LINGUISTIC SURVEY OF INDIA

VOLUME I

SUPPLEMENT II

ADDENDA ET CORRIGENDA MINORA

CALCUTTA: GOVERNMENT OF INDIA
CENTRAL PUBLICATION BRANCH
1927
Government of India Publications are obtainable from the Government of India Central Publication Branch, 3, Government Place, West, Calcutta, and from the following Agents:

EUROPE
Office of the HIGH COMMISSIONER FOR INDIA,
42, Grosvenor Gardens, LONDON. S.W. I.
And at all Booksellers.

INDIA AND Ceylon
Provincial Book Depositories:

MADRAS—Office of the Superintendent, Government Press, Mount Road, Madras.
BOMBAY—Superintendent, Government Book Depot, P. O. Box 9, Bombay.
CALCUTTA—Library attached to the Office of the Commissioner in South, Calcutta.
NAGPUR—Office of the Bengal Secretariat Book Depot, Writers' Buildings, Room No. 1, Ground Floor, Calcutta.

ORISSA AND MEGHALYA—Office of the Central Provinces Secretariat, Nagpur.
ASSAM—Office of the Superintendent, Assam Secretariat, P. O. Box 1, Gauhati.


THURING, Singara & Co., Calcutta and Simla.
W. RANNER & CO., Ltd., Calcutta.
B. CHANDRA & CO., Calcutta.
S. K. Lahiri & Cie., Calcutta.

The Indian Journal Supply Depot, 206, Bow Bazar, Calcutta, and 224, New Market, Calcutta.

India & Co., (India), Ltd., Calcutta.


The Indian Book Company, Calcutta.


The Central Publishing House, 54, Circular Road, Calcutta.


V. N. Chaturvedi, Madras.

V. Kalyanarama Iyer & Co., Madras.


N. K. & S. N. Sen, Madras.


The Modern House, Madras.

Theological Publishing House, Madras.

P. C. & Co., Trichinopoly.

The Bookseller's Desktop, The Cub, Travancore, South India.

V. S. Señarca, Rangoon, West Tower Street, Madras.

R. M. Gopalkrishna Koner, Poonamallee, Madras.

Vijayaraj & Co., Trichinopoly.

Thapars, Bombay.

D. P. Tampi, 85, George Street, Madras.

G. N. Subrahmanyan, Bombay.

Rao Chandravry & Sons, Calcutta.

N. M. Trivedi & Co., Booksellers, President Street, Calcutta.

Proprietor, Various Book Depositories throughout India.

R. C. C. Mackintosh, Publisher and Bookseller, Bhatwara College, Poona City.

Manager, Depository Book Supplying Agency, 15, Nan Madura, Poona City.

Rameshwar Jyotiba, Bookseller, Loyola Press, Poona City.

Manager, Co-operative Bookshop, Poona City.

Rameshwar Jyotiba, Manager, Co-operative Bookshop, Poona City.

K. Kamala Ramadass & Sons, Trichinopoly.

Mangalab & Sons, Booksellers and Publishers, Shiga Taka, Saunta.

Mr. Ramakrishna Aminoo, Banjara, Calcutta.


The Kashi Book Depot, Shesham Street, Allahabad.

Orissa & Co., Patna.

J. Roy & Sons, 47 K. K. Lane, Patna.

The Standard Book Depot, Lahore, Lucknow, Patna, Patna.


The North India Christian Book Supply, 11, Clive Road, Allahabad.

Ram Pratap Sarsawa, 11, Clive Road, Allahabad.

Manager, The Nagpur Book Depot, 5, Station Road, Allahabad.

The Dipa Publication House, Ltd., 61, Amanabad Park, Lahore.

Munshi Ram, Manager, Managing Proprietor, Indian Army Book Depot, Jhal, Cawnpore.

Ranbir Singh & Sons, 2, Station Road, Lahore, Lahore.

J. K. Singh & Sons, Book Destitute, Amritsar, Lahore.


The Thik School Book Depot, Lahore.

The Standard Book Depot, Lahore.

Manager of the Imperial Book Depot, 63, Chandney Chowk, Delhi.

The Indian Book Depository Company, Delhi, Bhopal, Agra, Bhopal, Bhopal.

N. K. Bhatia, Manager, Raghubir Press, Bhopal.

The Modern Publishing House, Ltd., 30, Phulewala Street, Bhopal.

The International Book Depository, 15, Amanabad Park, Bhopal.

Manager, "Bhopal," Nagpur.

Nancy Brothers, Book Dealers and Stationers, Bhopal, Nagpur.

G. G. Telman, Proprietor, Students & Co., Euston Road, Bhopal.

Times of Ceylon Co. Ltd., Colombo, Manager, Ceylon Observer, Colombo.

The Indian Book Depot, Colombo.

The South Indian Co-operative Trading Depot, Colombo.

Banyan Lal, Bhat, Paharganj, Delhi, United Provinces.

The Manager, Educational Book Depository, Puducherry.

Raghunath Prasad & Sons, Patna City.

Dharmik Brothers, Patna City.

The Hyderabadi Book Depot, Charminar, Hyderabad.


The Kashi Book Depot, Shesham Street, Allahabad.

Orissa & Co., Patna.

J. Roy & Sons, 47 K. K. Lane, Patna.

The Standard Book Depot, Lahore, Lucknow, Patna, Patna.


J. Roy & Sons, 47 K. K. Lane, Patna.

The Standard Book Depot, Lahore, Lucknow, Patna, Patna.


The North India Christian Book Supply, 11, Clive Road, Allahabad.

Ram Pratap Sarsawa, 11, Clive Road, Allahabad.

Manager, The Nagpur Book Depot, 5, Station Road, Allahabad.

The Dipa Publication House, Ltd., 61, Amanabad Park, Lahore.

Munshi Ram, Manager, Managing Proprietor, Indian Army Book Depot, Jhal, Cawnpore.

Ranbir Singh & Sons, 2, Station Road, Lahore, Lahore.

J. K. Singh & Sons, Book Destitute, Amritsar, Lahore.


The Thik School Book Depot, Lahore.

The Standard Book Depot, Lahore.

Manager of the Imperial Book Depot, 63, Chandney Chowk, Delhi.

The Indian Book Depository Company, Delhi, Bhopal, Agra, Bhopal.

N. K. Bhatia, Manager, Raghubir Press, Bhopal.

The Modern Publishing House, Ltd., 30, Phulewala Street, Bhopal.

The International Book Depository, 15, Amanabad Park, Bhopal.

Manager, "Bhopal," Nagpur.

Nancy Brothers, Book Dealers and Stationers, Bhopal, Nagpur.

G. G. Telman, Proprietor, Students & Co., Euston Road, Bhopal.

Times of Ceylon Co. Ltd., Colombo, Manager, Ceylon Observer, Colombo.

The Indian Book Depot, Colombo.

The South Indian Co-operative Trading Depot, Colombo.

Banyan Lal, Bhat, Paharganj, Delhi, United Provinces.

The Manager, Educational Book Depository, Puducherry.

Raghunath Prasad & Sons, Patna City.

Dharmik Brothers, Patna City.

The Hyderabadi Book Depot, Charminar, Hyderabad.


The Kashi Book Depot, Shesham Street, Allahabad.

Orissa & Co., Patna.

J. Roy & Sons, 47 K. K. Lane, Patna.

The Standard Book Depot, Lahore, Lucknow, Patna, Patna.

SUPPLEMENT II.

Addenda et Corrigenda Minora.

<table>
<thead>
<tr>
<th>VOLUME II</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>VOLUME III, Part I</td>
<td>1</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>3</td>
</tr>
<tr>
<td>&quot; Part III</td>
<td>8</td>
</tr>
<tr>
<td>VOLUME IV</td>
<td>12</td>
</tr>
<tr>
<td>VOLUME V, Part I</td>
<td>16</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>19</td>
</tr>
<tr>
<td>VOLUME VI</td>
<td>24</td>
</tr>
<tr>
<td>VOLUME VII</td>
<td>28</td>
</tr>
<tr>
<td>VOLUME VIII, Part I</td>
<td>30</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>31</td>
</tr>
<tr>
<td>VOLUME IX, Part I</td>
<td>34</td>
</tr>
<tr>
<td>&quot; Part II</td>
<td>33</td>
</tr>
<tr>
<td>&quot; Part III</td>
<td>41</td>
</tr>
<tr>
<td>&quot; Part IV</td>
<td>42</td>
</tr>
<tr>
<td>VOLUME X</td>
<td>44</td>
</tr>
<tr>
<td>VOLUME XI</td>
<td>46</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 Mundé languages show traces of connexion with the speech of the aboriginals of Australia. The researches of Peter Schmidt show that such traces do not exist.

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

U Khiam Singh.—Khasso-English Dictionary (1806).

Pages 4ff.—Throughout substitute 'Khässi' for 'Khasst'. The former is the correct spelling.

Page 7, line 20.—I am in error in stating that Khasst (or, as now more usually spelt, Khässi), like other languages of the Mon-Khmer 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 Tibet-Burman, Tai, and Chinese, but are not heard in any of the Mon-Khmer 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 Khässi and, I believe, in all Mon-Khmer languages, but they should not be referred to as being toned.

Page 47, line 10.—Khasst (War) or Khémm.—Read 'tu ɪɺpə'.

Page 69, line 6 of text.—Omit from 'The word "Shám" is most probably' down to the end of the paragraph, and substitute the following:

The word 'Shám', with a final m, is a Burmese corruption of 'Shām'. 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 'Shām', which is probably the same word as 'Shām' (see Yule-Barrell, Hodgson-Johnson, s. vv. Shan and Shêm). What the word 'Shām' originally meant is yet unknown, but there appears to be reason to believe that the name 'Ahôm' contains it, being really A-shām, the syllable being converted into the aspirate by the change common in Assamese. Although, as above stated, 'Shām' is the correct form, 'Shām' 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 Mao in the sixth century. The Ahôm invasion of Assam began in 1228.

Page 61, line 6.—Colonel Woodthorpe and Major Macgregor in 1884-85, and Mr. Errol Gray in 1899-93 entered the independent Khümû country, or Bor Khümû, from Assam, and, in 1895, Prince Henry of Orleans passed through it in the course of his journey from Tonkin to Calcutta. In Footnotes on this page it would be more correct to write "Khümû" (ɺə) than "Assam".

Page 62, line 5.—It is not likely that the Ahômes ever were Buddhists. They probably were, pagan Shāms, 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 19.—I am indebted to the late Sir Charles Lyall, for the following more accurate account of the Altons:

' 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 Dhrang, and cultivate a large grassy plain in the midst of the forest. They are differentiatted from all the other modern Shans 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 Shans in the Barpathar village who were recent arrivals from Burma and who had come that way, and have seen in their priests' houses (Bopu-chang in Assamese) printed and quite modern books in both Burmese and Shan (Ma-w-katha and Sham-katha).

All the other modern Shans who still speak Shan in Assam come from across the Patkai or via the Tengapani. These Altons come from the Chindwin, much lower down. I should doubt their fetching their priests 'from the Khāmti villages in Lakhumpur' for this reason. Sir D. Bishop told me that in 1879 he visited the Altons 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 Ahoms were probably pagans, not Buddhists.

Page 69 in Table.—After Bodo ho-rai 'add (Possibly borrowed from Assam)'

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


Page 224, No. 115, Khāmti column.—For 'ngo', read 'not'.

Page 236, No. 133, Khāmti column.—For 'p-n', read 'r-n'.

Page 236, line 12—For 'p-n', read 'r-n'.
### ADDENDA MINORA

**VOLUME III—PART I.**

*Page 18.*—Opposite the entry for page 359, read 'Chauraya.'

*Page 9.*—Substitute the following for the Table on this page—

<table>
<thead>
<tr>
<th>Name of Group</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Estimated Number</td>
</tr>
<tr>
<td>Tibetan</td>
<td>205,508</td>
</tr>
<tr>
<td>Himalayan</td>
<td>194,238</td>
</tr>
<tr>
<td>North Assam</td>
<td>31,910</td>
</tr>
<tr>
<td>Bodo</td>
<td>618,668</td>
</tr>
<tr>
<td>Naga</td>
<td>292,793</td>
</tr>
<tr>
<td>Kachin</td>
<td>1,020</td>
</tr>
<tr>
<td>Koks Chie</td>
<td>567,025</td>
</tr>
<tr>
<td>Burmese</td>
<td>68,455</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,989,301</strong></td>
</tr>
</tbody>
</table>

The Tibetan figures in the first column include 13, 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</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speakers</td>
</tr>
<tr>
<td>Tibetan unspecified</td>
</tr>
<tr>
<td>Balti and Purik</td>
</tr>
<tr>
<td>Lhasa</td>
</tr>
<tr>
<td>Lhalu dialect</td>
</tr>
<tr>
<td>Spiti dialect</td>
</tr>
<tr>
<td>Khamtang</td>
</tr>
<tr>
<td>Lad</td>
</tr>
<tr>
<td>Garhwal dialect</td>
</tr>
<tr>
<td>Sharche</td>
</tr>
<tr>
<td>Dzangpa ke</td>
</tr>
<tr>
<td>Dzoks</td>
</tr>
</tbody>
</table>

**Total** 255,588
Page 32.—Add to the list of authorities on Balâri—


Page 140.—In heading of fourth column, for 'Ladakhi', read 'Ladakhi', and so throughout the list.

Page 141, Nos. 10, 12 and 13, Spoken column.—Read 'thum' No. 20, same column, for 'khyé', read 'khyé'...

Page 152, Ladakhi column, No. 82, read 'lang-chna'; No. 94, for 'shá', read 'chi', No. 96, add 'gwan'.

Page 153, No. 109, Spiti column.—For 'ná', read 'nák'.

Page 160, No. 141, Purik column.—For 'gnyan-má ma (gun)', read 'gnyan-má ma (gion)', No. 158, Böll column—For 'kho', read 'kho'.

Page 161, No. 151, both columns.—For 'ra-má', read 'ra ma'.

Page 164, Balti column, No. 173.—Read 'kang'; No. 182, read 'ngayá-sa'.

Page 166, No. 178, Spiti column.—Read 'ngii'.

Page 168, No. 195, Ladakhi column.—Read 'nga'.

Page 169, Nos. 195-200.—For 'lungs', read 'lungs'.

Page 170, Nos. 194 and 195, Spiti column—For 'nii', read 'ngii'.

Page 171, line 11 of Table.—Read 'Janggá'.

Page 174, line 3.—Read 'Sunwar'.

Page 175, line 1.—Read 'Mangri'.

Page 176, Table of Pronouns.—Hoa and ho, he, are sometimes spelt ùns, ùn, acha, as

Page 178, line 1 from bottom.—For 'cha-rï', read 'chhã-rï'.

Page 178, line 1.—Read 'go-mi'.

Page 205, No. 47, Gurung column.—Read 'a bi'.

Page 205, No. 49, Summer column.—Read 'laka'.

Page 209, No. 70, Pahari column.—Read 'kha'.

Page 209, No. 81, Gurung column—Read 'abon, ë'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.

Page 209, No. 105, Summer column.—For 'main', read 'nãhã'.
Page 261, No. 103, Page 263, Nos. 108, 112, 117, 121, and 126, Rông column.—For 'mā', read 'hā'.

Page 262, No 128, Suanwār column.—For 'nāhā', read 'nāhā'.

Page 262, Nos. 129 and 131, Murmi column.—Read 'ṭā-pā'; 'nāhā'.

Page 263, No 109, Rông column.—For 'ḥam', read 'nēn'.

Page 263, Nos. 119—127, Nēwāri column.—For 'mān', read 'mān'.

Page 264, Nos. 143 and 145, Mārār column.—Read 'ṭā-pā'..

Page 264, Suanwār column, No. 153.—Read 'ṭā-pā'; No. 154, read 'ṭā-pā'.

Page 264, No. 160, Murmi column.—Read 'ṭā-pā hārā'.

Page 265, Nos. 157 and 160, Rông column.—For 'hā', read 'hā gum'.

Page 266, No. 185, Murmi column.—Read 'nēn'; No. 187, Gurung column, for 'chē-hā', read 'chē-hā'.

Page 267, Nos. 180 and 186, Pahri column.—For 'chē-hā', read 'chē-hā'. No. 182, Read 'yā mī'.

Page 268, No. 197, Gurung column.—For 'chē-hā', read 'chē-hā'; Nos. 191—195, and 201, Murmi column. For 'nāhā', 'nāhā', read 'nāhā'.

Page 269, Nēwāri column, No. 198.—For 'ṭā-pā', read 'ṭā-pā'. Nos. 213 and 214, for 'ṭā-pā', read 'ṭā-pā'.

Page 269, Rông column, No. 208.—For 'ḥā', read 'ṭā-pā'; No. 214, for 'nēn', read 'nēn'.

Page 269, No. 210, and Page 271, No. 216, Pahri column.—For 'ḥā', read 'ḥā'.

Page 271, Nos. 215, and 216, Nēwāri column.—For 'ṭā-pā', read 'ṭā-pā'.

Page 346.—In the heading of the Table, for 'Channāya', read 'Channāya', and so also in the headings of the following pages.

Page 348, Thāml column, opposite 'ṭā-pā'.—For 'ṭā-pā', read 'ṭā-pā'.

Page 369, lines 25, 26, 26.—For 'Channāya', read 'Channāya'.

Page 403, Fourth column heading.—For 'ṭā-pā', read 'ṭā-pā'.

Page 408, Thāml column, No. 17, for 'ṭā-pā', read 'ṭā-pā'; No. 20, for 'ṭā-pā', read 'ṭā-pā'.

Page 409, Khumbu column, No. 20.—For 'ṭā-pā', read 'ṭā-pā'.

Page 409, No. 26, Hāi column.—For 'ṭā-pā', read 'ṭā-pā'.

Page 409, No. 26, Hāi column.—For 'ṭā-pā', read 'ṭā-pā'.

Page 409, No. 26, Hāi column.—For 'ṭā-pā', read 'ṭā-pā'.

Page 409, No. 26, Hāi column.—For 'ṭā-pā', read 'ṭā-pā'.

Page 409, No. 26, Hāi column.—For 'ṭā-pā', read 'ṭā-pā'.
Page 410, Dharma column, Nos. 27 and 28.—For 'war', read 'wān'; No. 38, for aṣṭākṣara, read 'aṣṭākṣara'; No. 40, for parama, read 'parama'; No. 52, for kevala, read 'kevala'.

Page 413, Dharma column, Nos. 51 and 55.—For 'chañ', read 'čañ'; No. 56, for chamati, read 'čhamti'.

Page 417, No. 60, Kāś column.—For 'lha', read 'tla'.

Page 418, No. 158, Yākha column.—Read 'mānyaśyam'.

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

Page 417, No. 150, Pañca column.—Read 'wahka'.

Page 419, Nos. 143 and 145, Khambu columns.—Read 'ph'.

Page 419, Bāt column, No. 144.—Read 'ārā'; No. 156, read 'iṣṭam'.

Page 419, Nos. 156-167, Yākha column.—Read 'wamghā', 'vālgā-hā', 'wālghā', 'wālgha'.

Page 421, Nos. 163 and 164, Pañca column.—Read 'vām m', 'vām'.

Page 422, No. 207, Thāni column.—Read 'dā ya-m'.

Page 423, No. 207, Yākha column.—Read 'a-hā'.

Page 422, Lamba column, No. 208.—Read 'pārā'; No. 210, read 'hum'.

Page 450, line 27.—For 'he', read 'th'.

Page 451.—Add the following to the List of Authorities on Kanauj.—


Bible—The Gospel of Mark in Kanauj, British and Foreign Bible Society, Lahore, 1909

Page 469, Title.—Read 'BUNAN'.

Page 476, line 3.—Read 'BUNAN'.

Page 532, No. 14, Manuha column.—For 'ga', read 'ge'.

Page 535, No. 51, Kanauj column.—Read 'm'; No. 52, read 'smā'; Kanauj column, read 'betti'.

Page 540, Manuha column, No. 68.—Read 'rung'; No. 69, read 'som'.

Page 542, No. 86, Ramtha column.—For 'mā', read 'ma, man'.

Page 542, No. 86, Ramtha column.—For 'mā', read 'ma, man'.
Page 546, No. 38, Rangkas column.—For 'syā', read 'syā'.

Page 543, Kanāši column, No. 139.—Read 'shubha'; Manṣhāṭ column, No 139, read 'ṣa'; Nos 130 and 131, read 'mahā'.

Page 552, Kanāši column, Nos. 138—141.—For 'rāj', read 'rāj'; No 142, for 'kātī', read 'kātī'.

Page 552, No 154, Manṣhāṭ column.—For 'mghana', read 'mghago'.

Page 554, Rangkas column, Nos. 143 and 149.—For 'khāri', read 'khāri'; No. 150, for 'mn', read 'mn'; No. 151, for 'mr', read 'mr'; No. 152, for 'gān', read 'gān'.

Page 554, Kanāši column, No. 153, for 'mr', read 'mr'; No. 153, for 'k', read 'k'.

Page 559, No. 213, Kanāśi column.—For 'īj', read 'īj'.

Page 561, No. 207, Chauba Lakhu column.—Read 'yudh'.

Page 562, No. 210, Rangkas column.—For 'krem', read 'krem-cham'.

Page 566.—Add to List of Authorities an Abor-Miri.—


Page 566, No. 145, Akt column.—Read 'polu'.

Page 566, No. 145, Dugāru Mīskum column.—Read 'ugol'.

### 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 Assam</th>
<th>Number of speakers in Bengal</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ture Bhrā (Kachari and Mohil)</td>
<td>247,299</td>
<td>25,911</td>
<td>273,210</td>
</tr>
<tr>
<td>Bhaba</td>
<td>31,370</td>
<td></td>
<td>31,370</td>
</tr>
<tr>
<td>Ḍīlakī</td>
<td>40,100</td>
<td></td>
<td>40,100</td>
</tr>
<tr>
<td>Dimā-sā (or Hills Kachari)</td>
<td>18,681</td>
<td></td>
<td>18,681</td>
</tr>
<tr>
<td>Gāo (or Mānde)</td>
<td>184,550</td>
<td>28,513</td>
<td>213,063</td>
</tr>
<tr>
<td>Tapūra</td>
<td>300</td>
<td>105,550</td>
<td>105,850</td>
</tr>
<tr>
<td>Cheriyā</td>
<td>309</td>
<td></td>
<td>309</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>459,585</td>
<td>159,674</td>
<td>619,259</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 Sin and Khimti have h.'

Page 67.—Add at the end of the List of Authorities:—


Page 68, line 6 from bottom.—For 'ba', read 'ba'.

Page 69, 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 Awī dialect into which the Bible has been translated.

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


Page 106, line 4.—For 'Raudumā', read 'Ragulmā'.

Page 132, Nos. 15 and 16, Dimā-sā (Cuchar) column.—For 'Snī', read 'Snī'.

Page 133, No. 13, Dimā-sā (Hōjai or Nongzong) column.—For 'rāj', read 'raj'.

Page 144, Bārā column, No. 54.—For 'Ish', read 'Ish'; No. 61, read 'hīwan'. Dimā-sā column, No. 61, for 'human', read 'human'.

Page 148, Dweiri-Chetiyā (Silhagar) column, No. 51.—Read 'moshi', No. 52, read 'mihāg', No. 53, read 'mish', No. 69, read 'moshā naśīn'.

Page 155, No. 61, Dweiri-Chetiyā (Silhagar) column.—For 'lak-ke', read 'lak-ki'.

Page 157, No. 116, Gārō column.—Read 'ē mosakārāng'.

Page 161, Nos. 119-127, Dweiri-Chetiyā (Silhagar) column.—For 'moshi' read 'moshi'.
Page 162, No. 128, Diná-sa (Cachar) column.—Read 'kám̐há'; No. 130, Bárá column, read 'kángám̐há-sa'; No. 147, 148, Láhúng column, for 'máárt', read 'mááta'.

Page 167, Deuri-Chhitáyá (Subar) column, Nos. 128, 130, 131, 137, 141, 149, 151, and (p. 137) 154, for 'mááha', read 'mááha'; Nos. 113 and 115, read 'mááha mááha'; No. 147, read 'mááha máásha'.

Page 168, No. 155, Bárá column.—For 'mááli', read 'mááli'; No. 154, Láhúng column, read 'mááki'; No. 166, Lámá-sá (Cachar) column, read 'zimarak-diyáng há'; No. 175, and (p. 174) 180—184, Láhúng column, for 'kaášal gá', read 'kaáshal yá'.

Page 179, No. 183, Deuri-Chhitáyá (Subar) column.—For 'á', read 'á'.

Page 183, No. 238, Deuri-Chhitáyá (Lákámpur) column.—For 'chiparí', read 'chipari'.

Page 193.—In the Tables on this page, Mítá should be transferred from the Naga-Bodo Sub-Group to the Náká-Kúkí sub-group. The totals for the two groups therefore become as follows—

Nágá-Bodo sub-group ... ... ... ... ... ... ... ... ... ... ... 33383
Náká-Kúkí sub group ... ... ... ... ... ... ... ... ... ... ... 130536

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

Page 206, line 9 from bottom.—For 'The w in the word wá' read 'The w in the word wa'. See Mr. Hutton's The Angami Nagas, p. 298, Note 2.

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

RIVELBERG, REV. S. W.—'Phrases in English and Angami Nagá Kóhima, 1905

Page 211, line 5.—For 'The w in wá', read 'The w in wa'.

Page 222.—AUTHORITIES Since this was written, Mr J. H. Hutton, C.I.E., has brought out a valuable Rudimentary Grammar of the Sena Nagá 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 Lámá 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 Sena will be found in the Addenda Majóra.

Page 249, No. 50, Ksháma column.—Read 'kóvá'.

Page 253, No. 129, Rungmi column.—Read 'rn̐gmi'.

Page 256, Nos. 143, 144, Angámi (Tengumá) column.—Read 'thá'.

Page 259, No. 179, Ksháma column.—For 'á', read 'nyi'.

Page 262, No. 239, Angámi (Tengumá) column.—For 'a náála', read 'a náála'.

 sentenced
Page 384.—Add at the end of the List of Authorities:


Page 301, No. 69, Lhotse column.—For 'sikya', read 'nikya'.

Page 313, No. 165, Lhotse column.—Read 'sepw-nit'.

Page 333.—Further information about Chang or Meimang will be found in the Addenda Majora.

Page 347, No. 99, Banpará (Peel and Brown) column.—For 'han', read 'hám'.

Page 359, No. 70, Meaông Nāga column.—For 'nuke', read 'guai'.

Page 362, No. 138, Tawmu column.—Read 'kans'; Nos. 142-145, Tablong column, read 'miku'.

Page 363, No. 149, Banpará (Peel and Brown) column.—Over commas in 'maliu, hapu'; No. 156, Banpará (Campbell) column.—For 'lai', read 'la'.

Page 366, No. 165, Tawmu column.—Read 'bam phung'.

Page 370, No. 211, Tawmu column.—Read 'ega'.

Page 371, No. 205, Banpará (Campbell) column.—Read 'pio'.

Page 379.—Sir Charles Lyall, in 'The Miktis' (London, 1908), pp. 151ff., maintains that Miktis 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 fellows.—

| Kachha Naga | 10,230 |
| Kaba | 11,073 |
| Khosuo | 15,000 |
| **Total** | **36,303** |

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


Page 434, No. 46, Miktis column.—For 's-war', read 's war'.

Page 438, Miktis column. No. 21.—For 'aprid', read 'aprid'; No. 9, read 'karp'; No. 103, read 'aprid'; No. 106, read 'iwm'.

Page 437, Ktokaro column, No. 68.—Read 'bakam'; No. 72, read 'repha'.
ADDENDA MINORA, VOL. III, PT. II.

Page 444, No. 190, Empoe column.—For 'bes a', read 'bes de'; No. 188, Mikir column, for 'chak-po', read 'chak-pa'.

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

<table>
<thead>
<tr>
<th>Mikir</th>
<th>89,416</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sopromá or Miao Nágá, about</td>
<td>10,000</td>
</tr>
<tr>
<td>Marum, about</td>
<td>2,500</td>
</tr>
<tr>
<td>Myángthing, about</td>
<td>5,000</td>
</tr>
<tr>
<td>Kwaamug or Liýang, about</td>
<td>5,000</td>
</tr>
<tr>
<td>Tengkhal and its dialects, at least</td>
<td>56,000</td>
</tr>
<tr>
<td>Mairung, about</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>199,416</strong></td>
</tr>
</tbody>
</table>

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

Page 452.—'Luhápá' is not the name of a tribe, but means the wearer of the lôháp, or peculiar helmet worn by many tribes of North Manipur, including the northern sections of the Tângkhalis. These people are often hence called 'Luhápá', a name which is sometimes carelessly extended to the whole tribe. All Tângkhalis are not Luhápás, and the name is also applicable to tribes who are not Tângkhalis. See Mr. T. C. Hodson’s The Naga Tribes of Manipur, p. 33.

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


Pages 450ff.—A revised List of Words in Tângkhal will be found in the Addenda Majora.

Page 493, No. 49, Khangor column.—Read 'akon' and 'akó-gó'.

Page 494, Sopromá column, No. 58, for 'tí-katamé', read 'tí-katamó'; No. 63, for 'ní-kha', read 'ní-kha'.

Page 491, Nos. 146–149, Marung column.—For 'aî', read 'aî'.

Page 492, Sopromá column, No. 179, for 'dat', read 'dat'; No. 186 and Page 494, No. 196, for 'wá-so', read 'wá-so'.

Page 493, No. 162, Marung column.—For 'okka', read 'akka'.

Page 495, No. 206, Khangor column.—Read 'chilé'.

2
Page 3.—For the Table of speakers of the Central Group, substitute the following—

2. Central Group
   a. Tashen
   b. Zaboo
   c. Lai
   d. Lakher
   e. Lushit
   f. Lompoi
   g. Panchit

Total 107,604

Page 5, line 6 from below.—For 'Hing', read 'Gehig'.

" " 4 " " 'Dalis', 'Ginis'

" " 3 " " 'Damm', 'Gum'

Page 22.—Add to the List of Authorities on Meithei the following:


Petigrew, Rev. W.—Manipur (Mites) Grammar with Illustrative Sentences, Allahabad, 1912.

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

Page 48.—The Lai, also called Lol, languages are now nearly extinct, being superseded by Meithei. 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 Chatel is still more obscure. It evidently has only the most distant relationship to Andro and Sengmai, and, although undeniably a Tibeto-Burman language, I have not yet succeeded in connecting it with any other known to me.

Page 45, Meithei column, No. 8, read 'n-pal'; No. 9, read 'm-pal'; No. 44, for 'hak', read 'ni-hak'; No. 24, read 'na-khoi, nang, na-hak'.

ADDENDA MINORA.

VOLUME III—PART III.
Page 58. Meithei column. No. 34, read 'maₜ₁'; No. 38, read 'chil'; No. 39, read 'sham'; No. 43, read 'rawgal'; No. 45, read 'shan'; No. 51, read 'mt'.

Page 47. Meithei column. Nos. 58 and 59, read 'nu pt'; Nos. 83 and 89, read 'mt'; No. 60, read 'sλŋg'; No. 69, read 'shal, shan k'.

Page 47, No. 77. Andro column.—For 'shal' read 'sa'.

Page 48. Meithei column, No. 83, read 'thra'; Nos. 95 and 96, read 'sλŋg'; No. 98, read 'sλŋg-li'; Nos. 102, 103, (p 49) 107, 109, 111, 118, 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 'sλŋg', not 'sλŋg'; Nos. 110—118, 128, 130 and 131, read 'nu pt'.

Page 50. No. 143—145. Meithei column.—For 'sλŋg', read 'shal'.

Page 53. Sangma column. No. 207, read 'hü'; Chnali column. Nos. 206, 209, 210, and 211, read 'k'.

Page 52.—Add to the List of Authorities on Thado the following:—


Page 59. In Title.—For 'Krönzai', read 'Krönzai'.

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

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


Page 75.—For further information regarding the Balle, see Colonel Shakespear's 'The Lushai Kuki Clans', pp. 140 ff.

Page 81.—For further information regarding the Paité (also called Paité and Vuite), see Colonel Shakespear's 'The Lushai Kuki Clans', pp. 142 ff.

Page 59, No. 21. Siyin Column.—For 'mt', read 'ru'.

Page 59, No. 145. Siyin Column.—For 'pul', read 'pu'.

Page 107, in statistical table, read:—

<table>
<thead>
<tr>
<th></th>
<th>800</th>
<th>500</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rancha</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Page 107, line 5 from below, and page 108, line 11—For 'Wheosh', and 'Whenos', read 'Hweno'. The latter word is probably a mispronunciation of 'Hualno'.

Page 108, line 11—For 'Hualno', read 'Hualno'.


Page 136, 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 136.—Add at foot to the authorities:


Page 137, line 19.—A better spelling of ‘Hulqna’ is ‘Hualogo’. In the following line ‘Hunmo’ is a better spelling than ‘Wenah’.

Page 139, line 19 and 21.—For further information regarding the Ngente and the Pannai, see Colonel Shakespeare’s ‘The Lushai Kuki Clans’, pp. 132ff and 138ff.

Page 139.—At the end of the List of Authorities add:—
Shakespeare, Lt. Colonel J.—The Lushai Kuki Clans. London, 1912. A valuable work, describing not only the Lushai clans of the Lushai Hills but also the non-Lushai Kuki clans of that district and of Manipur. There are important chapters on language.

Page 139.—Further information about the Ngente will be found in Colonel Shakespeare’s ‘The Lushai Kuki Clans’, pp. 132ff.


Page 166, No. 94, Lushai columns.—For ‘tan’, read ‘tn’.

Page 167, No. 96, Benjogi columns.—For ‘shang’, read ‘shang’; No. 98, Benjogi and Panthik columns, for ‘shang’, read ‘shang’.

Page 171, Panthik columns, Nos. 142, 143 and 145, for ‘sha-pa’, read ‘cha-pa’; No. 144, for ‘ma’, read ‘ma’.

Page 172, Lushai columns, No. 158, for ‘ma’, read ‘ma’.

Page 174.—Regarding the Old Kuki tribe, see Colonel Shakespeare’s ‘The Lushai Kuki Clans’, pp. 148ff.

Page 181, line 4.—For ‘Rangkhel’, read ‘Rangkhel’.

Page 181, line 7 from below, and throughout the section.—For ‘Rangkhel’ substitute ‘Hrangkhel’. And in the next line for Rangkhel or ‘Rangkhuls’ substitute ‘Hrangkhels’. The proper name of the tribe is ‘Hrangkhel’, and not the numerous variants of this word. The Lushais call the tribe ‘Hrangkhel’. For further particulars, see Shakespeare, ‘The Lushai Kuki Clans’, p. 185.

Page 234, lines 1 and 2.—The correct name of the tribe and of their language is ‘Kolhreng’, not ‘Kolren’ or ‘Kolreng’.
Page 258, line 4.—The spelling 'Hmår' is better than 'Hmaar' or 'Mhår'. The Lushës call the people 'Hmår' because they live to their (the Lushës') north. The Chin word wər means 'goat', and the Chinese call the Lushës by this name because they wear goat's hair. The words hũi and màr have therefore no connexion.

Page 295, No 20, Hiriū-Langgōng column.—For 'mangš', read 'mang'.

Page 297, No 49, Chiru column.—For 'mat', read 'mā'.

Page 300, Nos. 54 and 55, Bāngkhol column.—For 'nā', read 'mā'.

Page 301, No. 59, Dumoi column.—For 'sāl-pa', read 'sa-l-pa'.

Page 302, No. 68, Kōn column.—Read 'sekō'.

Page 303, No. 77, Hiriū-Langgōng column—Another word meaning 'go' is wā.

Page 307, No. 80.—Other words for 'come' are Pūrm hong, and Anāl wāng.

Page 307, No. 83.—Anāl and Hiriū-Langgōng also use thā, to mean 'die'.

Page 308, No. 129, Bāngkhol column.—Read 'mā-te'.

Page 309, Nos. 119—123, Chiru column.—Read 'sā-thā' throughout.

Page 311, No. 110, Anāl column.—Read 'chār'.

Page 313, No. 139, Chiru column.—Read 'pāng'.

Page 315, No. 160, Pūrm column.—Read 'maga'.

Page 317, No. 187, Chiru column.—Read 'pun'.

Page 323, No. 211, Pūrm column.—For 'sēng', read 'sang'.

Page 347, line 24.—For 'kwey-m' read 'kwe-yam'.

Page 347, line 27.—For 'kwey-m' read 'kwe-yam'.

Page 373, line 10 of text from below.—For an account of the Maghi form of Arakanese, see Professor Ston Konow's 'Notes on the Maghi Dialect of the Chittagong Hill Tracts' on pp. 1ff. of Volume LVII (1903) of the Zeitschrift der Deutschen Morgenländischen Gesellschaft.
VOLUME IV.

Page 30, lines 16 and 17.—For 'Pharse' or Parsi', read 'Pharse' or Parsi'.

Page 36, line 18.—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 85.—Add to List of Authorities.

BooPis, P. O.—Materials for a Santali Grammar I, mostly Phonetics. Dunkea, 1923

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

Elliot, Sir Charles Alfred.—Notes on some Habits and Customs of the Kerkos of Kalsi (Kolabari) (Khandwa District). Journal of the Asiatic Society of the Central Provinces, Vol I, Part II, Nagpur, 1907

Page 319.—Add to the List of Authorities on Sarrna the following—

BarbarKuri, RAG SAINI G. V.—Sarrna Readin. Pt. I, Kung’s Fables adapted and translated into Sarrna (1a., Sarrna). Pt. II, III, selections from the Sarrna Folklore, etc. Pt. IV, Dialogues, etc. Madras 1912


Sarrna Songs, collected and edited by G. V. B. Madras, 1913

Page 240, No. 16, Mundari column.—For [hiak], read [hiak].

Page 248, Nos. 20, 21, and 22, Sarrna column.—For 'aman', read 'aman'.

Page 248, No. 14, Gadabù column.—For 'ning', read 'ning'. So also in Nos. 15 and 16, for 'ning', read 'ning'.

Page 244, Nos. 26-28, Satnâi column.—For 'aI', 'an', read 'an'.

Page 247, No. 22, Gadabù column.—For 'an', read 'ning'.

Page 251, No 55, Gadabù column.—Read 'boblaung'.

Page 254, No. 104, Kürkù column.—For 'ah', read 'aI'.

Page 259, No. 124, Gadabù column.—Read 'leka'.

Page 260, No. 144, Mundari column.—Read 'nãtu ko'.

Page 269, No. 157, Kürkù column.—For 'am', read 'am'.

Page 263, Sarrna column, No. 157, read 'aman', No. 160, read 'aman'. Gadabù column, No. 141, omit comma after 'yõka'; No. 142, for 'bãgI', read 'bãgI'; No. 154, omit comma after 'ãmun'; No. 156, for 'ning', read 'ning'.

Page 264, No. 162, Satnâi column.—For 'lah', read 'lah'; No. 172, Mundari column, for 'ling', read 'ling'.

Page 267, Sarrna column, Nos. 163, 165 and 186, read 'aman'; Nos. 166 and 183, read 'amI'; No. 187, for 'aman', read 'aman'.
Page 269, No. 211, Sanskrit column.—For 'chaksa', read 'chakso'.

Page 270, No. 196, Kurukshetra column.—For 'aman', read 'am'; No. 312, Kurukshetra column, for 'sim', read 'kim'.

Page 271, Javang column, No. 206, read 'abhashi'; Nos. 206 and 212, read 'samag'. Sarvara column, Nos. 199, 199 and 209, read 'ambis'; Nos. 196, 205 and 212, read 'ammas'.

Page 272, No. 215, Sarvara column.—Read 'amba'.

Page 277, line 15 from below, and page 284, line 15.—The quotation from Kumārila Bhaṭṭa about Āndhaka-Dravida-bhāṣā is based on the text of Burnell in the Indian Antiquary [I (1873), p. 310]. In the same periodical, Vol. XLII (1913), pp. 290ff. P. T. Srinivas Iyengar maintains that the text as given by Burnell is erroneous. The correct reading should be Dravida-bhāṣā. If Mr. Iyengar's contention is accepted, Kumārila cannot be quoted as speaking of an Āndhaka and a Dravidian speech.

Page 286.—The estimated number of speakers of Tamil includes 353,944 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 53,073,261, instead of 54,024,105.

Page 303.—Add the following at the end of the List of Authorities on Dravidian languages generally:


Page 343.—In title, read 'BURGANDI'.

Page 434, line 5.—For 'Dharavi', read 'Dharawar'.

Page 472.—Add at end of the List of Authorities on Kui the following:


The following should also be added:

A dialect of Kui, called Kuri, is spoken by some three hundred thousand people in the Visagapatam Agency and District of the Madras Presidency. It has been described by the Rev. E. V. P. Schultze in the following works:

SCHULTZE, REV. E. V. P.—A Grammar of the Kui Language, with Copious Examples, Madras, 1911.

—Vocabulary of the Kuri-Kom Language with Short Sentences on General Subjects for Conversational Purposes, Madras, 1913.

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


Page 485, line 14 from below.—For 'Gond', read 'Goudi'.
Page 580, line 14.—For 'Vol. XXVI.' read 'Vol. XXVII.' Line 15.—For 'pp. 40 and ff.' read 'pp. 339, 401 ff.'

Page 581.—Add at end of the List of Authorities on Brāhuḍ, the following:—


Page 553, No. 40, Brāhuḍ column.—For 'kana', read 'kāhūn'.

Page 556, No. 60, Gāndā column.—For 'Bhagvān', read 'Pūrṇa'.

Page 558, No. 95, Kāśīdī column.—Read 'ṣa'.

Page 559, No. 92, Mālayālam column.—Read 'he'.

Page 560, No. 96, Gōndī column.—Read 'han'.

Page 566, Kāśīdī column, Nos. 146 and 147, for 'ma', read 'mā', Nos. 148 and 149, for 'māyā', read 'māyā'.

Page 566, Nos. 154 and 155, Tamil column.—Read 'man'.

Page 570, Kāṭhī column, Nos. 164, 181 and 187; and Page 574, Nos. 197, 207 and 213; for 'ara' read 'āra' (type broken only in some copies); No 136, read 'aham'.

Page 574, No. 207, English column.—For 'He goes' read 'He goes', No. 210, Kāśīdī column, for 'hoṅkāṛa', read 'hoṅkāṛa'. No. 211, correct the number.
### ADDENDA MENORA.

**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 'Lakshmi'.

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

<table>
<thead>
<tr>
<th>Bengal</th>
<th></th>
<th>Assam</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Name of Dialect</strong></td>
<td><strong>Number of speakers</strong></td>
<td><strong>Name of Dialect</strong></td>
</tr>
<tr>
<td>Central or Standard</td>
<td>8,448,996</td>
<td></td>
</tr>
<tr>
<td>Western (including Khagia Thar, Mal Paharias, and Saraki sub-dialects)</td>
<td>3,067,661</td>
<td></td>
</tr>
<tr>
<td>South-Western</td>
<td>346,502</td>
<td></td>
</tr>
<tr>
<td>Northern (including the Koah and Suri sub-dialects)</td>
<td>6,105,533</td>
<td>Bajbengali</td>
</tr>
<tr>
<td>Bajbengali (including Bhalu sub-dialect)</td>
<td>3,213,582</td>
<td>Eastern</td>
</tr>
<tr>
<td>Eastern (including Harapah and East-Central sub-dialects)</td>
<td>14,649,430</td>
<td>Total for Assam</td>
</tr>
<tr>
<td>South-Eastern (including Chachua)</td>
<td>2,136,632</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL for Bengal</strong></td>
<td>38,929,129</td>
<td></td>
</tr>
<tr>
<td>Add—Assam Total (as per)</td>
<td>2,954,021</td>
<td></td>
</tr>
<tr>
<td>Add—South-Eastern Bengal, spoken in Atyah (Darjali)</td>
<td>114,103</td>
<td></td>
</tr>
<tr>
<td><strong>Grand Total for Bengali spoken in the Bengal-speaking area</strong></td>
<td>44,897,306</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 | 80,658
elsewhere in India | 275,348
Grand Total of people who speak Bengali in India | 41,993,204

Page 23, 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 Chambers’ye. 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, Etienne 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; Envoyées dés...*
Page 23, line 6 from below of text.—Kehr’s Aurenk Szeb is in the British Museum Library (Press-mark, 002. h. 19). I am indebted to Dr. Barnett for the following information concerning it:—Its title is as follows—

"Monarchae Mogolae Indici, vel Mogoles Magni Aurenik Szeb Numeris Indorum Anglicis quinquaginta varissimis in solum annum renovatisationem et confirmationem clienteliam urbis sc sedis imperatoris Delhit, numina dictae Dschianabad, signatum ... latine recensitam, explicatum, examinantum, et contra dubia quorundam, prenemus Moslemam illum celebratum, illustre auctore doctrinarum, Schleich Mohammed Efendi, Reipublic Africae-Tripolitaniae Cancellariam, et ad Aulam Caesarum Viennensem nuper Legatum, perspicuo, solido ac modesto vindicationem, et variis notis ... Illustratam a M. Georgio Jacobo Kehr, Silusia-Franco Orientalis. In Appendice, Indor-Maurorum characteres Arithmetici, alphabetum Bengali, et syllabarii Mongolo-Kalmuckici pars exhibitor. Lipsiae, impresso Christoph Takhko, 1725." 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 lections Bengalic" consisting of the words "Sargent Wolfgang Meyer" written in Bengali script. The alphabet is very fairly written. It transliterates the sounds thus: Koo Gkoo Goo Ghoo Oo, S90 [Schoo] S90 [Schoo] Joo S90 [Schoo] Koo; To Tho Do Dha Nee (Nu); Po Pho Bho Bho Mee (Mn); Joo Roo Leo Bo Soo Soo Soo Loo [sic] Kinie He also gives a woodcut of Bengali numerals on p. 49, and some specimens of Javanese on pp. 46 and 47. The book contains 6 and 31 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 1908 are however given below. Under Head B. ‘General’, add the following:—


Under Head C. "Grammar and Reading-Books." Add:—


Page 26, line 6 from below.—For "Tasa," read "Triya."
Page 162, last line.—For 'his anger', read 'be angry'.

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

Page 294.—Paragraphs on pronunciation. A friend who has served in Sylhet informs me that, in the Eastern Sylhet dialect, ą is commonly pronounced as ā. Thus, ghārā, a horse, is pronounced ghārā, and chōr, a thief, is pronounced sār.

Page 321, line 9 from below.—For sā, read sā.

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 'āmānu-kār'; No. 19, read 'mānu-kār'.

Page 355, South-Eastern Bengali column, No. 8, read 'nātōrā', Nos. 14—19, a diacritical mark ("") has in each case broken off from a capital A. Read respectively, ā, ŋā, ŋō, ō, ōrā, ōrā, ōrā. Insert a comma after 'sā' in No. 10.

Page 356, No. 29, Bengali Standard column.—For 'ubhārā', read 'ubhārā'. No. 30, Bengali Colloquial column, for 'sōk', read 'sōk'.

Page 362, Striped column, No. 68, for 'ghōrā', read 'ghōrā'; No. 70, read 'kūsā'.

Page 366, No. 64, first column.—For 'tān', read 'tān';
Page 367, No. 83, first column.—For 'mān', read 'mān'.

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

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

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

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

Page 379, Chākmā column, Nos. 157 and 160.—Read '165'; No. 158.—Read '220'.

Page 379, Nos. 152, 172, 173 and 174, South-Eastern Bengali column.—Here again diacritical marks have broken off from over Ā.—Read, throughout, 'ē'.

Page 380, Nos. 189 and 183, second column.—For 'mān', 'mān', 'mān', read, in each case, 'mān'.

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

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

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

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

Page 382, No. 182, second column.—Read 'amān'.

Page 385, South-Western Bengali column, No. 25, read 'āmān-kār'; No. 26, read 'mān-kār'.

Page 387, South-Eastern Bengali column, No. 30, read 'nātārā', Nos. 46—49, a diacritical mark ("") has in each case broken off from a capital A. Read respectively, ā, ŋā, ō, ōrā, ōrā, ōrā. Insert a comma after 'sā' in No. 49.
Page 383, No. 164, first column.—Read "orâ"; second column, read "puâ"
Page 383, No. 185, second column.—Read "philanth".
Page 383, No. 189, first column.—Read "hâmâva"; second column, read "philanth".
Page 383, No. 190, first column.—Read "kâmâva marâ"; No. 190, read "marâ"
Page 383, No. 200, first column.—Read "orâ".
Page 383, No. 179, fourth column.—Read "maâ".
Page 383, No. 190, fourth column.—Read "tân".
Page 383, No. 181, third column.—Read "marâ", read "mârâ".
Page 383, No. 185, fourth column.—Read "mun".
Page 383, Nos. 194 and 195, third column.—In both cases read "mân".
Page 383, No. 200, fourth column.—Read "tân".
Page 384, No. 206, second column.—Read "tan".
Page 384, No. 213, second column.—Read "sâ" (twice).
Page 386, Nos. 209 and 214, first column.—Read "manârâ".
Page 386, Nos. 209 and 215, first column.—Read "umân".
Page 387, Nos. 206 and 212, fourth column.—Read "tan".
Page 387, No. 209, fourth column.—Read "ji".
Page 387, No. 211, third column.—Read "âi".
Page 387, No. 213, third column.—Read "gâl or gâl".
Page 387, No. 214, third column.—Read "ânâ".
Page 387, No. 216, fourth column.—Read "tân".

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 "hin" read "hâl".
Page 403, No. 64, second column.—Read "tân".
Page 410, No. 104, second column.—Read "bâpêkar".
Page 411, No. 134, second column.—Read "sênâk"
ADDENAA MINORA.

VOLUME V—PART II.

Page 18, line 11.—I find that Father Antonio's translation was not into Chhikâ-chhili 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 Vidyâpapi—


Vidyâpâti Thâkura Lâdâsâr.—No. 24 of the series entitled the Buniyâni-sâshtre-parshad Granthâvali. Calcutta 8, S. 1316 (=1900 A.D.). This is a very complete edition of Vidyâpapi's songs, in the Bengali character, and with a full Introduction on the Bengali language. An edition in the Nagari character was published at Allahabad by the Indian Press in 1910.


Page 19, line 20 from below.—For 'Vol. ixiiii', read 'Vol. xxviiii'.

Page 19, line 2 from below.—For 'ver.' 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 'iâp', and of d, that, is 'jbâp'.

Page 41, line 15.—Since this was written, I have ascertained that the language of the western part of Mîrzâpur, including the Sadr Tâhsil, and a part of Chunar Tâhsil, is not Bhojpuri, but is the Awadh dialect of Eastern Hindi. See Addenda Minora to Vol. VI, p. 1. The number of speakers of Awadhî 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 43.—In the table on this page, as explained in the Addenda to p. 41, alter the figures for Western Dialect from 3,039,500 to 3,569,500, 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 'Poorheen' on this page:

2769. Two days after, as a regiment of Sepoys on its way to Chunar-shaw, was marching through the City of daybreak, I went out, and was standing for an hour bay, the Regiment halted, and a few men from the center ran into a dark lane, and hid him on a hen and some roots; the people screamed. 'Do not make such noise!' and one of the men in his Bhojpuri Idiom, 'we go to-day with the Poorheen, but we are all accurate (men) to Chet-Sen, and may come back this-very with him and two; then the question will be not about your rest, but about your wives and daughters.' Rajamal, Translation of the Star Matesheva, 2nd Ed., Translator's Preface, p. 8.
Page 98, line 8.—Up to the time of writing this passage, I had failed in identifying the Father Antonio here referred to. Since then, Father R. Hoston, 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 Chikkā-chhikā dialect of Mathūlī, but into ordinary Western Hindi, written in the Nāgārī 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-Hindustani dictionary when he died at Lugano in 1814. 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 Bāttītī, in the north of the Champāvān District of Bihār, and there does not appear to be any record of his having made any lengthy stay in Bhāgālpur. A copy of his Gospels and Acts (made in 1837) is still in Bāttītī. Another copy is to be found in the Convent of the Native Nuns of Agra, and is dated 1844. Father Felix O. C. R., in a letter to ‘The Examiner’ (Bombay) published in the issue of December 13, 1813 (p. 495), 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 an example from Father Antonio’s version of the Magnificat. For further information, see also a letter from Father R. Hoston, S. J., on pp. 435 ff, of the ‘Examiner’ of November 1, 1913.

1 Vol. V, p. 272, 1841 (Not p. 122, as misprinted in the Text.)

Page 228.—The following book gives specimens of the Sarwārā dialect:—


Page 336, Nos. 14, 15, and 16, Mathūlī column.—Older forms, now not used are mē, I, and mēr, of me, mine.

Page 339, Nos. 14, 15, and 16, Bhojpūrī column.—Older forms, now not in use, are mē, I, and mēr, of me, mine.

Page 339, No. 85, Magāhi column.—Read ‘ākā’.

Page 339, No. 85, Bhojpūrī column.—Read ‘ākā’.

Page 339, No. 51, Nagpuri column.—Read ‘āghā’.

Page 339, No. 75, Mathūlī column.—Read ‘āgā’.

Page 339, No. 86, Magāhi column.—Read ‘ōppā’.

Page 339, No. 96, Magāhi column.—For ‘ākā’, read ‘ākā’.

Page 339, No. 89, Nagpuri column.—For ‘āghā’, read ‘āghā’.
Oriya

Pages 367ff.—I am indebted for the following corrected information regarding Oriya 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 Oriya in Burpur Thana of Midnapore is small. On the other hand there are many speakers of the language in Thana Narayangath 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 Oriya are to be found in the same tract.

Page 368, line 2.—I have fixed the point at which the southern limit of Oriya 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 Ichchaparam on the East Coast section of the Bengal-Nagpur Railway. Ichchaparam is marked 'Ecchur' in the map facing page 367, and this would move the southern boundary of Oriya 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 Ichchaparam there is a debatable tract, in which both languages are spoken.

Page 369, line 20.—Regarding the Oriya spoken in Cuttack Town, Babu Monmohan Chakravarti informs me that it has not been affected by Bengalis. On the contrary, the speech of the Bengal settlers has been much changed by the surrounding Oriya. The speech of the lower classes of the town has to some extent been affected by the bastard Urdu of the local Mussalmans, 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 Bengaliized dialect of Oriya. The speech in Narayangarh and in Dunban Thana closely approaches the dialect of North Balsore In Thana Gopiballabhpur and Jhargan the pronunciation and apparently some of the grammatical terminations and words approach the hill dialect prevalent in Mayurbhanj and Konajhar Tribalary States’ Regarding the Oriya of the south, he says, ‘The Oriya speech of Barkampore [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 and or between he and it.

Page 379, line 17.—The statement about the southern pronunciation of o and $ is incorrect: When between vowels in the same word, these letters are everywhere pronounced as $a and $ha not as do and $ko, 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 $a.

Page 380.—Pronouns. In the colloquial language, $amane is commonly used for shambhe-mane, and $u$ for tumbe-mane.

Page 382.—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 388, line 22.—Regarding the pronunciation of the cerebral o ra in Puri, see the remarks on page 379. So also in regard to what he said about this letter in line 32, lower down. The Puri spelling pardta is merely an attempt to represent the sound of parla in a new way.

Page 436.—Babu Monmohan Chakravarti informs me that this specimen from Dunban 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.
Page 1, line 16.—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 Chunar 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 Bhārī 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 3, 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 Awadhī in the Sadr and Chunar 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 11.—As explained in the Erratum to p. 10, the second Table on this page should run as follows,—

<table>
<thead>
<tr>
<th>Total number of people speaking Awadhi at home, say</th>
<th>16,350,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Estimated number of people speaking Awadhi elsewhere in Bihar and Bengal</td>
<td>111,258</td>
</tr>
<tr>
<td>Estimated number of people speaking Awadhi in Assam</td>
<td>32,200</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,493,548</strong></td>
</tr>
</tbody>
</table>

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


"""—The Verb in the Rāmāyaṇa of Tulsīdās. In The Allahabad University Studies, 1926, pp. 20ff.

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


A Tercentenary Edition of the works of Tulsī Dās, in three volumes, including a volume of essays on the poet, was published by the Nagari Pracharini Sabha of Benares in 1923.
Page 26.—Head III.—VERBS A. Auxiliary Verbs, and Verbs Substantive. In the first person of the masculine plural of Form II, for 'ākhi', read 'ākahī'.

Page 27.—In the 3rd person singular of the future, for 'ādekhar', read 'ādekāhar'.

Page 26.—Authority.

A second edition of this grammar, revised and enlarged by Pandit Lochan Prasad Kāyē-varōda, has been published in 1921 for the Government of the Central Provinces and Berar.

Page 28.—In the second person plural of the Present Conjugative, for 'ākham', read 'ākhan'.

Page 45, lines 8 and 10.—For 'we people happy', read 'as 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 Baiswāri of Raī Basū, which does differ from that of West Partabgah, will be found in the Addenda Majora.

Page 90, line 6.—Add the following Authority on the Awadhi of Kheri —

BEBHURAM SARMA, M.A.—Zahmamur.—A District of Modern Awadhi. Journal and Proceedings, Asiatic Society of Bengal (New Series), Vol. xiv. (1983), pp. 302 ff. Lakhmamura is the name of a town in about the centre of the District of Kheri. Mr. Sakuma states (p. 302) that the specimen of the dialect of Sizgar given on p. 29 of the Survey is in the dialect of the west of that District. The dialect of the town of Sizgar, 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 —

| Western Bhojpur | . . . . | 810,069, 80 |
| Western Bhojpur | . . . . | 460,069 |
| Awadh of West of Central Tract | . . . . | 360,069 |

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

Page 144, line 6.—For 'वजात', read 'वजा तक'.

Page 155, line 3.—For 'Alha', read 'Albā'.

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

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

Page 240, line 8.—For 'great', read 'greater'.

Page 262, No. 36, column 2, read 'ākhi', columns 3 and 5, read 'ākhā', column 4, read 'ākhi'.

Page 263, No. 36, columns 1, 2 and 3, read 'ākhi'; columns 4, read 'ākhi'. On these two pages, opposite No. 35, the 'ā' has broken off in printing in some copies.

Page 263, No. 47, Chhattīgsarhī column, for 'ākhi', read 'ākhi'.

Page 264, No. 75.—Here again 'ā' has broken off in some copies. Read 'ā' throughout. No. 70, Awadhi (Gonda) column, for 'ākhar', read 'ākhar'.

Page 265, No. 75, similarly in columns 3 and 3, read 'āk', if the type has broken.

Page 266, No. 82, Awadhi (Gonda) column for 'ākhar', read 'ākhar'.


VOLUME VII.

Page 18.—AUTHORITIES. B.—General. Add at end, after "KONON, STEN."—


Breon, Jules.—La Formation de la Langue Marathie, Paris, 1910. A part of this was printed in 1914, and copies were privately circulated at that time.

Line 10 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 reprinted 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 Oriental Languages delivered in 1877 by Sir R. G. Bhandarkar, K.C.I.E., L.L.D., F.A., Member of the French Institute, etc., etc. Carried through the Press by Shrikrupa R. Bhandarkar, M.A., Professor of Sanskrit, Elphinstone College, Bombay, 1914.

Page 30.—Under the heading "Nouns for "ghar"; given as the plural oblique of "ghaś", substitute "ghār"; and under the heading "Demonstratives and Relatives" in the Num. Smg. Neuter of "Thā", substitute "Thā" for "Tha".

Page 31, line 9 from foot.—For सत, read सति.

Page 66, line 6.—For "वृत्त", read "वृत्तू".

Page 130, line 11.—For "Vadval", read "Vagval".

Page 168.—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 Gomez Rodeles, S.J. Translated by the Rev. L. Carson, 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 10, 1916. According to an article in the Prayer Press (Prague) for July 21, 1929, quoting from an article by Dr. V. Lesny in the Calcutta Modern Review, for June of the same year,—Father Joseph Pilcbrly, S.J. (born in Prague in 1718)—wrote a grammar of the Dialect of Goa under the title of Prinicipia linguæ Brahmanicæ. 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 "Puran", 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 184.—A list of words in the Kudahal dialect will be found in the Addenda Magna.

Page 388, Marathi (Poonah), column No. 6, for "saha", read "sahā"; No. 10, for "dahā", read "daha".
Page 2, line 28.—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.—πελοπόννησος.
Line 20.—Σαδρόποννησος, σαρδόνωρνος.

Footnote *, line 3.—'Αμψιγόρτας.

Line 3.—Καστόρος.
Line 5.—Κατίφ.
Line 6.—Σίδωνο
Line 7.—Σοργανίνος.
Line 8.—μαργωρά.

Page 7. Last paragraph.—In this passage, I have followed Dr. Trumpp in describing those peculiar Sindi consonants 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 525 of Volume II of the Bulletin of that institution. It appears that, whatever Prakrit sounds they are derived from, in Sindi they are not double 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 'reciprocals', which seems to be the best name.

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

Page 14, add at end of list of authorities:


Page 58, line 9.—For 'khopā', read 'khato'.

Page 184, line 3.—For 'Bhāṭī, read 'Bhāṭī'.

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

Page 212, line 3.—Read 'Bhāṭīs'?

Page 220, No. 94, Standard Sindi column.—Read 'chākāt'.

Page 31, VOLUME VIII—PART I.
Page 235, No. 135, Lārī column.—Read 'ūcha'.

Page 225, No. 154, Kachkāli column.—Read 'allo'.

Page 227, No. 165, Kachkāli column.—For 'ū', read 'ūt'.

Page 229, No. 206, Lārī column.—Read 'waũť'.

Page 231, No. 216, Lārī column.—Read 'ūraũ'.

Page 227, line 14.—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 Panjab and speak Panjabi, not Lahnda.

Page 213, No. 24, Hindī column.—For 'taũddà', read 'taũddà'.

Page 215, Nos. 26 and 29, Thāli column.—For 'oũ', read 'o'.

Page 218, No. 59, Māltāni column.—For 'mũ hüküm', read 'mũ hüküm'.

Page 219, No. 87, Hindī column.—For 'mũ hüküm', read 'mũركة'.

Page 220, No. 130, Māltāni column.—For 'chāngũ', read 'chāngũ'.

Page 222, No. 159, Lahnda column.—For 'aũsĩ', read 'aũsĩ'.

Page 223, No. 147, Hindī column.—Read 'kaũt'.

Page 233, Thāli column, No. 143, read 'kaũt'. No. 149, read 'kaũt'. No. 150, for '6 tũ', read '6 tũ'.

Page 234, Lahnda column, No. 161, for 'īũ', read 'īũ'; No. 156, omit the comma between 'īũ' and 'ahũ'.

Page 225, No. 167, Hindī column.—For '8', read '8'.

Page 225, No. 183, Thāli column.—Read 'tānsũ'.

Page 226, No. 207, Lahnda column.—For 'aũ', read 'oũ'.

Page 227, No. 196, Thāli column.—For 'tũ', read 'tũ'.

Page 506, line 21 from below, add the following:—

The form of Chibhāli spoken in Kagani is known as Kādhāni. It is described by Dr. Grahame 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 Bahangala, spoken in a village of that name south of the Pir Panjal Pass. It closely resembles Phundū, see pp. 495ff. ante.

Page 533, No. 16, Chibhāli column.—For 'mũrũ', read 'mũrũ'.

Page 536, No. 76, Selt Range column.—For 'pakku', read 'pakku'.

---
Page 527, No. 76, Póṭhwári column.—Read 'píkbèrā'.

Page 527, No. 63, Dháulí-Káválí column.—Read 'chana'.

Page 527, No. 67, Punjábi column.—Read 'ghulam'.

Page 529, No. 106, Chóbhálí column.—For 'aśi', read 'aśi'.

Page 531, Póṭhwári column, No. 128, for 'máni', read 'jámi'. No. 130, for 'máni', read 'jámi'.

Page 533, No. 132, Sáti Ráng column.—For 'káns', read 'káns'.

Page 537, No. 203, Póṭhwári column.—Omit the comma between 'nàś', and 'gachhápā'.

Page 537, No. 209, Punjábi column.—For 'nàś', read 'náś'.

Page 573, No. 75, Hindú of Posháwar column.—Read 'fiś'.

Page 582, No. 180, Dúnnáli column.—Read 'mànnā', Tináli column, read 'mànnā'.

Page 633, No. 433, Dúnnáli column.—Read 'mànnā', Tináli column, read 'mànnā'.

Page 633, No. 438, Dúnnáli column.—Read 'mànnā', Tináli column, read 'mànnā'.
Page 2, line 22.—Since this was written, through the kindness of Sir Aurel Stein, I have become possessed of a specimen of Tirali, and an account of that language will be found in pp. 206ff of the Addenda Majores.

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 Bactria 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 → Indo-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 Ghilchak 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 → Indo-Aryan


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 19, No. 52, Bashgali column.—For 'jugur', read 'jugur'.

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

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 'kachi'.

Page 66, 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-sală. A Specimen and List of Words will be found on pp. 248ff. of the Addenda Majora.

Page 59, line 5.—To the list of languages of the Kalâshâ-Pashai sub-group, should now be added a fourth—Tirâti. 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 Tirâti language. All that had hitherto been known about it had been contained in a short list of words published by Leach in the year 1895. This was sufficient to show that it belonged to the Kalâshâ-Pashai Sub-Group. Further information has since been obtained, and this is given in pp. 265ff. of the Addenda Majora. See also Sir Aurul Stein and the present writer in J. R. A. S. 1925, pp. 399ff. and 405ff.

Page 116, No. 58, Bashgali column.—For 'jugur', read 'jugur'.

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

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

Page 123, No. 167, Gurrar-balâ column.—For 'thahâf', read 'thahâf'.

Page 124, No. 165, Wai-salâ column.—For 'ramâ', read 'ramâ'.

Page 126, No. 208, Wai-salâ column.—For 'panemâko', read 'panemâko'.

Page 127, Pashai (Eastern dialect) column, No. 212, read 'gîki', No. 213, read 'ga'.

Page 147, No. 187, Khâ-wâr column.—For 'dêj', read 'ûwâ'.

Page 150.—Since this account of Shina 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 Hindustâni owing to the presence and activities of the Imperial Service troops (Gurkhas, Dogras, and Punjabi Muhammadans) and of Government officials.'

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

Footnote 1.—Colonel Lorimer informs me that the correct name of the language is 'Shinā', with the cerebral letter ŋh 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 'Gilgit' is 'GIlī', which is reduced to 'Gil₂t₂' in the oblique cases, as in Gil₂t̄ī, of Gil₂t₂, but Gil₂tś₂, a man of Gil₂t₂.

Page 151.—The account of Gil₂t₂ given in pp. 326ff. 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:


MEDAL, T. GRAHAME, D.LIT. — Grammar of the Shin₂a (Gur) Language, consisting of a Full Grammar with Texts and Vocabulary of the Main or Gil₂t₂ Dialect, and Brief Grammar (with Vocabulary and Texts) of the Kohistan Gil₂t₂ and Dard Dialects. London, Published by the Royal Asiatic Society, 1924.

Pages 171ff.—GUREZI. In this section, the letters ɛ and ĉ correspond, respectively, to the a and ĉ employed in the account of Gil₂t₂ Shin₂a given in the Addenda Majora. A brief account of this dialect will be found in Dr. Grahame Bailey’s Shin₂a Grammar mentioned in the Addenda Majora to p. 151.

Pages 198ff.—(BRÖKPA OF DRAŠ) and pp. 208ff. (BRÖKPA OF DĀHGANG). In these sections, the letters lahr and lhr evidently correspond, respectively, to the cerebral ŋh and j of Gil₂t₂ Shin₂a, as described in the Addenda Majora. The sounds, as described, are either the same, or else very similar. A brief account of the Draš dialect will be found in Dr. Grahame Bailey’s Shin₂a Grammar mentioned in the Addenda Majora to p. 151.

Page 223.—North-western Shin₂a is called Paniši. Occasional references to it will be found in the section on Gil₂t₂ Shin₂a given in the Addenda Majora.

Pages 224ff.—A revised Standard List of Words and Sentences in Gil₂t₂ Shin₂a will be found in the Addenda Majora (pp. 351ff.).

Page 225, No. 49, Shvul (Chil₂s) column—Read 'shvā'; No. 51, Brok₂p₂ (Dāhg₂H₂n₂) column—For ‘mēsh’, read ‘māsh’.

Page 230, No. 172, Brok₂p₂ (Draš) column—For ‘mēs₂’, read ‘mēš₂’.

Page 230, No. 180, Shvul (Chil₂s) column—For ‘djāgin₂’, read ‘djāgin₂’.

Page 230, No. 180, Brok₂p₂ (Draš) column—For ‘kata₂’, read ‘kata₂’.
ADDENDA MINORA, VOL. VIII, PT. II.

Page 240. add to authorities under the head of 'Grigson'.—


Add also, the following:—

STREV, SIR AUSTEN, and GRIGSON, SIR GEORGE A.—Hastin's Tales, Kāhānī Songs and Stories, recorded with the Assistance of Pandit Govind Kaul by A. S., and edited with a Translation, Linguistic Analysis, Vocabulary, Index, etc., by G. A. G., with a Note on the Folklore of the Tales by W. Crooke, O.B. M. London, 1923.


TREVELYAN, SIR RICHARD.—The Word of Lalla the Prophetess... Done into English Verse... and annotated. Cambridge, 1824.

Page 489, No. 18, Sirjā column.—For 'ahūm', read 'ahūm'.

Page 490, No. 160, Rāmbanī column.—For 'chhāth', read 'chhāth'.

Page 602, Kāshmirī column, No. 138, for 'mārāw', read 'mārōw'; No. 199, for 'mīn', read 'mīn'.

Page 602, No. 214, Kashmīrī column.—For 'sagō', read 'sa gō'.

Page 604, No. 188, Rāmbanī column.—For 'sōl', read 'sōl'.

Page 638, No. 109, Gānā column.—For 'bahe', read 'bahe'.

Page 639.—Colonel Lorimer informs me that there seem to be considerable variations in forms and in vocabulary between the Burugahski or Hunsa and that of Nagar. By all accounts, the Yasin dialect, i.e., Warshikwār, or, more correctly, Warehikwār, dialect is still more different. In this word 'Warsh' or 'Wareh' is apparently the same as 'Burush', and -ī in the Khāwār suffix-ī, which indicates a place or person, as in 'Twick', a man of Th. Finally -ār is the Khāwār for 'language'. 'Warshigum' or 'Warehagum' is the name for Yasin.
Page xi.—Head B, Group 3, 3rd line Under 'SYSTEM OF TRANSLITERATION ADOPTED.' For ज झ read ज झ.

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

| Western Hindi | ... | ... | ... | ... | 38,013,923 |
| Pahājī | ... | ... | ... | ... | 12,762,829 |
| Rajasthān | ... | ... | ... | ... | 16,298,926 |
| Gujārāṭī | ... | ... | ... | ... | 10,445,327 |
| North and Khandār | ... | ... | ... | ... | 3,647,767 |
| Eastern Pahārī | ... | ... | ... | ... | 143,721 |
| Central Pahārī | ... | ... | ... | ... | 1,107,812 |
| Western Pahārī | ... | ... | ... | ... | 883,463 |
| **Total** | ... | ... | ... | ... | **82,709,822** |

Page 2, line 19.—For Mahārāṣṭrā read Mahārāṣṭrā.

Page 4, line 19.—For 'Nagār', read 'Nagheri'.

Page 30.—Add to Section III of Authorities:

LALI SINGH RAM, R. A.—Selections from Hindi Literature, Book IV, Sahitya, 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 41, 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 Sūrah and Sharār were opposed to the artificial and fictitious style of the old Lucknow school, but it should have been explained that they did not belong to Delī, 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 51, line 4 of Head C.—Read 'haqu'.

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

Page 103, line 5.—For लिखि, read लिखि—.

Page 117, line 3 from below.—For वस read वस.

Page 122, line 7.—For 'dāhānjanī', read 'dāhān jīnī'.

Page 140, line 4 from below.—For 'mūzanān', read 'mūzanān'.

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

Page 160, line 1.—For 'shallāq', read 'shallāq-a'.

Page 195, line 12 from below.—For 'कि', read 'कि'. 
Page 367, No. 27, Dāgar-uṣṭa column.—Read 'ū-ka'. Type broken in some copies.

Page 370, No. 8, Dakhni and Vernacular Hindūstāni columns.—For 'ūhā', read 'ūhā'.

Page 375, No. 35, Bāngār column.—For 'ūkā', read 'ūkā'.

Page 379, No. 75, Bāṅgōrī column.—For 'ūkā', read 'ūkā'.

Page 381, No. 76. In Bundēl (Bahāphārī) column.—For 'ö', and in Bundēl (Bhadura) column, for 'ö', in both cases read 'ūkā'.

Page 382, No. 86, Hindūstāni (Delhi) column.—For 'ūpār', read 'ūpār'.

Page 391, No. 141, Bāṅgārī column.—For 'goātā', read 'goētā'.

Page 394, No. 184, Vernacular Hindūstāni column.—For 'māqā', read 'māqā'.

Page 395, Bāṅgārī column, No. 163.—For 'ūkā', read 'ūkā'; No. 180, for 'ūkā', read 'ūkā'.

Page 396, Bundēl column, No. 184.—For 'ūkā', read 'ūkā'; No. 185, for 'ūkā', read 'ūkā'.

Page 396, No. 185, Kamātī column.—For 'ūkā', read 'ūkā'.

Page 397, No. 163, Bundēl (Bahāphārī) column.—For 'ūgly', read 'ūgly'.

Page 398, No. 193, Vernacular Hindūstāni column.—For 'ūniārā', read 'ūniārā'.

Page 426, line 4.—For 'ūkā', read 'ūkā'.

Page 426, line 16.—For 'ūkā', read 'ūkā'.

Page 427, line 6.—For 'ūkā', read 'ūkā'.

Page 437, line 7.—For 'ūkā', read 'ūkā'.

Page 437, line 16.—For 'ūkā', read 'ūkā'.

Page 443, line 11 from below.—Insert; after 'dead'.

Page 445.—In the Table for the Future, 2nd person singular, for 'mārā'; read 'mārā'; 3rd person singular, for 'mārā', read 'mārā'. In line 11 from below, for 'ī-qā' read 'ī-qā'.

Page 477.—An account of six different sub-dialects spoken in Kahlur and Nalagarh is given in Dr. T. Grohame Bailey's Linguistic Studies from the Himalayas (Asian Society Monographs, Vol. xvii, London, 1920). The account will be found on pp. 231 ff., and is entitled 'The Bihaspur and Nalagarh Dialects'.

Page 486, lines 6 and 7.—For 'Jānd', read 'Jānd'.

Page 474.—The number (25) of the Specimen has been accidentally omitted.

Page 470.—In the Heading for 'Dāgra', read 'Dāgra'.

Page 469.
Page 819, Mājh column, No. 86.—For 'nte', read 'ntē'; No. 88, for 'hūth', read 'hēth'.

Page 819, No. 103, Kāṇgrā column.—For 'bhabē', read 'babbehā'.

Page 814, Pōṇādhī column, No. 128.—For 'tēī', read 'tēi'; No. 130, for 'tēī', read 'tēii'.

Page 815, Nos. 128-127, Dōghri column.—For 'khār', read 'khār'.

Page 817, Dōghri column, No. 134.—Read 'māle-ga khore'; No. 137, read' māle ga mēhēba'; No. 133, for 'gheē', read 'ghāpa'; No. 140, for 'gheē', read 'ghāpa'; No. 143, for 'gaē', read 'gāo'; No. 147, for 'kutē', read 'kutē'; No. 157, for 'tē', read 'tē'.

Page 817, No. 160, Kāṇgrā column.—For 'hāl ha', read 'haī, ha'.

Page 818, No. 161, Pōṇādhī column.—For 'haī', read 'ha', 'ha', 'ha.'

Page 819, Dōghri column, Nos. 165-187, for 'sē, thē', read 'se, the'; Nos. 182-184, for 'mēnā, mērē', read 'mēna, mēre'.

Page 820, No. 197, Pōṇādhī column.—For 'mērēga', read 'mērēga'.

Page 821, Dōghri column, Nos. 208-210.—For 'janē (gēda)', read 'jānē (gēda)', No. 214, for 'gaē', read 'gāē'.

Page 823, Nos. 215, 216, Dōghri column.—For 'gaē', read 'gāē'.

VOLUME IX—PART II

Title-page. Omit the word 'THE' before 'RĀJASTHĀNĪ AND GUJARĀTĪ'.

Page 6, line 3.—For 'wadana', read 'wadan'.

Page 19.—Authorities: Paṇḍit Rām Kānḍa Sāṃ’s Mārvārī Grammar was printed and published at Jodhpur in 1896.

Add at the end of the List of Authorities on Mārvārī:—

TENASTRI. Dr. L. P.—Note on the Grammar of the Old Western Rājasthānī with especial reference to Aparābhradhā and to Gujarātī and Mārvārī. This appeared in the Indian Antiquary, Volumes xiii., xiv., and xiv (1914, 1915, and 1916). A separate reprint appeared in Bombay in 1916. In this important work the late Dr Tenastri showed that down to the fifteenth century, A. D., one and the same language was spoken over western Rājasthān and Gujarāt. From it both modern Mārvārī and modern Gujarātī are descended. Reference may also be made to the same author’s The Origin of the Dative and Genitive Postpositions in Gujarātī and Mārvārī in pages 511 ff. of the Journal of the Royal Asiatic Society for 1913.

Page 20, line 9 from below.—For 'mārā', read 'mārā'.

Page 58, line 11.—For 'Sondwārī', read 'Sondwārī'.

Page 60, lines 13 and 14 from bottom of text. In some copies types have dropped out here. Read (L. 14) 'dropped, as in hāt, not hāth', and (L. 13) 'The letters i and a'.

Page 123, line 16 from below.—For 'Dāhštī', read 'Dāhštī'.

Page 207, No. 35, Mālī column.—For 'akā', read 'ākā'.

Page 308, No. 76, Jōpurī column.—For 'akā', read 'ākā'.

Page 311, No. 106, Mālī (when different from Rāngī) column.—For 'kē', read 'kē'.

Page 313, No. 130, Mālī (when different from Rāngī) column.—For 'āchē', read 'āchē'.

Page 313, No. 136, Nāmādē column.—For 'āchē', read 'āchē'.

Page 314, No. 137, Māwāti column.—For 'abē', read 'ābē'.

Page 315, No. 148, Mālī (when different from Rāngī) column.—For 'kūrā', read 'kūrā'.

Page 316, No. 170, Māwāti column.—For 'bāt', read 'bāt'.

Page 316, No. 179, Jōpurī column.—For 'viś', read 'viś'.

Page 316, No. 180, Mārvārī column.—For 'nakā', read 'nakā'.

Page 317, No. 167, Nāmādē column.—For 'bhē', read 'bē'.

Page 318, Māwāti column, No. 195. For 'mārā', read 'mārā'. No. 209. For 'mārā', read 'mārā'. No. 314. For 'gāyā', read 'gāyā'.

6
Page 310, Mālvi column. No. 188, for 'māgy', read 'māy'; No. 199, for 'māłąq', read 'māląq'; No. 200, for 'māłąq', read 'māląq'.

Page 319, No. 300, Mānādi column. — For 'ṭāś', read 'ṭā ṱ'.

Page 320, No. 324, Māwāl column. — Read 'vah' nal āy 1.

Page 321, No. 215, Mālvi column. — For 'ṭā', read 'ṭā .UTC.

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

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

Divatia N. N. — Gujarātī Language and Literature, being the Wilson Philological Lectures delivered by N. N. Divatia, Bombay, for the University, 1921.


Page 344. According to Divatia, p. 163, ṿe (ṿeh), a hole, should not appear in this list.

Page 345. According to Divatia, p. 163, ḍḥōl (not ḍḥōl), a drum, should not appear in this list.

Page 361, line 31. — For 'ṭī', read 'ṭī'.

Page 427, page header. — Read 'kāṭhiyāwānt'.

Page 428, Charudari column. No. 128, for 'bāyī', read 'bāyī', No. 130, for 'bāyī', read 'bāyī'; No. 181, for 'bāyī', read 'bāyī'.

Page 470, No. 135, Gujarāti column. — For 'ühō', read 'ühō'.

Page 470, No. 183, Charudari column. — For 'śhōh', read 'śhōh'.

Page 472, No. 182, Khārmā column. — For 'māyēchh', read 'māyēchh'.

Page 472, No. 207, Kāṭhiyāwānti column. — For 'jēhā', read 'jēhā'.

Page 475, No. 207, Kāṭhiyāwānti column. — For 'jēhā', read 'jēhā',

Page 476, No. 182, Khārmā column. — For 'māyēchh', read 'māyēchh'.
VOLUME IX—PART III

Page 5, line 2 from below.—For "Chāraṇi", read "Chāraṇī".

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

<table>
<thead>
<tr>
<th>Province</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>United Provinces</td>
<td>500</td>
</tr>
<tr>
<td>Khandesh</td>
<td>50,000</td>
</tr>
<tr>
<td>Berar</td>
<td>5,643</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>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhili</td>
<td>1,463,872</td>
</tr>
<tr>
<td>Minor Dialects</td>
<td>1,527,829</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,691,701</strong></td>
</tr>
</tbody>
</table>

Page 95, line 4.—For "Gāvīṭa", read "Gātīṭa or Gāmīṭa". See the correction to p. 119.

Page 108, lines 16 and 27.—For "Kathōṭï", read "Kāthōṭï".

Page 108, line 6.—For "Kāthōṭï", read "Kāthōṭï".

Page 119.—According to Dr Enoch Heilberg, in the Bombay Census Report for 1921, Appendix B, p. 2, "Gāmīṭa" means simply "the Village Language", and is the same as Māwchī (see pp. 95ff.), which is the real name.

Page 158, first line of second paragraph.—For "Ṭhakāṅkāris", read "Ṭhakāṅkāris".

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

Page 239, No. 49, Khāndēṭi column.—For "'hūt", read "'hūt".

Page 260, Bhili (Mahikantha) column.—No. 188, for "'tūm", read "'tūm", No. 209, for "'tūm", read "'tūm".

Page 271, Heading.—For "LAMANĪ", read "LAMANĪ".
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. 88, Khas-kura column.—For ‘tānh’ read ‘tāns’.

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

Page 101, In the map facing this page, for ‘Sūrāzip’, read ‘Strāl’.

Page 110, in Table.—For ‘Dānapara’, read ‘Dānapura’.

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

Page 356, No. 85, Kumauni (Standard) column.—For ‘ākha’, read ‘ākha’.

Page 356, No. 75, Kumauni (Standard) column.—For ‘āk’, read ‘āk’.

Page 356, No. 183, Garhwalī (Standard) column.—For ‘gāmp’, read ‘gāmp’.

Page 367, Garhwalī (Standard) column, No. 183, for ‘tām’, read ‘tām’; No. 187, for ‘nāc’, read ‘nāc’.

Page 374, in Table.—Opposite Kūthali, read ‘188,743’, and correct the Total to ‘858,498’.

Page 404, line 25.—Dr. Tilcazar, in the Bulletin de la Société de la Linguistique, Vol. xxiii (1922), p 115, suggests, with great probability, that the verb okhākā, really means ‘to drink’.


Page 532, Jaunsāri column, No. 42, for ‘patt’, read ‘patt’; No. 52, for ‘mānuk’, read ‘mānuk’.

Page 558, Nos. 128 and 130, Jaunsāri column.—Read ‘mānuk’ and ‘mānukhā’.

Page 540, No. 159, Jaunsāri column.—For ‘tām’, read ‘tām’.

Page 541, No. 150, Sirmaurī (Cīrpāri and Bīšāu) column.—For ‘taktē’, read ‘taktē’.

Page 541, No. 169, Baghāji column.—For ‘tarmā-śresṭ’, read ‘tarmā-śresṭ’.

Page 543, No. 158, Baghāji column.—For ‘tarmā’, read ‘tarmā’.

Page 544, No. 211, Jaunsāri column.—For ‘kāl’, read ‘kāl’.

Page 559, line 16 from below.—For ‘630’, read ‘637’.

Page 613.—Dr. Graham Bailey, in his chapter on 'The Kashmir Dialects of Rampur State', published in his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1929), pp. 113ff., has given accounts of five Kashmir dialects, named, respectively, the dialects of Bōhri, Rampūr, Bāghi, Surkhatti Pargana, and Dūdrā Kuār.

Page 618, line 4 from below, insert ζζ at end of line

Page 629, Kiśhtāli column, No. 112, for 'salār', read 'sakār'; No. 149, for 'salāt', read 'sakār'.

Page 629, No. 210, Kiśhtāli column. For dēnā, read 'dēnā'.

Page 664, Ścódāli column, No. 75, for 'ar', read 'ār'; No. 92, omit comma after 'kīn'; No. 95, for 'a', read 'ā'.

Page 710, No. 143, Kula column. For pu, read 'ga'.

Page 716, line 6.—Add. 'On pp. 201ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1929), Dr. Graham Bailey gives a fuller account of this dialect, under the name of Mandī Sirājī, and distinguishes two sub-dialects, Eastern Mandārāli and Bākhī.'

Page 757, line 5.—Add. 'On pp. 210ff. of his *Linguistic Studies from the Himalayas* (Asiatic Society Monographs, Vol. XVII, London, 1929), Dr. Graham Bailey gives a fuller account of Sukhāl. He distinguishes three sub-dialects. In the west of the State the language is pure Mandārāli. Towards the east it becomes Eastern Sukhāl, and in the extreme east we have Sukhāl Sirājī, which corresponds to the Mandārāli Pehārī of the State of Mandī.'

Page 762, No. 105, Maudalgīli column. For 'dua', read 'dua'.

Page 766, No. 214, Mandālīli column. For 'aasa', read 'āsa'.

Page 767, No. 215, Mandālīli column. For 'tuusā', read 'tuusā'.

Page 806, line 2.—For ⁼, read ⁼

Page 823, line 7.—For 'ma', read 'ma'.

Page 867, No. 69, Pāngūlī column. For 'gā', read 'gā'.

Page 871, No. 130, Pāngūlī column. For 'phalān', read 'phalān'.

Page 874, Gāhī column, Nos. 106 and 182, for 'ma', read 'ma'; Nos. 166 and 183, for 'tuusā', read 'tuusā'.

Page 916, No. 51, Bhadraulī column. For 'mān', read 'mān'.

Page 917, No. 68, Paūrtī column. For 'cha', read 'cha'.

Page 918.
Page 919, Bhadrawati column, No. 107, for 'këna', read 'këna'; No. 128, for '̱dhi', read '̱dhi'; No. 130, for '̱dhi', read '̱dhi'.

Page 921, Bhadrawati column, No. 161, for 'ān', read 'ān'; No. 167, for 'ānhā', read 'ānha'; No. 185, for 'kura', read 'kura'.

Page 922, No. 205, Bhadrawati column.—For 'gābha', read 'gābha'.

Page 922, Pādari column, Nos. 208-210, for 'gābha', read 'gābha'; No. 214, omit comma after 'ān'.

Page 968, No. 54, Yūsufzai Gujari column.—For 'nānd', read 'nānd'.

Page 974, No. 157, Gujari (Hazaraj) column.—Read 'iś as, instead of' is as, hai'.

Page 978, No. 213, Gujari (Hazaraj) column.—For 'iś', read 'iś'.


ADDENDA MINORA

VOLUME X.

Page 43.—Dr. Morgenstern informs me that the Ghuzai dialects form a connecting link between the Pakhto of the North-East, and Pashio of the South-West. The language of the southern clans approaches the latter, and that of the others the former.

Pages 70ff.—Dr. Morgenstern 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 133, line 4.—According to information supplied to me by the late Mr. Dames, the name of the language is 'Bargštā' or 'Bargštā'. Ghulam Muhammad Khan throughout spells it 决策部署, i.e., 'Bargsta', with korra in the second syllable. But he sometimes elsewhere employs korra to indicate the fetha-e-Afghani, so that perhaps he meant his spelling to indicate 'Bargštā'. Mr. Dames told me that he had never heard the word pronounced 'Bargštā', and as he had, when in India, actually discussed the language with Ghulam Muhammad Khan, his opinion is of great weight.

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


Page 469.—Add the following Authority after the first paragraph on this page:

Page 3.—Add at end:—

'Since the above was written, Dr. Graham 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 Qalandaar, 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 6.—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 Säiva Agamas, where 

they are used with the object of making certain texts unintelligible to those who are 

not initiated. The mādhahānaka-vikalpa, i.e., the different kinds of mādhahānaka, or 

transpositions or mutations of letters so as to make one's speech unintelligible, form 

one of the sixty-four balās, or arts with which an Indian gentleman or lady should be 

acquainted. A list of these arts,—which already appears in Vasāyana's Kāma-sūtra 

(pp. 32 ff. in the Nirnaya Sagara 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 Śeśa-tantra. Its inclusion in the Kāma-sūtra is in accordance with 

the tradition that that work was revealed to mankind by Nandini, the attendant of 

Śiva. In his commentary to the Kāma-sūtra, Śridhara gives the names of some of 

these argots,—such as "Kantaṇya", "Mūkdeviṇa", and so on,—and quotes verses from 

other writers in explanation of their peculiarities.'

Page 71, line 8.—Add after 'Gipsy tribe':— 'Mr. Seagwick informs me that the 
caste usually calls itself "Dambir" when it goes in for acrobatic work, and "Kālhā" 
when it follows other callings.'

Page 89.—The meaning 'seabhair-maker' attributed to Myānešā is doubtful. In 
a private letter Mr. Seagwick suggests that these people may have originally come 
from Sind. In that Province the Kalbors chiefs are known as 'Minn', and their 
followers are known as 'Minnwals'. The Kalbors are believed to have been originally 
disciples of a Kurdish Mirahbād. In Sind, 'Lahār' is generally pronounced short as 
'Lhār'.

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

Cope, Rev. G. Phillips—Some Words and Sentences Illustrating the Argot of the Dums. Edited 