



307

DIALOGUES,

ENGLISH AND HINDOOSTANEE;

FOR ILLUSTRATING THE GRAMMATICAL PRINCIPLES

OF THE

Strangers' East Indian Guide,

AND TO PROMOTE THE

COLLOQUIAL INTERCOURSE OF EUROPEANS

ON THE MOST INDISPENSABLE AND FAMILIAR SUBJECTS,

WITH THE

NATIVES OF INDIA,

IMMEDIATELY ON THEIR ARRIVAL IN HINDOOSTAN,

through the Medium of its Vernacular, Military, and Maritime Language, and consequently the most current and useful of all the Oriental Tongues spoken not only in British India, but more or less over the whole adjacent Territories, Islands, Seas, and Shores of the Eastern Hemisphere.

TO WHICH HAS BEEN ADDED,

A TRANSLATION OF THE ARTICLES OF WAR, WITH OTHER OBJECTS OF REAL IMPORTANCE AND UTILITY,

INCLUDING THE

Sukoontula Natuk, in the Universal Character.

By JOHN BORTHWICK GILCHRIST.

Muen huzrut i Suoda ko soona bolte yaro !

Ullah hee ullah ki kya nuzm o buyan hue.

Mirza Moohummud Rufeeu—oorf Suoda.

“*Cedant Arma togæ, concedat laurea Linguae.*”

What *spell* have ARMS, with *useless* TONGUES when led ?

Or LIONS' hearts—without a HUMAN head ?

FOURTH EDITION.

With Appendix

London :

PRINTED FOR KINGSBURY, PARBURY, AND ALLEN, BOOKSELLERS

TO THE HON. EAST INDIA COMPANY, LEADENHALL STREET.

1826.



PK1985

. G5

TO
THE MEMORY
OF
THOMAS ROEBUCK, Esq.

LATE CAPTAIN ON THE MADRAS MILITARY ESTABLISHMENT,
WHO WAS LONG A ZEALOUS AND EFFICIENT OFFICER
OF THE COLLEGE AT CALCUTTA,

This Work is inscribed;

AS A PERMANENT TESTIMONY OF ESTEEM AND AFFECTION
FOR THE DECEASED; OF REGARD FOR HIS
WORTH AND TALENTS AS AN ORIENTAL SCHOLAR,
AND AN APPROPRIATE ACKNOWLEDGMENT OF HIS
SEASONABLE AID AND VALUABLE ASSISTANCE
IN THE COMPLETION AND CORRECTION
OF THE HINDOOSTANEE PHILOLOGY,
AND ALSO OF THESE DIALOGUES;
IN BOTH OF WHICH BOOKS HIS ARDUOUS LABOURS
HAVE EXCITED FRIENDLY SENTIMENTS AND
GRATEFUL RECOLLECTIONS,
THAT NEVER CAN BE EFFACED FROM THE MIND OF
HIS SINCERE AND AFFLICTED FRIEND,

JOHN BORTHWICK GILCHRIST.

Mistaken man is apt to think
That fate doth worth engross;
Because—when vice and folly sink,
Few feel—none mourn their loss.

Journal of the Board of Directors

Meeting held on the 1st day of January 1870
at the office of the Board of Directors
present Messrs. [illegible]

Resolved that the following be the
policy of the Board of Directors
for the year 1870
[illegible text]

Resolved that the following be the
policy of the Board of Directors
for the year 1870
[illegible text]

contents.

	page
preliminary observations.....	1
dialogues, miscellaneous and domestic	from 16 to 29
—— with a chairman or bearer, &c.....	30 - 31
—— with a butler, steward, or valet	32 - 33
—— on speaking, telling, &c.	33 - 50
—— on eating, tasting, smoking, feeding....	51 - 60
—— on breakfasting	61 - 66
—— on dining.....	67 - 72
—— on waking	73 - 75
—— on dressing and undressing	76 - 82
—— on sleeping	83 - 85
—— on walking, going	85 - 86
—— on horses, carriages, and dogs	87 - 92
—— on riding	92 - 95
—— on going in a carriage	96 - 98
—— on visiting	99 - 102
—— on travelling, jaunting, &c.....	103 - 111
—— on going on the river	112 - 116
—— on hunting, shooting, and fishing	117 - 122
—— on swimming.....	123 - 124
—— on gardening or horticulture	124 - 128
—— between a lady and tailor	129 - 131
—— other servants....	132 - 134
—— with a revenue or civil officer	134 - 135
—— while studying with a moonshee.....	136 - 148
—— with a military officer	149 - 150
—— on taking accounts	150 - 153
—— on buying and selling	153 - 157
—— on making and mending	157 - 158

	page
dialogues on consulting and expostulating, from 158 to 164	164
———— on assenting and dissenting, understanding and remembering	165
———— on hearing, going, and coming	166 - 168
———— on weather, seasons, and time	168 - 170
———— enquiring after health	171 - 172
———— military, or words of command	173 - 174
———— medical	175 - 188
———— jennerian, on vaccination, between a hindoo and european doctor	189 - 210
military terms	211 - 219
articles of war	220 - 253
grammatical exercises	254 - 276
technical terms of grammar	276 - 284
english and hindoostanee corruptions	285 - 288
appendix, containing introductory remarks	i. - viii.
franklin's reformed alphabet and system	ix. - xiv.
gilchrist's universal orthoepigraphy	xv. - xix.
———— in script characters	xx.
<i>sukontulu nutuk</i>	from page 1 to 74
a brief idiomatical version of the foregoing in part, as a practical specimen for the whole, in english, and in the universal character also.....	75 - 84
a literal translation as above	86 - 88
the fox and stork, in hindoostanee ditto	89 - 90
———— in persian	90 - 92
———— in the rustic tongue, or <i>bhukhu</i>	92
———— in bungalee	93
———— in sunskrit	95
———— in arabic	97
a hindoo gentleman's letter in hindoostanee, transposed from the hindee-roman to the universal character	99
the lord's prayer in chinese, gaelic, and german, all likewise in the universal symbols	102

errata.

in every instance of y appearing here as a vowel, the correction should be made thus, ue; because the consonant y can never again appear in my system in that vocal capacity, and has been expunged of course, though formerly very injudiciously adopted for both powers. hy, therefore, or myñ, &c. must be converted to hue and muen, wherever they occur in the hindee-roman department: the catholic character is sufficiently infallible, to speak for itself in every situation.

		page
<i>for</i> ooseupne ~~~~~	<i>read</i> oose upne ~~~~~	34
— khaee ~~~~~	— bhā,ee ~~~~~	43
— musl ~~~~~	— nusl ~~~~~	88
— going so ~~~~~	— doing so ~~~~~	105
— nu zur awe ~~~~~	— nuzur awe ~~~~~	115
— neuch ~~~~~	— ne uch ~~~~~	119
— flsh ~~~~~	— fish ~~~~~	121
— beejugle ~~~~~	— beej ugle ~~~~~	125
— pho ~~~~~	— phool ~~~~~	126
— furq hue men ~~~~~	— men furq hue ~~~~~	135
— bechue ~~~~~	— bechne ~~~~~	156
— gayen ~~~~~	— gayon ~~~~~	157
— kumputiyan ~~~~~	— kunputiyan ~~~~~	175
— lo hoo ~~~~~	— lohoo ~~~~~	186
— tubeed ~~~~~	— tubeeb ~~~~~	196
— roopue ~~~~~	— roopue ~~~~~	208
— ubt g ~~~~~	— ubtug ~~~~~	267
— dialogues ~~~~~	— exercises ~~~~~	253 to 272
<i>in sukontulu for u</i> ~~~~~	— <i>u</i> every where	
<i>in advantedjez for dj</i> ~~~~~	— <i>J</i> ~~~~~	xvii.
<i>for t & d</i> ~~~~~	— <i>t & d</i> in general	

n n o o and o have occasionally been confounded; but the smallest attention only is requisite, to rectify such minor errors wherever they occur.

<i>for fereftu</i> ~~~~~	<i>read fureftu</i> ~~~~~	page 17
— ke ~~~~~	— ke ~~~~~	22
— ohtu ~~~~~	— ohtutu ~~~~~	29
— yulum ~~~~~	— yulum ~~~~~	30

<i>for rakkwulu</i>	~~~~~	<i>read rakhwulu</i>	~~~~~	34
- <i>mottuluye</i>	~~~~~	- <i>mottuluyu</i>	~~~~~	35
- <i>ke</i>	~~~~~	- <i>ke</i>	~~~~~	50
- <i>ke</i>	~~~~~	- <i>ke</i>	~~~~~	51
- <i>metn ese</i>	~~~~~	- <i>metne se</i>	~~~~~	59
- <i>soyulu</i>	~~~~~	- <i>soyulu</i>	~~~~~	60

the first step a learner should take, that he may not afterwards be puzzled in his progress, is to correct his class-books carefully from the errata.

British Indian Intelligence, extraordinary and opportune.

THE gratuitous Daily Lectures on Practical Orientalism, embracing elementary principles and colloquial practice, in which the undersigned has been constantly engaged for the last eight years, will be regularly continued in London till his return from Scotland and the Continent at the end of October, by two very reputable Eastern Scholars, who resided some time in the Asiatic Peninsula. Their knowledge of the Persi-Arabic, and other local characters, enables those Gentlemen to combine this essential branch of Chirographic Literature with the Oriental System of Tuition, so successfully introduced at the Lecture Room, No. 480, in the Strand, where it was completely communicated to them in the course of a few weeks' attendance and actual experience in this new mode of rapid instruction. While the exclusive privilege of Oriental Education continues suspended, during a period of three years, by the Haileybury College Suspension Act of Parliament, (whence this odious monopoly is so far abolished,) the Public will probably be gratified to learn, that, besides the usual gratuitous Classes, private Lessons will also be given by Messrs. ARNOT & FORBES for a reasonable fee, to which personally they can feel no objection, when the relatives of Noblemen, Gentlemen, and wealthy individuals cannot attend Lectures from nine till twelve o'clock, and are desirous of obtaining Oriental knowledge at hours, or places more convenient for them with respect to leisure, indiscriminate association, terms, &c. On application to Mr. BOONE, Bookseller, No. 480, Strand, either in person, or by post-paid letters, he will cheerfully communicate all the requisite particulars, and will moreover point out those Orienti-Occidental Establishments recently commenced in various parts of the United Kingdom, to meet seasonably and efficiently the existing demand for Eastern Languages, through the counsel and countenance of

JOHN BORTHWICK GILCHRIST.

11, Clarges-street,
August, 1826.

hindoostanee dialogues.



though much of the former preface to this work be now permanently transferred to the *vade mecum*, at present in every body's hands, and consequently unnecessary here, the following sixteen pages are too essential to be omitted in this place, merely from the fear of reiteration, which after all must do more good than harm to every beginner.

a sedulous examination of the dialogues, and other themes connected with this book, in regular progression, will do more to pave the way for analyzing the hindoostanee on all occasions, than a thousand mere rules acquired by rote, with which a poor school-boy's memory is generally overloaded, like an ass's back, while his mind is allowed to remain as empty of thought, its proper food, as a heron's belly is of meat; whence from our public seminaries we have spouting automatons in abundance, who seldom evince great mental energy or conception, till they learn the positive necessity through life of thinking and acting for themselves, rather as intelligent, efficient beings, than sheer, passive machines or vehicles of useful knowledge. should i be accused of too many appeals to the risible faculties of my scholars, my answer is simply this, "laugh and be fat, if you please;" but with the same breath let me beseech every reader who does not get too drowsy, upon the dry theme of language, in these words, "rouse thyself in due season from the waking dreams of implicit

confidence on others through life ; *think* for thyself, and *be wise.*”

that none of my pupils may plunge headlong into the vortex of irrational dialogism, before they can reason upon what may be put into their mouths in the first person, or proceed from those addressed in the second, i have thought proper to introduce in this stage of their progress, a few more striking illustrations of the principles in the east indian guide, pages 7 and 47, and of some other grammatical rules inculcated in that rudimental work for a similar reason ; an elegant *colloquial* story will be found at the end of the present volume ; thus provided with an alpha and omega as the requisite *caveats* against that premature use of speech, which half-fledged dialogists are too apt to imbibe, more as mocking birds who are proud of unmeaning sounds, than as men acquainted with the sense and due application of all the words they use in any discourse.

what is on *the* table ?

mez pur kya hue ?

a book and a pen.

kitab uor ek qulum.

give me *the* book.

kitab moojhe do.

take *the* pen to my brother.

qulum mere bhā,ee ke pas le chulo.

but return in *a* moment.

pur ko,ee dum men phir a,o.

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

hee and ee, as definite affixes, never can be very troublesome, since they merely give an emphasis or force to the word, similar to our *very*, *self*, *indeed*, *self-same*, *even*, *quite*, *just*, *just as*, &c. in expressions like,—this is *the very* soldier who fled,—*yih wooh* sipahee hue jo bhāga tha ;—go *thyself*, sirrah,—ube too hee ja :

get some grass *from* the groom, and give it *to* the horse.

to which shall i give the grain, to this or that?

where are all the grooms?

collect all our grooms here, don't omit even one, for the whole are required to be present just now.

having gone *to* the dog, give him water *to* drink.

come *with* the dog here, and tie him *with* these ropes.

speaking logically, we may affirm that the donative and objective case above is distinguished by *ko*, the itinerant by *ke pas*, the social by *ke sath*, and the instrumental by *se*: but they merely prove, that simple postpositions require the inflection or second state of the noun only, while compounds on the contrary govern the inflected genitive, or adjective form, masculine or feminine, according to the gender of the compound when viewed in its original condition as a noun. *yih koottee oos kootte kee turuf jaya chahtee*, this bitch wants to go towards that dog. *we dono apoos men billee kootte kee turuh lurte huen*, they fight like cat and dog together, or in the manner of a cat and dog.

the boy's sister's friend's father's mother's brother's wife's three sons are now coming here, and their servant along with them.

su,ees se koochh ghas mangla, o uor ghore ko do.

kis ko danu doon is ko ya oos ko?

sub su,ees kuhan huen?

sub humare su,eeson ko yuhan hazir kuro ek hee ko mut chhoro, kyoon kur chahiye ki subhee ubhee muojood hon.

kootte ke pas jakur oosko panee do peene ko.

kootte ke sath a, o yuhan uor oose in russiyon se bandho.

chhokre kee buhin ke dost ke bap kee madur ke bha,ee kee joroo ke teen bete ubhee yuhan ate huen, uor onka nuokur onke sathee sath.

the girl's brother's friend's
mother's father's sister's
husband's three daughters
are now coming here, but
their uncle will not come.

chhokree ke bhā,ee ke dost
kee madur ke bap kee bu-
hin ke khuṣum kee teen
betiyaṅ ubhēe yuhaṅ atiyaṅ
huen, pur oṅka chucha nu
heen awega.

cows' milk is very useful,
and better than buffaloes',
but goats' milk is the best,
do not therefore pour the
one's milk into the other's.

ga,o ka doodh buhoot kam
ka hue, uor bhūeṅs ke
doodh se bihtur, pur buk-
ree ka sub se uch-chha, is
liye ek ke doodh ko doosre
ke doodh meṅ mut dalo.

with the assistance of the vocabulary in the guide, if the learner will form a few such sentences, without minding either their inelegance or even absurdity in english, he will soon overcome this bugbear, ka, ke, kee, to most beginners, and wonder, after analyzing the above examples, and those of his own making, why it should hitherto have puzzled himself, or any other body.

i shall repeat here, that its government is retrospective, and its concord prospective; whence chhokree kee buhin, &c. in the first instance, and chhokree ke bhā,ee, &c. in the second; chhokra, *a boy*; chhokree, *the second state*, or *infl.* governed by kee, feminine, because in concord with buhin, *sister*, and so forth.

let ka be supposed a final declinable adjunct, that makes every genitive a sort of adjective; thus, kam means *use*, kam-ka, ke, or kee, *of use*, *use's*, that is, *useful*.

i want to purchase a useful
bitch's two he-pups.

kam kee koottee ke do pille
muenkhureeda chahtahoon.

will you sell that useful
dog's she-pups to me?

oos kam kee koottee kee pilli-
yaṅ mere haṅ bechoge?

each of these sentences proves that every genitive must

be, as already inculcated, declined ka, ke, kee, to prepare the scholar for meeting one or all of them, according to circumstances in this very case, which should at first be invariably translated by 's, in preference to *of*, though the persian, i, e, is more properly *of*, and often, between a noun and adjective, quite insignificant.

our own language has many such genitive adjectives, which, if not so elegant, are, in lieu of others more learned, and at least equally convenient, ga,o ka doodh, *cow's milk*; gudhee ka doodh, *asses milk*, to which, being unfashionable, we do not yet prefer *vaccine*, or *asine*, whatever may be done in half a century hence, in matters of this sort; ga,o ke doodh ka, ke, kee, *of cow's milk*, or *cows milks*; ga,o ke doodh men, *in cow's milk*; ga,o ke doodh ka rung soofued hue, *cow's milk's colour is white*; ga,o ke doodh kee qeemut ka thikana aj kul koochh nuheen, *there is no medium now-a-days in the price of cow's milk*; literatim, *cow's milk's price's medium to-day to-morrow any not is*.

it is now to be hoped, that we have got fairly over this stumbling block, *ka, ke, kee*, which has long proved a formidable obstacle in every lazy fellow's way, who merely sat down to smoke his pipe, or doze over the hindoostanee in india, instead of studying the subject with the avidity and resolution which its importance demands, as if a few whiffs of a *chilum* would inspire the student with grammatical knowledge, or that a sound nap over his book might enable him to find out this useful key to the language, by simply dreaming about it, and the innumerable difficulties in the way of pronunciation alone, which must stare even a learned persian in the face, the moment he turns it towards the popular speech of india.

mut ja, o is pille kee ma ke do not go near the mother
 pas deewane kee turih (men of *this* whelp, like a mad-
 subauditor) which converts man, i. e. in the manner of a
 turuh to turih. madman, in a madman's way.

here kee governs pilla, a *whelp*, in the second state or
 infl. ; and is, *this*, is the pronominal adjective, also in-
 flected by kee to agree with pille ; pas, as a compound
 postposition, requires the inflected adjective form or
 genitive ma ke ; and turih, being a feminine noun, ellip-
 tically used as a postposition in this sentence, very natu-
 rally requires the feminine adjective form deewane kee.

the principles in 7, 8, with the ample list of postpo-
 sitions in page 76 to 88 of the guide, cannot fail to make
 the learner master of this department, provided he will
 revise the whole, and recollect, that those words which
 end in e, come from nominatives in a, inflected to e, by
 some other invisible postposition that may easily be
 understood from the examples already produced.

the context alone of any sentence can demonstrate the
 particular meaning of the postpositions in question, and
 they must be so translated.

he hit <i>with</i> a ball.	gole se mara.
he brought <i>from</i> without.	bahur se laya.
he said <i>to</i> the boy.	lurke se kuha.
seize him <i>by</i> the hand.	osko hath se pukro.

ke, with compound postpositions, is often dropped, and
 even *they* at times are omitted, leaving the ke in appa-
 rent discord with the noun following.

a king who had (no son)	ek padshah jiske (yuhan)
not a son.	beta nu tha.

a king whose son was not	ek padshah jiska beta shair
a poet.	nu tha.

yuhan above, is more frequently understood than

expressed; the student should, therefore, on seeing a final e, ke, re, ne, or kee, ree, nee, for which he cannot otherwise account, presume some ellipsis or other, as in jiske beta nu tha, meaning in whose *house, family, &c.* there was no heir. consult the guide, page 83.

do so for god's sake, not for mine. so kuro khōda kee khatir, meree nuheen.

adverbials assume ka, ke, kee, on all occasions, whence they can say most conveniently—

kuheen ka hakim yuhan ke the governor of some place
 hakim ke sath jaega, wuhan will go with the commander
 ke hakim kee khatir, kuhan of this place, for the chief
 ke hakim ke yuhan, ub ke of that place's sake, to the
 sal, *i. e. now's year, now of house of the magistrate of*
year in. meaning this or (what do you call) yon
the present year. place, this year.

bahur ka sahib aya hue a strange gentleman (or one
 khubur deejio ! *i. e. with- from without) has arrived,*
out's gentleman. pass the word.

this used formerly to be the exclamation of the durwan, or *porter*, in india, to apprise the master or mistress of the house that some visitor or other had arrived; but when i left that country, it was becoming less common-

gender, as in the french and other tongues, is a subject of considerable difficulty, which can be overcome by constant practice and attention alone. most words having an initial t, with a penult ee, like *tushweer, a picture, tujweez, determination,* are feminine. the examples, as they occur under other heads, will sufficiently illustrate that of gender, both in its formation and concord, provided the learner will only recollect that ee, merely denotes the feminine of adjectives ending in u or a: uch-chha ghora, *a good horse*; uch-chhee ghoree, *a*

good mare; nek murd, *a good man*; nek uorut, *a good woman*; murd uor uorut kee nekee, *the man's and woman's goodness*; puhar-ee kootta, or koottee, *a highland dog or bitch*; jungulee bukra, or bukree, *a wild goat*, he or she. a retrospect to ee, as a significant particle, in page 21 of the guide, will obviate all future ambiguity respecting this termination, which is so common in the hindoostanee; and the following abstract of feminine terminations may serve as an index so far to this intricate portion of hindoostanee grammar, until we can acquire, through time and practice, a more intimate knowledge of the subject. at present we can only assert, and this under many exceptions to *t*, that there are three feminine final letters, viz. ee, sh, and *t*, all the rest being in a great measure arbitrary.

the number of feminine nouns in the reversed vocabulary terminating in a, is 62; in b, 20; d, 36; e, 11; f, 12; g, 15; h, 76; j, 13; k, 51; l, 59; m, 16; n, 57; o, 18; p, 7; q, 7; r, 97; s, 25; u, 7; y, 6; and in z, 12.

go with a vengeance whenever you please. bula se ja,o juhan kuheen chaho.

the sages of this country never curse any one. is moolk ke dana kiso ko kudhee nuheen koste.

the student must be prepared to encounter a good many nouns similar to bula and dana in the course of his reading; and the way to discriminate them as such is to note every word terminating with a-eṅ as a nom. pl. of some feminine in a, consequently of the second class or declension, and indeclinable in the singular. when the postpositions do not inflect final a or u to e, or when a-oṅ terminates any word, it also must either prove a masc. or fem. of the second class, as an exception from

the first, and should ever after be treated accordingly ; dana, on̄ ke nuzdeek is zindugee kee bula, en̄ khooda kee turuf barha awen̄ ki hum sub bur wuqt bihisht ke waste kumur bandhen̄, *in the opinion of the wise, the miseries of this life often proceed from god, that we may all in time prepare for heaven.*

some exceptions from class first, though as feminines in a they belong to the second, are apt to be inflected by the illiterate ; so, huwa, *air*, duwa, *medicine*, becoming improperly huwe, duwe, duwon̄, &c. but these must always be treated as vulgar errors, instead of duwa, duwa, en̄, duwa, on̄, huwa, en̄, huwa, on̄, &c.

juguh being feminine, is in the plural like bula in this very page, though in the singular it seems rather to be of the first declension, as jugih, jugeh, juge. *in whose stead have you come?* kis kee jugih men̄ a, e ho? *what places are those on the other side of the river?* we kuonsee jughen̄ huen̄ nudee ke oos par? juguh something resembles purdu, purde, curtain, singular and plural ; but there are too few inflectible words in uh, to assign a third declension for them only, particularly when this is so very obscure, that it often escapes notice almost entirely.

when shoohrut *fame*, assumes t, it is feminine, but masculine as shoohru, a rule rather extensive in its application to such arabic words as are liable to have their finals either in u or t ; the former stamps them of the first class, but the latter of the second, and this also is the effect produced on both masculines and feminines. tegh, *sword*, (teghen̄, teghon̄, *swords*) becoming teghu, has only teghe, teghon̄ of the first class. qubeelu, *family, wife*, is a regular masculine of the first declension, and rueyut, *a subject*, even with masculines, is constantly feminine. wooh murd meree rueyut hue, that

man is my *tenant, vassal, subject, &c.*, but such anomalies are of rare occurrence.

very little is now required on the degrees of comparison, to render them perfectly obvious to those scholars who have studied the remarks on this theme in pages 73 and 216 of the guide, to which we may nevertheless subjoin *luṛke se luṛkee goree hue, the girl is fairer than the boy; luṛkee se luṛka gora hue, the boy is fairer than the girl; lit. boy than girl fair is—girl than boy fair is*: a transposition which finely elucidates the nature of hindoostanee construction, thus contrasted with our language. *luṛka buhoot gora hue, the boy is very fair; pur luṛkee oos se uor goree, but the girl is more fair or fairer; such wooh sub se goree hue, true, she is the fairest of the whole.*

wooh moojh se bhula hy, he is better than i (me;) of those fair ones she is the fairest, oon goriyon men yih sub se goree hy; goree goree luṛkee, a very fair girl; the boy is very fair, yih luṛka buhoot gora hy.

there is a species of assimilation, if not comparison, expressed so: *ungoor ka sa chhala, a blister like a single grape; ungoor sa nuya gosht, new flesh like a cluster of grapes*, or the granulations of a wound; in the first, the *ka* rather refers to individual, and the *sa* to general similitude; but expertness in the proper use of *ka* and *sa*, on such occasions, can be gained by great practice and experience alone.

to prevent any misconception of the pronouns, after what has been stated in page 69 of the guide, we may here recapitulate, that *moojh-e, toojh-e, is-e, oos-e, kis-e, tis-e*, are equivalent to *moojh-ko, &c.* as *humh-en, toomh-en inh-en, oonh-en, &c.* are to *hum-ko, kumon-ko*; and at the same time observe of the other pronouns, that

with nouns in the pl. on they do not retain this sign also, hum log, *we people*; hum teen buhineṅ, *we three sisters*; hum teen buhinon ko, *to us three sisters*; hum teenon se, *from us three*; humon pur, *on us*. mere, tere, humare, toomhare, often supply the place of moṃjh, &c. or *vice versá*, but this chiefly in poetry, and more rarely in prose or ordinary discourse.

while ra is to the two first personals, what ka is to all other nouns, the last may, by the intervention of a word, be used after moṃjh, toṃjh, hum, toom, so: moṃjh ghureeb ka bap, *the father of poor me*; toṃjh bechare kee ma, *the mother of helpless thee*; hum duolutmundon ke ghorē, *the horses of us wealthy*; toom bhulon kee bat, *the speech of worthy you*.

mere tuṃeeṅ kuha, *he told me*; ki mere oṃpur log rukhte hueṅ, *that they put it upon me*; tere pur nuheen, *not on thee*; teree turuf ata hue, *he comes towards thee*; ap ne upne tuṃeeṅ mara, *he slew his self*.

never moṃjh ke oṃpur, or mere-ke tuṃeeṅ, &c. ra and na being in fact anomalous substitutes for ka, ke, kee, these seldom can immediately follow those as a postposition, in their pronominal capacity.

the dat. and acc. are used almost promiscuously in the hindoostanee, so that the learner must not follow them too rigidly, as stated in the second tabular sketch of the guide, which is done merely in compliance with our customary forms: he should moreover constantly recollect that e and eṅ are postpositions peculiar to the pronouns, and occur instead of ko as dat. or acc. signs occasionally.

the on and hon, of all the pronouns, may be omitted without invalidating their plurality in the least; whence hum, toom, in, &c. are in constant use instead of humon, toomhon, inhon, as kin, jin, &c. are for kinhon,

jinhoṅ; but it must always be kept in mind, that where the pronouns are used *adjectively*, the oṅ is inadmissible, it being properly restricted to their *substantive* capacity alone. in (or inhoṅ) ko roṭee do, uor oṅ (or oṅhoṅ) ko panee, give them (*these* pups) bread, and them (*those* pups) water. in (never inhoṅ) pilloṅ ko roṭee do uor oṅ (never oṅhoṅ) pilloṅ ko panee, because with pilloṅ *expressed*, the pronominal oṅ is no less superfluous than among adjectives in their second state plural, while joined with nouns in the same state also, though used when they represent concretes. feed these hungry boys with some food or other, koochḥ nu koochḥ kḥane se in bhookḥe lurkoṅ ko kḥila, o uor oṅ bhookḥoṅ ko bhēe, and also those hungry *boys, people, &c.* danu oṅ ghoṛoṅ ko do pur panee ubhēe oṅhoṅ ko mut pila, o, give *those* horses grain, but do not yet give *them* water to drink,— in which, though oṅhoṅ ghoṛoṅ cannot be used, either oṅ ko, or oṅhoṅ ko, may. see at the bottom of page 10.

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

the use of ap *self*, upna *own*, and upne upnoṅ *my- thy- his- her- one's-self, our- your- their-selves*, according to circumstances, may be gathered from page 70 of the guide, and the various exercises in that rudimental work, so well calculated to elucidate this rather intricate portion of pronominal construction, which in the persian is founded on the very same principles, whence a light is reflected on the hindoostanee that nothing afterwards can obscure, and this is a result perfectly reciprocal.

in the same member of a sentence the pronoun and its own possessive form cannot always follow each other, as in our language, but it rather takes upne, upnee. buk-

hanu, e khōd khahum ruft, *i will go to my house*; muen upne (never mere) ghur ko ja, oonga, *if you will go to yours*; ugur toom upne (never toomhare) ghur ko ja, o, *and he to his*; uor wooh upne (never ooske) ghur ko.

they nevertheless say, mun o buraduri mun, *i and my brother*, muen uor mera bhā, ee; as we do; *he and his friend*, wooh uor ooska dost; *they and their sisters*, we uor oonkee buhinen, when both are subjects of the verb, and not affecting the consecutive as an object, that requires a reflective or reactive tendency towards its self or their selves. thus muen uor mera chucha toomhen koochh denge, *my uncle and i will give you something*; but for myself i will take nothing from my uncle: pur upne waste upne chuche se muen koochh nu loonga.

he speaks to his self, ap se ap bolta hy.

he fights with his self, upne se ap lurtā hy, which may likewise mean, *he fights with his own people, family*, particularly when upon is introduced for upne. ap, *self*, is subject to the same rule that khōd is in persian. i will tell *my* friend, if you will inform *your* brother, that he also may apprise *his* acquaintance, muen upne dost se kuhoonga jo toom upne bhā, ee se kuhoge, ki wooh bhee upne ashna ko khubur dewe; mun bu dosti khōd khahum gooft, ugur shooma buraduri khōd ra khaheed gooft ki o neez bu ashna, e khōd khubur bidihud.

toom kuon ṣahib ke nuokur ho? *what gentleman's servant are you?* too ko, ee sahib ka noukur hue? *art thou any gentleman's servant?* in which neither kis nor kisee, are preferred to the uninflected forms.

mōjḥ-ko, to me,—se-pur, from me,—on me,—are simple modes common to both grammars, but the moment a compound postposition occurs, it generally

requires the adjective form, as an inflected or feminine genitive. *beside me*, mere pas, (nizd i mun); toomharee turuf, (bu turfi shoma) *towards you*, is an idiom that appears to us rather *beside mine*, *near of me*, *your side*, in the hindee, and in fact may often be so applied; meree bat bolta hy, *he is speaking of me*, or *repeating my words*, wooh toomharee turuf ho to ho, pur yih meree hue, *that may be your side*, *but this is mine*.

all the pronouns being inflected in the singular, they may be placed so far under declen. or class 1, and every learner who knows to which first state or nominative the second state or obliques moojh, toojh, humon, toomhon, is, in, oos, on, kis, kin, jis, jin, tis, tin, kahe, kisoos, kisee, kinhoon, &c. belong, after what has been said in this work and the guide, from pages 76 to 89, will be able to decline the whole series, with the aid of simple and compound postpositions, in every possible case and form.

the scholar cannot too often observe, that the genitive of the first and second personals and reflective pronoun, is also a possessive or adjective pronoun, which will always be made still more obvious in the whole subsequent series, by affixing ka, as an inherent component part of almost all the pronouns, with which this declinable commodious particle can assimilate, instead of the ra, na, already discussed. kiska, kiske, kiskee, therefore thus far resembles the latin *cujus*, *cuja*, and jinhon ka, ke, kee, *quorum*, *quarum*.

the pronouns require the ka to agree in number with them; muen upne bap ka beta hoon, or hum upne bap ke bete huen, may both mean, *i am the son of my father*, notwithstanding the difference of construction. among us, no scholar would say, *you was taught*, though

speaking to one person. i hope the following examples, and those in page 13, fourth paragraph, will put this matter beyond all doubt in future.

too ujub t̄uriḥ ka luṇḍa hue, *thou art a strange sort of brat.*

toom zor tumashe ke luṛke ho, *you are a very comical boy.*

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

as mere, tere, are used for moḃjh, toḃjh, these last are by the poets occasionally substituted for the former, in expressions like toḃjh ishḡ, *thy love,* moḃjh dil, *my heart,* but they seldom occur so in common discourse.

moḃjh natuwaṇ kee halut, *the condition of hapless me,* with the examples in page 11, clearly shows how ka, ke, kee, may mediately follow such pronouns in the genitive, which is immediately formed by ra, re, ree.

kyoon oḡe boolate ho, *why do you call him ?* yih (toomhen or) toḃjhe kya hue, *what is this to (you, or) thee ?* when e eṇ are found as pronominal postpositions, ko, &c. cannot appear, but the emphatic ee may sometimes deceive the learner, if not apprized of this, in sentences such as, isee ko maro oḡee ko mut, *beat this (here)*

one, not that (there) one ; mōjhee se kuha toom ne, you told me indeed, or my very self.

it is probable enough, that in, on, &c. are the remains of some dual form, and inhon, onhon, &c. the real plural, though the distinction, if it ever existed in the hindoo-stanee, seems now-a-days to cause little or no difference in the application of these pronouns, unless perhaps to apply in, on, from courtesy to one person, that inhon, onhon, may more readily discriminate many, or that the addition of on rather belongs to such words in the nominal than adjective state. see page 11.

kuon kuon, kis kis, kya kya, jis jis, jiskis, jis kisee, jistis, somewhat resemble the latin *quisquis, cujus cujus*, &c. while kuonsa, juonsa, tuonsa, ko,eesa, rather assimilate with *quilibet, quivis*. we kuon kuon kitaben huen? *what sort of books are those?* mōjhe kuonsee doge? *which of them will you give me?* juonsee chaho tuonsee lo, *whichever you choose, take the same ;* kis turuh ose buna,on, *how shall i make it?* jis turuh ho suke tis turuh buna,o, *in the way it can be done, make it in that manner.*

wōh dhōbee jo pichhle sal humare yuhan tha so aj phir aya hue, *the washerman who was with us last year, the same has returned.*

as both jo and so are occasionally other parts of speech than pronouns, the student must distinguish them from the context. jo wōh uesa kure so too bhee kur, *if he act thus, do thou so likewise.*

kuonsa din, *what day,* uor kuonsee rat, *and which night,* toojh bin, *without thee,* khōshee se gōzre, *have passed (or shall pass) with pleasure.*

dialogues.

there was a king who had a daughter, but he had not a son. ek padshah ṭha jiske (yuhāṇ) ek beṭee ṭhee, pur koṛee beṭa nu ṭha.

what is the custom of this market? is bazar ka dustoor kya hue?

this is the (he or) man. yih wooh-ee hue.

the words dustoor, bazar, begum, ṣoorut, surdar, moosulman, moonshee, feel, mooftee, hindoo, being frequently written correctly at once by most people, so far establishes the general propriety of my system of hinderooman orthoepigraphy. on this occasion let me caution the scholar not to allow any moonshee to insist, that particular examples are never used among them, until he can speak hindoostanee well enough to convince all such wiseacres of their total inability to comprehend the nature and tendency of what is asserted here, without being sufficiently versed in both languages. as no native can patiently submit to too and toojḥ, all of them have an interest in crushing expressions similar to that in the text, without having penetration enough to perceive, that in cases of displeasure, endearment, familiarity, and adoration, these are perfectly just. they cannot even comprehend the introduction of a single member of a sentence to illustrate a rule, and therefore often observe, who will return? what man is to go? why will he go? we never speak so. this cannot be right, after instances which may be produced by the scholar in the course of his reading. the learner gets perplexed; the moonshee

persists in a speech, of which the other cannot comprehend one third ; the dispute naturally ends in mutual chagrin, if not abuse, without the smallest advantage to either party.

<i>he will return in a breath.</i>	ko,ee dum men phirega.
<i>the short of it is this, that i will go to-morrow.</i>	ul ghurz yih hue, ki muen kul ja,onga.
<i>the whole are there.</i>	wuhan sub hee hue.
<i>i will take the business from thee and give it to him.</i>	muen toojh se kam loonga uor ose doonga.
<i>who is he?</i>	wooh kuon hue?
<i>the brother of your worship's cook.</i>	ap (or sahib) ke bawurchee ka bha,ee.
<i>go to the groom, put this grain before him, and see that he gives it to the horse.</i>	sa,ees ke pas jakur, yih danu os ke age rukhkur, dekho ki wooh ghore ko khilata hue.
<i>i have come on the part of the king as ambassador to this government.</i>	muen elchee hokur isee surkar men aya hoon padshah ke turuf se.
<i>what sort of animals are these?</i>	ye kuonse janwur huen?
<i>they are wild ducks.</i>	morgh-abee huen.
<i>for what will you sell them to my master?</i>	ketne ko mere khawind ke hath bechoge?

were ko here used instead of ke hath, the meaning would be perverted to—for how much will you sell my master as a slave? a learner once in my presence asked a moonshee about a book, and concluded with saying, *will you sell it to me?* in these words—hum ko (for humare hath) bechoge? *will you sell me?* the man very respectfully replied, muqdoor kya, ap mera ghoalam nuheen, *how can i do so? your honour is not my slave.*

in your opinion is the rear of this house handsomer than the front?

by no means, on the contrary, i conceive the front is much more elegant than the rear.

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

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

lit. where is the prince's son, and where this report? there is this connection between the prince's son and this report.

the steward has not a single penny about him for to-day's market expenses, how will he bring provisions, and in fact i have not even a bad farthing.

if men have their male cooks, men-servants, and pages to serve them, women surely ought to have their cook maids, waiting maids, and damsels to attend them.

toomharee danist men is ghur ka peechha age se khooshnooma hue?

hurgiz, bur uks mere khiyal men iska aga peechhe se buhoot soothra hue.

bat yoon ho to ho wuzeer ke nuokuron age, pur bukhshree ke chakuron ke nuzdeek koochh uor hue.

kuhan raja ka beta uor kuhan yih shohru.

lit. where is the prince's son, and where this report? raje ke bete uor is shohre men yih luga hue.

khansaman ke yuhan aj ke bazar ke khurch ko ek puesa bhee nuheen, suoda kuhan se lawega, uor mere yuhan jo such poochho ek phootee kuoree bhee nuheen.

jub ki murdon ke yuhan bawurchee khidmutgar uor khuwass onkee khidmut pur ruhen chahiye ki uoruton ke yuhan bhee bawurchin, khidmutgarin o suheliyan, bhee ruhen.

<i>in what manner is it expressed ?</i>	yih kuhne men kis soorut se awe hue ?
<i>what is the matter ?</i>	kya hoo, a or hue ?
<i>what do you mean ?</i>	toomhara iradu kya ?
<i>who makes a noise ?</i>	kuon shor kurta hue ?
<i>what do you say ?</i>	toom kya kuhte ho ?
<i>call him.</i>	boola, o oose.
<i>what is your advice ?</i>	toomharee kya salah hue ?
<i>this will be better than all.</i>	yih sub se bihtur hoga.
<i>it is the same thing.</i>	ekhee hue.
<i>there is no difference.</i>	koochh furq nuheen.
<i>you speak very low.</i>	toom buhoot ahiste (or dubee awaz se) bolte ho.
<i>can you speak english ?</i>	toom ungrezee bol sukthe ho ?
<i>speak easy hindoostanee.</i>	sulees hindoostanee to kuho.
<i>speak that again.</i>	wooh phir kuho.
<i>you speak too quick.</i>	toom buhoot juldee bolte.
<i>i do not understand.</i>	muen nuheen sumujhta.
<i>tell me what he says.</i>	kuho to kya kuhta hue.
<i>do not forget.</i>	bhooliyo mut.
<i>whence came you ?</i>	kuhan se a, e ho ?
<i>come hither.</i>	idhur a, o.
<i>come near.</i>	pas (or nuzdeek) a, o.
<i>go away.</i>	chule ja, o. rookhsut.
<i>is there any news to-day ?</i>	aj kee kya khubur ? lit. day's what news ?
<i>how do you do ?</i>	toom kuese ho, or khuerafiyut ?
<i>what is your age ?</i>	toomharee oomr kya ?
<i>i do not want more.</i>	moojhe uor durkar nuheen i.e. <i>me to more necessary not.</i>
<i>more is not required.</i>	uor nuheen chahiye.

- tell the groom to get the horse ready.* kuho sa,ees se ki ghora tue-yar kure.
- give me the whip and round hat.* chabook uor gol topee do.
- send the palkee to me.* palkee mere pas bhejo.
- if you don't do your business better, i will turn you away.* upna kam jo bihtur nu kuro to muen toomhen juwab doonga.
- bring breakfast.* la,o hazree.
- give me the sugar-candy.* misree hum ko do.
- bring some more milk.* koochh uor doodh to la,o.
- i want to go out directly.* muen ubhee bahur jaya chahta hoon.
- what is there for dinner?* khane ko kya hue?
- bring water to wash my hands.* mere hath dhone ka panee la,o.
- hear! i want a boat to go to calcutta.* soono ek na,o hum ko durkar hue kulkutte tuk jane ko.
- what is the fare of it?* is ka bhara keta hue?
- when can you go?* toom kubtuk chul sukoge?
- we will go immediately.* hum ubhee jaenge.
- bring the boat here quickly.* juld na,o eehan la,o.
- is the tide in now?* is wuqt juwar hue?
- no, sir, it is out, or ebb.* nuheen sahib bhatha hue.
- put me on shore.* hum ko kinare pur ootaro.
- go this way. turn that way.* idhur ko chulo. oodhur ko phiro.
- what is the name of that village?* kya hue os bustee ka nam?
- who stays there?* wuhan kuon ruhta hue?
- can we get any thing to eat or drink there?* wuhan koochh khane peene kee cheez miltee hue?

- well, take the boat there, and put to.* uch-chha, wuhaṇ na, o le chulo uor luga, o.
- keep the boat here, and remain all at hand, as we shall return immediately.* dekho na, o isee juguh rukho, uor toom sub ḥazir ruho, hum ubhee phir ate huen.
- come, let us set the boat off quickly.* chulo na, o juldee kholo.
- row fast, pull away, don't be lazy.* maro daṇḍ, zor se taṇo, soostee mut kuro.
- put up something to shelter us from the sun.* koochh khura kuro dhoop kee ar ke waste.
- what o'clock is it? viz. to what hour has the day advanced, how much of the day is gone?* kue ghuree din churha hue, din keta churha, or kue ghuree din hue?
- bring a chair quickly.* palkee juldee munga, o.
- get porters, and send my baggage close along with me.* mothiyon ko bola, o, uor humare sathee saṭh humaree cheezbust bhejwa do.
- where do you mean to go, sir?* toom sahib kuhaṇ ootroge?
- let them carry me at once to the best tavern.* sub se uch-chhe sura, e men hum ko ek bargee.
- the punch-man's house.* le puhonchawen, vulg. punch wale ke yuhaṇ.
- come take me to mr. d—'s.* chulo hum ko puhoncha, o d— sahib ke yuhaṇ.
- who is that? who are you?* wooh kuon hue? toom kuon ho?
- is any body there?* ko, ee hue?
- what, has the gun fired?* kyoon top (bujee, chhootee, or) dughee?

<i>yes, sir.</i>	hañ ṣahib.
<i>boy, go bring water to wash with.</i>	khidmutgar ja, o hath moonh dhone ka panee la, o.
<i>hand me the tooth-brush and powder.</i>	miswak munjun humen de.
<i>see what o'clock it is.</i>	dekḥ keta din churha hue.
<i>your honour! three bells or so.</i>	khodawund ghuree teen ek aya hue.
<i>bearer, bring me a suit of clothes.</i>	kuhar, ek jora kupra la, o.
<i>brush my coat and hat.</i>	koortee uor topee ko jharo.
<i>dress my hair.</i>	bal buna, o.
<i>give me my boots and spurs.</i>	moze kanton sumet humen do.
<i>is the horse saddled or not?</i>	ghore pur zeen bandhee hue ki nuheen?
<i>get the carriage, coach, &c. ready.</i>	garree tueyar kura, o.
<i>no, no, countermand it.</i>	nu nu munu kuro.
<i>order the saddle horse.</i>	suwaree ke ghore ko hazir kuro.
<i>you must go along with me.</i>	humare sath toomhen jana hoga.
<i>is your master up yet?</i>	ubtuk ṣahib ootḥa hue?
<i>yes, sir, but is gone out somewhere.</i>	hañ ṣahib pur kuheen bahur गया hue.
<i>do you know where he is gone to?</i>	toom ko koochḥ muuloom hue ki kuhañ गया?
<i>i don't know. lit. to me known is not.</i>	moojhe muuloom nuheen.
<i>is breakfast ready?</i>	hazree tueyar hue?
<i>yes, sir, i am now making it.</i>	hañ ṣahib ub kurta hoon.

<i>bring the water boiling hot.</i>	khoob khuolta panee la,o.
<i>make the tea.</i>	cha buna,o.
<i>give me a cup, milk, sugar, an egg, butter, bread, a spoon, raddish, cresses, jam.</i>	humeṅ do ek piyalu, doodh, misree, ek unda, mukhun, rotee, chumcha, moolee, ha- lim, moorubbu.
<i>i want a palkee (or a chair) and bearers.</i>	ek palkee (ya bocha) uor kuhar zuroor hue.
<i>what is the fare per day ? go straight forwards.</i>	ek din ka bhara kya hue ? seedha age chule ja,o.
<i>turn to the right.</i>	duehne ko phiro.
<i>turn to the left (hand.)</i>	ba,en (hath) phiro.
<i>go fast.</i>	juldee chulo.
<i>go a little slower.</i>	ahiste zuru chulo.
<i>go there,—go on,—stop.</i>	wuhan ja,o,—burhke ja,o,— khuṛe ruho.
<i>stop here till i return.</i>	eehan ruho jub tuk ki hum phir awen.
<i>i will be back immediately.</i>	isee dum hum phir awenge.
<i>this hum can only be defended on the plea, that as the natives, in this respect, hum us, we must in return hum them, by adopting the regal style in self-defence.</i>	
<i>run on before, and enquire if mr. — be at home or not.</i>	age duorke ja,o khubur le ki — sahib ghur men hue ki nuheen.
<i>stop, stop, put the chair down.</i>	ruho, ruho, palkee neechhe ruk do.
<i>is your master at home ?</i>	toomhara sahib ghur men hue ?
<i>take up the chair, and go home.</i>	palkee ootha,o uor chulo ghur ko.
<i>carry this bundle home.</i>	is guṭhree ko le chulo ghur.

<i>hand these things out of the chair.</i>	palkee men se ye cheezen ootha lo.
<i>i dine at mr. ———'s, you must go there in the afternoon.</i>	hum khana khaenge — sahib ke yuhan toomhen si-puhree ko wuhan jana hoga.
<i>come take off my boots.</i>	a, o moze ootaro.
<i>bring some wine and water.</i>	koochh shurab panee la, o.
<i>cool the water well.</i>	panee khoob thundha kuro.
<i>bring dinner, if ready.</i>	jo khana tueyar hue, to la, o.
<i>dinner is on the table.</i>	khana mez pur aya.

on such occasions the *perfect tense* is often used rather to denote the *prompt* execution of orders, than their actual performance, something like the *coming* of a waiter, who frequently takes due care that the guest shall wait long enough before he does really appear. all nations assume such a latitude in the use, abuse, and substitution of tenses, that no rules can well guide or controul them. both we and the hindoostanee use the present for the future tense; but, what is most remarkable, they prefer the present to the past in examples like—*i also was* that year in bengal, muen bhee oos sal bungale men hoon. kul jise toom ne dekha tha, so, mera chucha hue—he whom you saw yesterday (is) was my uncle.

<i>bring some bread.</i>	thoree rote la, o.
<i>give me a clean knife and fork.</i>	moojhe saf chhooree kanta do.
<i>give me salt, mustard, pepper, pickles, vinegar, wine, water, meat, a clean plate.</i>	humen do numuk, rae, mirch, achar, sirka, shurab, panee, gosht, saf basun.
<i>take away the things.</i>	burtun ootha leja, o.
<i>open the venetians.</i>	jhilmil ootha, o.
<i>bring pen, ink, and paper.</i>	duwat, qulum, kaghuz la, o.

carry this letter to mr. such a one's, and wait for an answer.

take this one to mrs. such a one's, and if she be out, deliver it to the porter.

what european is that?

whose horse is that?

whose house is this?

order the chair.

take me to the post-office.

how much is the postage to bunarus?

when the postman comes here, enquire if he have any letters for me or not.

do you know my name?

yes, sir, it is pin.

no, blockhead, my name is fin, and is written on this paper, that the postman may shew it to the post-master.

what do you want?

i have nothing to ask from you, but have come with a message.

speak loud, and i shall hear you.

hold your tongue.

yih khut fulane sahib ke pas leja, o, uor juwab ke liye buethe ruho.

is chithee ko leja, o beebie fulanee ke yihan, jo bahur gu, een ho, to oske durban ke hath de a, o.

wooh gora kuon hue.

wooh kiska ghora?

yih kiska ghur hue?

palkee ka hoekm de.

hum ko dak ke ghur men puhoncha, o.

bunarus tuk dak ka muh-sool keta?

jub dak wala yuhan awe tuo poochho ki humare waste ko, ee khut huen ki nuheen.

humara nam toom jante ho?

han sahib pin hue.

nuheen, bewuqoof, nam

humara fin hue, uo likha

hoo, a hue, isee kaghuz pur

ki dak ka piyadu dak ke

sahib ko dikhlawe.

toom kya chahte ho?

toom se muen koochh mang-

ta nuheen hoon, pur ek

pueyam lekur aya.

pokarke bolo, tuo hum

sonenge.

choop ruho.

*Speak slowly and distinctly,
I shall then understand
you.*

What is your name?

Where do you live?

*Give my compliments to
your master.*

Do you know that man?

Ask him what he wants?

*Tell him to go away, and
call to-morrow morning.*

When he comes, let me know.

*What do you call this in
hindoostanee?*

*Bring that paper from un-
der the chair.*

Lay my watch on the table.

Is it a fair day?

*No, sir, it is cloudy, nay, it
rains.*

*See if the weather be cleared
up.*

It is about clearing a little.

Is my bed made?

I have not yet made it.

*Brush the curtains well,
that no musquitoes may
remain.*

Clean my shoes well.

ruh ruhke uor bolbol jooda
kur, bolo, tuo hum sum-
jhenge toomharee bat.

toomhara nam kya?

toom kuhañ ruhte ho?

humara sulam upne ṣahib
se kuho.

toom jante oos admee ko?

poochho to oos se toom kya
chahte ho.

kuho oos se ki toom ub chule
ja, o, kul fujur pher a, o.

jud puhonche tud hum ko
khubur do.

is ko hindoostanee zuban
men kya kuhte ho?

chuokee ke neeche se oṭha
la, o oos kaghuz ko.

humaree ghuree mez pur
rukho.

aj din phurchha hue?

nuheen, ṣahib, budlee hue,
bulki burusta hue.

dekho asman koochh kḥoola
hue.

koochh ek ṣaf hone luga.

bichhana bichhaya hue?

ubtuk nuheen kiya.

musihree khoob jharo jo
muchhur nu ruhe.

jootee ko uch-chheeturuḥ
ṣaf kuro.

wake me very early in the morning.

light the lamp.

blow out the candle.

shut the door.

move a little to the right.

move a few steps to the left.

fall back a step or two.

the enemy are about retreating.

o soldier, you said those men will come to-morrow.

who told you this ?

their man said, that they would come in the morning.

the thing which you sent i shewed him, and represented what you had told me.

hear : ask the khidmutgar whether he hath prepared the breakfast, or no ?

well, bookbinder, yesterday i gave you an order to bring meer husun's musnuwee, you have not brought it; by this, through your neglect, i have been interrupted.

i said to him yesterday, having gone to such a one's garden, beg a few rose-apples from such a gardener, he did not go; what

hum ko buree fujur juga,o.

chiragh jula,o.

buttee boojha,o.

durwazu bund kuro.

koochh duehne hath dubo.

do teen qudum baen surko.

ek do qudum huṭo.

dooshmun huṭne luge.

ue sipahee toom ne kuha hue ki kul we admee awenge.

kin ne yih bat toom se kuhee.

admee oon ka bola ki we fujur ko awenge.

hum ne wooh cheez jo ap ne bhejee oon ko dikhla,ee uor urz kee jo bat ap ne moojh se kuhee.

soonoo: khidmutgar sepoochho ki toom ne hazree tueyar kee hue ya nuheen ?

ue suhhaf kul hum ne toom ko hookm diya meer husun kee musnuwee lane ko, toom nu la,ee is liye toomharee ghufut se humara khulul hoo,a.

hum ne oosko kuha tha kul, too fulane ke bagh men jakur fulane malee se goolab jamun thore se mangla,iye, wooh to nu गया humare

concern does he feel about kuhne kee kya purwa hue
my orders? oosko ?

the subjective untranslatable postposition *ne*, or emphatic prefix to all transitive preterites, when not composed of a present participle, will be amply illustrated in almost every page of the following dialogues; for the fact is, that this otherwise troublesome expletive, after all that can be said, will be best learned from practice; but the scholar must recollect, that when nominatives, or words in the first state, are used accusatively, the verb agrees with them rather than with its own proper nominative; and that the second state with *ko*, or accusatives, on the other hand, with *ne*, keep the verb in an indeclinable state entirely so—*lurkoṅ ne lurkiyaṅ mareṅ, boys beat girls*; *lurkiyoṅ ne lurkoṅ ko mara girls beat boys*; a curious regimen, which will soon become familiar by a little attention, as the rule certainly runs through the whole language, with very few exceptions. the pluperfect is often substituted for the perfect, *sipahee ne jo kul aya tha, the soldier—who came* (lit. had come) *yesterday*; *ek urot buhoot maree thee, beat a woman severely*; and the other tenses, like those in most languages, run much into each other, while *ne* has no *visible* signification in english.

ne, however insignificant, can only be used with an active preterite verb. to this rule there are exceptions, as *ne* never can occur with the imperfect, neither can it with some few verbs, such as *bolna, lana, bhoolna*. if the sign of the accusative be not in the sentence, the verb is governed by the object; if *ko* be in the sentence, the verb partakes of a neuter state, remaining totally unchanged. some words may be disjoined or compounded with verbs at pleasure. for instance, *urz, fikr*, may

either govern or remain compounded; as *muen ne ʋrz kee*, *muen ne fikr kee*, *i made a representation*, might with equal propriety be *muen ne ʋrz kiya*, *i represented*; the sentence being the accusative, as if the verb had been *uruzna to represent*. a native would imagine the scholar a sorry jargonist were he not to use *ne* when necessary, or make use of it improperly; and the knowledge of this may be productive of much benefit. if a servant were to say to his master, *muen ne diya*, he would probably conceive, that what had been sent, was not delivered; the master might naturally desire the reasons: the servant would persist, in the very same words, on its having been delivered; which the other, through ignorance, would construe the reverse: the master becoming incensed, the servant frightened, blows or abuse might follow. thus, a good servant may be lost for having performed what he had been ordered, and whose only fault was, speaking too grammatically; or, in other words, above his employer's comprehension. the *ne* will be met with, as well as the preposterous concord of preterites with their objects, in many parts of these sheets, which from every novice ought to meet with due attention, that this intricate, but essential portion of hindoostanee grammar may be duly acquired. it must be confessed, at the same time, that by the most illiterate of the natives, and those also to whom this language is not strictly vernacular, in some regions of the peninsula, *ne* is very liable to misuse, equally with sterling english, when debased in the mouths of ignorant or provincial orators.

a chairman, or a palkee bearer. kuhar, ʋummal muhra,
bho,ee.

come! chairman, in whose service are you, and when kyoon muhre toom kis ke
עהאן kuharee kurte ho uor

<i>did you arrive in calcutta ?</i>	kud ke a,e ho kulkutte men?
<i>how many other chairmen are with you ?</i>	toomhare sath ketne uor kuhar huen ?
<i>are all those bearers your countrymen only, or your relations ?</i>	we bhoe sub nire toomhare des bha,ee huen ki nate rishte ke ?
<i>what tribe of chairmen is there here who make more money than the rest ?</i>	kuonsee zat humma lon kee uesee hue ki ziyadu roopiyu uoron se ehan kumawe ?
<i>what do you do with every month's earnings ?</i>	hur ek mas kee kuma,ee se toom log kya kurte ho ?
<i>do you preserve it as a stock by you, or remit it every month to your own country ?</i>	upne pas toom poonjee kur rukhte ho ki mas mas upne des ko bhejte ho ?
<i>with us why do you term yourselves buehra, (or bearer) ?</i>	humare yuhan toom log upne ap ko buehra (ya bearer) kahe ko kuhlate ho ?
<i>what ! has no one yet told you, that bearer is in our tongue a very low word, like slave, or drudge, and you know that buehra means a deaf man ?</i>	kya aj tuk toom ko kisoone nuheen kuha hue, ki bearer humaree zuban men buree neech bat hue, juesa qoolee ya muzdoor, uor toor jante ki buehra osko kuhte jo sonta nuheen ?

so very tenacious are the meanest indians of rank, title, and respectability, that it is a known fact all the chairmen have an idea, that bearer is an appellation little below lord or duke. this is the mystic charm which makes them detest their own words kuhar, &c.

well, now walk off.

le ub chule ja,o.

a waiting servant, butler, or steward.

khansaman ya khidmutgar.

- pray what is your name ?* soono to toomhara nam kya hue ? uor upne sahib ka bhee nam butla, o.
- let me know also your master's name.* kud se os sahib ke eehaṅ nuokur ruhe ho ?
- how long have you been in that gentleman's service ?* toomhara wuṭun kuhaṅ hue uor eehaṅ se ketee door hoga ?
- where is your native country, and how far may it be hence ?* log ukṣur wuhaṅ jate hueṅ khooshkee kee rah ki turee kee ?
- do people in general go there by land or water ?* bharee jins os moalk men kya kya hotee hue ? uor kin kin cheezon kee ziyadu pueda, ish hue ?
- what is the most important article of trade in that country, and what things are produced in greatest abundance there ?* toomhare ma bap jeete hueṅ ki nuheen, uor toom kudhee jate ho upne logon kee moolaqat ke liye ?
- are your parents alive or not, and do you ever go to see your friends ?* toomhen koochh khubur hue ki tamba eehaṅ ke bazar men kis bha, o bikta hue ?
- do you know at what rate copper sells in the market here ?* kya toom etee bat nuheen kuh suko ki ek puese ka tamba puesa bhur hoga ki nuheen ?
- what, cannot you even say that one penny's worth of copper will be the weight or size of a penny or not ?* in dinon toom jante ho ki ek ser doodh kete ko bikta hue shuhur men, uor bahur ketne ko.
- do you know now a-days at what rate a quart of milk sells in the city, and in the country for how much ?* bus ub toom ja, o.
- you may now depart.*

when the reader is able to analyze and comprehend all the foregoing exemplary dialogues on grammatical principles, he may then safely venture upon the subsequent large collection, from which, and the exercises in the other two class books, or guide and story-teller, as well as from those inserted in this volume, he will quickly attain a facility of speaking the hindoostanee on all occasions as a rational being, instead of chattering like a magpie, parrot, or starling, none of which, though they can articulate sounds, know more of their sense than the solemn silent owl, whose notes, at most, seldom transcend the oo, oo, or hoo, hoo, evident in its various names, ool, ooloo, hoolet, owl.

speaking.

bolchal.

do you speak our language? toom humaree zuban bolte ho ?

yes, i can speak a little english. haṅ, muenṅ ungrezee koochḥ koochḥ bol sukta hoonṅ.

very few of the natives about *kulkuttu* being polite and civil enough to use *muenṅ* for *i*, it behoves us to *hum* them while they continue to *hum* us; though *i* cannot well, in grammatical dialogues like the present, prefer the *humming* birds of *bungalu* to the *muenas* of hindoostan, by always inserting *hum, we*, for *muenṅ, i*, against every rule of grammar and good manners. for a full account of this curious abuse of the personal pronouns, the inquisitive reader may consult the guide, and the large grammar prefixed to my dictionary.

i have not yet learned to speak your language. muenṅ ne ub tuluk, toomharee zuban bolnee nuheenṅ seekḥee.

they speak the hindoostanee all over this country, and is tumam moolk meṅ hindoostanee zuban bolte huenṅ uor

<i>it will be very useful to you.</i>	yih toomhare buhoot kam awegee.
<i>i shall learn to speak the hindoostanee as soon as possible.</i>	jitnee juldee ho suke muen hindee bolne ko seekhoonga.
<i>do not speak english to me, until i tell you that to me a difficulty exists with the hindoostanee.</i>	hum se ungrezee mut bolo, jub tuluk muen nu kuhoon ki hindee men moojhe diq-qut hotee hue.

the *hum* above should properly be *moojh*, agreeably to the foregoing note; but as it is a good instance of the royal style that our servants have forced us to adopt, by assuming it for theirselves, i thought it best to preserve and notice it in this place, particularly, as one such instance, properly observed, will effectually reconcile all the rest. our *till* and *un-til* will account for *nu* above, on the least reflection about *un*.

<i>i heard him speaking to his brother.</i>	muen ne ooseup ne bha,ee se bolte soona hue.
<i>had i all along spoken the language of this country, since my first arrival, i should have now been able to speak it with great ease.</i>	muen jub se aya hoon tub se ugur humeshu is moolk kee zuban ko bolta to ub muen buhoot suhuj se bol sukta.
<i>i speak the hindoostanee better than my brother, though in age he is more than i am.</i>	muen upne bha,ee se hindee uch-chhee bolta hoon, ugur-chi woch moojh se omr men bura hue.
<i>what, do i really speak well?</i>	kya muen such uch-chha bolta hoon?
<i>he spoke to me about your business.</i>	oos ne toomhare kam kee babut moojh se kuha tha.

they do not speak to each other now-a-days. we in dinon apus men bolte chalte nuheen.

he never will speak to you again. wook toom se phir kubhee nu bolega.

what do you say? toom kya kuhte ho?

the hindoostanees imitate us in putting the person addressed in the plural (or the germans, by using the third person), with a plural verb. in cases of great familiarity, endearment, or singular adoration or obedience, as well as in derision and contempt, the singular too or tuen, *thou*, *tera*, *thy*, *thine*, are adopted as with us. this *quakerism* in speech should seldom be admitted or encouraged by those who are not adepts in this tongue, whence the great use of all imperatives plural in o, as a, o, *come you*; ja, o, *go you*; kha, o, *eat you*; for a, *come thou*; ja, *go thou*, &c. i have purposely omitted toom, *you*, too, *thou*, with the above examples, to accustom the learner to an early use of the hindoostanee verb, without a servile repetition of their respective pronouns; because, like the latin, the hindoostanee verbs denote the particular person and number, in general, by the terminations, which moreover often discriminate the feminine thus: ata hue, *he is coming*; atee hue, *she is coming*; ate huen, *they (males) are coming*; atiyān or ateen huen, *they (females) are coming*. such expressions give a variety, mellowness, and precision to the language, which must strike every discriminating ear with delight, when the hindoostanee is spoken with grammatical propriety by a native of dilhee.

i was not speaking to you. muen toom se nuheen bolta tha.

can you tell me where he lives? toom kuh sukte ho ki wook kuhan ruhta hue?

tell me the name of this in your language. toom upnee zuban men iska nam to buta, o.

all sentences that have any of the personal pronouns in the nominative singular or plural, either understood or expressed, as toom is here, always require upna, *own*, instead of the other possessives, *your*, *my*, *his*, &c. a novice would certainly make use of toomharee for upnee here, and discover his ignorance accordingly. if persian scholars will always use upna in hindoostanee for khodd, after a nominative pronoun, as in persian, i believe they will never go wrong.

say nothing to any body of my speaking to you about that book. oos kitab kee babut jo toom se muen' ne kuha so kisee se koochh nu kuhna.

they speak english among themselves, and persian with us. we apus men ungrezee bolte huen, uor hum se farsee.

some people say he will arrive to-morrow, but others insist that he hath arrived yesterday. bu,uzi log kuhte huen ki wooh kul puhonchega, lekin uor log bujid hokur kuhte huen ki wooh kul hee puhoncha hue.

he would not tell me which of the two was yesterday's or to-morrow's lesson? ooskee murzee nu thee jo kuhe moojh se ki in donoñ subuq men kuon kul ka hue uor kuon kul ka hoga.

the two last sentences betray the common *opprobrium* of the hindie, kul being applicable to both *yesterday* and *to-morrow*; but as the tense of the verb generally restricts the time to past or future, the meaning of kul can seldom prove ambiguous. this certainly is one of the several bugbears, with which the mere *kissmygar* gentry endeavour to frighten women and children from acquiring

the popular language of hindoostan grammatically, without recollecting that the natives could effectually turn the tables on the english language, on similar principles, by asserting its total inability to express *they* (females) are weeping, rotiyaṅ huenṅ, with the same elegance and brevity ; leaving our own adjective, adverb, and substantive *well*, to speak for itself, as well as may easily be done, on all occasions, with little or no danger of tumbling into a *well*, when we are *well* enough to walk *well* without assistance.

who says this paper is white, when i affirm it is black as night?

kuon kuhta hue ki yih kaghuz soofued hue jub muenṅ kuhta hoonṅ ki yih rat sa kala hue ?

bid him come here.

oos se kuho yuhaṅ a.o.

your servant does not mind what you say to him.

toom upne nuokur se jo kuhte ho so wooh manta, nuheenṅ.

tell him he is a great rogue, and that he is always telling his master a parcel of lies, i. e. bags on bags of, in the hindee.

oos se kuho ki too sukht budzat hue, uor upne kha-wind ke samhne humeshu jhooth kee potṅ kee potṅ kholta hue.

you dare not say so to a soldier. lit. your such courage is not that, &c.

toomharee uesee himmut nuheenṅ hue ki kisee sipahee se uesa bolo.

may i speak to your father?

muenṅ toomharee bap se boloonṅ.

could i speak the hindoostanee, i would with pleasure ; but, alas ! i cannot join two sentences together

ugur muenṅ hindoostanee zuban bol sukta to khowshee se bolta, pur ufsos hue ! ki oos zuban menṅ muenṅ do

in that tongue.

joomle buna nuheen sukta
hoon.

*you might speak it in a few
months, and should always
speak it with every body
who is able to tell you how
to speak it well.*

toom ku,ee muheene men
bol sukoge, uor lazim hue
ki uese hur ek admee se
bola kuro ki jo uch-chhe
bolne kee turuh hue so
toomhen buta suke.

*what did he say when you
told him to remain until (or
till) i returned?*

jub toom ne mere phir (nu)
ane tuk oos se kuha ki ruho
tub oos ne kya kuha?

this sentence, translated literally, runs exactly so: “when you —— my again coming till, him to said, that stay, then he —— what said?” the blanks here are so far explained in page 29, which see. the man who may attempt to make any thing of this literal version, without a tolerable idea of the hindoostanee idiom, will find himself greatly at a loss indeed, unless he has been much accustomed to the very useful practice of translating foreign tongues *verbatim*, previous to their reduction to the idiom of his own language; a continued habit of such an exercise, for a few months, will do more to form a faithful, as well as elegant, translator, than the same number of years bestowed on mere rules, without reducing them to practice. the greatest portion of these dialogues has indeed been formed on the principle of preserving the hindoostanee idiom and phraseology, as far as these occurred to us, while we were busy upon the hindoostanee. the fact is, that few men individually, or collectively even, can all at once conjure up the particular turns and phrases of speech, the very moment they happen to be most wanted; it will not therefore be wonderful, if we have

often failed in our attempts at very idiomatical hindoostanee from an english original. could we get the natives to form a large collection of the most common sentences of the greatest utility in the ordinary transactions of life, it would perhaps prove a better plan for learners to reduce them to english, than to reverse this method, as i have generally done. at all events, the slightest attention to any of the dialogues in which the transposition of words from our order of construction, or the substitution of one pronoun for another occurs, must convince the learner how very little a simple dialogist has to expect from so clumsy and irrational a method as he might prefer, for acquiring the vernacular speech of india, or any foreign tongue.

he said he had business, and could not possibly remain. oos ne kuha ki mere hath men kam hue, muen ruh nu sukoonga.

the mere here, for the ooske that a tyro would make it, admirably proves the truth of one observation in the preceding page.

did you ask him of what nature the business was? yes, i did ask, but he said it was a secret which he could not possibly mention. toom ne oos se poochha ki wooh kam kis turuh ka tha? hañ poochha tha pur oos ne kuha ki wooh bhed kee bat hue ooska muen buyan nu kur sukoonga.

what do you say to this business? have you any objection to it? no, i cannot say that i have, but i think it might have been better managed otherwise. toom is kam men kya kuhte ho? koochh toomharee pukur is men hue? nu muen kuh nuheen sukta ki koochh pukur hue, pur mere dhyan men wooh kam uor soorut se bihtur hota.

how, do you really think so? what do you think wrong?

tell him to come here, as i wish to speak to him.

he says he will not come.

what, does the fellow say he will not come to speak to me, when i desire him?

tell him, if he does not come immediately, that he will be dismissed.

he says that is what he wants.

well, i will not speak to him, as i may get angry and beat him, but give him his wages and dismiss him.

i am sure that your speaking a word would effect what i desire.

i would not for the world that you should say a word to him on the subject!

open your mouth, and speak

kyoon yih toom theek sumujhte ho? toom is men kya zuboonee dekhte ho?

os se kuho ki yuhan awe, kyoon ki muen os se koochh kuha chahta hoon.

wooh kuhta hue ki muen nuheen a,onga.

wooh murduk kya yih kuhta hue ki muen os ke boolane pur os se bolne ko nu ja,onga.

kuho os se too ugur troont nu ja,ega to burtturf hoga.

wooh kuhta hue ki muen yihee chahta hoon.

uch-chha, muen os se nu boloonga, kyoon ki muen ghosse hoonga to maroonga lekin ose tulub de kur rookhsut kur do.

muen yuqeen janta hoon ki jo mera mutlub hue so toomhare ek bat ke kuhne se hasil hoga.

jo tumam juhan hum ko deeje tuo bhee muen nu chahoon ki toom os babut men os se ek bat kuho!

upna moonh kholo uor hur

louder, pronouncing every letter distinctly.

remember that you have sworn to speak the truth, tell the whole truth, and nothing but the truth.

are you aware of the guilt incurred by him who deliberately utters a falsehood on oath?

i speak candidly what i think, without fraud or mental reservation.

ek hurf jōda jōda tuluffōz kurke bōlund awaz se bolo. yad rukho jo tōmne qusum kha,ee hue ki such ku-hoonga, bilkool such kuho, uor such siwa kōochh nu kuho.

jo shukhs suogund khake sochkur jhooth bole jo gonah oos pur hue tōm oos se waqif ho?

jo muen sumujhta hoon so muen be fureb uor be luga, o dil kholkur bolta hoon.

beginners are very liable to forget the different acceptations of words in any language but their own, and would therefore be apt to imagine here, that the verb sumujhna, *to understand*, cannot mean also *to think*, though in this and many other places it could not well be rendered otherwise. when a native apparently misconceives any word in this way, nothing can be easier to a good scholar than to give the sentence another turn: thus, jo mere dil meṅ gōzūrta hue, &c. literally, *what passes in my mind*. we cannot at first sufficiently recollect, that as kuh-na means *to say, tell, repeat, read, speak, observe, converse, assert, affirm, insist, asseverate, declare, promise, direct, explain, command, order, bid, desire, think, make*, with many more; so does sumujh-na imply *to understand, comprehend, imagine, know, perceive, conceive, think, suppose*, &c. &c. &c.: whence the perfect participle of the first, viz. kuha, denotes *an order, command, promise, desire*, &c. &c., and the verbal noun or contracted infinitive and

imperative singular of the second, viz. sumujh, signifies *opinion, conception, idea, fancy, imagination, &c. &c. &c.*

the above observations may be most beneficially extended, with little variation, by real students, to a thousand other hindoostanee verbs, as the general principle has only to be regulated by the particular practice in any given instance that may afterwards occur.

let your very first endeavour be to speak correctly; readiness and fluency are acquired by practice.

in that part of the country they speak an elegant dialect.

it is said he told them the whole story two days ago.

should you meet him to-day, do not tell him what you have just heard.

i did meet him, but, according to your desire, did not inform him.

how much i regret not being able to understand what is saying in hindoostanee.

knowing that i had a smattering of persian, they purposely began to converse in hindoostanee.

they would know him to

puehleheequṣḍ ṣuḥeehbolne
ka kuro, ḥazir juwabee uor
ṭurraree mushq se hotee
hue.

is moolk kee oos ṭuruf we
uch-chḥeebolee bolte hueṇ.

log kuḥte hueṇ ki oos ne oon
se do din hooḥe tumam qiṣṣu
kuha hue.

aj ugur oos se toomharee
moolaqat ho to ub jo soonne
meṇ aḥee so oos se nu kuhna.
hum se moolaqat hooḥee ṭhee
pur toomharee kuhne ke
moṭabiq oose khubur nu
dee.

hindoostanee zuban meṇ jo
bolte hueṇ so mueṇ sumujh
nuheenṇ sukta is liye kitna
puchḥtata hoonṇ.

jankur ki mueṇ farsee ka
shood bood janta hoonṇ we
quṣḍunṇ hindee kee bolchal
kurne luge.

we oose purdesee janenge

be a foreigner, though he speaks the hindoostanee very grammatically.

i take the liberty of informing you, that nothing but perseverance and practice will enable you to speak with fluency.

the two first words mean, an expression much used by our own, and often expressive of *tell your brother, immediately upon his arrival, not to give them any information.*

a reference to page 12, will readily explain why upna occurs instead of toomhara, which in the following sentence is perfectly right, *“you and your brother are both rogues,”* toom uor toomhara *i was told last year, by a traveller, that even there the hindoostanee is the common language.*

this ought to shew you the advantages of attaining a knowledge of it.

he wishes to shew his learning by speaking all these languages.

i have long since told you, that he never will be able to speak it.

ugurchi wooh hindee buhocot ba qa, idu bolta hue.

goostakhee muaf, muen toom se kuhta hoon ki dhoon bandhe ruhne uor mushq ke siwa uor kisee cheez se hone ka nuheen ki toom tur-raree se bol suko.

lit. “*pardon the freedom,*” polite people, similar to our “not to interrupt you.”

toom upne hha, ee ke pu-hoonchte hee oos se kuhiyo ki oon ko koochh khubur nu de.

bha, ee dono dughabaz huen. pichhle sal muen ne ek moosafir se soona tha ki wuhan bhee hindee zuban ka riwaj hue.

isee se jana chahiye ki iske sumujhne se itna faidu hue.

wooh chahta hue ki ye sub zubanen bolkur upna ilm zahir kure.

muen ne mooddut se toom ko kuha hue ki wooh oos ko kubhee bol nu sukega.

this expletive *ne* is the grand stumbling-block of jargonists, and the scarecrow both of raw and classical scholars. the former constantly confound it with the negative *nu*, and the latter know not with what to assimilate this *ne* in any other known language, in order to demonstrate the profundity of their own judgments, on a theme, which they fondly hope mine is too shallow to fathom.

there is no expressing it in english but by blanks, as in page 38, *q. v.* and it can be met with before some of the perfect tenses of active verbs only. when the present tense or participle forms the compound, as in the imperfect, *ne* cannot be used, whence *toom* (never *ne*) *marte the*, you were beating, although we can always say, *toom ne mara hoga*, you may or will have beaten. this curious insignificant particle has nevertheless two very extraordinary effects in the hindoostanee language, to which every student, who aspires to speak it like a human being, must, on starting, pay the utmost attention. 1st, *ne* as a subjective postposition, converts the 1st to the 2d state, or inflects every inflectible nominative but the 1st and 2d personals; *toom ne diya*, *muen ne liya*, *oos ne khaya*, thou gavest, i took, he ate.

2d, when *ne* is used, the whole tense and its auxiliary signs may remain entirely indeclinable, so :

<i>muen</i> —	} <i>ne mara hue.</i>	<i>i have</i> —	} <i>beaten.</i>
<i>toom</i> —		<i>thou hast</i> —	
<i>oos</i> —		<i>he hath</i> —	
<i>hum</i> —		<i>we have</i> —	
<i>toom</i> —		<i>you have</i> —	
<i>oon</i> —		<i>they have</i> —	

that is to say, as far as these nominatives are concerned, when the accusative happens to have the sign *ko*, *e*, or

to be a masculine singular, thus muen, &c. ne murd, *or* murdon, *or* uorut-uorton-ko mara, i, &c. beat a man, woman, or men, women; too, &c. ne do murd mare, thou, &c. beat two men; oos, &c. ne uorut maree, he, &c. beat a woman; oon, &c. ne do uorten mareen, they, &c. beat two women. all this extraordinary regimen is owing to the object of active preterite verbs, either in a great measure governing the verb, or the still more uncommon effect of ko, and some other accusative signs, making the verb wholly indeclinable, as illustrated above. it is strange enough that lana, *to bring*, bolna, *to speak*, and a few others, do not admit of *ne*, unless where the accusative and verb are correlative, like muen ne bol bola, viz. *dictum dixi*; but the whole history of this *ne* cannot be given in these sheets: the learner must therefore refer to the story-teller, page 56, where he will discover, that the most profound orientalists have been diving beyond even their depth in vain for this hindoostanee pearl of great worth, when properly understood, but in their recondite estimation of no higher price, than the cast-off ablative case or skin of some obscure tongue.

<i>i was told in that country,</i>	oos moolk men muen ne
<i>that the dialect is very particular.</i>	soona hue ki wuhan kee bolee buhoot niralee hue.
<i>nothing will enable you to get an acquaintance with the manners of the people, but an intimate knowledge of their common language.</i>	uor kisee turuh logon kee huqeequt se waqif nu ho sukoge mugur jub oonkee ra,ij zuban se khoob waqif ho.
<i>from among foreigners how happy have i been to be spoken to in english.</i>	purdesiyon men se muen oon ke ungrezee bolne se kuesa khosh hoo, a hoon.
<i>he prefers speaking to you,</i>	wooh puhle chahta hue ki

in particular, because he was told you speak hindoostanee.

he then told us it was not so.

let me tell you, he gave me no other information.

they have the advantage of speaking to them in their own language, which i tell you is a very considerable one.

allow me to speak once more to him.

whatever may be told me, you shall be informed of.

do you speak to them, and tell us the result of the conversation.

he speaks purposely in a language i am not acquainted with.

they tell you so, but i can assure you it is indeed otherwise.

tell your servant to inform him i will come to-morrow, when we can converse upon the subject.

in that negotiation, without the knowledge i had of the hindoostanee, i feared

toom hee se bole kyoonki
oosne soona hue ki toom hin-
dee bolte ho.

tub oos ne hum se kuha ki
wooh uesa nu tha.

muen toom se kuhta hoon
ki oos ne moojhe uor koochh
khubur nu dee.

oon ko onheekee zuban men
oon se bolne ka qaboo hue
so muen kuhta hoon ki yih
thora buhoet hue.

moojhe uor ek bar oos se
bolne do.

jo koochh moojh se kuha
jawe so toom soonge.

toom oon sebolu uor batcheet
ka hasil hum se kuho.

jis zuban se muen waqif
nuheen oosee men wooh qu-
dun bolta hue.

we toom se kuhte huen uesa
pur muen such kuhta hoon
ki wooh uor hee hue.

toom upne nuokur se kuho
ki oos se kuhe ki muen kul
a,oon jo oos wuqt batcheet
oos babut kee kur suken.

oos karobar men bughuer is
shu,oor ke jo hindee men
moojhe hue, moojhe dur tha

matters would not have succeeded.

he tells you to speak to him in his own language.

how much you have had cause to regret not being able to speak in the familiar language of the country.

speaking to them in their own language, does away all shyness; and laying ceremony aside, they speak more explicitly,

i was often told i never could travel through india without a better knowledge of the popular language.

a knowledge of persian does very well for the literature of the moosulmans, such as it is; but to it, for this purpose, must be added a certain proficiency in arabic.

the hindoostanee not only paves the way for the acquisition of all oriental learning, but is of the first importance in the necessary affairs of ordinary life, independent of literature.

ki kam ḥaṣil nu hota.

wooh toom se kuhta hue ki meree zuban menḥ moojhse bolo.

oos moolk kee rajj zuban menḥ bol nu sukne ke subub toomh kitna puchḥtaye ho.

oon kee zuban bolne se wuḥshut tumam jatee ruh-tee hue uor we be tukulloof bolte huenḥ upne jee ka muṭlub.

muenḥ ne ukṣur soona hue ki oos aṃ zuban se khoob waqif nu hone se muenḥ kubḥee hindoostan kee suer nu kur sukta.

moosulmanoḥ ka ilm jo hue so hue, ooske liye farsee ka janna uchcha hue, pur ilm iyut ke waste ooske sathḥ koochḥ urubee kee muharut bḥee kiya chahiye.

hindee zuban nu ṣirf poorub ke tumam ilm kee tuḥseel ka rustu arastu kurtee hue bulki ooske siwa rozmurru ke karobar menḥ bḥee buḥoot kam atee hue.

they were just speaking to me on the subject.

he had informed them of all that was told him, before i could prevent it.

what dialect is that man speaking? tell him to speak the general language of the country, and then he will be understood.

the principal difficulty in speaking hindoostanee is in the peculiarity of its pronunciation; some people will tell you that it ought to be spoken with a particular tone, but there is no such thing.

they say he speaks these languages fluently.

tell me when my pronunciation is improper.

he says he can deceive the natives in speaking the hindoostanee, but experience has taught us that this is seldom possible.

i found no one who could converse in persian, therefore was obliged to employ my moonshee, who i fear

we ubhee moojh se oos babut bolte the.

oos ko jo koochh kuha गया था so sub oosne mere munu kurne ke age oon se kuha था.

wooh shukhs kuon see bhakha bolta hue? kuho oos se ki moolk kee am zuban bole tuo sumjhee ja,geee.

usl mooshkil hindee bolne men ooske mukhruj keekhoo-soosiyut hue, bu,uze log toom se kuhenge ki khaas luhje se bolna lazim hue pur yih mootluq nuheen.

kuhte hueñ ki ye zubanen wooh sulasut se bolta hue.

jub mera mukhruj nadoo-roost ho tub moojhe kuhiyo.

wooh kuhta hue ki muen hindee bolne men hindoo-staniyon ko bhoolawa de sukta hoon, pur humen azmaish se mu,uloom hue ki yih kum ho sukta.

muen ne kisee ko uesa nu paya ki farsee men batchheet kursuke, is wastenachar hokur upne moonshee se kam

often takes advantage of my ignorance of the hindoostanee.

chulaya, muen̄ dur̄ta hoon̄
ki wooh̄ hindeē men̄ mereē
na waqif̄ee se uk̄sur̄ qaboō
gan̄th̄ta hue.

in speaking hindoostanee, our general fault is, in not pronouncing each individual letter fully.

hind̄ee bol̄ne men̄ humara
qoōsoor̄ uk̄sur̄ yiheē hue
ki j̄oodē j̄oodē hur̄fon̄ ko
poorā tuluff̄ooz̄ nuheen̄ kur̄te
huen̄.

i have often told them that in all the courts in the south of india, hindoostanee is the familiar language.

muen̄ ne bar̄ha oon̄ se kuha
hue ki hindoostan̄ kee duk̄-
hun̄ tur̄uf̄ sub̄ dur̄baron̄
men̄ hind̄eē rāij̄ hue.

do tell me what you heard them saying.

kuhō to mooj̄h̄ se toom̄ ne
oon̄ ko kyā bol̄te soonā hue.

(hoōē keē halut̄ men̄)

this ablative absolute, if we may still apply rather an inapplicable term here, is a most useful part of the hindoostanee, and should be acquired *ab initio*. what ! did he see them eat ? oos̄ nē oon̄kō kyā k̄hatē dek̄hā ? *sole oriente fugiunt tenebræ*, sooruj̄ nikultē tareekeē jatee. this inflected present participle, or some form very like it, proves highly serviceable in phrases such as, farseē zooban̄ jō pooch̄ho, oos̄kō seek̄htē to muen̄ nē seek̄heē pur̄ hind̄eē binā is̄ seek̄h̄nē sē kyā ḥasil̄, with respect to the persian tongue, as to learning it, i have learnt it, but without the hindoostanee, what will be the result ?

i shall always be at the mercy of my own secretary, against whom when some one with reason complains in that very tongue.

humarā m̄onsheē humeshu
hum̄ pur̄ qaboō chulā su-
kegā jis̄ wuqt̄ oos̄ pur̄ kō,eē
oos̄eē zuban̄ men̄ wajibēē
nalish̄ kur̄tā hue.

he tells me one story, and you tell me another, would to god i could speak to them myself.

had i been able to tell them myself, such a mistake could not have happened.

i have always found it more easy to manage a native by speaking to him in his own language than any other.

wooh moojh se ek bat kuhta hue uor toom koochh uor hee kuhte ho, kash ki muen ap oon se bol sukta.

ugur muen ap oon se kuh sukta to usee chook nu hotee.

muen ne humeshu dekha hue ki kisee hindoostanee se oonkee zuban bolkur kam lena uor zuban kee nisbut ziyadu suhuj.

those who are ignorant of grammar would doubtless say dekha hoon, to agree with muen, but the smallest attention to the notice given in page 44, will explain this sufficiently to learners, who can comprehend that the whole sentence which follows, is a singular masculine accusative, or object, governing dekha hue in that number. muen ne do uorten dekheen huen, i saw two women, clearly proves how little the nominative, or subject, and how much the object, or accusative, directs the gender and number of *active verbs* in any *complete preterite tense*. i have noted this circumstance more particularly, as it is one of the two in which the hindoostanee and latin enclitic ne, differ widely from each other, for the latter neither inflects nouns, nor is its use restricted to any species or tense of verbs; though perhaps more applicable to interrogative sentences than any other, but which does not apply to the hindoostanee ne, in the smallest degree.

we have already said a great deal about speaking; let us now talk of eating,

hum bolchal pur buhoot see kuh chooke, ub hum khane uor uor mooddua kee goofto-

and other topics of conversation equally useful.

a man who cannot speak the language of the people among whom he sojourns, may sometimes be in danger of starving, unless he know first how to use his tongue.

very true, and i presume you have therefore commenced with making me open my mouth.

why not to some purpose, as a rational being, when you must at all events, as a mere animal, do so, before you can either eat or drink.

eating.

i want something to eat.

this inverse mode of speaking in hindoostanee can never be troublesome to general scholars, as it is common to several languages—nay, we have nearly the same idiom in our own. it feels warm to me, moojhe wooh gurm lugta hue. i feel it warm, muen ose gurm pata hoon. even the sentence above may easily be rendered, muen koochh khane ko chahta hoon. had the english been, “i want to eat something,” the hindoostanee would run so, muen koochh khaya chahta hoon.

eat your belly full.

goo kuren jo etne hee kam kee hue.

jo shukhs on logon kee zuban nu bol sukta ho ki jin ke sath bood o bash kure, ugur wooh puhle hee nu jane ki kis turuh upnee zuban ko chulawe to bu,uzi wuqt bhookh ke mare mure to mure.

buhoot such hue uor muen ne jana ki isee waste toom ne mere moonh kholne se shooroou kurwaya.

kyoon nu moonh khologe kam kee bat pur, insan ho, akhir to khane peene ke liye huewan hokur khwah mukhwah kholna purega.

khana.

moojhe koochh khane ko chahiye.

toom pet bhurke kha.o.

give me also something to drink. moojhe bhee koochh peene ko do.

what will you drink? toom kya piyoge.

i am very thirsty, and can drink any thing you may have at hand to give for me to drink. muen buhoot piyasa hoon uor jo cheez mere peene ke liye toomhare pas muojood ho muen pee sukta hoon.

will you drink milk, water, sherbet, wine, toddy, cocoa-nut juice, or what? toom doodh piyoge, ya paanee, shurbut, shurab, taree, nariyul ka paanee, ya uor koochh?

this *toddy* is one of the *hock nock* kind of words, that were introduced by our maritime adventurers, in their early and desultory intercourse with the natives of india, which still continue to discriminate the writing and speech of our old indian sparrows, and shallow parrots even of the present day, who seldom know so much of the jargon they do speak, as a poor bungalee scribe, who is barely able to murder a dozen or two of english sentences. *tadee* is in fact the real word, and it would be fortunate enough, if we had always been as near the sound as we are in this instance, though i suspect that no hindoostanee, who has not been fairly beaten into a comprehension of *toddy*, could suppose, that by it *tadee* (or as they also pronounce it, *taree*) was the beverage required.

i ate some beef about an hour ago. ghuree ek hoo,ee muen ne koochh ga,e ka gosht khaya hue.

did you eat any bread with it? toom ne ko,ee rotee os ke sath kha,ee hue?

no, but i took care to eat plenty of potatoes with it. nuheen, pur os ke sath buhoot aloo,on ke khane se

*he will not eat the fruit.
had you eaten the cucumber as i desired you with pepper, you would have digested it well.*

muen ne ghufut nuheen kee.

woh yih mewu nu kha,ega. ugur toom kheera mirch ke sath khate, juesa ki muen ne kuha tha, to uch-chhee turuh huzm hota.

i would recommend the whole of this and similar sentences to the particular notice of beginners, who are so apt to be staggered with the complicated appearance of any thing like compound, conditional, or subjunctive tenses in our language, in exercises like the present. the apparent intricacy will vanish, by almost invariably preferring the present tense of the hindoostanee verb in the first member of the sentence, and closing the last with it also. were i very rich, my relations should never be poor, jo mere pas buree duolut hotee, mere bha,ee bund kubhoo mooffis nu ruhte. had i been prudent then, i would (should, might, could) have been well now, oos wuqt ugur muen hoshyar hota tuo ub bhula chungu hota. *do the people of this country eat eggs?* is moalk ke log unde khate huen?

in our language, though interrogative sentences are discriminated from affirmative, rather by transposition than emphasis or tone, in the hindoostanee the last alone, with or without the particle kyoon, is of much use, aided often by a significant look or gesture of interrogation, more easily conceived than described; to which learners ought nevertheless duly to attend, if they wish to be always readily understood.

*he may soon eat and drink what he pleases.
they eat too many vege-*

woh thore urse men jo chahe khawe uor peewe. we turkariyan buhoot see

tables, and too little animal food.

the people of that island drink a great deal of wine. we drink tea twice a-day, and sup soup but once.

children suck their mother's milk, and can also sip honey out of a spoon, when only a few days old.

boys lick their plates clean, when very hungry.

this is so very bitter, that i cannot even taste it again.

that tastes sourish to me; how does it taste in your opinion?

water has no taste; it is, or ought to be, entirely tasteless.

do you smoke a pipe?

yes, i smoke every sort, from the one called hooqqu, to a common hubble-bubble.

k̄hate huen̄ uor gosht niha-yuṭ kum.

oos juzeere ke log shurab buhōot peete huen̄.

hum din men̄ do bar cha peete huen̄, uor shorba şirf ek bar peete huen̄.

luṛke upnee ma ka doodh peete huen̄ uor jub kuṛee din ke hote huen̄ to chum-che se shuhud b̄hee choos sukte huen̄.

luṛke jub buhōot b̄hookhe hote huen̄, tub upnee rika-biyaṇ şaf chaṭ jate huen̄.

yih uesa kuṛwa hue ki muen̄ phir chuk̄h b̄hee nu-heen̄ sukta hoon̄.

woh mooj̄he k̄huṭṭa sa lugta hue, toomhare nuzdeek oos-ka muzu kuesa hue?

paneer men̄ kooch̄h muzu nuheen̄, muḥḥ p̄heeka hue, ya lazim hue ki uesa ho.

toom hooqqu peete ho?

haṇ muen̄ hur ṭurih ka peeta hoon̄, hooqqe se le goorgooree tuk.

there are many anglo-indian vocables whose origin is not always so easily traced as this is, from an imitation of the sound made by this very humble instrument for smoking, as well as by those of higher rank and re-

nawn, formerly called hooker, now *hookah*, but more properly as i have expressed it in the text.

is smoking a good thing in this country? is moolk men kya hooqqu peena uch-chha hue ?

yes, a very good thing for great gentlemen, who have not much to do, and get little men like me to do every thing for them. han, buhoot uch-chhee cheez hue bure admiyon ke waste, jo mihnut kum kurte huen uor upne hur ek kam kurne ke liye moojh se chhote ad-mee ko rukhte huen.

well, do the hindoostanees smoke much? hindoostanee kya buhoot hooqqu peete huen ?

they all smoke, sleep, sit still, and enjoy life as much as they can. we sub hooqqu peete huen, sote huen, choopchap buethe ruhte huen, uor वेश जुहान tuk kur suken, kurte huen.

how does smoking affect you people of the country? toom jo is moolk ke log ho toomhen hooqqu peene se kya usurmu uloom hota hue?

it makes our heads go round a little, drives care away, and helps to con-found the little sense which the best of our common people possess. humare sir ko koochh phira deta hue, fikr ko door kurta hue, uor humare am logon men, jo uchchhe huen, on men jo koochh uql hue os men khulul kur deta hue.

then why do you smoke more than a whiff or two at a time? tuo toom kyoon yukbargee do ek ghoont se ziyadu peete ho ?

for the same reason, perhaps, that you drink more glasses of wine with your shayud osee subub se ki jis se toom upne doston ke sath upne faide se ziyadu

- friends than can do any of you good.* piyale shurab peete ho.
- what do you smoke?* toom hooqque men kya peete ho ?
- most people smoke tobacco.* ukṣur log tumbakoo peete huen.
- do not you drink intoxicating liquors also ?* uor toom koochh nisha to nuheen peete ho ?
- sometimes, especially those men who have been corrupted by foreign manners, or the possession of great wealth.* kubhee kubhee, khooṣooṣ we log jo purdesiyon ke ṣooḥbut men ya buhoot duolut munde ke subub bigur gu,e huen.
- what do they drink? wine, spirits, lemon-juice or what?* we kya peete huen shurab uruq, lemoon ka uruq, ya uor koochh ?
- he does not smoke tobacco, but he snuffs, and even chews it.* wooh tumbakoo nuheen peeta hue, lekin nas leta hue uor tumbakoo bhee khata hue ?
- the goat is one of those animals which chew the cud. a child cannot swallow so large a piece of bread.* bukree on huewanon men hue jo jooḡalee kurte huen. rotee ka uesa bura ṭookra ko,ee lurka nigul nuheen sukta hue.
- dogs lap water, horses and many other animals drink as men perhaps would do, were they forced to use their mouth in that way.* kotte chupur chupur panee peete huen, ghore uor buhoot uor huewan peete huen, shayud jis turuh ki admee piya kurte ugur oosee turuh moonh lachar hokur lugate.
- who feeds the calf?* buchhere ko kuon khilata hue ?

it grazes on the plain without any assistance.

these people are so nice, i know not what one should give them to eat.

pray what sort of food did you procure for your people in that part of the country? you may eat such meat, if you please, but i most assuredly shall not.

they tell me he was nearly poisoned by the wretched provision he was obliged to live upon for so long a time.

i never saw a man eat so much and speak so little as he does: he comes from the country of good living.

excepting vegetables, i found nothing eatable in that district.

these people will never have done eating; this is now the fourth time since morning. they eat nothing but rice, and drink nothing but water; however with these they

wooh bughuer kisee kee mudud ke ap muedan men churta hue.

ye log usee khoosh khor huen, ki muen janta nuheen hoon ki oon ko khane ko kya deeje.

kuho, os turuf, toom ne upne logon ke liye kis turih kee khorak pa,ee thee.

toom uesa khana kha, o to kha, o, pur yuqeen jano muen nu kha, oonga.

log moojh se kuhte huen ki wooh itnee mooddut tuluk usee booree khorak khate khate qureeb murne ke hoo, a tha.

muen ne kubhee ko, ee os ke burabur admee nu dekha ki itna buhoot khawe uor itna kum bole, wooh khoob chuhul puhul ke moolk se aya hue.

os zilue men turkariyon ke siwa uor ko, ee cheez khane ke la, iq muen ne nu pa, ee.

ye log kubhee khane se furaghut nu kurenge fujur se ub yih chuo thee bar hue.

we chanwul ke siwa uor koochh nuheen khate, uor panee ke siwa uor koochh

are very contented ; or continue very well pleased.

i begin to think drinking only water to be a wholesome regimen ; you see how stout he is.

i must own, i prefer a little wine.

do you always eat so much? why you will occasion a dearth.

i am certain your health would be better, were you more abstemious.

i rather think smoking so much must increase that indolence, which the climate alone occasions.

do you suppose he ever would have succeeded so well, had he indulged himself in eating and drinking?

you know little of the hardships we underwent, when happy would we have been to get any thing to eat.

the inhabitants in general of that country eat no animal food, though some tribes of them do.

nuheen peete tuo bhee we inheen se buhoot khoosh ruhte hue.

ub muen sumujhne luga ki sirf panee ka peena khoob ghiza hue, dekho to wooh kuesa choost hue.

muen saf kuhta hoon ki thoree see shurab meree pusund hue.

humeshu toom itne khate ho, kya toom quht daloge.

moojhe yuqeen hue, ki ugur toom ziyadu purhez kurte, to toomhara mizaj is se uchchha hota.

muen sumujhta hoon ki itna hooqqu peene se wuesee ghufut burhegee jo sirf ab o huwa se hotee hue.

toom sumujhte ho, ki ugur wooh khane peene hee ke muze men luga ruhta, to kubhee wooh uesa kamyab hota?

toom kya jante ho ki hum kis sukhtee men pure the, ki ugur koochh bhee khane ko pate to khoosh hote.

oos moolk ke ukhur ruhne wale gosht nuheen khate, ugurchi oon men se buuzee quom khatee hue.

the word bu,ṽzee is of a very doubtful sound, being baṽze, buṽzi, or bu,ṽze indiscriminately.

he sent us from his own garden the most delicious fruits, of which, as you may suppose, we eat plentifully.

cos ne upne bagh se hum ko buhṽot muzedar mewe bḥeje huen, ṽn men se toom janiyo ki hum ne buhṽot se kḥa,e huen.

they have been drinking wine for these three hours.

we teen ghuree se shurab peete ruhe huen.

what with smoking and drinking, i am not surprised that he should get stupid.

muen tu,ṽjjṽob nuheen kur-ta hoon ki woḥ kya ḥoqqe kya shurab peene se bewu-qoof ho gaya.

he eat great quantities of raw fruits, which the natives are likewise fond of to excess.

cos ne buhṽot se kuchche phul kḥa,e huen, so yuhan ke ruhnewale bḥee ṽn kee chah uz ḥudd rukḥte huen.

you say this water is not clean, however, you can seldom get it more so.

toom kuhte ho yih panee ṽaf nuheen, pur is se uch-chḥa kum pa,oge.

tell him to dress dinner for four people, who are all hungry.

cos se kuho ki char admiyon ke waste kḥana pukawe, ki we sub bḥookḥe huen.

what do you prefer to drink?

peene ko toom kya pusund kurte ho?

let my servant prepare your pipe, he is a good hand.

mere nuokur ko toom upna ḥoqqu tueyar kurne do, woḥ khoob chalak hue.

the first time i see him, i will advise him to leave off drinking so much.

puehlee dufu,ṽ jo cose dek-ḥoon to ṽlah doon ki itna peena chḥor de.

what tobacco do you smoke? so many people tell me that

kuon sa tumbakoo peete ho? itne admee moṽjh se kuhte

smoking so much is pernicious, that i must believe it; though i am so fond of it, i cannot think of leaving it off.

you will certainly hurt yourself by smoking so much.

they say to you they drink nothing that intoxicates, but i know from experience that they always do.

give the dog something to drink.

we were happy to get even muddy water to satisfy our thirst, which, owing to the heat, was very great.

many other herbs the people sometimes are obliged to smoke.

i never met with any really good tobacco in that part of the country.

let me try your pipe.

i have left off smoking entirely; i found it always gave me a violent head-ach, and sometimes affected my breast.

huen, itna hooqqe ka peena zuboon hue, ki moojhe manna zuroor hoo,a; ugurchi moojhe ooska uesa shuoq hue ki muen ose chhor nuheen sukta.

itna hooqqu peene se such toom upna boorahee kuroge. we toom se kuhte huen ki hum nusha nuheen peete, lekin azma,ish se moojhe mu,uloom hue, ki we humeshu peete huen.

kootte ko koochh peene ko do.

gurmee ke subub jo piyas buhoot thee, ose boojhane ko gudle panee ke pane se bhee hum khosh the.

logon ko kubhee kubhee buhoot uor puttiyan hooqqe men peenee purtee huen.

such hue ki oos turuf moojh ko uch-chha tumbakoo kubhee nu mila.

toomhara hooqqu to muen pee dekhoon.

muen ne hooqqu peena bilkooll chhor diya, dekha ki oos se humeshu moojh ko sukht durdi sur uor bu,uzi wuqt seene men durd hota tha.

we could get nothing but a little of the bad spirits of the country to drink.

they drink much more than we do in that country.

these people will never have done drinking; they have made themselves quite stupid with drinking and smoking.

breakfasting.

bring the newspapers, and a fresh charge for the pipe. give that gentleman another dish of tea.

take every thing away.

wipe and rub the tables well, but do not scratch them.

get the breakfast equipage ready again.

does the water boil?

toast some bread, and butter it properly.

where is the tea?

make it strong enough, and by putting in plenty of milk and sugar, you will always make it good, provided the water be boiling hot.

give me a dish of coffee,

humen peene ko koochh nu-heen milta, mugur thora sa os moolk ka khurab nusha.

we os moolk men hum se uz hudd ziyadu peete huen.

in logon ka peena kubhee nu chhootega, onhon ne nushe uor hooqqe ke peene se, upne tuen nihayut behosh bunaya hue.

hazree khana.

ukhbar ke kaghuz la, o, uor hooqqe kee ek chilum tazee. ek uor piyalu cha, e ka os sahib ko do.

sub cheezen le ja, o.

uch-chhee turuh mezon ko ponchho uor mulo, pur onhen mut chheelo.

hazree ka saman phir tueyar kuro.

panee khuolta hue?

koochh rote senko uor os pur uch-chhee turuh mukkhun luga, o.

cha kuhan hue?

juesee chahiye ose kurwee kuro, uor buhot sa doodh uor misree toom os men dalkur humeshu uchchhee buna, iyo; is shurtse ki panee khoob khuolta ho.

ek piyalu quhwu moojhe

and a little more sugar.

boil some eggs, but do not let them get hard.

give me a clean cup and saucer.

what! no salt, preserves, radishes, cresses, nor fruit, upon the table in the morning?

set the egg-cups and salt-celler on that side, and the tea-pot and coffee-pot here.

where are the rolls, biscuit, sweetmeats, cake, &c.?

why don't you hand bread, milk, and butter to the gentleman? do not you perceive he wants them? also a knife, fork, and spoon.

bring the cold meat, fowl, ham, tongue, salt fish, mangoe fish, rice, and split pease, in the twinkling of an eye.

what a blockhead you are, to require repeated orders for such things!

let me see them every morning, without fail, on my

do, uor thoree see shukkur ziyadu do.

koochh unde oobalo pur oonhen sukht hone nu do.

ek saf piyalu uor thalee moojhe do.

kya! toom ne suwere mez pur nu koochh numuk, moorubbu, moolee, halim rukha uor nu koochh mewu?

undon ke piyale uor numukdan oos turuf rukho, uor chaedan uor quhwudan yuhan.

rotee, koolochu, mitha,ee, pooree wughueru kuhan hue?

rotee, doodh, uor mukkhun oos sahib ko kyoon nuheen dete ho, toom nuheen dekhte ki we ye chahte huen, uor chhoree, kanta, uor chumchu bhee.

thundha gosht, moorgh, ran, jeebh, numkeen muchhlee, tupsee muchhlee, khooshku uor dal, pul marte la,o.

toom kya uumuq ho! ki uesee cheezon ke waste toom ko bar bar hookm chahiye! hur roz soobh ko meree mez pur ye cheezen be oozr

table, or i shall turn you off, as a good for nothing fellow.

i see you always forget to put enough of cream in the pot.

i cannot drink tea without cream, you know.

the honey, too, where have you disposed of that also? the bread is too bad, and full of sand.

discharge the baker, if he ever dare to send such bread here.

the butter-man also, i fear, is a great rogue; he gives bad butter, and short weight besides.

hark you, sirrah! i suspect there is some collusion between them and you.

take care! or the house of correction will be your lot.

this word, which literally means the *deer fold*, has become current in bengal as the *house of correction*, which indicates something more than merely *qued khanu*, a prison, and is dreaded accordingly.

drive the flies away, and keep the ventilator going.

moojhe dikhana, nuheen to muen toomhen nakaru sumujhke chhoora doonga.

muen dekhta hoon ki basun men jatee chahiye mula,ee rukhne ko toom humeshu bhoolte ho.

toom jante ho! ki muen mula,ee bughuer cha pee nuheen sukta.

shuhud bhee, osee ko toom ne kuhan thikana lugaya?

rotee nihayut booree uor baloo bhuree hoo,ee hue.

nanba,ee ko juwab deejo, ugurkubheewooh ueseerotee bhejne kee jor-ut kure.

uor muk-khuuwale se bhee undeshu hue, ki wooh sukht dughabaz hue, muska khurab deta hue, uor siwa,ee iske wuzn kum.

ube soon! muen sumujhta hoon ki tere uor in ke durmiyan koochh sazish hue.

khuburdar! nuheen to teree qismutmen hurun-baree hue.

muk-khiyan hanko, uor punkha hilate ruho.

*give the gentleman a chair
and footstool.*

*take care that the hot water
do not fall on any body,
he asked me to bring you to
breakfast with him early to-
morrow ; will you go ?*

*ride with us to-morrow, and
you will have more appetite
when you return.*

*how can you expect to be
able to eat immediately after
getting up ?*

*we cannot wait breakfast
for those people any longer.*

*are you sure they said they
would come ?*

*do you know what they ge-
nerally eat for breakfast ?*

*i like a more substantial
breakfast than this.*

have you nothing besides ?

*why do you not employ the
man from whom you for-
merly took bread which used
to be very good ?*

*do you know at what hour
they breakfast in that house ?*

os ṣahib ko ek chuokee uor
mondḥa do.

khuburdar, kisee pur gurm
panee nu pure.

os ne moojh se kuha ṭha ki
kul suwere toom ose ḥazree
ko upne saṭh le ayiyo, toom
ja,oge ?

kul toom humare saṭh su-
war hoojiyo, uor jub toom
phiroge, toomhen ziyadu
bhookh lugegee.

toom kyoonkur yih oommed
rukhte ho ki oṭhte hee kha
sukoge ?

on logon ke waste hum ḥaz-
ree kee uor der nuheen kur
sukte.

toomhen yuqeen hue on ne
kuha hue ki hum awenge ?

toom jante ho ki we ḥazree
men ukṣur kya khate huen ?

ḥazree men is se ziyadu mo-
quwwee cheezen moojhe bha-
tee huen.

is ke siwa uor koochh toom-
hare pas nuheen ?

age toom jis se roteṭe lete ṭhe,
osee ko moqurrur kyoon
nuheen kurte ho, ki wooh
buhootuch-chhee hotee ṭhee ?

toom jante ho we kis wuqt
os ghur men ḥazree khate

ask one of the servants.

huen ? nuokuron men ek se
poocho.

tell him breakfast is ready.

os se kuho ki hazree tueyar
hue.

*let there not be so much de-
lay in future, as we must go
to town early every morning.*

age itnee der nu ho, kyoonki
humen hurroz suweshuhr
ko jana hue.

*the water with which this
tea is made, has not been
boiling, it has no taste at all.*

jis panee se yih cha buna, ee
gu, ee hue, wooh khuolta nu
tha, is men muzu mootluq
nuheen.

*what do you generally
breakfast upon ?*

toom hazree men ukhur kya
khate ho ?

*i do not often eat any thing
in the morning.*

suwere, muen ukhur kochh
khata nuheen.

*bring me the materials, and
i will prepare it myself.*

surunjam mere pas la, o,
muen ap ose tueyar ku-
roonga.

*i never eat any of these
things to breakfast ; a little
plain bread i prefer to them.*

in cheezon men ek bhee
kubhee muen hazree men
nuheen khata, thoree see
rookhee rote mojhe in se
ziyadu bhatee hue.

*these eggs are not fresh ;
from whom did you take
them ? never bring any to
the table but those that are
laid at home.*

ye unde taze nuheen, kis se
toom ne liye huen, ghuruele
ke siwa, e uor kochh kubhee
mez pur mut la, o.

*unless he get up earlier, and
ride, how can he expect to
have an appetite for break-
fast ?*

jo wooh suwere nu othe uor
suwar nu ho, to hazree
khane ko bhokh kyoonkur
hoge ?

- i breakfast in town to-day ; will you go with me ?* muen aj shuhr men hazree kha,onga, toom mere sath ja,oge ?
- i cannot any longer suffer that fellow's negligence, in not having every thing ready by times ?* wooh jo wuqt pur sub cheez ke tueyar kurne men ghu-flut kurta hue, iskee muen uor burdasht nuheen kur sukta.
- this coffee is burnt, and not even half ground.* yih quhwu jul गया hue, uor udh pisa bhee nuheen.
- jargonists commonly corrupt quhwu to *kuwa*, kuo,a a crow, one of the very worst substitutes for this article, which can be literally traced as *coffee*, thus: *kuwu*, *kuwu*, *kufu*, *kufee*, *coffee*!!
- how do you manage, when travelling, to have breakfast always ready ?* jub suer kurte ho, tub humeshu hazree ke tueyar kurwane men kuon see tud-beer kurte ho ?
- this milk is very much smoked.* yih doodh buhoot dhoon-wasa hue.
- he seldom takes any thing but tea in the morning.* wooh kisee cheez ko kum khata hue, mugur fujur ke wuqt cha,e peeta hue.
- do you make this yourself ? it is rather weak ; make it stronger.* yih toom ap bunate ho ? koochh pheeka hue, ose thora sa kurwa bunana.
- always put the kettle on the fire for a few minutes, before you bring it.* humeshu degchee ke lane se age, ku,ee lumhu ose ag pur rukha keejo.
- we are going out to breakfast, but let him have it whenever he calls for it.* hum hazree khane ko bahur jate hue, lekin jub wooh mange, ose deejo.

dining.

where is the soup and soup spoon ?

put it near me.

let me have your master's soup plate.

never makesuchstrongsoup again.

it is too thick, too thin, too salt, too weak, too hot, too cold.

leave the boullie in the tureen.

are these marrow bones ?

have you no marrow spoon ?

the marrow is all boiled away.

preserve the marrow in future, by tying or closing the ends of the bones, before you make the soup.

have you no toasted bread for the marrow ?

a hot water plate.

a clean plate, knife, fork, spoon, salt, mustard, vinegar, pepper, horse-raddish, oil, salad.

place the cruets here.

give me ketchup, anchovies,

khana khana.

shoorwa kuhan hue, uor shoorwa bantne ka chumchu ?

wooh mere pas rukho.

upne sahib ke shoorwe ka basun moojhe do.

phir kubhee shoorwa uesa chikna mut kurna.

yih nihayut garha hue, nihayutputla, buhoot lona, buhoot pheeke, buhoot gurm, buhoot thundha.

shoorweka gosht shoorwedan men ruhne do.

ye kya goode kee huddiyan huen ?

toomhare pas ko, ee goodanikalne ka chumchu nuheen? mughz bilkooll ghool गया hue.

age shoorwapukane se puhle huddiyan ke sire bandhkur, ya bund kurke mughz ko girne nu deejo.

kochh senkee hoo, ee rote ke goode ke waste nuheen hue? gurm panee ka basun.

ek saf rikabee, chhooree, kanta, chumchu, numuk, ra, ee, sirku, miruch, sunjhuna, tel, chutnee.

gunj yuhan rukho.

chutnee, muchhlee ka uchar,

and every thing of this sort.

some bread, potatoes, greens, asparagus, cabbage, cauliflower, turnips, carrots, cucumbers.

what do you call that vegetable?

let me have some of every sort on the table, and tell me the name of each.

i want beef, mutton, pork, kid, veal, venison, fish, fowl, wild fowl, goose, hare, partridge, duck, turkey, ham. (in hindoostanee, beef, &c. can be expressed only as done here, by cow's flesh, and so on.)

bring some of that yellow stew, and rice.

is that an eel or a snake? do you know the names of all these fish?

then get one dressed for me every day, and tell me the name of each, as i eat it, till you see i can call for every thing of this sort by its proper name.

do so with every thing else,

uor sub cheezen isee turuh kee moojh ko do.

koochh rotee, aloo, sag, nagduon, kurmkulla, phool kobee, shulghum, gajur, kheere.

os turkaree ko toom kya kuhte ho?

merree mez pur hur ek turuh kee turkaree koochh koochh rukho, uor ek ek ka nam moojhe buta, o.

ga, e ka gosht, bher ka gosht, soor ka gosht, hulwan, buchhre ka gosht, hirun ka gosht, muchhlee, moorgh, junglee moorgh, hans, khurgosh, teetur, moorghabee, feel moorgh, uor ran, muen chahta hoon. thoree os zurd yukhnee se, uor khooshku la, o.

woh bam hue ya samp?

in sub muchhliyon ke nam toom jante ho?

tuo hur roz mere liye ek pukana, uor jub muen kha, on tub hur ek ka nam moojhe butana, jub tuk ki toom nu jano ki hur ek usee cheez ke muen ush nam buta sukoon.

hur ek cheez men bhee, uesa

as this will be a capital plan for learning and digesting this useful tongue, both as a good meal, and no bad lesson.

recollect always to say, master, you are now eating an ortolan, snipe, quail, oyster, mangoe fish, custard-apple, plantain, &c.

are the beef-steaks ready?

i. e. slices of cow's flesh.

make a devil of the kidney.

fry the liver, and dress the sweet-bread nicely.

this is a tidbit i wish to keep to myself.

what! have these fish no roes?

be sure to dress the turtle gloriously; i have a dozen of friends who mean to partake of it with me to-day.

do not forget the soup and eggs.

season every thing well.

are there onions, leeks, garlic, and all kinds of spices,

kuro, kyoon ki is kam kee zuban seekhne ka uor yad rukhne ka yih uch-chhānuqshu hue, ki yih subuq o tūbuq bhee hue.

yad rukho humeshu yih kuhna ki sahib! bugeree, chuhee, buter kustooru, tupsee muchhlee, shureefu, kela wughueru ap is wuqt khate huen.

gawe gosht kee qashen tue-yar huen?

goorde kee guzuk buna o.

oos kulejee ko bhoono, uor puthree uch-chhee turuh puka o.

wooh ek tur niwalu hue muen ap hee upne waste rukha chahta hoon.

kya in muchhliyoon ke unde nuheen?

is kuchhooe ko uch-chhee turuh pukana, mere baruh dost aj iske khane ka iradu rukhte huen.

shoorwa uor undon ko bhoolo mut.

hur ek cheez men uch-chhee turuh musaluh dalo.

piyaz, gunduna, luhsun, uor sub turuh ke musaluh

pickles, &c. in the house?

uor uchar wughueru ghur
men hueñ.

*can you dress hindoostanee
dishes well?*

hindoostanee kḥana toom
uch-chḥa puka sukte ho?

*in future do not dress these
hindoostanee dishes with so
much spice; this tastes of
nothing but pepper.*

age hindoostanee kḥana itne
muṣaluḥ ḍalkur mut puka-
na, is men muzu uor kisee
ka nuheen, mugur miruch
ka.

*in so moist a climate, what
is the most wholesome food?
ought it to be highly sea-
soned or not?*

uese surd moolk men kuon
see khorak ziyadu moowafiq
hue? is men khoob muṣaluḥ
ḍalna lazim hue ki nuheen?

*i have tried all the varieties
of climate in india, and
managed to preserve my
health by temperance, both
in eating and drinking.*

hindoostan men sub jugih
kee ab o huwa muen ne
dekḥee, uor kḥane peene
men iṭṭidal se upnee doo-
roostee, e mizaj ko buḥal
rukḥa hue.

*my opinion is, that good
living in this country is
absolutely necessary for a fo-
reigner's constitution, pro-
vided at the same time he
takes exercise.*

mere nuzdeek wilayutza
kee tubeeṭ ke liye nihayut
zuroor hue ki is moolk men
uchchḥa kḥawe, bushurṭe
ki oos ke saṭh wooh miḥnut
kure.

*this beef is excellent; from
what butcher did you get
it? always employ him in
future.*

yih gawu gosht buhoot uch-
chḥa hue, kis quṣaṣee se
toom ne liya? age humeshu
oos se moqurrur liya ku-
riyo.

*prepare the dish i pointed
out to you at mr. ——'s*

fulane ṣahib ke yuhan kul
jo kḥana hum ne toom ko

yesterday, for dinner to-morrow ; you had better send the cook there this evening to see how it is made.

let me never see such a dinner again as you had to-day ; there were only four gentlemen with me, and you prepared food enough for twenty.

what fruits are in season now ? as each comes into season, bring me one.

the water-cooler has spoiled this water, by allowing salt-petre to get into it.

how many pounds of salt-petre has he used to-day ; the wine was not sufficiently cooled at dinner ?

how often have i told you to have the plates and every thing ready before hand ; you constantly occasion confusion and delay.

we shall dine to-day in the country ; send every thing in time.

will this meat keep so long

dikhaya tha so kul ke khane ke liye tueyar kuriyo, bhitur yih hue ki aj sham ko bawurchee ko wuhan bhejo, ki dekhe wooh kis turuh pukta hue.

jitna khana aj toom ne pukaya hue, ootna hum phir kubhee nu dekhen ; mere saath char sahib the, uor toom ne bees sahib ke laiq tueyar kiya.

kuon kuon phul is wuqt pukke huen ? uor jub hur ek puke, hur qism ka ek ek mere pas lana.

abdar ne shoru soorahee men puethakur yih panee khurab kiya hue.

kue ser shoru aj oos ne khurch kiya hue, khane ke wuqt to shurab uch-chhee turuh thundhee nu thee ?

kitnee bar muen ne toom se kuha hue, ki rikabiyan uor hur ek cheez age se tueyar rukhiyo, toom humeshu hureran hote ho uor der kurte ho.

hum aj shuhur ke bahur khana khawenge ; sub cheezen burwuqt bhejo.

is muosim men yih gosht

in this weather? i fear not; however you may try.

there is a gentleman to dine with me who is very fond of fruit; endeavour to procure some of the best, and some good vegetables.

is every thing sent on board the boat? you must go as soon as the flood sets in.

this meat is overdone; tell the cook to beware of this circumstance in future.

waking.

the night on which my friend died, was a wakeful night to me indeed.

how shall i keep awake so long after so much fatigue.

i could not close my eyes all last night, from a watchfulness, that i could not well account for.

he wakes very early every morning of hisself; it is therefore quite needless to awaken him.

believe me the watchman is perfectly awake, though he

itnee der tazū ruhega? moojhe undeshu hue ki nu ruhega; pur toom isko dekḥ leejo.

mere saḥ ek ṣahib kḥana kḥa,ega, oose mewu buhoot bhata hue; koochḥ buhoot uch-chḥe mewe uor uch-chḥee turkaree mung wane men koshish kuro.

sub cheezen kishtee men bḥejee gu,ee huen? juwar hote hee toom ko jana hoga. yih gosht ziyadu puka hue, bawurchee se kuho ki age is bat se hoshyar ruhe.

jagna.

jis shub mera dost moo, a wooh rat muen ne ankḥon heen men kaṭee.

muen itnee mandugee ke bu,ud is qudur kyoon kur jagoonga.

muen kul tumam rat bedaree ke subub ankḥ nu moond suka, lekin iskee ba,iṣ moojhe khoob mu,loom nu hoo,ee.

wooh hur roz turke aphee se oṭhta hue, is liye oosko oṭhana koochḥ zuroor nuheen.

yuqeen jano chuokeedar khoob jagta hue, ugurchi

feigns to be asleep.

what a lazy man you are, there is no rousing you at all; do you always lie so long in the morning?

why does he not get up? speak loud to him; hardness of hearing seems common to you all in this house.

you can never awake him in that way; how soundly he sleeps! is he always so difficult to awaken? he will soon awake of himself, therefore let him lie still.

this noise might awake any one; did he tell you to wake him at all events in the morning?

wake me very early to-morrow morning.

i shall wake if you call out, master! master!

should this not make me rise, give me a shove on the shoulder, pull my hand or foot.

i am awake, go away, i

wooh sone ka buhanu kurta hue.

toom kuese soost admee ho, toom mootluq chette nuheen, fujur ko humeshu itnee der tuk sote ho?

wooh kyoon nuheen othta? oose chillakur pookaro; mu, u-loom hota hue ki is ghur men toom sub kee rasm kum soonne kee hue.

toom oose is turuh kubhee juga nu sukoge, dekho kuesa ghafil sota hue! ooske jugane men kya humeshu yuhee diqqut hue? wooh ap hee juld jagega, is waste oose took sone do.

yih ghool kiso ko juga sukta hue; oos ne kya toom se kuba hue ki suwere khwah mu khwah moojhe otha deejo?

kul noor ke turke moojhe juga dena.

ugur toom sahib! sahib! kurke pookaroge to jag othoonga.

is se ugur muen nu othoon, to mera kandha pukur hilana, ya hath panw pukur khuenchna.

muen jaga hoon, toom ja, o,

cannot, nay, i will not get up; for i sat up late last night, and am not able to keep my eyes open this morning.

all they can do, still your servant will not awake.

perhaps he is dead drunk.

fire! fire! wake every man, woman, and child in the house instantly, or they will every soul perish in the flames.

in whose house did this fire break out?

there are such fires constantly happening in this country during the hot weather, owing to the carelessness of the natives.

call assistance, and let us endeavour to extinguish it.

see how much mischief it has already done in so short a space of time.

well i shall rise, but make no noise, or you will wake my guest, whom i do not wish to disturb so early.

muen̄ oṭṭh̄ nuheen̄ sukta bulki nu oṭṭhoonga, kyoon̄ ki rat ko der tuk bueth̄a ruha ṭṭha, uor aj suwēre muen̄ upnee ankḥen̄ kḥoolee nuheen̄ rukḥ sukta.

kitna koochḥ̄ kuren̄, pur toomhara nuokur jagne ka hee nuheen̄.

shayud nushe men̄ choor hoo,a hue.

ag! ag! hur ek rundee, murd, luṛka jo ghur men̄ hue, juld oṭṭha do nuheen̄ to hur ek ag men̄ jul murega.

yih ag kis ke ghur se oṭṭhee?

gurmee ke muosim men̄, yuhan̄ ke logon̄ kee ghuffut se, is moolk men̄ ukṣur uesee ugwa,ee hotee hue.

mudud ko boola,o, uor hum bḥee iske boojhane men̄ su,ee kuren̄.

dekḥo to itne men̄ kya kya khurabiyan̄ ho chookiyan̄ is ke subub se.

bḥula muen̄ oṭṭhoonga, pur shor mut kuro, nuheen̄ to mera mihman̄ neend se chu-onkega, jise muen̄ nuheen̄

he is already awake, and wants to speak with you.

keep awake all night the best way you can, or robbers will plunder you to a certainty.

see whether the gentleman be awake yet or not, but do not disturb him, should he be asleep.

he always sleeps at midday, and so soundly that it is not easy to awaken him.

do not allow them to sleep so much; one night's rest is enough.

i must go and lie down a little; i had no sleep last night, owing to the noise you made.

go up stairs, and see whether he is up yet, but do not disturb him, he was out all night.

go and ask whether such a one be awake, or not yet.

when they awake, tell him or me.

chahta hoon ki itna suwere
oṭha,oon.

woh jag chooka hue, uor
toom se koochḥ kuha chahta
hue.

jis turuḥ ho rat bḥur jagte
ruho, nuheen to yuqeen
jano toomḥen ḍukuet loot
leja,enge.

dekḥo ki ṣahib neend se ub
tuluk oṭhe huen ki nuheen
lekin ugur sote hon to mut
jugana.

humeshu do puhur ko woh
uesa ghafil sota hue ki oosko
jugana mooshkil hota hue.

oon ko itna sone nu do; ek
rat hee ka sona bus hue.

moojḥ ko ja leṭna hoga, toom
ne jo shor kiya ṭha, oske
subub kul rat ko moojḥe
neend nu a,ee ṭhee.

ooper ja,o uor dekḥo, woh
ub tuluk oṭha hue ki nu-
heen, lekin oose diqq mut
kuriyo ki woh tumam rat
bahur ṭha.

ja,o uor poochḥo, ki fulanu
ub tuk jaga hue ki nuheen.

jub we jagen, tub oos se ya
moojḥ se kuhiyo.

dressing and undressing. has the taylor brought the new clothes i ordered so long since? these are all in rags, how can i wear such? go and call him.

run and enquire whether he is nearly dressed yet; should he be so, come back and tell me quickly: i cannot wait any longer; it is already beyond the appointed time.

always have the dressing materials ready at this time without my asking for them.

this fellow's razors are very blunt; tell him to get them sharpened, or employ some other barber in his stead.

how many people have you shaved with this razor to-day?

what is this tooth-powder made of? it is not sufficiently ground.

your hands appear very dirty indeed; when did you wash them?

this paint has become damp;

kupre puhinna, uor ootarna. durzee we nu,e kupre laya hue jo muen ne mooddut se hokm kiya tha? ye sub tookre tookre huen, uese muen kyoonkur puhnoonga, ja,o uor oose boola,o.

duoro uor poochho ki kupre puhinne men ub tuk kya deree hue, ugor deree nu ho, to juld phira,o, uor moojh se kuho; muen uor der nuheen kur sukta, wuqt to goozur chooka.

kupre puhinne ka usbab bughuer mere poochhe humeshu isee wuqt tueyar rukhna.

is admee ke oostore buhoot koond huen, oos se kuho ki tez kure ya oos kee-juguh uor kisee hujjam ko moqurrur kuro.

aj is oostore se toom ne kitne logon kee hujamut buna,ee hue?

yih munjun kis kis cheez se buna hue? uch-chhee turuh peesa nuheen गया.

toomhare hath buhoot muele huen; toom ne kub dho,e the?

is rung men surdee puhoon-

dry it at a slow fire, or place it in the sunshine.

chee hue, cose dheemee anch se sookha, o, ya dhoop dik-ha, o.

this rose-water is very much adulterated; bring me the other kind that came here yesterday.

yih goolab koochh milane se buhoot bigurguya, cos doosree qism ko la, o, jo humare yuhan kul aya tha.

these irons are too hot; you have absolutely burned my hair in place of curling it.

ye lohe kee sula, iyan buhoot gurm huen, toom ne bul dene ke iwuz balon ko jula-hee diya.

bring me my clothes, water to wash, and every thing necessary at present to enable me to go abroad.

mere kupre la, o, hath moonh dhone ka panee uor sub cheezen jo ub mere bahur jane ko zuroor huen.

where is my shirt, stockings, shoes, hat, coat, cravat, buttons, breast-pin, waistcoat, breeches, and jacket?

merree qumees, moze, jootee, topee, koorta, gooloo-bund, ghondee, seenubund, futoohee, janghiya, mirza, ee kuhan hue ?

the seenu-bund being an ornament that does not exist among asiatics, we have been under the necessity of exercising the privilege, which is allowed to those who have new ideas to express, of inventing a term which may indicate the nature of those ideas, as nearly as the idiom of the language will admit. a literal translation of the english word would be chhatee ka kanta: but this in the hindoostanee idiom signifies a mortal enemy, being in so many words, *the bosom's thorn.*

call the barber first to shave me, and then dress my hair.

hujjam ko boola, o puhle mera khutt bunawe, uor peechhe bal dooroost kure.

bring the dressing-box.

mooqabu la, o.

- is your master dressed yet to go out?* toomhare khawind ne bahur jane ke liye kupra puhina hue?
- no, sir, but he is now dressing.* nuheen sahib, lekin ub we puhinte huen.
- have you any soap or pease-meal?* toomhare pas koochh saboon ya besun hue?
- hand me the tooth-brush, tongue scraper, tooth-powder, and towel.* miswak, jeebhee, munjun, uor dustmal moojhe do.
- put no pomatum on my head.* mom ruoghun mere sir men mut lugao.

this is used in hindoostan, in its literal signification, for a white ointment of *wax* and *oil*; but it is here adopted as being the most apposite expression that could be obtained for a thing, which being unknown to the natives of india, has no proper appellation in their language *hog's lard*, soowur kee churbee, would in the ears of a moosulman sound so abominably, that no servant of the kind would touch or go near it without a grudge; and every one of that faith would think us pigs indeed, if they knew we anointed our heads with swine's grease.

give me a night-gown, or powder-gown. ek balaposh ya goolobund moojhe do.

balaposh, among the moghuls, expresses exactly our night-gown, being a long garment which they put on when going to sleep; but in hindoostan the same word signifies a sheet or quilt to cover the body in bed. goolobund is here used in its proper sense, being a cloth which is carried round the body, and buttoned under the throat in front, used in shaving. as employed in a preceding sentence, page 77, the same word was borrowed

to express a part of dress, which being unknown to asiatics, has no proper name in hindoostanee.

pare my nails, clean my ears, cut my hair properly, and then powder it. mere nakhoon lo, kan şaf kuro, mere balon ko uch-chhee turuḥ kutro, peechee on men soofuedu luga,o.

mueda, flour, is perhaps preferable for soofuedu, which, though it means literally a white substance, is generally restricted to white lead.

wash my feet, and pour water over my whole body; but first wash your own hands well. mere paḥw dḥo uor mere tumam budun pur panee ḍalo, lekin puhle upne haḥ uch-chhee turuḥ dḥole.

where is the paint-box! sindoora kuhaḥ hue?
put a very little rouge on each cheek, for we english ladies must now-a-days do so, or be laughed at by the fashionable world. ṭhōra ṭhōra lal rung mere hur ek gal men luga,o, kyoon ki hum ungrez kee beebiyaḥ hueḥ, hum ko in dinon uesa hee kurna hue, nuheen to bhule admee hunsenge.

this of course is put in the mouth of a belle, not in a dandy's or beau's, though some few such things have been known to paint in the east, as well as in the west.

do you want a petticoat, gown, cap, turban, veil, wig, or what? i shall bring the whole with me. toom luhunga chaṭtee ho ya peshwaz, ṭopee, pugree boorqu, buna,e hoo,e bal, ya uor koochḥ? muen sub upne saḥ la,oongee.

jḥoṭhe bal false hair, would be one of those uncivil truths that few ladies would like to hear, and no hindoostanee is unpolite enough to tell.

- where is the rose-water, lavender-water, &c.?* goolab, khooshboo panee, wughueru kuhan hue?
- curl my hair as well as you can, but first comb it well out.* kunghiya, o might i think be adopted here for kunghee-k. mere balon ko uch-chhee turuh bul do jis turuh ho, lekin puhle onhen khoob see kunghee kuro.
- i want to shift my clothes immediately; bring a clean suit, and give what i take off to the washerman instantly.* muen ubhee kupre budla chahta hoon, ek soothree poshak la, o, uor jo kupre muen otarta hoon onhen toort dhobee ko do.
- brush my hat and every thing properly.* meree topee uor hur ek cheez ko uch-chhee turuh jharo.
- take my boots off.* (mere pan won se chumre ke) moze otaro.
- pull off my coat.* koortee otar lo.
- give me my shoes or slippers.* meree jootee ya paposh do.
- some clean water to wash my mouth.* moonh dhone ko koochh ni-thra hoo, a panee.
- where are my long drawers?* mere pa, ejame kuhan huen?
- i want a comb and looking-glass.* moojhe kunghee uor arsee chahiye.
- lest it rain on the road, put my great-coat on.* mubada ruste men minh burse, moojhe baranee koorta puhna do.
- tie this, loosen that.* ise bandho, ose kholo.
- cut it if you cannot untie the knot.* ugur girih khol nuheen sukte ho to kat daloo.
- these boots and shoes are both too tight; get them* ye chumre ke moze uor jootee donon tung huen, uch-

properly stretched on a block. chhee turuḥ onhen qalib pur churḥa,o.

feel with your hand if there be any reptile in the sleeve, but shake it out first. hath dalkur dekḥo asteen men ko,ee keera mukora nu ho, lekin puhle ose jhar dalo.

how troublesome dressing is in this hot weather. kupre budulna is gurmee ke muosim men kya tukleef hue.

what is the best method of bathing? nuhane ka kuon sa dhub uch-chḥa hue?

i shall bathe every day in the evening. muen hur roz sham ko nuhaya kuroonga.

let the barber attend every morning at 7, when i return from riding. hur soobḥ ko sat ghunte ke wuqt jub muen suwaree se phir a,oon, tub hujjam hazir howe.

bring my clothes quickly, i breakfast out to-day. mere kupre juld la,o, muen aj bahur hazree kḥa,oonga.

these clothes are not properly washed; employ another washerman. ye kupre uch-chḥe nuheen dḥo,e gu,e, uor ek dhobee ko moqurrur kuro.

do you know any good tailor? i am much in want of clothes; search for one to-day? toom kisee uch-chḥe durzee ko jante ho, mojhe poshak kee durkar hue, aj ek ko dḥoondḥ la,o?

where is the best rose-water to be had? this is very bad. uch-chḥe se uch-chḥa goolab kuhan milta hue, yih buhot boora hue?

you have not cleaned these boots, i see, since yesterday. muen dekḥta hoon, ki kul se toom ne (chumre ke) in mozon ko saf nuheen kiya.

give me another pair. mojhe uor ek jora do.

*where is my uniform coat?
put it in the carriage.*

mere bane kee koortee ku-
han hue? oose garee men
rukho.

*who has broken this looking
glass.*

yih a,eenu kis ne tora hue.

*you must get it repaired
immediately.*

toomhen ubhee iskee mu-
rummut kurwanee hogee.

*that man's razors are not
sharp.*

oos admee ke oostore tez
nuheen.

*tell him not to bring them
so again.*

oos se kuho ki phir usee nu
lawe.

*take these scissars to the
grinder, and let them be
well sharpened.*

ye quenchiyā sangur ke
pas le ja, o, uor khoob tez
kurwa, o.

*keep the water for bathing
in the shade, that it may be
cool when it is used.*

nuhane ka panee saye men
rukho, ki kam ke wuqt
thundha ho.

*you have heated the curling
iron too much, my hair is
already scorched by it.*

toom ne lohe kee sula, ee ko
ziyadu gurm kiya hue, is
se mere bal ubhee ta, o kha
g, u, e.

*where are the silk stock-
ings? i bought last week a
pair.*

reshmee moze kuhan huen?
pichhle hufte men muen ne
ek jora mol liya hue.

*they do not fit me at all;
change them to-day for
others.*

we mere panwon men ate
nuheen, aj onhen budlo.

*give me a pair of those
shoes to-day, these are too
heavy.*

oon jootiyon men se ek jora
mojhe aj do, ye buhoot
bharee huen.

*let the carriage be got ready
as soon as i am dressed.*

jub muen kupre puhin choo-
koon, garee tueyar kurwa, o.

have every thing ready for dressing early this evening, as we go to the gardens.

sleeping.

i could not sleep all night on account of the great heat, and in this house there is no window, consequently no circulation of air.

we must have a window struck out here.

is my bed ready?

see that no musquitoes be in it.

open all the windows, but take care to shut the door.

i shall now go to sleep, for i am very sleepy.

don't disturb me while i am asleep, unless a letter or some business of importance should induce you to call me.

who sleeps in that room?

let the servants sleep on the floor.

i cannot sleep for the heat and musquitoes.

juld aj sham ko kupre puhinne ka sub surunjam tueyar rukhiyo, is liye ki hum baghon men jaenge.

sona.

buhoot gurmee ke subub rat ko muen so nu suka, uor is ghur men kuheen dureechu nuheen, is liye huwa rook jatee hue.

hum ko yuhan ek khirkee nikalnee hogee.

mera bichhuona tueyar hue? dekho ko, ee much-chhur oos men nu ho.

sub dureeche khol do, pur khuburdar durwazu bund keejiyo.

muen ubhee sone ko ja, oonga, kyoon ki moojhe huhoot neend a, ee hue.

muen jub tuluk so, oon diqq mut kuro, mugur jub kisee chit-thee ya zuroor kam ke subub moojh ko boolana pure.

oos kothree men kuon sota hue?

nuokuron ko zumeen pur sone do.

gurmee uor much-chhuron ke sububmuen so nuheen sukta.

put the child asleep as soon as possible.

he will not let you sleep here.

i got no rest all night.

is your master asleep, or merely lying down?

he seems to be asleep, and i dare not disturb him, lit. in me power is not.

but you must awake him, as here is a letter from government, which he has to answer without delay.

last night you allowed swarms of musquitoes to get within the curtains.

i have had no sleep to-day, therefore do not disturb me early.

how many sleeping rooms are there in this house?

there is no current of air in any of these.

no one can possibly sleep in them; but i am so sleepy that i can sleep any where.

where are my woollen clothes for the cold weather?

jitnee juldee ho sukelur ke ko scola,o.

wooh toomhen yuhan sone nu dega.

muen ne tumam rat aram nuheen paya.

toomhare aqa sote huen ya sirf lette huen?

mu,uloom hota hue ki we sote huen, uor moojh men taqut nuheen ki onhen diqq kuroon.

lekin toom ko oothana hoga, kyoon ki yih ek chit-thee hoo-zoor kee hue, is ka juwab onhen juld likhna hoga.

kulkee rat much-chhuron ke jhond ko toom ne musuhree ke undur ane diya tha.

mere tu,een aj neend nuheen a,ee, is liye moojhe suwere mut jugana.

is huwelee men sone kee kit-nee kothriyan huen?

in men se kisee men huwa nuheen atee.

ko,ee on men so nuheen sukta, pur moojh ko uesee neend a,ee hue ki juhan ho soja,oon.

surdee ke muosim ko mere pushmeene kupre kuhan huen?

you must put a blanket on the bed to-morrow night, and shut the glass windows.

kul rat ko bichhuone pur ek kumlee rukh deejo, uor sheeshe ke dureeche bund keejo.

when do you go to bed generally?

toom ukṣur kis wuqtsote ho?

we will sleep in the boat to-night; carry the beds on board.

aj rat ko hum na, o men so-wenge, bichhuone kishtee pur leja, o.

these people are always asleep.

ye log humeshu sote huen.

he did not sleep all night, do not trouble him now.

woh saree rat nuheen soya, ub cose bechuen nu kuro.

the heat makes us very sleepy in this country.

is moalk men hum ko gurmee buhoot soolatee hue.

you appear to be half asleep now, had you no sleep last night?

toom ub udh soya nuzur ate ho, kya toom kul rat ko nuheen so, e.

you are lazy, i believe you would sleep from morning to night.

muen sumujhta hoon toom uese soost ho ki fujur se rat tuk soya chahte ho.

walking.

panw chulna.

he has gone out somewhere to walk.

woh phirne ko kuheen bahur guya hue.

i shall go out also, and walk round the fort.

muen bhee bahur jaoonga, uor qilue ke charon turuf phiroonga.

in my country people walk a great deal, and on sunday the citizens of the capital walk and roam the whole day in the park.

mere moalk men log buhoot puecul chulte huen, uor etwar ke roz, pa, etukht ke shuhuree rumne men rumte phirte huen tumam din.

where will you walk with me to-morrow morning?

i like walking on foot much.

were i not lame, i would walk there.

had i walked so far yesterday, i would have been very much fatigued to-day.

can you walk much?

no, i soon tire.

it is too hot to walk now.

walking in the open air where it is cool, is beneficial to health.

do not walk among that grass, lest you tread on a snake.

my feet are blistered with walking so far.

i am sitting, thou art standing, he is walking, we are running, you are jumping, they are lying down.

when do they go?

i may go before them, may i go before them?

do you also go?

you might go if you liked.

kul suwere toom mere sath kuhan phiroge.

muen panw chulna buhoot pusund kurta hoon.

ugur muen lungra nu hota to wuhan jata.

ugur kul muen yuhan tuk puedul ata, to aj buhoot mandu hota.

toom buhoot chul sukthe ho? nuheen, muen juld thuk jata hoon.

uesee gurmee men chulna khoob nuheen.

muedan men juhan huwa thundhee ho wuhan ka phirna tubiyut ko moofeed hue.

os ghas pur mut phiro, mudada kisee samp pur panw pure.

itnee door chulne se mere panwon men tumam chhale pur gue huen.

muen buetha hoon, too khura hota hue, woch chulta hue, hum duorte hue, toom koodte ho, we lette huen.

we kub jaenge?

muen on ke age jaon, muen kya on ke age jaon?

toom bhee jaoge?

toom ja sukthe ugur toom chahte.

*i would go if i could walk.
how far will he go to-day?
he may go a long way if he
likes.*

*horses, carriages, & dogs.
bring the arab horse i bought
yesterday, and let us have
this gentleman's opinion of
him.*

*he is quite a colt yet, what
is his age?*

*he carries his head remark-
ably well, and is elegantly
formed, particularly before.*

*measure him exactly, and
tell us his height.*

*he can carry your weight
over any ground.*

*his paces are very good,
make him trot round that
circle, now gallop him.*

*but he appears to greater
advantage when mounted.*

*are all the horses well rub-
bed down? walk him about
until he is perfectly cool,
but first loose the girths.*

*one of the carriage horses
appears to be lame, he is
sprained in that joint, send*

muen̄ jata ugur chul sukta.
kitnee door wooh aj jaega?
buhoot see door ja,e to ja,e.

ghorē gariyaṅ uor kootte.
oos urubee ghorē ko la,o jo
muen̄ ne kul khureed kiya
hue, dekhoon̄ to is shaḥib kee
sumujh̄ is men̄ kya hue.

wooh ub tuk buchhera hue,
wooh kue sal ka hue?

wooh kondā uch-chḥee wuzu
se kurta hue, uor ooska pesh
khoob soorut hue.

oosko theek napo uor kitna
ooncha hue hum se kuho.

juhaṅ chaho wooh toomhara
bojh̄ leja sukta hue.

ooska qudum buhoot uch-
chḥa hue, oose oos chukkur
men̄ doolkee qudum se le-
chulo, ub oose poyon̄ duora,o.

pur wooh churḥe hoo,e se zi-
yadu khoob soorut nuzur
ata hue.

sub ghorē uch-chḥee turuh̄
mule gu,e huen? oose tuhla,o
jub tuk nu kboob thundḥa
ho, lekin puhle tung dheela
kur do.

garee ka ek ghorā lungra
nuzur ata hue, ooska wooh
bund luchuk गया hue, kisee

for a farrier to look at him.

the horse's leg has swelled greatly during the night, what shall we apply to it to reduce it?

the filly is allowed to run freely about in the paddock with her dam.

how many stalls are unoccupied in the stable.

this horse stumbles very much, there is danger in riding him.

what blemish is that on his leg, is it merely a scar?

tell the groom to cut the horse's mane and tail properly; has he got a pair of scissors?

do you know the pedigree of this horse, or who bred him?

this is a persian horse, of a very gentle temper and fine spirit, and perfectly sound.

these horses are not sufficiently powerful for this heavy carriage; see how much they perspire after so short a drive.

suloturee ko boola, o ki oose dekhe.

ghore ka panw kul rat se buhoot phool गया hue, oose door kurne ko kya duwa kurenge?

buchheree upnee ma ke sath kutgur men bekhatke duoree phirtee hue.

istubul men kitne than kha-lee huen?

yih ghora buhoot thokur khata hue, is pur churhne men khutru hue.

oske panw men wooh kya ueb hue, wooh kya sirf dagh hue?

saees se kuho ki ghore kee yal uor doom uch-chhee turuh turashe, oske pas miqraz hue?

is ghore kee musl se toom waqif ho, ya jisne isko pala hue?

yih eeran ka ghora hue, buhoot ghureeb, khoob chalak, uor surasur be-ueb.

is bharee garee ke khuenchne ko in ghoron men khoob zor nuheen, dekho is thore khuenchue men kitna puseena kiya hue.

tell the coachman to bring the new harness which came home last night.

one of the carriage wheels is broken, and one of the springs likewise is much bent ; all this has been occasioned by driving these unruly horses.

they have never been thoroughly broke in.

send for a jockey in the evening, and tell him to drive these two horses every morning for some time, in a breaking-in carriage.

they start and seem ready to run away every moment ; and never pass a carriage without occasioning much trouble.

get my charger ready very early in the morning, as i must go to parade, and take the grey horse to such a place.

have you got the chesnut mare shod yet ? i shall ride her out a hunting the day after to-morrow.

how much he is fallen off ! he is quite thin and weak ; i do not believe you give him his

garēban se kuho ki jo nuya saz kul rat ko aya hue so lawe.

garēe ka ek puhīyū tōt गया, uor ek kumanee bhēe buhōt tērhee hōō, ee, ye sub in surkush ghōrōn ke hank-ne se hōō, a hue.

we ghōre kubhēe thēek bunā, e nuheen gaye.

sham ko chabooksuwar bōō- la, o, uor oos se kuho ki in donōn ghōrōn ko chund roz tuluk fujur ke wuqt pherne kee garēemen jot kur hanke.

we hur luhzu bhurukte huen uor bhagne ka quṣd kurte huen, uor doosree garēe ke milne se mōshkil se nikulte huen.

noor ke turke mera jungēe ghōra tueyar kuro, kyoonki mōjhe quwa'id men jana hue, uor sorkha ghōra fulanee juguh le ja, o.

soorung ghōree kee ub tuk nu, ulbundee toom ne kurwa, ee hue ? muen purson shikar ke liye oos pur suwar hoonga.

wooh kitna lut गया hue ! nihayut doobla uor kum zor hōō, a hue, mu, ulloom hota

allowance of grain ; in future give him ten pounds a day, and as much grass as he can eat.

where is my new hunting saddle and bridle ?

clean the holsters and girths well ; brush off all that dust.

this bedding is extremely dirty ; why do you not change it every day ?

dry the grass for some days in the sunshine before you give it to the horses, particularly in this wet weather.

ride this mare gently round the course twice a-day, and do not check her violently ; put a light bridle into her mouth.

he both kicks and rears ; in short is totally useless as a riding horse.

when do the horse merchants generally arrive from the northern parts of india ? they often have valuable horses with them.

is your pony sure footed,

hue ki too oosko danu poora nuheen deta, age hur roz panch ser danu uor jis qudur ghas kha suke, dena.

mera nuya sadu zeen uor lugam kuhan hue ?

quboore uor tung khoob saf kuro, wooh gurd sub jhar dalo.

(than ka) yih bichhuona nihayut muela hue, hur roz too kyoon nuheen budulta hue ?

ghas ghore ko khilane se age chund roz tuluk dhoop men sookhla, o, khoosoon is panee ke muosim men.

is ghoree pur hur roz do murtubu suwar hokur ghor-duor ke gird ahustu phira kuro, zor se mut roko, uor hulkee lugam oske moonh men luga, o.

wooh lat marta hue uor seekhpa bhee hota hue ; ghuruz mootluq suwaree ke qabil nuheen.

ghoron ke suodagur hindoostan ke cottur se kub ukhur ate huen, onke sath barha besh qeemut ghore ruhte huen.

toomhara tangun thokur to

how many miles can you go in an hour?

tell the farrier to pare the hoof before he nails on the shoe, and let the shoe be sufficiently large, and made to shape the foot.

take the carriage to the coach-maker, and get it repaired and painted as soon as possible.

did he bleed or physic the horse to-day?

the swelling has subsided considerably, and the lameness is not so great as it was yesterday.

your horses are not in wind for running.

how long have you been training them?

in this hot weather take off the body clothes, and put on a net to keep off the flies and insects.

call the dog-keeper, and tell him to bring the two european greyhounds and pointer with him.

wash them all regularly once a-day, and lead them out morning and evening, but do not let them loose.

nuheen k̄hata, ek saṭ men kue kos ja sukthe ho?

nuḷbund se kuho ki nuḷbundee se age wooh soom turashe, uor nuḷ juesee chahiye buree ho, soom ke d̄hub bune.

gar̄ee le ja, ó kareegur ke yuhaṇ uor jitnee juldee ho suke murummut uor rung kurwa, o.

aj ghore kee fusd k̄holee ya jcollab diya?

soojun buhoṭ dub gu, ee, uor kul kee nisbut kum lungrata hue.

toomhare ghore duorne ke moowafiqdum nuheen rukhte kitne dinon se toom on ko bunate ho?

is gurmee ke muosim men gurdunee ootaro, uor ek jal kee ootuk dal do ki muk-khee uor dans kaṭ nu suken. doriye ko boola, o uor oos se kuho ki do wilayutee tazee kootte uor gilje kootte ko upne sath lawe.

hur roz bila naghu ek bar in ko dho uor soobh o sham le phiro, lekin chhor mut do.

take care that the kennel be kept very clean.

he says this dog is mad, it will not drink, and it attempted to bite him.

this hound is remarkably swift: he can run down an antelope himself.

put these new collars on their necks.

riding.

is the horse ready?

put the saddle well on.

hold the bridle till i be fairly mounted.

take up the stirrup one hole.

let the stirrup down two holes.

tighten the girth.

put a cloth over the horse's eyes.

coax him that he may not be restive.

is that a riding or a carriage horse? keep out of the way, perhaps he may kick, bite, rear, &c.

khuburdar, tazee khane ko khoob saf rukhna.

wooh kuhta hue ki yih kootta buolaya hue, panee nuheen peeta, uor moojhe kaṭne ko duorta hue.

yih shikaree kootta nihayut juld ruo hue, wooh ukela hirun ko duorkur pukur sukta hue.

ye nu, e putte oon ke gule men dalo.

suwar hona.

ghora tueyar hue?

uch-chhee turuh zeen bandho.

lugam thambo jub tuk muen uch-chhee turuh suwar nu ho,oon.

rikab ko ek kuree ke chhed bhur kum kuro.

rikab do kuree ke chhed bhur lumbee kuro.

tung kphencho.

ghore ko undheree kur do.

oose choomkaro ki mugra nu ho.

wooh suwaree ka ya garee ka ghora hue? ruste se kunare ho shayud wooh lat chulae, kate, seekhpa ho, wu ghueru.

where is the saddle-cloth and crupper, the bit, belly-band, martingale, &c.

see that the reins are strong, and kept in constant repair.

what frets the horse?

drive the flies away.

do you give the horse (mare) his grain regularly?

never use heel ropes, they destroy a horse; the fore ropes may be useful, the others seldom or ever can. [this subject is worthy of attention, as a matter both of interest and humanity.]

tell that man, woman, child, carter, bullock-driver, &c. to go out of the way.

call out to those people in good time, the horse may gallop over them.

remove that bag, box, basket, otherwise the horse may start, take fright, and run off.

bid these people give over their beating, singing, and noise, till i get past.

zeenposh, doomchee, lugam, petee, zerbund, wughueru kuhan hue?

dekho ki bagen muzboot hueñ ki nuheen, uor humeshu onhen theek thak rukho. ghore ko kis cheez se phoruhree atee hue?

muk-khiyan hank do.

toom ghore (ghoree) ko bila naghu ratib ke moowafiq danu dete ho?

kubhee pichharee nu bandhna, on men ghora khurab hota hue, ugaree kee russiyan kam kee ho to ho, pichharee kee russiyan kum kam kee hueñ, bulki kubhee nuheen.

os murd, rundee, lurke, gareeban, buelwale se kuho ki ruste se tufawot jawe.

on logon ko burwuqt pokaro, mubada ghora on ko ruonde.

os thuelee, sundooq, tokree ko otha, o, mubada ghora chuonke, bhurke uor bhage. in logon se kuho ki bujana, gana, uor shor muchana muoqoof rukhen jub tuk ki muen nu goozur chookoon.

don't let them come near me. here, you groom! hold the horse, i must dismount for a little.

put all his furniture to rights, he does not go easy.

take care, he will get out of your hands.

bring the umbrella, but don't frighten the horse by raising it too suddenly in his face.

see, is that ground proper for the horse to go over?

i fear it is swampy, quicksands, boggy, &c.

if he stick there, i shall certainly punish you heartily.

examine the place carefully, and see how far the water comes up.

is the bottom firm?

does the water reach your middle?

go to the other side, and see if the bank be steep or sloping?

are there any rocks or stones in the bed of the river?

oñheñ mere pas nu ane do. su,ees! idhur a, ghora pukur, zura moojhe ooturna hue.

sub saz ooska theek kuro, wooh suhuj men chulta nuheen.

khuburdar, wooh toomhare hath se chhoot ja,ega.

chhata la,o, lekin ekbargee ghore ke moonh ke age ootthakur bhurka,o mut.

dekho to wooh zumeen ghore ke chul nikulne ke la,iq hue ki nuheen?

moojhe undeshu hue ki yih duldul, chor baloo, phunsa,o wughueru ho.

ugur wooh wuhan phuns ja,e to muen toomhen sukht suza doonga.

wooh juguh khuburdaree se tuhqeeq kuro, uor dekho ki panee kuhan tuk ata hue.

tuh kee mittee sukht hue?

panee toomharee kumur tuk puhonchta hue?

oos par ja,o uor dekho ki kurara seedha hue ya dhaloo?

nuddee men ko,ee chutan ya put-thur hue?

you must not give the horse water now, while he is so warm.

walk him about, rub him well down, and take care that he does not catch cold in your hands.

what makes the horse trip and stumble so?

examine his hoofs, perhaps some gravel or stones are sticking there.

take them all out, or the horse will assuredly be lamed.

why does he limp in the right fore-leg?

he seems to have something the matter also with his left hind-leg.

is this a quiet horse for the road?

does he ever rear, run backwards, or stand still on the road?

is he hard mouthed?

does he bite his rider ever?

is he perfectly sound in wind and limb?

this horse walks, trots,

ub ghore ko panee nu dena jub tuk ki wooh uesa gurm ruhe.

oese tuhla, o, uch-chhee turuh mulo uor khuburdar ki toomhare zimme hue oese surdee nu puhonche.

ghora kyoon uesa nakhoon leta hue, uor thokur khata hue?

oske soom dekho, shayud oon men kee kunkur, ya put-thur gur गया hue.

oon sub ko nikal dalo nuheen to ghora beshuk lungra hoga.

kyoon wooh ugle dahne panw se lungrata hue?

mu, uloom hota hue ki oske pichhlebaen panw men bhee kooch hue.

ruste ke liye yih ghureeb ghora hue?

wooh kubhee seekhpa hota hue, peechhe duorta hue, ya ruste men urta hue?

wooh moonh zor hue?

kubhee wooh upne suwar ko kahta hue?

wooh dum nuheen churhta uor panw men bilkooll beueh hue?

yih ghora uch-chhee turuh

canters, gallops, leaps well.
these are technical terms
which the indian jockies can
best explain.

*tell me all the different pa-
ces of horses here, and ex-
plain each of them parti-
cularly.*

does he stand fire? lit. on
firing a gun and cannon,
does not he startle?

going in a carriage.

*drive the horses (bullocks)
properly.*

*is the harness ready, and
in good order?*

grease the wheels well.

get the harness repaired.

*bring every thing to-mor-
row morning early, and ex-
amine the whole before me.*

open the coach door.

let down, put up the steps.

*hold the horses well, lest
they startle with the noise,
and run off with the car-
riage.*

*shove the carriage from be-
hind forward.*

*pull the carriage back, that
it may not run down on the
horses.*

chulta hue, doolkiyon jata
hue, poyon chulta hue, sur-
put duorta hue, koodta hue.

moojh se kuho to yuhan ke
ghoron kee sub chal, uor
hur ek ka buyan moofussul
kuro.

top uor bundooq ke chhoot-
ne se bhurukta to nuheen?

garee pur jana.

ghoron (buelon) ko uch-
chhee turuh hanko.

saz tueyar hue, uor khoob
theek thak?

puhiyon men uch-chhee tu-
ruh churbee luga,o.

saz murummut kurwa,o.

kul suwere sub cheezen la,o,
uor sub mere samhne janch
kur dekho.

garee ka durwazu khol do.

seerhee kphench, otha,o.

ghoron ko uch-chhee turuh
pukro, mubada we shor se
bhurken, uor garee sumet
bhagen.

garee peechhe se age dhukelo.

garee peechhe kphencho ki
ghoron pur nu a ruhe.

fix one of the wheels.

back the carriage.

go close to the door.

call out in good time to open the gate.

remove that thing out of the way.

stop! stop! i shall call at this gentleman's house.

drive to the right, left, this side, that side, right on, across the plain, round the town, course, fort, field, square, house, tank, park, &c.

avoid the ditch, bridge, stone, brick, chair, man, &c.

put the carriage in the shade, coach-house, shed, if the sun be hot, or it rain.

unyoke the horses, and walk them about.

clean and wash the carriage well every day.

have always a good knife and some ropes in the carriage, lest any accident occurs on the road.

let the blinds down.

ek puhīyū puch-chee kuro.

garee peechee huṭā,o.

durwaze ke lughḥug ja,o.

durwazu kholne ke liye bur-wuqt pookaro.

oos cheez ko ruste se oṭṭhā,o.

ruho! ruho! muen is ṣahib ke yuhan ja,oonga.

dahne, baen, is turuf oos turuf, samhne, muedan ke beech hokur shuhr, ghooṛ-duoṛ, qilue, khet, chuok, huwelee, talab, rumne, wughuere kee charon simt hanko.

khunduq, pool, puttḥur, eent, palkee, admee, wughuere se bucho.

ugur dhoop gurm ho, ya minh burse, to garee ko saye, gareekhane, chuobare, men rukho.

ghoron ko kholkur tuhla,o.

hur roz uch-chhee turuh garee saf kuro uor dho.

ek uch-chhee chhooree uor koochh russee humeshu garee men rukhiyo, mubada ruste men koochh afut pure. khurkhuṛee gira do.

- put up the glass windows.* sheeshe (or perhaps) a,ene ke pulle oṭha, o.
- fasten the door well, that the children may not tumble out.* uch-chḥee ṭuruh durwaze bund kuro, ki luṛke bahur gir nu puṛen.
- get up behind the carriage.* garee ke pecḥhe churḥ lo.
- sit in the buggy with me, and hold the umbrella.* buggee meṇ mere saṭḥ bueṭho, uor chḥutree pukro.
- this *buggy* is one of those ugly names for *whirligigs* of local currency, but very equivocal origin; it is almost naturalized in the hindoostanee, in default of a more appropriate appellation, for which *curricule*, *gig*, and *tilbury*, garee, is rather too general a term.
- sit down at my feet, and support the umbrella so.* mere paṇw ke pas bueṭho, uor chḥutree yoon pukro.
- support the shafts, seize the horse, and don't let the carriage upset.* duṇḍe ṭhambo, gḥora pukro, uor garee oḷuṭne nu do.
- keep clear of the wheel.* puhiye se bucho.
- never run across before the horses, the pole or shaft will knock you down.* gḥoraṇ ke samḥne kubhee aṛe mut duṛna, chob ya duṇḍe lugke toṃ gir puṛoge.
- cut the traces, or the horse will choke, be drowned, lamed, &c.* tusmu kaṭ ḍalo, nuheen to gḥore ko phaṇsee lugegee, doobega, lungṛa hoga, wu-gḥueru.
- are the horses sick, tired, lame, lazy, or what?* gḥore beemar, mande, lungṛe, kahil huen ya kya?
- go slow; look at their feet, the harness, reins, bit, &c.* ahuste ja, o oṃ ke paṇw, saz, bag ḍor, duhanu, wughueru dekḥo.
- be careful how you turn.* hoshyar ruhiyo, toṃ kis ṭuruh phirte ho.

look sharp as you go over that bridge, across that river, through yon crowd of people, &c.

jub toom oos pool pur, oos nuddee ke par, oos bheer, wughueru hokur ja,o, tub chuokus ruhna.

has the horse lost a shoe?

ghore ne ek nu,ul gira diya hue?

get his shoes shifted.

is ke nu,ul budul do.

let him be new shod.

oos kee nu,ulbundee phir ho.

see that the farrier does not prick him.

dekho ki nu,ulbund (keel) nu choobhawe.

take off the shoe, and examine the parts.

nu,ul khol dalo, uor soom dekho.

does the saddle chafe the horse's back?

ghore kee peeth kya zeen se chhil jatee hue?

let his back get quite healed before you put a saddle, pad, or any thing else upon him.

zeen, charjamu, ya uor ko,ee cheez oos pur rukhne ke age ooskee peeth ka gha,o khoob sookhne do.

take the horse and carriage to the stabler's, and let them stay there.

ghora uor garee istubul ke malik ke yuhan leja,o, uor wuheen ruhne do.

make haste and repair the carriage.

garee kee murummut men juldee kuro.

visiting, &c.

moolaqat kurnee wughueru.

order the chair.

bochu tueyar kurwa,o.

take me to mr. —'s.

moojhe fulane sahib ke yuhan leja,o.

where does mrs. — stay?

fulanee beebie kuhan ruh-tee hue?

bring the chair close to the door.

bochu durwaze se bhira do.

put the chair in the shade.

bochu chhanw men rukho.

- open the shutters of the chair.* boche kee kḥurkḥuree kḥol do.
- do not go so fast.* itnee juldee mut chulo.
- go as fast as you can.* jitnee juldee ho suke chulo.
- go as slow as you like.* jitna ahuste toom chaho ja,o.
- why do you shake the chair so much?* boche ko toom itna kyoon tukan dete ho?
- send the footman on before, to see if the gentleman (lady) be at home.* piyade ko age bḥej do ki dekḥe, ṣaḥib (beebee) gḥur meḥ huenḥ ki nuheenḥ.
- ask if the gentleman has gone out, and when he will return.* poochḥo ki ṣaḥib bahur gu,e huenḥ ki nuheenḥ, uor kub pḥir awenge.
- give my compliments to your master (mistress).* toom upne ṣaḥib (beebee) se mera sulam kuhna.
- give this note to mr. — d. when he returns.* yih chit-ṭhee — d. ṣaḥib ko deejo, jub we pḥir awenḥ.
- tell your mistress i will return soon.* toom upnee beebee se kuhiyō ki muenḥ ubhee pḥir a,oonga.
- let that chair go on before. stay behind mrs. — f.'s chair.* wooh bochu age jawe. — f. beebee ke boche ke peeçḥe ruho.
- why do you pass any gentleman's chair in that way?* kisee ṣaḥib ke boche se kyoon toom is ṭuor se age burḥte ho?
- bring the umbrella to this side.* chḥata is ṭuruf la,o.
- keep clear of that dust on the road.* ruste kee oos gurd se bucho.
- do not go near the carriage. keep on this side, that side.* garee ke pas mut ja,o. is ṭuruf, oos ṭuruf ruho.

why do you run a race with any other bearers?

take the things out of the chair.

put the book, paper, bundle, cloth, &c. in the chair.

see that nobody takes them away.

keep to one side, or the carriage will run over you.

take care, do not go near that gentleman, european, man, sailor, woman, child, horse.

if you do, he will very properly knock you down. [viz. john bull on these occasions.]

you have lost the road to mr. —'s house.

this is not the way.

ask the people in that house, shop, hut, field, to show you the road.

this is certainly the wrong road.

go to the right or strait road.

put the candles in the lanterns.

light the candles, and send the link-boy on before.

kisee uor kuharon ke sath duor kyoon kurte ho?

cheezon ko boche se otha,o.

kitab, kaghuz, bustu, kupra wugheru, boche men rukho.

dekho ko,ee onhen le nu jawe.

ek turuf ruho, nuhen to garee toom pur a puregee.

khuburdar, oos sahib, gore, murd, mullah, rundee, lurke, ghore ke pas mut ja,o.

ugur toom ja,o to toomhen wooh huqq pur mookke markur girawega.

toom ne fulane sahib ke ghur kee rah goom kee.

yih rah nuhen.

oos ghur, dookan, jhompri, khet ke admee se kuho ki toomhen rah dikha den.

such yih ko-rah hue.

theek ya seedhee rah chulo.

fanooson men buttiyan rukh do.

buttee roshun kuro uor mishu,ulchee ko age bhejo.

put the chair down.

take up the chair and go on.

stop! stop! i want to speak with the gentleman in that chair.

call to his bearers to stand still until we reach them.

what book is that?

the price of it?

i won't give so much.

come, take one ana, 4 anas, half a rupee, a rupee, 2, 3, 4, 5, 6, 7, 8, 9, 10.

the book is very old, and i won't give half the price you ask.

i do not want the book, but if you will give it very cheap, i may purchase it to oblige you.

not an ana more.

i have not cash about me.

follow me, and you will receive your money at my house.

bring the books with you, and then take their price.

i don't want pictures,

take the books away.

palkee neeche rukho.

palkee utha, o uor chulo.

ruho! ruho! os palkee ke sahib se muen koochh kuha chahta hoon.

oske kuharon ko pookaro ki jub tuk humnu puhonchen, khure ruhen.

wooh kuon see kitab hue?

oskee qeemut kya hue?

muen itna nuheen doonga.

a, o, lo, ek anu, char ane, ath ane, ek roopue, 2, 3, 4, 5, 6, 7, 8, 9, 10.

yih kitab buhoot pooranee hue, uor toom jo mangte ho, oskee adhee bhee qeemut nu doonga.

muen kitab nuheen chahta hoon, lekin ugur buhoot sustee becho to muen toomharee khatir ose molle sukta hoon.

ziyadu ek anu bhee nuheen.

mere pas nuqd nuheen hue.

mere peechhe a, o, uor mere ghur men toom ko roopue milenge.

kitabon ko upne sath la, iyo tub toom on kee qeemut leejo.

muen tusweeren nuheen chahta hoon.

kitaben le ja, o.

*they are good for nothing.
if you will take what i offer
for each book, give me the
whole, and here is your cash.*

*you with the books! come
here.*

*when you have any new
books for sale, bring them
to my house.*

*ask my people where my
house is.*

*put the covering over the
sedan-chair.*

*dust the chair well, shake
the bedding, pillows, &c.*

*see that no snakes, scor-
pions, centipedes, or other
reptiles be in the chair,
house, room, boots, shoes,
bed, tent, chest, &c.*

*go under that tree.
get me some water.*

*if it rain much, endeavour
to reach the first house on
the road.*

travelling.

we must not commence such

we koochh kam kee nuheen.
hur ek kitab ke waste jo
muen diya chahtahoon, wooh
ugur toom lo to sub moojhe
do, uor ye nuqd puese lo:
ue kitab wale! yuhan a,o.

jub toomhare pas ko,ee nu,ee
kitab bika,oo ho to mere
ghur la,iyo.

mere logon se poochh lo
meree huwelee kuhan hue.
palkee ke oopur ghutaatop
rukh do.

palkee ko uchhee turuh
jharo, bichhuona uor tukiye
wughueru jhar dalo.

dekho ki palkee, ghur, ko-
three, chumre ke moze, joo-
tee, bichhuone, dere, sun-
dooq, wughuere men koe
samp, bich-chhoo, kunkhu-
joora, ya uor ko,ee keera
mukora nu ruhe.

oos durukht ke tule ja,o.
mere waste thora panee
munga,o.

ugur minh buhoot burse to
ruste pur jo huwelee puhle
mile oos men puhonchne ka
quqd kuro.

suer kurna.

sub luwazime khatir ju

a journey without being provided with every necessary and comfort, few of which are to be procured on the way.

as we travel by land, we must have every thing well packed, to guard against all accidents, which occur frequently by the carelessness of servants, independent of those common to all travellers.

both to avoid expence and inconvenience, we must reduce our baggage to as small a quantity as possible.

let us consult him ; he has travelled much both by land and water in this country, and will give us assistance.

you do not advert to the necessity of applying for orders to pass your carriages, &c. at the different stations.

this will occasion a delay of two days at least.

this road, though shortest, is in general much infested

muee ke sath tueyar nu kur-ke humen use sufurmen nu chula chahiye, kyoonki oon men se kum ruste men milte huen.

hum jo khooshkee ke suer kuren to chahiye ki nuokuron ke ghufut se jo sub afut purtee hue, oos se hoshyar ruhne ke liye uchchhee turuh sub cheez ko bandhen, qutu nuzur oon hadison se jo ukzur moosafiron pur purte huen.

khurch uor mooshkilat se buchne ke waste hum ko chahiye ki muqdoor bhur usbab kum kuren.

chulo hum oos se musluhut kuren ; oos ne is moolk men khooshkee o turee ke suer buhoot ke hue, uor humaree mudud kurega.

upneegariyon wughuerue ke hur hur mukan se gozurne ke waste jo dustuk ke durkhvast kurnee zuroor hue, oos men toom fikr nuheen kurte ho.

is men kum se kum do roz ke der hogee.

yih rah ugurchi nuzdeek hue, pur ukzur rahzune

by robbers ; i think we ought to go by the other, and, even then, a small guard is absolutely necessary.

is the wine, and the other packages that were sent here in the morning, properly packed and put in the carts ?

there are people now employed in going, so you had better see yourself that it be well done.

on the journey the loss of the wine would be a very serious one, and one not easily remedied.

these people, in place of exerting themselves, are all asleep in the veranda.

so many of the servants ought to go on with the breakfasting tent, and the others remain with the dining tent.

by sending one tent on in the evening to the next stage, we can have breakfast as soon as we arrive.

the dining tent in which we sleep, seldom can come up

hotee hue ; hum sumujhte hueñ ki doosre ruste se jana lazim hue, tahum chund niguhban nihayut zuroor hueñ.

jo shurab uor guḥriyañ ki fujur ko yuhañ bhejee gu,een, oñheñ uch-chḥee tu-ruh bandḥkur gariyoñ pur rukḥa hue ki nuheen ?

ub log oos kam meñ luge hueñ, bihtur yih hue ki toom ap dekḥo ki wooh uch-chḥee tu-ruh bune.

sufur meñ shurab ke zayu, uhone se buree qubaḥut hogee, jiska ilaj mooshkil hue.

ye log miḥnut kurne ke iwuz sub buramude meñ sote hueñ.

itne nuokuroñ ko chahiye ki ḥazree kḥane ke tumboo ke sath jaweñ, uor baqee kḥane ke khueme ke sath ruheñ.

sham ko doosree munzil meñ peshkhueme ke bhejne se hum puhoonchte hee ḥazree kḥa sukenge.

kḥane ka khuemu ki jis meñ hum sote hueñ, jub tuk din

until the day is far advanced.

the sentinel must be very circumspect at night, otherwise we shall certainly be robbed.

let the carriages and cattle be brought to one place before it gets dark, and put under the charge of the watchmen.

we must halt one day in every week, or even more should the stages be long, to relieve the people and cattle.

all large towns we ought to avoid as much as possible, to prevent our people from deserting.

desire the people always to pitch the tents near water, and, if possible, under trees.

what district is this village in? and who is magistrate of it?

how very highly cultivated the country through which we passed to-day is!

i fear we shall have much trouble in passing our bag-

buhoot nu churhe, kumtur puhonch sukta hue.

chahiye ki rat ko chuoakedar khoob chuokus ruhe, nuheen to beshuk hum loot jaenge.

sham hone ke age chahiye ki gariyon uor buelon ko ek juguh jumu, u kuren, uor chuokeedaron ke zimme kur den.

logon uor charpayon ke aram ke liye humen hur hufte men ek roz muqam kurna hoga, bulki ziyadu, ugur munzil buree ho.

lazim hue ki sub bure bure shuhron ko muqdoor bhur chhoren ki log bhag nu suken.

logon se kuh do ki humeshu panee ke nuzdeek khuemu khura kuren, uor ugur ho suke to durukhton ke tule.

yih ganw kis purgune men hue uor yuhan ka hakim kuon hue?

jis surzumeen ko aj hum tae kurke aye, wuhan kee khetee kya khoob hue!

hum ko undeshu hue ki kul humare usbab ko nud-

gage across the river to-morrow.

what a delightful situation this is! let us halt here a day or two.

enquire in that village whether there be any game in the neighbourhood.

this man says there is game of all kinds very near; but that it is dangerous going near the wood on account of the numbers of tigers in it.

they seldom carry off any of the people; but hardly a night passes during which the cattle do not suffer.

tell the proprietor of the village to send some of his people in the evening to beat up the game for us.

don't allow these people to dress their victuals so near the tent, we are almost stifled with the smoke.

take care that every thing is paid, and that no violence be used against the villagers.

should there be any com-

dee ke par cotarne men bu-
ree tuṣḍee,ṛ hogee.

yih kya dilchusp juguh
hue! a,ṛ yuhaṇ do ek din
muqam kureṇ.

oos gaṇw men poochho ki
iske aspas ko,ee shikar hue
ki nuheen.

yih shukhṣ kuhta hue, ki
buhoot nuzdeek hur turuh
ke shikar huen, lekin she-
ron kee bohtayut se jungul
ke pas goozurna khuṛnak
hue.

we kisee admee ko kum le
jate huen, lekin kum usee
rat goozurtee hue ki jis men
charpaye mare nuheen jate.
oos gaṇw ke zumeendar se
kuho ki sham ko upne ad-
miyon men se ku,ee bheje,
ki humare waste shikar
gher lawen.

khueme ke itne nuzdeek in
logon ko kḥana pukane nu
do, kyoon ki dhoo,ṇ se qu-
reeb hota hue ki dum rook
ja,e.

khuburdar ki sub cheezon
kee qeemut dee ja,e, uor
gunwaron pur koochh zoolm
nu ho.

ugur koochh nalish ho uor

plaints made, and you be guilty, you shall certainly be punished severely.

we have had very good sport indeed, and not much fatigue.

tell the people we shall halt here to-morrow, and let them provide themselves with any necessaries from the village, as there will be no halt again for some time.

you had better not ride to-morrow, as your horse must be fatigued with the long marches we have lately made.

are the elephants and camels also properly attended to and fed ?

it is always difficult, after one day's halt even, to set the people a-going as usual; therefore let us avoid stopping except when necessary. how many stages yet is that town from this ?

we must have a guide to show us the road through this woody country.

what amazing numbers of peacocks, partridges, and

toom tuqseerwar thuhro, to be-shuk toom sukht suza pa,oge.

such hum ko buhoot uch-chha shikar mila, uor mandugee thoree hoo,ee.

logon se kuho ki kul yuhan hum muqam kurenge, uor we ap upne waste sub surunjam ganw se mungwa-wen, kyoonki chund roz tuluk phir muqam nu hoga.

bihtur yih hue ki kul toom suwar nu ho, kyoonki hum ne jo ub buree kooch kiye is se toomhara ghora mandu hoo,a hoga.

hathiyon, oonton ke bhee dane chare uor khubur geeree uch-chhee turuh hotee hue ?

ek din bhee muqam kurke logon ko budustoor rah chulana humeshu mooshkil hue, is waste muqam kurna chhor den mugur jub zuroor ho. wooh shuhr yuhan se ub tuk kue munzil hue ?

hum ko ek rahbur chahiye ki is junglee moolk men humen rah butawe.

is qudur mor, teetur uor shikar aj hum ne dekhe ki

*other game we saw to-day ;
from never being disturbed,
they are very tame.*

*let us go and look at the ce-
lebrated mosque in the even-
ing.*

*the people and cattle seem
to be all much fatigued to-
day, on account of the heat.*

*there is a storm coming on ;
see that the tent-pins and
ropes are well secured, and
the trunks, &c. be placed
under the tent to leeward.*

*how different a climate this
is from that which we left
three weeks since, the morn-
ings are now really cold.*

*before we reach our jour-
ney's end, we shall be much
more sensible of it ; i' ob-
served to-day a little ice on
the water. **

*what lofty building is that
which appears on the left ?*

*some people from the village
have come to complain that
our servants have destroyed
a whole field of sugar-cane,*

tu,ujjoōb hue, we kub̄hee nu
ch̄her̄ne se buhoot d̄heeth
hoo,ee huen̄.

sham ko chulkur oos namee
musjid ko dekhen̄.

mu,uloom hota hue ki ad-
mee uor charpa,e gurmee
ke subub aj buhoot mande
hoo,e huen̄.

and̄hee atee hue, dek̄ho ki
khueme kee mekhen̄ uor
russiyan̄ khoob muz̄boot̄
huen̄ ki nuheen̄, uor şun-
dooq wughueru dere kee ar̄
men̄ ruk̄ho.

teen hufte hoo,e jo juguh
hum ne ch̄hōree, ooskee uor
iskee ab o huwa men̄ kitna
furq hue,ub suwere waqu,ee
surdee hue.

akhiree munzil tuk pu-
hoochne ke age humen̄ uor
ziyadu thund̄ lugegee, hum
ne aj panee pur thoree burf
dek̄hee.

wooh kuon see bulund ima-
rut hue jo ba,een̄ turuf nu-
zur atee hue.

gan̄w se ku,ee shukhs̄ nalish
kurne ko a,e huen̄ ki hu-
mare nuokuron̄ ne gunne
ke tumam k̄het ko khurab

and that they will not give its value.

we must, to deter them in future, punish them severely, besides making them pay a proper price.

the groom says, the horse requires being shod; and that the back of one of the camels is much galled, to defend which his keeper wants a piece of blanket.

at an average of fourteen miles a-day, we shall reach our destination in fourteen days, allowing two halts.

have you sent for guides and watchmen from the town? as this country is notorious for thieves, and by giving our baggage in charge to these people, the renter of the country becomes responsible for it.

i have travelled much, and never yet lost any thing except by carelessness.

prepare two frames for tattles for the doors of the tents, and let them be as light as possible.

kiya hue, uor we ooskee qeemut nu denge.

age oonkee ibrut ke liye chahiye ki hum oon se wajibe qeemut dilane ke siwa sukht suza den.

su,ees kuhta hue ki ghore kee nu ulbundee kiya chahiye, uor ek oon kee peeth buhoot chhil gu,ee hue, ooske arne ke liye shooturban ek kumlee mangta hue.

hur roz surasuree sat kos luga kur chuoduh din men do muqam kurke bhee hum munzili muqsood ko puh-oonchenge.

toom ne rahbur uor chuo-keedaron ko shuhr se bola bheja hue, kyonki is moolk men ruhzonee mushoor hue uor upne usbab oon logon kee chuokee men rukhne se moolk ke amil ko ooskee nisha kur denee hogee.

muen ne suer buhoot see kee, lekin kubhee kooch cheez nuheen kho,ee, mugur ghufut se.

khuemon ke duron ke liye do tuttee thath tueyar kuro, uor we muqdoor bhur hulke hon.

what with the dust and length of our march, i am to-day more fatigued than i have yet been, and my head aches violently.

this immense number of hindoos is going to bathe in the ganges at such a place, it is their annual custom.

to avoid expence, let us send the cattle into the country, where they can be kept at a much less monthly expence than here.

the carts and bullocks we ought to sell, and reduce our travelling establishment of servants.

see if the tents are properly packed up or not, after being well dried, and let them be put in some place where the rats may not be able to destroy them.

have you paid all the people their wages? take care that you have done so fairly, or i shall certainly turn you off.

the furniture, &c. will arrive by water in a few days; in

kya gurd se, uor kya bure kooch ke subub hum aj age se ziyadu mande hoo, e hueñ, uor humara sir buhoot hee dookhta hue.

ye be-shoomar hindoo gunga nuhane jate hueñ, fulanee juguh conkee hur sal yuhee rusm hue.

khurch kum kurne ke waste charpayon ko dihat men bhejen, wuhan yuhan se khurch muheene men buhoot kum hoga.

lazim hue ki gariyan uor buel bech dalen uor ziyadu nuokuron ko jo sufur ke waste rukhe gae the, door kur den.

dekho to deron ko khoob sookhakur uch-chhee turuh bandha hue ki nuheen, uor con ko uesee juguh rukho ki choohe khurab nu kur suken.

toom ne sub logon kee tulub dee hue? khuburdar yih toom ne moonsee se kiya hue to khuer, nuheen to hum toomhen moqurrur door kur denge.

thore dinon men surunjam wughueru na, o pur a puh-

*the mean time we must manage
with our travelling equipage.*

*allow the people to rest for
some days.*

going upon the river.

*send a person to the different
stations where bujros, and
other boats, generally lie; and
should he find a convenient
pinnacle or bujro, of about
sixteen oars, let him bring the
person who has the charge of
it with him.*

though *barge* is probably the origin of *bujro*, this last has become as much a hindoostanee word as sparrowgrass (asparagus) has long been an english one. with respect to *pinis*, it also is an adoption for want of any better term, and has already amalgamated with the hindiee at most of the navigable streams and seas of india.

*is your boat, and are your
people ready to go a voyage
of six weeks to such a place?*

*we wish to leave this in four
days, if every thing can be
got ready.*

*take so many chairs, tables,
&c. on board the boat at such
a landing-place, and desire
the cooking boat to be brought
there likewise.*

oonchega, iske durmiyan
hum ko sufuree usbab se
kam chulana hoga.

logon ko chund roz aram
kurne do.

durya pur jana.

hur ek ghat pur admee bhe-
jo juhan bujru uor uor nao
ukshur ruhtee hue, uor ugur
uch-chhee furaghut kee ek
pinis ya bujru soluh aha-
ruh dand ka mile to oske
manjhee ko upne sath lawe.

toomharee kishtee uor toom-
hare log muojood hueñ, ki
fulanee juguh chhu hufte
ke liye sufur ko jawen?

ugur sub cheezen tueyar ho
suken to chahte hueñ ki char
roz men hum yuhan se chu-
len.

itnee chuokiyan, mezen wug-
hueru fulane ghat men nao
pur le ja, uor kuho ki ba-
wurchee-khane kee kishtee
bhee wuheen lawe.

tell the cook and steward to provide every thing that may be necessary until we reach such a place.

go to the custom-house, and get passes for the baggage immediately.

see that the boat be quite clean, then lay the mats.

what is the hire of such a boat a month ?

ask the boatman whether the river is yet open, or must we go by the soonder-bun ? this will occasion a material difference in the length of our voyage.

at which hour does the tide serve to go up the river to-day.

as soon as the tide serves, let the boat be taken above the shipping to such a passage, where we will embark in the evening.

two horse boats will likewise be necessary ; and tell the groom to take care that the boats are properly fitted up for receiving the horses.

have you sent a sufficient

bawurchee uor khansaman se kuho ki fulanee juguh ke puhœnchne tuk jo cheez durkar ho, so tueyar rukhen.

puchoture kee kuchuhree men ja, o uor juldee usbab ke waste purwane lo.

dekho ki na, o khoob saf ho to saf bichha, o.

uesee kishtee ka kirayu muheene bhur ka kitna hue ?

mullaḥ se poochho ki moohana ub tuk kḥoola hue, ya humen soondur bun kee rah se jana hoga ? is se rah kee durazee men bura furq puraga.

aj kis wuqt juwar hogee jo hum ojan jawen.

juwar hote hee kishtee juhaz buhur ke age fulane ghat pur lejana, wuheen hum sham ko suwar honge.

ghore ke liye bhee do kish-tiyaḥ chahiyeḥ, uor sa, ees se kuho ki hoshyar ruhe, ki ghore churhane ke waste nawen uch-chhee turuḥ doo-roost hon.

ghoron ke waste danu ghas

quantity of provender on board for the horses ?

take care they do not get lamed while putting them into the boats.

the wind is now fair, and should it continue, we shall reach such a place in the evening.

make the people tow the boat round that point upon which the wind blows with violence.

bring the boat to, opposite to that village, and send some one on shore for fruit, and milk to make butter of.

the boat leaks so much, she must be pumped twice a-day.

endeavour to reach mr. such a one's house by dinner time to-day, as i am anxious to see him.

let down all the curtains at night, the cold is very great.

the boat is aground on this island of sand, and we must have assistance to get her off. the boatman says there is a violent north-wester coming

jitna chahiye toom ne na, o pur bheja hue ?

khuburdar kishtee pur chur-hane men we lungre nu ho ja, en.

huwa ubmowafiq hue, ugur uesee ruhegee to sham ko hum fulanee jugih tuk puhonchenge.

os tek ke pherne men juhan huwa zor se chultee hue, logon se kishtee ka goon khinchwa, o.

os ganw ke samhne kishtee luga, o, uor kisee ko mewe ke liye uor muk-khun bunane ke doodh ke waste kunare pur bhejo.

na, o men itna panee atahue, ose hur roz do bar seenchna hoga.

aj khane ke wuqt fulane sahib ke ghur tuluk puhonchne kee koshish kuro, kyonki hum onke dekhone ke moshtaq huen.

rat ko sub purde gira do, buhoot surdee hue.

is baloo kee chur men na, o lug gu, ee, iske chhoreane ke liye hum ko mudud chahiye. mullah kuhta hue ki sukht andhee atee hue, pus puhle

on, and that we must take shelter in the first creek we meet.

unless all the masts are struck, we never can make any progress against so violent a wind.

they do not pull the oars with spirit; tell the boatman to rouse them.

tell the servants not to smoke and make such a noise near the door of the cabin.

the stream is now very strong, and unless we have a fair wind, we shall make little progress.

are the baggage boats at hand? i want such a box out of one of them.

what was that fleet of boats loaded with, which we met in the morning? and where was it going?

is this boat sufficiently safe to go down to diamond harbour and sagur in?

i must be on board that ship to-morrow evening, therefore make no delay.

take every thing out of the different boats, and let the

jo kol nu zurawe, oos men hum ko punah lenee hogee.

ugur sub mustool gira,e nu ja,en, to hum is toond huwa men koochh age chul nu sukenge.

we zor se dand nuheen marte huen; manjheese kuho ki oon ko zura jutake lulkare.

nuokuron se kuho ki hooqqu nu peewen, uor kothree ke durwaze ke pas uesa shor nu kuren.

ub panee buhoot turkha hue, uor ugur huwa moowafiq nu ho to age kum chul sukenge.

usbab kee kishtiyon nuz-deek huen? oonkee ek men se hum fulanu sundooq liya chahte huen.

kishtiyon kee buhur jo fujur ko humen milee thee, oos men kya luda tha? uor wooh kuañ jatee thee?

kulaguchhiye uor sagur men is na,o pur bekhutre ja sukte huen.

kul sham ke wuqt moojh ko oos juhaz pur churhna hue, is waste der mut kuro.

hur hur kishtee se cheezen ootha lo, uor logon ko kul

*people come to-morrow
when they shall be paid.*

*i pass the day at such a
gentleman's on the other
side of the river, to-morrow;
have a boat ready in the
morning, in which i shall re-
turn likewise in the evening.*

*give them half the hire now,
the remainder they shall re-
ceive to-morrow.*

*can we reach it in one flood
or ebb tide with a fair wind?*

*this is a very swift sailing
boat indeed; who built her?*

*there is too little ballast for
such a quantity of sail, and
the boatmen are not at all
expert.*

*keep to windward of that
ship, and take care not to
come upon her cable, or we
shall certainly be upset.*

*hunting, shooting, and
fishing, &c.*

*is there any game in this
neighbourhood?*

there are wild buffaloes in

mere pas ane do tub we
puese pawenge.

kul ka din hum oos par fu-
lane sahib ke yuhan ka-
tenge; fujur ek na, o tueyar
rukna, oose pur muensham
ko bhee phir awoonga.

oon ko ub adha kirayu do,
baqee kul pawenge.

jo huwa moowafiq ho to ek
juwar ya bhatha men wuhan
hum puhoonch sukenge.

such ki yih kishtee khoob
tezruo hue; kis ne isko bu-
naya hue?

uesee buree pal ke waste
na, o men bojha kum hue, uor
dandee moofluq chalak nu-
heen.

oos juhaz kee ar chor hu-
wa kee rookh pur ja, o, uor
khuburdar kuheen na, ooske
russe pur nu awe, nuheen
to beshak hum oofluq pu-
renge.

shikar kurna, goleechulana,
uor muchhlee marna
wughueru.

is gird o nuwah men ko, ee
shikar hue?

urne to buhoot huen, uor

abundance, a few tigers, and all kinds of deer and smaller game.

in every field there are part-ridges and quails, and that swamp is full of snipes and water fowl.

clean all the fowling pieces well, and put up a few bullets for the large guns, and put in new flints.

when it gets cool towards the evening, we shall go to that wood; perhaps we may see something or other.

call some of the villagers to shew the usual haunts of the game.

he says there are two wild buffaloes behind that copse, and by going this way, we can get within shot of them, without being perceived.

do you fire at the one towards the left, i shall take the other; you have hit, and i have missed.

your ball has struck him in the shoulder; the other i believe is wounded likewise.

ku,ee sher bhee, uor hur tu-
ruh ke hirun, uor chhote
chhote shikar.

hur ek khet men teetur
uor buteren huen, uor wooh
jheel chuhion uor moor-
ghabiyon se bhuree hue.

sub bundooqen uchhee tu-
ruh saf kuro, uor koochh
goliyan buree bundooqonke
liye rukho uor nu,ee puthri-
yan bhee luga,o.

jub sham ko koochh thund-
ha ho, tub hum os jungul
men ja,enge; shayud koochh
nu koochh nuzur awe.

ku,ee gunwaron ko boola,o,
ki dikha den juhan ukhur
shikar ruhte huen.

wooh kuhta hue ki os jhar
ke peechhe do urne huen
uor is rah se jane men hum
oon kee ankh buchakur on-
hen golee ke pulle pur pa-
wenge.

toom ba,een turuf ek pur
golee chula,o, muen doosre
pur, toom ne nishana mara
hue; uor muen chookahoon.
toomharee golee oske kand-
he pur lugee hue; muen su-
mujhta hoon ki wooh doosra
bhee zukhmee hoo,a hue.

how many snipes have you killed?

if you can swim, bring out that duck and those two geese; the duck has dived, but will soon appear again.

give me a little small shot and a turn-screw; this powder is damp, dry it in the sun.

you cannot shoot flying as we do; he can bring down that swallow, though it flies so swiftly.

at what distance can you do execution with that gun?

we shall go a hog-hunting to-morrow morning in such a plain, where we are told they are numerous.

this horse is not sufficiently bold to allow him to come near a hog; however, i speared two, one of which charged me violently, and slightly wounded my horse in the flank.

kitnee chuhyaṅ toom ne mareen?

ugur toom puer sukte ho to oos moorghabee ko uor oon dononṅ hansonṅ ko la, o, moorghabee doob gu, ee hue, lekin phir wooh ubhee nuzur awegee.

thore se chḥurre moojhe do, uor pechkush, is baroot menṅ surdee puhoonchee hue, zura dhoop dikḥao.

hum juese oorte janwur ko marte hueṅ toom wuesa nuheenṅ mar sukte ho, wooh oos ubabeel ko neeche gira sukta hue ugurchi wooh uesee tez purwaz hue.

oos bundooq se toom kitnee door ka nishanu luga sukte ho?

kul fujur hum bunuele ke shikar kurne ko fulane muedan menṅ jawenge, hum ne soona hue ki wuhanṅ buhoot hueṅ.

is ghore ko itnee himmut nuheenṅ ki oosko kisee bunuele ke pas leja, e; lekin muenṅ ne do bunuele ko burchḥee maree oon menṅ se ek ne moojh pur sukht humlu kiya, uor mere ghore

we had a delightful chase after a jackall, over a beautiful country; it, however, escaped. let loose the dogs at that hare.

try if your horse can take that leap, which his took so easily.

this is bad hunting ground, it is so uneven and full of holes.

set some snares here for catching hares and part-ridges.

here is a peacock's nest, with a number of eggs in it; the hen ran into that bush.

i heard the wild fowl crowing this morning, quite close to the tent.

send the fowler into the wood to endeavour to kill one or two, or any thing he may see.

do you think there is game here, or any beasts of prey?

what sort?

is the ground good?

kee bughul men koochh
zukhm puhonchaya.

hum neuch-chhee turuh ek
muedan hokur ek geedur
ko khoob rugeda, lekin wooh
buch गया. kooton ko oos
khurgosh pur chhor do.

dekho to toomhara ghora
wuhan uesa phand sukta
hue ki nuheen, juesa ki oos-
ka ghora suhuj men phanda.
yih shikar kee juguh booree
hue, uesee beehur hue uor
gurhon se bhuree.

khurgoshon uor teeturon ke
pukurne ko yuhan ko, ee
phanda luga, o.

yuhan mor ka ek busera
hue uor oos men buhoot se
unde hue; madu oos jung-
gul men duoree gu, ee.

aj fujur ke wuqt junglee
moorgh kee awaz tumboo
ke pas muen ne soonee hue.
chireemar ko oos jungul men
bhejo ki do ek moorgh ya
uor jo koochh nuzur awe,
marne ka qud kure.

toom jante ho ki yuhan shi-
kar hue ya ko, ee durundu
janwur.

kis turih ka?

wooh zumeenuch-chhee hue?

*are the fields covered with
stubble strong enough to
hurt the horses' feet?*

where is the most game?

*take people and beat all the
bushes well.*

do not make a noise.

*keep close there, i see a
tiger near yon bush.*

silence! not a word.

*bring my gun, pistol, sword,
spear.*

*take a good aim, do not be
confused, but lodge the ball
in the tiger's head, or we
are all dead men.*

keep out of the way.

where are you running?

slip the dogs.

call off the dogs.

*why do you fire in that care-
less way? you will wound
the country people.*

load again.

*bring small shot, powder,
ball, paper, flint.*

*have you brought the fish-
ing apparatus with you?
i am told there are some
good stations for fishing
near this.*

khet usee sukht k̄hoonti-
yon se bhure hooe huen ki
ghore ke panw men chooben.

buhoot shikar kuhan hue?

logon ko sath lo uor jungul
uch-ch̄hee turuh jharo.

shor mut kuro.

wuhan ch̄hipe ruho oos jha-
ree ke pas ek sher nuzur
ata hue.

choop ruho! bat nu kuho.
merree bundooq, tubunchu,
tulwar, bhur-ch̄hee, lao.

uch-ch̄hee shust lena, ghū-
brao mut, pur golee sher
ke sir men maro, nuheen to
hum sub mooe.

kunare ruho.

kuhan bhage jate ho?

kootton ko chhor do.

kootton ko boola lo.

kyoon toom oos turuh be
khubur bundooq chulate
ho? toom gunwaron ko gha,il
kuroge.

phir bhuro.

chhurre, baroot, golee, ni-
walu, puthree, lao.

muchhlee marne ka usbab
toom upne sath lae ho?
muen ne soona hue ki much-
hlee marne ke kuce uch-
ch̄he thikane pas hee huen.

what bait do you generally use? this rod is too slender for fishing with in this river.

how much the hook is bent by pulling out that large fish! you ought to put a weight on the line to make it sink.

this is like an eel, which is a common fish in this country.

throw the net in that pool. call these fishermen and the huntsmen to assist you.

are there good fish in this river, tank, lake?

how do you catch them?

send me some baits, a fishing rod, line, hook, net.

*how do you know when the fish bites? **

i look at the floater.

what is the best bait?

knock the fish on the head at once to put it out of pain.

have you caught many fishes?

kuon sa charu toom ukṣur dete ho? is nuddee men muchḥlee marne ke liye yih bunsee buhoot bareek hue. is buree muchḥlee ke kḥu-enchne men dekḥo kanta kitna ṭeṭḥa hoguya! chahiye ki koochḥ bharee cheez doree men bandḥ do ki doob ja.e.

yih bam kee manund hue, jo is moolk men ukṣur hue.

oos duh men jal phenko. in muchḥwoon uor shikariyon ko boola, o, ki toom haree mudud kuren.

uch-chḥee muchḥliyan is nuddee, talab, jheel, men huen?

toom on ko kyoonkur pukurte ho?

koochḥ chara, bunsee, kanta, doree, jal mere liye bḥej do. toom kyoonkur jante ho jub muchḥlee kḥatee hue?

muen tunder ko dekḥta hoon. sub se uch-chḥa chara kuon sa hue?

ek bargee muchḥlee ke sir men maro ki dookḥ se buche. toom ne buhoot see muchḥliyan pukreen huen?

*are these you have caught
very good eating?*

will you sell them?

*come! here is a present for
you; now give me every fish
you have.*

*do you hawk much in this
country?*

*what birds and beasts do
the hawks generally catch?*

*have you a great variety of
hawks, falcons, &c.?*

*mention their names, pro-
perties, and ordinary prices.
how are they fed?*

who has the care of them?

*when and how are they
trained?*

*are they faithful to their
keepers, owners?*

do they live long?

*how do they go after their
prey?*

*is there much sport with
this mode of hunting?*

*where and among whom is
hawking most in use?*

ye muchhliyaṅ jo toomne
pukṛeṅ, kḥane meṅ uch-
chḥee huen?

toom oṅ ko bechoge?

a, o yih toomḥare waste inam
hue, ub jitnee muchhlee
toomḥare pas hue moojhe do.

toom is moolk meṅ baz ka
shikar buhoot kḥelte ho?

baz ukṣur kin kin chiriyon
uor janwuron ko pukurtee
hue?

toomḥare pas ukṣur turuḥ ke
shikaree janwur, miṣli baz,
shikru wughueru huen?

oṅ ke nam, khuwaṣṣ uor
chulnee qeemut buta, o.

oṅ ko kyoonkur kḥilate
huen?

kuon oṅ kee khuburdaree
kurta hue?

kub uor kyoonkur oṅhen
sudḥate huen?

we upne malikon, uor palne-
walon ke saḥ wufadar huen?

we buhoot din buchte huen?

we upne shikar ka peechḥa
kyoonkur kurte huen?

is turuḥ ke shikar meṅ kya
buhoot tumashe huen?

kuhan uor kin ke yuhan
baz ka shikar kḥelna mo-
ruwuj hue?

are the hawks ever killed or torn up in the sport ?

shikar k̄helne meṅ baz kub-
hee maree jatee hue ya
zukhmee hotee hue ?

how do people preserve them from accidents ?

log oonhen kyoonkur bu-
la, on se buchate huen ?

do they bite or scratch people much ?

we kya logon ko chonch ya
punju marte huen ?

are they subject to diseases, and have they any particular diet or medicines administered to them ?

oon ko ukṣur murz hota hue
uor oon ke waste ko, ee khaṣṣ
khorak ya duwa hue ?

swimming.

puerna.

can you swim well ?

toom uch-chha puer sukthe ho?
puerna kya buhoot mooshkil
hue ?

is it very difficult to swim ?

muen hur roz noor ke turke
puerta hoon.

i swim every morning very early.

ugur toom puernu heen suk-
te ho, to guhre meṅ jane kee
kyoon jcor-ut kiya kurte ho?

if you cannot swim, why do you venture out of your depth ?

toom ne puerna kis turuh
seekha hue ?

how did you learn to swim ?

jo ghure toot jaen to kya
ho.

suppose the pots were to break, what then ?

toom puer kur is nuddee ke
par ja sukthe ho ?

can you swim across this river ?

ugur nuheen sukthe ho to ek
bera buna, o ya munga, o.

make or procure a raft, if you cannot.

toom panee meṅ mugur, uor
punihe samp se nuheen dur-
te ?

are you not afraid of alligators, and water snakes, in the water ?

the wound by the snake is very dangerous.

are there many in the river?

do you ever swim on your back?

i could once dive, but i cannot now.

it is not easy to swim against the stream.

if tired, float on your back down with the stream.

they cannot swim so far.

most animals but man swim naturally.

gardening.

i wish to make a kitchen garden of this ground; get five or six labourers to clear it out, and to cut down this underwood.

go to mr. such a one's, and his gardener will give you so many seeds and plants, which you must plant immediately.

here are all kinds of seeds, and quite fresh; it will be your fault should they not grow.

samp ke dusne se bura khutru hue.

durya men kya buhoot huen? toom kubhee chit puerte ho?

muen kisee wuqt doobkee mar sukta tha, lekin ub nuheen sukta hoon.

puerkur oojan jana koochh suhuj nuheen.

ugur thuke ho to luhur ke sath chit puero.

we itnee door puer nuheen sukte.

admee ke siwa ukshur janwur ap se puerte huen.

bagh bunana.

is zumeen men muen turkariyan boya chahta hoon, panch ya chhu muzdooron ko boola, o ki oose saf kur den, uor is jharee ko turash-dalen.

fulane sahib ke yuhan ja, o, on ka malee toom ko is qudur tookhm uor durukht dega, onhen juldee luga, o ya bo, o.

yih hur turuh ke beej huen uor nihayut taze; ugur we nu oogen to toomhara qoo-soor hoga.

along that wall, plant a row of plantain trees, and the pupeeha mixed with them. put up something to shelter these plants for a few days from the sun.

do you water them all, morning and evening?

i see vegetables of many kinds ready in other gentlemen's gardens; how happens it every thing is so backward here?

see how these beds are overrun with weeds; why do you not clean them?

where is the china fruit tree i sent here yesterday? plant it in a shady place.

do not sow the europe seeds till next month, when the rains are nearly over.

none of the seeds we had last season have come up.

send him a good basket of all kinds of vegetables every day.

plant the rose bushes, and

os deewar ke burabur, ek quṭar kelon kee luga, o uor pupeeha bḥee oske saṭh.

in birwon pur chund roz dḥoop se buchane ke liye koochḥ kḥura kuro.

soobḥ o sham toom on pur panee seenchte ho?

hum dekhte huen ki uor uor saḥibon ke bagh men uqsam turkariyan hoo, een huen, yih kyoonkur hue ki yuhan sub cheezen itnee puchhuetee huen.

dekho ye sub kyariyan ghas se kuesee bḥur gu, ee huen, onhen saf kyoon nuheen kurte?

cheen ke mewe ka durukht kuhan hue jo hum ne kul yuhan bḥeja ṭha? ose oṭ men luga, o.

wilayutee beejugle muheene tuk mut bona ki tub bursat tumam hone pur hogee.

jo beej hum ko gu, e sal mile ṭhe, os men se koochḥ nu ooga.

hur roz hur qism kee turkariyon kee ek dalee osko bḥeja kuro.

ruste kee donon turuf goolab

other shrubs, along the road on each side, and between each a flower.

what seeds have you sown in these beds?

do not mix the country flower seeds with those i gave you.

these aromatic shrubs plant as near the house as possible.

make up a nosegay every morning, of whatever flowers may be in season, and bring it to me.

make a light frame of bamboos, and fix it to that wall, but let it be so high, that when the creepers, which i mean to plant there in the rains, grow up, they may conceal these huts.

is this a fruit-bearing tree, or a flowering one?

the rains have washed the gravel off the walks; send for some more, and after spreading it, press it well down with the rolling stone.

that beautiful flower you have nearly allowed to be choked by weeds from your negligence.

uor uor per luga, o, uor hur ek ke beech men ek ek phool.

in kyariyon men toom ne kuon se beej bo, e huen?

desee phoolon ke beej on se mut mila, o, jo hum ne diye huen.

ye khooshboo durukht muqdoor bhur ghur ke nuzdeek luga, o.

jis muosim men jo phoo ho, ooska hur roz suwere ek gooldustu bunakur mere waste lana.

bans ka ek hulka thath bunakur is deewar se luga do, lekin itna ooncha ho ki jin belon ko bursat men lugane ka iradu hue, we jub oogen to in jhomron ko nuzur se chhipawen.

yih phuldar durukht hue, ya phool ka?

ruwish ke kunkur panee se dhog, e huen, uor thora mungwa, o, uor oose dalne ke bu, ud put-thur se uch-chhee turuh duba, o.

wooh khoobsoorut phool te-ree ghufut se ghas men dub jane pur hue.

is this plant an annual, biennial, or perennial? ek salu dosalu ya pa,e dar.

is it indigenous or foreign?

from such a quantity of roses, we might distil some rose water.

these parterres are not properly dressed, nor are the edges of the walks kept clean and neat.

how happens it that the water in the pond is so dirty, and has always so thick a scum upon it?

the water must be drained off entirely, to allow it to be properly cleaned.

put so many fish into the pond, and feed them occasionally.

you must not allow these deer nor goats to get into either the kitchen or flower garden.

the gardener wants a watering pan, and some hoes and spades.

prune these trees in the proper season, and ingraft some likewise.

where are the cuttings of the trees from such a gentleman's garden? see that you have set

yih puodha (ek burus tuk ya do burus tuk ya burson) ruhta hue?

yih desee hue ya ghuer moolk ka?

itne phoolon se hum koochh goolab choowa sukenge.

ye chumun nu uch-chhee turuh arastu hoo,a nu ruwishon ke kunare saf o doo-roost rukhe gu,e.

yih kyoonkur hue ki is talab ka panee uesa gudla hoo,a, uor humeshu oos pur uesee garhee ka,ee jumtee hue?

panee bilkooll seenchna hoga, ki yih bukhoobee saf ho.

talab men itnee muchhliyan dalo uor onhen kubhee kubhee chara diya kuro.

in hirnon ya bukriyon ko turkariyon ke khet ya phool waree men ane nu dena.

ek lot, ku,ee koodalee uor belchu malee mangta hue.

in durukhton ko bur wuqt turasho, uor bu,uzi men puewund bhee kuro.

fulane sahib ke bagh ke durukhton kee qulumen kuan hue? dekho ki onko saye

them in the shade and in a moist place.

do you know the proper seasons in which these ought to be successively sown ?

he is a good botanist, and is besides well acquainted with the virtues of various plants.

that flower i observe generally blows at night, and this in the morning.

when will that fruit be ripe; cannot you force it ?

when forced it loses all its flavour, being a very delicate fruit.

the vegetables you raise are very insipid; i do not believe you manage them properly.

plant the shrubs regularly, and do not put all of the same kind together.

bring five or six mowers tomorrow or next day, and let them mow the grass in front and rear of the house, and this continue to do once in ten days until the rains are over.

men uor murtoob jugih men rukha hue ki nuheen.

toom jante ho kis kis muosim men inko puehum bona zuroor hue ?

wooh ilmi nubatat se khoob waqif hue, uor siwa, e iske uqsam durukhton kee khashiyut se agah hue.

muen dekhta hoon ki wooh phool ukshur rat heeko phoolta hue, uor yih fujur ko.

wooh phul kub pukega; kya toom ose pal men puka nuheen sukte ?

jo yih mewu palmen pukaya jawe to luzzut jatee ruhtee hue, kyoon ki yih nazook hue.

jo turkariyan toom pueda kurte ho, buhoot be-muze huen; muen sumujhta hoon ki toom uch-chhee turuh tudbeer nuheen kurte.

puodhon ko ba-turteeb luga, o, uor sub ek qism se pas pas nu ho.

kul ya purson panch ya chhu ghusyare la, o ki ghur kesamhne uor pichhware kee ghas turashen uor jub tuk bursat nu ho chooke isee turuh duswen din kiya kuro.

roll it every day, and endeavour to make it smooth and neat.

these two large trees i wish to have rooted out entirely, and all these inequalities levelled, and include so much of the field in the garden.

which is the quickest growing tree in this country? and at the same time pretty looking.

plant a hedge along the four sides of the pond, and clip it often, so that it may grow thick.

a lady and tailor.

this gown does not fit me at all; see how wide it is in the waist, and how shapeless this sleeve is.

the sleeves besides are much too long, they should only reach the elbow, make them sit smooth and becomingly on the arms, make the train large.

shall i take in the waist a little?

do so by opening the seam you formerly made.

hur roz belun phero uor koshish kuro ki saf uor burabur ruhe.

muen chahta hoon ki ye donoṅ bure durukht jur se oḅḅhare jawen, uor yih nishab o furaz burabur hon, uor muedan kee itnee zumeen bagh ke shamil kuro. is moḅk men kuon durukht buhoṅ juld burhta hue? uor deḅhne men bḅee khoob soorut.

talab kee charon turuf barḅh luga, o uor ukḅur turasha kuro ta ki khoob ḅhuna ho.

beebee uor durzee.

yih peshwaz moṅluḅ moḅjh ko phubtee nuheen; deḅho kumur men kitnee dheele hue, uor yih asteen kya bedḅub hue.

siwa, e iske asteeneṅ nihayut lumbee hueṅ, chahiye ki sirf kohnee tuk hon uor sufa, ee uor soṅhra, ee se haṅh men awen, damun lumba kuro.

kumur ko uor ṅora tung kuroonga?

age kee seewun ḅholkur uesa kuro.

let me put on the gown again, and you will see what alterations it requires.

the shoulder piece is very tight, and below too wide.

can you let it out without making a new seam?

it sets very well upon the breast, but make the plaits smaller.

have you hemmed the bottom all round yet?

how many yards of muslin will it require to make two such gowns? measure it before me, and tell me.

with a small train and plaited body it will take so much, and with a large train one yard and a half more.

bring me three or four pieces of fine muslin and silk to-morrow to look at, something like this pattern. make me another bed-gown like this, but rather wider.

go to such a tailor, and make me a cap exactly like that he is now making for his mistress.

peshwaz muen phir puhnoon tuo dekhoge kya budulna hoga.

kandha buhoot tung hue, uor neeche ziyadu chuora.

bidoon nu, ee seewun ke toom ise dheela kur sukthe ho?

chhatee men burabur atee hue, lekin cheen is se chhotee kuro.

toom ne charon kunaron men ub tuluk umul puttee see?

uesee do peshwazen bunane ko kue guz mulmul chahiye? samhne isko napkur moojh se kuho.

chhotee damun uor cheendar cholhe men itna lugega, uor lumbe damun men derh guz ziyadu.

kul teen char than mulmul uor reshmee kupre ke kochh isee numoone ke moowafiq la, o muen dekhonee.

isee turuh uor ek shubkhwa-bee peshwaz mere waste buna, o, lekin is se dheele ho. fulane durzee ke pas ja, o, uor juesee topee woh upnee beebie sahib ke waste ub bunata hue wuesee hee ek mere waste bhee buna, o.

how many such handkerchiefs can you hem in a day? i want them quickly.

ek din men toom usee kitne roomal umulputtee see suk-te ho? oonhen juldee muen chahtee hoon.

take a very small needle, and darn this so that it cannot be observed.

ek buhoot bareek soo,ee lo uor ise is turuh rufoo kuro ki mu,uloom nu ho.

where is the lace for my tucker? sew it on carefully.

choonut ke liye kinaree kuchañ hue? oose is pur khuburdaree se tanko.

fix this plume of feathers, and this knot of ribbons, in front of my straw hat, as neatly as you can.

puron kee yih kulghee uor reshmee qor ka yih pech uch-chhee turuh juesa toom se ho suke is ghas kee topee ke samhne men luga,o.

slightly stitch this wreath of flowers round that cap, in this manner.

phoolon ka yih har oos topee ke gird is turuh soobook tanko.

you have not copied the pattern in making this petticoat, it is by much too wide, below particularly.

toom ne is luhnge ko numoone ke moatabiq nuheen bunaya, khoosooñ neechebuhoot gher hue.

you must have this done by dressing time in the evening.

chahiye ki sham ko kupre puhunne ke wuqt toom ise tueyar rukho.

a lady and other servants.

beebee uor onke uor nuokur.

call me always at such an hour in the morning, what clothes will you put on this morning?

fujur ko humeshu fulane wuqt moojhe jugaya kuro. kuon se kupre toom aj fujur ko puhnogee?

the blue riding-habit and

suwaree kee neelee poshak

hat, it is very cold to-day.

give me a pair of leather shoes just now, make haste, as i wish to go out before the sun becomes hot.

bring water to wash my hands and face.

lay my pocket handkerchief and gloves on the table, and call the other waiting-maid.

is the carriage at the door? pull off this habit, it is too heavy, and give me a light dress.

tell the hair dresser to come in the evening at such an hour, to cut my hair.

i shall wear the new gown the tailor finished yesterday, in the evening, have it ready, as i go out early.

you have not half pounded this charcoal, make it more fine.

where are my silk shoes?

tell the tailor to sew this fringe on the petticoat quickly.

uor topee, aj buhoot surdee hue.

ek jora chumre ka joota moojhe ubhee do, juldee kuro, kyoonki aftar gurm hone ke age muen bahur jaya chaatee hoon.

moonh hath dhone ka paanee lao.

mera roomal uor dustane mez pur rukho, uor doosree da,ee ko boola,o.

garee durwaze pur hue?

yih poshak ootaro, buhoot bharee hue, hulka libas do.

balbur se kuho ki sham ke wuqt fulanee sa,ut mere bal kuturne ko awe.

durzee ne jo nu,ee peshwaz kul tueyar kee hue, so sham ko muen puhnoongee, ose tueyar rukhna ki muen juldee bahur ja,oungee.

is ko,ele ko toom ne udh pisa bhee nuheen kiya, ise uor ziyadu miheen kuro.

merree reshmee jootee kuhan hue?

durzeesekuho ki is jhalur ko peshwaz men juld tank de.

take four rows of the pearl necklace, and the diamond ear-rings, out of the drawer.

lay my fan, gloves, and smelling-bottle on the table.

hand me those rings and the pearl pin.

have the children had their dinner yet? call the nurse, and let her bring the child with her.

well! has the child slept any this forenoon? you must always put it to sleep at such an hour.

bathe them all regularly every morning.

who makes the child cry so much? have more patience, and be more gentle with it.

take them out an airing in the little carriage, morning and evening, into the fields, and if they wish to run about, allow them.

bring those playthings i bought to-day for the children.

if the weather permit, i will take them out in the carriage to the race course.

chuo lare motiyon ke, uor heere ke lutkun, khane men se nikalo.

merree punkhiya, dustane, uor khoshbo kee sheeshee mez pur rukho.

we ungoothiyan uor motee jurā hoo, a kanta moojhe do. lurke ub tuk khana kha chooke huen? da, ee ko boola, o uor kuho ki lurke ko upne sath lawe.

kyoon! do puhur ke age lurka kochh soya tha, fulane wuqt toom humeshu isko soolaya kuro.

hur roz fujur ko onhen nuhlana.

lurke ko kuon itna roolata hue? ziyadu burdasht kuro uor os se uor bhee nurmee kuro.

onhen hur sobh o sham chhotee garee purmuedan men suer ko le jaya kuro, ugur we duora chahen to duorne deejo.

lurkon kee khatir jo khi-luone aj muen ne mol liye huen so la, o.

ugur soobihta ho to muen on ko garee pur ghorduor tuk le ja, ongee.

have breakfast ready at such an hour, whether i be returned or not.

get my palkee ready, i am going to make some visits.

send a footman to inquire whether mrs.—beathome and disengaged; should she be at home, give her my compliments, and tell her that i am just coming to see her.

a revenue or other civil officer.

pray, my friend, are you somewhat versed in the revenue department?

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

have you any other names for the rate or rent adjustment of lands?

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

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

does this species of revenue

fulanee saṭ ḥazree tueyar kurna, khwah muen phira-oon khwah nu.

palkee tueyar kuro, muen kisee kee moolaqat ko jatee hoon.

pyade ko bhejo ki poochhe fulanee beebie (ṣahib) ghur men ukelee huen ki nuheen, ugur hon to on se mera sulam kuhe, uor zahir kure ki beebie (ṣahib) ubhee ap kee moolaqat ko atee huen.

surishtedar ya uhli kar moolkee.

kyoon jee toom malgozaree ke kam se koochh waqif ho?

putta kis ko kuhite huen uor qubooliyut kya hue?

rue uor rue-bundee ka uor ko,ee nam hue?

rue ke burabur jo uor ko,ee nam yad nu ho tuo os ka uhwal buyan war kuho?

malgozar jo huen so qist-bundee pur surkaree muhsool puhonchate huen ya ekuthan?

is turuh ka khiraj ukur

commonly come in before, or during, or after the crop? does free land, or that not assessed, pay any thing at all to government, or not, by way of acknowledgment?

fuṣl ke age, beech men ya peechhe puhonchta hue?
muṛṛfee yuṛṛne lakhirajee zumeen se koochh bhee hoozoor men dakhil hota hue ya nuheen, peshkush ya tabuidaree kee roo se?

who formerly settled the assessment of the several districts?

purgunon kee tushkhees age kuon kurta tha?

pray tell me at full length the true state of what are called shikumee portions of a village or farm?

uṣul huqeequt oon gan won ya chukon kee jin men koochhshikumee hue, moojhe buyanwar kuho to.

in what respects do the country register and town or village clerk differ?

qanoongo uor putwaree furq hue men kya.

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

kisee kaghuz putturka nam baz-namu hue, uor oos kee muṛṛnee kya?

in these days when constables are put over any landholder, is dunage exacted or not, and to what amount? in the country, does the contracting farmer or landholder receive the sustenance money?

dur een wila jud kisee zumeendar pur moohussil chhootte huen, tulubanu lugta hue ki nuheen, uo kis qudr? moofussul men moostajir ko nankar miltee hue ki zumeendar ko?

what is the name of the paper which contains an account of the tanks, orchards, boundaries, &c. of

jis kaghuz men kisee ganw kee zumeen, talab, baghat, siwanu wughuere ka uḥwal likha hoo, a ho to is ka kya

any village? they call it namhue?mōwazinuya ruq-
moowazinū, or boundary bu-bundee kuhlate huen.
sketch.

when the student has sufficient command of language to commence colloquist with his *secretary, native teacher*, or moonshee, after mastering the specimen exhibited here, he should try his own hand, or tongue rather, in the formation of sentences *ad libitum*, a purpose for which he will find the large collection of technical terms in grammar admirably calculated, provided he keep clear at first starting of logical disputes, wherever the philologers of the east are as opposite in their ideas on this theme from those of the west, as the rising and the setting sun; for the learner will assuredly find, through time and perseverance, that both he and his instructor are after the self-same object, only a little disguised by accidental position or name. for instance, preposition and postposition are but *particles*, whose actual meaning is not affected at all by their station, however preposterous; and what we call the substantive verb or copula, loses none of its existing attributes, by passing among the orientalist, under the appellation of *hurf letter, particle, or adverb*; why then contest this point with them, as the tyro may thus lose the substance, on which rapid progress may rest, while vainly hunting after those shadows that nobody, except an expert logician, can comprehend, if they do not, in the long run, elude even his comprehensive grasp. after this warning, if a new scholar will chop logic prematurely with his moonshee, he may realize labour for his pains, and lose both his temper and teacher into the bargain.

studying with a moonshee.

mōṭalū, u kurna.

pray, sir, in your opinion, kuho ṣahib, toomharee da-

whether is the hindoostanee or persian language the most difficult?

as to the difficulty of the hindee there can be no doubt, but it is more necessary than the persian; we therefore are striving to learn it. can you teach us? do say, in your idea, for the person who has transactions of all sorts, with both the high and the low, throughout hindoostan—of these two languages, viz. the hindoostanee and persian, which is the most requisite?

in regard to the mere arabic and persian words which occur in the mixed languages, they are not so very difficult; but the masculine and the feminine, with the discrimination of pronunciation in the pure hinduwee, to learn them is so arduous a task, that no one as yet hath properly acquired it, nay, never will, for perfection in science or languages is like an enchanted bird, which the more one

nist men hindee zuban ki farsee kuonsee ziyadu mooshkil hue?

hindee ke ishkal men koochh shoobuh nuheen, lekin farsee se ziyadu durkar, isee waste hum muqdoor bhur seekhte huen. toom hum ko sikhla sukoge?

bhula toomhare khiyal men kuho to oos shukhs ke waste jo moamilu ya surokar rukhta hue, kya awam kya khuwas se, hindoostan bhur men, in dono zubanon men se, yuune farsee uor hindee kuonsee poorzuroor hue?

sirf farsee uor urubee ulfaz jo rekhte men shamil huen, on ko jo poochho tuo chundan dooshwar nuheen, pur tanees uor tuzkeer bumui tumezi tuluffooz thenth hinduwee ko duryaft kurna, yihan tuk sunglakh hue jo aj tuk kisee se bu khoobe hasil nu hooa uor nuhoga, kyoon kur ki muharut ilmee ya zubanee goya ek tilimee chiriya hue ki jyoon jyoon ko, ee ose pukra chahe tyoon tyoon wooh kafir hath

*tries to catch, the farther
that imp flies from him.*

*in acquiring the hindoo-
stanee tongue, what is your
advice, speak candidly, that
i may learn the language
accordingly, and remain
eternally obliged to you on
that account.*

*what does this word signify?
put it in a common sen-
tence or two, and i shall,
from the tenor of the dis-
course, find out the mean-
ing of it.*

*show me how you pro-
nounce this letter.*

how is it formed?

is this right?

that is wrong.

do i aspirate properly?

*do not allow me to pro-
nounce badly.*

*you are asleep, you do not
attend, you are very care-
less.*

*i never can learn the lan-
guage this way.*

*tell me a short history, the
news of the day, do any
thing but sit silent.*

se door bhagtee.

hindee zuban kee tuḥṣeel ke
liye toomharee kya ṣulah
hue, ṣaf kuho to ki muen
oos ke bu moojib zuban sik-
hooṇ uor toomharee is bat
ka humeshu iḥsanmund ru-
hoonga.

is lufz kee kya muṇnee?
ek ya do moostuṇmul joomle
meṇ ise kuho to muen bat-
cheet ke qureene se iske
muṇnee duryaft kuroonga.

moojhe buta, o toom is ḥurf
ko kyoonkur tuluffooz kurte
ho.

yih kyoonkur uda hota hue?

yih ṭheek hue?

woh ghulut hue:

muen he ka tuluffooz uch-
chḥee ṭuruh kurta hooṇ?

bud tuluffooz moojhe kurne
nu do.

toom sote ho, is meṇ dil nu-
heen lugate, toom buhoot
bekhubur ho.

is ṭuruh muen zuban kub-
ḥee nu seekh sukonga.

ek moekhtuṣur qiṣsu, ya aj
kul keekhubur kuho, ya uor
koochhpurchoopmutbuetho.

*unless we speak much together,
how can i learn to speak ?*

*correct the sentences i make
when they are ungrammatical
or unidiomatical.*

*tell me, " you should say so,
for although i can guess your
meaning from the context, still
the language is not good."*

*leave the grammar to me, we
never can agree on that head.*

*your business is to teach me
the real pronunciation and
practice of the language.*

*do not use so many hard
words.*

*i dare say you are a very
learned man, but as yet your
learning will be thrown away
upon me.*

*when i fairly know what the
word heavy is in your lan-
guage, it will then be time
afterwards to talk of light.*

*if you cannot give a reason
for this circumstance, do not
mislead me by attempting it.*

ugur hum bahum khoob goof-
togoo nu kureṅ, to muen bol
chal kyoonkur seekhoonga.

jo joomle muen kuhta hoon,
we ugur beqaide ya be-moo-
hawure hon to suheeh kurna.
moojh se kuho ki " chahiye
toom yoonbolo ugurchi muen
toomhara mutlub qureene se
sumujhta hoon lekin moo-
hawuru dooroost nuheen."

ṣurf o ruho ke qaide chhor
do, hum is bat men kubhee
moottufiq nu ho sukenge.

toomhara yuhee kam hue ki
suheeh tuluffooz uor zuban
ka istiṣmal moojhe sikha, o.
uese mooshkil ulfaz mut ku-
ha kuro.

muen qubool kurta hoon ki
toom zuburdust fazil ho,
lekin ub tuluk toomhara ilm
mere nuzdeek ubuṣ hue.

jub muen khoob sumjhoon
ki lufzi bharee toomharee
zuban men kya hue, tub
peeche se hulke ka zikr
kurna.

ugur toom is bat ka subub
nuheen buta sukte, to beja
koshish se moojhe bulka, o
mut.

would you say so among yourselves ?

with us it is different.

try some other mode of explaining it.

do it by signs if you cannot by words.

if you speak slow then i may comprehend you ; you forget that i am but a beginner, and cannot understand those who speak so fast.

what are you thinking of ? for god's sake attend to this very difficult passage.

consult some of your friends ; let me know in the morning.

the whole is very obscure.

is there any thing understood in this place ?

reflect for a moment ; there must be something understood to make sense out of it.

do i read well now ?

let me hear you read these verses.

toom kya apus men yoon kuhoge ?

humare yuhan is men furq hue.

sumjhane ka uor ko,ee tuor thuhra,o.

ugur toom zuban se nuheen sukte, to isharon se buta,o.

jo toom ahuste bolo to muen toomharee bat sumjhoon, toom bhoolte ho muen sirf moobtudee hoon uor we jo itna juld bolte huen on kee bat muen sumujh nuheen sukta.

toom kis khiyal men ho ? khoda ke waste toom is mooshkil muoqu, u pur ghur kuro.

toom upne kisee dost se sulah kurke fujur ko moojh se kuho.

yih bilkoll buhoot ghamiz hue.

yuhan koochh moquddur hue ?

zura socho to suhee, mutlub nikalne men koochh ulbuttu moquddur hoga.

muen ub uch-chha purhta hoon ?

ye ushar toom purho to muen soonoon.

who composed them ?

ask me the hindoostanee names of every thing you can see or think of; that will be most useful to me at first.

i am very much tired; you may go away now, but return at four in the afternoon.

which is the best time for study ?

what are the best books ?

who are the best teachers of the hindoostanee tongue ?

i shall read one page more; i cannot make out this line at all.

have you any country ink, good paper, and proper pens for writing the nagree and persian characters ?

the ink is too thick, thin, pale.

it sinks so much, that i cannot write with it.

put some cotton, or some other thing into the ink-stand.

make me a good pen for a

ye kis ne kuhe huen ?

jo cheezen toom dekho ya thuhra, o, con ke nam toom moojh se poochha kuro; puhle wooh ki mere huqq men buhoot moofeed hoga.

muen buhoot mandu hoo, a hoon, toom ub ja, o, lekin teesree puhur char ghunte ke wuqt phir a, o.

mootalu, u kurne ko kuon sa wuqt uch-chha hue ?

kuon kuon kitaben uch-chhee huen ?

kuon kuon log hindoostanee zuban sub se bihtur sikhte huen ?

muen uor ek sufhu purhoonga, muen yih sutr mootluq sumujh nuheen sukta.

naguree uor farsee likhne ko toomhare pas koochh hindoostanee roshna, ee, kaghuz, uor uch-chhe qulum huen ?

yih siyahee buhoot garhee, putlee, pheekke hue.

yih uesee phoottee hue ki muen is se likh nuheen sukta.

duwat men koochh rooe ya uor koochh dalo.

khufee, uosut, julee likhne

small hand, middling, large.

does my hand improve ?

show me how to hold the pen.

do you form the letters so ?

*what are the component parts
of this letter ?*

*how do you join these two let-
ters ?*

*is this sweep, curve, turn,
right ?*

*the point of the pen is too
broad, small, hard, soft, long,
fine.*

shall i copy these lines ?

where are the copy lines ?

is this fine writing ?

*what are the names of all your
different hands ?*

are you a writing-master ?

*can you teach me both the na-
gree and persian alphabet ?*

*the paper is too smooth, rough,
coarse, fine, thin, thick, wet,
dry.*

*i can write with rules very
straight, not otherwise.*

ke liye ek uch-chhā qulum
mōjhe turash do.

mera hath dōroost hota hue?
mōjhe dikhā, o qulum ky-
oonkur pukurte hue?

toom ḥurfon ko is turuḥ bu-
nate ho ?

is ḥurf ke shoshe kuese
hue ?

toom in do ḥurfon ko kyoon-
kur jōrte ho ?

yih kushish, da, iru uor sho-
shu dōroost hue ?

qulum kee nok nihayut chu-
oree, chhōtee, sukht, nurm,
lumbee, bareek hue.

muen in surmushqon kee
nuqlkuroonga ?

surmushq kuhan hue ?

yih uch-chhā khutt hue ?

toomhare sub jōde jōde
khōṭōṭ ke nam kya hue ?

toom khōshnuwees ho ?

naguree uor farsee ke ḥo-
roofi tuhujjee toom dono
mōjhe sikhā sukte ho ?

yih kaghuz buhoot mōohre-
dar, bemōohre, mōṭa, mi-
heen, putla, dubz, bhēega,
sookhā hue.

muen mistur se khoob seed-
hā likh sukta hoon, bughuer
iske nuheen.

*where is the ruler, sand, wa-
fer, pen-knife, blotting-paper,
wax, seal, pounce, cutter, scis-
sors ?*

*do you write nagree from left
to right as we do in english,
or from right to left, as the
persian is written. [reversed
in the position of their nu-
merical figures.]*

write a letter to your brother.

who wrote this letter ?

he writes very badly.

nobody can read his hand.

*is there any written account
of this ? or is what you say
merely traditional ?*

*why do not you write the short
vowel, or diacritical point ?*

*is this owing to the usual
mode of writing, or what ?*

*send a written, not a verbal
answer.*

are you a writer ?

yes ; i am mr. ———'s writer.

*i thought writers were called
sirkars.*

*yes, they are, but by ignorant
or proud people, who either*

mistur, baloo, tikya, qulum
turash, lal kaghuz, lak,
moohr, ral, kaghuzturash,
miqraz, kuhan hue ?

hum juese ungrezee likhte
huen, oosee turuh toom na-
gree baeen se dahnee turuf
likhte ho, ya ki jis turuh
farsee likhee jatee hue dah-
nee se baeen turuf ?

toom upne bha,ee ko ek
khutt likho.

yih khutt kis ne likha hue ?
wooh buhoot khurab likhta
hue.

oeska khutt ko,ee purh nu-
heen sukta.

iska ko,ee likha hoo,a uhwal
hue ? ya toom sirf soona soo-
naya kuhte ho.

toom iurab kyoon nuheen
dete ?

likhne ka yihee dustoor hue
ya uor kochh ?

juwabi qulume bhejo, zu-
banee nuheen.

toom moohurrir ho ?

han, muen fulane sahib ka
moohurrir hoon.

muen janta tha ki moohur-
riron ko surkar kuhte huen.

han, kuhte huen, mugur na-
dan ya usee mughroor jo oos

do not know, or affect ignorance of that word's signification.

what does it really mean? any governor, or your worship, as the head of your own family.

then why does a servant call himself a sarkar, baboo, purvoo, khuleefa, mihtur, &c.?

that he may appear of more consequence in the eyes of his fellow-servants.

you are a wag, i see, and know something of men and manners.

it requires little sagacity to perceive, that mankind are guided by the same leading passions in all countries.

right, friend; and individuals, as well as nations, build their own grandeur on the downfall or depression of their neighbours.

write that in your note book.

do you keep a journal?

yes, i have a sort of common-place book.

if you study and take pains,

lufz ke usl mu,une se waqif nuheen, ya tujahool kurte huen.

oos ke usl mu,une kya huen? ko,ee surdar, ya ap, juesa upne ghur ke malik huen.

tuo ko,ee nuokur upne tu,een kyoon surkar, baboo, prubhoo, khuleefu, mihtur, wughueru kuhlata hue?

is liye ki khawind ke uor nuokuron ke nuzdeek wooh bura admee thuhre.

muen dekhta hoon toom ek thuthol ho, uor thore buhoot admiyon kee chal se waqif ho.

is ke sumujhne men zura wuqoof chahiye ki sub moolkon men insan huwa o huwus ke tabiy huen.

such hue! bha,ee; uor hur wahid uor quomen bhee purdesiyon kee tubahee uor duba, o pur upnee bura,ee kee bina kurtee huen.

wooh toom upnee nuql buhee men likho.

toom roznamu rukhte ho?

hañ, ek turuh kee ek buhee hue.

ugur toom mihtut se moota-

you will soon acquire a knowledge of the language. lu, u kuro to juld zuban se waqif hoge.

do not you think it a difficult language? toom is zuban ko mooshkil nuheen sumujhte?

whether difficult or not, by labour and perseverance you will always obtain your end ; if you wish to make a proficiency, there is nothing hard ; but inclination is the first thing to be obtained. mooshkil ho ya nu ho, miħ-nut kurne se uor dħoon lu-ga, e ruhne se toom humeshu upne muħlub ko puhoon-choge, ugur toom turuqquee kiya chahte ho, to koochħ mooshkil nuheen, puhle shuoq chahiye.

i was informed you are well skilled in the hindoostanee tongue. muen ne soona hue ki toom hindoostanee zuban se khoob mahir ho.

as particular dialects have difficulties peculiarly their own, it becomes imperative on a conscientious grammarian to choose the lesser evil of reiteration in his rules, to the greater fault of permitting his pupils to forget and overlook them : let me therefore once more remark, that among polite people the personal pronouns are used nearly on the same principles that we observe among ourselves ; the speaker commonly puts himself 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 himself 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, even, as to salute their masters with *too*, *thou*, and *tera*, *thy*, which is very seldom proper, except in some precativè 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 muḷloom hue*, it is known to *us*, *we* know; *ḳos ko shuoḳ hue*, a desire is to *him*, he has a desire. *milna*, to meet, *accrue*; *hona*, to be; *lugna*, to seem; *ana*, to come; with a few others, often require the inverse form just discussed, and consequently add still more to the apparent intricacy of pronominal construction in this tongue.

<i>i wish i could say it was true, but i will give you all the assistance in my power to aid your proficiency.</i>	khōda kure such ho, ghuruz muen ap kee turuqqee ke liye muḳdoor bḥur mudud kuroonga.
<i>you are good, i shall do my</i>	<i>yih toḁḥaree mihrbanee</i>

best to reap advantage by your instructions.

have you a great desire to learn the language?

certainly! i wish to attempt it; but at present i do not know above twenty or thirty words, and a few common phrases, which i have learnt by heart very well; we must get on by degrees.

i'll warrant your small stock shall soon be increased.

i must arm myself with perseverance; i hope i shall not be tired of it soon, which i am afraid of.

do you understand this sentence, which i have just spoken in hindoostanee?

i understand what you say, but i could not translate it literally, neither could i answer you in it.

it very often happens that you comprehend the body of a sentence, though you can-

hue, muen muqdoor bhur koshish kuroonga ki toom-haree tu,uleem se koochh fa,idu ootha,oon.

is zuban ke seekhne men ap ko khoob shuoq hue?

beshuk! muen uesa quşd kiya chahta hoon, lekin ub muen bees tees lufzon uor ku,ee mooruwwuj joomlon ke siwa uor nuheen janta hoon, so muen ne onhen uch-chhee turuh noki zuban kiya hue, hum ahuste ahuste seekhenge.

muen kuhta hoon ki toom-haree yih kum poonjee juld burh jaegee.

muen ap dhoon luga,e ru-hoonga, uesa nu ho ki muen juld mandu ho,oon ki os se muen durta hoon.

jo joomlu muen ne ubhee hindoostanee zuban menkuha, so toom sumujhte ho?

toom jo kuhte ho so muen sumujhta hoon, lekin oska turjoomu lufzun nuheen kur sukta, uor os men muen juwab bhee de nuheen sukta.

uksur uesa hota hue ki ap joomle ka muz moon sumujhte huen, ugurchi jooda

not analyze it ; but you ought not to be contented with knowing that simply, but satisfy yourself by finding out the meaning of each word.

people who only require to know the general meaning of the sentence by its tenor, cannot, of course, acquire such a stock of words ; therefore in future i shall always seek for the literal meaning of the sentence.

do not be discouraged at first by apparent difficulties ; for you will soon be able to conquer them.

you give me some consolation, but i am impatient.

do not be afraid of speaking ; be confident ; and do not mind making mistakes, i will correct you ; nevertheless, you must take great care and avoid getting into a habit of speaking corrupt hindoostanee.

a military officer.

pray, sir, to what regiment do you belong ?

jooda buyan nuheen kur sukte, lekin ap ko lazim nuheen ki sirf itna janne pur quna,ut kuren, chahiye ki hur ek lufz ke mu,une nikalne se upne tu,een khosh rukhen.

jo log joomle ka mutlub sirf qureene se duryaft kiya chahte huen, we moqurrur itne ulfaz nuheen seekh sukte, is liye muen ayundu joomle ke tuhti lufzeemu,une janne menkoshish kuroonga.

puhle ap mooshkilati zahiree se kumhimmut nu hoojiye, kyoonki juld ap onhen dufu, kur sukenge.

toom to meree khatirdaree kurte ho, pur moojhe be subree hue.

bolne se nu duriye khatir jumu, ho, bhool chook ka lihaz nu furma, iye, muen ap ko islah doonga, tuobhee ap hoosh yar ruhen uor na murboot hindee bolne kee wuz chhor den.

ko, ee lushkuree ohdedar. kuho miyan toom kuon pul-tun ke ho ?

do you know where it was first raised?

is the whole regiment at present on duty here or elsewhere?

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

under such officers as you in our army, how many men are generally placed?

when you are stationed any where in the country, does the person or magistrate where you are on duty, ever make you a present of any thing or not?

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

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

if in your presence several people were to attack the treasure of government, would you, to the utmost of

tomhen koochh muuloom hue ki oos kee bhurtee puehle kuhan hoo,ee thee? toomharee tumam pulun aj kul yuhan tu,eenat hue ki uor kuheen?

toom kya oohdu rukhte ho uor kub se oohdedar hoo,ee ho?

toom se (or usee) oohdedaron ke tabui humare yuhan ke lushkur men ketne juwan ukshur ruhte huen?

jud toom kuheen dihat men ja,oo tu,eenatee pur wooh shukhs ya hakim jis ke yuhan toomharee chuokee puhru ruhta hue so toom ko koochh deta hue kudhee ki nuheen?

toomharee shuruh kya hue toomhen mah bu mah poo-ree miltee hue ki nuheen?

kuho to jis wuqt ko,ee toomhare sipahiyon men se kisooruiyut pur koochh zoolm kure tub toom is ka kya fikr kurte ho jo phir usee hurukut hone nu pawe?

jo toomhare ruhte ku,ee ek admee kee turuf se surkar ke khuzane pur daka purta tuo toom muqdoor bhur du-

your power, seize the robbers alive, or would you kill the whole on the spot? does a soldier's continuance on guard last from sunrise till nine o'clock, or till twelve o'clock?

do you clearly understand all that i have told you or not? in answering me be not in the least apprehensive, speak whatever you please, without reserve, i will not take it in the least amiss.

well, you may now go.

taking accounts.

tell the writer and steward to prepare their accounts for this last month.

mention the different articles separately.

how much are the servants in arrear? pay them up to the end of last month; and never allow them to be more than one month in arrear on any account.

let them bring these shop-bills next week, when they shall certainly have their money.

three months' interest is de-

kueton ko jeete jee pukurte ki troont durobust ko mar-dalte?

fujur se puhur bhur sipahiyon ka puhru ruhta hue, ya ki fujur se do puhur tuk?

jo bat hum ne kuhee hue toom se so toomhen hur soorut se saf muuloom hoo,ee ki nuheen? juwab dene men koochh chinta mut kuro jo,ee ho be luga,o kuho hum hurgiz boora nu manenge.

khuer ub jaiye.

moohasubu lena.

moohurir uor khansaman se kuho ki pichhle muheene ka hisab tueyar kure.

hur hur ruqum jooda jooda buyan kuro.

nuokuron ka durmaha kitna baqee hue? oos muheene kee akhree tuluk de dalo, uor oon kee tulub kisee turuh kubhee ek muheene se ziyadu baqee nu ruhe.

we ugle hufta men dookanee dustawez lawenge to we beshuk puese pawenge.

is dustawez pur teen mu-

manded on this bill, it has been due so long.

how much do the household expences amount to? tell me the sum total at once.

it is much greater than it has ever been before, what is the reason of that?

the table expences alone are nearly doubled by these frequent entertainments.

well! i must be more economical in future.

you must borrow some money for me; what is the interest now? ask the banker who formerly lent me so much, to give me as much more.

he requires so much interest and collateral security.

let me know the amount of my debts, and in future i shall pay off so much every month.

send these horses and the carriage to such a one's sale next week, and endeavour to reduce my expences as much as possible.

heene ka sood churha hue, ooskee miyadd ko itne din ho chooke.

ghur ka khurch kitna hue? moojh se ekbargee moojmul kuho.

yih buhoot ziyadu hue, age kubhee itna nu tha, iska subub kya?

khaane ka khurch itnee ziyafutoon se qureeb doone ka hooa hue.

bhula! ayundu moojhe is se ziyadu jooz-rusee zuroor hoo-gee.

mere waste toom ko koochh roopue qurz kurne hongee, ub sood kya hue? oos surraf se poochho ki jis ne moojhe age itna qurz diya tha, ootnahee uor moojhe de.

wooh itna sood mangta hue, uor itne roopue kee khatir-jumuee.

moojh ko mere duen jumuu se waqif kuro, muen age hur muheene itna uda kiya kuroonga.

ayunde hufta men ye ghore uor garee fulane ke neelam men bhejo, uor muqdoor bhur mere khurch kum hone ka qudd kuro.

i shall be ruined merely by paying the interest.

look out for an upper roomed house with so many rooms, and let it be in a good situation.

has it convenient offices of all descriptions? and is the access good?

the neighbourhood is very noisy, it is in too public a situation; inquire for one more retired.

how far is mr. —'s garden house from this? it is to be sold i understand.

go and find out the particulars, and whether it is to be disposed of by private or public sale.

this neelam is a vocable of

make three copies of this letter for me, and write it in as legible a hand as you can.

send to the post office, and inquire whether there be any letters for me, and whether the packets from europe be yet opened.

the postage of these is so much, and this is a double letter.

muen sood hee dene se tubah ho, oonga.

ek do-muhla ghur dhoondho, oos men kothriyan itnee hon uor wooh uch-chhee juguh men ho.

hur kam ke laiq juguh oos men hue? rustu uch-chha hue?

humsaye bure ghuogha, ee huen uor wooh suri bazar bhee hue, kuheen ek niralee juguh dhoondho.

fulane sahib ka khanu bagh yuhan se kitnee door hue, muen soonta hon ki wooh bikega.

ja, o, ooska uhwal duryaft kuro, wooh khash khureed ya neelam men bikega.

rather spurious descent, but

is khutt kee teen nuqlen mere waste kuro, uor muqdoor bhur wazih likho.

dak ke ghur men kisee ko bhejo uor dekho ki ko, ee khutt mere waste hue ki nuheen, uor wilayut ke khureete ub tuluk khole huen ki nuheen.

in ka khurchu itna hue, uor is khutt ka wuzu doona hue.

sir, the office is always shut at such an hour.

how can i send these parcels to such a place? they are too large to send by post.

this is a holiday, sir, and no business is done in any of the public offices.

have those things i commissioned from such a place arrived yet?

they are to be had ready made in every market.

these you must commission; they are not kept ready made, as the demand for them is small and uncertain.

buying and selling.

will you sell this to me?

i am going to buy a horse.

what is the lowest price?

a great deal too much, i cannot afford it.

are these things for sale, or commissioned?

where is grain sold in wholesale here?

this is sold by retail in the next market.

ṣahib, ḍak humeshu fulanee wuqt bund hotee hue.

fulanee juguh in guṭhriyon ko kyoonkur bḥejoṇ, buhoot bḥaree huen, ḍak pur bḥejne joga nuheen.

ṣahib, aj purub hue, uor surkaree dufturkhanon men koochḥ kam nuheen hota.

jin cheezon kee muen ne furmaish kee thee, kya we ub tuk fulanee juguh se a puhonchee huen?

ye hur ek bazar men bunee bunaee miltee huen.

toomhen in cheezon kee furmaish kurnee hogee, in ko tueyar nuheen rukhte, kyoon ki in ke gahuk kum, uor be-thikane huen.

mol lena uor bechna.

yih toom mere hath bechoge? muen ek ghora mol lene jata hoon.

nihayut kum mol kya hue? yih buhoot ziyadu hue, muen itna de nuheen sukta. ye cheezen bikaoo huen ya furmaishee?

yuhan unaj mot ka mot kahan bikta hue?

oos bazar men yih khoordu bikta hue.

i have no cash; will you trust me?

come, take one rupee earnest for that piece of cloth, and my servant will bring the price you ask, and carry the cloth hence.

it is too coarse, flimsy, uneven, fine, compact, long, broad, short, dear, cheap, white, black, showy, grave.

where is the woollen cloth? how much a yard?

this is a remnant, you shall have it at prime cost.

the nap is bad indeed; the whole is threadbare.

measure out five yards of your finest muslin.

not a farthing less than a rupee a pound.

weigh the butter, measure the milk, gauge the cask or pipe.

do you give nothing to boot when i buy so large a quantity of this one article?

what articles, now a days, sell best in the market?

mere pas roopue nuheen,
toom mera i, utimad kuroge?
a, o, cos than ka ek roopuya
bue, anu lo, uor jo qeemut
toom mangte ho so kul mera
nuokur le awega, uor yuhan
se kupra le ja, ega.

yih nihayut mota, puteel,
reshudar, miheen, ghufs,
lumba, chuora, hathon men
kum, muhnga, susta, soofued,
kala, rungeen, sadu, hue.

pushmeenu kuhan hue?
fee guz kitna?

yih ek rezu hue, ub toom ise
usl qeemut men pa, oge.

khwab is kupre ka uch-chha
nuheen, bilkooll khwab iska
jata ruha.

toom upnee khassee mulmul
se panch guz nap do.

fee roopuya adh ser, is se ek
dumree kum nuheen.

muk-khun wuzn kuro, doodh
napo, peepe ka undaz kuro.

jub muen is ek ruqum se
itna leta hon toom kochh
rokun nu doge.

aj kul bazar men kuon kuon
ruqumen sub se uch-chhee
biktee huen?

when will the sale of all the things come on?

your brother bespoke this chair ten days ago; the table is also commissioned; then how can i sell either one or other?

tell me at one word your lowest price.

i will give you just half that.

now, master, how can i venture at once to tell the true price?

i have, as god is my witness, done so just now, still you offer only one half.

will the sugar soon be disposed of in that country?

who generally buys such a commodity there?

give me the full measure, weight, size, &c.

hand me a rupee's worth of fruit, fish, fowl, &c.

take this watch in pledge for your money, till you receive the whole.

will you certainly redeem it to-morrow?

i want a pound of the small

sub cheezon kee bikree ka wuqt kub hoga?

dus din hooe toomhare bhaee ne is chuokee ko le rukha hue, mez bhee furma, ishee rukhee hue, tuo muen yih ya woth kyoonkur bech sukoon.

upne damon kee nihayut kum ek bat kuho.

muen toomhen sirf is ka adha doonga.

shahib, ub muen ek bargee such qeemut kyoonkur kuhon?

khoda shahid hue, muen ne ub theek kuha, tuobhee sirf adha diya chahte ho.

os moolk men shukkur juld bikegee?

wuhan ukshur uesee jins kuon khureed kurta hue?

moojhe pooree map, poora wuzn, miqdar wughueru do.

ek roopue ka mewu, muchhlee, moorgh, wughueru moojhe do.

toom upne roopue ke waste is ghuree ko girwee rukho, jub tuluk nu bhur pa.o.

toom ise kul beshuk chhota loge?

muen adh ser chhotee much-

fish, and two pounds of the large.

how many mangoes for one rupee ?

they are damaged ; i will not take them.

were they ripened on the tree, or in the house ?

they are unripe, rotten, sour, sweet, bitter, astringent, insipid, &c. i cannot eat them.

is the milk in the country as dear in proportion as the butter is in town ?

have you any invoice, bill of sale, list, &c. ?

had i bought those books, i would have sold them to advantage immediately.

do they sell liquids in this country by weight, measure, or gauge ?

where there are no sellers, there can be no purchasers.

what did that tent cost you ?

my boat cost me double that sum.

never mind the price, i must have the diamond.

hlee chahta hoon, uor ser
bhur buree muchhlee.

roopue ke kitne amb ?

ye daghee huen, muen inhen
nu loonga.

we dal ke pukke huen ya
pal ke ?

ye kuch-che, sure, khatte,
meethe, kurwe, kuseese,
pheeke, wughueru huen,
muen inhen kha nuheen
sukta.

shuhr men juesa mukkhun
muhnga hue, wuesa hee
doodh ganw men ?

toomhare pas ko, ee beejug,
qubalu, furd wughueru hue ?

ugur muen oon kitabon ko
mol leta to oosee wuqt mo-
nafi pur bechta.

log is moolk men ruqeeq
cheezen wuzn, nap ya pue-
ma, ish kurke bechte huen ?

juhan bechuwale nu hon,
wuhan gahuk bhee nuheen
hote.

oos tumboo men toomhara
kitna khurch hoo, a hue ?

merree na, o men ooska doona
khurch hoo, a hue.

qeemut ka koochh moza-
yuqu nuheen moojhe heera
lena hue.

go to the jeweller's and purchase 1,000 rupees worth of pearls.

juohuree ke yuhan ja, o uor huzar roopue ke motee mol lo.

how much did you offer for the elephant ?

oos hathee ke wastē toom ne kitna kuha hue ?

as much, if not more, than he is worth.

jitna, ooske wajibee dam hue bulki is se ziyadu.

will you barter those milk cows for my riding horse ?
[udla budlee.]

toom on doodhuel gayen ko meree suwaree ke ghore se mo, awuzu kuroge ?

do they sell their children, in a famine, to preserve their own and their infant's life ?

we kya quht men upne uor lurkon ke bucha, o ke wastē lurke bechte huen ?

where did you buy that ?

toom ne oose kuan mol liya hue ?

i will give you something more than you bought it for.

jitne ko toom ne mol liya hue, oos se koochh ziyadu muen doonga.

i do not want to sell it.

muen ose becha nuheen chahta hoon.

making and mending.

bunana uor murummut kurna.

when will you make the table ?

toom mez kub buna, oge ?

he made the shoes yesterday.

oos ne kul joota bunaya hue. muen qoofl buna nuheen sukta.

i cannot make a lock.

why do they make a noise ? let him make the road.

we kyoon shor kurte huen ? wooh rustu bunawe.

i intend to build, or run up, a wall here.

muen yuhan ek deewar khusenchne ka qud kurta hoon.

make it quickly, this way

ise juldee buna, o, is turuh,

- that way, the best way you can.* cos turuh juhan tuk toom
se uch-chha ho suke.
- make no disturbance in my house.* meree huwelee men koochh
ghool mut much,ao.
- what will the making be?* ooskee bunwa,ee kitnee ho-
gee?
- prepare every thing in good time.* bur wuqt sub cheezon kee
tudbeer kuro.
- the whole is ready.* sub tueyar huen.
- why do not you mend it?* toomiskee murummutkyoon
nuheen kurte?
- is there any body who can darn here?* yuhan ko,ee uesa hue ki ru-
foo kur suke?
- i would repair the house had i cash enough.* muen is ghur kee murum-
mut kurta, jo mere pas itne
roopue hote.
- mend my coat.* meree koortee kee murum-
mut kuro.
- repair the terrace that it may never leak again.* chhut kee daghreeze kuro
ki phir kubhee nu tupte.
- can they make paper in this country.* log is moolk men kaghuz bu-
na sukte huen?
- he wants to make a great deal of money in a short time, and with as little trouble as possible.* muqdoor bhur thore dinon
men uor thoree mihnut se
wooh buhoot se puese kuma-
ya chahta hue.
- are all these things made in the market?* ye sub cheezen bazar men
bunttee huen?
- consulting.* musluhut kurnee.
- what advice would you give a person in such a situation?* kisoo ko usee halut men
toom kya sulah doge?
- he is quite at a loss how to act, being newly arrived,* wooh nuheen janta ki kis
turuh kam kure, is liye ki

and unacquainted with the manners of the people.

let him do so and so; should this not answer, he ought to consult some experienced person.

this plan is apparently the best.

there is no saying what the result may be.

this amounts to what i was told long since, however i must try it.

where is the difference? i can see none.

we must quickly determine upon something or other.

take both his advice, and his assistance also, as he offers it.

let us contrive some other plan, this will never answer our purpose.

my advice is that you be more wary in future.

expostulating.

why do not you obey my orders?

this laziness and neglect will never do in my house,

wooh tazuwarid hue uor lo-
goṇ kee chal se na-waqif.

wooh uesa kure, ugur yih
nu bun puṛe to chahiye ki
wooh kisee waqif-kar admee
se ṣulah kure.

yih munṣoobu zāhira sub se
bihtur hue.

ko,ee kuh nuheen sukta ki
unjam kya hoga.

yih wooh hue jo muen
mooddut se sonta ṭha, pur
mojhe is kee tujweez kur-
nee hogue.

furq kuhaṇ hue? mojhe
koochḥ sojḥta nuheen.

hum ko juldee se koochḥ nu
koochḥ ṭhuhrana hue.

ooskee ṣulah lena hue uor
mudud bḥee, jub dene ko
qubool kurta hue.

hum uor koochḥ tudbeer
ṭhuhraweṇ, is meṇ kubḥee
humara muṭlub bur nu
awega.

merree ṣulah yih hue ki toom
age ziyadu chuokusee kuro.

rudd o budul kurna.

toom mere uḥkam kyoṇ nu-
heen mante?

jo koochḥ ḥalut soostee uor
ghuflut kee uoroṇ ke yuhaṇ

*whatever may be the case
in other people's.*

*these people do nothing the
livelong day, but eat, drink,
and sleep, and they chatter
the whole night long.*

*have you no conscience, sir!
no regard for your mas-
ter's welfare, who feeds and
clothes you ?*

*are you yourself not ashamed
of your conduct ?*

*i cannot be every moment
looking after you.*

*were you a decent man,
there would be no necessity
for my telling you to do
your duty at this rate.*

*how can i avoid abusing
and scolding such a fellow
as you, the most worthless,
drunken, good for nothing
creature i ever saw in all
my life.*

*you a servant ! a pretty ser-
vant to be sure, to drink
and gamble in this way.*

*i see you are going head-
long to the devil.*

howe, so mere yuhañ kub-
hee nu hogee.

ye log sara din uor koochh
nuheen kurte, mugur khatē,
peete, uor sote huen, uor
rat bhur gupshup kiya kurte
huen.

shahib kya toomhen koochh
tumeez nuheen, upne kha-
wind kee bihturee pur dhyan
nuheen rukhte, jo khor o
posh deta hue ?

toom upnee chal se apshur-
mundu nuheen hote ?

muen hur ghuree toomhare
peeche pur nuheen sukta.
ugur toom bhule admeē hote,
to moojhe is qudur kuhna
nu purta ki upna kam kuro.

muen uese admeē ko kyoon-
kur galiyañ nu doon uor
bud nu kuhoon, juesa too
pajee, mutwala, nakaru hue-
wan hue, uesa muen ne kub-
hee saree omrnu dekha.

too nuokur ! kya khoob nu-
okur hue ki is turuh ka
mutwala uor joowaree hue.

muen dekhta hoon ki too sir
ke bhul dozukh (ke ghar)
men girta hue.

have you no fear of the house of correction, banishment, nor the gallows even?

mend your manners in time, my friend, or you are a ruined man, and i shall show you no mercy.

you now lie, steal, rob, murder, forge, in short, what wickedness do you not commit every day?

how dare you show me your face, sirrah? get you gone in an instant, or i shall lodge you in jail this very night as a pest to society.

a character! what, i give a rascal like you a recommendation! that you may again go and plunder some other unfortunate master.

if that new servant will attend to his business, tell him i shall both pay and treat him well.

for god's sake, be quick with this business, or i shall

kya hurunbaree ke jane, uor shuhr budur ke hone, bulki phansee ke purne ka dur nuheen rukhta?

bha,ee! toom bur wuqt up-nee chal soodharo, nuheen to khurab hoge, uor muen toom pur koochh ruhm nu kuroonga.

toom ub jhooth bolte ho, choree, loot, khoon kurte ho, juul hunate ho, ghuruz kuon sa goonah hue ki toom hur roz nuheen kurte.

ube, yuhan ane ka tera moonh kuhan hue? isee wuqt door ho, nuheen to muen toojhe aj hee kee rat qued kuroonga, ki too ad-mee ke huqq men bula hue. kya dustawez! toojh se hura-mzade ke liye muen sifari-sh likhooon ki too uor kisee kumbukht khawind kolote.

ugur woon nuya nuokur uch-chhee turuh upne kam men dil lugawe, to oos se kuho ki muen ose moonasib tulub bhee doonga, uch-chha soolook bhee kuroonga.

khoda ke waste toom is kam men juldee kuro, nuheen to

lose my place by your villainous delays and procrastination.

the papers must all be done before we stir out of the house, should we remain here writing till doomsday.

what, sir! do you trifle about a matter of such moment as the business of government at this crisis? you are a fool, a blockhead, a madman.

do not tell me of your holidays, deaths, marriages, or any thing else; the orders about the papers, grain, provisions, cattle, &c. must be instantly executed, and at your peril, sir! put the matter off one hour longer.

it is impossible, the business cannot be finished to-morrow.

sirrah! do you hear me, thousands of lives are at stake, the safety of government depends on our strenuous exertions, and let me never hear on such an oc-

toomharee usee shurarut kee deriyon uor talmuṭol se muen upna oḥdu kḥo, oonga. ugur hum qiyamut tuk yuhan likhte ruhen, tuobhee is huwelee se nikulne ke age, chahiye ki kaghuz tueyar hon.

kya ṣahib! surkar ke usee zuroor kam men usee wuqt tapato, ee kurte ho? toom uḥmuq, be-woqoof, deewane ho.

upne purub kee khubur, ya kisee ke murne kee, uor shadee kee, ya uor koḥḥ moḥḥ se mut kuho, kaghuz, ghullu, rusud, charpayon wughuere ke liye jo ḥokm hue so isee dum buja lana hoga, uor ooskee jokhon toom pur hue, ṣahib! ugur ek ghuree kam muoqoof kuro. yih hone ka nuheen, yih kam kul tamam nu ho sukega.

ube! soon, huzaron kee janen is pur lugeen huen, surkar kee hifazut, humaree mihnuti dilee pur muoqoof hue, pus muen kubhee usee wuqt men usee bat tere

casion those words escape from your tongue.

mark what i say, the whole business must and shall be done this very night, if it should cost your life, or my name is not —

well, master! as you are so fearful of delays, and so positive, every thing shall be settled as you order.

that is now speaking like a man; and recollect once for all, that the people in this office, on which so much depends, must be daring as lions, and industrious as ants, when their services are wanted upon any emergency.

assenting and dissenting. i cannot believe he ever told you so, after telling me the reverse.

well, ask him, and if i speak falsely, then punish me.

moonh se nu soonoon, ki
“hone ka nuheen.”

yad rukho jo muen kuhta hoon, chahiye ki aj hee rat tumam kam tueyar ho, bulki, khwah mukhwah tueyar hoga, go is men toomharee jan ja,e, ugur nu ho to mera nam fulanu nuheen.

khuer, sahib! jo toom deriyon se itna durte ho, uor urte ho, to sub koochh toomharee hookm ke mootabiq poorahoga.

ub admee kee turuh bolte ho; uor sub ke liye ek bargee yad rukho, ki is duftur khane ke logon pur jo itna bhurosa hue, jub kisee zurooriyat pur on ko kam kurna pure, tub chahiye ki we sheron kee turuh himutee, uor chyoontiyon kee manund mihnutee hon.

razee hona uor naraz hona. mere tu,een yih yuqeen nuheen ki os ne moojh se khilaf kuhkur kubhee toom se uesa kuha ho.

bhula, os se poochhiye to suheeh, ugur muen jhoot kuhta hoon to moojhe suza deeje.

i heard another say so likewise.

i will never agree to this, i assure you.

how could. he suppose that it would ever be assented to by any one?

it is as i say, i assure you, you may believe it or not as you please.

it has the appearance of truth certainly, many others have told me the same story repeatedly, it must be true. do you agree to my terms? if not i must go elsewhere.

he is so situated, that he must agree to what i propose.

you may propose it, but i am certain they wont agree to take it on such terms.

this is a very unreasonable proposition of your's, and i am surprised you can mention it.

you have often taken it at more.

we shall never, i am afraid, agree upon this subject; it

muen ne kisee uor ko bhee yoon kuhte soona hue.

muen such kuhta hoon, is men muen kubhee razee hone ka nuheen.

wooh kyoonkur sumjhe ki ise ko, ee kubhee qubool kurega?

such muen juesa kuhta hoon wuesa hee hue, toom yih mano ya nu mano.

ulbuttu yih to zahira such mu, uloom hota hue, uk, suron ne moojh se yih qis, sukuha hue, chahiye ki such ho. ap meree bat qubool kurte huen? nuheen to moojhe kuheen uor jana hoga.

wooh uesee halut men hue ki jo ko, chh muen kuhta hoon so osko manna purega. toom yih kuho, pur moojhe yuqeen hue ki we uese iqrar pur lene ko razee nu honge. toomhara yih nihayut na mu, uqool moquddimu hue, uor moojhe tu, ujjob hue ki toom se iska zikr ho sukta hue.

toom ne uk, sur is se ziyadu dekur isko liya hue.

muen durta hoon ki is bat men hum toom kubhee razee

has been a constant bone of contention between us.

understanding and remembering.

he either will not or cannot understand me.

do you easily understand his meaning? if you do, i cannot.

well, endeavour to explain it to me as well as you can.

how can i recollect what happened so long ago, and so minutely as you require?

do not forget this as you formerly did.

make me recollect this tomorrow when he comes, without fail.

i shall make him comprehend the contents some way or other, depend upon it.

hearing.

do you hear what i say to you?

let one speak at a time, i cannot understand your

nu honge; humare beech men humeshu quziye ka sububi quwee yihee hoo, a hue.

sumujhna uor yad kurna.

woh merree bat sumjhega nuheen ya sumujh sukta nuheen.

toom oske mu, ne suhuj men sumujhte ho? sumujho to sumjho, pur muen nuheen sumujhta.

bhula, toom muqdoor bhur moojhe sumjhane ka qud kuro.

itne urse kee bat ko muen kyonkur yad kuroon, phir itnee tuhqeeqat se juese toom chahte ho?

ise mut bhoolo juese toom age bhoolo the.

kul jub woh awe, tub be oozr moojhe yih yad dilana.

muen ose iska muzmoon kisee nu kisee turuh sumjha, oonga, yuqeen jano.

sonna.

toom soonte ho jo muen toom se kuhta hoon?

baree baree kuho, muen toomhara qissu sumujh sukta

story, there is so much noise and confusion.

he is deaf, i believe; he does not appear to hear a single word they are saying.

i heard you myself making a noise, and now you deny it.

do not disturb us now with your noisy complaints.

we shall first hear him, and afterwards you.

did they listen to your story with patience?

i cannot at present hear any further, come to-morrow.

silence these noisy people at the gate.

who is that making such an uproar there?

let him tell his own story as briefly as he can.

you enlarge so much upon every particular, who can with patience listen to it?

going and coming.

who is that going along there?

did these people arrive yesterday, or the day before?

tell them all to come here the day after to-morrow.

nuheen, itna shor uor uesee ghubrahut hue.

yuqeen ki wooh buhra hue, jo we kuhte huen, mu uloom hota hue, ki oska ek lufz bhee wooh nuheen soonta.

muen ne ap toomhen shor kurte soona hue, uor ub toom inkar kurte ho.

toom ub shor o furyad se humen diqq mut kuro.

hum puhle oskee soonenge peechhe toomharee.

oonhon ne toomhara qissu tu hummool se soona tha.

is wuqt muen uor koochh soon nuheen sukta, kul a.o.

durwaze pur oon ghuogha, ee logon ko chop kurwa, o.

kuon wuhan uesa shorshar kurta hue?

wooh upna uhwal jitna mookhtusur kuh suke kuhe.

toom hur ek moquddime ko itna tool kurte ho, kuon ise tu hummool se soonega.

jana uor ana.

wuhan wooh kuon chula jata hue?

ye log kul puhonche the ya purson?

oon se kuho ki purson yuhan sub awen.

in how many days can we reach such a place by land?

khooshkee kee rah hum kue din men fulanee juguh puhonch sukenge?

from what part of the country are you come?

toom is des kee kis turuf se aye ho?

go there and inquire whether they be arrived yet or not.

wuhan ja, o uor poochho ki we ub tuluk a puhonche huen ki nuheen.

if he does not go more quickly, how can he arrive at the time you wish he should?

ugur wooh is se juld nu chule, to jub toom chahte ho tub wooh kyoonkur puhonchega?

allow them to breathe a little before they set out again.

phir ruwanu hone ke age oonhen zura dum lene do.

go slow before me to such a place.

mere age ahuste ahuste fulanee jugih tuk chulo.

let them all go along with me.

oon sub ko mere sathee sath jane do.

come near me.

mere pas a, o.

first turn to the right, and having advanced a little, then to the left, after which proceed straight forwards.

puhle dahnee turuf phiro, uor zura age burhkur ba, een turuf phirna, oske bu, ud seedhe age chule jana.

having done so, tell them to return as quickly as they can.

yih kam kurke, oon se kuho ki jitnee juldee ho suke phir awen.

i cannot go now, but shall in the evening.

muen ub ja nuheen sukta, pur sham ko ja, oonga.

how many have arrived, and how many are still expected?

kitne puhonche huen uor kitne puhonchne ko huen?

go away, why do you come so near.

chule ja, o, kyoon toom itna nuzdeek ate ho?

how far is that place from town ?

of the weather and seasons.

the rainy season is approaching.

it has rained without intermission these two days.

what sort of a morning is it, has it still the appearance of rain ?

it rains now a little, and the sky is quite overcast with clouds.

see how damp all these clothes are.

we hear it has rained so incessantly there, that the whole country is overflowed, & many villages swept away.

how long does this season continue in general ?

i think it is now breaking up, as the sky is quite clear to-day.

there is a thick fog this morning.

last night a great deal of dew fell.

does the sun shine ?

there is a violent storm coming from that quarter.

wooh juguh shuhr se kitnee door hue?

ueyam uor muosim ka uhwal.

bursat ke ueyam ate huen.

in do din men bila naghu minh bursa hue.

yih kuesee fujur hue, ub tuluk kya panee ke asar huen?

ub thora burusta hue, uor asman men ubr bilkoell chha ruha hue.

dekho ye sub kupre surdee se kuese num huen

hum soonte huen ki wuhan lugatar uesa minh bursa hue ki tumam moolk doob गया, uor buhoot ganw buh gu.e.

yih muosim ukshur kub tuluk ruhta hue ?

muen sumujhta hoon ki ub muoqoof hone pur hue, kyoon ki asman aj bilkoell saf hue.

aj fujur ko buhoot koohasa hue.

rat ko buhoot see os puree thee.

dhoop hottee hue ?

os turuf se buree andhee atee hue.

it thundered very much last night, and there was a great deal of lightning.

was there any damage done by the lightning yesterday? which quarter is that?

this is the north, that the east, this the west, and here the south.

that hill lies to the north-east; the old castle to the north-west; you see at a distance a temple situated in a grove to the south-east; and to the south-west is a beautiful island surrounded by the winding course of the river.

the clouds are now totally dispersed.

there is not now a breath of air stirring.

this morning at sunrise it was rather cold.

does the water ever freeze in the cold season?

it is now very cold indeed.

there was a heavy shower of hail yesterday.

i have seen no ice yet.

rat ko badul buhoot gurja tha, uor bijlee buhoot chum-kee thee.

kul bijlee se koochh nooq-san hoo, a tha?

wooh kuon simt hue?

yih oottur, wooh poorub, yih puch-chhum, uor yih duk-khun hue.

wooh teela eesan kone men waqiu hue; pooranee kothee bayub men; toom dekho buree door nuerit ke turuf durukhton ke jhond men ek dewul; uor ugin kee simt men ek khashnooma juzeeru; jiskee charon or durya kee bankon se gheree hoo, ee hue.

ub badul bilkooll phut गया.

ub huwa mootluq nuheen chultee.

fujur aftar nikulte koochh surdee thee.

jare ke muosim men kub-hee panee jumta hue?

such ub buhoot surdee hue.

kul ole[tugurg] khoobpura the.

muen ne ub tuluk burf nuheen dekhee.

the sun-shine is now very desirable.

the days are getting hot quickly.

the cold weather is entirely over.

the hot wind even has commenced blowing already.

see how much dust is blown about.

at mid-day the heat now is really so intolerable, that there is no going out of doors.

this, however, is considered as the most healthy season by the natives.

it is now dangerous to go out in the sun-shine, without something to protect you from it.

are these storms of rain frequent? they must be very acceptable in this season.

time, &c.

tell me exactly what the clock is.

is your watch right now?

by the sun it must now be nearly mid-day.

d̥hoop ub buhoot kh̥oosh atee hue.

roz bu roz gurmeē juld bur̥htee chulee hue.

surdee ka muosim bilkooll jata ruha.

ub hee gurm huwa b̥hee chulne lugee.

dek̥ho kuesee gurd o̥rtee hue.

do puhur ko d̥hoop uesee pur̥tee hue ki gh̥ur se bahur koeē nuheen̄ nikulta hue.

tuob̥hee yuhan ke log is ueyam ko uoroṅ se (ṭubiyat̄ ke) moowafiq̄ jante huen̄.

siwa, e kisee asre ke ki jis se upne tu, eēṅ buchawe, d̥hoop meṅ nikulna khuṭru hue.

uesee j̥hur̄iyaṅ uk̥sur ho-teen̄ huen̄? chahiye ki is ueyam meṅ ye buhoot pu-sundeedu hoṅ.

wuqt wughueru.

ṭ̄heek kuho mooj̄h se ki kue gh̥uree din aya hue.

ub toomharee gh̥uree ṭ̄heek hue?

aftab ke undaz se qureeb do puhur hue.

the sun is now setting.

aftab ub ghoo-roob hone pur hue.

exactly at sun-rise will be a proper time.

aftab nikulte hee uch-chha wuqt hoga.

there is little or no twilight in this country.

is moolk men godhlee niha-yut kum hue.

the days are now very short, next week they will begin to lengthen considerably.

ub din buhoot chhotē hue, ayunde hufte se thora buhoot burhne lugenge.

inquiring after health, &c.

khuer o afiyut wughueru poochhna.

go and inquire how he is to-day, and whether the fever has abated or not ?

ja, o uor poochho ki wōh aj kuesa hue, uor tup men koochh tukhfeef hoo, ee hue ki nuheen ?

there is little or no difference this morning ; if any, he is rather worse than he was yesterday.

aj fujur koochh thora sa tugheer ho to ho ugur koochh hoo, a bhee hoga, to kul se beemaree kee ziyadutee men. kitne dinon se toom beemar hoo, e ho ?

how long have you been ill ?

wuqfu kubhee kubhee hota hue.

he has intervals of ease now and then.

aj toom kuese ho ?

how do you do to-day ?

your general health is very good ; how long has this ague affected you ?

ukshur toomhara mizaj buhal ruhta hue, yih tupi lurzu kub se hoo, ee hue ?

i am now quite well again.

ub muen ne phir khoob aram paya hue.

they both suffered much before they recovered.

shhut ke age oon donon ne buhoot se dookh pa, e.

where did he receive this

kuhan se oosko yih gha, o lu-

*wound? and here is a scar
of another.*

*he is still very lame and
weak from the old wound.*

*he should not fatigue him-
self until he gains more
strength.*

how old is the child now?

*he appears to me to be a
young man.*

*he must be fifty years of
age now.*

*your constitution is very
good yet.*

are you married or single?

*how many children have
you?*

are they all living?

*where do your parents re-
side?*

*my father has been dead
many years; but my mother
is still living, and now very
old.*

*is your brother older or
younger than you? he looks
much younger.*

*my two sisters were mar-
ried three years since.*

i have left my children at

gee? phir doosree ka nishan
yuhañ hue.

wooh ub tuluk buhoot kum-
zor uor lungra hue, poorane
zukhum ke mare.

lazim hue ki wooh upne
tu,een nu thukawe jub tuluk
ziyadu qoowwut nu pawe.

wooh lurka ub kue burus ka
hue?

moojhe mu,uloom hota hue
ki wooh juwan hue.

ooskee comr ub puchas burus
kee hogee.

ub tuluk toomharee tubiyut
buhoot uch-chhee hue.

toomharee shadee hoo,ee ya
moojurrud ho?

toomharee kue lurke hoo,e?

we sub jeete hueñ?

toomharee ma bap kuhañ
ruhte hueñ?

ku,ee burus hoo,e mera bap
mur गया; lekin meree ma
ub tuk jeete hue, uor ub
buhoot booddhee hoo,ee hue.

toomhara bha,ee toom se bu-
ra hue ya chhotā? wooh bu-
hoot chhotā nuzur ata hue.

teen burus hoo,e meree do
buhnen byahee gu,ee hueñ.

muen upne lurkon ko ghur

home, they are all too young to bring so far. men chhor aya hoon, we sub buhoot chhotē huen, itnee door a nuheen sukte.

military dialogues. lushkuree soowal o juwab.

order arms bundooq ootaro, *fix bayonets* sungeen churha, o, *shoulder arms* bundooq kandhe pur rukho, *present arms* sulamee ka hath, *charge bayonets* sungeen ka hath, *make ready* ghora do pa, e pur churha, o, *half cock firelocks* ek pa, e pur ghora rukho, *present* shust lo (ya) bundooq jhooka, o, *fire* chhoro, dagho (ya) maro, *handle cartridge* tonte pur hath rukho, *open pans* phirjoola (ya) piyalukholo, *prime* runjuk pila, o, *load* tonta bhuro, *draw ramrod* guz nikalo, *ram down cartridge* tonta guz se maro, *return ramrod* guz phir do, *seize the firelock with a firm grasp* bundooq moothiyake pukro, *prime and load* runjuk pila, o, tonta bhuro, *recover arms* kan se maro, *dress by the right* duheene nuzur kuro, burabur ho ja, o, *dress by the left* ba, en nuzur kuro, burabur ho ja, o, *eyes to the right* duheene nuzur, *eyes to the left* ba, en nuzur, *by the right backwards* dress duheene dekḥ peechhe hutke burabur ho ja, o, *by the left backwards* dress ba, en dekḥ peechhe hutke burabur ho ja, o, *by the right forwards* dress duheene dekḥ age burḥke burabur ho ja, o, *by the left forwards* dress ba, en dekḥ age burḥke burabur ho ja, o, *to the right face* duheene phiro, *to the left face* ba, en phiro, *to the right about face* duheene se adha chukkur phiro, *to the left about face* ba, en se adha chukkur phiro, *rear ranks, take open order* pichharee kholo, *rear ranks, take close order* pichharee milo, *pile arms* bundooq je, ooree kuro, *ground arms* bundooq soola, o, *stand at ease* hath mila, o (ya) maro, *attention* jangḥ se hath mila, o, *keep up your heads* sir oṭha, o, *ordinary time, march* thumbe qudum se age chulo, *step short* eree ungoothe ke

pas rukh dheere qudum chulo, *quick march* juldee qudum oṭha, o, *step out* lumba qudum rukho, *change the step* qudum budlo, *halt* khure ruho, *to the right wheel* duheene kḥoont pur samhne se chukkur kha, o, *to the left wheel* ba, en kḥoont pur samhne se chukkur kha, o, *on your right backwards wheel* duheene kḥoont pur peechhe se chukkur kha, o, *on your left backwards wheel* ba, en kḥoont pur peechhe se chukkur maro, *the company will step back six paces* kumpunee chhu qudum peechhe huṭega, *to the left, or right, oblique* ba, en ya duheene tirschha qudum chulo, *point your toes* paṅw ke punje duba, o, *to wheel on the centre* beech ke kḥoont pur chukkur marna, *mark time* upnee juguh khure ho qudum oṭha, o, *to march in file* quṭar chulna, *the company will advance* kumpunee age burhe, *the recruits will go to ball practice every evening* hur roz sham ko nu, e sipahee chand maree ke waste ja, enge, *there will be an inspection of arms tomorrow morning, see that they are all very clean* fujur kul kante kee dikha, ee hogee dekḥ ki sub uch-chḥee turuh saf ruhen, *take care that the supernumerary arms are cleaned every day* khuburdar ki surunjam jo oḅaroo (ya ufzood) hue roz roz mula jawe, *bring me a written report of the company daily* kumpunee ka uḥwal roz roz humare pas likḥ laya kuro, *when were you enlisted?* tom kub nuokur hoo, e? *press the butt well to the shoulder* konda mondhe pur uch-chḥee turuh duba, o, *pull the trigger strong with the middle finger* beech kee cnglee lub lubee pur zor se dabo, *tell off the company into three sections* kumpunee ko teen tolee kuro, *the company will wheel in echellon of sections* pulṭun tirschhe tolee hoja, e-gee; pulṭun seerḥee ka kam kurega, *at what time does the battalion march to-morrow morning* fujur kis wuqt pulṭun kooch kuregee? *how many men are for picquet*

to-night? aj rat kitne juwan tilaye kee nuokuree ke waste huen?

the learner must consult the observations in page 145, as a preamble to the medical men's dialogues, by way of *memento*, not *mori*, but *mores*, as they of all others are expected to speak like gentlemen at least, if not as scholars. a doctor is very apt to observe, i will *order* this or that for his patient, and might stumble on the verb *furmana*, which is decorous in the mouth of a king only, or when the speaker talks to or of another ordering, observing, &c. thus, jo ap furmate so dooroost hue, *what your worship remarks is just.*

medical dialogues.

what is the matter with you?

ṭibbee ṣowal o juwab.

kuho toomhara kya 'uḥwal hue?

a fever.

tup hoo,ee hue.

how long have you been ill?

kitne dinon se toom beemar hoo,e ho?

six or seven days.

chḥu ya sat din se.

how did the fever attack you at first?

puhle toomḥen tup kyoonkur a,ee thee?

with great coldness, shivering, pains in all my limbs, headach, and a sensation in my back like the pouring of cold water down my back-bone.

buree ṭhund uor lurze se, uor tumam uzoo men durd uor durdi sur bḥee hoo,a ṭha uor mu,uloom hota ṭha ki goya ko,ee surd panee meree reeḥ pur ḍalta ṭha.

i afterwards became exceedingly hot, with great thirst, fulness about the head, and throbbing of the temples, insufferable headach, and a confusion of ideas, which

tis peechḥe buhoot gurmee hoo,ee, piyas bḥee buhoot lugee, sir bḥaree hoo,a uor durd bḥee is shiddut sehoo,a ki kumputiyan turukne lugeen, ḥuwass yuhaṇ tuk jate

they tell me amounted to delirium.

after some time a perspiration broke out, which relieved me much, and i fell asleep.

the next morning, though much weakened, i felt myself greatly better; but in the afternoon the paroxysm returned with all its former symptoms.

the shivering was less severe.

though the fever has varied in degree, i do not believe it has been entirely off me since.

feel my pulse.

right, you have still a great deal of fever.

what remedies have you taken?

none with any regularity; i have been under a native doctor, who has given me some purgatives, but i believe not of sufficient powers, for my motions are still dark coloured and bilious; and by no means copious.

ruhe ki log kuhte hueṅ ki muenṅ behosh hooṅa tha.

buṅḍ ghuree ek ke khoob puseena hooṅa uor is menṅ took ek jee buḥal hooṅa to muenṅ so ruha.

suwere ugurchi nuqahut bu-hootṭhee, sath is ke aram mu-ṅloom hota tha; pur teesree puhur ko phir osee turuḥ se tup churḥee.

lurzu kochḥ kum tha.

ugurchi tup menṅ bu nisbuti sabiq tukhfeef hue, lekin muṅloom hota hue ki bil-koll nuheenṅ guṅee.

merree nubz to dekḥo.

such, ubtuk toomḥaree nubz menṅ buhoot tup hue?

kya duwa toom ne kḥaṅee hue.

iḥtiyaṭ se kochḥ nuheenṅ kḥaṅee ek hindoostanee ḥu-keem mera ilaj kurta tha oosne joḷlab diya hue, lekin sumujḥta hoonṅ ki oosne khoob uṣur nuheenṅ kiya, kyoonki mere jaṅe zuroor ka rung ub tuluk kala uor su-frawee hue, moṭluq kḥoolke nuheenṅ hota.

- you must now take some active medicine of that kind.* oosee turuḥ kee ko,ee duwa,e quwwee toom ko kḥanee pu-regee.
- if the fever goes off, you must then take some powders we use to prevent its return.* jo tup jatee ruhe to koochḥ pooryaṅ phanknee puregee jo hum dete huen ki phir tup nu awe.
- one every hour in a wine-glassful of water.* urḥa,ee urḥa,ee ghuree peech-he goolabee bhur panee ke sath.
- we generally take them in wine, but your religious tenets, i suppose, will not allow you to do so.* hum ukṣur shurab ke sath kḥaya kurte huen, lekin toom upne muzhub ke roo se shayud kḥa nu suko.
- as medicine i could take even wine; but if water will do as well, i should prefer it.* jo duwa ho to shurab bḥee pee sukte huen pur ugr panee se ho suke to dil se qubool hue.
- very well, try it in water to begin with.* uch-chḥa, panee ke sath shooro,ṽ kurke azma,ṽ to suḥeeḥ.
- oh, doctor, i am glad to see you.* ḥukeem ṣahib, muen toomhen dekkḥur khooṣh hoo,a.
- this fever of mine still continues.* tup ub tuluk moojh ko hue.
- i have had a very bad night, and the pills have not operated.* rat buree dookḥ se kuṭee, uor golee ne koochḥ fa,ḍḍu nu kiya.
- i must order you a glyster; an injection, or lavement, immediately.* muen toomhare waste juld hooqne kee tudbeer kuroonga.
- i don't know what that is, but i will nevertheless take* wooh kya hue muen nuheen janta, lekin tuobḥee muen

*it, if you think it necessary,
for i have great confidence
in your prescriptions.*

*you have no appetite, i sup-
pose.*

*any sickness at stomach, or
retching?*

any heartburn?

*your urine is high coloured,
i see.*

*do you pass it freely, or
have you any strangury?
i had a strangury in the
cold fits; but since then, i
pass it more freely, though
frequently, and very little
at a time.*

put out your tongue.

*poh! it is so covered with
beetle, that i cannot see its
actual state.*

*have you any local pains
about you, except the head-
ach?*

yes, i have a pain just un-

loonga, ugur toom zuroor
sumjho, kyoonki toomhare
nooskhe pur meree buhcot
khatir jumu, hue.

muen sumujhta hoon ki
toomhen koochh bhookh nu-
heen.

kuho to toomhara jee yuhan
tuk mutlata hue, ki que
hoo, a chahtee hue?

koochh mi, ude men sozish
hue?

muen dekhta hoon ki toom-
hare peshab ka rung zurd
hue.

peshab khookur hota hue,
ya rook rook kur?

jub lurzu tha tub hubsool-
buol tha lekin oske bu, ud
uch-chhee turuh se khookur
hota hue ugurchi bar bar
peshab kurta hoon, uor tho-
ra thora hota hue.

upnee zuban to bahur ni-
kalo.

oohho! pan ke rung se jild
iskee usee dhumpee hue,
ki khoob mu, uloom nuheen
hota.

durdi sur ke siwa uor ku-
heen durd hue?

han, dahnee turuf uen pus-

der the short ribs of the right side ; aggravated on pressure, and on making a deep inspiration.

i also feel it sometimes in the right shoulder.

i suspect your liver is affected.

let me examine it, does that pain you.

yes, that is precisely the spot where the pain is most acute.

you must use mercury both inwardly and by friction, until a salivation is produced.

do whatever you please.

my mouth is now very sore.

i spit a great deal.

the pain in my side is quite gone.

this mercury would be considered as a severe disease in itself, if it were not of such signal use in removing maladies of a more dangerous tendency.

true, but i will order you a gargle, which will alleviate

lee ke neeche durd hue, dubane se uor dum k̄huenchne se ziyadu hota hue.

kub̄hee kub̄hee dahne kand-
he men̄ b̄hee mu,ḷloom hota hue.

mooj̄hes huk hue ki toomhare kuleje men̄ kooch̄h k̄hulul hue.

b̄hula tuṭoloṇ to kyoṇ ub dook̄hta hue ?

han̄, oosee juguh durd bushiddut hue.

toom ko pare kee duwa kurne puregee donoṇ turuḥ se, yu,ṇe k̄hane se uor malish kurne se, jub tuk ki moṇh nu lawe.

jo toom chaho so kuro.

mere moṇh men̄ ub buhoṭ gha,ṇ pure huen̄

muen̄ thookta hooṇ buhoṭ.

meree bughul ka durd bilkoll dufu,ṇ hoo,a hue.

ugur yih para buhoṭ bure murzoṇ ke dufu,ṇ kurne se uesa mushhoor nu hota, to log iskee taseer ko ek sukht murz sumuj̄hte.

such hue, lekin muen̄ toom̄hen ek ghurghuru butla,ṇonga,

*the pain of your mouth,
and dispose it to heal.*

you are very kind.

*will you do me the farther
favour to look at my brother-
in-law in the next room?*

*he has been ill for a long
time with a complaint in his
bowels, for which he has
taken many native reme-
dies without effect.*

by all means i shall see him.

*do me the favour, sir, to
describe your complaint to
me.*

*i have been ill, sir, of a flux
for upward of three months,
during which time i have
taken, i believe, every herb
in the hindoostanee mate-
ria medica, without any
other effect that i can per-
ceive, than that of turning
my stomach at the nau-
seousness of the doses.*

are you griped?

*are you much troubled with
wind in the bowels, or with
eructation from the sto-
mach?*

wooh toomharemoonh ke durd
ko fajidu kurega, uor gha-o
bhee sookhawega.

toom buhoot mihrban ho.

mera sala oos kothree men
hue oose toom mihrbanee
kurke dekhoge?

wooh pet ke durd ke mare
buhoot dinon se beemar hue,
uor is liye oos ne is moolk kee
duwa buhoot see kee hue
pur koochh fajidu nu kiya.

ulbuttu muen dekhoonga.

shahib toom mihrbanee kur
ke upne durd ka uhwal
moojh se buyan kuro.

shahib, teen muheene se ziy-
adu hooa ki mera pet
chulta tha, is se muen bee-
mar tha, iske durmiyan ju-
han tuk hindoostanee du-
waen theen so sub muen ne
khaen lekin usur oon ka
uor to koochh muuloom nu
hooa mugur yihee ki mera
zayuqu uesa bigar diya jo
khanee se jee bhagta hue.

kya toom ko pechish hue?

kya toomhare pet men ba,ee
hue jis se toom dookh pate
ho, ya dikar se?

- how many stools have you daily upon an average?* hur roz toomhen kue dust surasuree ate huen?
- are they accompanied with griping?* pet men kya murora hue?
- are they merely feculent motions?* toomhara ja,e zuroor kya putla uor muela hue?
- are they composed chiefly of blood and slime?* oos men kya anw lohoo buhoot sa mila hue?
- sometimes after taking purgatives, a few round hard lumps are discharged, some of which have the appearance of fat or suet.* joollab ke lene ke bu,ud kubhee thoree see gol gol sukht goothliyan nikultee huen uor koochh on men churbee see nuzur atee hue.
- have you observed worms in them or any membranous substance, not unlike a piece of thin bladder soaked in water?* toom ne oos men keere dekhe huen ya koochh chhichhre juesa panee men putla phookna bhigone se ho jata hue?
- of what kind were the worms?* we keere kis turuh ke the?
- were they long and round, like the earth worm; or long and broad, like a piece of tape, and divided into joints?* we kya lumbe uor gol kenchwe kee turuh the; ya lumbe uor chuore qor kee manund bund bund jode?
- were they very small and white, like little pieces of thread, not exceeding a quarter of an inch to half an inch in length?* kya we buhoot chhote soofued soot ke burabur the, uor lumbee men do juo se kum nuheen uor adh oonglee se ziyadu nuheen?
- have you not always felt relieved after the operation of purgatives?* humeshu joollab ke bu,ud toom kya aram nuheen pate the?

- on the contrary, all your symptoms aggravated after taking any thing of an astringent nature?* bur khilaf is ke kuselee cheez ke k̄hane se phir sub ṽlamuteṅ ziyadu hoo,eeṅ?
- how long have you had a fever on you?* kub se toom ko tup hoo,ee hue?
- pray let me feel your pulse.* a,ṽ toomharee nubz to dek-ḥoon.
- have you a continual thirst on you?* kya toomhen chutka luga hue?
- in what state are your bowels?* peṅ toomhara kuesa hue?
- have you a pain in your head?* toom ko kya durdi sur hue?
- do you feel fatigued?* toom upne tu,eeṅ koochḥ soost pate ho?
- are you restless at night?* rat ko kya neend nuheen purtee hue?
- how many days is it since you have been taken ill?* kue din hoo,e jub se toom beemar pure ho?
- what do you complain of?* tuṣdee,ṽ toomhen kis bat kee hue?
- do you find the pain in your right side very violent?* toomharee dahnee bughul meṅ kya durd bu-shiddut hue?
- place your hand exactly on the part you find most painful.* juhaṅ toomhen buhoot durd mu,ṽloom hota hue osee juguh haṭh rukḥo.
- have you any difficulty in breathing?* dum lene ke wuqt koochḥ tuṣdee,ṽ hotee hue?
- i shall send you some medicine.* muen toomhen koochḥ duwa bḥej doonga.
- you are to take them in the* jis turuḥ kuhoon osee turuḥ

- evening, agreeably to my instructions.
- in the meantime, take great care of yourself.
- do not catch cold.
- be not persuaded by native doctors to take their medicines.
- i am well convinced they will not be of any service to you.
- they may do you a great deal of injury.
- they administer our medicines very frequently, with which they are entirely unacquainted.
- how do you find yourself to-day?
- did the medicine i sent last night produce a good effect?
- were you in much pain from the plaster?
- if the pain continues, we must have recourse to mercury.
- but as you have an aversion to taking it internally, we shall throw it in by the external method.
- if the two pills you are to
- sham ke wuqt oonhen khana.
- bilfi,ul khoob ihtiyat se ruhiyo.
- surdee nu khana.
- yuhan ke tubeebon ke kuhne pur oon kee duwa, en nu khaneen.
- moojhe yuqeen hue we toom ko koochh fa, idu nu kurengeen.
- we toom ko buhoot zurur puhoonchawen.
- we humaree duwa, en ukhur istimal kurte huen, pur oon se mootluq waqif nuheen.
- kyoon toom aj halut upnee kuesee dekhte ho?
- jo duwa muen ne rat ko bhejee thee osne koochh fa, idu kiya ki nuheen?
- toom ne kya rat ko murhum ke subub buhoot dookh paya hue?
- ugur durd uor ruhega to pare kee duwa kurnee puregee.
- jo toomhara jee khane se bezar hue to is murz ko malish se dufu, u kurwa, enge.
- do goliyan jo toom rat ko

take at night, do not operate well, you will mix this powder in two or three spoonfuls of water, and, stirring it well, drink the whole in the morning.

you can take a little gruel, or weak tea, to assist the operation of the purge.

this place is too low, damp, and close; have you no better room in this mansion?

your fever never will leave you while you sleep in a place like this.

you must remain very quiet, and do not allow a crowd of people to assemble in your apartment, till you get fairly well again.

are you sensible of any particular taste in your mouth? do you perspire much?

are you sensible of any heat in the palms of your hands or the soles of your feet?

have you any flushing in your face?

when is the cough most troublesome to you?

kha,oge, ugur we fa,idu nu kuren to isee pōrya ko do ya teen chunche panee men milakur uch-chḥee turuḥ hila,iyo uor suwere oose sub ka sub pee ja,iyo.

thōree peech ya pḥeekee cha peena ki jōllab uch-chḥa umul kure.

yih juguḥ buḥoot neechee surd, tung, hue, uor is ḥuwelee men kya uor ko,ee uch-chḥee koḥthree nuheen hue?

toom jub tuluk uesee juguḥ soya kuroge, hurgiz toomharee tup dufu,u nu hogee.

toom khoob chuen se ruhoge, uor jub tuk ki toom phir uch-chḥee turuḥ chungē nu ho, logon kee bḥeer upne ghur men hone nu do. toomharee moonḥ ka muzu bigra hoo,a hue ki nuheen? toomhen buḥoot puseena ata hue?

toomharee huḥelee men ya tulowon men koochḥ gurme mu,uloom hotē hue?

kya toomhara chihru tumtumata hue?

kḥansee kub buḥoot ziyadu hotce hue?

- do you spit blood, or any thing like matter?* toom lohoo t̄hookte ho ya kooch̄h peeb sa?
- what is the general colour of your spittle?* toomhare t̄hook ka rung uk̄sur kuesa hue?
- are you apt to faint at times after a violent fit of coughing?* toom kubhee kubhee buhoot k̄haṅste k̄haṅste betab hote ho?
- yes, in warm weather this often happens, and i am forced to appease the excessive coughing by opium.* haṅ, gurmee ke muosim meṅ uk̄sur uesa hota hue, muen lachar hokur ufyoon k̄hakur k̄haṅsee ko suhata hoon.
- how old is the child?* is luṛke kee kya om̄r hue?
- about nine months.* qureeb nuo muheene kee.
- have any of its teeth appeared yet?* ub tuluk ooska ko,ee dant nikla hue?
- there is one now cutting through the gums.* ek dant ub musoore ko cheerkur nikla chaṅta hue.
- is its belly very open?* ooska peṭ kya buhoot chulta hue?
- yes, very much so.* haṅ, buhoot.
- has the child ever been subject to convulsions while teething?* dant nikulte hoo,e kubhee wooh ukur̄ guya t̄ha?
- does the child suck its mother's or any other person's milk?* yih luṛka upnee ma ka dood̄h peeta hue ya uor ki-see ka?
- have any fruits or raw vegetable stuff been lately given to the child?* kooch̄h p̄hul ya kuchchee turkaree aj kul oos luṛke ko k̄hila,ee gu,ee hue?
- never let it eat any unripe trash from the market.* bazar ka kooch̄h kuchcha sag pat hurgiz oose k̄hane ko nu dena.

what is the matter with the man ?

he is subject to the epilepsy, and is now in a fit.

open his collar, sprinkle some cold water in his face, don't crowd round him, and he will recover immediately.

why are you crying, boy ?

a mad dog has this instant bit me on the arm, and the wound is bleeding a great deal.

let it bleed freely, my lad, there is no fear, if you will suck the part with all your might till i bring hot water to wash it.

will this do me no harm ?

none at all, provided you continue spitting everything from your mouth all the time you suck the wound.

sir, this man in a fit of anger has swallowed a large piece of opium.

give him a vomit instantly, and assist the evacuation with a large draught of warm water and vinegar.

is shukhṣ ka kya uḥwal hue ?

oṣe mirgee hoo, ee hue uor ub behosh hue.

oṣke gireban ko kḥol do, uor koochḥ surd panee oṣke mooṅḥ pur chḥirko, bḥeer oṣke pas hone nu do wooh ubḥee aram pawega.

ue luṛke too kyoṅ rota hue ?

isee wuqt ek ba, ola kootta mere bazoo meṅ kaṭ गया, uor zukhm se khoon buhooṭ jaree hue.

baba khoob tuṛuḥ lo hoo buhne do, muen jub tuk gurm panee oṣke dḥone ke liye la, ooṅ tub tuluk toom oṣee juguh ko chooste ruho, koochḥ ḍur nuheen.

is meṅ to koochḥ ḍur nu hoga ?

mooṭluq nuheen lekin jub lug toom chooso, thookte ruho.

ṣahib, yih shukhṣ ghooṣṣe ke mare buhooṭ see ufeem kḥa गया hue.

oṣe ubḥee que kurwa do, uor que hone ke waste buhooṭ sa gurm panee uor sirku pilwa do.

get a strong glyster also ready, and put a quantity of castor oil in it, that we may administer this after he has been well vomited.

a cart has driven over this poor woman, sir, and crushed her elbow joint to pieces.

this is very bad indeed, i must amputate above the joint, to save the patient's life.

oh, sir! i will rather die than submit to that, i can never bear the pain of it.

it is not half so bad as you now suffer from this shocking wound.

you will soon recover, and be able to bring up these two little children, which i see are yours.

if you obstinately persist in your own opinion, i can only say you run every risk of dying in a few days, and leaving your children as orphans on the wide world.

are you this unfortunate woman's husband?

yes, doctor, i am, and as you say she must lose her arm to

pichkaree kee duwa bhee tueyar kuro uor thora sa urundee ka tel oos men mila, o ki jub wooh khoob que kur chooke tub oose doonga. sahib, ek garee is becharee rundee ke oopur se chulee gu, ee hue, uor ooskee koonnee koochul kur choor hoguee.

yih buhoot booree chot hue, ooske bucha, o ke liye oopur se hath kat dalna hoga.

ue sahib! is se murna qubool hue, muen iska durd hurgiz nu suh sukoongee.

jitna bura durd is chot ka ub toom suhtee ho ooska adha bhee yih nu hoga.

toom juld changee ho ja, ogee uor ye chhote lurke jo toom hare huen pal sukogee.

ugur toom upnee hee bat pur hut kurogee, to muen kuhta hoon thore dinon men jan jakhon otha, ogee uor lurkon ko yoonheen doonya men yuteem chhor ja, ogee. toom isee becharee uorut ke khusum ho?

han hukeem jee, muen hee hoon, toom jo kuhte ho ki

save her life, i shall persuade her to submit to your advice.

oskee jan buchane ke liye
oske hath ko katna hoga,
pus muen ose munwa, oonga
ki toomharee sulah mane.

that is like a man; she will soon recover the loss of her arm, but in my opinion cannot survive the effects of this wound.

yih murdon ka kam hue,
wooh hath ke katne se juld
aram pa, egee, pur mere nuz-
deek yoon is chot se nu
buchegee.

her whole fore arm must mortify, she will fall a victim to the effects of that mortification.

oska hath koohnee tuk bil-
koll sur ja, ega, oosee se ak-
hir howegee.

should the annexed conversation ever catch the eye of any enlightened civil or military ruler in british india, it is probable enough that copies of it will be printed and distributed all over the country, according to the intention expressed in page 209; and to render such notification more useful, the different medical boards might be instructed to amend or enlarge the whole theme for the common weal. that many of my pupils may at present be found able and willing to execute the task advantageously, there can be no doubt; nor can a liberal government grudge so small an expence for an object of so much importance to their millions of asiatic subjects, who are still exposed to die annually in thousands from the ravages of the small-pox alone.

the subjoined intelligence was recently consigned to me, as a fact communicated to the public by a medical gentleman of eminence in the scottish capital. a mode of vaccination has been lately suggested by him, as a test of the due absorption of the virus, which experience has proved to be as unequivocal, as its practice is safe and simple.

if a second puncture is made on the same or the other arm, with matter obtained from the same subject as the former, or from a fresh one, at the distance of four days from the first operation, both pustules will arrive at maturity on one and the same day, that is about the eighth or ninth; this will invariably be the case if the vaccination has been successful; otherwise both pustules will probably proceed to maturation independently of each other.

*jennerian dialogues between
a european physician and
a hindoo.*

have you any children?

*yes, sir, i have two, a son
and daughter.*

*have they both had the small-
pox?*

*the son has, but the daughter
not.*

*was the son inoculated, or did
he catch the disease naturally?*

he was inoculated by a priest.

*what! are the priests also
doctors?*

*sometimes, especially in the
practice of inoculation.*

*was your son very ill after he
was inoculated?*

*by no means, the small-pox
appeared in the most favour-*

gooftogoo ek hukeemi fu-
rung uor ek hindoo ke
durmiyan.

toomhare ko, ee lurke huen?
han sahib, do huen, ek lur-
ka uor ek lurkee.

oon donoñ kee seetla nikul
chookee hue?

lurke ke niklee hue, lekin
lurkee ke nuheen.

lurke ko puchhne diye gu,
huen ya seetla ap se niklee
hue?

ek bruhmun ne oose puchh-
na diya tha.

kya! bruhmun bhee bued
hote huen?

kubhee hote huen khoosooñ
puchhne ke kam men.

puchhne dene ke bu, ud toom-
hara beta kya buhoot beemar
hoo, a tha?

mootluq nuheen, seetla bu-
hoot uch-chhee turuh niklee

able manner, and he immediately recovered.

is this always the case?

no, the patients are sometimes very ill.

do you mean to get your daughter also inoculated?

certainly, why not?

are you not afraid of any accident happening to her from inoculation?

not in the least.

do those inoculated never die from the small-pox?

very seldom; perhaps not one in three hundred.

is the small-pox by inoculation catching or not?

without doubt it is catching.

then in what manner do those children who never had the small-pox, escape infection, when they come near an inoculated patient?

why, they take their chance, to be sure, and often die accordingly.

had they not been infected with

thee, uor wooh juld chungahoo,a.

humeshu uesa hee hota hue? nuheen, jin ko puchhne dete huen we kubhee buhoot beemar hote huen.

toom upnee lurkee ko bhee puchhne diya chahte ho?

ulbuttu, kyoon nuheen?

toom hen lurkee ko puchhne dene se koochh dur to nuheen?

mootluq nuheen.

jin ko puchhne diye jate huen we kya kubhee usee seetla se nuheen murte huen?

buhoot kum, shayud teen sue men ek bhee nuheen murta hue.

puchhne kee seetla men chhoot lugtee hue ki nuheen?

be shuk chhoot purtee hue. pus jin lurkon ke seetla nu niklee ho we ugur kisee puchhne diye hoo,e lurke ke pas jawen ye to kyoonkur chhoot se buchte huen?

we upnee qismut ka bhurosa rukhte huen, uor oosee men ukkur murte bhee huen.

ugur on ko seetla keechh oot

the small-pox, do not you think they would have lived?

how could they? when it was their fate to die.

can fate produce good as well as evil?

undoubtedly it can.

then suppose fate has so ordered matters, that i shall communicate a new and perfectly safe mode of inoculation to you, will you adopt it for your daughter?

yes, provided there be nothing contrary to our religion in the process, and you can prove that it is better than our own mode.

that i will with pleasure.

first, not one in 10,000 dies; nay, it is even doubted whether a single death has ever been occasioned by this new mode of inoculation.

second, few are so ill as to require any attendance; and the eruption, if such it can be called, is confined to a single pustule at the inoculated part.

nu lugtee to toom nuheen jante ho ki we buch ruhte?

jo oon kee qismut men muot ho to kyoonkur buchenge?

qismut se kya boora,ee bhula,ee bhee ho suktee hue?

be shuk ho suktee hue.

tuo jano ki goya qismut hee ne yih hokm kiya hue ki

puchhne dene ka ek nuya uor buhoot uch-chha dhub

jo hue muen toomhen butlaoon, toom oose upnee lur-

kee ke waste ukhz kuroge ki nuheen?

ulbuttu, ugur humaree kitab ke tuor se koochh khi-

laf nu ho, uor toom sabit kur suko, ki yih humare

tuor se bihtur hue.

yih to muen kuroonga khooshee se.

puhle to yih, ki is nu, e dhub ke puchhne dene se

dus huzar men se ek, bulki ko,ee bhee, nuheen murta

hue.

doosre ki ko,ee uesa beemar kum purta hue ki ooskee

khuburgeeree zuroor ho; uor ugur koochh nikle to ju-

han pachhte huen wuheen sirf ek phoonsee see hote hue.

third, no person catches infection from it.

fourth, the person inoculated is never afterwards subject either to the inoculated or the natural small-pox.

fifth, no bad ulcers nor sores ever appear in the inoculated part, nor does it ever leave in the constitution a disposition to other diseases, as the small-pox is supposed to have done.

if what you allege be true, the new plan is certainly far better than the old.

will you bring your child now? and i will at once inoculate her in the new way.

but first tell me what this new operation is, and whence the matter comes, with which you inoculate.

a physician in our country, named jenner, first discovered the new mode, by observing that in his town, those people who milked cows, and caught a parti-

teesre, kisee shukhs ko is se chhoot nuheen lugtee hue. chuothe, jisko puchhne diye gu,e hon oosko phir kubhee kisee turuh kee seetla nu niklegee.

panchwen, juhan puchhne lugte huen, booree turuh ka gha,o ya naasoor nuheen hota hue, uor juesa ki uor seetla se uor uor murz ukzur pue-da hote huen, so is men nuheen hote huen.

jo toom kuhte ho ugur such hue, to be shuk yih nuya tuor poorane dhub se buhoot bihtur hue.

upnee lurkee toom ubhee la,o? to ek bargee muen oose nu,e dhub se puchhna doon.

lekin puhle moojhe buta,o ki yih nuya kam kya hue, uor wooh panee kuhan ka hue, ki jise toom lugakur puchhne dete ho.

humare moolk men jenner sahib nami ek hukeem hue, on ne jub dekha ki jo log on ke shuhr men gayon ka doodh dohte the, on ko oos se ek murzi khaas pueda

cular disease from them, never afterwards had the small-pox.

how could cows infect human beings ?

there are small eruptions in the teats of cows in some parts of europe, which we call the cow-pock, these infect the hands of people who milk cows, and they are ever after proof against the small-pox.

have the cows in hindoostan such a disorder ?

not that i have yet heard ; it will prove very fortunate indeed if we can discover it.

how then can you give my daughter the cow-pox ?

very easily, for dr. jenner, after many years' experience, published his noble discovery, and all the nations of europe have adopted the practice ; by which means, some hundred thou-

hota tha ki phir kubhee on ko seetla nu nikultee, tub on ne yih tuor nikala.

gayon ke murz se admee ko kyoonkur chhoot lugtee hue ?

wilayut kee kisee turuf, gayon ke thun men chhotee chhotee see koochh phoonsiyan nikultee huen, hum on ko go thun seetla kuhte huen jo log on gayon ko doothe huen, on ke hathon men wuese heedane nikulte huen phir kubhee on ke seetla nuheen nikultee.

hindoostan men gayon ko uesa azar hota hue ?

ub tuluk to uesa soonne men nuheen aya ; uor ugur yuhan pueda ho to buree bat hue.

tuo kyoonkur toom meree lurkee ko go thun seetla de sukoge ?

buhoot suhuj men, kyoonki jenner sahib ne burson ke imtihan ke buud yih uchchha tujrobu zahir kiya hue, uor wilayut kee sub quom bhee isee dhub se ilaj kurtee hue, uor isee se hur

sands of lives are annually saved.

this may be very true, but you have not yet explained how the cow-pock matter reached india.

very easily, in a glass vial, or on a lancet; and the matter thus sent was inserted into the arm of a child, who received the infection, and had the cow-pock very favourably.

this furnished a fresh supply, which government dispersed over the country; thousands have been inoculated with every success, and at last a small quantity of matter has reached me.

your account of this matter has not only convinced me of the safety of the new inoculation, but removed a strong prejudice which i had entertained against it on a religious account. i had heard from some of the inoculating bramins, that

burus kurorõn log muot se buchte huen.

yih such ho to ho, lekin go t̄hun seetla ka panee hindoostan men kyoonkur puhoncha, oos ka uḥwal toom ne ub tuk nuheen kuha.

buhoot suhuj se, ek shee shee men ya nushtur se luga hoo, a puhoncha, uor woohēe panee ek lūḥke kee banḥ men lugaya गया, iske subub se oos ko chḥoot lugee, uor uch-chḥee t̄uruh go t̄hun seetla niklee.

isee men uor bḥee nuya panee mila, so oosko surkari kumpunee buhador ne tumam moolk men phuela diya, huzarha logon ko oos se uch-chḥee t̄uruh puchḥne diye gu, e, akhur oosee t̄uruh se koochḥ panee hum ko bḥee mila hue.

is kam ka uḥwal jo toom ne kuha, oos se nu, e puchḥne dene kee khaḥirjumuḥee moojḥe yuqeen hoo, ee, uor deene bat pur mera iḥtiqadi quwwee jo iske burkḥilaf t̄ha so door hoo, a. bu, uzi puchḥne denewale bruhmunon se muen ne soona t̄ha ki

it was necessary to kill a cow for the purpose of obtaining the matter; but i am now convinced that this story was invented and propagated from interested motives; and knowing that the disease arises naturally in the cow, i see no reason why we should not naturally adopt so easy a means of saving human life: i will therefore bring my daughter to-morrow morning early.

the motive of the inoculating bramins, in thus defaming the vaccine inoculation, is plain enough; yet they shew no less folly than wickedness, in thus endeavouring to deprive their fellow-creatures of so great a benefit; for would they take pains to learn the new method, they might derive the same profit from practising it as the old mode of inoculation. bring your daughter, and i will engage that you never will repent having done so.

panee lene ke liye ek ga,e ko marna zuroor hota hue; lekin ub moojhe yuqeen hoo,a ki yih bat ikhtira,ee thee; uor duryaft kiya ki yih murz aphaee se gayon ko hota hue, tuo hum kis waste admiyon kee jan buchane ka uesa suhuj tuor uz khood ikhtiyar nu kuren; khuer turke muen upnee lurkee ko la,oonga.

puchhne denewale bruhmun jo is turuh go thun seetla kee budnamee kurte huen, iska subub khoob zahir hue; tuobhee we jo logon ko is ghuneemut se baz rukhue ka qud kurte huen is men on kee nadanee on kee shurarut se kochh kum nuheen, kyonki ugur we is nu,e dhub ke seekhne men mihnut kurte, to oske umul kurne se we wuese hee fa,ide otha sukthe juese sabiq tuor ke puchhne dene se othate the. toom upnee betee ko la,o, muen iqrar kurta hoon ki toom is umul se kubhee nu puchta,oge.

i shall be with you, without fail.

is this the little girl ?

yes, sir.

give me her arm ; aye, this will do ; you see how easy it is ; she does not even feel the lancet, from the puncture being so slight.

why this is nothing at all. the disease will scarcely be more perceptible, so go and send as many of your neighbours' children as you can, i will stake my life that nothing bad will happen to any one of them ; you may now go.

between the european physician and a hindoo doctor.

well, friend, who are you ? a doctor, sir, at your service.

what are your commands ? i hear, sir, that you wish to teach all us native doctors how to inoculate in the new way ; and i shall be glad indeed to receive your instructions, vivá voce ; as i was present yesterday

muen be-oozr a,onga.

wooh yihee lurkee hue ?

hañ, şahib.

ooskee banh to moojhe do, bus, isee men hoga, dekho to yih kya suhuj hue, ki hum ne uesa soobook nush-tur lugaya ki oosko mu,uloom bhee nu hoo,a.

hañ yih to koochhee nuheen. is murz men bhee is se ziyadu tukleef nuheen, khuer ja,o uor upne puos ke jitne lurkon ko toom bhej suko, bhejo, meree jañ zamin hue ki oon men kisee ko koochh zurur nu hoga, ub ja,o.

soowal o juwab hukeemi furung uor hindoo tubeed ke durmiyan.

kuho şahib toom kuon ho ? muen bued hoonşahib, apkee khid mut men hazir hoo,a. ub kya kuhte ho ?

şahib, muen ne soona hue ki jis turuh nu,e tuor se puchhne dete huen, oosee turuh hum sub hindoostanee buedon ko sikhaya chahte ho ; muen chahta hoon ki ooska uhwal ap kee zubanee soon-

when you inoculated my townsman's daughter.

you shall immediately know the whole business.

i have heard all the history of the vaccine already; i want merely to know how the operation is performed; the proper treatment of the disease, with all its symptoms, from first to last; that i also may become a practitioner of such a noble art.

hold! here is some fresh matter for you on a clean lancet, which has certainly never been used in small-pox inoculation; take this, and just raise the skin with the point, as you saw me do yesterday, after wetting it with warm water.

i understand you, sir, very well; but where am i to procure more matter when this is expended?

nothing so simple; when the pustule in your patient's arm is ripe, charge your

kur khoosh ho,oon, kyoonki mere hum shuhree kee betee ko jub kul ap ne puchhne diye tub muen hazir tha. toomhen juld sub kam mu,uloom ho ja,ega.

go thun seetla ka sub uhwal muen soon chooka hoon, pur ub muen shirf yih duryaft kiya chahta hoon ki is kam ko kyoonkur kurte huen, uor is beemareeka mo,aluju, sath ooskee sub ulamuton ke, uwwul se akhur tuk, kya hue; chahiye ki muen bhee is ujeeb ilm se mahir ho ja,oon.

dekho! is saf nushtur men thora sa tazu paneetoomhare liye hue, uor kubhee puchhne dene men yih nushtur nuheen luga; isee lo, uor gurmpanee sebhigokur, nok se zura sa chumra otha, o, juesa ki toom ne kul moojhe kurte dekha hue.

shahib, muen khoob sumujh-ta hoon, lekin jub yih panee khurch ho ja,ega, tub uor panee kyoonkur milega? nihayut asanee se; jub toomhare mureez kee banh men wooh chhala pukega, tub

lancet, needles, thread, &c. with as much as you may want, till the matter becomes plentiful from successive patients.

i will describe to you the appearances which take place in the inoculated part ; so that you may be able to ascertain not only that your patient is really infected with the true vaccinated disease, but that you may safely take matter from such a patient with the certainty of communicating the disease to others, and thus securing them for ever from the effects of small-pox contagion. for the first two days after the insertion of the vaccine fluid, nothing is seen in the part to distinguish it from a puncture made by a clean lancet ; on the third, a small degree of elevation (and in fair skins, redness) is perceptible ; this increases on the fourth ; and on the fifth a slight vesication, or small transparent blister, may be observed around the puncture ; this is gradually

nushtur, ya soo,ee, soot, wughuere men jitna chaho luga leejo, jub tuluk ki uor uor mureezon se panee buhoot sa jumu, u nu ho.

juhan puchhne dete huen, tuhan juese dikha, ee deta hue, oska muen buyan kuroonga ; ki toom ko mureez ke budun men usl go thun seetla ka nikalna theek mu, u loom ho, uor oos mureez se panee is turuh le suko jo doosre ko oosee se wooh murz de suko, ki ta zindugee osko seetla kee chhoot nu luge.

go thun seetla ke panee se puchhne dene ke bu, ud do roz tuk oos juguh uesa koochh dikha, ee nuheen deta ki saf nushtur ke chhed se koochh furq mu, u loom ho ; teesre din koochh phoola hoo, a mu, u loom hota hue, uor wooh gore chumre pur lu, ul hota hue, chuothe din phir wooh ee burhta hue ; panchwen din chhed kee charon turuf liye hoo, e ek chhota nirmul chhala sa nuzur ata hue, so

enlarged on the sixth, seventh, and eighth day, at which time the vaccine vesicle may be considered in its highest perfection, and it is now that the peculiar fluid which it contains, may be most advantageously taken from it, for the purpose of continuing the disease on other subjects.

the vesicle at this time is generally of a form very nearly circular, with smooth elevated edges and a flat surface; or rather somewhat depressed in the middle, at which point there is a small scab.

if the vesicle be now punctured with a lancet, a small quantity of limpid fluid exudes, but it requires repeated punctures over all the surface of the vesicle to obtain the whole of its contents; and even when the whole of the fluid that can be procured at one time is let out, the vesicle still retains nearly its former appearance, and does not fall flat down upon the skin be-

woohee chhuthe, satwen, athen din tuluk burhta hue, jub uesa ho tub jano ki go thun seetla khoob turuh nikul chookee, uor oosmen jo panee ruhta hue, doosre ko puchhne dene ke faide ke liye oose liya jata hue.

is wuqt chhala ukhur gol sa hota hue, kunare ooske ootthe hooe chikne, uor oopur se chipta, bulki durmiyan se koochh buetha hooa hota hue, uor oosee juguh chhottee chit see hotee hue.

tub ugur yih chhala nush-tur se chhedta jawe, to thora nirmul panee oos men se nikle lekin chahiye ki oos chhale ke oopur ja buja mootuwatur chhede, tuo ooske undur jitna panee ho, sub nikul awe; uor ek bar ke chhedne se jitna panee nikal sukiye, sub ootna nikul purne se bhee woth chhala qureeb wuesa hee nuzur ata hue, uor chumra bhee nuheen chupukta, juesa ki

neath, as the cuticle of a common blister, or small-pox pustule would do: if the vesicle be now left untouched for a few minutes, small globules of the same transparent fluid will again be seen rising through the punctures; but as this is probably a new secretion, it may be expected to be less specific in its properties, and should therefore not be used in inoculation, except where there is a scarcity of efficient matter.

it is on these three circumstances, viz. the circular depressed vesicle, the transparency of its fluid, and the peculiarity of its construction in not yielding its contents to a single puncture, that i wish particularly to fix your attention; because it is on them that i apprehend the strong distinction between the genuine vaccine vesicle and the small-pox pustule, or any other pustule or eruption whatever, is at this period of the disease to be most firmly established.

phuphole ya uor seetla men hota hue : ugur oosee chhale ko ekadh lumhu nu chhoo, to onheen chhedon se gol gol chhotee chhotee boonden juese hee saf panee kee juld niklengene; lekin yih nu, ee rezish hue, shayud ki wooh uslee khashiyut nu rukhte ho is waste chahiye ki oos se puchhne nu dewen, mugur jub ki kam ka panee na yab ho.

tuo inheen teen tuoron pur hota hue, yu, unee wooh chhala gol chupka hoo, a hota hue, uor panee ooska buhoot saf, uor jitna panee oske undur ruhta hue so ek chhed se nuheen nikulta; pus muen chahta hoon ki toom in teenon baton pur khoob lihaz kuro kyonki meree danist men is wuqt usl go thun seetla, chechuk ya uor kisee phoonsee se, jo budun men nikultee hue, inheen teenon tuor se theek puhchane jatee hue.

you are yourself aware that the small-pox pustule from inoculation, so far from possessing these characteristics, is, when mature, generally of a full, plump, or conical appearance, with uneven edges, or studded around with smaller pustules; and that its contents, which it readily discharges by a single puncture, are always of a purulent or feculent nature.

it would be as endless as it would be useless to attempt to make you acquainted with the characters of all the other eruptions that sometimes take place on the human body; it is sufficient for your purpose that you know what the genuine vaccine is, and that you always carry in your mind the conviction, that no pustule or vesicle which wants the peculiarities above mentioned, is sufficient to secure your patient from small-pox, or to afford a source of infection for propagating the vaccine to others.

tōm ap jante ho ki sabiq t̄uor ke puchhne dene se jo seetla nikultee hue, so in ṽlamuṭoṇ se kuheen furq rukhṭee hue; wooh jub puktee hue, tub ukṣur bhuree hoo,ee, phoolee hoo,ee ya nokdar hotee hue, kunare ooske burabur nuheen hote, ya chhotee chhotee phoosiyaaṇ ooske gird nikultee hueṇ uor ooske undur jo koochh (alaish) ruṭtee hue, so ekhee chhed se nikul atee hue, so wooh peeb hue.

admee ke budun men uor jo t̄uruh t̄uruh kee phoosiyaaṇ kubhee kubhee nikultee hueṇ, oon kee ṽlamuṭoṇ se toomhen waqif kurne ka iradu rukhna t̄ool o befaidu hue; toom ko itna hee bus hue, ki usl go thun seetla puhchan suko, uor upne dil men humeshu yuqeen janiyo phora ya phoonsee, jis men oopur kee ṽlamuten nu hon, wooh toomhare mureez ko seetla se bucha nu sukega, uor oos se kisee ko go thun seetla kee chhoot nu lugegee.

i have detained you thus long at the eighth day of the disease, because as i have said that this is the proper period for taking matter for subsequent inoculation, it is necessary that the disease should at this time be fully ascertained to be genuine : to goon with our description. by the end of the eighth day, or on the ninth, and sometimes as late as the tenth, while the vesicle continues increasing in size, there will be observed in fair skins, a circular efflorescence, of an inch to three inches in diameter, accompanied with some swelling of the part to the same extent, and which in dark subjects must be considered as equivalent to the efflorescence ; pain in the glands of the arm-pit, when the patient is old enough to notice it ; some degree of febrile perturbation of the system, generally slight, often scarcely perceptible, and seldom or ever exceeding twenty-four hours.

athwen din kee bat pur muen ne itna tool kiya, kyoonki muen ne kuha hue, ki doosre ko puchhne dene ke liye pa-nee lene ka yihee wuqt hue, pus lazim hue ki isee wuqt toom khoob puhchan lo ki wooh usl murz hue ya nuheen : ub muen baqee uh-wal kuhta hoon.

athwen din ke akhur, ya nuwen din, uor kubhee ugur der ho to duswen din jub tuluk ki chhala burhta jawe, gore chumre pur soorkhee chuora, ee men ek oonglee se le teen oonglee tuk gol phuel jatee hue, uor ootnee door tuluk kochh phoola hoo, a nuzur ata hue, kale admee ke budun men sirf wooh ee umas mu, uloom hota hue ; uor ugur rogee siyana ho, to bughul kee giltee men kochh durd bhee mu, uloom kur suke, uor tup kee see halut hoo, a kurtee hue, so wooh ukshur bookhari khufee hue, bulki kubhee kubhee butu, umool mu, uloom hota hue, uor ruhna oska ek shubanu roz se ziyadu kum hue.

these latter symptoms are considered as indicating the inexplicable constitutional affection which has the power of rendering the system ever after invulnerable to small-pox contagion, and to the vaccine itself a second time. they are so slight as scarcely to deserve the name of a disease; many times they elude observation altogether; and we are forced to be satisfied with local appearances, but which, to an experienced eye, i am confident, will never deceive.

after the tenth day the vesicle, if left entire, is gradually converted into a solid dark brown scab, with a shining surface, not unlike a tamarind stone, and which from the fourteenth to the twentieth day, spontaneously falls off, leaving the skin sound underneath, with a pit, which remains indelible for life.

akhur kee ye halat ulamuten huen oos uh wali tube, ee kee jo buyan men nuheen ata pur oos men yih khashiyut hue ki phir kubhee kisse turuh kee seetla uor go thun seetla bhee nu niklegee. we halat uesee khufeef hotee huen ki oon ko murz kuha nuheen jata, ukhuri uoqat we bil-kool mu uloom nuheen hote, uor hum ko lazim hue, ki puchhne dee hoo, ee juguh kee halat dekhkur khatir jumee kuren, pur muen yuqeen janta hoon ki jis ne oose bar bar dekha hoga, wooh is ke puhchanne men khusa nu kurega.

dus din ke buud ugur oos chhale ko wuesa hee rukh chhoro, to wooh ek muela chut kee soorut sukht ho jata hue, oopur ooske chikna uor chiyan sa hota hue, uor wooh chuodhwen din se beeswen tuluk uzkhod gir purta hue, neeche ooske chumra sumoocha ek dagh ke sath ruh jata hue ki phir wooh kubhee oomr bhur nu mitneka.

no circumstances have yet occurred in my practice (and i have now inoculated upwards of a thousand of all casts and ages), to require any medical treatment whatever, except in one case, in which the arm inflamed considerably; i applied goulard's solution to it; but if such a thing should happen to you, i advise merely the application of cold water, often repeated, on a bit of clean thin rag.

now, my friend, when i have again reminded you that your principal object in practising vaccine inoculation, must be to keep up a disease possessing all the characteristics above enumerated; which you may easily do by a minute attention to the progress and form of the vesicle, and to the transparency of the matter, which should never be taken later than the ninth day; i hope i have contributed to render you

sub quom o uqsam sin ke huzar se ziyadu logon ko muen ne puchhne diye huen, pur kubhee mere is kam men kisee turuh ka moajaluju zuroor nu hooa, mugur ek lurke ke huqq men, jis kee banh kee buhoot sozish thee, so oos men moordarsung ka ghola luga diya, ugr uesa toom ko bhee a pure, to muen sulah deta hoon ki sirf ek saf putla lotta surd panee men bhigokur bar bar oos men lugaya keejo.

ue sahib, muen ne jub toomhen phir jutaya ki go thun seetla ke puchhne dene men yihee moquddum hue, ki jis murz men oopur kee sub ulamuten hon, oosee ko rukhna; uor yih toom suhuj men kur sukoge jub chhale kee burhtee pur uor ooskee shukl uor panee kee shuffafee pur khoob ghuor kuroge, uor wooh panee nuodin ke buud hurgiz nu lena; tub moojhe bhurosa hooa ki jenner sahib ka fuez door tuk toomhare desee bhaiyon ke dur-

the means of diffusing to a considerable extent the blessings of dr. jenner's discovery among your countrymen.

let me hear how you would proceed.

yes, sir, with a lancet which my grandfather and blessed father used for fifty years before i was born, in inoculating the small-pox, i am on the eighth day, when the pock is full and plump, to take some of the fine yellow ripe pus, and in——

what! have i been lecturing for an hour to teach you to shun this, and in the very first attempt you run your head against it? go, friend, i will take no more trouble with you, nor any of your cast, for i see that the vaccine disease can be kept in india only by the discrimination and assiduity of our own practitioners.

have a little patience, master! i now recollect you told me, first, to use a new

miyan phuelane ka ek wu-seelu muen ne toom ko kiya.

ub kuho to suheeh toom kyoonkur kam kuroge.

han, sahib, oos nushtur se kuroonga, jis se mera bap uor dada buekonth bashee puchas burus merce pue-da,ish ke age se seetla ke puchhne diya kurta tha athen din jub seetla bhuree uor phoolee hoo,eehoge, tub muen koochh uch-chhee zurd rung kee pukkee hoo,ee peeb loonga, uor——

kya! muen ne ghuree bhur tuk toomhen sikhaya ki is bat se buch ruho, uor toom chhootte hee khilaf sumjho? ja, o sahib, toom se ya toomharee zat ke uor kisee se muen uor durdisuree nu kuroonga, kyoonki muen dekhta hoon ki go thun seetla hindoostan men sirf humare hukeemon ke imtiyaz uor koshish se ruhege. zura shubr keejiye sahib, ap ne jo furmaya tha so ub yad aya, puhle, yih ki nuya saf

clean lancet ; second, on the eighth day, to take the vaccine fluid from the pustule ; third, the pustule must appear almost circular, with smooth rising edges, at the same time flat or depressed in the middle, with a small scab there ; fourth, when the vesicle is punctured, a minute portion of fluid exudes from repeated punctures all over its surface, by which alone the whole of its contents can be obtained : fifth, when i find all these circumstances, as i have now described them, i will then, and not till then, conceive that i have the proper cow-pox under my management.

well ! that is right, but do you recollect the difference between the vaccine pock, and the inoculated small-pock ?

to be sure i do, for you told me just now that the inoculated pock was generally full, plump, and conical, with uneven edges, often surrounded with smaller

nushtur loonga ; doosre, yih ki athwen din oos' chhale se panee nikaloonga ; teesre, yih ki chhala gol sa dikha, ee dega, kunare ooske chikne othe hoo, e, uor chipta ya beech men buetha hoo, a, uor oos men ek chhotee chut see hotee hue ; chuothe, jub oos chhale men nushtur lugaya jawe, tub ooske oopur ja buja bar bar chhedne se thora thora kurke tumam panee oos men se nikul ata hue, uor jo koochh ooske undur ruhta hue, so sirf isee turuh milta hue ; panchwen, juesa muen ne ub buyan kiya, jub oosko uesa dekhoonga, tub hee janoonga ki theek go thun seetla ub merree tudbeer se hoo, ee.

uch-chha ! yih dooroost hue, lekin toomhen yad hue ki go thun seetla uor puchhne dee hoo, ee seetla men kya furq hue ?

beshuk moojhe yad hue, kyoonki ap ne moojh se ubhee kuha hue, ki puchhne dee hoo, ee seetla ukshur bhuree hoo, ee, othee hoo, ee uor nokdar hotee hue, kunare

pustules; you moreover observed, that its contents were always purulent, and easily discharged by one puncture.

better still! now i have some hopes by your aid to extend the blessings of dr. jenner's discovery over the whole country; your name will be renowned in this world as one of his benevolent disciples, and god will certainly reward your skill and humanity in the next. besides, you will feel the inestimable pleasure of doing good to your fellow-creatures.

that is all very true, master; but i am a poor man, i have a large family, and we are often in great distress for subsistence.

how can i be of service to you, my good friend? you know government gives me little, if anything, more than

oske burabur nuheen hote, uor oskee charon turuf uk-sur ghumoriyan see chhotee chhotee hotee hue; uor yih bhee kuha hue, ki os ke undur humeshu peeb ruhtee hue, uor jitna koochh oske undur ho, so ek chhed se suhuj men nikul ata hue.

buhoot uch-chha! ub moojhe koochh bhurosa hoo, a ki toomharee mudud se jenner sahib ka fuez tumam moolkon men phuelega; uor toomhara nam is juhan men mushhoor hoga, ki fulanu ek oske khuerkhwah shagirdon men se hue, uor os juhan men khooda beshuk toomharee rusa, ee uor insaniyut kee juza dega. siwa, e iske admiyon pur ihсан kurne se nihayut khooshee hasil hogee.

ye sub such hueen sahib, pur muen ghureeb, buhoot uyal-dar hoon, goozran ke liye hum uk-sur buree tukleef men ruhte hueen.

ujee moojh se toomhara kya faidu ho sukta hue? toom jante ho, ki yuhan kee surkar se mere khurchi

a small encouragement to myself for defraying unavoidable expences. hold! there are ten rupees for you, and if you will bring me an exact register of your vaccine practice, in a month or two hence, you shall have double that sum. stop, master! you are too good. i will not take your money, for i know you doctors are not very rich men. if you will recommend me to the judge, collector, or some other gentleman in the civil or military service, for some little place, i shall be well contented, and pay every attention to your orders. should i not find every appearance as you have described, i shall again apply in person to you.

we shall see when you return what can be done; go now, but do not forget what i have said.

my memory does not keep pace with my zeal in this new business. if master will favour

zurooriyat se koochh udhik moojhe kum milta hue. ub ye dus roopue toom lo, uor jin jin ko toom go thun seetla se puchhne doge, do ek muheene ke bu,ud ugur oon keefurd qurar waqu,ee la,oge to iska doochund milega.

bus, sahib! ap to nihayut mihrbanee furmate huen, pur muen ap ke roopue nu loonga, kyoonki muen janta hoon, ki toom se hukem khoob duolut mund nuheen huen. ugur ek adh kam ke waste kisee hakim ya amil ya uor kisee kumpunee ke nuokur ya lushkuree sahib se ap meree sifarish kur denge, to woohee mere huqq men buhoot hue, uor ap ke uh-kam dil se buja la,onga. juese juese ulamuten ap ne buyan keen, ugur muen wuese nu dekhon to phir muen ap ke pas a,onga.

jub toom phir a,oge tub sumjha ja,ega; ub ja,o, lekin muen ne jo koochh kuha so nu bhoolna.

is nu,e kam men mera hafiz-shuoq ke burabur nuheen. ugur ap moojhe likhkur de-

me with written directions, i will then promise to remember the whole, and act accordingly.

you speak like a rational being, and i am happy to furnish you now with several copies of the whole of our discourse, ready written in the nagree and persian characters; keep one for yourself, and distribute the rest among your friends; for it is so much the wish of the present liberal government to cherish and protect all their subjects, that they have been at the expence of printing and circulating a number of the papers which i now give you, all over their dominions, particularly to the vaccinating stations.

you mentioned vaccinating stations; i do not know what places you mean by that.

i mean those places at which

wen to qubool kurta hoon ki oose muen yad kuroonga uor oosee ke mootabiq kam kuroonga.

yih uqlmund kee bat hue, toom se uor hum se jo goof-togoo hoo,ee so sub naguree uor farsee men likhee hoo,ee ku,ee nuqlen tueyar huen, woo ub muen khooshee se toomhen deta hoon; toom upne waste ek rukho, uor baqee upne doston ko banto; kyoonki is surkari fueyaz kee yih murzee hue ki upnee sub ruueyuton ko palen uor suhara den, choonanchi oonhon ne upne khurch se buhoot se kaghuz chhupwakur upne tumam mumaliki muhroosu men, khoosooon mukanon men jo puchhne dene ke liye moqurrur hoo,e huen, phuelae huen, ub woohee kaghuz muen toomhen deta hoon.

ap ne zikr kiya, ki go thun seetla ke puchhne dene ke liye mukan moqurrur hoo,e huen so we kuon kuon mukan huen, muen nuheen janta.

we wuhan huen ki juhan ju-

the supreme government has wisely, and humanely, thought fit to appoint certain gentlemen of the medical department to superintend the progress of vaccine inoculation; for the double purpose of preserving a permanent source of infection, for the use of such as may apply for it, and of using every possible endeavour to disseminate the disease extensively over this country. the stations are calcutta, dacca, moorshedabad, patna, benares, allahabad, cawnpore, and furruckabad: and by sending to any of those places on a tuesday or friday morning, you may be always sure of obtaining a supply of fresh and genuine matter, if by any accident you should happen to lose the disease in your own patients. i hope you will also very shortly be able to find it at every civil station at which there is a surgeon; and that consequently the small-pox itself will henceforward be banished from india, as it has already been from most parts of europe.

hañ surkari kumpunee buhadoor ne, uqlmundee uor insaniyut se, go thun seetla ke puchhne dene ke khuburdaree ke waste ku, ee sahibon ko, jo hukemee surishte se ilaqu rukhte hueñ, moqurrur kiya in do iradon se ki jis panee se puchhne dete hueñ, ooskee hifazut kureñ, ki jo mangega oosko diya kurenge, uor muqdoor bhur yih koshish kureñ ki go thun seetla tumam is moolk men phuele. uor oon mukanon ke nam ye hueñ kulkutta, dhaka, moorshidabad, putnu, bunarus, ilahabad, kanhpoor, uor furruckhabad; ugur ittifaqun wool panee, jo toomhare rogiyon se mile, goom ho ja, e, to oon mukanon se juhan toom mungul ya joomue ke din suwere admee bhejoge, wuhan se toom ko humeshu tazu uor usl panee mila kurega. yuqeen hue, ki jis jis zilunon men ko, ee hukemii furung ruhega, thore dinon men wuhan se bhee mil sukega, uor isee turuh seetla is hindoostan se door

by the blessing of god, and the benevolent wishes of the british government, fortune begins once more to smile upon india; we natives ought sincerely to pray for the stability and prosperity of the british empire in this country.

i think so, my friend; you may now depart, and god be with you.

hoge, juese wilayut ke bu-
hoot moolkon men se nikul-
hee gu,ee hue.

khoda ke fuzl se uor sur-
kari kumpunee kee nek nee-
yutee se, hind kee qismut
phir khoollee pus hum ru,ue-
yuton ko lazim hue, ki hu-
maree wilayut ke badshah
ka qiyam uor duolut kee tu-
ruqqee is moolk men jee se
chahen.

muen yuhee sumujhta hoon,
shahib, ub ja, o, khoda hafiz.

military terms.

by way of variety, and to accommodate my juvenile military students with something more immediately in their department, i have in this work already presented them with the words of command most generally understood and adopted in the british indian armies, and shall here add the articles of war, in the hindoostanee language; as a well-grounded knowledge of these will serve to enable themselves to read and expound with propriety the military code to the men under their immediate orders, when as officers they will have this duty to perform periodically, in compliance with the rules of the public service, instead of employing a comparatively ignorant serjeant to perform this sacred duty.

the following military terms, made use of by the natives in their own and our armies, may be of service to

any young officer who is appointed to a sipahee corps, immediately on his arrival in india. after becoming master of them, he might attend every drill, observing carefully the expressions which the drill-serjeant makes use of in explaining the english words of command, when teaching the recruits their exercise. the whole should then be noted down, very carefully and alphabetically, in a memorandum book, the officer paying due attention to their orthography. when he thinks he has obtained a sufficient number of words to be able to instruct a squad, he might, with his commander's leave, take charge of one, which he should exercise, morning and evening, for near two months; pronouncing the words of command at first slowly and distinctly with the extent of his voice. rapidity of utterance will come of its own accord afterwards. by so doing he will get acquainted with the men, and they accustomed to his command; the advantages attendant on which are well known to every officer, but more especially to those who belong to the native regiments.

the military scholar will do well to recollect, that many useful words must be omitted in the subsequent vocabulary, from their having no such expressions in the hindoostanee. in these instances, however, he must use the english word, more or less corrupted, according to circumstances, with which a little practice will soon familiarize the learner. some few of the corruptions in question will appear in the end of this volume, which will afford no bad clue to all the rest; and those in italics here, are commonly preferred in our armies. it cannot be expected that the natives, in every regiment of the service, will make use of all the words of command exactly as they occur in these pages, since every one will take a certain latitude in his own translation of the english. at all

events, those now introduced, will be generally understood, and may serve as a good model for others, who may feel inclined to bring this department of military duty and colloquial agency to the perfection which it certainly merits, in every point of view, in our armies.

after examining the written materials that some friends had collected for the above purpose, i found such a chaos of corruptions and intermixture of tongues, as to make me relinquish the attempt, at least for the present. i may at some future period be induced to prepare a more complete military vocabulary, than i could accomplish now, especially if i be fortunate enough to receive any intermediate assistance and encouragement, to enable me to proceed in such a task, with private satisfaction and public advantage. without venturing to dispute the soundness of the policy recently adopted, of preserving all words of command in our own tongue, upon the parade and public occasions, i certainly am inclined to suspect, there is no such mighty spell in mere english words, as will sanction the rigid observance of this anathema on private exercises or particular emergencies, when the very idea of commands in the language of conquerors, may produce instantaneous effects, with infinitely worse consequences than the prompt use of an indian army's more intelligible and conciliating tongue, surely better calculated than any other to make them all forget, in the heat of battle, that they are but a conquered race, who from this alone, might imbibe some prepossessions for their temporary opponents.

accoutrements, keel kanta, saz samam.
 anvil, ghun, niha,ee, sundan.
 approaches, morchu, morchal, urgura.
 alarm, pokar, hankpokar, v. *the guide*.

armistice, wuqfu, moohlut, thuhrawa.

armour, buktur, jhool, chara'eenu.

arms, huthiyar, hurbu, silah, v. *the guide*.

arsenal, silah-khanu.

articles of war, lushkuree a'een.

artillery, topen, top-khanu, (*man*) golundaz.

attack, hulla, dhawa, churhtee, humlu.

(*to-in front*) moohra-marna. (*the rear*) pichharae-m.

(*in flank*) kumur- (ya) kanee-m. v. *flank*.

barrier, urgura, phatak.

base, ne'o, jur, booniyad.

battery, morchu, dumdumu.

blockade to, gher-nakabundee- mooha siru- or gird-k.

blunderbuss, dhumaka, qurabeen, v. *the guide*.

body of men, guroh, risalu, ghol, toomun.

bomb, hooqqu, ghobare ka gola, v. *artillery*.

breach, koombhul, boogharu, durar, phoot, shigaf, (*practicable*) chulta boogharu.

breast-plate, chupras.

brigade, dustu, v. *body above*.

carriage, ruhroo, ruhkulu, tukht.

camp, pura'o, lushkur-gah.

cantonments, chha'onee.

capitulation, quol, quol qurar. v. *peace, cessation*.

carabine, qurabeen, dhumaka.

cartouch, tosdan.

cartridge, tonta, (*light*) juloosee, sulamee, (*grape*) chhurra.

casement, murhulu.

cavalry, toork-suwar.

centre, beech, naf, qulb.

cessation of arms, moohlut, soolook.

chamade, chadur-doputta, or kupra-hilana.

to wave a sheet or cloth of any kind round the head

repeatedly, implies that the people who do so, consider themselves in the power of the enemy, and mean to submit accordingly. this in daylight answers every purpose; but the rude state of military tactics in the east has not yet provided an adequate expedient, during hostile attacks at night. the natives would, under such circumstances, give over firing, call out—quol, quol, uluman, uluman, or uman, uman—and probably wave a light or torch circularly in the air, to shew that they had submitted, and expected mercy accordingly. in the daytime even, when a man, calling out, quol, quol ! leaves the ranks, and approaches the enemy unarmed, he is considered as sacred as a person among us bearing a flag of truce, and will be received in the light of a pacific messenger demanding a parley, &c. from the adverse army, who, if moosulmans, would probably respect *a green flag* more than any other. these precautions alone might have prevented the late unhappy affair of the qiladar, &c. in india.

chamber of a gun, top kee kothee.

challenge to, lura,ee mangna, mooqabulu-chahna, (*as a sentry*) tokna, roktok-k.

colours, nishan, jhunda, buerug, v. *the guide*.

commission, oħdedaree-sunud.

company, biraduree.

convoy, qafilu, budruqu rusanee.

to countermarch, kawa deke phirna.

court-martial, lushkuree udalut.

cuirass, chara,eenu, jhool.

cymbal, jhanjh, munjeera.

decamp to, chule-jana, ooth-j. kooch-k.

defences, ar, ot, urgura, bucha,o.

defile, duru, naka, ghat, gulee.

detachment, ghol, risalu, v. *brigade*, &c. tu,eenatee.

division, ṭola, ṭolee, v. *body*.

discharge, burturfee kee chitḥee, (*to*) nam kaṭna, juwab-d. drum, ṭumboor, ṭublu, v. *the guide*.

(*-mer*), ṭumboor-chee.

duty, baree, khidmut, kam, nuokuree, chuokee.

embrasure, rund, top ka jḥuroka.

to enfilade, aga-marna, *or* bandḥna.

encamp to, deru- *or* moqam-k.

evolution, ḥurkut.

exercise, quwa'id.

fascine, jḥoonka, antee, lukree.

feather-spring, kumanee.

feint, bhoolawa, dhokḥa, buh kawa, bahanu.

field-piece, top ruhkulu, top julebee.

flank, bughul, kumur, kunee, kanee.

file, pant, pura, qutar.

file off to, qutar qutar- *or* kawa de ke chulna.

forlorn hope, ommedwar sipahiyon ka jutḥa, janbazon ka ghol. viz. *the hopeful band, or gallant phalanx*.

were our term translated literally, the inauspicious name alone would prevent the natives from comprehending what was intended by the expression among us. it is in cases of this nature where not only the skill of a linguist is requisite, but that discrimination also, which can be attained from a real knowledge of the manners and customs of the people, through their vernacular tongue alone.

forage, kuhee, rusud, luhna, seedḥa, panee.

form to, bunna, bunana, pura-bandḥna.

fosse, khunduq, pueghar, v. *ditch*.

furlough, ruza, chḥoottee.

gabion, tokree.

gate, phatuk, durwazu.

general, surdar, bukhshee, v. *the guide*.

gin, thekee.

glacis, pooshtu, dugram.

grenade, hooqqu (*thrower*) hooqqe-baz.

ground to, soolana.

guard, chuokee, puhru (*advanced*) hurawul, qurawul,
ugaree (*rear*) chundawul, pichharee (*to*) nigahbanee-k.

khubur-lena, hifazut-k.

guide, kurkaru, duoraha, v. *the guide*.

gun-carriage, urabu, v. *carriage*.

helmet, top, khod.

hide, cham, chursa.

howitzer, urabu.

hospital, beemar-khanu.

hurdle, thuthur.

infantry, puedul, piyade, v. *the guide*.

intrench to, morchu bundee- or şulabut koochu-k.

knapsack, jhola.

ladle, chumuch, do,ee.

laboratory, baroot- or kar-khanu.

limber, ruhroo, v. *carriage*.

line, pura, şuf.

magazine, mukhzun, v. *arsenal*.

mallet, mekh-choo, mogree.

match, jamgee, diya sula,ee.

mine, scorung, (*to spring*) scorung-marna.

mortar, hooqqu, ban, ghobara.

motion, hurkut.

mould, sancha.

mutiny, dunga, fusad, hungamu, fitnu.

oblique, kona kanee, tirschha.

officer, surdar, ophde-dar, v. *general*.

- ordnance, chuo chukkee, v. *gun*.
 outpost, aspas kee tu,eenatee.
 parade, quwa, id-gah, v. *exercise*.
 parley, juwab suwal, v. *chamade*.
 party, juṭha, risalu, tu,eenatee.
pass, nikasee kee chithee, dustuk rahdaree, purwanu,
 v. *defile*, and *the guide*.
patrol, ṭilawa, ṭilayu.
 park, top-khanu.
 palisade, kutghura.
 peace, mel, soolh, sooluh, v. *the guide*.
 picket, mekh, kḥoontee.
picquet, ṭilayu, girdawuree, itaqee.
pivot, kḥoont.
 pioneer, bel-dar.
 platform, chubootru, muchan.
 port-fire, muhtabee, huṭh-phool, v. *match*.
 pole, phur, jooa, bum.
 priming wire, sozun, sooa.
 priming, runjuk, (*pouch*, &c.) runjukdan.
quadrant, oostoorlab.
 rammer or pounder, moosul, doormoos.
ram-rod, guz.
 rampart, fuṣeel, kumur-koṭa, dewar.
 range (of shot, gole ka) ṭuppa, pulla, mar, choṭ.
 rear, pichḥaree, pichḥwara, peechḥa.
 to recoil, puluṭna, huṭ-ana.
 redoubt, morchu.
 to relieve, budul-lena, budlee-kurna.
 rendezvous, uḍḍa, mujmu.
 reserve, phaltoo, oobaroo, fazil.
 retreat, puhloo-tihee, (*to*) huṭna.
 rocket, ban, v. *the guide*.

- roll*, ismnuweese, furd, fihrist.
 sally to, khōrooj-k, oḃhūrna, phoot-nikulna.
 sand bags, baloo kee ṭhuelee.
 sash, jalputka, v. *the guide*.
 scaling ladder, kumund, v. *the guide*.
 shovel or spade, belchu, koodal, phuora.
 sling, duwalee, v. *belt, the guide*.
 sponge staff, soombha.
 squadron, ghol, dustu, jhoond.
 stockade, kumur kota, v. *palisade*.
 target, chand.
tarawling, ghuta top, mom-jamu.
 touch-hole, runjuk-ghura, (ya) -soorakh.
 tom-pion, dutta.
 trigger, lublube, kul.
 troop, toomun, risalu. — (*er*), suwar.
 trunnions, purkan.
 tumbrel, petee.
 vanguard, hurawul, agaree, mohra, v. *guard*.
 uniform, (sipahiyanu) bana.
 wadding, kusun, nuwalu.
 weapons, hurbu, hutthiyar, v. *arms*.
 wing, puhloo, bughul, kanee, (*right*) muemuna, (*left*)
 muesa.
-

*the english and hindoostanee part of the articles
of war, with colonel william scott's letter
to the commander in chief.*

major general sir robert abercromby, k. b. commander in
chief of the forces in india.

“ sir,

“ i have the honour to present to you a translation of such of the articles of war into the persian and hindoostanee languages, as were selected by you, to which, in conformity to your instructions, is subjoined a translation of the declaration to be made to recruits previous to enrolment, as well as of the oath to be taken by them on that occasion.

“ diffident of my own ability to translate into the hindoostanee language with grammatical precision, and considering that the credit of government is concerned in having the work as correct and as perfect as possible, i consulted mr. gilchrist, whose extensive and accurate knowledge of the hindoostanee language is so fully attested by his very useful grammar and dictionary. this gentleman, with a laudable desire of applying his knowledge to the public good, most readily afforded me his assistance, and has not only amended the language, and corrected the errors of grammar and construction which were found in my translation, but has taken the trouble to annex to the hindoostanee part, the words in roman characters. the utility of this will be obvious when it is considered, that officers who may not be competent to read the translation in either the persian or naguree characters, will, by a little attention to the key, be able to read it in the roman letters, and to explain it to the men under their command.

“ the correctness of the grammatical construction may, to persons not well versed in the hindoostanee grammar, appear at first perplexing ; but as the words employed are in common use, and as there is amongst the natives a fixed standard for accurate writing and speaking, i cannot think it necessary, and i am sure it would not be creditable, to follow a vitious orthography, or transgress the rules of grammar, for the purpose of accommodating the translation to a false pronounciation, or an incorrect and corrupt mode of speech, any more than it would have been to have framed the original english upon such a plan.

“ the ground-work of the present is the translation of many of the articles made several years ago by major kirkpatrick ; and where i have ventured to deviate from his translation, it has not been with the presumption of improving upon so great an authority, but with the view that the whole should be of a piece, in a plain simple style, and as close to the original as the idioms of the several languages would admit.

“ i have the honour to be, sir,

“ your most obedient and faithful humble servant,

(signed)

“ william scott,

“ persian interpreter.”

“ calcutta, august 30, 1796.

section ii.

article ii.

any officer or soldier who shall behave himself with contempt or disrespect towards the general, or other commander in chief of the forces, or shall speak words

doosree a,een doosre bab se
jo dunge pur hue.

jo ko,ee burā ya chḥota oḥ-
dedar ya sipahee be,udubee
ya hiqarut kure general ya
kisoo burē surdari fuoj ke
ḥuqqmen; ya bat kuhe ki
jis se bewuqree ya noqsan

tending to his hurt or dishonour, shall be punished according to the nature of his offence, by the judgment of a court-martial.

con ka ho suke, tuo wooh
upnee tuqseer ke moowafiq
suza pawega, lushkuree
udalut yu, une court-martial
kee tujweez se.

general is now so generally known here, as to be perhaps a better word than either sipah salar or meer bukhshée, munsubdar, &c. in use among the native armies; especially as the martial staff of a bukhshée among us, and our adherents, has long since been shrouded in the peaceful bags of a paymaster. where there are no words among the hindoostanees to express ideas or things, which we must communicate to them, innovation is not only excusable, but necessary; it should nevertheless be divested of all corruption by us, accompanied with some such explanation as above, to prevent great misconceptions, should the natives hereafter distort our expressions, and perversely affix etymological meanings to them, both injurious and disgraceful. they have long been puzzled to extract something significant from court-martial, under their abuse of it, *viz.* kot mattool, kot muhsool, &c. the pernicious tendency of which will now probably be counteracted by the simple words, lushkuree udalut, *i. e.* a martial or military court: a salutary institution, unknown in the armies of the east, and which, when properly understood, will make the idea of distributive justice no less pleasing, than its existence or impartiality, in such a situation, must prove unexpected to an indian soldier. *surdari fuoj* is a persian form of construction, not very common in ordinary conversation. the sentence may still be amended or explained thus: “ya kiso munsubdar ke huqq, men,” &c.

the words included within crotchets, are by direction

omitted in the translation. the few additions which have been made to the original, are noted at the bottom of the page.

article iii.

any officer or soldier who shall begin, excite, cause, or join in any mutiny, or sedition in the troop, company, or regiment, to which he belongs, or in any other troop or company in the service, or on any party, post, detachment, or guard, on any pretence whatsoever, shall suffer death, or such other punishment as by a court-martial shall be inflicted.

article iv.

any officer, non-commissioned officer, or soldier, who, being present at any mutiny or sedition, does not use his utmost endeavours to suppress the same, or coming to the knowledge of any mutiny, or intended mutiny, does not without delay give information thereof to his commanding officer, shall be punished by a court-

teesree a,een doosre bab kee.
ko,ee oḥdedar ya sipahee
jo upne risale men, ya com-
pany, ya pulṭun, ya regi-
ment men, ya uor kisee ri-
sale ya company men, ya
lushkur men, ya kisee tu,ee-
natee pur, ya ṭhane pur, ya
chuokee puhre pur, kisoo
subub se koochḥ dunga ya
fusad shooroou kure, ya mu-
chawe, ya shureek kisee fit-
ne men howe, tuo wooh ma-
raja,ega jan se, ya uesee
suza pawega juesee court-
martial ṭhuhrawe.

chuoṭhee a,een doosre
bab kee.

jo ko,ee chḥota buṛa oḥde-
dar ya sipahee, kisee dunge
ya fusad men ḥazir hoke,
upne muqdoor bḥur osee
ko mulmet nu kure; ya ki-
soo dunge ya oos ke irade se
waqif hoke, troont upne sur-
dar ko iskee khubur na pu-
hoonchawe, tuo suza ooskee
court-martial kee tujweez se
qutl hoga, ya uor ṭuruḥ kee
tumbeeh upnee tuqṣeer ke

martial with death, or otherwise, according to the nature of his offence.

article v.

any officer or soldier who shall strike his superior officer, or draw, or offer to draw, or shall lift up any weapon, or offer any violence against him [being in the execution of his office], on any pretence whatsoever, or shall disobey any lawful command of his superior officer, shall suffer death, or such other punishment as shall, according to the nature of his offence, be inflicted upon him by the sentence of a court-martial.

la,iq pawega.

panchween a,een doosre
bab kee.

ko,ee oḥdedar ya sipahee,
jo upne se bure ya qudeem
oḥdedar ko mare, ya tul-
war oos pur kḥuenche, ya
kḥuencha chahe, ya kiso
huthiyar ko oḥḥawe, ya ki-
see turuh kee zuburdustee
numood kure, kiso hojjut
se; ya upne se bure ya qu-
deem oḥdedar ka ko,ee wa-
jibee ḥoḥkm nu mane, tuo
woḥ mardalaja,ega, ya uor
ko,ee uesee siyasut jo oos ke
goonah ke moowafiq hogee,
so court-martial kee tujweez
se oos ko deeja,egee.

men not versed in faithful translations, can have no conception of the difficulty a conscientious interpreter must encounter, before he inserts an unexceptionable substitute, in british india, for *lawful*, where three grand codes clash with each other, and consequently require a specification or latitude, that in one word is perhaps impossible. wajibee for common use is probably the best, being most readily understood by all ranks of men.— were *lawful* here construed (as i think it ought) *rational*, mu,ḥqool might prove as good a term as any; the truth however is this, that it, and all others such as moonasib,

wajibee, ja, e sir, thikaneka, insanee, like shuru, ee, a, eenee, qanonee, shasturee, kitabee, orfee, &c. may admit of constructions inconsistent with the relative situation of superior and inferior officers, on critical occasions, where cavil and objections might prove fatal to one or both parties, if not to the service.

section v.

article i.

all officers and soldiers, who having received pay, or having been duly enlisted in the service, shall be convicted of having deserted the same, shall suffer death, or such other punishment as by a court-martial shall be inflicted.

article ii.

any non-commissioned officer or soldier, who shall, without leave from his commanding officer, absent himself from his troop or company, or from any detachment with which he shall be commanded, shall, upon being convicted thereof, be punished according to the nature of his offence, at the discretion of a court-martial.

article iii.

no non-commissioned officer

puehlee a,een panchwen
bab kee.

sub ko,ee ohdedar, ya sipa-
hee, jo tulub pake, ya upne
nam likhakur dustoor mo-
wafiq nokree men, phir oos
se jo bhagen uor yih shabit
ho, tuo oon kee suza muot
hoge, ya uor ko,ee siyasut
juesee court-martialse thuh-
ra,ee ja,eege.

doosree a,een panchwen
bab kee.

jo huwaldar ya uor ko,ee
chhota ohdedar, ya sipahee,
upne surdar kee rookhsut
bina, upne risale, ya com-
pany, ya kisee tu,eenatee
se, upne tu,een ghuerhazir
kure, uor yih oos pur shabit
ho, tuo upnee tuqseer ke
moowafiq suza pawega court-
martial kee tujweez se.

teesree a,een panchwen
bab kee.

jo huwaldar ya uor ko,ee

or soldier shall enlist himself in any other regiment, troop, or company, without a regular discharge from the regiment, troop, or company in which he last served, on the penalty of being reputed a deserter, and suffering accordingly; and in case any officer shall knowingly receive and entertain such non-commissioned officer or soldier, or shall not, after his being discovered to be a deserter, immediately confine him, and give notice thereof to the corps in which he last served, he the said officer so offending shall by a court-martial be cashiered.

article iv.

whatsoever officer or soldier shall be convicted of having advised or persuaded any other officer or soldier to desert the service, shall suffer such punishment as shall be inflicted upon him by the sentence of a court-martial.

chhota oḥdedar, ya sipahee, chithee burturfee kee dустoor moowafiq upne ugle regiment, risale, ya company se nu pakur, uor kisee regiment, risale, ya company men, upna nam likhawe; tuo wooh bhagora gina ja,ega uo wuesee hee suza pawega : tis pur joko,ee oḥdedar jan boojh kur usee chhote oḥdedar, ya sipahee ko rukhe, ya nam likhawe ya osko bhagora muḥloom kurte hee troont osko qued nu kure, uor iskee khubur osee pulṭun men ki jis se bhaga hue nu puhonchawe; tuo wooh ee oḥdedar court-martial kee tujweez se oḥdu kḥo,ega uo burturuf bhee hoga.

chuothee a,een panchwen bab kee.

joko,ee oḥdedar, ya sipahee, kisee uor oḥdedar, ya sipahee ko nokree se bhagne ko kuhe, ya sikhawe, uo yih os pur shabit ho; tuo osko uesee siyasut milegee juesee court-martial kee tujweez se thuhra,ee ja,egee.

section viii.

article i.

whenever any officer or soldier shall be accused of a capital crime, or of having used violence, or committed any offence against the persons or property of our subjects, such as is punishable by the known laws of the land, the commanding officer, and officers of every regiment, troop, company, or party, to which the person or persons so accused shall belong, are hereby required, upon application duly made by, or in behalf of the parties injured, to use his utmost endeavours to deliver over such accused person or persons to the civil magistrate; and likewise to be aiding and assisting to the officer of justice, in apprehending and securing the person or persons so accused, in order to bring him or them to a trial. if any officer shall wilfully neglect or shall refuse, upon the application aforesaid, to deliver over such accused per-

puehlee a,een athwen bab
kee.

jis wuqt kisee oḥdedar ya sipahee pur, bure goonah kee nalish ho, ya kisoo rue-yut ke budun ya mal ke koochḥ bidut, ya nooqsan kurne kee furiyad howe, jis kee suza muoqoof hue mool-kee a,een pur, jis kisee regiment, risale, company, ya tu,eenatee men wooh asamee, ya we asamee ulaqu rukhte hon, jin pur furiyad hoo,ee hue; tuo ooshee ke surdar, uor oḥdedaron ko chuhiye, is a,een ke moowafiq, moonasib durkhwast pur, oos furiyaddeeya furiyadiyon se, ya oon kee turuf se, ki upne muqdoor bhur oos asamee ya asamiyon ko, jin pur nalish hoo,ee hue, moolkee hakim ko sompe; uor siwa,e is ke chuhiye ki udalut ke oḥdedar ko mudud o suhara dewe, oos asamee ya asamiyon ke pukurṇe, uor sulamut puhoonchane men, waste tuhqeeqat is nalishee mooquddume ke. ugur ko,ee surdar ya oḥdedar, dekḥ soonke nu mane, ya ghufflut

son or persons to the civil magistrate, or to be aiding to the officers of justice in apprehending such person or persons, the officer or officers so offending shall be cashiered.

article ii.

no officer shall protect any person from his creditors on the pretence of his being a soldier ; any officer offending herein, being convicted thereof before a court-martial, shall be cashiered.

section ix.

article i.

if any commissioned officer or inferior officer or soldier shall think himself wronged by his superior or other officer, he is to complain thereof to the commanding officer of the regiment, troop, or company, who is hereby required to summon a court-martial for the doing justice to the complainant.

kure osee durkhvāst kee roo se moolkee hakim ko oos asameeya asamiyon kesompne men ya is asamee, ya asamiyon ke pukurne men udalut ke logon kee koomuk nu kure ; tuo wōoh surdar ya we oḥdedar tuqseermund oḥde uor nokree se bururuf hoenge.

doosree a,een athwen bab kee.

chahiye ki ko,ee oḥdedar nu buchawe kisee quruzdar ko ooske muhajunon se, sipahee hone kee hojjut se : jo oḥdedar is bat ka tuqseerwar thuhre court-martial men, nokree se juwab pawega.

puehlee a,een nuwen bab kee.

ugur ko,ee chhota ya bura oḥdedar, ya sipahee, yih sumjhe, ki ooske upne surdar, ya uor kiso oḥdedar ne oos pur koochh zoolm ya beja kiya ho, tuo oos ko upne regiment, ya risale, ya company ke surdar se is bat kee nalish kurnee hogee, uor oos surdar ko chahiye isee a,een kee roo se, ki court-

section x.

article ii.

whatsoever non-commissioned officer or soldier shall be convicted at a regimental court-martial of having sold, or designedly, or through neglect, wasted the ammunition delivered out to him to be employed in the service, shall, if a non-commissioned officer, be reduced to a private centinel, and shall besides suffer corporal punishment, in the same manner as a private centinel so offending, at the discretion of a regimental court-martial.

article iii.

every non-commissioned officer or soldier, who shall be convicted at a court-martial of having sold, or lost, or spoiled through his neglect, his horse, arms, clothes, or accoutrements, shall undergo such weekly stoppages (not exceeding the half of his pay) as a court-martial

martial ko jumu, u kure fu riyadee ke insaf kurne ke liye.

doosree a, een duswen bab kee.

jo ko, ee huwaldar, ya uor ko, ee chhotā oḥdedar, ya sipahee beche, ya jan boojhkur ya ghuffut se, khurab kure, woḥee baroot golee ya toṭe jo oosko huwale hoo, e huen sirkar ke kam ko, uor yih bat pulṭune court-martial men oos pur tḥuhre, tuo woḥ jo chhotā oḥdedar ho, sipaheekedurje men akemar bḥee kḥa, ega, tuqṣeerwarsa, moḥwafiq murzee court-martial kee mar kḥa, ega.

teesree a, een duswen bab kee.

hur ko, ee huwaldar, ya uor ko, ee chhotā oḥdedar, ya sipahee, jo upne ghore, hut-hiyaron, kupron, ya sipahi-yane surinjamon ko beche, kḥo, e ya upnee ghuffut se bigare, uor yih court-martial men oos pur ṣabit ho; tuo uesa dand hur aḥware ooskee adhee tulub se liya

shall judge sufficient for repairing the loss or damage, and shall suffer imprisonment or such other corporal punishment as his crime shall deserve.

section xi.

article i.

all non-commissioned officers and soldiers, who shall be found one mile from the camp, without leave in writing from the commanding officer, shall suffer such punishment as shall be inflicted upon them by the sentence of a court-martial.

article ii.

no officer or soldier shall lie out of his quarters, garrison, or camp, without leave from his superior officer, upon the penalty of being punished according to the nature of his offence by the sentence of a court-martial.

article iii.

every non-commissioned officer and soldier shall retire to his quarters or tent at the

ja,ega, juesa ki court-martial
 thuhrawe, oos noqsan uor
 kumtee ke poora kurne ko ;
 uor qued bhee hoga, ya itnee
 mar kha,ega, jitnee ooskee
 tuqseer ke la,iq ho,egree.

puehlee a,een egarwen
 bab kee.

sub ko,ee huwaldar, ya uor
 ko,ee chhotē ohdedar, ya
 sipahee, jo lushkur ke mo-
 qam se adh kos pur pa,e ja-
 wen, bina upne surdar kee
 rokhsut kee chithee ; tuo oon
 ko uesee tumbeeh milegee
 juesee court-martial kee tuj-
 weez se thuhra,ee ja,egree.

doosree a,een egarwen
 bab kee.

chahiye ki ko,ee ohdedar,
 ya sipahee, upne surdar kee
 purwangee bina, kuheen ba-
 hur rat bhur nu ruhe, upne
 dere, qile, ya lushkur ke
 moqam, ya chhuonee se,
 nuheen to suza pawega, up-
 nee tuqseer ke moowafiq
 court-martial kee tujweez se.

teesree a,een egarwen
 bab kee.

hurek huwaldar, ya uor ki-
 soo chhotē ohdedar o sipa-
 hee ko chahiye, ki sham kee

beating of the retreat ; in default of which, he shall be punished according to the nature of his offence, by the commanding officer.

article iv.

no officer, non-commissioned officer, or soldier, shall fail of repairing at the time fixed, to the place of parade of exercise, or other rendezvous appointed by his commanding officer, if not prevented by sickness, or some other evident necessity ; or shall go from the said place of rendezvous, or from his guard, without leave from his commanding officer, before he shall be regularly dismissed or relieved, on the penalty of being punished according to the nature of his offence, by the sentence of a court-martial.

article v.

whatever commissioned officer shall be found drunk on his guard, party, or other duty under arms, shall be

top ya tumboor bajne pur, upne upne deron men, ya thikane pur ja ruhen, nuheen to upnee tuqseer kee see suza wuhan ke surdar se pawega.

chuothee a,een, egarwen bab kee.

ugur ko,ee chhotā ya burā oḥdedar, ya sipaheē qooṣoor kure bur wuqt puhonchne men quwa, idgah pur, ya uor jugeh juma hone kee, ki jo surdar ne thuhra, ee ho, bug-huer beemaree, ya uor ko,ee zuroorut zahiree ; ya cosee jugeh se, ya kisee chuokee puhre se upne surdar ke kuhe bina, ya upnee budlee ya chḥoṭṭee moowafiq dustoor ke, age oothjawe ; tuo court-martial kee tujweez se juesee ooskee tuqseer thuhregee wueseehee suza os ko milegee.

panchween a,een egarwen bab kee.

jo ko,ee burā oḥdedar, upnee chuokee puhre pur, ya tu, enatee, ya kisoo uorkhidmut pur, huṭhiyar bandhe

cashiered for it ; any non-commissioned officer or soldier so offending, shall suffer such corporal punishment as shall be inflicted by the sentence of a court-martial.

article vi.

whatever centinel shall be found sleeping upon his post, or shall leave it before he shall be regularly relieved, shall suffer death, or such other punishment as shall be inflicted by the sentence of a court-martial.

article vii.

no soldier shall hire another to do his duty for him, or be excused from duty, but in case of sickness, disability, or leave of absence ; and every such soldier found guilty of hiring his duty, as also the party so hired to do another's duty, shall be punished at the next regimental court-martial.

hoo, e mutwala paya jawe ;
tuo is bat ke waste burturuf
hoga, uo ko, ee chhoṭa oḥ-
dedar, ya sipahee jo uesa
gonaḥ kure, etee mar kḥa, e-
ga jeteē court-martial kee
tujweez men ṭhuhra, ee ja, e-
gee.

chḥuṭheen a, een egarwen
bab kee.

ko, ee sentry, yu, une puhre-
dar sipahee, jo upne puhre
kee jugeh pur sote hoo, e
pukra jawe, ya oos jugeh
ko chḥore, buqa, idu budlee
ke age ; tuo woḥ qutl hoga,
ya uor koeē siyasut juesee
court-martial tujweez kure
wuesee pawega.

satween a, een egarwen
bab kee.

chahiye ki ko, ee sipahee up-
ne iwuz doosre ko ujoore
pur upnee lushkuree khid-
mut kurne ke waste nu ruk-
he, uor yih khidmut kisoo
ko moḥaf nuheen hone kee,
siwa, e beemaree, lacharee ya
rookhsut kee ḥalut men, uor
hur ek sipahee ki jis pur yih
ṣabit hoga, ki woḥ upnee
khidmut ṭheeke pur kurawe
hue, tuo woḥ uor iwuzee

article viii.

and every non-commissioned officer conniving at such hiring of duty as aforesaid, shall be reduced for it; and every commissioned officer knowing and allowing of such ill practices in the service, shall be punished by the judgment of a general court-martial.

article ix.

any person belonging to the forces, who, by discharging of fire-arms, drawing of swords, beating drums, or by any other means whatsoever, shall occasion false alarms in camp, garrison, or quarters, shall be punished at the discretion of a court-martial.

article x.

any officer or soldier, who shall without urgent necessity, or without the leave of

jo ghuer kee sipahiyanee khidmut usee chøkuote pur lewe, suza pawenge puehle pultunee court-martial se.

athween a,een egarwen
bab kee.

uor hur ko,ee chhota øhdedar jo usee theekedaree kee khidmut pur anakanee dewe tuo wøh upne øhde se nikala ja,ega; uor hur ek bu-
ra øhdedar jo usee namu,ø-
qool baton ko janke mutiya-
we; tuo suza pawega, bure
court-martial kee tujweez se.

nuween a,een egarwen
bab kee.

ko,ee lushkuree admee jo bundooq ya øs ke qism ke chhørne se, tulwar khuench-
ne se tumboor bujane se, ya
kisoo uor tureh se, lushkur,
ya chhuonee, ya qilu,e men
kumurbundee ya tueyaree
dhokhe se kurawe, tuo wøh
tumbeeh pawega court-mar-
tial kee bichar se.

dusween a,een egarwen
bab kee.

ko,ee øhdedar ya sipahee,
jo upnee tolee ko chhøre,
bina lacharee, ya upne sur-

his superior officer, quit his platoon or division, shall be punished according to the nature of his offence, by the sentence of a court-martial.

article xi.

no officer or soldier shall do violence to any person who brings provisions, or other necessaries to the camp, garrison, or quarters of the forces, on pain of being punished at the discretion of a court-martial.

article xii.

whatsoever officer or soldier shall misbehave himself before the enemy, or shamefully abandon any post committed to his charge, or shall speak words inducing others to do the like, shall suffer death.

article xiii.

whatsoever officer or soldier shall misbehave himself before the enemy, and run away, or shamefully aban-

dar kee rookhsut ke; tuo oos ko usee suza milegee, jue-see court-martial kee tuj-weez men, oos ke qoooor ke la, iq howegee.

egarween a,een egarwen bab kee.

chahiye ki ko,ee oohdedar, ya sipahee, kisee admee ko nu sutawe jo rusud, ya uor ko,ee surinjam, lushkur, qilue, ya chhuonee men pu-hoonchata hue, nuheen to suza pawega, moowafiq mur-zee court-martial kee.

barween a,een egarwen bab kee.

jo ko,ee oohdedar, ya sipahee, dooshmun ke samne koochal kure, ya beghuerutee se kisee thane ko jo nigahbanee ke waste oos ke huwale hue chhorjawe, ya baten kuhe ki jin se uor log wueseehee koochalee kuren, tuo chahiye ki wooh jan se mara ja,ega.

terhween a,een egarwen bab kee.

jo ko,ee oohdedar, ya sipahee dooshmun ke samne koochal kurke, bhage; ya beghuerutee se kisee gurh ko,

don any fort, post, or guard, which he or they shall be commanded to defend, or speak words inducing others to do the like; or who, after victory, shall quit his commanding officer or post, to plunder and pillage; every such offender, being duly convicted thereof, shall be reputed a disobeyer of military orders, and shall suffer death, or such other punishment as by a general court-martial shall be inflicted on him.

article xiv.

any person belonging to the forces, who shall cast away his arms or ammunition, shall suffer such punishment as shall be ordered by the sentence of a court-martial.

article xv.

any person belonging to the forces, who shall make known the watch-word to any person who is not entitled to receive it, according to the rules and disci-

thane, ya, chuokee puhre ko, ki jiske thambhne ko ose hookm hue chhorjawe, ya baten kuhe ki jin se uor log, wueseehee koochalee kuren, ya futih ke buud, upne surdar, ya thane ko loot pat ke waste chhore, uor jo ko, ee uesa goonahgar, tuhqeeq kee roo se thuhrega; tuo woh lushkuree hookmon ka na manne wala gina ja,ega, uor wooh qutl hoga, ya uesee uor siyasut, juesee court-martial men thuhregee pawega.

chuodhween a,een egarwen bab kee.

ko,ee lushkuree admee jo upne huthiyaron, ya baroot golee wughuere ko phenk dewe, uesee suzapawega juesee court-martial kee tujweez se hookm hoga.

pundruhween a,een egarwen bab kee.

jo ko,ee lushkuree kiso admee ko parole, yu,une chuokee puhre wughuere ka isharu sonawe, jo is ke mu,uloom kurne ke la,iq moowafiq qa,ide o dustoor fuoj ke nu

pline of war ; or shall presume to give a parole or watch-word different from what he received, shall suffer such punishment as shall be ordered by the sentence of a court-martial.

article xvi.

all officers and soldiers are to behave themselves orderly in quarters, and on their march ; and whosoever shall commit any waste or spoil, either in [walks of trees,] parks, warrens, fish-ponds, houses, or gardens, corn-fields, [enclosures or meadows,] or shall maliciously destroy any property whatever, unless by order of the then commander in chief of the forces (where the service may require it), he or they that shall be found guilty of offending herein, shall be punished according to the nature and degree of the offence, by the judgment of a court-martial.

article xvii.

whosoever shall relieve the

ho, ya ki dheeth hokur jo parole osne paya hue, siwa, e os ke uor-ko, ee bat ya isharu dewe, tuo suza pawega juese court-martial kee tujweez se hokm hoga.

solhween a, een egarwen
bab kee.

chahiye ki sub ko, ee ohdedar, uor sipahee, upne bundobust kee chal pur chule upne dere, ya chhounee, ya kooch men, uo jo ko, ee lushkuree, baghon ko ya rumnon, muchhlee talabon, ghuron, ya bustiyon, kheton ya khuleehanon ko thora ya buhoot loote, ya bigare, ya kisee admee pur ziyadutee kure, ya zidd se kisee mal ko khurab kure, os wuqt ke bure surdar ke hokm bughuer ; tuo woh admee ya we log jo uese baton men goonahgar thuhren uese siyasut pawenge juese court-martial kee tujweez se on ke goonah ke moowafiq thuhreege.

sutruhween a, een egarwen
bab kee.

jo ko, ee dooshmun ko nuqd

enemy with money, victuals, or ammunition, or shall knowingly harbour or protect an enemy, shall suffer such punishment as by a court-martial shall be inflicted.

article xviii.

whosoever shall be convicted of holding correspondence with, or giving intelligence to the enemy, either directly or indirectly, shall suffer death, or such punishment as by a court-martial shall be inflicted.

article xx.

if any officer or soldier shall leave his post or colours to go in search of plunder, he shall, upon being convicted thereof before a court-martial, suffer death, or such other punishment as by a court-martial shall be inflicted.

article xxi.

if the governor or comman-

se, baroot golee, ya rusud wughuere se p̄oshtee de buchawe, ya jan boojhkur kisoo ek dooshmun ko b̄hee tikawe, ya ruk̄he ; tuo w̄ooh uesee tumbeeh pawega jue-see court-martial thuhrawe.

utharween a,een egarwen
bab kee.

jo ko,ee dooshmun se khutt kitabut kee roo se, ya zubanee ulaqu ruk̄he, ya ap koochh khubur puhoochawe, ya kisoo wuseele se, uor yih bat sabit ho ; tuo jan se mara ja,ega, ya uor ko,ee siyasut jo court-martial men thuhreege, so oos ko milegee.

beesween a,een egarwen
bab kee.

ugur ko,ee oohdedar, ya sipahee, upne thane, ya nishan ko chhorjawe lootpat ke tulash men, uor yih bat oos pur court-martial men tuhqeeq ho ; tuo w̄ooh qutl hoga, ya uesee siyasut pawega juesee court-martial thuhrawe.

ekeesween a,een egarwen
bab kee.

ugur ko,ee oohdedar ya si-

der of any garrison, fortress, or post, shall be compelled by the officers and soldiers under his command to give it up to the enemy, or to abandon it, the commissioned officer, non-commissioned officer, or soldiers, who shall be convicted of having so offended, shall suffer death, or such other punishment as may be inflicted upon them by the sentence of a court-martial.

article xvii.

all suttlers and retainers to a camp, and all persons whatsoever serving with the forces in the field, though no inlisted soldiers, are to be subject to orders, according to the rules and discipline of war.

section xiii.

article iv.

the person officiating as judge advocate, shall [prosecute in his majesty's name; and] in all trials of offenders by general courts-martial, administer to each

pahee jo kisee qilue, gurhee, ya thane ke qiluedar ya surdar ke hookm men huen, oos qiluedar pur zuburdustee kurke wooshee juguh dooshmun ko dilawen ya chhora-wen; tuo we chhote bure oohdedar, ya sipahee, jo uese goonahgar thuhrenge qutl hoenge, ya uor siyasut court-martial kee tujweez se pawenge.

baeesween a,een egarwen
bab kee.

lushkur ke tumam buniye dookandar, wughuere koonjre bhutiyare luge lipte, uor sub ko,ee admee jinne fuoj ka sath pukra, goke likhe hoo,ee sipahiyon men we nuheen huen, tuo bhee lushkuree a,een o qa,ide se hookmon ko manna hoga onhen.
chuothee a,een barhwen
bab kee.

jo shukhs court-martial men judge advocate moqurrur ho, oos ko chahiye ki sub goonahgaron kee tuhqeeqat pur, bure court-martial men, oos udalut ke hur ek admee

member the following oaths.

you shall well and truly try and determine, according to your evidence, in the matter now before you [between our sovereign lord the king's majesty, and the prisoner to be tried].

i, a. b. do swear, that i will duly administer justice according to the rules and articles for the better government of the officers and soldiers [in the service of the united company of merchants of england trading to the east indies, and according to an act of parliament now in force, for the punishment of mutiny and desertion of officers and soldiers in the service of the united company of merchants of england trading to the east indies, and for the punishment of offences committed in the east indies, or at the island of saint helena,] without partiality, favour, or affection; and if any doubt shall arise, which is not explained by

ko is tureh se qusum khi-lawe.

toom ko yih moquddumu jo roobukar hue, khoob janch-na uor sucha,ee se thuhrana hoga, guwahon kee guwah-ee ke moowafiq.

muen fulanu qusum khata hon ki turufdaree, re,ayut, uor mue,a moh ko chhorke juesa chahiye insaf wuesa kuroonga, moowafiq a,een o qa,ide ke jo ohdedaron uor sipahiyon ke bihtur bundobust ke waste huen, uor jo uesa ko,ee shoobhu dekha,ee de ki os a,een se nuheen kholta hue, tuo muen upne eeman kee (uor dhum kee) roo se, uor uql ke muqdoor bhur, uor lushkuree riwaj ke moowafiq uese moquddumon men, insaf kee tujweez kuroonga. o phir bhee qusum khata hon muen, ki is udalut kee tujweez zahir nu kuroonga, jub tuluk munzoor nu hoga, bure surdar fuoj ke, ya os shukhs ke, ya oon shukhsone ke, jin-kee sunud, ya hookm se, yih

the said articles, [or act of parliament,] according to my conscience, the best of my understanding, and the custom of war in the like cases. and i do further swear, that i will not divulge the sentence of the court, until it shall be approved by the general or commander in chief, or the person or persons by whose warrant or authority the court-martial shall be held; neither will i, upon any account, at any time whatsoever, disclose or discover the vote or opinion of any particular member of the court-martial, unless required to give evidence thereof as a witness, by a court of justice in due course of law.

and as soon as the said oath shall have been administered to the respective members, the president of the court shall administer to the judge advocate, or the person officiating as such, an oath in the following words:

i, a. b. do swear, that i will

court-martial jumuḡ hoo, a ho. o muen hurgiz kisoḡ subub se kudḡee nu ku-hoonga nu butla, oonga is court-martial ke kisee ek admee ka buchun bichar, ya qiyas, judlug moḡjhe zu-roor nu puḡe oon baton kee guwahee dena, guwah hoke moḡlkee ḡdalut meḡ, insaf jaree hone ke liye.

jud court-martial ka hur ek admee woḡh qusum kḡha-chooka, tuḡ oon ka presi-dent yane purḡḡhan, judge advocate ya oos ke iḡwuzee ko, yih qusum ub kḡhila-wega.

muen fulanu qusum kḡhata

not upon any account, at any time whatsoever, disclose or discover the vote or opinion of any particular member of the court-martial, unless required to give evidence thereof, as a witness, by a court of justice in the course of law.

the following is the mode of administering oaths amongst the people of hindoostan:

“if a moosulman, the koran is placed upon the hands or head of the person taking the oath, and the following words are pronounced to him, “khooda wahid shahid, jankur:” that is, “believing that god is one and present.” if a hindoo, a copper vessel containing water of the ganges, and some leaves of the toolsee, is put into his hands: if water of the ganges and leaves of the toolsee be not procurable, any water, with which the stone saligram has been washed by a bruhmun, may be substituted, in a copper vessel: if this be not at

hoon, ki hurgiz kisoo subub se kudhee nu kuhoonga, nu butla, oonga, is court-martial ke kisee ek admee ka buchun bichar, ya qiyas, jud-lug moojhe zuroor nu pure on baton keeguwahee dena, guwah hoke moolkee udalut men, insaf jaree hone ke liye.

dhub qusum lene dene ka, uor buyan oos ka.

jo moosulman ho chaho hath men ya sir pur oos ke qooran shureef deke kuhen, “khooda ko wahid shahid jankur.” ugur hindoo ho, gunga ka panee tambe ke burtun men lekar, uo pat toolsee ke oos men dalkur, oos ke hath men den; jub ki gunga jul uo toolsee pat nu mile, saligram ko bruhmun ke hath se kisoo ek panee ke sath dhoke, wohee panee tambe ke burtun men dekur hath men dewen: jo wooh bhee mooyussur nu ho, tuo tambe ke basun men pubittur panee lekar toolsee pat ya kisee qism ka phool jo mil suke, oos hindoo ke hath men rukh-

hand, then a copper vessel, containing any pure water, is put into the hindoo's hands, and also leaves of the toolsee, or flowers of any sort, and calling on the ganges, he is to throw the leaves into the water: if neither the leaves of the toolsee, nor any flowers be procurable, the grass named kōōs may be used alone, placing it on his head: if this be not procurable, the poṭhee dōrga paṭh is to be placed in his hands, and sworn upon. swearing by the poṭhee huribuns and by the feet of a bruhmun are the most solemn oaths, but not used on common occasions: when the oath is administering, the following words are pronounced, "purmeswur ko jan mankur," that is, "trusting and believing in purmeswur." the oath must be administered, and the whole ceremony performed, by a bruhmun.

persons of other persuasions are to be sworn according to their respective faiths.

kur uo nam gunga ka zuban pur leke oos pat ko oosee panee men dekur, oos se qusum len. jo toolsee pat, ya kiso pḥool ke qism se ko, ee pḥool nu haṭh awe, tuo khallee kōōs ko sir pur rukḥkur qusum khilaya chahiye. jis wuqt yih bḥee nuheen mile dōrga paṭh kee poṭhee haṭh men dekur suogund lewen—huribuns poṭhee uor bruhmun ke paṅw kee buree kuthin kiriya hue, suhuj moquddumon men oos se qusum moonasib nuheen hue. pḥir suogund lene ke wuqt oos ko kuhen "purmeswur ko jan mankur." yih kiriya ya suogund bruhmunhee ke haṭh se sub reet rusum oos kee kurake dilanee chahiye.

uor muzḥub ke logon ko, jo koochḥ on ke deen o dḥurumen bure man kee cheez

article v.

all the members of a court-martial are to behave with decency, and in the giving of their votes, are to begin with the youngest.

article vi.

all persons who give evidence before a general court-martial, are to be examined upon oath; [which oath the said general court-martial is hereby required and empowered to administer to every witness, in order to the examination or trial of any of the offences that shall come before them;] and no sentence of death shall be given against any offender by any general court-martial, unless two-thirds of the officers present (or four, where the general court-martial consists of no fewer than five) shall concur therein.

ho, so hath pur rukhkur
oon se qusum lewen.

panchween a,een barhwen
bab kee.

chahiye ki court-martial ke
tuman oḥdedar, admiyut
uor udub kee chal se chulen
o apoos men, chḥotoḥ se sho-
rooḥ kurke, hur ek durje
bu durje, upnee upnee tuj-
weez buyan kuren.

chḥutḥeen a,een barhwen
bab kee.

sub log jo guwahee dewen
buḥe court-martial kee roo-
buroo, tuo oon ko qusum
pur janchna o poochḥna ho-
ga, uo ko,ee buḥa court-
martial kisee goonahgar ke
qutl kee tujweez nu kur
suke mugur oos soorut men,
ki jetne oḥdedar buḥe court-
martial men muojood hon in
men se, do hisse ya ugur
sirf panch admee huen, in
men se char admee oosee
tujweez uo mut pur howen.

*oath to be administered to
the witnesses :*

*you shall well and truly
answer make to all such
questions as shall be asked
you by this court, concern-
ing the cause now trying,
[between our sovereign lord
the king's majesty, and the
prisoner,] and you are to
speak the truth, the whole
truth, and nothing but the
truth.*

for the manner of administering the oath, see pages 239, 241.

article x.

*the commissioned officers of
every regiment, troop, or
company, may, by the ap-
pointment of their com-
manding officer, hold regi-
mental courts-martial for
the enquiring into such dis-
putes, or criminal matters,
as may come before them,
and for inflicting corporal
punishments for small of-
fences, and shall give judg-
ment by the majority of
voices; but no sentence shall*

dustoor uor qa, idu qusm
k̄hilane ka guwahon̄ ko, jo
ki bure court-martial men
guwahee denge, yih hue.

yih mōquddumu jo dur-
pesh hue jo kochh̄ is men
poochha jawe, so juwab os
ka sucha, ee se kuhna, uor
isee mōquddume men b̄hee
jo toomhen̄ mu, uloom ho,
buhoot rastee uor dōroostee
se, bina luga, o thore buhoot
ke, zahir kiya chahiye.
khoda, &c.

dusween̄ a, een barhwen̄
bab kee.

hurek regiment, risale, ya
company ke bure ōhdedar,
upne surdar ke kuhne pur,
chhote court-martial men
jumu, u ho sukthe huen̄, qu-
ziyon̄ uor tuq̄seeron̄ kee tuh-
qeeqat ke waste jo roobukar
hote huen̄, uo qoōsooron̄ kee
suza kee marpeet̄ k̄hilane ke
liye, uo tujweez mōqud-
dume kee on̄ ke qiyas o
mut kee kuṣrut uor sursa, ee
pur thuhreege, lekun os ko
umul men̄ nu lawen̄, jub

be executed till the commanding officer (not being a member of the court-martial), or the governor of the garrison, shall have confirmed the same.

article viii.

no person whatever shall use menacing words, signs, or gestures, in the presence of a court-martial then sitting, or shall cause any disorder or riot, so as to disturb their proceedings, on the penalty of being punished at the discretion of the said court-martial.

article xiv.

to the end that offenders may be brought to justice, we hereby direct, that whenever any officer or soldier shall commit a crime deserving punishment, he shall by his commanding officer, if an officer, be put in arrest; if a non-commissioned officer or soldier, be imprisoned till he shall be either tried by a court-martial, or

lug wuħaŋ ka surdar ya qilūedar jo court-martialkee subħa se bahur hue mun-
zoor nu kure.

terhween a,een barhwen
bab kee.

chahiye ki ko,ee shukħş, jo,ee ho, court-martial kee mujlis kee ħoozoor, koochħ dħumkee nu de, baton, isharon, ya ħurkuton se, nu wuħaŋ uesa ghool ya bukħera kure, ki jis se on kee roobukareemen khulul awe, nuheen to oosee court-martial kee murzee moowafiq suza pawega.

chuodħween a,een barhwen
bab kee.

is liye ki tuqseerwar suza pawen, yih ħookm hue, ki jis wuqt ko,ee oħdedar, ya sipahee goonah la,iiq tumbeeh ke kure, jo buħa oħdedar ho, tuo upne surdar kee mu,urifut nuzurbund hoga, uor jo chħota oħdedar ya sipahee ho, tub qued kiya ja,ega jud lug court-martial men tujweez nu howe, ya šahib moekhatar

*shall be lawfully dsicharged
by a proper authority.*

article xvi.

*no officer commanding a
guard, or provost-martial,
shall refuse to receive, or
keep any prisoner commit-
ted to his charge, by any offi-
cer belonging to the forces ;
which officer shall, at the
same time, deliver an ac-
count in writing, signed by
himself, of the crime with
which the said prisoner is
charged.*

it is not possible to give a single word either in persian or hindoostanee, corresponding to provost-martial, without the risk of confusion ; for though the kotwal in indian armies answers nearly to the provost-martial in european armies, yet in our indian armies their offices are distinct.

article xvii.

*no officer commanding a
guard, nor provost-martial,
shall presume to release any
prisoner committed to his
charge, without proper au-
thority for so doing ; nor
shall he suffer any prisoner
to escape, on the penalty of
being punished for it by the
sentence of a court-martial.*

ke hokm se mukhlusee nu
pawe.

solhween a,een barhwen
bab kee.

chahiye ki ko,ee ophdedar
mookhtar chuokee puhru,
ya provost-martial rudd nu
kure kisoo quedee ke lene
uor rukhne ko, jo waste ni-
gahbanee ke huwale ho,
fuoj ke kisee ophdedar ko
chahiye ki oosee wuqt oos
goonah ka uhwal, ki jis se
quedee giriftar hoo, a hue,
likhkur upne dustkhutt se
sipord kure.

sutruhween a,een barhwen
bab kee.

chahiye ki ko,ee ophdedar
mookhtar chuokee puhru,
ya provost-martial yih ghu-
mund nu kure kisoo quedee
ke chhōra sukne ka, jo som-
pa गया hue oos kee rukh-
walee men, bina chhōrne
kee purwangee moowafiq
dustoor ke, uor chahiye ki
wooh kisee quedee ko bhagne

article xix.

and if any officer under arrest shall leave his confinement, before he is set at liberty [by the officer who confined him, or by a superior power,] he shall be cashiered for it.

article xx.

whatsoever commissioned officer shall be convicted before a general court-martial, of behaving in a scandalous infamous manner, such as is unbecoming the character of an officer and a gentleman, shall be discharged from the service.

section xiii.

article i.

when any commissioned officer shall happen to die, or be killed in the service, the officer commanding the regiment, troop, or company to which he did belong, shall immediately secure all his

nu dewe, nuheen to court-martial kee tujweez se suza pawega.

oonneesween a,een barhwen bab kee.

jo ko,ee buṛa oḥdedar nu-zurbund hoke, upnee nuzurbundee kee jugeh se nikule mukhluṣee ke age, is bat pur burṭuruf hoga.

beesween a,een barhwen bab kee.

ko,ee buṛa oḥdedar, jo behuerutee se upnee hoormut chḥorke, uesee bud chalee chule, ki jis se surdar o murde admee kee abroo men butṭa lugega, uor wooh uesee baton men buṛe court-martial kee rooburoo goonahgar thuhre, tuo wooh nuokree se juwab pawega.

puehlee a,een terhwen bab kee.

jis wuqt ko,ee buṛa oḥdedar nokree men upnee muot mure, ya mara jawe, oos regiment, risale, pulṭun, ya company ke surdar ko, ki jis se wooh ulaqu rukḥta tha chahiye ki tront tumam mal

effects or equipage then in camp or quarters; and shall before the next regimental court-martial, make an inventory thereof, to the end that his executors may, after payment of his debts in quarters, and interment, receive the overplus, if any be, to his or their use.

article ii.

when any non-commissioned officer, or private soldier, shall happen to die, or to be killed in the service, the then commanding officer of the troop or company shall, in the presence of two other commissioned officers, take an account of whatever effects he dies possessed of, above his uniform clothings, arms, and accoutrements; which said effects are to be accounted for to his lawful heirs, as is above directed.

section xv.

article i.

the foregoing articles are to be read and published every

ya usbab ooska, jo oos wuqt lushkur ya chhuonee men ho, oose jutun se rukhe uor ooskee ek furd bhee puehle pulṭonee court-martial ke age likhe, is liye ki buṭuda kurne lushkuree duen uor khurch moorde ke, jo baqee ruhe ugur koochh ho, ooske wuṣee pawenge upne ya ooske huqqdar ke waste.

doosree a,een terhwen
bab kee.

jis wuqt ko,ee chhotā oḥdedar, ya sirf sipahee nokree men upnee muot mure, ya mara jawe, tuo oos risale ya company ke surdar wuqt ko lazim hue, ki uor do bure oḥdedaron kee rooburoosub mal kee tufṣeel oos moorde ke likh rukhe, ooskee sipahiyane bane, uo huthiyar uo surinjam chhoṛke, kyoonkur ki oos mal muzkooṛ ka wajibee hisab dena hoga oos ke huqqdar warison ko, jusea ki oopur kee a,een men likha गया hue.

puehlee a,een pundruhwen
bab kee.

chahiye ki oopur kee likhen hoo,een a,eenen ek bar

two months, at the head of every regiment, troop, or company, mustered or to be mustered in the service; and are to be duly observed, and exactly obeyed, by all officers and soldiers who are or shall be in the service.

article ii.

all crimes not capital, and all disorders, or neglects, which officers and soldiers may be guilty of, to the prejudice of good order and military discipline (though not mentioned in the above articles of war) are to be taken cognizance of by a court-martial, and to be punished at their discretion.

article v.

whenever any of the troops shall be employed, where there is no court of civil

hur ek do muheene ke urṣe menṇ puṛhee uor zahir kee jaweṇ, hur ek regiment, risale, pulṭun, ya company ke samne jis kee gintee hotee ho, ya hone ko hue nokree menṇ uor chahiye ki durobust oḥdedar uo sipahee, jo nokree menṇ hoo, e ya ho, enge sub a, eenoṇ ko umul kureṇ uor ḥurf bu ḥurf oon ko maneṇ.

doosree a, een pundruhweṇ bab kee.

uese sub goonah ki jis se admee kee jan nu maree jawe, o hur ek bhool chook, khuta, ya qooṣoor jo lushkuree bundobust o soo duol menṇ nooqsan laweṇ, uor jis menṇ oḥdedar, uor sipahee tuqṣeer war ho suke, ugurchi inhee a, eenoṇ menṇ oon ka zikr nuheen hue, tuo bhee oon kee tujweez court-martial menṇ hogee, uor in baton kee suza oos udalut kee murzee pur muoqoof hogee.

panchweeṇ a, een pundruhweṇ bab kee.

jo kubhee lushkur menṇ se ko, ee pulṭun, risalu, wughueru, usee jugeh kee tu, ee-

judicature, the officer commanding in chief [having the warrant or power of appointing general courts-martial,] shall order any person of the said troops, who may be guilty of wilful murder, theft, robbery, [rapes, coining, or clipping the current coin of the country where they may be,] or of any other capital crime or offence, to be tried by such general court-martial, and be punished with death or otherwise, according to the sentence of the court.

[and whenever any of our forces shall be employed in the east indies, the officer commanding in chief, shall appoint general courts-martial for trying and punishing offenders in our said forces, who may be guilty of the afore-mentioned crimes, in the manner above directed.]

*by order of the governor
general in council.*

(signed) w. scott,

*persian interpreter to the commander
in chief.*

natee pur ho, ki juhaṅ ko, ee moolkee udalut nuheen hue, jub oonhee lushkuriyon ke kissoo admee ne khoon, cho-ree, ya rahzunee, ya uor ko, ee bura goonah, ya tuq seer kiya ho, chahiye ki wu-haṅ ka bura surdar mookhtar oosee ke uḥwal ko, jun-chawe uo tujweez kurawe bure court-martial men, ki wooh qutl ho, ya uor ko, ee suza pawe, oosee lushkuree udalut kee tujweez se.

by order of the governor
general in council.

(signed) w. scott,

persian interpreter to the commander
in chief.

the 6th article of the regulations relative to native recruits, published in minutes of council of the 8th of august, 1796.

prior to enrolment, the following articles of war shall be read and explained to him (the recruit), viz. the 2d, 3d, 4th, and 5th articles of the 2d section: the 1st, 3d, and 4th articles of the 5th section: the 2d and 3d articles of the 10th section: and the 1st, 2d, 6th, 13th, 16th and 20th articles of the 11th section.—at the same time the following declaration is to be made to him, and the following oath administered to him, in the front of the colours of the battalion, according to the tenets of his belief.

declaration.—“ in time of peace, after having served three years, on making application for your discharge, through the commanding officer of your company, it

chhūṭheen̄ babut ḥookmon̄ se jo nikle ṭhe ungrezee fuoj ke niye sipahiyon̄ ke waste, august kee athween̄ tareekh, sutruh suo chhe anwe sal ungrezee.

hur ek nu, e sipahee kee ism-nuweesee ke age chahiye ki oos ko soona, ee uo boojha, ee jawen̄ ungrezee fuoj kee yehee a, eeneṅ: yu, une doosree, teesree, chuoṭhee, o panchween̄ a, eeneṅ doosre bab kee: puehlee, teesree o chuoṭhee a, eeneṅ panchwen̄ bab kee: doosree o teesree a, eeneṅ duswen̄ bab kee; puehlee, doosree, chhūṭheen̄, terhween̄, solhween̄, beesween̄, aeneṅ egarwen̄ bab kee. tis pur bḥee pulṭun̄ ke nishan ke samne chahiye ki oosko age ka shurt̄ namu zahir kiya jawe, uor age kee qusm oose khila, ee jawe oos ke deen o dhurum ke i, utiqad ke moowafiq.

shurt̄ namu.

ṣooluh̄ ke wuqt, teen burus kee khidmut kurne ke bu, ud, nokree se juwab mangne pur, upnee company ke surdar kee mu, urifut, toom-

will be granted to you, in two months from the date of your application, provided it will not cause the vacancies in your company to exceed ten, in which case you must remain until that objection be removed; but in time of war you have no claim to a discharge, but must remain, and do your duty, until the necessity of retaining you in the service shall cease."

oath.—"i, a. b., inhabitant of — village — pergunnah — subah — son of — do swear, that i will never forsake or abandon my colours; that i will march wherever i am directed, whether within or beyond the company's territories; that i will implicitly obey all the orders of my commanders, and in every thing behave myself, as becomes a good soldier and faithful servant of the company; and failing in any part of my duty as such, i will submit to the penalties described in

haree durkhwast se do muheene ke beech men toomko milega; is shurt se, ki toomharee company men dus adme se ziyadu kum nuho; nuheen to, toom ko ruhna hoga, juktuk yihee rooka, o jata nu ruhe; pur lura, ee ke wuqt toomhara koochh du, uwa nuheen hue burturfee ka, bulki toom ko khwah mu khwah ruhna hoga, upnee khidmut pur, jublug toom ko nokree men rukhne kee ghuruz muoqoof nu ho.

lushkuree qusum namu. muen fulanu, ruhne wala bustee fulanee ka, purgunne fulane ka, soobu fulane ka, beta fulane ka, qusum khata hoon ki muen hurgiz upne nishan ko nuheen chhorja, oonga, o kooch bhee kuroonga juhan kuheen ka hookm pa, oon, ya company ke umul bhur ho, ya bahur, uor upne surdaron ke sub hookm tun o mun se ma noonga, o hur ek bat men, upne tu, een nibahoonga, juesa bhule sipahee, uor company ke wufadar nokur ko phube; uo wuesahee hoke jo

the articles of war, which have been read to me."

by order of the governor general in council.

(signed) w. scott,

persian interpreter to the commander in chief.

kisoo thoreese upnee khid-
mut men qoosoor kuroon,
tuo muen qubool kuroonga
suza, en jo likhee hoo, ee huen
a, een lushkuree men uor
merree rooburoo purhee gu-
een huen.

*by order of the governor
general in council.*

(signed) w. scott,

*persian interpreter to the commander
in chief.*

for the manner of administering an oath to a moosul-
man and hindoo, see pages 241 and 242.

for *fulanu*, &c. above, the persons' and places' name
must be made use of.

the military form of oath runs literally so. " i such
a one, inhabitant village such a of, district such a of, pro-
vince such a of, son such a one's, oath take do, that i ever
my own colours (to) not abandon will, and march also will
perform wherever to orders i may receive, whether the
company's territories within be, or without, and my own
officers of all the orders body and soul with i will obey,
and every one circumstance in, myself (to) shall conduct as
a good soldier and company's faithful servant (to) becomes,
and such really being, if any trivial my own duty in failure
i shall make, then i submission will make (to) the penalties
which inserted have been the articles military in and me
before read have been."

before we proceed further in this volume, it is my wish
fairly to try the learner's real progress in the syntax and
etymology of the hindoostanee ; for without some share

of etymological acumen, and no small adroitness in the application of general principles in grammar to any one language, he never can become a great proficient in oriental tongues. that no excuse for ignorance may now remain, it seems just, before we proceed to the intended ordeal, that i should indulge the reader with the following digression.

the derivation and composition of words in this language cannot well be very difficult to those who have studied the significant particles and words, from page 9 to page 65 in the beginning of the *guide*; i shall nevertheless revert to the subject here, that as little as possible of this momentous portion of the hindoostanee may be omitted by me, or neglected by the diligent student. much will depend on the interchangeable letters being well recollected, with a facility of accounting for the suppression or addition of certain letters, either to prevent a disagreeable hiatus or monotonous repetition, of which instances in abundance have been produced, when treating of the orthoepigraphical hindee-roman alphabet in its proper place.

the subjoined analysis is given rather as an imperfect specimen of what may be done, than as the faultless mode of what can 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 subsequent pages, that he may not only acquire the words in question, but also learn to regulate his flights in hindoostanee philology among the natives, by the quantity, extent, and quality only of his verbal plumage in that popular tongue.

let us now try the celebrated moral ode, by qoodrut,

in page 300 of the *guide*, which i shall here translate as literally as possible, and at the same time agreeably to the rules of construction, in order to instruct the reader effectually how to do so hisself, 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 theirselves, *viz.* the arabic, persian, and hinduwee tongues.

is, the proximate demonstrative pronoun; *yih*, *he*, *this*, &c. in its singular 2d state or oblique, and governed by the postposition *se*, *with*, *of*, here meaning *in*; *ṭuruh*, *manner*, *way*, *modus*; a feminine noun from the arabic, and like the latin word, or the hinduwee *kur*, *ḍhub*, *ḍuol*, very useful in the composition of many pronominals or adverbials, *kyoon-kur*, *kisturuh*, *quomodo*, *how*, already explained. *is ṭuruh se*, therefore means, *in this manner*, *thus*, *so*; *ṭuruh*, though ending in *uh*, is very little subject to inflection in the singular, and belonging as it does to some nouns noticed in the table of declension, we may now venture to assert, that those of this class terminating in *h*, called *ḥa'e hoottee*, seldom or never admit of such a change in writing, as altogether to warrant the pronunciation that is observed in speaking them; for instance, *is ṭureh se*, seems too full, and *is ṭurih se*, even is not just the thing required, though preferable to *ṭure* alone. *kul*, (or, according to the hindoos, *kulh*) *yesterday* is here an adverb, though with our own word likewise a noun, but unlike it, signifies *to-morrow*, also *instrument*, *rest*. *huwus*, *ambition*, *desire*, is an arabic word of the feminine gender, as is *turgheeb*, *instigation*, *encouragement to evil*; it here forms with *dena*, (and *hona*, *to be*, whence the auxiliary sign, *was*) a compound

verb, to instigate, in the imperfect of the indicative and feminine gender, detee thee, *was giving*, from the nominative huwus, being, as before observed, feminine. turg-heeb, is an arabic infinitive or verbal noun, and feminine. it comes from rughbut, *desire*, which forms raghib, *desirous*, murghoob, *desirable*, whence turgheeb, *raising desire, temptation*, like several of the arabic vocables already enumerated. moojh-e is the inflexion or second state of the personal pronoun muen, *i*, with its affixed postposition e, and in this state it greatly resembles the latin dative mihi, while moojh ko bears a similar relation to ad me, being the oblique of muen, with the postposition ko, but used indiscriminately as a dative with moojh-e above. kya-hee is a sort of neuter pronoun of kuon quis, *who*, like quid, quod, *what*, with the energetic adjunct hee; it is on the whole a curious, but very useful little vocable; in the oblique it seems rather to have kahe, but this in general is so blended with, or lost in the inflexion kis, that it is not an easy task to discriminate the one from the other. kya-hee appears to be used as an interjection of praise, kya-hee moolk, *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. moolk e, *a country*, an arabic noun, with the persian genitive sign, *i* called iza-fut, attached to it, that here exactly corresponds with our *of*, but is made long for the sake of the verse. 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*, 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, may have long held an elevated rank in the annals of asia ; for indeed the 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 *est, is*, the infinitive of which, hona, in several respects greatly resembles *esse, to be*. gur, *if*, contracted from the persian conjunction ugur, and the most felicitous vindication of our *if, gif, give*, from gurdeedun, *to revolve, pass, go, or give, grant*, that, also confirmed by jo *if*, ja *go*, and goya *as if, go*, boogo, *say, do speak, allow, grant*, &c. mooyussur is an arabic 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 considered separately. to, is a sort of expletive indeclinable particle, but may be here rendered by *then, well, truly*, &c. kis, the inflexion of kuon or kya, *what?*

governed by *se*, *with*, mentioned above. *kya*, *what*, has, like our word, various applications that use only can demonstrate. *kya* is *se kya* *os se* *akhir humara dil* *odas 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 chhortee kya ghureeb kya omde pur kis kis husrut se ye murte huen bu nisbut ghureebon kee*, 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. *ushrut*, *delight*, *pleasure*, an arabic noun of frequent occurrence in the hindoostanee, *ushushrut* 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 *kuriye*, or as a compound with *jana*, *keejaiye*. 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. we must recollect 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 *iyē* to the root, or contracted infinitive: *suk-iyē*, *la-iyē*, *rola-iyē*, *ho-iyē*, *ja-iyē*, *mar-iyē*, *chul-iyē*, *kuh-iyē*: the whole assume *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, ruhiyo. in addition to these remarks, it may be as well to subjoin one example, muen rah pur chula jata tha, uor ek a ek jee men aya ki (ap) ooske yuhan 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 ooske yuhan ja,oon, which helps to prove the nature and extent of this irregular, impersonal, and subjunctive form. amidst dangers which admit of nodelay, were a khulasee (*clashy*) or lushkuree (*lascar*) in a dark night to say, muen muoje ko nuzdeek phootte soonta hoon, *i hear the breakers not far off*, a vessel might be on the rocks, merely because the officer did not understand the poor fellow's *lingo*, time enough to put about, and preserve the lives and ship under his charge from instant destruction. dead men tell no tales; if they could, we would probably learn that many fatal accidents, by sea and land, originated in sheer ignorance of the popular speech of india, which is every day becoming more important to those connected with the british interests in that part of the empire, and ought to be considered a *sine qua non*, without which no person should venture to that quarter of the world, in any capacity whatever, lest in the long run, he do his employers or self much more harm than good, from the want, in critical cases, of an intelligible tongue. 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-katna, *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 166 of the *guide*, to form the noun in question, zindugee with the g, as the medial euphonic

of zinducee, the regular form. oos, is the 2d state or oblique case of the remote demonstrative, wooh, *he, that*, &c. which must be governed by one or other of the postpositions, pur, men, &c. understood; oos, in its remote capacity, applies to room, and stands contrasted with eedhur, is turuf, as applicable to roos. turuf, is an arabic feminine noun, (pl. utraf) meaning *a side, right or left, party*, &c. whence turuf-dar, *partial*; few vocables are of greater utility in the hindoostanee than this, which may be seen by referring to the adverbs of place, *where, there*, those ending in ward, and so on; advertizing, 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 izafut *i*, standing in construction with the next word, tubl, *a small drum*, but which i have termed a *lyre*, in contradistinction to the next instrument, and as more characteristic of greece. the word is arabic, and better known as 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, the imperative of dhur-na, *to put*, probably some old word like the saxon and our *ther*, in *hither*, idhur; oodhur, *thither*, kidhur, *whither*, jidhur, *whithersoever*, tidhur, *thithersoever*, which i have now exhibited in their quintuple pronominal, relative, and correlative relation to each other, and the pronouns yih, wooh, kya, jo, to. dhurtee, *earth*, almost indicates that *terra, ter, ther, er, ere*, are cognate particles with the dhur above, and or *side, place*, in yih or *here*, wooh or

there. şuda-e, a persi-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 suda,e with kōōs, the large kettle-drum, a word from the persian, which the learner should most carefully pronounce very long, that he may not confound it with kōos; an instrument of a very different nature, that cannot here be played on with impunity, by either a persian ʔoʔtee *parrot*, or a hindoostanee muena *starling*, being, in fact, neither more nor less than the venerable mother of all men, often veiled under the sober name of the scottish kirk. hue, having been noticed already, we come next to soonte-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 verbs that follow, which would have had an uncouth appearance with ibrut, translated *death*, or the king of terrors, as it certainly might have been done, and perhaps with more propriety. ibrut ke waste, occurs very often for *in terrorem*, and i think may occasionally stand for *conscience, virtue, religion, death, &c.* as monitors to mankind; for i do not yet know one good common word to express exactly what we mean by conscience, so little are the natives apparently acquainted with this monitory guard on their actions; a retort, however, which *they* no doubt conceive may sometimes apply to ourselves; and i begin to fear with *too much reason*, both at home and abroad.

yih, *this*, and though rendered *thus* in the translation, we need not enlarge on it now. bolee, is the preterite feminine from bolna, *to speak, say, tell*, agreeing with ibrut, as the subject, and englished by *thus addressed me*, that is, *said what follows*. yuk, yek, ek, the persian numeral *one*, representing our indefinite *an, a*, preceding the noun tumasha, *a sight, scene, sport, show, spectacle*, from the persian, whence tumashabeen, *a spectator, idler, &c.* muen, *i*, the first personal, and applicable to the aorist, a little farther on. toojh-e, has the very same relation to too, tuen, that moojh-e, 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 dikhana, *to show*, from dekha, *to see*, though this generally has dikhlana. jo, *who*, is the relative after its antecedent too, neither of which can possibly be difficult in the present sentence, since the nearest verb hue, takes the relative as its nominative. qued *e*, an arabic feminine vocable, with its izafut *e*, for *i* before the next vowel, 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 poetical composition; it has the adjective genitive or possessive sign ka after it, agreeing in gender and number with the masculine singular muhboos, an arabic participle, signifying *imprisoned, a captive, &c.* from hubs, *imprisonment*,

prison, and from this also *hubs-khanu*. *hue*, the substantive verb *art*, to which *jo* is one nominative, and *muhboos* the other; because the line could run thus, too *chul jo hue muhboos*, &c. come thou *who art a prisoner*. *legu,ee*, the preterite feminine of *lejana*, *to transport, carry*, with its inherent pronoun *she*; this verb is compounded of *lena*, *to take*, and *jana*, *to go*; the conjugation of which last it very naturally follows. 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, in *suoda*

le deedu, i tur jidhur gu, e hum

dubre jo the khooshk bhurgu, e hum.

in plain prose, *jidhur hum legu, e*, &c.

wherever i carried these gushing eyes of mine, i filled the puddles, that were drying up, with my tears. *yek bargee*, *instantly*, a persian adverb, 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 166 and 171 of *the guide*. the *g* here also becoming the interfix, as *r*, though a snarling consonant, is often lost and treated as *a*, even in *bard*, converted to *bawd*, when john bull dog is not currish enough for the *r* in *l'amour*, &c. *gor e* is the persian for *a grave*, and of the feminine gender; the *e* connects it with the following word, *gor e ghureebaṅ*; 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 humble, lowly, poor*, *ghureebaṅ* 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-mar, *oppressing or oppression of the poor*. ujeeb ghureeb, and their plurals uja_{ib}-ghura_{ib}, apply to any thing wonderful, rare, strange, rarities, &c. ghoerbut, is the noun, and signifies *humility, meekness, indigence*, like the abstract ghureeb. gor-istan, is *a burial place*, gor-kun, *a grave-digger*. kee-turuf, (*ko*) *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 when thus translated *to side of*. jis, the second state or inflexion of the relative jo, *which*, with a postposition understood to it, and juguh, *stead, place*, a word that, like turuf, turuh, 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 here expressed it by a restless spirit, as the best calculated for the subject, since the author means to say, that a *life* spent in ambitious pursuits, is every way frustrated in the grave. tumunna, a feminine arabic noun, for *avarice, covetousness*, whence mootum unnee, *covetous*. suo, *a hundred*, but used here with turuh, to express *every way, many ways*, the numerals often occurring indefinitely and hyperbolically. mayoos, an arabic participle, signifying *disappointed*, from yas, *despair, disappointment*, which may also be rendered mayoosee. hue, *is*, to which jan is the nominative, and mayoos its participial adjective. murquden, is the hindoostanee first state or 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 murquden stands in con-

cord plurally; but from the want of a postposition not in the oblique, though governed by the following active verb in the preterperfect participle. dikḥlakur, *having shown, after showing, when she had shown*, from dikḥlana, noticed already under dekḥa,oon: no part of the verb seems so useful as this participle, which, like the other soonte above, resembles the absolute case, and produces, in many instances, a conciseness and force that we cannot always imitate; besides elegantly suspending the meaning, through several members of a period, till it is finally closed by some other tense. lugee, the feminine perfect of lugna, *to begin, commence, get, have recourse to, fall, set about, feel, hit, &c.* which has its inherent pronoun, lugee, *she began*. kuhne, the inflected infinitive kuhna, *to say, tell*, governed by lugee, or the postposition ko, understood, as we sometimes hear, rone ko luga, *he began to cry, or fell a-crying*; though rone luga be more common, as all the infinitives here can more easily dispense with ko, in that mode, than ours can with to; but this may be partly owing to ko being synonymous with *for*, and na with *to*. lugee kuhne, is probably an idiomatical expression, peculiar to the oriental tongues; whence we may account for the scriptural phrase, “and the lord spake unto moyses, saying,” *i. e.* the lord began to say. mōjhe, *me, to me*, governed by kuhne, in the dative, which has been treated at large in the foregoing pages. yih, *this*, agreeing with the verb hue, *is*, and sikundur a proper name. yih dara hue, exactly as the last member, but, for the sake of variety, i have translated it *here lies darius, i. e.* codomanus, who was conquered by alexander. yih kueka,os hue, kueka,os being cyrus or another darius, the son of hystaspes, i have changed this part of the sentence also, thus, “and there

the mighty mede.” as objects of analysis, they both correspond with yih sikundur hue. from the obscurity and confusion that have now shrouded the names of those once illustrious kings, it is very difficult indeed to discriminate one potentate from another, whence we shall find, that this same kueka,ooos is called also nimrod, and pharaoh, in other works ; but whether with more propriety, than by the names above, i cannot determine ; a circumstance, however, that so far coincides with the moral of the text, and the words of the wisest of men, “vanity of vanities, all is vanity and vexation of spirit.” whether we apply the sentiment to the mansions of the living or the dead, as suoda has done to the latter, in the stanza, page 278 of the guide, which i have paraphrased thus :

“with reason’s eye here take a glance,
 “through time and space’s vast expanse,
 “nor blink it with a tear ;
 “at one by cæsar’s palace doors,
 “who knocking there, incessant roars,
 “is any body here ?”

poochh, is the imp. singular of poochhna, to *ask, enquire* ; to, *well, then*, the expletive, similar perhaps to the persian bi or bo in boopcoors and our *do ask*. in se, the plural 2d state or oblique of yih, *this*, with its governing postposition se, *from, of*. ki, is a troublesome equivocal particle, that is at one time a conjunction like ut, at another it becomes a relative pronoun like qui, and, as in this place, it often appears almost to be a mere expletive to us, or a verbal point for comma, ; : i imagine that it is intended to fill up the vacuity left, when the speaker pauses more or less at the words he is about putting into another person’s mouth ; whence it is called the (kafbuyaniyu) explanatory ki, and may be englished

by *that*, or *whether*, *thus*, &c. according to circumstances, as in the following examples. ja, o malee se kuh do ki wuqt bone ka apuhoncha, go tell the gardener *that* the season for sowing is set in : poochho to oos se ki too ne ubt ag beej kyoon nuheen boya uor poochho to ki beej aj bo,ega ki nuheen, *also* ask him *why* he has not yet sown the seeds, and enquire *whether* he will sow the seeds to-day or not. jah, a persian noun ; it means *grandeur*, *pomp*, *dignity*, and is much joined with other similar words, jah o julal, *pomp and splendour* ; jah o hushmut, *grandeur and state* ; aleejah, *of exalted dignity* ; sahib jah, *præditus dignitate* ; sahib muknut, *præditus potestate* ; sikundur jah, *high as alexander the great*. o, wu, is the conjunction *et*, *and* ; it occurs two times in these lines as a copulative of similar words, but requires no farther elucidation here. muknut i, an arabic word, *power*, *potency*, *puissance*, &c. see jah, above. dooniya, arabic, *the world*, *universe* ; it is feminine, and consequently indeclinable, as this will account for its not being inflected, though ending in a, by the postposition se that immediately follows it. this word, signifying *low*, *down*, is of the most frequent occurrence in hindoostanee, with the same signification nearly that *world* has in our language, and its various derivatives preserve similar affinity, dooniyawee, *worldly* ; dooniya-dar, dooniya-purust, *a layman, worldly, wedded to the world* ; doon-himmut, *low ambition*. se, of, *from*, it may be understood to all the three singular aptotes preceding it, as the moralist wishes to inculcate, that not even the shadow of glory, nor a single vestige of all these heroes' wealth remained, except the bitter reflection, that their former power and riches were now no more, or that these were not applied to nobler purposes. aj, *hodie*, *jam*, *nunc*,

to-day, at present, composed of a and j, the initials of a-na, *to come*, ja-na, *to go*, aj being that point of time which *comes* and *goes* between yesterday and to-morrow. aj rat, and aj kee rat, *to-night*, are by the hindoos used like our word, meaning *this night*; while the mœsulmans generally understand by these very words *last night*, and express *to-night, this night*, by rat ko, *i. e. at night*, indefinitely, *vide* page 208, &c. of the *guide*. kœchh, a pronoun like *quodquam*, which has apparently the same relation to ko,ee, *qui, quisquam*, that kya bears to kuon, *quis*; it means *any, some*, &c.; there are many compounds from it and ko,ee, that greatly resemble those formed from *quis, qui*, in latin. bhee, is a sort of conjunctive syllabical adjection, which means *also, even*, very common in the hindoostanee, and derived from b, the sign of *two*, and of course *consequential*, from its etymology alone; but at times, perhaps, it may seem to us a superfluous, though convenient expletive, like to, hee. œn, is the oblique or second state plural of wooh, *that*, governed by the compound postposition ke sath, *with, along with*. ghuer uz, a persian preposition, preceding the aptotes, husrut and ufsoos, which literally signifies *other than, besides, except, save*, &c.; it often as a compound requires ke, *v. page 67* of the *guide*. 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 kœchh is the nominative, and œnke sath the governed case, like the latin, *apud illos quidnam sit, cum illis quodquam est*, 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 analyze hisself, but also to allow of the insertion of several useful particulars, that were not before sufficiently discussed. *hue* above is not *hyoo* of the english tuesday, *tyoozday*, but the scottish tuezday! which contains my *ue* exactly, in the orthoepigraphy of my system.

the prosaic exercise, mentioned in page 241 of the *guide*, applied to the poem in page 279, will form as good a theme as any for our etymological essay; the reader will therefore commence, and go regularly through the whole, before he attempts to compare it with my efforts below, which have been confined, as his must be, rather to a deduction of derivatives and compounds, than to a regular grammatical analysis of the poem, as we have already had enough of mere construction, in the foregoing pages of this work.

juwan-ee, *youth*, from juwan, *young*, *juvenis*, *giovanee*, *yeong*, *jong*, *iong*, in several tongues; ke 's, *jub tuk while*, ueyam, *season*, *days*, the plural of yuom, *a day*; huen, *are*; buhar hue, *spring is*; peer-ee, *old-age*; jo, *when*; phir to, *then indeed*; a, ee, the fem. of aya, *came*, *hath come*; ashkar hue, *evident is*; khizan, seems a participial word, to express *falling*, *fall*, viz. autumn; ugur, gur, *if*, probably from gurdeedun, *to revolve*, *pass*, and, as formerly suggested, may be 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 ee may be added to both, hosh-yar-ee, *mind-ful-ness*; gosh, *ear*, whence gosh-u, *a corner*, khur-gosh, *a hare*, *ass-eared*, gosh-goozar, *whispering*, and

many others ; gosh-bu-gosh, *cheek-by-jowl* ; goshi-jan, *the ear of the soul*, savours too much of materialism 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 significant glance of the eye will often express unutterable things, and shed light on a countenance, in other respects, of a dreary complexion ; pund, *counsel*, whence pund-namu, *ethics*, ghufhut, *inattention*, an arabic word of the form zurbut, whence ghafil (zarib), *inattentive*, tughafool (tuzarool), *affecting indifference*, and any others with which the reader may meet in his studies, having the radical letters gh, f, and l, such as ghuffal, ghufeel, mootughafil, &c. ; yih wuqt, *this time*, in 1st state or the nominative, instead of is wuqt ko, the accusative of the verb jan, *consider* ; uoqat, *times, life*, is the arabic plural of wuqt, like those in page 197 of the *guide*, and wulud, *offspring*, uolad, *race*, with many more of this form ; ghuneemut (zureebut), *plunder, gain, blessing*, from ghuneem (zureeb), *enemy, foe* ; ikhtiyar (iztirab) *choice, power*, from the root khar (zurb), *he was well*, whence khuer (zurib), *well*, khueriyut (zureebut), *welfare*, and mookhtar. (moozturub), *free, absolute*, &c. ; this being one of the tuuleelat, stated in the *guide*, page 192, is given here rather as an imperfect key to the rest, than an accurate account of it even, and the same difficulty will occur wherever a ee oo w uo y are met with, as in the root khar above. these letters are denominated hurfi illut, whence tuuleel, *infirm, unstable, diseased* ; illut, meaning *infirmity*, and naturally enough applied to those capricious vowels just enumerated. a consonant, on the other hand, is termed hurfi

ṣuḥēḥ, *sound, firm, correct*, from ṣiḥḥut, *health*, &c. moo, e soofued, the inverted form requiring the izaft e, which soofued moo, *white hair*, would not; moo-miyan, *hair* or *slender-waisted*, mooshigaf-ee, *hair, splitter*, -ing, may yet appear, also soofued-u, *white lead, hair powder*, and soofued-ee, *whiteness*, &c.; puegham, *message*, pueghum-bur, *messenger, prophet*; hosukega, the third person singular masculine of the compound verb ho-sukna, *to be able to be, to can be*, in which there can now be little intricacy to the reader; yar-ee, *friend-ship*, in the vocative, ue, *o!* being understood, yaraṇ, *friends*, 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 (mooz-turub), *distinguished, illustrious*; mootumueyiz (mootu-zurib) *sagacious, discerning*; another of the tuḷeelat, discussed in the last page, to aid the student mechanically through such forms, as they cannot be properly explained within the compass of a hindoostanee grammar; fūrḡ (zurb), *difference*, firaḡ (zirab), *separation, absence*, moofaruqt (moozarubut), *distance*, &c.; tufreeq (tuzreeb), *discrimination*; tufarcoq (tuzarob), *difference*, mootufurruq (mootuzurrub), *different*; siyuh, siyah, *black, dark*, siyah-ee, *blackness, ink*; gurd-ish, *turning, revolution*; gird, gurd, gurdee, gurdan, all denote something *round, rotary*, like gurd, *dust*, gurdun, *the neck*, gird-ab, *a whirlpool, or water*, gird-bad, *a whirlwind*, surgurdaṇ, *a vertigo*, shub-gurd, *a night-watch or patrol*; luel o nuhar, *night and day*, arabic words often introduced in hindoostanee poetry; ek-saṇ, *uniform*; umul (zurb), *act*, amil (zarib), *actor*, muumool (muzroob), *habit*, mooamulut (moozarubut), *transaction*, the plural

moḡamulat, is used, though in the singular; this, and many others in this form, drop the final t entirely, whence moḡamulu, &c.; ilm (z̄irb), *knowledge*, ḡlim (z̄arib), *knowing*, muḡloom (muzroob), *known*, ḡleem (z̄ureeb), *omniscient*, tuḡleem (tuzreeb), *teaching*, moḡullim (moḡzurrib), *teacher*, moḡullum (moḡzurrib), *taught*, moḡtuḡullim (moḡtuzurrib), *a pupil*, tuḡḡeel (tuzreeb), *acquisition*, from ḡsool (z̄o-roob), *gain*, ḡḡil (z̄arib), *advantage*, muḡḡool (muzroob), *collection*, *tax*, moḡḡḡil (moḡzurrib), *collector*, *dunner*; admee, properly adum-ee, *a man*, from ad-um, *first man*, *adam*; murdee adum-ee, *a gentleman*, is in great use among the hindoostanees, though the derivation be a little obscure, murdee being rather *manhood* than *manly*, murde is emphatic for *a* or *the man*, which with admee *person*, may imply a person who is *a man*, not a *brute*, consequently a *humane* or *gentle-man*; isee, is the definitive yihee, *this very*, inflected; wuḡar (z̄urab), *honour*, from wuqr (z̄urb), the root also meaning *weight*, *dignity*, &c. whence tuḡqeer (tuzreeb), *honouring*, moḡwuqqur (moḡzurrib), *honoured*, and tuḡwuqqoor (tuzurroob), &c. should they appear; ḡlum, *world*, *universe*, *state*, *condition*, whence ḡlum-geer, *epidemic*, also *a conqueror*; pueḡa, *created*, *made*, and pueḡa-k. *to create*, pueḡaḡish, *creation*, *produce*, &c.; kumal (z̄urab), *perfection*, kamil (z̄arib), *perfect*, ukmul (uzrub), *very perfect*; chahe, the 2d person singular of aorist or subjunctive of chahna, *to choose*, which comes nearer our verb than the reader suspects, unless he recollects that h and s are sometimes interchangeable, ho *be*, is often the auxiliary sign, which the aorist can take as well as the indicative; though here it will be as well to translate the words thus: ugur too chahe *if thou choose*, ḡzeez ho *be estimable*, as the

construction will become more easy and evident to every learner; ʔzeez (zʔureeb), *dear, esteemed, friend*, from izzut (zʔirbut), *honour*, iʔzaz (izʔrab), *honouring*, moʔ-ʔzzuz (moʔzurrub), *honoured, honourable*; uor in this place implies, i think, *for, because, since*; chushm, *eye*, chushm-u, *fountain*, chushm-uk, *spectacles*; khula,ʔiq (zʔura,ʔib), plural of khulq (zʔurb), *created being, &c.* khalʔiq (zʔarib), *creator*, mukhlooq (muzroob), *creature*, plural, mukhlooqat; whence mukhlooqat ool urz, *the creatures of the earth*, khʔwar-ee, *despicable-ness, &c.* perhaps connected with khar, *a thorn*; namurd-ee, *unmanly (people) cowardice*; keene, the 2d state or infl. of keenu, *spite*, whence keenu-kush-wur-ee, *spitefulness*, shootoor-keenu, *rancorous*, having the spite of a camel, which generally bites the piece out; zooban, zuban, *tongue, speech, language*; zooban-ee, *verbal*; zooban-duraz, *long or foul-tongued, abusive*; toohmut (zʔoorbut), *calumny*, ittihad (izʔtirab), *slandering*, moʔtuhim (moʔzturib), *slanderous*; ghat-ee, *wily*, from ghat, *a snare, ambush*; a very different word from ghat, *a narrow pass or defile*, 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-kar, *not for use, worthless, good for nothing, or aught*, whence of course *naughty*, also expressed by nukaru, nikumma, koochʔ kam ka nuheen, *useless, waste, (paper, &c.)*; nek-namee, *good-name, reputation*; husud (zʔurub), *envy*, hasid, *envious*, muhsood, *envied*; dum, *breath*, dumu, *asthma, bellows*, dumbund, dumbukhoʔd, *speechless*; dum is much used in composition for *moment, &c.* dumi murg, *at the point of death*, dum bu dum, *constantly*, dum-baz, *puff-er*; qutl has been explained in page 192 of the *guide*; moʔqatulut (moʔzarubut), *carnage*, is like-

wise in use. nuosheerwan, &c. the names of a king, as a generous man, and a hero renowned in persian history, the etymology may be *bold as a young tiger*, or having the fresh milk of human nature in his breast, from *sher tiger*, *sheer milk*, which forms *sheereen sweet as milk*, *bland*, *mild*, *gentle*, &c.; ta hum, or tuobhee, *nevertheless*, *still*; nami neko, *good name*, the o is redundant; yad-gar, *memorial*, *assisting the memory*; udl (zurb), uđalut (zurabut), *justice*, adil (zarib), *just*, iutidal (iztirab), *moderation*, mođutudil (mođturib), *moderate*; sukhawut (zurabut), *generosity*, sukhee, (zureeb), *generous*, but one of the most difficult tuuleelat, not easily explained here; shuja,ut (zurabut), *courage*, shoójau (zoorab), *brave*; bina (zirb), *foundation*, banee (zarib), *founder*, another of the tuuleelat; juhan, *the world*; pa,e-dar, *stable*, from pa,e *the foot*, and dar, *holder*; be-qurar, *restless*, qurar (zurab), *rest*, *stability*; iqrar (izrab), *promise*; moqurrur (možurrub,) *certain*, tuqurroor (tuzurroob), *certainty*; tuqreer (tuzreeb), *declaration*, moqir (možrib), *declaring*, *affirming*; hoosn (zorb), *beauty*, husun, (zurub), huuseen, (zureeb), *beautiful*, uhsun (uzrub), *more or very beautiful*; tuhseen (tuzreeb), *praising*, *beautifying*, *mellioration*; whence tuhseeni tuluffooz, *the euphony of speech*, and the scripture phrase *hosannah*, husuna, *with praise*; arizee, *fleeting*, from urz, *representation*, &c.; muurooz (muzroob), *represented*; ariz, *accident*, &c.; muhw, muhv, muho, *absorbed in*; jumal, (zurab), *beauty*, jumeel (zureeb), *beautiful*; tujummool (tuzurroob), *lustre*; zuwal, *decay*, be zuwal, *inviolable*; mue, *wine*, mue fu-rosh, *a wine merchant*, ghooroor (zooroob), *pride*, mugh-roor (muzroob), *proud*; bud-must, *intoxicated*; zur-must, *purse-proud*, laghur-must, *having*, what we call, *stinking pride*, without one penny to support it, and almost as

offensive as the former; as must means *drunk, lascivious, proud, &c.*; hoojiyo is the future or precativè of hojana, *to become*, resembling those noted in page 258; khoomar (zoorab), *crop-sickness*, from khumr (zurb) *leaven, ferment*, khumeer (zureeb), *fermenting*; mukhmoor (muz-roob), *drunk*, and some others not much used; jooz, *except, but, a sheet of paper*, whence probably joozwee, *a little, few*, and joozrus-ee, *penetrating, parsimonious, attentive to minutiae*; durd i sur, *head-ach, pain of head*, dil, *heart, mind, breast, &c.*, whence dil-dar, *a beloved object*, and a vast quantity of other such compounds; a,eene, inflected by kee from a,eenu, *a mirror*; numut, *manner*, used here as a fem. postposition; ghoo-bar, *dust, gloom*, ghoo-bar-aloodu, *dusty, dismal, dreary*; jis ko, jo, or juon, *who*, in what is called the dative singular; kudoorut, *impurity*; kisee se, *with*, the ablative of ko,ee, this may be termed *any person*.

the scholar has, no doubt, by this time acquired a tolerable notion of arabic roots and their derivatives, (*guide*, 188) 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 hindoostanee story from the arabic, which was introduced in the *guide* (p. 262) merely to be contrasted with his jargonic farrago, under that title, at leisure, if the reader still preserves patience enough to look at so curious a production, ungrammatical and absurd in the extreme, but one that continues, somehow 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 on every occasion to expose the imposition to public notice, which will, i trust, at last prove effectual, and henceforth consign such a preposterous performance to its proper office alone, *vendentem thus et odores.*

though the materials of the present volume or its precursors, the story-teller and guide, 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 practical lectures on the hindoostanee language. if every word, with its various meanings, in the aforesaid works, 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 of significant moveable particles, will be attended with the best effects, the practice cannot be too frequently inculcated.

—

*a list of technical terms, much used in oriental
philology.*

when consulting and applying these words promiscuously, the reader should always recollect, that the ideas of occidental and oriental philologists are very far from coinciding on matters of grammar, and the application of its technical terms. by this he will be sufficiently prepared to make due allowances on many occasions for seeming inconsistencies, which will vanish as he farther advances in the pursuit of eastern literature.

as an adequate progress therein is indeed the only touchstone and grand reconciler of apparent contradictions, that must in every attempt present themselves to a novice in researches of this nature, he should, in the outset at least, preserve some consideration for, and patience with, the labours of those who thus endeavour to instruct him. were beginners to reflect on their own relative situation with authors, and the natives of india, who cannot, of course, explain difficulties incident to science satisfactorily, they would seldom require a caution of this sort, as they would abstain from condemning, until both parties had equally the means requisite for such abstruse communications with each other. some grammatical terms have been omitted, as wholly inapplicable to the hindoostanee, however useful they may prove in the arabic language, where logic and grammar seem more intermixed than in most other tongues: it must likewise be understood that the technicals here are almost exclusively restricted to the usage of moosulman philology, as the hindoos, on their side, have recourse, when unavoidable, to the sunskrit.

abbreviat-ed, mookhtuṣur. *-tion*, ikhtiṣar.

abstract, khoolaṣu, intikhab, *-idea*, urz.

accidence, ṣurf, amud-namu.

accusative and dative, mufool, v. case, *participle*.

adjective, ṣifut, nuṭ, (*-with a noun*) ṣifut- muoṣoof, nuṭ-munoot.

addition, izdiyad.

adventitious, arizee, za'id.

adverb, ḥurf, zurf, tumeez. (*of time*) zurfi zaman. (*of place*) zurfi mukan.

affirmation, iṣbat, eejab.

affirmative, moosbit, moojibu.

allegory, &c. mujaz, -ee, -un.

allusion, kinayu.

alphabet, ulif-be, hoo-roofi-tuhjee, tuhujjee or tuhujjoo, or
-mooquttu, ut.

anagram, tuhreef.

analogy, qureenu.

analysis, tufreeq, tufseel, tushreeh.

anastrophe, moonqulub.

antecedent, murju, u, moozmur.\

aorist, moozaru, ghabir, shurtiyu.

article, huruf, ism.

augmentative, muzeed.

auxiliary, rabit, pl. ruwabit, v. to construe.

before, *prepositive*, ma-qubl.

behind, *postpositive*, ma-bu, ud.

case, halut, i. e. state, condition.

causal, or *efficient verb*, mootu, uddee bil-ghuer, mootu, ud-
dee bu-do mufool.

cause, subub, wujuh, illut.

concealed, moozmir, mukhfee.

concrete noun, shifuti mooshubbu.\

condition, shurt. (-al) shurtiyu. (adv.) hurufi shurt.

conjugate, to, gurdanna, tushreef-kurna.

conjugation, bab, gurdan, tushreef.

conjunction, utf, hurufi turdeed, hurufi juza, temporal-
rabit, zumanee, conjoined, muutoof.

common, mooshturik.

compound, moorukkub.

commencement, ibtida.

connect-ed, mootuwussil, mootu, ulliq, moolhuq. (-ion) ittisal.

consequence, juza.

consonant, hurufi shuheeh.

constituent, or *radical part*, juohuri-kulimu.

- construe to*, rubṭ-d. (-d.) murbooṭ. (-tion) rubṭ.
context, tenor, &c. subaq-siyaq, turzi-kulam, fuḥwa, e-kulam.
copula, rabiṭ, *pl.* ruwabiṭ, applied to substantive verbs.
declin-able, mootuṣurrif. (-sion) bab, tuṣreef.
define, to, tuṣreef-k. ṣifut-k.
definit-e, muṣurifu. (-ion) tuṣreef. ḥudd.
degree, ṣeeḡhu. (*comp.*) ṣeeḡhu, e-tufzeel. (*sup.*) moobalighu.
demonstrative pronoun, ismi isharu.
derivation, ishtiqaq, wujuh tusmiyu.
diacritical points, iṣrab, ḥurkat, matra.
diminutive, (word) ḥurfi tuṣḡheer.
distich, buet, furd, doha.
double letter, mooshuddud, idgham, tushdeed.
doubt, ibḥam. (-ful) moobḥum.
dual, tuṣniyu, moosunnu.
effect, moosubbub, malol.
efficient, kargur, mooussir.
elision, ḥuṣf, muḥzoof.
emphasis, zurb, *emphatic*, takeedee.
etymology, wujuh-tusmiyu, (*in grammar*) surf.
euphony, tuḥseeni tuluffooz.
example, nuṣeer, muṣl.
exception, shaz, istiṣna, moostuṣnu.
explanatory, buyaniyu.
expletive, tukiyu kulam, tumeez.
explication, shuruḥ, tufṣeel, tufṣeer.
expressed, mulfooz, muktoob.
feminine, taneeṣ, moounnus.
foot in verse, rookn, jooz.
future, istuqbal, moostuqbil.
gender, ṣeeḡhu.
genitive, ḥalut-i-izafut, moozaf-o-moozafileh.

in hindoostanee, every noun to which the genitive signs, ka, ke, kee; ra, re, ree; na, ne, nee, are affixed, is termed moozaf iluehi, and it may either precede or follow the moozaf or governing noun: in the persian, on the contrary, the moozaf, suri murd *the head of a man*, must always precede the moozaf iluehi. very little attention to this remark will prevent the scholar's ever forgetting a matter which will otherwise often escape his memory. any word having been demonstrated by the isharu yih, *the, this*, is also termed moosharun iluehi, by the reciprocal effect which the orientalisists denote by such words as fa'il, mufool, *subject and object*; şifut, muoşoof, *quality and qualified*; izafut, moozaf, *genitive and its concomitant*; utf, muutoof, *conjunction and conjunctived*; nida, moonada, *vocative and vocatived*, &c. gerund, ism-muşdur, ism-mufool.

govern, to, uml-k, *-ing*, amil, *-ed*, mu,umool.

grammar, surf-o-nuho, qa,ıdu, quwaneen, &c.

grammatical, murboot, v. *regular*.

grant, (*suppose*) jano, furz kuro, (*-ed*) mufrooz.

hyperbole, moobalughu, oot prechha.

hypothesis, shurt, furz, utkul.

idea, khiyal.

ideal, furzee, khiyalee, urzee.

idiom, moohawiru, roz-murru.

illative, juza.

imperative, umr, *-of duration* -moodamee.

imperfect, (*-tense*) mazee istimraree, (*as a noun*) jamid, naqıs.

indeclinable, ghuer-mootuşurrif.

indefinite, nukiru, tunkeer.

inexplicable, la-hul.

inference, juza, haşil

infinitive, muşdur.

inflection, tuşreef, tubdeel, (-ed) mootuşurruf.

innate, uşl, juohuree, zatee.

interjection, ħurfi mundood, ħurfi nida.

interrogative, (pronoun) ħurf istifhamee.

inverse, moonqulub.

letter, ħurf. pl. ħoorooof.

masculine, tuzkeer, moozukkur.

metre, qafiyu, nuzm.

mood, şeeghu.

moveable, mootuħurrik, *vowelised* by u, i, oo.

mutable, mootubuddil.

negative, munfee, *-particle*, ħurfi-nufee or -sulb.

the oriental mode of terming a verb munfee, *negative*, because connected with nufee, *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; but the learner ought on these occasions 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 themes, until he acquires an adequate command of language for those abstruse and difficult discussions.

neuter verb, fiuli lazimee.

nominative case, ħaluti-fa,il.

noun, (subst.) ism-zat or jamid, (abstract-) ism-şifut, (of excess) ismi-moobalughu, (of place) ismi-zurf, (diminutive) ismi-tuşgheer, (of instrument) ismi-alu, (appellative-) ismi-jins, ismi-ulum, (the governing) moozaf, (governed) moozafileh, (arbitrary) ismi-suma,ee.

number, şeeghu, buchun.

a numeral, ismi-udud.

nunnation, tunween.

omitted, muhzoof.

origin, uşl, maddu.

orthoepy, tuluffooz, qiraat, mukhruj.

orthography, imla, rusm-khutt.

parenthesis, joomlu-mooturizu.

parsing, huqeequt-ulfaz.

part of speech, kulimu, *particle*, huruf, rabbit.

participle past, mazee muutoofu, ismi mufool.

participle, (*present*) ism fa'il, ism haliyu.

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 is wanting by hoo, e kee halut men, *of state in*, the difficulty vanishes at once, and the state expressed by the inflected present participle of verbs, becomes perfectly evident without any relation to the gender or the number of the nominative. *i heard him* (in the state of a speaker or while) *speaking*, muen ne oose bolte (hoo, e kee halut men) soona hue. oos cheez ko muen ne girte (hoo, e kee halut men) dekha hue, *i saw the thing falling*. these expressions, however, must often prove ambiguous; because we cannot positively say here, whether the speaker or the thing was falling; and others may certainly occur still more equivocal than this. *perfect*, mazee or mazee mootluq, (*preter-*), mazee qureeb, (*plu-*) mazee-bu,eed.

person, (1st-) mootukullim, (2d-) mookhatub, hazir, (3d-) gha,ib.

phrase, ishillaḥ, (*a proverbial-*) zurbool muşl.

plural, (*number*) jumuu, buhoo-buchun.

poem, ghuzul, rekhtu, musnuwee.

- potential*, imkanee.
*precativ*e, tuuzeemee.
predicate, ibtida, moobtudu.
pre- or post-position, v. hurfi-muḥnuwee.
present, ḥal, ḥaliyu, v. *participle, tense*.
pronoun, zumeer, v. *relat. inter. and common*.
pronunciation, tuluffooz, mukhruj, oochar, lub-o-luhju, swur.
preter-imp. subjunctive, mazee shurtiyyu, mazee-mootu-shukkee.
primitive, uṣl, moofrid.
prose, nuṣr, *prosody*, oḥrooz.
proximate and remote, qureeb o buʿed.
quiescent, sakin, muoqoof.
radical, uṣlee, juohuree.
regular, ba-qaḍidu, ba-turteeb, v. *ungrammatical*.
relative, ismi-muoṣool, -*noun*, ismi-munsoob.
repeated, mookurrur.
rhyme, rudeef, qafiyu.
rule, zabitu, qaḍidu, qanoon.
scanning, tuqteeu.
simile, tushbeeh, tumṣeel.
simple, moofrid, -at, *pl*.
sign, ḷlamut.
singular, (*number, q. v.*) waḥid, moofrid.
spell-ing, imla, hije, tuhjee, burtunee, (*to*) huje-k.
subject, v. *predicate*, khubur, v. *nominative*.
subject, (theme) zumeen, muzmoon.
substitution, tubdeel.
superlative, moobalighu, v. *degree*.
syllable, (1st-) fa-kulimu, 2d- uen- 3d- lam- and 4th- lam-ṣanee-kulimu.
synonymous, mooturadif.
syntax, nuḥo, subd, v. *grammar*.

tense, zamanu, sumue.

tetrastich, rooba,ee.

verb, fi,ul, *-act.* or *-trans.* mootu,udde, *-n.* lazimee.

verse, nuẓm, *blank-* naṭuk, buḥri- ṭuweel.

voice, šeeghu, *-active*, mu,uroof, *-passive*, mujḥool.

vowel, ḥurfi-illut, matra, *the short vowels, or points*,
i,urab, ḥurkut, (*called*) zubur, futuḥ; zer, kusr; pesh,
zumm.

vocative, ḥaluti-nida, moonada, *v. case.*

understood, mooquddur, moozmir, muhzoof.

ungrammatical, na-murboot, khilaf, or be qa,idu.

unlimited noun, zurf zumani ghuer muḥdood.

word of similitude, ḥurfi-tushbeeh.

europe has now become the school for asiatic, as well as european languages; but it is a matter of serious regret, that students there have always been deficient in the most essential requisite of the former languages. it is almost unnecessary to say, i mean pronunciation. this, every person will allow, cannot be acquired but by the following two methods: first, from the mouth of a well-informed native, or any person who has resided long enough in the country where the language required is current, to be able to speak it as well as any foreigner can; and, secondly, it may be acquired from books in which the language is written in the character of the student's native tongue, according to a method or system, which preserves the original sounds and combinations as nearly as possible. in india we have the first of these opportunities, and many, for whom this work is intended, possess both of these advantages in the prosecution of their studies.

every rational man must lament the very little atten-

tion we have hitherto paid, even here, to this most necessary qualification in the acquirement of a living language. the chief, and perhaps the only reason that can be assigned for this apparent neglect, may be found in what follows. when we leave england, or on our arrival in india, books, composed by authors who knew little of the orthography, and still less of the orthoepy of eastern tongues, were put into our hands; and it must be well known to all how difficult it is to shake off bad habits, especially when acquired at the early period of life, when most of us come to this country.

in reading the asiatic languages in their respective characters, it is utterly impossible to acquire their true pronunciation, without the aid of an instructor perfectly acquainted with these languages. it therefore becomes necessary, for general information, to appropriate at first the characters we are best acquainted with, to that purpose. this was long a *desideratum* in the literary world; but we have great reason to rejoice, that it has been accomplished in the perfect manner which this little work will now unfold.

the names of places in our maps and gazetteers would cut but a queer figure in any of the oriental characters; and as it is, they look comical enough in their present garb even, from the total want of some general scheme for printing words in roman letters only: especially among ourselves, who can boast of an easy, expressive, and comprehensive tongue, which has more claims than any other to pervade the world, as its current speech, from the rising to the setting of the sun, and from the north to the south pole. whatever obstacles may still lie in the way of a radically reformed orthography, applicable to english itself, there can be none to the selection of its most consistent principles and practice, as the solid

foundation for oriental orthoepigraphy becoming visible through the medium of well-known occidental symbols or types, familiar enough already to the leading nations of europe, and to the great commonwealth of america; from the glorious example of which alone, let us devoutly hope, that the liberal arts and sciences will yet descend, to bless the whole earth with that rational liberty, genuine piety, and virtue, which will ever unite in praying for peace and plenty to crown all the useful labours of mankind, with unlimited success in every community, age, and clime.

it will frequently happen, that colloquial intercourse must embrace the names of places, rivers, and persons, common to europeans and asiatics, but so differently pronounced, as to prevent their knowing each other's words for the identical topics of discussion; thus it might be long before any englishman could trace in moosa, his old acquaintance *moses* converted to *a rat*, mother *eve* to *mama huwa*, *mistress air*, and *job*, to *uyoob* or even *sabir*, *patient*. in like manner it must prove equally difficult for a hindoostanee to recognize his own *divine* appellation of *bih-isht-ee* to the *saving angel*, who administers water to the thirsty under a vertical sun, commonly called a water-bearer, when still farther degraded by honest john bull to *a beast*!!—*adam's wine* on the scorching plains of india may be counted *nectar* indeed by the dying sipahee; of whom it is often emphatically said, after receiving so fatal a wound that he instantly dies, *golee is turuh lugee ki panee mangne nu paya*, *the ball hit him so that he had not time even to call for cold water*,—that sovereign balm, or angelic restorer of momentary comfort to life in every extremity.

by consulting the general east india vade mecum a copious collection of words will be found, whence the learner

may see all those words which have been corrupted by both parties in hindoostan, who have been reciprocally engaged in this process for at least one century, to the great detriment of both english and hindoostanee. it will therefore be his interest to procure that work, as one of the most useful companions he can carry with him to british india, whence the following short specimen has been retained here as a peep at, and a caveat against, all the rest.

a brief familiar string of english words, metamorphosed by hindoostanee corruptions.

<i>a friend,</i>	furung.	<i>lace,</i>	lues.
<i>advocate,</i>	udbikut.	<i>lieutenant,</i>	luptun.
<i>as you were,</i>	uj-wur.	<i>lord,</i>	lat.
<i>assistant,</i>	usishtun.	<i>mark time,</i>	marten.
<i>attention,</i>	tel-chun.	<i>office,</i>	apiss.
<i>attorney,</i>	turnee.	<i>open pan,</i>	opunee-pun.
<i>backward,</i>	bhagwut,	<i>order arms,</i>	urdul ram,
<i>barracks,</i>	barik.	<i>parole,</i>	purwul.
<i>bayonet,</i>	bugnet.	<i>patrole,</i>	putrul.
<i>change step,</i>	chunjetap.	<i>pile arms,</i>	phuelarm.
<i>charge bayonet,</i>	churt bugnet.	<i>present arms,</i>	furjunt arm.
<i>command,</i>	kuman.	<i>rampart,</i>	rampot.
<i>corporal,</i>	kupruel.	<i>ramrod,</i>	ramrut.
<i>court-martial,</i>	kotmasool.	<i>recover arms,</i>	rikab-ram.
<i>ensign,</i>	inshuen.	<i>report,</i>	ruput.
<i>fix bayonet,</i>	pes bugnet.	<i>serjeant,</i>	sarjun, sir-jan.
<i>forwards,</i>	falwut.	<i>shoulder arms,</i>	choldaram.
<i>grenadier,</i>	guran-deel.	<i>slow time,</i>	sulooten.
<i>ground firelock,</i>	gran-fueluk.	<i>stand at ease,</i>	tundel tis.
<i>gunner,</i>	gurneel.	<i>supernumerary,</i>	sookh-lumba.
<i>guard,</i>	garl.	<i>trail arms,</i>	tileram.
<i>half-cock fire-</i>	ap-ka-fueluk.	<i>trooper,</i>	toork-suwar.
<i>lock,</i>		<i>vice-president,</i>	baees-pursee-
<i>halt,</i>	hal.		dunt.
<i>indian file,</i>	elchin fuel.	<i>volunteer,</i>	balum-teer.
<i>invalid,</i>	ingleez.	<i>who comes there?</i>	hookum-dar ?

the lists of english and hindoostanee corruptions, by the defaulters on both sides, at full length, preserved here and

in the *vade mecum*, are not for imitation always, but rather for abhorrence, on the same principle which induced the spartans to intoxicate their miserable helots, and shew them to their children in that beastly condition, as the expedient best calculated to inspire the young lacædemonians with an early disgust at the brutal vice of inebriation, from the conviction of its being sounder policy thus to prevent than to cure diseases incident to any state. how far my scheme, on similar grounds, of holding up jargonist englishmen and hindoostanees to the ridicule and compassion of my pupils will succeed in eradicating reciprocal corruptions, is a tale which shall be left in the hands of time to tell at leisure, when i am numbered with the dead, and beyond the reach of blame or praise for my persevering efforts ultimately to produce a radical reform of the gibberish so long affected by the baboons of india, and cherished by the surly old bull dogs of england, who bark at every one that finds fault with their own peculiar *buo wuo*, in the absurd conversion of a, o *come*, to uo *and*, ja, o *go*, to juo *barley*; or the still stranger metamorphosis of sipahee *soldier* to a *sea monster*, neither a man nor a *boy*, but a *seapoy*!!! it can hardly require above two or three years more for *scores* of my orthoepigraphical disciples and converts, in every province of hindoostan, to stamp the language of that immense region with the sterling impression of truth and consistency from our own *english mint*, without running either to italy or france for those roman dies, which we and the americans already in common possess, and in tolerable perfection, for every purpose of hindee-roman orthoepigraphy, as my hitherto *ne plus ultra* system has long since demonstrated. this conviction encourages me to hope, that my scholars will soon be numerous, intelligent, and also considerate enough to improve both the native and european jargonist's lingo in british india, by discarding the corruptions on either side, or, at least, such needless innovations as *court* for *udalut*, *warrant* for *dustuk*, *sunud*, &c. &c. which abound in the hindoostanee tongue, though somewhat defective in a comprehensive enough term for the venerable old lady, who the natives believe lives and moves, and has an honourable being, under the name of *kumpanee*, as rather a wine than a water drinking dame to john bull.

appendix.



when a man feels a deep-rooted conviction, during a period of forty years, that some notions, well concocted by him, upon any particular theme, are consistent with truth, reason, and eventual practicability, if fairly put to the test of experience, he should not, to please even a respectable majority of opponents, rashly be guilty of treason against his own matured judgment, because he probably has bestowed infinitely greater pains on the subject than the very best informed have yet done on the other side of a question, which could not naturally interest them so warmly either in its support or rejection, nor furnish those arguments adducible for purposes that must have been quite familiar to the projector's mind, before a serious proposal could be repeatedly made to adopt a theory and practice which originated with him alone. after this candid declaration, nobody need be surprised at my pertinacity in still preferring reformed occidental symbols to oriental characters of any sort, for communicating orally all the languages of the east, not only most efficiently, but in the shortest possible time, for colloquists at least, who can thus, in due season and place, easily become the most expert bookworms imaginable, whenever peculiar circumstances shall require them daily to decipher mystic writings, or peruse those hieroglyphical symbols which may prove generally current in that country, whose vernacular dialects are all at the tip of the students' tongues, on every occasion where literary intercourse with the natives is deemed a *sine quâ non*. however strange craft or accident may have made any species of letters, the power of each must necessarily be conveyed through others, whose sounds have been previously

known to the learner before he can accurately pronounce their new substitutes, either alone or as the component parts of words: for instance, in the greek grammar 'h, o o, π p, ε ω, κ k, ρ r, υ υ, σ s, τ t, α a, λ l, ο o, ς s, ε e, κ k, ε̃ι e, χ k, ε̃ι e, μ m, α a; all the letters of that alphabet might be thus contrasted with modifications of our own, as mere transcripts of each other, and the preceding, when combined, form, of course, the following sentence, ὄπε κρύσταλλος, ἐκεῖ χεῖμα, *hopw krustallos ekw kroma*, the whole of whose literal sounds and verbal import can in this way be made perfectly evident in both characters. the reader will clearly see this specimen given here, is merely on a small scale, an extension of the elementary principle, whence the scholar started at the very outset of his career; and not one sound argument exists, in the real nature of the thing, against so rational a process, until the visibility and audibility of literal emblems shall become intuitive, or appear consubstantiated by some contrivance, which might be termed an orthoepigraphemeter, or abecedareloge, for teaching hundreds of children simultaneously to learn the forms and powers of letters at their infant schools.

in spite of such promising institutions, it must be confessed, that ancient art, with bewitching mystery in her venerable train, may still produce a thousand plausible pretences, hostile to all modern innovations, which are best calculated to prove that mere learning, however profound, is not always identified with useful knowledge; and the non-appearance of greek, german, &c. in roman typography long ago, is entirely owing to the general prevalence of these prejudices, otherwise that or italian grammagraphy would have been in the last century universally adopted by every civilized state in europe, the

whole of which, before the end of the present age, will assuredly do so, unless prevented by those holy owls and royal eagles who have lately formed an alliance, which, (like some preceding combination of a similar kind, still glimmering through the ruins of babyl,) seems intended again to confound the godlike attributes and towering genius of man, in his attempts to level despotism with the dust, that none but good governments and just laws may spring from rational freedom.

animated from the auspicious result of preceding labours in the field of eastern literature, and undismayed, either by vulgar clamour, or the existing prepossessions of my immediate and former disciples, for which no one can make greater allowances than myself, i now fearlessly enter upon a final amelioration of oriental orthoepigraphy, in the firm belief that this last attempt, being founded on the solid rocks of utility, consistency, and simplicity, will also triumph over any obstacles which dulness, malice, envy, apathy, or honest competition can yet throw in its forward course towards ultimate success. this may be accelerated or retarded by concomitant events, over which one solitary being, situated as i am, can have no other controul, but that invincible spell of an indefatigable spirit which few possess, and a presentiment that sooner or later my system will be justly appreciated according to its deserts, when perhaps the race of the old hindoostanee jargonists will, before or after myself, be wholly extinct and numbered with the dead. i could almost wish to be a survivor of such contemporaries, rather from some latent aspirations, more akin to literary fame and ambition, than to any ardent desire, at this stage of my journey, for a long lingering life of dotage and second childhood, useless to myself and my fellow-creatures. after the foregoing remarks, no liberal-minded reader can well be offended at my introduction of the universal character

now into these pages, through the medium of a similar effort by the venerable franklin, only however, as a prelude to mine, and preparatory to the adoption of this last for all my future works, each of which must thereby, when fully adopted, become *multum in parvo, et parvum in pretio, sed aucto effectu*. a variety of causes will yet make this perfectly apparent, if i be spared to witness the consummation of all my pending designs for the public weal, and the permanent establishment likewise of a good name, as one of the benefactors of mankind in this humble path of literature, where the roses even are scarce, the thorns superabundant, but the fruits so rare, that they have seldom been hitherto gathered for any grand beneficial feast, of which all nations might freely partake, were a single mode of human speech, such as it originally existed, with one vehicle for it, rendered universal, in the lapse of many years devoted to the laudable object of providing a convenient substitute for the tongue which was in common use among mankind, before its miraculous destruction.

in consequence of several recent regulations by the local british indian governments, respecting the acquisition of native languages, and the examination of every officer, in future, previous to appointment for any responsible office or duty in the army, i have found it necessary to select such works for more immediate publication, as will conduce most to the object in view, for speedily qualifying all my pupils in hindoostanee, persian, and the provincial eastern dialects; on the whole of which it seems they are liable to be examined, and passed, promoted, or rejected, according to their deserts, upon one or all of those topical themes. fortunately for this purpose, a correct copy of the *sukontala nutuk* was lately found among various other oriental productions;

and being both a short and sweet little fairy tale, it has been inserted here as a supplement or appendix to the dialogues, in lieu of some less important matters transferred thence to the general vade mecum, published about a twelvemonth since. this romantic story has moreover been chosen as a very appropriate vehicle for the imperceptible introduction, and extensive dissemination of the universal character through the entire circle of my scholars, daily becoming a large and respectable body of well-informed functionaries, both willing and able to serve their honourable employers with public benefit and private credit, so far as the culture of orientalism in general, and of colloquial proficiency in particular, can conduce to render them efficient in every department of the service.

the greek given in page ii, according to the english pronunciation, may be easily accommodated to modern greek, to the scottish, french, or any other mode extant, by introducing the universal character, so admirably adapted to express every literal sound. thus *ubi glacies ibi hyems*, from the mouth of an englishman, seems *yobæ gleseez ebe hæemz*, which in scotland become *obe glusees ebe heemz*. a frenchman says *øbe*, and an italian will make the *c* of *glacies* itch so—*glucees*, similar to scottish, when written *scotch*.

our knight-errant *kweksot*, quixot, in france and italy is termed *kesot*, but in spain and germany, perhaps better known as *kekot*, who has thus apparently three or four different names, though only one in reality, but variously modulated by particular nations, as the foregoing examples sufficiently demonstrate, in the projected symbols, with which the reader is supposed to be already well enough acquainted from the dictionary plate, &c. q. v.

this being the case, we may proceed to illustrate our universal character by the following extracts and hindoo-stanee romance, from a work published many years since in british india, for the colleges there, when the hindee roman system was brought to perfection, as a prelude to the present essay, in that department of orientalism.

the genius of the late sir william jones has conferred a name and character upon the dramatic story of *sukontulu* (or, as he wrote and termed it, sacontala, the fatal ring), which can acquire no additional lustre in our hands, though the poet *merzu kuzem juwan*, certainly has given it in the very best flowery style of *hendostune* prose, enlivened occasionally with some beautiful specimens of his own poetry. it is not my business to defend or account for the deviations in this version from the *sunskret* work which sir william jones translated, any further than to desire the reader to observe what *juwan* says for himself on this particular theme. i have purposely chosen the popular novel or romance of *sukontulu* for the first experiment on my orthoepigraphical system, now rendered as uniform, easy, and perfect as possible; because the proportion of *sunskret* or *henduwe* words here is such, as will probably enable me to exhibit the whole variety of roman substitutes for both *henduwe* and persian types, in this one publication, from which a correct transcript can at all times be easily made into either of these oriental characters. if i prove fortunate enough merely to indemnify myself with the produce of the sales, this even will animate me to extend my exertions much farther, on the same principles, until we procure or create a respectable collection of *hendostune* authors, in prose and verse. nothing has been omitted, on my part, to induce the

learned natives, under my controul, to adopt a simplicity and perspicuity of style in all their compositions, in lieu of the false glare, affected obscurity, absurd conceits, and pedantic diction, which so often distort and disgrace the works of their predecessors ; but whether my success in this respect has kept pace with my efforts, or i be possessed of talents equal to such a task, are both questions which it is the province of more impartial judges than myself to determine. of one thing we may, from the history of literature in every country, be pretty certain—that the *hendostune* is still in that stage of infancy, when poetry predominates over humble prose, and when literary productions will be more esteemed for the gaudy flowers of exuberant fancy which they display, than for the solid fruits of common sense and sound philosophy that, under more favourable circumstances, they doubtless might contain. let us look back but three or four centuries to the state of english composition in general, and we shall discover very little of that elegant simplicity of style to boast of, which is now deemed the perfection of our best writers ; and which alone can confer sterling worth on any language. those *hendostune* students who wish to become masters of my ultimatum, with the most beneficial effects to themselves, and with the least possible trouble, should transcribe a small portion of *sukontulu* daily into any of the oriental characters they may prefer for that purpose. this exercise alone, continued regularly for a month, will give them a habit of writing with facility, besides enabling them to spell every word with the utmost accuracy and precision. every body will allow that this is an object of no small difficulty and importance in the languages of the east, where so many similar sounds are constantly expressed by very different letters, with which every

scholar, however, is supposed to be so well acquainted, as to avoid all errors of this nature. when the pronunciation and correct local chirography of the *hendostune* student are both confirmed by frequent exercises from the subsequent pages, until the whole have been copied over in the nagree and persian letters, and translated in english, he may then, with pleasure and profit, commence the *prem sugur*, a very entertaining book, rendered with elegance and fidelity from the *bruj bhufu* into the *khure bole* by *lullo je lul*, of the *hendostune* department in the college, expressly to effect the grand object of teaching our scholars the *hendostune* in its most extended sense, and with proportionate advantages among the grand hindoo mass of the people at large, in british india. i shall leave it entirely for the impartial and unerring voice of time, ultimately to demonstrate the utility of such a scheme, by contenting myself in the interim with the conviction that i shall not labour with it in vain, having already perceived the most happy consequences among my own immediate pupils, in this pursuit, from my resolution and their perseverance combined.

more than 22 years have elapsed since the above was published, and most people by this time have been, or may be, convinced, that my expectations are completely verified, from an extended trial with not less than 1500 pupils, the great majority of whom became expert orthoepigraphists, and many of them now rank among the best colloquists and linguists in the king's or company's service. my hopes of the universal mode of expressing and communicating every oriental dialect are not less sanguine; but before it is exhibited here, we must proceed to consider franklin's plan as follows.

scheme for a new alphabet and reformed mode of spelling; with remarks and examples concerning the same; and an enquiry into its uses, in a correspondence between a lady and doctor franklin, written in the characters of his proposed alphabet.

in this alphabet only six new letters will be found, *cl, u, ſ, y, h, h*, while an equal number of the old ones have been rejected. thus *c* is omitted as unnecessary; *k* supplying its hard sound, *s* the soft; *l* also supplies well the place of *q*, and with an *s* added, the place of *x*: *q* and *x* are therefore omitted. the vowel *u* being sounded as *oo*, makes the *u* unnecessary. the *y*, where used simply, is supplied by *i*, and where as a diphthong, by two vowels: that letter is therefore omitted as useless. the *jod j* is also omitted, its sound being supplied by the new letter *ſh*, which serves other purposes, assisting in the formation of other sounds;—thus the *ſh* with a *d* before it, gives the sound of the *jod j* and soft *g*, as in “james, january, giant, gentle,” “*dſeems*, “*dſhanueri*, *dſoyant*, *dſentel*;” with a *t* before it, it gives the sound of *ch*, as in “cherry, chip,” “*tſeri*, “*tſhip*”; and with a *z* before it, the french sound of the *jod j*, as in “jamais,” “*zſhame*.”

thus the *g* has no longer two different sounds, which occasioned confusion, but *is*, as every letter ought to be, confined to one. the same is to be observed in all the letters, vowels, and consonants, that wherever they are met with, or in whatever company, their sound is always the same. it is also intended that there be no superfluous letters used in spelling; i. e. no letter that is not sounded; and this alphabet, by six new letters, provides, that there be no distinct sounds in the language, without letters to express them. as to the difference between short and long vowels, it is naturally expressed by a single vowel where short, a double one where long; as for “mend,” write “mend,” but for “remain’d,” for “did,” write “did,” but for “deed,” write “diid,” &c. what in our common alphabet is supposed the third vowel *i*, as we sound it, is a diphthong, consisting of two of our vowels joined; [viz.] *u* as sounded in *u* of “unto,” and *i* in its true sound. any one will be sensible of this, who sounds those two vowels *u* *i* quick after each other; the sound begins *u* and ends *i*. the true sound of the *i* is that we now give to *e* in the words “deed, keep.” for the nature and intention of the alphabet, &c. franklin’s editor refers at once to what has been said on the subject, in answer

to the young lady's objections; and as both letters may be deciphered in two or three hours' study, they will be found worthy of adequate attention by every inquisitive reader who feels interested in the dissemination of the english language as a universal tongue.

On the self-same premises **U S** form **US**, not **YOS USE**, nor **OS**, but **US** only, because the cross in **U** debars its possessing above one simple note or tone heard in **up**, **sun**, **pun**, **never op**, **son**, **pon**; whence, also, **u**, of **paw**, is not **a** of **papa**, nor **e** of **paper**, **pepur**, the whole being perfectly distinct vowels, however much they are thus abused by us.

From the panglossal prospectus, the reader will instantly perceive the superior claim which my universal grammaculture has to general adoption over its numerous rivals, in the opinion at least of considerate people, who cannot desery any very alluring beauty in letters, merely because they seem strange, intricate, or antique; and consequently are of difficult acquisition, compared with these plain, common characters, which look like old acquaintance at the first glance, and are accordingly but too apt to be despised by literary coxcombs, who prefer worthless exotics to the most precious of our own indigenou productions, in many verbicultural pursuits.

For instance, the chinese symbols are beginning to be idolized in europe by the learned, both for their mystical properties and uncouth shapes, liker so many towers of bablyl, to confound learners on the road to science, than intelligible finger-posts to indicate the best, easiest, and shortest way to truth and perfection of any sort.

Wherever useful literature twinkles through such hieroglyphic signs in a cyclopedial zodiac, the sun of mental intelligence must labour under an everlasting eclipse, favourable only to national ignorance and brutality, the two fertile hotbeds of superstition and abject slavery; whence despotisms, in regular gradations, spring from every concentric circle of misrule in the state, as so many deleterious mushrooms raised upon a dunghill—amphitheatre of venal corruption—that speedily infects the whole mass of the community with a servility of mind, and debasement of body, to which no miserable jackass, if half as rational as balaam's, would ever stoop for a single day of its life, though whole nations of bears, bulls, mules, and monkeys are, in these debasing times, all grovelling at the feet of despotism in the dust, to elucidate in this manner the dastardly propensities of such slaves.

The chinese, with all their arts and mysteriousness of erudition, appear to have commenced in slavery, have continued as the vilest helots, and will remain so till the end of their social chapter, unless they resolutely exchange the existing preposterous methods of speaking and writing, for some better modes, or adopt my universal plan, acquirable in one twentieth part of the time requisite for mastering even their own vernacular tongue, which has no proper grammaculture whatever, in common with all other civilized people: it cannot therefore, as such, appear in the pantagrapical contrast among the rest, except by its congenial proxies from the roman characters.

EXAMPLES [of writing in this Character.]

So huen sym endfiel, byi divyin kamand,
 Uih ryizij tempests seeks e gilti land;
 (Sytſi az av leet or peel Britania paſt,)
 Kam and siriin hii dryivz 'hi fiuriys blaſt;
 And, pliez'd 'y' calmytiz cardyrz tu pyrfarm,
 Ryidz in 'hi huqr'luind, and dyirekts 'hi ſtarm.

So 'hi piur limpide ſtriim, huen ſcaul wi'h ſteenz
 av ryſſij tarents and diſending reenz,
 Uyrks itſelf klair; and az it ryz, riſyinz;
 Til byi digriiz, 'he ſlotij miryr ſyinz,
 Reſlekts iitſi ſcaur 'hat av its bardyr groz,
 And e niu hev'n in its feer byzym ſhoz.

Diir Syr,

Kenziytn, Septembyr 26, 1768.

yi hav tranſkryb'd iur alfabet, &c. hwiſi yi hink myit bii av ſyrvis tu 'hoz hu
 wiſi tu akuyir an akiuret pronynſieſyn, iſ 'hat kud bii ſiks'd; byt yi ſii meni
 inkawinieniensiz, az uel az diſkyltiz, 'hat uud attend 'hi brigiij iur letyrs and
 carhagrafi intu kamyn ius. caal avur etimalodſiz uud bii loſt, kansikuentli uii
 kud nat aſyrteen 'hi minij av meni wyrd; 'hi diſtignſyn tu, bituin wyrd av

different mininy and similar scaund und bii iusles, ynles wi living rytyrs publise niu iidisyms. In scart yi biliiv uii myst let piipl spel an in heer old uee, and (az wi fynd it iiziest) du hi seem cawrselvs. With ease and with sincerity I can, in the old way, subscribe myself,

Dr. Franklin.

Dear Sir, Your faithful and affectionate Servant,

M. S.

ANSWER TO MISS S * * * * *

Dir Madam,

hi cabdheksyn iu meek tu rektifyiny caw alfabet, "hat it wil bii attended wih inkawviniensiz and difikyltiz," iz e naturali wyn; far it cacalueez cakyrz huen eni refarmeesyn iz propozed; huehry inriidhyn, gyvernment, car lacaz, and iiven daun az lo az rods and huil karidfiiz. hi tru kuestsyn hen, is nat huehry heer wil bii no difikyltiz ar inkawviniensiz, byt hueher hi difikyltiz mee nat bii symcaunted; and huehry hi kanviniensiz wil nat, can hi hol, bii greetyr han hi inkawviniensiz. In his kes, hi difikyltiz ar onli in hi biginy caw hi praktis: huen hee ar wyns ovyrkym, hi advantedheez ar lastig.—Tu yihry iu car mi, hu spel uel in hi prezent mod, yi imadfin hi difikylti caw tshendshig hat mod far hi niu, iz nat so greet, byt hat wi myt pyrfekthi get ovyr it in e wiiks rytyng.—Az tu hoz hu du nat spel uel, if hi tu difikyltiz ar kympeerd, viz. hat caw tiitshig hem tru spelig in hi prezent mod, and hat caw tiitshig hem hi niu alfabet and hi niu spelig akardin tu it, yi am kansfident hat hi latyr und bii byi far hi biist. hee naturali facial intu hi niu mehyd cacalredi, az myth az hi imperfekshyn caw heer alfabet wil admit caw; heer prezent bad spelig iz

onli bad, bikcaaz kantrari tu hi present bad rulz: yndyr hi niu rulz it uwd bii gud. hi difkylti aw byrny tu spel uel in hi old uee iz so greet, hat fru atteen it: hcauz andz and hcauz andz rytyng an tu old eedf, wi' hcaut ever biiny eeb tu akuwyr it. 'Tiz, bisydz, e difkylti kantiuali inkrisyng, az hi scaund graduati veeriz mor and mor fram hi spel; and tu farenyrs it meeks hi byrny tu pronauns awr laquedf, az riten in awr buks, cacal most impasabl.*

Naw az tu "hi inkawviniensiz" in mensyn.—hi fyrst iz, hat "acal awr etimalodfiz uwd bii last, kansikuentli uui kud nat asyrteen hi minny aw meni uwdz."—etimalodfiz ar at present veri ynsyrteen; byt sytfe az hee ar, hi old buks uwd stil prizyvr hem, and etimalodfiztz uwd heer fynd hem. Uyrdz in hi kors aw tajm, thendsfe heer minnyng, az uel az heer spelng and promynsieefyn; and uui du nat luk tu etimalodfiz far heer present minnyng. If yi fud kacal e man e Neev and e Vilen, hii uwd hardli bii satisfyd wi' myi telng him, hat uyn aw hi uwdz oridfinali signyfyd onli e lad ar syrvant; and hi y'hyr, an yndyr plauman, ar hi inhabitant aw e viledf. It iz fram present usedfe onli, hi minnyng aw uyrds iz tu bii detyrmined.

Iur sekynd inkawviniens iz hat "hi distyngfyn bituwin uwdz aw difrent minnyng and simylar scaund uwd bii distrayid."—hat distyngfyn iz cacalredi distrayid in pronaunsyng hem; and uui rilgi can hi sens alon aw hi sentens tu asyrteen, hwiitfe aw

* franklin used to lay some little stress on this circumstance, when he occasionally spoke on the subject. "a dictionary, formed on this model, would have been serviceable to him, he said, even as an american; because, from the want of public examples of pronunciation in his own country, it was often difficult to learn the proper sound of certain words, which occurred frequently in our english writings, and which of course every american very well understood as to their meaning

hi several wyrdz, similar in saund, wii intend. If his iz syfshent in hi rapiditi av diskors, it wil bii mytsh mor so in riten sentenses, hwiitsh mee bi red lezshurli, and atended tu mor partikularli in kees av difskylti, han wii kan atend tu e past sentens, hwyil e spiikey iz hyryyig ys alay wih niu wyrdz.

Iur hyrd inkanviniens iz, hat, "caal hi buks caalredi riten uud bii iusles.—his inkanviniens uud onli kym can graduali, in e kors av edses. Iu and yi, and yhyr ncau livig ryityrs, uud hardli fcarget hi ius av hem. Piipl uud long byrn to riid hi old ryityg, ho hee praktist hi niu.—And hi inkanviniens iz nat greetur, han huat has aktuali hapend in e similar kees, in Iteli. Farmerli its inhabitants caal spok and rot Latin; az hi laquedsh thendshd, hi spelig fcalo'd it. It iz tru hat at prezent, e mir ynlarnd Italiien kancat riid hi Latin buks; ho hee ar stil red and yndyrstud byi meni. Byt, if si spelig had nevyr bin thendshd, hii uud ncau hav fcaund it mytsh mor difskylt tu riid and ryit hiz on laquedsh; fcar riten wyrdz uud hav had no riteeshyn tu saunds, hee uud onli hav stud fcar higs; so hat if hii uud ekspres in ryityg hi yiddia hii haz, huen hii saunds hi wyrd Vescovo, hii myst iuz hi letyrz Episcopos.—In fcart, huat ever hi difskylt iz and inkanviniens iz ncau ar, hee wil bii mor izili syrmaunted ncau, han hwiirastyr; and sym tyim av yhyr, it myst bii dyn; av auw ryityg wil bikym hi seem wih hi Tsyiniuz, az to hi difskylti av byrniy and iuzig it. And it uud alredi hav bin sytsh, if wii had kantiuiud hi Saksyn spelig and ryityg, iuzd byi avw forfahyrz.

yi am, myi diir friend, iurz afekshynethi,
Lyndyn, Kreven-striit, Sept. 28, 1768.

B. FRANKLIN.

the foregoing has been so often reprinted by ignorant persons, that it has cost me no small trouble here to reconcile it either with franklin's own scheme, or with walker's pronouncing dictionary; whence it is possible enough that some of my emendations may seem rather inconsistent to those who cannot see the subject as i do; be this as it may, an impartial public can now judge, whether the franklinian method, with all its imperfections visible to me—or mine, with those defects that will yet be perceptible to others, ought to bear the bell in the present amicable competition to serve our fellow-creatures, in that very department, from which the boasted reason of man evidently proceeds. the venerable american's views of literary reform were limited to english, as a particular dialect only; while my project is generally extended to human speech, under all the variable or varying aspects it can well assume; embracing, at the same time, the probability and possibility of being adopted, along with allion's mother tongue, as a commune bonum for the whole world.

of the two plans, every candid reader may coolly judge for his or herself, after carefully comparing the preceding with the subsequent exhibition of the same examples and letters in their different garbs; and should neither of these merit adoption, in the opinion of every fastidious critic, in god's name let other modes be produced: for sooner or later, as the good doctor predicts, something of this sort must be accomplished, during the pending career of superior intellect towards the unlimited amelioration of mankind.

those who have been long accustomed to the hindee-roman plan, may, in the outset with the universal mode, feel a little disgusted at the idea of my imposing a new task upon them; but the difference between the two is on the whole so trifling, that the smallest attention will in one day reconcile every apparent difficulty, with this advantage, that the new system, while much shorter, involves no inconsistency, nor subjects the scholar to the least uncertainty ever afterwards with any one symbol or sound.

this is more than with truth can be affirmed of the hindee-roman, whose a, u, i, ee, oo, ue, uo, are very apt to mislead the reader with these vowels in numerous instances; and the literal combinations ch, sh, sch, kh, gh, ph, ng, for simple sounds, are equally so in regard to the consonants; a fact that can readily be proved, on comparing any portion of hindoo-stance in the hindee-roman letters with the same sentence in the universal character, which becomes almost infallible, ever after its easy and complete acquisition by the reader, whatever his age may be, in senescence, adolescence, or infancy. every imperfection of the former scheme had been fully detected and remedied by the progressive experience of forty years, with a constant superintending resolution to render some occidento-oriental method or other ultimately as perfect as possible in its application, not only to eastern dialects, but to all the languages of the universe.

the only symbol now retained by me, as a monogram with a double articulation, in a single form, that can at first be troublesome, is c, with the power of itch, tsh, ch, alone; but this difficulty will disappear, when we perceive that j also represents dj, dzh, edge, though only one character.

examples of writing and printing in gilchrist's universal character, which, in a second attempt, will be assimilated still more with the most improved specimens of the script type, on rather a smaller and more elegant scale than the present, to obviate all those objections that may now exist against this first essay in a scheme of practical grammographic perfection.

so hwen sum enjel, bæ devien komand,
 wæt ræzey tempests seks e gelte land;
 (suc az ov let or pel bretanya past)
 kam and seren he drevz te fyoreyus blast,
 and, plez'd t' ulmætez ordarz to purform,
 ruedz en te hwurtwend, and dærekts te storm.

so te pyor lemped strem, hwen fiol wæt stenz,
 ov ræzey torents and desendey renz,
 wurks etself kler; and az et runz, refenz,
 tel bæ degrez, te flotey merur senz,
 reflekts ec flør fat on ets bordur groz,
 and e nyo hev'n en ets fer buzum soz.

der sur,

kenzeytan, septembur 26, 1768.

æ hav transkræbd yor alfabet, &c. hwec æ tenk meet be ov surves to toz ho wes
 to akwæer an akkyoret pronunseesun, ef fat kod be fæksd; but æ se mene enkonve-

neensez, az wel az defekultez, fat wod attend te breyej yor letturz and ortografe ento komman yos. wī wōr etemolozez wod be lost, konsekwentle we kod not asurten te meney ov menewurdz; te desteyksun to, betwen wurdz ov deferent meney and semelar swōnd wod be yosles, unles we levey returz publes nyo edesunz. en sort w belev we must let pepl spel on en fer old we, and (az we fiend et ezeest) do te sem wōrsewz.

With ease and with sincerity I can, in the old way, subscribe myself,

Dear Sir, Your faithful and affectionate Servant,

Dr. Franklin.

M. S.

ANSWER TO MISS S * * * * *

der madam,
te objeksun yo mek to rektefiseej wōr alfabet, "fat et wel be attended wēt enkonvenneensez and defekultez," ez e nacyoral wun; for et ulwez okurz hwen ene reformesun ez propozd, hwetur en reledjun, guwurnment, or luz, and even dion az lo az rodz and hwel karredjez. te tro kwestsun ten, ez not hwetur fer wel be no defekultez or enkonvenneensez, but hwetur te defekultez me not be surmænted; and hwetur te konvenneensez wel not, on te hol, be gretur fan te enkonvenneensez. en tes kes, te defekultez ar onle en te begeney ov te praktes: hwen te ar wuns owurkum, te advantedjez ar lastej. to etur yo or me, hō spel wel en te prezent mod, w emadjen te defekulte ov cenjej fat mod for te nyo, ez not so gret but fat we mæt purfektle get ower et en e weks wētij.—az to toz hō do not spel wel, ef te to defekultez ar kumperd, wēz. fat

ov tecej tem tro speley en te prezent mod, and tat ov tecej tem te nyo alfabet and te nyo speley akkordey to et, æ am konfident tat te latur wod be far te lest. te nacyonale ful ento te nyo metod ulrede, az mac az te emperfeksun ov ter alfabet wel admet ov; ter prezent bad speley ez onle bad, bekuz kontrere to te prezent bad rolz: andur te nyo rolz et wod be god. te defekulte ov lurney to spel wel en te old we ez so gret, tat fyo atten et; tnozandz and tnozandz rnetey on to old ej, wëtrot evur beey ebl to akwer et. 'tez, besudz, e defekulte kontenyale enkresey, az te swond gradyocale verez mor and mor from te speley; and to forenurz et meks te lurney to pronsons wor lagwey, az reten en wor boks, ulmost impossebl.

no az to "te enkonveneensez" yo mensun.—te furst ez, tat "ul wor etemolojcz wod be lost, konsekwentle we kod not assurten te meney ov mene wurdz."—etemolojcz Jez ar at prezent vere unsurten; but suc az te ar, te old boks wod stel prezuru tem, and etemolojcz wod ter fiend tem. wurdz, en te kors ov tem, ceny ter meneyz, az wel az ter speley and pronunseesun; and we do not lok to etemoloje for ter prezent meneyz. ef æ sod kul e man e nev and e velen, he wod hardle be satesfied wet mæ teley hem, tat wun ov te wurdz orejenale segnified onle e lad or survant; and te utur, an undur plöman, or te enhabetant ov e velej. et ez from prezent yozey onle, te meney ov wurdz ez to be deturmened.

yor sekund enkonveneens ez tat "te desteyksun betwen wurdz ov deferent meney and semelar swond wod be destræed." tat desteyksun ez ulrede destræed en prononsey tem; and we relæ on te sens alon ov te sentens to assurten hwec ov te several wurdz, semelar en swond, we entend. ef tes ez susefent en te rapedete ov deskors, et

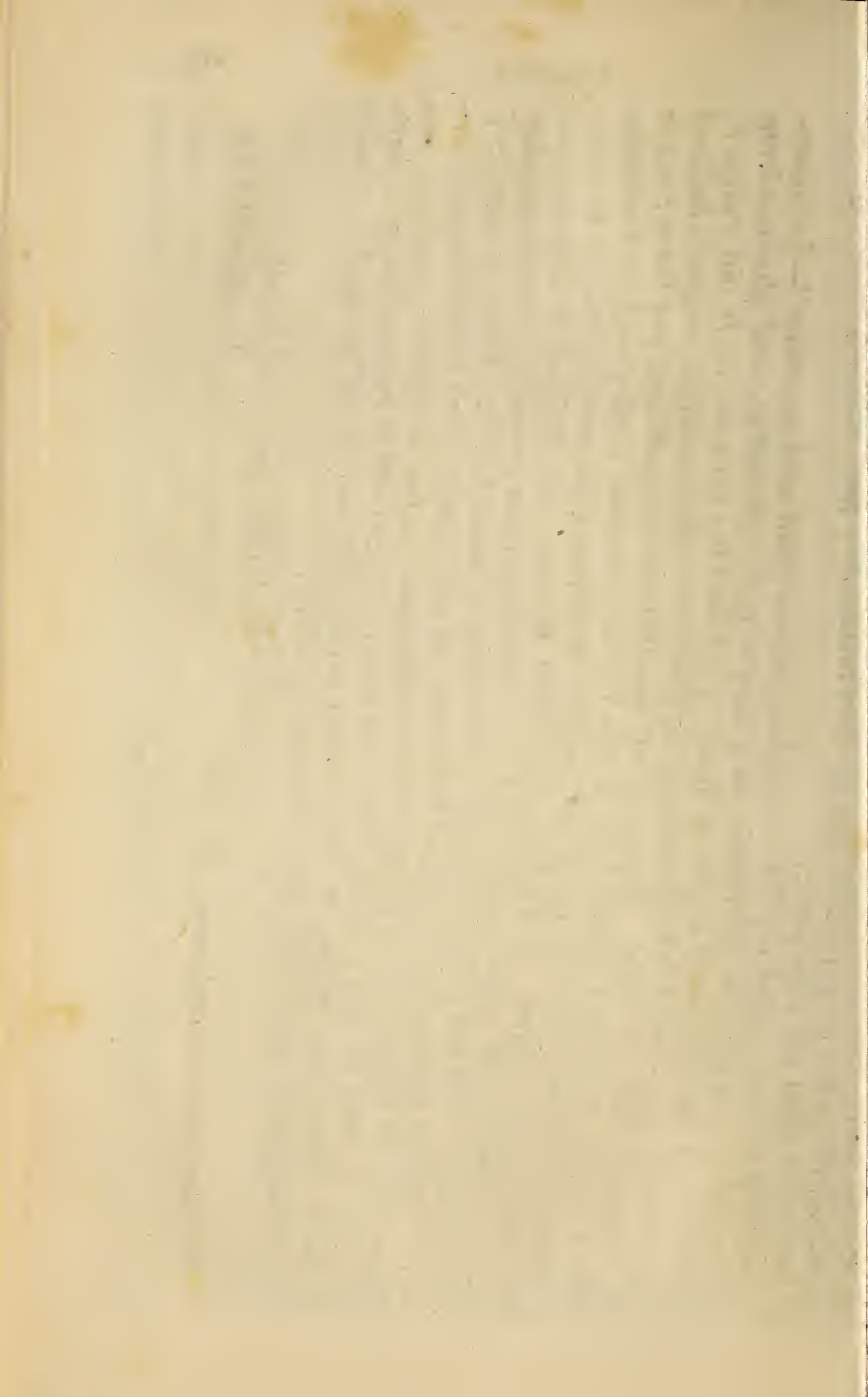
wel be muc mor so en reten sentenses, hwec me be red te gyorte, and attended to mor partekyolarle en kes ov defekulte, fan we kan attend to e past sentens, hwel e spekar ez hureey us aloy wet nyo wurz.

yor turd enkonveneens ez, fat "ul te boks ulrede reten wod be yosles."—tes enkonveneens wod onle kum on gradyoale, en e kors ov ezez. yo and w, and ufur nwo levey returz, wod hardle forget te yos of tem. pepl wod loy lurn to red te old retig, to te praktest te nyo.—and te enkonveneens ez not gretur, fan hwat haz aktyoale hapend en e semelar kes, en etele. formarle ets enhabetants ul spok and rot laten; az te laywey cenjd, te speley follod. et ez tro fat at prezent, e mer unburnd etalyan kannot red te laten boks; to te ar stel red and undurstod bee mene. but, ef te speley had nevr ben cenjed, he wod nwo hav fiond et muc mor defekult to red and rret hez on laywey; for reten wurdz wod hav had no relesun to sændz, te wod onle hav stod for teys; so fat ef he wod ekspres en rrety te wdea he haz, hwen he sændz te wurd Vescovo, he must yoz te leturz Episcopus. en sort, hwatevr te defekultez and enkonveneensez nwo ar, te wel be mor ezele surmounted nwo fan heraftur; and sum tæm or ufur, et must be dun; or wør rrety wel bekum te sem wet te cenez, az to te defekulte ov lurney and yozey et. and et.wod ulrede hav ben suc, ef we had kontenyod te saksun speley and rrety, yozd bee wør forfaturz.

w am, mee der friend, yorz afeksunetle,

B. FRANKLIN.

lundun, kreven-stret, sept. 28, 1768.





sukontulu nutuk

—
bismillah errukmaner-rukem
—

kodu ku nam le puhle zubun par
lugu pher del ko upne dustun par

yeh qessu furrokseyur budsuh ke sultu-
nut men sunskæt se brujbhakha men tarju-
mu hou thu ub suhe yulum budsuh keyuhd
men wor zobdue noenane yuzemossunmosere
kuse suhe kiewun burguhe eylestun usrafol
usruf markwes welleste governor generul
buhador (dumu dölutoho) ke hokomat men
sune uthuru sio ek yesuwe motubeq sune bu-
ruh sio pandruh hejre ke junube jun gel-
krest suheb buhador (dumu zelloho) ke kus-
bol hokm kuzem yule juwun ne ese zubune
rektu men buyun keyu

es dustun ke lekhne wale ne yon lekhu hæ
ke furrokseyur budsuh ke fedweyon men se
mole kun fedue kun ke bete ne jub ek luru
mure (tab hozore por nor se osku ketub uyu-
zum kun hou) ose wiyum men osne nuwuz
kubeswur ko hokm keyu ke sukontulu nutuk
jo sunskæt men hæ bruj ke bole men kuh os
kubeswur ne yeh kuhane kubet dohre men

kuhe ke jes ku turjumu yeh hæ wɔr jo ugreze
men hæ so sunskæet se hou hæ ugur es men
wɔr os men koch furq ho to momken hæ

ub suhebune dunes o benes ke kedmut men
eltemus meru yeh hæ ke casm o gose ensuf
kholen wɔr tok monsefe se bolen ke kubet wɔr
dohre ku turjumu jesu cuheye wæsu zubune
rektu men kubho saktu hæ oske wɔr eske muz-
mon ke bundes ku furq kholu hou hæ buyun
ke ehteyu kyu

turz oske hæ jode esku nerulu tɔr hæ
osku yulum wɔr hæ wɔr esku yulum wɔr hæ
qutye nuzur es se kekubetho yu dohru nuzm
ku turjumu nusɾ men tɔbeyut ko montusur
kurtu hæ kyu kyu

lekhe ye es leye do cɔr feqre
ugur jue tuyummol ho kese ju
gereft es men nu ho uhle kerud ko
ke os muzmon ku yuhun tɔr yeh thu
wugur dekken kutu tɔ bhe sumujhkur
moyuf esko kuren ho loɽf furmu
ke kale hæ busur koe kutu se
kese ko es men tɔyune koe de kyu
juwan bus del lagu to dustun pur
yuhun se yon hæ ub uguz esku

ke ugle zumune men veswumetr num ek
suks thu suhr ko chor jujul men rahu kur-

tu wɔr upne tɔr ke yebudut o reyuzut den
 rut keyu kurtu upne suheb ke bunduge men
 tun budun ke koch ose kubur nu the sewu ose
 ke tusuwɔr ke kubhe neguh edhur odhur
 nu the yuhun tuk doblupe se lutu thu ke
 puhcunu nu jutu

budun phol su sokh kuntu hou thu
 reyuzut ke mare woh jetu mou thu
 en dokhon se osko kubhe ek dum urum
 nu thu sewu othune en jufuon ke koch kum
 nu thu tu ke es kaksure seur zo del ke buruwe
 wɔr durukt se modduyu ke phul puwe

usu jog keyu usu usun bundh bethu nuz-
 dek thu ke bunduge ke zor se ruju endur ke
 seyhusun chen le jetne teruth the on sub men
 guyu suhr suhr duryu duryu ghul ghul pu-
 kurmu kurtu pheru nu chozu kese nudde ku
 kenuru jes juyul men kese durukt tule
 zuru bethu gerdugerd ug julutu pher upne
 tuen oltu lukutu dum budum dhowun monh
 men leyu kurtu tupusyu es turuh keyu kurtu
 guruz os tupuswe ku yuhe hul thu wihon pu-
 hur tupjup ku keyul thu
 cɔnsuthburustuluk woh buyubun nuward thu
 ser se luguke punw tuluk gurd gurd thu
 bunusputte he khutu ruhtu bhokh pyus ke
 ezuen suhtu wɔr ro bu uftub hokur

gurmeyon men woh jegur taftu julukur gerdug
 bæhtu thu dher jæse rukh ku uwe nazur
 wɔr juron men gule tuk pune men hokur kluru
 jup keyu kurtu thu sɔge del se hur sum o suhur
 æse baten sonkur ruju endr ko buhot soc
 buru dur del men hou oskees jog torne ke leye
 menuku pure ko bolukur buhot se uobhugut
 ke wɔr yeh ahwul zuher keyu

woh ruju ke hosne solok se buhot kos hoe
 wɔr es muɽlub ke sante he yon bole ke mæn woh
 pure hou ugur meru suyu brahma befnɔ
 mahudeo pur pure dewune ho jwɛn

jo we hoven wuhse to kur lon mæn rum
 mere yud men bholen sub upne kum
 ye æse hæn judo bhure ujkhreyn
 ruhe dekhkur enko soth bodh kuhun
 yeh ahwul jub æse logon ku ho
 rukhon pukdumun mæn kub wɔr ko

vesumetr ko ek pul men upne pur dewu-
 nu kurlon tumum yomr ko qusqe ke juguh
 yeh kulujk ku teku mathe pur dhar don joge
 yu jute ten tubuq men kæn æsu hæ jo mojh se
 up ko bucuwe osko to mæn dam men wɔr ku
 koch wɔr kur don qusum hæ mahuruj ke ugur
 ose kum ke bus kur onleyon pur nu nucuon to
 num upnu menuku nu rukhon baten ketne
 æse he kurke ben kundhe pur dhar wuhun se

othe bueth upne tukt pur huvwue usman se
 zamen pur otre woh ek usu seturu the ke
 tumam yulum ko jes ne rosun kur deyu tes
 pur soluh seyur buruh ubhrunjo os ne ser se
 punw tuluk keye den ko to soruj osku julwu
 dekh rusk ke ug sejulu wɔr ratko cund gɔrut
 se dug hokur seturon ke uɣuron pur lotu
 wɔse mohne sorut wɔr woh bunuo jo dekhu
 jog bejog men uguyu tupusyu ku per jur se
 okhru kyu woh kermune subr ke julune
 wale bejle the ke jes pur oske neguhe gurm
 pure betub hokur del osku sene men bhush-
 munt ho guyu ugur furhud dekhtu june
 seren detu lɛle mujnon ho jute
 nu bolbol he hoe the os pu suctu
 golon ke bekule the del men pɛctu
 behest se nekulkur jo ose dekhte hor to yugen
 hɛ ke jun dene men nu kurte qosor
 dekhkur osko kɛfer o dɛndur
 kurte upus men the yuhe tukrɛr
 juhun yeh sunum ue yu rabb nuzur
 kese den o donyu kɛ wuhun ho kubur
 kusele kulum woh es sorut se os mone ke
 mohne ko wɔr mun bus kurne ko uthkheleyon
 ke cul kerume nuz ke unduz se cule ucpu-
 luhut wɔr cunculpune se thokur dɛmun ke
 gerebune sekebue ko cuk kurte the uncul do-

putte ku ser pur se kundhe pur warkundhe se
 phesulkur zumen pur wruhtu thu os surwe
 golundum ke es nuz o unduz pur nusem o
 subu sudqe qorbun jute the mudh bhure we
 wjken dekkur narges peyulu surube swq
 ku lekur khure ke khure ruh jute the kumur
 ke lucuk se tur tur sombol ku pec o tub khu-
 tu thu

ben bujute hoe hole gute hoe dhyun tunon
 pur dhure pholdumun o gereban men bhure
 hoe ukur wuhun julwugur hoe juhun woh jog
 sudhe tapusyu kur ruhu thu

yuk bu yuk puzeb ke ghoyrowon ke jhun-
 kur ben ke taron ke wuz gune ke le se mele
 hoe sonkur bequrur ho os ne jonhen wjken
 khol den use sukl nuzur ue ke ek he nuzure
 se osku sub dhyun gyun jutu ruhu barson
 men jup ke jetne ponje jumay ke the oske
 nuz o gumze ke foy ne sub ke sub ek he dum
 men lol le

pherto gas khutu houothkur purwunu war
 os sumay ro ke gerd pherne lagu wotube
 se dum budum qudmon pur gerne buluen
 ser se punw tuluk lene wot sudqe ho ho jun
 upne dene

del osku mahv julwue jununu ho guyu
 kurte he ek neguh ke woh dewunu ho guyu

tub to pure dum delusu de ose hos men lu
 upnebhe cuhat juta gurm jose kurke esmaze
 men hae ke oske del ne puhle bos o kenur se
 nehuyut luzzut pne pher to kumdeo ne ukur
 upnu kum keyu ke ek un men osku woh kum
 tumum keyu os ne upne os jog ku yeh phul
 puu ke ek dum ke maze ke kuter sub koch
 gumuuy pher buhot su puchtuuy ke men ne
 kyu boru kum keyu upne tuen tumum bhul
 lon men budnam keyu tub to eske sewu koch
 wor bun nu uuy ke os bun ko chor wor bun ko
 guuy.

wor menaku ko wonhen humul duryuft
 hou es subub ose raju endr ke durbur men
 junu bur hou cur o nucur no muhene tu-
 luk den gente ruhe

jub moddut pore hoe to ek mahro lurke
 june quhr yeh hae ke bemehre se nu chate
 lugukur ose dothdeyu be ofutese nu ek dum
 gode men leyu nusl ensun ke jun muhubbub
 zuru nu ke wor wuhen putukkur ose etne but
 kuhe ke jese humare zut men koe nu rukhe
 ose kyon ullah ne deyu [o tub
 but yeh jon nekle lub se kha wuhen woh pec
 or gue ue jedhur se the bucunden ezterub.
 woh to gue othur yeh ruhe edhur

ub uge dustun ku yon buyun hae ke os

juyul men sewu kodu ke osku koe kuburlene-
 wulu nu thu pur ek pukhero os pur upne pu-
 ron ku sayu keye thu es se osku nam sukon-
 tulu hou wuhun pure hoe woh rote the un-
 sowon ke mote pulkon men perote the doth
 ke leyemonh pusurruhe the huth punwupne
 murrhethē ke purwardugare yulum ne
 upna fuzl keyu jo kunn mone kuhē nuhūne
 ko cule the jon os turuf se ho nekle dekhū ke
 yeh kyū qodrute eluhe hē jo es sorut se na-
 zur ute hē

os nāo gole cumun ko golestun se dor dekh
 huerun bu ruje bolbole tuswer ho gue
 gultun dore yutem se the lek kuk pur
 gultune oske dekh we delger ho gue
 os pur onhen nehuyut turs uyu dōrkur kuk
 pur se othuyu gode men lekur kuhne luge yeh
 pure jenn yū kese qom ke use kob sorut lurke
 hē ke dekhe nū sone koch kuhū nuhen jutū wōr
 koch sumajh men nuhen utu kes ne es juyul
 men lukur kuk ke opur es cundt ke tokre ko
 dal deyu thu ose chute se lugue hoe ye del
 men soc becur kurte ghur ko phere

mukun men puhoncte he upne buhun gw-
 tumeko oske sorut dekhukur pyur sekuku ke
 je lugukur buhot ucche turuh purwures kur-
 te ruheyo use nū ho ke kese tōr se kotuhe ho

lurke ke jowoh sorat osne dekhe wɔr bhue
 ke oske huqq men yeh mehrbane ke buten
 sonen puhle oske buluen len pher god se le-
 kur upne gule lugu pulne luge den rut
 chate pur ose lotate the mehr o muhabbut se
 doth pelwate the

woh es sorat se pulte the wɔr jetne osjun-
 ul ke tupuswe the sub os ko pyur karte the
 sub ke woh pyure the on subhon men mushor
 thu ke yeh kunn ke bete hɛ den bu den woh
 bure hote the wɔr tokme muhabbut hur del
 men bote the

wɔr bhe do lurkeyun wuhun then ek ku
 num unusoyu thu dosre ku num prayum-
 vactu tenon purwures pukur jub bure ho-
 eyun ul puhur suth khelne lugeyun on sub-
 hon ko upus men use pyur eklus thu goyu on
 ke ek jun wɔr jodu jodu qaleb thu

hur ek on men the zohra o mehr o mah
 jen hen dekkur howe yosef ko cah
 ugar cahe sayer kure sayere
 buyun on ke howe nu kobe zure

kodu ne upne duste qodrut se on tenon ku
 surupu men surupu kobeyun bhur de then
 bhawen jub ke gosse men then tanten
 jegur tere mezyun se then chanten

*tuluttof se jes dum ke we hansteyun
to zuhed ko bhe sojhten musteyun*

*hur ek ku woh pure su cehru jo nuzur utu
koe to gas khutu wɔr koe dewunu ho jutu*

*jo zolfen then zunjere pue jonon
kufe pue ragen the surgurme kon*

*ugurce zuher men we sabhe ser se punw
tuluk tumum hosn o jumul wɔr nuz o utu
then leken kugequt men woh soyulubhubho-
ku ke jes ku num sukontulu thu upne ek julwe
se del o jun donon juhun ku phonk dete the
sohru oske gurm buzare ku dhom oske
hosne yulum soz ke use the ke uftube yu-
lumtub ko ek zurru os ke uge tujulle nu the*

*kuhun tuk buyun oske hon kobeyun,
surupu then os men kos oslobeyun*

*ulqessu kunn mone ne ek den os nuznen se
yeh butkuhe ke ub maen teruth kurne ko jutu
hon thore se denon men nuhukur pher utu
hon tub tuluk to cien wɔr urum se yuhun kos
ruheyo jo koch matlob ho grotume se kuhu
kureyo woh tere kuter kuzer keyu kurege
wɔr jun o del se sudqe qorbun hokur ser se
punw tuluk tere buluen leyu kurege*

pur jo koe tupuswe yuhun uwe uctur kur

*punn pureyo wɔr oske kedmut kejeyo juhun
tuk tojh se ho sake kotuhe mut kejo.*

*es esturuk woh ose sumjhu sumjhu nusehut
delusu de ruwuna hou wɔr woh utus ku pur-
kulu undthere ghur ku ojulu seren manes
lelu ruwes telesm hosn o jumal ke gunj ku
yuyune sukontulu buruye gol jes ke juguh
cuheye the cumun men ruhe ose bun men*

soroyue jawune wɔr osku woh jobun

*nuyu yulum upnu dekhutu thu bun bun
jetne os dust ke curund o purund the we oske
dume muhubbud ke puebund the wɔr woh
kedmut men mone logon ke masgol the*

*jub ketne den gozre ek taze wuhsutu os
se docur hoe cur o nucar upne del ko yon
buhlute the*

*kubhe herun ke buccon ko dunu kubhe
durukton kopune deyu kurte wɔr kuter oske
hur un gwtume hur hur tɔr se keyu kurte
kunn ke sefures ke sewu woh kod oske fur-
man burdur bulke jun nesur the*

*wɔr we donon sukheyun osku monh dekhite
he ruhteyun then jub jawune ke omuy ne
yulum koch wɔr dekhuyi sokeyun nue nue
tɔr ke os nuznen men sumune lugen del-
dure wɔr delrobue ke ektelut onh humjoleyon
se soroyu keye terche neguhon tekhe nuzu-*

ron se esuron hen esuron men on ke delon ko
 becæn kurte the beguð beguðkur huzuron tu-
 ruh con conke onko num dhurte the

kubhe hans bolkur nehul keyu

kubhe thokur se puemul keyu

na thu delrobue ku ek tior koch

hur ek un men un the wor koch

woh gumut qeyumat ku namonu bulke
 umud men os se bhe donu tes pur tumum
 woh turkeb budun ke jesa pholon ku gurwu
 ufut guzub woh chuteyon ku obhur cumane
 hosn ke os se tur o tuzu buhur yulum koch
 ku koch nuzur utu thu jese dekkur yulum
 ku je jutu thu kumur ke bhe lucuk se rage
 jun tuluk pec o tub thu wor hur roz jobun
 osku es es cumuk se burhtu thu ke cudhuwen
 rut ke cundt ko bhe mokhru dekhke cuku-
 cundth ute the os junul men oske hosn ke
 yeh jhuluk the ke huzur purdon men chepue
 na chepe

es hosn o jumal pur ub buyun oske puhnu-
 we ku jo keje to sonkur gol cumun men upne
 gerebun phuren wor gulu nuyn dekkur
 maydan o daryu men juhun tuluk gøhur
 hæen husrut se upne tuen jøhur kuren

ugurce hosne kodu dud lebus o zewur ke
 bundt se uzud hæ ke es se oske kobe hæ nu

os se eske mukbobe leken buzaher kosnomu
 hæ wór buten men to del ke lobhune wule hur
 un udu hæ

kahte hæn ke oske budun ke poses herun
 ke khul the wór poth ku bhe gule men hur nu
 thu tub bhe goyu hazuræn hazur bunuo
 thu leken jon jon woh jawane pur ute the
 ton ton kób sorute wór sumæn dekhate the jes
 kese ke uykx oske cund se mækhze pur parte
 be ekteyur woh yon kahtu thu

mosuwwer gur tere tuswer ko cuhe ke ub khænce
 lugawe cund suru ek cehre ke bunune ko

yuhæn oske yeh sorat the wór mone wuhæn
 jo ruh cula jutu thu yehe oske del men soc
 becur thu jese woh qabol sorat hæ wæsu he
 koe maqbol pure pekur muh jumal osku jor
 ho to donon muh o mosture ke manund
 wusl ke borj men qeræn pæwen

yukuyuk sono wór qodrut kodu ke
 ek den raju dosmunt kese juyul men se-
 kur ko neklu thu herun ke peche ghoru dæ-
 wæ upne fwoj se wæsu uge nekul gayu ke oske
 sepuk jo gerd o pes the buhot peche ruh gue
 jub us pus upne udmeyon men se koe nu-
 zur na uyu wór dopuhur ke dhop ser pur
 pure wór woh hawæ gurm budun ko luge tub

betub wɔr bequrur hou wɔr woh herun ke
chuluwe ke turuh nazuron se ojhul ho guyu
thu os juyul men (ke sukontulu ke juhun
bod o bus the) namodur hou

ruju ne jhonjhu wɔr tress khu ter ko ku-
mun ke celle se jorkur cuhu ke ose nesunu
kure hunoz ter qubze se kumun ke surukne
nu puyi thu ke uwuz ue tom ruju ho wɔr
hum jetne juyul ke joge tupuswe wɔr jetne
ruhne wule hæn kyu curund kyu purund
tomhure suye men buste hæn subhon ke tom
rukhwule ho hu hu muhuruj humare tup
bun ku herun sekur mut kuro

jub jogeyon moneyon tupusweyon ke
ruju ne yehbut sone huth rukh ghore ke bug
le on sub zekheyon ne userbut deyu ruju
ne onko dundwut kurke yeh pochu kunn ku
yuhun mukun kæn su hæ? hum jukur dur-
sun kuren wɔr onke qudum len yeh sonkur
we sub kos hoe wɔr sthun onku pus butuyi
wɔr kuhu thore se den hoe hæn kunn mone
teruth ko gue hæn onhon ne ek lurke ko bete
kurke pulu hæ so woh onke mukun men hæ
jo muhuruj up wuhun tuluk juweye to kunn
mone teruth se unkur sukontulu se yeh but
son buhot kos howeye

ruju ke del men ugué ghore ko wuhen chor

punn punn tub onke sthun tulak guyu es
 men dühne unkh jon phurke del men sud
 hou ke yeh sogon ucchu hæ punn jub uge
 dhuru osku yeh phul puyu ke chote chote
 yomron ke ten nuznen nazur ueyun leken
 onhon men

jo sukl nazur ue tuswer nazur ue

jamul o hosn o kobe ekek ke sohrueyulum
 jwor o jufu o setam men ek se ek uzlum leken
 jub dedue gwor o cusme tuhqe q se dekhu ek
 onh men use nuznen hæ ke jeske gol se cehre
 pur zolfen jo sombol se hawu se jombes men
 hæn to kumar lucke jute hæ os se cumane
 ruyunue men ujub buhur hæ wor hur ek on
 donon men se nusemo subu se os pur nesur
 hæ

hos jutu ruhu neguh ke suth

subr roksut hou ek uh ke suth

woh osku use mahwe dedur hou ke bekod
 hokur kuk pur geru wor upne tun budun ke
 koch kubur nu ruhe ketne ek der ke bu-
 yud jes tes turuh se jon up ko sambhulu
 to dekhu ke woh nuznen upne hathon se
 ghure pune ke bhur bhur pwothon men de
 ruhe hæ

we donon oske suth ke sukheyun bhe ose

*durukh peron ko secte hæn junkur yeh bhe ek
 tior ke bunduge kedmut wor purwures du-
 rukton ke kurte hæn on golundamon ke moe
 sur se ke surusur gerate sombol hæn qutre
 subnum ke se tupuk ruhe hæn wor tumum pu-
 sene pusene ho ruheyun hæn goyu hosn ke
 duryu men gote mur neklen hæn we soruten
 morton se bur bur ser kundhe kumar pur
 ghare le le uteyun hæn sunsen curh curh
 juteyun hæn wor monh otur otur jutu hæ
 cehron pur onke ek ray jutu wor ek ray utu
 hæ kabhe nuzukut se punw raput jutu hæ
 kabhe bojh se bed ke manund suru budun
 thurthurutu*

*nu thu onko woh ray ruhut se kum
 hur ek un kurte then cohlen buhum
 durukton ke chunw men khare ho hokur
 upne upne jobun pur ek ek mugror the leken
 on subhon men sukontulu upne hosn o udu
 men buhot dor the cumkurwut oske cehre ke
 ujub julwe dekhute the wor zolfen bekhre ho-
 en monh pur oske es ray se nuzur uteyun
 then juse numod dhowen ke soyule pur hote
 hæ yu juse koch koch ghata soray pur u jute
 hæ neguh bejle the ke nuzuron men kiondh
 jute the os tup bun men es ray rop se suman
 bundhu thu*

kujel dekhkur osko hotu thu mah

thuhurte nu the mehr ke bhe neguh

*guruz ke woh kunn ke mukun men buen
julwa ufroze hur ruwes se nœ nehulon ko
nehul kurte the raju ne ose dekhkur tu-
ujjob se kuhu ke ugur ham ese suruswate ku-
hen to ben oske kundthe pur kulan hæ ugur
gœru parbute kulan tœ bhe nu kuh suken
ke udhu uy mahudeo ku udhu uy osku hæ
yu luchme kulan to kyon kur kulan woh
chute pur befno ke ruhte hæ ek dum on se
jodue nulan suhte ugur rumbha yu menu-
ku yu rate socen to we juwunen hæn yeh jo
oske nœ jobun ku senn o sul hæ we kub rukh-
te hæn*

*raju ye buten soc sockur hærun thu wœ
del men yehe kahtu thu mugur yeh koe hor
hæ jo surupu yœb se dor hæ jun o del se os
pur fereftu hou hos o kunnus sub gom hoe
oske hosn ke sumondur men dob guyu neguh
ke dum men zolfon ke jul men del yon
phunsu ke pher rehæ junjul hoe*

*nuqsu oske sorut ku læhe del pur khenc
guyu uene ke munund yeh surupu mahv ke
yulam men thu jedhur jedhur neguh oske
pherte the osku je culu jutu thu guruz ke
yeh ben dumon ku golam hou wœ tege yesq*

se kum tumam hoy kubhe majnon ke mund
 os lule manes ku seftu tha wɔr kubhe
 furhad su os seren udu ku fereftu

tere mezugun se jo senu surbusur gerbul tha
 del buraye nuqse pu hur hur qudam pumal tha
 usk the uykhon se jure lub pu tha sor ofegun
 uh os del dardue olfut ku yeh uhwul tha

jub kubhe hos men utu etne but zubun pur
 lutu uykhon ne to oske hosn ke ded ke kun
 uwuz pur lug ruhe hæn sokun ke mote jo
 woh zubun se perowe kun suduf se por dor
 hower so yeh kyon kur urzo del ke burawe
 durukton ke wɔr wɔr ot men chepu chepu woh
 nɔ gerefture dtame mukhubbut es soc men
 khuruthu ded os ke hosn ke kurtu tha surd
 uhen kusruton se bhurtu tha leken on men
 kese ke neguh os pur nu gue

etne men sukontulu se donon sukheyun
 pochne lugeyun to jo en durukton ko secte
 ruhte hæ kyū mone ko yeh tojh se bhe buhot
 pyure hæn to to on ke jun se bhe cahete
 zeyudu hæ so tojhko onhon ne kyon onke
 kedmat ko moqurrur keyu hæ kodu ne
 tojhe yeh sukl o sumuel de hæ ke koe hosn
 o udu men tere moqubel nahen yeh nuzukut

wɔr kumenepun teru ke log casm o del upne
 tere ruh men furs kurte hien punw tere upne
 ser pur dharthe hien teru budun es mehnut wɔr
 musuqqut ke lueq nahren

sukheyon ne jub use baten kuhien sukon-
 tulu ne juwab deyu mæn up del o jun se
 purwures kurte hon ukur ek den esku phul
 puoŋe jo koe chunn men enhon ke unkur
 bæthegu moŋhe yud kuregu koch mone ke
 kuhne se kedmut enke nahren kurte hon
 bulke mæn up dhyun en pur dharthe hon
 moŋh ko kod olfut hæ

yeh kuhu wɔr herun ke camre ke woh uŋeyu
 jo chateyon pur kuse hoe the wɔr phol se oske
 budun men gur gue the jub huth se kholne
 lage nu khole tub unosoyu se woh bole pre-
 yumvudu ne kuskur mere uŋeyu bundhe hæ
 tok to ese dhelu kur de

jon osne bundon ko dhelu kur deyu pre-
 yumvudu khonsukur wɔr jhonjhlukur bole
 ghure ghure ke khol monc kyu kuren ju-
 wane ke zor se budun teru burhtu hæ wɔr
 obhur chateyon ku hotu jutu hæ humuru
 gelu to kurte ruhte hæ upne turuf nahren
 dekhte ke teru budun koch ku koch hou jutu
 hæ

yeh but sonkur woh nehuyat surmae pher
 ose upne kam men luge tub ek bhænrū pho-
 lon pur se orkur monh pur mundlane lugu
 wɔr kɔsbo pukur oske nuzok nuzok hothon
 pur jo golub ke putte se the phertu thu woh
 seskeyun le le jherukthe the or jutū thu pher
 u bæhtu thu tub jhejhekkur wɔr ghonhul
 kurke sukheyon ke turuf dæwe wɔr woh bhænrū
 ru bhe gonjtu suth suth lugu ruhu

dehkkur bhænrū bu ruyē gol woh osku roe kɔs
 gerd thu wɔr le ruhu thu oske hur dæm boe kɔs

ruju yeh tumæsu dekh ruhu wɔr mun
 he mun men bhænrū se yeh kuhū tere se
 kuhūn tūleyū mere ke eske gerd pherū wɔr
 un un lub o dūhun se eske mæze lon kus
 mæn bhe tojh sū hotu jo urzo mere del ke
 hæ kuter kwuh burute wɔr tojh ko dɔr se bhe
 oske bo bus nū lene detu

kyū kurūn jo be pur o bul hon ese husrut
 se nuqse pu ke turuh pumūl hon to orkur
 pus jutū hæ goyū kose ke buten kuh es se
 lugun lugutu hæ woh tojhe nuz o udu se
 jheruk jheruk dete hæ wɔr kufu ho ho monh
 pur ghonhul lete hæ tes pur to wuhen mund-
 lutu phertu hæ wɔr eske hothon se rus letu hæ

hum dor se chep chepkur yeh run dekh ruhte
 haen uge jute hoe kutere nazok se oske
 dur utu hae dhun tojhe hum kes kam kuj ke
 haen

tere se kahun haen humare nuseb

yeh momken nuhen ju suken hum qureb

khure tukte haen dor se un un

hur ek un pur go nekulte hae jun

qessu kotuh upne del ke buten rusk ke
 mare kur ruha thu wor woh mayusogeyut
 se os bhonre ko buhazur yuswa o karesma
 dor kur ruhe the pur woh oske bus pur pus
 se nuhen suraktu thu

pher kuhne lage mojhe es juyul men es
 bhonre ne sutuyu pher cellue ke sukheyo
 tom mere pus uo es bud bukt se mere tuen
 chozo yeh hothon pur mere mundlu ruha
 hae tale se nuhen tultu es se meru bus nuhen
 cultu

sonthe he sukheyun dore ueyun wor yeh
 run dekh huns hanskur kuhne lageyun ke
 humen to ne nuhaq boluyu es bare se hum
 kyon kur bucuwen raju dosmunt se faryud
 kur woh es tap bun ku rukhwulu hae

raju ku nam sonthe he pokur othe wor woh
 on durakton se nekul pus ukur kuhne lagu
 yeh kuho tomhen kes ne sutuyu

raju ko dekhte he ye ben mol bek gueyun
 wɔr surm ke mare ghonhat kurke jhok jhok
 guen koch duren ghabruen bequrure se ek
 juguh khure nu ruh sukeyun huerat se uge
 bhe punw nu pur saku bhucuk se ho guen
 koch bol nu suken .

tub on men se unosoyu ne del kurukt kur
 raju ko jawub deyu ke jeske duhsut se zolm
 ku to nam nuhen hæn wɔr yudl yeh hæ ke
 gue wɔr ser ek ghul pur pune pete hæn es tup
 bun men swɔq zɔq se tupuswe log jup tup
 kurte hæn koe durundt guzundt nuhen detu
 kese ne kese ko uj tuk nuhen satuyu yeh
 bhole nudun hæ nudune wɔr bholepun se
 bhæure ko dekh pokur othe hum oske raj
 men nedur hæn kion humen satu sake wɔr
 kion ujkh dekhu sake

yeh sonkur raju ne koch upne tuen jatu
 wɔr moskoru sukontuluke turuf dekhkur poc-
 hu ke tomhure nœ nehul durukt sursubz
 wɔr herun ke bucce ucche hæn

etne but ke sonte he oske royte khure ho
 gue wɔr suru budun surm ke mare kumpne
 lagu monh se koch but nu nekle huju ke
 mare nece nuzuren kur len

tub unosoyu ne ose qurene se thoru su
 duryuft kurke bukuterdure oske turuf se

yeh kuhu kyon nu ho ub kær humære jo tom
 se nekbukt rukhwale hon tom jo punw
 punw yuhun dtøre ue ho pusenu tomhære
 monh pur uguyu hæ durakton ke chunnw
 tule dam lo ham tomhære huth punw dho-
 wen ham ne qesmut se tomhære qudum
 dekhe uj ke den tom humære mehmun ho
 sukontulu se kuhu to kyon nudun bune hæ
 thundhu pune lu es upne mehmun ko pelu
 raju ne moskorukur kuhu humen koch
 durkur nahen tomhen dekkur humaru
 kaleju usu thundhu hon ke bhokh pyus sub
 jute ruhe tomhære methe methe buton se yeh
 ham ne mazu puyu ke yehe humære meh-
 mune the tom bhe pune secte secte thak
 ruhen ho sub melkur en durakton ke chunnw
 men bætho wør thundhe thundhe huru lo

tub hanskur unosoyu sukontulu ke turuf
 dekkur bole humære yuhun unothe meh-
 mun ue hæen sub buten mun bhæ kahte
 hæen en kær dur koch mutkur enke buton pur
 kæn dhur

sukheyon ke sonkur ye buten hosn o udu
 ke kurkur ghæten raju wør sukontulu chunnw
 men durakton ke bæthe ek ke tubeyut ek ke
 turuf ue hoe wør mehr o mahubbut del men
 sumæ hoe qesmut se on donon ke es juyul

men molaqut hoe donon ke del ke geruh
kholne ke kyū ucche but hoe

geruh jon goncu har del ke hoe wu
buham donon gol o bolbol the goyu
wuhun baethe jo the we korrum o sud
buham qæde do yulum se the uzud
nazure men thu go surgarm dedu
wale upus men thu har ek nu dedu
ek ek sukhe onhen dekh dekh mukhe de-
dur the bulke kumdeo wæ rate se kuroz kuroz
on pur war kur up bhe nesur the zuher men
sukontulu doz dedu neguhon wæ nece nazu-
ron se raju ko dekh ruhe the

tub raju ne on se yeh but kahe tom tenon
ku bhulu sanjog bunu hæ raj ræp ek su
yomren barubar junen ek budun jodu jodu
hæ

yeh raju ke unmol buten sonkur unosoyu
bole dhun hæ os des ko juhun se tom æ ho
moneyon ke jagnyu men jo deo kulul kurte
hæn tom ne bucnyu suf kaho tom kæn ho
deo yu gundharb yu kumdeo ho koch to
hamen butuo mehrbune kurke hamare del
ke dobdhu metuo wæ upnu num jutuo

raju ne kahu hamen raju dofmunt ne
bheju hæ wæ yeh farmnyu hæ ke ækhe logon
ke kectmut wæ rukhwale keyu kuro rut den

tup ban men hum pherte hæn raju dof-
munt ke cukur hæn

yeh but kukkur raju cop ruhu ugurce
osne suf upnu num nu butuyu dur pardu
yeh but kake pur unosoyu ko yugen hou ke
raju yehe hæ tub hanskur kuhne luge ub
mone sub necent hoe ke upnu rukhwulu wör
kuwend ser pur rukhte hæn tom jesu rukh-
wulu jo ser pur uyu bhulu tom ne ukur hu-
men dtursun dekhuyu hum logon ko nuwu-
zu eske buton se osne buhot muzu othuyu
wör luzzut pukur es se wör dosre sukhe se
kahu sukontulu ko kottu ne upne huthon se
bunuyu hæ yeh jo use nuzok undum qubol
sorut hæ mone eske sude kur dege yu suheb
ke bunduge kurwuwegu reyuzut kyonkur
hoge es se oth nu suke bure nuzukut jes se

yeh use nuzur ue nuzok budun

gurane kure jes pu boe sumun

unosoyu ne juwab deyu ke mone ne upne
del men thunu hæ jese sukontulu hæ jo koe
wesu melegu wör yeh bhe ose qubol kurege
os se hum sude kur dege

but yeh jub zubun pur ue

woh golundum sonke surmue

raju bole sukontulu jese hæ wesu to

melnu mayulom esku sune donyu se hu
mayuctom

Jes golbuctun se eske del ku kumwal khele-
gu usi bage juhun men bur kuhun se melegu
tutum molkon men mone dhondhu karegu
wor sure yomr ese urzo men maregu

nu puwegu koe usi juhun men

zumen se juegu gur usman men

sukontulu dokh tunhue ke sahege wor
zenduge bhur ben byuhe ruhege pher uno-
soyu hunskur es soyordure se bole wor oske
goncue del se geruh khole jub kodu ucche den
latu hu del ku maqsud ghur baehe he mel
jutu hu tom jese logon ku jub yuhun qudam
uyu mon ke man ku muflub poru hou

raju yeh but sonkur buhot kos hou wor
sukontulu nehuyut surmue preyumvuctu
moskorue wor oske kun se ju lage copke cop-
ke kuhte the tom uj he byuhe juten kyu
kuren kunn mone uj ke den ghur men
nuhen"

woh surmue jute the wor yeh buten use he
sonute the terche nazuron se raju ko dekh
ruhe the raju ke unkh sukontulu se utke
wuhun foy dhondte hoe juyul men bhole
bhutke ukerus dhondte dhondte sepuh ku

wuhun gozur hou juhun yon buhum nuzo
 udu ke fwojen tol ruhen then wor upus men
 yeh rudd o budul ho ruhe the

fwoj ke pure ke pure jub nuzdek ue wor
 hur ek ne ghoze odhur ho othue gurd zu-
 men se usmun tuluk gue sor ciron turuf bu-
 landt hou juyul ke junwaron ke gherne ko
 qurawul dwoze estwor se wor estwreq se woh
 sepuh oske sekur karte hoe wuhun tuk pu-
 honce tupuswe logon ne furyud mucue ke
 upne upne junwaron ke rukhwale kuro yeh
 sor o gol sonkur sukheyun upne je men ghub-
 rweyun del dthuzukne luge hur ek ku cehru
 phol su komhlayu raju kose ke baten karne
 nu puyu del men upne os fwoj ke une se bu-
 hot roku

unosoyu dthwsut khukur raju se bol othe
 tom betho yu juo humuru kaleju tharthu-
 ratu hie hum upne mukun men juteyun hien
 tom mehrbune kurke humure mukun men
 ue tomhare kedmut humen lazem the so
 hum kedmut keye ben roksut hoten hien yeh
 but kahte bhe humen surm ute hie hum se
 rokawul del men mutkejo pher ek bur hu-
 men dursun dejo

sukontulu ko thum wor huth men huth
 lekur wuhun se ghar ko caleyun jodue se

donon ke del men be kuleyan ho gaeyan we
 odhur culen wor raju fæj ke turuf calu jon
 jon woh uge jutu thu del osku peche rahu
 jutu thu

punw woh jub rukhtu thu uge burhu
 del ke kuses lute the peche pheru

hur hur qutum pur osku to yeh hul thu
 wor sukontulu ku bhe yujub uhwal thu upne
 kafe pu se jo burge gol se bhe nazoktur the
 kunte nekulne ke bahune ju baju thuhur
 jute the wor kubhe uncul osku bequrure se
 jo kuk ke opur gertu thu khure ho ho wor
 sumbhul sumbhul up ko othate the wor
 kubhe bul ser ke jo usoftu sure se monh pur
 bekhur jute the sombol ku su dtustu bunakur
 ese hele se bundkhe joru uge punw burhute
 the kubhe nazuren bucukur sukheyon ke
 peche pherkur raju ko dekh lete the

ese turuh hur hur qutum rah the
 kubhe nulu thu wor kubhe uh the

yon hen lugun lugue hoe woh upne sthan
 men gue quleb men goyan jun nu the

nu thu den ko urum ne sub ko kwub
 sub o roz thu oske je ko yuzub

surm ke mare sukheyon se bhe nu koch
 kuh sukthe the del ku durt del he del men
 rukhte the tere kure yatez kuture kuleje

pur luge to sormu suhte hæn pur nue jodue
ku dokh kese se suhu nahen jutu

kæn kuhe se but yeh mæne jes pur bete
wohe june juhun woh ukele jukur bæhte
sawun ke se jhure lugate oske yeh kulut the
ke sub ray budun ku zurd thu del wɔr jegur
men durd thu dug se senu suru julu thu
sor jonon se ser men ohtu thu

kon nabe jegur dedue geryun se buhe thu
wɔr nulue jun soz he dumsuz ruhe thu

yeh ug jo oske budun men lug ruhe the ro
rokur unsowon se bojute the osku to hur
dum yehe kul thu wɔr rayu ku bhe yujub
uhwul thu dhyun men oske woh hærun
ruktu thu wɔr usu dum bukod thu ke kese se
durd del ku bhe nahen kuhtu thu

husrut se hur ek so woh hærut zudu tuktu thu
sukte ku su yulum thu koch kuh nahen saktu

[thu

sukontulu se jo os ne del utkayu pul
murte woh ray upna sub bholyu rat den
men kul ek dum bhe nahen parte the ose ku
dum bhurtu thu nue lugun ne ose ghar
june nu deyu tap bun ke pus deru keyu
kuk pur ser upna putuktu thu

mone logon se dærkur bol nahen saktu thu
ke kuhen yeh bud doyu nu den yesq ke ug se

*jultu thu wɔr del men upne kumdeo se kuhu
to buzu kumbukt hæ nehuyut be ensufe to
ne yuhun ukur ke mun se to opju es leye
teru num manoj hæ ese mun ko to kyujulu-
tu hæ*

*es turuk kumdeo ku gelu kurke cundne
rat ku yulum dekhkur kuhne lagu woh mah
puru mojh se jodu hæ to æ cundt upne julwe
dekhutu hæ yuseqon ko utuse hasrat se ju-
lutu hæ onke uhe jun soz se nuhen durtu*

*sumondur se tere pectues hæ kyon del
men to ug lagutu hæ wɔr sumondur bhe tere
en hurukaton se nuhen surmutu del men to
jo julun dultu hæ yeh teru qosor nuhen bulke
yeh gonuh ruho ku hæ jo tojhe negulkur
chor detu hæ tojhe jo ube hayut ku cusmu
kuhte hæen we dewane hæen*

*keyul men oske bequrure se yebuten kur
ruhu thu ke kese mone ne do cele oske pus
bheje ruju ne sonte he boluleyu on donon
ne uses de ruju ne dundwut kur uobhugut
ke tub we bole*

*benu kunn bun sonu hæ humare yuhun
hom hotu hæ deo unkur kulul kurte hæen yeh
yurz moneyon ne ke hæ woh up he othur
june ku erutu rukhtu thu yeh but sonkur
buhot sut hou wɔr kose kose ter o kuman*

hath men lekur tup bun men guyu rekheyon
ke rukhwale kurne lugu berog oske del men
sukontulu ku burhu tub bun men ose dhon-
dhne neklu

uzbuske gurme ke den the jub dopuhur
ko soruj tupne lugu oske del men yeh soc
hou sukontulu mudthomulene nudde ke ku-
nure es kure dhop men khure hoge

jub es dug se osku senu julu

nu ue ose tub uge culu

dhondhte dhondhte jo os turuf gozur hou
dekhū ke tububon men kunwul phol ruhe hæn
hur hur phol pur bhæure mundlute wæ
gonjte hæn

huwu thundthe thundthe cule hæ wuhun

juhun tuk ke jue nuzur hæ sumun

mor bol ruhe hæn koyul kok ruhe hæ du-
rakton ke ghune ghune duleyun jhok jhok
ruhe hæn gahre gahre chunw chu ruhe hæ
kunwul ke putteyon ke sej bechukur sukon-
tulu lete hæ pur we goya tumum kunte hæn
jo tale beche hæn ek kurwut ose cæn nuhen

beruh ke durdt se bekule hæ durdt sur se
sundul muthe pur lugu hæ sukheyun kun-
wul ke putteyon ku punkhu bunu heluteyun
hæn ugurce sukt betub hæ pur nuzukut se
buhunu kurte hæ kubhe dhop ke tupes se

kubhe somom ke seddtut se gelu hæ sukheyon
 se tes pur bhe chepute hæ bekule del ke zu-
 bun pur nuhen late kubhe kuhte hæ gurme
 se meru yujub ukhwul hæ juyul se del wahsut
 kurtu hæ wõr je meru nehuyut dartu hæ
 sukheyon se woh yon kuh ruhe the etne men
 wuhun ruju ue jedhur se yeh sudu ute the
 odhur kun lugue neguh jub os pur ke dek-
 hu lebus budun ku mælu gerebun buraye
 gol surusur cuk tun pur jume hoe juyul
 ke kuk lub kosk casm tur usk arguwane
 cehru zuyufurane be tub bequrur hærun
 puresun kuter yujub ukhwul se nulu o zure
 kurte hæ ruju ke del men yeh ue ubhe ese
 dekhæ nu deje puhle eske sub buten son leje
 yeh kuhkur goke ruju on durukton ke ojhul
 khuru thu pur sukontulu sukheyon se upne
 del ke lag zuher nu kurte the

unosoyu ne soyordure se duryuft kurke
 kuhu ke jes den se woh bun ku rukkwulu
 monh dekhukur pher nu uyu ose den se to
 hunsnu bhõl gue wõr den rut odus ruhte hæ

harcundt ke utuse hejr se julte hæ pur
 surm ke mare koch nuhen kuhte preyum-
 vudu oske ye buten son ufsoskur sukontulu
 se wuseguf bhed pochne luge ke sewu hu-
 mare tomhare yuhun koe wõr nuhen hum se
 kyon durde del chepuyu hæ

ahwale dele zur ko lu ab to zubun pur
 buqe nuhen koch ue hie gufel tere jun pur
 pus june de ab kum nu to surm ko furma
 rukh mohre kumose nu lub o kum o dahun pur

goke nuhen kuhte to pur yeh casme tur
 ruge surd w̄r uhe surd jo to dum budum
 bhurte hie tumum usur yesq ke entw̄ron se
 zuher hien safugur to zubun se buyun kure
 to swyud koch hum se tudber ho osku hum
 yeluj kuren teru yeh run dekkur jun men
 jun humare bhe nuhen del ghubrate hien
 hos o h̄w̄us ore jute hien ron̄u calu utu hie
 dum neklu jutu hie kodu ke w̄ste n̄d̄un
 mut ho upne hosn o j̄w̄yne ko dekh kyon
 kuk men upne tuen melute hie

jo koch hum ko kuhne thu hum ne kuh
 nu ek bur ab bulke woh burhu

ek ro ro bahen lete the dosre sudqe ho
 ho jun dete the dekh dekh onku monh woh
 uenu ro jo surupu h̄erut ke sukl bun gue
 the dume surd bhurkur kuhne lage tom
 donon mere jun se zeyudu yuzez ho w̄r ser
 se punw̄ tulak yaql o hos o tumez ho kyū
 kuhon m̄en w̄r kyū sonon m̄en jo koch mere
 jun pur gozarte hie ose kodu yu meru del
 he juntu hie h̄urcund ke tom mere dokh

surek ho leken es waste nuhen kahte ke ek
to maen up marthe hon tes pur tom donon ko
bhe korhaon

gozurte hae jo koch gozurne do mojh pur
yeh sonte he onhon ne upne gerebun cak
keye wor kuk pur hur ek ne upne tuen putuk
putuk deyu wor kuhne lugen humare zest
tere dtum ke suth hae jub tere yeh kulut hoe
hum jekur kyu kureye

tub woh wor behuwas hoe cur o nucar bu-
yun kurne luge jub se sorut dekhukur guyu
hae woh bun ka rukhwulu tub se zukm jegur
ka mere hae ulu kul ek pul nuhen parte del
ko bekule se jun labon pur uruhe hae sukl
oske unkhon ke potleyon men pure pherte
hae yu to ose kese sorut se dekhuo yu mere
zest se huth othuo koch wor kuhne nu pur
the ke usk ke unkhon men yeh fogyane hoe
dtum bund ho guyu hecke lug gue

dtum bukod hoke pher hoe kumos

sukheyon ne ose kuk se otha huth monh
dholu buhot delusu tusulle dekur kuhu sub
urzoen kuter kwuh tere ubhe buruten haen
ucche waqt to ne upne raze del se uguh keyu
woh raju bun ka rukhwulu jeske cuhat se
tere yeh kulut bane hae ose neguh bane ke
leye zekheyon ne bolwaryu hae pher woh es

tup bun men uyu hæ wör ose hum ne dekhæ hæ ke usur tere yesq ke oske kulut se zäher hæen ruh ghur ke bhobu hæ wahsat zudu su phertu hæ nu woh ruḡ rop nu woh turah tær hæ sokhkur kuntu ho guyu

yuhun ye buten hoteyun then wör woh chepu chepu khuru sontu thu detue husrat se dekh ruhæ thu ke woh mayusoge yuseq mezuy esturakh nusud küter bæthe hæ ke oske muhtabe mokhre pur uh ke huwueyun chot ruhen hæen sukheyun ose buhlu buhlu kuh-teyun hæen ke humen yeh tudber sojhte hæ tom ose upne huth se küll lekho sub upne del ke kulut jo gozurte hæ zubane qulum pur luo dekhthe he küll ko wör möttuluye hokur oskemuzmone surupu dard se yuhun uwegu kam tugufol ko nu furmuwegu ub dhel es men mat kuro buzäher woh surmue wör buten men kos hoe pher sukheyon se kuhæ yeh but buhot ucche hæ meru bhe del gu-wahe detu hæ yehe keyu cuheye pur yeh bhe dur hæ ke ugar küll ko purhkur tugufol kure wör nu uwe to humen husrat se wör es gjerat se jun he dene pure

tub unosoyu ne jurub deyu sukontulu to kyon dewane hoe hæ jo usæ keyul kurte hæ ghur men koe dtölat ue hoe nuhen letu wör

durwazu bund kardetu hæ jese ek cuhe ose
 dosru kyon kur nu cuhe tomhare mahabbat
 jo raju ko yugen howege to upne qesmat su-
 ruhegu

woh yusege zur pher kahne luge yuhan
 kuguz o duwat o qulum kahun hæ jo mæn
 numalakhon tub sukheyon ne kahu kun-
 wal ke pakhreyon pur kone del se lekhhur
 peke sabu ke hath julde ruwanu kur

kunwal ke pute osne lekhhur banue or
 sukheyon ko purh sonue onhon ne je lagu-
 kur sone

lekhu thu hum kyu yeluj karen mehr
 tomhare del men zuru nahen del humaru
 nazaron hen nazaron men coru le guye
 pher dekhue nu deye sarupu tomhuru
 burge gol se bhe nazoktur brahma ne bu-
 nnyu use bedurd or suydel kyon ho yeh
 ahwal sukontulu ne sukheyon ko sonnyu
 or raju durakton se nekul uyu julwa upnu
 dekhkur sukontulu se bolu

jugul men mæn rut den wahse su phertu
 hon tomhare mahabbat se ghar bur tujkar
 bunbuse bunu hon

jon raju onke pus ukur ye buten kurne
 lagu we sub sud hoen sukontulu tuyuzem

ko othne luge doblupe se natuqut dekhkur
 raju bole yeh jo hulut nuzur ue tomhare
 moyuf tomhen tuyuzem humare dekhkur
 yeh julnu tomhuru solug guyu sub kuleju
 hamuru huth luo hum tomhare nubz dek-
 hen marz duryuft kurke tudber kuren

preyumvudu bole ucche sayut tom ue
 tomnehumare sub dokh bhobue sukontulu ku
 bhe koe durd nu ruhegu dekho nubz oske
 wɔr jo yeluj cuho kuro dekhen hum hekmat
 tomhare

raju moskorukur pasju bethu wɔr suk-
 ontulu buhot surmue donon ke ek se mahub-
 but dekhkur unosoyu raju se bole go ke wɔ
 tomhen eske cuh hæ leken esku tomhare
 huth nebuch hæ

tom raju ho yɔruten tomhare yuhun uye-
 nut hæu uss nu ho ke eske olfat del se bholu
 do wɔr yeh june wuhed rukhte hæ koe esku
 upnu mones o gumkwar nahen jo kubhe
 tom es se gufel hoge wɔr eske kuter nu kuroge
 pher esku kyu hul hoge kyonkur eske zen-
 duge hoge

etna kuhkur woh cop ruhe raju ne kahu
 ufsos ke mæn ne eske kuter yeh hulut upne
 bunue leken tomhen mere cuhat burur nu

ue tom budgomune se mere huqq men ye buten kahte ho

na hoge kubhe koe mojh se woh but

jo koe kahegu yeh ke os ne ghut

kuroyu del o jun es pur fedu

ruhe yud tom ko yeh meru kahu

mæn eske huth jub up bekgyu hon sub
 eske cereyun hoye jub se mæn ne ese dekhu
 hæ hos o qurur yuk lukt jutu ruha hæ ghur
 chorkar juyul men phertu hon ese ku dhyun
 uth puhur ruhtu hæ mæn esku del o jun se
 yuseqe zur hon wæ un un eske hosn o udu
 pur nesur hon golun mojhe esku juno mere
 es but ko yugen mæno unosoju bole ruju
 tom ne humare del ke ab dobdhu metu de
 humare kuter jumyu hoe buhot kos hoeyun
 pher hunskur unosoju ne preyumvadu se
 kahu herun ke bucce bhokhe hoye wæ upne
 mæon ke turuf husrat se tukte hoye oth cul
 julde æ sukhe jo onhon ke mæon se onhen
 melæwen

yeh chul kurke donon sukheyun culen tab
 kiofkhukur sukontulu bole tom kodu se nu-
 hendarteyun jo mojhe yuhun ukelu chorkar
 jateyun ho

we kahne lügen tom ek ghure upne pe ke

pus ukele ruho wɔr upne upne mun ke buten
kuho yeh kuhkar donon tal gaeɣun pher su-
kontulu bhe wahun se ghabrukur othe

raju ne moskoru oske bauh guhkar kuhu
es dopuhur ke gurme men soruj ɛsu tuptu
hɛ jo purand pur nuhen mur sukte wɔr cu-
rاند bhe rokxon ke chunn men se buhur
nuhen nekulte tom othkar yuhun se kuhun
cule ho tomhen mere pus swomp guen hɛn
jo tomhure pyure sukheyun hɛn jo we kam
kuj kurte then mɔjhe furmuo kuho to sun-
dul ghes luon tomhure pesune pur lagun
kuho to puykhu heluon

yeh kuhkar raju ne dhethue ke wɔr huth
pukurkur sukontulu kobethuɣu chate oske
dhukdhuk kurne lage huth lagune se oske
buhot dure

kufu ho koch ek pher ye buten kuhu
mahuruj yeh tom ko luzem nuhen
mɔjhe mat chowo dekho muno kuhu
nuhen kob yeh ektelut up ku

bur hamuru ghar nuhen wɔr abtulakbyu-
he bhe nuhen gue uncul bhe nuhen guhu
kese ne meru tomhen ukur ub kes keyul ne
gheru

kuro durgozur ɛse buton se tom
nu pes uo es turuh ghuton se tom

byp meru jub ghar uwegu tom se meru
 byuh kurdegu kuluyk mojhe mat luguo
 mere budname dhyun men luo nu kuroye
 sewu tomhare sude tomhen men pahle he
 qubol kur coke wɔr tomhare yesq ke ug men
 surusur phoke julde kyon ho karte logon
 ke tuyanon se kyon nahen darte woh bolu
 rujan ke ketne konware lurkeyun bur pukur
 gundharv bewuh kur byuhe guen donyu
 men onke tuyaref hote hæ ppher apne huth
 men osku huth lekar kahu uj se ham tom-
 hare ho coke wɔr tom hamare ho coken hu-
 mura tomhuru gundharv bewuh hou kunn
 mone ke dhusut del men koch mat kuro woh
 buhot ucchu wɔr nepul seyuna hæ teruth kur-
 ke jub uwegu yeh but sonkur del osku neh-
 yut sokh puwegu

jub kumdeo ne raju ko bekul keyu kum
 ke buton se os ke hulut wɔr hone luge sukon-
 tulu surmue tub os ne ose bhenckur uss
 luguyu goyu woh ek jun wɔr ek he quleb the
 hejub ku purda durmeyun se othu wɔr kume
 del husel hou edhur se nuyuz odhur se tar-
 ze dosnum edhur se suwule bosu wɔr del ku
 kum odhur udu o nuz se hur un seskeyun
 edhur ektelut ke gurmeyun es ne gule men
 huth dulu os ne jheruk kur chozu deyu woh

thundhe thundhe hawuen wɔr durukton ke
 guhre guhre chuen kejuhun yeh cukor su os
 cund se mokhre pur wulu thu wɔr woh koyul
 se kok ruhe the koseyan buhum ho ruhen
 then

es ray rus men sum hone ko ue gɔtume
 dhondhte dhondhte wuhun wured hoe uwuz
 os ke sonkur sukheyun dɔwe uen kuhu raju
 ko julɔ rokɔut kuro

sukontulu nehuyut dure raju se kuhu ka-
 hen tom en durukton men chepo bou humu-
 re gɔtume yuhun ub uwege yuhun se mɔjhe
 ghur ko lejuwege mɔjhe pher kub dedur
 dekhɔoge ub koch nesune upne dete juo jo
 ose hum dekhkur tusulle del ko den

jub yeh sukontulu nebut kuhe raju keɔɔk-
 hon men unso bhar ue nesune ose upne uɔo-
 the de etne men gɔtume pus ue uwuz os ke
 punn ke sonkur raju durukton ke uɔ men ho
 guyu sukontulu buhot rokɔur ser monh lu-
 pet let ruhe gɔtume ne ose othuyu wɔr poch-
 ne lage koch tere del ke ghubruhut ghate
 yu nuhen tub os ne yeh but kuhe koch dard
 wɔr burhu huth pakurkur osku woh sthan
 ko lecule

jub sukontulu upne mukun men gue raju
 ko dɔkh ke sumondur men thuh nu mele jes

jaguh sukontulu ke suth muze othue the woh
 pher wuhun uyu wɔr kule sej kunwul ke put-
 teyon ke dekh kure jodue del men khutuk-
 ne lage berah ke tup se julne lugu wɔr del he
 del men yon kuhne

kyu kuron kedhur juon kyonkur kul pure
 moyhe yeh dokh upnu kese sonuon pher kes
 sukl se ose dekhne puon jyon jyon woh sej
 sone dekhtu thu tyon tyon nuyu durde del
 donu burhtu thu edhur raju ke del men mu-
 kubbut ne gam burhuyu odhur se moneyon
 ne yon sor musuyu muhray ne humare
 kyon soth bholue jedhur tedhur se deo dete
 hæn dekhue wɔr dekhe se onhon ke purchuen
 humare jaguyu men kulul partu hæ

moneyon ne mennut o zure se jub yeh but
 kuhe woh beroge jo raju thu sonkur wuhun
 dɔwɔguyu pher os bun men rukhwale kurne
 lugu

wɔr ukwul sukontulu ku sono gɔtume osku
 huth pukre hoe to mukun men lue pur os se
 berah ku durd bhure nu othuyu guyu soth
 bodh upne bholu de sukheyon ku suth kos
 nu uyu ukele bethkur unsonon ku menh
 bursuyu wɔr benu dekhe upne petum ke zuru
 bhe kul nu pure ek ek ghure osko ek ek burus
 the

uzbuske woh oske nazron men sumnyu
 thu tumam juhun uykhoi men sonu nazur
 utu thu jub koch hos men ute ruju ke ugot-
 he dekh pher behurus ho jute sone mukun
 men ser jhokue hoe soc men bæthe wæ mæ-
 nand nuqse pu ke hærut zudu hokur nu ju-
 guh se helte nu kahen ohte osne puhæ dækh
 ku ser pur othayu jes turuh jun se budun
 kule ho wæsu hælbunnyu

kuron wæ kyu oske hælut ruqum
 ke yuzæ hoe yuhun zubyne qulum

woh ose tusuwæwæ men upne jun lugue bæ-
 the the ke dærbusu ek zekhe wuhun uyu dek-
 hu osne ke yeh munmære kese ke dhyun men
 mærdæ ke hælut bunne bæthe hæ

kubur den o donyu ke rukhte nuhen
 hou kyu kodu june oske tuen

tuhqeq ke oske yehe sorut the nu zekhe ke
 ose une se uguhe hoe nu uykhe othakur ose
 dekhæ ke yeh kion hæ wæ kuhun se uyu hæ
 nu bestur bæthne ko dæyu nu koch tuyuzem
 o tuwæzoyu ke woh del men upne buhot roku
 wæ kufu hokur hæth othu yon surupu ke sur-
 upu teru utuse yesq se julegu wæ jes ke dhyun
 men to bæthe hæ woh tere kubur nu legu

yeh surup dekar zekhetowuhan se culu pur
 os mukwe keyule junun ne nu junu ke woh
 kub uyu thu wɔr kub guyu bud doyu oske
 sonkur donon sukheyun dɔweyun wɔr julɔt
 dɔrbusu mone ke pus ueyun onhon ke del
 men oske surupne se buru dur hou

uzbuske onhon ko sukontulu se mukubbut
 nehuyut the sumujh bojhkur mennut o zu-
 re buhot ke punw pur ger pudeyun hathon
 ko jorkur boleyn etnu gossu tomhare lueq
 nuhen wɔr yeh jo oske tuqser hɛ ose moyuf
 kuro tom duryu kurum ke ho os pur mehr-
 bune kuro ose bud doyu jo ke hɛ budle oske
 nek doyu do yeh yu jeze humare qubol ho
 juse yeh kunn ke bete hɛ wase tomhare hɛ

donon sukheyon ne jub ye buten kuhen
 dɔrbusu ko on ke mennut karne serukm uyu
 kuhu ke jo uyothe raju ese de guyu hɛ jub
 woh ose dekhegu tub ose yud kuregu

yeh kuhkur os doyu bud ko ruddt kɛrke
 woh culu guyu sukheyun kos hoeyun pher
 upus men boleyn jo koch mone ne eske kul
 se kubur de hɛ jhoth nu hoge os se kese tu-
 ruk uyothe leyu cuheye ke kuhen kho nu de
 jub woh raju ke yud men bekteyur hoge
 tub ose hum dekhuweye es bhed se humen

tomhen wuqef hæn os se zuher mut kuro ose
 wør gum hogu kese turuh jete nu ruhege

ye upus men buten kurke sukontulu ke
 pusuen dekhake feruqne oske yeh sorutbu-
 nue hæ nu koch unkhon se sojhtu hæ nu
 koch kunon se sonte hæ bekodtuswer ke sukl
 ho gue hæ es turuh se oske wøqut gozurte hæ

nu woh nør se den ke uguh hæ
 tusurwor men oske wuhe muh hæ
 nu koch sub ke tureke pur hæ nu zur
 wuhe sukl hæ dhyun men julwugur

ugurce os ne upne yeh hulut bunue pur
 ruju ko oske koch yud bhe nu ue moneyon
 ne ose roksut ghur ko kur deyu thu woh
 upne ruj men masgol thu dorbusu zekhe ke
 bud doyu ne æse tuser ke the ke ruju ne
 oske sort bholu de

koch denon sukontulu ne ese turuh mose-
 but kute pher humul numod hou nu ose
 koch bhutu thu nu koch kos utu thu denbu-
 den sokhe jute the budun suru zurd hou ju-
 tu thu nuquhat wør soste guleb hote the pech-
 le buten yud kur roro kuhte the ke ruju to
 ne humure olfut bholue jukur wør kese se
 unkh lugue

es kulut men yukuyuk teruth nuhan kur
kunn mone un puhonce wɔr woh onhen dekh-
kur kumal ke subub nehuyut surmue wɔr
mone jub hom kurne lugu ug men se tub yeh
uwuz ue keyuhan ruju dofmuntayu sukon-
tulu se gundharv bewuh kur gayu ose den
se ese pet ruhu ug se yeh suda sonkur mone
del men buhot kos hou wɔr woh jub hom kur-
coku sukontulu ko bolayu ser se punw tuluk
lujue hoe wɔr nehove hoe woh ue mone ne
upne puhlo men bethayu wɔr buhot suruhu

pher kahne lugu to ne moyhe es se buhot
kos keyu wɔr bare farugut bukse ke juhun
mien tere sude keyu cuhtu thu wuhen to ne
gundharv bewuh keyu ub bun men ukela ru-
honyu sobh tojhe sosrul ko bhejonyu

woh surmue wɔr sukheyun buhot otus ho-
en sukontulu sukheyon ke cehre es gum se
otre hoe dekhkur unkhon men unso bhur
lue

etne men rat tumum hoe wɔr den nekle ose
nuhlayu dholayu wɔr jetne rekheyon ke yu-
raten then melne ko ueyun ghere hoe buthe-
yun uses ose dete then ke tom upne dolhe ke
pyure ruho dekh dekh tomhen sweten tom-
hure duh ke ug men julte ruhen tom sokh ke

munder men humesa buseyo use use pyur
 eklus ke buten kuh doyuen de wɔr buluen le-
 kur roksut ho ho upne upne mukun ko gu-
 eyun sewu on donon sukheyon ke sukontu-
 lu ke pus wɔr koe nu ruhu gɔtume wɔr wuhe
 do sukheyun kum kedmut oske buju luteyun
 then jodue ke koe dum men jo ghure hou
 cuhte the yeh sockur sukontulu ke uykhon
 men unso bhur ue tub gɔtume ne pyur mu-
 hubbut se upne gode men bethu kunjhe kur
 may nekul zolfen bunu cote gondhe wɔr suk-
 heyon ne pholon ke hɔr dul budthe puhnu
 wɔr kuhne lugeyun

kes se kuhen kuhun se luwen jo bunu sun-
 wur guhnu ese ser se punw tuluk puhnuwen
 es nature se unso uykhon men bhur ue

sukheyon pur yeh kulut the ke do lurke ke-
 se mone ke ue kuhu ke hum kuse kuse wɔr uc-
 che ucche guhne wɔr seyur ke cezen lue wɔr
 uge rukhkur kuhu ke koch soc mut kuro ese
 puhnuo sukheyun buhot kos hoeyun kuhu ke
 yeh kuhun se uyu onko ucumbhe men dekh-
 kur celon ne zuher keyu humen kunn mone
 ne bheju thu ke tom bun men jukur phol
 phul sukontulu ke leye tor luo hum jo gue
 to wuhun wɔr he gut dekhe mayulom hou ke
 yeh gorokut usurrof hɔr ke kuhen sendor ku

hen kujul puyi kohen mahawur wɔr pɔn
pue wɔr bun deoton ne durukton se huth ne-
kul gahnu kupre humen deye

gɔtame zogone nek thuhru we sohe cutke-
le kupre wɔr gahnu puhnyu sukheyon ne
mɔn men sendɔr bhur kujul ukhon men de
pɔnwon men mahawur lagu pɔn khelue

es ray se bane bunue jub tuluk wɔr sejur
sukheyon ne keyu tub tuluk kunn mone nu-
hukur uyu sukontulu jodue ke gum se jobe-
tube bequrure kar ruhe the dekhkur ose bu-
hot ghabruyu je rondh guyu ukhon men
unso bhur layu kutere nusud se kuhne lagu
tun man becɛn hɛ yeh dokh suhu jutɔ nu-
hen wɔr ub bugier es ke bun men rahu jutɔ nu-
hen ese bhe mere mofuruqut se tub nuhen
surm se koch bol nuhen sakte yujub soc men
susdur khure hɛ je nuhen sumbhaltu unso
ukhon se jure hɛn es turuh sosrul ko cule
hɛ oske jodue se mere bunbuseyon ko yeh
gum hou hɛ jɛse donyuduron ko mosebut
hote hɛ

mone oske olfut se ye baten kar rahu thu
ke sukontulu bur kɛ yeh hul dekhkur be ek-
teyar ho rone lage mone ne pyur se unso
ponchkar ose gule se luguyu wɔr etne but zu-
bun pur layu bus ub mat ro je ko upne be-

tub hokur nu kho teru es dum ronu kob nu-
 hen pherkuho gwtume to ese kyon nuhen
 samjhate yehjo ro ruhe hae ese munyu kur
 yeh ucche suyut hae ubhe ese sath lekur ju
 pher upne do celon ko bhe bolu sukontulu ke
 sath june ko moqurrur keyu

gwtume ne delusu delbure se samjhayyu
 wor up bhe sath hoe unso nykhon se ponchte
 wor heckeyun lete hoe woh sosrul ko cule tub
 sub juyul ke durukton wor junwuron se mone
 ne pokur pokur kuhu tomhare pholne se yeh
 kos hote the wor bekule sub jute ruhte the wor
 jub tuluk tomhen yeh nu secte the pune bhe
 nu pete kyureyun wor thale den bhur bunute
 jo es turuk tomhare kedmat kurte the sono
 ub woh sosrul cule hae

jub mone ne durukton se yeh but kahe tub
 durukton pur koyulon ne kok mucue we jo
 kokte then goyu durukt nulu ozure kurte the
 yeh sores wor upne on durukton ko dekh dekh
 woh unso bhur late the wor sukheyon se kuhte
 cule jute the ugurce raju ke olfut mere del
 men sumue hae pur es bun ke bhe hawu mere
 je se jute nuhen upne hathon ke durukt lu-
 gue hoe dekhkar chate bhure ute hae man
 to cule pur enhen tomhen swampe jute hon
 rorokur sukheyun bol otheyun to humen kes

leye swampe jute hæ en durukton ko ben tere
 kwon dekhegu wɔr kese huwus uweye nulu o
 zure upus men hote the wɔr sukheyon ke cu-
 hut se ro rokur jun upne khote the ke mone
 ne pher ose sumjhayu tub sukontulu uge
 punw buzhuu

jodue se oske bun ne kuk oɔue morncnu
 bhole hennon ne subze ku phernu carnu cho-
 ru cukuron ne othur se monh mozu puran-
 don ke hos oze bhonre gonjnu bhole wɔr jetne
 junwur the subhon pur os bun men odu se chu
 gue junul ke ruhnehuron ko behuwuse ugue

jub woh kos ek wuhun se uge buzhe tub
 mone ne yeh but kuhe den buhot curh guyu
 hæ ub yuhun se ese roksut kuro wɔr tom up-
 ne upne ghar pher culo jo koch sumjhunu
 hæ ub yuhun sumjha lo uge junu monuseb
 nuhen

kese ko jodue guwuru nu the
 quluq se hur ek ku nekultu thu je
 mone ne sambhul sambhul subhon ko wa-
 hun rukhu pher upne celon se kuhu ruju
 dofmunt ko sumjhake humuru sundesa de-
 jo hum tomhare pojne ke lueq hæw wɔr tom
 humare sewuk ho sukontulu humare bete
 hæ ese je se pyuru junnu humen tom ne mu-
 kun men nu une deyu up he sude kur le ub

ʌsu kejo jo sukontulu urum se ruhe kyon ke
 eske becene se humen cæn nu hogu ruju ko
 yeh pægum dekur sukontulu ke tuen nuse-
 hut kurne lugu sus nundt ke khedmat kurnu
 kuwendt ke eklus men onke farmun burdtare
 nu bholnu sæton men hele mele ruhnu upnu
 bhedt kubhe nu kuhnu upne qesmat pur
 mugror nu hojo kuwendt ke hokm men ruhe-
 yo ʌsu kum kejo joghur buhar ke log tojhe
 nekbukt kuhen mæn ne jo yeh nusehut ke
 hæ ese del men yud rukhnu humen ab rok-
 sut de ham upne bun ko juwen ʌr sukheyon
 ko bhe weduy kur gwtume ko suth le

woh etnu sonkur mone ke gule se lug rone
 luge tub osne delusu de roksut keyu pher
 sukheyon se melkur roe tub onhen surup
 dorbusu mone ku yud uyu

unosoju ne cutræ se kuhu rujon ko ruj
 kuj ke subub yud buhot kum ruhte hæ ʌr
 moctdud bhe gozre sæyud woh tere yud bhol
 guyu ho ʌgothe jo tojhe de guyu hæ ose ko
 to ruju ko dekhunu woh upne nesune dekh
 bhole olfut yud kuregu pur es ʌgothe ke bu-
 hot se kuburdtare kurnu ʌsu nu ho kuhen
 ger jue

yeh sonkur sukontulu son ho gue pher
 sukheyon se kuhu tom ne jo mojhe yeh but

sonue esku maen bhed nuhen pute tom ne but
buhot bedhub kuhe meru del dhuruktu hie

sukheyon ne kuhu dekh dopuhur den uyu
hie humen roksut kur to bhe uge punw dhur
gotume wor we donon cele zekhe ke suth suth
gue ye sub ghar kopher ue peche pher pher
donon turuf se upus men dekhte jute the

sukheyun kuhte uteyun humen os benubun
sonu dekhue detu hie hathon ko mulkur
pher yon bolen ub durukton ke ot men su-
kontulu dekhue nuhen dete

es turuh mone to sukheyon ko suth le mu-
kun men uyu wor sukontulu jub uge gue ek
tulub ruh men dekhua pyus ke seddat se tu-
lub ke kunare guye pune pekur pyus bo-
jhue pur ek pul men yeh buru gazub hou ke
uyothe onle men se nekulkur pune men ger
puzi wor ose koch soth nu ruhe wuhun se
othke donon celon ke suth suth raju ke yu-
hun puhonce woh kulwat men thu deorh e
pur jukur celon ne kubur de kojon ne onke
zubane yurz ke ke mahuruj kann mone ne
do cele bheje hien wor suth onke do yoruten
kur den hien ek jo on men juwan hie so upke
nuzr ke leye hie

num yoruton ka sonkur raju ko ucum-
bhauyu buhot fekr o undese men guyu wor

dewane yam men nekul uyu mone ke celon
ko boluyu uge cele peche grotume tes peche
sukontulu es turuh sub ke sub ue

raju ne bure yezzut se pus boluyu wor su-
kontulu surm se goyu zumen men gure jute
the pur ghonhat keye khure the kumbakte
jo ue to dahnne unkh oske phurukne lage
wuswus oske del men hou ke kochu kuer kure
dekhon kyu hotu hae esbud sogone se osku del
bahot kochu jub gwor kurke sukontulu ko
raju dekhne lagu ek tuyuj job su ose hou up-
ne del men kuhu yeh kyon hae wor kuhun se ue
moneyon nebun men kyon kurpue kochsum-
jhu nuhen jutu ese yuhun kyon lae

yeh becur raju ne jub upne del men keyu
tub mone ke celon ne userbud deyu raju ne
masnud se oturkur onhen dundwut ke wor
sub kum upne chor kur onhon ke kuer o yu-
feyut poche kuhu tomhare bunbuseyon ke
kyu kubur hae tomhare goro bhale cuye hæn

we cutruæ kurke bole muharuj ke raj men
æsu dokh kyanum nu ruha jæse soruj ke ros-
ne se undheru jutu rahe jenke doyu se log
humesu sulumat ruhen on zekheyon kekhem
kosulham kyu kuhen muharuj ke pus ham
ue hæn yeh sundesu goro ku lae hæn june
ham ne sub muhabbut tomhare wor sukon-

tulu hæ yeh bete hamare jo gundharv bewah
 tom ne yuhun keyu yeh sonkur hum ne bo-
 ru nuhen manu muharuj men jetne gon hæn
 otne ke sukontulu men bhe hæ hamare je ne
 buhot sokh pyu kodu ne bhulu sunjog bu-
 nayu wør yeh pet se hæ sonkur juld yuhun
 bheju sukontulu ko upne pus rakho ham ne
 mone ku sandesu kuh deyü sukontulu ko
 ham ne yuhun puhoncyu humen ubroksut
 kuro

torbusu mone ke surup se raju to oske
 turuf se gufel thu kuhne lagu tom mone ke
 celebure cutre ho ye buten kyü kuhte ho su-
 kontulu se kes ne sude ke mæn ese nuhen
 juntu

ye buten os se sonkur cele to buhot kufu
 hoe wør sukontulu behuwusho del men kump-
 ne luge raju ke bedhurme se donon cele rok-
 kur bole muharuj köch tom dhurum ko ju-
 no æsu keyule fused del men mut luo tab to
 byuh keyu chul ke kur ghuten ub tom kuh-
 ne luge ye buten suc hæ ke raju wuhe kurte
 hæen ke jo onke je men utuhæ wør kese ku dard
 nuhen junte

yeh kuhkur cele cõp ruhe wør gõtume ghu-
 brukur sukontulu ko samjhæne luge ek dum
 surm ko choz raju ko monh dekhlu teru
 monh dekhkur ose soth uwege

yeh kukkur sukontulu ku ghonhat khol-
wayu raju ko osku monh dekhlayu dekh-
kur os ne tub bhe hun nah hoch nu ke fuerat
zudu su ruhgayu tub mone ke celon ne
jhonjhlukur kuhu mahuraj hoch del men
soco samujh bojkkur humen jawub do

raju bole maen ne buhot der tuk gior se nu-
zur ke jugte men to mayulom mugur kwub
men bhe kubhe sukl eske nuhen dekhe mere
es ke jo tom lugun lugute ho kyon nu huqq
kuluyk cakhate ho humul se yeh yorut kese
ior ke hie maen upne ghar men rane bunu-
kur kyonkur rakhon we donon cele utuse
guzub men jule pher raju se yon kahne lage
ese buten jo tom zubun pur late ho mone
logon se kraf del men nuhen kurte kunn mu-
hu mone jub kufu hogu tomhuru uhwal ku-
ho kyu hogu

en buton se raju ko durukur pher buhot
gossu kurke sukontulu se bole tub kese se to
ne nu pochu up he gundharv bewah keyu
jesu keyu osku wesu he muzu cakkhu monh
upnu khol raju se koch bol surm ku purdu
rok se othukur woh bole mahuraj yeh ret
kyu hie es men buru zolm hotu hie tomhure
huth kyu uregu kes leye mojhe yeb lugute
ho tub to puhle hum ne tomhen wesu nu junu

jo koch tom ne kuhu sub hum ne munu tub
 wase chulke kur ghaten ub tom kuhte ho kyu
 ye buten roksut hote tom ne de the ugothe es
 se mæn nuhen hon tomhare uge jhothe w
 uge kyu bhed butuon kaho to wuhe ugothe
 dekhuon

sukontulu yeh kuhkur cop ruhe raju ne
 pher yon but kuhe yeh tom ne but nyuo ke
 ke ub tuk kyon na ugothe de jo mæn ugothe
 apne dekhon to tomhen succu junon

tub os ne ghabrukur negah ke ugothe huth
 men na pue ray cehreku zurd hou bequrur
 hokur hæ hæ macue woh hærat se grotame
 ke turuf dekhne lagu sukontulu tub surmen-
 du hoe

raju ne hanskur yeh but kuhe treya curetr
 hum kunon sonte the so wjkhon dekhe mæn
 ne tojhe kub de the ugothe use but kyon kuhte
 hæ jhothe gær runde se hum ne kubhe mola-
 qat nuhen ke tomharu fun yuhun na culegu

jub woh raju ke del se yon bhole tub jhon-
 jhlukur yeh bole qesmut ne boru den mojh
 ko dekhuyi jes turuf se cuhu nac nucuyi
 nuhen hæ ugothe kyu mæn dekhuon kaho to
 koch w tomhen bhed butuon hum tom jo bun
 men buten cuhut ke kur ruhe the w kyu kyu
 omuhe delon men bhur ruhe the jo ek herun

ky buccu wuhun uyu tom ne ose kes kes pyur
se boluyu jub woh wuhse bhugu rum kurke
pys nu uyu pher wuhun durke jub mæn ne
ose boluyu tub woh dtøru uyu

tom ne hanskur kuhu mojhko tom donon
bunbuse ho herun ky buccu ruhtu hæ suth
tomhare bhuge hæ yeh saye se humare yeh
kukkur tom ne hunse mucue ub woh soth
both sub he bholue

yeh sonkur bhe ose koch yud nu uyu æse
he buten pher woh zubun pur layu ke dtugu
se methe methe buten kurke runde del mur-
don ky chen lete hæ æse buten kur ruhe hæ
goyu jhoth kuhen cho nuhen guyu

tub kufu hokur gøtume ne kuhu muhuruj
tom thuthol ho hum bunbuse hæen buten bu-
nu ky junen kuput kuhn sekhe hum nebun
men dtugu hote hæ rujon ke mun men

yeh kukkur gøtume cop ruhe pher ruju
bolu yuql sobhno se hote hæ koyul cutrue
kurke unde kurwe ke jhonjh men de ute hæ
jub woh setu hæ wø bucce nekulkur bure hote
hæn tub upne suth suth leye pherte hæ

ruju ne jub æse kure kuhe sukontulu kufu
ho bole ure be ensuf to ky kuhtu hæ to ne
mojh se ke thuge tub mæn ne tojhe thug nu
jnu jo to ne kuhu so mæn ne mæn yeh kuhu

wɔr ser necu kur leyu uɣkhon se unsowon ke
 ɛse jhuzɛ luguɛ pul mɔrte men os ne nɔdte
 buhɛ tub kufu hokur donon cele osse kuhne
 luge soroyɛ olfut men to ne kese ko nu jutuyɛ
 jɛsu keyu osku ab wɛsu mazu puyɛ bugɛr
 emtehan keye ukur yehe suzu hote hɛ

sukontulu se kuhkur pher raju se kuhu son
 lo ab yon but hamure bhale bore yeh yɔrɔt
 hɛ tomhure cuho ese rukho cuho nekul do
 ham se koch mut kuho

pher huth pukur gɔtume ku donon cele
 ghur ko pher cule tub sukontulu bhe rote hoe
 onke peche yeh kuhte cule tom ne bhe chozu
 wɔr raju ne bhe ab mɛn besurm bekus kuhun
 juon mɔjhe tom choɔkur jo ab cule ho mɛn
 doye jun upne gum se ro ro

nu koe mones o gumkor meru hɛ

hɛ ek del so bulu men mobtulu hɛ

we kufu hokur bole ɛ kumbukt to edhur
 kuhun ute hɛ ab kur jo tere del ko ucchu luge
 jɛsu raju kuhtu hɛ ugar to wɛse he hɛ to
 mone ɛse lɔrke ko kyɛ kuregu wɔr jo sac hɛ
 teru kuhnu to luzem hɛ tojhe pe ke ghur
 ruhnu mone ke yuhun jo to jukur ruhege to
 tojhe sure donyu kuluyk luguwege jo upne
 kuwend ke lɔnde bhe hokur ruhege tɔ bhe
 tojh pur hunse nu hoge

yeh kuhkur cele cule tub raju ne onhon ko
pokuru kuhun ese chore jute ho es ke bup ko
lejukur swampo celon ne pherkur jurub nu
deyu

we cule gue yeh buhar rote ruhgue
yeh oske beput dekkur somraj porohet ne
turs kha raju ke pus ukur kahu lurku jub
tuk es se howe tub tuluk yeh ruhe ugur tom-
huru betu hogu sub rajon ku raju hogu tam-
um pundet pokure kuhte hæn

jub yeh lurku junege wør lucchun rajon ke
osmen pue juweye to ose succu junnu wør up-
ne mahul men dukel kurnu jo es men ye ju-
hure zute pue nu juen to kann mone ke ghar
bhejdenu mone wør zekhe logon ke bud døyu
se log behos ho jute hæn wør surup metn ese
soth men ute hæn tub peche puctute hæn

yeh sonkur raju ne kahu kuro jo tomhare
del men uwe yeh hokm raju se lekar sukon-
tulu se kahu to humare ghar cul

cele to es taruh chor gue raju ne yon cho-
ru sukontulu rote hoe somraj ke suth cule et-
ne men ek ug ku soyulu pædu hou wør sukon-
tulu se leputkur othu zumen se usman pur
leguyu

woh soyulu oske ma the ke jesku num me-
nuku pure kuhte hæn woh en buton se julbul

kur ose yon legue jub woh bejle se cumuk-
kur nu zron se gueb hoe tub porohet raju pas
dwaru uyu

kuhu maharaj tuyujjob ke but hae ek u-
cumbhu dekhhu mæn ne upne uykhon se un-
sowon ke mula perote hoe woh jub mere suth
cule wör be ekteyur hokur kuhne luge mæn
bekus hon meru koe nuhen tub ek ug ku so-
yulu su uyu wör ose usman pur legu yu

yeh sonkur raju ne kos hokur kuhu hum
ne puhle he ose puhcunu thu kodu ne ucche
but ke yeh kukkur porohet upne ghur ko
uyu raju othkur upne sone ke mukun men
gayu

tub bhe ose sort nu ue leken del men fekr-
mund hou rut ke nend den ke bhokh jute
ruhe nehuyutodus ruhne lugu wör jo uyothe
sukontulu ne tulub men geru de the ose kese
dhenwar ne pu yu wör buzur men becne legu-
yu jöhureyon ne raju ku nam khodu dekh-
kur ose cor junkur pukru kotwal ke yuhun
lejukur qed kurwu deyu

kotwal ne ose muru bundhu wör pochu to
ne yeh uyothe kyonkur corue wör kuhun se
pue wör kes turuh se tere huth ue os ne kuhu
suhab mæn ne nuhen corue mugur tulub
men se pue jul mæn ne tulub men dula thu

os men lug ue yeh sonkar uyothe le kotwal
 ne chor deyu wə raju ke pus u uyothe dek-
 hae tub osko sukontulu ke yud ue uyothe
 huth men lete he dard ne del men ghur keyu
 uram cæn yuklukt jutu ruhu rone lagu ser
 pur donon huth mər hae hae kur pokuru
 kose nam ko na ruhe del men socne lagu kes
 se kahon yeh mæn ne kyū keyu upne gule
 pur chore de woh dost mere pus ue the mæn
 ne do smane ke mojh se rukhe nu gue tub to
 bhol guyu thu ub we sub buten yud ueyūn
 osne to hejub kypurdu durmeyūn se othukur
 sub bhed butuyu thu tub bhe mere del men
 koch nu uyu edhur se mæn ne os nuznen ko
 choru othur se we cele ose chor gue sor
 kurke ruh men woh rone lage tub bhe mu-
 hubbut mere del men nu ue ub kuntu jodue
 ky del men khutke hae chate phalte sans dum
 budum utke hae

jub se kotwal ne lu uyothe de tub se yujub
 hulut os furamos kur pur hone lage del men
 dard raj zard nu den ko bhokh nu rut ko
 nend zure wə bequrure se surokur bərag se
 rag bhe kos nu utu uth puhur dard de del se
 kurhatu thu

ugur jon ton den kuttu to rut nu kulle wə
 rut kuttu to den nu kuttu raju ke es gum se

sude suhreyon ke delon se use jute ruhe ke
 koe kose ku keyul bhe nu lutu lurkon ne
 khelna bholu deyu thu juranon ke kuluten
 borhon se budtur ho gueyun then kese kelub
 se hanse usnu na the hur ek ke monh pur
 oduse chu ruhe the

woh jo sokh ku denewulu ruju sukontulu
 ke dokh ke daryu men dob guyu thu runde
 mard ke delon se urum ram kur guyu thu
 budle gum ke tumam suhr men chu ruhe the
 kose bekar the feruqzuda muharuj ke ruj
 men busuntrot ke umud zuru bhe kuhen nu-
 zur nu ute the koyul ko bolne nu dete bulke
 durakton se mar mar ozute the kosboe bu-
 zur men bekne nu pate rujen kapron ku pu-
 hunnu to mayulom ugur bundhe bundhue
 pute to onhen tokre tokre kur dalte pholon
 ku to muzkor kyu hæ kucce kaleyun jo tah-
 neyon pur dekhtu tor tozkar kuk pur phenk
 detu yeh to ahwal suhr ke logon ku thu

or ruju bemur su den buden zurd hou ju-
 tu thu munmare hoe bekul ruhtu bur bur
 chate bhur ute or uykh unsowon ke jhure
 lugute rujkuj se del othue ukela baethu ruh-
 tu bhuru juhun ose kule mayulom hotu koch
 ucchu nu lughtu del men keyul osku kurke
 uykhen bundt kur letu or oske dhyun men

puhron buten kurke dele betub ko tusulle de-
 tu kub he osko keyul men sumhne kurke
 kuhtu tom sukte del se dor kuro zuher hokur
 mojh gumgen ko dekhue do tub mojhe tom-
 hure yudnu ue juse ke wase mæn ne ub suzu
 pue kodrut upne del se suf kuro kodu ke
 wuste ek tuqser mere moyuf kuro mæn jesu
 hon wase he mojh se bun ue tom upne bhulue
 nu choro gossu june do del men ruhm kurke
 edhur monh moro yeh kahkur raju ko gas
 uguyu monh pur zurde chu gue budun pu-
 senu pusenu ho guyu huth punw se huru-
 kut jute ruhe

etne men cetreku nam ek cere raju ke pus
 dore ue yeh kulut dekhkur be ekteyur roe
 or punkhu jhulne lage jub koch hos ose
 uyu guflut se unkh khol de ser pur londe ko
 rote dekhkur uh kurke bolu tojhe kyu kum
 thu jo to edhur ue mæn kes urum men thu
 kyon mojhe jugukur becæn keyu pher to ne
 nue ser se yud delue

gum ke ek ketub jub osne khole tub woh
 cutre londe bole mahuraj mayulom nu hou
 ke sukontulu ko yuk buyuk ruh men se koe
 chuluwu thu jo yon chulkur leguyu pher zu-
 her nu hou jokyu hogue tub raju ne kuhu
 menuku pure jo oske mæ the orukur legue

*jub osne ose es kulut se dekh ke edhur mæn
 ne monh nu luguu wør bemorowwute se pes
 uyu huncund woh mennat o zure se kes kes
 turuh jutu jutukur wør yud delu delukur
 kuhte ruhe unsowon ke hur ek unkh se oske
 nuddeyun buhte ruhe tabbhe mæn ne guflut
 se koch purwah oske uhwal pur nu ke odhur
 mone ke donon celon ne bhe yeh kulut dekh
 chozkar ghar ke ruh le mehre mudure se os
 mah laqu ko oske ma ne os bulu se najut de
 cere es bhed se ugah hokur bole ekteyar ke
 bug huth se na dejeje wør thore se denon subr
 kejeje ommede quwwe hæ ke tomhuru esku
 melup hogu woh tomhure yuseqe zur hæ wør
 tomhure dtame ofut men gereftur hæ jeske
 yeh kulut buyun ke kyonkur ose buger tom-
 hure kul purege*

*jub tomhure yesq men oske bequrure wør nu-
 lu o zure oske ma dekhge kub ose guwuru
 hogu ke woh besmel tege yesq ke turuph tu-
 raphkur youjun de yeluj osjun bulub umu-
 du ka tomhure labe jun buks se kurege ku-
 tere puresun ko jumyu kejeje wør jo mæn ne
 kedmure yale men yurz ke hæ woh sordune
 hæ hoe juneye*

*woh kuhne lagu use qesmut mere nuhen
 mæn yuhun kuk pur woh wuhun ufluk pur*

mere oske furq zaman o usmun ku durme-
 yun hie melup momken nahen ke hogu
 durd mere del se kub yeh juegu
 cien ek dum mojhko kyonkur uegu
 kus to julde nekul ju tun se je
 wur nu ub ezuen kyu kyu puegu
 pher cere ne huth jorkur yur z ke mien na-
 hen kuhte tom se but jhothe yeh kyonkur mel
 gue uyothe kub yeh pune men gere the kes
 wuqt mulluh ne pue pher kuhun se maharaj
 ke huth men ue ose cutruie se osne yon samj-
 huyu wor os olfut ke dewane ne yeh bhed
 uyothe ku son puyu

woh jo beruk ke duryu men dobu hou thu
 tub ose uyothe se yon kuhne lagu mien sam-
 jhu thu ke donyu men ek mien he kumbukt
 hon pur to bhe bure benuseb hie tojhe woh
 mayusogeyut se huth men rukhte the to chot
 os se jodu hoe wor mien bhe dhondhtu hon ke
 woh mere urume jukkyu hoe hum donon ko
 pucturu hie mojhe oske dore ne murne ke
 nazdek pahoncyu wor tere leye yeh hulqu
 teru bus gerdub hie kuhun wase sorut mojhe
 nuzur uwege wor kub to wasu huth puege
 woh behuuse men dewanu su bekul ruhtu
 thu wor je men jo utu thu so kuhtu thu ub
 sukontulu ku ahwal sono jub menuku ose

wahun se othukur legue kasyap mone ke sthun menjukur oturu bodobus oske wahun moqurrur ke rut den wahun ruhne lage jub humul ke den pore hoe ek lakku saheb jumul puctu hou or oske sote taleyau jage bhurur nam os lakke ku rukhu or purwures pnelagu

jub koch ek buru hou mone ne ek gandu bunukur oske gule mendal deyu gon os menyeh thu oske mubur sewu jo koe ose choe kulusump hukur woh ose duse yuhun ku to yeh mujuru thu

or ketne ek denon ke buyud menuku pure ne raju endr se jukur kuhu tom raju dof munt ko yuhun bolu bhejo waqt moluqat ke sumjhu sukontulu ke ukhwul ke yud dehe kur huth pukur melu do up ke tuwuj joh se upus men on donon ku melup yon nuzur utu he

raju ne qubol kurke oske bolune ke leye mutol rathbun ko hokm keyu ke tukt leju or dof munt ko hamare turuf se pugum dekur juldt suwar kurke le u mutol bumoheb umr ke rawuna hou jub wahun se raju ke deoche pur puhoncu woh to dokh menthu ke rathbun ne uhle karon or yur zbegeyon se zuher keyu mojhe raju endr ne bheju he kubur kuro cobdaron ne sonte he raju

se yurz ke maharaj raju endr ne mutol
 rathban ko bheju hae wor ek kob sorat tukt
 waste up ke saware ke le uyu hae raju ne wo-
 hen bolu leyu mutol ne sulum keyu tub raju
 ne yeh pochu kuhō. sabke sokh denewale
 raju endr kær o yafeyut se ruhte hæn osne
 sehkat o sulumate buyan kurke yurz ke ke
 mojhe maharaj ne yeh pægum dekur bheju
 hae ke deo ham se larte hæn humare komuk
 ko ueye wor onhen suzu ko puhoncueye

raju ne oske kær o yafeyut poche pher
 raju endr ke tuyuref karne lugu zuhe nu-
 seb humare ke rajonku raju maharaj hu-
 men es mehrbane se yudfarmawe yeh mahz
 bundu nuwaze hae wugur nu humare ko-
 muk ke kub mohtuj hæn jes bunde ko hokm
 kuren ek un men onku kum tumum kurde
 pher ucche se ucche posuk puhankur tu-
 mum hutheyur budun pur sujukur tukt pur
 bæth kedmat men raju endr ke rawunu hon
 jub udhe ruh bæ kurke nesf usmun tuk pu-
 honcu ek puhur ucchu nuzur puza rathban
 se pochu yeh koh bu en sekoh kæn su hae wor
 kyū num esku hae os ne yurz ke hemkotese
 kuhte hæn es men kusyup mone ruhte hæn

raju ne kusyup mone ku num sonkur os
 se kuhu tukt ko os turuf pher ham onku

*dtursun kurege woh tukt os turuf le culu jub
nuzdek ju puhoncu tukt se otur wuhun ke
ser kurne lagu*

*phol ray buruy ke tumam os pur khele
hoe dekhe pune cusmon se jure durukt sub
mewudur hur ek tuhne pur junwur bol ruhe
wor cuhcuhe kur ruhe*

*eske seru wor ek tumusu dekhni ke ek lurku
kob sorut chote se yomr ku sujuyut ke tu-
mam usur oske pesune se rosun hæn ser ke
bucce se khel ruhu hæ gurdun o buzo osku
pukur pukurkur zor kurtu hæ wor dotapu-
senen oske suth suth hæn hircund we munyu
kurtu hæn woh nuhen muntu kullu jubru
osku cer cerkur dunt gentu hæ*

*ruju ko oske buhadore se tuyujjob hou wor
je men mukhabbut pædu hoe upne del men
kuhne lagu juse upne lurke ko dekhkur
pyur utu hæ wæse he es lurke ke mojhe ofut
hoe ulluh ne mojhe be wæud rukhu purue
bete ko husrut se dekhtu hon pher ontupas-
senon se pochne lagu ke yeh chote se yomr
eske wor yeh jorut o deluwure kes ku yeh
betu hæ es ke bup ku kyu num hæ bolen
kyu kuhen wor kyu butuwen es ke bup kum-
bukt ku yuhun koe num nuhen letu mu eske
kobsorut wor kossorut ser se punwtuluk surm*

o kuyu so os betuqser ko eske bap ne humul
se bhe ghar men nu rukhu be yezzute se ne-
kul deyu

yeh sonkur ruju ke je men suk hou wər
fekar ke duryu men dob guyu pher pyar se
pochne lagu ke bap to esku gonuhgur hae le-
ken eske mē kyon hae osku ukhwul zuher ku-
ro ruju ne jub yon pochu tub tupussenon ne
juwab deyu es buhador ke mē ku nūm su-
kontulu hae jubruju ne ose nekul deyu tubos-
ke mē menuky pure ose os ukhwul men dekh-
kur wuhun se yehun le ue

sonthe he jetnu suk del men thu jutu ruhu
chate bhar ue wər je men kuhne lagu ke man-
zele muqsod ko hum puhonce be ekteyar
hokur lurke ko god men othu leyu wər chate
se lagukur tupussenon se kuhu jes ku nūm
tom zubun pur nuhen luten woh gonuhgur
mēn he hon jo koch qosor hou so mojh se hou
os betuqser ku tuqserwar mēn hon ub mere
tuqseren moyufkuro wər meru unuju sonho
wər os urume jun ko mojh se meluo lurke ko
gule se lague woh yeh kuhtu thu wər gunde
ke tuser se zuher thu ke koe gər ose ugar
hath lagutu to woh gundu ose sump hokur
dustu es subub se onhen bhe yuqen hou yeh
osku bap hae

we dtørkur sukontulu ke pus guen wør suru woh uhwul buyun keyu wør suth le uen hancund os ne sonkur tugufol ke leken kuses mahubbut ke khænc lue

ruju ne kejulut se os hejub zude ko dekhæ ke dturde feruq oske del men kurgur hæ wør uhwul osku næoyæ degur hæ monh otu hou bul ser ke cekte hoe kapre budun ke mæle woh jo es sorut se nuzur ue zur zur rone luga wør woh surm se ser nehøue hoe pusukar khure hoe os wuqt ruju ko wør but koch bun nu ue punw pur ger puru sukontulu bole kyon møjhe gonuhgur karte ho upbhe rone luge wør ser ko punw pur se othakur kuhu mahæruj ab tomhen kyon hos uyu ruju ne kuhu tuqser mere moyuf ho koch møjhe muyulom nuhen ke møjhe kyū ho guyu thu jo mæn ne ye nælueq buten ken leken etna dturyuft hotu hæ ke yeh uyothe jub mæn ne pue tub møjhe soth bhole hoe yud ue tub se jun obule tun hæ ek dtum ke dtore huzur turah ku runj o mehn hæ

jo koch møjh se gonuh hou hæ muyulom nuhen hotu kyū usrar thu kufge june do mæn upne gonuh ku up egrar kurtu hon os se dtur gozro jo jo bemorowuteyun wør sakteyun mæn ne ken hæen lof o mehrbune se

onhen bhol juo kuter men hargez nu luo
 mojhe sukt pusemune husel hoe hæ pusub
 ranjeduge dor kuro mere dele gumgen ko
 masror kuro yeh kuhu wør huzur huzur
 mennut o sumujut ke sukontulu ne kuhu
 mahuruj gonuh tomhuru koch nuhen yeh
 mere qesmut ke borue hæ upus men we do-
 non yuseq o muysaq ye buten kur ruhe the
 jo kusyup mone ne ruju ke une ke kubur son-
 kur boluyu woh lurke ko upne gule se lugue
 hoe jub pus guyu puhle dundwut kurke qu-
 dum leye pher huth bundhkur gonuhguron
 ke turuh uge khuru ruhu sukontulu bhe ser
 nece keye hoe huzer hoe onhon ke turuf gwor
 otuammol se dekkkur mone ne kuhu ke ruju
 yeh upne kundun ke buhot nek hæ wør yeh be-
 tu eske yuhun ucche suyut men pæctu hou hæ
 lucchan es men sub kob hæen wør tom bhe nek
 zut wør nek sufutho sunjog tomhuru nek hou
 hæ jub osne ye kobeyun buyun ken tab ruju
 ne huth jorkur kuhu mere del men jo gomune
 bud wør keyule fused hou thu subub osku
 mojhe koch duryuft nuhen hotu os se mojhe
 uguh kuro kyu buyes es ku thu wør tom se
 koch chepu nuhen gozestu o hulo uendtu ku
 sub uhwal tom pur rosun hæ wør mæn tom se

es leye pochtū hon mæn ne gundhurv bewah
 kurke surresta olfat ku burhūyū ke kubhe-
 tur doste ku nū tote kyū subub hæ keburyuks
 oske mojh se yumal men uyu kuber koch
 nū ruhe upne qæl o egrur pur mæn nū ruhu
 up yeh yure wufudur mere ghar men ue
 soz o goduz upnū sumyū ke mænund zubun
 pur lue tub bhe mojhē koch purwah nū hōe
 wōr oske jōdū hone se bhe koch keyul nū gozru
 ke yeh kōn hæ wōr kuhūn se ue the wōr kedhur
 gue pher dekhte he unjōthe ke kyōn kur yud
 ue yeh burū tuyū job hæ rājū ne jub upne
 del ku yeh sobhū buyūn keyū tub mōne ne
 hūnskur jurub deyu sukontulu ko menaku
 jes waqt yehūn lue the ose unjō sockur mæn
 ne dhūyūn keyū purdū os ruz ku tumum
 mojh pur khol gūyū dōrbusū mōne ne gosse
 se sukontulu ko surūpu thū ke rājū ko tere
 taruf se use guflut howege ke tojhe bholjū-
 wegū buhot denontuluk rowege guruz jōkoch
 osne eske haqq men bud dōyū de the oske
 usur sub koch nuzur ue es men tuqser tōm-
 hare koch nuhen wōr wōh surūp sukheyōn ne
 sonū thū sukontulu ko os se kuber nū the wōr
 onhon ne bhe mōnusebe waqt nū jūnū jō kuh-
 teyūn magur dōrbusū rekhe ke hūth pūnw

purke onhon ne buhot yujeze o mennut zure
 ke tub os mone ke je men koch ruhm uyu w
 yeh bhed butuyu ke raju oske turuf se guflut
 karegu jub ugothe upne puwegu tub osko su-
 kontulu ke bhole hoe yud pher uwege leken
 ketne moddat yeh eznen othuege yeh kuh-
 kur woh mone culu guyu thu w oske bud
 doyu ne yeh usur keyu thu ke tom ne del se
 oske yud bholue the w ugothe melte sodh ue
 ub koch w tom del men undesu nukuro mere
 but yagen juno w kunn mone ne bhe bud
 suloke tomhare celon ke zubune sonkur tom-
 hentugserwur nu thuhruyu surup dorbusu
 mone ku dhyun men luyu tomhare bud su-
 loke ke buten menuku se sonkur raju endr
 ne tomhen boluyu hie menuku ne yurz ke
 the tom raju dofmunt ko bolukur sukon-
 tulu ko melu do so yon ettefuq hou ub sukon-
 tulu ko w upne bete ko lekar ghur pher juo
 kose korume se yus o yusrat kuro ye bu-
 ten ho ruhen then ke ek wukel raju endr ku
 wuhun u puhoncu ezhar keyu ke raju endr
 ne kuhu hie jo humen manzor thu woh maq-
 sud ruh men poru hou ub tom upne mukun
 ke turuf pher juo yeh sonte he dundwat
 kurke w tukt pur sukontulu w lurke ko be-
 thu upbhe suwur ho suth lekar onhen ghur

uyu estwor on mostuqon ke upus men mola-
 qut hoe tuleyu sote hoe donon ke jage dokh
 dard onke delon se yuk lukt bhage donon
 kos o korrum hoe sukontulu rune hoe wor
 ruju upne ruj men hokmrune karne lagu
 tumum ruyayut onke kose se sud hoe woh
 nugre pther sure no ubud hoe sub mutuleb o
 muqused onke delon ke burue upne upne
 hosne juwane ke kob kob maze othue ub yeh
 kuhane yuhan tumum hoe e jawan lafz
 o mayane se bukobe suranjum hoe uzbuske
 zubune rektu men lekhe sul hejre ke mowu-
 feq rektu turek hoe

sukontulu kujo uhwales men hie muzkor
 sukontulu ke ese num se keyu mushor

at the end of this little volume, a species of
 etymological glossary or correlative vocabulary
 will be inserted, with the meanings of every
 word exhibited once, but which will prove so
 comprehensive as to answer all its repetitions
 in the 74 preceding pages. in this manner every
 learner may become master of the hindoostanee
 grammar en passant; thus uniting theory and
 practice together in the most pleasant and ef-
 fective way for acquiring simultaneously also
 the collocation, phraseology, and common style
 of that language, by successive references for the
 necessary vocables from first to last in this story.

after a brief introduction, by no means interesting to the ordinary reader at present, the hindoostanee translator proceeds with this dramatic romance, in his version of it, thus converted to the universal english tongue, as an experiment.

*furst envok te nem ov god ten aplæ yor on
mænd to te store*

*dyorey te ren ov key furrokseyur tes tel
waz transleted from sunskæt ento te bruj or
pastoral dialekt ov endea nœ en te tæm ov
te emporur suhe yulum and undur te gu-
vurnment ov te peyk ov perz te most nobl
preve kœnsellor ov te pyoessant suveren ov
eylandz kort hez eksellense marqves wel-
lezle guvurnur jeneral &c &c (me hez pros-
perete be eturnal) en te krestyun yer 1801
korrespondey wet te hejre 1215 en komplæ-
ans wet te dereksun ov hez wursep jun gel-
krest eskwær (me hez patrunej be perma-
nent) kuzem yule juwun ekspõded et en te
hendostune or mekst lanwey te kompælurz
ov tes lejend hav steted az folloz fat amoy
te lejez ov key furrokseyur hwen mole kün te
sun ov fedue kün had gend e battl hez tretl
ov wyuzum kün wuz ten konfermd bue te el-
lustreus dekre ov hez rœal master and ho at*

*fat vere kræses gev ordur z to te henduwe poet
 wuruz fat he sod rendur te drama ov sukon-
 tulu from sunskret ento te arkedeian edeum
 fat poet terfor turnd tes narratev ento heroek
 vurs ov hwec last tes ez te translesun but te
 wur ekstant en eyles haz ben dun from te
 sunskret ef terfor enne deffurens sod be
 frond to egzest betwen te to et ez possebl enuf
 te solesete sun fat w hav her to mek ov entelle-
 jent persnz ez for tem to opn te w and er ov
 justes en ordur to desæd wæt adekwet kan-
 dur hwefur e translesun ov henduwe poetre
 and vurs kan be eksekjoted az et ut to be en
 te hende or kamp laywej hwen te devurse-
 fied struktur ov te wur from te utur ez so
 evedent fat he ho runz me red te stæl ov te
 formur ez dessemelur ov te lattur ets kon-
 struksun ez segyolar fat haz e destenjkt mod
 ov ets on and te neyör ov tes ez ekwalle
 strenj endependent ov beey etur ræm or vurs
 te mer konvursun ov tem ento proz wel suf-
 fesentle destrakt enne wuruz entellekts tez
 fyo sentensez ar konseqwentle ensurted lest
 ter be enne hver okkezun for remarks—sod
 men ov sagasete start objeksunz fat te men-
 ey ov wur vur sun wur en tes ples so and so
 ne ef te do detekt an errur et ez nevrteles*

nesessere fat et ut to be gresusle and jode-
 susle forgevn bekuz no hyoman been kan
 wel be fultles hœ ten sal enne wun blem me
 wel prosed juwun wet attensun to te tem hwec
 propurle kommensez at tes ples en formur
 tæmz ter levd e persn bæ nem veswumetr hœ
 haveny abandund te sete waz en te habet ov
 dwelley en te weldurnes to prosekyot hez on
 plan ov wursep and devozun bot nœt and de
 hwel enejd en te surves ov hez lord he nevr
 tok te smullest ker ov hez korporeal frem for
 beyond suc kontemplesun hez loks nevr wer
 dærekted etur her or ter and to tes degre waz
 he ter bæ emeseeted fat no bode rekognæzd
 hem hez form plump az te ekspandey roz
 had bekum az dræ az e turn tro devøt uste-
 rete he apperd mor ded fan alæv from toz
 penansez he nevr enjæd wun moments re-
 laksesun and eksept submettey to tes spesez
 ov sever deseplen he had en sort no utur em-
 ploement en ordur bæ so gret prostresun fat
 he mœt obten te dezær ov hez hart and ulte-
 metle pluk te frot ov rezolyosun from ets tre
 so entens wuz hez devotednes he sat en suc e
 relejus attetyod fat he ulmost bæ te effeka-
 se ov hez usteretez snact te tron from te se-
 lescaal devenete he purformd ul te pelgre-

mejez hwerevar te wer from tøn to tøn
 from revur to revur from ferre to ferre hez
 perambyole sunz wer kontenyod nor ded he
 omet te sor ov e seyl hole strem en hwerevar
 wod he halted e lettl undur wun ov ets trez
 he yozd to kendle fier ulrond and ten hay-
 en hez self up bæ te helz he yozd to enhel te
 smok wet evure bret bæ hez mæot and tes wuz
 hez konstant praktes az an assetek en sort
 te beznes ov wør zelut wuz abstrakted kontem-
 plesun ovur hez rozare ec hør ov te de and
 næt he wundurd ovur te desurt for sekste
 for yerz and from hed to fot wuz kompletle
 kuvurd wet dust te wæld erbz alon wer hez
 fod and ekspozd to te sunz rez he suffurd
 sponteneusle te kreveyz ov huyur and furst
 dyorey te hot sezunz fat hart skorcd be-
 gut offn seted hez self en te sentur ov e fier
 hwec he had kendld hwer he rezemblde e
 mer hep ov asez but en te dept ov wentur
 standen up to te nek en kold wutur he yozd
 to kwont hez bedz evure morney and evney
 wet hartfelt delæt hwen te eereal prens herd
 ov tez eksplæts muc solesetyod and appre-
 hensun wer kreeted en hez mænd wet respekt
 to te destruksun ov hez pæus wurks and hav-
 eny envueted te fere meneku he treted hur wet

abundant sevelete and eksplend te real stet
 ov te kes se waz so hæle gratefied wæt te pren-
 sez kondessensun fat te moment hez wesez
 wer undurstod se spok en tez wurdz æ am
 fat fere hoz letent carmz ef despled befor
 te hendo trenete wun and ul ov tem wod loz
 ter sensez—wer te evur so sæ æ kod mek tem
 tem az lamz hoz tats ov me wod kuz ec
 ov tem to forget hez pekyoleur fuyrunz tez
 æz ov mæn ar so fol ov mestek spelz fat ho-
 evur beholdz tem must bed ferwel to wesdom
 and self kontrol tes beej te kondesun ov pur-
 sunejez so egzulted hwæ sod æ permet enne
 wun els to reten hez spotles fem en e seyl
 moment æ sal konvert veswumetr ento e lu-
 vur ov mæn and so loy az he levz ensted ov
 hez sekred token æ sal ples te sel ov turpetyod
 on hez forhed so me suc e sent or ankoræt
 en te tre rejunz ov egzestens ho kan sev hez-
 self from me fat æ me enstantle cenj hem
 ento e senur ended æ swer bæ te mæte prens
 ef he be not konstrend to dans e hornpæp un-
 dur te roz wæt me fat mæ nem sal no loyur
 be menuku aftur yozey vereus eksprezunz
 læk te abuv and feksej te harp on hur soldur
 se departed tens and seted on hur tron se
 wuz wafted from te skæ to te urt bæ te konje-

neal brez fer se semd e planet so redeant az to ellyomenet te hol wurld besiedz fes hur set ov seksten ornaments and e duzzn ov jyoelz wet hwec se wuz bedekt from top to to fat te sun en de læt hwen he obzervd hur lustr wuz enflemd wet envez fier and te mon at næt bekumey blak wet spæt le fræey upon te læv kolz ov te starre fermement no sonur ded pæete pursonefæd get e sæt ov hur luvle krøntenans and kaptevetey attur fan et wuz metamorfust to empæete and devo sunz ok wuz torn up bæ te rots hwut e destruktev flas ov lætney wuz se hwec blæted e hol harvest ov preveus reseynesun en te tvenkley ov an æ hoz amorus glans destrakted te beholdur and redyosd te vere hart en hez bozum to asez had furhud vyod hur he wød hav sakrefæzd hez presus sol and læle wød hav gron mad et wuz not te næteygelz alon fat fel en luv wet hur te vere roz budz burst wet ajetesun at hur approc wer e selescal damzel dessendenj from paradæes to pursev hur fer kan be no diot ov hur gevey up te gost at fer enturvyo bot te enfedel and belevar on seey hur wød obzerv to ec utur—o god hwerevar fes ædul soz hur fes ho wød tenk ov etur fes wurld or te nekst te rezult ov te

*mattur ez fat se kem en tes mannur to kap-
 tevet fat sent and to kac hez affeksunz be
 te erenes ov hur get and te blandesment ov
 hur jescorz wet hur spruetlenes and veva-
 sete ov movments and te fantastek hwesk ov
 hur tren se rent te kollur ov pesens en twen
 te bordur ov hur vel wuz gresfule floey from
 hur hed to hur soldurz and tens dayld losle
 dion to te grænd at evure step te morney
 brez and zeffez wer kesey te fet ov fat byo-
 teful supres az so mane devosunal offerens
 on te srien ov hur macles carmz te narses-
 sus on beholdey te ferez lusus uz stod ster-
 ey on tep to wet e kup fol ov luvz nektur en
 ec orb and evure febr ov te medenher wuz
 twestey and tweney wet jeluse at te wundur-
 fol fleksebelete ov hur slendur west pleey on
 te her and adjustey ets nots to e saturnelean
 soy hwæl entent on ter harmonous konkord
 adornd wet flourz en hur bozum and on te
 skerts ov hur garments se arævd altogetur
 resplendent at te spot hwer he (te sent) wuz
 absorbd en te vere akt ov performey hez re-
 lejus dyotez hwen suddenle te jeyley ov hur
 ornamental fet belz te melode ov te lyot
 strey en konsert wet hur swetle modyoleted*

væs struk hez erz wet astonesment and upon
 openey hez uz suc e byote struk hez sæt fat
 wun glemps alon entierle obletereted evure
 ufur medetesun and te hol stok ov hez adore-
 sunz gend dyorey mane preveus yerz wuz
 en e moment seqwestreted and plundurd bæ
 e maskd batture ov smælz and wælz fat
 kyoped fus opend upon hem he on tes feble
 aroz and began læk e fasseneted mot to flut-
 tur riond te fer dese vur and from mental
 destraksun to kontenyō evure enstant pros-
 tretēy hez self on hur fot steps employey be-
 nedeksunz on hur encantey fegyor to hwec
 he remend devotey bot sol and bode for evur
 hez speret bretd az et wer tro hez belavedz
 form alon hwæl wun mor lok from hur qvæt
 entokseketed hem wet lav aftur tes te fere
 qwen wet sofey ekspresunz restord hem to
 hez lost sensez and wet affekted ardur havey
 deklerd hur on pasun se so enflemd hez fat
 for te furst tæm he tested te ekskwezet plezyor
 ov senzyoal dalleans en e wurm embres hwec
 te wuntun god so far emprovd az to settl te
 hermits fyocyor dom bæ e senl akt hoz fe-
 tul konseqwensez en ekscenj for e moment ov
 bles eradeketed ul hop ov happenes on etur

sæd ov te grev ten en fakt he had kuz to re-
 pent and en aywes to eksklem hæ evul e ded
 hav æ dun en te estemesun ov te god æ hav
 stampt enfame on mæ on nem hwec wel re-
 dyos me to te alternatev ov qwetten mæ wæld
 abod and serc for sum utur hwer mæ deso-
 nard hed me be konseld menuku nevrteles
 felt hurselƿ pregnant from fat hær hwec de-
 bard hur return to prens endrus asemble for
 sum munts and fus forlorn se remend kwont-
 ey tem tel te turmenesun ov te tærsun næn
 hwen te yoƿoal pereud wuz kompleted se ge-
 burt to e femel infant luvle az te mon but te
 mescef wuz tes fat from want ov nacyoral
 affeksun se netur sukkld te lettll ennosent at
 hur brest nor kod se from antepate to te of-
 sprej ov e mortul evn pres et en hur parental
 armz or evens te smulest maturnal affeksun
 ne se dast te beb on te hard grænd eksklem-
 ey fus hwæ ded te ælmæte konfer upon me
 tes kurs hwec must endyos mæ hol famele to
 dezon me æhwez az an wtkast on te fes ov te
 urt tes maledeksun havej fulen from hur
 leps se flyo ento e vœolent rej and hæd of to
 te rejun hwens se kem en te hæest stet ov per-
 turbesun—fus se bent hur kurs ter but te lettll
 wun wuz left helples her to etsfet te store

*thus prosedz * en fat weldurnes se had no
 real protektur but te ulmæte to an egl seded
 hur wæt ets wey z hwens hur nem ov sukontu-
 lu fer te beb le wepen and kræey hwæl te
 purle terz wer floey from hur æz roley and
 tosey on te græond en ven ded se kontenyo
 openey hur lett l mæt for melk tel te omnepo-
 tent wuz gresusle plezd to kondukt te hole
 sent kunn to hez ablyosunz fat we and no
 sonur ded he approc te ples fan he su and
 admærd te godnes ov devien provedens ma-
 nefested en te sen fat apperd befor hem. seen
 tes rozbud læey torn far from te perent bos
 he stod mosunles wæt wundur læk e fassene-
 ted netenel te cæld semde lost purl kast on
 te græond for hoz forlorn stet he felt grevd to
 te hart*

now forewards story of thus relation is, that the
 wilderness in besides god of, her any care taking
 person not was, but a bird her over own wings
 of shade making was, this from, her name is su-
 koontula. there fallen is she weeping was, tears
 of pearls eyelids on stringing was, milk for taking

* from this to the end, in the next page, a literal version will be
 seen, as an example, whence the whole may be translated, on similar
 principles, and also as that double mode of translation which has been
 highly extolled by some very expert and successful teachers.

mouth opening remained had, hands feet own continued striking had, when protector of world —own favour made, that kunn saint somewhere bathing for gone had, just as that quarter from turned out, saw, that this what power divine is! that new flower of parterre to, flower place from far having seen, bewildered in manner of nightingale picture became, rolling pearl often like was, but ground on, rolling it of seeing, he sorrowful became.

however uncouth, redundant, preposterous, or defective this *verbatim et literatim* translation may seem, it cannot be much more so than a similar view of other tongues would often exhibit; and as the present mode is, after all, the most rational groundwork for rendering one language into another faithfully, the scholar may now, by way of exercise, turn my bald version here into the best english in his power, and then let him compare it with mine in the foregoing pages. such a habit once acquired, will not only, in the first instance, give the learner a great command of words, with an accurate idea of the grammatical arrangement and idiom of the hindoostanee, but may hereafter qualify him as a most faithful and expert translator or interpreter of eastern tongues. taking it for granted, that my advice has been studiously followed, and the comparison made accordingly, it will probably appear that my version cannot stand the test of rigid examination;

and, on the whole, in point of elegance, may fall greatly short of my pupils' efforts to excel me: to anticipate defence when the objections are unknown, might be premature, and to repine at superior talents would prove me illiberal in the extreme; more especially while stimulating my young friends to enter the lists in a fair trial of skill with their instructor.

*kunn moud wēt kompasun ran and rezd
te enfant from te dust, and tekey et en hez
bozum fas sed to hezself æ kannot kompre-
hend nor se hwut tes enjel fere or sum bodez
lawle beb hoz byote surpassez evure fey sen
or deskreæbd kan posseble be ho kan hav
abandund eform ferur tandæana on te kold
ert en tes dezurt presej te cæld to hez brest
and feld wēt suc tuts he returnd hom on
recej hez dweley he sod hez sestur grotume
te bebez fes and obzurvd affeksunetle pre
kontenyo to ceres et wēt te utmost ker and at-
tensun nevr let me her ov enne tey læk te
smulest neglekt hwen se beheld te lett
cerubz kwontenans and herd te kænd enjy-
sunz ov hur brufur respekten et se furst blest
te beb and ten embresen et set abwot nures-
ey hur tendur carj hwec wuz konstantle
afturwurdz dandld on hur ne and sukklid*

wet fondnes and delæt en tes mannur sukontulu wuz rerd and teharmets or holemen ov te weldurnes wer ul vere muc attact to hur se wuz en sort te darley ov te hol and past for kunnz datur se gryou up apes and sod te sedz ov affeksun en evure hart ter wer ulso to utur gerlz wun nemd unosoyu and te utur pruyumvudu hwen te tre so fosturd enkrest en streyht te yozd to ple togetur te levloy de and wer az korjeal and fond ov ec utur az ef wun sol had anemeted ter separet bodez ec ov tem wuz e venus ejyono or e sentea hom had evn te cest jozef sen he must hav luvd sod te myoz attempt ter prezez en vurs hur strenz wod ful sort ov ter ekselens te plastek hand ov te kreetur had formd tem en te emej ov luvlenes etself hwen te sot ayre glansez at beholdurz te perst ter harts wet te arroz ov skorn but hwæl arred en te blandesment ov smælz evn aykoræts temselvz felt te furvur ov luv te anjelek fesez ov toz carmurz wer no sonur beheld bæ enne wun fan he efur fented wet delæt or bekem destrakted wet pasun ter jette reylets formd te cenz ov frantek luvurz hoz blod semd to tenj te gloey solz ov toz damzelz sno hwæt fet to te hol wer apparentle e konstelle-

*sun ov te gresez stel en realete fat brelyant
star nemd sukontulu wet e seyl spark ov hur
byote so enflemd te harts ov bot worldz az e
yoneversal tost fat te redeant sun hezself
gryo dem wet enveey hur lustur hwo sal re
deskrib toz carmz hwec konsentreted en
hur ul fat ez luvle personefud*

*at leyt te hurmet kunn wun de fus addrest
fat byote re am nwo goey on e pelgremej and
havej performd mæ devo sunz wel en e fyo
dez return tel ten do tto ste kontented her
at rest and ez hwatevur me be wanted be
syor to enform gwtume for se, wel not fel to
plez yo and az e persn devoted entierle to
yo se wel kontenyo to bles and protekt yo
sod enne sent sojurn tes we ful respektfolle
at hez fet and perform evure offes ov hos-
petalete to hem wettot ometey te smulest dyote
to te utmost ov yor pœur*

*en tes mannur havej eksplend hez wesez
to sukontulu he bad hur ferwel and departed*

hendostune

*sutwen kuhune lombre wor luglug ke
lombre go ke uksur dugubuze men zeyu-
du zurufut se muel ruhte hwe twobhe os ne ek*

*bur eructu je men thunu ke upne purose lug-
 lug se thuthu kure es leye oske mehmune
 bure tukullof se ke jub luglug dusturkun
 pur uyu tub dekhu ke kuc turuh ke sorwe
 sub cæze monh ke othle burtunon men dhure
 hæn uss ke serf on men conc ke nok he dobe
 pur upne bhokh kese turuh dor nu kur suke
 es men lombre buhot julde se cupur cupur pe-
 ne luge wæ ruh ruh upne mehmun ke turuf
 dekh dekhkur kuhne kuhne yeh khunu meru
 tomhare monh men kæsu lugtu hæ mæn yeh
 cuhte hon ke sub cezen muzedur wæ tomhare
 cuht ke hon pur dekhte hon ke tom huth
 rukh ke khate ho es wuste mæn upne del men
 buhot malolu khate hon esse luglug ne junu
 ke kos tubue karte hæ oske butko kun nu de-
 yu leken yeh kuhu ke tomhare sub busun
 mæn ne buhot pusund keye uker roksut ke
 wugt lombre se upne ghur june ke wuste æse
 huth ke ke woh upne bhalmunse se monh nu
 mor suke jub woh den un puhoncu tub lom-
 bre upne egrur pur oske yuhun gue jub khu-
 nu lu rukhu tub es ne upne mun men koft
 khukur dekhu ke chote monh ke lumbelum-
 be burtun qeme se bhure hoe dhure hæn lom-
 bre os khune ke dekhne se ke jeske cuhne ku
 qubo nu puu tub je men lulcæne luge wæ*

luglug ne upne lumbe conc on burtanon men
 dul kur petbhar khayu tes pur lombre se jo
 ghaze pur gere sorwe ko buze cahut se cut ru-
 he the moskurukur kuhu mæn buhot kos hon
 jo tojhe buhot bhokh hæ cahtu hon ke juse
 mæn ne os dentomhare zeyufut khue hæ tom
 bhe del kholkur khuo lombre ne es but se ser
 nece keyu ior nu kos nazur ue luglug bolu
 nuhen nuhen es but men kufu nu hou caheye
 jo koe kese ke hunse ke burdust nu kur suke
 caheye ke woh kese se nu hunse

furse

nuqle huftome robuh o luglug
 ugurcerobuhbestarmuelbufureb zeyudu uz
 kostubuye mebusud tu ham yuk murtubu
 dur del erudu kurd ke uz lugluge hamsu-
 yue kod zurufut konud lehuzu mehmanee
 o bu kumul tukullofnumod harguh luglug
 umud ded ke bur dustur kwun sorbuhue uq-
 sum buconun zurofhue kosudu duhun o
 kum omuq cedu und ke durun serfsure men-
 gur tur suwad leken buhec nwoyu rufe gorsu-
 nugee kod nu tawunud kurd

duren bien robuh buzodee tumum kordun
 gereft obutuammol soe mehmane kod mene-
 grest o megofst ke zuyaque en cezhue mun

dur dahunē somu ce sun mulom mesuwad
 mun en me kuhum ke humu cezhu bu muzu
 o margobe tube somu busud ummu mebe-
 num ke somu uhestu uhestu mekored benu-
 bur mun dur dele kod pec o tub mekorum
 onguh luglug dunest ke kostabue mekonud
 hurfe ora gos na kurd ummu en begoft ke
 humu zurofhue somuru besyurpusund kur-
 dum uker buwagte roksut uz robuh burue
 bordun bukunue kod cundun esrur kurd ke
 o uz kobee morowwate kod rad kurdun nu
 tuwunest con un roze moyun dur rused ro-
 buh bumojebe wudue kod bu kunue o ruft
 harguh tuyum cedund o dur dele kod ranje-
 du neguh kurd ke zurofhue duruz o tuy du-
 hun por uz gemue gost gozustu und robuh
 uz dectune un cez ke bucusedune un qubo nu
 yuft dur del tumyu mekurd o luglug du-
 ruz menqure kodru dur un zurofhu unduk-
 tu sekm ser kord bade uz un bu robuh ke sor-
 bue oftudu uz bulue zurofe suboe melesed
 butubussom goft ke uz humule gorsunugee
 to mun besyur korsundum—mekwuhum co-
 nun ke un roz mun bukunue somu zeyufut
 korduum somu nez burugbute tumum beko-
 red robuh uzen hurf sar furo undukt o nu-
 kos bunuzur umud—luglug goft nu conenust

*dturen sorat uzordu nu buyud sod kuseke
burdust kurdane kostubuyee degurun nutu-
wunud buyud ke o uz kuse nu kundud*

bhukhu

sutwen huhune lokte w koruy ke

*lokte joke buhodhu kupul muhen ute huan-
se son len ruhate hae tw ho wu nen ek ber vus-
nu mun men thane ke upnen purose koluy
son krotahul kure yu lae wu kw nyonto ut-
hek dthom dthum son keyo jub koruy rasoe
muhen uyo tub dekhyo ke bhunte bhunte ke
benjunune ke rusu nunhen nunhen kunen ke
thurune men dhure hæn weseke kewul ten men
conc kw ugru he bore pur upne ksodhu kuhø
prakur nu ture sake yu muhen lokte ute otu-
wule ten cupur cupur pewune lage uro ruhe
ruhe upnen puhone ke or dekhe dekhekw ku-
hune kuhø yuh khæwe ke sumun mere te-
hure mokh muhen kuse swud lugate hae hæn
yuh cahute hæn ke surv vusto so swud w te-
hure roc ke hone pur dekhute hæn ke tom kur
dthur khato hæ yu lae hæn nej mun muhen
purekho khate hæn yu ten koruy nen junyo
ke yuh thuthole kurute hae wuke but men kæn
nu deyo pæ yuh kuhyo ke tehure sub patru
mohe ute bhæ nectun bedu ke sumæ lokte*

ten upne dhum læjune ke urth uso uryo ke
 wuh upne sujjunutæ ten nuhen nu kuhe suke
 jud so dewus une puhoncyo tud lokte upne
 bucan prumun wu ke geh gue jub rusoe lyue
 dhure tub yu nen upnen mun muhen khed-
 kure dekhyo ke chote chote gure ke lumbe
 lumbe busun muns ke tokune ten bhure
 bhaye dhure hæn lokte wu rusoe ke dekhwe
 ten ke jake cukhewe kw dwo nu pujo tub
 mun muhen lalcune luge wæ koray nen up-
 ne lumbe cenco on putrane men nukhe bh-
 læn odur bhur khayo tupa lokte ten jo kulus
 pur pure ruse kwon ute roc son cut ruhehe
 moskoruekæ kuhyo hæn ute prusunn hæn
 jo tohe udhek kshodha hæ kuhuto hæn ke
 jeso mæn wu den tehuo nyonto khayo hæ
 tom hon mun khole khuo lokte nen yu bucan
 ten mond neco keyo uro uprusunn dekke
 pure—kolay kuhyo nu nu yu but muhen
 unmano bhayo nu cuheye jo koo kuhæ ke
 hunse nu suhe suke ocet hæ ke so kuhæ son
 nu hunse

boṅlu

soptomo kothu khenkseyule o manekjorer
 khenkseyule jodyope kwotokupekhye prue cu-
 tore te odhek roto totrape ek bur drehho mo-

nosthokorelek je tular protebuse munekjorer
 sohet porehus kore otoeb tularke boro jotno
 koreyu modhyun ho bhojoner nemontrono
 korelek munekjor bhojono sthane useyu dek-
 helek somyok nana prokur jhol cœru cetku
 putre rukheyuche juhate se kebol upon thon-
 ter ugu matro dobuete pure kento kreto sud-
 hyo khodhu neborto korete purena kheyk-
 seyule ote seghro copor copor koreyu khuete
 lugelo ur khyone khyone upon nemontreto
 byokter dege caheyu jegnyu sete lugelo umar
 e pokte bhojon to muke kemon luge ume ee
 cahe je sokol drobyo tomur moner moto so
 swudo hoe kento tome rukheyu rukheyu
 khuetecho dekheyu boro khobhet hoe munek-
 jor bojhelek je kheykseyule rohosyo koreteche
 tular kothue kecho monojog korelek nu bo-
 roy kohelek tomur somosto khudyo umuke
 boroe bhulo lugelo eboy bedue kulen kheyk-
 seyule ke munekjor upon bate juebur jonye
 emon dhorelek je se selotu krome nu bolete
 purelek nu jokhon see neyomet den pœnc-
 helo kheykseyule upon kothu krome tular
 bate gelo kento jokhon onno oposthet hoelo
 kheykseyule upon boro lughobotue dekhelek
 choto mœkher lombu lombu ghole kote kote
 manso bhoru rukhe yuche see sokol khudyo

*juhur swadloonar jotro tuhur chelo nu dek-
 heyu kebol lobdho hoeyu rohelo munekjor
 upon lombu thont tuhur modhye pheleyu
 upon odor jothesto poreporno korelek pore
 khenkseyuler dege je ek ghozur opor peth ju-
 hate kecho jhol poreyuchelo tuhuru boro echu
 porbol cutetechelo phereyu mokh mockeyu
 kohelek ume boro sontosto hoelum je tomur
 khodhu belokhyon uche umur buson ee je-
 mon ume se debos tomur nemontrono khue-
 yuche tomeo temone prosonno hoeyu khuo
 khenkseyule ee kothue mathu heth korelek
 ebon boro neranondo dresto hoelo—munekjor
 kohelek nu nu e besoye berokto hoo nu ju-
 huru rohosyo sohete nu pure tuhudeger
 ocet nohe je kuhuro sohet porehus kore*

sanskret

*suptamu kuthu olkumokhe kunjuyoh
 yudyupe sregule pruyusufi kutuve husyenu
 udhekun lenu tuthupe sukudu sumepu vuse
 kunjum prute husyuy koryumete manuse
 centuyetwa tusyu nemuntrunum vestarutus
 cukuru tutufi kunjufi tusyu guruhuy sumu-
 gutyusuneneka prukurum vestretu mokhum
 unturonnutu sthulam rusas tutru poretan
 tudresum putran dhretum aste yutru cunco*

*kote mutran nemajet puranto kuthum ape
 na swakeya ksodha nevetes syudetyapus-
 yat utha taylor bhojan arumbhe sregule seg-
 hratuyocce rusum pevunte ponafi ponar
 vesramyutmanufi prughoneku dese drestok-
 turate etud bhuksyum mamukun twun mok-
 he kedresun lagute survum vastyetun ma-
 makenum preyun tuvu vancharham ustwet-
 yuhum echame puranto dusenu vudusnun-
 tun twum pusuymyuto hreduyete khennus-
 me tutufi kujukus sregule husyuy karotete
 jununnupe tut kuthane svudhano nabhu-
 wat kento twutkuy survum etud umatram
 mamu roceram ustetyukathuyat utha pra-
 yunu kale tenu sregulem swu greham uneton
 tutru tudreso huthufi kreto yutufi su swu se-
 lutuyu nete karton nu susuku yudu tusyu
 nemuntranu denug samugutuy tudu sre-
 gule swu prategnyuyu kujukusyusthanum u-
 gubu utranture kujukenu survum bhuksyum
 uneyu tusyu agre dhretum tudu sregule tut
 tudderghun derghum swulpu turu mokham
 mansukhandehi poretum yatra swudetom
 usuktu swusyu agre putran dhretum ustetyu-
 vulokyu dokhetu cetusyute lob huvutyave
 bhawatturuncu kujukusto swuderghu cuncio
 tutru tutrusaneyu putre netwa sumyuk tu-*

renu pornocturum bhoktwa sregulen tatra
ghatadyopure putetum rusum ute srudct-
haya lehatem smetwawucum oktavan tuvu
vuhwe ksodhu cedutyuhludetosme tusmen
tuva nemantrana dene yathu mayu bhoktan
tuthieva twayupe neskupulenu manusutra
bhoktavyum ete sumehecu sragulyetud
vrettantenu sero necesi korvute vemunu
eva dresyumana—kaykenoktu nuhe nuhye-
tud vartuya krodthon nurhuse yufi kusced
anyukretu husyum sorhon notsuhute su
kum upe nu husedete yoktum

yurube

alhekuyat os subeato fes suyulabute wul
yuqyuqe

us suyulabuto wu en kunut kuserum mu
toyurezo un kusere mozuhen lukennuha
summamat fe nufsehu murrutun erudutu
un tastuhzeu bejreh ul yuqyuqe lehuz ut
tukuzut qeraho bulegutun fet tukullofe fu-
luamma ruul yuqyuqe yulul mayudate un-
nu ulwun ul maruqe fe uwunen yurezutel
fumme nateutes sotohe beheso lu yungume-
so fehe ellu ruso mengurehe lukennuho lum-
yustateyu yulu dufye joyehe bewujhen he-

*nu ezunes suyulubuto ukuzut besorbel muru-
 raqe wulogun wu tunzyoro elu zæfche meru-
 ran wu tuqoloukberne un tuyume huzu kæfu
 tujedo fe muzuqeku wu enne uhobbo un yu-
 konu kolloho luku huneyun mureyun laken-
 ne uruku tukoloho yuserun yuserun wu le-
 huzu umollo fequlbe mululun futufarrusul
 yuqyuqo unnuhu tuskuro menho fu lumyos-
 ge elu hudesehu lukennaho qulu estatubto
 uneutake kolluhu sommu hen ul wuctuye
 uluhhu yulus suyulubute un yuctyowuhu elu
 butehe behæso lum tuqter huyun yulul eyu-
 ruze fu lummu juul moyucto kuzurates
 suyulubuto yendaho efsuun lewayuctehu fu-
 lummu uhzurat tuyumu ruat heyu mog-
 tammun fe butenehu unnu uneyutan tewu-
 lun zæyuqatur ruse muleyutal lohomel mur-
 zozute fus suyulubuto beroyute hazut tu-
 yamel laze lumtuzfur yulu toyumehe estat-
 yumut fe serrehu wul yuqyuqo udkulu men-
 quruhot tuwelu fe telk ul unwane wu ukulu
 subyun sommuezkunates suyulubuto talyu-
 qo bulegutan fel herse ulmuruq ulluze suqu-
 tu yulul jorrute—qulu lahu motubussemun
 enne fe furuhen kuseren bemuluke men jo-
 yen sudecten wu enne uhwu un tukole tuyume*

*huzi kamu konnu ukulnu men tuyumeke
yom uz zeyufate funukusutes suyulubuto
rusuho besumye huz ul huctese wa wojectut
monkuratun—qulul yuqyugo lyluwa yum-
buge un lu yosumu behuzi fuennu man lu
yutuhummulo ozhokutul gere yumbuge un
lu yuzhaku yulu uhden*

the following hindoo staneepistle, written by a learned meritorious native gentleman in the hindie roman character, has just been received; and let me hope it yet may be the means of procuring him some generous patrons in his old age, as my distance from the scene of action is too great to render him any personal service, and my influence with his superiors by far too little for me to expect that a recommendation from such an isolated being could do an honest, worthy, and well-informed hindoo orientalist the smallest good; cordial wishes for his future welfare, therefore, are all in my power to bestow, and god grant they may, for this old friend's sake, completely succeed.

*yurz men junube bundugane yule sun fiez
baks fiez rusun koduwunde koduegun mud-
du zelluhol yule*

*puhoncutu hre ke koduwunde neyumut
junube kurnul jemz mout suheb dtumu
dtolutuho ne uz ruhe nuwuzese dele es bun-
due kaksur ko yeh furmyu ke ugur to koe
yurze weluyut ko lekhu cuhe to mæn ose bu-*

*kose suth leye juony ye nuwuzes ke buten
sonkur wɔr yeh forsut gunemut junkur es
bundue junnesure qudem ne upnu koch
uhwule por mulul maktusur gozurese ked-
mut kurnu wɔrjub juna jub se junube dtɔlut
muub weluyut ko tusref furmu hoe tub se
yeh fedwe ese kollej men hɛ buqe qudem sa-
yeron wɔr monseyon men se buhot se log kollej
ke cukre men uker hoe yuyune mer ser yule
uhsos mer zukuzem yule jurunmuzhar yule
kane wela mer buhadɔr yule mer ummun
wugɔra ne es juhune fune ko turk keyu mu-
gur yeh yuse wɔr monse golum ukbur ub
tuluk jete hɛn mer ser yule ke rehlut ke
buyud bundu mer monse ke kedmut men sur-
furuz hou hɛ wɔr golum ukbur chot guye
guruz woh kobe wɔr rɔnuqe jo koduwund wɔr
kurnel suhebe mumdoh ke yuhɔt men the so
kuhan ub dturs o tudres ku nu wɛsu dhub
hɛ nu leyuqut ke wɛse turuqqe sewu eske
ub kollej men yulem o fuzel buhot kum ruh
guye qessu maktusur kollej ke kedmut
men ub cwɔbes burus gozre tun ko bozhupu
uyu nɔkure se bhe je oktuyu leken koch
behbode golum ke nu ho suke bulke buhot
su qurzdɔr ho guyu tes pur koch bhurosɔ
behture wɔr turuqqe ku nuhen kurum ke*

*rekh kese turuh nuhen metne ke ugurce
 mosuhuru do saropie hæ leken kurc ke boh-
 tuyut ke subub woh koch kefuyut nuhen
 kurtu es leye erudu yeh hæ ke cundroz men
 nækure se esteyufu karon wø gosu nusene
 ekteyur kurkur motuwukel bu kodu ruhon
 ub ulh golumzudon men do larke kum ke
 læq hoe hæen pur be morubbe fæzol morum
 ho nuhen sukte jo eyko koch kum meltu to
 bunde ke bhe koch rufuheyut ho sukte ub
 junube koduegune ko morubbee qudem wø
 nuwuzes furmie sumem junkur upne ku-
 qequte hul ko gozuresæ kedmat ke ub om-
 mædyeh hæ ke purwurdugur os golbone kobe
 ko humesu es golestane juhun men pholtu
 phaltu rukhkur hum drølut kwuhon ke om-
 mæde dele bur luwe zeyuctu utub hæ
 urzee fedwee kuksur turene curun metter*

it was intended in this edition to have inserted a sort of abridged glossary towards the end of the book ; but the demand at present is so urgent, on the part of the british indian community, for the dialogues, which have already been too long out of print, that the insertion of the proposed vocabulary has been *pro tempore* suspended ; because of two evils, it was thought best to choose the least, particularly as the very ample vocabulary, attached to the persian rudiments, will in the interim answer every useful purpose, when well explained to, and understood by the learner.

literal translation of the lord's prayer from the chinese into english, each
both by the universal character, and verbally contrasted with each

vor	our	wo	吾	vor	our
dele	daily	ze	日	fater	father
bred	bread	yoy	用	en	in
forgew	forgive	leuy	糧。	hevn	heaven
vor	our	men	免	—	—
trespassez	trespasses	wo	吾	tu	thy
for	for	tcae	罪、	nem	name
we	we	ku	蓋	perfekt	perfect
also	also	wo	吾	hole	holy
forgew	forgive	ye	亦	tu	thy
deturz	debtors	men	免	ren	reign
vor	our	fo	負	kum	come
toz	those	wo	我	tu	thy
not	not	ce	者。	wel	will
led	lead	wu	勿	obten	obtain
us	us	yun	引	perfekt	perfect
ento	into	wo	吾	on	on
temtesun	temptation	tsen	進	ert	earth
but	but	ywo	誘	az	as
delevar	deliver	wo	惑。	en	in
us	us	wte	惟	hevn	heaven
from	from	kyo	救	—	—
evl	evil	wo	我	gev	give
		yo	于	us	us
		soy	凶	ec	each
		go	惡。	de	day

*to the enlightened literati of the current century, the annexed comparative view of the lord's prayer in the chinese tongue and symbols, along with the universal character, will prove an object of some curiosity at least, which may yet excite a general desire to extend this plan effectually to every other known dialect, including even the diversified modes whereby latin, greek, hebrew, &c. are expressed in the presumed orthoepigraphical systems, for the peculiar pronunciation long current among the most civilized states of europe, which all differ in some minute, but fundamental features from one another. for instance, the british sound the latin word mus, *MUS*, the italians *MOS*, and the french of course *MOS*, to say nothing of the english mouse, *MŪS*, the scottish moose, *MOS*, or the persian moosh, *MOS*. again, the latin *i* in england is frequently the diphthong *æ*, but *e* in italy, france, and scotland; thus sine, *sene*, *stene*; and *a* by the english is converted to *e*, whence their *qua*, *kwe*, in *sine qua non*, *sæne kwe non*, properly *sene kwæ non*, and pronounced so every where, england excepted. in this manner every national discrepance might speedily be reconciled through the panglossal diorama, with one grand cosmopolitan scheme, commensurate in this respect with the literary wants of the whole human race, and the appropriate precursor of a universal tongue.*

figgins is a name already so familiar, and justly celebrated in the annals of letter-founding, that it may fairly rank next above, or at least on a footing with fry, whose pantographia must be duly prized by those who consult that work as a manual for the printing-office, or as a classical guide through the very elements of literature. the famous chinese lexicographer, morrison, having on some occasion lately expressed a strong desire to procure a beautiful fount of types, cast in this country, for the language institution, young figgins, son of figgins, senior, having a hereditary right to excellence in this department, at once tried his own hand, whence the elegant sample here produced, by a mere youth, in the very arduous task of punch-making, for which, however, he has not yet met with any adequate encouragement, either in fame or fortune, though the blind may see here how richly he deserves both of them.

l in

吾父在天者、爾名成聖、爾王至來、爾旨得成于地、如在天然、賜吾每日

the lord's prayer in gaelic put into the universal character

ur n nyer u tu er nyev go nòvekar tenm
 hegug doreukk jeunur do hol er un tuluv
 mur u neyur er nyev tuver gony un joy ur n
 urun luel ugus mæy gony ur feuku uvel mur
 u vœus seny dur llokk feuk ugus nulyeg un
 bouruy seny uk sòr seny oolk or es lyetsa un
 reukk ugus nyhoukk ugus u glor go seurey
 amen

the lord's prayer in german

onser fater der do best em hemmel gehæ-
 leget verde dæn nãme zokomme dæn ræk
 dæn velle gesehe ve em hemmel ulso wof den
 erden onser teglek brodt geb ons hæte ond
 fergeb ons onser solden uls ver fergeben
 onsern soldtegern ond lus ons nekt en fer-
 sokoy sondern erlese ons fon den uvel den
 dæn est dus ræk ond de kruft ond de herlek-
 kæt en evekkæt amen

that fair scope may in these pages be given to the introduction of my universal character, previous to its subsequent appearance in a much smaller and more beautiful type, the lord's prayer, in gaelic and german, has been printed in the existing large letters, which will, nevertheless, prove of great service along with another fount, perhaps a size or two less, whence we shall always be able to substitute magniformal symbols, wherever this congenial species of capitals may be esteemed essential on peculiar occasions, such as occur in lexicographic works.

the roman has been preferred to the german mode of printing; and for obvious reasons, the gaelic also, which, though not yet blessed with an orthoepigraphical system, has now the finest opportunity of embracing one in my universal ultimatum, should it be found worthy of that honour upon solid grounds.

~ placed over the *u* | so *ī* makes it *ū* long, thus converting

the tushdeed ~ merely indicates the reiteration of one visibl

or named *JUZM* deprives every consonant of the inherent

~ termed *wust* above *al ul* denotes a kind of cacographi

जब अकबर बादशाह तख्त पर बैठे तब च
इस खानदानि लासानी को सुनकर हुज़ुर
जुदो जुदो थी इकठ्ठे होने से आपस में लेन दे
की मुकर्रर हुई जब हज़रत शाह जहां स
शहर पनाह तज़मीर करवाया और तख
ख़ैम: चोबों पर इस ताद करतनाबों से खि
तब पादशाह ने ख़ूश होकर जशन फ़रमाय
जहान आबाद मशहूर हुआ (अगरचि दि
है) और वहां के बाज़ार को उरदूहे मुज़ल

and below in the farsee characters, both inserted here, as a good

اور فیض رسائی اس خاندانِ لاثانی کی سنکر حضور میں آکر
میں لیں دین سودا سلف سوال جواب کرتے کرتے ایک زبان
پر جامع مسجد اور شہر پناہ تعمیر کروایا اور تختِ طاؤس
ایا اور نواب علی مردان خاں نہر کو لیکر آیا تب پادشاہ
شہور ہوا (اگرچہ دلی جُدی ہی - وہ پرانا شہر اور یہ نیا

the universal symbols follow, which, from their very nature, require
ever, each letter possessing its own intrinsic power without then
words or periods, that every one will best speak for itself, as, 1

— jubukbur budstukt pur b̄ethet
sune eskundune lusune ke son-kur hozor
jode the ekuth the hone se upus men len de

those o
adjectives, &
whole of this
any species o
a new cor
in com
here

thus modifi
niently in

the key

u
u

u

u

u

u

u

u

that
of the

u
u

u

u

u

u

u

u

U to U, by the mark called *mudd*, whence *ulefe mumdodu*, i.e. elongated.

e consonant, whence *genu* thus گنَّا becomes *gennu*. لا لا stands for *lu*.

short vowel, and ˘ does the same in naguree under the name of *hulunt* or *husunt*.

ical junction in arabic.—طالب العلم *tulebolyelm*. في التاريخ *fet-turek*.

तरों तरफ़ के मुलकों से सब कौम कदरदानी और फैज़ रसानी
में आकर जमज़ हूए लेकिन हर ऐक की गोयाई और बोली
न सौदा सुलूफ़ सुवाल जवाब करते करते ऐक नबान उरदू
हिबि किरां ने किलड़े मुबारक और जामि मसजिद और
तइ ताउस में तमाम जवाहिर जड़वाया और दलबादलसा
चवाया और नववाब अली मरदां खां नहर को लेकर आया
1 और शहर को अपना दारउलखिलाफ़त बनाया तब शाह
अली जुदी हौ वुह पुराना शहर और यह नया शहर कहलाता
अ खिताब दिया—the above is the annexed *jub ukbur*, &c. in the naguree,
mode of exhibiting a comparative view of all the three.

جب اکبر بادشاہ تخت پر بیٹھے تب چاروں طرف کے ملکوں سے سب قوم قدردانی

جمع ہوئے لیکن ہر ایک کی گویائی اور بولی جُدی جُدی تھی اکتھے ہونے سے آپس

اُردو کی مقرر ہوئی جب حضرت شاہ جہان صاحبِ قرآن نے قلعہ مبارک اُردو

میں تمام جواہر جروایا اور دل بادل سا خیمہ چوبوں پر استاد کرطناہوں سے کھنچو

نے خوش ہو کر جشن فرمایا اور شہر کو اپنا دار الخِلافت بنایا تب شاہ جہان آباد

شہر کہلاتا ہی) اور وہاں کے بازار کو اُردوہ معلّا خطاب دیا

no prosodial marks what- ; and the ordinary stops are denoted by such a graduated scale of spaces between single verbal interstice 2 a comma 3 a semicolon 4 a colon 5 in regular progress to a full stop.

caron turuf ke molkon se subqom qudrdane or fezru-
men ukur jumyu hoe lekenhur ek kegoyue or bole jode
n svodu soluf sowul jurub kurte kurte ek zubun ordo ke

His father have art on him hallowed be the men,
the kingdom him, the wul be dum on ort ar ches in
hem; geor us tes de tor dele bred, and, forget us tor
dets ar we forget tor deturz, and led us not into
temptation, but deliver us from out, for thou ar the
kingdom and the power and the glory forever. Amen.

~ placed over the *u* | so *ī* makes it *ū* long, thus converting *u* to *ū*, by the mark called *mudd*, whence *ulese mundobu*, i.e. elongated. the *tushdeed* - merely indicates the reiteration of one visible consonant, whence *genū* thus گنَا becomes *gennū*. لا لا stands for *lu*.
 or named *juzm* deprives every consonant of the inherent short vowel, and ~ does the same in *naguree* under the name of *hulunt* or *husunt*.
 ~ termed *wusl* above ال *ul* denotes a kind of cacographical junction in arabic. — طَالِبُ الْعِلْمِ *ṭalebolyelm*. في التاريخ *fi-turekh*.

जब अकबर बादशाह तख्त पर बैठे तब चारों तरफ़ के मुलकों से सब कौम कदरदानी और फ़ैज़ रसानी इस खानदानि लासानी को सुनकर हुज़ुर में आकर जमज़ हूए लेकिन हर एक की गोयाई और बोली जुदी जुदी थी इकठ्ठे होने से आपस में लेन देन सौदा मुलूफ़ मुवाला जवाब करते करते एक नवान उरदू की मुकरर हुई जब हुज़ुरतशाह जहांसाहिबि किराने किलखे मुबारक और जामि मसजिद और शहर पनाह तअमीर करवाया और तख्तइ ताउस में तमाम जवाहिर जड़वाया और दलवादलसा खैम: चोबों पर इस्ताद करतनाबों से खिनचवाया और नववाब अली मरदां खां नहर को लेकर आया तब पादशाह नेख़ूश होकर जशन फ़रमाया और शहर को अपना दारउलखिलाफ़त बनाया तब शाह जहान आबाद मशहूर हुआ (अगरचि दिली जुदी है वुह पुराना शहर और यह नया शहर कहलाता है) और वहां केबानार को उरदूखे मुअलला खिताब दिया—the above is the annexed *Jub ukbur*, &c. in the *naguree*, and below in the *farsee* characters, both inserted here, as a good mode of exhibiting a comparative view of all the three.

جب اکبر بادشاہ تخت پر بیٹھے تب چاروں طرف کے ملکوں سے سب قوم قدردانی اور فقیہ رسائی اس خاندانِ لاثانی کی سنکر حضور میں آکر جمع ہوئے لیکن ہر ایک کی گوئی اور بولی جُدی جُدی تھی اکٹھے ہونے سے آپس میں لیں دین سؤدا سلف سوال جواب کرتے کرتے ایک زبان اُردو کی مقرر ہوئی جب حضرت شاہ جہان صاحبِ قرآن نے قلعہ مبارک اور جامع مسجد اور شہر پناہ تعمیر کروایا اور تختِ طاؤس میں تمام جواہر جروایا اور دل بادل سا خیمہ چڑھوں پر استاد کر طاؤس سے کچھوایا اور نواب علی مردان خان نہر کو لیکر آیا تب پادشاہ نے خوش ہوکر جشن فرمایا اور شہر کو اپنا دار الخلافت بنایا تب شاہ جہان آباد مشہور ہوا (اگرچہ دلی جُدی ہی - وہ پُرانا شہر اور یہ نیا

شہر کہلاتا ہے) اور وہاں کے بازار کو اُردوہ معلّا خطاب دیا۔
 the universal symbols follow, which, from their very nature, require no prosodial marks what- ever, each letter possessing its own intrinsic power without them; and the ordinary stops are denoted by such a graduated scale of spaces between single words or periods, that every one will best speak for itself, as, 1 verbal interstice 2 a comma 3 a semicolon 4 a colon 5 in regular progress to a full stop.

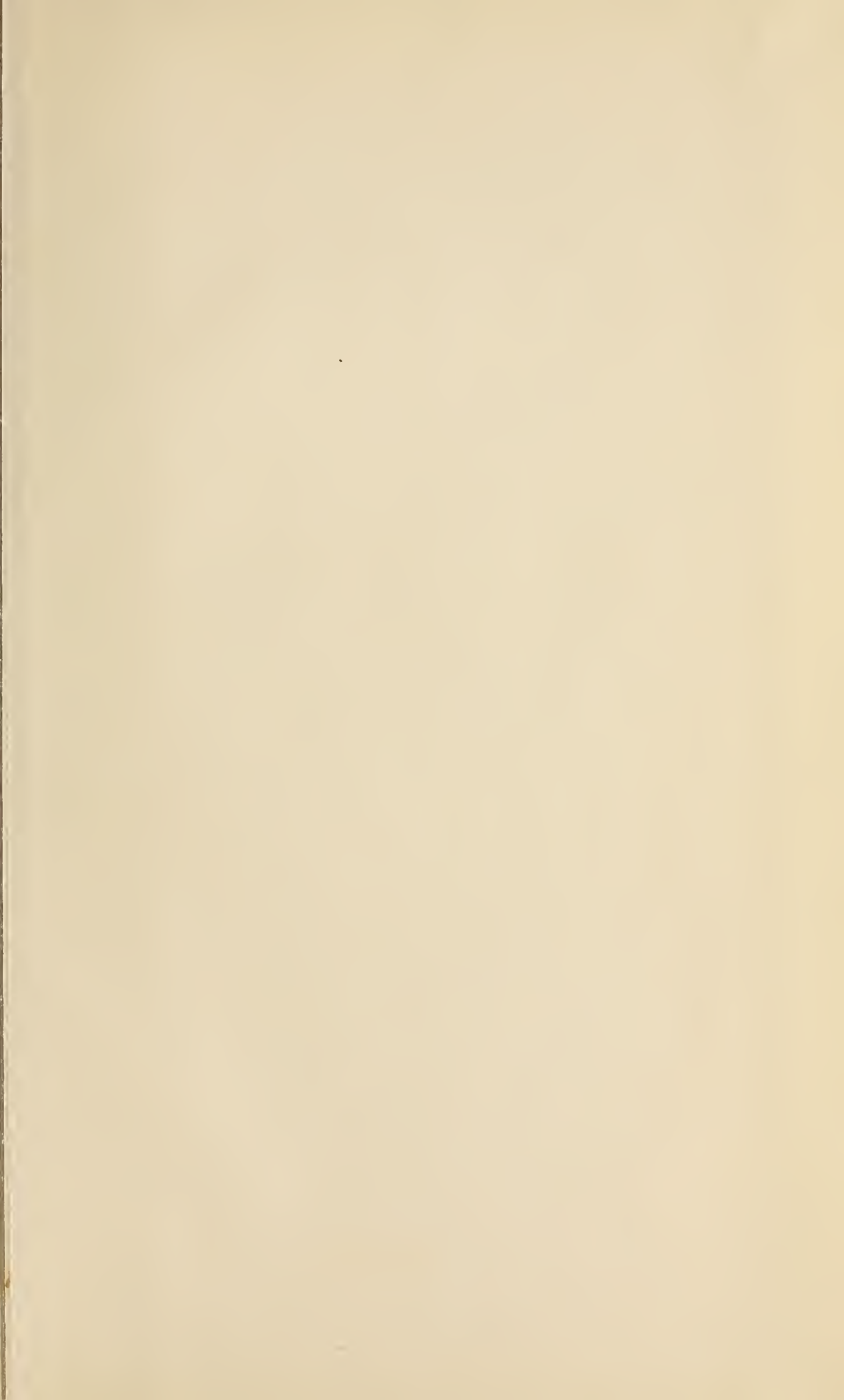
— *jubukbur bud.sukt.purbiethe tub curon turuf he molkon se subqom qudrdane vor fez ru- sune eskundune lusune he son-kur hozor men ukur jumyu hoe lekenhur ek kegoyue vor bole jode jode the ekuth the honest upus men len den swodu soluf sowul juvub kurte kurte ch zubun ordo ke moqurrur hoe jubuzrut.suh.juhun.sahib.e.gerונה qelyuc moburuk vor jumyemusjed vor suhr.pun- nakh tuyumer kuruyyu vor tukte tuos men tumam juvuhur juvuyyu vor dultbuduls krema cobon pur estud hur tunubon se khencvuyyu vor nuvuvub yule mardun kun nuhr holekur uyu tub puctsuh ne kos hokur jurn furmayyu vor suhr ho upna durokkelufut bunuyyu tub suh.juhun ubud mushor hou (ugurce delle jode hue woh poruna sulr vor yeh nuyu suhr huhlutu hue) vor wuhun ke buzur ko ordoe moyullu kedub deyu. — see page xvi. of the dictionary, and lines 27 to 36, for the hindee-roman method, about to be superseded by this*

vor fater hwec art en hev'n hallowed be tie nem, tie keydum kum, tie wel be dun on ert az et ez en hev'n . ger us tis de vor dele bred, and forgev us vor dets az we forgev vor deturz, and led us not ento temtesun, but delevur us from evl, for tien ez te keydum and te pcur and te glore forever. Emen. — consult the back of the diorama, at bottom, whence this is a copy, without the figures; and here immediately followed by the universal running hand lithographed, that it may readily be approximated to the typographical form, and acquired accordingly, as the fancy of each penman may deem best.

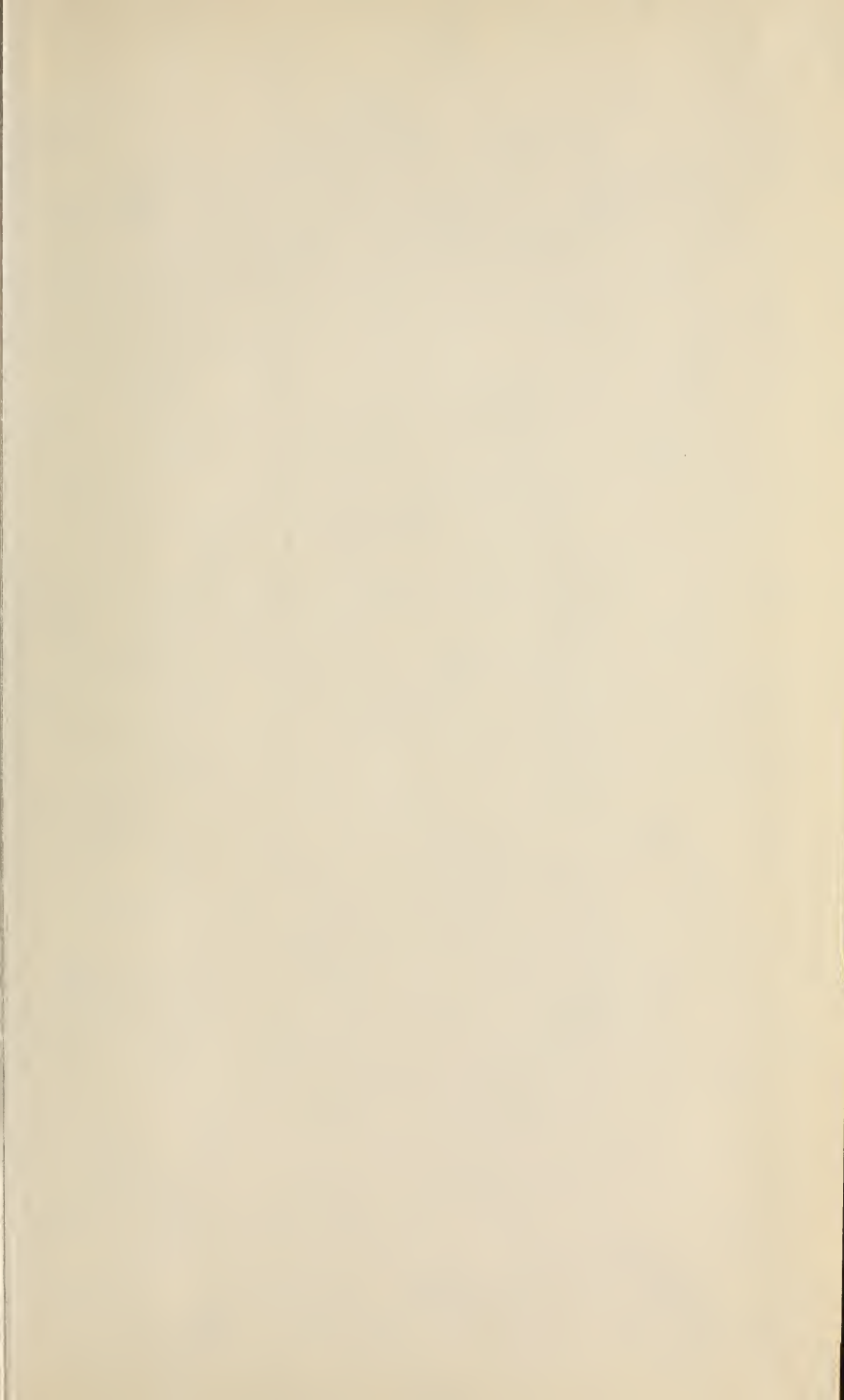
vor fater hwec art en hev'n hallowed be tie nem, tie keydum kum, tie wel be dun on ert az et ez en hev'n . ger us tis de vor dele bred, and forgev us vor dets az we forgev vor deturz, and led us not ento temtesun, but delevur us from evl, for tien ez te keydum and te pcur and te glore forever. Emen.

His father hunc aut em hunc hallowed be the mem,
the kingdom him, the wcl be dm on out as etes in
hem: geor us eas de tor dele bred, and forget us tor
dets ar we forget tor detur, and led us not into
temptation, but deliver us from out, for thou ar the
kingdom and the power and the glory forever. Amen.

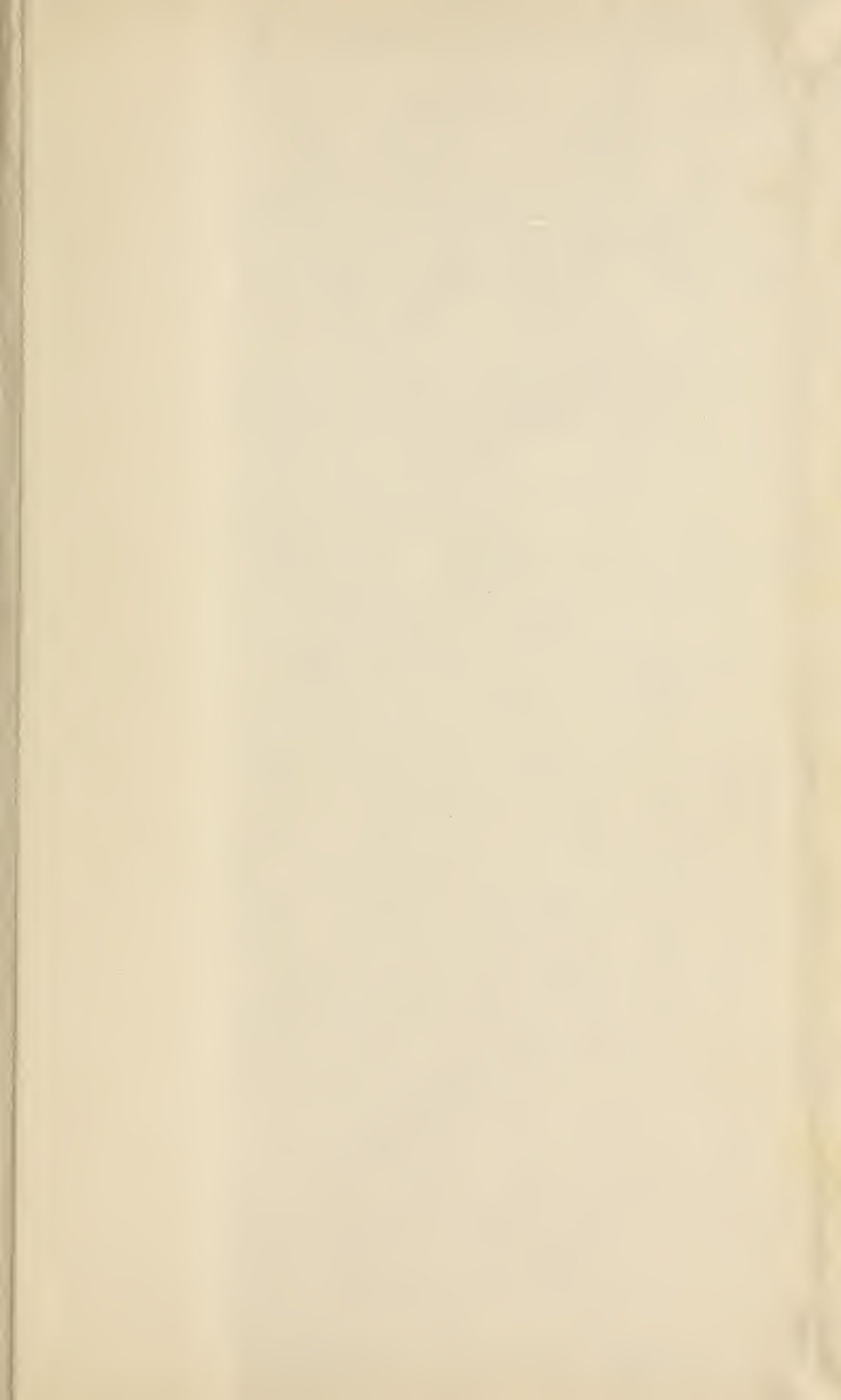
3477-2











LIBRARY OF CONGRESS



0 022 204 719 5