Cha buna, o.
Humen do ek piyalu, doodh, misree, ek unda, mukhun, rotee, chumcha, moolee, halim, moorubbu.
Ek palkee (ya bocha) our kuhar zuoor hue.
Ek diu ka bhar kya hue?
You must go along with me.
Is your master up yet?
Yes Sir, but is gone out somewhere.
Do you know where he is gone to?
I don't know.
Is breakfast ready?
Yes, Sir, I am now making it.
Bring the water boiling hot.
Make the tea.
Give me a cup, milk, sugar, an egg, butter, bread, a spoon, raddish, cresses, jam.
I want a palkee, (or a chair) and bearers.
What is the fare per day?
HINDOOSTANEE

Seediha age chule ja,o.
Duehne phiro.
Baen (hat) phiro.
Judee chulo.
Ahiste zuru chulo.
Wuhan ja,o—buriqke
ja,o—kuye ruho.
Eehan ruho jub tuk ki
hum phir awen.
Isée dum hum* phir
awenge.
Agedoukje ja,o khubur
le ki—sahib ghur
men hue ki nuheen.
Ruho, ruho, palkee
neeche rukh do.
Toomhara sahib ghur
men hue?
Palkee ootha,o our chu-
lo ghur ko.
Is guthree ko le chulo
ghur.
Palkee men se ye chee-
zen ootha lo.
Hum khana kha,enge
—sahib key yuhan,

Go straight forwards.
Turn to the right.
Turn to the left (hand).
Go fast.
Go a little slower.
Go there,—go on—
stop.
Stop here till I return.
I will be back imme-
diately.
Run on before, and en-
quire if Mr — be
at home or not.
Stop, stop, put the chair
down.
Is your master at home?
Take up the chair and
go home.
Carry this bundle home.

*I This *hum can only be defended on the plea, that as the
natives, in this respect, *hum us, we must in *hum them.
in the afternoon:

Come take off my boots.

Bring some wine and water.

Cool the water well.

Bring dinner, if ready.

Dinner is on the table.

Bring some bread.

Give me a clean knife and fork.

Give me salt, mustard, pepper, pickles, vinegar, wine, water, meat, a clean plate.

Take away the things.

Open the venetians.

Bring pen, ink, and paper.

Carry this letter to Mr ——‘s, and wait for an answer.

Take this one to Mrs ——‘s, and if she be
Jo bahur gu,een ho, out, deliver it to the
to ooske durban ke porter.
haath de a,o.

Wooh gora kuon hue. What European is that?
Wooh kiska ghoara? Whose horse is that?
Yih kiska ghur hue? Whose house is this?
Palkee ka hookm de. Order the chair.
Hum ko dak ke ghur Take me to the post-
men puhooncha,o. office.

Bunawus, tuk dak ka How much is the post-
muhsool keta? age to Bunawus?

Jub dak wala yuhan When the postman
awe tuo poochho ki comes, enquire if he
humare wasae ko,ee have any letters for
khu, hue ki nuheen. me or not.

Humara nam toom jante ho? Do you know my

Han sahib Pin hue. name?

Nuheen, bewuqoof, Yes, Sir, it is Pin.
nam humara Fin No, blockhead, my
hue, uo likha hoo,a name is Fin, and is
hue isee kaghuz pur written on this pa-
ki dak ka piyadu per, that the post-
ke sahib ko man may shew it to
hlawe.
the postmaster.

In kya chahte ho? What do you want?
I have nothing to ask from you, but have come with a message.
Speak loud, and I shall hear you.
Hold your tongue.
Speak slowly and distinctly, I shall then understand you.

What is your name?
Where do you live?
Give my compliments to your master.
Do you know that man?
Ask him what he wants.

Tell him to go away, and call to-morrow morning.
When he comes, let me know.
What do you call this in Hindoostanee?
Chuokee ke neeche se othala oos kaghuz ko.
Humaree ghuree mez pur rukho.
Aj din phurchha hue?
Nuheen, sahib, budlee hue, bulki burusta hue.
Dekho asman kooch koolaa hue.
Kooch ek saf hone lu- ga.
Bichana bichhaya hue?
Ubtuk nuheen kiya.
Musihree khoob jhoro jo muchhur nu ruhe.
Jootee ko uchhee turuh saf kuro.
Hum ko buree fujur jugao.
Chiragh julao.
Buttee boojhao.
Durwazu bund kuro.

B. - Lay the chair.
Lay the watch on the table.
Is it a fine day?
No, it is cloudy, nay it rains.
See if the weather be cleared up.
It is about clearing a little.
Is my bed made?
I have not yet made it.
Brush the curtains well, that no musquitoes may remain.
Clean my shoes well.
Wake me very early in the morning.
Light the lamp.
Blow out the candle.
Shut the door.
Kočhā. duehne ḥath 
  dubo.
Dɑ teen qudum ba’en 
surko.
Ek do qudum huṭo.
Dooshmun huṭne luge.

Ue sīpahēc tōm ne 
kuha ki kul we ad-
mee awenge.
Kīn ne yih bat tōm se 
kuhee.
Admee oun ka bola ki 
we fujur ko awenge.

Hum ne wooh cheez 
jo ap ne bhejee oun 
ko dikhlāee uor urz 
kee jo bat ap ne 
moojī se kuhee.
Sūno: khidmutgar se 
poochhō ki tōm ne 
haźīee tucyar kē 
hue ya nuheen?
Ue sūḥaf kul hum ne 
tōm k 101.
Meer 11...
Hum ne cosko kuha sātha kul, too fulane ke bagh men jakur fulane malee se goolab jamun thore se mangla iye, wooh to ma guya humare kuche kee kya purhue cosko?

Ne can only occur with an active preterite verb. To this rule there are exceptions, as ne never can occur with the imperfect, neither can it with some few verbs, such as bolna, lana, hoolna. If the sign of the accusative be not in the sentence, the verb is governed by the object; if ko be in the sentence, the verb partakes of a master state, remaining totally unchanged. Some words may be compounded with verbs at pleasure, for instance, urz, fikr, which may either be governed or remain com-
DIALOGUES.

 Pounded; as μενιν η ύρη κεε, μεν η σικρ κεε, might with equal propriety be kiya; the sentence being the accusative. A native would imagine the scholar a sorry Jargonist were he not to use ne when necessary, or make use of it improperly, and the knowledge of this may be productive of much benefit. If a servant were to say to his master, μεν η διγα; he would probably conceive, that what had been sent was not delivered: the master might naturally desire the reasons: the servant would persist, in the very same words, on its having been delivered; which the other, through ignorance, would construe the reverse; the master becoming incensed, the servant frightened, blows or abuse might follow. Thus, a good servant may be lost for having performed what he had been ordered, and whose only fault was, speaking too grammatically; or, in other words, above his employer’s comprehension. The ne will be met with, as well as the preposterous concord of preterites with their objects, in many parts of these sheets, which from every novice ought to meet with due attention, that this intricate, but essential portion of Hindoostanee Grammar may be duly acquired.
A Chairman or a 
Bhee Bearer.

Come! chairmen, 
whose service are 
you, and when did 
you arrive in Calcutta?

How many other chair-
men are with you?
Are they all your coun-
trymen only, or your 
relations?

What tribe of chair-
men is there here 
who make more mo-
ney than the rest?

What do you do with 
every month's earn-
ings?

Do you preserve it as a 
stock by you, or re-
mit it every month to 
your own country?

Why do you 
term yourselves 
Buchra, (or bearer) -
What I have not yet told you, that bearer is in our tongue a very low word, like slave, or drudge; and you know that buhr-ra means a deaf man?*

Well, now walk off.

Surishtedar ya uhli kar moolkee.

What do you call a lease, and its counterpart what?

Pray, my friend, are you well versed in the revenue department?

A Revenue or other Civil Officer.

Rue uor ruebaunde ka. Have you any other

* So very tenacious are the names of rank, title, and respectability, that it is a kind of the chairmen here have an idea, that bearer is an appellation below lord or duke. This is the mystic charm which makes them detest their own word kuhra.

G g
HINDOOSTANEE

उर को० नम हुई?

नाम उर को० नम यद नु हो तु० ओस का उँवल बुँवन वार कुँहो?

उर के बुराबुर जो उर को० नम यद नु हो तु० ओस का उँवल बुँवन वार कुँहो?

Should you not recollect another word for the rate, you can explain the nature of it in detail?

Do the farmers pay the revenue by instalments to government, or in the gross?

Does this species of revenue commonly come in before, or during, or after the crop?

Does free land or that not assessed pay any thing at all to Government, or not, by way of acknowledgment?

Who formerly settled the assessment of the several districts?
Qanoongo uor pu'twara-ree men', kya furq hue?

Kisee kaghuz puttur ka nam baz-namu hue, uor eos kee mu'nnee kya?

Dur een wilaj jud kisee zumeendar pur moo-hussil chhoo'te huen, tulubanu lugta hue ki nuheen, uo kis qudr?

Moofussul men' moostajir ko nankar milt-tee hue ki zumeen-dar ko?

Jis kaghuz men' kisee ganw kee zumeen, talab, baghat, siwan nu wughuere ka dh-wal likha hooa ho tis ka kya nun huc? Mowaz nu ya gungba-kandeekshu bate huen.

In what respects do the county register and town or village-clerks differ?

Is any paper called a deed of abdication or rejection, and what does it imply?

In these days when constables are put over any landholder, is dunage exacted or not, and to what amount?

In the country, do the contracting farmers or landholders receive the sustenance money?

What is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of any village? They call it mowazinu, &c.
Uch-chha, ub toomhen rookhsut hue.

Moonshee.

Kuho sahib, toomharee danist men Hindee zuban ki Farsee kuonsee ziyadu mooshkil hue?

Hindee ke ishkal men koochh shoobuah nuheen, lekin Farsee se ziyadu durkar, isee wasta hum muqdoor bhar seekhte hueen—toom hum ko sikhla sukoge?

Bhula toomhare khiyal men kuho to oos shukhs ke wasta jo moamilu ya soro kar rukhta hue kya awam kya khuwas se Hindoostan bhar men in dono zuba nonmen se yuwe Farsee uor Hindee Good, you are at liberty to withdraw.

Secretary, or Teacher

Pray, Sir, in your opinion, whether is the Hindoostanee or Persian language the most difficult?

As to the difficulty of the Hindee there can be no doubt, but it is more necessary than the Persian; we therefore are striving to learn it. Can you teach us?

Do say, in your idea, for the person who has transactions of all sorts, with both the high and the low throughout Hindoostan—of these two languages, viz. the Hindoostanee and Persian, which is the
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kuonsee poorzuroor hue?

Sîrf Farsee uor Urubee faz jo rekhte men shami javaen con ko jo poochho tuo chun dan dooshwar nu heen, pur tanees uor tuzkeer bumui tumeezi tuluffow? thenhli Hinduwee ko duryaft kurna yihan tuk sunglakh hue jo aj tuk kisee se bu khoobee hasil nu hooa uor naho ga kyoon kur ki mu harut ilmee goyaek tilismeec chireea hue ki jyon jyon ko,ee cose pukra chahe tyon tyon woh kasir hath se door bhaagtee.

Hindee zuban ke tuh seel ke liye tooha ree kya sundah hue, most requisite?

In regard to the mere Arabic and Persian words which occur in the mixed languages, they are not so very difficult, but the masculine and feminine, with the discrimination of pronunciation in the pure Hinduwee, to learn them is so ar duous a task, that no one as yet hath properly acquired it, nay, never will, for perfection in science is like an enchanted bird, which the more one tries to catch, the farther it flies from him.

In acquiring the Hindoostanee tongue, what is your advice,
śaf kaho to ki mune
wos ke bu moojib
zuban sikhooñ our
toomharee is bat ka
humeshu ihsanmund
ruhoonga.

Ko,ee qohdedar.

Kaho myañ toom kuon
puñun ke ho?
Toomhen koochh mus-
loom hue ki wos kee
bhortee puehle ku-
han hoo,ee thee?

Aj kul toomharee tu-
mam puñun yuhan
teenat hue ki uor
kuheen?

Toom nya qohdurukhte
ho uor kubse qohde-
dar hoo,ee?

Toom se (or uese) qoh-
dedaron ḍ othuñ, hu
mare yuhan kel uñ-
kuramñ a ceyawun
uksur ruhte huy.

speak candidly, that
I may learn the lan-
guage accordingly,
and remain etern-
ally obliged to you on
that account.

An Officer.

Pray, Sir, to what regi-
ment do you belong?
Do you know where it
was first raised?

Is the whole regiment
on duty here or not?

What office do you
hold, and how long
have you been an
officer?

Under such officers as
you in our army, how
many men are gene-
raally placed?
Jud toom kuheen dihat men ja,o tueenatee pur wooth shukhs ya hakim jis ke yuhan toomharee chuokee puhru ruhta hue so toom ko koochh de- ta hue kudhee ki nuheen?

Toomharee shuru$h kya hue toomheen mah bu mah pooree mil- tee hue ki nuheen?

Kuho to jis wuqt ko,ce toomhare sipahiyou$n me$n se kisoo ruueyut pur koochh zoilm kure tub toom is ka kya fikr kurte ho jo phir uesee huru- kut hone nu pawe?

Jo toomhare ruhte ku- ee ek admeee kee tu- ruf se surkar ke khu- zane pur daka pur- ta tuo toom muqdoor bhur dukueton jo

When you are station-ed any where in the country, does the person or magistrate where you are on duty, ever make you a present of any thing or not?

What is your pay, and do you receive the whole monthly or not?

Well, when any of your soldiers is guilty of any oppression on the country people, what steps do you take to prevent such an offence again?

If in your presence several people were to attack the treasure of government, would you, to the ut-most of your power,
जी जी पुकुर्ते की दुर्भार दुरोबुर को मार्दली?

जुजुर से पुहर बहुर सयबायों का पुहर वरुह्ता हुए, यक फुजुर से दो पुहर तुक?

जो बत हुम ने कुही हुए तूम से सो तूम-हें हुर शोरुर से सफ मुयलौम हो, एकी किनूहें? जुबाब देने में तोच हुं चिंता नतिकूर जो, एक हो बे। आगो कुहे हुम हुर्गिज बोरा नु मानेंगे।

खुलर उब जाइये।

खानसामन या खिल-मुगर।

स्वप्नो तो रंभार नाम \Pray what is your name? 
क्या हूँ नॉर उपुने \A waiting servant, Butler, or Steward. 
शाहीब का बेेहेर नाम \Your master’s name.