Linguistic Survey of India

Volume I

Supplement II

Addenda et Corrigenda Minora

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1937

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VOLUME I
SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA

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SUPPLEMENT II.

Addenda et Corrigenda Minora.

<table>
<thead>
<tr>
<th>Volume</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volume II</td>
<td>1</td>
</tr>
<tr>
<td>Volume III, Part I</td>
<td>3</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>8</td>
</tr>
<tr>
<td>&quot; Part III</td>
<td>12</td>
</tr>
<tr>
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<td>16</td>
</tr>
<tr>
<td>Volume V, Part I</td>
<td>19</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>24</td>
</tr>
<tr>
<td>Volume VI</td>
<td>28</td>
</tr>
<tr>
<td>Volume VII</td>
<td>30</td>
</tr>
<tr>
<td>Volume VIII, Part I</td>
<td>31</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>34</td>
</tr>
<tr>
<td>Volume IX, Part I</td>
<td>38</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>41</td>
</tr>
<tr>
<td>&quot; Part III</td>
<td>43</td>
</tr>
<tr>
<td>&quot; Part IV</td>
<td>44</td>
</tr>
<tr>
<td>Volume X</td>
<td>47</td>
</tr>
<tr>
<td>Volume XI</td>
<td>48</td>
</tr>
</tbody>
</table>

A great many of the corrections noted in the following pages are due to the breaking off of diacritical marks in types for capital letters. For this reason, in these lists of errata I have abandoned the use of capital letters so far as was possible.

The more important Addenda are given separately in Supplement I.

In order to allow these errata to be cut up and inserted in their proper places in the several volumes, they are printed only on one side of the paper.
ADDENDA MINORA.

VOLUME II.

Page 2, line 19.—I withdraw the statement that the Mundâ languages show traces of connexion with the speeches of the aborigines of Australia. The researches of Pater Schmidt show that such traces do not exist.

Page 6.—Add the following to the list of authorities:

U NISSOR SINGH.—Khasi-English Dictionary (1906).

Pages 4ff.—Throughout substitute ‘Khâsi’ for ‘Khassi’. The former is the correct spelling.

Page 7, line 20.—I am in error in stating that Khassi (or, as now more usually spelt, Khâsi), like other languages of the Môn-Khêmâr family, possesses tones. It has, it is true what used to be called the ‘Abrupt Tone’ or the ‘Entering Tone’, but later researches show that this is not a tone at all. A tone is now defined as ‘a relatively fixed acoustic pitch or change of pitch, inherent in a word, and necessary for its significance’. Such tones are found in Tibeto-Burnan, Tai, and Chinese, but are not heard in any of the Môn-Khêmâr languages. The so-called ‘Abrupt Tone’ has nothing to do with pitch. It is simply an abrupt, or staccato, termination of a syllable, and is technically described as a glottal check. Such checked syllables are common in Khâsi and, I believe, in all Môn-Khêmâr languages, but they should not be referred to as being toned.

Page 47, No. 10.—Khassi (Wâr) column.—Read ‘tu i’pa’.

Page 59, line 6 of text.—Omit from ‘The word “Siam” is most probably’ down to the end of the paragraph, and substitute the following:

The word ‘Shân’, with a final n, is a Burmese corruption of ‘Shâm’. This latter form is universally employed by the people of the Tai race in Assam when speaking of themselves or their language, and is the only form known to their Assamese neighbours. In Burmese, a final m is regularly replaced in pronunciation by n, although retained in writing; and the original form, with m, is vouched for by the name ‘Siam’, which is probably the same word as ‘Shâm’ (see Yule-Burnell, Hobson-Jobson, s. v., Shan and Siam). What the word ‘Shâm’ originally meant is yet unknown, but there appears to be reason to believe that the name ‘Ahom’ contains it, being really A-shâm, the sibilant being converted into the aspirate by the change common in Assamese. Although, as above stated, ‘Shâm’ is the correct form, ‘Shân’ will be used for the language in this part of the Survey, as having obtained general currency.

Page 60, line 4.—The words ‘Centuries later’ do not refer to the date 1204 A.D., mentioned at the top of the page, but to the Tai migration into Nam Mau in the sixth century. The Ahom invasion of Assam began in 1228.

Page 61, line 6.—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Errol Gray in 1892-93 entered the independent Khâmî country, or Bor Khâmî, from Assam, and, in 1895, Prince Henry of Orleans passed through it in the course of his journey from Tonkin to Calcutta. In Footnote 2 on this page it would be more correct to write ‘Ahâm’ (Âz) than ‘Assam’.

Page 64, line 5.—It is not likely that the Ahoms ever were Buddhists. They probably were pagan Shâns, and invaded Assam before Buddhism spread to that race. Perhaps they had some form of Hindu-Brahmanical culture, which seems to have preceded Buddhism in Further India.
Page 65, line 12.—I am indebted to the late Sir Charles Lyall, for the following more accurate account of the Aitons:—

'Their settlements are in the Barpathar [in the Sibsagar District], about twelve miles into the Nambar forest, where they have a village (which I have visited) on the bank of the Dhansiri, and cultivate a large grassy plain in the midst of the forest. They are differentiated from all the other modern Shâns in Assam by the fact that they got there from the Kubo Valley, that is, from Burma, within quite recent years, and have kept up constant connexion and communication with their original home. The main road between Burma and Assam passes through Manipur, the Naga Hills, and the Nambar forest, and their villages are on it. I have myself met Shâns in the Barpathar village who were recent arrivals from Burma and who had come that way, and have seen in their priests' houses (Bepu-châng in Assamese) printed and quite modern books in both Burmese and Shân (Mau-kathâ and Shâm-kathâ).

All the other modern Shâns who still speak Shân in Assam come from across the Patkai or via the Tengapani. These Aitons come from the Chindwin, much lower down. I should doubt their fetching their priests 'from the Khâmti villages in Iakhimpur' for this reason. Sir D. Brandis told me that in 1879 he visited the Aitoniâs in Barpathar, and found them well acquainted with Burma and able to talk to him in Burmese, which he knew very well.'

Page 65, line 12 from bottom.—As already stated, the Æhoms were probably pagans, not Buddhists.

Page 69 in Table.—After 'Bolo ko-rai', add '(Possibly borrowed from Aryan)'.

Page 76.—Add the following to the list of authorities on Æhom:—


Page 224, No. 145, Khâmti column.—For 'ngö', read 'ngö'.

Page 236, No. 188, Khâmti column.—For 'po-û', read 'yû-û'.

### VOLUME III—PART I.

**Page xiv.—Opposite the entry for page 369, read 'Chaurāsya'.**

**Page 2.—Substitute the following for the Table on this page:**

<table>
<thead>
<tr>
<th>Name of Group</th>
<th>Estimated Number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tibetan</td>
<td>206,508</td>
<td>235,229</td>
</tr>
<tr>
<td>Himalayan</td>
<td>194,234</td>
<td>196,588</td>
</tr>
<tr>
<td>North Assam</td>
<td>36,910</td>
<td>41,731</td>
</tr>
<tr>
<td>Bodo</td>
<td>618,698</td>
<td>596,411</td>
</tr>
<tr>
<td>Nāgā</td>
<td>292,799</td>
<td>247,780</td>
</tr>
<tr>
<td>Kachin</td>
<td>1,920</td>
<td>125,775</td>
</tr>
<tr>
<td>Kuki-Chin</td>
<td>567,625</td>
<td>624,149</td>
</tr>
<tr>
<td>Burmese</td>
<td>62,652</td>
<td>7,498,794</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,980,307</strong></td>
<td><strong>9,500,456</strong></td>
</tr>
</tbody>
</table>

The Tibetan figures in the first column include 136, 678, the estimated number of speakers of Balti and Purik.

**Page 13.—To the list of authorities on Tibeto-Burman languages, add the following:**


**Page 16.—On this page a table is given showing the rough local estimates prepared in the preliminary operations of the Survey. The following are the final estimates for Tibetan and its dialects.**

<table>
<thead>
<tr>
<th>Number of Speakers</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tibetan unspec.</td>
<td>7,968</td>
</tr>
<tr>
<td>Balti and Purik</td>
<td>139,678</td>
</tr>
<tr>
<td>Ladakhi</td>
<td>29,806</td>
</tr>
<tr>
<td>Lahul dialect</td>
<td>1,579</td>
</tr>
<tr>
<td>Spiti dialect</td>
<td>3,548</td>
</tr>
<tr>
<td>Nyamkat</td>
<td>1,844</td>
</tr>
<tr>
<td>Jđd</td>
<td>106</td>
</tr>
<tr>
<td>Garhwal dialect</td>
<td>4,300</td>
</tr>
<tr>
<td>Sharpa</td>
<td>969</td>
</tr>
<tr>
<td>Dā-njung-kā</td>
<td>20,000</td>
</tr>
<tr>
<td>Lhoke</td>
<td>5,079</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>205,508</strong></td>
</tr>
</tbody>
</table>
Page 22.—Add to the list of authorities on Balti :


Page 140ff.—In heading of fourth column, for ‘Ladakh’, read ‘Ladakhi’, and so throughout the List.


Page 141, Nos. 10, 12 and 13, Spoken column.—Read ‘thampa’. No. 20, same column, for ‘khyê’, read ‘khyê’.

Page 152, Ladakhi column, No. 82, read ‘lang-skês’; No. 94, for ‘chii’, read ‘chi’; No. 96, add ‘or ana’.

Page 156, No. 109, Spiti column.—For ‘nä’, read ‘nâ’.

Page 160, No. 141, Purik column.—For ‘ghum-mâ-un (gun)’, read ‘ghum-mâ-un (gun)’; No. 158, Balti column—For ‘kho’, read ‘kho’.

Page 161, No. 151, both columns.—For ‘ra-ma’, read ‘ra-mo’.

Page 164, Balti column, No. 175.—Read ‘tang’ ; No. 182, read ‘ngar-us’.

Page 166, No. 179, Spiti column.—Read ‘nag’.

Page 169, No. 195, Ladakhi column.—Read ‘nag’.

Page 197, Nos. 200—201.—For ‘rung’, read ‘rung’.

Page 170, Nos. 194 and 195, Spiti column.—For ‘nag’, read ‘nag’.

Page 177, line 11 of Table.—Read ‘Janggabi’.

Page 204, line 8.—Read ‘Sunwar’.

Page 206, line 1.—Read ‘Māgar’.

Page 209, Table of Pronouns.—Hosai and hos, he, are sometimes spelt āsai, āsae, āchāi, ās.

Page 228, line 4 from bottom.—For ‘chā-ri’, read ‘chha-ri’.

Page 228, line 4.—Read ‘go-nun’.

Page 256, No. 47, Gurung column.—Read ‘l-bā’.

Page 258, No. 68, Sunwar column.—Read ‘sharā’.

Page 259, No. 70, Pakhi column.—Read ‘kuju’.

Page 260, No. 81, Gurung column.—Read ‘dhn, tī’.

Page 260, No. 105, Sunwar column.—For ‘niśi’, read ‘niśi’.

Page 262, No. 128, Sunwär column.—For ‘mishe’, read ‘mishi’.

Page 262, Nos. 129 and 131, Murmū column.—Read ‘jhā-jhā’.

Page 263, No. 109, Róng column.—For ‘lyang’, read ‘song’.

Page 263, Nos. 119—127, Nēwāri column.—For ‘manu’, read ‘manu’.

Page 264, Nos. 143 and 145, Māgar column.—Read ‘nyët’.

Page 264, Sunwär column, No. 153.—Read ‘k-po’; No. 154, read ‘k-mo’.

Page 264, No. 160, Murmū column.—Read ‘ya-ni kāte’.

Page 265, Nos. 157 and 160, Róng column.—For ‘hō-a’, read ‘hō gum’.

Page 266, No. 185, Murmū column.—Read ‘ngā’; No. 187, Gurung column, for ‘chā-ji’, read ‘chā-ji’.

Page 267, Nos. 180 and 186, Pahri column.—For ‘chha’, read ‘chhh’; No. 182, Read ‘jā-ni’.


Page 269, Nēwāri column, No. 198.—For ‘dā-ē’, read ‘dā-i’; Nos. 213 and 214, for ‘o-na’, read ‘o-nā’.

Page 269, Róng column, No. 209.—For ‘hō’, read ‘ā-yō’; No. 214, for ‘nōng’, read ‘nōn’.

Page 269, No. 210, and Page 271, No. 216, Pahri column.—For ‘ho’, read ‘hō’.

Page 271, Nos. 215, and 216, Nēwāri column.—For ‘o-na’, read ‘o-nā’.

Page 343.—In the heading of the Table, for ‘Chaurāśya’, read ‘Chaurāśya’, and so also in the headings of the following pages.

Page 343, Thultung column, opposite ‘ona’.—For ‘kōlo’, read ‘kōlo’.

Page 369, lines 25, 26, 34.—For ‘Chaurāśya’, read ‘Chaurāśya’.

Page 408, Fourth column heading.—For ‘Śina’; read ‘Śīna’.

Page 408, Thāmi column, No. 17, for ‘ai-mi’, read ‘ai-mi, ni’; No. 20, for ‘nāiko’, read ‘nā’.

Page 409, Khambu column, No. 20.—For ‘āmmi’, read ‘ām, ān, ānā’; No. 23, for ‘ānā’, read ‘ān-ni’.

Page 409, No. 23, Rāi column.—For ‘ānu’, read ‘ān-ni’.
ADDENDA MINORA, VOL. III, PT. I.

Page 410. Dhimāl column, Nos. 27 and 28.—For 'wān', read 'wāng'; No. 38, for 'nāhāsthong', read 'nāhāsthong'; No. 40, for 'pārīn', read 'pārīng'; No. 52, for 'bēral' read 'bēral'.

Page 419, Dhimāl column, Nos. 54 and 55.—For 'chan', read 'chān'; No. 56, for 'chamdi', read 'chāmdi'.

Page 413, No. 69, Rāi column.—For 'bhī' read 'bhi'.

Page 416, No. 128, Yākha column.—Read 'metayung'.

Page 417, No. 110, Khambu column.—Read 'myntshā'.

Page 417, No. 129, Vāyu column.—Read 'noh'ka'.

Page 419, Nos. 143 and 145, Khambu column.—Read 'pih'.

Page 419, Rāi column, No. 144.—Read 'sarā'; No. 156, read 'āng'.

Page 420, Nos. 165-167, Yākha column.—Read 'waingāhā', 'waingā-hā', 'wāngā-zī'.

Page 421, Nos. 163 and 164, Vāyu column.—Read 'nō-nu-m', 'nō-mī'.

Page 422, No. 207, Thāni column.—Read 'dāyā-du'.

Page 422, No. 207, Yākha column.—Read 'u-khi'.

Page 422, Limbu column, No. 208.—Read 'pōngā'; No. 213, read 'kûnā'.

Page 430, line 27.—For 'he' read 'thā'.

Page 431.—Add the following to the List of Authorities on Kānāwāri:


Page 469, Title.—Read 'BUNĀN'.

Page 476, line 3.—Read 'BUNĀN'.

Page 532, No. 14, Manchāṭi column.—For 'go', read 'gō'.

Page 536, No. 51, Kānāwāri column.—Read 'mī'; No. 52, read 'tsōmī'; Kānāwāri column, read 'bērī'.

Page 540, Manchāṭi column, No. 68.—Read 'kāhā'; No. 69, read 'gōmā'.

Page 542, No. 69, Ranglas column.—For 'rai', read 'rai, ban'. 
Page 546, No. 88, Rangkas column.—For ‘ṣña’, read ‘ṣny’.

Page 548, Kanāšhi column, No. 130.—Read ‘shobile’; Manchāṭi column, No. 129, read ‘ṣny’; Nos. 130 and 131, read ‘matsiin’.

Page 552, Kanāšhi column, Nos. 138—141.—For ‘rang’, read ‘rhāng’; No. 147, for ‘kuti’, read ‘kui’.

Page 552, No. 154, Manchāṭi column.—For ‘minga’, read ‘minga’.

Page 554, Rangkas column, Nos. 143 and 144.—For ‘khv’, read ‘khv’; No. 150, for ‘māl’, read ‘māl’; No. 157, for ‘sīn’, read ‘sīn’; No. 160, for ‘gan’, read ‘gant’.

Page 560, Kanāšhi column, No. 198, for ‘ni’, read ‘ni’; No. 199, for ‘k’, read ‘ki’.

Page 560, No. 213, Kanāw’ri column.—For ‘bīgy’, read ‘bīgy’.

Page 561, No. 207, Chamba Lāhuḷi column.—Read ‘yuād’.

Page 562, No. 210, Rangkas column.—For ‘kv-jan’, read ‘kv-chan’.

Page 586.—Add to List of Authorities on Abor-Miri:


Page 632, No. 145, Aka column.—Read ‘ja’,

Page 633, No. 149, Digāru Mishni column.—Read ‘ngut’. 
**ADDENDA MINORA.**

**VOLUME III—PART II.**

*Page 2.—Substitute the following for the Table on this page:*

<table>
<thead>
<tr>
<th>Name of Language</th>
<th>Number of Speakers in</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Assam.</td>
<td>Bengal.</td>
</tr>
<tr>
<td>True Bāra (Kachari and Mech)</td>
<td>247,229</td>
<td>25,011</td>
</tr>
<tr>
<td>Rābhā</td>
<td>31,370</td>
<td>...</td>
</tr>
<tr>
<td>Lālung</td>
<td>40,100</td>
<td>...</td>
</tr>
<tr>
<td>Dimā-sā (or Hills Kachari)</td>
<td>18,681</td>
<td>...</td>
</tr>
<tr>
<td>Gāro (or Māndē)</td>
<td>121,550</td>
<td>28,513</td>
</tr>
<tr>
<td>Tipurā</td>
<td>300</td>
<td>105,550</td>
</tr>
<tr>
<td>Chutiya</td>
<td>3.4</td>
<td>...</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>459,585</td>
<td>159,074</td>
</tr>
</tbody>
</table>

*Page 4.—Add at end, 'The change of r to h occurs also in the Tai languages, Ahom and Siamese having r, where Shān and Khămthi have h.*

*Page 57.—Add at the end of the List of Authorities:*


*Page 63, line 6 from bottom.—For 'ba', read 'bā'.*

*Page 66, line 6 from bottom.—For 'transgressed', read 'transgressed-not'.*

*Page 69, line 14 from bottom.—The Rev. E. G. Philips tells me that it is the Āvi dialect into which the Bible has been translated.*

*Page 70.—Add at the end of the List of Authorities:*


*Page 106, line 4.—For 'Randāṇī' read 'Rangdāṇī'.*

*Page 132, Nos. 15 and 16, Dimā-sā (Cachar) column.—For 'āni', read 'ānī'.*

*Page 133, No. 13, Dimā-sā (Hōjai of Nowgong) column.—For 'raja', read 'raja'.*

*Page 144, Bāra column, No. 54.—For 'fish', read 'fisā'; No. 61, read 'hmnā'. Dimā-sā column, No. 61, for 'hami', read 'hami:a'.*

*Page 149, Deuri-Chutiya (Sibsagar) column, No. 51.—Read 'mashi'; No. 52, read 'mishigü'; No. 53, read 'mishi'; No. 69, read 'mishigu mushu'.*

*Page 155, No. 84, Deuri-Chutiya (Sibsagar) column.—For 'laie-be', read 'lāre-be'.*

*Page 157, No. 115, Gāro column.—Read 'de-mesikhrang'.*

*Page 161, Nos. 119-127, Deuri-Chutiya (Sibsagar) column.—For 'mashib', read 'mashib'.*
Page 162, No. 128, Dimā-sā (Cachar) column.—Read 'hamba'; No. 130, Bārā column, read 'khanghānār-ār'; Nos. 147, 149, Lālung column, for 'mākik', read 'mākik'.

Page 167, Deuri-Chutiya (Sibsagar) column, Nos. 128, 150, 131, 137, 141, 149, 151, and (p. 137) 154, for 'mishigu', read 'mishigu'; Nos. 143 and 145, read 'mishigu mukhu'; No. 147, read 'mishigu ah'.

Page 168, No. 155, Bārā column.—For 'māi', read 'māi'; No. 154, Lālung column, read 'mākik'; No. 166, Dimā-sā (Cachar) column, read 'nin-i'm dorāng-bā'; No. 175, and (p. 174) 180—184, Lālung column, for 'bathal-gā', read 'bathal-ya'.

Page 179, No. 185, Deuri-Chutiya (Sibsagar) column.—For 'ā', read 'ā'...

Page 185, No. 223, Deuri-Chutiya (Lakhimpur) column.—For 'chipaiy', read 'chipayā'.

Page 193.—In the Tables on this page, Mikir should be transferred from the Nagā-Bodo Sub-Group to the Nagā-Kuki sub-group. The totals for the two groups therefore become as follows:

- Nagā-Bodo sub-group: 33,353
- Nagā-Kuki sub-group: 139,516

Also in the heading of the Nagā-Bodo table correct 'Naga' to 'Nagā'.

Page 236, line 9 from bottom.—For 'The n in the word un' read 'The u in the word un'. See Mr. Hutton's The Angami Nagas. p. 298, Note 2.

Page 206.—Add at the end of the List of Authorities:


Page 211, line 5.—For 'The n in un', read 'The u in un'.

Page 222. — AUTHORITIES. Since this was written, Mr. J. H. Hutton, C.I.E., has brought out a valuable Radimantary Grammar of the Semā Naga Language. With Vocabulary (Shillong, 1916). Mr. Hutton informs me that the specimen, on which my grammatical sketch on pp. 223ff. is founded, are in the Lazmi dialect, which is very different from the language spoken by the greater part of the tribe.

Page 247. — A revised List of Words and Sentences in Semā will be found in the Addenda Majora.

Page 249, No. 50, Kezhāmā column.—Read 'tēpl'.

Page 251, No. 129, Bengmā column.—Read 'intānāyā'.

Page 256, Nos. 143, 144, Angāmi (Tengimā) column.—Read 'thudā'.

Page 259, No. 179, Kezhāmā column.—For 'ni', read 'nyi'.

Page 262, No. 239, Angāmi (Tengimā) column.—For 'a sāfā', read 'a-saftā'.
Page 284.—Add at the end of the List of Authorities:—

Page 301, No. 69, Lhotā column.—For ‘əkhya’, read ‘əkhyā’.

Page 313, No. 155, Lhotā column.—Read ‘sepunky’.

Page 333.—Further information about Châng or Mojung will be found in the Addenda Majora.

Page 347, No. 29, Banparā (Peal and Brown) column.—For ‘hōm’, read ‘hām’.

Page 353, No. 70, Mōshāng Nāga column.—For ‘gūhā’, read ‘gūhā’.

Page 362, No. 138, Tamlu column.—Read ‘kany’; Nos. 142—145, Tableng column, read ‘mānu’.

Page 363, No. 142, Banparā (Peal and Brown) column.—Omit comma in ‘mai-hā, hapāng’; No. 156, Banparā (Campbell) column.—For ‘tā’, read ‘tāi’.

Page 366, No. 165, Tamlu column.—Read ‘hām-phung’.

Page 370, No. 211, Tamlu column.—Read ‘ngai’.

Page 371, No. 205, Banparā (Campbell) column.—Read ‘paus’.

Page 379.—Sir Charles Lyall, in ‘The Mikirs’ (London, 1908), pp. 151ff., maintains that Mikir belongs to the Nāga-Kuki, rather than to the Nāga-Bodo group, and, on a reconsideration of the whole subject, I agree with him, and have made the necessary correction in the statistical tables of the Survey. The table of the number of speakers of the Nāga-Bodo group should therefore be as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kachchā Nāga</td>
<td>10,260</td>
</tr>
<tr>
<td>Kabui</td>
<td>11,073</td>
</tr>
<tr>
<td>Khoirāo</td>
<td>16,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>36,333</strong></td>
</tr>
</tbody>
</table>

Page 381.—Add at the end of the List of Authorities:—


Page 434, No. 45, Mikir column.—For ‘ası-sēr’, read ‘ə-sēr’.

Page 438, Mikir column, No. 91.—For ‘əphi’, read ‘əphi’; No. 98, read ‘ko-pi’; No. 103, read ‘ə乎n’; No. 106, read ‘ətum’.

Page 437, Khoirāo column, No. 68.—Read ‘takom’; No. 72, read ‘mītīsā’.
Page 444, No. 180, Empō column.—For 'bōō-a', read 'bōō-da'; No. 183, Mikir column, for 'chāk-po', read 'chāk-po'.

Page 451.—As explained in the correction of Page 379, Mikir should be added to the Nāgā-Kuki group, and the following Table should be substituted for that on this page:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mikir</td>
<td>89,516</td>
</tr>
<tr>
<td>Sopomā or Māo Nāgā, about</td>
<td>10,000</td>
</tr>
<tr>
<td>Marām, about</td>
<td>2,500</td>
</tr>
<tr>
<td>Miyāngkhāng, about</td>
<td>5,000</td>
</tr>
<tr>
<td>Kwirēng or Liyāng, about</td>
<td>5,000</td>
</tr>
<tr>
<td>Tāngkhol and its dialects, at least</td>
<td>26,000</td>
</tr>
<tr>
<td>Maring, about</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>136,516</strong></td>
</tr>
</tbody>
</table>

As in the original, it is to be understood that these figures are only rough approximate estimates.

Page 463.—'Luhūpā' is not the name of a tribe, but means the wearer of the luhūp, or peculiar helmet worn by many tribes of North Manipur, including the northern sections of the Tāngkhol. These people are often hence called 'Luhūpās', a name which is sometimes carelessly extended to the whole tribe. All Tāngkhol are not Luhūpās, and the name is also applicable to tribes who are not Tāngkhol. See Mr. T. C. Hodson's *The Nāgā Tribes of Manipur*, p. 33.

The following work should be added to the List of Authorities on Tāngkhol:


Pages 480ff.—A revised List of Words in Tāngkhol will be found in the Addenda Majora.

Page 483, No. 49, Khangoi column.—Read 'ānā' and 'tāk-do'.

Page 484, Sopomā column, No. 58, for 'utākata-mai', read 'utākato-mai'; No. 63, for 'tākho', read 'tākho'.

Page 491, Nos. 146—149, Maring column.—For 'āi', read 'āi'.

Page 492, Sopomā column, No. 179, for 'dāl', read 'dāl'; No. 186 and Page 494, No. 196, for 'nān', read 'nānā'.

Page 493, No. 162, Maring column.—For 'oikāň', read 'oikhāň'.

Page 495, No. 205, Khangoi column.—Read 'chālē'.

c 2
Page 8.—For the Table of speakers of the Central Group, substitute the following:

<table>
<thead>
<tr>
<th>Group</th>
<th>Speakers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Central Group</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a. Tashon</td>
<td>39,215</td>
<td></td>
</tr>
<tr>
<td>b. Zabao</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td>c. Lai</td>
<td>23,450</td>
<td></td>
</tr>
<tr>
<td>d. Lakher</td>
<td>1,100</td>
<td></td>
</tr>
<tr>
<td>e. Lushai</td>
<td>40,539</td>
<td></td>
</tr>
<tr>
<td>f. Banjot</td>
<td>500</td>
<td></td>
</tr>
<tr>
<td>g. Paukha</td>
<td>800</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>107,604</td>
</tr>
</tbody>
</table>

Page 8, line 5 from below.—For 'Dohig', read 'Gohig'.

... 4 ... 'Dün', 'Güis'.

... 3 ... 'Dum', 'Gum'.

Page 23.—Add to the List of Authorities on Meitei the following:


Page 27, line 7 from below.—For 'i-hāk' read 'ai-hāk', and so throughout. In line 2 from below it is said that the forms ending in hāk are used in an honorific sense. Mr. Pettigrew (p. 21) says that he has failed to find such a reason for their use.

Page 43.—The Lōi, also called Lōi, languages are now nearly extinct, being superseded by Meitei. Even the few who still speak them are generally unwilling to admit the fact. These languages have been the subject of some inquiry since they were described in the Survey. The speakers of Andro and Sengmai probably came from the East, i.e., from Burma, and this is borne out by the fact that the two languages (they are really dialects of the same language) are closely connected with the Kadu spoken in the adjoining districts of that Province. See my article 'Kadu and its Relatives' on pp. 39ff. of Volume II, Part I of the Bulletin of the School of Oriental Studies (London, 1921). The correct affiliation of Kadu to other Tibeto-Burman languages is still under discussion, and a definite decision cannot be expected until the results of the Linguistic Survey of Burma have been published. The question of Chairel is still more obscure. It evidently has only the most distant relationship to Andro and Sengmai, and, although undoubtedly a Tibeto-Burman language, I have not yet succeeded in connecting it with any other known to me.

Page 45, Meitei column, No. 8, read 'ni-pāl'; No. 9, read 'ma-pāl'; No. 14, for 'i-hāk', read 'ai-hāk'; No. 24, read 'na-khoi, mang. na-hāk'.
Page 46. Meithei column, No. 34, read 'na-tol'; No. 36, read 'chil'; No. 39, read 'sham'; No. 43, read 'nāngal'; No 45, read 'shanā'; No. 51, read 'mā'.

Page 47. Meithei column, Nos. 52 and 56, read 'nu-pī'; Nos. 58 and 59, read 'mā'; No. 60, read 'ishing'; No. 69, read 'shal', 'sban-hi'.

Page 47, No. 77, Andro column.—For 'shai' read 'sai'.

Page 48. Meithei column, No. 83, read 'shi-ru'; Nos. 95 and 96, read 'adagā'; No. 99, read 'mat-tā'; Nos. 102, 104, (p. 49) 107, 109, 111, 113, 116, 118, 120, 122, 125, and 127, the suffix 'gi' should be corrected to 'gi'.

Page 49. Meithei column, Nos. 106, etc.—The plural suffix is 'sing', not 'sṅg'; Nos. 110—118, 128, 130 and 131, read 'nu-pī'.

Page 50, Nos. 142—145, Meithei column.—For 'mā', read 'sahal'.

Page 52, Singhmai column, No. 207, read 'ḥā'; Chaival column, Nos. 208, 209, 210, and 211, read 'kā'.

Page 63.—Add to the List of Authorities on Thado the following:—

HODGSON, T. C.—Thado Grammar. Shillong, 1866.


Page 69. In Title.—For 'Khonzai', read 'Khongzai'.

Page 72. line 2.—'Kamhow' is a better spelling than 'Kanhow'. Mr. Taylor informs me that the Kamhows are a tribe of Soktē who separated under a chief called Kamhow, and who consolidated themselves as a distinct clan. Their speech is probably the same as Soktē.

Page 73.—At the end of the List of Authorities add:—

NAYLOR, L. B.—A Practical Handbook of the Chin Language (Singin Dialect) containing Grammatical Principles with numerous Exercises and a Vocabulary. Rangoon, 1925.

Page 75.—For further information regarding the Rālā, see Colonel Shakespeare's 'The Lushei Kuki Clans', pp. 140ff.

Page 81.—For further information regarding the Paiōte (also called Paihete and Wuote), see Colonel Shakespeare's 'The Lushei Kuki Clans', pp. 142ff.

Page 89, No. 21, Singin column.—For 'nā', read 'na'.

Page 99, No. 143, Singin column.—For 'pāi', read 'pāi'.

Page 107, in statistical table, read:—

| Banjēgi | .................................. | 800 |
| Pānkhē | .................................. | 500 |

Page 107, line 5 from below, and page 108, line 13.—For 'Whenoh', and 'Whenos', read 'Hweno'. The latter word is probably a mispronunciation of 'Hualngo'.

Page 108, line 14.—For 'Hualgos', read 'Hualngos'.

Page 126, line 14.—After 'Shendus', add 'It is possible that the Thantlangs in their original home once used a different speech. Lai has a habit of imposing itself and has become a lingua franca over a large area'.

Page 126.—Add at foot, to the authorities:


Page 127, line 19.—A better spelling of 'Hualgao' is 'Hualingo'. In the following line 'Hweno' is a better spelling than 'Whenoh'.

Page 129, lines 19 and 21.—For further information regarding the Ngente and the Fannai, see Colonel Shakespeare's 'The Lushe Kuki Clans', pp. 132ff. and 136ff.

Page 130.—At the end of the List of Authorities add:
Shakespeare, Lt.-Colonel J.—The Lushe Kuki Clans. London, 1912. A valuable work, describing not only the Lushe clan of the Lushe Hills, but also the non-Lushe Kuki clans of that district and of Manipur. There are important chapters on language.

Page 130.—Further information about the Ngente will be found in Colonel Shakespeare's 'The Lushe Kuki Clans', pp. 132ff.

Page 162, No. 50, Lushāi column.—The word 'far-mu' means 'a man's sister', as distinct from 'fā mu', 'a woman's sister'. For 'far-mu', substitute 'ā (elder), no (younger).

Page 166, No. 94, Lushāi column.—For 'tān', read 'tān'.

Page 167, No. 95, Bānjōgi column.—For 'āshung', read 'āshung'; No. 95, Bānjōgi and Pānkhā column, for 'adang', read 'ādang'.

Page 171, Pānkhā column, Nos. 143, 143 and 145, for 'chā-pā', read 'chā-pā'; No. 144, for 'jā-in', read 'jā-en'.

Page 172, Lushāi column, No. 158, for 'ā-mā', read 'ā-mā'.

Page 181.—Regarding the Old Kuki tribes, see Colonel Shakespeare's 'The Lushe Kuki Clans', pp. 148ff.

Page 181, line 4.—For 'Rāngkhol', read 'Hrāngkhol'.

Page 181, line 7 from below, and throughout the section.—For 'Rāngkhol' substitute 'Hrāngkhol'. And in the next line for Rāngkhols or 'Rēngkhāls substitute 'Hrāngkhols'. The proper name of the tribe is 'Hrāngkhol', and not the numerous variants of this word. The Lushēis call the tribe 'Hrangchal'. For further particulars, see Shakespeare, 'The Lushe Kuki Clans', p. 185.

Page 284, lines 1 and 2.—The correct name of the tribe and of their language is 'Kolhreng', not 'Kolrēn' or 'Ko ireng'.
Page 356, line 4.—The spelling ‘Hmär’ is better than ‘Hmar’ or ‘Mhär’. The Lushëis call the people ‘Hmär’ because they live to their (the Lushëis’) north. The Chin word mär means ‘goat’, and the Chins call the Lushëis by this name because they wear goat’s hair. The words măr and mär have therefore no connexion.

Page 396, No. 20, Hiröi-Langgäng column.—For ‘mangā’, read ‘nang’.

Page 397, No. 49, Chiru column.—For ‘nai’, read ‘nài’.

Page 398, Nos. 54 and 55, Rängkhol column.—For ‘nai’, read ‘nài’.

Page 399, No. 59, Aimol column.—For ‘sāl-pa’, read ‘sāl-pā’.

Page 400, No. 68, Kōm column.—Read ‘sakō’.

Page 303, No. 77, Hiröi-Langgäng column.—Another word meaning ‘go’ is wā.

Page 307, No. 80.—Other words for ‘come’ are Pūrūm hong, and Anāl wāng.

Page 307, No. 83.—Anāl and Hiröi-Langgäng also use thi, to mean ‘die’.

Page 308, No. 139, Rängkhol column.—Read ‘nāi-tē’.

Page 309, Nos. 119—133, Chiru column.—Read ‘a-thā’ throughout.

Page 311, No. 110, Anāl column.—Read ‘charā’.

Page 313, No. 139, Chiru column.—Read ‘pāng’.

Page 315, No. 160, Pūrūm column.—Read ‘nangai’.

Page 317, No. 187, Chiru column.—Read ‘jēm’.

Page 333, No. 211, Pūrūm column.—For ‘sāngō’, read ‘songē’.

Page 347, line 24.—For ‘kwey-mi’ read ‘khwē-myī’.

Page 347, line 27.—For ‘khwey-mi’ read ‘khwē-myī’.

Page 371, Khām (Latter and Campbell) column, Nos. 138 and 139.—For ‘konγγma’, read ‘konγγ-ma’; Nos. 142 and 143, for ‘chē’, read ‘chī’; Nos. 146 and 147, for ‘āi’, read ‘āi’.

Page 379, line 10 of text from below.—For an account of the Magbi form of Arakanese, see Professor Sten Konow’s ‘Notes on the Magbi Dialect of the Chittagong Hill Tracts’ on pp. 1ff. of Volume LVII (1903) of the Zeitschrift der Deutschen Morgenländischen Gesellschaft.
ADDENDA MINOR.

VOLUME IV.

Page 30, lines 16 and 17.—For 'Pharsî or Parsî', read 'Phârâî or Pârâî'.

Page 36, line 13.—Mr. Campbell’s Santali-English Dictionary appeared in three parts. Pt. I in 1899, Pt. II in 1900, and Pt. III in 1902. There is also a supplement without date.

Page 36.—Add to List of Authorities:


Page 168.—I am indebted to Mr. R. Burn, C.S.I., I.C.S., for a reference to an additional authority on Kûrkû. The following should therefore be inserted in the list of authorities after the fourth entry:


Page 219.—Add to the List of Authorities on Savara the following:

Râmanûrti, RAO SAHEB G. V.—Savara Reader. Pt. I, Bhop’s Fables adapted and translated into Savara [i.e., Savara]. Pt. II, III, Selections from the Savara Folklore, etc. Pt. IV, Dialogues, etc. Madras, 1912.


Savara Songs, collected and edited by G. V. R. Madras, 1913.

Page 240, No. 16, Mündârî column.—For niñak, read niñak'.

Page 243, Nos. 20, 21, and 22, Savara column.—For 'âmân', read 'âmân'.

Page 243, No. 14, Gadabâ column.—For 'ning', read 'ning'. So also in Nos. 15 and 16, for 'ning', read 'ning'.

Page 244, Nos. 36-38, Santal column.—For 'ân', 'âni', read 'âni'.

Page 247, No. 29, Gadabâ column.—For 'ning', read 'ning'.

Page 251, No. 55, Gadabâ column.—Read 'bobhângi'.

Page 254, No. 104, Kûrkû column.—For 'abâ', read 'âbâ'.

Page 259, No. 124, Gadabâ column.—Read 'lêko'.

Page 260, No. 144, Mündârî column.—Read 'sojia-lo'.

Page 263, No. 157, Kûrkû column.—For 'am', read 'am'.

Page 265, Savara column, No. 157, read 'amân'; No. 160, read 'ambâ'. Gadabâ column, No. 141, omit comma after 'iyôkâ'; No. 142, for 'bûdi' read 'bûndî'; No. 154, omit comma after 'âmun'; No. 156, for 'ning', read 'ning'.

Page 264, No. 162, Sentâli column.—For 'tahâ', read 'tahâ'; No. 179, Mündârî column, for 'tîng', read 'tîg'.

Page 267, Savara column, Nos. 168, 180 and 186, read 'âmân'; Nos. 166 and 183, read 'ambâ'; No. 187, for 'amin', read 'amin'.

Page 268, Gadabâ column, No. 157, read 'ambâ'; No. 160, read 'ambâ'. Gadabâ column, No. 141, omit comma after 'iyôkâ'; No. 142, for 'bûdi' read 'bûndî'; No. 154, omit comma after 'âmun'; No. 156, for 'ning', read 'ning'.

Page 264, No. 162, Sentâli column.—For 'tahâ', read 'tahâ'; No. 179, Mündârî column, for 'tîng', read 'tîg'.

Page 267, Savara column, Nos. 168, 180 and 186, read 'âmân'; Nos. 166 and 183, read 'ambâ'; No. 187, for 'amin', read 'amin'.

Page 268, Gadabâ column, No. 157, read 'ambâ'; No. 160, read 'ambâ'. Gadabâ column, No. 141, omit comma after 'iyôkâ'; No. 142, for 'bûdi' read 'bûndî'; No. 154, omit comma after 'âmun'; No. 156, for 'ning', read 'ning'.

Page 264, No. 162, Sentâli column.—For 'tahâ', read 'tahâ'; No. 179, Mündârî column, for 'tîng', read 'tîg'.

Page 267, Savara column, Nos. 168, 180 and 186, read 'âmân'; Nos. 166 and 183, read 'ambâ'; No. 187, for 'amin', read 'amin'.
ADDENDA MINORA, VOL. IV.

Page 268, No. 211, Santâli column.—For ‘châlô’, read ‘châlô’.

Page 270, No. 196, Kûrkû column.—For ‘am’, read ‘äm’; No. 212, Kharîa column, for ‘kië’, read ‘kim’.

Page 271, Juâng column, No. 195, read ‘abhâj-e’; Nos. 206 and 212, read ‘aman-dë’.
Savara column, Nos. 189, 199 and 209, read ‘ambë’; Nos. 196, 206 and 212, read ‘aman’.

Page 275, No. 215, Savara column.—Read ‘ambë’.

Page 277, line 15 from below, and page 384, line 15.—The quotation from Kumârila Bhaṭṭa about Āndhra-Drâvidâ-bhâṣâ is based on the text of Burnell in the Indian Antiquary [I (1872), p. 316]. In the same periodical, Vol. XLII (1913), pp. 200ff. P. T. Srimivasa Iyengar maintains that the text as given by Burnell is erroneous. The correct reading should be Drâvidâdi-bhâṣâ. If Mr. Iyengar’s contention is accepted, Kumârila cannot be quoted as speaking of an Āndhra and a Drâvidâ speech.

Page 286.—The estimated number of speakers of Tamil includes 950,844 inhabitants of Ceylon. If we confine ourselves to India only, the estimated number of speakers of Tamil should therefore be 13,272,856, and the estimated total for all Dravidian languages should be 53,073,281, instead of 54,024,105.

Page 297.—Add the following at the end of the List of Authorities on Dravidian languages generally:


Page 303.—Add after line 11:—

Amaduzzi, Giovanni Cristofaro.—Alphabetum Grandonico-malabaricum sive Samuernodiconum. (Compiled from materials supplied by Clemens Peanus.) Rome, 1772.

Page 348.—In title, read ‘BURGANDE’.

Page 434, line 5.—For ‘Dhanvâri’, read ‘Dhanvâri’.

Page 459.—Add at end of the List of Authorities on Kâi the following:—


The following should also be added:—

A dialect of Kâi, called Kuvi, is spoken by some three hundred thousand people in the Vizagapatam Agency and District of the Madras Presidency. It has been described by the Rev. F. V. P. Schultze in the following works:—

Schultze, Rev. F. V. P.—A Grammar of the Kâi Language, with Copious Examples. Madras, 1911.

Schultze, Rev. F. V. P.—Vocabulary of the Kâi-Kond Language with short Sentences on General Subjects for Conversational Purpose. Madras, 1913.

Page 478.—Add the following to the List of Authorities on Gôndi:—


Page 483, line 14 from below.—For ‘Gônd’, read ‘Gôndî’.
Page 580, line 14.—For 'Vol. xxvii.' read 'Vol. xxviii.' Line 15.—For 'pp. 40 and ff.' read 'pp. 229, 401 ff.'

Page 621.—Add at end of the List of Authorities on Brāhūṇī, the following:—


Page 653, No. 40, Brāhūṇī column.—For 'ṭum', read 'kṣum'.

Page 656, No. 60, Gōṇḍī column.—For 'Bhagvān', read 'Pān'.

Page 658, No. 95, Kaikāḍī column.—Read 'ān'.

Page 659, No. 92, Malayāḷam column.—Read 'ār'.

Page 660, No. 95, Gōṇḍī column.—Read 'ān'.

Page 666, Kaikāḍī column, Nos. 146 and 147, for 'mā'; read 'nāy'; Nos. 148 and 149, for 'nāyāṅg', read 'nāyāṅg'.

Page 666, Nos. 154 and 155, Tamil column.—Read 'mān'.

Page 670, Kenvā column, Nos. 164, 181 and 187; and Page 674, Nos. 197, 207 and 213; for 'āvā' read 'āva' (type broken only in some copies); No. 186, read 'udā'.

Page 674, No. 207, English column.—For 'He goes' read 'He goes', No. 210, Kaikāḍī column, for 'hūgāṅg', read 'hūgāṅg'. No. 211, correct the number.
VOLUME V—PART I.

Page 4, line 8 from bottom of text, in marginal note.—For 'and', read 'an'.

Page 15, line 7 from bottom of text.—For 'Lakshmi', read 'Laksmi'.

Page 19.—Substitute the following for the Table on this page:—

<table>
<thead>
<tr>
<th>BENGAL</th>
<th></th>
<th>ASSAM</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Name of Dialect</td>
<td>Number of speakers</td>
<td>Name of Dialect</td>
<td>Number of speakers</td>
</tr>
<tr>
<td>Central or Standard</td>
<td>8,443,996</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Western (including Kharī Thār, Māi Pahārī, and Sarākt sub-dialects)</td>
<td>3,967,641</td>
<td></td>
<td></td>
</tr>
<tr>
<td>South-Western</td>
<td>246,502</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Northern (including the Khōch and Sirīpurā sub-dialects)</td>
<td>6,108,553</td>
<td>Raijangī</td>
<td>292,800</td>
</tr>
<tr>
<td>Rājāngī (including Bāhē sub-dialect)</td>
<td>3,216,371</td>
<td>Eastern</td>
<td>2,361,221</td>
</tr>
<tr>
<td>Eastern (including Hājūng and East-Central sub-dialects)</td>
<td>14,649,430</td>
<td><strong>Total for Assam</strong></td>
<td>2,554,021</td>
</tr>
<tr>
<td>South-Eastern (including Chākmā)</td>
<td>2,196,632</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total for Bengal</strong></td>
<td>38,929,125</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Add—Assam Total</strong></td>
<td>2,554,021</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Add—South-Eastern Bengali, spoken in Akyab (Burma)</strong></td>
<td>114,152</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Grand Total for Bengali spoken in the Bengali-speaking area</strong></td>
<td>41,597,298</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*These figures are not based on special local returns.*

Page 22.—Substitute the following for the last five lines on this page:—We thus arrive at the following result:—

| Total number of people speaking Bengali at home | 41,597,298 |
| " " " elsewhere in the Lower Provinces | 60,638 |
| " " " elsewhere in India | 275,348 |
| **Grand Total of people who speak Bengali in India** | 41,933,284 |

Page 28, line 11.—Father Hosten, in his paper in ‘Bengal Past and Present’ (Vol. IX), mentioned below under 'Authorities,' describes an account of the Bengali Alphabet older than that of Chamberlayne. He says:—

'It was published with a Burmese alphabet in 1692 in a work containing observations by the Jesuit Fathers Jean de Fontenay, Guy Tachard, Étienne Noël and Claude Bèze. The title of the book is Observations Physiques et Mathématiques pour servir à l’histoire naturelle, et à la perfection de l’Astronomie et de la Géographie; Envoiées des

To this Father Hosten adds the following note:—"Cf. Sommervogel, Bibl. de la C. de Jésus, III, Col. 1641, No. 2.—I take the remark about the alphabets from a description in a bookseller's catalogue. The authors of the book were members of a scientific mission sent by Louis XIV to Siam. Cf. Missions Belges, Nov. 1913, pp. 405-406."

Page 23, line 6 from below of text.—Kehr's Austfik Szeb is in the British Museum Library (Press-mark, 602. h. 19). I am indebted to Dr. Barnett for the following information concerning it:—Its title is as follows:—

"MONARCHAE MOGOLO-INDICI, vel MOGOLIS MAGNI AURENK SZEBS NUMISMATA INDO-PERSICUM argentem quaerens, quinque librale rarissimum in sollemni renovacionem et confirmacionem clienteralium urbis ac sedis imperatoriae DELHI, nunc dictae DSHIKANABAD, signutum . . . latine recensitum, explicatum, examinatum, et contra dubia quorumdam, imprimit contra Moslemam illum celeberrimum, illustrum atque doctissimum, SCHERR MOWHAMMED EFFENDI, Reipubl. Africa-Tripolitanae Cancellarium, et ad Aulam Caesaream Viennensem nuper Legatum, perspicue, solide ac modesti vindicatum, et variis notis . . . illustratum a M. Georgio Jacobo Kehr, Silusia-Franco Orientali. In Appendice, Indo-Maurorum characteres Arithmetici, alphabeticum Bengalicum, & syllabarium Mongalo-Kalmuckici pars exhibetur. Lipsiae, impressit Heinrich Christoph Takke, 1735." The appendix to which this refers is a plate containing the arithmetical symbols used by the Moslems (not the usual numbers, but the alphabetical symbols), part of a Mongol alphabet and syllabary, and a Bengali alphabet with a "specimen lectionis Bengaliæ" consisting of the words "Sergeant Wolfgang Meyer" written in Bengali script. The alphabet is very finely written. It transliterates the sounds thus: Koo Gkoo Goo Gho Oza; Sjo [Scho] Sjo [Scho] Sjo [Scho] Eio; Too Tho Doo Dho Anno; To Tho Do Dho Noe (Nu); Po Pho Boo Bho Moe (Mu); Joo Roo Loo Bo Soo Soo Soo Loo [sic.] Khieo. He also gives a woodcut of Bengali numerals on p. 43, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 51 pages quarto, with 2 plates.

Page 24.—AUTHORITIES. No attempt is here made to bring this List of Authorities up to date. A few of the more important works which have appeared since 1903 are however given below. Under Head B. 'General', add the following:—


Page 25.—Under Head C. ' Grammars and Reading-Books' add:—


Page 26, line 6 from below.—For ' Viva,' read ' Viva.'

Page 27.—Under Head E. 'Literature, etc.' add the following:—


'Vasiga Sahitya Parichaya or Selections from the Bengali Literature from the Earliest Times to the Middle of the Nineteenth Century, with Illustrations. Two parts. Calcutta, 1914.'


Page 42.—Second paragraph of the Note at the head of the specimen. I find that my statement that, in the phonetic transcription, the sound of sh in shell is represented by sh has been widely misunderstood. Many readers have assumed that by this statement I implied that, in the phonetic transcription sh represented the sound of the Bengali sh, which, in transliteration, is represented by sh. Nothing was further from my intention. The phonetic transcription is entirely independent of any system of transliteration, and aims at representing English sounds by English letters. In the phonetic transcription, sh represents the English sound of the English letters in the English word shell, and nothing more. The sound represented by it corresponds most nearly to that of the Bengali sh, which, in transliteration, is represented by š. It has nothing whatever to do with the sound of the English cerebral š. The same remarks apply to the spelling in other phonetic transcriptions (pp. 168, 175, 178, 207, 235, 251, 254, 262, 267, 273, 276, 296, 308, 307, 310, 314, 318), and, especially, to that in the column for Bengali Colloquial (Phonetic Transcription) on pp. 352 ff.

Page 70, line 3.—For '12,801,' read '27,908.' Make the same alteration in the last line of the Table on the same page, and alter the Total '3,952,334' to '3,967,641.'

Page 99, line 14.—For '12,801,' read '27,908.'

Page 163.—The title should be 'RAJANGSI,' not 'RAJBANGSI.'

Page 168.—Regarding the pronunciation of sh in the phonetic transcription of this specimen, see the remarks made on the subject in dealing with page 42.

Page 168, line 7 from below.—For 'him said,' read 'he said.'
Page 169, last line.—For 'bi angry', read 'bi angry'.

Page 175.—The same remarks apply as those on Page 168 above.

Page 224.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, ò is commonly pronounced as ü. Thus, ghôrā, a horse, is pronounced ghûrâ, and chôr, a thief, is pronounced sûr.

Page 321, line 9 from below.—For ū, read ūā.

Pages 352ff.—Regarding the column for Bengali Colloquial (Phonetic Transcription), see the remarks made with reference to page 42.

Page 353, South-Western Bengali column, No. 18, read 'āmānā-kār'; No. 19, read 'mormān-kār'.

Page 354, South-Eastern Bengali column, No. 8, read 'āśrāvā'; Nos. 14—19, a diacritical mark (³) has in each case broken off from a capital A. Read respectively, 'ā, ār, ārā, ārār, ārārār.' Insert a comma after 'ā' in No. 16.

Page 355, No. 29, Bengali Standard column.—For 'ubārā', read 'ubārā'. No. 30, Bengali Colloquial column, for 'ōdōr', read 'ōdār'.

Page 356, Strīpurā column, No. 68, for 'ghārā', read 'ghārā'; No. 70, read 'kuttā'.

Page 357, No. 64, first column.—For 'tārā', read 'tārā'.

Page 357, No. 83, first column.—For 'mārā', read 'mara'.

Page 371, No. 104, first column.—Omit the comma.

Page 372, No. 128, second column.—For 'bhala', read 'bhala'.

Page 376, No. 165, third column.—For 'āmrā', read 'āmrā'.

Page 377, No. 161, second column.—For 'tânā', read 'tānā'.

Page 379, Chākma column, Nos. 157 and 160.—Read 'tāi'; No. 158.—Read 'ārā'.

Page 379, Nos. 162, 173, 175 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over A.—Read, throughout, 'ā'.

Page 380, Nos. 180 and 183, second column.—For 'marīsh', 'mārīsh', read, in each case, 'mārīsh'.

Page 380, No. 182, third column.—For 'āmrā', read 'āmrā'.

Page 380, Nos. 196—199, second column.—Read 'mārībē, mārībē, mārībē, mārībē', respectively.

Page 381, No. 190, second column.—For 'mārechchīla', read 'mārechchīla'.

Page 381, No. 198, second column.—For 'mōnē', read 'mōnē'.

Page 382, No. 182, second column.—Read 'āmrā'.
ADDENDA MINOBA, VOL. V, PT. I.

Page 382, No. 184, first column.—Read 'ôra'; second column, read 'piša'.

Page 382, No. 185, second column.—Read 'pišālam'.

Page 382, No. 188, first column.—Read 'hām'râ'; second column, read 'pišālām'.

Page 382, No. 189, first column.—Read 'tam'râ mālā'; No. 190, read 'mālā'.

Page 382, No. 200, first column.—Read 'ôra'.

Page 383, No. 179, fourth column.—Read 'māl'.

Page 383, No. 180, fourth column.—Read 'tâi'.

Page 383, No. 181, third column.—For 'mār', read 'mārê'.

Page 383, No. 188, fourth column.—Read 'māl'.

Page 383, Nos. 194 and 195, third column.—In both cases read 'tâi'.

Page 384, No. 200, fourth column.—Read 'târâ'.

Page 384, No. 206, second column.—Read 'tâi'.

Page 384, No. 213, second column.—Read 'sâ' (twice).

Page 386, Nos. 208 and 214, first column.—Read 'hām'râ'.

Page 386, Nos. 209 and 215, first column.—Read 'tum'râ'.

Page 387, Nos. 206 and 212, fourth column.—Read 'tâi'.

Page 387, No. 209, fourth column.—Read 'jâ'.

Page 387, No. 211, third column.—Read 'âl'.

Page 387, No. 213, third column.—Read 'geil or geil'.

Page 387, No. 214, third column.—Read 'fārā'.

Page 387, No. 216, fourth column.—Read 'târâ'.

Page 394, line 10.—For 'present', read 'nineteenth'. The reference is to the nineteenth century.

Page 403.—In the third line of the section devoted to the second conjugation, for 'bola' read 'bola'.

Page 439, No. 54, second column.—Read 'fārâ'.

Page 440, No. 104, second column.—Read 'hâpekâr'.

Page 441, No. 131, second column.—Read 'sowâli'.
Page 18, line 11.—I find that Father Antonio’s translation was not into Chhikā-chhiki Boli, but was into ordinary Western Hindi. For further particulars, see the Addenda Minora to page 96.

Page 19, Heading IV.—General Literature. Add the following works dealing with Vidyāpati:


Page 19, line 20 from below.—For ‘Vol. xlviii’, read ‘Vol. lxviii’.

Page 19, line 2 from below.—For ‘verse’ read ‘verse’.

Page 25, line 11 from below.—For ‘this cart’ read ‘his cart’.

Page 26, Pronouns.—The honorific oblique singular of i, this, is hin, and of o, that, is hun.

Page 41, line 15.—Since this was written, I have ascertained that the language of the western part of Mirzapur, including the Sadr Tahsil, and a part of Chunar Tahsil, is not Bhojpuri, but is the Awadhi dialect of Eastern Hindi. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhi in this tract is roughly estimated at about 350,000, and this amount should be deducted from the number of speakers of Bhojpuri in this volume.

Page 44.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,939,500 to 3,589,500, and alter the Total from 16,776,937 to 16,426,937.

Page 47.—The following example of the use of the word ‘Bhojpuri’ may be added to those of ‘Poorbica’ on this page:

1769. Two days after, as a regiment of Sepoys on its way to Chunar-ghur, was marching through the city at daybreak, I went out, and was standing to see it pass by, the regiment halted; and a few men from the centre ran into a dark lane, and laid hold of a hen and some roots: the people screamed. “Do not make so much noise,” said one of the men in his Bhojpuria Idiom; “we go to-day with the Frongheeis, but we are all servants (tenants) to Cheyi-Sing, and may come back tomorrow with him; and then the question will be not about your roots, but about your wives and daughters.” Raymond, Translation of the Steyr Mutagheres, 2nd Ed., Translator’s Preface, p. 8.
Page 96, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father H. Hosten, S. J. has very kindly communicated to me the following particulars:—He was Father Antonio Pezzoni, a Capuchin, who came to India in 1806. His translation was not into the Chhika-chhiki dialect of Maithili, but into ordinary Western Hindi, written in the Nagari character. It consisted of the Pentateuch, the Psalms, the Gospels, the Acts and the Epistles. He also wrote many works of Catholic devotion, and was engaged on a Latin-Hindostani dictionary when he died at Lugano in 1844. According to Dr. Long in the Calcutta Review, the Rev. Dr. John, who wrote in 1809, mentioned the translations of the Gospels and the Acts, so that they must have been made within three years of Father Antonio's landing in India. He lived for many years in Bettiah, in the north of the Champaran District of Bihar, and there does not appear to be any record of his having made any lengthy stay in Bhagalpur. A copy of his Gospels and Acts (made in 1837) is still in Bettiah. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C., in a letter to 'The Examiner' (Bombay) published in the issue of December 13, 1913 (p. 405), states that he found a copy of the whole work in the Jesus and Mary Convent at Lahore, and that he had presented it to the Provincial of the Capuchins of the Swiss Province, Lucerne, where, at the time of his writing, it was kept. He had, moreover, in his own possession a copy of the manuscript of the New Testament only. Father Felix, in this letter, gives as a sample Father Antonio's version of the Magnificat. For further information, see also a letter from Father H. Hosten S. J. on pp. 485 ff. of the 'Examiner' of November 1, 1913.

Page 288.—The following book gives specimens of the Sarvaria dialect:—


Page 326, Nos. 14, 15, and 16, Maithili column.—Older forms, now not used are mēI, and mōr, of me, mine.

Page 328, Nos. 14, 15, and 16, Bhojpuri column.—Older forms, not now in use, are mēI, and mōr, of me, mine.

Page 330, No. 35, Magahi column.—Read 'ākh'.
Page 332, No. 35, Bhojpuri column.—Read 'ākh'.
Page 333, No. 51, Nagpuri column.—Read 'ādāmI'.
Page 334, No. 75, Maithili column.—Read 'āt'.
Page 338, No. 86, Magahi column.—Read 'uppar'.
Page 338, No. 94, Magahi column.—For 'kāb', read 'kāb'.
Page 341, No. 82, Nagpuri column.—For 'thār', read 'thār'.

Page 342, No. 115, Magahi column.—For ‘htin’, read ‘hétin’.

Page 344, No. 131, Bhojpuri column.—For ‘lařik’, read ‘larikit’.

Page 345, No. 129, Nagpuriā column.—For ‘chÔra’, read ‘chhÔra’.

Page 350, No. 161, Maithili column.—For ‘thikah’, read ‘thikah’.

Page 350, Nos. 179 and 181, Magahi column.—For ‘pita’, read ‘pita’.

Page 353, Nagpuriā column, No. 179, read ‘mårnā’; No. 184, read ‘mårnā’.

Page 358, No. 216, Maithili column.—Read ‘lokni’.

Page 359, No. 216, Bhojpuri column.—For ‘gai’, read ‘gallā’.

ORIYĀ.

Pages 367ff.—I am indebted for the following corrected information regarding Oriyā to the kindness of Babu Monmohan Chakravarti, a gentleman who served as Deputy Magistrate and Deputy Collector for several years in Orissa and in the adjoining District of Midnapore.

Page 367, lines 10ff of text from below.—The number of speakers of Oriyā in Binpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangarh of that District. In the map facing p. 106 of Vol. V, Pt. I, the main language of the latter Thana is shown as South-Western Bengali. While this is correct, it must be understood that many speakers of Oriyā are to be found in the same tract.

Page 368, line 2.—I have fixed the point at which the southern limit of Oriyā touches the sea as near Barwa. This is so shown in the map facing page 367. Babu Monmohan Chakravarti is of opinion that it does not extend farther south than the station of Ichchapuram on the East Coast section of the Bengal-Nagpur Railway. Ichchapuram is marked ‘Echapur’ in the map facing page 367, and this would move the southern boundary of Oriyā about fifty miles to the north. My own statements on page 368 were based on reports received from Ganjam, and it is probable that between Barwa and Ichchapuram there is a debatable tract, in which both languages are spoken.

Page 369, line 20.—Regarding the Oriyā spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalisms. On the contrary, the speech of the Bengali settlers has been much changed by the surrounding Oriyā. The speech of the lower classes of the town has to some extent been affected by the bastard Urdu of the local Musalmāns, who represent settlers from up-country.
Page 369, line 30.—Babu Monmohan Chakravarti has given me the following additional notes on the Midnapore pronunciation:—’I think the speech of Contai Thana is in its skeleton Oriya, but is otherwise so modified by the adjoining Bengali, as to be called a Bengalized dialect of Oriya. The speech in Narayangarh and in Dantan Thanas closely approaches the dialect of North Jalasore. In Thanas Gopiballabhpur and Jhargason the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Keunjhar Tributary States.’ Regarding the Oriya of the south, he says, ‘The Oriya speech of Berhampore [in Ganjam] and downwards looks also like a separate dialect, differing to some extent from the Standard’.

Page 375.—Add to Authorities, List A.


Page 378.—Section on pronunciation. Babu Monmohan Chakravarti gives me the following additional information:—In ordinary talk no distinction is made between long and short i and i, or between u and a.

Page 379, line 17.—The statement about the southern pronunciation of ऋ and ऋ is incorrect. When between vowels in the same word, these letters are everywhere pronounced as ra and rha not as da and dha, respectively. The omission of a dot under them is purely a matter of writing, and does not indicate any variation of pronunciation. All that can be said about the southern pronunciation of these letters is that the further south we go, the stronger is the cerebralization. So also as regards the letter ऋ a.

Page 380.—Pronouns. In the colloquial language, अम्भने is commonly used for अभन्-माने, and लुमे for लम्भन्-माने.

Page 383.—It should be noted that the specimen from Cuttack on this page is from the pen of Babu Monmohan Chakravarti, and is hence of special value.

Page 398, line 22.—Regarding the pronunciation of the cerebral ऋ ra in Puri, see the remarks on page 379. So also in regard to what is said about this letter in line 32, lower down. The Puri spelling pardila is merely an attempt to represent the sound of parīla in a new way.

Page 435.—Babu Monmohan Chakravarti informs me that this specimen from Dantan Thana of Midnapore is here and there Sanskritized, and is not in all places colloquial.

Page 441.—In the Addenda Majora will be found a Standard List of Words and Sentences in Oriya which has been prepared by Babu Monmohan Chakravarti. It is more correct and is in a more colloquial style than that given on pp. 441ff.
ADDENDA MINORA.

VOLUME VI.

Page 1, line 10.—I have here confided the Eastern Hindi of Mirzapur to the South-Sone tract of that District. Subsequent inquiries, for the results of which I am indebted to the kindness of Mr. R. Burn, C.S.I., have shown that the Awadhi dialect is also spoken in the western portion of the North-Sone tract between the Sone and the Ganges,—say in the Sadr and the western part of the Chunhar Tahsils. The map facing the frontispiece should be altered accordingly. This will also entail an addition of about 350,000 people to the number of speakers of Eastern Hindi, and a corresponding reduction to the number of speakers of the Western Bhojpuri dialect of Bihari as given on page 44 of Volume V, Part ii. See also the Report of the 1901 Census of the N.-W. Provinces and Oudh, p. 177.

Page 2, line 3.—Add,—as explained in the Erratum to p. 1,—350,000 to the number of speakers of Awadhi, and increase the total accordingly.

Page 9, line 9.—As explained in the Erratum to p. 1, Awadhi is spoken not only in South-Gangetic Allahabad, but also in the western Tahsils of Mirzapur.

Page 10.—In the Table, after the figures for North Mirzapur, add ‘Central Mirzapur, 350,000.’ These figures are a very rough estimate of the number of speakers of Awadhi in the Sadr and Chunhar Tahsils of Mirzapur, as explained in the correction to page 1. The total of this Table should also be correspondingly increased, and in line 9 of the text from below, 16,000,000 should be altered to 16,350,000.

Page 12.—As explained in the Erratum to p. 10, the second Table on this page should run as follows:

| Total number of people speaking Awadhi at home, say | 16,350,000 |
| Estimated number of people speaking Awadhi elsewhere in Bihar and Bengal | 111,258 |
| Estimated number of people speaking Awadhi in Assam | 32,200 |
| **Total** | **16,493,548** |

Page 13.—Authorities. Add the following to the list of works dealing with Awadhi Grammar:


“—The Verb in the Ramayana of Tulsidas. *In The Allahabad University Studies*, 1926, pp. 207ff.

Page 14, after line 3.—Add the following Authority on Tulsi Dās :


A Tercentenary Edition of the works of Tulasī Dās, in three volumes, including a volume of essays on the poet, was published by the Nāgari Prachārini Sabha of Benares in 1928.
Page 16.—Head III.—Verbs. A. Auxiliary Verbs, and Verbs Substantive. In the first person of the masculine plural of Form II, for ‘ahit, read ‘ahit.

Page 17.—In the 3rd person singular of the future, for ‘dekhit, read ‘dekhit.

Page 26.—Authority.

A second edition of this Grammar, revised and enlarged by Pandit Lohan Prasad Kavya-vidyod, has been published in 1921 for the Government of the Central Provinces and Berar.

Page 29.—In the second person plural of the Present Conjugative, for ‘dekhan, read ‘dekhan.

Page 48, lines 8 and 10.—For we people happy, read us people-for happiness.

Page 62.—A revised version of Specimen II of the Awadhi spoken in the Lucknow District will be found in the Addenda Majora.

Page 86, line 10.—A specimen of the Baiswari of Rae Bareli, which does differ from that of West Partabgarh, will be found in the Addenda Majora.

Page 90, line 5.—Add the following Authority on the Awadhi of Kheri:

Barbaree Sakshera, M.A.—Lakhimpur—A Dialect of Modern Awadhi. Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. xvi (1922), pp. 309ff. Lakhimpur is the name of a town in about the course of the District of Kheri. Mr. Sakshera states (p. 308) that the specimen of the dialect of Sitapur given on p. 91 of the Survey is in the dialect of the west of that District. The dialect of the town of Sitapur, which is centrally situated, differs slightly.

Page 116.—As explained in the corrections to pp. 1 and 10, the language of the western half of the Central portion of Mirzapur is Awadhi, not, as here stated, Bhojpur. Hence, in the table, on this page, correct:

<table>
<thead>
<tr>
<th>Western Bhojpur</th>
<th>810,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Bhojpur</td>
<td>468,000</td>
</tr>
</tbody>
</table>

Awadhi of West of Central Tract

The total for the whole District, of course, remains unaltered.

Page 144, line 6.—For बच्चात्क, read बच्छा तक.

Page 151, line 3.—For ‘Ālīhā, read ‘Ālāhā.

Page 185.—A revised version of the Parable of the Prodigal Son in Chhattisgarh will be found in the Addenda Majora.

Page 195.—A revised version of Specimen II of the Chhattisgarhi of Bilaspur will be found in the Addenda Majora.

Page 240, line 8.—For ‘great’, read ‘greater’.

Page 262, No. 35, column 2, read ‘ākhiyā’; columns 3 and 6, read ‘ākhi’; column 4, read ‘ākhi’.

Page 263, No. 35, columns 1, 2, and 3, read ‘ākhi’; column 4, read ‘ākhiyā’. On these two pages, opposite No. 35, the 二字 has broken off in printing in some copies.

Page 264, No. 47, Chhattisgarhi column, for ‘dāda’, read ‘dāda’.

Page 265, No. 75.—Page again 二字 has broken off in some copies. Read ‘ā’ throughout. No. 70, Awadhi (Gonda) column, for ‘kukār’, read ‘kukār’.

Page 266, No. 75, similarly in columns 2 and 3, read ‘ā’, if the type has broken.

Page 266, No. 82, Awadhi (Gonda) column for ‘thāṛc’, read ‘thāṛc’.
Page 18.—AUTHORITIES. B.—General. Add at end, after "KONOW, STEN."


BLOCK, JULES.—La Formation de la Langue Maratha. Paris, 1919. A part of this was printed in 1914, and copies were privately circulated at that time.

Line 16 of the same page.—The Articles in the Journal of the Bombay Branch of the Royal Asiatic Society on the Phonology of the Vernaculars of Northern India have been republished as a part of the complete series of the Author's (now Sir R. G. Bhandarkar) Wilson Philological Lectures. The Full Title is:

Wilson Philological Lectures on Sanskrit and Derived Languages delivered in 1877 by Sir R. G. Bhandarkar, K.C.I.E., L.L.D., Ph. D., Member of the French Institute, etc., etc. Carried through the Press by Skridhar R. Bhandarkar, M.A., Professor of Sanskrit, Elphinstone College. Bombay, 1914.

Page 30.—Under the heading 'Nouns' for 'śākṣā', given as the plural oblique of śākr, substitute 'śākṣā', and under the heading 'Demonstratives and Relatives.' In the Nom. Sing. Neuter of 'this', substitute हाइ for हाई.

Page 31, line 9 from foot.—For लाल, read लाला.

Page 66, line 6.—For 'वरा', read 'वरा'.

Page 130, line 11.—For 'वाला', read 'वाला'.

Page 166.—Authorities on Konkani. On early Jesuit works in this language, reference may be made to an article on Earliest Jesuit Printing in India. From the Spanish of the Rev. Cecilio Gomes Rodeles, S. J., Translated by the Rev. L. Cardon, S. J., and edited by the Rev. H. Hosten, S. J., in the Journal and Proceedings of the Asiatic Society of Bengal, Vol. IX, 1913. With this should be considered supplementary remarks by the Rev. H. Hosten, S. J. on The Earliest Printing in India, in The Catholic Herald of India (Calcutta) for January 19, 1916. According to an article in the Prosper Presse (Prague) for July 21, 1923, quoting from an article by Dr. V. Lesny in the Calcutta Modern Review for June of the same year,—Father Josef Příkryl, S. J. (born in Prague in 1718)—wrote a grammar of the Dialect of Goa under the title of Principia linguae Brahmanicae. The date of its publication is not known to me.

It may be added, that the original manuscript in the Nagari character of Thomas Stevens's 'Purān', or paraphrase of the new Testament, is now in the library of the London School of Oriental Studies (Bulletin, Vol. II, p. 167).

Page 166.—Add the following at the end of the list of Authorities:


Page 194.—A list of words in the Knūḍāli dialect will be found in the Addenda Majora.

Page 393, Marathi (Poonā), column No. 6, for 'sahā', read 'sahā'; No. 10, for 'dāhā', read 'dāhā'.

Page 194.
VOLUME VIII—PART I.

Page 2, line 26.—For '5th or 4th Century A. D.', read '5th or 4th century B. C.'

Page 3.—Correct the Greek words on this page as follows:—

Line 19.—Πενικολάων.

Line 20.—Σαδρόφρυς, Σαδρόκοτος.

Footnote 3, line 8.—'Αμτροχάτης.

Line 4.—Καπάπυρος.

Line 5.—Καρφίν.

Line 6.—Σίδωνος.

Line 7.—Σοφραγόνος.

Line 8.—μπροχόρα.

Page 7. Last paragraph.—In this passage, I have followed Dr. Trumpy in describing these peculiar Sindihi sonants as doubled letters. Since I wrote the passage, they have been analysed in the phonetic department of the London School of Oriental Studies, and the result has been published by Dr. Grahame Bailey on page 835 of Volume II of the Bulletin of that institution. It appears that, whatever Prakrit sounds they are derived from, in Sindihi they are not doubled letters at all. They are what Dr. Bailey calls 'implosives', i.e., they are uttered, not with an expiration, as ordinary consonants or 'plosives', but with an intake of breath. In pronouncing these sounds, the breath is drawn into the mouth, but is not allowed to reach the lungs, the air not being permitted to go beyond the larynx. They have been further discussed by Professor R. L. Turner in Vol. III of the Bulletin, pp. 301 ff., where their origin and use are very fully dealt with. Professor Turner calls them 'recursively', which seems to be the best name.

Page 11, line 12.—For 'Bhaṭiː', read 'Bhaṭiː'.

Page 14, add at end of list of authorities:—


Page 63, line 9.—For 'khaːpó', read 'khaːto'.

Page 184, line 2.—For 'Bhaṭiː, read 'Bhaṭiː'.

Page 212, lines 1 and 2.—For 'Bhaṭiː', read 'Bhaṭiː'.

Page 212, line 3.—Read 'Bhaṭiːs'.

Page 220, No. 94, Standard Sindihi column.—Read 'cahaː-kaː'.

ADDENDA MINORA.
The increase in the population of the Bār, or western Gujranwala, is as stated here, due to colonization of the land reclaimed by the Chenab Canal. Most of the immigrants have come from the eastern Panjāb and speak Pañjābi, not Lahndā.

Page 418, No. 141, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 142, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 143, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 144, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 145, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 146, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 147, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 148, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 149, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 150, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 151, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 152, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 153, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 154, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 155, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 156, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 157, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 158, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 159, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 160, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 161, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 162, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 163, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 164, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 165, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 166, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 167, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 168, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 169, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 170, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 171, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 172, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 173, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 174, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 175, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 176, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 177, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 178, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 179, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 180, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 181, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 182, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 183, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 184, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 185, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 186, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 187, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 188, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 189, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 190, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 191, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 192, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 193, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 194, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 195, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 196, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 197, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 198, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 199, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 200, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 201, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 202, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 203, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 204, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 205, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 206, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 207, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 208, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 209, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 210, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 211, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 212, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 213, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 214, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 215, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 216, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 217, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.
Page 418, No. 218, Hindī column.—For 'ūḥāddā', read 'ūḥāddā'.

The form of Chhibhāli spoken in Kagān is known as Kāghānī. It is described by Dr. Graham Bailey in pp. 87ff. of his Linguistic Studies from the Himalayas (Asiatic Society's Monographs, Vol. xvii, London, 1920). In pp. 110ff. of the same work, there is also a short account of Bahramgala, spoken in a village of that name south of the Pir Panjāl Pass. It closely resembles Dhrūni, see pp. 495ff. ante.
Page 527, No. 76, Žōthwârī column.—Read 'pākhērā'.

Page 527, No. 63, Žhūndi-Kairāli column.—Read 'chann'.

Page 527, No. 67, Punčhī column.—Read 'ghulām'.

Page 529, No. 106, Chibhâlī column.—For 'āśī', read 'āsī'.

Page 531, Žōthwârī column, No. 128, for 'mâñî', read 'jañâñī'. No. 130, for 'zanâñī', read 'jañâñī'.

Page 534, No. 162, Salt Range column.—For 'hāsā', read 'hâsā'.

Page 537, No. 208, Žōthwârī column.—Omit the comma between 'aśī' and 'gachhāśī'.

Page 537, No. 209, Punčhī column.—For 'naśā', read 'nsā'.

Page 578, No. 75, Hindkō of Peshâwar column.—Read 'āṣīh'.

Page 582, No. 180, Dhannī column.—Read 'marūnī'; Tināūli column, read 'mārnā-ī'.


VOLUME VIII—PART II.

Page 2, line 22.—Since this was written, through the kindness of Sir Aurel Stein, I have become possessed of a specimen of Tirahi, and an account of that language will be found in pp. 265ff of the Addenda Majora.

Pages 7 and 8.—As explained on p. 100 of the General Introduction, I now follow Professor Giles in considering that the Aryans first entered Persia, whence they sent offshoots into India, and into the Hindukush. The speech of those who went into India became the parent of the Indo-Aryan languages, and owing to its isolated position was more conservative, its rate of development being slower than that of the parent language left behind in Persia. The oldest example of it that we possess,—the Vedic Sanskrit,—is much more archaic in its character, and much more nearly resembles the parent Aryan language spoken in Eran before the migration, than the surviving specimens of Eranian. If, therefore we take Vedic Sanskrit as most nearly representing the original Aryan language the graphic representation on page 7 would have to be altered as follows:—

```
Aryan  
\       \ 
\       \  
\       \  
\       \  
\       \ 
Eranian
```

The Dardic languages, in this case, would be the descendants of the speech of other waves of emigrants, who broke off from the Eranian stock some time after the Indo-Aryan emigration, and who wandered off in the direction of the Hindukush, whence they descended into the Dard country. Later waves of this last emigration, when the characteristics of the Eranian languages had nearly fully developed, settled in the Hindukush itself, and their speech ultimately became the Eranian Ghalcshah languages, while, in the case of the ancestors of the Dards, these characteristics had only partially developed, so that we find the Dardic languages at the present day retaining much of the characteristics of the original Aryan language, as we know them from Vedic Sanskrit, but also marked by certain of the earlier changes which marked the development of the Eranian forms of speech. This would be represented graphically by the following diagram, which would supersede that given on page 8:—

```
Aryan  
\       \ 
\       \  
\       \  
\       \  
\       \ 
Eranian  Ghalcshah  Dardic
```

Whichever way we look at the matter, the result is the same in both cases. The Dardic languages are partly Eranian and partly Indo-Aryan.

Page 9.—Add to the List of Authorities:—

Page 12, No. 52, Bashgali column.—For 'jugar,' read 'jagār'.

Page 16, No. 92, Bashgali column.—For 'kachi,' read 'kāchī'.

Page 31, line 1.—Dr. Morgenstierne informs me that the language described by Trumpp is a dialect of Ashkund. See Addenda Minora to p. 68.

Page 36, line 1.—For 'kachi,' read 'kāchī'.

Page 68, line 4.—Since this was written, Dr. Morgenstierne, during a visit to Kabul, has succeeded in obtaining specimens of Ashkund. He tells me that, while in some respects resembling Bashgali, it is on the whole most nearly related to Wai-alā. A Specimen and List of Words will be found on pp. 248ff. of the Addenda Majora.

Page 69, line 5.—To the list of languages of the Kalāshā-Pashai sub-group, should now be added a fourth,—Tirāhī. Regarding which particulars are given in pp. 265ff. of the Addenda Majora.

Page 110 (following the Pashai Specimens). On page 2, line 22, I stated that no specimens could be obtained of the Tirāhī language. All that had hitherto been known about it had been contained in a short list of words published by Leech in the year 1838. This was sufficient to show that it belonged to the Kalāshā-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 265ff. of the Addenda Majora. See also Sir Aurel Stein and the present writer in J. R. A. S. 1925, pp. 399ff. and 405ff.

Page 116, No. 53, Bashgali column.—For 'jugar,' read 'jagār'.

Page 118, No. 92, Bashgali column.—For 'kachi,' read 'kāchī'.

Page 120, Nos. 128, 130, Bashgali column.—Read 'jugar'.

Page 123, No. 167, Gavar-bati column.—For 'thanās,' read 'thanās'.

Page 124, No. 165, Wai-alā column.—For 'yemā,' read 'yema'.

Page 126, No. 208, Wai-veri column.—For 'peremāho,' read 'peremāho'.

Page 127, Pashai (Eastern dialect) column, No. 212, read 'gīyi'; No. 213, read 'gū'.

Page 147, No. 197, Khā-wār column.—For 'dōi,' read 'dōi'.

Page 150.—Since this account of Shipā was written, the language has been thoroughly investigated on the spot by Colonel D. L. R. Lorimer, C.I.E. Owing to his kindness, I am able to make the following additions to the general remarks on page 150.

Line 8.—Add 'The Gilgit dialect has also, of late years, become much contaminated by one form or another of Hindostānī owing to the presence and activities of the Imperial Service Troops (Gurkhās, Dogrās, and Panjābī Muḥammadans) and of Government officials.'

Last line of text.—The North-Western dialect is spoken in Púnial (properly 'Pīyā'), the district adjoining Gilgit on the West and North-West. This dialect shows divergencies both of pronunciation and of vocabulary from that of Gilgit, and still awaits study.

Footnote 1, line 2.—Colonel Lorimer informs me that the correct name of the language is 'Śhīna', with the cerebral letter ġh for its initial. In other respects his information is the same as that given to me by Dr. Grahame Bailey.

Footnote 2.—Colonel Lorimer informs me that the only local form of the name 'Gīilīt' is 'Gilīt', which is reduced to 'Gīlt' in the oblique cases, as in Gīltē, of Gilgit, but Gilītē, a man of Gilgit.

Page 151.—The account of Gilgiti given in pp. 325ff. of the Addenda Majora should be substituted for that on pp. 151ff. It is based on materials and criticisms most kindly given to me by Colonel Lorimer.

Page 151.—Add the following to the List of Authorities:—


" " Grammar of the Shina (Śhīna) Language, consisting of a Full Grammar, with Texts and Vocabularies of the Main or Gilgit Dialect, and Briefer Grammars (with Vocabularies and Texts) of the Khotanian, Guresi and Drasi Dialects. London, Published by the Royal Asiatic Society, 1924.

Pages 174ff.—GUREZI. In this section, the letters ā and ē correspond, respectively, to the ā and ē employed in the account of Gilgiti Śhīna given in the Addenda Majora. A brief account of this dialect will be found in Dr. Grahame Bailey's Shina Grammar mentioned in the Addenda Majora to p. 151.

Pages 186ff.—(BRÖKPĀ OF DRAS) and pp. 208ff. (BRÖKPĀ OF DĀH-HANŪ). In these sections, the letters tahr and āh evidently correspond, respectively, to the cerebral ġh and j of Gilgiti Śhīna, as described in the Addenda Majora. The sounds, as described, are either the same, or else very similar. A brief account of the Dras dialect will be found in Dr. Grahame Bailey's Shina Grammar mentioned in the Addenda Majora to p. 151.

Page 225.—North-western Śhīna is called Puniāli. Occasional references to it will be found in the section on Gilgiti Śhīna given in the Addenda Majora.

Pages 224ff.—A revised Standard List of Words and Sentences in Gilgiti Śhīna will be found in the Addenda Majora (pp. 381ff.).

Page 225, No. 49, Śhīna (Chilās) column.—Read 'āā'; No. 51, Brökpā (Dāh-Hanū) column.—For 'mūsh', read 'mūsh'.

Page 230, No. 179, Brökpā (Dras) column.—For 'mōsē', read 'mōsē'.

Page 230, No. 180, Śhīna (Chilās) column.—For 'dāgāin', read 'dāgāin'.

Page 230, No. 180, Brökpā (Dras) column.—For 'kūtē', read 'kūtē'.

Page 230, No. 180, Brökpā (Dras) column.—For 'kūtē', read 'kūtē'.
Page 240, add to authorities under the head of 'Grierson':—


Add also, the following:—

Stein, Sir Aurel, and Grierson, Sir George A.—Hitin's Tales, Kāshmīrī Songs and Stories, recorded with the Assistance of Pandit Govind Kaul by A. S., and edited with a Translation, Linguistic Analysis, Vocabulary, Indexes, etc., by G. A. G., with a Note on the Folklore of the Tales by W. Crooke, C.I.E. London, 1923.


Page 489, No. 18, Sirājī column.—For 'āhmā', read 'āhmā'.

Page 499, No. 160, Rāmbanī column.—For 'chhāth', read 'chhath'.

Page 503, Kāshmīrī column, No. 198, for 'māpriv', read 'māriv'; No. 199, for 'māriv', read 'māriv'.

Page 508, No. 214, Kashūwārī column.—For 'āgā', read 'āgā'.

Page 503, No. 138, Rāmbanī column.—For 'asāl', read 'asāl'.

Page 538, No. 109, Gārswī column.—For 'babu', read 'babā'.

Page 559.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burushaski of Hunza and that of Nagar. By all accounts, the Yasin dialect, i.e., Warshikwar, or, more correctly, Warshikwar, dialect is still more different. In this word 'Warsh' or 'Warsh' is apparently the same as 'Burush', and -ik is the Khōwār suffix -i, which indicates a place or person, as in 'Twēk', a man of Tāi. Finally wōr is the Khōwār for 'language'. 'Warshigum' or 'Wereshagum' is the name for Yasin.
ADDENDA MINORA.

VOLUME IX—PART I.

Page xi.—Head B, Group 3, 3rd line. Under 'SYSTEM OF TRANSLITERATION ADOPTED:' For ज़, read ज़.

Page xiii.—Substitute the following table for that given on this page:

<table>
<thead>
<tr>
<th>Language</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Hindi</td>
<td>38,013,928</td>
</tr>
<tr>
<td>Panjabi</td>
<td>12,762,039</td>
</tr>
<tr>
<td>Rajasthani</td>
<td>16,298,290</td>
</tr>
<tr>
<td>Gujarati</td>
<td>10,646,227</td>
</tr>
<tr>
<td>Bhatti and Khundesh</td>
<td>3,944,767</td>
</tr>
<tr>
<td>Eastern Pahari</td>
<td>143,721</td>
</tr>
<tr>
<td>Central Pahari</td>
<td>1,107,612</td>
</tr>
<tr>
<td>Western Pahari</td>
<td>833,468</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>83,770,622</strong></td>
</tr>
</tbody>
</table>

Page 2, line 19.—For माइया read मोहिया.

Page 4, line 10.—For 'Naghèr', read 'Nagheri'.

Page 30.—Add to Section III of Authorities:

LALI SITA RAM, R. A.—Selections from Hindi Literature, Book IV, Saints, compiled by L. S. R., and published by the University of Calcutta, 1924. Other books of this series are understood to be in preparation by the same author.

Page 45, lines 24ff.—It has been pointed out to me that what is here written is liable to misinterpretation. It is quite correct to say that Sarasvati and Sharar were opposed to the artificial thought and diction of the old Lucknow school, but it should have been explained that they did not belong to Delhi, but themselves lived and worked in Lucknow, and that they were reformers, rather than opponents, of the pedantic style referred to in this passage.

Page 81, line 4 of Head C.—Read 'ban长相'.

Page 89, in Table, line 4 of 'Broken dialects of the South',—For 'Koshít', read 'Kosti'.

Page 105, line 5.—For लिखि, read लिखि.

Page 117, line 3 from below.—For ہم read پس.

Page 120, line 7.—For 'dakkin ja'ni', read 'dakkin jānī'.

Page 140, line 4 from below.—For عزیدن read ژریدن.

Page 143, line 4 from below.—For auratē, read 'aurate'.

Page 153, line 1.—For 'shallaq', read 'shallaq-e'.

Page 195, line 12 from below.—For 'ki', read 'ki'.
Page 367, No. 27, Dāgar-ūrā pārā column.—Read 'ū-kō'. Type broken in some copies.

Page 570, No. 8, Dakhini and Vernacular Hindōstāni columns.—For 'ūṭh', read 'ūṭh'.

Page 575, No. 35, Bāngārū column.—For 'ākh', read 'ākh'.

Page 579, No. 75, Bāngārū column.—For 'ūṭh', read 'ūṭh'.

Page 581, No. 75. In Bundēli (Banāphārī) column.—For 'ūt', and in Bundēli (Bhadurū) column, for 'ūṭ', in both cases read 'ūṭ'.

Page 582, No. 86, Hindōstāni (Delhi) column.—For 'ūpar', read 'ūpar'.

Page 591, No. 141, Bāngārū column.—For 'ghōrtyā', read 'ghōrttyā'.

Page 594, No. 184, Vernacular Hindōstāni column.—For 'mārē', read 'mārē'.

Page 595, Bāngārū column, No. 183.—For 'tā', read 'tā'; No. 180, for 'tā', read 'tā'.

Page 596, Bundēli column, No. 184.—For 'bā', read 'bā'; No. 185, for 'nē', read 'nē'.

Page 596, No. 186, Kanaṇjī column.—For 'nē', read 'nē'.

Page 597, No. 163, Bundēli (Banāphārī) column.—For 'tāy', read 'tāy'.

Page 598, No. 199, Vernacular Hindōstāni column.—For 'mārōgā', read 'mārōgā'.

Page 626, line 4.—For ə, read ə.

Page 626, line 16.—For ə, read ə.

Page 627, line 6.—For ə, read ə.

Page 627, line 7.—For ə, read ə.

Page 627, line 16.—For ə, read ə.

Page 643, line 11 from below.—Insert; after 'dead'.

Page 645.—In the Table for the Future, 2nd person singular, for 'margā'; read 'margā'; 3rd person singular, for 'margā', read 'margā'. In line 11 from below, for '(ŋūdā)', read '(ŋūdā)'.

Page 677.—An account of six different sub-dialects spoken in Kahlur and Nalagarh is given in Dr. T. Grahame Bailey's Linguistic Studies from the Himalayas (Asiatic Society Monographs, Vol. xvi, London, 1920). The account will be found on pp. 231 ff., and is entitled 'The Bilaspur and Nalagarh Dialects'.

Page 696, lines 6 and 7.—For 'Jānd', read 'Jānd'.

Page 754.—The number (25) of the Specimen has been accidentally omitted.

Page 760.—In the Heading, for 'Dōgrā', read 'Dōgrā'.
Page 812, Mājh column, No. 86.—For ‘utte’, read ‘uttā’; No. 88, for ‘bēthā’, read ‘bēthā’.

Page 813, No. 102, Kangrā column.—For ‘babbeda’, read ‘babbedā’.

Page 814, Pōwādhā column, No. 128.—For ‘tīvē’, read ‘tīvē’; No. 130, for ‘tīvēx’, read ‘tīvēx’.

Page 815, Nos. 133-137, Dōgri column.—For ‘kharē’, read ‘kharē’.


Page 817, No. 160, Kangrā column.—For ‘hāi hā’, read ‘hāi, hā’.

Page 818, No. 161, Pōwādhā column.—For ‘hānu’, read ‘hān, hān, hānu’.

Page 819, Dōgri column, Nos. 165-167, for ‘as, the’, read ‘so, the’; Nos. 182-184, for ‘mārnā, mārā’, read ‘mārne, mārde’.

Page 820, No. 197, Pōwādhā column.—For ‘mārāgā’, read ‘mārāgā’.

Page 821, Dōgri column, Nos. 203-210.—For ‘jānā (jādā)’, read ‘jānā (jādā)’; No. 214, for ‘gā’, read ‘gā’.

Page 822, Nos. 215, 216, Dōgri column.—For ‘gā’, read ‘gā’.
ADDENDA MINOR.

VOLUME IX—PART II.

Title-page. Omit the word ‘THE’ before ‘RAJASTHĀNI AND GUJARĀTI’.

Page 5, line 3.—For ‘xeadam’, read ‘readam’.

Page 19.—Authorities. Pañjīt Rām Kārṇ Śarmā’s Mārwārī Grammar was printed and published at Jodhpur in 1896.

Add at the end of the List of Authorities on Mārwārī:

Tezstor, Dr. L. P.—Notes on the Grammar of the Old Western Rājasthāni with special reference to Apabhramśa and to Gujarāti and Mārwārī. This appeared in the Indian Antiquary, Volumes xliii, xlv, and xlv (1914, 1915, and 1916). A separate reprint appeared in Bombay in 1916. In this important work, the late Dr. Tezstor showed that down to the fifteenth century, A. D., one and the same language was spoken over western Rajputana and Gujarat. From it both modern Mārwārī and modern Gujarāti are descended. Reference may also be made to the same author’s The Origin of the Dative and Genitive Postpositions in Gujarāti and Mārwārī in pages 551ff. of the Journal of the Royal Asiatic Society for 1913.

Page 26, line 9 from below.—For ‘mārā’, read ‘māra’.

Page 53, line 14.—For ‘Sōndwārī’, read ‘Sōndwāri’.

Page 60, lines 13 and 14 from bottom of text. In some copies types have dropped out here. Read (L. 14) ‘dropped, as in hāl, not hāth’, and (L. 13), ‘The letters t and n’.

Page 123, line 10 from below.—For ‘Dhārkiti’, read ‘Dhār’kiti’.

Page 307, No. 35, Mālēi column.—For ‘ākh’, read ‘ākh’.

Page 308, No. 75, Jaipuri column.—For ‘uth’, read ‘ūth’.

Page 311, No. 106, Mālēi (when different from Rāngrī) column.—For ‘hono’, read ‘hono’.

Page 313, No. 180, Mālēi (when different from Rāngrī) column.—For ‘achhī’, read ‘achchhī’.

Page 313, No. 180, Nīmādī column.—For ‘achhī’, read ‘achhī’.

Page 314, No. 187, Māvātī column.—For ‘sāb’, read ‘sab’.

Page 315, No. 148, Mālēi (when different from Rāngrī) column.—For ‘kūpra’, read ‘kūpra’.

Page 316, No. 170, Māvātī column.—For ‘hōtō’, read ‘hōtō’.

Page 316, No. 179, Jaipuri column.—For ‘pitā’, read ‘pitā’.

Page 316, No. 185, Mārvārī column.—For ‘māhā’, read ‘māhā’.

Page 317, No. 167, Nīmādī column.—For ‘tha’, read ‘tha’.

Page 318, Māvātī column, No. 199, for ‘mārā’, read ‘mārā’; No. 200, for ‘mārā’, read ‘mārā’; No. 214, for ‘gaya’, read ‘gaya’.
Page 319, Māḷeś column, No. 188, for 'maryā', read 'maryā'; No. 199, for 'mārāga', read 'mārāga'; No. 200, for 'mārāga', read 'mārāga'.

Page 319, No. 206, Nāmāḍa column.—For 'tājā', read 'tā jā'.

Page 330, No. 334, Mēwāṭi column.—Read 'waḥ-nal dyō'.

Page 321, No. 315, Māḷeś column.—For 'thē', read 'thē'.

Page 329, line 10.—The short e, representing an original ai, is sounded nearly like the è of the French père.

Page 337 at foot add the following to the List of Authorities:

DIVĀTIA, N.R.—Gujarātī Language and Literature, being the Wilson Philological Lectures delivered by N.B.D., Bombay, for the University, 1921.


TARAFOREWALA, IRACH JAHANGIR SORABJI, Ph.D.—Selections from Classical Gujarātī Literature, Vol. I (fifteenth century). Published by the University of Calcutta, 1924.


Page 344. According to Divatia, p. 168, ve (veḥ), a hole, should not appear in this list.

Page 346. According to Divatia, p. 168, dhōl (not dhōl), a drum, should not appear in this list.

Page 361, line 21.—For '351', read '357'.

Page 427, page heading.—Read 'kāṭhiyāvādi'.

Page 468, Chārvāṇī column, No. 128, for 'bayṭdi', read 'bayṭdi'; No. 130, for 'bayṭdi', read 'bāyṭdi'; No. 131, for 'chhādi', read 'chhādi'.

Page 470, No. 135, Gujarātī column.—For 'ucho', read 'ūchō'.

Page 470, No. 138, Chārvāṇī column.—For 'ghōda', read 'ghōḍā'.

Page 472, No. 182, Khārvāṇī column.—For 'marīyeḥh', read 'marīyeḥh'.

Page 475, No. 207, Kāṭhiyāvādi column.—For 'jāv ṣa', read 'jāv ṣa'.


ADDENDA MINORA.

VOLUME IX—PART III.

Page 5, line 3 from below.—For 'Chāraṇi', read 'Chāraṇī'.

Page 6.—In the table in this page, alter the undermentioned entries as follows:

<table>
<thead>
<tr>
<th>Habārā</th>
<th>United Provinces</th>
<th>950</th>
</tr>
</thead>
<tbody>
<tr>
<td>Māwēhī</td>
<td>Khandesh</td>
<td>30,000</td>
</tr>
<tr>
<td>Parāhi or Tākaṅkārī</td>
<td>Berar</td>
<td>8,646</td>
</tr>
</tbody>
</table>

Correct 'Rāṇī Bhil' to 'Rāṇī Bhil', and correct the Total of 1,526,237 to 1,527,829.

Page 6, line 9 from below.—Substitute the following Table:

<table>
<thead>
<tr>
<th>Bhil</th>
<th>Miner Dialects</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>1,163,872</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,527,829</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2,691,701</td>
</tr>
</tbody>
</table>

Page 95, line 4.—For 'Gāvits', read 'Gāvits or Gāmṭis'. See the correction to p. 119.

Page 108, lines 16 and 27.—For 'Kāthōḍi', read 'Kāthōḍi'.

Page 109, line 9.—For 'Kāthōḍi', read 'Kāthōḍi'.

Page 119.—According to Dr. Enoch Hedberg, in the Bombay Census Report for 1921, Appendix B, p. iii, 'Gāmṭi' means simply 'the Village Language,' and is the same as Māwēhī (see pp. 95ff.), which is the real name.

Page 183, first line of second paragraph.—For 'Tākaṅkāris', read 'Tākaṅkāris'.

Page 237, No. 17, Khāndēsī column.—For 'ām', read 'ām'.

Page 239, No. 49, Khāndēsī column.—For 'hān', read 'bhān'.

Page 250, Bhātī (Mahikantha) column.—No. 168, for 'ām', read 'ām'; No. 209, for 'tāmā', read 'tāmā'.

Page 274, Heading.—For 'LAMAṆĪ', read 'LAMAṆĪ'.
VOLUME IX—PART IV.

Page 21.—Add to the list of Authorities :


A version of the New Testament in Nepali was published by the British and Foreign Bible Society in 1902.

Page 88, No. 89, Khas-kurā column.—For ‘ṭārḥā’, read ‘ṭārḥa’.

Page 98, No. 215, Khas-kurā column.—Omit the comma after ‘ḥara’.

Page 101, in the map facing this page, for ‘Sirāζ’, read ‘Sirāζi’.

Page 110, in Table.—For ‘Dānpuriya’, read ‘Dānpuriyā’.

Page 224, Heading.—For ‘KUMAIYĀ’, read ‘KUMAIYĀ’.

Page 356, No. 35, Kumānū (Standard) column.—For ‘ākā’, read ‘ākāh’.

Page 358, No. 75, Kumānū (Standard) column.—For ‘āt’, read ‘āt’.

Page 365, No. 138, Garhwaζ (Standard) column.—For ‘ghorā’, read ‘ghoro’.

Page 367, Garhwaζ (Standard) column, No. 183, for ‘tum’, read ‘tum’; No. 187, for ‘marā’, read ‘mārē’.

Page 374, in Table.—Opposite Kiūthali, read ‘188,769’ and correct the Total to ‘853,408’.

Page 404, line 22.—Dr. Tedesco, in the Bulletin de la Société de la Linguistique, Vol. xxiii (1922), p. 115, suggests, with great probability, that the verb ohāṇu, really means ‘to drink’.


Page 532, Jaunsarī column, No. 42, for ‘pōṛ’, read ‘pōṇ’; No. 52, for ‘mānuṅk’, read ‘mānuṅk’.

Page 588, Nos. 128 and 130, Jaunsarī column.—Read ‘mānuṅk’ and ‘mānuṅkā’.

Page 540, No. 156, Jaunsarī column.—For ‘ō’, read ‘ō’.

Page 541, No. 159, Sirmaζ (Giripāζ and Biζau) column.—For ‘bākəζ’, read ‘bākəζ’.

Page 541, No. 160, Baghāζ column.—For ‘tumē-bōnə’, read ‘tumā bōnə’.

Page 543, No. 183, Baghāζ column.—For ‘tum’, read ‘tum’.

Page 544, No. 211, Jaunsarī column.—For ‘kāζ’, read ‘kāζ’.

Page 559, line 16 from below.—For ‘630’, read ‘627’.

Page 613.—Dr. Grahame Bailey, in his chapter on 'The Kōčī Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), pp. 113ff., has given accounts of five Kōčī dialects, named, respectively, the dialects of Rōhrāj, Rāmpūr, Bāghī, Surkhuḷī Fargana, and Doḍrā Kūnār.

Page 618, line 4 from below, insert \( \sqrt{5} \) at end of line.

Page 638, Kiśṭāli column, No. 148, for 'sakār', read 'sakāra'; No. 149, for 'sakār', read 'sakāran'.

Page 642, No. 210, Kiśṭāli column.—For 'dewā', read 'dēwā'.

Page 664, Śālāṭāli column, No. 75, for 'uṭ', read 'uṭi'; No. 82, omit comma after 'khoṇā'; No. 95, for 'a', read 'ā'.

Page 710, No. 143, Kāli column.—For 'gā', read 'gāi'.

Page 746, line 6.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of this dialect, under the name of Mandī Sirājī, and distinguishes two sub-dialects,—Eastern Mandēalī and Bākhīlī.'

Page 767, line 5.—Add, 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1920), Dr. Grahame Bailey gives a fuller account of Sukēṭī. He distinguishes three sub-dialects. In the west of the State the language is pure Mandēalī. Towards the east it becomes Eastern Sukēṭī, and in the extreme east we have Sukēṭī Sirājī, which corresponds to the Mandēalī Fāhrī of the State of Mandī.'

Page 762, No. 105, Mandēalī column.—For 'dāi', read 'dāi'.

Page 766, No. 214, Mandēalī column.—For 'āsā', read 'āsā'.

Page 767, No. 215, Mandēalī column.—For 'tumē', read 'tumē'.

Page 806, line 3.—For \( \tilde{\eta} \), read \( \tilde{\eta} \).

Page 823, line 17.—For 'maṭ' read 'maṭ'.

Page 867, No. 69, Paṅgūṭāli column.—For 'gūṛa', read 'gūṛa'.

Page 871, No. 130, Paṅgūṭāli column.—For 'jhālāṇ', read 'jhālāṇ'.

Page 874, Gāḍī column, Nos. 165 and 182, for 'āsā', read 'āsā'; Nos. 166 and 183, for 'tumē', read 'tumē'.

Page 916, No. 51, Bhadravāli column.—For 'māṇ', read 'māṇ'.

Page 917, No. 68, Paḍart column.—For 'ghōṛa', read 'ghōṛa'.
Page 919, Bhadrawāha column, No. 107, for 'kēra', read 'kēra'; No. 128, for 'ṭhī', read 'ṭhī'; No. 130, for 'ṭhī', read 'ṭhī'.

Page 921, Bhadrawāha column, No. 161, for 'ān', read 'ān'; No. 167, for 'ānāhā', read 'ānāhā'; No. 186, for 'kuṭṭā', read 'kuṭṭā'.

Page 922, No. 205, Bhadrawāha column.—For 'gāhā', read 'gāhā'.

Page 922, Pādarī column, Nos. 208-210, for 'ghānā', read 'ghānā'; No. 214, omit comma after 'ānā'.

Page 968, No. 54, Yūsufzai Gujuri column.—For 'nāpō', read 'nāpō'.

Page 974, No. 157, Gujuri (Hazara) column.—Read 'tō si, hai'.

Page 978, No. 211, Gujuri (Hazara) column.—For 'tō', read 'ā'.
Page 43.—Dr. Morgenstierne informs me that the Ghilzai dialects form a connecting link between the Pakhto of the North-East, and Paštō of the South-West. The language of the southern clans approaches the latter, and that of the others the former.

Pages 70ff.—Dr. Morgenstierne informs me that the specimen on these pages is not in the pure Bannu dialect, but has been ‘made elegant’ by the original Afghan translator, who added an infusion of the Peshawar dialect.

Page 123, line 4.—According to information supplied to me by the late Mr. Dames, the name of the language is ‘Bargastā’ or ‘Bargstā’. Ghulām Muḥammad Khān throughout spells it بَرَگسْتَā, i.e., ‘Bargistā’, with kasra in the second syllable. But he sometimes elsewhere employs kasra to indicate the fathā-ā-Afghāni, so that perhaps he meant his spelling to indicate ‘Bargstā’. Mr. Dames told me that he had never heard the word pronounced ‘Bargistā’, and as he had, when in India, actually discussed the language with Ghulām Muḥammad Khān, his opinion is of great weight.

Page 335.—Add to the list of Authorities on Balochi:


Page 480.—Add the following Authority after the first paragraph on this page:

Page 3.—Add at end:—

‘Since the above was written, Dr. Grahame Bailey has published on p. 265 of his Linguistic Studies from the Himalayas ( Asiatic Society Monographs, Vol. XVII, London, 1920) an account of the argot employed by the Qalandars, a nomadic tribe the members of which make their living by conjuring and by showing performing bears, monkeys, and goats. In the general principles of its formation, this argot closely resembles the others described in this volume.’

Page 8.—At the end of the second complete paragraph on this page, after the words ‘his hearer could understand’, add the following:—

‘Mutations and transpositions play a considerable part in the Śaiva Āgamas, where they are used with the object of making certain texts unintelligible to those who are not initiated. The mārchanitaka-vikalpaḥ, i.e., the different kinds of mārchanitaka, or transpositions or mutations of letters so as to make one’s speech unintelligible, form one of the sixty-four kalās, or arts with which an Indian gentleman or lady should be acquainted. A list of these arts,—which already appears in Vatsyayana’s Kāma-sūtra (pp. 32ff. in the Nīrṇaya Sāgara edition, Bombay, 1891),—is given in Śridhara’s commentary to the Bhāgavata Purāṇa (X, xiv, 36), and is there stated to have been taken from the Śaiva-tantra. Its inclusion in the Kāma-sūtra is in accordance with the tradition that that work was revealed to mankind by Nandin, the attendant of Śiva. In his commentary to the Kāma-sūtra, Yaśōdhara gives the names of some of these argots,—such as “Kantaliya”, “Mālādēviya”, and so on,—and quotes verses from other writers in explanation of their peculiarities.’

Page 71, line 8.—Add after ‘Gipsy tribe’. ‘Mr. Sedgwick informs me that the caste usually calls itself “Dombär” when it goes in for acrobatic work, and “Kölḫāṭi” when it follows other callings’.

Page 86.—The meaning ‘scabbard-maker’ attributed to Myānwālē is doubtful. In a private letter Mr. Sedgwick suggests that these people may have originally come from Sind. In that Province the Kālhōra chiefs are known as ‘Miān’, and their followers are known as ‘Miānwālē’. The Kālhōras are believed to have been originally disciples of a Kurdish Murshid. In Sind, ‘Lōhār’ is generally pronounced short as ‘Lhār’.

Page 144.—Add to the list of Authorities on Dōms the following:—