Kud se rā kāhī ke ehan nuokur sahe ho?

Toomhara wutum khan hae nōr ehan se keete door boga?

Log ukshur wuhan jate huen khoshkēe kee rah kī turee kē?

Bharee jins cōs moolk men kya kya botēe hue? nōr kis cheēs kee ziyadē puēaish hue?

Toomhara ma bap jeete huen kī nuheen nōr toom kudhee jate ho upne logōn kee mōo-lyoat ke kē?

Toomhēn kē wi捕 churē nōr toonā baṭā kā kī jā tāmen kē bāp bhātine kōthē raat pānutē sā kōthē ek pānutē rātē.

How long have you been in that gentle man's service?

Where is your native country, and how far may it be hence?

Do people in general go there by land or water?

What is the most important article of trade in that country, and what things are produced in greatest abundance there?

Are your friends alive or not, and do you ever go to see your friends?

Do you know at what rate copper sells in the market here?

What, cannot you even say that one penny's worth of copper will
HINDOOSTANEE

be the weight or size
of a penny, or not?

Do you know now a-
days at what rate a
quart of milk sells in
the city and in the
country, for how
much?

You may now depart.

When the reader is able to analyse and com-
and the foregoing dialogues on grammati-
cal principles, he may then safely venture upon
my large Collection, from which, and the Ex-
ercises in these sheets, he will quickly attain
a facility of speaking the Hindoostanee on all
occasions. The word yuhan, here, is so vari-
ously pronounced yihan, eehan, ihan, and even
hihan, that I sometimes let it pass, for obvious
reasons as eehan, &c.
EXERCISES:

THE subsequent verbal, and free translations, will do more to unfold the idiom and syntax of the Hindoostanee to beginners, than a volume expressly written on the subject. Whoever shall persist for a few months, with other stories or extracts, in this manner, will not only acquire an extensive stock of words but a great facility of producing extempore the most accurate, if not elegant, English versions from any portion of a Hindoostanee work, and vice versa, as more particularly illustrated by the 9th exercise. A — is placed to represent any particle, which cannot well be translated, like ne, &c. that the reader may be able to follow every word, with ease and advantage, as he proceeds through the whole of the exercises.

I.

Do luké bhookhe piyase kisee ke yuha google, cosno hur ek ke shuoor kee azmaish ke waste
HINDOSTANEE

ek turuf mez pur kochh shurab uor misree rukh dee, uor doosree turuf thora thundha panee uor rookhe rotee. Uql-mund lurke ne rotee uor panee se upne peṭ ko bhora uor piyas ko boojia-ye, uhmuc lurke ne shurab kee lal rungut uor misree kee mithas jo dekhee, buhoot rughbut se tunko piya uor khaya, pur fayudu kochh nu hooa, bulki coskee piyas ziyadu hoo,ee, mugur upne peṭ ko khaalee huwa se bhora hooa paya, lekin upnee chook ka elaj kochh nu kur suka, kyon ki wuqt goozur guya th. Such hue ki buhoot cheezen buzaahir khoobtur huen, uor ba-tin meñ hasil onka thora hue, choonanchi phool-na goolab ka, satɔ rung uor boo ke, ugurchi khooshnaoma hue, lekin phoolna kupas ka in-sain ke huqq meñ duhchund moofeed hue.

Two children hungry, thirsty, some one’s house went, he—each one’s abilities of trial for sake, one side table on, some wine and sugar place gave, and other side, a little cold water and plain bread. The wise boy—bread and water with, his own belly—filled and thirst—quenched, the silly boy—the wine’s red colour and the sugar’s sweetness when saw, much delight with, them—drank and ate, but good any not was, nay his thirst more became, though his
belly—mere air with filled—found, but own mistakes remedy any not make could, because the time past gone had. True it is, that many things apparently excellent are, and interior in produce their little is, for instance, the blooming rose of, with colour and fragrance—although beautiful is, yet the flowering cotton of, mankind of respect in, ten fold beneficial is.

Two hungry and thirsty boys went to a person's house, who, in order to try their several abilities, placed before them on one side of the table some wine and sugar, and on the other side, a little plain bread and cold water. The intelligent boy filled his belly and quenched his thirst with the bread and water, while the foolish youth, attracted by the red colour of the wine and the sweetness of the sugar, eat and drank them with great avidity, but without the smallest advantage. On the contrary, his thirst increased, while he found his belly filled with mere air; but he could not rectify his error, because the opportunity was lost. The fact is, that many things apparently are excellent, yet their intrinsic value is small indeed; thus, although the rose blooms with all the charms of fragrance and beauty, still the
The moral is obvious, that one's own language, as the most useful, should be first cultivated and well understood; 

\textit{ergo,} the vernacular tongues of the countries we visit as rational beings, should be attained before we commence their learned languages.
own book—play on account, a shelf on tossing place doth, although his mother father this bad conduct from, thousand prohibitions make. The first youth that noble steed's manner is, that whom for whip necessary not is, and the second that mule headstrong to like is, which bridle not obeys. In short, the one boy, if truth you ask, then as if bee's honey after is, and its sting towards sight not makes, and the other, worthless butterfly after running is, and thus his labour—merely its painted wings after, on the wind giving is.

A boy who is wise, reads his book at home without orders, and an ignorant youth, for the sake of play, throws his book on the shelf, although his parents forbid such misconduct a thousand times. The former lad resembles the noble steed for whom no whip is required, and the latter is like that headstrong mule which does not obey the bridle. In short, one boy seems in reality to be in pursuit of the bee's honey, regardless of its sting; while the other hies after a worthless butterfly, and thus, for its painted wings alone, he gives all his labour to the winds.

* Many military men, who, comparatively speaking, can
III.

Ek buṣa suodagur ṭha, oske do bete the thore dinon men, woḥ suodagur murguya, bap kee duolut dono ne banṭ lee, ek ne do teen muheene men upnee sub duolut oradee boore admiyon kee ṣulaḥ se. Doosre ne suodaguree ikhtiyar kee, bḥule adme ke kuhne se, ek fuqeer hoo, a, doosra duolutmund. Ḍus jo ko, ee bḥule kee bat-manega ooska bḥula hoga, uor jo ko, ee boore kee manega ooska boora hoga juesa in donon ka hoo, a.

A great merchant was, his two sons were, few days in the merchant died, father's property both—share took, one—two three months in, his own whole wealth dissipated bad men of counsel by, the other traffic selection made, good men of advising from, one a beggar became, the other wealthy. Thus, whoever the have little to do with the Persian, have wasted days upon it, that might have produced much more solid advantage, had they been devoted to Hinduostanee, since hardly one in a hundred can expect situations, in which the learned languages of India are requisite, and even then the Hinduostanee is indispensable, for such obvious reasons, that he who runs may read.
virtuous of direction shall obey, his welfare will be, and whoever wicked of (words) shall follow, his evil will be, as these two of was.

There was an opulent merchant who had two sons; the merchant died in a short space of time, and both divided their father’s property between them. One of them in a few months dissipated the whole of his fortune, at the instigation of bad men, the other engaged in commerce by the advice of good people. The first became a beggar, the second, a rich man. Thus, whoever shall follow the counsel of the good, will prosper, and he who lends an ear to the wicked, will not succeed, as in these two examples here.*

IV.

Ek lurè ke tufawoot se dekha ki chumun ke kinare pui ek phoool nihayut khoosh rung

* Had a taste for literary improvement sooner met with but a small share of the countenance that hath too often been given, by example, to dissipation, pride, ostentation, and folly in India, that country would have long ago produced better Orientalists than it can even yet do, and many more men able to converse with the natives, as gentlemen, in their several vernacular tongues.
A child—distance from saw, that avenue's side on, a flower extremely well coloured bloom continuing is, when child its' vicinity arrived, then that blossom's fragrance and hue—here to allured, that without will, it's plucking of desire, his heart in created was, just as own hand its leaves to had conveyed, instantly him to a great many thorns, leaves beneath, sight came, through fear—hand pulled back and empty
handed went away. By chance his young brother far off seeing was this matter—conception made notwithstanding age in little was, but heart in big, those thorns of not afraid, boldly the flower plucked off, nay with it a fruit also so fine hand (to) came, that as much that flower's plucking in pain borne had, that even heart from forget made. Then whatever person, who prickles of fear from, blossom not take can, his senses when perfumed was and what fruit hath he got?*

A boy saw a very beautiful flower at the side of a walk; when he approached the place where it was, the fragrance and hue of the flower were such, as to create an irresistible desire in his breast to pluck it. Just as his hand reached the leaves, he discovered a number of thorns under them, and, struck with fear, he withdrew his hand, and went away without his object. The boy's younger brother by chance perceived at a distance what had past; and although he was very little, having a stout heart, he was not

* These interrogatives become idiomatical negatives in the Hindostanee, and should be recollected as such by the learner.
afraid of the prickles. He boldly plucked the flower, and along with it obtained also a very fine fruit, which soon made him forget the pain he suffered in procuring it. When a person is deterred from possessing a rose by the appearance of its thorns, his organs of smelling will never be regaled by its fragrance, nor will he derive the least advantage from any fruit, under similar circumstances.*

V.

Do lurke nuo juwan ek hee sath ilm seekhe ng luge, ek lurka conh men bhoot uch-chha nek-bukht tha, costad jo subuq cose purha deeta so yad kurleta, uor upnee kitab upne ghur men purha ki-ya kurta. Doosra ghasil bura shureer tha, jo upne hum-o-men kee miñnut pur huñsa kurta, uor hu-meshu yih bat upne hum-muktub se kuña kurta, “too gudha hue,” cose uksur yih juwab diya kurta, “yar thore dinon men dekha chahiye kuon ho.” Akhir imtiñan ka roz an puñooncha conh donon ko ilm ke durya men puerna pura, dana lurke ne is uñmuq ko bhoot peechhe ju-

* The rose may represent the flowery Persian; the fruit, a useful tongue like the Hindoostance; and the thorns, such difficulties as must at first occur in the acquisition of either.
halut ke girdab men, shurm se qoobte hoode, chhora, uor peokarne luga. Ye yar! jo toomhare khiyal men be-waqqoof nuzar ate huen, so we ukqarun ke nuzdeek qulmund ho niklenge, uor jo uese wuqt toom ne seekha to toomhare kam nuheen ane ka, la hasil hue. Uqur upne hum-jolee pur ub hum bhee thuthe maren to humaree baree hotee, mowafiq is mulsul ke, ki jo jeete so hunse, lekin dana,on ke nuzdeek nihayut buqeed hue, kya dostee uor kya qul se, ueseen halut men ufsos kee juguh toqheek kurna. Ub muen upnee bat ko muqqoof kuroonga, is nuqeehut uor kuhawut se ki hona ek khoobe ka der kur bihtur hue nuhone se uor jitnee julu-dee ho suke boore kam ko chhorukur bhule kee turuf ana uch-chha hue.

Two boys—young, one very society (in) science a learning began, one boy them of very good well-disposed was, the master, whatever lesson him to read gave, it remembrance made, and his book own house at, to read made a practice. The other inattentive very wicked was, who his comic’s labour at to laugh used, and always this observation his own school-fellow on to repeat used, “thou an ass art.” He him to generally this answer to give used,
Friend! few days in to see behoves who may be. At last trial’s day having come arrived, them both to science’s sea in to swim behaved, the wise boy—this fool—much behind ignorance’s whirlpool in, shame through sinking—left, and to exclaim began. O friend! who your opinion in foolish sight coming are, the same they generality’s presence wise turn out, and what such time you—have learned, it your use not coming of, without effect is. If own companion at, now we also jokes could crack, then our turn would be, according this saying to, that who wins may laugh, but wise men among very remote is both friendship, and also reason from, such situation in, regret stead ridicule to make, now I own remark—finished will make this advice and proverb with, that being one good of, late, better is, not being than, and the more speed be can, bad conduct having left, good towards to come, proper is.

Two youths began to study together, one was a good prudent young man, who read his book at home and acquired whatever his master desired him; the other was an idle wicked boy, who always laughed at his companion’s labour, and used to say to him, what a fool
you are! on which his school-fellow commonly replied, we shall see by and bye who is the greatest. At last the day of trial came, when they were both obliged to swim in the ocean of science; the wise boy left the blockhead far behind him, sinking through shame in the whirlpool of ignorance. The promising scholar then exclaimed, My friend! I think fools in your estimation will turn out wise men in other peoples' eyes, and that you have now learned this fact, when perhaps too late. Were I inclined to laugh at the folly of a comrade, it would now be my turn, agreeably to the proverb, "he may laugh who wins;" but it is inconsistent with both friendship and wisdom, to substitute ridicule for regret, on such occasions; I shall therefore conclude with beseeching you to recollect, that "better late than never," and to turn over a new leaf as soon as possible.*

* Were my young military readers aware of all the fatal consequences which may yet ensue from their ignorance or deficiency in the Hindostanee, they would here anticipate that day of trial, which may otherwise terminate in the loss of honour, fortune, and life, and set seriously to work immediately; since to attempt to direct and command men advantageously in the hour of peril, with whose language one is not well acquainted, is a task, which even presence of mind in other respects cannot always accomplish with any prospect of success.
VI.

Do shukh baahum hokur nikle ki kisee door des men ja ruhiye, tho re dinon ke beech ek moolk men ja puhonche. Ek ne duryaf kiya ki diljumee uor khoobee ke sati jo yuhan ruhiye to zuroor hue ki puhle yuhan ke ruhne-haron ke bhakha seekhiye, ghuruz on ne seekhee, doosra itna muchroor tha ki ywamoon-nas kee zuban ko hiqarat se nu seekha, sirf durbaree uor alanon kee zuban tulqeeel kee. Quzakar buyd ku ce burus ke dono kisee bustee men a.e, yuhan kee bhakha uor oos moolk kee ek thee, pur yuhan ke ruhne walon ne hungam nu muchakur ghuer moolk ke hakimon ko qutl kurtha tha. We dono moo safir joode joode mukanon men bazar men the ki oonchee khooniyon ne oonheen pukra uor ulug lejukr hur ek se poochhine luge ki toomhara yuhan kya kaal hue? Jis ne moo-hawuro ywam ka seekha tha khoobee se juwab diya oosko oonhoon ne sulamut chhora, uor doosre moo safir ne jo sirf hakimoon heen kee zuban se juwab diye, oos umboh ne jul kur khufgee se sir ooska kat qala.

Two men together being set out, that a certain distant country in should go stay, a few
days of space in, a country in having gone, arrived. One recollection made that, satisfaction and welfare with if here would dwell, then necessary, is that first here of inhabitants of dialect, should learn, in short he—acquired (it), the other so proud was, that vulgar of language—contempt from not learned, only the court and literati’s speech acquisition made. Chance by, after some years—both same village in came, that where of tongue, and that country’s one was, but there of residents—tumult having made strange country’s magistrates—execution performed. These two travellers separate places seized and aside having taken each one of asking began, that your here what business is? Who—dialect vulgar of, learned had, propriety with answer gave, him—they—safety (in) left, and the other traveller—who only the magistrates of tongue in reply gave, that crowd—inflamed anger with head his cut off.

Two travellers set out together to live in a distant country; one of them found, that to remain there with safety, satisfaction and pleasure, it was necessary first to learn the common language of the inhabitants, and he did so accordingly. The other was too proud to acquire
the vulgar tongue, he therefore despised it, and studied the language of the court and learned alone. By chance a few years afterwards, they both met in a village, where the people had risen upon the foreign magistrates of the place, and destroyed them. In their way from this massacre, they observed our two travellers in different parts of the market, and interrogated them separately as to their business there. He who spoke the vulgar tongue, answered them so mildly and clearly, that they allowed him to depart safe and sound; the other traveller, however, could only speak to them in the native language of the very magistrates who had been murdered, which enraged the populace to such a degree, that they cut off his head.*

* This is so possible and probable, that a resident in Turkey, dabling in Turkish speech before he dabbed into it with an insurgent rabble make him more by the word. Not keeping an intelligible tongue, the insurrectionaries may affect to treat this tragedy with levity; but it may yet find his self all in the wrong, where nothing comes of evil on the stage of real life in British life. But he now holds the moral as he ought, and arm in arm he goes against the risk of future mishaps.
VII.

Nul hue, ki ek kishtee men do shukhs suwar hode, ek oon men munziqee tha, doosra puerak. Munziqee ne puerak se poochha, kuho yar toomne koochh ilm munziq ka bhee seekha hue ki nuheen, wooh bola, ki muen ne ubtuk munziq ka nam bhee nuheen soona, seekhne ka to zikr kya. Sankur ufsos luga kurne, ki toom ne upnee adheee qomr juhalut ke durya men doobaee. Itne men ek tuofau numood hooa, puerak ne thuholce se munziqee ko kuha, kuho sahib koochh puerna bhee ap ko ata hue ki nuheen, yih bola mooqliq nuheen, phir oosne huef khamur kuha, ki toomne upnee saree qomr burbad kee.

A story is, that a boat in, two people seated were, one them of a logician was, the other a swimmer, the logician—swimmer of asked, say friend you—any science logic of even learned have or not, he said, that I—as yet logic’s name even not have heard, acquiring of then mention what, having heard, regret began to make, that, you, your half life ignorance’s sea in have sunk. Such (discourse) in, a storm appearing was, the swimmer—joking with logi-
cian to observed, say Sir, any swimming even you to coming is or not, he replied at all not, then he—sorrow feeling cried, then you, your whole life (to) the winds have given.

It is related, that two people were on board the same vessel, one of them was a logician, the other an expert swimmer. The logician addressed the swimmer thus, "Pray tell me, my friend, if you have also acquired the science of logic or not." He replied, I have not till this moment even heard of the name of logic, learning it therefore is out of the question entirely. When the enquirer heard this, he began to pity the other in these words: Alas! you have sunk the half of your life in the ocean of ignorance. On this a storm arose, the swimmer jocously thus questioned the logician. Well, Sir, does your worship understand any thing of the art of swimming or not? He answered, I really know nothing at all about it. Then said the swimmer, heaving a profound sigh, you have indeed thrown away your whole life on the winds.*

* A profound Orientalist in India, without Hindoostanee, might often be as unfortunate as the logician, if he were to
VIII.

Ek Padshah ne upne Wuzeer uor Meer-bukhsheer se sulah-un poochha, mal uor lushkur ke jumy kurne men meree yul koocch kam nuheen kurtee, ugur mal jumy kurnoon to lushkur nuheen ruhta, jo fuoj rukhoon to duolout nuheen ruhtee. Wuzeer ne urz kee, Khoddawund! duolout jumy keeje, jo fuoj nu ruhegee to koocch nooqsan nuheen, kyooon ke, jub zuoor hogee rukh leejega. Jo meree bat ka ap ko bhurosa nu ho, to coskee yiin duleel hue, ki ek burtun men thora shuhd rukhwadeeje, ubheee huzaroona mukhiyaan gird coske a jumy honeeen. Joheen shuhd ka basun rukhwaya, lakhon mukhiyaan bat kurte coske gird a-lipitiyaan, tub cosne kuha, ki, dekh ho hugrut, jo fidwee ne urz kiya tha, so ap ne dekh. Phir Meer-bukhsheer ne kuha, ugur meree urz soono to fuoj rukhiye jo wuqt pur kam awe, cos wuqt mal hurgiz koocch fa-yudu nu kurega, ugur ap ko yuqeen nu ho to meree bat ko imtihaan kur leeje, ek handee men shuhd rat ko is jugih rukhwa deeje, jo mukhi-

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confide in his learning alone to carry him over that extensive region, with honour and safety, through either the ordinary or extraordinary occurrences of life.
The following analysis of this eighth exercise, will serve as a most useful specimen for the Hindoostanee scholar, because I have endeavoured to blend the Oriental practice in this operation, as far as possible with our own. To make these completely assimilate is impossible; all therefore which we can expect is, that practical approximation which I have now attempted. In doing this, I employed four learned natives, and selected from their separate labours every thing which could aid the general design of the present exposition, without sacrificing either our or their notions of grammar too far to each other. To expect always uniformity in the construing or parsing a long sentence in any language, is, in fact, to look for consistency and perfection, where they probably never will be invariably found. The learner should not be surprised if his Moonshee objects to, or
differs from, many parts of this analysis; since it is given rather as an imperfect specimen of what has been done, than as the faultless mode of what may be yet accomplished in Hindoostanee grammar. Lest the scholar prematurely and imprudently venture on grammatical disquisitions with his native teacher, I conceive it my duty to refer him to the Technical Terms in the Vocabulary, that he may not only acquire the words in question, but also learn to regulate his flight in Hindoostanee Philology among the natives, by the extent and quantity of his verbal plumage in that popular tongue.

Ek, one, an, a, ismi ुदुद, * a numeral; but here tunkeer or nukiru, the indefinite article. Padshah, king, ism, a noun, fi ुल ka fa ुल, the nominative of the verb. Ne, mayce, mootu ुdeen ke ra ुल ka ḥur fi lazim, the active preterite's nominative's expletive, which, as it cannot be translated in English, has been expressed by a — in these

* Means a noun of number, as may be seen in the Vocabulary under ism, i, and udud, or noun, of, and number. Tunkeer and nukiru may be prosecuted in the same manner, as soon as the student finds a knowledge of the Hindoostanee technicals in Grammar very necessary.
sheets. It must be carefully discriminated from the negative nu, and the learner should always recollect, that ne throws every inflectible word into the inflexion. A little attention to the effects of this particle on nouns, and its occurrence, either expressed or understood, with the preterite of transitive verbs only, in the stories exhibited here, will soon make the subject plain enough to every capacity; especially if a proper reference be made occasionally to the remarks already made on this apparently puzzling, but easy and useful expletive. Upne, his, own, &c. ʒumee ri mooshturuk, mootuʃuruf ʔaluti ʔizafuf men, a general pronoun in the inflected genitive, termed by us reciprocal, reflective, or emphatic, and equivalent to the possessive adjective or genitive form of all such pronominal words. It is here introduced for ʊske, his, by a rule in both the Hindoostanee and Persian languages, which always requires the reflective pronoun, upna and ʔحوا, in the same member of a sentence after muen, &c. instead of mera, tere, ʊsəka, &c. This regimen will be met with so often, that the scholar cannot fail to discover very soon the nature of it in the course of his progress through this and other works. Wuz-zeer, minister, ismi ʃifutee, moʒaf mufopl, a kind
EXERCISES.

of concrete noun, agreeing with upne, and governed by se. Uor, and, ḥurī ʿutī, a conjunction. Meer-bukhshee, generalissimo, ismi ʿifū-taee moorukkub, a compound concrete noun. Se, from, (with, to, of, at,) ḥurī muṇuwee moofrid, a simple postposition. ᵀulist-un, deliberately, tur-meez, an adverb, formed by the affix un in many Arabic words like quṣd-un, purposely, uwwul-un, firstly, &c. Poochha, asked, fiʿlii ʿazeez moūṭāydeer moṭlūq waḥidi moozúkkurī muṣ-roof, a transitive verb in the indefinite preterite masculine, singular number and active voice. The nominative to it is pādshah, with its appropriate expletive ne, already explained. Mal, treasure, ismi jins, muṭṭoof iluehi, an appellative noun, conjoined with the next substantive. Uor,* and, ʿutī. Lushkur, army, ismi jins muṭṭoof muṭzaf iluehi, an appellative noun, conjoined with the preceding and connected with the next, by—Ke, of, 's, ḥurī muṇuwee moofrid moṭuṣurruf, ʿulamuti Ẓafut, a simple inflected postposition, and

* This word, having been already mentioned, requires no farther notice, a circumstance that will of course occur to many more, as the contrary practice would subject us to endless and useless repetitions, no less tiresome to the reader, than inconvenient for the limits of so small a work.

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the genitive sign. Jumu kurne, collection making; musduri moorukkub moosurraf, inflected compound infinitive, or gerund. Men, in, hurfi muunuwee moosrid ulamuti zurf, a simple postposition, and a local or temporal sign. Merree, my, zumeeri mootukullim bi wa himi moo wunnu his haluti izafut men, the first personal pronoun in the feminine genitive singular, as a possessive or adjective form, agreeing with—uql, judgment, ismi moo wunnu his sumaee, an arbitrary feminine noun. Koocji, any, (some, &c.) ismi tunkeer, an indefinite noun, like ek, though we would rather term it, in this place, zumeer or shifut, a pronoun or adjective. Kam, use, ism, and here the mufool, or accusative to the verb, as the sign ko is either understood, or the nom. is used for the accus. * Nuheen, not, hurf y nu fee, a negative particle. Kurtee, makes, fiyli hal moo wunnu his muyroof, the feminine present tense, active voice, in con-

* This constantly happens, especially in short familiar sentences, or when the verb has a second case, and wherever a noun assimilates with a verb, as in the present instance, to form a species of simple verb, like kam-k. to avail, fikr-k. to make reflection, or to think, &c. in which the ko would prove very inconvenient. The learner will thus, in future, be able to reconcile the idea of mufool with the mere nominative of a noun.
cord with the nom. үүк. Үүк, if, ҹүрф shurъ a conditional conjunction, which requires the aorist or subjunctive. Mal, treasure, ҹалутъ fa'il bura,e mufool, the nominative used for the accusative, as illustrated in the note below. Jumъ kuroonъ, collection would I make, филъ мооруккуб мозаръ мутуквилъ waḥid, a compound verb in the aorist, first person singular. To, then, ҹүрф juza, the inferential subjunctive particle to ugur. Lushkur, army, ҹалутъ fa'il, nominative. Nuheenъ, not. Ruhta, remains, филъ lazimee ҹалъ мозуккуръ, a neuter verb in the present tense masculine, (to which hue is understood) to agree with lushkur. Jo, if, ҹүрф shurъ a conditional conjunction. This like uor, and, other, is also a pronoun, to which the learner should always advert in those sentences where much of their explanation might depend on a recollection of this fact. Fuoj, army, ismi мөwunуnъsъ suma,съ mufool, an arbitrary feminine noun in the accusative, whose ko is dropt. Rukhoonъ, I would, &c. keep, филъ мозаръ мутукъудъ lee мутуквилъ waḥid, a transitive verb in the aorist first person singular. To, ҹүрф juza. Duolut, riches, ismi jins мөwunуnъsъ гiyасъ, a regular appellative feminine noun.—Nuheenъ ruhtee, not remains, филъ ҹалъ мөwunуnъsъ munfee, a negative present fe-
in 'concord with duolot. Wuzer ne; the minister, both explained above. urz, rep- resentation, ismi mowwanuni si maa ce mufol, an arbitrary feminine noun accusative. Kee, made, fiuli maacee montluq montu diddee mow- wannuni wahid, a transitive verb in the indefinite proterite singular feminine, to agree with its mufol, accusative, urz. Kiya, kee a in the feminine should be kee ce, but one ee is dropt, tuhseni tuluffoee ke waste, euphonie gratia. This would subject the feminine genitive sign kee, and the feminine perfect, to great confusion, did not the context generally prevent it. It is a curious, and probably a peculiar fact, that transitive preterites rather assume the gen- ders and numbers of their accusatives than no- minatives, whence kee above, the nominative of which is wuzeer. Khooodawund, Sire, ismi momada hurfi nida muhzoof, a noun in the vo- cative whose sign is omitted, or, in other words, the nom. is used for the voc. Duolot, wealth. Junu keeje, or keejlye, pray collection make, fiuli moomukkubumru tirgeeneec, fail moomivir, a compound verb in the respectful imperative, whose nominative is concealed. Jo, if, hurfi shurt, a conjunctive. Fuoj, the army, fa'il, noun. Nu ruhegee, should not remain, fiuli moomruqbul
mowwunnuṣi ghāibī wāhid, munfee, * a negative verb, in the third person singular feminine of the future. To koonhī, then any. Nūqṣān, injury, ʾism, noun. Nuheen, not, but the auxiliary hue, is, seems either expressed in, or understood to, this negative. Kyoon ke, because, ḥurī taqīeel, an efficient particle. Jub, when, ḥurī zamān bura, e shurt an adverb of time used conditionally, ṣuroor, necessary, ṣifut, an adjective. Hoge, will be, but here with ṣuroor, fi ʿuli mawṣuṭqubali mau-rukkan wāhīdi mawwunnuṣ, ḥurī juza mawqūd-dur, a compound verb in the future feminine singular, to which the inferential subjunctive particle is understood. This verb hona, is generally termed rabiṭī zumanee, a temporal conjunction, as what we consider substantive verbs are often called ruwabīt connectors, or joiners, from the root ṣuḥī construction, &c. Jo, if. Mereee bat, my observation, ismi jinsi mawwunnuṣ muqṣaf ʿa.

* The Oriental mode of terming a verb mawfee, negative, because connected with mufee, a negative, has no advantage that I can perceive; on the contrary, it tends to make a distinction where there is no real difference, and thus introduces an endless string of negative conjugations, which are the mere affirmatives repeated before or after a negative particle.
moogaf iluehi, an appallative fem: noun, connected with meree in the possessive state. Ka, of, 's, hurfi muunuwee moofrid ulamut haluti izafuti ghuer mootuṣurruf kee, a simple postposition, and the uninflected sign of the genitive case, agreeing with bhuros. Ap, you, (yourself, your worship,) zuumeeri mooshturuk tuuzeeme, the common respectful pronoun; but here equivalent to zuumeeri mookhathub, the second personal. Ko, to, hurfi muunuwee moofrid o ulamut haluti mufool kee, a simple postposition and the sign of the accusative or dative. Bhuros, confidence, ismi moogaf, fa'il, a noun in thenom. connected with bat. Nuho, may not be, fu'li moogaru munfee wahidi ghashib, a negative verb aorist third person singular, contracted from nu-howe, like ho, hore, as detailed in the Verbal Table. To, then. os. 'i, zuumeeri ghashib wahid mootuṣurruf moogaf iluehi, the third uninflected personal singular, forming the genitive case with—Kee, of, 's, as before; but here tu-nees men, in the feminine. Vih, this, ismi isharu re qureeb haluti fa'il wahid men, the proxi-mate demonstrative in the nominative singular.

* In Hindoostanee, every word in which the genitive signs, ka; ke, kee; to, te, tee; re, de, nee, are affixed, is termed moogaf iluehi, and it
Duleel, proof; ismi waḥiḍ moowam纳斯şi sumas će moosharun iluehi; moozaf, an arbitrary fem. noun, connected with both the remote and proximate demonstrative; though in Arabic șifuti moosshubbuh, a species of adjective. Hue, is, rabiţi zumanee, the temporal conjunctive particle, which is not considered by the natives as a verb. Ki, that, kafî buvaniyu, the descriptive ki, which is of the utmost consequence in this language, as it frequently saves much circumlocution, though at other times it certainly appears to us more like a mere expletive. Ek, a, șurfi tunkeer, indefinite article. Burtun, a vessel, ismi jins muh-dool, şurf, an appellative limited noun of reception. Men, in. Thora, a little, șifuti moofrid

may either precede or follow the moozaf or governing noun; in the Persian, on the contrary, the moozaf must always precede the moozaf iluehi. Very little attention to this note will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. Duleel having been demonstrated by the isharu, yih, is here also termed moosharun iluehi, by the reciprocal effect which the Orientalists denote; by such words as fa’il, mufool; șifit, moozaf; izafut, moozaf; șitf, muutoof; nida, moonada, &c.
Hindustani.

1. A simple adjective in the masculine singular. Shuhi, honey, ismi jina, mango, musafir, musool, an appellative qualified noun in the

Rukhwa deeje, pray cause to place, maa ri ha ziri moorakkub tuyzeemee moottu yadda bilghuer, zumeer ap con men fail, a compound causal verb in the respectful imperative second person, having the pronoun ap as the nominat.

noticed under keeje. Ubhee, just now, guri zumani takeedee, an emphatic adverb of time, compounded of ub, now, and hee, just, every, the. This particle hee, ee, in the plural heen, een, is of the utmost importance, and should be carefully observed wherever it occurs, that it may not be confounded with the postposition e, en, in moojhee ko diya, he gave to me indeed, to my very self; conheen ko diya, he gave to their selves, to these very men. Huzaroen, thos

sands, ismi udud jumy tuyreefee bura e haluti fail, a numeral used in the inflexion for the nominative plural, on principles already detailed. Mukhiyan, files, ismi moowunnu haluti fail jumy men, a feminine noun in the nominative plural.

Gird, round, huri muunuwee moorakkub, ya guri mukani ghuer muhlood, mooya, a com

ound postposition, or unlimited space of place, connected with—coske, it, ismi inhu ee birod
EXERCISES.

mūtuṣārruf ṭalūti ḍaṣafut men, the remote demonstrative inflected genitive, governed by gird, transposed, like many others, from the ordinary construction, ḍōske gird. A, having come, fīwli mustoon, a verb used as a conjunction. An is often met with for a by assuming n, either būrā,e tuḥṣeem-ṭanāwī, the euphony of speech, in this part of the verb ana, to come, or to prevent its being mistaken for the imperative or root of the verb, as stated in 81. Jumū, collected, ẓifut, an adjective, or rather a participial word, forming here a compound neuter verb with hūna. The learner ought on this occasion and many others to recollect, that Oriental and occidental grammarians often see things in a very different point of view, he will never therefore wrangle or dispute with a Moonshee on such a theme, until he acquires an adequate command of language for such abstruse and difficult discussions. Hongeen, will be, fīwli istiqbali ghāib jumū, mowwunnus, a verb in the third person plural feminine future tense. The nasal n of such plurals as have another n, is commonly lost in the kuṣūfī istiqmāl or hurry of practice; whence hongee for hongeen, or hongīyān, and jatee huen, or jateen, or jatiyān huen. Jotheen, the instant, zufri zumani takeedeel, the em-

M M
Phatic adverb of time, corresponding with woh- been, that moment, toheen, the moment. Shubhi, honey, ism, mo'azaf iluehi. In concord with—Basun, a vessel, ism; fail hurae mu- fool, a noun in the nominative instead of the accusative, governed by—Rukhwaya, caused place, already explained. Had the accusative been used, the sentence would have been shund ke basun ko rukhwaya. Lakhon seyriads, ismi yudud kuṣrut ke waste, a number of frequency, or number, like huzaron. Mukhiyan, fics. Bet kurte making speech, ismi ḥaliyan moomkub di ḥal ke mu'neen men, the compound absolute case denoting the immediate state of a thing. No portion of the verb is more useful than this, nor less understood by us. If we suppose all such expressions elliptical, and supply what was wanted by hoo e kee ḥalut men, of state in, the difficulty vanishes at once, and the state expressed by the verb becomes perfectly evident without any relation to the gender or the number of the nominative. I heard him (i.e. the state of a speaker or while) speaking, muen ne cuse holte (hoo e kee ḥalut men) soona bu. cos cheez ka muen ne girte (hoo e kee ḥalut men) dekha hue, I saw the thing falling. These expressions must often prove ambiguous, because we cannot po-
positively say here, whether the speaker or the thing was falling, and others may certainly occur still more equivocal than this. oṣkē gird, it ground, formerly explained, A-liptiyan, ad-
fiuli lazimee moorukkub mazee mooltuqi
jum, mowunnuṣ, a compound neuter verb
in the indefinite feminine perfect, third person
plural, to which mukhiyan is the nominative. Most, if not the whole, of such compounds may be analysed by considering the first portion as the mazee muṭṭoofu, pluperf. participle, thus—A, an, akur, ankur, anke, &c. having come, liptiyan, they clung, but as this is of little moment to the mere beginner, it requires no further elucidation at present. Tub, then, ẓurfi
zumani ghuer muḥdood juza, shurṭ muḥzoof,
an unlimited adverb of time, correlative to a rela-
tive adverb here omitted. oṣne, he, ẓumeeri
ghaʿi bi waḥid mottusurruf ḥaluti faʿil men muṣi
mazee mottuṣude ke faʿil ka ḥurf, the personal
pronoun’s third person singular inflexion; used for
the nominative case along with the transitive per-
flect particle, or expletive ne before discussed. Kuha, said, fiuli mazee mooltuq ghaʿi bi
waḥid, a transitive verb in the indefinite third
person singular, requiring oṣne for wooh, and
the whole sentence as its accusative. Ki, that hurfi buyan, and generally precedes such accusative sentences to kuha, which, by hat being understood, may become kuhe, though the nominative be masculine. Del, sold, andri hazir jumy, the imperative in the second person plural. Hazrut, your worship, is in monads, a noun in the vocative, like khooda. Jo, who, ismi-muosool, the relative. Fidin ne, servant, ismi munsoob fa'il, a derivative noun as a nominative with ne, like wuzeer ne. Urz, representation, ism, a noun. Kiya tha, made, (made had, make did,) fi'li, ma'zee mo'tu udde bu'eed wa-hidi gha'ib, a transitive verb in the third person singular of the pluperfect, but here, as very often happens in the Hindoostanee, equivalent to the perfect only. Had not urz here been considered a component part of the verb, and jo u'wal, the statement, its accusative, kee thee, would have been preferred, for reasons already assigned. So, the same, jua-abi muosool, the correlative particle after the relative. Ap ne dekha, your honour saw, formerly, analysed. Phir, then, hurfi utf, a conjunction. Meer bukhasee ne kuha, your meree urz, the general observed, if my representation, nil idi-
Among polite people, the personal pronouns are used nearly on the same principles that we observe among ourselves. The speaker commonly puts his self in the singular, and the person addressed in the plural number. In our presence it has become a practice, which has been gaining ground for a century past, among the natives, for the speaker to exalt his self also by assuming the plural number, to the great confusion of all grammar and propriety. We have very naturally proved as arrogant as our Indian subjects, and consequently adopt hum, we, for muen, I; and humara, our, for mera, my, on all occasions; nor can we relinquish this bad habit, without running the risk of voluntary degradation, among a race of men, who lose no opportunity of taking that trouble out of our hands, wherever they possess art or power enough to do so with impunity. The learner, while aware of the above circumstance, should nevertheless, as much as possible, follow the regular grammatical mode in all translations or speeches where his dignity cannot be affected in the humble garb of muen, I, mera, my, as it might be—when contrasted with his servant's consequential hum, we, humara, our. They occasionally carry their insolence so far...
person plural, which, except in the second person singular, is exactly the imperative, as exhibited in 61 and the Table. The the or a to the ḥurṭi shurt ugu, the inferential particle to the conditional if. Fuoj, army, ism. Rukha ye, pray keep. Jo, which. Wagt, time, burn zumanī ghuer mutdood, an unlimited noun of even, as to salute their masters with too, thou; and tera, thy, which is very seldom proper, except in some preceptive sentences that cannot well be mistaken or misconstrued as disrespectful. The third person is frequently substituted for the other two, which rather adds to the confusion in this department of the language; especially as the third person is also put in the plural, when speaking either civilly or respectfully of any individual. The dative is likewise, with many neuter or inverse verbs, equivalent to our nominative, as we must in general prefer the direct mode of translating expressions like hum ko muqloom hue, it is known to us, we know; ḍūs ko shuoq hue, a desire is to him, he has a desire. Milna, to meet, accrue; hona, to be; lūgna, to seem; ana, to come; with a few others, often require the inverse form just discussed, and consequently are still more to the apparent intricacy of pronominal construction in this tongue.
adverb of time. Pur, in, on, ḫurfi muẓunuwee moofrid, a simple postposition. Kam, use, ism. Awe, may come, fiẓul mooẓaru ghaibī waḥid, ao-rist third person singular, the nominative being fuqj, and the relative jo, which may nevertheless be the utf conjunction that. Kam-ana, in fact, is a species of inverse compound verb, a form of great use to express to avail, benefit, &c. cos wuqt, then, or that time, ismi isharu e buqeed moo-tusurruf muẓ wuqt jis pur, men, ko, wughuere mooquddur huen, the inflected remote demonstrative with wuqt, to which men, ko, &c. are un-derstood. This, in fact, is the cause of wūh, &c. being inflected to cos, is, kis, when joined with wuqt, ṭuruḥ, juguh; &c. page 106. Mal, treasure, ism, fajil, a noun, nominative. Hurgiz, ever, ḫurfi nufee takeed, the emphatic negative particle, which has always nu expressed or un-derstood. Koochh, any. Fajdu advantage, pmi nukiru, an indefinite noun. Nu kurega, yt will make, fiẓul moostuqbuli munfee waḥidi lib, the negative future in the third person ur. Uugur ap ko, if to you. Yuaqeem, ismi šifuti mooashubbuḥ, a concrete noun, perly an adjective, in this place. Nu ho ẓay ko, not may be, then my observa- tiḥan, trial, ism, a noun. Kurleeje,
ek handee men shuhd rat, make, a verb in, in night. Ko, at, yuhan uthur fi zurfi zaman, here the sign of a noun of time. Ismee isharu, e qureeb mootusa, demonstrative pronoun inflects yih, place. (in) zurfi mukani ghuer mih, in unknown adverbial noun of place. We may again note that men, in, is understood, and inflects yih to is, and juguh to jugih, by a rule in the grammar, stated in page 162, &c.Ru.kawadeeje, cause place. Jo mukhiyan cospur a-lugen to meree but jhooth, uor jo nuheen to such hue, if flies it on a-light, then my remark a falsehood is, and if not, then truth is. It would be a mere repetition to elucidate this farther, but the learner may profit by observing the partial coincidence here between the compounds, a-light from light, and a-lugna, from lugna; because this may lead him to reflect beneficially on this mode of composition in his own and other languages, however much its nature and existence may escape ordinary observers, or be obscured by the corruptions of long usage. To arise, awak, a-light, befat, become, mistake, and a hundred more, so nearly resemble ho-ana, jag-oohna, cotupurna, a-purna, ho-jana, that no one can fail to discover the analogy here, or be at a loss
for it in many tongues. coske, his, (he's) ismi isharu,e bu,ed mu,i hurfi mu,nuwee mosfrid motusurruf ulyamut izafuti moozukkur kee, a renot demonstrative along with a simple postposition, the inflected sign of the masculine genitive, agreeing with—Kuhne, speaking, musduri motusurruf, the inflected infinitive or gerund, governed by—pur, according to, &c. As all infinitives, and most participles, are likewise nouns which fall under the first declension, the reader will advert to this circumstance, and be hereafter prepared to treat every part of the verb ending in a by that rule. Rat ko shuhd ka basup, night at honey's vessel. Jo, za,iid bur,e tuzeeni kulam, an expletive by way of ornament to the sentence. Rukhwaya, caused place. To, za,iid bur,e tuzeeni kulam, as before. Ek mukhee bhee nu a,ee, one fly even not came. All plain enough, except bhee, even, utt bur,e takeed, an emphatic conjunction. Khoolasu iska yih hue jub, the result it of this is when, nothing can be easier to an English scholar. Upnee fuoj upne qubze se gu,ee, one's army one's power from hath departed. In this sentence, as in many others, the zumeeri moshtvak, or common pronoun ap, upna; assumes the power of one, any person, and in that point of view is a most useful word,
though it certainly may also mean, here and elsewhere, your, my, &c. Phir, then, ḥurfi tuqeeb waṣṭe juza ke, a conjunction, connected with the inferential to hereafter. Rozi, day, ismi ḡurf zuman muṣūf, * a noun of time, qualified by—Siyah, dark, ṣīfut, an adjective. Men mal bhee khurch keejiyega to moyussur wuese nu hogee, in, treasure even expenditure one should make, still procurable such not will be. As fuoj is feminine, these words wuese, &c. follow in that gender. Kēejiyē, keeje, keejiyo, keejo, keejega, keejiyega, a precative imperative, conditional, reflective, or impersonal form of the Hindooстанee verb, not easily explained. The natives term it umri istuqbalee or khoozooee, the imperative future or precātive; but whether this is compounded of the verb jana to go, be, or jee life, sir, with a vocative particle, may yet be ful-

* In the Hindooстанee, the muṣūf, as in the Persian, naturally follows the ṣīfut, but this order can be reversed in the former, without any effect on the adjective or noun; whereas, in the latter, an ʾizafut is requisite as in rozi-siyah, the present example, and in nek murd, or murdi nek, a good man, a man good; gōra luʾrkka, or luʾrkka gōra, a fair boy, a boy fair.
ly considered in some other Work; it is however certain, that ap, self, your worship, one, (the French on) in the third person, either expressed or understood, seems its only proper nominative in such expressions. Muen rah pur chula jata thia, uor ek a ek jee men aya ki (ap) oske yuhañ jaiye, I was going along the road, when suddenly it occurred to me that (myself) should go to his house. This last may also be rendered, ki muen oske yuhañ ja,oon, which so far proves the nature and extent of this subjunctive form.

The learner should now collect the whole of the foregoing words of the exercise as a rigid literal translation, thus:

"A king—own minister and generalissimo of deliberately asked, treasure and army, of collection making in my judgment any use not makes, if treasure collection would I make, then army not remains, if army I would keep then riches not remains;" finishing it exactly as I have begun.

He may afterwards try his hand at an idiomatical English version in this way:
"A certain king had occasion to consult his prime minister and commander in chief. He observed, that his judgment was embarrassed with the alternative of filling the treasury or collecting an army: for, said the monarch, if I amass treasure, my forces are disbanded; should I raise an army, I must part with my money." In these momentous times the discussion may both amuse and instruct the scholar, who will, I think, join issue with the old warrior, "That in days of calamity and darkness an army cannot always be had for either love or money."

IX.

The eye, nose, ear, and tongue, one day began to quarrel among themselves, each affirming that it was more advantageous to mankind than the other. The eye observed, without me day and night would prove alike, for nothing but darkness would reign on the face of the earth. In short, every one said a great deal in his own behalf, when the tongue made this observation: What you mention my friends may be all very true, yet surely none of you can be ignorant of the fact, that as my powers alone distinguish man from brute, it therefore be-
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Ihoves, that I be greater than you all in the estimation of the wise. Yes, cried the ear, recollecting itself; my forward scholar! after the lessons which you have received from me, as your master.

The subsequent literal version of the above, will clearly point out where, and how far both languages coincide with or differ from each other. This is the practice I so strongly recommend to every scholar at first, who really desires to acquire through time, and from the natives themselves, a facility of blending the elegance and fidelity of translation as much as possible together, because I conceive it the one best calculated to insure complete success, after sufficient practice with their aid, in the manner now illustrated.

 Ank̄h nak kan uor zooban ek roz luge jhugur̄ne apus men, ek ek kuhta ki woh thä ziyadu fa'idumund insan ko doosre se—ank̄h bole, thina mere din o rat hote dono burabur. Bare h̄ur ek ne kuha buhoot kooc̄h̄ opke upne huuq̄ meñ jub zuban ne kiya yih kulam. Jo tȯma kuhte ho yaro howe sub buhoot rast, pur ul-buttu tȯmhoñ meñ koee nu ho suke na waqif
It will not prove a very easy task to produce a version more true to the original than the present, a reversion therefore would only waste time to no purpose. The very few places in which the two differ, must by this time strike every student's eye, who has not taken a premature, and consequently an unprofitable glance, at this portion of the work. I need hardly observe, that the more literal and faithful a translation is rendered in any language, there is the less chance of its being either elegant or even intelligible among the people, who are best qualified to judge of its merits, in both these points. When this English story was submitted in the above literal dress to the natives, it certainly did not require much explanation to make them fully comprehend the meaning and purport of the whole, which they, much more idiomatically and elegantly, expressed thus:
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Ankh, kan, nak, uor Zuban, ek roz apus men jhugurne luge, hur ek ina men se kuh ruha tha ki muen admee ke washe sub se ziyadu moo-feed hoon. Puhle ankha bolee ki mojha bughuer doonya men rat din burabur ruhta, siwa e tareekhe ke, roo e zumeen pur kooch na nujur ata, ghuruz hur ek ne upne upne huqq men bu-hoot kooch bura ce kee. Is men Zuban ne yih bat kuhee, yaro jo tom kuhte ho so ho sukta hue, lekin jo muen kuhtee hoon, oose tom men se ko ee inkar nukur sukega, dekho sirf meree goya ce se insan uor huewan men imtiyaz hotee hue, is liye chahiye ki muen aqilo ke nuzdeek sub se ziyadu uteez ruhoo. Kan phir soon kur bol ootha, han shagirdi rusheed! yih bat such hue, pur bujd meree tuyleem ke.

The next exercise, which is a species of allegorical tale in the Oriental manner, is left without an idiomatical translation, as a task, or trial of skill, for the scholar, when farther advanced in his own and this language. The style is of course more elevated and flowery than any of the preceding, it will therefore serve as an excellent introduction to the higher and more difficult compositions, in prose and verse, of the
Hindoostanee tongue, which the student must never attempt, until not only well grounded in the grammatical principles, but in the necessary stock of Arabic and Persian words for such an enterprise. In the Poetical Exercises, by making some allowance for the unavoidable transposition of words in a poem, the assiduous scholar will perceive nothing very formidable even in the learned or Court dialect of the Hindoostanee, because, if he knows the rudiments well, he can at once reduce these Odes, or any other, into plain prose, which, through a literal version, must lose every appearance of intricacy and difficulty, that may at first have alarmed him. The Paraphrases will, it is hoped, prove no bad specimens of the poetical productions of the East, in an English dress, if we mean to express rather what the Poet would have written, as a European author, than what he has done as an Orientalist.

X.

Do juwan the, ek ka nam Istiqlal Mootummil tha, doosre ka Ghoroor Aram-qulub, oonho ne bahum milkur moolki nadaneq ko chhoqa, uor qusi surfurazee kee tulash mey kishwuri ilm kee rah lee. Chundan door nu
buρhe tʰe, ki kohi pusund ko pahuṇcʰe, caières pur se upnee mənzi muqood ko kəkəle koson dekʰa. Tub wəhən se cotre uor age buɾhəkur jo nigah kee to ek doraha nuʒur pura, dekʰate hee ɦuəran hooɭ, donoŋ ne duyəft kiya ki hur ek rustu isee muqam se surfurazee ke qusir ko jata-hee, is waste ke wuhən do nishan tʰe, ek pur khuṭṭi julee se saʃ yih likʰa tʰa, ki yih kam kee rah hue, uor doosre pur a-see khuṭṭ se, nam kee rah, lekin yih rustu ugurchi pechdar tʰa, pur chuɾa saʃ sooʈhra. Buhoct se na-azmooin-dukar ca pursued the, uor caʃke donoŋ ku-narən pur goolab phoola hooɭ buhar de ruha tʰa, uor bəɾe buɾe durukht sayedar nihayut phuele hooɭ, aʃtab kee kuɾee dhoop se conko buchate tʰe. Gharuɾq conheŋ boon boon con ke chuhaχuhae uor lolioŋ kee khooshi ilhaniaŋ caʃ rahı door duraz ko yon tue kurwatee theen jo soobut sufur kee mʊɾluq muʃloom nu hotee tʰe, uor ruste ke hur ek məɾ pur ek ek sa-qee təɾruihədə khooshwuzə imrət ka piyalu hath meq liye hooɭ, uiyash rahiyon kee mihmanee ke waste nuʒur ata tʰa. We uis̱h o ʊʃhrut ke khuene ki ja bu jə maanənd meenaron ke khuɾe tʰe, rosafir jo con men buetʰe ya sote tʰe con-keeqh kʰidmut men ek ek chuonree burdar muq-keeqh jəɾlnə ko həzir tʰa, is men rah ke məwoɔu- o o
kiloṇ ne Ghooçoor ko isḥaṣu kiyā uor turğheeb de, ki aːo humare peecẖe peecẖhe chulo, con-
ke kuhne ke būmoɔjib betu:mmool chula uor Istiqłal se kuha, toɔm humaree muɔwafuqut,
kuro, soọnte hee is juwan ne cosse kuha ki su-
furi asa,iʃh toɔmheṇ moɔbaruk ho. Ghuruz I-
istiqłal kam kee rah ko yql uor tumeez kee LORD-
been se bukhoobee dekẖne luga, akhir duryaft
kiya uguṛchi yih rah behur kee sunglakh con-
chee neechee hue, pur seeqhee uor qureeb to
hue, uor is juwan ke wäsṭe isse bhee uchhee ek
bat bun aːe ki aftabi rastee kee kırn se ḥiqarut
uor tu:mmɔob kee ghūṭa jo moɔdut se chẖa ru-
hee thee, so wuɔheṇ phuṇe lugee uor coskee
roshnee se ja bu ja ruste mën kitne mewē uor
khoshu,e ungoorĩ muash uor inșaf ke jo qoljhe
hoo,e durukhtiṇ mën patoṇ ke ojḥul ʃuʃke hoo,e
the nuẓur aːe, usercontent is ke ωon diɔu:khion 'e
juron ke puthron se kuye ek chʃuʃne diya:nut-
daree uor khow moɔkhtaree ke josh marte
dekẖe, yih sub koɔchẖ ḥyān kur Istiqłal ne
upnee hee sulah pur ẖimmut bandoṅ kam kee rah
ko turjeeṇ de. Yih bat suçh hue ki coske ka-
nonĩ ne nughmu o surodd kee awaz se koɔchẖ
loɔtʃ nu ɔɔhaya, uor coskee ankhoṇ ko ɔwihan
ke julwu,e rungarung se chukachuɔndẖ na in-
gee, pur ʃuʃur mën zad raḥi moɔqūwwee wu.
Two youths were, one's name Perseverance Patient was, the other's Pride Lazy, they together associating country of ignorance left and palace of promotion's search in Province of Science's road took. Very far not advanced had when Hill of Selection at arrived, it on from, own stage's end black miles at descried! Then thence descended and forwards marching.
when observation made, then a cross road sight came, seeing on, perplexed became, both con-
ception made that each way this very place from, exaltation's palace to leading is, because
that there two posts were, one upon writing conspicuous in plain this written was, that this
useful road is and other upon the same writing in, famous way, yet this road though wind-
ling was still broad, clean, pleasant was—many novices it upon going were and its both sides
upon, the rose blooming its charms to give re-
main did, and great great trees umbrageous
much spread sun's beams fierce rays from them
saving were. In short, them the nightingales
warbling and damsels' melodious notes, the
road long thus beguiling were, that toil jour-
ney's at all felt not was and way's every one
turn at, individual individual cup-bearer comely
well bred, nectar's cup hand in holding, jovial
way-farers of entertainment for, sight coming
was. The delight and pleasures tents that
here and there like minarets standing were,
travellers who them in seated or sleeping were,
their service for one one fan-holder flies driv-
ing away far ready was, this on, the highway
Genii, Pride to sign made and temptation gave,
thus convenes after after along, their
to according thoughtless went and Perseverance to said, you us like do, hearing just, this youth him to said, well path of ease you to welcome be. In fine Perseverance useful way reason and discrimination's spy-glass with well examine to began, lastly perception made, although this path rugged, stony up down is, nevertheless straight and short is, and this lad's sake for, him to also auspicious one circumstance happened, that sun of truth's rays' from, contempt and prejudice's lowering clouds, that long since overcasting were, the same that instant break to began and its light from here and there road on, how many fruits and clusters of the grapes of ordinary life and justice, which entangled trees on, leaves of covering under, hanging were, sight came, besides this, those trees' roots of rocks from, many a fountain honesty and self guidance of bubbling up saw, this all something reflection making, Perseverance own very counsel on resolution assuming, useful road to preference gave. This matter truth is, that his ears melody and songs from any delight not obtained, and his eyes to there of splendour, variegated from, dazzling not came, but journey in viaticum comfortable, there of arriving till wanting not was;
and place of promotion, in entered having, when turning look gave, then own fellow traveller half-way espied, and as fate would have it, he that time road having left, some garden flowery in a beautiful goldfinch, after, without reflection to run continue did. At last this lad its appearance and beauty's attraction how to dance led and distracted made, that running running incapacity and neglect's abyss fell and instantly the pit's mouth shut became. Perseverance this calamity terror excite palace of promotion's height from seen having, own determination goodness and firmness at rejoiced was and praise made, then own mind in said, how good was that I useful road in opposition Pride to, and bad advisers to contrary acted having, in time end of wishes to have arrived.

This will prove one more opportunity for the learner to display his prowess as an English composer, somewhat in the style of the celebrated Vision of Mirza, though the allusion here can forcibly strike those minds only, who seriously observed the preposterous policy in the College of Fort William, of allowing the students, for some years after its first establish-
ment, to study any Oriental language they pleased. The consequence naturally was, that the idle and gay flocked to the Persian class, and deserted all the rest. Many expulsions became from time to time necessary, and terminated in an order, still in force, that every student should commence with the Hindoostanee at least, without which, from its great difficulty in the pronunciation alone, it would have been almost entirely deserted.

Whatever may be asserted on the brilliancy of fancy which sparkles through many literary works in the East, few men will dispute the palm in favour of the Oriental writers, for that correct taste and sound judgment, which are so conspicuous on comparison in the classics of the West. Among many other instances of bad taste, the most prominent in my estimation is the pedantic style which disfigures almost every prose production now extant in the Hindoostanee language, and which renders it often wholly unintelligible to every reader, who is not as deep in Arabic or Persian lore, as the learned man who composed the book itself. If excellence in a popular tongue consisted in writing any thing far above the conception of
the people for whom it is intended, every body must allow, that the Hindoostanee authors and translators stand unrivalled in this species of composition. In fact, to say the least that can be observed on so absurd a perversion of talents and learning, most of the literary efforts of this description, that I have yet seen, might be very good Arabic or Persian, for any thing I know, to the contrary, were they not disjointed and disfigured by the occasional introduction of a Hindoostanee postposition or verb, which, like the casual flash of lightning in a dreary night, serve but to render the surrounding darkness still more visible. This false taste is no where more discernible and preposterous than in the prefaces of Oriental works, which are in general composed in an affected idiom, so much beyond the level of ordinary capacities and acquirements, that very few of the men, who can comprehend the body of the publication itself, are qualified to wade through the wonderful display of erudition which announces its birth. Such a profound harbinger, one would imagine, is absolutely requisite in India, to stamp a proper value on any literary performance, of which, in the preliminary portion, at least, it may commonly be asserted
with great truth, that it must be an incomparable book, because nobody can well understand the introduction to its contents. To expose and explode this monstrous abuse of a living colloquial language, by giving it a new and impartial bias, has been my constant study, for some years; and I am not altogether without hopes of yet establishing my success, on the broad basis of public utility to ourselves, as the Rulers of British India, and to its inhabitants of every description also, as our subjects. If we are to indulge any prepossessions on the score of language or laws, I think sound policy and justice will point out the Hindoos as the most proper objects, being still the great, ancient, and useful mass of the people in our East Indian Empire. At all events, it cannot be disputed, that our Magistrates ought to be as well qualified to comprehend a Hindoo's complaint, *viva voce et propria persona*, as to understand a Mosulman of any rank or description whatever. In spite of the clamour which *thesoi disant* faithful, and their abettors at home or abroad, may raise against all my exertions of the present nature, I shall persevere in the great work of reform which I have so successfully begun. As nothing can facilitate this
more than easy, familiar, and accurate translations from one tongue to the other, the learner is here presented with the first Fable in Dodsley's excellent Collection, as a specimen of all the rest, which have lately been published in that plain, general, useful, middle style, which ought ever to take the lead in a popular speech, whose worth depends much less on its literature, when contrasted with the languages of Europe, than on its general prevalence and utility, when compared with any other Oriental tongue, in the extensive regions of India. Those Moslems who, from local circumstances, and a habitual tendency to pedantry, know little of the wonderful pliancy and copiousness of the Hindoostanee tongue, independent of its modern sources, will no doubt object to many Hindustee words that may be safely introduced into the broad, conciliating, unaffected style, which I have recommended. To them, from real experience, I can oppose a whole host of Hindoos, with a potent band of those Moslems also, who in Hindoostan maintain that intercourse with the bulk of the people, among whom they have resided for centuries, which is so favourable to the formation and existence of a grand popular language. When Moslems treat of abstruse
and scientific subjects, they must lean to Arabic, as the Hindoos *ceteris paribus* will do to the Sunskrit; but in the ordinary concerns of life, and in the judicial, military, commercial, and revenue departments, such necessity and predilection are less frequent, except where local dialects or circumstances impose a preference, to the partial exclusion of some, or all the rest.

**XI.**

The Israelites, ever murmuring and discontented under the reign of Jehovah, were desirous of having a king like the rest of the nations. They offered the kingdom to Gideon their deliverer, to him, and to his posterity after him: he generously refused their offer, and reminded them, that Jehovah was their king. When Gideon was dead, Abimelech, his son by a concubine, slew all his other sons to the number of seventy, Jotham alone escaping; and by the assistance of the Shechemites, made himself king. Jotham, to represent to them their folly, and to shew them, that the most deserving are generally the least ambitious, whereas the worthless grasp at power with eagerness, and exercise it with insolence and tyranny, spake to them in the following manner:
Hearken unto me, ye men of Shechem, so may God hearken unto you. The trees, grown weary of the state of freedom and equality in which God had placed them, met together to choose and to anoint a king over them: and they said to the Olive-tree, Reign thou over us. But the Olive-tree said unto them, Shall I quit my fatness wherewith God and man is honoured, to disquiet myself with the cares of government, and to rule over the trees? And they said unto the Fig-tree, Come thou, and reign over us. But the Fig-tree said unto them, Shall I bid adieu to my sweetness and my pleasant fruit, to take upon me the painful charge of royalty, and to be set over the trees? Then said the trees unto the Vine, Come thou and reign over us. But the Vine said also unto them, Shall I leave my wine, which honoureth God and cheereth man, to bring upon myself nothing but trouble and anxiety, and to become king of the trees? we are happy in our present lot: seek some other to reign over you. Then said all the trees unto the Bramble, Come thou and reign over us. And the Bramble said unto them, I will be your king; come ye all under my shadow, and be safe; obey me, and I will grant you my protection. But if you obey
me not, out of the bramble shall come forth a fire, which shall devour even the cedars of Lebanon.

Bunee Isra'eel humeshu khooda kee badshahut men koorkooraysa burburaya kurte the, is wase ki manund uor quomon kee con men badshah nu tha. Akhir Juedoon ki conka himayutee tha cos se kuha ki too badshahut kur, hum ne teree poosh dur poosh kaa sulgunut qubool kee, cosne juwan-murdee se upnee numana, bulki con logo ko jutaya ki badshahmohara khooda hue. Jub woh murguya, Ubce mulik, ki coska beeta hurum se tha, cosne Jotham chhoo, Juedoon ke jo uor suttur beeta the, con ko marzala uor Shuekhmiyon kee mudda se badshah hoo, a. Tub Jotham ne, con-keec himaquot ke jutane ko uor is bat ke sabit kurne ko, ki jo bharee bhurkhun hote huen conko uksur huokha kuma hota hue, bur yks cos-ke kumeeno ko raj kee khwahish buhoo ho-tee hue, ki is men zoelm uor ghooroor buhoo ta keeje, kuha is tuor se ki scono uce Shuekhmiyo meree bat ke khooda toomharea bhee sconege. Ek wuqt durukhtoon ne bhee upnee be purwaas ee uor buraburee kee halut se, ki jis pur khooda ne con ko'rukha tha, bezar hokur, apus men ek
badshah ṭuhrane ke liye mushwarat kēe, uor suēṭaon se kuha, humara too badshah ho. cos ne kuha ki muen upnee chiknāe kee khoobe ki jis se khooda uor khilqut khoosh huen ose chhorākūr ḍakīmee ke bojh se nakhosheē cothaongā uor rookhon pur hooismoṭ kuroonga? Bānd coske unjeer se kuha ki too humareē surdāree qubool kur. cosne bhee juwab diya ki muen, hooismoṭ kēe kurwahūṭ ke liye upne bah-chhe phuōn kēe mitās chhorōonga, uor durukhton ka surdar bunooonga? Phir gachhon ne ungoor se kuha ki too sahibee qubool kur. Wōh bōla ki muen upnee shurab kee luzzut, ki jis se ullaḥ uor coske bunde khoosh huen, tujoonga, uor peṭon kec badshahhee ke wāste dokhā durd riyasut ka subhoonga? hum upnee upnee qismūṭ pur rāzee huen, jaō kisee uor ko suṭṭiṇāvūṭ ke liye dhoondhō. Tub sub brichhōn ne mukōe ke kuha ki a too humara badshah ho. cosne kuha ki muen ne toomhareē badshahāt qubool kee, toom sub mere saye tukh chuen se raḥo, uγur mojhe manoge to punah mēn tukh hoonga, nuheen to mere kanton mēn se ek aγ-panēda hogee, ki toom sub ko Lubnār ke suurw samēt jula kur khak kurdegee.
It being pretty generally conceived, that there is no such thing as a Hindoostanee story without either Arabic or Persian, I now submit the following to the Public. In it there is not one word of these languages; still the Hindoostanee here preserves its character and regimen so perfectly, that I am convinced the whole will be understood by all classes of men in India, who have yet learned what Hindoostanee means.

XII.

Ko,ee kuheen ko chitheee likhta tha, ek tiha et oos ke pas a buethea, oos ke likhe ko luga dekhe, tuo oos ne chitheee men likha, jo buhootsee baten likhnee theen so nuheen likhee gu,een, kyoon ki mere kune ek nipu chibilla buethea hue, is liye nuheen likheen. Wooh bola, upne bhed kee batcheet jo likhnee ho so likhte kyoon nuheen, muen to kocchh toomhara likha hoo, a nuheen dekha, tub is ne kuha, bhula jo toom ne nuheen dekha, kuho to, yih kyoon kur jana jo muen yoon likha hue. Is bat se buhoot lujaya, ankhen neechhe keen uor sir oopur na oothaya.
A person was writing a letter to send somewhere, when another came and sat down beside him, who began to look at the letter. He then inserted in the epistle, thus, "I had a number of circumstances to state, which have not been put down, because there is a very silly fellow sitting by me, on this account they are omitted." The other said, "Why don't you write any secrets which you intended; for my part I have not seen a syllable of your writing." On which the writer observed, "Well, if you have not seen it, pray inform me how you know that I have written so and so?" At this the other was so much abashed, that he fixed his eyes on the ground, and could not lift up his head, to look the writer in the face.

I would recommend the next story, of the man who heard badly, to the serious attention of all indolent dialogists, who will not often be in a better situation, with those they address, than the deaf man was in with his friend. In fact, to expect much good from men of knowledge, is nearly as preposterous, as to wonder why a blind man does not recover his sight by placing a pair of spectacles on his...
XIII.


Q q.
A certain merchant had a friend who was hard of hearing; by chance the merchant fell ill. The deaf man went to enquire after him, and, while going along the road, he made up this discourse. Then after salutation I will first ask this—"Well, Sir, how are you?" he will say, "better;" and I shall rejoin, "very good." When I inquire as to the diet he uses, he will say, "rice-pudding;" to which I shall answer, "may it do you much service." I shall afterwards put the question, "pray who is your physician?" he will of course tell me, "Dr such a one is," and I may safely add, "may God prosper his hands in the accomplishment of his work." At length having settled this plan he reached the house, and, after the usual compliments, he seated himself near the patient. "My friend," says he, "how do you?" the sick man replied, "do not you see that I am dying of a fever;" on hearing which he observed, "excellent! I hope God will keep you so." The poor patient was already possessed enough with his disease, but this made him much more so. The deaf man next asked, "what is your diet my friend?" and was answered, "fiddlesticks;" "may they do you much good" the other rejoined; on hearing this he
became in fact doubly enraged. His visitor then inquired thus, "do you my good fellow, say which of the faculty attends you?" boiling with indignation, he cried, "his worship Dr Death." "I give you joy," quoth the deaf man, "and may the Lord speed his prescriptions."

The following story, translated from the Persian, will serve as a useful exercise for beginners; I have therefore given it without an English translation.

XIV.

Ek shukhš ne kisec durbesh ke pas jakur teen suwal kiye, ek to yih, kuhte ho ki khōoda ḥazir hue muen to kuheen nuheen dekhta hoon, jo hue to mojkhe dekhaō woon khunān hue. Doosre yih, ki adme ko tuqseer ke liye uziyut kyoon dete hueñ, jo kōchh kurtā hue so khōoda kurtā hue, insan ko hurgiz kōchh qoondrut nuheen, kyoon ki be chahe khōoda ke ko,ce kōchh kur nuheen sukta, durṣoorut ugur insan ko qoondrut hotee, tuo sub kam upne washte bih-tur kurtā. Teēsre yih, ki dozukh kee ag men Shuṭan ko khōoda kyoon kur julaēga, kyoon ki khumceer āoska ag hue; pus ag se ag ko kya dur? Durbesh ne ek ḍhela mutṭee ka oothā-

XV.

Ode from Wulre:

1.
Khoobroo khoob kam kurte huen,
Yek niguh men gholam kurte huen.

2.
Dekh khooba ko wuqt milne ke,
Kis uda se sulam kurte huen.
3.
Kum nigahee soon dekh te huen—wule,
Kam upna tumam kurte huen.

4.
Kholte huen jub upnee zoofan ko,
soobuh sadiq ko sham kurte huen.

5.
Kya wufadar huenge milne men,
Dil se sub ram ram kurte huen.

6.
sahebi lufz cos ko kuh nu suke,
Jisko khooba kalam kurte huen.

7.
Dil lejate huen ue Wulee mera,
Gool-rookhan jub khiram kurte huen.

Paraphrase.

1.
What havock yon beauties display,
Where thousands of hearts they enslave:
One look is enough for the gay,—
And, more than enough for the brave.

2.
Behold how the fair ones draw nigh,
So graceful their motions appear;
Each step is admir’d with a sigh,
Each sigh is condens’d to a tear.
3.
Though glancing they carelessly dart,
    Fell arrows of scorn from their eyes,
Those lodge in so mortal a part,
    Our souls are their victims and prize.

4.
If damsels, Aurora! combine,
    To spread their dark locks o'er thy car,
The curtains of Night will be thine,
    Each face—a bright evening star.

5.
In loving how can they be true,
    While honey distills from each tongue;
We captives bid freedom adieu,
    They spare not the old—nor the young.

6.
The bard whom those maidens address,
    In silence quaffs all that they say;
Nay—wisdom is forc'd to confess,
    His wits have been ravish'd away.

7.
Lo! Wulee the pride of our swains,
    Hath lately forsaken his lyre—
To gaze on the maids of the plains,
    Whose gait fills his breast with desire.
Sonnet by the Late Nuwwab Asuf ood Duolu.

1.
Yih ushk chushmoŋ men ub jum ruhe nu ruhe,
Hoojab war ko ee dum ruhe ruhe nu ruhe;

2.
Too upne shewu, i juor o jusa se mut goorze,
Teree bula se mera dum ruhe ruhe nu ruhe;

3.
Qumur ko hota hue hur mah men kumal o zuwal,
Tere bhee hooon ka aulum ruhe ruhe nu ruhe.

4.
Urq hue rookh pur tere khoosh nooma sunum,
Lakin,
Humeshu gool pur yih shubnum ruhe ruhe nu ruhe.

5.
Yih wusf teree jooada, ee ka kya likhe Asuf? *
Yih ittifaq hue bahum ruhe ruhe nu ruhe †

* What can Asuf say of thy absence,—how describe it?
† The constant reiteration of ruhe in the Hindoostanee verses, has rather a monotonous appearance than effect, when pronounced with the impressive cadence and emphasis that are here required; but how shall I transfuse the
6.
Juhaṇ men too mera pyara humeshu qa'im ruhe,
Labon pur dum hue mera thum ruhe ruhe nu ruhe.

Translation.

1.
Are lucid drops in either eye,
Love's magic gems set there?
Or do they glisten, sink and die—
Mere twinkling spheres of air.

elegance which the intervening negative nu diffuses over this portion of the original, in which similar expressions are no less beautiful than significant. Ruhe ruhe nu ruhe, transcends my powers of communication in our own language, I shall therefore either cherish the hope, that future trials will prove more fortunate, or rest contented in the interim, with comparing it to those passages, so well known in the unrivalled soliloquy of Hamlet, "To be or not to be," &c. which I fancy will fade in every version from our mother tongue.

The words literally considered will run thus: ruhe, if it stay; ruhe, it will stay; nu ruhe, should it not remain; nu ruhe, it will not remain. By phrases of this sort the great uncertainty of any circumstance is denoted.
2.
Each killing charm at once display,
Here, tyrant! strike thy dart;
Take full revenge—but near me stay,
'Tis worse than death to part.

3.
Thy rival planet if we see,
Through monthly changes run,
From waning where is beauty free,
Though radiant as the sun?

4.
True, on thy cheeks youth blooming glows.
But, oh, frail mortal hear!
Yon virgin dew which decks the rose,
Just shines—to disappear.

5.
Yet, Asuf, why the boon deplore,
That chance alone can give!
Sure, absence wounds his breast no more,
Who slighted,—hates to live.

6.
May thou, beloved! here remain
In bliss, like saints above;
Take this last breath! returned again,
To sigh—how much I love.

R r
XVI.

An Ode from Suoda.

1. Ghuer ke pas yih upnahee gooman hue ki nuheen,
   Julwugur yar mera wurnu kuhan hue ki nuheen?

2. Mihr hur zurre men mooj ko to nuzur ata hue,
   Toom bhee took dekhiyo sahib i nuzran, hue ki nuheen?

3. Dil ke porchon ko bughul men muen liye phirta hoon,
   Koochh ilaj oon ka bhee ue sheesheguran hue ki nuheen?

4. Pas i namos moojhe ishq ka hue ue boolbool,
   Wurnu ehaan kuonsa undazi fighan hue ki nuheen?

5. Age shumsher toomharee ke bhula yih gurdun,
   Moo se bareektur ue khoosh kuhnur hue ki nuheen?

6. Joorm hue ooskee wufa ka ki juu keker wiqueer,
   Ko ee to bolo yuhan moonh men zuhan hue ki nuheen?
7. 'Poochha Suoda se mues ek roz ki ugsaane, 
Teqe ruhne ka moniyun bhee mukan hue ki 
nuheen?

8. Yek bu yek hoke bur-ashooftu luga yih kuhne, 
Koochh toojhe uqul se buhra bhes miyan hue ki 
nuheen?

9. Dekha muen quari Fureedoon ke dur oopur hue 
ek shukhs, 
haulq-zun hoke pookara koee eehan hue ki 
nuheen?

Freely Translated.

1. I often wonder, whether the radiant object of 
my adoration smiles upon others or not, yet 
where is the spot that God is not there?

2: 
Yon glorious orb to me appears in every 
beam; do you also, O ye enlightened! pray be-
hold if this be really so or not.

3. 
I am wandering about with the fragments of a 
broken heart in my hand, say, O doctors! 
if there be any balm for cementing them or 
ot?
4.

Songstress of the night, I also feel the mild influence of divine love, were it otherwise, what degree of noisy praise is there that my voice could not reach?

5.

Before thy faulchion, this neck of mine indeed is more slender than the finest hair, is it so or not, O ye daughters of genuine devotion!

6.

Is the justice of providence to blame, or is it the fault of my wayward fate? do let some people say here, if a tongue be in their head or not.

7.

I one day asked of Súoda, O wanderer! hast thou or not any fixed residence on earth?

8.

All at once becoming enraged, he began to say, "Silly body, is there a spark of sense in thy possession or not?"

9.

I have long since with my mind espied a weary wight at the palace gate even of the mighty Puréedoon, who knocking roars out—"Is there any one here or not?"
Closely Translated.

In my foolish imagination I conceived another possessed not
The radiant object of my love—else where is he not?

The sun of the universe in every atom shines to my perception;
Look, ye enlightened, for a moment—and see if he be there or not!

3.
A broken heart, I wandering, carry within my bosom!
Have you a cure for this, ye skill'd in art? or have you not?

4.
O nightingale! I feel the reverence due to love;
Else what is thy cause of lamentation that I have not!

5.
Say, is my love to blame? or my hard fate?
Tell me who can—is there a tongue to speak or not?

6.
Before the sword divine, this little neck
Is smaller than a hair—say, angel, is it not?
I one day enquired of Suoda the pilgrim—
"Hast thou a fixed dwelling-place or not?"

Empassioned at the question; abrupt he answered—
"Hast thou the light of reason, friend, or not?"

"Behold! at the palace-gate of the (late) monarch Fureedoon,
"A man calls aloud—is any one here or not?"

Paraphrase.

1.
What else, I oft times pensive ween,
Can various creeds and tenets mean,
    Whence flow the ardent pray'r,
But that of Mooslim, Pagan, Jew,
Must, as the Christian's, each be true;
    For God is every where.

2.
Thus in one circle we divine
The radii from its bounding
    Concentric still unite;
So from the wide extended round
Of all religions, will be found
    One only Lord of light.
3.
Yon solar orb in every ray
Shines forth the glorious god of day,
   Oft with refracted beam;
On shifting clouds does he retire?
Or can they quench his awful fire?
   Speak, sages! do I dream?

4.
With broken heart and wounded soul,
I wandering search from pole to pole,
   For balm to heal my woes;
Still not one doctor can I find,
Like death to cure my torture'd mind,
   O come and bring repose!

5.
Sweet bird of eve, thy plaintive note
Could never drown my louder throat,
   If rev'rence due to love,
Did not silence my moans and sighs,
And bid me turn these streaming eyes,
   To the great God above.

6.
Before whose dreadful sword, this neck
Is like the cobweb's finest wreck,
   That floats upon the air;
Look, angels! tell me ay or nay,
Ye surely can the truth display,
   And will the whole declare.
That providence is just I own,
Though fortune sternly on me frown;
The fault perhaps is mine:
Come, cherubs! teach the soothing plan
Of calm content to wayward man,
And let me not repine.

Once I the pilgrim Suoda spied,
And then in earnest to him cried,
"Hast thou no fix'd retreat?"
Enrag'd, responsive, thus he spoke,
"Sure, silly friend, you only joke,
"Or never heard of fate.

"With reason's eye here take a glance—
"Through time and space's vast expanse,
"(Nor blink it with a tear)
"At one, by Cesar's palace doors,
"Who knocking there incessant
"Is any body here?"

The freedom of paraphrase has led me to introduce one stanza, viz. the 8th, which is not in the original, to compensate for the loss of another, by condensing its 7th and 8th lines into the latter only, as the reader will easily perceive on comparing both together.