DERIVATION.

A reduplication of the neuter or active preterite, with the causal, denotes any thing ready done, as buna bunaya, ready made, seekha sikhaya, ready taught, pukka pukkaya, ready cooked.

A few infinitives spring, as Hindoostanee verbs, regularly from the Arabic or Persian; they are chiefly the following, and subject to the same formation as other verbs in the causal.

Azmana, to try.*  Khuruchna, to expend.
Buhuṣna, to argue.  Kufunana, to shroud.
Budulna, to change.  Laiuzna, to shake.

* Several of these may be arranged under the classes they appertain to, being so far assimilated with the rest, as to possess their various neuter, active, and causal forms. Besides these in the text, there are some others, in which the coincidence with the Persian verbs is very great; kurna, kurdun, to do, churna, chureedun, to graze, tupna, tupeedun, to heat, or grow hot, mulna, maleedun, to rub, murna, morldun, to die, qena, dadun, to give,—all of which probably spring from the same origin with the Sun-skrit, as the list might be easily increased, had we leisure to select more.
Bukhshna, to grant. Nuwazna, to present, to offer.
Daghna, to mark. Nužuranna, to give.
Dumna, to spring. Quboolna, to agree.
Dufunana, to bury. Quržna, to borrow.
Furmana, to order. Runjana, to vex.
Furrana, to snort. Rungna, to colour.
Goozurna, to pass. Tuḥšeelna, to collect.
Gurdannna, to inflect. Turashna, to pare.
Khumna, to bend. Ungezna, to bear.
Khureedna, to purchase. Wurghulanna, to whee-
dle.
Khurkhurana, to snore. ̃idna, to wrangle.
Khurashna, to scrape. ̃idna, to wrangle.
Khuradna, to polish.

An extensive class of attributes results from the junction of adjectives (participles included) and nouns, or adjectives with adjectives; as another also does from two nouns repeated or conjoined, thus:

Kooshadu-dil, open-hearted.
Shikustu-khatir, broken-hearted, &c.
Mun-muleen,
Zur-must,  purse-proud, &c.
Dhun-mudhee,  empty-handed, &c.
Tihee-dust,
Chhoochha-hath,
DERIVATION.

Tun-doorost, healthy, well.
Kul-jeebha,  
Siyah-kam,  foul-mouthed.
Pust-boolund,  
\(Nushcb-furaz,\)  rough, rugged, uneven, &c.
\(Ooncha-neecha,\)
Bhula-chunga,  sound, safe and sound.
\(su\text{\'}hech-salim,
Doobla-putla, slender.
Mo\text{\'}a-tazu, plump.
Door-duraz, distant.
Chuora-chukla, spacious.
Khurab-khustu, ruined.
\(colta-poolta,\)  topsy-turvy.
Zcr-zubur,
Ga,o-doom, taper, sloping, a cow tail.
Moonh-zor,  headstrong, hard-mouthed, un-
\(Scenu-zor,\)  ruly, obstinate, &c.
Ahoo-chushm,  fawn-eyed, timorous, bashful,
Mirg-nuen,  &c.
Goolab-chushm, meek-eyed, &c.
Mahee-pooslat, convex, fish-backed.
Sug-\text{\'}ifut, currish.
Bun-manoos, savage.
Murd-mizaj, manly.
Poombu-duhn, mealy-mouthed.
Nouns of reciprocation, &c. are formed in this manner:

Kuha-kuhee, *altercation.*
Mara-maree, *scuffle.*
Dekha-dekhee, *emulation.*
Duora duorree, *hurry, flurry.*
Mookka mookkee, *fisty cuffs.*
Ghooasam ghooasa,
Bat cheet,
Gooft o goo; 'chit chat,
Qeel o qal, 'conversation,
Gup shup,
Galee giluoj, *a brawl.*
Ghool glupara,
Shor shur,
Dhoom dhoom,
Peech-panee, *wish-wash.*
Saz baz,
Cheez-bust,
Kul kanta,
Deru dunda,
Tunt ghunt,
Ugur bugur,
Bula, e booghma,
and generally by a kind of alliteration that seems quite congenial with a Hindoostance ear, there being few motions or accidents connected with sound, hurry, &c. which are not accurately discriminated by a large class of imitative verbs for this purpose that may properly be styled reiterative; whence jhun jhun, jingle; thun thun, clunk; bhin bhin, buzzing; sun sun, simmering; phoos phoos, whispering; khol khol, undulation; kilbil, a peristaltic motion; dhol dhol, palpitation: Besides these, we often meet with the colloquial repetitions which prove at first so disgusting to strangers, viz. rotee-otee, chhooree-ooree, chookeeookee, basun-wasun, rusee-wusse, whose reiterated syllables are not always, in my opinion, wholly useless; on the contrary, they may occasionally possess a very comprehensive meaning; such as bread, or any thing
of the kind to eat; a knife, or any cutting instrument, wanted in a hurry to cut with; a chair, stool, bench, seat; a plate, dish, vessel, bason, &c. and rusee-wusee, probably means a rope, cord, string, or in short any thing to tie with, when in great haste. To the foregoing may be added, lurke-purke, lurke-bale, kuch-buch, the young ones, brats, &c. with many more, which cannot be enumerated in this work.

Personal and other nouns, over and above those already inserted, are likewise expressed by the present and perfect participles; as the following all spring from infinitives, bukna, to speak, dhurna, to place, &c.

Bukta, eloquent, &c. Bolta, the soul.
Dhurta, a debtor. Lugta, expence.
Kurta, doer. Data, a giver, &c.
Rumta, a pilgrim. Mungta, a beggar.
Khatra, a granary. Chuheeta, darling.
Chhatra, an umbrella. Khoolta, open, &c.
Manta, sway, influence. Sookha, drought.
Multa, worn coin. Pooja, worship.
Phtita, rejected, &c. Ghera, a circle.

Many are also the same as the infinitive: rona, weeping, tearful, sona, sleepy, mootna, &c.
pisser, nuchna, a dancer, sikh, a scholar, jan, a conjuror; especially in composition, burbol, a boaster, dil-chul, brave, unkhoond, inexperienced; and to this form by adding ee, we have bolee, speech, muree, mortality, pheree, a circuit, khojee, a searcher, joree, a pair.

For words numerically compounded, consult pages 203, &c. observing that several names of places, &c. are thus formed, viz. chihil-sitoon, * bara duree, puch-muhla, tirpuoliya, tirsoolee, chihil-pa,e, char-pa,e, which are so obvious, that the least attention will make the learner master of this mode of composition.

The following proper names (with many more that cannot be enumerated here) are much used among the Mosulmans:

Buhadoor Ulee, the Warrior of Ulee.
Khoda bukhsh, the Gift of God.
Ubdoolah, the Slave of God.
Gholam Moomumud, the Slave of Moomumud.
Kulb Husun, the Dog of Husun.

* Forty pillars, a palace at Ghazeepoor, so called, which our countrymen, who attend little to true pronunciation, very easily convert to Chelsea-tomb.
Uzeez oollah, *Dear to God.*
Meueyoon ood deen, *Defender of the Faith.*
Usud Ulee, the *Lion of Ulee.*
Sher Moohummud, the *Tiger of Moohummud.*

And as few names in this language are not derivatives compounded, the Hindoos also have their Krishoon-dueal, Gunesh-das, Ram-singh, &c. though it must be admitted, that the natives of every description are apt to give their children, on particular occasions, the most humiliating appellations, from a superstitious notion, that this will appease, or propitiate an offended deity: Whence—Koorkoof, *sweepings,* Phenkoo, *outcast,* Koela, *charcoal,* Kookur, *dog,* Kale, *blackey,* Chhekuoree, *sir cowries,* Chirkit, *dregs.* Some names have their origin in the time or place of the person's birth: thus Mungulee, Boodhoo, Etwaree, Ramzanee, Jungulee, Lushkuree, Muedanee; while others are in fact a kind of titular compellation assumed by or conferred on individuals or particular classes of men; such are—

Mirza,
Beg,
Agha,
Khaja,

Moghuls, &c

{sir, lord, master.}

Mecr, sucyuds.
Shekh, shekhs.
Khan, puthans.
TITLES AND COMPPELLATIONS.

Muha raj, prince,
Koowur, highness,
Rana, &c.
Moolaa, doctors,
Muoluwee, &c.
Pundit, &c.
Raj, rajpoots,
Singh, and sikhs.
Saibil,
Thakoor, lord, sir,
Baboo, master,
Lala, worship,
Jee, &c.
Ruora,
Miyan,
Sah, bankers,
Seth, &c.
Shah, mendi-
Goshee, cants,
Gooroo, monks,
Peer, teachers,
Bhugut, and holy
soofee, men.

Pande, titles of
Tiwaree, various.
Misur, classes
Dhoobe, &c. of Brahmuns.

Khodaunust, hozrut, ap, junabi alec, qiblui
alum, moonce, and some others are used for
worship, highness, saint, &c. but they are best
acquired by practice; yet we must not omit
here those conciliatory appellations that are so
commonly used in Hindoostan for people in
humble stations, since it clearly shows to what
lengths the natives carry their flattery and po-
liteness to each other.
Mihtur, *a prince,*  
*a sweeper,* (called also hu-
lalkhor) *weaver,* *vint-
ner,* &c.

Khuleefu, *a caliph,*  
*a tailor,* *cook,* *shoemaker,*  
*tradesman,* &c.

Costa, *a master,*  
*a barber,*

Chuodhuree, (chief)  
various people, such as
Muhto, (head)  
buniyas, *dealers in*
Muhra,  
*grain,* *koercees,* *garde-
ners and bearers.

Bihishtee,* *divine,*  
a *waterman.*

The names of places may in general be traced by attentively considering what I have already said in page 102 on this subject; and the learner will recollect, that besides their founders, the Indians also use the names of the different divinities, prophets, saints, &c. compounded with abad, poor, nugur, &c. formerly enumerated, (and sometimes with ganw, whence Chut-ganw, Bu-ra-ganw, Kuhlgaanw, more familiarly Chittigong, Buragong, and Colgong). When any occur, without one or other of these particles, they may in general be considered as primitives, or compounds involved in impenetrable obscurity, to those who are not well versed in the Sunskrit language.

* Too often degraded, by bad pronouncers among us, to beastly!
A sort of mechanical table of the Arabic forms, most common in the Hindoostanee, may be now submitted to the learner, who will hereafter reap advantages from it, proportioned to the pains he may bestow on the whole of the examples below, as they all apply to the Persian and Arabic languages, both of which he may yet find it his duty and interest to acquire, as well as the Hindoostance.

There are certain letters termed servile, viz. \( u \ h \ y \ e \ n \ w \ o o \ m \ t \ l \ s \), because they alone assist in all the changes and inflexions to which words are subject in Arabic; the rest, including also the serviles, are all found as radicals, or such letters as must always remain in the vocabulary under discussion, in whatever state it may be found.

To distinguish the serviles in each example, they and their short vowels will appear in Italic, but the intermediate diacritical points, or short vowels of the roots, \( u \ i \ o \), though constantly changing their position, may be generally retained as Roman, since one or other of them must exist in every word, which is not
the case with respect to the serviles, whose relative position and peculiar effect, however, will best appear from inspection.

Fulul, act, and its branches, fa'il, agent, mu-foot, object, &c. are the standard forms in Arabic grammars, but from the equivocal letter u, were so troublesome to the Hindoostanees, that they have for a long time preferred zurub, &c. below, as a much easier model than fulul. I have therefore followed their example in this respect, though, in syllabiling words, they generally call the first, fa kulimu, the second, yen kulimu, and the third, lam kulimu, from the component letters of fulul, viz. fa l, yen y, and lam l, the u being merely a short letter, not counted as a radical, but so essential to the pronunciation of each root, that I have marked those vowels only in Italics, whose appearance depends entirely on the serviles in each, as in zurbut, the t being a mere servile letter, whereas the radicals z r b, will be traced in the remotest branches, mozaribut, &c. In some of the various inflexions, the learner will discover a reduplication of the radical letter, and should recollect this circumstance, along with the different positions of the shorts u i oo, the long a ee oo; and the serviles t m, &c. These being,
in fact, the grand pivots whereon the whole scheme of the Arabic conjugation, declension, &c. hinges, the general mechanism of which will appear perfectly simple and evident in the annexed Hindee-Arabic Prospectus. This tabular view will answer almost every useful purpose of the practical Hindoostanee, Persian, and Turkish scholar, while it will, at the same time, greatly promote the study and knowledge of Arabic, so essential for the profound Orientalist, that it ought, sooner or later, to be acquired by every person who wishes to cut a capital figure in the Mosulman department of Eastern learning.

*Hindee-Arabic Mirror, or Prospectus.*

These are termed simple trilateral roots, or infinitives, which serve as a model for the inflexions of all such Arabic words, whose active participles become like *zarib,* and the passives *muzroob;* the local nouns *muzrib;* instrumentals *mizrub;* increments *uzrub;* hyperbolicals *zurrab;* the concretes often are the same as some of the roots or radi-
HINDOOSTANEE

cals here, viz. zurub, zoorab, &c. or resemble the incrementals uzrub; but the most common in the Hindostanee are zurub and zoorab. From any one of these forms in the margin, similar examples might be produced, and may occur in every page of the Turkish, Hindoostanee, and Persian tongues, but two or three only must suffice as a specimen of the whole: Qutl, slaughter, qatil, a slayer or slaughterer; muqtool, slain; muqtlul, place of execution; miqtlul, instrument of death; uqtlul, not in use; quttal, murderous; qutecl, &c. not in use. For the two forms of this word not used, we may produce uksur, general, from kuṣur, frequency, of the form zurbut, and uzulum, tyrannical, from zoolum, oppression, like zooorb; ghereeb, humble; ghoorbut, (zoorbut) humility; and as few radicals in Arabic are ramified through every form in that language, the scholar therefore must not wonder at roots occasionally being defective; in some
one or other of their branches, or at his being now and then puzzled with certain changes, until, as an accomplished Orientalist, he can acquire the information respecting the tuğleelat from Arabic grammars, that will ultimately obviate every difficulty.

We have now reached the augmented triliteral infinitives, whose active and passive participles occur thus:

| izrab   | məozrib | məozrub | The quadriliterals, məozurrib məozurrub driliterals, məozarubut məozarib məozarub as they are called, from iztirab məozturib məozturub zuğurbubut to tuzurrob məotuzurrib məotuzurrub zuʒuorob, tuzuroob məotuzarib məotuzarub make their izribab məozribb appearance istizrab məostuzrib məostuzrub so rarely in izreebab məozrabb either the zuğurbubut məozurbib məozurbub Persian or tuzurbob məotuzurbib məotuzurbub Hindoostane, that izribbab məozrunrib we might have easily dispensed zuğrunubut, with their insertion, had I not zuorubut wished to exhibit a general view
of these curious forms, many of which will aid the scholar in the derivation and composition of innumerable vocables in the four grand languages of the Mosuls-mans, by a slight attention to the mechanism of ꜟиrieb alone, through every stage of its various transformations in the present sketch.

Plurals in Arabic are divided into regulars, duals, paucals, and multitudinous, thus. The duals are all known at once by the addition of ūen to any form, whence ūidduen, opposites, ūaliduen, parents, and ūurufuen, both parties.

mūzrib mūzribat These are termed per-
mūzurrub mūzurrubat fecl plurals; at is the tūzurrōob tūzurrōobat most common of them mūzrib { mūzrib-ēen in Hindoostanee.∗

mūzrib { mūzrib-oon

∗ When the noun ends in ut, this at once becomes at, as ūalif, a condition, ūalif, afut, cala-

mity, ūfat, &c. ūeen is more used than ūoon, though neither are very frequently met with in the Hindoostanee.
 żurub ẓūruf, side, ẓūraf, shu-
żureeb ẓūrab reef, well-born, ushraf,
ẓūreb gentry, is the only form
żurab ẓūribut of these very familiar
żirub ẓūroob in the Hindoostanee,*
żoorab ẓīrbut though not, as in Ara-
bic, restricted to nouns of paucity; ghoolam,
a slave, has ghilmut in the plural, like ẓīrbut,
also ghilm, but they seldom occur.
żūb ẓūroob thus khoṭoot, letters, hoo-
qoq, rights.
żureeb ẓūrubā shoorufa, gentry, hūkuma,
physicians, &c.
żaribu ẓuwarib
żirabu ẓurajib risalu, troop, rusa’il, troops.
iżreeb uẓarceeb uqaleem, climates.
żīb ẓīrab
żurb ẓūriba nubee, a prophet, umbiya.
muẓrub muẓarib munṣub, a post, munāsib.

* Plurals of the form ẓūrab, may belong to
radicals like ẓoorb, ẓurub, and some others, as
well as ẓureeb; an observation that may be
extended to the rest, kūmal, kūmalat, perfe-
tions; and some have two plurals depending
upon one or different singulars, though their
significati ̧ on be the same.

9 G
Some of the forms, especially those left blank, are of no great use in the Hindoostanee. Words having medial a or uo in the singular, are often thus formed in the plural, like uṣrāb, ḫal, staṭe, uḥwal; bab, chapteṭor, ubwab; mal, wealth, umwal; fuq, armey, ufwaj; mueğ,
wārē, umwaj; in which the radical letter corresponding with r of uzrāb, is converted, by a process peculiar to the Arabic, to w, as in the foregoing examples, and in yuom, a day, ueyam, days; which may serve, in the meantime, as a model of all the rest.

Reduplicated final consonants were formerly omitted by me as inconvenient and uncouth; yet, as their mere appearance can do no harm, but rather some good, in the Arabic department of the Hindoostanee, I have endeavoured to preserve them in the Roman character also; whence ḥuqq, right, khuṭṭ, epistle, ḥudd, boundary, ḥiss, sense, rudd, rejected, diqq, vexed, especially as these now prepare us to meet with khwāt, epistles, ḥooqooq, rights, ḥoodood, boundaries, muḥdood, bounded, ṣuḥuqqiq, having a right, muḥsoos, sensible, murdood, condemned, mudqooq, hectic, agreeably to the standard for each respectively, viz. ṣurb, žirb, zoorob, muẓroob, moẓurrib, to which the reader may refer, contrasting the three radicals of ṣurb with those of ḥuqq, ḥudd; of žirb with ḥiss, diqq, and so on with all the rest, as they may yet catch his eye in the Hindoostanee, Persian, Turkish, and Arabic languages; to the whole of which my present ne plus ultra scheme of
Hindoo-Roman Alphabet, will apply with the greatest ease and perspicuity; nay, with two or three slight additions, it may be extended as a universal character to every tongue under the sun. By way of exercise, let us suppose the existence of a word, such as huld, varied through all the radical forms, as hild, hoold, hulud, &c. as far as tuhuwlood, corresponding with tuzuorob, we have nothing more to do than to frame from these in rotation thus: halid, muhlood, muhlud, mihlud, uhlud, hullad, huleed, moolhid, moohlud, moohullid, moohul lud, moohalid, moohalud, moohtulid, moohtulud, moonnulid, moonnulud, moontuhullid, moontuhullud, moontuhalid, moontuhalud, moothlidd, &c. &c.

It may be said, that many of these forms, in any given word, are not in use; be it so, but they may all occur in half a dozen of examples, and it signifies nothing to the expert scholar, whether inṣaf, justice, moomisif, just, tusneef, composition, mooṣunnif, an author, be the examples under inspection, or their prototypes, izrab, ihlad, moṣrīb, mooḥlid, tusreeb, tuḥleed, mouṣuulid, mooḥullid, or any other conformous voca-
s. Some instances like īlm, knowledge, knowing, muṣūlom, known, &c. yql, rea-
son, ąqil, wise, muşqool, reasonable, &c. may, at first sight, seem more intricate than they will prove in reality, as the knack of forming them also is very readily acquired by the attentive student.

In page 288, the diligent reader will recollect what was observed on the transposition of poetry to prose; for his sake, therefore, we shall exhibit the exercise in that easy prosaic dress, which I have recommended, taking the natural order of construction for our guide, without paying great attention to that idiomatical collocation of the whole, to which due deference would otherwise have been paid on the present occasion.

1.
Jub tuk juwanee ke ueyam (huen tub tuk) buhar hue,
Jo peere aee (hue) to khizañ phir ashkar hue.

2.
Ugur (too) hoshyar hue goshi jan se pund soon!
Ghuflut khoob nuheen hue, yih wuqt (too)
ghuneemat jan!

3.
Ikhtiyar ubheec hue, jub moom se ofued ujul ka
puetgum
Lawege, tub kochh (toom se) nu hosukega.
4. Yār gur (tōjhe) tumeez hue, kur (tōo) furq : scaufed o siyuh mēn
Gurdishi luel o nuhar eksān nu hue.

5. Too uch-chē umul kur, īlm kee tuḥseel kurke,
Isee se adeeke ka wuqar ālum mēn hue.

6. (Tōo) pada kur kumal ugar chahe ho úzeez (hone ko)
ūor be kumal chushmi khulaāq mēn khwar hue.

7. Na mūrd jo keene kee zooban duraz kurte hueñ
ōonhōn kee tegh o qulum ka shiur toohmut hue.

8. Hur ek oon mēn gḥatee hue uor nabukar hue
Nek nāme ke nūsud ke dum se qutl kurte hueñ.

9. Ub kūon hue, Nuosheerwan o Hatim o Roostum se?
(Tahum) oonhōn ka nami neko suda yadgar hue!

10. (Tōo) ikhtiyar kur ẓul o sukhawut uor shuja,ūt.
Ekk kee bina juhan mēn pa,edar hue.

11. Tera'dil bequrar hue ḥoosni ārizee pur
Muhwe jumal ho oska, jisko zuwal nuheen,
EXERCISES.

12. Mue ghoo roor peekur budmust nu hoojiyo
Uor koochh ooska khoomar nu hue jooz durdi sur.

13. (Ue) juwan ooska dil, aeeene kee numuṭ be ghoo-
bar hue
Jisko koochh kudoorut kisee se nuheen hue.

As the learner may readily find the meaning of every word above in page 323, he
shall be left to his own industry to collect them at leisure, if now necessary, to enable
him, without consulting mine, to give a good idiomatical English version of this admired
poem, previous to the perusal of a still more celebrated moral ode, by Qoodrut, which I
shall translate as literally as possible, and at the same time analyse agreeably to the rules of con-
struction, in order to instruct the reader effectually how to do so himself with any piece of writing in this dialect, that he may hereafter wish to attend to, as a student, translator, or Oriental linguist. As such, however, should he aim at a very distinguished place, he will find it advisable to dip also occasionally in the sources themselves, viz. the Arabic, Persian, and Hindu-
wee tongues.
In this manner, ambition was yesterday giving me encouragement, how very charming the country of Greece! and how truly grand the empire of Russia!

Is, the proximate demonstrative pronoun, yih, he, this, &c. in its singular oblique, and governed by the postposition se, with, of; and here meaning in; ṭuruḥ, manner, way, modus; a feminine noun from the Arabic, and like the Latin word, or the Hinduwee kur,ḏḥub,ḏquol, very useful in the composition of many pronominals or adverbials, kyyoon-kur, kitṣuruḥ, how, already explained in page 111. Is ṭuruḥ se, therefore means, in this manner, thus, so; ṭuruḥ, though ending in uh, is little subject to inflection in the singular, and belonging as it does to some nouns noticed in the declension, we may now venture to assert, that those of this class terminating in ḫ, called ḫaṛ e bootcee, seldom or never admit of such a change in writing, as altogether to warrant the pronun-
EXERCISES:

Gur mawussur ho to kis ṣhhrat se keejiye zir-
dugce
costuruf awaz i ṭubl eedhur sudaye koos hue.

If they could be acquired, then with what
delight one might enjoy life; on that side the
melody of the lyre, on this the cheering sound
of the warlike drum:

ciation that is observed in speaking them; for
instance, is tureh se, seems too full, and is turib
se, even is not just the thing required. Kul, (or,
according to the Hintooos, kulb) yesterday, is
here an adverb, though with our own word
likewise a noun, but, unlike it, signifies to-
row also. Huvus, ambition, desire, is an Arabic
word of the feminine gender, as is turghheeb,
instigation, encouragement to evil; it here forms
with dena, (and hona, as the auxiliary sigh,
as) a compound verb, to instigate, in the im-
perfect of the indicative and feminine gender,
dette thee, was giving, from the nominative
huwus, being, as above observed, feminine.
Turghheeb, is an Arabic infinitive or verbal noun,
and feminine by page 159, q. v. It comes
from rugghbut, desire, which forms raghib, de:
3 H
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\textit{S\textsuperscript{\textbullet}\textbf{w}ont-hee} \textit{i\textbf{v}brut yih bolec yek tumasha muen tojhe}
Chul dekha,con too jo qued e az ka mu\textsuperscript{\textbullet}boos hue.

Hearing which, wisdom thus addressed me, come along that I may show thee a spectacle, O thou who art a captive in the bonds of desire.

\textit{sirous}, murghoob, \textit{desirable}, like several of the Arabic vocables, enumerated in pages 414, &c. \textit{Moojhe} is the inflexion of the personal pronoun muen, \textit{I}, with its affixed postposition \textit{e}, and in this state it greatly resembles the Latin dative \textit{mihi}, while \textit{moojh ko} bears a similar relation to ad me, being the oblique of muen, with the postposition \textit{ko}, but used indiscriminately as a dative with \textit{moojhe} above. \textit{Kya-hee} is a sort of neuter pronoun of kuon quis, \textit{who}, like quid, quod, \textit{what}, with the energetic adjunct hee: it is on the whole a curious, but very useful little vocable; in the oblique it seems to have at times kahe, but this in general is so blended with or lost in the masculine and feminine inflexion \textit{he}, that it is not an easy task to discriminate the one from the other. \textit{Kya-hee ap-
Leguyee yek bargee gor e ghureebad kee turuf
Jish juguh jan e tumunna suo turuh mayoos hue.

She conducted me at once towards the graves of the lowly dead, in which place the restless spirit of avarice is every way frustrated.

pears to be used as an interjection of praise, kya-hee mooik, *what a charming country!* the hee conferring an energy on the expression; that I have tried to preserve in, how very charming! and how truly grand! for, in fact; we shall frequently be obliged to translate this word kya, by *how*, in many parts of our progress through the language. Mooik *e, a country*, an Arabic noun, with the Persian genitive sign, called izafut, attached to it, that here exactly corresponds with our *of*, and is long by page 52. Room, the name which the Asiatics confer on Greece, whence, Sikundur Roomee, *Alexander the Grecian*, though they certainly extend it beyond the limits of that empire. Kya-hee surzumeen e Roos hue, the first, and the *e* of the second, have been before explained: this is a Persian feminine word, compounded of sur, *the head, surface,*
Murqudeen do teen dekhla kur lugee kuhne moojhe
Yih Sikundur hue yih Dara hue yih Kuekaoos hue.

Having pointed out two or three tombs, she began to tell me, this is Alexander the Great, here lies Darius, and there the mighty Mede:

or here, probably, the whole; and zumeen, land, ground, &c. Sur, in composition, perhaps confers some kind of precedence or superiority on the compound; whence I would consider zumeen, as the object of tillage, culture, &c. sur-zumeen, that of government or philosophy, as a kingdom, climate, &c. Roos, the Oriental name of Russia, which though till lately little known in Europe as a great empire, has long held an elevated rank in the annals of Asia; for indeed this Roos, Roosee, must be the country or people we now call Russia, &c. Hue is the irregular auxiliary in the present tense of the indicative, and answering to the Latin ext, is, the infinitive of which, hora, greatly resembles ext. Gur, if, contracted from the Persian conjunction ugar. Munyussur is an Arabic
EXERCISES.

Poochh to-in se ki jah o muknutt e dooniya se-aj
Koochh bheee oonke saath ghuer uz husrut o ufsos hue.

Well, ask of these, whether at present even any part of the magnificence and splendour of their worldly possessions be left with them, excepting their sad repentance and lasting regret.

My friend, Colonel D. T. Richardson, (whose extensive knowledge of the Oriental languages and poetic talents are far surpassed by the goodness of his heart) obliged me with the above word, much used to express attainable, procurable, &c.; with hona, it forms the very useful verb, to be got, procured, had, found, &c. Ho, the contracted aorist of hona, in the third person singular, and governed by gur; the nominative of which must either be each of the countries taken separately, or a wish to get them may be understood to ho, as a sort of optative mode; thus,—Gur (yih arzoo) mooyussur ho, could this (wish) be accomplished; and, what is equally probable, the singular aorist is compatible enough with two nominatives. To, is a
translation freely versified, which I have now the pleasure of submitting to the public in his own words.

Once on a time Ambition fir'd my mind,
And to its grasp the realms around consign'd.
Behold! she urg'd, there Greece displays her charms;
Here Russia great, amid the clang of arms.

sort of expletive indeclinable particle, but may be here rendered by then, well, truly, &c. See page 85. Kis, the inflexion of kعون or kya,* what? governed by se, with, mentioned

* Kya, what, hfs, like our word, various applications that use only can demonstrate. Kya is se kya cos se akhir humara dil oodas hoguya, what with this, and what with that, my spirits became dejected; but for which, if we substitute koochh, partly, something, the meaning is considerably altered. Muot kisee ko nuheen chporte kya ghureeb kya qomde pur kis kis ḥusrut sē ye murte huen bu nisbut ghureebon kce, death spares no one, neither (and whether they be) the low (and or) nor the high, but with what (how much) anguish these die, compared with the poor.
There the sweet music of the lyre is found; And here the warlike drum's inspiring sound.

above. ụshrut, delight, pleasure, an Arabic noun of frequent occurrence in the Hindoostanee, ùesh-ùshrut generally expressing the luxury, dissipation, enjoyed by the rich, the idle, and the gay, while they freely gratify their several passions for wine, women, &c. Keejiye, is one of the irregularities of the active verb kurna, to do, which ought properly to be ku-riye. This form may be called its impersonal, potential, precative, or optative mode, and seems, in some respects, analogous to the Latin subjunctive tenses in em and sem, which we express by might, could, would, should, &c.; but it appears to agree with the third person only, and is, on the whole, one of those peculiarities of a language which experience alone can make the learner fully master of. Consult pages 282, &c. recollecting that this strange impersonal tense, (to which ap, ko, ee, or some other agent must be understood) in all regular verbs, is formed by adding iye to the contracted infinitive: suk-iye, la-iye, rola-iye, ho-iye, ja-iye, maí-iye, chul-iye, kuh-iye: The whole assume
Regions like these the conqu'ring sword invite,
And such, subdued, would every toil require.—

ga, with little or no alteration in their meaning; whence keejiye, in the present quotation, might have been kee-jiyega, and furma-iyega, a-iyega, though this ga, like o, perhaps at times confers a future signification, maniyo, ruheiyyo. Zindugee, is a Persian word expressive of life, as a state or condition, connected with the means thereof; thus, zindugee-kurna, to live well, enjoy life, is very different in its application from zindugee-kaṭna, to spend one's days. The irregular Persian verb zeestun, to live, gives zeest, life, mere existence, the participle zindu, alive, living, assumes the gee, noted in page 394, to form the noun in question, zindu-gee. cos, is the oblique case of the remote demonstrative, woh, he, that, &c. which must be governed by one or other of the postpositions, put, men, hoc, understood; cos, in its remote capacity, applies to Roorn, and stands contrasted with ceidhur, is taruf, as applicable to Roos. taruf, is an Arabic feminine noun; (pl. utrať) meaning; side, right or left, party, &c. whence taruf-dan, partial; few vocables are of greater
With that she ceas'd.—Then Wisdom forward came,
And said, Oh! captive in the bonds of fame,

utility in the Hindoostanee than this, as may be seen by referring to the adverbs of place, *where, there*, those ending in *ward*, and so on; adverting, at the same time, to the reason just assigned for its pronominal component parts appearing inflected; *kis-turuf, is-turuf, &c. supply ko, pur, men, se, &c. Awaz-i, *voice, sound, melody*, a Persian feminine noun, with the *iza-fut i*, standing in construction with the next word *tubl*, *a small drum*, but which I termed a *lyre*, in contradistinction to the next instrument, and as more characteristic of Greece. The word is Arabic, and better known here by *tublu*, which seems the Persian mode of pronouncing and writing it, for they call the performer upon it, *tublu-nuwaz*: the diminutive *tubluk* is also in use among the poets. *Idhur*, (for the measure’s sake, *eedhur*) *isturuf*, on this side, is an adverb of place, pronominally compounded with *dhur*, some old word like the Saxon and our *ther*, in hither, *idhur; oedhur, this*er, kidhur, wither, ji*dhur, whithersoever.*
Ah! quit Ambition's call, and with me tread
The cypress grove, where lie the lowly dead!

tidḥur, thithersoever, which I have now exhibited in their relative and correlative relation to each other, and the pronouns yih, woḥi, kya, jo, to. See pages 76 and 107. șuda-e, a Persian-Arabic noun, feminine, which means, sound, echo, the affixed e, is the izafut i, (under the form it acquires, when attached to words ending in a vowel) that here joins suđa-e with koos, the large kettle-drum, a word from the Persian, which the learner must pronounce very long, that he may not confound it with koos. Hue, having been noticed already, we come next to Sönnte-hee, the inflected present participle of the verb soonna, to hear, resembling the case called absolute in Latin, and which signifies, on hearing, having heard, to which the hee gives the force of, the very moment she heard. ibrut, an Arabic feminine, signifying terror, example, &c. which I have personified also as a female, under the name of wisdom,

We court fair wisdom, that celestial maid. YOUNG.

to preserve the consistency of the feminine
There all the restless passions of mankind
Quiescent sleep, "nor leave one trace behind."

verbs that follow, which would have had an
uncouth appearance with ḫbrut, translated death,
or the king of terrors, as it certainly might
have been done, and perhaps with more pro-
priety. ḫbrut ke waṣṭe, occurs very often for
in terrorum, and I think may occasionally stand
for conscience, virtue, religion, death, &c. as mo-
nitors to mankind; for I do not yet know one
good common word to express what we mean
by conscience, so little are the natives apparent-
ly acquainted with this monitory guard on their
actions. Yih, this, and though rendered thus
in the translation, we need not enlarge on it
now. Bolce, is the preterite feminine from
bolna, to speak, say, tell, agreeing with ḫbrut, as
the subject, and engl shed by thus addressed me,
that is, said what follows. Yek, ek, the Persian
numeral one, representing our indefinite an, a,
preceding the noun tumashasha, a sight, scene, sport,
show, spectacle, from the Persian, whence tuma-
shabeen, a spectator, idler, &c. Muen, I, the
first personal, and applicable to the aorist a little
further on. Tōjhe, has the very same relation
See Philip's son, Darius, or the Mede,
And ask, that now, from life's vain bustle freed-
to too, tueñ, that moojhe, formerly explained, has to muen, and cannot therefore require any farther illustration; it is governed by the following active verb. Chul, the imp. singular of chulna, to go, come, walk, &c. in the second person, expressed by too, thou, which is just at hand. Dekha,oon, the present of the subjunctive, first person, (agreeing with the foregoing muen) from the causal verb dekhana, to show, from dekhna, to see, though this generally has dekhana. Jo, who, is the relative after its antecedent too, neither of which can possibly be difficult in the présent sentence, since the nearest verb hue, takes the relative as its nominative. Qued e, an Arabic feminine vocable, with its izafut e, to express captivity, bondage, bonds, prison; whence quedee, a prisoner, qued-khanu, a prison-house; it is now and then in use, with its original plural, thus, qued qoodood-kurna, to imprison, throw into gaol. Az, a Persian word for desire, passion, but little used, except in political composition; it has the genitive or possessive sign ka after it, agreeing in gender and
EXERCISES.

If aught, except remembrance sad remain,
Of former greatness and its faithless train?

number with the masculine singular. *Muḥ-
boos, an Arabic participle, signifying imprisoned,
a captive, &c. from ḫubs, imprisonment, pris-
on, and from this also ḫubs-khanu. Hue, the
substantive verb arṭ, to which jo is one nomi-
native, and muḥ-boos the other; because the
line could run thus, too chul jo hue muḥboos,
&c. come thou who art a prisoner. Legu̇ee, the
preterite feminine of lejana, to transport, carry,
with its inherent pronoun she: this verb is com-
pounded of lena, to take, and jana, to go; the
conjugation of which last it very naturally fol-
lows. *Yek bargee, instantly, a Persian adverb,

* These compound verbs in poetry, as well
as in conversation, have their component parts
sometimes transposed and disjoined, and might
puzzle the learner where he is not put on his
guard as to this circumstance, in such cases as,

Le deedūi tur ādhar gu̇e hum

Dubre jo the khooshk bhurgu̇e hum.

Suoda

Wherever I carried these gushing eyes of
mine, I filled the puddles that were drying up,
with my tears.
resembling our *at once*, *all at once*, being composed of the numeral yek and bar, *a time, turn*, with its affixed particle gee, mentioned in pages 95 and 394. Gor *e*, is the Persian for *a grave*, and of the feminine gender; the *e* connects it with the following word, gor *e* ghureeban; which last seems applied much in the way as we do *poor* to a deceased friend, only in a more extended sense, and generally to the dead; expressed here by *the humbis, lowly, poor, ghureeban* being the Persian plural of ghureeb, an Arabic word that means *a traveller, stranger*; but in India it is mostly applied to express *harmless, inoffensive, quiet, humble, meek, poor, wretched*; thence ghureeb-purwur-nuwaz, *kind to the poor, cherishing strangers*, and on the contrary, ghureeb-ghar, *oppressing or oppression of the poor*. *Ujeeb ghureeb*, and their plurals *ujaib-ghuraib*, apply to any thing wonderful, rare, strange, rarities, &c. Ghoorbut, is the noun, and signifies *humility, meekness, indigence*, like the abstract ghureebee. Gor-istan, is *a burial place*, gor-kun, *a grave-digger*. Kee- *turuf, to-wards*: this has been in a great measure pointed out above under *turuf*, and as it is a feminine noun, the reader will recollect why *kee* is in that gender also. *Jis*, the inflexion
of the relative jo, which, with a postposition understood to it, and juguh, a place, a word that like ṭuruf, ṭuruh, and some more, is very useful in the composition of adverbs, and on the same principles. Jan-e, is a Persian word, and generally feminine, it means life, soul, beloved, and I have been told by a restless spirit, as the subject, since the author spent a life spent in ambitious works, seeing them all frustrated in the grave. The Arabic noun for avarice, cavarice, is lookumunnée, covetous. Such a word is used here, with ṭuruh, to express the same way, the numerals often somewhat hyperbolically. Murqudeen, principle, signifying disappointed, disappointment, disappointment, which may also be told by mayoossee. Hue, is, to which jan is the nominative, and mayoos its participial adjective. Murqudeen, is the Hindoostanee nominative plural of a feminine Arabic noun of place, murqud, a tomb, monument, a place of rest, from ruqd, rest, not used in this language. Do teen, numerals, expressing two, three, a few; with which murqudeen stands in concord plurally, but from the want of a postposition not in the oblique,
HINDOOSTANEE
governed by the following active verb
its preterperfect participle. Dekhlakur,
ning shown, after showing, when she had shown,
from dekhlna, noticed already under dekh-
son. No part of the verb seems so useful as
this participle, which, like the other sentence,
avove, resembles the absolute case, and pro-
duces, in many sentences, a conciseness and
force that we cannot always imitate; besides
ntly suspending the meaning, through se-
al members of a period, till it is finally clos-
ed by some other tense. Lugsee, the feminine
perfect of lugna, to begin, commence, get, have
 recourse to, fall, set about, &c. which has its in-
herent pronoun, lugsee; she began. Kuhne, the
inflected infinitive kuhna, to say, tell, governed
by lugsee, or the postposition ko, understood,
as we sometimes hear, rone ko luga, he began to
or fell a-crying; though rone luga be more

minon, as all the infinitives here can more
ily dispense with ko, in that mode, than ours
with to; but this may be partly owing to
being synonymous with for, and na with to.
Kuhne, is probably an idiomatical ex-
peculiar to the Oriental tongues;:
we may account for the Scriptural
And the Lord spake unto Moses say-
ing, i.e. The Lord began to say: 

The Lord, governed by kuhne, in the danger, ...

has been treated at large in the foregoing pages. Yih, this, agreeing with the verb hue, is, and Sikundur a proper name. -Yih-Dari

hue, ex

but, for the sake of it, here has

been conquered by Ale

being: - Hystaspes, I have c

ence also.

thus, " As objects of ana

kundur  p. singular of

pooch.

* F

w

ous ki

minat shall also I

with Yih Si-

p. singular of

the expla-

ver works; than by

determine, circumstance, however, that so far coin with the moral of the text, and the word the wisest of men, " Varnity of vanities, all a

vanity and vexation of spirit."  

3 K
the plural oblique of yih, this, with governing postposition se, from, of. Ki, is troublesome equivocal particle, that is at one time a conjunction like ut, at another it becomes a relative pronoun like qui, and, as in his place, it often appears almost to be a mere expletive to us. I imagine that it is intended to fill up the vacuity left, when the speaker pauses at the words he is about putting into another person's mouth; whence it is called the (kaf bueqiyu) explanatory ki, and may be Englished by that, or whether, &c. According to circumstances, as in the following examples: Ja-o male s; kuhdo ki wuqt bone aapencha, go tell the gardener that the reason for sowing is set in: Poochho to eos se it too ne u tug beej koon nuheen boa uor no to ki beej aj boega ki nuheen, also ask by he has not yet sown the seeds, and enquire whether he will sow the seeds to-day or. Jah, a Persian noun; it means grandeur, pomp, dignity, and is much joined with similar words, jah o jital, pomp and splen-
dah o hushmut, grandeur and state; alee-
exalted dignity; sahib jals, praeditus aug-
sahib muknut, praeditus potestate. O, is
e, and; it occurs two times
in these lines as a copulative of similar words; but requires no farther elucidation here. Mulk, 
mut i, an Arabic word, power, potency, plenitude, 
&c. see jah, above. Doniya, Arabic, the world, 
universe; it is feminine, and indeclinable; as 
this will account for its not being inflected, 
though 

composition so 
that in 
the 
indiostanese; 
with the 
world 

has in 
dervitives 
preserved 
worldly, 
doniya, 
worldly, 
world 
wedded 

may be un- 
derstood 
notes preced-
ing it, 

to compute, that 
not even 
a single fes- 
tige of 
remain, except 
the bitter 

riches 

that these were 
not applied 
had, had, 
nunc, to 

by the 
meaning 

night, like 
indictively, vide page 207.
pronoun like *quodquam*, which has apparently the same relation to *koee,* *qui,* *quisquam,* that *kya* bears to *kuon,* *quis,* it means *any,* *some,* &c.; there are many compounds from it and *koee,* that greatly resemble those formed from *quis,* *qui,* in Latin. *Bheer,* is a sort of conjunctive syllabical adjection, which means *also,* *even,* very common in the Hindoostane. But at times, perhaps, it may seem to us a superfluous, though convenient expletive, like to, *head con,* is the oblique plural of *wooh,* *that,* governed by the compound postposition *ke sath,* *with,* *along with.* *Qhuer uz,* a Persian preposition, preceding the aptotes, *husrut* and *ufsoos,* which signifies, *besides,* *except,* *save,* &c. *Husrut,* *sorrow,* *regret,* *anguish,* an Arabic noun, and agreeing in most respects with the Persian word *ufsoos,* *repentance,* &c. Which in some places may be met with as an interjection. * Hue,* the singular auxiliary *est,* to which *koee* is the nominative, and *conke sath* the governed case, like the Latin, *apud illos quidnam sit,* *cum illis quodquam sit,* or perhaps, *illis quicquid sit.* And with this hue closes our analysis, which has been considerably amplified, not only to give the scholar an opportunity of seeing how fully this can be done, with any portion of the language he may.
yet analyse himself, but also to allow of the insertion of several useful particulars, that were not before sufficiently discussed.

In page 393 were some observations about an ordeal, which the thoughtless pupil has probably forgotten, and may therefore refresh his memory before we proceed further.

The word in page 420, will very well serve for our etymological communication in the whole, before I proceed, as his must be, derivatives and grammatical analysis of his are not enough of mere convenience of this Work.

van, young, juvenis, in several tongues; a, of yuom, a day; of aya, come, hath

present, faung, jat, column; ugur, give, is probably from gurcedun, to revolve, pass, and formed as our if is from give, gif, according to
the ingenious reasoning of Horne Tooke in his philological works, which deserve the serious attention of every scholar; hosh-yar, attentive, from hosh, senses, and yar, for which mund is also used, and ce may be added to both, hosh-yar-ce, mind-ful-ness; gosh, ear, whence gosh-u, a courier, khur-gosh, a hare, ass-eared, gosh-goozar, whispering, and many others; gosh-bu-gosh, cheek-by-jowl; goshi-yan, the ear of the soul, savours too much of materiaism for our ears, though we do not scruple to talk of the mind’s eye, perhaps from this organ being deemed the spy-glass or mirror of the soul, whence she looks abroad; or may be reflected with more animation than by any other medium, for one glance of the eye will often express inutterable things, and shed light on a countenance, in other respects, of a dreary complexion; pund, counsel, whence pum-namu, ethics; ghu’lut, inattention, an Arabic word of the form ِ ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ، ِ, whence ghaffal (harib), inattentive, tughaft (tuzarwab), affecting indifference, and any others with which the reader may meet in his studies, having the letters gh and l, such as ghaffal, ghu’l, &c.; yih wuqt, this time, in the nominative, instead of is wuqt ko, the accusative of the verb jan, consider; uoqat, times;
EXERCISES.

life, is the Arabic plural of *wuqt*, like those in page 418, and wulud, *offspring*, uolud, *race*, with many more of this form; ghuneemut (zu-reebut), *plunder*, gain, *blessing*, from ghuneem (zureeo), enemy, *joe*; -iknuyar (izurad), *cause*, power, from khar (zurub), he was well, whence *but* (zuree-but), w free, absolute -ic convertered form required, confused moo, white moo-miyan, hair e -ee, hair split-per, -i confused-u, white lead, *etc.; puegham, messenger, prophet; harar masculine of the to be able to be, to now be little in- *friend-ship*, in the mod, yaran, friends.

muleelat, stated in her as an imperfect curate account of it even, and the same *society* will occur where every a ce oo w u o y are met with, as in the root khar above.
in common use for my lads! &c.; yawur-ee, likewise means friend-ship, help-er, aid, &c.; tumeez (tuzreeb), discrimination, distinction, from maz,* he separated, whence imtiyaz (iztirab), respect, and moomtaz (moozturub), distinguished, illustrious; moomtueyiz (mootuzurrib), sagacious, discerning; furq (zurb), difference, firaq (zirab), separation, absence, mofaruqt (moozarubut), distance, &c.; tufreeq (`uuzreeb), discrimination; tufarool(tuzaroob), difference; mootufurrq(mootuzurrib), different; siyuh, siyah, black, dark, siyah-ee, blackness, ink; gu'd-ish, turning, revolution; gird, gurd, gurde; gurdan, all denote something rotary, like gi'd-ab, a whirlpool of water, gird-bad, a whi`vin', sur-gurdan, a vertigo, shub-gurd, a righ'-watch or patrole; luel o nuhar, night and day, Arabic words often introduced in Hindoostanee poetry; ek-san, uniform; umul (zurb), act, amil (zarib), actor, muumool (mu zroob), habit, mooamulut (mooza-rubut), transaction; the plural mooamulat, is

* * Another of the tuyleelat, discussed in the last page, to aid the student mechanically through such forms, as they cannot be properly explained within the compass of a Hindoo-stancee grammar.
used, though in the singular; this, and many others in this form, drop the final t entirely; whence moomulu, &c.; ilim (zirb), knowledge, alim (zirb), known, knowledge, horeh (mugroob), knowledge, teacher; moozilum, motuqullint (motuqullint), acquisition, fimilum, musil (zirib), advantage, collection, tax, moohussilum, musil (zirib), manner; admeer, properly sem, Adam; murdi: a word which is of great use among the derivation be of great use, this very, inflected from wuqur (zurb), dignity, &c. whence: a word which is of great use, also a conqueror; puenda-k. to create, mooman, croun, pronoune, &c.; kumal (zurab), perfection, kamil (zirib), perfect, ukamul (uzrub), very perfect; chahne ho, the aorist or subjunctive of chahna, to choose, which comes nearer our verb than the reader suspects.
less, he recollects, that h and s are sometimes interchangeable, ho is the auxiliary sign, which the aorist can take as well as the indicative; vsez (gureeb), dear, esteemed, from jizzut (zirbut), honour, ivzaz (izrab), honouring, mojuz (mojzzub), honouring, honourable; uot in this place implies, I think, for, because, since; ghushm, eye; chusr, m-u, fountain, spectacles; khula, q (zurq), plural of khulq (zurb), created being, &c. khaliq (zariq), creator, mukhlooq (mugroob), creature, plural, mukhloqat; khwar-e, despicable-ness, &c. perhaps connected with khar, a thorn; no, murd, unmanly (people); keene, the infl. of keenu, spite, whence keenu-kush-wur-ee, spite-fulness, shootor-keenu, rancorous, having the spite of a camel, which generally bites the piece out; zooban, zuban, tongue, speech, language; zooban-e, verbal, zooban-duraz, long or foul-tongued, abusive; tohrmut, (tohrbut), calumny, ittham (iztirab), slandering, mottuhim (mozturib), slandering; ghat, swifl from ghat, a snare, ambush; a very different word from ghat, a narrow pass on; ashle, which, by a bad military linguist, might be mistaken for each other, and thereby occasion, in critical situations, a great deal of mischief; to; our arms; na-bu-kat, not for use,
worthless, good for, nothing; also, expressed by nukaru, nilkuma, useless, waste, &c.; hek-namye, good name; reputation; hussul (gurab) essay, hasid, envious, mukunod, enveid; dum, breath, dum, asthma, dum-band; speechless; duma is much used in composition for moment, &c. dum, murg, at the point of death; dum, bu dwa, constantly; qutl was explained in page 414; moqatutul (moqarabut); carnage; is likewise in use. Nuosheerwâr, &c. the names of a king, a generous man, and a hero renowned in Persian history; ta hum, or tuobhe, nevertheless, still; nami nko, good name, the or is redundant; yad-gar, memorial, assisting the memory; udl (zurb), udalut (zurabut), justice, adil, just, iatidal (iztirab); moderation, manâtudill (moqzurib), moderate; sukhlâwut (zurabut), generosity, sukhe (zurab) generous, but one of the most difficult tuyleelat, not easily explained here; shujaât (zurabut); courage, shoojas (zoorab), brave; bina: (zirb); foundation, banez (zarib), founder, another of the tuyleelat; jurhan, the world; pae-dar, stable, from pae, the foot, and dar, holder; be-qurâ, restless, quaran (zirâb) rest, stability; iqar: (izrâb), promise; moqurrur (moqzurrab), certain, tuqurnur: (tuk- Zurzob), certainty; tuqneer (tugzorab), declaration,
vaccine (menguib) declaring, affirming; hoon (gurab), beauty, husun, huseen, (gurab, zweeb), beautiful, uhsun (ugrub), very beautiful; tuhsseen (tugreeb), praising, beautifying, mediation; whence tuhsseeni tulussicoz, the euphony of speech; arizee, fleeting, from ariz, representation, &c.; muqrooz (muzrooh), represented, ariz, occident, &c.; muq, muho, absorbed in; jumal (gurab), beauty, jumeel (zureeb), beautiful; tujummool (tuzurnoob), lustre; zuwal/decay, be zuwal, involatia, mue, wine, mue fulush, a wine merchant, ghoroor (zoorob), pride; mughroor (muzroob), proud; bud-must, intoxicated; zur-must, purse, proud s. as must means drunk, lascivious, proud, &c.; hoojiyo is the future or preceptive of hojana, to become, resembling those noted in page 192; khoomar (zorab), crop-sickness, from khumr (gurab), heaven, ferment, khumeer (zureeb), fermenting; mukhmoor (muzroob), drunk, and some, others not much used; jooz, except, but, a sheet of paper, whence probably joozwee, a little, few; and joorzus-e, penetrating; parsimony, most attentive to minutiae, thuri sur, headache, dit; heart, mind, breast, &c, whence dil-dar, a beloved object, and a vast quantity of other such compounds; a ens, inflected by kee from u, genu, a mirror, oshum, manner, used here as a fem.
postposition; ghoobar, dust, gloom, ghumbark, alondp; dusty, gloomy, dismal; dreary; jis: ko, jo, or juon, sab, in the dative singular; kudoomot, impurity; kisee se, the ablative of ko,ee, any person.

The scholar had no doubt by this time acquired a tolerable notion of Arabic roots and their derivatives, which will help him forwards with all the rest, whether he may yet study the Arabic regularly or not, since, as a military officer merely, he never may find it so very essential as the Persian and Turkish must prove to those in civil and diplomatic situations in Asia. I hope the learner can give an English version of Hadley's Hindostanie story from the Arabic, which was introduced in the preface merely to be contrasted with his jargonic farrago, under that title, at his ure, if the reader still preserve patience enough to look at a curious production, ungrammatical and absurd in the extreme, but one that continues, some how or other, to be palmed on unexperienced youths annually, to a considerable amount, by men interested in keeping up the deception as long as possible. The only tolerable part of Hadley's Grammar of Jargon, as he calls it, having been purloined from my labours, I have
a better right than any man to speak out and expose the imposition in the Preface to public notice, which will, I trust, at last prove effectual.

Though the materials of the present Volume be not perhaps arranged in the best possible manner, I believe they will be found so full and distinct, that any man, with adequate talents for such an office, may form from the whole a very complete course of lectures on the Hindoostanee language. If every word, with its meaning, in the foregoing pages, be diligently collected and formed into a regular vocabulary, to be reversed also at leisure, the learner will thus be in possession of a most useful collection at his first outset, without the disgusting drudgery of conning the whole by heart; and as learning the languages of the East, on the principle stated in page 62, will be attended with the best effects, the practice cannot be too frequently inculcated.

By way of winding up this Volume, I shall now present the student with a wild, plaintive ode from Yuqeen, which has always been admired as the most happy of that poet's effusions.
Kya faidu jo ghuer se wooh hum kunar hue.
Moojhe se to ubtuluk wahee dar o mudar hue.
Ek roz sueri gori ghureebon ko muen guyay!
Yuene wuhaan boozorgon ka uksur muzar hue.
Dekha muen ek qubr pu nurgis hue surnigoon.
Poochha muen ne cose ki too kyon shurmsar hue?
Kuhne lugee ki yar! too nurgis moojhe nujan,
Ankhen hoon muen cosee kee yih jiska muzar hue.
Tub muen kuha ki meree turuh chushman wa hue kyon?
Ane ka kis ke tere tu een intizar hue?
Ashiq tha ek kafiri be ruhm pur yih shukha,
Ubtuk cosee ka is ke tu een intizar hue.
Tubse moojhe Yuqueen hooa hue yihee ki ah!
Ashiq ko buyd murg ke bheeq iztirar hue.

What doth it avail, if while she is kind to another, the same deception as before is still continued to me. One day I went to visit the mansions of the dead, where the tombs of slighted lovers abound; there I beheld a daffodil pensive on a grave, and I thus addressed it: Well, why art thou dejected? To this it returned, O, friend, do not thou mistake me for a narcissus, I am the eyes of his self who own...
this shrine! I then said, But why do they seem longing, like mine? whose arrival dost thou expect? This mortal was the admirer of a relentless maid (replied the flower), and he still waits in fond expectation for her. Thence it appeared evident to me, that, alas! a lover's soul is distracted even after his decease.

END OF VOLUME FIRST.