LINGUISTIC SURVEY OF INDIA.

COLLECTED AND EDITED BY

VOL. IX.
INDO-ARYAN FAMILY.
CENTRAL GROUP.
PART I.
SPECIMENS OF
WESTERN HINDI AND PĀṆJĀBI
LINGUISTIC SURVEY OF INDIA

Vol. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART I

SPECIMENS OF WESTERN HINDI AND PAÑJĀBĪ
Agents for the Sale of Books Published by the
Superintendent of Government Printing, India, Calcutta.

IN EUROPE.

Costable & Co., 10, Orange Street, Leicester Square, London, W.C.
Bernard Quaritch, 11, Grafton Street, New Bond Street, London, W.
P. S. King & Sons, 2 & 4, Great Smith Street, Westminster, London, S.W.
Grindlay & Co., 56, Parliament Street, London, S.W.

Luzac & Co., 68, Great Russell Street, London, W.C.
W. Tschac & Co., 2, Creed Lane, London, E.C.
T. Fisher Unwin, Ltd., 1, Adelphi Terrace, London, W.C.
B. H. Blackwell, 50 & 51, Broad Street, Oxford.
Deighton, Bell & Co., Ltd., Cambridge.
Oliver and Boyd, Turosshead Court, Edinburgh.
E. Ponsonby, Ltd., 116, Grafton Street, Dublin.

IN INDIA AND CEYLON.

Thacker, Spink & Co., Calcutta and Simla.
B. Cambray & Co., Calcutta.
B. Bauerjee & Co., Calcutta.
The Indian School Supply Depot, 309, Bow Bazar Street, Calcutta, and 206, Nawapuro, Dacca.
Buttersworth & Co. (India), Ltd., Calcutta.
Rai M. C. Sarwar Baburaj and Sons, 75-1-1, Harrison Road, Calcutta.
The Webbe Library, 18-5, Chowringhee Road, Calcutta.
Standard Literature Company, Ltd., Calcutta.
Lal Chand & Sons, Calcutta.
Higginbothams, Ltd., Madras.
V. Kalavarsam Iyer & Co., Madras.
Thompson & Co., Madras.
Temple & Co., Madras.
P. R. Ramaswami Iyer & Co., Madras.
K. M. Gopalakrishna Kees, Madras.
Thacker & Co., Ltd., Bombay.
Mrs. Radhakai Atmasram Sagoo, Bombay.

Sunder Pandurang, Bombay.
Ram Chandra Govind & Son, Kalbadevi, Bombay.
N. R. Mother, Superintendent, Natir Kanna Hindi Press, Allahabad.
Rama Krishna & Sons, Lahore.
A. Chand & Co., Lahore, Panjab.
Superintendent, American Baptist Mission Press, Rangoon.
Manager, the "Hitavada," Nagpur.
S. C. Talukdar, Proprietor, Students & Co., Cooch Behar.
A. M. & J. Ferguson, Ceylon.
Manager, Educational Book Depot, Nagpur and Jabalipore.*
Manager of the Imperial Book Depot, 65, Chandny Chank Street, Delhi.*
Manager, "The Aga Medical Hall and Co-operative Association, Ltd., (Successors to A. John & Co., Agra).*
Superintendent, Basel Mission Book and Tract Depository, Mangleore.*

P. Varadachar & Co., Madras.*
H. Liddell, Printer, etc., 7, South Road, Allahabad.*
D. C. Anand & Sons, Peshawar.*
Ram Dayal Agarwala, 186, Kater, Allahabad.*
Manager, Newal Khalsa Press, Lucknow.*

* Agents for the sale of Legislative Department publications only.
LINGUISTIC SURVEY OF INDIA

VOL IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART I

SPECIMENS OF WESTERN HINDI AND PAŃJĀBĪ

COLLECTED AND EDITED BY

SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., PH.D., D.LITT., I.C.S. (RETD.),


CALCUTTA

SUPERINTENDENT GOVERNMENT PRINTING, INDIA.

1916
Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

Vol. I. Introductory.

II. Mô̄n-Khmer and Tai families.

III. Part I. Tibeto-Burman languages of Tibet and North Assam.

IV. Part II. Bodo, Nâgâ, and Kachin groups of the Tibeto-Burman languages.

V. Part III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.

IV. Munda and Dravidian languages.

V. Indo-Aryan languages, Eastern group.

Part I. Bengali and Assamese.

II. Bihârî and Oriyâ.

VI. Indo-Aryan languages, Mediate group (Eastern Hindi).

VII. Indo-Aryan languages, Southern group (Marâthî).

VIII. Indo-Aryan languages, North-Western group (Sindhi and Lahndâ) and the Pitâcha languages (including Kâshmirî).

IX. Indo-Aryan languages, Central group.

Part I. Western Hindi and Paṭijâbî.

II. Râjasthânî and Gujarâtî.

III. Bhil languages, Khândesî, etc.

IV. Pahârî languages.

X. Eranian family.

XI. “Gipsy” languages and supplement.
## CONTENTS

### SYSTEM OF TRANSLITERATION
- Introductory Note

### WESTERN HINDI

#### INTRODUCTION
- Geographical habitat
- Dialect: Hindostani
  - Bangar
  - Braj Bhakthi
  - Kanarji
  - Bundeli
- Number of speakers
- Origin, and geographical position in regard to other languages
- Written character
- General grammatical characteristics
- Early references to the language
- Summary of early dates
- Authorities
  - I. General
  - II. Grammars, Dictionaries, etc.
  - III. Selections, etc.
  - IV. Texts

#### HINDOSTANI
- Literary Hindostani, Urdu and Hindi
- Early names
- Where spoken
- Number of speakers
- Origin of the dialect
- Urdu
- Rajasthani
- Dakhlí
- Hindi
- Definition of 'Hindostani,' 'Urdu,' and 'Hindi'
- Literature
- Headquarters of Urdu and Hindi
- Various Standards of Literary Hindostani
- Written character
- Hindostani Grammar
- The Prayogas and their origin
- Urdu and Hindi grammars compared
- Vocabulary:
  - Pervo-Arabic element
  - Sanskrit element, 'Tatvarms' and 'Tadbharas'
  - Excessive employment of 'Tatvarms'
  - Excessive Persamilation
  - Urdu and Hindi spelling
- Hindostani Skeleton Grammar

#### DARI HINDOSTANI OR MUGHALMANT
- Name of dialect
- Origin
- Relation to Literary Hindostani
- Locality where spoken
- Number of speakers
- Authorities, Grammar
<table>
<thead>
<tr>
<th>CONTENTS.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>VERNAKULAR HINDOSTANI</strong></td>
<td>63</td>
</tr>
<tr>
<td>Points of difference from Literary Hindostani</td>
<td>63</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>63</td>
</tr>
<tr>
<td>Where spoken</td>
<td>63</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>64</td>
</tr>
<tr>
<td>Typical characteristics</td>
<td>65</td>
</tr>
<tr>
<td><strong>BENGALI, JATI, AND HARIJITI</strong></td>
<td>66</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>68</td>
</tr>
<tr>
<td><strong>BRJ BHAKH OR ANTABSHRI</strong></td>
<td>69</td>
</tr>
<tr>
<td>Name of dialect</td>
<td>69</td>
</tr>
<tr>
<td>Where spoken</td>
<td>69</td>
</tr>
<tr>
<td>Varieties</td>
<td>69</td>
</tr>
<tr>
<td>Other variations</td>
<td>71</td>
</tr>
<tr>
<td>The Diag dialects</td>
<td>71</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>71</td>
</tr>
<tr>
<td>Characteristics of Brj Bhakh</td>
<td>72</td>
</tr>
<tr>
<td>Literature</td>
<td>73</td>
</tr>
<tr>
<td>The Krishna cult of Brj</td>
<td>73</td>
</tr>
<tr>
<td>Authorities</td>
<td>75</td>
</tr>
<tr>
<td><strong>KAMAUJ</strong></td>
<td>76</td>
</tr>
<tr>
<td>Grammar</td>
<td>80</td>
</tr>
<tr>
<td>Brj Bhakh Skeleton Grammar</td>
<td>80</td>
</tr>
<tr>
<td><strong>BUNDELI OR BUNDALKAUSHI</strong></td>
<td>86</td>
</tr>
<tr>
<td>Area in which spoken</td>
<td>86</td>
</tr>
<tr>
<td>Language boundaries</td>
<td>86</td>
</tr>
<tr>
<td>Varieties</td>
<td>86</td>
</tr>
<tr>
<td>Number of speakers</td>
<td>86</td>
</tr>
<tr>
<td>Literature</td>
<td>89</td>
</tr>
<tr>
<td>Written character</td>
<td>90</td>
</tr>
<tr>
<td>Vocabulary</td>
<td>90</td>
</tr>
<tr>
<td>Grammar</td>
<td>91</td>
</tr>
<tr>
<td>Kamauj Skeleton Grammar</td>
<td>85</td>
</tr>
<tr>
<td><strong>SPECIMENS</strong></td>
<td>95</td>
</tr>
<tr>
<td><strong>HINDOSTANI</strong></td>
<td>95</td>
</tr>
<tr>
<td>Literary Hindostani</td>
<td>95</td>
</tr>
<tr>
<td>Gujarati Hindostani</td>
<td>95</td>
</tr>
<tr>
<td>Lucknow Literary Urdu</td>
<td>116</td>
</tr>
<tr>
<td>Lucknow Kaghati Urdu</td>
<td>122</td>
</tr>
<tr>
<td>Lucknow Begauni Urdu</td>
<td>128</td>
</tr>
<tr>
<td>Standard Urdu of Delhi</td>
<td>134</td>
</tr>
<tr>
<td>Modern style</td>
<td>138</td>
</tr>
<tr>
<td>Urdu Poetry</td>
<td>147</td>
</tr>
<tr>
<td>Mir Taqi</td>
<td>147</td>
</tr>
<tr>
<td><strong>HARIJITI</strong></td>
<td>147</td>
</tr>
<tr>
<td>High Literary Hindi of Banaras</td>
<td>157</td>
</tr>
<tr>
<td>Hindostani in the United Provinces, the Punjab, Central Provinces, Rajasthan, and Central India</td>
<td>171</td>
</tr>
<tr>
<td>Hindostani in Eastern India</td>
<td>171</td>
</tr>
<tr>
<td>Hindostani in Gujrat</td>
<td>174</td>
</tr>
<tr>
<td>In Cutch</td>
<td>182</td>
</tr>
<tr>
<td><strong>DAKHNATI</strong></td>
<td>186</td>
</tr>
<tr>
<td>Dakhni of Bombay</td>
<td>186</td>
</tr>
<tr>
<td>Dakhni of Madras</td>
<td>203</td>
</tr>
<tr>
<td>Dakhni of Baran</td>
<td>212</td>
</tr>
<tr>
<td><strong>VERNAKULAR HINDOSTANI</strong></td>
<td>213</td>
</tr>
<tr>
<td>Grammar</td>
<td>213</td>
</tr>
</tbody>
</table>
## CONTENTS.

### SPECIMENS—contd.

#### VERNACULAR HINDOSTANI—contd.

<table>
<thead>
<tr>
<th>Language</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dialect of Meerut</td>
<td>216</td>
</tr>
<tr>
<td>of Munsafarnagar</td>
<td>231</td>
</tr>
<tr>
<td>of Western Rohilkhand</td>
<td>237</td>
</tr>
<tr>
<td>of Bijrasur</td>
<td>238</td>
</tr>
<tr>
<td>of Amhala</td>
<td>240</td>
</tr>
<tr>
<td>BAMBANI, JATU, OR HAMAIAN</td>
<td>242</td>
</tr>
<tr>
<td>of Karnal and Patiala (Nirvana)</td>
<td>253</td>
</tr>
<tr>
<td>Grammar</td>
<td>253</td>
</tr>
<tr>
<td>Hariot of Jiod</td>
<td>264</td>
</tr>
<tr>
<td>BRJ BHAKHA</td>
<td>271</td>
</tr>
<tr>
<td>of Mota</td>
<td>271</td>
</tr>
<tr>
<td>of Mota</td>
<td>276</td>
</tr>
<tr>
<td>of Meerut</td>
<td>280</td>
</tr>
<tr>
<td>of Agra</td>
<td>291</td>
</tr>
<tr>
<td>of East Agra</td>
<td>293</td>
</tr>
<tr>
<td>of Dholpur</td>
<td>296</td>
</tr>
<tr>
<td>Jadon</td>
<td>298</td>
</tr>
<tr>
<td>Sikarwar</td>
<td>300</td>
</tr>
<tr>
<td>of Meerut</td>
<td>303</td>
</tr>
<tr>
<td>of Mainpuri</td>
<td>307</td>
</tr>
<tr>
<td>of Bareilly</td>
<td>310</td>
</tr>
<tr>
<td>BRJ BHAKHA merging into HINDUSTAN</td>
<td>312</td>
</tr>
<tr>
<td>of Bulandshahr</td>
<td>313</td>
</tr>
<tr>
<td>Kaṭhāriya of Khudsan</td>
<td>316</td>
</tr>
<tr>
<td>BRJ BHAKHA of the Taki</td>
<td>319</td>
</tr>
<tr>
<td>BRJ BHAKHA merging into RAJASTHAN</td>
<td>322</td>
</tr>
<tr>
<td>of Gurgasan</td>
<td>323</td>
</tr>
<tr>
<td>of Bharatpur</td>
<td>326</td>
</tr>
<tr>
<td>The broken dialects of the Dāngo</td>
<td>329</td>
</tr>
<tr>
<td>DANGI of Karnal</td>
<td>332</td>
</tr>
<tr>
<td>of Jaipur</td>
<td>341</td>
</tr>
<tr>
<td>DANGHĀSIG</td>
<td>363</td>
</tr>
<tr>
<td>Kalimati</td>
<td>362</td>
</tr>
<tr>
<td>DILPUR-WĀR</td>
<td>363</td>
</tr>
<tr>
<td>STANDARD LIST OF WORDS AND SENTENCES IN THE DĀNG DIALECTS</td>
<td>364</td>
</tr>
<tr>
<td>KANAIJI</td>
<td>383</td>
</tr>
<tr>
<td>of East Farukhabad</td>
<td>384</td>
</tr>
<tr>
<td>of North-West Farukhabad</td>
<td>385</td>
</tr>
<tr>
<td>PACHARWAT OF ETAWAH</td>
<td>390</td>
</tr>
<tr>
<td>KANAIJI OF SOUTH-WEST ETAWAH</td>
<td>392</td>
</tr>
<tr>
<td>of Hardoi</td>
<td>395</td>
</tr>
<tr>
<td>of Shahjahanpur</td>
<td>368</td>
</tr>
<tr>
<td>of Pillibhit</td>
<td>400</td>
</tr>
<tr>
<td>Mixed dialects</td>
<td>401</td>
</tr>
<tr>
<td>KANAIJI OF COWPORE</td>
<td>401</td>
</tr>
<tr>
<td>TIRHATI OF COWPORE</td>
<td>409</td>
</tr>
<tr>
<td>Dialect of East Hardoi</td>
<td>411</td>
</tr>
<tr>
<td>BUNDELI ON BUNDELI-KHANPUR</td>
<td>414</td>
</tr>
<tr>
<td>of Jhansi</td>
<td>414</td>
</tr>
<tr>
<td>of Jalsa</td>
<td>426</td>
</tr>
<tr>
<td>of East Jalsan</td>
<td>430</td>
</tr>
<tr>
<td>of Hamirpur</td>
<td>437</td>
</tr>
<tr>
<td>of West Jalsan</td>
<td>437</td>
</tr>
<tr>
<td>of East Gwalior</td>
<td>439</td>
</tr>
<tr>
<td>of Orodha</td>
<td>444</td>
</tr>
<tr>
<td>of Sagar</td>
<td>449</td>
</tr>
<tr>
<td>of Narainghar</td>
<td>450</td>
</tr>
<tr>
<td>of Habangabad</td>
<td>452</td>
</tr>
<tr>
<td>of North Seoni</td>
<td>455</td>
</tr>
<tr>
<td>KHAJOLI OF PANNA</td>
<td>457</td>
</tr>
<tr>
<td>of Damoh</td>
<td>457</td>
</tr>
<tr>
<td>LODHANI OR RATHOR</td>
<td>455</td>
</tr>
<tr>
<td>PĀWARI</td>
<td>473</td>
</tr>
</tbody>
</table>
CONTENTS.

SPECIMENS—concl.
Bundali or Bundalemangdi—concl.
The mixed dialects of the North
Bamshari
Grammar
Specimens
The Songs of Alha and Udai
Kondri
Nimbati
Bhadeuri or Tswargachi of Gwalior
of Agra
The broken dialects of the Sooth
of the Balaghat Lodhis
of Central Chhindwara
Girdh, Baghelkhand, and Kirti
‘Hindi’ of Nagpur
The Kashih dialects
of the Central Provinces
of Berar
Kondhuri of Berar

STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDI

PAÑJĀBĪ.

INTRODUCTION
Name of the language
Where spoken
Linguistic Boundaries
Western Boundary
Panjahi and the Land of the Five Rivers
Dialects and sub-dialects
Number of speakers
Characteristics of the language
Relationship to Lahnda and Western Hindi
Pronunciation
Nominal termination
Terminations of the genitive
Terminations of the cases of the Ageot
Personal Pronouns
Passive voice
Pronominal suffixes
Vocabulary
Old accounts of the Panj documentaries
Literature
Authorities
General
Grammars, Dictionaries, etc.
Written character
Grammar
Panjahi Skeleton Grammar
List of Words commencing with ṣ instead of s

DÖĞRA OR DÖÖRT
Where spoken
Origin of the name
Language boundaries
Sub-dialects
Number of speakers
Characteristics of the dialect
Literature
Authorities
Written character
Grammar
Dögra Skeleton Grammar
**CONTENTS.**

<table>
<thead>
<tr>
<th>SPECIMENS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>STANDARD PANJABI</strong></td>
<td></td>
</tr>
<tr>
<td>Majhi</td>
<td>646</td>
</tr>
<tr>
<td>Pañjubi of the Jullander Doab</td>
<td>651</td>
</tr>
<tr>
<td>Kahluri or Bilaspuri</td>
<td>671</td>
</tr>
<tr>
<td>Powadhi</td>
<td>677</td>
</tr>
<tr>
<td>Raush or Pachhaali</td>
<td>629</td>
</tr>
<tr>
<td>Kang or Nalli</td>
<td>695</td>
</tr>
<tr>
<td>Specimen</td>
<td>696</td>
</tr>
<tr>
<td>Malwati</td>
<td>703</td>
</tr>
<tr>
<td>of Ludhiana</td>
<td>709</td>
</tr>
<tr>
<td>of Ferozepore</td>
<td>712</td>
</tr>
<tr>
<td>of Nabha</td>
<td>719</td>
</tr>
<tr>
<td>Bhaṭṭāna</td>
<td>728</td>
</tr>
<tr>
<td>Bhaṭṭārī</td>
<td>734</td>
</tr>
<tr>
<td>Pañjubi merging into Lahndt</td>
<td>742</td>
</tr>
<tr>
<td>Pañjubi of West Lahore</td>
<td>745</td>
</tr>
<tr>
<td>of East Montgomery</td>
<td>756</td>
</tr>
<tr>
<td>ŪGHA OR DÔGT</td>
<td>757</td>
</tr>
<tr>
<td>of Jammu</td>
<td>757</td>
</tr>
<tr>
<td>Kangīlī</td>
<td>775</td>
</tr>
<tr>
<td>The Kāngī dialect</td>
<td>776</td>
</tr>
<tr>
<td>Grammar</td>
<td>778</td>
</tr>
<tr>
<td>Specimens</td>
<td>789</td>
</tr>
<tr>
<td>Bhaṭṭānī</td>
<td>794</td>
</tr>
<tr>
<td>Grammar</td>
<td>794</td>
</tr>
<tr>
<td>Specimen</td>
<td>798</td>
</tr>
</tbody>
</table>

**STANDARD LIST OF WORDS AND SENTENCES IN PANJABI**

**MAPS.**

- Map illustrating the dialects and sub-dialects of the Western Hindi language . . . . To face page 1
- Map illustrating the dialects and sub-dialects of the Pañjubi language . . . . To face page 607
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

- a, a, r, i, r, u, j, ū, rī, e, ē, ai, o, o, o, au.
- k, kha, g, gha, h, ha, cha, ha, ja, jha, ṣa
- ṭ, ṭha, ḍa, ḍha, ḍa, ḍha, ḍa, ḍha, na
- v, va, pha, ba, sa, ma, ya, ra, sa, va or wa
- š, ša, ṣha, sa, ṣha, ha, ṭ, ṭha, k, ṭha, n, ṭha

Visarga (ʼ) is represented by h, thus वास्तवः: क्रमासाह। Anusvāra (ʼ) is represented by n, thus नित्ये: सिन्ह। In Bengali and some other languages it is pronounced ng, and is then written ng; thus বাংলা। Anusāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus ने: mē.

B.—For the Arabic alphabet, as adapted to Hindōstāni—

- a, etc.
- b, etc.
- p, etc.
- t, etc.
- s, etc.

Tanwin is represented by n, thus तनवन। Alif-e maqsūra is represented by q;—thus अळ दाँव।

In the Arabic character, a final silent h is not transliterated,—thus हँ: banda.

When pronounced, it is written,—thus गँ: gunāh.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन, not bana. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) देखा, pronounced dēkhtā; (Kāshmīrī) देखा, pronounced dēkhtā; (Bihārī) देखा, pronounced dēkhaṭhā.

VOL. IX, PART I.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The ts sound found in Marathi (४), Pashto (پ), Kāshmiri (शँ; ष), Tibetan (ུ), and elsewhere, is represented by ts. So, the aspirate of that sound is represented by ṭsh.

(b) The dz sound found in Marathi (०), Pashto (پ), and Tibetan (ཛ) is represented by dz, and its aspirate by ḍzh.

(c) Kāshmiri ष (ष) is represented by ṣ.

(d) Sindhi ۋ, Western Pashtā ( pz) and elsewhere on the N.-W. Frontier) yi, and Pashtō र or ٸ are represented by ṝ.

(e) The following are letters peculiar to Pashtō:—

\[ \begin{align*}
\& t; ܔ ʈ or ɖ, according to pronunciation; ߛ ɖ; .� ʈh or ɖh, according to pronunciation; ߛ ʈh or ɖh, according to pronunciation; ߧ or ߛ ʴ.
\end{align*} \]

(f) The following are letters peculiar to Sindhi:—

\[ \begin{align*}
\& ʈ; 껀 ʈh; .� ʈ; .� ʈh; .� ʈh; �� ʈh; �� ʈh; �� ʈh; �� ʈh; �� ʈh;
\end{align*} \]

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds.

The principal of these are the following:—

\[ \begin{align*}
\& a, \text{ represents the sound of the } a \text{ in all.}
\end{align*} \]

\[ \begin{align*}
\& ʈ; 馇; ʈ, \text{ represents the sound of the } o \text{ in hat.}
\end{align*} \]

\[ \begin{align*}
\& e, \text{ represents the sound of the } e \text{ in the French } \text{était.}
\end{align*} \]

\[ \begin{align*}
\& o, \text{ represents the sound of the } o \text{ in the first } o \text{ in promote.}
\end{align*} \]

\[ \begin{align*}
\& u, \text{ represents the sound of the } u \text{ in the German schön.}
\end{align*} \]

\[ \begin{align*}
\& ĭ, \text{ in the French } \text{mûhe.}
\end{align*} \]

\[ \begin{align*}
\& th, \text{ in the French } \text{think.}
\end{align*} \]

\[ \begin{align*}
\& dh, \text{ in the French } \text{this.}
\end{align*} \]

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus 'k', 'ʈ', 'p', and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) assisitā, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.
INTRODUCTORY NOTE.

This volume, dealing with the Central Group of Indo-Aryan Vernaculars, is divided into four parts, viz.:—

Part i, dealing with Western Hindi and Pañjābī.
Part ii, " " Rājasthānī and Gujarātī.
Part iii, " " The Bhil Languages, Khandēśi, etc.
Part iv, " " Pahārī.

Of these, Part iii has been prepared partly by Professor Konow and partly by me. I am entirely responsible for the other Parts.

The languages forming this Central Group, and the numbers of their speakers as reported for this Survey, are as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Western Hindi</td>
<td>38,013,928</td>
</tr>
<tr>
<td>Pañjābī</td>
<td>12,677,639</td>
</tr>
<tr>
<td>Rājasthānī</td>
<td>15,842,087</td>
</tr>
<tr>
<td>Gujarātī</td>
<td>10,646,297</td>
</tr>
<tr>
<td>Bhili, etc.</td>
<td>4,100,675</td>
</tr>
<tr>
<td>Eastern Pahārī</td>
<td>1,107,612</td>
</tr>
<tr>
<td>Central Pahārī</td>
<td>816,161</td>
</tr>
<tr>
<td>Western Pahārī</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>83,348,070</strong></td>
</tr>
</tbody>
</table>

Of these, the most important, both politically and in point of numbers, is Western Hindi. One of its dialects is Hindōstānī, the lingua franca of India. It should, however, be remembered that Hindōstānī is not a typical dialect of the language. The typical dialect is the Braj Bhākhā spoken round Agra and Mathura. The home of Hindōstānī as a vernacular is more to the North-West, on the border of the Panjab, and that dialect is therefore much infected by the Pañjābī lying to its West. 2

Western Hindi is spoken in the western half of the United Provinces, and Pañjābī in the Central Panjab. Rājasthānī is spoken in Rajputana, and Gujarātī in Gujarat. The Bhil languages and those grouped with them are spoken mainly in the Bhil country and in Khandesh, but scattered colonies are found in several localities of northern India, from Midnapore in Bengal to the central Panjab.

It would be impossible, in the present volume, to give a detailed account of the relationship of the languages of the Central Group to the other Indo-Aryan vernaculars. The question involves a consideration of the entire history of the growth and expansion of all the Aryan languages, ancient and modern, of northern India, and must therefore be deferred to the Introductory Volume of this Survey, which cannot be prepared till all

1 The figures for Eastern Pahārī include only those speakers that are resident in India. They do not include the unknown, but much larger, number resident in Nepal, the home of the language.
2 The principal point in which Hindōstānī has been affected by Pañjābī is that nouns in Western Hindi end in as or ā, such as gājāra or gājārā, a horse, in Hindōstānī, as in Pañjābī, and in ā, as in gājārā. Another important point is the use of the postposition aḥ to indicate the case of the agent.
the remaining volumes are in type. Suffice it here to say that the typical language of the Central Group is Western Hindi. Pañjābi is a language resulting from the amalgamation of two very different forms of speech,—the old Piśācha language that lies at the base of the Lahṇḍā spoken in the Western Panjab, and the Prakrit of the Midland that was the parent of Western Hindi. Rājasthānī represents the overflow of Western Hindi to the South and South-West, but is much infected by the language of Gujar invaders who came partly from the West and partly from Sapāدلaksha or the Himalayan tract between Nepal and Kashmir. Gujarāṭī is a further continuation of this overflow. It has as a basis an old North-Western language of Piśācha origin akin to Sindhi, which was overwhelmed by the Western Hindi invasion, but traces of which can still be observed. The Bhil dialects are mostly broken forms of Gujarāṭī spoken by non-Aryan tribes. The three Pahāri languages have at their base an old language akin to Piśācha, spoken by the Khaṣa tribe, which has been superseded by the language of Gujar invaders. This mixed form of speech was carried, as above stated, into Rajputana, and was again, in its turn, strongly influenced in later times by re-immigrants to the Himalaya from Rajputana, who now spoke Rājasthānī. Particulars regarding the growth and expansion of each of these various languages will be found in the Introductions to the various sections.

The four parts of this volume were prepared and sent to press some years ago, but difficulties connected with the obtainment of proper types have greatly delayed the printing of Parts i and iv. I regret that owing to this the Bibliographies of these parts are not entirely up to the dates printed on the title-pages.

GEORGE A. GRIERSON.

CAMBERLEY;
August 11, 1914.
The home of Western Hindi closely agrees with the Madhyadéśa, or Midland, of ancient Sanskrit geographers. The Madhyadéśa was the country between the Saraswati on the west and what is now Allahabad on the east. Its northern boundary was the Himalaya Range, and its southern the Narbada River. Between these limits lay, according to tradition, the holy land of Brahmanism. It was the centre of Hindú civilisation, and the abode on earth of its deities. Western Hindi does not extend so far east as Allahabad—it extends east only to Cawnpore—but in other respects the area in which it is spoken is almost exactly the same as the Madhyadéśa. It is spoken as a vernacular over the western portion of the United Provinces, in the eastern districts of the Panjab, in Eastern Rajputana, in Gwalior and Bundelkhand, and in the north-western districts of the Central Provinces. Moreover, its most important dialect, Hindostani, is spoken and understood, and is even amongst some classes of the population a vernacular, over the whole of the Indian Peninsula.

Western Hindi has five dialects,—Hindostani, Bangarú, Braj Bhákhá, Kanaúji, and Bundelí. Hindostani, as a local vernacular, is spoken in Western Rohilkhand, the Upper Gangetic Doáb, and the Panjab District of Ambala. It has also been carried over the whole of India by Musalmáns conquerors, and has received considerable literary culture. Under these conditions it has three main varieties, Literary Hindostani proper, employed by both Musalmáns and Hindus for literary purposes and as a lingua franca; Urdu, employed chiefly by Musalmáns and by Hindus who have adopted the Musalmán system of education, and a modern development, called Hindi, employed only by Hindus who have been educated on a Hindú system. Urdu, itself, has two varieties, the standard literary form of Delhi and Lucknow, and the Dakhini, spoken, and used as a literary medium, by Musalmáns of Southern India.

Bangarú is the dialect of Western Hindi which is spoken in the Eastern Panjab. It is also called Jatú and Hariání. It is much influenced by the neighbouring Rájasthání and Paújábi.

Braj Bhákhá is the dialect of the west central Doáb and the country to its north and to its south.

Kanaúji is really a form of Braj Bhákhá and is only given separate consideration in deference to popular opinion. It is spoken in the east central Doáb and the country to its north.

Bundelí is spoken in Gwalior and Bundelkhand. It is also spoken in the adjoining districts of the Central Provinces.

All these dialects are described with considerable detail on the following pages, and it will suffice to give here the total estimated number of speakers of each—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Local</th>
<th>Literary Hindostani (including Urdu and Hindi)</th>
<th>Dakhini</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindostani</td>
<td>5,282,733</td>
<td>7,696,264</td>
<td>3,654,172</td>
</tr>
<tr>
<td>Bundelí</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16,623,169
This is about the same as the population of the United Kingdom in 1891 (38,104,975), and two-thirds of a million less than that of France at the present time (38,641,333). I roughly estimate the area in which it is spoken at about 200,000 square miles, with which we may compare the area of the German Empire (209,000), and that of France (204,000).

As explained in the Introductory Note, Western Hindi is the purest representative of that Group. It is directly derived from the Apabhraśāṇa dialect corresponding to Śaurasūṇa, the most Sanskritic of all the Prakrits; it is spoken in the area which was the centre from which Aryan civilisation was diffused over Hindostan; and the head-quarters of its principal dialect—Braj Bhākhā—is Mathūra,—the Μνήμονα τῶν Ἐλθούντων of the Greeks, and in ancient times one of the most sacred cities of India.

Of the four languages which form the Central Group of Indo-Aryan vernaculars, Western Hindi is the one which is the most typical of the group. In fact, it would be more accurate, though more complicated, to describe it as being the only member of the group, the other three, Pañjābī, Rājasthānī, and Gujarātī, being intermediate between it and the adjoining languages, Lahnda, Sindhi, and Marāṭhī, which belong to what I call the Outer Circle. These languages, Pañjābī, Rājasthānī, and Gujarātī, lie to the west and south of Western Hindi. It is also to be remembered that to its east we have Eastern Hindi, another language which is intermediate between Western Hindi and the speeches of the Outer Circle. But these two sets of intermediate languages possess sharply opposed characteristics. Their respective bases are quite different. As has been explained in the introduction to Vol. VI of this Survey, pp. 3 and ff., Eastern Hindi is a language of the Outer Circle affected by the characteristics of the Central Group, while Pañjābī, Rājasthānī, and Gujarātī are in all their chief characteristics members of the Central Group, and only show traces, which are more and more evident as we go westwards, of the influence of the Outer Circle. It would be most correct to class them as a distinct intermediate group of languages, but it is more convenient to consider them all together, with Western Hindi, as members of one group—the Central,—remembering that they do not possess all the true characteristics of that group in its purity.

The linguistic boundaries of Western Hindi are as follows:—On its north-west it is bounded by Pañjābī, to its south-west and south lies Rājasthānī, to its south-east, Marāṭhī, and to its east, Eastern Hindi. On the north it is bounded by the Indo-Aryan dialects, Jaunsārī, Garhwāli, and Kumaunī, of the lower southern slope of the Himalaya. It gradually shades off into Pañjābī, Rājasthānī, and Eastern Hindi, but there is no intermediate dialect between it and Marāṭhī. Marāṭhī nowhere merges into the languages of the Central Group, but is separated from them by a sharp distinct line.
There are, it is true, a few tribal dialects which possess the characteristics of both Western Hindi and Marāṭhī, but these are mere mechanical mixtures—broken jargons,—which are not true intermediate forms of speech. We may consider Marāṭhī as being fully established in the Nāgpur plain at the foot of the Satpura Range. The northern hill dialects are described in Part IV of this volume, and are closely connected with Rājasthānī.

Two characters are employed for writing Western Hindi,—the Persian for some forms of Hindōstānī, and the Dēvanāgārī (with its current hands the Kaithi and Mahājani) for the other dialects. Neither of them need be described here. In writing the dialects in the Dēvanāgārī character, an important irregularity is observed in the employment of the letter र ra. When this is followed, in Taddhāva words, by the letter य ya or व va, it does not take the form ।. Such compounds are written य rya and व rva, respectively. Thus (Braj Bhākhā) साभी māryau, struck ; Bundēlī रिव्रो रत्न (Hindōstānī rōnā), to weep.

The familiar Hindōstānī grammar may be taken as the standard of the grammars of all the Western Hindi dialects. Each is fully described in the proper place, and I here content myself with pointing out one characteristic in which Western Hindi is pre-eminently typical of the Central Group of language. This is the analytic method of its construction, which will be dealt with at some length in the first volume of this Survey, and is only referred to here. Of all the languages of the group, Western Hindi is that which carries analysis to its furthest extreme. Its standard dialect has only one true tense (the present subjunctive) for its verb, and has only one true case (the so-called oblique form) for its nouns. Nearly all the other accidents of time and relation are expressed by the aid of participles, auxiliary verbs, or postpositions.

The earliest date which Yule gives of the use of the word 'Hindōstānī' is 1616 when Terry speaks of Tom Coryate being proficient in 'the Indostan, or more vulgar language.' We may also note that Terry, in his A Voyage to East India (1655), gives a brief description of the vulgar tongue of the country of Indostan, which will be found quoted below under J. Ogilby. So Fryer (1673) (quoted by Yule) says: 'The Language at Court is Persian, that commonly spoken is Indostan (for which they have no proper character, the written Language being called Bengyan). It is evident, therefore, that early in the 17th century it was known in England that the Lingua Franca of India was this form of speech. On the other hand, another set of authorities stated that the Lingua Franca of India was Malay. So Ogilby in the passages quoted below. Again, David Wilkins, in the preface to Chamberlayne's collection of versions of the Lord's Prayer (published 1715), explains that he could not get a version in the Bengali language, as that form of speech was dying out, and was being superseded by Malay. He therefore, for Bengali, gave a Malay version, written in the Bengali character.

It is possible that Ogilby had less excuse than appears for his mistake, for Mr. Quaritch, in his Oriental Catalogue published in 1887, mentions a MS. Dictionary then published 1887, mentions a MS. Dictionary then

1 See, for this and other quotations, Hoeben-Johan, a. v. Hindostani and Moore. It is hardly necessary to remind the reader that in the 18th century Hindōstānī was commonly called 'Moorai.'
in his possession (No. 34,724 in the Catalogue) which he doubtfully dates as 'Surat, about 1630.' This is a Dictionary of Persian, Hindōstāni, English, and Portuguese, and he describes it as 'a great curiosity as being the first work of its kind. It was probably compiled for the use of the English factory at Surat. The Persian is given in Native and in Roman letters, the Hindōstāni in Gujarātī and Roman letters.' It is a small folio manuscript on Oriental tinted paper.

The celebrated traveller Pietro Della Valle arrived at Surat early in 1623, and remained in India till November 1624; his head-quarters being Surat and Goa. His Indian Travels were published in 1663, and he has the honour of being the first to mention the Nāgari, or, as he calls it, Naghèr, alphabet in Europe. He also mentioned a language which was current all over India, like Latin in Europe, and which was written in that character. This is, however, probably Sanskrit, not Hindōstāni.

A Jesuits' College was founded at Agra in the year 1620, and to it, in 1653, came Father Heinrich Roth. Here he studied Sanskrit, and wrote a grammar of that language. He visited Rome in 1664, and afterwards returned to Agra, where he died in 1668. While in Rome he met Kircher, who was then in that city getting the imprimatur for his China Illustrata, and gave him information regarding the Nāgari alphabet which he incorporated in that work. It was published at Amsterdam in 1667, and its full title was Athisei Kircheri e Soc. Jesu China Monumentis quo sacris qua profanis, nec non variis Naturae et Artis Spectaculis, aliarumque Rerum memorabilium Argumentis Illustrata. Roth's contributions (besides verbal information) consisted of a set of illustrations of the ten Avatāras of Vishnu (nine of which have titles in both Roman and Nāgari characters), and five plates, four of which describe the Nāgari alphabet (Elementa Linguae Hanseotic), while the fifth gives the Pater Noster and the Ave Maria in Latin, but written (incorrectly enough) in the Nāgari character. The Pater Noster begins as follows,—वातिस्र (sic) नीस्म्ह र क इस रत्न सेतुल्ष्म्त.

In 1673 John Ogilby, Cosmographer, published in London—Asia, the first Part. Being an Accurate Description of Persia, and the Several Provinces thereof. The vast Empire of the Great Mogol, and other Parts of India; and their several Kingdoms and Regions: With the Denominations and Descriptions of the Cities, Towns, and Places of Remark therein contained. The various Customs, Habits, Religion, and Languages of the Inhabitants. Their Political Governments, and Way of Commerce. Also the Plants and Animals peculiar to each Country. Collected and translated from the most authentick Authors, and augmented with later Observations, illustrated with notes and adorned with peculiar Maps, and proper Sculptures. On pp. 39, 60, he deals with the Persian language and its three dialects, Xirazy, Rostazy, and Harmazy. On p. 129 he takes up the subject of the Malay language. He says, 'as to what concerns the Language of the Indians, it only differs in general from the Moors and the Mahometans, but they have also several different Dialects amongst themselves. Amongst all

---

1 It has since been sold, and I have failed to trace it.
3 See Professor Zacharias, in the Vienna Oriental Journal, XV. pp. 305 and ff.
4 See Professor Zacharias, P. O. J., XV. pp. 313 and ff.
5 All this is taken from Professor Zacharias's article above referred to. The representation of coetus by एक्सिस (eclipse) is interesting. The Italian pronunciation of the word is represented by एक्सिस (ekhīs) in Beligatti's work mentioned below.
their Languages, there is none which spreads itself more than the Malayan.' He then proceeds to give a vocabulary of Malayan. He next rather wavers on this point, for (p. 134) he first quotes Pietro Della Valle to show that the same speech is used everywhere, but the written characters differ. Next, he explains on Kircher's (not Pietro Della Valle's)1 authority that the word 'Nagher' is used as the name both of a language and of a character. He then goes on, 'According to Mr. Edward Terry [see above] the Vulgar Tongue of Indostan hath great affinity with the Persian and Arabic Tongues: but is pleasanter and easier to pronounce. It is a very fluent language, expressing many things in few Words. They write and read like Us, viz. from the Left to the Right Hand.' (This last remark shows that some alphabet akin to Nāgari, and not the Persian one, is referred to.) The language of the Nobility and Courts, and of all public Businesses and Writings, is Persian, but 'Vulgar. Mahumetans speak Turkish, but not so eloquently as the natural born Turks. Learned Persons, and Mahumetan Priests, speak the Arabic. But no Language extends further, and is of greater Use than the Malayan . . . . The Netherlands East India Company have lately printed a Dictionary of the Common Discourse in that Tongue, as also the new Testament and other Books in the same Language. Moreover, the Holland Ministers in their several Factories in India, teach the Malayan Tongue, not only in their Churches, but Schools also.2

In the same year we have Fryer's much more accurate statement about Indian languages already quoted.

In 1678 there appeared at Amsterdam the first volume of Henricus van Rheede tot Drakestein's Hortus Indicus Malabaricus adornatus per H. v. R. t. D. The introduction contains eleven lines of Sanskrit, dated, in the Nāgari character. The date corresponds to 1675 A.D.

In Berlin in the year 1680, Andreas Müller, under the pseudonym of Thomas Ludcken, produced a collection of versions of the Lord's Prayer under the title of Oratio Orationum. S. a. Orationis dominicæ Versiones praeter authenticam fere centum, àque longe emendatius quam authec, et c probatisissimis Autoribus poëus quam prioribus Collectionibus, jamque singulis genius Lingua suâ Characteribus, adeoque magnam Partem ex Acre ad Editionem a Barnimo Hagiò traditae editaque a Thoma Ludkenio, Solg. March. Berolinc, ex Officina Rungiana, Anno 1680.4 The Barnimus Hagiò mentioned herein as the engraver is also a pseudonym for Müller himself. In this collection Roth's Pater Noster was reprinted as being actually Sanskrit, and not a mere transliteration of the Latin original.

In 1694 there appeared a work on Chess by Thomas Hyde, entitled Historia Shahiludii.5 On pp. 132-137 he gives twelve different Sanskrit words for 'elephant' engraved in Nāgari characters.

1 So O. Dapper's Asia (published in Dutch in 1672; German Translation, Nürnberg, 1681) in a passage which Ogilby has evidently translated in the above quotation. Professor Zacharias, however, states (F. O. J., XVI.) that so far as he has been able to discover, Kircher does not mention Nāgker at all. I have not seen Dapper's work, but Ogilby certainly borrowed largely from it.

2 I am sorry that I can give no clue as to the Dutch works mentioned. Perhaps some of my readers can. Ogilby appears to have confused India Proper with the Dutch Settlements in Further India, where, of course, Malay was the Lingua Franca.

3 See Professor Macdonell, in J. R. A. S., 1900, p. 350. The work appeared from 1678 to 1703 in twelve volumes.


5 See Professor Macdonell, J. R. A. S., 1898, p. 136, Note 2. Another similar work by the same author appeared in the same year, entitled Historia Neriludii. See Prof. Zacharias in F. O. J., XV., quoted above.
So far we have dealt only with general notices or with the accounts of the characters in which Hindöstāni is written. With the commencement of the 18th century, we find the first attempts at giving serious accounts of the language itself. According to Amaduzzi in his preface to Beligatti's Alphabetum Bramhanticum (see below), a Capuchin monk named Franciscus M. Turonensis completed at Surat, in the year 1704, a manuscript Lexicon Linguae Indostaniae, in two parts, of between four and five hundred double-columned pages each. In Amaduzzi's time it was still preserved in the library of the Propaganda in Rome, but when I searched for it there in the year 1890 it could not be found.

We now come to the first Hindöstāni grammar. John Joshua Ketelaer (also written Ketelar, Kessel, or Kettler) was a Lutheran by religion, born at Elbingen in Prussia. He was accredited to Shāh 'Ālam Bahādur Shāh (1708–1712) and Jahāndār Shāh (1712) as Dutch envoy. In 1711 he was the Dutch East India Company's Director of Trade at Surat. He passed through Agra both going to and coming from Lahore (vid Delhi), but there does not seem to be any evidence available that he ever lived there, though the Dutch Company had a Factory in that city subordinate to Surat. The mission arrived near Lahore on the 10th December 1711, returned to Delhi with Jahāndār Shāh, and finally started from that place on the 14th October 1712, reaching Agra on the 20th October. From Agra they returned to Surat. In 1716 Ketelaer had been three years Director for the Dutch Company at Surat. He was then appointed their envoy to Persia, and left Batavia in July 1716, having been thirty years in the Dutch Service or in the East Indies. He died of fever at Gambroon on the Persian Gulf on his return from Isfahan, after having been two days under arrest, because he would not order a Dutch ship to act under the Persian Governor's orders against some Arab invaders. He wrote a grammar and a vocabulary of the 'Lingua hindostanica,' which were published by David Mill, in 1743, in his Miscellanea Orientalia (see below). We may assume that they were composed about the year 1715.

In the same year there appeared another collection of versions of the Lord's Prayer. Its author was John Chamberlayne. It was published at Amsterdam, and had a preface by David Wilkins, who also contributed many of the specimens. Its full title was Oratio dominica in diversa omnium fere Gentium Lingua vera et propria cujusque Linguae Characteribus expressa, una cum Dissertatio inbus nonnullis de Linguarum Origine, variisque ipsarum Permutationibus. Editore Jo. Chamberlanio Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Gul. et David. Goerii, 1715. For our present purpose, it is sufficient to remark, with reference to this celebrated work, that it reproduces Roth's Pater Noster, but without making Müller's error of imagining it to be Sanskrit.

Maurin Veyssiére LaCroze was born at Nantes in 1661. In 1697 he became librarian to the Elector at Berlin and died in that city in 1739. As librarian he kept up a voluminous correspondence on linguistic subjects with the learned men of his time, including David Wilkins, John Chamberlayne, Ziegenbalg, and T. S. Bayer. This was published after his death under the title of Thesauri Epistolici LaCroaziandi Ex Bibliotheca Iordaniana editi Io. Lodovicus Phinius. Lipsiae, 1742. In this we find him helping Wilkins and Chamberlayne in the compilation of the Oratio Dominica just mentioned. For our present purpose, the most important letters are those to and

---

from Theophilus Siegfried Bayer, one of the brilliant band of scholars who founded the Imperial Academy at St. Petersburg. In one of Bayer’s letters (dated June 1, 1728) we find what are I believe the first words of what is intended for Hindostani, ever published in Europe. These are the first four numerals as used by the ‘Mogulenses Indi’ (1=hikū; 2=guw; 3=tray; 4=tsahr), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindostani. Guw is an evident misprint. The others are Lahnda or Sindhi, (1=Lahnda, hik; Sindhi, hiku: 3=Lahnda, trai; Sindhi, ṭrā: 4=Lahnda, chār; Sindhi, chār).1 Two years subsequently, in the third and fourth volumes of the Transactions of the Imperial Academy (for the years 1728 and 1729, published in 1732 and 1735 respectively) we find Bayer busily deciphering the Nāgari alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgari (Lāntshā), current Tibetan, and Manchu alphabets, and afterwards with the help of the missionary Schultze to be shortly mentioned.2 Finally, in November 1731 LaCroze writes to Bayer that the character used for writing by the Marāthis is called ‘Bala-bandhe,’ which, however, he adds, hardly differs from that used by the ‘Bramans’ which is called ‘Nagara’ or ‘Devanagara.’ He then proceeds to show how, in his opinion, the ‘Bala-bandhe’ alphabet is derived from Hebrew, basing his contention on the forms of the letters in Roth’s Pater Noster as reproduced in Chamberlayne’s work.

Our next stage is Mill’s Dissertationes Selectae. Its full title is Davidis Millii Theologiae D. australemque, nec non Antiquitatum sacrarum, & Lingwarum orientaliwm in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, varia s. Litterarum et Antiquitates orientalis Capita exponentes et illustrantes. Curis secundis, novisque Dissertationibus, Orationibus, et Miscellaneis Orientalibus auctae. Lugduni Batavorum, 1743. To us its principal interest consists in the fact that, in the Miscellanea Orientalia, he prints Ketelaar’s Hindostani Grammar and Vocabulary, which, as we have seen, was written about the year 1715. He also gives some plates illustrating Indian alphabets. Two illustrate the Nāgari character, and I am not certain from where he got them. The third is taken from Bayer’s essay in the Transactions of the Imperial Academy of St. Petersburg, and shows the Lāntshā, ordinary Tibetan, and Manchu characters. The fourth illustrates the Bengali alphabet. The Miscellanea Orientalia are on pp. 455-622 of the work. Caput, I., De Lingua Hindustanica (pp. 455-488). Latin, Hindostani, and Persian Vocabulary (pp. 504-509). Elymologicum Orientale harmonicum (a comparative vocabulary of Latin, Hindostani, Persian, and Arabic) (pp. 510-598). Except for the plates of characters, all the Hindostani is in the Roman character, the body of the work being written in Latin. The spelling of the Hindostani words is based on the Dutch system of pronunciation. Thus, me kia, faci; me kartahec (mai kar chuka), faci; misja (mujha), mihi. The use of the Perso-Arabic alphabet for writing Hindostani is explained. In the two test points of the accuracy of all these old grammars (the distinguishing of the singular and of the

---

1 Bayer gives the numbers more correctly on pp. 119 and ff. of his Historia Regni Greaterum Bactrianorum. Petropoli, 1738. Here he gives the first ten numerals both in the Devanagari character, and in transliteration. The latter runs, 1, hiku; 2, diku; 3, tray; 4, ṭigwar; 5, pandji; 6, tach; 7, tantra; 8, nadji; 9, sao; 10, naypa. He tells us that he got them from a native of Multan. I have to thank Professor Kuhn for drawing my attention to this work.

2 Regarding LaCroze and Bayer, see further particulars in G. A. Grierson, J. A. S. E., Vol. LXII. (1894), pt. I, pp. 42 and ff.
plural of the personal pronouns, and the use of Ne in the agent case), Ketelaer is right in the first and wrong in the second. He recognises ma (which he spells me) and ta (te) as singulars, and ham (ham) and tom (tom) as plurals. He has no idea of the use of Ne. On the other hand, he teaches the Gujarati use of āp to mean we.'

Ketelaer's Grammar includes not only the Hindostani declensions and conjugations, but also versions of the Ten Commandments, the Creed, and the Lord's Prayer in that language. His translation of the last may be given as a specimen of the earliest known translation of any European Language into Hindostani. It runs as follows:

Hammare baab—Ke who asmaamuhe—Paak hoed teere naam—Awan hankoo molak teera—Hoé resjo teera—Sjon asmaan ton sjimienne—Bootie hammare nethi hankon aasde—Oor manfaak tozier ape hanku—Sjon manfkar aprre karrresaar onkon—Nedal hamko is wasjene—Belk hanku ghaskar is boeraye. Teera he patjayi, soorrauri alemgie heometne. Amen.

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultz, whose name has been already mentioned more than once. The full title is Viri plur. Reverendi Benjamin Schultzii Missionaririi Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commorutione in justice Ordinem redactis ac larga Exemplorum (sic) Luce perfusis Regulis constant et Missionariorum Usum conscripta. Edititi et de suscipienda barbararum Linguarum Cultura prefatus est D. Jo. Henr. Gallenberg. Haloe Saxoernum, 1744 (some copies are dated 1745). Schultz was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultz's Grammar is in Latin. Hindostani words are given in the Perso-Arabic character with transliteration. The Nagari character (Devanagari) is also explained. He ignores the sound of the cerebral letters and (in his transliteration) of all aspirated ones. He is aware of the singular and plural forms of the personal pronouns, but is ignorant of the use of Ne with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the Sprachmeister with a preface by Schultz. Its title runs Orientalisch-und Occidentalicher Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Vöckern und Nationen gebrächlich sind, Auch einigen Tabulis polyglottis verschiedener Sprachen und Zahlen vor Augen leget, Sondern auch das Gebet des Herrn, in 200 Sprachen und Mund-Arten mit dererseelchen Characteren und Lesung, nach einer Geographischen Ordnung mittheilet. Aus glaubwürdigen Auctoribus zusammen getragen, und mit darzuo nöthigen Kupfern versehen. Leipzig, Zuzfänden bey Christian Friedrich Gesnern. 1748. Fritz's book is a long way ahead of its predecessor Chamberlayne's. Part I. (pp. 1-219) gives tables of the alphabets of over a hundred different languages, with accounts of the mode of use of each. On pp. 120-122 we find described the use of the Perso-Arabic alphabet as applied to Hindostani. It may be noticed that all mention of the cerebral letters is omitted. On p. 123 we have the 'Devanagaram,' on p. 124 the 'Balbandu,' and on pp. 125-131 the 'Akar Nagari,' which are all rightly classed together as various forms of the same alphabet, but the transliteration is often curiously incorrect. For instance,
under 'Akar Nagari,' ꦑ is transliterated ḍhga, and it is explained that an ṃ is always sounded before it and that the j is clearly pronounced as in the Arabic ꦐ. It will be seen that here the existence of cerebral letters is indicated. Except in the case of 'Akar Nagari,' no attempt is made to distinguish between aspirated and unaspirated letters.

On p. 204 are given the Hindostani numerals from 1—9, and 10, 20, 30, etc., up to 90. They commence, ḍek, do, tin, schahar, patsa, sche, sat, att, nau, das. Part I (pp. 1-128) contains the versions of the Lord's Prayer. On pp. 61 and 82 is given Schultze's 'Hindostanica seu Mourica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, Asman-pō' rahata-so hamara Bap, tumara Naun pak karna hore deo, tumari Padaschahi awe deo, etc. The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s. Hānscret,' and Bhojpuri in 'Akar-Nagarika' (the last two by Schultze). Finally, there are comparative statements of the words for 'father,' 'heaven,' 'earth,' and 'bread' in all the languages quoted, and some other appendixes. The Hindostani forms of these four words are given as Bāb, Asmān, Hunnia, and Rosī (sic), respectively.

Our next authority is Travels from St. Petersbourg in Russia to diverse Parts of Asia. By John Bell. Glasgow, 1763. (New Edition, Edinburgh, 1806.) In Chapter 12 of this work are given the Numerals of Indostan.

Of much more importance is the Alphabetum Brummhanicium seu Indostanum Universitatis Kast. Romae, 1761. Typis Sac. Congregationis de Propag. Fide. It is by a Capuchin Missionary named Cassiano Beligatti, and is furnished with a preface by Johannes Christophorus Amadutius (Amaduzzi). In this preface there is a very complete account of the then existing knowledge regarding Indian languages. It describes Sanskrit (संस्कृत) correctly as the language of the learned, and next refers to the 'वस्त्र वीक्षी' or 'Beka Boll' or common tongue which is found in the University of 'Kasi or Benarès.' It then goes on to enumerate the other principal alphabets of India which (except 'Nagri, Nagri Soratensis, or Balabandū') do not immediately concern us. Of more particular interest is his mention of a Lexicon Linguae Indostanicae which was composed by a Capuchin Missionary of Surat named Franciscus M. Turonensis, in the year 1704, the manuscript of which was then in the Propaganda Library in Rome, and which Amaduzzi describes at considerable length. He also mentions a manuscript dialogue (?) in Hindostani) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betis, in the present district of Champaran, by Josephus M. Gargnanensis and Beligatti, the author of the work we are now describing. The Alphabetum Brummhanicum is of importance as being the first book (so far as I am aware) in which the vernacular words are printed in their own character in moveable types. But not only are the Devanāgarī letters represented by types, but even the Kaithi ones receive the same honour. Beligatti calls the Devanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasi,' and after covering over a hundred pages with a minute description of its use (including the compound consonants), he goes on, on page 110, to deal with the 'Alphabetum populaire Indostanorum vulgo Nagri.' This is, he says, used by all the natives for familiar letters and ordinary hooks, and for all subjects, whether religious or profane, which can be

---

1 This postposition 'po' (ਪੋ) belongs to Dakhini Hindīstānī.
written in the ‘भाषा वैदिक bhakti boli or vulgar tongue.’ He then gives a good description of the Kaithi alphabet, using moveable types also here. The book concludes with an account of the numerals and with reading exercises. These last are transliterations of the Latin Pater Noster and Ave Maria into Deva-nagari, followed by translations of the Invocation of the Trinity, the Lord’s Prayer, the Ave Maria, and the Apostles’ Creed into Hindostani, in the same character. Taking it altogether, the Alphabetum Bramhanticum is, for its time, a wonderfully good piece of work.

With the Alphabetum Bramhanticum the first stage of Hindostani Bibliography may be considered to be completed. Hadley’s Grammar appeared in 1772, and was quickly followed by a number of other and better ones, such as the Portuguese Grammatica Indostana (1778: far in advance of Hadley), Gilchrist’s numerous works (commencing 1787), and Lebedeff’s Grammar (1801). These will all be found below, each described in its proper place. Lebedeff’s work deserves more than a mere entry on account of the extraordinary adventures of its author. This remarkable man gives an account of his life in the preface of his book, from which we gather that he began his Indian career (apparently as a bandmaster) in the year 1785 at Madras. After a stay there of two years he migrated to Calcutta, where he met with a Pandit who taught him Sanskrit, Bengali, and Hindostani (or, as he called it, the Indian mixed dialect). His next attempt was to translate two English plays into Bengali, and one of these was performed publicly with great applause (according to its author) in 1795 and again in the following year. According to Adelung, he then became theatrical manager to the Great Mogul, and finally returned to England after a stay of more than twenty years in the East. In London he published his grammar, and made the acquaintance of Woronzow, the Russian Ambassador, who sent him to Russia. He was employed in the Russian Foreign Office and was given a large subvention towards founding a Sanskrit press. I have no knowledge of any other works from his pen. It is to be hoped, for the sake of his patrons, that his knowledge of Sanskrit and Bengali was greater than that of Hindostani which he displays in his grammar. Not only is its system of transliteration (kuh hay hoo = who is there) destitably incorrect, but so is the whole account of the grammatical structure of the language. The concluding words of his preface show that he was not conscious of its imperfections, and at the same time throw a curious light on the morality of Europeans in India at his time. ‘The Indian words in this work are . . . so well ascertained as to leave no doubt, but the European learner, with a little assistance of a Pandit or Moonshie, nay, even of a Bebee-soheb, cannot fail in a short time to obtain a knowledge of their [the natives’] idioms, and to master the Indian dialects with incredible facility.’

Finally we may briefly refer to a few belated works of the early period of inquiries into Indian languages, which appeared after Hindostani had begun to be seriously studied.

---

1 Bellipatti’s representation of this expression is more accurate than Amaduzzi’s, but even his transliteration here breaks down. Count de Gubernatis (Bollettino Italiano degli Studi Orientali, Firenze, 1876-77, pp. 84, 85) mentions a Grammatica Mora (not dio Hindostana) adopera i caratteri devanagari. Segue un parere Diccionarium indostanum de Nominaus et plurimorum obiitis in Historia Indica, by the Paulinus a S. Bartholomaeo mentioned in the next page as the author of the preface to the Alphabeta Indica. The work mentioned by Count de Gubernatis is apparently in MS. and should belong to the latter half of the 18th century. I owe this reference to the kindness of Professor Zacharias.

2 Mithridates, I, 185. According to the same authority he was by birth an Ukraine peasant, and, on account of his musical talents, was taken up by Prince Bamowsky, who carried him to Italy, where he became proficient on the violoncello. He then wandered to Paris and London, where he took service under a Lord who went to India as Governor.
in Calcutta. In 1782 Ivarus Abel published in Copenhagen Symphonia Symphonia, sive undecim Linguarum Orientalium Discors exhibita Concordia Tamulicae videlicet, Granthamicae, Telugicae, Sanscritamicae, Marathicae, Balabandicae, Canaricae, Hindostanicae, Cunnamicae, Guturallicae et Peguanicae non characteristicae, quibus ut explicativo-Harmonica adjecta est Latine. It is a comparative vocabulary of fifty-three words in these eleven languages. The words include parts of the body, heaven, sun, etc., certain animals, house, water, sea, tree, the personal pronouns and numerals.

In 1791 there was published in Rome an anonymous work, with a preface by Paulinus a S. Bartholomaeo, entitled Alphabeta Indica, id est Granthamicum seu Sanscritamico-Malabaricum, Indostanum sive Vanarense, Nagarcum vulgare, et Telenganicum. It is a collection of these four alphabets, all in moveable types.

Johann Christoph Adelung's Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mandarten may be taken as the link between the old philology and the new. A philologist so eminent as this great writer could not fail to adorn whatever linguistic subject he touched, and, for its time, this work is a marvel of erudition and masterly arrangement. So far as Indian languages go, it sums up all (little it must be confessed) that was known about them at the end of the 18th century. In it 'Mongolisch-Indostanisch oder Mohrisch' (i.e., Urdu) (Vol. I. pp. 183 and ff.) and 'Rein oder Hoch-Indostanisch, Dewa Nagara' (pp. 190 and ff.) are jointly described as the 'Allgemeine Sprachen in Indostan.' By 'Rein oder Hoch-Indostanisch' are meant the various 'Hindi' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit. It is contributed by Schultz, whose nationality apparently prevented him from distinguishing between \( b \)h and \( p \). For instance, he spells \( b\)h\(\text{oja\text{n}\text{am}} \) 'po\(\text{dsanam.}' Vol. IV of the work consists of additions and corrections, and of a supplement by J. S. Vater. Further information regarding Hindostani will be found on pp. 58-63, 83 (relationship of Hindostani to Roman), and 486 of that volume.

**SUMMARY OF IMPORTANT EARLY DATES.**

<table>
<thead>
<tr>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1600.</td>
</tr>
<tr>
<td>Emperor Akbar reigning.</td>
</tr>
<tr>
<td>English East India Company incorporated.</td>
</tr>
<tr>
<td>1602.</td>
</tr>
<tr>
<td>Dutch East India Company founded.</td>
</tr>
<tr>
<td>1605.</td>
</tr>
<tr>
<td>Emperor Jahanbegi comes to the throne.</td>
</tr>
<tr>
<td>1615.</td>
</tr>
<tr>
<td>Embassy of Sir T. Roe. English factory established at Surat.</td>
</tr>
<tr>
<td>1616.</td>
</tr>
<tr>
<td>Earliest recorded mention of the Indostan language (spoken by Tom Coryate).</td>
</tr>
<tr>
<td>1620.</td>
</tr>
<tr>
<td>Jesuits' College founded at Agra. English establish an Agency there.</td>
</tr>
<tr>
<td>1623-24.</td>
</tr>
<tr>
<td>Pietro Della Valle in India.</td>
</tr>
<tr>
<td>1628.</td>
</tr>
<tr>
<td>Emperor Shah Jahan comes to the throne.</td>
</tr>
<tr>
<td>1630.</td>
</tr>
<tr>
<td>1640.</td>
</tr>
<tr>
<td>English factory established at Hugli.</td>
</tr>
<tr>
<td>1653.</td>
</tr>
<tr>
<td>Heinrich Roth joins Jesuit College at Agra.</td>
</tr>
<tr>
<td>1655.</td>
</tr>
<tr>
<td>Terry's Voyage to East India published. Terry accompanied Sir T. Roe (1615).</td>
</tr>
<tr>
<td>1658.</td>
</tr>
<tr>
<td>Emperor Aurangzebe comes to the throne.</td>
</tr>
<tr>
<td>1661.</td>
</tr>
<tr>
<td>Bombay transferred to the English crown.</td>
</tr>
<tr>
<td>1663.</td>
</tr>
<tr>
<td>Pietro Della Valle's Indian Travels published.</td>
</tr>
<tr>
<td>1664.</td>
</tr>
<tr>
<td>Heinrich Roth visits Rome and meets Kircher.</td>
</tr>
<tr>
<td>1667.</td>
</tr>
<tr>
<td>Kircher's <em>China Illustrata.</em> LaCrosse appointed Librarian at Berlin.</td>
</tr>
<tr>
<td>1672.</td>
</tr>
<tr>
<td>J. Fryer's Travels in East India and Persia commenced and continued to 1691. Published 1693.</td>
</tr>
<tr>
<td>1673.</td>
</tr>
<tr>
<td>Q. Dapper's <em>Asia</em> published in Dutch.</td>
</tr>
</tbody>
</table>

**VOL. IX, PART I.**
A.D.
1678. Henricus van Rheede to Dr. Beustein's *Horius Indicus Malebariicus* commenced to issue.
1690. Andreas Müller's *Oraatio Orationum*.
1681. O. Dapper's *Asia* (German Translation) published at Nürnberg.
1694. Thomas Hyde's *Historia Shahidii*.
1696. Chatmook founded Fort William in Calcutta.
1704. Francis F. Turcussens completes his *Lecticon Linguae Indostanicae*.
1708. Emperor *BAJIRAO SHAH* comes to the throne.
1711. Ketelser's embassy.
1712. Emperor *JAISUNDAR SHAH* comes to the throne.
1713. Emperor *PRAVINDRA SHAH* comes to the throne.
1719. Emperor *MUHAMMAD SHAH* comes to the throne.
1726-29. Bayer's investigations.
1744. Schultze's *Grammatica Hindostanica*.
1745-58. Schultze's Bible translations.
1748. Emperor *AHMAD SHAH* comes to the throne. Fritz's *Sprachmeister* published.
1754. Emperor *ALAMGIR II.* comes to the throne.
1757. Battle of Plassey.
1759. Emperor *SAHJ-A-ALAM II.* comes to the throne.
1772. WARRE HASTINGS, GOVERNOR OF BENGAL. Hadley's Grammar published.
1773. Ferguson's *Hindostani Dictionary* published.
1774. *Grammatica Indica* published at Lisbon.
1775. Iwarns Abel's *Symphona Symphona*.
1786. MARQUIS OF CORNWALLIS, GOVERNOR GENERAL.
1787. Gilchrist begins publishing.
1788. The *Indian Vocabulary* published in London.
1790. Harris's *Dictionary of English and Hindostani*.
1791. *Alphabeta Indica* published at Rome.
1798. LORD MOWRING (MARQUIS OF WELLESLEY), GOVERNOR GENERAL.
1800. Robert's *Indian Glossary*.
1805. MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL. W. Hunter's translation of the New Testament into Hindostani. Done with the aid of Muhammad Fizrat and other learned natives.
1807. EARL OF MINTO, GOVERNOR GENERAL.
1810. Henry Martyn's Urdu translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muhammad Fizrat.
1813. EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL. Carey publishes the Pentateuch in Hindi.

Of the dialects of Western Hindi, Braj Bhākhā and Hindostāni are those which have received most literary culture. Kanaúji is so like Braj Bhākhā, that it hardly deserves separate mention. I only refer to it as its separate existence is popularly recognised. Some few works have
been written in Bundel, but none of them have been critically edited. Indeed, this important dialect has been almost entirely ignored by students. Even Dr. Kellogg does not describe it in his Grammar. Kanauij and Bundel are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhakha or to one or other of the various forms of Hindostani.

The following Bibliography is divided into four sections:

I.—General.—This deals with works giving a general account of the language or of one or more of its dialects, including works dealing with the subject from the point of view of comparative philology.

II.—Grammar, Dictionaries, and other helps to the student.—I have endeavoured to make this as complete as possible up to the date of the Mutiny. After that I have selected, perhaps in a somewhat arbitrary fashion.

III.—Selections, Collections of Scattered Pieces, and Collections of Proverbs.—This includes some Readers put together mainly for students.

IV.—Texts.—Here, with a few exceptions, I have confined myself to works which have been more or less critically edited by European scholars. It would have been impossible to enumerate the huge mass of texts which have issued without any attempt at editing from the native press of India. For them, the reader can consult Mr. Blumhardt's Catalogues of Hindostani and Hindi works in the British Museum Library, and of the same in the India Office Library. These are all published separately, and can be obtained at a moderate price. To this section I have added an appendix giving a list of early translations of the Scriptures into the various dialects of Western Hindi.

In each of the first three sections, all the works of one writer are grouped together, and each writer is arranged in order of the date of the first work mentioned under his name. In the fourth section writers are arranged alphabetically.

In the following list I have taken special care to include everything written by Garcin de Tassy. In this respect I have to acknowledge the assistance which has been kindly rendered to me by Monsieur J. Vinson. With his help I trust that I have been able to offer a not unworthy tribute to the memory of the great French scholar:

Section I.—General.

Abbot, Sanford; and Forbes, Duncan.—On the Origin and Structure of the Hindostanee Tongue, or General Language of British India. London, 1828.


Garcin de Tassy, Joseph Héliodore.—See Bland, N.; l’elencé, Français.


MoriSt, JOHN.—On Hindustani Syntax. Ib., Vol. IX., Pt. iii. (1866), pp. 263 and ff.


WESTERN HINDI.


CAMPBELL, SIR G.—Specimens of Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874 (Hindoo on pp. 2 and ff.).

I. S. E. I. P.—Sir George Campbell on Vernacular Education. The Oriental, Vol. IV. (1875), pp. 55 and ff. (On the value of the Urdu language compared with that of Hindi).


BHANDARKAR, SIR RAMKRISHNA GOPAL.—Pali and other Dialects of the Period. Ib., pp. 275 and ff.

BHANDARKAR, SIR RAMKRISHNA GOPAL.—Relations between Sanskrit; Pali; the Pārkhās and The Modern Vernaculars. Ib., pp. 314 and ff.


BHANDARKAR, SIR RAMKRISHNA GOPAL.—Phonology of the Vernaculars of Northern India. Ib., Pt. II., pp. 99 and ff.

BHANDARKAR, SIR RAMKRISHNA GOPAL.—Wilson Philological Lectures on Sanskrit and the Derived Languages, delivered in 1877, by H. G. Bh. Bombay, 1914. This is a reprint of the five preceding articles, with important additions.


WESTERN HINDI.


ALTAF AHMAD (ALI),—Shār o shārift (Poetry and Poetry). [This is the long introduction (pp. 228) to the Divān-e Hātī, but is quite independent of that work. It constitutes a modern Urdu Art Poetica.] Canopore, 1903.


BATES, T. S.—See LaCroze, Maturi Veyssière, in Introduction.

CHAMBERLACE, J.—See LaCroze, Maturi Veyssière, in Introduction.

FALLO, S. W.—See Garde de Taissy, Joseph Héliodore.

FOGGIN, DUNCAN.—See Arnot, Sandford.

KAMBOU D-CHA, D.—See Garde de Taissy, Joseph Héliodore.

LAISOUAR, ÉD.—See Garde de Taissy, Joseph Héliodore.

NEWBOLD, T. J.—See Garde de Taissy, Joseph Héliodore.

SCHULTZ, BENZ.—See Fritz, Johann Friedrich, and Adelung, Johann Christoph, in Introduction.

VATE, J. S.—See Adelung, Johann Christoph, in Introduction.

WILKINS, DAVID.—See LaCroze, Maturi Veyssière, in Introduction.

ZIEGGENALD.—See LaCroze, Maturi Veyssière, in Introduction.

SECTION II.—GRAMMARS, DICTIONARIES, and other helps to the student.

KETELER, JO. JOSHUA.—See Introductory Remarks (1715).

SCHULTZ, BENZ.—See Introductory Remarks (1744).


(Roman characters.)


GILCHRIST, JOHN BORTHWICK.—The Oriental Linguist, an easy and familiar Introduction to the Popular Language of Hindostan, comprising the Rudiments of the Tongue, with an extensive Vocabulary, English and Hindostanese, and Hindostanee and English; to which is added the English and Hindostanee parts of the Articles of War (from W. Scott's translation), with practical Notes and Observations. Calcutta, 1798. 2nd Edition, Calcutta, 1802.

GILCHRIST, JOHN BORTHWICK.—The Anti-journal, or a short Introduction to the Hindostanee Language (called Moors), comprising the Rudiments of that Tongue, with an extensive Vocabulary English and Hindostanee, and Hindostanee and English. Calcutta, 1800. [This is partly an abridgment of The Oriental Linguist.]

GILCHRIST, JOHN BORTHWICK.—Hindi Exercises for the first and second Examinations in Hindostanee, at the College of Fort William. Calcutta, 1801.


GILCHRIST, JOHN BORTHWICK.—The Stranger's East India Guide to the Hindostanee, or grand popular Language of India (improperly called Moors). Calcutta, 1802. 2nd Edition, London, 1803. Stranger's infallible East-India Guide, or Hindostanee Malmun in Perva, as a grammatical Compendium of the grand popular and military Language of all India (long, but improperly, called the Moors or Mowrish Jargon). London, 1803. This is a Third Edition of the preceding. (All in the Roman characters.)

GILCHRIST, JOHN BORTHWICK, AND MR. ABDU'-LILH MISKHIN.—The Hindoo Manual, or Casket of India; compiled for the Use of the Hindostane Pupils, under the direction and superintendence of John Gilchrist, by Meer Ubullah Misken. Calcutta, 1802.

GILCHRIST, JOHN BORTHWICK.—Practical Outlines, or a Sketch of Hindostannah Orthophy in the Roman characters. Calcutta, 1802.


GILCHRIST, JOHN BORTHWICK.—[Atteg's Hindoo], The Hindoo Moral-Preceptor; and Persian Scholar's shortest Road to the Hindostanee Language, or vice versa; translated, compiled and arranged by learned Natives in the Hindostanee Department, in the College of Fort William, under the direction and superintendence of J. B. G. Calcutta, 1803. (In the Persian character.) The Hindoo Moral-Preceptor, or Rudimental Principles of Persian Grammar as the Hindostanee Scholar's shortest Road to the Persian Language . . . . including the Pundimus, with an Hindostanee literal version. London, 1821. (Mostly in the Roman character. A Reprint of the preceding.) The Hindoo-Persic and English Vocabulary connected with the Rudimental Principles of Persian Grammar. London, 1821. (This forms Part 11. of the preceding.)

GILCHRIST, JOHN BORTHWICK.—Hindoo-Arabic Mirror; or Improved practical Table of such Arabic Words as are intimately connected with a due Knowledge of the Hindostanee Language. Calcutta, 1804.

VOL. IX, PART I.
IL.

GILCHRIST, JOHN BORTEWICK.—The British-Indian Monitor, or the Anti-juristomist, Stranger's Guide, Oriental Linguist, and various other Works compressed into a Series of portable Volumes, on the Hindoostane Language, improperly called Moors, with considerable Information respecting Eastern Tongues, Manners, Customs, etc. By the Author of Hindoostanee Philology, etc. Edinburgh, 1806. (Roman characters.)


GILCHRIST, JOHN BORTEWICK.—See also Bahadur Ali Husaini.

ANON.—The Indian Vocabulary, to which is prefixed the Forms of Impeachments. London (John Stockdale), 1788.

BALFOUR, F.—A Table containing Examples of all the different Species of Infinitives and Participles that are derived from Trilateral Verbs, in the Form in which they are used in the Persian, and in the Language of Hindostan. Asiatic Researches, Vol. II. (1790), pp. 207 and ff.

BABBIE, HENRY.—Dictionary, English and Hindoostanee: to which is annexed a copious and useful alphabetical List of Proper Names of Men, Women, Towns, etc., a great Majority of which appear to be of Persian, Arabic or Indian Origin. Madras, 1790. [This is Vol. II. Vol. I. does not seem to have been issued.]

BROOKS, T.—An Indian Glossary, consisting of some 1,000 Words and Terms commonly used in the East Indies, with full Explanations of their respective Meanings, forming an useful Vade-Mecum extremely serviceable in assisting Strangers to acquire with ease and quickness the Language of that Country. London, 1800.

LERNER, HENRY.—A Grammar of the pure and mixed East Indian Dialects, with Dialogues affixed, spoken in all the Eastern Countries, methodically arranged at Calcutta, according to the Brahmanical System, of the Shamsare Language. Comprehending literal Explanations of the Compound Words, and Circumlocutory Phrases, necessary for the Attainment of the Idioms of that Language, etc. Calculated for the Use of Europeans. With Remarks on the Errors in former Grammars and Dialogues of the Mixed Dialects called Moorish or Moors, written by different Europeans; together with a Refutation of the Assertions of Sir WILLIAM JONES, respecting the Sansare Alphabets; and several Specimens of Oriental Poetry, published in the Asiatic Researches. London, 1801.


LALLL LALL.—General Principles of Infection and Conjunction in the Braj Bhaaka, or, the Language spoken in the Country of Braj, in the District of Gwalior, in the Dominions of the Raja of Bharipoor, as also in the extensive Countries of Boonwara, Bhundawar, Unar Bud, and Bourdelkand. Composed by Shree Laloo Lal Kub, Bhaaka Moonshes in the College of Fort William. Calcutta, 1811.

AMINATULLA, MAULAVI.—Safar Urdoo, or Short Grammar of the Hindoostanee Language written in Hindoo Verson. Calcutta, 1810. See Garcia do Tasay.

ROBIECK, LUCR. TH.—An English and Hindoostanee Naval Dictionary of technical Terms and Sea Phrases, as also the various words of Command given in working a Ship, etc., with many sentences of great Use at Sea; to which is prefixed a short Grammar of the Hindoostanee Language. The whole calculated to enable the Officers of the Hon. East India Company's and Country Services to give their Orders to the Lascars with that Exactness and Promptitude, which, upon many

Roebuck, Lieut. T.,—See also Ghichrist, John Borthwick.


Shakespeare, John,—An Introduction to the Hindustani Language. London, 1845.

Anon.—Series of the Hindostany Primitives. Madras, 1815.


Muhammad Salih, (Mirza), and Price, Capt. W.,—A Grammar of the three principal Languages, Hindostani, Persian and Arabic, on a plan entirely new, and perfectly easy; to which is added a Set of Persian Dialogues, compiled by Mirza Mohammad Salih, accompanied with an English Translation by W. P. London, 1828. (Reviewed by Silvestre de Sacy, in the Journal des Savants for January, 1828.)


Price, Capt. William, and Tirtha-Purush Mitra,—Hindii and Hindustani Selections, to which are prefixed the Rudiments of Hindostanee and Braj Bhasa Grammar. See under Selections. Calcutta, 1827, 1830.

Price, Capt. William,—See also Muhammad Sali, Muhammad Ibrahim Muqarn,—Telugu Elphinstone (Present to Elphinstone, the Governor of Bombay). A Hindostani Grammar. Bombay, 1823.


Breton, P.,—A Vocabulary of the Names of various Parts of the Human Body, and of medical and technical Terms, in English, Arabic, Persia and Sanscrit. Calcutta, 1827.

Adam, Rev. M. T.,—Hindi Bhaskara Vyakaran. A Hindoo Grammar, for the Instruction of the Young, in the form of easy Questions and Answers. Calcutta, 1827.


Arnott, Sandford, and Forbes, Duncan,—Grammar of the Hindustani Tongue in the Oriental and Roman Characters, and a Selection of easy Extracts for Reading in the Persi-Arabic and Dussehr Characeters, by S. Arnott, with a Vocabulary and Notes, by Duncan Forbes. London, 1844.


GARCIN DE TASTY, JOSEPH HÉLIOPODE,—See Delouche, François.

THOMPSON, J. T.—An English and Hindustani Spelling Guide. Scramore, 1832.


THOMPSON, J. T.—A Dictionary in Oordoo and English, compiled from the best authorities, and arranged according to the order of the English Alphabet. Scramore, 1838.


KISHAN RAO.—Polyglott Interlineair, being the first Instructor in English, Hindi, etc. Calcutta, 1834.


BROOKS, JAMES R.—The Practical Oriental Interpreter, or Hints on the art of translating from English into Hindustani and Persian. London, 1845.


ANON.—Introduction to the Hindustani Grammar, adapted to the Use of Students in the Presidency of Madras. Madras, 1842. 2nd Edition, Madras, 1851 (Hindostane Grammar for the Use, &c.).


Ahmad `Ali (of Delhi).—Paī-iōd chaṭhama. (An Elementary Grammar of Urdu.) Delhi, 1845.

FORBES, DUNCAN.—The Hindustani Manual; a Pocket-Companion for those who visit India in any Capacity; intended to facilitate the essential Attainments of Conversing with Fluency and Comparing with Accuracy in the most useful of all the Languages spoken in our Eastern Empire. In two
WESTERN HINDI.


IMAM BAKSH, MAULAVI.—Grammar of the Urdu Language, by Moulvi Imam Baksh, of the Delhi College. Delhi, 1849.


GRANT, HENRY N.—An Anglo-Hindustani Vocabulary, adapted for European Sojourners in India. Calcutta, 1850.


BROWN, C. P.—The Zillah Dictionary in the Roman Character: explaining the various Words used in Business in India. Madras, 1852.

BROWN, C. P.—English and Hindustani Phraseology, or Exercises in Idioms. Calcutta, 1855.


CARNICT, PATRICK.—Kachasri Technicalities, or a Glossary of Terms Rural, Official and General in daily Use in the Courts of Law and in Illustration of the Tenures, Customs, Arts and Manufactures of Hindustan. Allahabad, 1853. 2nd Edition, b. 1877.


ANON.—English and Hindustani Vocabulary. Madras, 1854.

DEW-TREAD.—Duboisread's polysyllabic Grammar and Exercises in Persian, English, Arabic, Hindi, Oodoo and Bengali. With an Analysis of Arabic and synonymous Words; and of logical Argument. For the Use of Students. Calcutta, 1851.

FALLOWS, S. W.—An English-Hindustani Law and Commercial Dictionary of Words and Phrases used in civil, criminal, revenue, and mercantile Affairs; designed especially to assist Translators of Law Papers. Calcutta, 1858.

WESTERN HINDI.


GHULAM HUSSAIN,—A Collection of Idiomatic Sentences in English and Hindustani, by Ghulam Hussain. Madras, 1858.


WILLIAMS, (Sir) MONIER,—Hindustani Primer; containing a First Grammar suited to Beginners and a Vocabulary of common Words on various Subjects. Together with useful Phrases and short Stories. London, 1860.


KAYE, H. G.,—Thesaurus of English and Hindustani Technical Terms used in Building and other useful Arts; and scientific Manual of Words and Phrases in the higher Branches of Knowledge; containing upwards of five thousand Words not generally to be found in the English and Urdu Dictionaries. Hartford (printed), 1859.


HAIDAR JANG BAHADUR,—Key to Hindustani, or an easy Method of acquiring Hindustani in the original Character. By Hyder Jung Bahadur. London, 1861.


MATHER, COTTON,—See also Williams, (Sir) Monier.

NIKH 'AL BAYYIN, FAIS ALI KHAN, AND MUHAMMAD AYUB,—Qawwâl-e Urdû, an Urdu Grammar, in four parts: Part I—III. by N. 'A. B. and F. A. Kd., and Part IV. by M. A. (2 Place), 1862; Allahabad, 1863-70; ib., 1871-74; Lucknow, 1869; ib., 1873; Allahabad, 1874; Lucknow, 1874; ib., 1875; Chapra, 1875.

HARBOUR, G. P.—A Vocabulary, English and Hindustani containing... Nomenclature of Ordinance Stores... a Collection of Military Terms... Bombay, 1865.

MATHUR PRAKASH MISHRA,—Trilingual Dictionary, being a comprehensive Lexicon in English, Urdu and Hindi, exhibiting the syllabic Pronunciation and Etymology. With Explanations in English, Urdu and Hindi in the Roman Character. Benares, 1895.


BECHAMAND, R. H.,—Outlines of Amharic, containing an English, Oromo and Amharic Vocabulary, Phrases in English and Amharic, and a rudimentary Grammar, for the use of the Forces proceeding to Abyssinia. Scarsmore, 1867.


ANON.—Idiomatic Sentences and Dialogues in English and Hindustani. Lahore, 1872, 1873, 1878.


ANON.—Idiomatic Sentences and Dialogues in English and Hindustani. (Published for the Department of Public Instruction, Punjub.) Lahore, 1872.


ATKINSON, E. T., See Bensou, T.

HOMÉM, PAULO MANIA.—Novo Vocabulário em Portuguese, Csanam, Ingles e Hindostani. Coordenado para o uso dos seus patriotas que porcorrem a India Inglesa. Assiagão, Bomhaim (printed), 1874.

PEZONI, MONSIGNORE.—Grammatica italiana e indostana. Sivadana, 1874.


PLATTS, JOHN T., See Forbes, Duncan.


ANON.—Glossary of Indian Terms, for Use of Officers of Revenue, etc. Madras, 1877.


DURÁ PRÁAD, Subadar-l-kawásí. An Elementary Urdu Grammar in two parts. Lucknow, 1877. [Written at the request of Mr. Kempson.]


ASOR.—Vocabulary of Technical Terms used in Elementary Vernacular School Books. Lahore, 1879.


ZIM 'AL, SITE, (JALIL),—Galghar-e Faiz. (A Dictionary of Urdu (mostly Hindi) words and idioms explained in Persian.) Lucknow, 1880.


HUTCHINSON, R. P.—Glossary of Medical and Medico-Legal Terms, etc. 2nd Edition, Calcutta, 1881.


BANNES, J.—See Dowson, J.; Bates, J. D.


KERSAL, W.—Grammatica Lingua Indostana. Sardhana, 1883.


FOUGUES, A. E., PROF.—Hindustani zabaw ke Qawwâl, Grammatica indostana ad Uso degli italiani. Napoli, 1883.


ASOR.—Polyglot Grammars and Dialogues. Delhi, 1885.

ASOR.—Handbook to Hindostani Conversation, etc. Calcutta, 1886.


MACHHON, CAPTAIN,—Useful Hints, Phrases, and Sentences for Students in Hindustani. Poona, 1886.


ROGERS, C. W.,—How to speak Hindustani. London, 1887.

SAITID AHMAD,—Hindustani-Urdu Lexicon. Delhi, 1887.


MOHAMMAD AKBAR ALI,—Jugdalaksat-e Urdu. Lucknow, 1889. (A dictionary of idiomatic meanings of words, with illustrations from standard authors.)
WESTERN HINDI.


ST. QUENTIN, RÉDE DE,—Abrégé de Grammaire hindoustanie. Rouen, 1890. (Roman character.)

SMITH, PETER,—Urdu Grammar. Calcutta, 1890.


TWEDDE, J.,—Hindustani as it ought to be spoken. Supplement. Calcutta, 1893. [A key to the above work.]

AMIR AHMAD,—Ameer's Dictionary. Rampur, 1891.

HAJJ DÉS, BÉB.—Bébok Kosh. (A Hindi Dictionary in Hindi.) Bankipore, 1892.


DIAS, S. S. DE JÉSUS,—Três Mil Vocabulos em Portugues, Concave, Inglez e Hindustani. Bombaim, 1892.

GOKHALE, V.,—Hindustani without a Master. Bombay, 1892.

PHILLIPS, COLONEL A. N.,—Hindustani Idioms, with Vocabulary. London, 1892.


JANSEN, H.—(1) Bemerkungen Zur Verbindung im Urdu (pp. 63) als Teil der Einleitung zum (2) Transcriptionstext der Wasitext des Amānāt. Friedrichshagen, 1893. ['Amānāt' is the Tahallus of Ágha Hasan.]

JAWÄHÄR SIHÄN,—The Urdu Teacher. Umballa, 1893.


SCHULTZE, M.,—Grammatik der hindustaniischen Sprache. Leipzig, 1894.


RANKING, G.,—Urdu-English Primer. For the Use of the Colonial Artillery. 1899.

RANKING, G.,—Introductory Exercises in Urdu Prose Composition. A Collection of 50 Exercises with Idiomatic Phrases and Grammatical Notes, accompanied by a full Vocabulary and Translation of each Passage. Calcutta, 1896.


SHAH, G.,—A Grammar of the Urdu or Hindustani Language. Calcutta, 1895.

SHALL, G.,—See also Roebnok, Lieut. Th.


ANON,—The Student's Practical Dictionary, containing English Words, with English and Urdu meanings in Persian Character. Allahabad, 1897.

ANON,—The Student's Practical Dictionary, containing Hindustani Words, with English meanings in Persian Character. Allahabad, 1900.


ANON,—The Student's Practical Dictionary of the Hindustani Language. Allahabad, 1908.

SANGAI ROY, S.,—A practical Method of Learning the Hindustani Language. Madras, 1897.


NARAIN, R.,—The Best Instructor of Hindustani, without the aid of a Masnushi. English and Roman. Muttra, 1898.


ILIO AHMED MAHLUT,—The Urdu Self-Instructor. Delhi, 1899.


DANN, GEORGE J.,—An Introduction to Hindi Prose Composition. Benares, 1900.


POLLOCK AND HOSSAIN.—Pollock's pocket Hindustani. Calcutta, 1900.


HOOPER, REV. W. J.—Helps to the Attainment of Hindustani Idioms, etc. London (Christian Literature Society for India), 1901.


PHILLOTT, Lieut.-Colonel D. C.—Hindustani Pocket Book or Urdū Idioms. Collected and translated by D. C. F. Calcutta, 1912.


ARYA.—Hindi Grammar, in Hindi and English, in which is treated the Braj Dialect with Illustrations from the Rajasthī. Benares, n.d.


‘ARDU’Z-LAH, MR. COMMONLY CALLED MIKHET.—See Gilchrist, John Borthwick.

AMADUDDIN (AMADVIDOO), MR. CHRISTOPHER.—See Belgatti, Casiano, in Introduction.

BADLET, B. H.—See Craven, Rev. T.

BEERLAND, L’AGE.—See Forbes, Duncan ; Garcia de Tassy, Joseph Hélodore.

CALLENBERG, J. H.—See Schultze, Benj.

FAZIl ALLAH KHAN.—See Nigar ‘Ali Beg.

FAGIS CHAND, LILLI (VAHNE), OF DELHI.—See Fallon, S. W.

FRANCIS, C. R.—See Small, G.

HUNTER, WILLIAM, M. D.—See Taylor, Captain Joseph.

JAPAR HUSAIR.—See Pritchard, Ilidus T.

KURDI-DUA BEO.—See Pritchard, Ildus T.

LAZARD, E. J.—See Brice, N.

LEE, W. NASSAU.—See Thompson, J. T.

MONIER-WILLIAMS.—See Williams, (Sir) Monier.

MUHAMMAD ABDAN.—See Nigar ‘Ali Beg.

MUHAMMAD FYRAT, MIKHET.—See Hadley, George.

MUHAMMAD HASSAN (QAITO).—See Inshā Allah Khān.

NASH, MRS. FRASER.—See Small, G.

RENAUD,—See Garcia de Tassy, Joseph Hélodore.

SCOTT, W.—See Gilchrist, J. Borthwick.
SECTION III.—SELECTIONS, COLLECTIONS OF SCATTERED PIECES, AND COLLECTIONS
OF PROVERBS.

GILCHRIST, JOHN BORTWICK.—The Oriental Fabulist or polyglott Translations of Esop's and other ancient
Fables from the English Language into Hindoostance, Persian, Brj Bkha, Bonga and Suhkrit
(sic) in the Roman Character by various Hands, under the direction and superintendence of J.
Gilchrist, for the use of the College of Fort William. Calcutta, 1803.

GILCHRIST, JOHN BORTWICK.—The Hindes Story-Teller, or entertaining Emperor of the Roman, Persian,
and Negree Characters, simple and compound, in their Application to the Hindoostance Language,
as a written and literary Vehicle, by the Author of the Hindoostance Dictionary, Grammar, etc.

LALLU LAL.—Laftage Hind.—The new Encyclopædia hindoostanica of Wi, containing a choice Collection
of humorous Stories in the Persian and Negree Characters, interspersed with appropriate Proverbs,
anti-bibious Jests, brilliany Bonmots, and rallying Repartees in the Brbhu and Brj Bkha Dic-
tects; to which is added a Vocabulary of the principal Words in Hindoostance and English; by

LALLU LAL AND SMITH, W. CARMichAEL.—Second Edition of the foregoing under the Title of,—The
Luta,sif Hindes, or Hindoostance Jest-Book, containing a choice Collection of humorous Stories, in
the Arabic and Roman Characters; edited by W. Carmichael Smyth, London, 1841. (Smyth in
this edition has omitted the 'Negree' portion of Lallu Lali's compilation, also some verses in
Sankrit and Brj Bkha, and the Vocabulary.) On the other hand, he has added a transcrip-
tion into the Roman Character throughout. The third Edition is entitled as follows,—The
Luta,sif-Hindee, or Hindoostance Jest-Book, containing a choice Collection of humorous Stories in
the Arabic and Roman Characters; to which is added a Hindoostance Poem, by Meer Muhammad

LALLU LAL.—The Saba Bidas. (Title page absent on all copies available.) Calcutta, 1813.

LALLU LAL AND PRICE, W.—The Saba Bidas, a Collection of Stanzas on various subjects, in Hindoes, by
different Authors. Edited by Captain W. Price, Professor of Hindoo and Hindoostance in the
College of Fort William. Calcutta, 1829. (The colophon is dated 1829.)

LALLU LAL AND GILBERTSON, G. W.—The Assembly of Mirth (sic). A literal Translation into English
of the Saba Bidas, one of the Degree of Honour Hindi Text-Books, by G. W. G. Bennoode.
1800. (The name of the book means 'The Mirth of the Assembly,' not the 'Assembly of Mirth'.)

SHAKESPEARE, JOHN.—Muntakhabat-i-Hindi, or Selections in Hindoostani, with a verbal Translation and
grammatical Analysis of some Part, for the use of Students of that Language. By T. S. Oriental
Professor at the Honourable East India Company's Military Seminary. London, 1817. Second
Edition, London, 1823; Third, 1834; Fourth, 1844; Sixth, 1852. Ten Sections of a Description
of India, being a portion of J. Shakespeare's Muntakhabat-i-Hindi. By N. L. Beemolho. Dublin,

ANON.—Hindoostanee and English Student's Assistant; or, Idiomatical Exercises. Calcutta, 1826.

GARDIN DE TASSY, JOSEPH HÉLIOZODE.—Anecdoti relative au Brajhbakh, traduite de l'Hindoostanee.

GARDIN DE TASSY, JOSEPH HÉLIOZODE.—Indolence des Domestiques indiennes. Anecdoti hindostani. Jour-
nal Asiatique, III, xii. (1841), pp. 191 and ff.

GARDIN DE TASSY, JOSEPH HÉLIOZODE.—Proclamation de Lord Ellenborough, Gouverneur Général de l'Inde,
au Sujet des Portes du Temple de Somnath, Texte hindoustani, publié et traduit. Journal

GARDIN DE TASSY, JOSEPH HÉLIOZODE.—Chromothècè hindoustani (Urdu et Dakhani), à l'Usage des Élèves
de l'École Spéciale des Langues Orientales Fiancées. Assisted by Théodore Pavie and l'Abbé

GARDIN DE TASSY, JOSEPH HÉLIOZODE.—Spécimen d'une Collection de Lettres hindoustani originales. Jour-
nal Asiatique, IV, x. (1847), pp. 353 and ff.

GARDIN DE TASSY, JOSEPH HÉLIOZODE, et LANGEREAU, Éd.—Hindi Hindini Muntakhabat. Chrismathec
Hindie et Hindoie à l'Usage des Élèves de l'École Spéciale des Langues Orientales Fiancées


GARCIN DE TASST, JOSEPH HÉLIODORE, — See Ja'far 'Ali Bahâdur, Mir; Shakespeare, John.

AdaM, REV. M. T., - Pleasing Tales, or Stories to improve the Understanding, translated into Hindoos, by M. T. A. Calcutta, 1828. Other Editions, Calcutta, 1834, 1836; Agrâ, 1837.


Manî Lâl Lâlî, — The Gulista-n-Nishat, or Noreg of Pleasure: a Collection of poetical Extracts in Persian and Hindoustani, from more than a hundred of the most celebrated Authors, arranged according to the Subject and Sentiment and well adapted for the Student of these Languages. Calcutta, 1836.


Pâvî, Théodôre, — See also Garcin de Tassy, Joseph Héliodore.

Cox, Capt. Edward, — The Regimental Moolah, being a course of Reading in Hindoostanee. London, 1847.


Sîva Prâsînd, Râ, — Hindi Selections [Gû-kâ], compiled under the Directions of the Commission appointed to arrange for the Preparation of Hindoostani Class Books as Language Texts, to be
WESTERN HINDI.


HALL, FITZEDWARD, — *Hindi Reader, with Vocabulary.* Hartford, 1870, 1884.


HOEN (? HESSE), S., — *Second Hindostanie Reader.* London, 1875. (? the same author as Saiyid Husain, Munshi, ab.)


SMITH, V. A., — *Some Hindu, Songs and... Calcutta Renew., LXXIV (1882), p. 334.


SMITH, Captain (Col. Sir) R., — *See Fallon, S. W.*

BADLEY, REV. B. H., — *Jagieandae, the Hindu Reformer. Indian Antiquary, Vol. VIII. (1879), p. 289. (Contains Selections from his works.)

BADLEY, REV. B. H., — *See Craven, T., in Section II.*


TEMPLE, Captain (Col. Sir) R., — *Folk Songs from Northern India. Calcutta Renew., LXXVIII (1884), pp. 273 and 295.


TEMPLE, Captain (Col. Sir) R., — *See Fallon, S. W.*

ANNON, — *Hindustani and English Parallel Proverbs. Together with some Persian and Hindustani Parallel Proverbs.* Delhi, 1885.


KEMPSON, M., — *First Hindustani Reader.* Lithographed. (Place of publication), 1892.

MORRIS, J., — *English Proverbs, with Hindustani Parallel. CANNYER, 1893.*

PHILLOTT, LIEUT.-COLONEL D. C., — *Urdu Roznarra or "Every-day Urdu." Official Text-book for the Examination of Military Officers and others, with the Lower Standard Hindustani. Edited with notes by D. C. P. Calcutta, 1911.

PHILLOTT, LIEUT.-COLONEL D. C., — *Annotated English Translation of the Preceding.* Calcutta, 1911.


PHILLOTT, LIEUT.-COLONEL D. C., — *Annotated English Translation of the Preceding.* Calcutta, 1911.

MUHAMMAD YUSHOF JAN'ATI, KÂN BAHADUR, SHAMSUL 'ULAMÉ, — *Annotated Glossary to the Urdu Roznarra. (See Philott, Lieut.-Colonel D. C., ed.).* Calcutta, 1911.


*ABDU'-L-MAJID, HAKIM MAOULI, — See KAH KRISHNA, RAJÄ.

FAQIR CHAND, LILLI, (VAISH), — See Fallon, S. W.

GILBERTSON, G. W., — *See Lalla Lal.*
SECTION IV.—TEXTS (alphabetically arranged under Authors’ names).


'Abdu’l-Lâh, Mir, called Mísikán,—See also Ghilchrist, J. B., in Section II.


'Abdu’l-Lâh, Múhsínt,—See Arabic Nighta.

'Adîlshâh Khán,—See Amman, Mir; Lâllu Lâl.

Áhá Háq (Amákat),—See Jânán, H., in Section II.


Alexander, James Edward,—See Tisânâ’-dîn.

Álîshâh Husain (Hâjt.),—Mâjâlât-‘n-masâ’t. (2 Pts.) Lahore, 1874, 77.

Maddâ-Jâzir-e Islâm (the Edh and Flaw of Islam). Commonly known as the Musâddâs-e Hâjt. 1st Edition, (? Place), 1875; others, Delhi, 1886 (with glossary); Alligur, 1885.

Háyat-‘n-Sâdâ, Delhi, 1896.

Majâlât-‘n-nâmâs-e Hâjt. Delhi, 1890.

Sb Brân-bât Mâjâlât. 4th Edition, Delhi, 1892.

Divân-e Hâjt, Cawnpore, 1893. See also Section I., above.

Yâdâr-‘e Ghâlî. Cawnpore, 1897.

The Quatrains of Hâjt (Maulavi Sayyid Altâf Husâin Amârî Pânîpâtî) edited by (permission of the author) in the Roman Character, with a translation into English by G. E. Ward. London, 1904.

Amâkat.—See Jânán, H., in Section II.

Amnâvat’-Lâh, Mâullát,—Hidayât ol Islam ( HIDAYAT-ül-İSŁAM), compiled by Mu‘owwâs Ummât Ollah, in Arabic and Hindoostanee. Translated under the superintendence of, and by J. Ghilchrist. (In two volumes, of which only Vol. I. was published.) Calcutta, 1804.

Amkâr Dâtt Bîrâ,—See Bihatâ Lâl.

Ammân, Mâr,—Bâgh o Bahâr. One hundred and two pages appeared in Ghilchrist’s and ‘Abdul-Lâh Mísikán’s Hindu’s Manual or Gazetteer of India. Calcutta, 1802. See Section II.

The Tale of the four Darweesh: translated from the Ooroo Tongue of Meer Ummun

by L. F. Smith...


The Tale of the First Darweesh is given in M. J. Vinson’s Manuel de la Langue hindostanee, pp. 111 and 112. See Section II.

Note—The original is a translation of the Chahar Darweesh of Amir Khasaran.

ANDERSON, LEWIS, R. P.—See Nikhil Chand (Lahore).

ARABIAN NIGHTS.—Kihayatool Jaleelah, Translation of Alfliyatiinoolielah, called Arabian Nights; for the Use of the College at Fort St. George. Translated by Moolah Shamsuddina Uthmed. Madras, 1836. (Contains only the first 200 Nights.)

Tarjuma Alf Laila M. (The Translation is by Moolah ‘Abdu’ll-Karim, from the English of E. Forster.) Cawnpore, 1844; ib., 1853; Bombay, 1869; Cawnpore, 1862-63; ib., 1869; ib., 1876; ib., 1893-84; Delhi, 1890: Tarjuma-i Alf (sic) Laila ba-rusul-i-Urdû. (Do Jild baharfar-t- Yarop.) Romanized under the superintendence of T. W. H. Tolbert... and edited by Frederic Pincott. (The first half, i.e., Jilds I. and II. of ‘Abdu’ll-Karim’s Translation.) London, 1882.

Saharay Rajaani Charitra. (Abdu’l-Karim’s Version translated into Hindi by Paqdit Pyaris Lal.) Lucknow, 1876.

Alf Laila Nuw Muqarn. (Translated into verse in four parts, by Muhammad Asghar ‘Ali Khud Naim, Togarim Shaidin (Pts. II. and III.), and Wajidi Shaidi Lal Chaman, respectively. Lucknow, 1861-68.

Haadhi Dastan. (A prose version by Togarim Shaidin.) Lucknow, 1869.


Shahibdin-e Hairat. (A translation in the form of a novel, by Mirza Hairat of Delhi, illustrated.) Delhi, 1892.

Alf Laila-e Dungudad, also called Mashaibai-e Baghuddad. (An imitation of the Arabic Nights, by Mirza Hairat of Delhi.) Delhi, 1892.


(This, like the Kohkhyah Thath Hindiki Thath of Inghai Allah, is in pure Hindi, absolutely free from both Persianization and Sanskritization. Unlike the older work, the idiom is that of Hindi, rather than that of Urdu. This is most noticeable in the order of the words.)

ATQAHYA SIOUN UQDHYA, PAQDHY, CALLED HAM AUDH,—Adh-khila Phol. Another novel in the same style. Bankipore (Ngeri Character), 1905.

AZAH—See Muhammad Iqbal.

‘AZTU-DYN AHMA—Kante Fondina. Lahore, 1895.

BAHARDOO ‘ALI, MIR,—Uthianq Hindus or Indian Ethics, translated from a Persian Version of the Hikiyopyaders, or Salutary Counsel, by Meer Bahadoor Ules, under the Superintendence of J. Gilebrist. Calcutta, 1903. Other Editions: Madras, 1845; Bombay, 1875; Madras, 1873.
Edited, Mir Bahdur Ali. ... Edited, with an Introduction and Notes, by Syed Abdus. London, 1965. Extracts from the book will be found in Price's Hindoo and Hindoostane Selections. See Section III.

See Hasan, Mir.

Baker, K. M.—See Lalla Lâl.

Bakker, W. B.—See Mahar Ali Khan Wila.

Beames, J.—See Chand Bardâi.

Beard, G. W. Bowdler.—See Hasan, Mir.


Bertaud, I. Abâf.—See Haidar Baksh (Haldari); Shâr 'Ali Afsâs; Ta'âsâmû'd-din.

Bhavâra-prâdâra.—See Lalla Lâl.

Bhârâla Lâl.—The Satayya of Bihârî with a Commentary entitled the Lala Chandrika; by Shree Laloo Lal Kuri, Bhalâ Moosahar, in the College of Fort William. Calcutta, 1819. A revised edition issued from the Office of the Superintendent of Government Printing, India, in 1896, by G. A. Grierson. It is entitled 'The Satayya of Bihârî, with a Commentary entitled Lala Chandrâra, by Cî Lalla Lâl Kuri.' Several editions have been published by native presses, amongst which may be mentioned Śrîgâra-saptâsta, Benares, 1873. (This includes a Sanskrit metrical version and a Sanskrit commentary, both by Paramânanda Paûdit); Śrî-Bihârî Sat-stât. Hari-prakâsi Tîkâ sahit, Benares, 1892. (Has an excellent commentary by Hari Prakâsi); Bihârî-Bihârî, Benares, 1898. (Has an introduction, and a commentary in the Kuḍâalîya metre byAmbîktâ Dâtt Byâs.)


Carmichael-Smith.—See Smyth.

Chaman.—See Kâtim 'Ali Jawân.

Chand Bardâi.—Only portions of the text have been printed. Parts have been edited by Mr. J. Beames and by Dr. A. F. R. Hoeule, C.I.E., in the Bibliotheca Indica. The latter gentleman has also translated a section of the portion which he edited. Canto I. has also been edited in Benares by Paûdit Mohântâl Vashânâl Paûdâ, under the title of M. V. Paûdit's Manuscript of the Prithârvîd Râma of Chand Bardâi, edited in the original old Hindi with critical Notes by Paûdit, etc. Benares, 1887, 1888. A continuation is now (1912) being issued in Benares by the Nâgâri Prachârîn Sahâbhâ. The following are the principal works dealing with the poem: —


Beames, J.—Reply to Mr. Groome. Ib., p. 171.


Beames, J.—List of the Books contained in Chand's Poem, the Prithârvîd Ram. Ib., p. 204.


WESTERN HINDI.


MAHANLAL VISHNU LAL PANDIT, PANDIT,—The Defence of Prithviraj Bāsi. Benares, 1887. This is a reply to the preceding.


CLINT, L.,—See Inshā Allah Khan, called Inshā.

COURT, MAJOR HENRY,—See Hama, Mir; Muhammad Rafi; Sher 'Ali Afzal.

DHAWA DAS,—Bhadra-namacal (a series of Lives of the Saints, in Braj Bhākhā), edited by Rādha-krishna Das in Nagari Prabandha Grantha-mālā, No. 1. Benares (printed Allahabad), 1901. (The work was written early in the 17th century.)

EASTWOOD, E. D.,—See Amman, Mir; Hafiz-ud-din Ahmad; Ikrām 'Ali; Lāl Lāl; Mahār 'Ali Khan Willa.

FARR, L.,—See Kaţim 'Ali Jawān.

FERS, DUNCAN,—See Amman, Mir; Haidar Bakhsh (Haidar); Ikrām 'Ali; Mahār 'Ali Khan Willa.

GARCÉ DE TART, JOSEPH ÉLÉMINTO,—See 'Aبد-اللāh, Mir, called Makīn; Ahmad Khan, Siyād, C.S.I.; Amman, Mir; Ikrām 'Ali; Muhammad Tāqī, Mir; Nihāl Chandra (Lahōr); Tāfżān-dīn; Waṭlāl-dīn, Shah.

GHULAM AHMAR,—See Hafiz-ud-din Ahmad.

GHULAM HAI DAR,—See Ikrām 'Ali; Muhammad Rafi.

GHULAM MUHAMMAD, MUNIR,—See Mahār 'Ali Khan Willa.

GILGHINT, J. H. B,—See Amānāt-ud-dīn; Amman, Mir; Bahādur 'Ali, Mir; Haidar Bakhsh (Haidar); Kaţim 'Ali Jawān; Hama, Mir; Nihāl Chandra (Lahōr); Sher 'Ali Afzal.

GIHRMĀR GUSKHAY,—See Sur Dass.

GIRI, G. A.—See Bihārī Lāl.

GROWSE, F. S.,—See Chaud Bardāi.

HAIFZ-UD-DIN AHMAD,—The Khirdu Ufro (Khird-afro), or the Ayar Danish of Abul Fazl, translated into Hindoostanee, by Muslimee Shuekh Hafesood-Deen Ahmud. Calcutta, 1803 or 1803 (Incomplete). The Khirdu Ufro; originally translated into the Hindoostanee Language, by Muslimee Hafesoddin-Uhmad, from the Uyar Danish, written by the celebrated Shuekh Ubesch Fazl, Prime Minister to the Illustrious Ukbar, Emperor of Hindostan. Revised, compared with the original Persian, and prepared for the Press, by Captain Th. Rouchuk with the Assistance of Monalveez Kazim Ueez and Moonshoos Ghoolam Uekar, Mirze Beg and Gholam Qadir. Calcutta, 1815. Khird-Afr (the Illuminator of the Understanding) by Moalor Hafiz-ud-din. A new edition of the Hindustani Text, carefully revised, with Notes, critical and explanatory, by Edward Eastwick, F.R.S., F.S.A., M.R.A.S., Professor of Hindustani at Yale University, New Haven, Connecticut. Hartford, 1897. The Khirdu Ufro: translated from the Urdu into English, and followed by a Vocabulary of the difficult Words and Phrases occurring in the text. by T. P. Manuel. (Only a portion of the Work has been translated.) Calcutta, 1861. (N.B.—'Abd-Allāh's Ayār-e Dānish is a simpler Persian version of Ḥusein ibn 'Ali al-Kāshfī's Anwār-e Suhaibī.)

HAIDAR BAHERI (HAIDAR), SAITID,—Arājīg-e Mahīl. Published by Munṣūd Qudratul-īāh. Calcutta, 1803. Arājīg-e Mahīl. A translation into the Hindostanee Tongue of the celebrated Persian Tale entitled Qeem, e Hatim Tāi, executed under the direction of John Borthwick Gilchrist... by Sned Hyderbāz Hyderree. Bombay, 1845. Many other editions in India. Among them one in the Nāgār character, (Calcutta, 7) 1843, and one in the Gujarāt character (Bombay, 1877). (N.B.—There is another, altogether different, Arājīg-e Mahīl, dealing with the history of India, by Sher 'Ali Afzal.)

HAIDAR BAHERI (HAIDAR), SAITID,—Tātār Kuhāno. A Translation into the Hindostanee Tongue of the popular Persian Tales entitled Tātār Kuhāno, by Snegd Hunde Bakhsh Hacuredro. Under the Superintendence of J. Gilchrist. Calcutta, 1804. (An edition of four pages of this work had previously appeared in 1809 in Gilchrist's Hindu Manual.) Other Editions: Calcutta, 1834; 3. 1839; Bombay, 1840; Madras, 1841; Bombay, 1844; Delhi, 1859; Cawnpore, 1864;
Western Hindi.

Bombay, 1870, and many others. Totā Kahānī; or Tales of a Parrot, in the Hindustāni Language. Translated by Saiyid Haidar Baksh, surnamed Haidari ... a new Edition with ... a Vocabulary of all the words occurring in the Text, by D. Forbes. London, 1832.


Hāydr Baksh (Haidar), Saiyid. — Coolī ṭāḥfūrī; or the Flower of Forgiveness, being an Account ... of those Moslem youth called Shoohada or Martyrs, from the Time of Moshahmad, to the Death of Hoosain at Kurdu. By Meer Haidar Baksh Hudducess. Calcutta, 1812.

Les Écoutes de Haidari, récits historiques et épiques sur la Vie et la Mort des principaux Martyrs musulmanes, Conté au Tibet par M. l’Abbé Bertrand, ... suivis de l’Éloge de Mūsīn, traduite de la même Langue, par M. Garcin de Tassy. Paris, 1845.

Hāydr Baksh (Haidar), Saiyid. — See Shar ‘Ali Afsār.

Hāydr, Mīzā. — See Arabian Nights.

Hali, F. E. — See Lalīt Lalī.

Hari Prakhī, — See Bilār Lalī.

Hānīchandā, — See Sūr Dās.


Hārān, Mīr, — See also Nīhil Chand (Labhīrī).

Herkhōrī. — See Ja’far Sharīf.


'Gautala.' Its value consists in its style, which, though pure and elegant Urdu and fully intelligible to the Musalmans of Delhi and Lucknow, does not contain a single Persian word. On the other hand, it is equally free from the Sanskritisms of Pauḍita. The idiom (including the order of the words) is distinctly that of Urdu, not of Hindi. In this last respect, it differs from the work of Ayōdhya Siyāgh Upādhyāy, in which the order of words is that usual in Hindi.

**Kālī Krishna, Rāj.-** See Maqbara 'Ali Khān Willa.

**Kāsim 'Ali Jāwār (Mīrā) AND LALLū Lāl.-** Singh Jahan Butrosce, or Anecdotes of the celebrated Bikramajit, . . . translated into Hindoostanee from the Brij-Bhakta of Soondar Kubooswarr, by Meera Kāsim Ulee Jwān, and Shree Luḷhoe Lāl Kūb. Calcutta, 1805. Second Edition, Calcutta, 1816. Other Editions: Calcutta, 1839; Agrā, 1843; Bombay, 1854; Lucknow, 1862; Benares, 1865; Lucknow, 1870; in. same date; Delhi, 1875; Lucknow, 1877; Meerut, 1882. All the above are in the Nāgār character. In the Gurmukhi character, Lahore, 1876. In the Persian character, Agrā, (?) 1866; Lucknow, (?) 1868.

**Singhāsān Battis Mangām (a metrical version),** by Raṅg Lāl, alīs Chāman. Cawnpore, 1869; 6th, 1871.


A Throno of Thirty-two Images, or the Battis Singhāshān. (Translated into English.) Calcutta, 1858.


(Extracts from the S. B. in J. Vinsou's Manuel de la Langue Hindoustani, pp. 150 and ff.)

See Section II.


**Kāsim 'Ali Jāwār (Mīrā).-** See Ḥāṣīya'd-dīn Ahmad; Muḥammad Raḥf, commonly called Saudā; Muḥammad Taqī, Mīr.

**Kempson, M.-** See Nasīr Ahmad.

**Lakhman Siśā, Rāj.-** Sabundela or the Lost Ring; a Sanskrit Drama of Kalidas, translated into Pārsa and Varṣe, with notes by Kūshvar [Rāja] Lākshman Siśā, Deputy Collector, N. W. P. [pp. 93-175 of Šīva Prasūtād Hindī Selections (1867)]. Another Edition, Benares, 1897.

The Sabundela in Hindī. The Text of Koṅ OMIT; Lākshman Siśā critically edited, with grammatical, etymological, and exegetical Notes, by F. Piucozzi. London, 1876.


Western Hindi.


Lallu Lal, Madho Bilas; Tale of Madho and Sulochan, in poetry (done into Hindi from the Sanscrit), by Lallu Ji Lal Kab. Agra, 1846. Other Editions: Calcutta, 1868; Calcutta, (?) 1870. I have been unable to trace the earlier editions.

Lallu Lal, See Bhari Lal; Kasi Ram Ali Jawan; Maghar 'Ali Khan Wila; Moahammad Taqi.


Lancereau, E.—See Lallu Lal; Maghar 'Ali Khan Wila.

Less, W. Nasag.—See Ikram 'Ali; Shair 'Ali Afsas.

Lowe, J. B. A. S.—See Lallu Lal.

Mandi 'Ali Khan.—See Nihal Chand (Labhari).


WESTERN HINDI.

MIZRAH, J.—See Ikram 'Ali.

MIRZABEIG.—See Hafizuddin Ahmad.

MOHAMMED VISHNUDEVA PAOYÉ, PAOYÉ.—See Chand Barday.

MUHAMMAD 'ABDUL-QIYAM (SHARAR),—Quwwat-ul-lilqatiyya. Lucknow, 1888.
Hasan Anjum. Lahore, 1892.
Malikul-Izzat Nur Fazele. Lahore, 1893.
Dil-bash. Sadhaura, 1896.
Dargah-ustanadi. Translated from the Bengali of Bankim Chandra. Lucknow, 1899.
Firdaus-e Barin. Lucknow, 1899.
Flora Florida. Lucknow, 1899.
Dil-chasp. Delhi, 1900.
Dil-gudus, (a monthly literary magazine, edited by Sharar. The British Museum has Vol. VI.
Lucknow, 1899).

MUHAMMAD ASGHAR 'ALI KHAN NASIR,—See Arabian Nights.

MUHAMMAD ASLAM.—See Muhammad Rafi.

MUHAMMAD FAIZ.—See Nihal Chand (Labari).

MUHAMMAD HAKIM 'ALI KHAN, HAKIM.—See Arabian Nights.

MUHAMMAD HUSAIN (AZAD),—Besides the Al-e Hayati (Section I., ante, and above), and the Jami-u-qur'atid (Section II., above), Azad has also edited (Lahore, 1896) the Dīwān-e Zānu, with a preface and notes.


MUHAMMAD IRSHAD (ZAN),—See Muhammed Husain (Azad).


MUHAMMAD RAMAZAN.—See Nihal Chand (Labori).

MUHAMMAD TAHI KHAZ, CALLED HAWAS,—Laal-e Majnum-e Hawas. (The Story of the Loves of Laili and Majnun, in verse). Calwapore, 1844; Calcutta, 1846; Lucknow, 8vo, 1862; 1869; Calwapore, 1874; 8vo, 1882; 8vo, 1885.


MUHAMMAD TAHI, MR.—See Lalit Lal.

NAZIR,—See Wali Muhammad.

NAZIR ABD, KHAN BAKUR,—Mirza'ul-urdu. (A Hindostani Novel, especially intended for women.) Calwapore, 1869; Lucknow, 1869; Calwapore, 1875; Bareilly, 1880; Allahabad,

Banāṭu'na-nāzh. (A Tale of Indian Life—a sequel to the preceding.) Agra, 1868; ib., 1872; Cawnpore, 1879; Agra, 1888; Cawnpore, 1882; ib., 1888.


The Repentance of Nusseh. Translated from the original Hindustani by M. Kempton. London, 1886. (Extract from the Taubahu'na-nāzh, in J. Vinson's Manuel de la Langue Hindoustani, pp. 120 and ff. See Section II.)

Nīhal Chand (Lahorī) and Sayf 'All Ahrūs. (Gul-a Bakshwāl, also called Maṣḥub-a 'Iḥsh.) Gooli Bukwāwī, a Tale translated from the Persian into Hindustani, by Moonshēe Nīhal Chand, under the supervision of J. Gilchrist. Calcutta, 1904. Mushabīh Ḥaṣb, or the Gooli Bukwāwī, written in the Oordu Dialect, by Moonshēe Nīhal Chand . . . and afterwards revised by Meer Shēr Ulae Ufīsī . . . Second Edition. Revised . . . by T. Roehmck. Calcutta, 1915. Another Edition, edited by Muhammad Faqīr and Muhammad Rāmān. Calcutta, 1927. Another Edition, Calcutta, 1892. Mumbai Ash. A Translation into the Hindustani Tongue of the popular Persian Tales, entitled Golā Bukāvū, by Moonshī Moonshākshān Lāhūrī, under the supervision (sic) of John Gilchrist. Sixth Edition. Bombay, 1843. Other editions, Calcutta, 1846; Lucknow, 1848; Bombay, 1850 (in one volume with Maqātul 'All Khān's Yawm Zulāikha and Mir Ḥasan's Sīyāh-e-bāyūn); Cawnpore, 1851; Delhi, 1852; Cawnpore, 1859; ib., 1869; Delhi, 1872 in the Nāgāri character; ib., 1873 (with illustrations); ib., 1877 (Nāgāri character); Cawnpore, 1875; Lucknow, 1872; ib., same year; Cawnpore, 1876; Delhi, 1876; Cawnpore, 1877 (illustrated); ib., 1879; Delhi, 1879; Madras, 1879; Delhi, 1881 (illustrated); Benares, (? 1887; Cawnpore, 1889.

Extracts from the Gooli Bukwāwī are in Vol. II. of Price's Hindoos and Hindoostani Selections. See Section III.

A translation into English by Lieut. R. P. Anderson was published in Delhi in 1851. I have not seen it.


OSTERLEY, H. E.,—See Maṣḥār 'All Khān Willa.

Paṁbâhāna, Pândût,—See Bihārī Ḭâl.

Pyū, Pūlīshī,—See Mūhāmmad Tāqī, Mīr.

Pīcūt, Fīrūzī,—See Arâbī Nights; Lahbâhâman Sīqāh, Rājā.

Plîtā, Jōhn,—See Itkā 'All; Maṣḥār 'All Khān Willa.

Pîgson, W. R.,—See Ḭāl Kâvi.

Pīcī, Ćaṭy, Wîllïam,—See Āmmān, Mīr; Bahādur 'Ali, Mīr; Lâl Kâvi; Maṣḥār 'All Khān Willa; Nīhal Chand (Lahorī); Šīr 'All Aṭāfū.

Pīrāmê Lîl Pândût,—See Arâbī Nights.

Râja 'All Bū, Sûrîh, Mîrāz,—See Arâbī Nights.

Râśī Lîl (Châmār),—See Każîm 'All Jāwîn.

Râkîng, Līshït, Col. G. S. A.,—See Ḥāsān, Mīr; Mūhâmmad Râfīt.


Shâr-e Kuhânh. Lucknow, 1890.

Besides the above Norels, Rātān Nâḥ has written translations of (1) 'Don Quixote'; under the title of Khâdîf Pâwîdār. 2 Pts. Lucknow, 1894. (2) 'Russia,' by Sir D. M. Wallace,
under the title of *Tārīkh-e Ḍhūyā.* Lucknow, 1887. And (3) ‘Letters from High Latitudes,’ by the Earl of Dufferin. Lucknow, 1889.

RIEÜ, DR. CHARLES.—See Ikram ‘Alī.

ROEBUCK, CAPT. THOMAS.—See Amman, Mir; Haftig’d-din Ahmad; Nihāl Chand (Iahūrī).

SADAL MĪRAH.—Chandlīwāt. Benares, 1961, Nagaī Prachārīṇī Sabha Granth-malā, No. 2. [A translation of the Nāṣīkētāpāhīyāna made in 1803. S. M. was a contemporary of Lalī Lal at the College of Fort William. He wrote several Hindi works, but this appears to be the only one that has been printed. It is a translation of the Sanskrit Nāṣīkētāpāhīyāna.]

SAITID Ḥusain, MUGHR.—See Ikram ‘Alī.

SĀKƏR.—See Sūr Dās.

SARDĀR.—See Ratan Nāth Dar, Pādpīt.

SĀRAṢ.—See Muhammad Rahīm.

SHADĪ LĀL CHAMAN.—See Arabian Nights.

SHAKESPEARE, JOHN.—See Kāẓīm ‘All Jawān; Shīr ‘Alī Afān.

SHAMS’D-DIN AHMAD, MUSHT.—See Arabian Nights.

SHAIR.—See Muhammad ‘Abdu’ll-halīm.

SHIH ‘ALĪ AFĀN, MIR.—Bagh-e Urdu, the Rose Garden of Hindoostan; translated from Shikh Sade’s original Nursery or Persian Gulistan of Sweer, by Meer Shier Ulees Ufosa... under the direction and superintendence of John Gilchrist. Calcutta, 1892. Other Editions: Calcutta, 1906; Madras, 1844; Bombay, 1846; Delhi, 1848; Bombay, 1851 (without prefatory matter).


Selections from this work will be found in Shakespere’s Mundakhahāt-i-Hindi, 1817 and in Price’s Hindoos and Hindoostanee Selections, 1830. See Section III.


Araīkh-i-Mahfil or Assemblage of Ornament (mio). Ten Sections of a Description of India, being the most interesting portion of J. Shakespere’s Mundakabat-i Hindi... Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical, by N. L. Remmel. Delhi, 1847.


Note.—There is another and altogether different Araīkh-i-Mahfil by Haidar Baksh Haidar, which deals with the story of Hātim Tāl. The two works have often been confounded.

SHIH ‘ALI AFĀN, MIR.—See Haidar Baksh (Haidart); Nihāl Chand (Iahūrī). SLATER, REV. S.—See Inshā Allīh Kāhān, called Inshā.

SMALG.—See Haidar Baksh (Haidart).

SMITH, L. F.—See Amman, Mir.

SMITH, WILLIAM CARMICHAEL.—See Muhammad Taqi, Mir.

SUDAN KAYI.—Sanjān-charitra (an account of the wars of Sanjān Singh of Bharatpur), edited by Rādha-krisnān Dās, in Nagaī Prachārīṇī Sabha Granth-malā, No. 3. Benares (printed Allahabad), 1902. [Sanjān Singh, also known as Straj Mall, died in 1764.]
WESTERN HINDI.

SUK DAS—Sañośgar: Lucknow, 1864; Aga, 1876; Lucknow, 1880.

Dridikātā; Lucknow, 1890 (with the commentary of Sardār, called Sāktiyalakārt); Benares, 1889 (with a commentary by Giridhār Gōswāmī); Patna, 1889 (with a commentary by Harīchandra).

Many editions of portions of the Sāernośgar have appeared in India.

SZALD DAS, KAVIREJ.—See Chand Bardāi.


TOD, COL. JAMES.—See Chand Bardāi.

TOKER, LIEUT.-COL. (GENERAL SIR) A. C.—See Lālī Lāl.

TOLKNOT, T. W. H.—See Arabic Nights.

TOYAM SHAAYN.—See Arabian Nights.

VINISON, J.—See Amman, M.; Kāṣīm 'Ali Jawān; Muḥammad Taqī, Mīr; Naẓīr Ahmad.

WALI MUḤAMMAD, usually known as Naẓīr, Kāīlīyat, or Complete Works, Lucknow, 1870; Delhi, 1877. Baṣīrā Nāma (contains two poems, viz., Baṣīrā Nāma, of the Story of the Grain monster, and ʿAbbās chahār-kātā, or Fickled Rate). Lucknow, (?) 1870. Baṣīrā Nāma, and Moṭā Nāma, Lucknow, 1874. Gīvī-bānd-e Naẓīr (a collection of short poems, of which the principal is the Jogi Nāma). Agra, (?) 1860. Lailī Majnūn-e Naẓīr (the Romance of Lailī and Majnūn in verse). Cawnpore, 1866; Delhi, 1873. Mustakḵāb-e Naẓīr (selections from his poems), Cawnpore, 1863; Bombay, 1880.


WARD, G. E.—See Ali Husain and Naẓīr Ahmad.

WILĀī.—See Maḡhar 'Ali Šāh Wila.

WILLIAMS, MONTEIS.—See Amman, Mīr.

YOGA-DHYĀN MIRAI.—See Lālī Lāl.

ZAQI.—See Muḥammad Ibrahīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures.


Acta Apostolorum, in Lingua, etc. Halle Saxaunam, 1849.

Epistola Jacobi, in Lingua, etc. Halle Saxaunam, 1850.

Marcii Evangelium, in Lingua, etc. Halle Saxaunam, 1758.

Evangelium Johannis, in Lingua, etc. Halle Saxaunam, 1758.

Johannis Apocalypsis, in Lingua, etc. Halle Saxaunam, 1758.

Novum Testamentum, in Lingua, etc. Halle, 1758.


SIRAMPORE MISSIONARIES (ANON.).—The New Testament of Our Lord and Saviour Jesus Christ; translated into the Hindostanee Language from the Original Greek. By the Missionaries of Serampore. Serampore, 1811. [This is rather Hindī.]

Dharm-ki Pīthā (the whole Bible). Serampore, 1812, 1816, 1819, 5 Vols.

Western Hindë.


Thompson, Rev. J. T.,—The four Gospels translated into Hindi; Sérampore, 1826. Psalms, ib., 1836. Both in Nágári.

HINDÔSTÂNÎ.

Hindostani—may, a misconception of the laws which govern language as a living organism—to despise pithy and apt colloquialisms, and even slang. In order to remain healthy and vigorous, a literary language must be rooted in the soil of a copious vernacular, from which it can extract and assimilate, by a chemistry peculiar to itself, whatever nourishment it requires. It must keep in touch with life in the broadest acceptance of the word; and life at certain levels, obeying a psychological law which must simply be accepted as one of the conditions of the problem, will always express itself in dialect, provincialism, slang. —W. Archer in the Pall Mall Magazine for October 1899.

As a dialect of Western Hindi, Hindostani presents itself under several forms. These may first of all be considered under two heads, viz. Vernacular Hindostani, and the Literary Hindostani founded thereon. Vernacular Hindostani is the language of the Upper Gangetic Doab and of Western Rohilkhand. Literary Hindostani is the polite speech of India generally, and may be taken as the vernacular of educated Musalmans throughout northern India, and of all Musalmans south of the Narbada. Being derived from, and still having its roots in, vernacular Hindostani, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process. Literary Hindostani is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindi. Its grammar and its various standards of literary style are fixed, and present a suitable form with which to compare the different vernaculars on which it is based, or to which it is related. I therefore commence by describing Literary Hindostani.

The following is the approximate number of speakers of the two main divisions of Hindostani,—the vernacular, and the literary form of speech—

<table>
<thead>
<tr>
<th></th>
<th>Vernacular Hindostani</th>
<th>Literary Hindostani</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>5,282,733</td>
<td>11,350,436</td>
<td>16,633,169</td>
</tr>
</tbody>
</table>

Literary Hindostani, Urdu, and Hindi.

The word ‘Hindostân’ is Persian by origin, and means literally ‘the country of the Hindûs or Hindús.’ By it Indian writers connote the country between the Punjab on the west, Bengal on the east, the Himalayas on the north, and the Vindhyas on the south. It includes the

---

1 The name is ‘Hindostân’, not ‘Hindostân’ as commonly written. All the early European writers spell it correctly with ø, not ã. The word rhymes in Persian and Urdu poetry with döstān and döstān and the vowel of the second syllable is consequently ø, not ã; even the word now more generally pronounced Hindā should correctly be Hindô and is often to be heard so pronounced in India (where the distinction between ø and ø, lost in Urdu, still survives) by accurate reciters of Persian poetry. Hindô represents an earlier Hindaw, being the modern Persian for the ancient Hindoos, i.e., a dweller in the country of the bhûpā hindu (Sanskrit, sapta sindhū) or ‘seven rivers’ now called, with the omission of two (probably the Saraswati and Dhepadwati or Bhaggar), the ‘Punjab.’ See Lyall, Sketch of the Hindustani Language, p. 1. Sir Charles Lyall has drawn my attention to the following verse by Sa’di, Hindas (ed. Oraf. Misqaddimah 127):—

कल आयूं सुदूर सौं पिएलाक
कलहर र एकल पानोलाक

“Sa’di has shamelessly brought a rose to the garden and pepper to India,” i.e., he has brought coals to Newcastle.
ancient Madhyadēśa or Midland of Sanskrit geography, but extends far beyond it to the east.1

The word ‘Hindōstānī’ was coined under European influence, and means the language of Hindostān. It thus connotes much more than it literally signifies, for, besides Hindostānī, three other languages, Bihārī, Eastern Hindi, and Rājasthānī, are spoken in Hindostān, a tract inhabited by about ninety millions of people, and as large as Germany, France, and Spain combined. Even in the tract in which Western Hindi is a vernacular, and of which Hindostānī may be considered as the standard literary dialect, it is only spoken as a general vernacular in a comparatively small area in the north-western corner.

The earliest writers on India (such as Terry and Fryer) called the current language of India ‘Indostan.’ In the early part of the eighteenth century writers alluded in Latin to the Lingua Indostanica, Hindustanica, or Hindostanica. The earliest English writers in India called the language ‘Moors,’ and it appears to be Gilehrst who about 1787 first coined the word ‘Hindostānī’ or, as he spelt it, ‘Hindoostanee.’2

Literary Hindostānī, as distinct from vernacular Hindostānī, is current, in various forms, as the language of polite society, and as a lingua franca over the whole of India proper. It is also a language of literature, both poetical and prose.

As most of those who possess the power of speaking it use it as a second language, in addition to their own vernaculars, it is impossible to give more than an approximate number of the speakers amongst whom it is current. It is true that, especially in the larger cities, the Urdu form of Hindostānī is the only vernacular of educated Musalmāns, but no figures are available for distinguishing these from the large number of people who are bilingual. Only for the Dakhini form of Hindostānī are approximately correct figures available.

The following table shows, province by province, the best estimate which I can put together of the number of people who speak Literary Hindostānī, in some form, or other, by preference. I exclude from it the speakers of Vernacular Hindostānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindi such as Bundeli, Kansui, Braj, or Bāngarā. The figures for Dakhini are given as a total, the details being given later on, province by province, when we come to consider that form of speech more particularly. The figures for Assam, Bengal, the United Provinces, Rajputana, Central India, Ajmere-Merwara and Kashmir, are estimates based on returns supplied for the Survey. The others are based on the Census figures for 1891, after making the necessary adjustments.

In Bombay, I have taken the Hindostānī of Gujarat and Sindh as Literary Hindostānī, and that of the rest of the presidency as Dakhini.

---

1 The eastern limit of the Madhyadēśa was what is now Allahabad.
2 Ferguson in 1773 published a Dictionary of the Hindostan Language. For further particulars on this subject see the Bibliography, ante.
Table showing the estimated number of speakers of Literary Hindostani in the various Provinces of India.

<table>
<thead>
<tr>
<th>Province</th>
<th>Estimated number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>32,290</td>
</tr>
<tr>
<td>Bengal</td>
<td>1,228,372</td>
</tr>
<tr>
<td>Berar</td>
<td>4,000</td>
</tr>
<tr>
<td>Bombay</td>
<td></td>
</tr>
<tr>
<td>Gujarat</td>
<td>101,191</td>
</tr>
<tr>
<td>Sindh</td>
<td>18,009</td>
</tr>
<tr>
<td>Burma</td>
<td>119,300</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>83,694</td>
</tr>
<tr>
<td>Punjab</td>
<td>1,322,801</td>
</tr>
<tr>
<td>United Provinces</td>
<td>3,859,291</td>
</tr>
<tr>
<td>Baroda</td>
<td>11,026</td>
</tr>
<tr>
<td>Mysore</td>
<td>25,534</td>
</tr>
<tr>
<td>Rajputana, Central India, and Ajmere-Merwara</td>
<td>322,000</td>
</tr>
<tr>
<td>Kashmir</td>
<td>800</td>
</tr>
<tr>
<td>Add figures for Dakhini</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>11,850,436</strong></td>
</tr>
</tbody>
</table>

As already stated, Literary Hindostani is based on the vernacular Hindostani spoken in the Upper Doab and in Western Rohilkhand. It grew up as a *lingua franca* in the polyglot bazaar attached to the Delhi court, and was carried everywhere in India by the lieutenants of the Mughul Empire. Since then its seat has been secure. It has been adopted as the language which every follower of Islam (the religion of the Emperors) speaks if he can, and its simple grammar and enormous vocabulary have rendered it able to fill the need which has always been felt in such a polyglot tract as India for a *lingua franca*. It has also received, in at least two of its forms, considerable literary cultivation.\(^1\)

It has several recognised varieties, amongst which may be mentioned Urdu, Rekhta, Dakhini, and Hindi. Urdu is that form of Hindostani which is written in the Persian character, and which makes

---

1. Most of these are probably speakers of Dakhini, but no certain information is available.
2. It will be noticed that this account of Hindostani and its origin differs widely from that which has been given hitherto by most authors (including the present writer), which was based on Mir Amman's preface to the *Bagh e Bahar*. According to him Urdu was a mongrel mixture of the languages of the various tribes who settled in the Delhi bazaar. The explanation given above was first put forward by Sir Charles Lyall in the year 1860, and the Linguistic Survey has shown the entire correctness of his view. Hindostani is simply the vernacular of the Upper Doab and Western Rohilkhand, on which a certain amount of literary polish has been bestowed, and from which a few rustic idioms have been excluded.

Origin of the dialect.
HINDOSTANI.

43

a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the Urdu-e mu'talla or royal military bazaar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindostan, by Musalmans and by Hindus who have fallen under the influence of Persian culture. Persian vocabularies are, it is true, employed in every form of Hindostani. Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindi of modern writers like Harischandra of Benares. 'To object to their use would be affected purism, just as would be the avoidance of the use of all words of Latin derivation in English. But in what is known as High Urdu the use of Persian words is carried to almost incredible extremes. In writings of this class we find whole sentences in which the only Indian thing is the grammar, and with nothing but Persian words from beginning to end. It is curious, however, that this extreme Persianisation of Hindostani is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people. On the contrary, the Urdu language took its rise in the efforts of the ever pliable Hindustani to assimilate the language of his rulers. Its authors were Kayasths and Khatris employed in the administration and acquainted with Persian, not Persians or Persianised Turks, who for many centuries used only their own language for literary purposes. To these is due the idea of employing the Persian character for their vernacular speech, and the consequent preference for words to which that character is native. 'Persian is now no foreign idiom in India, and though its excessive use is repugnant to good taste, it would be a foolish purism and a political mistake to attempt (as some have attempted) to eliminate it from the Hindustani literature of the day.' I have made this quotation from Sir Charles Lyall's work, in order to show what an accomplished scholar has to say on one side of a much debated question. That the general principle which he has enunciated is the correct one I think no one will dispute. Once a word has become domesticated in Hindostani no one has any right to object to its use whatever its origin may be, and opinions will only differ as to what words have received the right of citizenship and what have not. This, after all, is a question of style, and in Hindostani, as in English, there are styles and styles. For myself, I far prefer the Hindostani from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste.

Rèkhta (i.e. 'scattered' or 'crumbled') is the form which Urdu takes when used for poetry. The name is derived from the manner in which Persian words are 'scattered' through it. When poems are written in the special dialect used by women, which has a vocabulary of its own, it is known as Rèkhita.1

Dakhini2 is the form of Hindostani used by Musalmans in the Deccan. Like Urdu it is written in the Persian character, but is much more free from Persianisation. It uses grammatical forms (such as

---

1 English is being introduced into Bengali in the same way by English-knowing Babus. When these gentlemen talk amongst themselves in Bengali, sometimes every second word is English. Once in Monghyr I overheard one Babu say to another 'it different climate constitute... jazza ale healthy.' A native horse-doctor once said to me about a dog licking its wound, 'Kutta-kavalva bahul sadi'plek hai', and Mr. Grahame Bailey has heard one Panjabi dentist say to another 'continually evolve as hair.'

2 It is hardly necessary to point out that much of the preceding account of Urdu is based on Sir Charles Lyall's "Sketch of the Hindostani Language."
meré-kō for mujh-kō) which are common in rustic parts of Northern India, but which are not found in the literary dialect, and in the Southern Deccan it does not use the agent case with sae before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

The word 'Hindi' is used in several different meanings. It is a Persian, not an Indian word, and properly signifies a native of India, as distinguished from a 'Hindū' or non-Musalmān Indian. Thus Amīr Khusrav says, 'whatever live Hindū fell into the King's hands was pounded to death under the feet of elephants. The Musalmāns who were Hindūs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāṭhi are as much Hindū as the language of the Doab. On the other hand, Europeans use the word in two mutually contradictory senses, viz. sometimes to indicate the Sanskritised, or at least the non-Persianised, form of Hindōstānī, which is employed as a literary form of speech by Hindūs, and which is usually written in the Nāgari character: and sometimes, loosely, to indicate all the rural dialects spoken between Bengal proper and the Panjab. In the present pages, I use it only in the former sense. This Hindi, therefore, or, as it is sometimes called, 'High Hindi', is the prose literary language of those Hindūs of Upper India who do not employ Urdu. It is of modern origin, having been introduced under English influence at the commencement of the last century. Up till then, when a Hindū wrote prose and did not use Urdu, he wrote in his own local dialect, Awadhi, Bundelī, Braj Bāhkhā, or what not. Lāl Lāl, under the inspiration of Dr. Gilchrist, changed all this by writing the well-known Trēm Sāgar, a work which was, so far as the prose portions went, practically written in Urdu, with Indo-Aryan words substituted wherever a writer in that form of speech would use Persian ones. It was thus an automatic reversion to the actual vernacular of the Upper Doab. The course of this novel experiment was successful from the start. The subject of the first book written in it attracted the attention of all good Hindūs, and the author's style, musical and rhythmical as the Arabic saj', pleased their ears. Then, the language fulfilled a want. It gave a lingua franca to the Hindūs. It enabled men of widely different provinces to converse with each other without having recourse to the (to them) unclean words of the Musalmāns. It was easily intelligible everywhere, for its grammar was that of the language which every Hindū had to use in his business relations with Government officials, and its vocabulary was the common property of all the Sanskritic languages of Northern India. Moreover, very little prose, excepting commentaries and the like, had been written in any modern Indian vernacular before. Literature had almost entirely confined itself to verse. Hence the language of the Prēm Sāgar became, naturally enough, the standard of Hindū prose all over Hindostan, from Bengal to the Panjab, and has held its place as such to the present day. Now-a-days no Hindū of Upper India dreams of writing in any language but Hindī or Urdu when he is writing prose; but when he takes to verse, he at once adopts one of the old national dialects, such as the Awadhī of Tulsī Dās or the Braj Bāhkā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindi, with, in the opinion of the present writer, but moderate success. Since Lāl Lāl's time Hindi has developed for itself certain rules of style which differentiate it from Urdu, the principal ones relating to the order of words, which is much less free than in that form of Hindōstānī. It has also, of late
years, fallen under the fatal spell of Sanskrit, and is showing signs of becoming in the hands of Pandits and under the encouragement of some European writers who have learned Hindi through Sanskrit, as debased as literary Bengali, without the same excuse. Hindi has so copious a vocabulary of its own, a vocabulary rooted in the very beings of the sturdy peasantry upon whose language it is based, that nine-tenths of the Sanskrit words which one meets in most modern Hindi books are useless and unintelligible excrescences. The employment of Sanskrit words is supposed to add dignity to the style. One might as well say that a graceful girl of eighteen gained in dignity by masquerading in the frockdresses of her great-grandmother. Some enlightened native scholars are struggling hard, without displaying an affected purism, against this too easily acquired infection, and we may hope that their efforts will meet with the encouragement which they deserve.

We may now define the three main varieties of Hindostani as follows:—Hindostani

Definition of 'Hindostani', 'Urdu' and 'Hindi'.

is primarily the language of the Upper Gangetic Doab, and

is also the lingua franca of India, capable of being written

in both Persian and Devanagari characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name 'Urdu' can then be confined to that special variety of Hindostani in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindi' can be confined to the form of Hindostani in which Sanskrit words abound, and which hence can only be written in the Devanagari character. These are the definitions which were proposed by the late Mr. Growse, and they have the advantage of being intelligible, while at the same time they do not overlap. Hitherto, all the three words have been very loosely employed. Finally, I use 'Eastern Hindi' to connote the group of intermediate dialects of which Awadhi is the chief, and 'Western Hindi' to connote the group of dialects of which Braj Bhakha and Hindostani (in its different phases) are the best known.

As a literary language, the earliest specimens of Hindostani are in Urdu, or rather Rekhta, for they were poetical works. Its cultivation began in the Deccan at the end of the 16th century, and it received a definite standard of form a hundred years later, principally at the hand of Wall of Aurangabad, commonly called 'the Father of Rekhta.' The example of Wall was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Sauda (d. 1780, the author of the famous satires) and Mir Taqi (d. 1810). Another school (almost equally celebrated) arose in Lucknow during the troubled time at Delhi in the middle of the 18th century. The great difference between the poetry of Urdu and that written in the various dialects of Eastern or Western Hindi lies in the system of prosody. In the former the prosody is that of the Persian language, while in the latter it is the altogether opposed indigenous system of India. Moreover, the former is entirely based on Persian models of composition, which are quite different from the older works from which the native literature took its origin. Urdu prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindi prose it was due to English influence, and to the need of text-books in both forms of Hindostani for the College of Fort William. The Bagh o Bahar of Mir Amman
and the Khirad Afrüz of Ḥafizu’d-din Ahmad are familiar examples of the earlier of
these works in Urdu, as the already mentioned Prém Ságar written by Lalá Lál is an
example of those in Hindi. Since then both Urdu and Hindi prose have had a prosperous
course, and it is unnecessary to dwell upon the copious literature which has poured
from the press during the past century. The late Sir Sayyid Ahmad Bahádur is probably
the most eminent among deceased writers of Urdu prose, while in Hindi the late Harish-
chandra of Benares, by universal consent, holds the first place. Hindi, of course, has no
poetical literature. Urdu poetry continues to flourish.

Urdu and Hindi, as representing, each, one of the two great religious systems of
India, have their headquarters wide apart. Two rival cities claim to be the true headquarters of Urdu, viz. Delhi and
Lucknow. The styles of the writers of these two cities, and of their respective followers,
show considerable points of difference. Putting a few matters of idiom, such as the use
of the Infinitive as a Gerundive, or of certain verbs as transitive or intransitive, to one
side, the main point of difference is that Lucknow Urdu is much more Persianised than
the Urdu of Delhi. Lucknow writers delight in concocting sentences which, except for
an auxiliary verb at the end, are throughout Persian in construction and vocabulary.
Delhi Urdu, on the other hand, is more genuinely Indian. Writers are not afraid to
employ a word because it is of home growth. This avoidance of pedantry had been
strongly advocated by the new school of Delhi writers which has come to the front in the
last twenty years of the nineteenth century, and of whom, Naṣīr Ahmad, the author of
several excellent novels, is the most illustrious example. The Urdu of his earlier works
is remarkably clear and simple, and his writings exhibit both sturdy common-sense and
a fine appreciation of humour. Other authors of this school who may be mentioned are
Háli, Muḥammad Husain Azád (said by some to compose the purest Urdu prose that
ever was written), Ratan Nath Sarghár, and ʻAbdu’l-Ḥalím Sházar. All these writers,
whether in prose or verse, are apostles of naturalness as opposed to the artificial thought
and diction of the Lucknow school.

Hindi, also, has two schools of writers—that of Agra, and that of Benares. The
Hindi prose of Benares is as artificial as literary Bengali. It stands as a literary
parallel to Lucknow Urdu, in avoiding the use of simple language as much as possible
and in confining its vocabulary almost entirely to words borrowed directly from Sanskrit.
Native Indian words are eschewed as strictly as those of Persian origin. The school of
Agra, on the other hand, is not only much more free from Sanskritisms, but admits with
comparative liberality foreign words which have achieved citizenship in the general
vocabulary of India.

In connexion with this, it may here again be mentioned that Literary Hindostání
is not only founded on a vernacular dialect of Western
Hindi, but is still in living connexion with it. Different
writers have not hesitated to employ in their works idioms borrowed from their own
vernaculars, and many of these have won their way into what is the standard form of
speech. Hence the literary Hindostání of the time of Gilchrist is very different from
that employed at the present day. Idioms have fallen into disuse, and new idioms have
been introduced, so that works like the Tótá Káháñi or the Bágh o Bahár are very.
HINDOUSTANI.

49

unsafe guides as to what is elegant modern Urdu. Many European writers have fought against this change, and have not hesitated to condemn new idioms as ‘ungrammatical’ or as solecisms. They forget that the works which they consider to be classics were really first attempts at writing Hindostani prose, and that a hundred years of practice, with an inexhaustible well of racy native idiom at hand from which to draw at will, has greatly improved a form of speech originally possessed of great capabilities. Mr. Platts was, I believe, the first to attack this too conservative method of teaching a language,—not as it is, but as the teacher thinks it ought to be. He rightly insisted that grammars written by Europeans, however scholarly, cannot be considered as the ultimate court of appeal. The *jus et norma loquendi* of the best writers of the time is the only criterion. The language cannot be made to fit the grammars, but the grammars must be made to fit the language. 1 It is a false purism which condemns the use of an apt expression because, although born of the soil, it has not been used by former writers. 2

The particular alphabet in which Hindostani is written is usually a matter of religion. Musalmans commonly employ the Persian alphabet with a few additional signs, and most Hindus the Devanagari or the Kaithi. Simple Hindostani which is neither highly Persianised nor highly Sanskritised can be, and often is, written in both alphabets. It is quite common to find a book which appeals to a large circle of readers issued in two editions, one in the Persian character for Musalmans, and one in the Devanagari character for Hindus. In this respect it should be noted that many educated Hindus, and especially Kajasths, are equally familiar with both alphabets.

When Hindostani is highly Persianised, and takes the form of Urdu, the words are often so foreign in sound that they cannot be conveniently represented in the Devanagari character. Hence Urdu is always written in the Persian character. Similarly highly Sanskritised Hindi does not lend itself to the Persian character and always appears in Devanagari. Amongst fanatics who ought to know better, but do not wish to do so, this question of characters has unfortunately become a sort of religious shibboleth. True Hindostani can be written with ease in either character, and Musalmans find it easiest to read it in the Persian and most Hindus in the Devanagari. But, owing to the fact that the extreme varieties of Hindostani on each side can only each be written in one character, these fanatics have confused alphabet with language. They say, *because a thing is written in Devanagari therefore* it is Hindi, the language of Hindus, and *because a thing is written in the Persian character therefore* it is Urdu, the language of Musalmans. Nothing could be further from the truth. The written character does not make a language. If it did, when we write Hindostani in English characters, we should have to say it was the English language, and not Hindostani; but not even

---

1 As examples of this borrowing from the vernacular dialect, I may cite the use of *nu-nd* instead of *de-nu* to mean ‘by him.’ Several grammarians have exercised their ingenuity over it, and some have condemned it as wrong. It is simply the very common vernacular *na* or *nud* which is still retained in Dakhin. In the literary language the *n* has been doubled under the influence of false analogy. Another example is the employment of *kt* in the sense of the dative instead of *kt*. All over northern India *kt* is frequently used for the dative, and quite properly so. As we go east it is the rule, and we never hear *kt*. All grammarians except Mr. Platts have tried to explain this *kt* as an oblique form of *kt*. In phrases like *na-kt* and *kt* *kt* *kt* *kt*, it is, as Mr. Platts points out, a dative pure and simple.

2 Compare the remarks of W. Archer quoted at the head of this section.
our fanatics would go so far as that, although that is where their arguments would logically lead them. It is necessary to mention this because the policy regarding the alphabets which are officially recognised by some of the Indian Governments has been much misrepresented. When orders were issued enjoining or permitting in certain cases the use of the Déva-nágarí character for official documents, a cry was raised, which misled many well-meaning Muhammadans, that the Hindi language was being introduced into our courts. Government was quite aware that Sanskritised Hindi was just as unintelligible to the masses as Persianised Urdu, and took no steps towards introducing either. All that it directed was that, without changing the language, official documents should be written in characters which would be most decipherable to those who had to read them.

It is unnecessary to describe the Déva-nágarí and Káthi alphabets. A full account of them will be found on pp. 7 and ff. of Vol. V, Pt. II of this Survey. Nor is it required to describe the Persian Alphabet. The student will find all that he needs on this point in any Hindostání grammar. Suffice it to say that the signs employed for sounds peculiar to Indian languages, and not found in Persian, are 

\[ \text{Hindostání Grammar.} \]

The Prayágas and their origin.

\[ \text{Prayágas, or 'constructions' of a verb with its subject and its object.} \]

Hindostání, like every Aryan language of India, is derived from an ancient Indian dialect not unlike the old Sanskrit which we meet in the Vedic hymns. This ancient dialect became changed in the course of centuries, and we have specimens of it in various stages from about 250 B.C. down to, say, 1000 A.D. The modern vernaculars may be said to have become established on their present basis at about the latter date.

We may take Sanskrit grammar as illustrating in its main features the grammar of the ancient Indian dialect from which Hindostání is sprung. When we examine this grammar we find that the verb is supplied with a very complete and somewhat complicated array of tenses. The present and one form of the future tense were fairly simple. They have survived, in an abraded form, down to the present day, although the representative of the future is now-a-days excluded from literary Hindostání. With the past tenses it was different. Besides an Imperfect the ancient Indian dialect had three tenses which expressed past time, a perfect, and two aorists. It had also a past parti-

---

1 The average native makes a business of deciphering any written document. He has first to read it,—that is the first stage,—and then he has to grasp its meaning,—that is the second, and subsequent stage. The two stages are, with the uneducated, seldom concurrent. This is illustrated by the oft repeated phrase, "when he had read and understood" such and such a communication. Similarly the word for reading a letter to oneself is not paí Ranch, but paí Ranch, to read and take. It may be added that in some parts of India, the local character is employed for writing Urdu. For instance the Musalmunes of Orissa use the Oriya character for it.
principle, which was always intransitive, that is to say, in the case of transitive verbs, it took a passive meaning. Thus, the past participle of the intransitive verb ‘to go’ was ‘gone,’ but that of the transitive verb ‘kill,’ was not ‘having killed,’ but was, passively, ‘killed.’ In the old Indian dialect, as in Sanskrit, this past participle was often used as a past tense, without employing any auxiliary verb. When its speakers wished to say ‘he went,’ they often said ‘he gone,’ and when they wished to say ‘I killed him,’ they often said ‘he killed by me,’ in which it will be seen that the participle still retains its passive sense. But there is another way of using the past participle of a neuter verb,— i.e., impersonally. When a speaker of the old Indian dialect wished to say ‘he went,’ he as often as not (instead of saying ‘he gone’) said ‘it (is) gone by him.’

Now the true past tenses of the ancient Indian dialect had a very complicated conjugation. There were two ways of forming the perfect, and regarding the more commonly used form, even Sanskrit grammarians were not agreed as to its rules. The two aorists were still more difficult to conjugate correctly. The formation of the past participle is on the other hand simple enough. As the language developed from the ancient Indian dialect it, according to a well-known law, proceeded along the line of least resistance, and gradually abandoned the whole complicated array of past tenses and adhered solely to the employment of the past participle to express the idea connoted by a past tense. In doing so it retained all the methods of employing the past participle which existed in the old Indian vernacular, and also extended them by adding one of its own. When Hindōstāni, therefore, wishes to express the idea of ‘he went,’ it says either,—

1. (Actively), ‘he gone,’ woh chalā (Sanskrit, sa chālitaḥ)
   or

2. (Impersonally) ‘by him it (is) gone,’ us-nē chalā²
   (Sanskrit, tēna chālitaṃ)

Similarly, if it wishes to express the idea of ‘I killed him,’ it says either,—

3. (Passively), ‘by me he (was) killed,’ maṇ-iṇē woh mārā³
   (Sanskrit, mayā sa māritaḥ)
   or

4. (Impersonally) ‘by me with reference to him it was killed (or killing was done),’ maṇ-iṇē us-kō mārā. (The Sanskrit would be mayā tasya-kritē māritaṃ, but the impersonal construction with transitive verbs was not employed in Sanskrit).

The fourth is apparently a development of the modern vernacular, based on the analogy of the second—at least there is no evidence that it existed in the ancient Indian vernacular from which Hindōstāni is descended.

We thus see that there are three methods of employment of the past participle to express the past tense. Of these, one, the active one, is confined in Hindōstāni to intransitive verbs, one, the passive one, is confined to transitive verbs, and one, the impersonal one, is employed with both intransitive and transitive verbs, although literary Hindōstāni prohibits its employment with the former.

---
² It will be remembered that intransitive verbs in Latin can also be similarly employed in two ways. For ‘I play,’ we may say either, actively, ludō, I play, or, impersonally, luditur a me, it is played by me.
³ This second impersonal form of a neuter verb is excluded from literary Hindōstāni, but it occurs in vernacular dialects.
⁴ I do not pretend that this particular sentence is idiomatic Hindōstāni, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct.

VOL. IX, PART I.
These three constructions (or *prayoga*) are named as follows by Indian grammarians—

(1) The active construction is called the Kartari *prayoga*.
(2) The passive


Karmaṃī

(3) The impersonal


Bhāvē

One word more. The past participle is an adjective, and is therefore liable to change for gender.

In the Active construction it naturally agrees with the subject. If a man is gone, we say *mard chalā*, but if a woman is gone, we say *aurat chalī*.

In the Passive construction the participle must agree in gender with what would be, in English, the object. For instance, the phrase ‘the woman struck a horse’ must be expressed passively by ‘by the woman a horse (was) struck,’ in which it is evident that the participle ‘struck’ must agree with ‘horse,’ and not with ‘the woman’—thus *aurat-nē ghori-mārā*. But, ‘the woman struck a mare’ would be *aurat-nē ghori-mārī*, in which mārī, struck, is put in the feminine to agree with ‘mare.’

In the impersonal construction, the participle should, properly speaking, be in the neuter, but that distinction of gender no longer exists in literary Hindūstānī, the masculine being at the present day always substituted for it. Hence the participle is always in the masculine. Thus ‘the woman struck the horse’ is ‘by the woman with reference to the horse it was struck (or striking was done),’ *aurat-nē ghōrē-kō mārā*; and ‘the woman struck the mare’ is ‘by the woman with reference to the mare striking was done,’ *aurat-nē ghōrī-kō mārā*.

It is of great importance that this system of construction should be thoroughly mastered. Otherwise it will not be easy to understand the interlinear translations of the specimens which follow, in which all three constructions are literally translated whenever they occur.

There is no difference of importance between the declensions and conjugations used in Hindū and Hindī, respectively. Hindū often borrows Persian constructions, such as the *izāfat*, but these are borrowings and nothing more. Besides the difference of vocabulary, there is, however, an important point of difference in the idiom of the two forms of Hindūstānī. This consists in the order of words. In Hindī prose, which follows the almost universal rule of all Indo-Aryan dialects, the order of words is fixed, and can only be altered for the sake of emphasis. Except when the order is deliberately changed to lay stress on any particular word, it is invariably,—first, the introductory words of the sentence, such as conjunctions and the like; next, the subject; next, the indirect object with its appurtences; then, the direct object with its appurtences; and, last of all, the verb. Adjectives and genitives precede the words they qualify. For instance, the sentence which in English would run,—'I give John's good book to you' would run in Hindī prose,—'I you-to John's good book give.' In Hindū, on the contrary, the influence of Persian and of Semitic languages has greatly relaxed this rule. The Persian rule of order, or even the Semitic one (in which the verb precedes the subject), is often followed, and, especially, the verb is frequently moved from the end to the middle of the sentence. So important is this point of the order of words in a sentence that Hindū scholars make it a test as to whether the language of a book is Hindī or Hindū, and in one notable case—the
Kahani theth Hindi-meh, a work written by Inshâ (see p. 35) in the last century—a hook which does not contain a single Persian word from cover to cover is classed as Urdu because the writer ordered his sentences in the Persian fashion. He was a Musalman, and could not release himself from the habit of using idioms which had been taught him by Maulavis in his school-days.

Hindostani Vocabulary. The Vocabulary of Hindostani falls under four heads, viz.:—

1. pure Hindostani words;
2. words borrowed from Sanskrit;
3. words borrowed from Persian (including Arabic); and
4. words borrowed from other sources.

The last group may be dismissed without notice, such words exist in every language. As regards the Persian (and Arabic) borrowings, they do not come from the old Eranian language of pre-Musalmân times (though that has also contributed a small quota), but from the Arabicised Persian of the Mughul conquerors. Thus, through Persian, the Indo-Aryan vernaculars have also received an important contribution of Arabic, and even some few Turki, words. The influence of the Musalman religion has opened another door for the entry of Arabic, and a few words have also been imported on the west coast from Arab traders. In the main, however, the Arabic element in all the Indian vernaculars, whether Aryan or not, came in with Persian, and as a part of that language. The pronunciation of the Persian words so imported is that of the Mughul times, and not the effeminate articulation of the land of the Lion and the Sun at the present day. The extent to which Persian has been assimilated varies greatly according to locality and to the religion of the speakers. Everywhere there are some few Persian words which have achieved full citizenship and are used by the most ignorant rustic, and we find every variation between this and the Urdu of a highly educated Muhammadan writer of Lucknow, who uses scarcely a single Indo-Aryan word except the verb at the end of his sentence. In all circumstances, however, it is the vocabulary and not merely the syntax which is affected. Only in the Urdu of the Musalman do we find the Persian order of words in a sentence. There has been no other introduction of Persian construction, nor are the Arabic words inflected (except by purists) according to their own rules, but they have to conform to the grammatical system of their host.

The words borrowed from Sanskrit take two forms, according to whether they are lifted straight out of the Sanskrit dictionary, spelling and all, or whether they are more or less mispronounced, and spelt according to the mispronunciation. Words of both classes are named Tat-samas or the same as "that" (i.e., Sanskrit), and European scholars have named the corrupted Tat-samas of the second class semi-Tat-samas. This borrowing has been going on for centuries, but has been carried to excess during the last hundred years.

The pure Hindostani words form the backbone of the language. They are derived from the ancient Indian dialect which I have already mentioned as akin to classical Sanskrit. This ancient language passed through various stages and ultimately became Hindostani, just as Latin passed through various stages and became Italian, French, etc. After the ancient Indian dialect had lost its pristine form, and before it finally became Hindostani, it passed
through what is known as the Prakrit stage. If we borrow the terms of blood relationship, we may say that the ancient Indian dialect and classical Sanskrit were brothers; that Prakrit was the son of the ancient Indian dialect, and the nephew of Sanskrit; and that Hindūstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit. Words borrowed by Hindūstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindūstānī words, descended through Prakrit from the ancient Indian dialect, although we often meet them side by side in the same sentence. Nay, we sometimes find a grand-uncle and his own grand-nephew on the same page. These genuine Hindūstānī words are called, by native scholars, tadbhavas or 'Having “that”' (i.e., Sanskrit, or, rather, its brother the ancient Indian dialect) for their origin. We thus find that the Indian element of the vocabulary of Hindūstānī is made up of tadbhavas with a mixture, varying in amount, of tatsamas.

To take examples, the modern vernacular word ajā, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit. Its semi-Tatsama form, which we meet in some languages, is āgya, and one of its Tadbhava forms is the Hindi ān, derived immediately from the Prakrit āṇa. So also, rājā, a king, is a Tatsama, but rāy or rāo is a Tadbhava. Of course complete triplets or pairs of every word are not in use. Frequently only a Tatsama or a Tadbhava occurs by itself. Sometimes we even find the Tatsama and the Tadbhava forms of a word both in use, but each with a different meaning. Thus, there is a classical Sanskrit word vanās, which means both 'family' and 'bamboo,' and connected with it we find in Hindi the semi-Tatsama bās, meaning 'family,' and the Tadbhava bāz, meaning 'a bamboo.'

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindūstānī. It is only upon the vocabulary that its influence has been directly felt. The grammar shows little (if any) traces of it. This has continued steadily in the course of its development since the earliest times. The influence of Sanskrit may have retarded this development, and probably did so in some cases, but it never stopped it, and not one single Sanskrit grammatical form has been added to the living grammar of Hindūstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindūstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence. For instance, ghōrā, a horse, has an oblique form ghōrē, because it is a Tadbhava, but rājā, a king, never changes in the oblique cases, because, and only because, it is a Tatsama. Now in all the modern Indo-Aryan vernaculars the verb must change its form in the processes of conjugation, while nouns are not necessarily changed in the course of declension. Hence Tatsamas are as a rule never treated as verbs. If it is found necessary to do so, it must be done with the help of another Tadbhava verb. For instance, the word darśan, seeing, is a Tatsama, and if we wish to use it in the phrase 'he sees,'.

1 In Bengali, in which the state of affairs is exactly similar, I have seen in the narrative part of a novel the tadsana word diplatahā, and in the very next line, in which one of the characters uses colloquial language, the corresponding tadbhava, diptu-salātā, a match.

2 Tatsamas and Tadbhavas occur also in European languages. Thus, 'lapse' in 'lapse calami' is a Tatsama, and 'lapse' is a semi-Tatsama, both meaning 'a falling,' while 'lap' is the Tadbhava form of the word, with the different meaning of 'the hanging part of a garment.' Similarly 'fragile' and 'redemption' are semi-Tatsamas, while 'frail' and 'ransom' are the corresponding Tadbhavas.
we cannot say daršané, but must employ the periphrasis daršán karé, he does seeing. On the other hand, in all the modern vernaculars nouns need not be declined synthetically. Borrowed nouns can always be declined analytically. Hence Tatsama nouns (which are necessarily declined analytically) are common, and, in the high literary styles of all the vernaculars, very common. Thus, although there are sporadic exceptions to the broad rule, it may be laid down as a universal law that Indo-Aryan vernacular nouns may be either Tatsamas (including semi-Tatsamas) or Tadbhavas, but that Indo-Aryan vernacular verbs must be Tadbhavas.

During the last century, the introduction of printing and the spread of education has, in the case of some modern Indo-Aryan languages, introduced a fashion of using Tatsamas in comparison with which the wildest Johnsonese may almost be considered to be a specimen of pure Saxon English. It has been proved, for instance, by actual counting that in a modern Bengali work 88 per cent. of the words used were pure Sanskrit, every one of which was unnecessary and could have been represented by a vocabulary of true home growth. In such cases the result has been most lamentable. The vernacular has been split into two sections—the tongue which is understood of the people, and the literary dialect, known only through the press, and not intelligible to those who do not know Sanskrit. Literature has thus been divorced from the great mass of the population, and to the literary classes this is a matter of small moment, for 'this people, who knoweth not the law, are cursed.'

Although Bengali displays the greatest weakness in this respect, and has lost all power of ever developing a vigorous literature, racy of the soil, until some great genius rises and sweeps away the enchantment under which it labours, other Indian vernaculars, especially Hindi, show signs of falling under the same malignant spell. The centre of Hindi literature is naturally Benares, and Benares is in the hands of the Sanskritists. There is no necessity, as may have existed in the case of Bengali, for Hindi to have recourse to the classical tongue. In themselves, without any extraneous help whatever, the dialects from which it is sprung are, and for five hundred years have been, capable of expressing with crystal clearness any idea which the mind of man can conceive. It has an enormous native vocabulary, and a complete apparatus for the expression of abstract terms. Its old literature contains some of the highest flights of poetry and some of the most eloquent expressions of religious devotion which have found their birth in Asia. Treatises on philosophy and on rhetoric are found in it, in which the subject is handled with all the subtilty of the great Sanskrit writers, and this with hardly the use of a Sanskrit word. Yet in spite of Hindi possessing such a vocabulary and a power of expression scarcely inferior to that of English, it has become the fashion of late years to write books, not to be read by the millions of Upper India, but to display the author's learning to a comparatively small circle of Sanskrit-knowing scholars. Unfortunately, the most powerful English influence has during this period been on the side of the Sanskritists. This Sanskritised Hindi has been largely used by missionaries, and the translations of the Bible have been made into it. The few native writers who

---

1 The newly appointed minister to a Scotch parish had made a round of visits to his people. "He's a rare fine edified man, the new minister," said an enthusiastic wife. "Ay, he's a' that," returned the husband. "Ye dinna ken the meaning o' the haud o' the words he uses!"—St. James's Gazette.
have stood up for the use of Hindi undefiled have had small success in the face of so potent an example of misguided efforts. Arguments may be brought forward in favour of using classical Sanskrit words for expressing technical terms in science and art, and I am willing to admit their truth. I am not one of those who (to quote a well-known example) prefer 'the unthoroughforcefulness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop. There is still time to save Hindi from the fate of Bengali, if only a lead is taken by writers of acknowledged repute, and much can be done in this direction by the use of a wise discretion on the part of the educational authorities of the provinces immediately concerned.

Very similar remarks apply, mutatis mutandis, to that form of Urdu which is over-loaded with Persian words. The Hindostani of Musalmans will always differ in its vocabulary from that of Hindus, but this is no reason for overloading a naturally facile and elegant form of speech with hundreds of exotic expressions which are unintelligible to nine-tenths of the author’s co-religionists. Urdu can be simple and Urdu can be pedantic. The simple belongs to India, the pedantic is an imitation of the language of a foreign country. There should be no hesitation in the choice made by a patriotic Indian Musalm.

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindostani grammar. It will be remarked that in Urdu the so-called imperfect, which has been carefully recorded in all the vernacular specimens in the Devanagari character, is omitted. This is the usual method of writing Urdu. For instance, the word meaning 'to see' would be देखना dēkhnā in Hindi, but دیکھنا dēkhnā in Urdu. This principle is followed in all the specimens of literary Hindostani. The imperfect letter is also omitted in the skeleton grammar.
# HINDOSTANI SKELETON GRAMMAR

## I. Nouns

### (a) Masculine

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ꞌd</td>
<td>ꞌd</td>
<td>ꞌd</td>
</tr>
<tr>
<td>Obl.</td>
<td>ꞌd</td>
<td>ꞌd</td>
<td>ꞌd</td>
</tr>
</tbody>
</table>

### (b) Feminine

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ꞌe</td>
<td>ꞌe</td>
<td>ꞌe</td>
</tr>
<tr>
<td>Obl.</td>
<td>ꞌe</td>
<td>ꞌe</td>
<td>ꞌe</td>
</tr>
</tbody>
</table>

### Postpositions

<table>
<thead>
<tr>
<th>Case</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct</td>
<td>ꞌe</td>
<td>ꞌe</td>
</tr>
<tr>
<td>Agent</td>
<td>ꞌa</td>
<td>ꞌa</td>
</tr>
</tbody>
</table>

### Adjectives

<table>
<thead>
<tr>
<th>Number</th>
<th>Case</th>
<th>Plur.</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man.</td>
<td>ꞌe</td>
<td>ꞌe</td>
<td>ꞌe</td>
</tr>
<tr>
<td>Obl.</td>
<td>ꞌe</td>
<td>ꞌe</td>
<td>ꞌe</td>
</tr>
</tbody>
</table>

## II. Pronouns

### (a) Personal

<table>
<thead>
<tr>
<th>Person</th>
<th>1st</th>
<th>2nd</th>
<th>This</th>
<th>That</th>
<th>Who</th>
<th>That</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhr.</td>
<td>ꞌa</td>
<td>ꞌe</td>
<td>ꞌu</td>
<td>ꞌo</td>
<td>ꞌs</td>
<td>ꞌa</td>
</tr>
<tr>
<td>Plur.</td>
<td>ꞌa</td>
<td>ꞌe</td>
<td>ꞌu</td>
<td>ꞌo</td>
<td>ꞌs</td>
<td>ꞌa</td>
</tr>
<tr>
<td>Obl.</td>
<td>ꞌa</td>
<td>ꞌe</td>
<td>ꞌu</td>
<td>ꞌo</td>
<td>ꞌs</td>
<td>ꞌa</td>
</tr>
<tr>
<td>Plur.</td>
<td>ꞌa</td>
<td>ꞌe</td>
<td>ꞌu</td>
<td>ꞌo</td>
<td>ꞌs</td>
<td>ꞌa</td>
</tr>
</tbody>
</table>

### (c) Relative

- ꞌa
- ꞌu
- ꞌo
- ꞌs

### (f) Indefinite

- ꞌa
- ꞌu
- ꞌo
- ꞌs

## III. Verbs

### (A) Regular, Transitive and Intransitive

#### Infinitive

- ꞌa

#### Verbal noun

- ꞌa

#### Past Part.

- ꞌa

#### Past Part. Pass.

- ꞌa

#### Conjunctive Part.

- ꞌa

#### Noun of Agency

- ꞌa

### (B) Auxiliary

<table>
<thead>
<tr>
<th>Form</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ꞌa</td>
<td>ꞌa</td>
</tr>
<tr>
<td>2</td>
<td>ꞌa</td>
<td>ꞌa</td>
</tr>
</tbody>
</table>

### (C) Irregular verbs

#### Infinitive

- ꞌa

#### Past Part.

- ꞌa

#### (D) Causals and double causals

- ꞌa

### (E) Irregular

- ꞌa

### (F) Compound verbs

- ꞌa
DAKHINÍ HINDÓSTÁNÍ OR MUSALMÁNÍ.

The Musalman armies imposed their language on their co-religionists in the Deccan from the first. At the present day, whether the language of the country is Maráthī, Tamil, Telugu, or some other Dravidian form of speech, the Musalmáns of southern India all employ that form of Hindostání, commonly known as Dakhini, the language of the Deccan, or as Musalmaní, the language of Musalmáns. It was in the Deccan that Hindostání, under the form of Urdu, first received cultivation, and it was at the hands of Wall of Aurangabad (cir. 1700), the 'Father of Rèkhta,' that a standard of literary form was given to it. Wall's example was followed at Delhi, and from thence the poetical literature of Urdu spread over northern India. One result of its Deccan origin is that, even at the present day, we find, in Urdu poetry written in the north, idioms peculiar to Dakhini that do not appear in standard prose.

It is commonly said that Dakhini is a corrupt Hindostání. Historically speaking, it would almost be truer to say that literary Hindostání is a corrupt Dakhini, for we have seen that Hindostání literature took its origin in the Deccan. Without, however, going so far as that, it is not correct to look upon Dakhini as a corrupt form of speech. The Musalman armies carried vernacular Hindostání to the south before it had been standardised, and it then contained many idioms which are now excluded from literary prose. Some of these have survived in the Deccan. Such are, for instance, the employment of the oblique genitive as a base for declension in phrases like mérê-kū, to me, where the standard would have mujh-kā. Again, the oblique plural in f survives to the present day in the Vernacular Hindostání and in Dakhini, but is excluded from Urdu prose. So also the nasalization of the infinitive, as in mārnā, to strike, is only a survival of the old neuter gender, which has disappeared in the modern literary languages, but is still common in the dialects. Other similar examples will be noted as they occur in the following pages.

Only in one respect can Dakhini be called a corrupt language. In Madras and the south of the Bombay Presidency, no doubt under the influence of the surrounding Dravidian languages, the passive construction of the past tense of transitive verbs has been abandoned. Transitive and intransitive verbs are now treated in exactly the same way, and though the subject is occasionally put into the agent case with sē, the sē is altogether neglected as a factor in the idiom, and the verb agrees in number and gender with the subject (although in the agent case), and not with the object. In Central Bombay, on the other hand, the presence of Marāthī has prevented the proper employment of the agent case from disappearing.

We may roughly take the Satpura Hills, south of the Narbáda valley, as the boundary between Dakhini Hindostání, as a recognised literary form of speech, and the standard Hindostání of Delhi and Lucknow. Taking the figures of the Census of 1891 as our basis, we may consider the following to be the approximate number of those who speak it.
DAKHINI HINDOSTANI OR MUSALMANI.

Table showing the approximate number of speakers of Dakhini Hindostani.

<table>
<thead>
<tr>
<th>Berar</th>
<th>274,102</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay—</td>
<td></td>
</tr>
<tr>
<td>Bombay City</td>
<td>24,431</td>
</tr>
<tr>
<td>Thana</td>
<td>24,331</td>
</tr>
<tr>
<td>Kolaba</td>
<td>5,932</td>
</tr>
<tr>
<td>Ratanpuri</td>
<td>23,867</td>
</tr>
<tr>
<td>Kanaur</td>
<td>18,827</td>
</tr>
<tr>
<td>Khandesh</td>
<td>117,844</td>
</tr>
<tr>
<td>Naik</td>
<td>47,977</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>43,847</td>
</tr>
<tr>
<td>Poona</td>
<td>57,669</td>
</tr>
<tr>
<td>Sholapur</td>
<td>56,669</td>
</tr>
<tr>
<td>Satara</td>
<td>42,861</td>
</tr>
<tr>
<td>Belgaum</td>
<td>76,850</td>
</tr>
<tr>
<td>Dharwar</td>
<td>101,916</td>
</tr>
<tr>
<td>Bijapur</td>
<td>79,999</td>
</tr>
<tr>
<td>Total</td>
<td>254,282</td>
</tr>
</tbody>
</table>

Central Provinces—

| Nagpur     | 41,616 |
| Wardha     | 14,836 |
| Chanda     | 9,983  |
| Bhandara   | 11,185 |

Madras—

| British Territory | 817,146 |
| Native States    | 17,707  |

Nizam's Dominions

| Mysore     | 208,928 |
| Coorg      | 6,919   |

Total 3,654,172

The Authorities which deal with Dakhini are included in the General Bibliography of Western Hindi. I here give a brief account of the main points in which the dialect differs from standard Hindostani.

DECLENSION.

Nouns.—The oblique form singular is formed as in standard Urdu. The nominative and oblique plural are often formed differently. The common rule is that the nominative plural usually ends in ś or ś, and the oblique plural in ś or ša. Sometimes ś is used for the nominative plural, and š for the oblique plural.

The following are examples:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>piyala, a cup</td>
<td>piyālē</td>
<td>piyālēś</td>
<td>piyālēś</td>
</tr>
<tr>
<td>andēsha, thought</td>
<td>andēshē</td>
<td>andēshēś</td>
<td>andēshēś</td>
</tr>
<tr>
<td>ghōrā, a horse</td>
<td>ghōrē</td>
<td>ghōrēś</td>
<td>ghōrēś</td>
</tr>
<tr>
<td>kawwād, a crow</td>
<td>kawwād</td>
<td>kawwādś</td>
<td>kawwādś</td>
</tr>
<tr>
<td>baniyād, a trader</td>
<td>baniyād</td>
<td>baniyādś</td>
<td>baniyādś</td>
</tr>
<tr>
<td>āshma, an acquaintance</td>
<td>āshma</td>
<td>āshmaś</td>
<td>āshmaś</td>
</tr>
<tr>
<td>āndā, a sage</td>
<td>āndā</td>
<td>āndāś</td>
<td>āndāś</td>
</tr>
</tbody>
</table>

Many of these speak the standard form of Hindostani, but it is impossible to separate them out.
**The usual postpositions are:**

- **Agent:** ne, ni.
- **Dative-Accusative:** ku, kũ, kō, kē-taī, katu, kanē, to or for.
- **Ablative:** su, si, so, sk, salt, from, by.
- **Genitive:** led, (he, ki) (as in the Standard).
- **Locative:** me, m3, in; pū, pa, par, on.

**Pronouns.**—The following are the first two personal pronouns:

<table>
<thead>
<tr>
<th>First Person.</th>
<th>Second Person.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>tū, tē, taī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tērā (-rē-rī), tujh, tuj.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>tujhē, tujē, tujh-kū, tērē-kanē, etc.</td>
</tr>
<tr>
<td>Obl.</td>
<td>tujh, tuj, tērē.</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>tum, tunē, tumē, tumhē, tumhō.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tumārā (-rē-rī), tumārā (-rē-rī), tumān, tumān.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>tumhē, tumnā, tum-kū, tumān-kū, tumhō-kū, tumhō-kanē, etc.</td>
</tr>
<tr>
<td>Obl.</td>
<td>tum, tumān, tumnā, tumhō, tumārē.</td>
</tr>
</tbody>
</table>

The forms which differ from the standard should not be considered corruptions. They all occur in various dialects of Western Hindi and were brought down to the Deccan before Urdu was standardised. Special attention may be drawn to the employment of the oblique form of the genitive as a general oblique base. Although this is almost totally excluded from standard Urdu, it is common in all the vernacular dialects of northern Hindostan. The forms hamnā and tumnā are oblique forms of hamnā and tumnā, respectively, and point to Rajasthāni influence.

**The Demonstrative Pronouns,** including the Pronoun of the third person, are,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>This.</th>
<th>That, he, she, it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ǒ, yē, yō, yeh, inē, ī</td>
<td>ǒ, wō, wōh, unē, ū</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>ise, is, is-kū, etc.</td>
<td>ise, us, us-kū</td>
</tr>
<tr>
<td>Obl.</td>
<td>is (as an adjective, also) yē</td>
<td>us.</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>in, inū, inē, inū, inhē</td>
<td>un, unū, unū, unē, unē, wē, ǒ, wōh, un-kū, etc.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>in-kū, etc.</td>
<td>un-kū, etc.</td>
</tr>
<tr>
<td>Obl.</td>
<td>in, inū, inē, inē, inhē, inhē, un, unū, unē, unē, unē, unē, inhē, unan</td>
<td>unan</td>
</tr>
</tbody>
</table>
The singular is often used for the plural, and vice versa.
The Agent Singular is often iné or imí, and uné or uní.
The Reflexive Pronoun is.—

**Singular and Plural.**

Nom. áp, ap, ápè, ápè, apè, apè, apasè, apan, self or selves.
Gen. áp-ká (-ké, -ki), apná (-nè, -nì), apná (-nè, -nì), apan, apas, etc.
Obl. áp, apnè, apnè, apan, apas, apasè.

The Relative, Correlative, and Interrogative Pronouns are.—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Who</th>
<th>That</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>jò, jò, jìnè, jìn</td>
<td>sò</td>
<td>kò, kò, kòn, kinè, kin</td>
</tr>
<tr>
<td>Obl.</td>
<td>jis</td>
<td>tis</td>
<td>kis</td>
</tr>
<tr>
<td>Plur.</td>
<td>jò, jò, jìnè, jìn</td>
<td>sò</td>
<td>kò, kò, kòn, kinè, kin</td>
</tr>
<tr>
<td>Obl.</td>
<td>jin</td>
<td>tin</td>
<td>kin</td>
</tr>
</tbody>
</table>

The Hindostání Dative-Accusatives jìse, plur. jìnhí, and so on are also employed.

The Neuter Interrogative Pronoun is kyá or ká, what?, oblique form káhí, káki, or ki.

The Indefinite Pronouns are kòí, obl. form kòí, kidd or kisú; and kuchá, obl. form kuchí. These are used for both persons and things, but kòí is more often applied to the former, and kuchí to the latter. There are also jò-kòí, jìn-kòí, jée-kòí, or jákòí, whoever, and jò-kuchí, jée-kuchí, or jakuchí, whatever.

**Conjugation.**

The Infinitive usually ends in ná, as in standard Hindostání. Sometimes we have instead en, n, or ná. Thus, márná, marn, or marná; obl. masc. marńe or märńe; tem. sing. märnë; plur. märnënä or märnënä, to strike; jàn, to go; dén-ká, of giving.

The Present Participle ends in tò, or, sometimes, in at or t, as in márta or mármat, stirring; dët, giving. The feminine plural ends in tìyā or tìyä. Thus, märtyā or märtyä.

The Past Participle ends in á, or sometimes in yá. Thus, márā or màrýā, struck. The feminine plural ends in yà. Thus, märýà, they (fem.) struck. The irregular forms are as in standard Hindostání. We have, however, also such forms as kàrà or kàrýà, done; mùàyà (for mùā), dead. This participle is sometimes used with the genitive of the subject, as in woh mérā mărā hāi, he is killed of me, i.e., I killed him.

The Conjunctive Participle has many forms, such as mær-kö or märö-kö. Other forms of the postposition, attached to either már or märê, are kë, kar, kar-kë, kar-kö, kar-kar, kë, ka. Examples of other verbs are hō-kö or hōē-kö, having been; ā-kar or āē-kar, having come.

The Verb Substantive is thus conjugated,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. kë</td>
<td>hai or hë, hāi</td>
</tr>
<tr>
<td>2. hai</td>
<td>hai or hë (Madras), hō (Bombay)</td>
</tr>
<tr>
<td>3. hai</td>
<td>hai or hë, hāi</td>
</tr>
</tbody>
</table>

The plural is often used for the singular.
The Past Tense is 'thē, etc., as in the Standard. Sometimes we have athā, etc., instead of 'thā.

The conjugation of the Active Verb closely agrees with that of Standard Hindustani. The following are the main points of difference.

In Madras the second person plural is the same as the first and third persons, as in tum mārē, you may strike. In Bombay it ends in ō as in the Standard. Thus, tum mārō. The present subjunctive (old present) is often employed as a present or even as a future. The singular is commonly used instead of the plural.

The second plural imperative ends in ō, ō or su, as mārō, mārō or mārav, strike ye.

The future is, as usual, formed by adding gā (masc. plur. gē; fem. sing. gī, plur. gū) to the present subjunctive or old present; thus, maï mārū-gā, I shall strike. In Madras, the 2nd plur. masc. is mārēgē, not mārēgē. The singular is commonly used for the plural, as ham mārēgā or mārēgē, we shall strike.

The conjugation of the past tense of intransitive verbs is as the standard. Thus, maï chalā, I went. In the case of transitive verbs custom differs. In Bombay, the standard idiom is followed, as in maï-ne mārē, I struck; maï-ne yeh bāt suñi, I heard this affair. In Madras, on the contrary, nē is usually omitted, and the verb is treated as if it were intransitive agreeing with the subject in gender and number. Thus, maï mārē, I (who am a man) struck; maï mārē, I (who am a woman) struck. Sometimes nē is used, but here it is pleonastic, and the construction is the same as when it is not used, the verb still agreeing in gender and number with the subject, and not with the object. Thus, ō mārē or ō-ne mārē, she struck. The same idioms are employed, according to locality, for all the past tenses of transitive verbs. In Bombay, the passive construction is employed, while in Madras it is not. In Bombay, even, the use of nē is by no means regular. It is often employed with intransitive verbs,—e.g., us-nē chalā, he went; and even with the present tense of transitive verbs as in maï-nē mārēhē, I am striking.
VERNACULAR HINDOSTANI.

The dialect of Western Hindi spoken in Western Rohilkhand, in the Upper Gangetic Doab, and in the Panjab district of Ambala is what I call Vernacular Hindostani, that is to say, it is the form of speech on which the Literary Hindostani that took its rise in Delhi is based. Its grammar differs from that of the standard dialect in only a few minor points, and most of these are cases of surplusage, in which two or more expressions can be optionally employed to connote the same idea. In such cases, Literary Hindostani has usually selected one form as the standard, and rejected the other.

In its vocabulary, even amongst rustics, Vernacular Hindostani rather affects the use of Persian and Arabic words, which it often distorts in the borrowing. Thus, instead of using mā for mother, a Muzaffarnagar villager says maldah, which is a corruption of the Arabicわlida. Other examples of these corruptions are:

- Mahanjat for mahafazat, watching, guarding.
- Kāl for intiqāl, death (confused with the Sanskrit kāla, time, death).
- Tamakkus for tamassuk, a bond.
- Matbal for matlub, intention.
- Uqātī for gwātī, testimony.

The language of the State of Rampur and of the districts of Moradabad and Bijnaur east of the Ganges and in Western Rohilkhand, possesses the strongest resemblance to Literary Hindostani. This is no doubt due to the influence of Islam, which has always been strong in these parts. Crossing the Ganges we come into the Upper Doab between the Ganges and the Jamna. For our present purposes we may take this as including (going from south to north) the districts of Meerut, Muzaffarnagar, Saharanpur, and the plains portion of Dehra Dun. In the hill country of Dehra Dun the language is Jaunsāri, which belongs to the Pahri group of Indo-Aryan vernaculars. The language of the Upper Doab also agrees with Literary Hindostani, but the agreement is not quite so strong, as several optional forms are employed, which do not occur in the standard dialect or in that of Western Rohilkhand. Crossing the Jamna from the Upper Doab we enter the Panjāb. The Districts bordering on the west bank of that river, going from south to north, are Delhi, Karnal, and Ambala. The language of Delhi district (as distinct from that of the famous city of the same name) and of Karnal is not Hindostani. It is a distinct dialect of Western Hindi, strongly influenced by Pañjābi and Rājasthāni, called 'Bāngarū' or 'Jātū.' The influence of Rājasthāni has disappeared in Ambala, and we may say that the language of the eastern part of that district including the adjacent parts of the States of Kalsia and Patiala is Vernacular Hindostani, more or less affected by Pañjābi. In Western Ambala the language is actually Pañjābi. In this part of the country the boundary between the two languages, Pañjābi and Western Hindi as represented by Vernacular Hindostani, may be taken to be the river Ghaggar, anciently known as the Drishadvati.' Within these limits we can estimate that Vernacular Hindostani is employed by the following number of speakers.
Table showing the estimated number of speakers of Vernacular Hindīstānī.

<table>
<thead>
<tr>
<th>WEST ROHILKHAND—</th>
<th></th>
<th>WEST ROHILKHAND—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rampur State</td>
<td>394,000</td>
<td>Rampur State</td>
</tr>
<tr>
<td>Moradabad</td>
<td>909,400</td>
<td>Moradabad</td>
</tr>
<tr>
<td>Bijnaur</td>
<td>600,000</td>
<td>Bijnaur</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,903,400</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>UPPER DOAB—</th>
<th></th>
<th>UPPER DOAB—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meerut</td>
<td>1,017,765</td>
<td>Meerut</td>
</tr>
<tr>
<td>Muzaffarnagar</td>
<td>599,402</td>
<td>Muzaffarnagar</td>
</tr>
<tr>
<td>Saharanpur</td>
<td>970,000</td>
<td>Saharanpur</td>
</tr>
<tr>
<td>Dehra Dun</td>
<td>90,000</td>
<td>Dehra Dun</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,687,267</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PANJAB—</th>
<th></th>
<th>PANJAB—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambala, Kalsia,</td>
<td>702,168</td>
<td>Ambala, Kalsia,</td>
</tr>
<tr>
<td>Patiala (Panjaur</td>
<td></td>
<td>Patiala (Panjaur</td>
</tr>
<tr>
<td>Nīshāmat)</td>
<td></td>
<td>Nīshāmat)</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,282,733</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

These figures do not include the number of people in these localities who are estimated to be speakers of Literary Hindīstānī under the form of Urdu. These last figures have been included in those for Literary Hindīstānī, and have, in each case, been estimated by taking the whole of the Urban Musalman population, half the rural population, and half the Christian population. The figures so arrived at are as follows:

Table showing the estimated number of speakers of Literary Hindīstānī in the area in which the general language is Vernacular Hindīstānī.

<table>
<thead>
<tr>
<th>WEST ROHILKHAND—</th>
<th></th>
<th>WEST ROHILKHAND—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rampur State</td>
<td>156,000</td>
<td>Rampur State</td>
</tr>
<tr>
<td>Moradabad</td>
<td>260,000</td>
<td>Moradabad</td>
</tr>
<tr>
<td>Bijnaur</td>
<td>180,000</td>
<td>Bijnaur</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>596,000</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>UPPER DOAB—</th>
<th></th>
<th>UPPER DOAB—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meerut</td>
<td>368,461</td>
<td>Meerut</td>
</tr>
<tr>
<td>Muzaffarnagar</td>
<td>172,000</td>
<td>Muzaffarnagar</td>
</tr>
<tr>
<td>Saharanpur</td>
<td></td>
<td>Saharanpur</td>
</tr>
<tr>
<td>Dehra Dun</td>
<td></td>
<td>Dehra Dun</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>540,461</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PANJAB—</th>
<th></th>
<th>PANJAB—</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambala, etc.</td>
<td></td>
<td>Ambala, etc.</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,154,601</td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>
VERNACULAR HINDOŠTĀNĪ

In the last three districts the number of speakers of Literary Hindostānī is small, and has not been estimated separately.

It will have been seen that Vernacular Hindostānī is spoken in the north-western corner of the area occupied by Western Hindi. To its west it has either Pañjābī or the half-Rājasthānī of Delhi and Karnal. To its north are hill languages belonging to the Pahāri group of Indo-Aryan vernaculars (which are all closely connected with Rājasthānī), and to its south and east the Braj Bhākhā dialect of Western Hindi.

We are therefore entitled to assume that Vernacular Hindostānī (and consequently Literary Hindostānī) is that form of Western Hindi which shows the Braj Bhākhā dialect shading off into Pañjābī and Rājasthānī, and such indeed is the fact.

In all the other dialects of Western Hindi, the typical ending of strong tadbhava participles, adjectives, and substantives is the letter ṭ or au. For instance the word for 'good ' is bhalo or bhaleu, that for 'struck' is mārō or māryau, and that for horse is ghōrō or ghōrau. So the termination of the genitive masculine is kō or kau; thus, ghōra-kau, of a horse. In Pañjābī, the corresponding termination is ā, not au or ṭ. So we find in both Vernacular and Literary Hindostānī the Pañjābī termination ā. Thus, bhalā, good; mārā, struck; ghōrā, a horse; ghōrē-kā, of a horse. The last example would be, in Pañjābī, ghōrē-dā, so that we see that Hindostānī, while preserving kau, the suffix of Western Hindi, has given it the Pañjābī suffix dā, as a whole.

In its consonantal system Vernacular (but not Literary) Hindostānī uses the cerebral ˒ and ˒ very freely. These do not occur in the other Western Hindi dialects, but are common in Eastern Pañjābī and in Rājasthānī.

The oblique plural of nouns often ends in ā, as in Pañjābī and Rājasthānī. This is excluded from ordinary Literary Hindostānī, but is common in Dakhinī. It does not occur in other dialects of Western Hindi.

The present tense of the Active verb is often formed by conjugating the old present, commonly called the present subjunctive, with the present tense of the verb substantive. Thus, beside the standard form mārtā-kā, we have also mārī-kā, I am striking. The Imperfect is usually formed by conjugating the past tense of the verb substantive with an oblique verbal noun in ē. Thus, mai māre-thā, I was striking, literally, I was on striking. These two forms are frequently met in Rājasthānī. They are also heard in that part of the Braj Bhākhā area which lies between the Upper Doab and Rajputana.

The above is sufficient to show the place occupied by Vernacular (and Literary) Hindostānī in relation to the surrounding dialects. There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindostānī itself, will be dealt with in detail when we come to the specimens.
BÂNGARû, JÂTU, AND HARIÂNî.

We have just seen that in the district of Ambala the Vernacular Hindostâni of the Upper Doab merges into Pañjâhi. South of Ambala, in the country along the west bank of the Jamna, we find a disturbing element in the proximity, not only of the Pañjâbi to the west as in Ambala, but also of Râjâsthânî, under the form of Mewâti, to the south. This tract consists of the districts of Karnal, Rohtak, and Delhi. It also includes the south-east corner of the State of Patiala, the east of the district of Hissar, and detached portions of the States of Nabha and Jind which lie between Rohtak and Hissar. On the east it is separated from the Upper Doab by the river Jamna. On the north it has the district of Ambala, and on the south the district of Gurgaon. On the west it is bounded by the State of Patiala and, further south, the rest of the district of Hissar. That portion of the tract which consists of the east of the district of Hissar and of the country immediately adjoining is known to natives as Hariânâ. The rest is known either as Bângar or Khâdîr. The bulk of the population of the whole tract consists of persons of the Jât tribe.

As regards the Bângar and the Khâdîr, the latter is the land immediately on the west bank of the river Jamna in the districts of Karnal and Delhi. In Karnal, it is only a few miles wide, and is bounded on the west by a ridge which is the commencement of the Bângar, or high, dry, land. The Bângar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bângar. South of Nirwana, in the Jind Nižâmat of the State of Jind the Bângar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dâdri Nižâmat of Jind, and into the northern half of that portion of the State of Nabha which lies to the west of Rewari in Gurgaon. To the west of this lies the Hariânâ tract of Hissar, and that name is also applied to the two Nižâmats of the Jind State which have just been mentioned. The district of Delhi falls geographically into two parts, the southern (and smaller), and the northern (and larger). The northern part is, like Karnal, divided into Khâdîr and Bângar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gújars, who like others of that tribe speak a form of Râjâsthânî. The Khâdîr, however, still continues between the hills and the Jamna, and is here rather wider. On the west of the hills, round Najafgarh, there is a low, marshy, tract, known as the Dâbar, which is not a part of the Bângar, but is a continuation of the Gurgaon country, which is inhabited by Ahirs who speak Ahirwâti, the dialect of the west of Gurgaon. Moreover, Ahirwâti has extended into Jhajjar, the southern Tahsil of Rohtak, although this country is properly a part of the Bângar.

With the exception of this Jhajjar Tahsil, the language of Hariânâ, the Bângar, and the Khâdîr, is everywhere the same. It is a form of Western Hindi influenced in its vocabulary by Pañjâbi, and strongly affected in its grammar by the Ahirwâti of Gurgaon which itself is a mixed dialect partly Western Hindi and partly Râjâsthânî, and which might almost be classed under either language. In the present survey it is classed as a form of the Mewâti dialect of Râjâsthânî. Ahirwâti has to its south the pure Mewâti spoken in Gurgaon and Alwar, and to its west the Bâgri and Shékhwâti of Bikanîr and the Shékhwâti country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers. In Hariânâ and the neighbourhood it is called
Hariānī, Dēś-wālī, or Dēsārī; in Rohtak and Delhi it is usually called Jātū, or the language of the Jāts who form the bulk of the population; in Delhi, which also has many Chamārs in its population, it is sometimes called Chamārwā. Elsewhere it is called Bāngaru, or the language of the Bāngar (as well as of the Khādir). Everywhere, by whatever name it is called, it is the same dialect. The best general name for it is Bāngaru. With the exception of the Khādir, this Hariānī-Bāngar tract does not drain into the Jamna, although so close to that river. The Bāngar forms the watershed between the river system flowing into the Bay of Bengal and that flowing into the Indian Ocean. All the drainage of Hariānī and the Bāngar runs to the west, not to the east.

The following account of the linguistic character of the district of Hissar is based on the information given in the local Gazetteer:

Hariānī is the name of an important tract in the south-east of the district of Hissar. It stretches from the confines of the tract watered by the Ghaggar to the south-east corner of the district and beyond. On the north it stretches across a considerable portion of the Patahabad Taḥsil, but gradually narrows in width towards the south, being encroached upon by the Bāngar sand. It comprises within its limits the eastern portions of Taḥsils Patahabad and Hissar, the whole of Taḥsil Hansi, and a small portion of the eastern half of the Bhiwani Taḥsil. Hissar is the meeting ground of three distinct languages, Western Hindi, Paṭājīḥī, and Rajasthānī. Western Hindi appears under the form of Hariānī; Paṭājīḥī, in the Mālvī dialect, and in the Bāgīṛī or Pachhāḍī, the speech of the Pachhāḍī Musalmāns of the Ghaggar valley; and Rajasthānī in the form of Bāgīṛī. The boundaries of the tract in which a more or less pure Hariānī is spoken may be defined as all that portion of the district south of a line drawn from Patahabad to Tehana and east of a line through Patahabad, Hissar, and Kairu. This includes more than half the area of the four southern Taḥsils of the district. Across the northern boundary of this tract we come to the Paṭājīḥī-speaking Pachhāḍī of the Ghaggar valley, and to the north-west of Patahabad lies the SirSATa Ṭaḥsil in which Western Hindi is practically unknown. Across the western boundary of the Hariānī-speaking tract we come to what may be regarded as the debatable ground between Hariānī and Bāgīṛī. There is no hard-and-fast line at which Hariānī ends and Bāgīṛī begins. The change takes the form of an even broader pronunciation of the vowels than in Hariānī and then a gradual change in vocabulary and grammar, but within the limits of Taḥsils Patahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bāgīṛī is spoken anywhere in these Taḥsils. A considerable part of the debatable tract is held by Bāgīṛī immigrants, and the effect of the immigration has been to introduce a decidedly Hariānī element into their Bāgīṛī rather than the reverse. True Bāgīṛī as distinguished from Hariānī is spoken in the south-west of SirSATa Ṭaḥsil.

On crossing the northern boundary of the tract defined above we first meet with Paṭājīḥī among the Pachhāḍī of the Ghaggar valley. The same language is found all the way down the length of the valley into the SirSATa Ṭaḥsil, and nearly to the point where it crosses the Bikaner border. In the portion of the SirSATa Ṭaḥsil south of the Ghaggar valley, Bāgīṛī is the ordinary speech which changes to Paṭājīḥī on the north of the Ghaggar. Thus the Paṭājīḥī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Paṭājīḥī of the district may be divided into two dialects; Mālvī Paṭājīḥī, the natural tongue of the Sikh Ṭaṭ, and the speech of the Musalmāns Pachhāḍī of the west, known as Pachhāḍī or Ṭaṭhī. Ṭaṭhī (thulī) is only another name for Pachhāḍī and Pachhāḍī and Ṭaṭhī are identical. Pachhāḍī is distinguished from Mālvī by the greater prevalence of nasal sounds and by a slight admixture of Hindīstānī and Bāgīṛī words. Mālvī is spoken by the Sikh Ṭaṭs in the SirSATa Taḥsil north of the Ghaggar, in Baddhra, and by the colonies of Patials Sikh Ṭaṭs found here and there along the Ghaggar in the Patahabad Taḥsil. Pachhāḍī is, however, the common form of speech on the Ghaggar along the whole of its course in this district, and is found in villages at considerable distances to the south of that stream.

To return to Hariānī. Hariānī is also locally known as the Dēś, the country, par excellence, and hence Harīnā is also often called Dēsārī or Dēś-wālī. The north-eastern portion of the Dadra Niğmat of the Jind State and the adjoining portions of the State of Dejana are also parts of Hariānī, and the Bāngar spoken here is also called Hariānī. In the rest of Dadri and in the adjoining state of Lohār the language is Bāgīṛī.1

1 It is hardly necessary to point out that the word Bāngar has no connexion with Bāgīṛī. Bāngar means 'high ground.' It connotes a hard barren soil watered neither from well nor from river, but (where there are no canals) depending on the rainfall. There are two popular explanations of the name Bāngar. One is, that it refers to the bagar or coarse grass, used for making ropes, which grows in that tract. Another is, that it means the country of goats, from the Paṭājīḥī bagar or bakhar, a goat.

VOL. IX, PART I. 

K 2.
the Jind Nişāmat of Jind, although this is certainly true Bangar country, the local form of speech is also known as Hariānī. Natives profess to distinguish between Hariānī and Bangar, and say that the former, and not Bangar, is heard in the Jāt and Bār villages of Karnāl, but, except that the Hariānī vocabulary now and then borrows a word or two from Bāgri, the specimens show no differences between the two forms of speech.1

In giving the following estimated numbers of speakers of Bangaru under its various names, it is necessary to explain that those given for Delhi are not the same as those originally published in the Rough List of Languages of that district. That list wrongly reported the Ahirwāṭi of the Dābar under the name of Mēwāṭi, and also gave separate figures for Jātū and Chamarwā, which are one and the same form of speech. The Delhi figures for Jātū now given are therefore the sum of the original figures for Jātū and Chamarwā.

<table>
<thead>
<tr>
<th>Village</th>
<th>Bangaru, returned as Bangaru.</th>
<th>Returned as Jātū.</th>
<th>Returned as Hariānī or Dēwālī.</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karnal</td>
<td>791,000</td>
<td></td>
<td>495,927</td>
<td>1,286,927</td>
</tr>
<tr>
<td>Patiala (Nirwana)</td>
<td>80,000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Nabha</td>
<td>4,535</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rohtak (excluding Jhajjar)</td>
<td></td>
<td>405,927</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Delhi (including Chamarwā)</td>
<td></td>
<td>236,324</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hisar</td>
<td>315,864</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dhnjar</td>
<td>36,450</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jind (Jind and north-east Dadri)</td>
<td></td>
<td>205,639</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>2,165,784</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bangaru, being a mixed dialect, is not described in detail here. Its peculiarities will be discussed when we come to deal with the specimens.

---

1 In Appendix II of the Sirsa Settlement Report, Mr. J. Wilson states that the genitive postposition of ‘Dēwālī’ is gī (masc. obl. gī; fem. gī). This really belongs to Bāgri. I have not found this in any of the specimens received from hariānī, and under any circumstances, Sirā is well outside the true Hariānī country.
The dialect is called Brâj Bhâkhâ (also spelt Brâj Bhâshâ), i.e., the language of the Brâj Manâdāl. It is also called Antarbêdi, the language of the Antarbêd (Sanskrit Antarbêdi, literally the country within the sacrificial ground, i.e., the holy land, par excellence, of India) or the Doab between the Ganges and the Jamna. Neither name completely describes the language, for it is spoken far beyond the Brâj Manâdâl and the Doab, although it does not by any means cover the whole of the latter tract. The Brâj Manâdâl almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahâban, which were added to the district in the year 1832. The Brâj Manâdâl (Sanskrit Vraja-mânḍala), or Region of the Cowpens, is the country round Gûkula and Vrîndâvana, the abode of Krishna’s foster-father Nanda, and the scene of that demi-god’s juvenile adventures.

Instead of ‘Brâj Bhâkhâ,’ the name of the country ‘Brâj’ is often loosely applied to mean the language. The name Antarbêdi is frequently applied to the dialects spoken in the central Doab, i.e., in the districts of Agra, Etah, Mainâpur, Farukhabad, and Etawah. The language of Farukhabad and Etawah is Kanauji, and that of the others Brâj Bhâkhâ.

Taking Muttra as the centre, Brâj Bhâkhâ is spoken to the south in the district of Agra, in the greater part of the State of Bharatpur, in the States of Dholpur and Karauli, in the western part of Gwalior, and in the east of Jaipur. To the north it is spoken in the eastern part of Gurgaon. To the north-east, in the Doab, in Bulandshahr, Aligarh, Etah, and Mainâpur, and, across the Ganges, in Budaon, Bareilly, and the Tarai parganas of Naini Tal. It thus occupies an irregularly shaped tract running from south-west to north-east, and measuring on an average 90 miles wide by 300 miles in length. It covers, roughly speaking, an area of 27,000 square miles. It is spoken at home by, in round numbers, 7,550,000 people.

Over this area Brâj Bhâkhâ exhibits a few variations. The standard form of the dialect is best illustrated by the language of Muttra.

Aligarh, and West Agra. To the north of Aligarh lies the district of Bulandshahr, where the language is much mixed with Vernacular Hindostâni. So far as the Brâj Bhâkhâ portion of its grammar is concerned, the only important difference is the change of the typical Brâj termination au to ő. Thus, chalyô, not chalyus, gone. In the east of Agra, Dholpur, the plains portion of Karauli, and the neighbouring portion of Gwalior, the language is very nearly the standard, the only important difference being the omission of the letter y from the past participles of verbs, thus, chalanû, not chalyanû. In the Doab we find a similar omission of y in the districts of Etah and Mainâpur, the most eastern of the Brâj Bhâkhâ area, and here we have in addition the Bulandshahr change of au to ő, as in chalô, not chalyanû. The same peculiarities are observable across the Ganges in the districts of Budaon and Bareilly. In each case we see Brâj Bhâkhâ fading off into Kanauji, in which chalô is the regular form. Again, in the north-west of Gwalior, we also observe the change of au to ő and the omission of y, the language in this case fading off into the Bhadauri form of Bundelî.
In Bharatpur and in the Dâng dialects to its south, which lie to the west of Karauli, the y is preserved, and au is sometimes changed to o and sometimes not. Here we have the language fading off into the Jaipuri dialect of Râjasthâni in which the y exists, but the termination is always o, not au. Similarly in Gurgaon, the dialect is fading off into Mîwât, and here again the au has become o, but the y is preserved. Finally in the Tarai Parganas of Naini Tal, we find a mongrel dialect, locally known as Bhûksâ, from one of the tribes which employ it. I have classed it as Braj Bhâkhâ, but it might with equal propriety be put under Kanauji or Hindostâni.

Natives do not recognise all these distinctions. They, however, admit the following varieties. The Braj Bhâkhâ of the east, where it is shading off into Kanauji, they often call Antarbêdi. The dialect of the north-east corner of Gwalior, opposite the State of Dholpur, the country of the Sikarwâr Rajputs, they call Sikarwârî. The dialect of the plains portion of Karauli and of the portion of Gwalior opposite that State across the Chambal, they call Jâdòbhâti, from the Jâdos who are settled there. The broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur is called the Dâng and the dialect spoken by the Gujar inhabitants of these hills is called Dângi, with further subdivisions in Jaipur into Dângi proper, Dûgarwârâ, Kâlimâl, and Dângbhâûng. As already stated, the mixed dialect of the Naini Tal Tarai is called Bhûksâ.

Taking the use of yau, au, yô, or o in the past participles as our criterion, we are able to classify the various forms of Braj Bhâkhâ as follows:

I.—Standard Braj (chalyau).
   Muttra.
   Aligarh.
   West Agra.

II.—Standard Braj (chalyô).
    Bulandshahr.

III.—Standard Braj (chalaun).
    East Agra.
    Dholpur.
    Jâdòbhâti (Karauli plains and Gwalior).

IV.—Braj merging into Kanauji (chalô).
    Etah.
    Mainpuri.
    Budaun.
    Bareilly.

V.—Braj merging into Bhadauri (chalô).
    Sikarwârî (north-west of Gwalior).

VI.—Braj merging into Râjasthâni (Jaipuri) (chalyau or chalyô).
    Bharatpur.
    Dâng Dialects.

VII.—Braj merging into Râjasthâni (Mîwâtî) (chalyô).
    Gurgaon.

VIII.—Mixed dialect of Naini Tal Tarai.
In the district of Aligarh, and in the east of the district of Agra, we come across a very peculiar form of the pronoun of the third person, viz.: 

**gōa** or **gō**, he, she, it or that. So far as the specimens show, this form only occurs in this tract, but in the Ġāḍ dialects we find a form **kho**, which suggests its origin. In the districts in the east of the Braj Bhākhā tract we notice a tendency to run consonants into each other, especially when the first of them is the letter **r**. This is also a marked feature of the neighbouring Bhadauri form of Bundelī. Examples are **khacheh** for **kharchu**, expenditure (Mainpuri); **matt** for **marat**, dying (Sikarwāṛī); **ṭhākussā** for **ṭhākur-sāhib** (Etah); and (even so far north-west as Aligarh) **naukanni** for **naukarani**, servants.

In the districts of Budaun and Bulandshahr, the Braj Bhākhā is much mixed with the neighbouring vernacular Hindīstāni, just as in the former district it is also mixed with Kanaujī. One more small point may be noticed. Over a great portion of the Braj Bhākhā tract there is an instrumental case ending in **an**, as in **bhākhān**, by hunger. In Agra and Dholpur we have instead a form in **ani**, thus, **bhūkhan**. This is an interesting survival of the time when the suffix **né** was once used for the instrumental as well as for the agent case.

In the broken country in the south of Bharatpur, in Karaulī, and in the east of Jaipur, the Braj Bhākhā employed by the Gujar inhabitants presents many notable peculiarities. These are described in the section relating to those dialects. Suffice it to say here that they form a connecting link between Braj Bhākhā and the Jaipur dialect of Rajasthānī. Like many rude forms of speech they are of importance for the comparative philology of the modern Indo-Aryan vernaculars.

It will be seen from the above that there exist several cross-divisions in the classification of the various forms of Braj Bhākhā. It is hence by no means easy to arrange the districts in which it is spoken in an order which is convenient for the examination of the specimens. That given in the following paragraph is the one which I have adopted:

<table>
<thead>
<tr>
<th>Number of speakers.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Standard—</strong></td>
<td></td>
</tr>
<tr>
<td>Muttra</td>
<td>611,721</td>
</tr>
<tr>
<td>Aligarh</td>
<td>392,300</td>
</tr>
<tr>
<td>Agra</td>
<td>547,000</td>
</tr>
<tr>
<td>Dholpur</td>
<td>202,395</td>
</tr>
<tr>
<td>Jādēbāḷī—</td>
<td></td>
</tr>
<tr>
<td>Karaulī</td>
<td>80,000</td>
</tr>
<tr>
<td>Gwalior</td>
<td>60,000</td>
</tr>
<tr>
<td></td>
<td>140,000</td>
</tr>
<tr>
<td>Sikarwāṛī (Gwalior)</td>
<td>127,000</td>
</tr>
<tr>
<td>Etah</td>
<td>401,000</td>
</tr>
<tr>
<td>Mainpuri</td>
<td>532,000</td>
</tr>
<tr>
<td>Bareilly</td>
<td>557,213</td>
</tr>
<tr>
<td></td>
<td>4,470,469</td>
</tr>
<tr>
<td>Braj Bhākhā mixed with Vernacular Hindīstānī—</td>
<td></td>
</tr>
<tr>
<td>Bulandahār</td>
<td>941,000</td>
</tr>
<tr>
<td>Budaun</td>
<td>826,500</td>
</tr>
<tr>
<td>Nāmi Tāl Tarai</td>
<td>199,527</td>
</tr>
<tr>
<td></td>
<td>1,967,021</td>
</tr>
<tr>
<td>Carried over</td>
<td>6,437,490</td>
</tr>
</tbody>
</table>
No information is available as to the number of speakers who employ Braj Bhākhā outside its own area.

Braj Bhākhā is more typically Western Hindi than is literary Hindōstānī, and is also more archaic. The latter dialect, based on the form of speech employed in the north-west corner of the Western Hindi area, is strongly influenced by Panjābī. It follows the latter language, more especially, in the preference for the termination a for strong masculine tadbhava nouns, adjectives, and participles, and in employing only one form of the future tense, that made by suffixing gā. In Braj Bhākhā au is generally preferred to a, and, though gau is also employed to express the future, a form of which the characteristic letter is k is more commonly met with. The future made with gā or gau extends over all the north of India from the Panjāb to Bihār. In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihār it is only met in sporadic instances.

The archaic nature of Braj Bhākhā is well illustrated by the occasional retention of a neuter gender. In most of the dialects of northern India this gender has nearly altogether disappeared,—nouns, which in former days were neuter, having as a rule become masculine. In Braj Bhākhā, however, it is occasionally preserved. For instance, the infinitive was originally a neuter, hence, in Braj Bhākhā we have not only the usual masculine form, e.g., mār'na (Hindōstānī, mār'nā), to strike, but also, and more usually, the neuter form mār'naū. In the rural dialects this retention of the neuter is more widely spread than in the Braj Bhākhā of literature; for instance, we have the neuter word sōnaū or sōnā, gold; and even a neuter adjective in phrases like ap'naū (or ap'nū) dhau, his own wealth.

I have said above that Braj Bhākhā generally prefers the termination au to the ā of Hindōstānī. Towards the east of the area in which the dialect is spoken, there is a tendency to pronounce this au as ō, after the Kamaūjī fashion. I shall, henceforth, treat these terminations au and ō as convertible terms. The standard Braj of Muttra, the Doab, and Rohilkhand, does not use this au termination for nouns substantives. In the case of these it takes the termination ō, not au. Thus, ghörā, not ghörāu, a horse. The oblique form singular and the nominative plural of these nouns ends in ē, also as in Hindōstānī. As we go south of Muttra, however, we find these nouns ending in au or ō, and, moreover, the oblique form singular and the nominative plural ends in ē, not ō,—an idiom which is borrowed from Rājasthānī. Adjectives (including genitives and participles), on the other hand, universally end in au or ō. Thus, standard Braj, ghörē-kaun, southern Braj, ghörä-kaun, of a horse; bhalau, good; chalau, gone. Besides au, corresponding to the Hindōstānī ē, nouns have an oblique plural in ni or n, as in ghörīn-kaun, or ghörān-kaun, of horses.
The pronouns show many divergencies from standard Hindostání. These will be described later on, when dealing with the grammar. Here it will suffice to draw attention to the frequent use of the word *haĩ* meaning 'I.'

As regards verbs, the present tense of the auxiliary does not differ materially from Hindostání, but this is not the case with the past tense which is *haũ* or *kutau*, not *thā*, (I) was.

In the active verb, the present participle ends in *tu* or *t* (e.g., *mārātu*, or *mārāt*, striking), not in *ta*, as in the Hindostání *mārtā*. The past participle of standard Braj is very characteristic. It ends in *yau*, as in *māryau*, struck. As we go eastwards, there is a tendency to drop the *y*, so that we have forms like *chālau*, *chālo*. On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchkyaun*, *tihāryau*, *your*. The *y*, which properly belongs only to the past participle, is a survival of an old Sanskrit *i*. The stages may be represented as follows:—Sanskrit, *mārilakaũ*; Prakrit, *māridoũ*, *mārioũ*, *māriau*; Braj, *māryau*.

The tense which in Hindostání is often called the norist and is usually employed as a present subjunctive, is in reality an old present indicative, the meaning of which has been specialised. In Braj Bhākhā it is quite common to find it used in its original meaning of a present indicative. When it is desired to define the meaning of this tense, so as to make it a present definite, this is done by adding to it the present tense of the verb substantive. Thus, *haĩ mārāi-haĩ*, I am striking; *tū mārāi-hai*, thou art striking. Another form of the present definite is made with the present participle, as in ordinary Hindostání. Similarly the imperfect tense is made with the present participle, but in some parts of the Braj Bhākhā area we find another set of forms of the imperfect made by adding the past tense of the verb substantive to what is usually identified as the third person singular of the simple present for all persons and numbers. Thus, *mārāi-hau*, I, thou, or he was striking; *mārāi-hē*, we, you, they were striking.

The future tense of Braj Bhākhā may be formed by adding *gas* to the simple present, thus, *mārāu-gau*, thus following Hindostání. The more usual method is, however, to add *t* or *aǐ* to the root, and then to suffix the same terminations as those of the simple present. Thus, *mārihau*, I shall strike. This tense is derived directly from the ancient Sanskrit. The steps are Sanskrit, *mārihāũ*; Prakrit, *mārīsāũ*, *mārīhāũ*; Braj Bhākhā, *mārihau*. It is thus seen that the Braj Bhākhā future is identical with the latest form of the Prakrit future.

Braj Bhākhā has a long and illustrious roll of authors. The earliest work with which I am acquainted is the Prithirāj Rāsauch of Chand Bardāi. Chand states himself that he was born at Lahore, and was the most famous of the Rajput bards. Nevertheless he wrote neither in Pañjābī nor in Rajasthāni, but in an old form of Braj Bhākhā. He was the court poet of Prithirāj Chauhān of Delhi, the last of the great Hindū monarchs, who was conquered and slain by the Muhammadan invaders under Shahābū’d-dīn in the year 1192 A.D. In the Prithirāj Rāsau, Chand celebrates his master's exploits. These took place mainly in the middle Doab and the north of Rajputana and Bundelkhand, so that the employment

---

1 I say 'usually identified,' but the identification is not, in my opinion, correct. I looked upon *mārei* as an old locative of a verbal noun, 'on striking.' Thus, *mārei-dau* means 'I, thou, or he was on striking' (cf. English a-striking). An exactly similar idiom is found in the Magahi dialect of Bihār.

VOL. IX, PART I.
of Braj Bhākhā is not surprising. The language is so old that parts of it are actually pure Prakrit. Unfortunately the value of the work either as a historical document or for linguistic study is discounted by the fact that grave doubts exist as to its genuineness. It is, in any case, certain that it contains copious interpolations. The poem has not yet been critically edited in its entirety, but the Nāgari Prachārīṇī Sahā of Benares has undertaken the task, and a good edition is now (1812) becoming available to students.

During the fifteenth century there was current in northern India a system of Vishnu-worship, founded by a learned Brāhmaṇ, whose date is uncertain, named Vishṇu-swāmī. The incarnation of the deity which was principally adored was that of Kṛṣṇa, conjointly with that of his spouse Rādhā. Vishṇu-swāmī preached to Brāhmaṇs only, and his teaching was not promulgated as a popular religion,—his followers were a select few. At the end of the fifteenth century, a Taillīga Brāhmaṇ named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Kṛṣṇa, and introducing it to the mass of the people. The faith centred round Mathurā,—in other words, the Braj Maṇḍal,—the scene of the sports of the youthful Kṛṣṇa, and of his amours with Rādhā and the other herdmaidens of Gōkula. Here Vallabhāchārya finally settled. He left eight famous pupils, who are collectively known as the Ashta Chhāp. The most conspicuous of them were Viṭṭhānlānāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions, and became founders of the illustrious colony of Gōkulaṣṭha Gosāfs, filling all the Decab with the music of their songs. They employed the Braj Bhākhā dialect as the medium of their verse, and since their time, just as Awadhī has become the language, first of the Gestes of Rāma, and, secondly, of all north Indian Epic poetry, so Braj Bhākhā has ever since remained the one suitable vehicle for the praise of Kṛṣṇa and his divine mistress. The Ashta Chhāp had many pupils and many imitators, several of whom have displayed signal command over language, and have succeeded admirably in composing the pados which are characteristic of their style,—short mystic love songs, in which the love of Kṛṣṇa for Rādhā is compared to the love of the Supreme Deity for the human soul. The graceful diction, and at the same time the passionate yearning of some of these hymns have not often been surpassed.

The greatest of all this group was undoubtedly Sūr-dās (flourished 1550). He was a son of a court singer to the Emperor Akbar, and was blind,—the youngest of seven brothers, of whom six had been killed in battle fighting for the independence of Hindostan. He was a voluminous writer, and his fame chiefly rests upon his well-known Sūrsāgara, a collection of stanzas extending to something like 60,000 lines. He justly holds a high place in the ranks of Indian literature. He excelled in all styles. He could, if occasion required, be more obscure than the Sphinx, and in the next verse be as clear as a ray of light. Other writers may have equalled him in some particular quality, but (in his special line) he combined the best qualities of all. To European taste there is too much sameness in his narrative style,—a sweet evenness, it is true,—to allow him to claim all that Indian devotees would render to him. The blind bard of Mathurā was a great poet, but nowhere does he reach to that high nobility of thought which illumines all that his great rival, Tulsi-dās of Audh, has written.
To give a list of Śrī-dās's successors and imitators would be unprofitable, and to describe their work at any length would occupy too much space. I content myself with referring to Nābhā-dās (fl. 1600), originally a Dōm by caste, the author of the Bhaktmāl, a collection of legends about the great Viśnusvāma reformers, from which some historical matter may be extracted. Other famous writers in Brāj Bhākhā are Deva Dātt (early 17th century) of Mainpuri, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl. 1660), the author of the incomparable Sat-sāi, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written. The Sat-sāi has aptly been described as the despair of translators and the mine of commentators. The ease with which its author inevitably uses the right word in the right place makes translation almost impossible, and the compressed nature of his style,— each couplet being in itself a completely finished miniature,—gives rise to difficulties that afford an irresistible temptation to scholars who are learned men without being poets, and who love to hide what is obscure in the still deeper darkness of paraphrase and commentary.

AUTHORITIES.

The first recognition of Brāj Bhākhā as a distinct dialect with which I am acquainted is Lalū Lāl's grammar mentioned below, which was published in 1811. The early Jesuit Missionaries do not seem to have been acquainted with it, nor is it mentioned in old collections of language-specimens such as the Sprachmeister. In the following list I mention only those grammars and other aids to the student which deal directly with the dialect. Full information regarding other works in Brāj Bhākhā will be found in the general bibliography of Western Hindi.

The only translation of the Scriptures into Brāj Bhākhā with which I am acquainted is the 'Brj' version of the New Testament by the Serampore Missionaries (Carey and Chamberlain, 1818—1833).

GRAMMARS, DICTIONARIES, AND READING-BOOKS.

LALU LAL.—General principles of Inflection and Conjugation in the Brāj Bhakha, or the Language spoken in the country of Brāj, in the District of Gwalior, in the Domains of the Raja of Bharatpur, as also in the extensive countries of Bisseonorī, Bhudawur, Utter Badi, and Boondakhand. Composed by Shree Laloo Lal Kuh, Bhakha Munshee in the College of Fort William. Calcutta, 1811.


PRICE, W.—Selections, Hindoo and Hindostanee, to which are prefixed the rudiments of Hindoos and Brj Bhakha Grammar. Calcutta, 1827; 2nd Edition, 1830.


* ARYA.—Hindi Grammar in Hindi and English, in which is treated the Brāj Dialect with illustrations from the Rājput, by Arya. Benares. No date.
A skeleton grammar of the Braj Bhākhā dialect is given below. In writing it, I have presumed that the reader is acquainted with the principles of standard Hindōstānī. The following additional information will be found of use. For the sake of completeness much is a repetition of matter in the preceding pages.

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadauri country, the letter r when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are maddu for mard, a man; majjau, for mar-jau, die (imperative); mattu, for marat-hu, I am dying; naukonnu-su, for nauk-ramu-su, to the servants (after a verb of saying). In Aligarh we meet a similar elision of j in bhōd dayau, for bhōj dayau, he sent.

The sound of the letter ə is very indefinite. It is often pronounced as ə. Thus, the word for ‘he’ is as often əə as wə. The true sound is really something between the two letters. The letter ə often becomes m, especially after a long vowel. Examples are mahə (or bhə) for wahə, there; charimatu-ai, is grazing; āmatu-ai, is coming; manāmaun, to celebrate; jāmə, they may go; rōmati, she (was) weeping; bāman, fifty-two.

Aspirates are very loosely dealt with. They are quite frequently dropped in the verb substantive. Thus, in Aligarh, we have, ə, I am; ə, thou art, he is; ə, we are, they are; au, you are; ə, he was. So, we have hāt for həth, a hand. It is moved in its position in bhə, for wahə, there; bhaut, for bahut, much; and kulaph, for qvəl, a bolt.

In Aligarh, we have ky changed to ch in chə, for kyə, why.

Except in the Braj Mandāl and the adjacent country, the diphthong au, which is so characteristic of Braj Bhākhā, is very commonly changed to ə. In fact, over the whole area these two letters may be looked upon as mutually convertible. Thus, chalyaun or chalyo, he went.

Attention has already been drawn to the fact that in Braj Bhākhā, strong masculine adjectives (including genitives and participles) of a-bases, end in au, as in bhalaun, good; ghar-kau, of the house; chalyaun, gone. In the Braj of the Braj Mandāl, and of the country to its north and east, this is not the case with substantives. These end in ə, as in Hindōstānī. Substantives end in au or ə only in the south country bordering on Rajputana. In the same part of the country, these substantives form their oblique singulars in ə, and their oblique plurals in ə, and we meet sporadic instances of this further north. Thus, even in Muttra, we find thārō dinə pəchə, after a few days, in which dinə is used instead of the regular Braj Bhākhā form dinan. These oblique forms in ə and ə are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in ai or ə, and their oblique plurals in au or aui. Thus, ghōra, a horse; ghōrai-kau or ghōrey-kau, of a horse; ghōrai or ghōrey, horses; ghōran-kau or ghōrami-kau, of horses. There is one important group of exceptions. Nouns of relationship, even when their nominatives end in ə, have the Rājasthānī oblique forms everywhere. Thus in Muttra we have dō chhōrə (not chhōrə), two sons; again, lōhrə bētə-nə, by the younger son.

The letter ə added to a noun gives the force of the indefinite article (compare the Persian idiom). Thus, janə-kau, of a certain man; nauk-ə (Muttra), a servant.
There is the usual locative in ओ, which is found all over northern India, as in गहरे, in a house. There is also an instrumental in ओ or ज्ञ, as in भहक्षो or भुक्ष, (I die) of hunger.

The postposition of the case of the agent is usually नः or ना. Occasionally we meet the form नम, as in लम-रे मोहे मनि कर्द- (Aligarh), you have given a feast. This postposition is the origin of another instrumental case in न, नी, or नम, according to locality. Thus, भुक्कन, भुक्कनि, or भुक्खनु, by hunger. This instrumental in अन has become confused with the oblique plural in अन, which has an altogether different derivation, and hence an त or भ is often suffixed to this oblique plural form which has no business to be there. Thus, besides गोरा, we have गोरा, and besides गोरा, we have गोरा. Similarly we meet मजुरौनु-कास, of servants; कमेरौनु-क, to workers, and many other such forms.

Now and then we meet with instances of other old case forms, such as राजाइ (Aligarh), the accusative-dative of राजा, a king. So we have the termination अ added to the nominative of weak अ-bases, as in गहरा for गहर, a house. Indeed, this termination is often used in the oblique cases as well, where, however, its derivation is different.

There are several instances of the survival of the neuter gender. These have been dealt with ante on p. 72, and need not be again discussed.

Adjectives which end in अन often follow, in the south, the example of the past participle, and insert a य. Thus, आध्याय, good; मेराय, my ; तिथाय, your.

The accusative-dative of the personal pronouns often takes the forms मो, तो, and उ, in different varieties of spelling. The final ओ of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two. Thus, मो-उ-ो, me also. In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz., गु or गुा, he, that ; oblique singular गुा. Nominative plural गु; oblique plural गुाँ. Connected with it is गुा or गुाँ, there. Another demonstrative pronoun which we meet is nearly the same in form as the relative pronoun. In Aligarh and the east it takes the form जि, and means 'this.' To the south it takes the form प, and means 'that.' Similarly we have words like जहाँ meaning 'here' or 'there,' according to locality, and जाब, the equivalent of जाब, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial त of the auxiliary verb is dropped. Here I may also draw attention to the following forms found in the Doab. न्द्य-ै=I am not. हई is used for हवै, having been, and हतु-ै, a nearly pure Kanaugh form, for 'he is.' In the definite present, when the त of the verb substantive is elided, the latter is sometimes combined with the present participle, as in मरत-ै, for मरत-है, I am dying. This may he further contracted in the east to मत्तै.

The tense which in ordinary Hindustani is commonly used in the sense of a present conjunctive is, in Braj Bhākha, quite commonly employed in its original meaning as a simple present. Thus, मारवै, I strike, as well as 'I may strike.' When the verb substantive is appended to this tense, we get another form of the definite present, as in मारव-है, I am striking.
Another method of making a definite present and an imperfect is to take a verbal noun in ai or ē, and to append to it the appropriate auxiliary. Thus, márāi-hau or márē-hau, I am striking; márāi-hau, or márē-hau, I was striking. The márāi remains unchanged through all numbers and persons.

Attention has been drawn, on pp. 69 and ff., to the fact that the y of the past participle is commonly dropped in the east, as we approach Kanauji.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), lōk-rē bēṭānē chalyau, the younger son went away. This is, of course, quite contrary to the use of standard Hindostānī, but is justified by the practice of Sanskrit. The verb is to be considered as impersonal, and the above sentence is literally, ‘it was gone by the younger son.’ In Sanskrit it would be laghunā putrēna chalītam.

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with bēṭ understood. Thus, kahi, he said, literally ‘the word (bēṭ) was said by him.’
BRAJ BHĀKHĀ SKELETON GRAMMAR.
## BRAJ BHĀKHĀ SKELETON GRAMMAR.

### I. DECLENSION.

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th></th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>gāye, a horse</td>
<td>gāre, gāre, a house</td>
<td>nāre, a woman</td>
</tr>
<tr>
<td>Obl.</td>
<td>gāre, gāre, gāre</td>
<td>gāre, gāre</td>
<td></td>
</tr>
<tr>
<td>Pia.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>gāre, gāre, gāre, gāre</td>
<td>gāre, gāre</td>
<td>nāre, nāre, gahrī</td>
</tr>
<tr>
<td>Obl.</td>
<td>gāre, gāre, gāre, gāre</td>
<td>gāre, gāre</td>
<td>nāre, nāre, gahrī</td>
</tr>
</tbody>
</table>

### Postpositions—

- Agenet, sat, ad
- Acc-Dat, bā, bā, bāni, bāli, bāli
- Abh-Knter, at, ati, ati, ati
- Gen, kau, obl. marc, at; fem, at
- Loc, sat, sat-1, sat-2

Adjectives are as in ordinary Western Hindi, except that strong masculine forms end in an, instead of at, with an oblique form in ar or at, and that the plural masculine ends in ā, ā, or at.

### PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>Thou.</th>
<th>He, that.</th>
<th>This.</th>
<th>Who.</th>
<th>That.</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>mā, bā, bā</td>
<td>tā, tā, tā</td>
<td>tā, tā, tā</td>
<td>gāh, gāh</td>
<td>jā, jā</td>
<td>tā, tā</td>
<td>kā, kā</td>
<td>kāh, kāh</td>
</tr>
<tr>
<td>Obl.</td>
<td>mā, mā, mā, mā</td>
<td>tā, tā, tā</td>
<td>tā, tā, tā</td>
<td>gāh, gāh</td>
<td>jā, jā</td>
<td>tā, tā</td>
<td>kā, kā, kā</td>
<td>kāh, kāh</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>mā, mā, mā, mā</td>
<td>tā, tā, tā</td>
<td>tā, tā, tā</td>
<td>gāh, gāh, gāh</td>
<td>jā, jā, jā</td>
<td>tā, tā, tā</td>
<td>kā, kā, kā</td>
<td>kāh, kāh</td>
</tr>
<tr>
<td>Gen.</td>
<td>mā, mā, mā, mā</td>
<td>tā, tā, tā</td>
<td>tā, tā, tā</td>
<td>gāh, gāh, gāh</td>
<td>jā, jā, jā</td>
<td>tā, tā, tā</td>
<td>kā, kā, kā</td>
<td>kāh, kāh</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
</tr>
<tr>
<td>Obl.</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
<td>kām, kām, kām, kām</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
<td>kām</td>
</tr>
<tr>
<td>Gen.</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
<td>kāmā, kāmā, kāmā, kāmā</td>
</tr>
</tbody>
</table>

In all the above, especially in the first and second persons, the plural can be used for the singular. In the paradigm of 'he, that,' it is often substituted for 'e.' Thus, kā, kā, kā, kā. Similarly, in 'this' 'j' is substituted for the initial g. Thus, jā, jā, jā, jā. *Anyone* is kām, kām, or kām, obl. kām. *Anything* is kāmā, which is not changed in the obl. form. *Self* is ap, gen. ap-kām.
IL.—CONJUGATION.—A. Auxiliary Verbs and Verbs Substantive.

Present, I am.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ha०</td>
<td>ha०</td>
</tr>
<tr>
<td>2 hai</td>
<td>hai</td>
</tr>
<tr>
<td>3 hai</td>
<td>hai</td>
</tr>
</tbody>
</table>

Past, I was. Sing. masc. ha०, ha०; fem. ha०; plur. masc. ha० or ha०; fem. ha०. We also meet the Kausāri form ha०, ha०; ha०, ha०. Neither of these changes for persva.

B. Active Verb.—Intransitive, māra०, māra० or māra०, obl. māra० or māra०; or mārā० or mārā०, obl. mārā० or -hai, to strike. For mārā०, we have often mārā०.

Present Participle, mārata०, mārā०, striking.

Past Participle, mārpya०, struck.

Conjunctive Participle, mārī०, mārī०-hai, mārī०-hari, having struck. The final i in all these words (except ha०) is sometimes omitted. Sometimes we find ha० instead of hai.

Present Indicative or Subjunctive, I strike, or I may strike.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 māra०, mārā०</td>
<td>mārā०, mārā०</td>
</tr>
<tr>
<td>2 māra०, mārā०</td>
<td>māra०, mārā०</td>
</tr>
<tr>
<td>3 māra०, mārā०</td>
<td>māra०, mārā०</td>
</tr>
</tbody>
</table>

Future, I shall strike.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mārā०, mārā०</td>
<td>mārā०, mārā०</td>
</tr>
<tr>
<td>2 mārā०, mārā०</td>
<td>māra०, mārā०</td>
</tr>
<tr>
<td>3 mārā०, mārā०</td>
<td>māra०, mārā०</td>
</tr>
</tbody>
</table>

Imperative, māra०, mārā०, strike thou; māra०, strike ye; māra०, mārā०, mārā०, be good enough to strike.

Other tenses are formed on the analogy of Literary Hindi. See, however, Borrowed Tenses below.

C. Irregular Verbs. These are—

kara०, to become. Infinitive, kara० or kara०; past participle, kara० (masc. obl. kara०, or kara०; fem. kara० or kara०); conj. part., kara०, kara०, etc.; present, kara०, etc.; future, kara०, kara०, kara०, etc. The root is regular, except that the 2nd pl. future may be kara०, and the past participle is occasionally kara०.

dāna०, to give. Infinitive, dāna० or dāna०; past participle, dāna० or dāna० (masc. obl. da०, da०; fem. da० or da०), or dāna० or dāna०; pres. dāna०, etc.; future, dāna०, dāna०, etc.

dōna०, to take. Like dāna०, substituting i for d.

āda०, to appoint. Past participle, āda० (masc. obl. āda०, āda०; fem. āda०, āda०).

kara०, to do. Infinitive, optionally kara०; past part., kara०, kara०, kara० or kara०; conj. part., kara० or kara०; future, kara० or kara०.

jāna०, to go. Past participle, jāna० (masc. obl. jāna०, jāna०; fem. jāna०, jāna०).

D. Passive.—This is usually formed as in standard Hindi by compounding the past participle with jāna०. A passive is sometimes formed by adding is to the root. Thus, mārī०, he is being beaten.

E. Borrowed Tenses.—Bojji Bhatkhā sometimes uses the Rajasthani method of forming a definite present, by adding the verb substantive to the simple present instead of the present participle. Thus, instead of mārā०-hari०, etc., I am striking, we may have—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 māra०-hai०</td>
<td>māra०-hai०</td>
</tr>
<tr>
<td>2 māra०-hai०</td>
<td>māra०-hai०</td>
</tr>
<tr>
<td>3 māra०-hai०</td>
<td>māra०-hai०</td>
</tr>
</tbody>
</table>

F. Causal Verb.—This is formed by adding do० for the causal and dois० or ind for the double causal. Thus, choda०, to go; choda०-do०, to cause to go; choda०-do० or choda०-do०, to cause to cease to go. Sometimes dois० is shortened to do०. Thus, pya० or pya०, he causes to be false. In the past participle, the final do० is often omitted. Thus, bade० (for bade०), he called.
KANAUJ.

Kanauji takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad. That city is one of the most ancient in India; under the name of Kanyakubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Ramayana and the earlier Arab geographers describe it as the chief city of India. In the middle of the 5th century A.D. it fell into the hands of the Rathor Rajputs. The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rajput epic of Chand Bardai, and in the Alha-Udal cycle described under the head of Bundeli. In 1193-94 Jaichand was defeated and slain by the Musalmans, and Kanauji became a portion of the Muhammadan Empire of India. Throughout its history, the city also gave its name to its dependencies and to the surrounding district, and Kanauji therefore means, literally, the dialect of the old kingdom of Kanauj.

At the present day, Kanauji is spoken in its greatest purity in the Doab districts of Etawah and Farukhabad, and, north of the Ganges, in Shahjahanpur. It is also found in Cawnpore and Hardoi, but in the latter district it is more or less mixed (according to locality) with the Awadhi dialect of Eastern Hindi spoken to its east, and in the former it shows signs of the influence not only of Awadhi, but of Bundeli. North of Shahjahanpur, in Pilibhit we also find Kanauji, but here it is mixed with Braj Bhakha.

Kanauji is bounded on the west and north-west by Braj Bhakha and on the south by Bundeli. Both of these are, like Kanauji, dialects of Western Hindi. On its east and north-east it has the Awadhi dialect of Eastern Hindi.

The area over which Kanauji is spoken is not a large one, and near the borders it is influenced by neighbouring dialects. In the tract in which pure Kanauji is spoken there are few variations. The only important one is that, north of the Ganges and in Cawnpore, there is a tendency to add a short i to a word ending in a consonant. Thus, deti (masc.), not det, giving; badi, not bad, after. I have already said that in Cawnpore and Hardoi the dialect is mixed. This is specially the case in Eastern Hardoi (in the Tahsil of Sandila), where it is difficult to say whether the language is Awadhi or Kanauji. The same is the case in Cawnpore, and in that district, in the tract on the bank of the Jamna opposite the district of Hamirpur, the language is so influenced by the Bundeli of the latter district that it has a special name of its own, Tiharai, or the language of the river bank. There is also a Tiharai spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhi.

The number of speakers of Kanauji is reported to be as follows:

<table>
<thead>
<tr>
<th>Name of District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Farukhabad</td>
<td>712,500</td>
</tr>
<tr>
<td>Etawah</td>
<td>351,000</td>
</tr>
<tr>
<td>Carried over</td>
<td>1,063,500</td>
</tr>
</tbody>
</table>

1 Number given for Etawah is probably too small.
As a literary language Kanaújí has been overshadowed by its more powerful neighbour Braj Bhákha. The district in the Kanaújí area which has produced the most famous authors is Hardoi, where the towns of Pihání and Bilgrám, especially the latter, were the homes of many distinguished writers. Most of these were Mussalmáns, and wrote in Arabic and Persian, but Hindi and Muhammadan writers in the vernacular were not wanting.

The town of Tikmapur or Takwanpur is in the district of Cawnpore. Here, in the middle of the 17th century, flourished four celebrated brothers, Chintámani Tripathí, Matirám Tripathí, Bhákha Tripathí, and Níkanth Tripathí. They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day.

The only work dealing with Kanaújí which I have seen is Mr. Kellogg’s Hindi grammar. The Scarpore Missionaries published a version of the New Testament in Kanaújí in the year 1821. The dialect employed differs considerably from that illustrated in the following pages.

As elsewhere stated, Kanaújí differs but slightly from Braj Bhákha. It prefers the termination ð to the as of that dialect. ð, however, also occurs in some forms of Braj Bhákha. Both dialects are fond of adding u to the end of nouns which in ordinary Hindóstání terminate in a consonant. This is, perhaps, more common in Kanaújí, which also, north of the Ganges, sometimes puts i instead of u.

With reference to the accompanying skeleton grammar of Kanaújí the following additional facts may be noted:

As in other dialects there is a tendency to drop h between two vowels. Thus, ‘I will say’ is kahiá for kahihaá.

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindi end in á, in Kanaújí end in ð. Thus, Hindi ohájá, Kanaújí ohhófta, small. Strong masculine substantives, however, end in ð, and this ð is in some cases (mostly nouns of relationship) not changed to ç in the oblique singular. Thus, lariká, a son; lariká-kó (not lariká-ko), of a son.

Weak masculine tadbhavas, which in Hindi end in a silent consonant, in Kanaújí optionally end in u. Thus, Hindi ghar, Kanaújí ghar or gharu, a house. This termination u is optionally retained in the oblique singular, as, ghar-kó or gharu-kó, of a house.
As regards Demonstrative Pronouns, these are, in Standard Hindi, \textit{wah} and \textit{yah}, and in Bundeli, \textit{bō} and \textit{jō}. Kanaushi fluctuates between the two forms. We have \textit{wahu} as well as \textit{bau}, he, that, and \textit{yahu} as well as \textit{jau}, this.

We sometimes find the past tense of a neuter verb used impersonally with the subject in the agent case. Thus, \textit{larikā-nō chalō-gaō}, by the son it was gone away, i.e., the son went away. This is, of course, opposed to the rules of Standard Hindi. Note how verbs of saying, asking, etc., are used in the feminine of the past tense, agreeing with \textit{bāt} understood. Thus, \textit{us-nē kahi}, he said; \textit{us-nē puchhi}, he asked.

The past tenses of \textit{dēnā}, \textit{lēnā} and \textit{jānā} are, as in Bundeli, \textit{daō}, \textit{laō}, \textit{gaō}. The past tense of the verb substantive is \textit{rahō}, \textit{hatō}, or \textit{thō}. In Bundeli it is \textit{rahō}, \textit{hatō}, or \textit{tō}, and in Braj Bhākhā, \textit{rahaū}, \textit{kutau}, or \textit{bau}. 
## KANAUJI SKELETON GRAMMAR.

### I. — DECLENSION.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>Strong</td>
</tr>
</tbody>
</table>
| gār <sanskrit: gār> | gār or gār<
<sanskrit: h₁> | gār or gār<
<sanskrit: h₁> | nār <sanskrit: nār> | bāti, a woman | nār <sanskrit: nār> | bāti |
| Plur. | gār, gār | gār, gār | nār, nār | bāti | nār, nār | bāti |
| Nom. | gār, gār | gār, gār | nār, nār | bāti, bāti | nār, nār | bāti, bāti |

### Postpositions —

<table>
<thead>
<tr>
<th>Agent, etc.</th>
<th>Gen.</th>
<th>Loc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc-Dat.</td>
<td>kā</td>
<td>kā</td>
</tr>
<tr>
<td>Abl-Inst.</td>
<td>mā, mā</td>
<td>mā, mā</td>
</tr>
<tr>
<td>Voc.</td>
<td>mā, mā</td>
<td>mā, mā</td>
</tr>
</tbody>
</table>

### PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā, mā</td>
<td>mā, mā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td>mā</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To any of these plurals mā or mā may be added. Thus, mā-mā, we.

### II. — CONJUGATION. A. Auxiliary Verbs, and Verbs Substantive —

#### Present, I am.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hā</td>
</tr>
<tr>
<td>2</td>
<td>hā, hā &lt;sanskrit: h₁&gt;</td>
</tr>
<tr>
<td>3</td>
<td>hā, hā &lt;sanskrit: h₁&gt;</td>
</tr>
</tbody>
</table>

#### Infinitive — mār, mār, mār, or mār <sanskrit: mār> (ob. mār <sanskrit: mār>), to strike.

#### Present Participle — mār or mār, striking.

#### Past Participle — mār, struck.

#### Conjunctive Participle — mār-bh or mār-bh, having struck.

#### Present Indicative and Subjunctive, I strike or I may strike.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mār &lt;sanskrit: mār&gt;</td>
</tr>
<tr>
<td>2</td>
<td>mār &lt;sanskrit: mār&gt;</td>
</tr>
<tr>
<td>3</td>
<td>mār &lt;sanskrit: mār&gt;</td>
</tr>
</tbody>
</table>

### Imperative — sing. mār; plur. mār; respectful, mār <sanskrit: mār> or mār <sanskrit: mār>.

### C. Irregular Verbs. These are —

**hā, to become.** Past participle, hāy or hā.<br>Other forms regular.

**dā, to give,** and dā, to take. Past participles, dā and lā, respectively. Other forms regular.

**jā, to go.** Past participles, jot <sanskrit: jot> or jot <sanskrit: jot>.

### D. and E. — The passive is formed as in Brj Bhākhā. So also, like that dialect, Kannuji occasionally borrows its definite present from Rajasthāni.
BUNDELĪ OR BUNDELKHANDĪ.

As its name implies, Bundelkhandī is the language of Bundelkhand. 'Bundelī' signifies the language spoken by the Bundelas, who are the principal inhabitants of that country. According to the Gazetteer of India, Bundelkhand is the tract 'lying between the river Jamna on the north, the Chambal on the north and west, the Jabalpur and Saugor Divisions of the Central Provinces on the south, and Rewa or Baghelkhand and the Mirzapur Hills on the south and east.' Politically this area includes the British districts of Banda, Hamirpur, Jalaun, and Jhansi; so much of the Gwalior Agency of Central India as consists of the home districts of the State of Gwalior, the whole of the Bundelkhand Agency, and a small portion on the west side of the Baghelkhand Agency. The area in which Bundelī is spoken does not altogether coincide with this definition. In the first place the dialects spoken in the district of Banda are not Bundelī. They are broken forms of the Bagheli dialect of Eastern Hindi, and have been described under that language.¹ The River Chambal forms the northern and western boundary of the State of Gwalior. On the north, Bundelī not only extends to that river but crosses it into the districts of Agra, Mainpuri, and Etawah, being spoken in the southern portions of each. On the west, it does not extend to the Chambal, the languages spoken in the western portion of Gwalior being Braj Bhākhā, and various forms of Rājasthāni. On the south it extends far beyond the nominal boundaries of Bundelkhand. It is spoken not only in the districts of Saugor and Damoh and in the eastern portions of Bhopal, all of which, like the south of the Bundelkhand Agency, lie on the Vindhyan plateau, but is the vernacular of the districts of Narsinghpur and Hoshangabad which lie in the Narbada Valley, and, still further south, on the Satpura plateau, of the district of Seoni. On the same plateau it is spoken in a broken form by the Lodhis of Balaghat and over the centre of the district of Chhindwara, and a large number of its speakers have even found their way into the great Nagpur plain and are heard speaking a mongrel patois in the district of Nagpur, the proper vernacular of which is Marāṭhī. We may say roughly that it is spoken by nearly seven millions of people, and over an area of nineteen thousand square miles.

Bundelī is bounded on the east by the Bagheli dialect of Eastern Hindi; on the north and north-west by the closely related Kanaūjī and Braj Bhākhā dialects of Western Hindi, and, in Hamirpur, by the Tirbāri form of Bagheli spoken on the south bank of the Jamna; on the south-west by various dialects of Rājasthāni, the most important of which is Mālwi; and on the south by Marāṭhī. It merges gradually, without any distinct boundary line, through some mixed dialects into Eastern Hindi, Kanaūjī, Braj Bhākhā and Rājasthāni, but there is no merging into Marāṭhī, although there are some broken dialects which are mechanical mixtures of the two languages.

Bundelī is, on the whole, a very homogeneous form of speech. There is one uniform type current over the greater part of the area in which it is heard. Natives, who are very quick to notice

¹ See Vol. VI, pp. 142 and ff.
slight variations of dialect, maintain that there are two or three sub-dialects to which
they have given special names, but the differences are only very unimportant local peculiarities. There are, however, towards the north of the Bundeli tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south. The varieties of the standard Bundeli which are recognised by natives are called Pāwārī, Lodhāntī or Rāṭhōrā, and Khaṭollā. Pāwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pāwār Rājpūts are numerous. Lodhāntī or Rāṭhōrā is the dialect spoken in the Rāṭh Pargana of Hamirpur, and the adjoining portion of Jalaun, where the Lodhīs are in a majority. In the heart of the Hamirpur district, and adjoining the Rāṭh Pargana, lie the Bāwan Chaurāsī Pargana of the Charkhari State, the Sarīla State, and the Jignī Jagir, all falling politically under the Bundelkhand Agency. The same dialect is also spoken in them. Khaṭollā is the form of Bundeli spoken in the south-east of the Bundelkhand Agency and in the neighbouring part of Baghelkhand, i.e., in the Panna State and its neighbourhood. The same form of speech is also found in the adjoining district of Damoh in the Central Provinces.

The mixed dialects are Banāphāri, Kūndrī, Nībhaṭṭā, on the east, shading off into Eastern Hindi, and Bhadauri, on the west, shading off into Braj Bhākhā. Of these Banāphāri is the most important. It is spoken in the south-east of the Hamirpur district, and in the north-centre and east of the Bundelkhand Agency. Here the Banāphāri Rajpūts are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India. The Banāphāri sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghēli idioms that I have been compelled to describe it under that language (ante, Vol. VI, pp. 155 and ff.). That of the Bundelkhand Agency though borrowing freely from Baghēli is in the main Bundēli, and is dealt with here.1 Kūndrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur. The Kūndrī on the Banda side of the river is based on Baghēli, and has been described under that language (ante, Vol. VI, pp. 153 and ff.). That on the Hamirpur side is a mixed language, but its basis is Bundēli, and therefore it is described in the following pages. Along the north side of the Hamirpur district, on the south bank of the Jamna, there is a narrow strip of country in which Tirhārī, a mixed dialect based on Baghēli, is spoken. It has been described ante, Vol. VI, pp. 132 and ff. This Tirhārī goes on into the district of Jalaun, where it gradually merges into the standard Bundēli of the district through a form of Bundēli known as Nībhaṭṭā. Bhadauri or Tōwargārī is properly speaking the dialect spoken in Bhadāwar and Tōwargārī, on the banks of the Chambal where it separates the Gwalior State from Bīwai and Agra. On the north side of the river we find it in the country near the Chambal belonging to these two districts and to Mainpuri. In Gwalior it extends right down the whole centre of the home districts of the State, having Braj Bhākhā and Rājasthāni to its west, and on its east, to the north Pāwārī (already described) and further south ordinary standard Bundēli. Standard Bundēli itself, which is recognised by natives as not being Pāwārī, Lodhāntī, or Khaṭollā, is spoken in the rest of the districts of Jalaun and Hamirpur and of the Bundelkhand Agency, in Jhansi and Saugor, together with the portions of Gwalior and Bhopal immediately to their east, and in Sooni, Narsingpur, and Hoshangabad.

1 A full account of Banāphāri will be found on pp. 481 and ff., post.
The broken dialects of the south are not like the mixed ones of the north, as they are not intermediate links each between two neighbouring languages. The two languages in each case are there, but as the members of each pair are not closely connected, they do not merge into each other. There is, instead, a broken patois which is a purely mechanical mixture of the two forms of speech. The speakers, who are familiar with both, sometimes use the idioms of one and sometimes of the other, and usually show so strict impartiality that in one sentence they will use the one for expressing a particular idea, and in the next will employ the other for expressing it over again. These broken dialects are Lodhī, Kōshi, Kumbhārī and Nagpuri ‘Hindi,’ which are Bundeli mainly mixed with Marāthī, and the Bundeli of central Chhindwara which is mixed with ordinary Hindīstānī. Lodhī is spoken by the members of the Lodhī tribe who have settled in Balaghat (compare the Lodhānī Bundeli of the north), and Kōshi by Kōshi in Chhindwara, Chanda, and Bhandara. Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana. Nagpuri ‘Hindi’ is the so-called ‘Hindi’ of the district of Nagpur.

The following figures show the estimated number of speakers of the various forms of Bundeli. They are based on the census of 1891:

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard</td>
<td>Jhanai</td>
<td>679,700</td>
</tr>
<tr>
<td></td>
<td>Jalann</td>
<td>360,129</td>
</tr>
<tr>
<td></td>
<td>Hamirpar</td>
<td>284,000</td>
</tr>
<tr>
<td></td>
<td>South-east Gwalior</td>
<td>200,000</td>
</tr>
<tr>
<td></td>
<td>East Bhopal</td>
<td>67,000</td>
</tr>
<tr>
<td></td>
<td>Orehha, etc.</td>
<td>384,400</td>
</tr>
<tr>
<td></td>
<td>Sanger</td>
<td>582,500</td>
</tr>
<tr>
<td></td>
<td>Karanjnapur</td>
<td>383,000</td>
</tr>
<tr>
<td></td>
<td>Soni</td>
<td>128,000</td>
</tr>
<tr>
<td></td>
<td>Hosangsab</td>
<td>300,000</td>
</tr>
<tr>
<td><strong>Total Standard</strong></td>
<td></td>
<td><strong>3,519,729</strong></td>
</tr>
<tr>
<td>Pāwārī</td>
<td>North-east Gwalior</td>
<td>150,000</td>
</tr>
<tr>
<td></td>
<td>Datis, etc.</td>
<td>203,500</td>
</tr>
<tr>
<td><strong>Total Pāwārī</strong></td>
<td></td>
<td><strong>353,500</strong></td>
</tr>
<tr>
<td>Lodhānī or Rāṭhārā</td>
<td>Hamirpur</td>
<td>98,000</td>
</tr>
<tr>
<td></td>
<td>Charkhari, etc., in Hamirpur</td>
<td>39,500</td>
</tr>
<tr>
<td></td>
<td>Jalann</td>
<td>8,000</td>
</tr>
<tr>
<td><strong>Total Lodhānī or Rāṭhārā</strong></td>
<td></td>
<td><strong>145,500</strong></td>
</tr>
<tr>
<td>Khaṭolā</td>
<td>Panna, etc.</td>
<td>509,200</td>
</tr>
<tr>
<td></td>
<td>Damoh</td>
<td>322,500</td>
</tr>
<tr>
<td><strong>Total for Khaṭolā</strong></td>
<td></td>
<td><strong>831,700</strong></td>
</tr>
<tr>
<td><strong>Total for all varieties of Standard Bundeli</strong></td>
<td></td>
<td><strong>4,909,929</strong></td>
</tr>
</tbody>
</table>
BUNDELI OR BUNDELKHANDI.

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mixed dialects of the North-east—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Banāphari</td>
<td>North-east Bundelkhand</td>
<td>245,400</td>
</tr>
<tr>
<td></td>
<td>West Baghelkhand</td>
<td>90,000</td>
</tr>
<tr>
<td></td>
<td>(Hamirpur, not included in the total)</td>
<td>5,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total Banāphari</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total mixed dialects of the North</td>
</tr>
<tr>
<td>Mixed dialect of the North-west—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bhadauri or Towargarhl</td>
<td>Gwalior</td>
<td>1,000,000</td>
</tr>
<tr>
<td></td>
<td>Agra</td>
<td>250,000</td>
</tr>
<tr>
<td></td>
<td>Mainpuri</td>
<td>8,000</td>
</tr>
<tr>
<td></td>
<td>Etawah</td>
<td>55,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total Bhadauri</td>
</tr>
<tr>
<td>Broken dialects of the South—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lodī</td>
<td>Balaghat</td>
<td>18,600</td>
</tr>
<tr>
<td>Chhindwara Bundeli</td>
<td>Chhindwara</td>
<td>145,500</td>
</tr>
<tr>
<td>Kohaṭ Dialects</td>
<td></td>
<td>14,692</td>
</tr>
<tr>
<td>Kumbhar Dialects</td>
<td></td>
<td>4,980</td>
</tr>
<tr>
<td>Nāgpuri 'Hindi'</td>
<td>Nagpur</td>
<td>105,900</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total broken dialects of the South</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total of all forms of Bundeli</td>
</tr>
</tbody>
</table>

Bundeli has a large literature. There is in the first place the well-known epic cycle about Alhā and Údal, still sung all over northern India, and preserved by bards in the Banāphari dialect. These heroes lived in the latter half of the twelfth century A.D. and their exploits have been the subject of verse ever since. The poet Chand Bardāi, who according to tradition was their contemporary, devoted a whole canto of his famous epic to Pritihāj's wars with the State of Mahobā, whose champions they were. Formal Bundéli literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar. Kesāb Dās, the founder of vernacular rhetoric, was a native of the State of Orchha, and served as an ambassador from Indrajit Singh, its king, to that monarch. He flourished at the end of the sixteenth century, and his works are to the present day the acknowledged standard of poetical criticism for the whole of Hindostān. From his time Bundelkhand has produced a long series of writers on poetics. From it have sprung many masters whose works are admitted authorities on the art of criticism. Perhaps the two best known are Padmākār Bhaṭṭ of Banda and Pajnēs of Panna, both of whom flourished in the early part of the nineteenth century. All these could tell how poetry should be written, but none of them were great original poets themselves. The school of Bundelkhand shone in analysis rather than in composition. The only original writers of importance were Prān-nāṭh and Lal Kabī, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century. Prān-nāṭh was a religious reformer who attempted to combine Hinduism with Muḥammadanism. He was a
voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islam. While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic. Lāl Kabi wrote the Chhatta Prakāś, an account of the life of his patron Chhattarsāl and of his father Champaṭī Ray. It is noteworthy as one of the few original historical works written by an Indian for Indians.

AUTHORITIES


Besides the above, Mr. Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundeli popular songs and a series of notes on the grammar of the dialect which have been freely utilised in the following pages.

As elsewhere in Hindostan, both the Nāgārī character and its congener, the Kaithī character, are used in writing Bundeli. Bundeli has several words in its vocabulary which are not met with in ordinary dictionaries. Some of these will be found in the specimens and in the standard List of Words and Sentences. In addition I give the following from the Bundelkhand Gazetteer:

Bābā, bārē bābā, a paternal grandfather.
Dāī, a grandmother.
Dādā, hāun, bhaiyā, bāpū, a father.
Dīdī, aigā, māi, a mother.
Dūdā, a paternal uncle.
Kākī, an aunt, the wife of a dūdā.
Bhaiyā, dāī, dādā, nānā, an elder brother.
Bhōbhi, bhanjī, an elder brother's wife.
Lāhūrī, guṭū, a younger brother's wife.
Dūṭhan, lagāi, mahariyā, basāhī, jūrūā, gotānī, a wife.
Dīdī, a sister.
Bītyā, bīyā, chhauni, a daughter.
Lālā, dādā, chhaunā, būā, a son.
Phuwd, buwā, a mother's sister.
Jījā, a sister's husband.
Pāhun, nāt, a son-in-law.
Sār, sārō, a wife's brother.
Sābā, rāun, mahtaū, a father-in-law.
Bhānīj, bhanī, a sister's son.
Garat, loṭiyā, a lōṭā.
Gendūwā, jhārī, karōrā, a lōṭā with a spout.
Thariyā, thār, tāthī, a salver.
Batuwā, a brass vessel for holding water. (Hindi baṭlōhā.)
Khôrô, khôr'wô, khorîyâ, bètiyâ, a cup. (H. kafôrô.)
Ko'râ, a large brass plate. (H. parât.)
Chambû, a brass cup. (H. bélâ.)
Kali'sê, a brass water-pot. (H. gagarî.)
Tameh'râ, a copper water-pot.
Karahiyâ, an iron pan.
Gâgal, an earthen vessel. (H. kârâdâr go'rvâ.)
Pânâbâbâ, a betel-box.
Sanarê, tongs. (H. sêr'sî.)

Grammar.—It is hoped that the following sketch of Bundîlī grammar will be found sufficient for understanding the specimens.

Pronunciation.—When the vowels ê and û are shortened, they become i and u, respectively. Thus from bèti, a daughter, we have biyîyâ, and from ghôrô, a horse, ghur'wô, not beiyâ and ghur'wô as in the more eastern languages. I have no proof of the existence of(229,919),(780,931)

Thus, we have kai or kayî, for kahi, he said; ran, for rahân, to remain; kai'dê liâk, for kahi'dê-lâk, fit to be called; pairâ dêô, for pahîrâ dêô, clothe. When a long û precedes the h, a following û is changed to u, as in chût, for châhât, wishing. Rahî-kê, having remained, becomes rôi-kê. Other forms of the same verb are rati-haî, they, fem., remain, and raô-tô, he had remained. In this connexion, note the form bhaît, for bahût, much. The letter y, as an initial, is unknown, its place being supplied by j. So, also, ô is substituted for initial u. Thus, jô, for yah, this, and bô for wâh, that.

Declension.—The use of long forms of nouns, usually in a diminutive or non-honourific sense, is very common. Masculine long forms mostly end in wô, and feminine ones in yâ. Thus, we have both ghôrô and also, more commonly, ghur'wô, a horse; bèti, and also biyîyâ, a daughter. We also often meet redundant forms in aiva, as in bilaîtê, a cat, and chiraiyâ, a bird.¹

¹ Theoretically, every Indo-Aryan noun can have three forms, a short, a long, and a redundant. The short form may be either weak or strong. In eastern languages, such as Bihârî, all four forms of one and the same noun are commonly found, but, so far as information is available, in the more western dialects such instances have not been recorded, although they probably occur in the mouths of villagers. As an example of these different forms, I may quote from Bihârî,—weak short form, ghôrô, a horse; strong short form, ghôrâ, a horse; long form ghur'wô, a horse; redundant form, ghur'wô, a horse.
Masc. tadbhava words,1 which in Hindī end in ā, in Bundelī usually end in ā. Thus, Hindī, ghoṛā, but Bundelī, ghoṛō, a horse. The only exceptions which I have noted are some nouns of relationship, such as daddā, a father; mōrā, a son; kakkā, an uncle; and long forms like ghurōvā.

The feminine often has ni where standard Hindī has in, as in tēl'ni, an oilman’s wife, but Hindī tēlīṃ. So hur'kini, a harlot.

The declension of nouns closely follows that of Hindī. Masc. tadbhavas in ā form their oblique form singular, and usually their nominative plural, in ē. The oblique plural ends in an. We thus get the following forms of ghoṛō, a horse.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct, ghoṛō</td>
<td>ghoṛē</td>
</tr>
<tr>
<td>Oblique, ghoṛē</td>
<td>ghoṛan</td>
</tr>
</tbody>
</table>

Other masculine nouns remain unchanged in the singular, and in the nominative plural, but form the oblique plural by adding an. This is the general rule, but some nouns in ā form the nominative plural in ē, or even in an. Thus, himē, a deer, nom. plur., himē; kuttā, a dog, genitive, kuttā; oilman’s wife, hur‘kini, a harlot. Feminine long forms in īyā form the nominative plural in īyā, and the oblique plural in īyan. Other feminine nouns form the nominative plural in ē, or, if they end in ē, in ē, and the oblique plural in ē or in. All feminine nouns remain unchanged in the singular. Examples of these forms taken from the specimens are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lōrē, younger</td>
<td>lōrē</td>
</tr>
<tr>
<td>Daddā, a father</td>
<td>daddā</td>
</tr>
<tr>
<td>Ku-karm, a bad action</td>
<td>ku-karm</td>
</tr>
<tr>
<td>Chākar, a servant</td>
<td>chākar</td>
</tr>
<tr>
<td>Sāfī, a bull</td>
<td>sāfī</td>
</tr>
<tr>
<td>Rahāiyā, a dweller</td>
<td>rahāiyā</td>
</tr>
<tr>
<td>Nugariā, a finger</td>
<td>nugariā</td>
</tr>
<tr>
<td>Hur'kini, a harlot</td>
<td>hur'kini</td>
</tr>
<tr>
<td>Gat'ki, a thump</td>
<td>gat'ki</td>
</tr>
</tbody>
</table>

Sometimes we meet ordinary Hindī forms, as bāē, words; hētiō-kē sang, with friends; pād-mē, on feet. Note also the forms gharē, in a house; bhūkhan-kē mārē, through hunger.

Cases are made as usual by postpositions. The following are the principal. The sign of the agent case is nē or nē. That of the accusative and dative is kō or khō; of the ablative sē, sē, or sō; and of the locative māi or mē. Lai or lānē is 'for.' The usual suffix of the genitive is kō; obl. masc., kō; fem. dir. and obl., kī. The termination khō is also apparently sometimes used to form an oblique genitive, as in tā-khō pichhē after that. Unless the words are mistake of the writer, as they probably are, we have

---

1 A tadbhava word is one which has come down from the ancient Sanskrit, by a regular process of development, through Prakrit, into the modern Indo-Aryan languages. A tadbhava is one which has been borrowed in later times direct from Sanskrit to make up some real or fancied deficiency in the vocabulary.
in one case, nach-kö bōl sunā, he heard the sound of dancing, an oblique genitive used instead of a direct one. Either kē or sunā must be wrong.

Tadbhava adjectives in ṣ change in the same way as the suffixes of the genitive. The oblique masculine ends in ē, and their feminine, direct and oblique, in į. Thus, sab'ro, all; obl. masc. sab'řē; fem. sab'ri.

The following are the forms of the two first personal pronouns:

Singular.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mē, mē, maï, I</td>
<td>maï-nē</td>
<td>mō-kō, mērō, mōrō, mōnō</td>
<td>mōy, mōē, mō</td>
</tr>
</tbody>
</table>

Plural.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ham</td>
<td>ham-kō, hamārō, hamāō</td>
<td>tum</td>
</tr>
<tr>
<td>tum</td>
<td>tum-kō, tumārō, tumāō</td>
<td></td>
</tr>
</tbody>
</table>

'He' or 'that' is bō or ē, 'she' is bā. The obl. sing. of both is bā, ē, or ī. 'To him' is bāy or bāē. The nom. plur. is bē, and the obl. plur. is bin or un. These are all the forms which are vouched for by the specimens. Others probably occur.

'This' and 'who' are both jō (nom. jā), obl. sing. jā, nom. plur. jē. No forms of the oblique plural occur in the specimens. 'This' is also ē, with an oblique plural in.

'Your Honour' is ēp, with a dative apan-khō. 'Own' is ap'nō. All these genitives undergo the usual modifications. Thus, the feminine of mērō is mērī and of ap'nō, ap'ni.

Kā, obl. kāyē, is 'what?' Kū, obl. kāū, anyone; kachkū, anything; katek, kitek or kai, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am. Past, I was.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. hō, āy, or āw</td>
<td>hē, āy</td>
</tr>
<tr>
<td>2. hē, āy</td>
<td>hē, āy</td>
</tr>
<tr>
<td>3. hē, āy</td>
<td>hē, āy</td>
</tr>
</tbody>
</table>

Other forms are hūhō, or hōl-gō, I will be; hūē, it may be; bhaō, fem. bhaγī, masc. plur. bhayē, he became; naγyā, I am not; naγyō, he is not, and so on; bhaγ ni chahiγē, ought not to become.

B. Active Verbs.—Māran, to strike. Infinitive and Verbal Noun māran and mār-bō; obl. mār-bō; also mārē. Present Participle, mārāt. Past Participle, mārō.

Present Subjunctive, I may strike. Future, I shall strike.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td>Sing.</td>
</tr>
<tr>
<td>1. mārō</td>
<td>mārē</td>
</tr>
<tr>
<td>2. mārē</td>
<td>mārō</td>
</tr>
<tr>
<td>3. mārē</td>
<td>mārē</td>
</tr>
</tbody>
</table>
In the future the vowel a is often substituted throughout for i, thus, mār-hā. Another form of the future is made by adding gō to the present subjunctive. The gō is liable to change for gender and number. Thus—

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR.</th>
<th></th>
<th></th>
<th>PLURAL.</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>MASC.</td>
<td>mārū-gō</td>
<td>FEM.</td>
<td>mārū-gī</td>
<td>MASC.</td>
<td>mārē-gē</td>
<td>FEM.</td>
</tr>
<tr>
<td>FEM.</td>
<td>mārū-gī</td>
<td>MASC.</td>
<td>mārē-gē</td>
<td>FEM.</td>
<td>mārē-gī</td>
<td></td>
</tr>
</tbody>
</table>

and so on for the other persons.

Present Definite, mārat-hā or mārat-śī, I am striking. The auxiliary verb is commonly omitted, so that the present participle alone serves for all persons and both numbers.

Imperfect, mārat-hato, or mārat-tō, etc., I was striking. The auxiliary changes according to the gender and number of the subject.

Imperative.—This is the same as the Present Subjunctive, except that the second person singular is mār.

Tenses formed from the Past Participle.—In the case of transitive verbs, these tenses are construed passively, exactly as in Hindostani, the subject being put in the case of the agent with nē. Thus, māi-nē mārō, I struck; māi-nē mārō-ṭō, I had struck.

Irregularities.—Verbs whose roots end in ā generally form the present participle in āṭ. Thus, jāt, going. Some, however, insert a u. Thus, chānt, wishing, āut, coming. So also raūt, remaining. Dēn, to give, and lēn, to take, make dēt and lēt.

The verb karan, to do, makes its past participle regularly. Thus, karo. The past participle of dēn, to give, is daō; of lēn, to take, loā; and of jān, to go, gaō. In forming the feminine and the plural these generally insert y. Thus, dayī, dayē. Note that in the past tense, the verb kan, to say, is always put in the feminine to agree with bāt understood. Thus, kayī, or kay, he said. Note in this connexion the phrase rāyi kā, literally, what remained ?, which is used as a kind of expletive meaning 'thereupon.'

An example of a desiderative form is bhāro chānt-tō, he was wishing to fill. An example of an inceptive compound is ran logo, he began to remain.

The conjunctive participle ends in kē or kē. Thus, mār-kē, or mār-kē, having struck.

The case of the agent is used with some laxity in the specimens. Thus, we have it used with intransitive verbs in bā-ne baiṭhō, he sat; bā-ne lagō, he began. In bā-ne chānt-tō, he was wishing, we even have it used before a tense formed from the present participle.
LITERARY HINDOÎSTÁNÍ.

The first specimen is a version of the Parable of the Prodigal Son in pure Thêth Hindostâni by the late Mahâmahópâdhyâya Pañcit Sudhâkara Dwivèdi, F.A.U. It is capable of being written in, and is perfectly legible in, both the Déva-nâgari and the Persian characters. In order to show this, it is printed in both characters.

Although in Thêth Hindi it will be observed that it contains one or two foreign words, such as the Persian bokhara, a share, and the Sanskrit pâpa, sin. Such words are included because, although foreign, they are in daily use in everybody's mouths. They have attained to full right of citizenship.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOÎSTÁNÍ (Thêth VARIETY).

(Mahâmahópâdhyâya Pañcit Sudhâkara Dwivèdi, F.A.U., 1898.)

DEVA-NâGARI CHARACTER.

किसी मानुस के दो बेटे थे। उन में से बड़े बेटे ने बाप से कहा है बाप आप के घन में जो मेरा वर्षा हो उसकी सुभी दे दीजिये। तब उसने अपना घन उनमें बाँट दिया। बहुत दिन नहीं बीते, कि बड़ा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुप्तपन में दिन वितावते अपना घन उड़ा दिया। जब वह सब कुछ उड़ा उड़ा तब उस देस में अबाहु पड़ा और वह बंगाल ही गया। तब वह उस देस की किसी महोम बाल मानुस की वर्षा जाकर रहने लगा जिससे उसकी अपने खेत में सूखा चराने को मेला। और वह चाहता था, कि में अपना पेट उन भीमियों से भरूँ जिन्हें सूखा खाने हैं पर कोई उसकी कुछ नहीं देता था। तब उसको चेत हुआ और कहने लगा, कि मेरे बाप की बार इतनी अलेह रोटी होती हैं कि कितने मजरे पेट भर खाते हैं और बाबा भी रखते हैं और में सूखा मरता हूँ। मैं उठता हूँ और बाप को पास जाकर वही कहना कि हे बाप मैं ने भगवान के विस्मय और आप के सामने पाप किया। मैं फिर आप का बेटा कहे जाने जीग नहीं। सुभीता अपने मजूरों में से एक को नापू रखने। तब वह उठ
कर अपने बाप के पास चला । पर वह दूर ही था, कि उसके बाप ने उसके देख कर दाखाई की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा । बेटे ने कहा है वाप में ने भगवान के बिस्मिल्लाह और बाप के सामने पाप किया और उन का बेटा कहे जाने बोल नहीं । पर बाप ने अपने चाकरों में से एक से कहा, कि सब से अच्छा काफ़ड़ा इसके पहिलावे और बाह्र में अंगूठी और पापों में दूले । और बच्चों हम लोग खार्द्द और बेलबें। क्योंकि वह बेटा मेरा ऐसा था फिर से जीवा है देशाय गया था फिर मिला है । तब वे सुख से बेलसे लगे ॥

उसका जेत्र बेटा खेत में था । जब वह आते हुए घर के निवास पहुँचा तब नाचने बजाने का सुर सुना । उसने अपने चाकरों में से एक को बुझा कर पूँछा, कि वह क्या है । उसने उस से कहा, कि आप का भाई आया है और आप के बाप ने जेवनार किया है क्योंकि उसको हरा भरा पाया है । इत पर उसने रिस किया और घर की भीतर जाना न चाहा । पर उसका बाप बाहर आकर उसको मनावने लगा । उसने बाप की जबाब दिया कि देखिए में इतने बच्चों से आप की ठहर कर डाल और आप के अंदेस का ठाबना न किया और आपने मुझको कभी एक सेमना भी न दिया जिस में बच्चे सेलिब्रेट्स के संग विहरता । पर आप का वह बेटा जो पत्तियों के संग आप के धन को खा गया है जैसे की आया तैली की आय मे उसकी निवे बढ़ती जेवनार किया है । बापने उससे कहा है बेटा तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । पर इतना और हरखना पड़ है क्योंकि वह तेरा भाई मेरा ऐसा था फिर जीवा है देशाय गया था फिर मिला है ॥
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Theth variety).

(Mahamahopadhya Paundit Sudhakara Dwivedi, F.A.U., 1898.)

PERSIAN CHARACTER.
सामैन्य पाप किया * मैं पर्याप्ता का बिना है जाने जोड़े जिन्दगी * मुझे कर अच्छे मजुर तैयार की नाव रिजेंट पर * नब रह आलौकिक नहीं शुरू हो दिखाया कि भाई की आर्थिक गिज़ा आई शुरू अंक दिखाया केवल दाबा की आई दो मे अंक गीत गिज़ा अंक जूझै लाइ * धारा * किसी भी वास में ने बहुततः वास शुरू अंक शुरू सामने शुरू किया आई का बिना है जाने जोड़े जिन्दगी * नब बाबा * आई जाकर में से एक से किसी के चौपा शरारा नकसे नकसे अंक लिखने से आंशिक अंक लिखने अंक लिखने * तैयार की बाइमा मारे आई तो बहुत से जिखा ्है * जोवा * तो आगर अंक नकसे नकसे बिना की बाइमा मारे आई तो बहुत से जिखा ्है * उसका लेख * तो तैयार शुरू से लेकर नकसे नकसे बिना की बाइमा मारे आई तो बहुत से जिखा ्है * तब रह शुरू की बाइमा में ना बी हो गया ्है नेहर पर खोजा नब नाना बहाने का सर्वश्रेष्ठ * अंसन अंक जाकर में से एक नब बाबा के जाना है * अंसन अंक में से किसी के आप का बोली आया उर आई के बाप ने जीतना की कीमती अंक होर बापा है * एस्पर अंसन रस की आई वाहर ्है बेमिंदर जाना ने जाना * नब अंसन बाबा बाहर आर अंक मनाने के * अंसन बाबा कर जवाब दिया कि दिखाया मिन इंने बिंदु में आई के आर * अंकुंदर क्लों थील कितना होर आई के आई का था ने कितना ने कितना आई उर आई मुक्तिक एक मिन में मिना बीमा ने बी मिन आई मिले है सन्द
پھرنا * برآب کا پہ بیٹھا جو بُنُدیرین گے سنگ آب گے دفن کر کہا گیا ہے جہتے ہی آب تیہہ ہے آب گے اسکی لیے پرہیان جیونار کیا گُہ * باب گے اس کہا ہے بیٹھا تون سندہ میرے سنگ گے آور جو کچھہ میرا ہے سرد نہا گُہ * بر ملنا اور هرکنا پہ گیا کہا کَر کے

بے بیڑا بمبی مَہر آیسی نہا پھر چیا گے یہا نہا پھر ملا گے *
TRANSLITERATION AND TRANSLATION.

Kisi manus-kê dô betê thé. Un-mê-sê lahurê betê-nê
A-certain man-of two sons were. Them-in-from the-younger son-by
bâp-sê kahâ, ‘he bâp, âp-kê dhan-mê jô mërâ
the-father-to it-was-said, ‘O father, your-Honour-of property-in what my
bakh'ra hô, us-kô mujhê dé-dijîyê.’ Tab us-nê ap'nâ dhan
share may-be, that to-me give-away.’ Then him-by his-own property
un-mê bêt-diya. Bahut din nahî bitê, ki lahurâ bêtâ
them-among was-divided. Many days not passed, that the-younger son
sab kuchh batôr dâr dês chałâ-gayâ, aur wahâ luch'pan-mê
all things collecting distant country went-away, and there debauchery-in
din bitâw'tê ap'nâ dhan urâ-diya. Jab wah sab-kuchh
days passing his-own fortune was-wasted-away. When he all-things
urâ-chukâ, tab us dês-mê akâl parâ, aur wah kaăngâl
wasted-completely, then that country-in famine fell, and he indigent
hô-gayâ. Tab wah us dês-kê kisâ bhâle-manus-kê yahâ
became. Then he that country-of a-certain well-to-do-man-of near
jà-kar rah'nê lagâ; jis-nê us-kô ap'nê khêt-mê sâar
gone-having to-live began; whom-by him-for his-own fields-in swine
charanê-kô bhêjâ. Aur wah chäh'ț-tâ-thâ ki, ‘maî ap'nâ pêt un
 to-feed it-was-sent. And he wishing-was that. ‘I my-own belly those
echhmiyê-sê bhârî, jinhê suâr khâtê-hâî,’ par kôi us-kô kuchh
huns-with I-may-fell, which swine eating-are, ’but anyone him-to anything
nahî détâ-thâ. Tab us-kô chêt huâ, aur kah'nê lagâ ki,
not giving-was. Then him-to senses became, and to-say he-began that,
‘mêrê bâp-kê yahâ it'nî aëlah roṭî hôtî-hâî, ki
‘my father-of near so-many thoughtlessly loaves prepared-are, that-
kî't'nê majûre pêt-bhar khâtê-hâî aur bachây bhî rakh'tâ-hâî
how-many labourers belly-full eating-are and putting-by also keeping-are,
aur maî bhûkha mar'tâ-hû. Maî uth'tâ-hû aur bâp-kê pâs
and I hungry dying-am. I arising-am and the-father-of near
"O father, me-by God-of bimukh aur āp-ke sām'ne pāp kiyā. Māhi phir against and your-Honour-of in-presence sin was-done. I again āp-kā bētā kabhā-jānē jōg nahi. Mujh-kō apnē your-Honour-of son to-be-called worthy not. Me your-own majūrī-mē-se ēk-ki naī rakhīye." Tab wah uth-kar apnē labourers-among-from one-of like keep." Then he risen-having his-own bāp-kē pās chalā; par wah dūr-hī thā ki us-kē bāp-nē father-of near went; but he far-off-even was that his father-by us-kō dekh-kar dāyā ki, aur daur-kar us-kē gālē-mē him-to seen-having pity was-done, and run-having his neck-in lipāt-gāyā, aur us-kō chām'nē lāgā. Bētē-nē kāhā, 'hē bāp, threw-himself, and him to-kiss began. The-son-by it-was-said, 'O father, maṁ-nē Blag'wan-kē bimukh aur āp-kē sām'ne pāp kiyā; me-by God-of against and your-Honour-of in-presence sin was-done; aur āp-kā bētā kabhā-jānē jōg nahi.' Par bāp-nē apnē and your-Honour-of son to-be-called worthy not.' But the father-by his-own chāk'īrō-mē-se ēk-se kāhā ki, 'sab-sē aachhā kāp'ṛa is-kō servants-in-from one-to it-was-said that, 'all-than good clothes this-one-to pahīnāvō, aur bāth-mē āgūthī aur pāwō-mē jūṭē. Aur chalā, ham-lōg put-on, and hand-on a-ring and feet-on shoes. And come, we-people khāy aur bel'sē, kyō-ki yah bētā marā aīsā thā, phir-sē may-rāt and may-rejoice, because this son dead like was, again jīyā-hai; herāy gayā thā, phir milā-hai.' Tab wē sukh-sē alive-is; lost gone was, again found-is.' Then they pleasure-with bolas'nē lagē.

to-make-merry began.

Us-kā jeṭh'rā bētā khēt-mē thā. Jab wah āṭē-huē ghar-kē nīar His elder son field-in was. When he coming house-of near pahūchā, tab nāch'nē bajānē-kā sur sunā. Us-nē apnē arrived, then dancing music-of sound was-heard. Him-by his-own chāk'īrō-mē-se ēk-kō bulā-kar pūchhā ki, 'yah kyā hai?' servants-in-from one-called-having it-was-asked that, 'this what is?' Us-nē us-sē kāhā ki, 'āp-kā bhāi āyā hai, aur Him-by him-to it-was-said that, 'your-Honour-of brother come is, and āp-kē bāp-nē jow'nār kiyā-hai, kyō-ki us-kō harā-bhārā your-Honour-of father-by feast made-is, because him-to flourishing payā-hai.' Is-par us-nē ris kiyā aur ghar-kē bhītār it-has-been-found.' Hereupon him-by anger was-made and house-of inside
जाना ना चाहा। था-को बाप बहार आ-कर उस-को मनाव-ने
to-go not wished. But him-of father outside come-having him to-appease
लगा। उस-ने बाप-को जाब दिया कि, ‘देखिये, माँ इतना
began. Him-by the-father-to answer was-given that, ‘see, I so many
बरसो-से अप-कि ताहल करता-हुँ, उर अप-के अदेस-का
years-since your-Honour-of service doing-am, and your-Honour-of order-of
तलना ना किया, आर अप-ने मुज्ब-को कह्वी एक
transgression not was-done, and your-Honour-by me-to ever-even one
मेम-ना ना दिया कि माँ अप-ने मेलिय-के साँग
Kid not was-given that ई my-own friends-of with
bhartा। था-से यह बेटा जो रतुरिय़-के
might-have-made-merry. But your-Honour-of this son who harlots-of
साँग अप-के धन-को खागया-हई, जाई-ही आया ताई-ही
in-company your-Honour-of fortune eaten-up-has, as-even he-came so-even
अप-ने उस-के लिये बरहिया जेवनर किया-हई।' बाप-ने
your-Honour-by him-of for good feast has-been-made। The-father-by
us-से कहा, ‘हे बेटा, तू सदा मेरे सांग हई, और जो-कुछ
him-to it-was-said, ‘O son, thou always me with art, and whatever
मेरा हई, सो सब तेरा हई। था-हुआ ने उर हराख्ना पढ़
mine is, that all thine is. But to-be-pleased and to-be-glad proper
हई, क्यूक-की यह तेरा भाई मरा आईसा था, फिर जी-हई; हराय
is, because this thy brother dead like was, again alive-is; lost
gया-था, फिर मिला हई।
had-been, again found is।
LITERARY HINDOISTANI.

I next give an extract from the \textit{Kahani Theth Hindi-mi}, the celebrated story of the loves of Prince Udai Bhàn and the Princess Kētaki, by Inshā Allāh Khān, who flourished at Lucknow in the early part of the nineteenth century. The passage given is the Preface. In this the author explains that his intention is to write a composition in the idiom used by the better class of people, meaning by this the Urdu of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hindī, \textit{i.e.} the speech of Hindūs. \textit{As a tour de force}, his success has been complete. The work is a treasury of words in everyday use amongst the people of Hindōstān, many of which will not be found in any dictionary. On the other hand, as a model of style, it can only rank as a curiosity. The style is that of the Persianised Urdu current in Lucknow, not that of a true Indian language. The verb is commonly in the middle of the sentence, for instance \textit{ragātā-hē} in the very first clause. Again, the metres used for the poetry are Persian, not Hindī. As explained elsewhere, Hindū scholars class a language as Urdu or Hindī, not according to its vocabulary, but according to the idiom—especially the order of the words,—employed. Hence, although from beginning to end Inshā Allah's tale does not contain a single Persian word, they universally deny that it is written in Hindī. To them it is written in Urdu and in nothing else.

I give the extract in two characters, in the Persian in which it was originally published, and also in the Dēva-nāgārī. Anyone capable of studying it will be able to read it in one or other of these characters, and I therefore give no transliteration. I append a translation based on that of Mr. Clint, but more literal.

The whole work was published (with a good many misprints) in Vols. XXI and XXIV of the Journal of the Asiatic Society of Bengal. The first section was translated by Mr. L. Clint, and the second by Mr. S. Slater. It has been more than once reprinted in Bāzār presses in India. A satisfactory text has not yet been issued. I have, in the main, followed that of Mr. Clint, with a few alterations based on other information.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOISTANI (Theth variety).

\textit{(Inshā Allāh Khān, circa 1800.)}

\begin{verbatim}
 sr jhaka kornak rothna hoon aos ani banae rahi ye samaye Jensen
 ham sab ko banae or babet ke bate mein or sab kekhnaya jiska behid
 kee ye nee baba *
\end{verbatim}
उसके बीच से ही सप्त हिन्दी हैं

यह कहा बैठा तो इन्हें उस व्हालेजी की सूचना रखी - तो

cेचाची दिन किर बैठा - उसे जा की बिला किर है * उस पील की

भाषाई जाहेज * जो बैठा यह व्हालेजी आता है जाहेज है *

dीभी कर आकार दिन - उसे सांग को बी नाक बी

करेवी सब मीन कर दिन - मोरोन बीत चल दिन * मेहती * बास

की इन्हीं सकत बीह जो व्हालेजी के कर्नब जेहाज़े बता सके * सच है

जो बनाया हैर हैर डीएफ़ बना रहे बीत को किसा सरहे - उस की के

प्रेम ज़सा जी जागे ब्रांज़े बीय * सर से ला बाल तक जेन रोक्ट हसें -

जो सवे * सब बैल आर्थम * उस सरहा करीन उसे इन्हीं बरसौ इसी

dीहान मीन रहती जेनी सारी निबन बीत बैल बहुत पालीय जैत की होन - नू बी * जेहाज नहीं सके *

एस से जेहाज़े के सातिह देन रही नहीं उस देन ।

हेरी हैर हैर बिला ब्रांज़े बीय - जेन से ला बाल नहीं के "जो नं नू बाल - मेहती जाहेज बनाया " * उस ब्रांज़े चेहरे जेनी - जेन बाल आर्थमी * गोर हैरा अरसी की सब भी जेहाज़े लगी रही * मेने बैल हैर - इन्हें आ बी निव निवन सिमाना - उस जेहाज़े बना लेगे बीत हिन्दी आर्थमे बीत बैल बहुत पालीय
دور ذالک ایک انوکھی بات کا

ایک ہی بیٹھے نیرھے پھی بات انہیں دہیاں میں جھڑھے آئی - کوئی
کھیالیآیسی کچھ جسی مجنون هندوی جھمت اور کسی بولی کی پیچ نہ
میل * نب جانے میں ججی بہول کی کلی ۔روپ ۔س ۔کہل * بادر
کی بہل اور کناری گھجھی اوسکی بچھ نہو ۔لاہسن ہاں میں نہ ایک
کوئی بھی بیٹھے لیے ہوئے نہ ڈھلے ۔ڈاک - بہت گھاگ۔ بہت کھڑگر لڑے
سر ہلا کر - منہہ بنا کر - ناک بہون جھڑا کر - ایک ایسے بھی بہار گر
کہنے - بہت بات ہوئی - ایک چاندی نہیں دیتی - ہندوی بین بھی نہ نکل
اور بھاکا بین بھی نہ ثموس جانے - جبیں بہل لیے لگ آجھور ۔س ایک
آیسی بولنے والی هیں جہن کا نبیر ۔رحی ۔ور جہانہ
کسی کے نہ بہت * یہہ نہلیں ہوئے ۔کا

میں ۔ اونکی لنبھدی سانس کی پہاڑس کا نہر ہوا کوا کھاگر جنجلگار
کہا - میں گھجھی آیسی اونکی بولا نہیں ۔جو رائی کو پرہت ۔کو دکھاون
اور جھوٹ سے بول ۔ اونگلان نجاون اور ۔س ۔سروئی ۔نہیں۔
أولعمجي سلمجمي بانيين سجاون * جو سلمجمي نير سكنا نو نيلاء به بات
مونى س كيون نكالنا * جس ذ глث سه هورنا اس بوميئ ون ثالتَا *

اس کہانی کا کہنے والا بیان آپ کو جناتا ہے - اور چِسَا
گیمتہ لوگ اوس بُکارتے هیں کہہ سناتا ہے ۔ نہیں نانیہ موہنیہ بر بہم
کر آپ کو جناتا ہوئے جو میرے دیوانا ن جانا تو وہ ناز نیا وہ اور آؤ
جاً اور اگے بھاندن اور اپنے بہت دہانے کو جو دیکھیہ جی آپ کے
دمان کا گھر ازا - جو بہم جے بیہ بہت چنیہل - اچھلے مین

ہرنیں ہ ہرہ مین - اپن چہرگی بھول جاۓ ۔

گھرم تے برام تے جہا ے آنا ہوں مین
کرتب جو هیئن سو سب پکمانا ہوں مین
اورب چہانہ ورائے جو ہیئا نو آپی
کھنا جو گیہمہ ہوئے کر پکمانا ہوں مین

اب آپ کل رکھے ے سنیکھے ہوئے نک اندھر دیکھیے - کس
ثبل س بہتہ جلنا ہوئے اور اپنے این بھول کی بہم دیکھی جیئہ نیہ بنو

سے کس روب ے بھول اورگننا ہوئے *
[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Thālih variety).

(Insha Allah Khan, circa 1800.)

सिर सुखा-कर नाक गड़ाता—है उस प्रपने बनाने-वाले-को सामने जिस-ने हम-सब-को बनाया और बात-की बात-में वह सब कर दिखाया जिस-का भे जिसी-ने न पाया ||

शातियः जातियः जो सांस हैं ||

उस-के बिन ध्यान यह सब पास हैं ||

यह कव-का पुतला जो चपने उस किलाड़ी-की सुध रखे तो खटाई-में कभी पड़े और बड़ड़ा कसौता कब्रों हैं। उस पल-की मिलाईँ छल जो बड़ो-से बड़ाईँ चिमलों-के चढ़े-हैं ||

देखने-को बांच दीं और सुनने-को यह कान दिखे। नाक भी जैसी सब-में कर दी। मूरतों-को जी दान दिये। मिठी-की बासन-की उत्तरी सकत कराँ हो जो चपने कस्मार-के करतव कुछ बता सकें। सब हैं जो बनाया हुआ हो सो चपने बनाये-बले-का कथा सराये और का कहे। यूँ जिस-का जी बांधे पड़ि बने। मिर-से लागा पाँव-तक जितने हृंगटे-हैं—जो सब-की सब बोल उठे और बदाइये रहे और उसने बसतो इसी ध्यान-में रहें जितनी सारी नदियों-से रैत और पूल फलियाँ खेल-में हैं—तो भी कुकु न हो सकें ||

इस सिर मुखानि-के साथे दिन रात चपरा-हे उस दाता-की पहुँच-हुए घार-की—जिस-की जिहे भूम कहा-है—जो तू म हाता में कुछ न बनाता। और उस-का चंचरा भाद्र—जिस-का व्यास उसी-की घर छुट्टा—उसी-की सुरत समी बढ़ी रही-है। में कुछ। बच्चे चाप-में नही समाता। और जितने उन-के बड़की-बाल हैं उनी-की यहाँ परचाव है। और कोई हो—कुछ मेरी जी-को नहीं भाता। समे इस चरानि-के बुट किसी ले-भाग-उठव-चोर-उठ-से का पड़ी। जीते मरते उन्ही सम्बा-का बासरा और उन-की घरानि-का रखता-हे तीसी बड़ी ||
डॉल डाल एक अनोखी बात का।

एक दिन बैठे बैठे यह बात खपने आने-में चढ़-चढ़ै—बोर्ड कहानी ऐसी कहिये जिसमें हिंदुई कुटा चार बिस्म बोली-की घट न भिजे। तब जा-क भेंडा जी फूल-की कली के रूप-से खिले। बाहिर-की बोल चार गंवारी कुछ उस-की बीच न हो। चपने सुनने-वालों-में से एक बोर्ड बड़े पड़े लिख-पुराने धुराये डाग—बड़े धाग—यह खटराम लाए—सिर हिला-कर—मूंह बना-कर—नाक भीं ढा-कर—चाँख पदरा-कर—जनी बढ़ने—यह बात होती दिखाई नहीं देती। हिंदुई-पन भी न निकले चार भाषा-पन भी न ठुस जाय—जैसे मले लोग चखनी-से चक्क भाप-में बोलते-चलते—डोरा-का बीं बही डोल रहे चार छाँ बिस्मी-की न पड़े। यह नहीं डोरा-का।

क्यों उन-की ठंडी साँस-की डोरा-का ठोका खा-कर भुजला-कर कहा—में कुछ ऐसा बनोखा बोला नहीं। जो राज़-को परफर कर दिखाओं और भूठ सच बोल-के खेलवायया नचाओं और बे-सूरी बे-ठिकाने-की उलमी सुलमी बते सजाओं। जो सुलम-से न ही सकता तो भला यह बात मूंह-से कों निखालता। जिस ठन-से डोरा इस बढ़े-की ठोलता।

इस कहानी-का कहने-बाला यहाँ भाप-को जताता-है—चार जैसा कुछ लोग उसे पुकारते-हैं कह सुनाता-है। दृढ़ता धाग मूंह-पर फेर-कर भाप-को जताता-हैं। जो मेरे ढालने-चाहा तो यह ताद-भाव चार भाव-जाव और कुड़ कोट और लिपट-विपट देखनों। जो देखने-ही भाप-के भान-का चोड़—जो बिल्ली से भी बहुत चंदल—उक्लाध-से हिरनों-के रूप-में—भापे बोलकड़ी मूल जाए।

चोड़-पर भापे चढ़-की भाता-हैं।
करतब जो हैं सो सब देखताहैं।
इस चाहने-बालने जो बाला तो भणी।
कहता जो कुछ हैं कर देखता-हैं।

चब भाप कान रख-के समुख हो-के टुक ढर ढिखते जिस ठन-से बढ़ चलता-हैं और अपने इन पूल-की बोलकड़ी जैसे बेढी-से जिस रूप-की पूल उगलता-हैं।
TRANSLATION.

Having bowed my head, I rub my nose (in the dust) before Him, my Maker, by whom we all were made, and by whom in an instant were revealed all those things of which the secret had hitherto been found by none.

Each breath that comes and goes,
Without meditation on Him, would be a noose for our necks.

How shall this puppet, that holds in remembrance the Being that makes it dance, fall into any difficulty (lit. sourness)? How shall bitterness and astringency be met with? It is the sweetness of this fruit which thou shouldst taste, as thy forefathers have tasted of excellence from their elders.²

For seeing He gave the eyes, and for hearing the ears. The nose also He made prominent amongst all (the features). On our forms bestowed He a soul. Where has a vessel of clay so much power as will enable it to declare the skill of its potter? Of a truth, how can that which is created praise its Creator, and what can it say? Let him who thus would do, babble in vain, (but as for me,) if every hair of the down upon my body from head to feet were each to speak and to continue glorifying, and were to remain rapt in that case for as many years as there are sands in all the rivers and blossoms and pods in the fields, even then they could not accomplish aught.

With this bowing of my head, I also prostrate myself day and night before that Friend² of the Giver, far advanced (in favour), on whose account it was said, 'if Thou hadst not been, I would have created nothing.' And of his cousin (Ali), whose marriage was contracted in his family, the remembrance has always been with me. (As I remembered him), I exulted, and could not contain myself. And as many children as there are of him, to them alone am I devoted.⁴ Whoever else there may be, he pleases not my heart. Beyond the pale of this family, what have I to do with any vagabond, sharper, thief, or robber? While I live, and while I die, on all these alone and on their house, day and night, do I place my hope.

THE FOUNDATION⁵ OF A WONDERFUL TALES.

One day, while I was sitting doing nothing, it came into my thought to write a story in which there should not appear the employment⁶ of any language except Hindustani. Having taken this resolution, my heart expanded like a flower-bud. No foreign words or rustic expressions were to appear in it. Of those who heard (my intention), a few great scholars, old-fashioned curmudgeons, wily old rascals, introduced a cats' concert,⁷ wagging their heads, screwing their faces, lifting up their noses and eyebrows, petrifying their eyes, and began to say, 'we don't see how this thing can be. That

---

1. *Bāt-kī bāt-mī = bāt kah'tā*, in an instant, lit., while the words were being said.
2. There is a gap here, which cannot be translated. *Barī†ad barī†ī* means literally 'greatness from the great.'
3. Muhammad.
4. *Parādeśānā* is literally 'to introduce one person to another.' Hence, 'to fascinate, beguile.' Hence, as here, 'to be an object of affection or devotion.'
5. *Daud* is 'method, manner, appearance, shape.' But *daul dat'ānā* is 'to lay a foundation.'
6. The dictionary meaning of *pug* is 'a menstruum, a solvent, a flux.' It is the application of anything, as the application of a medicine, of fire, of plaster, of a smearing, and so on.
7. *Khat'ānā* is literally 'six tunes' (played at once). Hence 'discoed.' It corresponds exactly to the cats' concerts of our schoolboy days. *Ākhē pārṣuχanā* is to turn the eyes to stone (pattār), to give a stony stare.

---
the quality of Hindu should not appear, that the quality of local dialects should not slip-
in, that the style in use among the better sort of people, the super-excellent, which they
employ amongst themselves, should under such conditions remain as it always was, and
that neither of these (two faults) should be reflected in it,—that is impossible.'

I took offence at the difficulties raised by their cold sighs (of discouragement), and
replied with some irritation, 'I have said nothing so very wonderful. If I show you
a grain of mustard seed and try to persuade you that it is a mountain; if I play a
pantomime with my fingers and call the false true; if I construct entangled and uncon-
nected sentences without measure or moderation; if (in short) I cannot do (what I
propose), then, well and good; (you are quite right to ask me) why I let such words
issue from my mouth. (Let us judge by results.) In what way soever it is effected, an
end is put to the dispute.'

The narrator of this story here declares himself, and to that degree in which some
people proclaim him (in the way of praise), speaks conformably. Passing the right
hand over the face (in consideration), I explain myself. Whatever my Benefactor
willed, that, whether it is gestures and hints, or coming and going, or leaping and jump-
ing, or struggling and striving, will I show. Immediately on seeing which, the steed of
your fancy, which is much faster even than lightning, and which in his bound is like
the deer, will be lost in amazement.²

  Mounting my horse I come.
The skill I have I show it all.
Whatever He who wished did wish, that, at once,
In whatever I may say, do I show forth.

Do you now give ear, and turning towards me, look for a moment in my direc-
tion. See in what manner I progress, and what sort of flowers I disclose from the petals
of my lips.

¹ The dictionary meaning of तार-भाव is 'very little.' तार is properly the red glow of the face when angry. When
a person's face is inflamed with rage, he is said तार दक्षिण. भाव is a gesture or hint. Thus, भाव ना देखिए, अर्थ
कहिए, don't hint, speak plainly. In तार-भाव, तार is little more than a doublet of भाव, as in the phrase उस-ने बहुत तार-भाव
dेखिए, par mar-nā śē ṭa mānā, ap'nā-Ḥī ṭē ṭakāi, he gave me several hints, but I did not heed, and stuck to
my own determination.

² 'Chowkari' is the bound off all four legs at once, taken by a deer. Hence 'to forget one's bound' is 'to be lost in
amazement.'
The next specimen is an extract from the Theth Hindi-ka Thath, a short novel by Pandit Ayodhya Singh Upadhyay. It is an admirable specimen of the true Hindostani language, free from any admixture of borrowed words, whether Persian or Sanskrit. This pathetic story, illustrating Hindu life in northern India, is well worth the study of everyone who wishes to master the real language spoken by the people of the Upper Doab, which is at the same time readily intelligible wherever Hindostani is employed as a lingua franca. This is more than can be said either for the Persianised Urdu of Maulvis, or for the Pandit-ridden Hindi of Benares.

It has been published both in the Dëva-nägarë and in the Persian characters, and both editions are here given. I append a fairly literal translation. The Indian idiom, it will be observed, is retained throughout. There is none of the Persian order of words which we have observed in the preceding specimen.

[No. 3.]
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Theth variety).

(Pandit Ayodhya Singh Upadhyay, 1899.)

एक म्यार्ड बरस-की लड़की चलने घर-के पास-की पुलवारी-में खड़ी हुई किसी-की बात देख-रही-है। सूरज ढूंढने-पर है, बादल-में लाली छाई हुई है, बायर जो-की ठंडा करती हुईं धीरे चल-रही-हैं। घड़ी बर-में सूरज ढूंढा, कुछ भूल-पुटा सा हो-गया, पुलवारी-की एक धीरे से चौंके उसी धीरे चारा देख पड़ा, जिस धीरे वह लड़कीं खड़ी थी। कुछ बर-में वह धा-कर उस लड़कीं-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन धर तक कहाँ थे? में बड़ता बर-से वहाँ खड़ी तुम-की चारा रही-हैं।

देव-नन्दन चौदह मंदरस् बरस-का लड़का है। उस-के मुक्ति गोरे सुखड़े, बच्चे हाथ पांव, करहरी होल, अंच धीर बौढ़ै माधि, लाली बांधे, धीरे-जी लुभानवाली बड़ी बड़ी चाँदों-की रखने-से बांध पड़ता है जर्मन सरस छोड़-कर धरती-पर उतरा है। वह लड़का उसी गांव-में रहता है जर्मन वह लड़की रहती-है, सोटपण-से-ही दोनों दोनों चाराते चाराते चारें। देव-नन्दन तोसरे बीचे जब कूदी पाता, इस लड़की-से धा-कर सीताता। वह लड़की...
भो बड़े चाव-से उस-से मिलती चौर चमनी मीठी मीठी बातें-से उस-के
वी-को लुभाती। लड़को जानती-थी, जाज देव-नन्दन भवेगा, इसी-से पहले-
से उस-की बात देख रही-थी। वह भावा भी, पर कुछ भवेर कर-के। इसी
लिये लड़को-ने उस-से पूछा, 'देव-नन्दन भव तक तुम कराँ थे?'
[ No. 3. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (THIOTH VARIETY).

(Pandit Ayodhya Siingh Upadhyay, 1899.)

इयक गियारे बरस कि लेकी आँख गेहुँ - पास की बेलराँनी मिन
केहूँ हृती कसी कि कई दमका हरी है - सरज दोन्ही बर हो
बादल मिन लाली जेहाँ हृती है - बियार जी को थेरी हृती
देहरे देहरे जल रही है - ठमरी बियर मिन सरज देहरा - केहूँ
होरियता सा होगी - बेलराँनी कि इयक आर सहोकी
भस आर र्हो लेकी केहूँ तेमी - केहूँ बियर मिन र्हो आर
लेकी ने पास केहूँ होगी - लेकी ने दीक्षेन करका - दियन्तस ने दी
कहन तेय - मिन बेहत बियर से पहले केहूँ तेमी नेक्को आर हरी होन

दियन्तस जियने बनेरे बरस का लेहा है - आस ने सेवल गोरे
केहूँ - ईयक देहरा बाने हृती भुकारी देल आर होते हैं आर ह्रोजें माँखे लेही
बाहिम एर जी लबों राली बजी भोज आकेंगूँ ० दीक्षेन ने जान बेदा
हु ज़ियत सेग ज्योर्ज को देहरी बर आर हो हे लेहा असी गाँव मिन
रहना ने जेहल र्हो लेकी हटी है - ज्योरियता हरी ने हे दियन्तस ने दीन
कहाँ आँखे बियर - दियन्तस नीरे ज़ोरें जब.ज्योरियता हना इन लेकी

VOL. IX, PART I.
کہ آکر ملننا - ہے لگی بھی پڑے جاً ہے آس ہے ملنی اور ایہ میثی میثی باتون سے آسک جی کو لہنی - لگی جانی نمی
تاج دیوندن اوراکا - اسی سے پہلے سے آسکی بات دیکھی رہی نمی -
وہ آیا بھی پر کچھہ ابزر کرکے - اسی لئے لگی نہ آس سے بھیجا
دیوندن اب نک تم کہان نہ.
A girl of eleven years of age is standing in the garden by her house watching for someone to come. The sun is about to set, the clouds are suffused with red, a gentle breeze is giving coolness to her spirit. In a short time the sun set, and, just as it was beginning to be dusky, someone became visible approaching, from another side of the garden, that side where the girl was standing. In a little while he came and stood by her. When the girl saw him she said, 'Déonandan, where have you been all this time? I have been standing here a long while waiting for you.'

Déonandan is a youth of fourteen or fifteen years. To look at his well-favoured fair-complexioned face, shapely hands and feet, slender form, high and broad forehead, long arms, and large heart-attracting eyes, you would think that Jayanta, the son of Indra, had himself descended from heaven and come down to the earth. He really belonged to the same village as that in which the girl lived, and from babyhood they had been fond of each other. Every third or fourth day, as he found an opportunity, Déonandan would come to see her, and she, too, would meet him with the greatest affection, and with her sweet, sweet, words would attract his soul. The girl knew that Déonandan would come that day, and for this reason had been looking out for him. He did come, but it was a little late, and that is why she said to him, 'Déonandan, where have you been all this time?'
LUCKNOW LITERARY URDU.

The following specimen is in the Persianised Literary Urdu of Lucknow. The preference for Persian words instead of indigenous ones is manifest from the first sentence.

Notice, too, the preference for the Persian order of words with the verb in the middle, not at the end of the sentence, and the subject after the object. Hindi, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chālā āyā bāp-kē pās*, he went to his father. The true Indian order would be *bāp-kē pās chālā āyā*. Again the order of the phrase *ek naukar-kō us-nē pūchhā* is not truly Indian. The Indian order would be *us-nē ēk naukar-kō* (or -sē) *pūchhā*, the subject preceding the object.

The specimen (which is a version of the Parable) is given in the Persian character. As it is a good specimen of Urdu handwriting, it is given in facsimile, and not in type.
[ No. 4.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Standard Urdu variety).

A new classification of Indo-European languages and dialects is presented, dividing them into two main groups: Central and Western Hindi. Western Hindi includes Hindustani, the standard Urdu variety. The text discusses the linguistic features and characteristics of Hindustani, providing a detailed analysis of its structure and development.
नौकरीं में बैठने में श्रम करना अच्छा नहीं है। इसलिए यह अच्छा नहीं है कि जब आप अपने जीवन का श्रम करते हैं तो नौकरीय नौकरी में बैठनें।

एक नौकरीय नौकरी में बैठने की ज़रूरत है कि आपके जीवन का श्रम करने में अच्छी समय बचाये। इसलिए अपनी नौकरी की ज़रूरत के लिए आपके जीवन का श्रम करने में अच्छी गुणवत्ता बनाएं।

इसलिए अपनी नौकरी की ज़रूरत के लिए आपके जीवन का श्रम करने में अच्छी गुणवत्ता बनाएं।
**TRANSLITERATION AND TRANSLATION.**

Ek shakhs-ke do bete the. Un-me-se chhota bap-se

One man-of two sons were. Them-in-from the-younger father-to

kahneg lagae, 'abba jan, jaedad-me hamare jokuchh hisa hai ham-
to-say began, 'father dear, property-in my whatever share is me-
koh de-dije.' Chunache us-né apna aasa a donok Kia taqsim
to give-away.' Accordingly him-by his-own property both-to division

kar-diya. Aur chandhi riz ba'd chhota beta sab mal

was-made-and-given. And some-even days after the-younger son all property

ikaathaa kar-ke babut durr-ke mulk-me chaligayaa aur waha

together made-having great distance-of country-into went-away and there

sare daulat shohad-paane uja-di. Jab sab utk-gayaa to

all wealth debauchery-in squandered-away. When all up-went then

us mulk-me qaat-ec-agim paraa aur woh muhtaaj ho-chalaa. Aur us-

that country-in a-famine-great fell and he needy became. And him-

ne us mulk-khe ek rais-ke ha ja-kar naukari karli.

by that country-of a rich-native-of place-in gone-having service took.

Us-né ise apne kheth-o-mee surae charanek-khe liye bhej-

Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
diya. Wah, to, bar-i arzukh-se sath un chhilko-so bhi pote

away. He, indeed, great desire-of with those husks-with even belly

bhar-lethaa jio surae khati-tha, magar woh bhi kis-ne

would-have-filled which the-swine eating-were, but that even anyone-by

us-kha na di. Ab us-ki ekhe kuhl. Us-né kaha

him-to not was-given. Now him-of eyes opened. Him-by it-was-said

ki, 'bhalute mere bap-khe yahaa pote bhar

that, 'many labourers indeed my father-of house-at belly full

khana pe, balki bachha bhi rakhaT, aur mai bhukho mara.

food get, nay-rather saving also keep, and I from-hunger die.

Uthi aur abba-khe paa jaau aur un-se kahaa, "abba jan,

Let-me-rise and father-of near go and him-to say, "father dear,

mai Khudk-khe aur ap-khe hazur-me gunah-gar hii, aur ab

I God-of and your-Honour-of presence-in sinner am, and now
is láiq nahi ki āp-kā bētā kahlāñ. Mujhē apnē this worthy not that your-Honour-of son I-may-be-called. Me your-own mastār-mē rakh-lijiyā." Pas woh uthā aur chaḷā-āyā bāp-kē labourers-in having-kept-take." So he arose and went the-father-of pās. Hanōz fāślē-hi-sē thā ki bāp-nē dēkhlīyā aur near. Yē distance-even-at he-was that the-father-by he-was-seen and raḥm khā-kar daurā, galē-sē lagāyā, aur piyār kiyā. pīty eaten-having he-ran, neck-to was-attached, and love was-made. Aur bētē-nē us-sē 'arz kiyā, 'abhā jān, maī And the-son-by him-to the-request was-made, 'father dear, I Khudā-kē ḥuzūr aur āp-kī nazar-mē gunah-gār hū, aur ab God-of presence and your-Honour-of sight-in sinner am, and now is láiq nahi ki āp-kā bētā kahlāā.' Magar this worthy not that your-Honour-of son I-may-be-called.' But bāp-nē apnē naukarē-kō ḥukm diyā ki, 'umda-sē the-father-by his-own servants-to order was-given that, 'good-than 'umda pōshāk lāo aur in-kō pahnāo; āgūthi háth-mē aur good dress bring and this-one-on put; a-ring hand-on and jātā pāō-mē pinhāō; aur sab lōg da'waitē khā-kar khushiyā shoe feet-on put; and all people feast eaten-having rejoicings manaē. Merā yeh farzand mar-kar, phir jiya; aur let-us-celebrate. My this son died-having, again lived; and gum hō-kar, phir milā.' Ohunāče woh sab lōg lost become-having, again was-found.' Accordingly they all people khushiyā manānē lāgē. rejoicings to-celebrate began.

Us waqt us-kā barā bētā khēt-par thā. Jah woh That time him-of elder son field-on was. When he palat-kar ghar-kē qarib pahāchā to us-nē gānē returned-having house-of near arrived then him-by singing aur nāch-kī āwāz sunī. Ėk naukar-kō us-nē bulā-kar and dancing-of sound was-heard. A servant him-by called-having pūchhā ki, 'yeh sab kis bāt-par hō-rahā-hai?' Us-nē it-to-asked that, 'this all what matter-on going-on-is?' Him-by us-sē kahā, 'āp-kē bhāi āe-hai aur un-kē sāṭh-him-to it-was-said, 'your-Honour-of brother come-is and him-of safe- salāmat wīpas ānē-par āp-kē wālid-nē jāhū kiyā-hai.' Woh sound back coming-on your-Honour-of father-by feast made-is.' He bahut higṛā, ghar-kē andar-hi na jātā thā. Is-par much was-put-out, house-of inside-even not going was. This-upon
US-KÄ BÄP BÄHAR NIKAL ÝÄÄ AUR MANÄNÄ LAGÄ. US-
KÄ KÄHÅ KÄHÅ KÄHÅ KÄHÅ Ki, ‘ÌÞKHÝÝÊ, ÝÄNÄ BÄRÖ-SÖ MAÄ
BY THE-FATHER-TO IT-WAS-SAID THAT, ‘SEE, SO-MANY YEARS FROM I
ÄP-KÄ KIHÄMAT KÄRTÄ-HÄ AUR KÄHÅ WAÄT ÄP-KÄ ÝUKM-
YOUR-HONOUR-OF SERVICE DOING-ÅM AND ANY TIME YOUR-HONOUR-OF ORDER-
SÖ SÅRTÄBÄ NÄHÄ Ki; US-PÄR HÄI ÄP-NÄ KÄHÄI
FROM DISOBEDIENCE NOT WAS-DONE; THAT-ON EVEN YOUR-HONOUR-ÅY EVER
MUGHÄ BAKRÄ-KÄ ÄK BÄCHHA TAK NÄ DÄYÄ KÄ ÄPNÄ DÖSTÄ-
TO-ME SHE-GOAT-ÅF ONE YOUNG-ÅNE UP-TO NOT WAS-GIVEN THAT MY-OWN FRIENDS-
KÄ SÄTH KHUSHI MANÄTÄ. MÄGÄR JÛ-HÄI ÄP-KÄ
OF WITH REJOICINGS I-MIGHT-HÄVE-CELEBRÄTED. BUT ÄS-EVEN YOUR-HONOUR-ÅF
YÄH BÄTÄ ÝÄÄ JIS-NÄ ÄP-KÄ SÄRÄ MÄL KÄSHIBÝÖ-MÄE GÄWÄ-
THIS SON CAME WHOÅM-ÅY YOUR-HONOUR-ÅF ALL SUBSTANCE KÄRLÖT-S-IN WAS-
DÄYÄ, TÖ ÄP-NÄ UN-KÄ KHAÅT-SÖ JÅSHN KIYÄ.’ US-NÄ
LOST, THEN YOUR-HONOUR-ÅF HIM-ÅF AFFECTION-ÅF A-FEAST WAS-MAÄD.’ HIM-ÅY
US-SÖ KÄHÄ, ‘BÄTÄ, TUM HÄMÅSHA MÄRÄ PÄS HÖ; JÖ-KUCHH MÄRÄ
KIM-ÅF IT-WAS-SAID, ‘SON, YOU ALWAYS ME NEAR ÅRE; WHÅTEVER MINE
HÄI, WÖH TUMHÅRÄ HÄI. MUNÅSIB YÄHÄ THÄ KÄ HÄM-ÅLÖG
IS, THAT YOURS IS. PROPER THIS-INDÄEDE WÄS THAT WE-PÄOPLE
KHUSHIYÄ MANÄNÄ, AUR MÅSRÅR HÖ, KYÖ-KÄ TUMHÅRÄ HÄI
REJOICINGS MAY-CELEBRÄÅE AND HAPPY MAY-ÅE, BECAUSE YOUR BROTHER-
MAR-KÄ, SÄNÄ HÜÅ-HÄI; AUR GUM HÖ-KÄ, PHÄR MÌLÄ-HÄI.’
DIED-HÄVEÅ, ALÅVE BECOME-HÅÅ; AND LOST BECOME-HÅÅÅÅ, AGAIN FÅUNÅD-IS’.

LUCKNOW LITERARY URDU

VOL. IX, PART 2.
The preceding specimen has illustrated the high, literary style of Lucknow Urdu. We now proceed to give specimens of the ordinary Urdu spoken in the city. It is known as *qasbāti*, from *qasbā*, the plural of *qasba*, a quarter of a town.

It is not so highly Persianised as the literary dialect, but possesses the typical order of words which Urdu has borrowed from Persian. Thus we have *jānīb dakhīn*, in the southern direction, the Indian order of which would be *dakhīnjānīb*. Similarly, *kinārē daryā-e Sai-kē*, instead of *daryā-e Sai-kē kinārē*, on the bank of the river Sai.

I give two specimens of this form of Urdu. The first is a short passage of the Parable of the Prodigal Son, which I give in transliteration only, merely for the purpose of comparison with the literary dialect. The other is a folk-tale about the temple of Bhaūrēsar in Nīghā. It is given in the Persian character, with full transliteration and translation.

[No. 5.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**HINDOŚTĀNĪ (QASBĀTI URDŪ OF LUCKNOW).**

**Specimen I.**

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (QA'BATI URDU OF LUCKNOW).

SPECIMEN II.

قصبة تُكوّن كَي جانب ذَکَرْتُ إِبَاكَ منِّدِرَ مَهَاذِرِ جَيَّ كَانَ ்ْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْْவول ن. 2
بہی معلوم ہو گی نب پاہشہ نے حکم ہیا کہ اچّا اس مشرت کا نام آج سے مہروسر ہوا اور چھس طرح بر نمی لوئی طرح ہے ہند کر ہو   
اپر خود پاہشہ نے مشرت مذکور بند کر کے کہ انتظام کر ہیا اپ  
اب چند روز سے پلاعہ دھش ہے پہت سے دوکاندار لگ رہن  
دکانائیں لکھتے ہیں ِ علاوہ معمولی جیزون ِ کاشتکاری گی چھیزین  
جو دھات میں پہت زیادہ کرکے مشرت ہوئی ہیں وہان بر ہیں  
سکتی ہیں ِ
[No. 6.]

**INDO-ARYAN FAMILY.**  

**CENTRAL GROUP.**  

**WESTERN HINDI.**

**HINDOSTANI (QASHATI URDU OF LUCKNOW).**

**SPECIMEN II.**

**TRANSLITERATION AND TRANSLATION.**

Qaṣba Nigohā-ki jānī hān dakhīn ēk mandir Mahādēo-ji-kā hai,
Tuon Nigohā-of direction southern a temple Mahādēo-ji-of is,
jis-kō Bhaūrēsār kahtē-hāī, aur kīnārē daryā-e Sai-kē
which Bhaūrēsār calling-they-are, and on-the-bank the-river-of Sai-of
wāqe' āī. Aur wālā-par har Du-shamba-kō mēlā hōtā-hāī, aur
situated is. And there-on every Monday-on a-fair being-is, and
akgar lōg har rōz darshan-kō. bīlā nāḡha
Generally people every day paying-respects-for without interruption
jāyā-kartē-hāī, aur jō maqṣad-e dīlī rakhtē-hāī woh
going-regularly-are, and what desire-of of-the-heart keeping-they-are that
purā hōtā-hāī.

fulfilled being-is.

Sunnē-mē āyā-hāī ki ēk waqt-mē Aurangzēb Bāḍshāh bhi
Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also
un-kē mandir-par tāshrif-lāē-thē. Aur un-ki yeh
that-(God-)of temple-on honoured-with-his-presence. And Him-of this
mānshā thi ki is mandir-kō khudwā-kar mūrat-kō nikalwā-
intention was that this temple got-dug-up-having the-image he-might-get-
lēwē, aur ẓadhā mazdūr us mūrat-kē nikalnē-kō musta'īdd
taken-out, and hundreds labourers that image of taking-out-for ready
huē, lekin mūrat-ki intihā na ma'lūm hui. Tab became, but the-image-of end not found became. Then
Bāḍshāh-nē ghussē-mē ā-kar ijāzat dī ki, 'is
the-Emperor-by anger-in come-having permission was-given that, 'this
mūrat-kō tōy-dāī.' Tab mazdūr-nē tōrnā shurū'
image break-in-pieces.' Then the-labourers-by to-break commencement
kiyā, aur dō ēk zarb mūrat-mē lagāī, balki, kuchh
was-mode, and two one strokes the-image-in were-applied, nay, somewhat
shikast bhi hō-gāi, jis-kā nīshān āj-tāk bhi maujūd hāi, aur
broken also it-became, which-of the-mark today-to also existing is, and
quate kuhn bhi murat-se numad hua; lekin aisi little-a blood also the-image-from visible become; but such qudrat murat-ki zahir hui, aur usi murat-kë supernatural-power the-image-of manifest became, and that-very image-of niche-se haziarch bhaure nikal-para, aur sab fauj-e Badshah-ki below-from thousands hornets issued, and all the-army-of the-Emperor-of bhaure-se pareeshan hui. Aur yeh khabar Badshah-kë bhi ma'dum hornets-from distress become. And this news the-Emperor-to also known hui. Tab Badshah-ë luksm diya ki, 'achcha, is become. Then the-Emperor-by order was-given that, 'good,' this murat-kë nam aj-se Bhauresar hua, aur jis image-of name today-from Bhauresar(Lord-of-Hornets) became, and what tarh-par thi usi tarh-se band kar-dë, aur khud manner-on it-was that-very manner-by closed-up make;' and himself Badshah-ë murat magkur band kar-anë-kë intizam the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement kar-dyâ. was-made.

Ab chand roz-se Ilawa darshan-kë bahut-se dukandar
Now some days-from beside paying-respects-of many-very shopkeeper
log wahi dukans lagate-hai. Ilawa ma'muli chiz-kë, kashaktari-ki people there shops arranging-are. Besides ordinary things-of, cultivation-of chiz, jë dehat-më bahut ziyada kar-kë zarurat hoti-hai, things, which villages-in much more done-having necessary being-are, wahi-par mil sakti-hai.
there-on be-found can.

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigolâ there is a temple of Mahádeo, which people call Bhauresar, and is situated on the bank of the river Sai. A fair is held there every Monday, and every day there is a stream of people who come to visit the image, in the belief that this act of worship will lead to the fulfilment of all the desires of their hearts.

The story goes that the Emperor Aurangzeb once visited the temple of this deity, and gave orders that the image should be dug up and taken out of the temple. He sent several hundred labourers, but no matter how deep they dug, they could not find the bottom of the image. Enraged at this, the Emperor ordered the image to be broken in pieces. The labourers commenced the work and gave it one or two blows. In doing so they damaged it slightly, and the marks of this are visible to the present day. A few drops of blood also issued from the image. But this indignity only served to make manifest the supernatural power which existed in the idol. Thousands of hornets issued from below it, and put the Emperor's army of men to flight. When this was told
to him he said, 'very well, from this day let this image be known as Bhaūrēsar, or the Lord of Hornets, and let the earth be filled in so as to restore it to the same condition as that in which it was before.' He then himself saw that the arrangements for restoring the image to its original condition were carried out.

For a long time not only have people visited this shrine to pay homage to the deity, but a number of shopkeepers have set up shops in the locality. They sell not only the ordinary stock in trade but also everything that is necessary for village life.
BEGAMATI URDU OF LUCKNOW.

The form of Urdu employed by respectable Musalmān ladies of Lucknow City is known as Begamati. It is said to be very free from any Hindi admixture, but this statement is not borne out by the specimens which I have received.

Two specimens are given. The first is a transliterated text of a portion of the Parable of the Prodigal Son, for comparison with the other Urdu versions. The other is a letter written by a Musalmān lady of Lucknow to her mother. It is an admirable specimen of this dialect, full of quaint idioms and vivid expressions. I give it in facsimile of the original manuscript, together with a transliteration and translation. The writing of the manuscript is in the ordinary broken Urdu running hand.

Note that Persian and Arabic words ending in a short a are not inflected for the oblique cases, as the grammars tell us should be done. Thus, Khānam Sāhiba (not -bē)-kē, (by the son) of the Khānam Sāhiba; chha mahina (not -nē)-kā bachha, a baby of six months. This is a common irregularity of writing, which, however, does not affect the pronunciation. These oblique forms are pronounced as if ending in ē. Sāhiba-kē is pronounced Sāhibē-kē, and so on.

[No. 7.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

HINDOSTĀNĪ (BEGAMATI URDU OF LUCKNOW).

SPECIMEN I.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Begamati Urdu of Lucknow).

Specimen II.
छात्रों के बीच लगातार नवरत्र भोजन का वितरण हो जाता है।

नवरत्र के दौरान, छात्रों को स्वादिष्ट भोजन दिया जाता है।
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (BEGAMATI URDU OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

KHATT

LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO.

BETI-KI

TARAP-SE

MĀ-KŌ.

Ammī jān, Khudā kārē āp salāmat rahiē.
Mother dear, God may-make Your-Honour (in-)safety may-remain.

Bahīn Jhamman Sāhib āj Lakhnau-mē dākhil luī. Un-sē
Sister Jhamman Sāhiba today Lucknow-in entered became. Her-from
āp-ki sab khāir wa salāh ma'īnum hui. Baṛē
Your-Honour-of all health and prosperity known .became. The-elder
māmū-kā jī āś-dīn (hamēsha) māndā rahiē-hai.
maternal-uncle-of spirit daily (i.e. always) remaining-is.

Lakhnau-mē bahut dawā-darman kī, magar kuchh fāīda nahiē
Lucknow-in much medicine-drugs were-done, but any benefit not
huā. Kalh āgar upar-wālā hō-gayā, became. Tomorrow if the-above-one (i.e. the-moon) happened (i.e. becomes visible),
tō Jum'a-rāt-kō woh zārūr zārūr ilāj karnē Faiz-ābād
then Thursday-on he certainly certainly (for-)treatment doing Faizabad
sidhārēgē.
he-will-start.

Āj-kalh yahāī chōrē-kā barā nargha hai. Pāpōs-mē
Nowadays here thieves-of great gang is. The-neighbourhood-in

Khānām Sāhib-kē yahāī kalh din-dāhārē kai chōr
Khānām Sāhiba-of at yesterday in-broad-daylight several thieves
ghus-āē. Barā ghul-gapāra machā. Sīpāhi nigōṛē, gāwār-kē
entered. Much noise-clamour was-raised. Constables useless, boor-of
lath, samjhe na bājḥē, hullaṛ suntṛ-hī hamārē
stick, understood not knew, uproar immediately-on-hearing our
makān-mē darrānā chalā-āē. Woh tō kahiēyē, bārī khairiyat
house-in straightway came. That verily you-may-say, great good-luck
guṛī. Ādīmī dyūṛī-par maṛūd thā. Us-nē rōkā
happened. A-man ante-chamber-on present was. By-him it-was-stopped
132

WESTERN HINDI.

impeded. Otherwise all-of-us-of exposure would-have-been. That-out-of
dō chōr pakrē bhi gaē. Muḥ-nē ḥākim-kē sāmnē
two thieves arrested also went. The-idiots-by the-magistrate-of before
ulā chhuddā rakhā ki, ‘Khānām Sāhibā-kē bētē-nē maḵān
contrary accusation brought that, ‘Khānām Sāhibā-of the-son-by the-house
akwānē-kē bahāna-sē ghar-mē bulāyā. Dō pehar band
estimating-of pretext-on house-in (we-)were-summoned. Two watches confined
rakhā, pachās rupaiyē chhin-liyē, ultā “chōr chōr”
(we-)were-kept, fifty rupees were-snatched-away, contrary “thief thief”
kar-kē ghum maḥā-diya.’
doing noise was-raised.’

Nāzīr aur un-kī bīwī-mē rōz-marā jhauḥṭā huṅ-kartī-hai.
Nāzīr and him-of wife-between daily wrangling keeps-going-on.
Nāzīr-kō tō āp jāniyē, — ēk nak-charbā. Biwī
Nāzīr indeed Your-Honour may-know, — a nose-mounted-one. The-wife
bhi mizājdār; gārā-zārā-si bāt-par ‘tū tū, māi māi’
also haughty; very-little matter-on ‘thou thou, I I’ (i.e. quarrelling)
bōnē lagītī-hai. Lākh samjāyā, ‘bahiṁ,
to-be beginning-is. Hundred-thousand was-it-remonstrated(-by-me), ‘sister,

kachchā sāth hai. Khudā rakhē. Siyānī lārkī
inexperienced company is. God preserve(-you). Youthful daughter

bijāṁnē lāī pahlo-sē lagī baṁti-hai. Us-kē sāmnē is
for-being-married. fit side-by close seated-is. Her-of before this

bāk-hāk jhak-jhak din rāt-kē dāt kil-kil-sē kya āiṅa.’
talking altercation day night-of teeth gnashing-from what profit.’

Magar aisi aqlī-par Khudā-kī már. Samjānē-mē bāt-kē
But such wils-on God-of curse. Remonstrating-on words-of

batangār badhtē-hai. Kaun dakhīl-de? Ulṭā
wranglings increasing-are. Who may-interfere? On-the-contrary
nakkā banē. disgraced he-may-become.

Aulād ‘Ali-kō dekhīyē. Na kōl bāt na chīt, bēkār
Aulād ‘Ali please-see. Not any word or talk, without-ground
bēkār bhi, mā-sē lar-bhīr-kar dadhiyāl
without-ground also, mother-with quarrelled-having to-grandfather’s-house
chalā-gayā.

he-went-off.

Bēgām Jān-kā chha mahīnā-kā pālā-pōsa bacheha
Bēgām Jān-of six months-of brought-up-and-nursed baby
parśō jātā-raḥā. Bēchārī, ēk ākẖ dābātī-hai,
the-day-before-yesterday has-died. Poor-creature, one eye pressing-she-is,
**FREE TRANSLATION OF THE FOREGOING.**

**A LETTER FROM A DAUGHTER TO HER MOTHER.**

**Dearest Mother,**

May God ordain that you ever remain in safety. Sister Jhamman arrived today in Lucknow, and from her we have heard how you are getting on. The elder uncle’s health is daily getting worse and worse. He has been trying all kinds of medicine here in Lucknow, but they don’t seem to do him any good. So, if the moon becomes visible tomorrow, he will certainly set out on Thursday for Faisabad to be treated by the doctors there.

Nowadays there is a big gang of thieves about. Yesterday, in broad daylight, a number of them got into the house of the Khanam Sahiba, who lives close by us. There was a great hue and cry, and the fools of police, useless as a boor’s cudgel which neither knows nor understands, directly they heard the outcry, made straight for our house. You may indeed say that we were fortunate, for by great good luck there was a man standing at our hall-door who stopped them. Otherwise all we women in the zanana would have been exposed to view. Two of the thieves were caught, and the idiots, when they came before the magistrate, brought a countercharge that the Khanam Sahiba’s son had invited them into the house under the pretext of getting the building valued. They added that he had imprisoned them for some six hours, had robbed them of fifty rupees, and had then got rid of them by calling out ‘thief, thief.’

You will be sorry to hear that Nazir and his wife keep on their daily quarrelling. You know Nazir, what sort of man he is, going about with his nose in the air. His wife, too, is overweening, and starts a wrangle on ever so little a matter. I’ve reasoned with her thousands of times,—‘sister dear, there’s inexperienced company. There’s a young marriageable girl sitting close to your side. What good will come from all this nonsense and talk, all this teeth-gnashing by day and by night, in her presence?’ May God’s curse rest on such silly-wits. The more one remonstrates, the more she wrangles. Who is there to interfere, with the certainty of having some rude thing said in return?

Just look at Aulad ‘All’s conduct. Without saying a word, nay, for absolutely no reason, he has quarrelled with his mother, and gone off to stay with his grandfather.

Begam Jani’s six-months’ old little baby, which she had been nursing with such loving care, died the day before yesterday. Poor creature, when she presses together the lids of a single eye, a hundred thousand tears fall. It is only four months since her husband died, and now, again, the sky has fallen in upon her. The poor thing’s one remaining consolation is now broken.
STANDARD URDU OF DELHI.

The Urdu of Delhi is less Persianised than that of Lucknow, and hence more nearly fulfils the requirements of a *lingua franca* intelligible over the whole of India. This will be evident from the following specimen (the authorised Urdu version of the Parable of the Prodigal Son, as issued under the auspices of the British and Foreign Bible Society). It will be seen that the vocabulary is on the whole simple, and that the Indian, and not the Persian, order of words is preferred. For another example of Delhi Urdu, the Urdu List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdu version of the New Testament was made for the British and Foreign Bible Society by Henry Martyn during the years 1806-1810. It has been thrice revised. The version of the Parable now given is taken from the third and last revision carried out by a committee headed by Dr. Weitbrecht during the years 1893-1899.

The Bible Society has issued this version under two forms,—one in the Persian character, and the other in the Roman character. I give both here. The system of transliteration used by the Bible Society differs somewhat from that employed in the present Survey, but this will give rise to no difficulty.

It is not necessary to give an interlinear translation.
[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Standard Urdu, Persian Character).

(Panjab Auxiliary Bible Society, 1900.)
आया - आर देखकर आगे को गोलगंज ले ला आगे आर बोले ले - तो आर अब को जिनके में आसमान का आर निर्देश नहीं दिखाया जा सकता - आर अब बहुत फिर चीजों ने दिखाया है - आर अब को नया आगे हो जा सकता है - आर अब को नया हो जा सकता है - आर अब को नया हो जा सकता है - आर अब को नया हो जा सकता है -

मैं अगली तरह आर निर्देश में जोनी बढ़ा आर - आर ले हो जा सकता है - लागे देख कर तो नहीं है मैं आगे खोशी में नामी - किये जाए यदि तेरा बिना तेरा जाए तो नहीं दिखाया है - आब जनह हो - जो तेरा हो - बस रह खोशी में ना - लिया-अब को जना बिना किया में - जब रह आर को जना को जना जिन्दा जी आर निर्देश के लिए तेरा आर हो जा जा सकता है - आर अब को जना को जना जिन्दा जी आर हो जा सकता है - आर अब को जना को जना जिन्दा जी आर हो जा सकता है -

जब करने को लागे आर निर्देश के लिए तेरा आर हो जा सकता है - आर अब को जना को जना जिन्दा जी आर हो जा सकता है - आर अब को जना को जना जिन्दा जी आर हो जा सकता है -

एक-उनकी आयां - है अब निर्देश - बढ़ा आर - बढ़ा आर निर्देश - इसलिए तेरा आर हो जा सकता है जब जनह जनह जी आर हो जा सकता है - 

स्त्री और निर्देश - अब आर हो जा सकता है - आर अब को जना को जना जिन्दा जी आर हो जा सकता है -

आर के हुकूकी निर्देश पूर्व नियम की भूमिका नहीं आके - आर में जिन्दा जी आर - बढ़ा आर - आर पृथिवी में जी आर -

लिया जब निर्देश तेरा बिना आया जना जन - तेरा मल्ल निकल आया जन - तेरा जन - आया जन - आया जन - आया जन - आया जन - 

जब रह आर हो जा सकता है - आर अब को जना जिन्दा जी आर हो जा सकता है -
INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (STANDARD URDU, ROMAN CHARACTER\(^1\)).

(British and Foreign Bible Society, 1900.)

Ek shakhs ke do beete the. Un mey se chhote ne bap se kahâ, ki Ai báp, mâl ká jo-bissa mujb ko pahuqebta hai, mujbe de. Us ne apnâ mâl matâ’ unhen bânt di; Aur thore din ba’âd chhota betâ apnâ sab kuclh jama’s karke, dûr ke mulk ko rawâna hûâ, aur wahôg apnâ mâl badehâlî mey urâ diya. Aur jab sab kharch kar chuke, to us mulk mey saâkt kâl pârâ; aur wuh muhtâj hone lagâ. Phir us mulk ke ek báshinde ke hûâ jà pâr: us ne us ko apne kheton mey sûar charâne bhejâ. Aur use ârâ di tã, ki jo phalîyâg sûar khhâte the, un se apnâ pêt bhare; magar koi use na detâ thâ. Phir us ne hosh mey âkár kahâ, ki Mere báp ke kitne hî mazdûron ko rotí ifrât se milti hai, aur maiy uhâb bhûkhâ mar rahâ bûâ! Maîy utthkar apne báp ke pâs jâunga, aur us se kahûngâ, ki Ai báp, maiy ásmân ká aur terî nazâr mey gunahgâr bûâ: ab is láiq nahi' nhak rhâ, ki phir terâ betá kahlâûg; mujhe apne mazdûr jaisâ hî kar le. Pas wuh utthkar apne báp kí taraf rawâna hûâ. Wuh abhi dûr hî thâ, ki use dekhkar us ko báp ko tars áyá, aur dauqhkar us ko gale lagá liyá, aur bose liye. Beete ne us se kahâ, ki Ai báp, maiy ásmân ká aur terî nazâr mey gunahgâr hûâ; ab is láiq nahûnh râhâ, ki phir terâ betá kahlâûg. Báp ne apne naukarôn se kahâ, ki Achchhe se achchhá jâma jald nikaâkara use pahinâo; aur us ke háth mey angûthi, aur pâwón mey jûtî pahinâo. Aur pale hûé bahchhî ko lâkâr zahh karâo, tãki bán bhûkâr ñhusî manâeû; kyûndêk merî yih betá murda thâ, ab zinda bûâ; koh gayâ thá, ab milâ hî. Pas wuh ñhusî manâne lage.

Lekin us ká bârâ betá khet mey thâ: jah wuh âkár ghar ke nzàid pahuqebta, to gâue bajhâe aur náchne kí áwâz sunî; aur ek naukar ko bulâkâr daryâft karne lagâ, ki Yih kya ho rahâ hai? Us ne us se kahâ, ki Terâ bhâíí aayâ hî; aur tere báp ne pâlâ hûâ bachhra zahh karâyâ hai, is liye ki use bhâla changâ pâyá. Wuh gusse bûà, aur andar ná châahâ; magar us ká báp bâhar jáke use mauâné lagâ. Us ne apne báp se jawâb mey kahâ, ki Dekh, itne bars se main terî khidmat kartá hûy, aur kahî terî lâkh ‘udâlî nahûnh kí; magar mujbe tû ne kahhi ek bakrî ká bachebâ bhî na diya, ki apne doston ke sâth ñhusí manâtâ: lekin jab terâ yih betá áyá, jis ne terî mâl matá’ kasbhûq mey urâ di, to us ke liye tû ne pâlî hûâ bachhra zahh karâyâ. Us ne us se kahâ; Betá, tû to hamesha mere pâs hai, aur jo kuchh merâ hî, wuh terî hî hai; lekhu ñhusí manânû aur shûdhán honâ munâsib thâ, kyûndêk terâ yih bûhî murda thâ, ab zinda bûâ, koh gayâ thá, ab milâ hî.

---

\(^1\) The system of transliteration is that adopted by the British and Foreign Bible Society, and differs somewhat from that employed in the present Survey.
MODERN URDŪ OF DELHI.

During the last thirty or forty years a school of writers has arisen in Delhi, which has paid attention to the necessity of avoiding the extreme Persianisation of style which had hitherto been fashionable, and which is still fashionable in Lucknow.

The author of this school who has obtained the greatest reputation is Maulavi Naṣīr Ahmad. Two novels by this writer, the Mir'ātū 'l-'Arūs (The Bride's Mirror), and the Tanbātū 'n-Naṣūḥ (The Repentance of Naṣūḥ), have been edited in England. They are well worth reading, not only as introductions to the Urdu language, but for their contents. They are admirable pictures of the home life of respectable Indian Musalmāns of the middle class. The stories are absolutely unobjectionable and full of interest, and are illumined by many pages of true humour. An account of the best editions of these works will be found in the Bibliography under the name of their author, and for further information regarding the school of writers to which he belongs, the reader is referred to Shēkh ‘Abdū 'l-Qādir's work on 'The new School of Urdu Literature' quoted in the first section of the Bibliography.

As a specimen of Naṣīr Ahmad's style, I give an extract from the Mir'ātū 'l-'Arūs. The text is taken from Mr. G. E. Ward's edition in Roman characters (London, 1889). The passage selected is a cock-and-bull story, freely interlarded with pious phrases, told by a swindling old crone to the silly heroine, on whom she is playing the confidence trick. The story is a propos of two miraculous (but quite unnecessary) cloves, which the old lady presents to the year-old bride, and which are guaranteed to restore a husband's love and to give children to the most unloved of barren wives. The reader who is curious as to the sequel is referred to the original work. Suffice it here to say that the old lady having gained the bride's confidence, successfully decamps with all her jewelry.

Considering that the novel is written by a Musalmān for his co-religionists, and is professedly in Urdu, not in Hindi, it is remarkably free from Arabic and Persian expressions. In Lucknow Urdu, nearly every word would hail from one or other of these sources. Here fully forty-five per cent of the vocabulary is Indian, about twenty per cent is Persian, and less than 34 per cent is Arabic. The small remainder comes from other languages,—Turkish, English, and Portuguese.1

1 I am indebted to Mr. Ward, the editor of the Mir'ātū 'l-'Arūs, for these particulars. I would strongly recommend everyone who is interested in the great Lingua Franca of India or its literature to read this edition of a highly original and amusing work. The Persian is rendered easy to Europeans by its being in the Roman character, and every assistance is given by an excellent vocabulary and by notes when necessary. An English translation by Mr. Ward is published as a separate work.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Modern Urdu of Delhi).

(Maulavi Nagir Ahmad, circa 1870.)
एक बार उन्होंने अपने दोस्तों को बताया – इसी रात को खुलेली बीमा को चर्चा करते हुए बीमा को सही फॉलोय नहीं होती। अपने सही फॉलोय कीचद को देखते हुए उन्होंने बताया। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती।

मैंने इक्की मैंने बहुत भीषण परम्परा बनाया था। इसके बाद उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती।

एक बार उन्होंने अपने दोस्तों को बताया – इसी रात को खुलेली बीमा को चर्चा करते हुए बीमा को सही फॉलोय नहीं होती। अपने सही फॉलोय कीचद को देखते हुए उन्होंने बताया। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती।

मैंने इक्की मैंने बहुत भीषण परम्परा बनाया था। इसके बाद उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती। उन्होंने कहा कि उन्होंने खुलेली बीमा को सही फॉलोय नहीं होती।

एक बार उन्होंने अपने दोस्तों को बताया – इसी रात को खुलेली बीमा को चर्चा करते हुए बीमा को सही फॉलोय नहीं होती। अपने सही फॉलोय की�द को देखते हुए उन्होंने बताया।
محمد رحمت تمگا کسی عربی نظری شکل سبب کو دکھا کر نما دی - بیگم کو بارہ لوگوں دین اور کچھ بیچھہ کر دم کر چیتا میں کیا جانے گا - آگر آرڈر دلی میں لوگوں کے کام بناتا کر بیٹھی آن بارہ لوگوں میں کی دو لوگوں بھی - حس کے جو لوئی نو نواب بیگم کی بات بیچھہ نہ تھی بیان نویسی - کہ ایک مہینہ آگے سے بیگم میں آگر بیگم لینے کو بیٹھے نے جونہی بیگم - جہاز سے بانو آئار نواب ابنا سر بیگم - قدمن بیکے بیا اور رودر کر خطا تعلیم کرامی چوہری بیس بیس بھی لائی برکت سے لائی مارا تلہ - اولہ رکھے جارہ بیگم سے میری رہن تک - وہ کی تھا - بیٹھے بیگم - نے ابنا دیس بان آیا - بیگم سے جما جاگی - خوب سے جا رکھا سے - کی شاہ ملاہ میں میں کی بھی آگر کی خدمت سپری کی بھی - تجھہا کرو - چنن جانا ضرور ہے - بیا سے کر بیگم - جار ناجار تجھہا کرو - رخصت کیا
TRANSLITERATION AND TRANSLATION.

Mañ jab ḥājj-ko gai-thī, to usī jahāz-mē; I when pilgrimage(-to-Mecca)-to gone-was, then that-every ship-in
Bhopāl-ki ēk Bēgam bhi suwār thī; — shāyad tum-nē un-kā
Bhopāl-ōf a Bēgam also passenger was; — perhaps you-by her-of
nām bhi sunā-hō, Balqis Jahānī Bēgam; — sab-kuch Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
un-kō dē rakhā-thā; daulat-ki kuchh intīhā na thī;
her-to giving placed-was; wealth-of any end not was;
naukar-čākar, laundji-ghulām, pālki-nālki, sab-hi-kuch
servants-attendants, girls(-and)-slaves, palanquins(-and)-litters, everything-verti-
thā; ēk to aulād-ki ẓaraf-sē maqẖūm rahā-kartī-thī;
was; one indeed family-of direction-from grieved she-continued-to-remain;
kōi hacheha na thā; dūsre Nawāb-Sāhib-kō un-kī ẓaraf mutlaq
any child not was; secondly the-Nawāb-Sāhib-to her-of direction absolute
iltīfāt na thā, aur shāyad aulād na hōnē-kē sabah mahabbat na
kindness not was, and perhaps family not being-of because affection not
karte-hō, warna Bēgam suḥrat-shahli-mē 'chandē āftāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in 'now a-sun,
chandē māḥtāb,' — aur is baun-ō-daulat-pår mizāj aisā sāda,
now a-moon,' — and this beauty-and-wealth-on disposition so simple,
ki ham-jaisē nāchāzō-kō barābār bithānā aur hāt pūchhnā!
that us-like nothings-to equally to-give-a-seat and matters to-ask!
Bēgam-kō faqīrō-śe parle darjē-kē eṭiqād thā. Ek da‘ā
The-Bēgam to mendicants-to utmost degree-of faith was. One time
sunā ki tin kōs-par kō kāmīl wārid hai; andherī
it-was-heard that three kōs-on a-certain saint arrived is; dark
rāt-mē apnē ghar-sē piyādā-pā un-kē pās gaṅ, aur pahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
tak hāth handhē. khaṛi rāhī. Faqīrō-kē nām-kē
during hands being-folded standing-up remained. Mendicants-of name-of
qurban jaiyē! Ek martaba jō Shāh-Sāhib-nē ēkān
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes
uthā-kar dēkhā, farmāyā, ‘jā māī, īsi rāt-kō
lifted-having it-was-looked, it-was-ordered, ‘go mother. this-very night-at
ḫūkm milēgā.’ Bēgam-kō khwāb-mē bishārat huī ki
order will-be-got.’ The-Bēgam-to dream-in annunciation became that
‘bajj-kō jā, an murād-kā mōtī samundar-sē nikāl-lā.’ Subh
‘pilgrimage-to go, and desire-of pearl ocean-from takes-out.’ (At-)dawn
uth haij-kī tāiyāriyā hone lāgī. Pā-sau miskin
rising pilgrimage-of preparations to-be began. Five-hundred lovely-people
Bēgam-nē āp kirāya dē-kar jahāz-par suwar
the-Bēgam-by herself the-fare giving-having ship-on embarked
karāē; un-mēē sē ēk māī bhi thi. Har
were-caused-to-be-made; them-in-from one I also was. Every
waqt-kā pās-rahna — Bēgam-Šāhib (Ilāhī! dōnō jahān-mē
time-of near-remaining — the-Bēgam-Šāhib (O God! both worlds-in
surkhrū!) mujh-par bahut mihrbānī karnē lāgī, aur
(may-her-)face-(be)-bright! me-on much friendship to-do began, and
saheēt kahā-karti-thī. Das din tak barābār jahāz pānī-mē
comrade used-to-call. Ten days during straight-on the-ship water-in
chalā-gayā; gyārahwē din bīhī samundar-mē ēk pahār nazar āyā.
went-along; on eleventh day mid ocean-in a mountain in-sight came.
Nākhudā-nē kahā, ‘Kōh-e Habsha yehi hai, aur
The-captain-by it-was-said, ‘The-Mountain-of Ethiopia this-very is, and
ēk baţā kāmil faqīr is-par rahtā-hai; jō gayā, bāmurād
a great saint hermit it-on dwelling-is; who went, possessed-of-wish
āyā.’ Bēgam-Šāhib-nē Nākhudā-sē kahā, ‘kīsī ītarāh mujh-kō
came.’ The-Bēgam-Šāhib-by the-captain-to it-was-said, ‘in-some way me
us pahār-par pahūchā.’ Nākhudā-nē kahā, ‘Huūzār,
that mountain-on cause-to-arrive.’ The-captain-by it-was-said,] ‘My-Lady,
jahāz to pahār tak nahi pahūch saktā; albatā agar
the-ship indeed the-mountain up-to not arrive can; certainly if
ēp īreshād karē, to jahāz-kō langar kar-dē, aur ēp-kō
you instruction make, then the-ship-to anchor we-may-make, and you,
ēk kishtī-nē biţhā-kar lē-chalē.’ Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away.’ The-Bēgam-by it-was-said,
‘khair, yohi sahī.’ Pāch aurātē Bēgam-kē sāth Kōh-e
‘well, this-indeed easy.’ Five women the-Bēgam-of with the-Mountain-of
Habsha-par gāi-thī, — ēk māī, aur chār aur. Pahār-par
Ethiopia-on gone-were, — one I, and four others. The-Mountain-on
144

WESTERN HINDI.
pahūche, to ‘ajib ṭahā-kī khusbū mahak-rahi-thī. Chaltē we-arrived, then a-wonderful kind-of odour exhaled-being-was. On-going chaltē Shāh-Sāhib tak pahūche. Ḥū-kā maqām thā; na on-going the-Shāh-Sāhib up-to we-arrived. God-of place it-was; nor ādī ni adānād; tan-e-ṭanā Shāh-Sāhib ēk guhar-mē rahtē-thē; man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;

kaisī nūrāntī shakl! jaisē firishta! Ham sab-kō dekh-kar what-sort-of serene appearance! like an-angel! Us all seem-having duā di; Bēgam-kō bārah laugē dī, aur kuchh a-blessing was-given; the-Bēgam-to twelve cloves were-given, and something pari-kar dam kar-diā. Mujh-sē kahā, ‘chalt-jā, Āgré recited-having breathing was-performed. Me-to it-was-said, ‘depart, Ḵara aur Dilli-mē logo-kē kām banāyā-kar.’ Bēṭtī, and Delhi-in people-of wishes continue-causing-to-be-successful.’ Daughter,
un bārah laugē-mē-ki dō laugē yeh hai. Ḥājj kar-kē those twelve cloves-in-of two cloves these are. Pilgrimage made-having jō lautē, to Nawāb, — yā-tō Bēgam-ki when we-returned, then the-Nawāb,—whereas-formerly the-Bēgam-of bāt pūchhtē-na-thē,— yā yeh naubat hūi, ki ēk mahnē affair asking-not-he-was,— now this pass became, that one month āgē-sē Bambāl-mē ā-ḳar Bēgam-kē lūnē-kō parē-thē.

before-from Bombay-in come-having the-Bēgam-of bringing-for fallen-had. Jō-hī Bēgam-nē jahāz-sē pāw utārā, Nawāb-nē As-even the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-ḥī apnā sar Bēgam-kē qadamā-pār rakh-điyā, aur rū-rū-kar his-own head the-Bēgam-of feet-on was-placed, and wept-weep-having Ḹaṭā ṭuṭāf karāī. Chiḥa baras maī. Ḵōpāl-mē Ḥaji-sē fault forgiveness was-got-made. Six years I Ḵōpāl-in pilgrimage-from ā-ḳar ḽahārī. Faqir-ki duā-kī barakat-sē, lagātār come-having stayed. The-hermit-of prayer-of blessing-from, successively āpar-talē, Allah rakhē! chār bèṭā Bēgam-kē, one-after-the-other, God preserve(-them)! four sons the-Bēgam-of, mērē rāmē tak, hō-chukē-thē. Phir mujh-kō apnā dēs yād my stay during, been-had. Again me-to my own country memory āyā; Bēgam-sē ijāzat māgī; bahut-sā rōkā; came; the-Bēgam-from leave(-to-go) was-asked; very-much stopping-was-done;

maī-nē kahā, ‘Shāh-Sāhib-nē mujh-kō Dilli-Āgl-e-kī khidmat me-by it-was-said, ‘the-Shāh-Sāhib-by me-to Delhi-Āgra-of service supurd ki-hai, mujh-kō wālā jānā zarūr hai;’ yeh sun-kar entrusted made-is, me-to there to-go necessary is;’ this heard-having Bēgam-nē chār nāhār mujh-kō rukhsat kiyā. The-Bēgam-by willy nilly me-to leave-depart was-made.
FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Begam of Bhopal,—perhaps you have heard of her, her name was Baloj Sahani Begam. God had endowed her with every blessing. As for her wealth, there was no end to it. She had troops of servants, women slaves and men slaves, palanquins and litters,—everything, in fact, which she could want. But she had an aching heart about her prospects of a family,—she had no children,—and besides this, the Nawab Sahib, her husband, had altogether ceased to show her any affection. This latter grief was probably due to her being childless, for, as to her personal appearance, as the saying goes, 'when she wasn't as bright as the sun she was as fair as the moon;' and to this beauty and wealth was added a disposition of the purest sincerity and simplicity,—even nobodies like us she would ask to sit down beside her, and talk with them.

Now, she had the greatest faith in wandering mendicants, and once she heard that a certain holy saint had arrived at a place some six miles away. So one dark night she started off on foot from her house and stood a good three hours in front of him with folded hands. My life for the fame of such holy men! On one occasion when this one lifted his eyes he saw her and said, 'go, madam, this very night will you receive a command from above.' That night she had a dream, in which she heard a voice saying, 'depart on a pilgrimage to Mecca, and gather the pearl of your desire from the ocean.' The first thing in the morning she began the preparations for her pilgrimage. She paid the fares of five hundred poor people, amongst whom I was one, and took them on board the ship with her. She always kept me by her side and (O God, may her face be bright in this world and the next) not only began she to show great friendship to me but even used to address me as 'comrade.' The ship went on straight through the sea for ten days, and on the eleventh a mountain came in sight in the middle of the ocean. 'That,' said the captain, 'is the Mountain of Ethiopia, and on it there dwells a holy hermit. There never was a petitioner who went to him that did not have his prayer granted.' Said the Begam to him, 'you must get me in some way or other to that mountain.' "Your Ladyship," replied he, "there is not enough water for the ship to go alongside, but, if you wish it, I can have the anchor let go and send you ashore in the jolly-boat." "That will do excellently," said she. So five women (myself and four others) went off with her to the Mountain of Ethiopia. When we got there we found the air filled with a wondrous fine odour. We came at length to where His Holiness lived. It was a very place where God alone dwells. Not a man or son of man was there. In his house abode His Holiness in perfect solitude. What a serene appearance he displayed! Like an angel of heaven! As soon as he saw us all he blessed us. To the Begam he gave twelve cloves and, after reciting something, breathed over her. To me he said, 'depart and busy yourself with bringing about the desires of the people of Agra and Delhi.'

Daughter, here are two of those twelve cloves!

Now, when we came home from our pilgrimage, the Nawab,—who formerly had not taken the slightest interest in the Begam,—must needs go down to Bombay a month before the ship was due, and wait there for his wife in order to escort her home. She had hardly got off the gangway before he fell at her feet, and with many tears asked pardon for his neglect. After I came back from the journey I stayed for six years in
Bhopal, and while I was there, all owing to the power of the holy man’s blessing, one by one, the Begam had four sons. By this time I began to think of my own country, and asked her for leave to go away. She would not hear of it, but I reminded her of how His Holiness had made over to me the care of Agra and Delhi, and that I really must go. When she heard this, she had perforce to allow me to depart.
URDÚ POETRY.

As a specimen of Urdu poetry of the classic period (as elsewhere explained standard Hindi has no old poetical literature), I give an extract from the Tmbhku 'l-juhhâl, or Admonition to Fools, by the celebrated Mir Taqi. This poet was born at Agra, and studied at Delhi under Sirâju 'd-dîn Khân ('Arzâ). He lived there up to the year 1782, when he migrated to Lucknow, where he died at a very advanced age in 1710. He and Rafi'u 's-saâdâ are considered by native authorities to be the two greatest Urdu poets.

An elegant paraphrase of the poem, under the title of Conseils aux mauvais poètes, was published by Gareas de Tassy on pp. 300 and ff. of Vol. vii of the Journal Asiatique (1825). An Italian translation of this paraphrase was published at Palermo in 1891 by Signor Pugliese Pico, under the title of Consigli ai cattivi poeti. Monsieur J. Vinson published a more literal translation, under the title of Satire contre les Ignorants in the Revue de Linguistique, Vol. xxiv (1891), pp. 101 ff.

Mir Taqi's works have been printed in India. The text of the poem under consideration is carefully edited by Shakespear in his Muntakhabât-e Hindi. This text has been reproduced in Monsieur Vinson's Manuel de la Langue hindoustani. The text given here is based on that of Shakespear, with a few corrections rendered necessary by the metre. I have to thank Mr. G. E. Ward for assistance rendered in translating this not always easy poem.

We may note a few points in which the language of the poem differs somewhat from the language of the standard grammars. In bargusida-nâ, by the Elect One (verse 28), the oblique form ends in a, not ê. This may, however, be a mere matter of spelling, for most scribes in such cases write a final a, but pronounce it ê. In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating samjhâ as if it were a neuter verb. In verse 13 we have dê-kai, which is the dialectic form in the Upper Doab for détâ-kai, he gives. In verse 25 we have rukhâsat construed with a masculine verb. Note also the spelling of muj-kî, instead of mujh-kî in verse 14.

In the transliteration, I have marked the vowels as long or short, as is required by the metre, so as to assist the scansion, and not according to their natural length. Hâî and hâî are each to be counted as one short syllable. A syllable containing a short vowel, and ending in a consonant, is long, if the next syllable begins with a consonant. Thus, in the second verse, because ta follows ishârat, the latter word is scanned — — . But if such a syllable is followed by a vowel, it may be either long or short. Thus, in the first verse, din âgya is scanned — — , while in the third verse, 'izzat ì is scanned — — . Note also that a syllable like ëk, consisting of a vowel naturally long followed by a silent consonant, or a syllable like she'r, containing a short vowel followed by two silent consonants, counts as two syllables, and is scanned as a trochee ( — — ), if followed by another syllable commencing with a consonant. Thus, in the first verse, ëk din is scanned — — , and in the fifth verse, she'r-kî taqrîb lá-kar is scanned — — — — — — . A long final vowel is often shortened, and the Persian izafat (é) may be long or short as required by the metre.
[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindōstānī (Urdu Poetry).

हकीकत

शाबाश ने नहीं रखा इम्पेरियर
हाजिबाद दर ् ी है अब जाना कर
बास ले, संसद बह निज़ाम शहाद
अँठ, गौरिंद्रजी असका मुज़फ्फरी नहीं
करें लाज़ा शायरी का एम्बिज़न
सल्लह है बुक्का रो शिखर की नस्त
क्षेत्रिय लामिदान में की शलाक खौब
सौंदर्य, दस्त र बह भी तो हर गौरिया
इस तुफ़ान में कह जाम हो गिसा
क्षेत्रिय कर थालो बिस दियर मिस
जब भूखुद आया तो बाबा बात को
बारे नहीं होता है दशक नहीं नह नह
ख़ूश ने, आया अस करम किसी न कर
गिनी दशकर जमान देश की जमा
दलंबा बाबा गलत अंदाज़ हो कर
ज़ौलिया में, दे, दे पितार और
कलिको, को बनाम होता बी सब
(10) بنی حاکم یہی نازیت آپنی صورت میں

(11) محببت اکثر زہر ہو اس اسناد کے

(12) بہتچہ اک ہر کوم کھیو ہے۔ و ہم

(13) منفی کہ یہ جتن دیپ نامی کہ

(14) اور مولاانا لے کر بنند

(15) حافظ درگہ ہے کی چاہے خبر

(16) اچ در اور ہر چیز اور خواہاہی بار

(17) تجربہ ہو جہاں رہا تو ایک بہر

(18) منفی ہے میں ہو ہوا ہے مذہب خزان

(19) ایک محبت ہے چگڑ کر کہ ہا

(20) سو ہری شقق حس سے بیشتر

(21) تو نازی شاہد میں رہے ران ہے ران

(22) در خواب اس بار جس میں ہے ہو

(23) دست ہو تو ایک تیلہ سب کیہ تلف

(24) تاکہ ہمچہ ہی خبر نہ دیکھ نہ دیکھ

(25) جو سو ہری شقق ہے بار اگر

(26) روئے کرنا بوض گریو قدر دبنگ
अब जो अब लाइट्स इनियम नहा
नठक है क्रूज मिल्स बर बेही जान
जस्की डीवरो होड़ निबाली होड़ स्वी
(३१) नेमीजी झे फे राजी अभियो
न बिल्लां कही स्लिये ने जिला
बस क्लिन लेज जिग बाजी निबी
क्लो हर्फ खूबब कर कोना फे गोश
फे दुरान हर्फ हेन्को फे की क्लीन
[No. II.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (URDU POETRY).

(MIR MUHAMMAD TAQI, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre. — — — — — —

HIKAYAT.

STORY.

Shaiq-e-fann thā Wasir-e-Ispahan.

Ardent-admirer-of-accomplishment was the-Wazir-of-Ispahan.

Ek din āyā Hilāh us-ke yā. One day came Hilāli him-of to-the-house.

Hājila-e-dar-se hō āgāh-e-kār,

The-porters-of-the-doorway-by being informed-of-the-matter,

Ki īshaarat tā use dē ghar-mē bār. Was-made a-sign that to-him they-may-give house-in entrance.

‘Izzat o ta‘ẓim ki ḥadd-sē ziyād;

Honour and respect was-made limit-than more;

Pās lē, masnad-pa baithā, shād shād,

Near bringing, throne-on causing-to-sit, happy happy,

Un-ne kuśchī us-ki mirzāi bahut.

That-(Wazir-)by was-drawn him-of mirzā-ship much.

Baiṭhe baithē rāt jab āi bahut,

Seated seated night when came much,

(5) She‘r-ki taqrīb lā-kar dar-miyan,

Poetry-of mention brought-having between,

Karne lāgā shā‘iri-kā intihān.

To-make he-began poetic-power-of testing.

She‘r-khwānī ki, parhā sō thā ghalaṭ,

Poetry-recitation was-made, what-was-recited that was incorrect,

Sunte-hī bharākā woh sho‘lē-ki nāmaṭ.

On-hearing-immediately blazed-up he flame-of manner.

Ghuṣṣe hō bolā ki, ‘hā, farrāsh o chūb.’

Angrily becoming he-said that, ‘here, sweeper and rod.’
Kha'́d-là maidā-mē kī sḥallāqī khāb.
*Dragging-taking field-in was-made beating well.*

Is-qadar mārā kī bē-dam hō-gayā,
*So-much was-he-struck that without-breath he-became,*
Sūj dast ō pā har-ik tham hō-gayā.
*Being-swollen hand and foot each a-pillar became.*

'Kha'́d-kar ḍálwa-diya darbār-mē,'
*Dragging(-him)-having he-was-caused-to-be-thrown-down the-court-in,'*

Yeh khabar p'huνē hjo har bāzār-mē,
*This news arrived when every market-in,*

(10) Wārīs us-kē lē-gaē ā rāt-kō,
*The-heirs him-of carried(-him)-away coming night-at,*

Jab ba-khūd āyā to pāyā bāt-kō.
*When to-himself he-came then was-found the-circumstance-to.*

Ya'̓nu, 'dastūr-ē-zamā duṣḥman na thā,
*So-much was-he-struck that without-breath he-became,*
Viz., 'the-Minister-of-the-age enemy not was,

Yā woh kuchh nā-āshnā-ē-fann na thā.

Or he (in-any-way) unacquainted-with-accomplishment not was.

Ghāliban pāyā ghalat āsh'ār-kō,
*Probably was-found incorrectness the-verses-to,*

Khusū āyā us karam-kiṇār-kō.
*Agreeable not it-came that liberality-doer-to.*

War-na shēwā' us-ka hai luṭf ō karam,
*Otherwise the-habit him-of is praise and liberality,*

Jāizē-mē dē-hāt dinār ō diram.

Reward-in he-gives dinār and dirham.

Muj-ka kyū sḥallāq kartā itnī shab?
*Me-to why beating doing so-much (at-)night?*

Kāhe-kō bad-nām hōtā bē-sabab?
*What-for bad-name becoming without-cause?*

(15) Pas, mujhē hi tarbiyat apni zārūr,
*Consequently, to-me verily instruction my-own necessary,*

Ja-ke baithi ik sar-āmād-kē ḥuzūr.
*Gone-having let-me-sit a top-come-of (in-)presence.*

Ṣohbat aksār rakhū us uṣṭād-ē,
*Intercourse every-much let-me-hold that teacher-with,*

Shāyad us-kē daulat-ē-irghād-sē
*Perhaps him-of benefit-of-instruction-from*

1 The word is properly shalaq, but the metre shows that Mir Taqī spelt it with two /ā/.
2 The final /a/ of ghāseu is considered long owing to the existence of the ‘imperceptible’ /ə/.
P'hunche ik rubē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,
Hō mujhē is fann-mē ik-gūnā' kamāl.'
There-may-be to-me this accomplishment-in one-kind perfection.'
Uṭh-ke āyā Maulavi Jāmī kanē,
Arisen-having he-come Maulavi Jāmī near,
Mashq ki yāch-chaND wis nāmī kanē.
Practice was-made a-little that famous-one near.
Jab huā kuchh she'r-kā rutbā² buland,
When there-became some poetry-of degree high,
Aur Maulānā lagē karṇē pasand,
And Lord-our began to-make approval,
(20) Phīr gayā īk diū darē-dastār-par.
Again he-went one day door-of-the-minister-on.
Huājē-dargāh-nē ki jā khabar.
Porters-of-the-gateway-by was-made going news.
K', 'ai Amīr, us rōz-kā shallaḵ-khwār
That, 'O Prince, that day-of beating-eater
Āj dar īpar hāi, phīr khwāhān-e-bār.'
Today door upon is, again desire-of-admission.'
Ki ishārat, 'sadd-e-rah kōi na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,
Qaṣād hai bar-khūrd-kā, tō āne dō.'
Intention is fruit-eating-of, then to-come allow.'
Sāmnē āyā, to ki nīcī nāzār,
In-front he-came, then was-made downcast look,
Dhūp-mē jaltā-rahā tō īk pahār.
Sunahin-e-in burning-he-remained then one watch.
Baʻd āz ān imā-e-abrū ki ki, 'hī,'
After of that sign-of-eyebrow was-made that, 'yes,'
Saḥn-hī-mē-sē huā woh madh-khwā.
Courtyard-even-in-from became he eulogy-reciter.
(25) Phīr wahī-sē dē śilā rukhsat kiyā.
Again there-from giving a-present dismissal was-made.
Ik musābīh-nē jigar kar-kar khāhā.
A courtier-by courage made-having it-was-said,
'Agli šohbat-ki thi izzat is-qadar,
'Former interview was honour to-this-degree,
Sö huī shallāq hadd-sē bēqtar.
Yet became a-beating limit-than more.
Abki us-kō jāīsā dé-kar girā.
Now him-to reward given-having heavy,
Tū-ne farmāyā murākhkhas wā-se wā.
Thee-by was-ordered permitted-to-depart there-from there.
Maī na samjā yeh ki woh kyā thā yeh kyā.'
* I not understood this that what was this what.*
Dar jawāb us bar-guzidā-nē kahā,
In answer that Elect-one-by it-was-said,
* 'Aisi-hī hōti-hāī tāzhīk-ē-salaf?*
* Such-verity become mockings-of-the-past?*
Dast hō to un-ki-tāī karyē talaf.
Hand he-may-be then him make ruin.
(30) Is-qadar us-kā tanabboh thā zarūr,
To-this-degree him-of admonition was necessary,
Tā-ki p'hunche yeh khabar nadīk o dār.
In-order-that may-arrive this news near and far.
Jō sunē, sō khud-sari-sē bāz-āy,
Who may-hear, be self-conceit-from may-refrain,
Tarbiyat hōnē-ko ustādō-ki jāy.
Instruction, being-for teachers-of may-go.
War-na kartā pūch-gōī har dabang,
Otherwise would-make nonsense-speaking every lout,
Rafta-raftā shā'īrī hō-jātī nang.
Going-going poetic-skill would-become ignominy.
Tab jo maī shallāq kī yeh khām thā,
Then when by-me beating was-done this-one raw was,
Ab jo āyā laīq-ē-in'ām thā.'
Now when he-come worthy-of-reward he-was.'
Qiṣṣā kōtā.
The mumayyiz dar-miyā,
(Of-the-)story the-(long-and)-short. There-were discriminating between,
Nang hai kirmē mazābil-par bhi yā.
Sense-of-shame is the-worm-of the-dunghill-on even here.
(35) Bē-taniz-sē hāī rāij abtari,
Indiscretion-from is becoming-usual deterioration,
Jis-ko dék̲h̲ō khud-numāi khud-sari.
Whom you-may-see(-there-is) self-osieniation self-conceit.
Nē bayā-kā hai saliqā né zabā,
Neither explanation-of is skill nor diction,
Is-pa hai har-ēk Saḥbān-ē-bayā.
This-on is every-one a-Saḥbān-of-oratory.
URDU POETRY.

Bas qalam! Waqt-e-zahab-bazi nahi,
Enough pen! Time-of-tongue-feats is-not,
Chup, ki, dauran-e-sukhan-sazi nahi,
Silence, for time-of-eloquence it-is-not.
Kaun harf-e-khub-koi kartahai gosh?
Who advice-good-to makes hearing?
Bait-kii fahtind-kii hai kia-ko hosh?
Word-of understanding-of is whom-to intelligence?
Beti tamiz-se bharai hai sab jaha,
The-indiscreet-by filled is all the-world,
Hai dimagh-e-harf ham-kii bii khaa?
Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING.

Passionately devoted to the Muses was the Wazir of Isphahan, and one day Hilalii approached his palace. Informed by the gate-porters of the poet’s arrival, the minister made a sign that he should be admitted into the audience-hall of the palace. The greatest honour and respect were shown to him; His Highness called him up, caused him to sit rejoicing on the throne by his side, and made a point of addressing him as often as possible by the title of ‘Prince.’ After they had sat together for a long time, night fell, and then the Wazir turned the conversation on to the subject of poetry, and proceeded to test his visitor’s poetical powers. Hilali recited some of his verses, and, in doing so, made a false quantity. Directly he heard it His Highness burst forth like a flame, and, in a rage, he cried, ‘what ho there! A sweeper, and a rod!’ He dragged him out into the palace grounds, and there gave him such a thorough drubbing, that he fell like a breathless corpse upon the ground with limbs numb and swollen like pillars.

When the news spread through every bazar that Hilalii had been dragged about and dashed down in the very audience-hall his people came and carried him home by night. After he came to himself he discovered the Wazir’s intentions (by the following train of reasoning):

His Highness, the Minister of the Age, was no enemy, nor was he by any means unacquainted with the canons of poesy. Probably he noted something incorrect in my verses, and they sounded harsh to His Munificence. His usual habit is to give praise and to show liberality and (on others) he bestows golden sequins and silver coins as rewards. Why did he give me such a drubbing last night? Surely it was not without a cause that I was thus disgraced. It is evident that I must continue my studies, and that I must go and sit at the feet of some illustrious scholar. I must hold frequent

1 Hilalii was a Tartar poet famous for his amorous lays. He died about 1530 A.D.
2 He was admitted inside the house. It will be seen that on his next visit he had to stand in the courtyard. The audience-hall occupied one side of the courtyard, being separated from it by a row of arches, not by a wall.
3 Literally, ‘dragged out his prince-ship.’ ‘Mirza,’ or ‘prince,’ is often given as an honorary title to eminent scholars. There is a double meaning; the phrase also signifies ‘dragged his mirzai’ or ‘jacket,’ or as we should say ‘button-holed him.’
4 Wazir here probably means merely friends and relations, but Garcia de Tassy takes the word in its literal sense of ‘heir.’ He considers that Hilalii was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered.

VOL. IX, PART
intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in eloquence, and to some sort of perfection in the Muses' art.'

So rising he repaired to the learned Jāmi, and studied a little with that famous author. When he had arrived at some sort of eminence in the poetic art, and his master began to express his approval, he returned one day to the gate of the minister. The gate porters approached His Highness with the intelligence,—'Your Majesty,' said they, 'he who was drubbed the other day, is now again at the door, and prays for admission.' He made a sign of consent, 'let no one stop his entrance. As he is determined to succeed, let him enter.' He came before His Highness, who lowered his eyes (and affected to be engaged on some business). The poor poet remained standing (outside in front of the audience-hall), scorched in the sun for at least three hours. At length the Wazir raised his eyebrows and merely said 'well?' and then the unfortunate man had to recite his panegyric from where he was standing in the courtyard. Without being called up, when he had concluded, he was simply given a present and told to go.

One of the Wazir's boon companions took courage, and said, 'At the former interview, Your Highness paid him so much honour, and then gave him the severest possible cudgelling. Now Your Highness has given him a large reward, but has got rid of him without further ceremony straight off from where he was. I understand not. What was that? and what was this?' In answer the Elect One deigned to reply, 'Is such mockery of the time-honoured (rules of poetry) to be allowed to exist? When you have (a mocker) in your power, destroy him pitilessly. Such correction was necessary for him, that the news of it might reach near and far, and that he who hears may refrain from self-conceit and seek teachers from whom he may receive instruction. Otherwise every lout would be uttering his nonsensical talk, and by degrees the art of poesy would fall into disrepute. When I drubbed this Hilālī he was raw (and untaught), but when he came this time he was worthy of reward.'

Not to make too long a story,—there were men of discernment at that period,—here, too, there arises a sense of shame at (my detractors), those worms of the dunghill. From this want of discernment a deterioration in poetry is becoming prevalent, and, at whomever you look, you see nothing but self-ostentation and self-conceit. There is neither the skill for telling a story effectively, nor the command of language (to put it into choice words), and over and above this each (would-be poet) considers himself a Sahbān of eloquence.

Let not my pen run away with me,—now is not the time for feats of oratory. Silence,—for it is not the season for eloquence. Who nowadays listens to good advice? Who has sufficient intelligence to understand (my) words? The whole world is filled with people of no discernment and where, also, have I patience to bear (their) rejoinders?

---

1 Jāmi (1414-1492), the author of the Yusuf o Zulghād, was one of the most famous of Persian poets.
2 There was no gathering in in state. He was simply told to go in.
3 The courtyard, or ṣahā, would be inside the palace, but quite outside the audience-hall. The contrast is, of course, with the poet's former welcome, when he was invited into the hall and sat on the throne beside the Wazir. Now he is dismissed from the ṣahā itself (wali sahīf), without being called up.
4 Those who have read the GūlīdāŠa, will not require to be reminded of Sahbān Wall (died 673 A.D.), the most celebrated preacher of the early days of Islam. It is said that he used to speak for a whole year before an assembly without once repeating a single phrase.
5 'Patience' is not one of the dictionary meanings of dimāgh, but ḍī-dimāgh means 'impatience.' Some such meaning as 'patience' is the only possible one here. We might use the English metaphor of 'stomach.' 'I have no stomach to bear my opponents' criticisms.'
MODERN URDŪ POETRY.

As a further specimen of Urdu poetry, I give a set of verses by Shamsu’l ‘ulamā Maulavi Saiyid Altāf Ḥusain Ansārī Pānīpati, commonly known as Ḥālī, who is another member of the new school of Delhi authors, to which Naṣīr Ahmad also belongs. Ḥālī has as great a reputation for his verse as that writer has for his prose. The school aims at abandoning the false hyperbole which is so common a feature in oriental verse, and at depicting thoughts in natural colours. In the poem here quoted, Ḥālī addresses his Muse, and encourages her to adhere to simplicity of diction and to truth. As will be seen, his style, though full of Persian words, combines simplicity with great elegance of thought and expression. The text is taken, with Mr. G. E. Ward’s kind permission, from his edition of the Quatrains of Ḥālī.

Regarding the system of transliteration here adopted for Urdu poetry, and the method of scansion, see p. 147. Note specially that in words like firēfta (verse 2) or rūstī (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (—'). Thus, firēfta is scanned — — and rūstī is scanned — —.
آی شғر -- دل بڑیب نہ ہو تو نوغ نپید
برتھے ہی جو نہ ہو دل ندراز نہ
منعت ہے مدریفہ عالم اگر تمام
ہال -- سانگی سے آئے اپنی نہ باز نہ
جوہر ہے راستے ہا اگر تیری ذرت میں
تھنپنی روزگار ہے ہے بینیاں نو
حسن ابنا گر دکھا نہیں سکتا جہالم کو
اب کو دیکھے -- اور کر اپنے باز نہ
نو -- کیا ہے بحر حقیقت کو مروج خیز
دُھیئ -- کا خرق کرے رہیا جہاز نو
رہہ بن گلگ کہ جہود تھا اہم ایام شامی
قبلہ ہو اب آہدر تو نہ کیسیو نماز نو
اہل نظر کی آنکھے میں رہندا ہے گردوئیز
جو بہیچرہ فہین ائے نہ رکھے ساز باز نہو
ناک آورپی دوا سے نبھے گر چڑھہاں لوگ
معذور جان انگو - جو هو چارہ ساز تو
چپ چاب اپنے سے سکیے چوپلی میں گھر
آونی جا تکی نے کر علم امتیاز تو

(۱۰) جو نابلد فیشر انگو بنا چور بلکہ راہ
g چاہتا ہے جُمپ کی گمر دراز تو
مزت کا بھیہد شکل کی خدمت میں مصوبہ
معمود جان آپ کو گر چہ اباز تو
آی شگر - راہ راست ہے تو جب کہ بھائیا
اب راہ ہے نہ دیکھے نشیب و نواز تو
کونی چہ فتنہ گر نئی دنیا تولی نکل
بیزلس کا ہامہ جموہ گر ابنا جہاز تو
ہوئی چہ سپتی فطرہ - بہ بیوردیپر ہے
بعد

(۱۸) جو قدردان ہو ابنا - اس متعذبہ سمجھہوا
ہالی کو نجۂ بہ ناز قی کر اسی ناز تور
TRANSLITERATION AND TRANSLATION.

Metre. — — ( — — — — —)

Ai she'r, dil-firēb na hō tu, to gham nahī;
O Poetry, heart-beguiling not mayst-be thou, then sorrow not;
Par tujh-pa haiñ haiñ, jo na hō dil-gudāz tu.
But thee-on pity is, if not mayst-be heart-melting thou.
San'at-pa hō firēfta 'ślam agar tamām,
Skill-on may-be fascinated world if entire,
Hā, sādāgīt-se āiyo apnī na bāz tu.
Yes, simplicity-from come thine-own not beck thou.
Jauhar hāī rāstī-ka agar tērī zāt-mē,
Jewel is sincerity-of if thy nature-in,
Taḥsīn-e rōzgār-se hai bē-niyāz tu.
Applause-of (present-) time-from art independent thou.
Huṣn apna gar dikhā nahī saktā jahān-kō,
Beauty thine-own if make-to-see not thou-caust the-world,
Āpē-ko dēk hūr; — aur kar apnē-pa nāz tu.
Thyself look-at: — and make thyself-on pride thou.

5. Tu-nē kiyā-hāī bah-r-e ḥaqqīqāt ko mauj-khēs;
Thee-by made-is the-ocean-of reality billow-raising;
Dhōkē-ka gharq kar-ke, rahēgā, jahāz, tu.
Imposture-of sunk made-having, thou-will-remain, the-ship, thou.
Woh din gaē, ki jhūṭ tha inān-e shāfīrī;
Those days are-gone, that falsehood was the-creed-of poetics;
Qiblā ho ab udhar, to na kijō namāz tu.
The-Qiblā may-be now in-that-direction, then not make worship thou.
Ahl-e nazar-ki ōkh-mē rahmā hāī gar 'azīz,
Men-of insight-of eyes-in to-live is if precious,
Jō bē-bāsar hāī, um-se na rakh sōz-bāz tu.
Who without-eyes are, them-with not hold concord thou.
Nāk āparī dawā-se, teri gar charhāā bīgn,
Noses upwards medicine-from thy if raise people,
MODERN URDU POETRY.

Ma'zûr jân un-ko,— jo hôte chaâ-sâz tû.
Excused consider them,— if mayst-be remedy-preparer thou.
Chup-châp apne sanh-se kiyê-jâ diiô-mê ghar;
Silently thine-own truth-by build-up hearts-in a-home;
Üchâ abhî na kar 'alam-ê imtiyâz tû.
High now-even not make the-banner-of refinement thou.

10. Jô nà-balad hâf un-ko batâ chôr ban-ke râh;
Who without-country are them-to show thief become-having the-way;
Gar châhtâ-hâi Khizr-ki 'umr-ô darâz tû.
If wishing-thou-art Khizr-of the-life long thou.
'Izzat-ka bhêd mulk-ki khidmat-mê hai chhipâ;
Honour-of secret country-of service-in is hidden;
Mâbmûd jân âp-ko, gar hai Ayâz tû.
Mâbmûd think thyself, if thou-art Ayâz thou.
Ai shê'r, râh-e râst-pa tô jab ki par-liyâ,
O poetry, road straight-on thou when that threwest-thyself,
Ab râh-kê na dékh nighêb-ô-farâz tû.
Now the-road-of not look-at hollows-(and-)heights thou.

Karni hâi fath gar nai dunyâ, to lâ-nikal
To-be-made is conquered if a-new world, then go-forth-(and-)take
Bêô-ka sâth chhôr-kar, apnâ jahâz tû.
Rafts-of company abandoned-having, thine-own ship thou.
Hûti-hâi sach-ki qadr; — pa bê-qadriyô-ke ba'd;
Becoming-is truth-of appreciation;—but non-appreciation-of after;
Iê-kê khilâf hôte, to samajh us-ko shâz tû.
This-of contrary may-be, then consider it rare thou.

15. Jô qadr-dâ ho apna, usê nughtanam samajb,
Who appreciator may-be your-own, him a-prize consider,
Hûli-ko tujh-pa nâz hât;—kar us-pa nâz tû.
Hûli-to thee-on pride is;—make him-on pride thou.

FREE TRANSLATION OF THE FOREGOING.¹

1. My Muse! if thou be not heart-beguiling, it is no sorrow; but pity on thee if thou be not heart-melting, thou.
2. Though the whole world be spell-bound in allegiance to artifice, Courage! from thine own simplicity turn not back, thou.
3. If there is in thine own nature the precious gem of sincerity, independent of applause from the present age art thou.
4. If thou canst not make the world turn to look at thy beauty, look at thyself; and take a pride in thine own self, thou.

¹ The translation is by Mr. G. E. Ward, to whose kindness I am also indebted for the text. The notes are mine.
5. The deep sea of reality thou hast made heave its waves; thou shalt sink the ship of imposture, and still survive, thou.

6. Those days are past when lies were the creed of verse-making; now should the Qibla shift that way, do not worship thither, thou.

7. If to live within the eyes of men of insight is precious, with those void of vision hold no compromises, thou.

8. Should men turn up their noses at thy new-fangled medicine, hold them excused;—if so be thou art a wise physician, thou.

9. In stillness, with thy truth, build up a home in peoples' hearts; exalt not the banner of refinement yet, thou.

10. Disguised as a thief point out the road to the benighted; if thou wish for the long life of Elijah, thou.

11. Honour's secret lies hidden in the service of one's country. Think thyself to be Mahmūd, if thou art Ayāz, thou.

12. O Muse! since thou hast cast thyself upon the straight path, begin not now to look upon its ups and downs, thou.

13. If a new world is to be conquered, do thou go forth, and take, clear of the hugging rafts, thine own ship, thou.

14. Value for truth does come;—but after disparagements. If there be an instance to the contrary, think it rare, thou.

15. Should any recognise thy merit, count him one more gained. Ḥālī has pride in thee; have a pride in him, thou.

1 The Qibla is the temple of the Ka'ba at Mecca, towards which Muslims turn their faces when at prayer.

2 Mr. Ward suggests, as an alternative rendering, 'If (thou wish) to live honoured in the eyes of men of Insight.'

3 Khwāja Khiṣr, or the Green Prophet, so named from the traditional colour of his apparel, is usually identified by Muslims with the prophet Elijah. He is said to have discovered and to have drunk of the Fountain of Life, and hence lives for ever.

4 Ayāz was a favourite slave of Sultan Mahmūd of Ghanzāl. He is the hero of many stories. His master's courtiers who were jealous of his influence, accused him to Mahmūd, of purloining his jewels from the treasury. The next time he went there the Sultan followed him secretly. What was his surprise to see Ayāz draw from one of the chests a suit of old and dirty garments with which having clothed himself he prostrated himself on the ground and returned thanks to the Almighty for all the benefits conferred upon him. The Sultan went to him and demanded an explanation of his conduct. He replied, 'Most gracious sire, when I first became your Majesty's servant, this was my dress, and, till that period, humble had been my lot. Now that, by the grace of God and your Majesty's favour, I am elevated above all the nobles of the land, and am entrusted with the treasures of the world, I am fearful that my heart should be puffed up by vanity; I therefore daily practise this act of humiliation to remind me of my former insignificance.' The Sultan being much pleased, added to his rank, and severely reprimanded his slanderers. See Beale's Oriental Biographical Dictionary, s.v. Ayāz. Mahmūd himself was a mighty monarch, who invaded India no less than twelve times. He died A.D. 1090.
HIGH LITERARY HINDI OF BENARES.

The following version of the Parable of the Prodigal Son, by Babū Śyām Sundar Dās, is in the high Sanskritised Hindi fashionable for literature written in Benares. Sanskrit words abound. In the very first sentence we have two,—manushya, a man, and putra, a son. Sanskrit spelling is also affected, as in amē for ans, a share; dēś for dēs, a country; dāyā for dāyā, compassion.

[ No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

HINDOSTANI (HINDI VARIETY).

WESTERN HINDI.

Benares.

(Babū Śyām Sundar Dās, 1899.)

किसी मनुष्य-के दो पुत्र थे। उन-में से कुटकि-ने पिता-के कहा कि है पित धमनी संपति-ने सो मेरा डाँग हो सो मुझे दीजिए। तब उस-ने उन-को धमनी संपति बाङड़ ही। कुछ तिन बीति कुटका पुत्र सव कुछ ब्रह्मा कर-को दूर देख चला गया और वहाँ बुचपन-बने तिन विसाद-हुए उस-ने धमनी संपति उठान-दी। जब वह सव कुछ उठा चुका तब उस देख-कं बड़ा ब्रह्माज पड़ा और वह कंगाल हो-गया। चौर वह जा-की उस देख-को विसादियों-ने से एक-के बहरी रहने लगा जिस-ने उसे धमने खेलो-में सूखर चराने-पर रखा। और वह उस सूखर्या-को हर्ष खंति-के सूहा धमना पेट भरना चाहता-या किया उस-को बीति-कुछ नहीं देखा-था। तब उसे खेत बुंटा और उस-ने कहा कि मेरे पिता-की यहाँ जितने मजूरी-की खाने-पर भी बहुत रोटियाँ बचे रहती-हैं और सो में चुड़ियों-के पिता-के पास जाता चौर उससे कहा-गै कि है पिता में-ने खर्च-देख-से विश्वास और धाप-की सामने पाप जिया-है। इस-लिये अं में फिर धाप-का पुत्र भागनी-की योग्य नहीं है। मुझे धमने मजूरी-में एक-के समान समझी। तब वह चुड़िया धमने धमने पाप-के पास चला। और दूर-दूर-से उस-के पिता-ने उसे देख-की दया की चौर दूर-दूर-को उस-के गले-ने विसाद-के उसे चूमा। पुत्र-ने उस-से कहा कि है पिता में-ने खर्च-देख-से विश्वास और धाप-की सामने पाप किया-है। इससे शब धाप-का पुत्र भागनी-की योग्य नहीं हैं। परंतु पिता-ने धमने दरां-से कहा कि तब से उतम
वल्क निकाल-के दूसरे परिवारों चौर इसके हाथ-में चंगूटी चौर पाए-के जूते परिवारों। चौर हम-लोग मिल-कर खाने-चौर बांट-के क्योंकि वह मेरा पुत्र मर-गया-था फिर जीवा है खो-गया-था फिर मिला-है। तब वे बानन्द करने लगे।

उस-का अंठा पुत्र खेत-में था। चौर जब वह बात-कुएँ घर-बे निकाल पड़ूँठा तब उस-ने बाजा चौर नाच-का जवव सुना। चौर उस-ने अपने सेवकों-में-से एक-की अपने पास बुला-के पूछा कि वह क्या है। उस-ने उस-से कहा कि चाप-का भाई चाचा है सो चाप-की पिता-ने उसम हृदय दिया-के इस-ढिये कि उसे भला चंगा बानता है। वह सुन उस-ने कोई किया चौर लोटना चाहा।

इस-पर उस-का पिता बाहर था उसे भाँटे लगा। उस-ने पिता-की उपर दिया कि रेखिये में इसने बरसों-से चाप-की सेवा करता-है वह कभी में-ने चाप-की बानता-का उस्मिन नहीं किया। चौर चाप-ने तुम्हें कभी एक सेवना भी न दिया जिस-से अपने सिरों-से संग में बानन्द बानता। परंतु चाप-का यह पुत्र जिस-ने बेघ्राओं-के संग चाप-की संपत्ति उड़ा-दी-है ची-ही बाना ची-ही चाप-ने उस-को लिये उसम हीजन बनवाया-है। पिता-ने उस-से कहा कि हें पुत्र सदा भरे संग है। इस-ढिये जो कुछ मेरा है सो तब तेरा है। परंतु चाप तुम्हें बानन्द करना चौर झार्गत होना उचित वा क्योंकि वह तेरा भाई मर-गया-था फिर जीवा है खो-गया-था फिर मिला-है।
No. 13.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (HINDI VARIETY).  

BENARES.

(Bhūv Śyām Sundar Dās, 1899.)

TRANSLITERATION AND TRANSLATION.

Kisi manushya-ke dō putra thē. Un-mē-sē chhunṭ'ke-nē pitā-sē  
A certain man-of two sons were. Them-in-from the-younger-by the-father-to

kāhā ki, 'hē pitā, āp'ni sampatti-mē-sē jō mērā anā hō so
it-was-said that, 'O father, your fortune-in-from what my share may-be that
mujhē dijē.' Tab us-nē un-kō āp'ni sampatti bāt-di,
me-to give.' Then him-by them-to his-own property having-been-divided-was-given.

Kuchh din bītē chhunṭ'ā putra sab kuchh ikaṭṭhā kar-kē dūr dēś
Some days after the-younger son all things together made-having distant country
chalā-gaya, aur wahā luch-pan-mē din bitātē-hūē us-nē āp'ni sampatti
went-away, and there debauchery-in days passing by-his-own fortune
urā-di.  
Jab wah sab kuchh urā-chukā tab us dés-mē barā
was-wasted-away. When he all things wasted-completely then that country-in great
akāl parā, aur wah kaṅgāl hō-gaṭhā. Aur wah jā-kē us dēs-kē
famine fell, and he poor became. And he gone-having that country-of
niwāśiyē-mē-sē ēk-kē yahā rah'nē lagā, jis-nē usē āp'ni khetō-mē
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
sūr charanē-par rakkhā. Aur wah un mōthō-sē jinē sūr
swine feeding-on it-was-sent. And he those water-grasses-with which the-swine
khatē-thē āp'nā pēt bhar'nā chāh-tā-thā; kyō-kē us-kō kōi
eating-were his-own belly to-fill wishing-was; because-that him-to anyone
kuchh nahē dōtā-thā. Tab usē chēt huā aur us-nē
anything not giving-was. Then to-him remembrance became and him-by
kāhā ki, 'mērē pitā-kē yahā kit'nē majūrō-kē khānē-par bhi
it-was-said that, 'my father-of here how-many labourers-of eating-after even
bahut rōtiya bachi rah'tē-haī aur māi bhūkh-sē mār'tā-hū. So māi
many loaves saved remaining-are and I hunger-from dying-am. So I
uth-kē āp'nē pitā-kē pās jāūgā aur un-sē kahūgā ki, "hē pitā,
 arisen-having my-own father-of near will-go and him-to will-say that, "O father,
maī-nē Swarg-Daiv-sē viruddh aur āp-kē sām'nē pāp
me-by Heavenly-Deity-from contrary and your-Honour-of before sin
done-is;
is-lyê mäi phir ñp-kä putra khañâné-kë yögya nahî hû; mujhê this-for I again your-Honour-of son being-called-of worthy not I-am; me apñê majûrû-më-së eë-kë samân sam'thiyê." Tab wah uñh-kê your-own labourers-in-from one-to equal kuon."Then he arisen-having apñê pitä-kë päs chalâ, par dûr-hî-së us-kë pitä-nê usë his-own father-of near started, but distance-even-from him-of father-by him dékh-kë dayâ ki, aur daur-kê us-kë galé-më lipat-kê seen-having pity was-done, and run-having him-of neck-in enfolded-being usë chûmâ. Putra-në us-së kahâ ki, 'hê pitä, maî-nê to-him it-was-kissed. The-son-by him-to it-was-said that, 'O father, me-by Swarg-Daiv-së viruddh aur ñp-kë sâm'nê pêp kiyâ-hai, Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is, is-së ab ñp-kä putra khañâné-kë yögya nahî hû.' Parantu this-from now your-Honour-of son being-called-of worthy not I-am.' But pitä-nê apñê dasû-së kahâ ki, 'sab-së uttam wastra the-father-by his-own servants-to it-was-said that, 'all-than excellent clothes nikâl-kê ise pahirâô aur is-kê hûth-më âguûthi aur pûwâ-më taken-out-having to-this-one put and this-one-of hand-on ring and feet-on jûtë pahirâô, aur ham-log mil-kar khâwê aur ânand karë; shoes put, and we-people united-being let-eat and rejoicing let-make; kyâ-ki yah mërá putra mar-gâyâ-thâ, phir jia-hai; kho-gâyâ-thâ, phir because-that this my son dead-gone-was, again alive-is; last-gone-was, again milâ-hai.' Tab wë ânand karâô lagë. found-is.' Then they rejoicing to-make began.

Us-kä jëthâ putra khêt-më thâ; aur jab wah ñtê-hue ghar-kênikst Him-of the-elder son field-in was; and when he coming house-of near pahûchâ tab us-në bâjâ aur nâm-kä sâbd sunâ; aur us-në apñê arrived then him-by music and dance-of sound was-heard; and him-by his-own sewâ-kë-më-së eë-kë apñê päs bullâ-kê pûchhâ ki, 'yah attendants-in-from one himself-of near called-having it-was-asked that, 'this kya hai?' Us-në us-së kahâ ki, 'ñp-kä bhâi ñyâ-hai, what is?' Him-by him-to it-was-said that, 'your-Honour-of brother come-is, sô ñp-kë pitä-nê uttam bhôj diyâ-hai, is-lyê ki usë bhalâ so your-Honour-of father-by excellent feast given-is, this-for that for-him well chaâgã pâyâ-hai.' Yah sun us-në krôdh kiyâ aur lau'nä in-health found-it-is.' This hearing him-by anger was-done and to-return chûmâ. Is-par us-kä pitä bâhar â usë manânë lagâ. it-was-desired. This-on him-of the-father outside coming him-to appease began. Us-në pitä-kô utter diyâ ki, 'dêkhhiyê, maî it'nê bar'së-së Him-by father-to answer was-given that, 'see, I so-many years-from ñp-ki sewâ kartâ-hû, aur kahhi maî-nê ñp-ki ñjâ-kä your-Honour-of service doing-am, and ever me-by your-Honour-of order-of
ullanghan naḥī kiya, aur āp-nē mujhē kabhi ēk mēm'na bhi
transgression not was-done, and your-Honour-by me-to ever a lamb even
na diyā jis-sē āp-nē mītrē-kē saṅg maṅ ānand
not was-given which-by my-own friends-of in-company I rejoicing
kartā.

Parantu āp-kā yah putra jis-nē vēśyāū-kē
might-have-made. But your-Honour-of this son whom-by harlots-of
saṅg āp-ki sampatti uṟā-di-hai jyō-hi āyā tyō-hi
in-company your-Honour-of fortune wasted-is as-even he-came so-even
āp-nē us-kē liyē uttam bhōjan ban'wāyā-hai.' Piṭā-nē
your-Honour-by him-of for excellent feast been-got-prepared-is.' The-father-by
us-sē kahā ki, 'hē putra, tū sadā mērē saṅg hai;
him-to it-was-said that, 'O son, thou always me-of in-company art;
is-liyē jō-kuchh mērā hai, sō sab tērā hai; parantu āj tujhē
this-for what-ever mine is, that all thine is; but to-day to-thee
ānand kar'nā aur harshit hōnā uchit thā; kyō-ki yah tērā
rejoicing to-make and glad to-be proper was; because-that this thy
bhai mar-gayā-thā, phir jiyā-hai; khō-gayā-thā, phir milā-hai.'
brother dead-gone-was, again alive-is; lost-gone-was, again found-is.'
As another example of high Hindi I give the authorised Hindi version of the Parable issued under the auspices of the British and Foreign Bible Society. It closely resembles the preceding version, and it will be sufficient to give the text without transliteration or translation.

[No. 14.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**HINDOSTANI (STANDARD HINDI).**

*(North India Bible Society, 1898.)*

किसी मनुष्य के दो पुत्र थे। उन्हें बुद्धाने पितासे मात्र है पिता सम्पत्ति भी जो मेरा बंग खेल सो मुखे फीजवा। तब उसने उनको चलन सम्पत्ति बार दिए। बहुत हिन्दु साथी विश्व बुद्ध एकड़ करके दूर होता गया और वहां तुलापनम दिन विताते हुए अपनी सम्पत्ति उड़ा दिए। जब वह सब कुसूं उठा चुका तब उस देखके बड़ा बचाव पड़ा और वह बंगाल हो गया। और वह जाने कि उस देश की विवाहित महिलाओं की एक यह रहने लगा जिससे उसे अपने खेतों सुबह बचाने में भेजा। और वह उन दोहरी जिनके सुबह काटे थे अपना पेट बरके चाहता या और दोस्त नहीं उसकी कुसूं देता था। तब उसे चेत हुआ और उसने कहा और उसने बिना पिताप कितने मजबूरों को भोजनसे अभिक रोटी होती है और में भूख से मरता है। में उठके अपने पिता पास जाना और उसने कहा यह है पिता में सर्कश किशाल और बापके साथे पाप जिया है। में फिर शापका पुत्र कहानेके बोध नहीं है सुमे अपने मजबूरोंसे एक असम कीजिए। तब वह उठके अपने पिता पास चला पर वह दूर हो तथा वह उसके पिताके उसे देखके देख बिने और दौड़के' उसके गले में लिपटके उसे चुमा। पुत्र उससे बाह है पिता में सर्कश किशाल और बापके साथे पाप जिया है और फिर शापका पुत्र कहानेके बोध नहीं है। परन्तु पिताने चलने दायों-से बाह सबसे उतम बल्ल निकालके उसे पहिलाई। और उसके शाखामें बंगूटी और पांवोंसे जूत पहिलाया। और मोटा बहड़ू लाके मारी और
इस खावें और भानन्द करें। क्योंकि यह मेरा पुत्र मूर्त्या या फिर जीवा है खो गया या फिर मिला है। तब वे भानन्द करने लगे।

उसका जैठा पुत्र खिरमें या और जब वह जाते हुए धरी विकट पहुंचा तब वाजा और नापका गद्द सुना। और उसने अपने सेवकों में एकसौ लघू पास गुलाम सुका यह क्या है। उसने उससे कहा शापका आई चाहा है और आपके पिताने मोटा बच्चू मारा है इसलिये कि उसे भला चंगा पाया है। परन्तु उसने कृपया किया और भीतर जाने न चाहा।

इसलिये उसका पिता बाहर चा उसे मनाने लगा। उसने पिताको उससे दिया कि देखिये में इतने इरसिस कामकै सेवा करता हैं और कभी कामकै भान्नाको उदाहरण न किया और आपने मुख में कभी एक मेरा भी न दिया कि में आपने मनुष्य कंग भानन्द करता। परन्तु आपका यह पुत्र जो शापकै कंग आपकै सम्पर्क बना गया है आपकी चाहा आपकी आपने उसके लिये मोटा बच्चू मारा है। पिताने उसने कहा है पूज्य सदा से रे समग है और जो कुछ मेरा है सो सब तेरा है। परन्तु भानन्द करना और चार्चित होना उचित या क्योंकि यह तेरा आई मूर्त्या या फिर जीवा है खो गया या फिर मिला है।

VOL. IX, PART I.
HINDOSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB, CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.

The Hindostānī spoken in the United Provinces of Agra and Oudh requires no further illustrations. That of Lucknow has already been very fully dealt with. Over the rest of the provinces, where it is not a vernacular, Hindostānī is largely used by the better classes of Musalmāns, by Native Christians, by educated Hindus as a lingua franca, and very generally in the large cities. The same remarks apply to the Panjab, to the Central Provinces, to Rajputana, and to Central India.
HINDOŚTĀNĪ IN EASTERN INDIA.

Hindośtānī is also spoken in Assam, Bengal, Bihar, and Orissa. In Assam it is spoken only by immigrants. In Bihar it is used much as in the United Provinces, but to a less extent, a large number of middle class Musalmāns speaking Awadhi instead, so that we find three languages in use in the territory,—Bihāri by the mass of the population, Awadhi by middle class Musalmāns of the country parts, and Hindośtānī in the great towns and among the upper class Musalmāns. As we go East in Bihar the employment of Awadhi disappears.

In Bengal proper most of the Musalmāns speak Bengali more or less mixed with Persian and Arabic words. The upper class Musalmāns (who often have marriage connexions with Upper India), however, speak Urdu, and often very good Urdu. In Western Bengal, Hindośtānī is more widely spread, and in Birbhum it is largely spoken by all Muslims. Hindośtānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islam it changes its language also. For instance, the Garpādā Bhuiyā family of Baisore were formerly Hindūs, but since they became Muslim they have abandoned their native Oriyā for the Hindośtānī of their co-religionists.

The Musalmāns of Orissa, though they form an exceedingly small fraction of the population, have preserved a fairly pure though not very grammatical Urdu, as the language of their home life.

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindośtānī. The lower classes, when literate, usually employ the Bengali or the Nāgārī character. In Eastern Bengal, especially, the Nāgārī is quite common among Muslims. As an example of Bengali Hindośtānī I give a short extract from the Parable of the Prodigal Son, which illustrates the language of the Muhammadan population of Birbhum. It was received in the Nāgārī character. The only thing to be remarked in it is the spelling. The influence of the Bengali round them makes them pronounce a short a, when written, like the o in 'hot.' Hence when they wish to write Hindośtānī in the Bengali or the Nāgārī character, they do not represent the Hindośtānī short a (pronounced like the e in 'nut') by a, but, for want of some better expedient, write it ā. Thus they spell ham, I, ām. Sometimes this Hindośtānī a is represented by e, as in le'rekā, a son. If they wrote ham, they would pronounce it hām. In other respects, it will be seen that the Birbhum Hindośtānī, or (as it is locally called) Musalmānī, is far from correct. Gender and number are altogether neglected. In transliterating, when a short a is written in the original, I represent it by ā. This only occurs in words borrowed from Bengali, such as bishō, property, which is meant for bāsā. Another example of the influence of Bengali is the employment of giyā, instead of gāyā, to mean 'he went.' As, we shall see, is also the case in Madras, the use of the agent case with nē is unknown.

1 Vide ante, Vol. VI, pp. 118 and ff.
INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANÍ (BIRBHUM MUSALMÁNÍ). DISTRICT, BIRBHUM.

एक बाद्मी-का दो लेड्ज़ा रहा। उस लीक-के बीच-में छोटा लेड्ज़ा भापना वाप-को बोला, वाप-जी, विसय-का जो भाग हाम-को मिलेगा भी भाग हाम-की है। ची उस लीक-की विसय भाग-कर-दिया। लेड़ा दिन बाद छोटा बेटा सब कुछ विसय एक जायगा कर-की दूर हो गया ची चर उस जायगा-में सो भापना खाराप खिचाल-में विसय-को उड़ा-दिया।

TRANSLITERATION AND TRANSLATION.

Ek admi-ka do ler'ka rahaa. Us lok-kö bich-me chhota
A man-of two sons were. Those people-of middle-in the-younger
ler'ka ap'na bap-kö bõla, 'bap-ji, bisöy-kö jö bhag hâm-kö
son his-own father-to said, 'father-dear, property-of what share me-to
milégaa o bhag hâm-kö déo.' O us lok-kö bisöy
will-be-got that share me-to give.' He those people-to the-property
bhag-kar-diyaa. Thöra diin bâd chhota bêta sab kuchh bisöy ök
divided-and-gave. A-few days after the-younger son all any property one
jay'ga kar-kö dur des chala-giya, ör us jay'ga-më sö ap'na
place made-having a-far country went-away, and that place-in he his-own
kharap khyal-me bisöy-kö urä-diyaa.
evil ideas-in. the-property squandered.
The Hindostani of Orissa is not written in the Persian character. The few literate Musalmans write it in the Oriya character. As an example, I give an extract from the Parable of the Prodigal Son. As in Birbhum Musalmānī it is most ungrammatical. The agent case with ne is not used, and no attention is paid to gender or number. We may also note the Oriya (and also Dakhini Hindostani) form ku, employed instead of the accusative-dative suffix kō.

[No. 16.]
**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**HINDOSTANI (OF ORISSA MUSALMANS).**

**DISTRICT, CUTTACK.**

Ek ādmi-kā dō laṝkā thā. Āor ō lōg-kē bich-sē chhōṭā bāwā-ku kahā, 'bāwā, hamārā jō hisā hōtā hae ā the-younger the-father-to said, 'father, my what share being is that ham-ku dō.' Āor ō ō lōg-kē bich-mē us-kā daulat bāṇt me-to give.' And āh those people-of among-in him-of wealth dividing diya. Āor thērē rōz-kē bād chhōṭā laṝkā sab ekkathē kīyā āor gave. And a-few days-of after the-younger son all together made and par-dē̄-ku gayā, āor uhā-par us-kā sab daulat phayēl-bājī-mē a-foreign-land-to went, and there-on his all wealth debauchery-in lōksān kaur-diya.' destroyed made.
HINDOSTANI OF GUJARAT.

The Hindostani spoken by the Musalmans of Gujarat is, on the whole, very fairly pure,—much better than that of Bengal or Orissa. It is naturally influenced somewhat by the Gujarati spoken by the surrounding Hindus. This influence is shown principally in the vocabulary. As a rule the vocabulary is remarkably free from Arabic and Persian words, and, when these occur, they are often curiously distorted. On the other hand a few Gujarati words, especially the very common ne or ane, and, have been adopted. The grammar is, as a rule, correct. The character employed for writing is sometimes the Persian, and sometimes the Gujarati. I shall give examples in both modes of script.

The first example is in the Persian character. It was sent by the Collector of Customs, Bombay, as a specimen of the 'Gujarati dialect of Urdu spoken by Musalmans of north, central, and south Gujarat.' The following peculiarities may be noted.

The word for 'one' is ek, not e. The Arabic word fuqūl has become phaḍūl, and safar has become saphr. There is a Dakhini form apas, used as an oblique form in apas-ki, of one self. In standard Urdu apas (with a long initial a) is only used in the plural.

Gujarati forms are në, and; bhēgnā, to collect; pād-dēnā, to make completely.

Some forms common in local dialects of Hindostan, which have disappeared in standard Urdu, have survived in Gujarat. Such are unō-meta, among them; kāyā (for kahyā), it was said; and saphrē, on a journey.
[ No. 17.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

WESTERN HINDI.

HINDOSTANI (GUJARAT VARIETY).

\[ ek \text{ādmī-kē dō bētē thē. Nē unō-mē-kē chhōtē-nē kāyā, } \]
\[ a \text{ man-of two sons were. And them-in-of the-younger-by it-was-said, } \]
\[ ‘hāwā, mujhē mērē bhāg-kā māl dē-dē.’ Tis-par hāp-nē \]
\[ ‘father, to-me my share-of property give-away.’ That-on the-father-by \]
\[ apas-kē saūsār-kē unō-mē bhāg pād-diā. Nē ghanē diwas nā \]
\[ himself-of goods-of them-in division completely-made. And many days not \]
\[ niklē-thē ki chhōtē chhōkrē-nē sab bhēgā kiyā, nē kōi \]
\[ passed-had that the-younger son-by all collected was-made, and a-certain \]
\[ dūr dēs-kī saphrō gayā, nē wā apas-kā dhan phaḍāliyō-mē \]
\[ far country-of on-journey went, and there himself-of wealth debaucherries-in \]
\[ uḷā-diā. \]
\[ was-squandered. \]
The following little story comes from Surat. It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāzī. The only irregularities are the pronunciation of əur, and, as ər, and hoē, is, as əhē, as is customary in Gujarat.

[ No. 18.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Hindōstānī (Gujarat variety). District, Surat.

The following little story comes from Surat. It is much more Persianised than the preceding specimen, the writer of it signing himself as a Qāzī. The only irregularities are the pronunciation of əur, and, as ər, and hoē, is, as əhē, as is customary in Gujarat.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

HINDOSTANI (GUJARAT VARIETY).

DISTRICT, SURAT.

TRANSLITERATION AND TRANSLATION.

H I K A Y AT.
STOZY.

Ek shakhs-nē 'arzi kisi ḥākim-kō nām likhē, ār
One person-by petition a-certain king-of (in-)name was-written, and
us-mē kuchh-kā kuchh likh-gayā, ār jawāb us-kā ṭalab
it-in something-of anything written-was, and answer him-of demanded
huā. Bārē faṣl-e Khudā-sē ḥākim-e munṣif-ki rāi-mē woh
become. At-last grace-of God-by the-king just-of opinion-in he
quaṣūr-mand āmān ḡābit na huā, ār moāf kar-diā-gayā.
guilty intentionally proceed not become, and pardoned he-was-made.
Tō us-kō us-kē ḥāp-nē jawāb likhā, 'Āā mērē pyārē
Then him-to him-of the-father-by answer was-written, 'O my dear
farsand, insān-kō chāhiyē ki ḥkh khōl-kar, ār bahut
son, mankind-to it-is-necessary that eyes opened-having, and much
dekh-bhāl-kar kām kiyā-karē, ki gufaṭat-sē
seen-having business he-should-make-a-practice-of-doing, that carelessness-by
itnā dhōkhā na khāē, ki jīs-sē āp dukh utēhāwē.
so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise.
This-par yeh naqāl, — Ek shakhs-nē kisi ṭabīb-sē khaḥā ki, "nērā
on this fable, — A person-by a-certain doctor-to it-was-said that, "my
pet dukhṭā-hē." Ṭabīb-nē puchhā ki, "aj kya khāyā-thā?"

belly aching-is." The-doctor-by it-was-asked that, "today what eaten-was?"
Kahā ki, "jālī ṛōṭī." Kahā-gayā ki ṭabīb-nē usē
It-was-said that, "burnt bread." Said-it-is that the-doctor-by to-him
surma diyā, ār khaḥā ki, "ākhē-kā 'ilaj pahlē
eye-ointment was-given, and it-was-said that, "eyes-of treatment fist
karnā chāhiyē, kis-wāṣā āi ḥkh achhō hōtī, tō jālī ṛōṭī
be-done is-necessary, what-for that eyes well if-had-been, then burnt bread
na khaṭā." Hāṣīl yeh ki sarkār-kā kām bahut
not he-should-have-eaten." Moral this that government-of business much
hōṣhiyārī ār khābārdār-sē kijīyē, ār gufaṭat na kijīyē.'
intelligence and carefulness-with you-should-do, and carelessness not you-should-do.
FREE TRANSLATION OF THE FOREGOING

A certain man wrote an application addressed to a king. In it he wrote a deal of nonsense, and he was called on for an explanation. By the grace of God the king, who was a just monarch, found him not guilty of having committed his fault intentionally, and he was pardoned. Then his father wrote a letter to him saying, 'O my dear son, everyone should do everything with open eyes, and after mature consideration, so that he may not fall into any blunder through his carelessness, and thereby sup sorrow.

There is a fable to this effect.—A man once complained to a doctor that he had a pain in his belly. The doctor asked him what he had been eating that day. "Only a bit of burnt bread," said he. The story goes that the doctor gave him for medicine some eye-ointment, "for," said he, "it is important first of all to apply remedies to your eyes. If they had been sound, you would not have eaten a bit of burnt bread." The moral of this is that in dealing with Government, you should show intelligence and watchfulness, and avoid every kind of carelessness.'
The next specimen is an extract from the Parable of the Prodigal Son, and comes from the Mahikantha Political Agency. It is written in the Gujarātī character. It will be noticed that in general style it resembles the specimen received from Bombay. It is not highly Persianised, and possesses a few Gujarātī idioms. As elsewhere in Gujarat the diphthong au becomes ŏ, as in ēr, and; dōlat, wealth. There is considerable laxity in employing the numbers of the pronouns, e.g., us-mē-kē for un-mē-kē. The vowel ŏ sometimes becomes u, as it does dialectically in Upper India. Thus the sign of the dative-accusative is kū, not kō, and the oblique plural of nouns ends in ū, not ū. The oblique singular of the first personal pronoun is muj, not mujh, which is also an Upper India dialectic form. Gujarātī words are sometimes employed. Such are chhētē, far, and bhēgna, to collect.
[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Gujarat variety).

Agency, Mahikantha.

अग्नि ज्ञानकोड़ हें गें थे। अन्य हमें हड़ने बापु हम है, बापु निवासमा भेजा हिस्सा कुण्ड्रें हे। और हमें बन्ध रखना लोकगण थीं। और चाचा हिन पीठ, लैख गेहुं, बच गेहुं कर कर, बाद मृत्यु कर, और वां भेजना ज्ञानी बिल्हार हम है। और हमें सब धर्माक्ष बोलकर हाम ने नम हमार भाग, और उसकुं रामाकर पाने वाली। और वे भारत उस मुखर्य रहने वाले ने से गें थे पवार से, और हमें उसकुं ज्ञानी जेनरल सिद्धार्थ मुखर्य गाने लेन। और ने शरमा बुझ ज्ञानी 

वे, हमें जन्मा प्रेर करनेकुं हमार हिला था, और उसकुं विश्वास हिला नहीं।
No. 19.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (GUJARAT VARIETY).

AGENCY, MAHIKANTHA.

TRANSLITERATION AND TRANSLATION.

Ek ādmi-kē dō bētō thē. Or us-mē-kē chhōtē-nē
One man-of two sons were. And them-in-of the-younger-by
bāp-kū kahā 'kē, 'bāpu, milkat-kā mērā hissā mūj-kō
the-father-to it-was-said that, 'father, the-property-of my share me-to
dē.' Or us-nē un-kū dolat bēhēch di. Or
give.' And him-by them-to the-wealth having-divided was-given. And
thōdē din pichhē, chhōtā bētā, sab bhēgi kar-kar, chhētē
a-few days after, the-younger son, all collected having-made, a-far
mūlak-mē gayā, or wā mūj-mājhe-mē apni dolat
country-in went, and there pleasure-and-enjoyment-in his-own wealth
udā di. Or us-nē sab kharakh-dālē, pichhē
having-wasted was-given. And him-by all was-spent-entirely, afterwards
us dē-mē bādā dākāl padā, or us-kū taṅgā padnē lagī
that country-in a-great famine fell, and him-to distress to-fall began.
Or wō jā-kar us mūlak-kē rahēnēwālā-mē-sē ēk-kē wahā
And ke having-gone that country-of dwellers-in-from one-of near
rahā, or us-nē us-kū apnē khētar-mē bhūgu-kū charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for
bhējā. Or jō stāgā bhūgu khāto-thē, us-mē-sē apnā
it-was-sent. And what husks the-swine eating-were, them-in-from his-own
pēj bharnē-kū us-kū dil thā, or us-kū kisī-nē diyā nahī.
belly filling-for him-of mind was, and him-to anyone-by it-was-given not.
The Hindostani spoken in Cutch is more corrupt than the foregoing specimens. It is full of Gujarati, and has also local peculiarities of its own. As a specimen I give a short folk-tale. It is not worth while to give a complete account of the irregularities, but the following are the main points worthy of notice. Some of the forms given below are interesting survivals of an archaic dialect which has elsewhere been levelled down to the general standard of Hindostani. Such, especially, is the use of "he" for the nominative case of the first personal pronoun, while "me" is reserved for the case of the agent. In standard Hindostani, "he" has passed out of use, and "me" is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarati change of ai to e in ees, such; he, is; and me, by me.

Verbs are often contracted when the root ends in he. This is also found in the dialects of Upper India. Examples are raiyeh, they (fem.) remained; kayeh, it was said; kethe-he, he says.

Feminine nouns have a nominative plural in e, as akhe, eyes; chhe, things. Adjectives agreeing with feminine nouns in the plural, also end in e, as raiyeh, they (fem.) remained; sajhe, sound, in good health (agreeing with akhe). We sometimes find neuter adjectives, as in deha (masc.), deha (fem.), dehe (neuter), to be given.

The oblique plural ends in ee, so also ke is used for he. Thus, vaishe-he, to the doctor; akhe-me, in the eyes.

In the pronouns, he is 'I,' with an agent mere or me. The Gujarati pota is used for 'self.'

The word for 'and' is the Gujarati ane.
[ No. 20. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

Hindůstāni (Gujarat variety).

District, Cutūn.

Hindūstānī, तथा तिस्वरूपे ते साह श्री चित्ता तथा श्रीती वरिष्ठा, अनेक साहित्य रचना अंका वास खेला है के ती तु मेरी अंग वरिष्ठा गद्य रचना ते निरी को महत्त्वपूर्वग स्खलन । पण अंग श्रायत न हों तो अंग वरिष्ठा निरी के श्रीता नये जीवन तथा तथा कांहा को है भाषा। किन्तु कांहा तथा निरी को इस दिन जानता है। अनेक अंग तथा तिस्वरूपे अंग धारण करते हैं। अनेक अंग तथा तिस्वरूपे अंग धारण करते हैं। अनेक अंग तथा तिस्वरूपे अंग धारण करते हैं। अनेक अंग तथा तिस्वरूपे अंग धारण करते हैं।
TRANSLITERATION AND TRANSLATION.

Ek dōśi-ki akhl raiyē. Tadhā tis-nē tē
A-certain old-woman-of eyes stopped (-seeing). Then her-by them
sāji karnē sārū ēk vaidh-kū bulāyā; anē sākhsī rakhnē
sound making for one physician-to it-was-called; and witnesses having-kept
ēsā waḍār kiya kē, 'jō tē mērī ēkhi sājī karegā tō
such bargain was-made that, 'if thou my eyes sound will-make then
mēre tijē chākri dēnī; pan ēkhi sājī na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
hōy tō kē tijē dēnī nāī.' Esā karār
may-be then anything to-thee is-to-be-given not.' Such contract
karnē pichhē tē vaidh wakhṭe-wakhat āwē tis-kī
having-made then that physician time-after-time having-come her
ēkhi-mē potī-ki dawā lagāta, anē jadhā jadhā āwā
eys-in his-own medicine used-to-apply, and when when he-used-to-come
tadhā tadhā kēi-kēi lē jātā. Iyē kartē
then then something-or-other having-taken he-used-to-go. Thus doing
thōre thōre karnē tis-kī bādhi milkat churā-līti. Anē
little little having-done her all property was-stolen-away. And
jadhā tis-kē jītā thā titā bādhe tis-kē bāth-mē āvā, tadhā
when her-of as-much was that-much all him-of hand-in came, then
tis-nē tis-kī ēkhi sājī kītā; anē karār pramānē paīse
him-by her eyes sound were-made; and contract according-to money
māgē. Ďōsi jadhā dēkhtī hui, tadhā ghar-mā
was-demanded. The-old-woman when seeing became, then house-in
potī-ki kēi chij dēkhtī nāī. Wāštē is-kū kēi diā
her-own any thing was-seen not. Therefore him-to anything was-given
nāī. Vaidh haṇā-han karnē lagā ta-pān dōē-nē
not. The-physician a-disturbance to-make began then-even the-old-woman-by
kēi use dhādh na diā. Tis-ūpar-thē tē tis-kē dharbār-mē
any to-him heed not was-given. Thereupon he her-to court-in
bōlā gayā.
having-called went.
The old woman by court-in it-was-said that, 'this man what telling
hē, tē sāchī wāt hē; kāraṇ kē jō mēri ākha sāji hōy
is, that true story is; because that if my eyes sound may-become
tō. tis-kū páisā daī; pān andhi-j rahū to kēi
then him-to money I-should-give; but blind-only if-I-remain then anything
na daī, āsā karār thā. Hāvē o kētā hē kē, not I-should-give, such an-agreement was. Now he saying is that,
"ī sāji hō-rahī-hē;" pān hū sāmē kētī-hū kē,
"this (she) sound has-become;" but I on-the-counter say that,
"hū to andhi-j hū." Kāraṇ kē jadhā mē mēri ākha khotī
"I indeed blind-only am." Because that when I my eyes lost
tadhā hū ghar-mē ghanī tārēh-ki chijā anē sārā sārā sāmān
then I house-in many kinds-of things and good good furniture
dēkhtī. Pān havē i sā khānē kētā-hē kē, "is-kā
used-to-see. But now he oath having-eaten saying-is that, "her
andhāpā gayā hē;" pān hū ghar-mē ēk pān chij dēkhtī-nāhī-ū,
blindness gone is;" but I house-in one even thing seeing-not-am.'

FREE TRANSLATION OF THE FOREGOING.

An old woman having lost the use of her eyes, called in a physician to heal them,
and made this bargain with him in the presence of witnesses, that if he should cure her
blindness, he should receive from her a sum of money; but if her infirmity remained,
she should give him nothing. This agreement being entered into, the physician time after
time applied his salve to her eyes, and, on every visit taking something away, stole by little
and little all her property. When he had got all she had, he healed her, and demanded
the promised payment. The old woman when she recovered her sight and saw none
of her goods in the house, would give him nothing. The physician insisted on his claim,
and, as she still refused, summoned her before the judge. The old woman thus spoke in
the court: 'This man here speaks the truth in what he says; for I did promise to give
him a sum of money, if I should recover my sight; but if I continued blind, I was to
give him nothing. Now he declares that I am healed. I, on the contrary, affirm that I
am still blind; for when I lost the use of my eyes, I saw in my house various chattels and
valuable goods; but now, though he swears I am cured of my blindness, I am not able to
see a single thing in it.'
DAKHINI OF BOMBAY.

The following specimen of the Dakhini of the Bombay Presidency is the first half of a version of the Parable of the Prodigal Son, prepared in the office of the Collector of Customs of Bombay. It is said to illustrate the dialect of the 'Musalmans of the Deccan.'

As pointed out above (vide pp. 58 and 62), the Dakhini of Bombay has not abandoned the use of the case of the Agent before the past tenses of transitive verbs,—indeed, in the present example it goes even further than the standard form of Hindostani in this respect. For instance, the verb bölnä, to speak, is throughout treated as a transitive verb, whereas in the standard dialect it is always intransitive. Moreover, the Agent case is sometimes used with the past tense of an intransitive verb, as also occurs in some of the Western Hindi dialects of Upper India. Thus, ohhokré-nē guyā, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marathi. For instance, āpan is used not only in its proper sense of 'own,' but also to mean 'we,' including the person addressed. Again the forms mājē and majhē, to me, are both due to the same influence. In māi mērē bāp-kadan jāē, I will go to my father, we have mērē used where in the standard we should have āpnē. This looks like the influence of Gujarati. Anē or né for 'and' is also Gujarati. Bhi is also used at the beginning of a sentence to mean 'and,' which is quite irregular. Hour for 'and' is common in dialects of Western Hindi and of Rājasthani.

Typical of Dakhini are the use of jidhar to mean 'when' and 'where' instead of 'whither;' scū for teoh, he; kā-nē for kisi-nē; and athā for tha, he was. Attention may be drawn to the frequency with which Arabic and Persian words are incorrectly spelt.
[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Dakhini of Bombay Deccan).

Bombay.

The page contains text in Hindi, which is a South Asian language. The text appears to be a discussion or description related to the Indo-Aryan family of languages, specifically the Western Hindi group. The text is written in a traditional script and uses specific vocabulary and grammar that are characteristic of the Hindi language. The content seems to involve linguistic analysis or classification of languages within this group.
سُو رہ بھاگ کر ہوئے گیا لگائیا ہے، میں لیا ہے، وہ وہ ہے اپنے باب کو بولی- بابا میں ہے اسلام ہے سامنے وہ نہیں سامنے گونا کیا سو میں نہیں
بیٹنے بدلے ہی سجاوار پہنے بن باب ہے اپنے نوکروں کو بولا کہ- ناراکموت بست ہاؤ نہیں بنا- بنیہ فانتسی مین جوہلہ بنا مع بات
مین جوہا بنا- ہے جلو آپن کھاونسے گیسویہن منائی بنی کیوں؟
میں بیٹنے ہر نما سو پھر چینا ہوا- وہ گما نما سو ملا* سو رہ جم
کرنے لگے*
EK ādmi-kē dō bhēṭe thē. Un-mē-sē chhōtē chhōtē-nē
One man-of two sons were. Them-in-from the-younger boy-by
bōlā, 'bābā, mērē bhāg-kā māl mājē dē.' Haur us-nē
it-was-said, 'father, my share-of property to-me give.' And him-by
un-mē bhāg pār-diāyā. Bohut din nahi gaē-thē, ki
them-in share was-completely-given. Many days not gone-were, that
us-kē pichhē ehōtē chhōkṛē-nē sab bhandolā jam' kar-kar
that-of after the-younger boy-by all wealth collected made-having
kōi dūr gāw-kū gayā, bhi uāhar jā-kar sab māl
a-certain distant village-to it-was-gone, and there gone-were, all property
hullarpanē-mē bigād-dālā. Tab us mulk-nē bhārī dūkāl parā, anē
debaucery-in was-wasted. Then that country-in severe famine fell, and
us-kū tangi hōnē lagī. Anē us-nē jā-kar us-gāw-wālē
him-to want to-be began. And him-by gone-having that-village-belonging-to
kōi ādmi-ki naukāri pakrī. Anē un-nē us-kū khēt-mē ākār
a man-of service was-accepted. And him-by him-to field-in swine
charānē-kū bhējā. Jidhar woh ēkār khānē-kē kōndē-kū bhi
feeding-for it-was-sent. When he swine food-of husks even
khānē-kū rājī athā, pan wū bhi us-kū kōi-nē diāyā nahi
eating-for willing was, but that even him-to anyone-by was-given not.
Jidhar woh apmē budh-mē āyā, tad bōlā, 'mērē bāp-kanē
When he . his-own sense-in came, then he-said, 'my father-near
kitnē mulkārī ārī kī un-kū itnā khānā mīlā-hāi ki
how-many servants are that them-to so-much food being-got-is that
khā-kar bāchē, nē maī bhūkh-sē mārtā-hā. Maī uthā,
eaten-having remains-over, and I hunger-by dying-am. I will-arise,
nē mērē bāp-kadan jāū, nē use bōlū kī, "arē bāp,
and my father-near will-go, and to-him will-say that, "O father,-
maī-nē tērē sāmēnē pāp kiū, sō tērā bēṭā bulwānē-kā majhē
me-by thee-of before sin was-done, and thy son calling-of to-me
mū nahi hai; majhē ēk mulkārī samajh."' Sō woh uthā, sur
face not is; me one servant consider."' So he arose, and
190  WESTERN HINDI.

apné bāp pās āyā. Pan jab woh thōrē dūr athā ki
his-own father near came. But when he at-a-little distance was that
us-kē bāp-nē us-kū dékhā, anē usē pyār āyā. Sō
him-of the-father-by him-to it-was-seen, and to-him affection came. So
woh bhāg-kar usē galē lagāyā, nē mukkā liyā. Anē
he run-having him on-the-neck was-applied, and kiss was-taken. And
bēṭē-nē apné bāp-kā ḅolā, ‘bābā, maī-nē Allāh-kē sāmnē
the-son-by his-own father-to it-was-said, ‘father, me-by God-of before
anē tērē sāmnē gūṇā kiyā, sō maī tērā bēṭā bulwānē-kā
and thee-of before fault was-done, therefore I thy son calling-of
sajāwār nāhī.’ Pan bāp-nē apné naukā-kū bolā ki,
deserving am-not.’ But the-father-by his-own servants-to it-was-said that,
‘chaukhōṭ bastar ālo, nē is-kō pināo; bhi hāth-mē chhalla
‘good garment bring, and this-one-to put-on; and hand-on ring
pināo, nē pāw-mē jūtā pināo. Anē chalō, āpan khāwē, nē
put-on, and feet-on shoe put-on. And come, we-all will-eat, and
khushyā manāē, kyū-ki yeh mērā bēṭā marā thā, sō phir jītā
happiness celebrate, because this my son dead was, he again living
huā; woh gamā thā, sō milā.’ Sō woh chaman karnē lāgē.
became; he lost was, he was-got.’ So they merriment to-make began.
The following specimen of Bombay Dakhini comes from the district of North Kanara. It will be found to agree very closely with the grammatical sketch given on pp. 59 and ff., although it departs much more widely from Standard Urdu than does the specimen which came from Bombay Town. It will be seen that the Agent case with nē is regularly employed, but that the Madras custom is followed of making the verb agree in gender, number, and person with the subject instead of the object, in spite of the presence of the nē. The Agent case is used even with intransitive verbs. Examples are maī-nē lāyā-ē, I have brought; bhat-nē dō handiyā lāyā, the Bhat brought two pots; lōkē-ne khanā dēné lagē, the people began to give food.

Among peculiarities of pronunciation, we may note a local tendency to convert s to š. Thus, ushē for usē, to him; paishē, pice; shikāyā, he taught. In the latter case there is also a dropping of the aspiration of kh. The correct Urdu form would be sikhāyā. With this loss of aspiration we may compare the dropping of the initial h of the auxiliary verb in phrases like lāyā-ē, I have brought, for lāyā-hū, and lētē-ē, you are taking, miltē-ē, it is got. Words borrowed from Arabic are sometimes altered, q being changed to kh, as in shaukhē, for shauqi, devoted to; wukhat, for waqt, time. There is a tendency to shorten long vowels when they fall in unaccented syllables, as in lejā-kō, for lējā-kar, having taken away, and bazār for bāzār, a market. So also sarkā for sarikhā, like. In dālnā, to place, a cerebral ġ has been dentalised. All these latter are regular Dakhini peculiarities.

Other Dakhini forms which are prominent are athā meaning ‘was’ and the regular use of the plural for the singular. Thus, un is over and over again used for us, and hē, they are, for hai, he is. The verb bōlnā is regularly treated as transitive, as in bhat-nē bōlyā, the Bhat said. Verbs of speaking and asking put the person addressed in the accusative and not in the ablative; thus, bhat-kō pūchhē, he asked the Bhat. Note the curious way in which the words bōl-kō bōlyā, having said he said, are appended, like the Sanskrit tī, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāthi occur. Such are the emphatic ch in seainā-ch, even in that way, and the word rāmē, a parrot.

The specimen is a folk-tale which is left unfinished by the original scribe.
[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Dakhini of Bombay).

District, North Kanara.

As Jowar 2 kay mene ek beth en me * ro Jowar ka biza Shefqi Entha *

As Jowar 2 kay mene eini Eni se bhojna Hara En ro bik mendhi ko

Tukri * me ek mite tookun ne anu dalmei samin ka Enmei

Bepik mendhi linya to okana to jhoot dusre toat mien bhe Jaliya

Eswara to ek mite tookun ne rooz En bik Sheer jhapal ka kahana

Pya ko diniya lya * to bhum he roz jaako ro kahana leako at Ena * Eni

En bik gnbni Enik jagni raoin ro bighi ko laiya * to ro

Razan umr mire te Ena Eswara ko kon shaa liva te * ki bile to ro

Bhate shiky saka neta * to ro gnbni pehro ghera ko liva Ena Ena * En roht

Mien ro kahana lea Ena * so bhum ro gnbni Melia * to En gnbni

Ni Eni bhum ro pireyiko En ro razan ro lehaini kiya * to ro gnbni

Ni buliya ka hewii mien leqiyo En ro kahana mirey keli kechiya bhe Eni mira-

Keli jhro kahana hira se sotiyo En ro kahana mire yhe leqiyo * to ro gnbni

Bhe roa Ena Eswara Eni Eswara mene En ho Enna mene lai * ya ro gnbni

To Eni bhum Eni roa roa lenko Enp gher Ena laiya En En kahana mien 6.
جرا کہننا راوین کو دلکو بانی کہننا سی ہوئے بادو رہا تو بھی من کنی نی کرنا لگیا ہے تھا بھی اپنے دامیہ میں پڑا خوش ہوا اور کہنی کو بھچھیا کہ نوکیا بولنائیں نَہِ تو ہے راوین نی بولیا کی اراء بھی تُچ دتا دروز کہننا کہننا ملنائیں نہ بھی نی بولیا ماں ایک شیر کا ملنائیں نُہ تو ہے راوین نے بھی کہ نو شکایا کہ اہمی تو آس لوکن کو بول کہ ڈچ اتنا کہناتاکو چاول دیو بولن کو بول نہ والے آس بھی نی جاکو آس لوکن کو بولیا نہ تو ہے آس لوکن نی اسکی بات قبول کوی اور ایک شیر چاول جنی لکڑی اور جری دال دینے لگے نہ آہنی ایک سے رہ سارا لیکر اپن نے راوین کے آئی اور راوین کو بولیا کہ تونے بولی سرکا سیم ہے چاول لیاوان نہ تو ہے راوین نی بولیا کہ اسکی دے اتے چاول بزار سیم لجاکو بچپ نہ کُچ کہ بھی ملینگی نہ تو ہو سمیں سے ایک بھی هندی اور ایک نئی زمین لیکی وئے بہ چڑی ولکو بولیا نہ تو ہے بھی نی وہ چاول بچپ کو دو هندیاں لابا اور راوین کے سامین زکبیا نہ تو راوین نی بولیا کہ آس بھی هندی میں کہننا بچکا اور نئی میں دال نہ تو ہے بھی نی بکبایا
INDO-ARYAN FAMILY.  CENTRAL GROUP.

HINDOSTANI (DAKHINI OF BOMBAY).  DISTRICT, NORTH KANARA.

TRANSLITERATION AND TRANSLATION.

Ek guō-me ēk bhaṭ attā. Woh jōgār-kā barā shaukhī athā.  
A village-in one bhaṭ was. He gambling-of much food was.

Us jōgār-kē khēl-mē ap'ni sub ghar-dār hāryā, aur bhiṣk
That gambling-of play-in his-own whole household was-lost, and alms
maṅgnē-kō nikalyā. Tab us-kē zāt-wālē lōkā-nē ap'ṇē
begging-for ke-went-out. Then his caste-men people by their-own

dil-mē samjē ki, 'inlē bhik maṅgnē lagyā, tō ikādē
mind-in it-was-thought that, 'this(-man) alms to-beg began, then at-one
wakhat dūrē zāt-mē bhi jāṛgā.' Is-wāṣṭē is-kē zāt-kē lōkī-nē
time other caste-in also he-will-go.' Therefore his caste-of people-by

har rōz ēk shēr chāval-kā khānā pakā-kō dēnē lage. Yō
every day one seer rice-of food cooked-having to-give began. This

bhaṭ har rōz jā-kō woh khānā lē-kō ātā-thā. Ēk
bhaṭ every day gone-having that food taken-having used-to-come. One
din ēk kunbi ēk jāṅgī ṛawē-kō bōchnē-kō lāyā. Tau woh
day one cultivator one wild parrot-to selling-for brought. Then that

ṝawā 'umṛ-mē barā athā, is-wāṣṭē kaun usghē liyā nāt; ki
parrot age-in great was, therefore any-one him took not; what
bōlē tō woh bāt shikē sarkē na-thā. Tau woh kunī
should-say then he speech to-learn like not-us. Then that cultivator

phir-kō ghar-kō jāṭā-thā, us wakhat-mē woh khānā lāṭā-thā,
returning home-to going-was, that time-in he food bringing-was.

So bhaṭ-kō woh kunī mīlyā. Tau us kunīnē us
So the-bhaṭ-to that cultivator was-net. Then that cultivator-by that

bhaṭ-kō pūchhyā ki, 'yō ṛawā tā lēṭā-ē, kyā?' Tau us
bhai-to was-asked that, 'this parrot thou buying-art, eh?' Then that

bhaṭ-nē bōlyā ki, 'hōi, maǐ leṅgā, lekin mēṛē-kanē kuchh paṅghē
bhaṭ-by was-said that, 'yes, I will-take, but me-with any pice
nāt, mēṛē-kanē jāṛā khānā hē; is-mē-so adā khānā maǐ tujē
(are-not, me-with a-little food is; this-in-from half food I thee
dēṅgā.' Tau woh kunī bhūkkā athā, is-wāṣṭē us kunīnē
will-give.' Then that cultivator hungry was, this-for that cultivator-by
DAKHINI OF BOMBAY.

us bát-kō kabul kar-kō rāwā diyā. Tau us
that speech-to accepting made-having the-parrot was-given. Then that
bhat-nē woh rāwā le-kō apnē ghar-kō āyā, aur us
bhat-by that parrot taken-having his-own home-to came, and that
khānē-mē-kā jāra khānā rāwā-kō dāl-kō, bāqi khānā
food-in-of a-little food the-parrot-to placed-having, remaining food
apē khāyā. Jāra wakhat hūē bādō woh rāwā
(by-)himself was-eaten. A-little time passed after that parrot
bhat-kanē bāt karnē lagyā. Tau bhat apnē dil-mē barā
the-bhat-with speech to-do began. Then the-bhat his-own mind-in much
khush huā, aur rāwē-kō pūchhyā ki, 'tū kyā bōltā-ē?'
pleased become, and the-parrot-to asked that, 'thou what speaking-art?'
Tau us rāwē-nē bōlyā ki, 'ārē bhat, tujhē din-daroz kitnā
Then that parrot-by was-said that, 'O bhat, to-thee daily how-much
khinā mīltā-ē?' Bhat-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is?' The-bhat was-said, 'to-me one seer-of
mīltā-ē.' Tau us rāwē-nē bhat-kō shikāyā ki, 'āhī
being-given-is.' Then that parrot-by the-bhat-to was-advised that, 'now
tū us lōkā-kō bōl ki, "majē ēk lākri aur jari ēk
down those people-to say that, "me so-much eating-for uncooked-rice
deō," bōl-kō bōl." Waisā-ch us bhat-nē já-kō us lōkā-kō
give," said-having say.' So-even that bhat-by gone-having those people-to
bōlyā. Tau us, lōkā-nē us-ki bāt qabul kari; aur
was-said. Then those people-by his speech accepted was-made; and
ushē ēk shēr chāwāl jari lākri aur jari ēk dāl dēnē lage.
to-him one seer rice some wood and some split-peas to-give began.
Tau unē ēk din woh sārā le-kō apnē rāwē-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and
rāwē-kō bōlyā ki, 'tū-nē bōlé sarkā mai-nē chāwāl
parrot-to said that, 'thou-by saying according-to I rice
lāyā." Tau woh rāwē-nē bōlyā ki, 'is-mē-kē adē chāwāl
brought-have.' Then that parrot-by was-said that, 'this-in-of half rice
bazar-mē le-jā-kō bēch, tau tujhē pāch paishē milē; tau
bazaar-in taking sell, then to-thee five pico will-be-got; then
us-mē-sō tū ēk barī handī aur ēk nanhi handī
that-in-from thou one big earthen-pot and one small earthen-pot
le-kō āo," bōl-kō bōlyā. Tau us bhat-nē woh
taken-having come," said-having it-was-said. Then that bhat-by that
chāwāl bēch-kō dō handīyā lāyā, aur rāwē-kē sāmnē
rice said-having two earthen-pots were-brought, and parrot-of before
rakhya. Tau rawē-ne bolyā ki, 'us bari, handi-mē khānā wrete-pul. Then parrot-by was-said that, 'that big earthen-pot-in food pakā sur nanih-mē dāl.' Tau us bhat-nē pakāyā.

**FREE TRANSLATION OF THE FOREGOING.**

In a certain village there was a Bhat who was a great gambler. By it he lost all his property, and so he went out to beg. His caste-fellows said to each other that if he went on begging he would some day lose his caste, and so they gave him every day a seer of cooked rice. Each day he used to go and fetch his dinner home. One day a cultivator brought a wild parrot for sale to the village, but it was too old for any one to buy it, as there was no likelihood of its learning to speak. As he was going home with the bird he met the Bhat returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhat, 'but I have no money. All that I have is this food, and if you like you can take half of it as the price.' The cultivator was hungry, and so he made a bargain on these terms. The Bhat took the parrot home and after giving him a little of his half-share of the food ate the rest. Shortly afterwards the parrot began to speak to him, at which the Bhat was much pleased, and asked him what he was saying. The parrot said, 'O Bhat, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhat did so, and his people agreed, and gave him a seer of uncooked rice, some wood, and some split peas. One day he took all these and brought them to the parrot saying, 'I have brought uncooked rice as you told me.' The parrot said, 'sell half the rice in the bāzār, and you will get five pice for it. With these buy two earthen pots, a big and a small one.' He did so and showed the pots to the parrot. 'Now,' said the parrot, 'cook the rice in the big pot, and the split peas in the small one.' So the Bhat cooked his dinner. (Here the story ends abruptly. The remaining adventures of the parrot and the Bhat are unknown to me.)

1 Bhatas are a sept of Brahmanas. Many of them live by begging.
The next specimen of Dakhini comes from the State of Savantvadi, which lies just north of Goa. It is a folktale. The language closely resembles the Dakhini of Madras, the most important exception being the use of the word *hatā* to mean ‘was.’ This word is used in Gujarat, Braj and Bundelkhand in the same meaning, and a possible explanation of its presence here may be that it is a survival from the tenth century, when Ratnagiri and the neighbouring country was ruled by Yadavas. Braj is the head-quarters of that tribe.

The principal peculiarities of this form of Dakhini are as follows:

Arabic words are deformed in the borrowing. Such are *gharib* for *gharib*, and *khādir* for *khādir*. We may also note as an irregular pronunciation *māgnā*, instead of *māgnā*, to demand. *Höör* and *ni*, is a dialectic form in Upper India. *Āchhnā* means ‘to be.’

The sign of the Agent case is *ni*. For the dative we have *kō-nī*, as in *us-kō-nī*, to him. This shows the origin of the common Dakhini form *kanē*.

As already stated, the word for ‘was’ is *hatā*. We have also *tā* in *layyā-tā*, had happened. *Tā* is also a Bundelī form. The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-tā*, I am coming; *nḥāṭ-tā*, thou art running.

The case of the Agent is used in the Madras fashion, i.e. the verb agrees in number and gender with the noun in the Agent case and not with the object. I therefore ignore the suffix of the Agent in the interlinear translation, and treat it as non-existent. The case is even used before intransitive verbs. Examples of the way in which it is employed are,—*un-nī bōlyā*, he said; *un-nī bōli*, she said; *kiwi milēlē māl-ki chāri karyā*, someone made tale-bearing of (about) the treasure trove; *un-nī munjī halāgā*, he shook his head; *un-nī dīl-mē lāyā*, he brought into his mind, he thought.

The Gujarātī past participle of *ēlā* is common. Thus, *bhārelā tāplā*, a filled vessel; *milēlā māl*, treasure trove; *diēlā tāplā*, the vessel given (by the uncle).
[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Dakhini of Bombay).

State, Savantvadi.

No.

198

1.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Dakhini of Bombay).

State, Savantvadi.

No.

198

1.
سے دو دہدی باکی سارے بولے * مان ني بولی جل پکھنا * مان ني جانو
سارے بھر کرو لیکو آئی هور کھینچو ر گؤ لاکو آسک گٹلی کری * گٹلی کری
گہور مین نلی هور پچھاڑپ سمن جار پاجوا آزرائی * گئے کر بولی گٹلیان
کا نئں لگبیائین چنکو لاکو کھا * ار چنکو کھا رهیا * نهوردے دن سو کئی
سرکر مین ملیلے مالکی چاڑی کری * پرلس نیاس مین لکھنا ہوا * دوسرا
لکھنا کور کھی مین ہووا * بُدی ني بولی مین ني دئیلی جبائی پولس ۔
*نئں سر دی * کھو پرچی نہ مَچی کچھہ مالوم نہین * گئے کر بوسوم * بُدی ني
پولس گٹلیان کا نئں لگبا تا نارک سھندا سال ہن مَچی مالوم نئین آس نئن
مئی مَچی سارا مال ملیا * بھروا خُّدہ سیدرا سکی برہوا نئین * گٹلیان
کا نئں کدی لگبا نئین * دئیلی جبائی بولس ۔ نئن سو * بھنا بھروا ۔
نورِتکی کھانی کھانی نئین * جھورا انجان پرلکرو گچھہ بھی بولنا نئین
سپس کھانی کھانی نئین
[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOŠTÁŇI (DAKHINI OF BOMBAY).

STATE, SAVANTVADI.

TRANSLITERATION AND TRANSLATION:

Ek garib budhi sut kätñéwáli hati. Us-ká ık bétá hatá;
One poor old thread spinner there-was. Her-of one son was;
us-ké-ni sätkyá dō gundyá bikáné-ké khátar un-ni dí. O
him-to of-thread two reels' selling-of for-purpose she gave. He
játé-játé bári-ké upar ěk saldá hatá. Un-ni ādmi-ká dekh
to-going-going hedge-of upon one lizard was. He men-to on-seeing
barbar dar-kó munđí haláyá. Un-ni bólyá, 'mámũ, tum-ná
immediately feared-having head shook. He said, '(maternal)-uncle, to-you
hôná to yó ló.' Dónô gundyá bári-ké upar rakhyá,
if-they-are-wanted then these take.' Both reels hedge-of on were-put,
hór ghar-kú áyá. Mā-ni púchhi, 'paise lágá, kyá?'
and house-to (he-)came. The-mother asked, 'pice are-brought, eh?'
'Mámů-ní mūgê, só usē dónô diýá.' Bajat
'The (maternal)-uncle asked-for, therefore to-him both were-given.' Then
un-ni ápó kál-kó bájār-mě ló-kó gai. Ukrä cháwal
she herself spun-having market-to taken-having went. Half-boiled rice
láí. Thóre din hué. Un-ni bólyá, 'mámů-kéní-sú
she-brought. A-few days passed. He said, '(maternal)-uncle-near-from
paise ló-kó átá-š.' Un-ni bóli, 'chahkan, já.' Us-ké jiw-mē
pice taken-having (I-)coming-am.' She said, 'well, go.' Her mind-in
(that-)real (maternal)-uncle-from pice (he-is-)a-bringer. There-from he went.
Bári-ké upar ěk mótá saldá isé dekh-té-ké-barobar dar-kó
Hedge-of on one big lizard him on-seeing-just feared-having
nhatné lágá. 'Mámů, nhatt-é kú? Paise déo
to-flee began. '(Maternal)-uncle, (you-)running-are where? Pice give
us din-ké; naí-tó sēpři-kú pakar-kó adlággá.' Bajat woh dauryá;
that day-of; if-not tail-to held-having (I) shall-dash.' Then he ran;
sangat ő bhi dauryá. Ek taplā rupayá-sú bharélá jangal-mě najik
in-company he also ran. One vessel rupees-with filled jungle-in near
hatá. Us-ké upar-sú saldá gayá. Un-ni mámů-ká mál
was. That-of upon lizard went. He (maternal)-uncle's property
DAKHINl OP BOMBAY.
bdl-ko
said-having

‘

parat

utha-ko

laya.

Marag-mg

plate

lifted-having

brought.

The-way-in

‘yb

rupae

these

rupees

•aya.

brought,

rupae

sare

rupees

all

201:

bhareli

a-JUled

pole

unsubstantial

Talu-ke-upar

do

On-top

two

otya.

poured-out.

baki

sare

remaining

unsubstantial.

all

dhare,

baki

sare

stibstantial,

the-rest

all

mind-in
sir-ko-sH

rahye

dharg,

remained

substantial,

rupees

le-ko

ma-keni

having-taken

mother-to

diele

given

taple-mS-su

Ma-ni

unsubstantial.'

he

from-on-head

rupae

Two

pole.’

dil-ml

rupees

rupae

Mamu-ni

‘
‘

Ee

By-[maternal-)uncle

diya.
,

(he-)gave .

Un-ni

will-be.’

Do

pole.

la-ko

brought-having

achhlge.’

un -ni

ball,

The-mother

said,

dikba.’

‘come,

show.'

Ma-ni

ja-ko

sare

bhar-ko

le-ko

ax,

gone-having

all

collected-having

taken-having

came,

o

wheat

and

gur
molasses

kar-ko

having-made

Bete-ku

tali,

hor

ghee-in

(she-) fried,

and

‘

gulgulyl-ka

(she-)said,

0
Ee

kha.’
eat.’

brought-having

ghiu-ml

boli,

Son-to

la-ko

‘balls-of

balls

made.

Sails

picbhari-mS

charo

baju.

urai.

compound-in

four

sides

threw.

rain

has-falien,

chun-ko

la-ko

gathered-having

brought-having

khate

rabya.

Tbore

din-su

remained.

A-few

days-in

found

property-of

hua.

Dusra

likhna

writing

became.

Second

writing

dieli

iabani

polis-ke

given

statement

poliee-of

malum
known

fallen-had,

tliat-of
.

eating

likhna

kucbh

Gulgule

cliun-kd

govemment-in

lagya-ta,

kari.

gathered-having

mal-ki

anything

gulgule

lagyal,

milele

chari

court-m
dar-sH

Son-to

ask.’

made.

kini

some-one
tapas-ml

Police

investigation-in

hua.

Buddi-ni

boli,

The-old-dame

said,

gave.

puclibo.’

Polis

became.
di.

.

through-fear

Bete-ku

nahl.
is-not.

karya.

backbiting

korat-mg

hor

and

us-ke

niu

sarkar-ml

two

chal,

The-mother

ghln

do

out-of-vessel

‘mai-ni
*

I

Kbara

puchhe

to

maje

Truth

thou-ask

then

to-mc

Bete-ni

bolya,

The-son

said,

‘gulgulyl-ka
'

tank,

mhainsi,

sal,

din,

maje

malum

na?,

date,

month,

year,

day,

to-me

known

is-not,

balls-of

nio
rain

us

niS-mB

that

rain-in

maje

sara,

mal

milya.’

Purawa

mudde-sir

us-ke-par

bua

nai.

to-me

all

property

was-got.’

Evidence

conclusive

him-of-on

became

not.

Gulgulya-ka

ni§

kadi

lagya

nai.

Dieli

Balls-of

rain

ever

fell

not.

Given

Bina
Without

jabani

polis-ke

statement police-of fear-through(-is).

purawe-ke

korat-ki

khatri

hui

nai.

evidence-of

com- 1- of

satisfaction

was-made

not.

bol-ko,

said-having,

‘

dar-su.

‘

Chhora
'

Boy

anjan,’

ignorant (-is)

*

kuchh-bbi

bolta

nai;

sabab

khatri

hoti

nai*

'anything

is-speakmg

not;

therefore

satisfaction

becomes

not.'


FREE TRANSLATION OF THE FOREGOING.

There was once a poor old woman who earned her living by spinning thread. She had one son. One day she gave him two balls of thread to take away and sell. As he went along he met a lizard sitting on the top of a hedge, who shook its head in terror at the sight of a man. The boy said, 'Nunkey, if these are for you, you can take them.' So he put the balls on the hedge and went home. His mother asked him for the money resulting from the sale, and he told her that his uncle had asked for them, and that he had given them to him. So she spun some more thread and went off herself to market to sell it and with the money she got for it bought some half-boiled rice and returned home. A few days afterwards the boy said to his mother, 'I am going off to get the money from Nunkey.' She thought he was talking of his real uncle and said, 'very well.' So he started on his way. On the top of the hedge there was sitting a big lizard, which ran away in terror as soon as it saw him. Said the boy, 'Nunkey, where are you running to? Give me the pic which you owe me for the thread I gave you that day, or else I'll catch you by the tail and dash you to the ground.' He then ran after the lizard. There was a vessel full of rupees in the jungle hard by and over this glided the lizard. The boy thought it was his uncle's property, so he lifted up the filled plate and carried it home. On the way it occurred to him that the rupees might be hollow, so he poured them all from off his head on to the ground. Two of them remained on his head, and these he considered to be solid, but the rest he neglected as being hollow. So he took the two rupees and brought them home to his mother saying, 'two of those which were in the vessel given by Nunkey were solid. The rest were all hollow.' The mother told him to show the others to her, and went and picked them all up and brought them home. Then she bought some wheat and jaggery which she made into balls and fried in ghee. These she scattered over the courtyard and said to her son, 'it has been raining toffee-balls. Go out and pick them up and bring them home to eat.' So he picked them up and sat down to eat them.

A few days afterwards some good-natured friend told the government officers about the treasure trove. The old woman told the police at the inquiry what had occurred. Then she was sent for to the court, and there she said, 'the former statement was made by me through fear of the police. If you want to know the truth, I have nothing to tell. Ask my son.' The boy said, 'I found the property in the rain on the day on which it rained toffee-balls. I cannot give you the date.' There was no other evidence against him. There never was such a thing as a shower of toffee-balls. The magistrate considered that, 'it is plain that the first statement was made through fear of the police. The court can come to no decision without evidence. The boy is an idiot, and says the first thing that comes into his head. He cannot therefore be convicted.'
DAKHINĪ OF MADRAS.

The operations of the Linguistic Survey do not extend to the Presidency of Madras, or to the neighbouring States of Hyderabad and Mysore. I am hence unable to offer any specimens prepared for the Survey in these countries. In order, however, to make the subject complete I give, as an example of the Dakhinī of Madras, the following version of the Parable of the Prodigal Son, as issued by the Madras Auxiliary Bible Society. It will be seen that the language is that illustrated in the preceding grammatical sketch. The case of the agent nowhere occurs, and verbs of saying and asking govern an accusative and not an ablative of the person addressed. Note how, under the influence of the neighbouring Dravidian languages, the use of the relative pronoun is avoided as much as possible. I give a transliteration. An interlinear translation is unnecessary.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Hindostani (Dakhini of Madras).

(Madras Auxiliary Bible Society, 1894.)

कसी अद्यावधी के दौरान तुम्हारे आज आने का साथ मानने के लिए हमें इसी में बहुत कम काम करते हैं। क्योंकि हम दिन-दिन नए नए तरीकों के साथ उत्कृष्ट तरीकों का सामना करते हैं। जब कुछ कर्म करता है तो उसे दिन-दिन नए नए तरीकों के साथ उत्कृष्ट तरीकों का सामना करता है।

एक दूरे के मक्खी का सफ़र, लेकिन यहा एक तुप्पा माल देखी जाती है - एक दूरे वे मक्खी के साथ ऊपर करते हैं। लेकिन एक दूरे का निर्णय नहीं - एक दूरे वे मक्खी के साथ ऊपर करते हैं।
لا حق نہ ہون - بنے بنے نکڑوں کو کوکہا ایہ ہے ایہ جا آ جدید 
بہار لاڑ اور اس بھانٹ دیز اس ے ہانہ مین اگولیئی اور پانچ مین جوئی 
دو - اور بگلے هو چہ چہ کو ہاکر دیز کرو کہ حم کھاڑے اور خوشی 
مُناہوں - اس لیے کہ بہی میزرا بھی مجھے نہا اور بھر جیا ہے گم فوڑا نہا 
اور ملا ہے اور ہو خوشی کزا شروع کے 

ار سا کا بز کہنا کہا میں نہا اور جھب اگر گُمر ے نذیدک پھنیا 
رگ اور نالی کی اور گُسا - اور جھکورون مین ے ایک کو پاس ہراکر ہی 
کیا ہے بھوجا - وہ اگر کہا کے نہیں بھائی یاہا - اور نگا باب آس متعین 
سلاجٹ بانے ے ہی اگر فوا بھجوئا نہم کیا ہے - نب رو خفا نہوا اور اندر جال 
کہ چاہا - نب اس کا باب باہر اگر آس منا ے - برہ جواب مین اپن باب کر 
کہا دیکھئے وہ بوسوں ے نہیں خدمت کرو ہون اور کہی ندیا حکم عدول 
گا ہی اور تر کہی متعین اگر درستوں ے ہانہ خوشی مانے ے لیئے 
ایک بگری ے بچی کا نہ دبا - یاہا نگا بیہا نہا کہا جو نہیں زندگانی کر 
کسپیک سے سانہا کہا گیا سوآ یا نو اس ے لیئے بچی فؤدہ بھجوئا 
نہم کیا - اور وہ اگل کہا کے وہ لے تو همیاہ سیہا باب ے اور ہسپ 
کہیاہ میزرا ے سو نگا ے - برہا بیہا بھائی مرگاہا نہا اب جیا ے اور 

ثم فوڑا نہا ملا ہے سو خوش و خرم ہوئیا لازم نہا
INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

HINDOSTANI (DAKHINI OF MADRAS).

(MADRAS AUXILIARY BIBLE SOCIETY, 1894.)

TRANSLITERATION.


As another specimen of Madras Dakhini, I give the fable of the crane and the hawk, taken from Shakespear’s grammar. The language is that illustrated by the foregoing grammatical sketch.

[ No. 25.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

HINDÖSTÁNİ (Dakhini of Madras).

(From Shakespear’s Grammar, 1843.)
* نظام *

جر كہ دہوان، گھم ہے اور جاریگی
ابر میں پھر کامیکر ہے آہنگ
زندہ دلان میں سر گرن پر چہڑہ
بل سوں اپنے ڈل ہے اور پہن سوں آزہم

بہہ سمجھتے لیکو آنے کیوں؟ کہانا جھوڑی دی باہر پیتے کٹونر ہے شکار
بو جنگ لگیا * دہوپی باش ہے کہ ہمی ناما دیکھیا، نہا فور بغلہ کیتے
کہانا جھوڑی دیکر کٹونر ہے کہ سن جھانسیتا ہے سو بہہ بھی دیکھے لیکو
دکھ هورگیا فور نماشا دیکھی لگیا * یکاکب کٹونر وہان اپکلیا ہور
بغلہ اپھکر آس کٹونر بو جھانسیا * کٹونر بانی ہے کہ سن ذہک کر
فور آس جونئی دیکر آسک آگو سون پہا نہیں ایکیا * بغلہ انسو نے کر
بانی ہے کہ پو گریا ہور آسک ہرائ سیکر ہنریل کچکر مین لوت بوت هورگی
دہوپی آزر آس پکر لیا ہور گمر کہہ دی جلد دیا * باد مین آسکا
ایک دوست ملکو پوجھیا کہ کیا ہے * دہوپی بولیا دیتا بغلہ کہ

باشہ کہ کام درنگ گل گلکو آپنے آپنے سپز پیا
No. 25.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOUSTANI (DAKHINI OF MADRAS).

(From Shakespear's Grammar, 1843.)

TRANSLITERATION AND TRANSLATION.

Bölgac-haṛ ki, ēk ḍhōbi kisi naddī-kē karke
They-have-said that, a washerman a-certain river-of on-bank
apnē dhandē-mē saṛak thā, haur har din ēk baghōlē-kū
his-own profession-in engaged was, and every day a crane
dēkhtā ki, woh ḍhau-kē kinārē-pō baiṛtā, haur chikar-mē-kē
he-used-to-see that, a stream-of bank-on used-to-sit, and mud-in-of
kīṛē chun-kar khāṭā, haur us-pō-ch śabṛ kar-kō
worms picked-up-having used-to-eat, and that-on-even patience made-having
chūp raḥtā haur wahā-sū āpne ghūsālē-kū uph-kar
silent used-to-remain, and there-from his-own next-to flown-having
chalē-jātā. Ēk din ēk bāṣha anchit ā-nikāḷyā, haur ēk
used-to-go-away. One day a hawk suddenly came-forth, and a
kaṭṭē tir kar shīkkār mār-kar thōṛā khāyā, haur bāqī-kā
plump partridge (as-)prey struck-having a-little ate, and the-rest-of
echhōr-dē-kar chal-nikāḷyā. Baghōlā yeh dēk-h-lē-kar apnē-mē āpē
left-having went-forth. The-crane this noticed-having himself-in himself
chintā kar-liyā ki, 'yeh panchhi itnā chhōṭā aḥch-kar
thinking made-for-himself that, 'this bird so small been-having
aisē bāṛē bāṛē jānwarē shīkkā mār-tā-hai. Maī itnā mōṭā
such big big creatures (as-)prey killing-is. I so stout
aḥch-kar āisē najis chāra khāṭ-tā-hū. So yeh mēṛi kambakhti haur
been-having such filthy food eating-am. So this my bad-fortune and
halki pāṛī-kā kām hai. Maī bhī ki āisē bāṛ-panā naī
mean origin-of effect is. I also what such greatness not
jagatā-hū? Ab-aṛī maī āisē kīrē naī khāūgā, haur ēk
arousing-am? Now-from I such worms not will-eat, and one
dafē-kā āsmān-pō pakḥōṭā māṛūgā,
time-of heaven-on wing I-will-strike.

VOL. IX, PART I.
In the following verse, vowels are marked long or short as required by the metre.

"Jo ki dhuvā ghan-ke upar jāwēgē,
"When that smokes clouds-of above will-go,
"Abr-mē phir kāhe-ku woh āwēgē?
"Cloud-in again why they will-come?
"Zinda diū hā, so gagan-par charhē,
"Living hearts are, they heaven-on may-mount,
"Bal-sū apan dil-ke o yeh-sū urghē."'

Yeh samāj-lē-kō une kīrē khānā ehōr-diyā, haur
This consideration-taken-having he worms to-eat abandoned, and

tītar kabūtar-kē shikār-pō jāpnē lagyā. Dhōbī
partridge pigeon-of prey-on to-lie-in-wait-for began. The-washerman
bāshā-kā hī tamāshā dēkhyā-thā, haur baghōla kīrē khānā
the-hawk-of also the-exhibition seen-had, and the-crane worms to-eat

chhōr-dē-kar kabūtar-kē kudhaṇ jhāstā-hai, so yeh bhi
abandoned-having pigeon-of direction looking-eagerly-is, so this also

dēkhyā-kō dang hō-gayā, haur tamāshā dēkhnē lagyā.
watched-having surprised became, and the-exhibition to-watch began.

Yakāyk kabūtar wahā ā-nikalyā haur baghōla uph-kar us
All-at-once the-pigeon there came-forth and the-crane flown-having that
kabūtar-pō jhāstā. Kabutar pānī-kē kudhaṇ ḍhuk-kar
pigeon-on looked-eagerly. The-pigeon the-water-of direction turned-having

haur usē chōdī dē-kar us-kē āgū-sū pāṭīā turāyā.
and to-it evasion given-having it-of front-from collar broke (i.e. went-off).

Baghōla us-pō tut-kar pānī-kē karkē-pō giryā, haur us-kē
The-crane it-on swooped-having water-of edge-on fell, and it-of

parā chikār-mē lōt-pōt hō-gaē. Dhōbī ā-kar usē
feathers mud-in entangled became. The-washerman come-having it
pakar-liyā, haur ghar kudhana chal-diyā. Bāt-mē us-kā ek dost
seized, and home direction went. Way-on him-of a friend

mil-kō pāchhya ki, 'kyā hai?' Dhōbī bōlyā, 'yeh
met-having asked that, 'what is?' The-washerman said, 'this

baghōla hai. Bāshā-kā kām karnē gaē. lagū āpē-ch
crane is. Hawk-of business to-do going while he-himself-even

saper-panyā.'
he was caught.
They have related that a washerman was engaged in his business on the bank of some river, and every day observed a crane which was seated on the side of the stream, and which picking up the worms from within the mud used to eat them, patiently remaining silent. Then flying thence it used to go to his own nest. One day a hawk came forth suddenly, and having struck as his prey a fine partridge, ate a little, and leaving the rest went away. On seeing this the crane took to thinking within himself, that this bird, being so small, hunts and kills such very large creatures; I, being so large, am in the habit of eating such filthy food; this is the effect of my want of fortune and meanness of origin. What I cannot, I, too, rouse such greatness! From this time I will not eat such worms, and will for once strike my wing up to heaven.

VERSE.

"When the columns of smoke ascend above the clouds,
"Why should they return with the showers?
"They who are lively of heart will mount up to the firmament,
"By the impulse of their heart alone they will fly hence above.""

Having taken this fancy into his head he left off eating worms, and began to lie in wait for a partridge or pigeon. The washerman had witnessed the exhibition of the hawk, and that the crane, having abandoned eating worms, was looking eagerly towards a pigeon; at beholding which he was struck with surprise, and began to direct his attention to the spectacle. All at once the pigeon came there, and the crane taking wing was intent upon it. The pigeon directing her flight towards the water, and eluding the other, fled away from before him, but the crane, having made a swoop at her, fell slap on the shore of the water, and his wings became entangled in the mire. The washerman then came and seized him, and proceeded towards home. On the way a friend meeting him asked, 'what is this?' The washerman replied, 'this is a crane that was himself caught whilst attempting to do the deed of a hawk.'
DAKHINĪ OF BERAR.

The Dakhinī of Berar in no way differs from that spoken in Madras, and specimens of it are not necessary. The same remark applies to the Dakhinī spoken in those districts of the Central Provinces which lie south of the Satpuras, and adjoin Berar and Hyderabad. Although, of course, no definite line can be drawn, we may take the Satpura range, and the connected hills, as the boundary between standard Hindōstānī and the Dakhini variety.
The following account of the peculiarities of the Vernacular Hindōstāni of the Upper Doab and Western Rohilkhand is based on the specimens annexed. It will be noticed that many of them have been found to exist in the Hindōstāni of Gujarat and in Dakhni.

**PRONUNCIATION.**—Vowels.—There is a strong tendency to prefer the letter ē to ai, and ŏ to au, thus, we have pēr, not pair, feet; hē, not hai, he is; hē, not hai, they are; or, not aur, and; londā, not launđā, a son; dor, not daur, run. Or, and, is sometimes weakened to ar, and is then sometimes aspirated and becomes hār. In Sahāranpur and Dehra Dun it becomes hār. Similarly, baith, sit, becomes baith, which, in the second Meerut specimen, becomes bāṭī. In other respects vowels are frequently interchanged. Thus we have both kahā and kehā, said, and kuhāvā, to be called. The letter i, in an unaccented syllable, has become a in sakārī, a hunter; mathāi, sweetmeats. In kaṭhā, for ikāṭhā, in one place, an initial unaccented i has been elided. In ak, for ki, that, i has become a, and the vowel has been transposed. In yādmi, a man, the vowel y has been prefixed.

Consonants.—The influence of Pañjābī is evidenced by the strong preference shown for cerebral letters. The dental ड na, when medial or final, often becomes the cerebral ड ड, when medial or final, often becomes the cerebral ड ड. The latter letter is unknown to standard Hindi, and to the more eastern dialects, but is common in Rajasthāni, Pañjābī, and Gujarātī. In the manuscripts received from the Upper Doab it is indicated by putting a dot under ड, thus, ड, but in printing the specimens I have followed the usual custom of writing ड. Examples of the employment of cerebral ड ड are mānds, a man, for mānus; ap'ṇa, own, for ap'ṇa; khōwa, to lose, for khōna; swāna, to hear, for swun'na. In liser, for nikal, come out, initial n has become a dental l, and l has become a cerebral r. Examples of l are jāngal, a forest; kōli, the breast; bhālā, a bullock; bāl, hair. If the spelling of the specimens is to be trusted, the change of l to l is not nearly so regular as that of n to n. We often find dental l where we should expect the cerebral letter. Thus we have milē-gi, not milē-gi, she (i.e. it) will be got; chalā, not chalā, he went. Perhaps, however, this is due to carelessness in writing.

In standard Hindi and to the east, a medial ढ da or ढ dha is regularly pronounced ṯa or ṯa. Thus, ḍhā barā, not ḍhā barā, great. In the Upper Doab, the da-sound is often preserved. Thus, gāḍi or gāḍi (see below), not gāṛi, a cart; baḍā, not barā, great; chotkā, not charkā, to mount. I have, however, noted a few instances of r such as ḍhōṛa, a horse; chīṛyā, a bird; but these may be slips of the pen on the part of the writer. The preference is certainly for the da (or dha) sound.

One of the most marked tendencies of this dialect is to double a consonant after an accented long vowel. In this case the preceding long vowel is usually shortened, i.e. ी becomes i, ē becomes u, ē becomes e, and ŏ becomes o. The only apparent exception is ā, which in writing remains long. It is, however, in such cases pronounced short, not like the a in ‘nut’, but like a in the German word ‘mann’. Thus the sound of the word bāppā, a father, might be represented in English (not Hunterian) spelling by
bappoo. So strong is this tendency to double consonants that even the t of the termination of the present participle is doubled after a long vowel. Examples of this doubling are bāppā, a father; bāssanā, a vessel; gāḍā, a cart; pāttā, obtaining (present participle of pānā); jāttā, going; bhukkhā, hungry; bęttā, a son; khetā-mē, in the fields; dekkhā, seen; bhejjā, sent; rotti, bread; chhoṭā, small; logā-pē, on people; hōttā, becoming.

DECLENSION.—Nouns.—There is an oblique form singular of weak nouns which ends in ō or ū. Thus, gharō-mē, into the house; gharō pēr rāhā, he stayed at home; gharō, to the house. The oblique plural sometimes ends in ō, as in mar'dū-kā, of men; bēttā-kā, of daughters; chokkā yād'mū-kā, of good men. In one case, chhotā-nē, husks (Muzaffarnagar), we have an oblique plural in ō (as in Dakhini). The nominative plural of feminine nouns in ē ends in ō, as in bēttā, daughters.

The sign of the case of the agent is nē or nē. For the accusative-dative, we have kē, kū or kō, nū (a Panjābi form), and nē. Examples are bāp-kē, (a son has been born) to (my) father; Bir'bal-kū, to Birbal; bāppū-nū, to a father; chhotā-nē sūr kāh-kē, the swine are eating husks; bandor-nē us-nē dēkh-liyā, the monkey saw it; matthāi-nē chhōr-dē, (that) he should give up the sweets. For the locative (as for the neuter, to be sent) we have pē and pa, on; and for the ablative setti. In bēttā-nē chhāle-giyā, the son went away (Muzaffarnagar), we have the agent case used with a neuter verb.

Pronouns.—The pronouns of the first and second persons are somewhat irregular. Their principal forms are as follows:—

<table>
<thead>
<tr>
<th>Sing. Nom.</th>
<th>Agent</th>
<th>Oblique</th>
<th>Acc.-Dat.</th>
<th>Genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. mē</td>
<td>mē</td>
<td>majh, mujh</td>
<td>majh, mujh</td>
<td>mērā</td>
</tr>
<tr>
<td>Plur. Nom.</td>
<td>Agent</td>
<td>Oblique</td>
<td>Acc.-Dat.</td>
<td>Genitive</td>
</tr>
<tr>
<td></td>
<td>ham-nē</td>
<td>ham</td>
<td>homē</td>
<td>homārā, mahārā</td>
</tr>
</tbody>
</table>

Note that in the singular these pronouns do not take nē in the case of the agent. Thus, mē (not mē-nē) bhēj-diya-thā, I sent; tē yā chēj kē-tē lai? from whose (house) did you take (i.e. buy) this thing?

The demonstrative pronouns have a feminine form in the nominative. They are as follows:—

| This, | That, he, she, it, |

In other respects they are as in standard Hindi, except that the Nominative Plural of ē is wē.

Other pronominal forms are ap'ōn, own; jō, jōē, who; kōn or kē, who?; kē, what? (both substantive and adjective); kāi, how many?; kō, any one (obl. kisē); jōn-nā, jō-kuchh, whatever; asā, such; ēb, now; ēbhi, ēb-jē, even now; ēb is both 'whom' and
'then' as elsewhere in Western Hindi dialects; jib-jā, thereon; whā, whā-ēi, there; jā, where.

CONJUGATION.—Verb substantive.—The present is—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. हूँ</td>
<td>हूँ</td>
</tr>
<tr>
<td>2. हे</td>
<td>हो</td>
</tr>
<tr>
<td>3. हे</td>
<td>हे</td>
</tr>
</tbody>
</table>

The past is thā, etc., as in the literary form of the dialect.

Active Verb.—The tense which in standard Hindi is mainly used as a present subjunctive, here often retains its original meaning of a present indicative. Thus, मे मृदृ, I strike, or may strike.

The Present Definite is formed by conjugating this simple present (not the present participle) with the present tense of the verb substantive. Thus,—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. मृदृ-हूँ, I am striking</td>
<td>मृदृ-हूँ</td>
</tr>
<tr>
<td>2. मृदृ-हे</td>
<td>मृदृ-हो</td>
</tr>
<tr>
<td>3. मृदृ-हे</td>
<td>मृदृ-हे</td>
</tr>
</tbody>
</table>

Sometimes the present participle is used as in the literary dialect. Thus, होती-हे, he is becoming; jाटी-हे, they are going.

The Imperfect is sometimes formed on the same principle as those on which the present definite is formed, substituting the past, for the present, tense of the verb substantive. Thus, मे मृदृ-ठाह, or मे मृदृ-ठाह, I was striking. More usually, this tense is formed as in Rājasthānī and sometimes in Braj Bhākhā, by conjugating an oblique verbal noun in ē, with the past tense of the verb substantive. This form also occurs in the Magahi dialect of Bihārī. Thus, मृदृ-ठाह, I, thou, or he was striking, literally, was on striking; मृदृ-ठाह, we, you, they were striking. Compare the Old English 'was a-striking.'

Verbs whose roots end in a long vowel are contracted in the present and future. Thus, कहाणी, for कहाणी; they eat; जाँगा, for जाँगा, I shall go; कहाणा, for कहाणा, he will eat; कहाणा, we shall eat.

The Infinitive ends in आ (oblique आ), or उ (oblique the same). Thus, कहाणा, to eat, dative कहाणा-आ, for eating; कहाणा, to lose (note the inserted व after औ); परास, to fall; दरण-का, for filling.

The verb कराणा makes its past participle करा or किया. Thus, कराणा-हे, or किया-हे, (I) have done (sin). जाणा, to go, has both गया and the Pañjabī गया. दरणा, to place, has its past tense irregularly धरणगा.

In one place the word for 'it is proper' is given as चहाये। In मथाणा कद्धे कटक, he wished to take out the sweetmeats [literally, the sweetmeat to-be-taken-out (a gerundial adjective) was desired], we have an instructive illustration of the use of a desiderative verb.

In the second specimen from Meerut, we have an irregular conjunctive participle in आ which is borrowed from Rājasthānī. It is बाही (for बाही), having sat.

We have an example of a potential passive in कूहाणा, to be able to be called.

The usual negative is नाही, not. ने and नि are also used. नि appears to be used with the first person as in मे नि चाल, I did not go, and नि with the third person as in उसे को ने देता, no one used to give to him.
The first specimens of Vernacular Hindostani come from the District of Meerut.

[No. I.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI. District, Meerut.

Specimen I.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक भाद्रकाल-के दो लोक के बाप कहा बाप तेरे मेरे पिता जो कुछ धन धरती मां मिलीगी वा बुझी दे-दे। बाप-ने दोनों लोन्दों-की चपचटी मारा बाँट-दी। धोरे दिब पीछे छोटा भाई चपचटा सारा माज ले-के बर्तस-में चला-गया धोर वहाँ बदमाशियों-में चपचटा मारा खोबश लगा। जिज्ञ सारा धन सपड़-गया तो उस देस-में बहसत ठाड़ा काय पड़न लगा। तो धीर गौर हो-गया। फिर उन-ने उस देस-के एक मासूस-संतो जा-कर नौकरी मांगी। तो उस मासूस-ने उसे-जंगल-में चपचटे सूर चुगवल-की खातार भेजा। फिर उसे इतनी मूक लगी की रो धार पात सूर खाँधे धन-ही-ने चपचटा पेट भरव-की तवार था। धीर जिसी मासूस-ने उसे खाँधे-की नहीं दिया। जिज्ञ उसे कुछ सांद्री बाई। तो उस-ने चपचटे मन-ने कहा मेरे बाप-के धीरे बहसत नौकर है धीर वहाँ कुछ चाटा नहीं है धीर में इस देस-में मुक्ता मर्ह-मर्ह। में धब उठ-के चपचटे बाप-के धीरे जार्ज धीर उसे काड़ी की धी धार में खुदा-की धीरे तेरे सबूत पाप करा-है। धब में धसा नहीं रहा की तेरा बेटा कुशाया जां। सभें चपचटा नौकर कर-लो। धीर उठ-के चपचटे बाप-के धीरे गया। जिज्ञ थी चपचटे बाप-के धर-ते दूर रहा-था तब उस-के बाप-ने उसे देखा धीर दया भी घा-घई। दोहर-के उस-की कोठी भर-की धीर पुष्कारा धीर उस-का चुश्चा लिया। तो लोन्दों-ने कहा थी धार में सुदा-के सबूत धीरे तेरे सबूत पाप किया-है। में धब धसा नहीं रहा धीर तेरा बेटा कुशाया जां। फिर बाप-ने चपचटे नौकर-से कहा की सारं-ने बसे इस लड़के-की पहाड़ी धीर उस-की धार-की-में गुंही धीरे पर-से जुला पहाड़ी धीर एक ठाड़ा बड़ा ला-के काटो। इस खाँधे।
बीर खुसी मनाये। यू मेरा लौका मर-गया-था बीर चब जी-गया। बीर खोया-गया-था बीर चब मिल-गया-हे। बीर आपस-में खुसी करण लगे।

बीर बड़ा भाई अंगठ-में था। जब अंगठ-ते घर-के घरे खाया तो उन-ने नाशण गावण-को वाज सुनी। फिर उन-ने एक निखर-को बुला-कर पुंछा की या के बात है। नीखर-ने उसी कहा की तेरा भाई चरो खाया-हे बीर तेरा भाई जीता। होश चला-ताया। उस-की खुसी-में तेरे बाप-ने बहरा काटा-हे। अत्तनी बात सुन-के बड़ा भाई छोह-में चा-के चरो-ने नहीं गया। फिर उस-के बाप-ने बहना खा-के उसे कहा तू भाईतर चल। फिर उन-ने बाप-को जुबार दिया जी में घरे दिनो-से तेरी टहल कहं बीर कद्री तerre हुका बीना कोई बाम नहीं बार। तो फिर भी इत-को मभं एक बचनी-का बिहा भी नहीं दिया जिसे में काट-के भयं यारी-का नोशा दू। पर जिन बू तेरा लौका भाया जिन-ने तेरा थन कांचनो-ने खो दिया तो इस-की खातर ठाडा बहरा मार-दिया। फिर बाप-ने बडे भाई-ते कहा की घर लोने तू धुर-ते मेरे घरे रहा-के बीर जो मेरा हे सो-की तेरा हे। फिर नीं चदाईये की हम मिल-के शाडी करें। तेरा भाई मर-हुशा जी-गया। बीर खोया-गया-था बीर चब मिला-हे।
TRANSLITERATION AND TRANSLATION.

Ek ađ̱mi-ke do lōndē thē. Un-mētē chhōtē-nē ap̄nē
One man-of two sons were. Them-in-from the-younger-by his-own
bāp-setti kahā, ‘O bāp, tērē marē pichchē jō-kuchh dhan
father-to it-was-said, ‘O father, thy death after whatever property
dhartī majhē milāgī, wā ībhi dē-dē.’ Bāp-nē donō
dhar; to-me will-be-given, that now give.’ The-father-by the-two
lōndē-kō ap̄nī māyā bā̄̄-di. Thōrē din pichchē
sons-to his-own property was-divided-(and-)given. A-few days after
chhōtā bhāī ap̄nā sārā māl lē-kē par-dēs-mē
the-younger brother his-own all property taken-having foreign-land-into
chālā-gāyā, ār wahā bad-māssī-mē ap̄nā nāwā khōwan lagā. Jīb
went-away, and there evil-conduct-in his-own goods to-lose began. When
sārā dhan sapār-gāyā, tō us dēs-mē bahōt thādā kāl īparān
all property was-spent, then that-country-in very mighty famine to-fall
lagā; tō ā garīb hō-gāyā. Phir un-nē us dēs-kē ēk
began; then he poor became. Then him-by that country-of one
mānas-setti jā-kar nōk’ri mēgī. To us mānas-nē usē
man-to gone-having service was-prayed-for. Then that man-by as-for-him
jaṅgāl-mē ap̄nē sūr chūgāwan-ki-khāṭār bhējā. Phir usē
forest-in his-own swine feeding-of-for it-was-sent. Then to-him
it’nī bhūk lagī ki jō ghās pāt sūr khā-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
un-hī-tē ap̄nā pēt bharān-kō tayār thā; ār kisī mānas-nē usē
them-with his-own belly filling-for ready he-was; and any man-by to-him
khaftē-kō nāhī diyā. Jīb usē kuchh sodhī āi, tō us-nē
eating-for not was-given. When to-him some sense came, then him-by
ap̄nē man-mē kahā, ‘mērē’ bāp-kē dhōrē bahōt nōkār hē, ār
his-own mind-in it-was-said, ‘my father-of near many servants are, and
VERNACULAR HINDOSTANI.

wahā kuchh ghāṭā nahī hē; or mē is dēs-mē bhukkhā
there anything wanting not is; and I this country-in hungry
marū-hē. Mē ab uṭh-kē apṇē bāp-kē dhōrē jaā ī
dying-am. I now ariṣen-having my-own father-of near (will-)go and
usē kahūgā ki, “O bāp, mē Khudā-kē īr tērē rūbrā pāp
to-him I-will-say that, “O father, by-me God-of and qf-thee before sin
karā-hē. Ab mē asā nahī rahā ki tērā bētā kuhāyā-jāā;
been-done-is. Now I such not remained that thy son called-I-may-be.
Majhē apṇā nōkā kar-lō.” O uṭh-kē apṇē bāp-kē
Me thy-own servant appoint.”

Mē ab asā nahī rahā īr dayā bhi ā-gāi. Dor-kē
then his father-by as-for-him it-was-seen and pity also came. Run-having
us-kī kōli bhar-li, or puch’kārā, or us-kā chumbhā
him-of embrace was-filled-and-taken, and he-was-kissed, and him-of kiss
liyā. Tō lōndē-nē kahā, ‘O bāp, mē Khudā-kē rūbrā
was-taken. Then the-son-by it-was-said, ‘O father, by-me God-of before
ār tērē rūbrā pāp kiyā-hē. Mē ab asā nahī rahā īr
and thee-of before been-done-is. I now such not remained that
tērā bētā kuhāyā-jāā.’ Phir bāp-nē apṇē nōk’rō-sē kahā
thy son called-I-may-be.’ Again the-father-by his-own servants-to it-was-said
ki, ‘sārō-mē achchhē lattē is lar’kē-kō parhāō, or us-kī āg’li-mē
that, ‘all-in good clothes this son-to clothe, and his finger-on
guntu īr pēr-mē juttā parhāō; or ēk thādā baḥ’gā lā-kē
a-ring and feet-on shoes clothe; and one fine calf brought-having
kāṭō. Ham khāgē īr khusi manāwē. Yu mērā
slaughter. We shall-eat and merriment shall-celebrate. This my
lōndā mar-gayā-thā, īr ab ji-gayā; īr khōyā-gayā-thā, īr ab
son dead-gone-was, and now alive-went; and lost-gone-was, and now
mil-gayā-hē.’ Īr āpas-mē khusi karan lāgē.
found-gone-is.” And themselves-among merriment to-make (they-)began.

Or bādā bhāi jaṅgal-mē thā. Jab jaṅgal-tē ghar-kē
And the-elder brother forest-in was. When forest-from house-of
dhōrē āyā īr un-nē nāchan gawān-ki wāj sunī. Phir
near he-came then him-by dancing singing-of sound was-heard. Then
un-nē ēk nōkār-kō bulā-kar pūchchhāā ki, ‘yā kē bāt
him-by one servant-to called-having it-was-asked that, ‘this what matter
hē?’ Nōkār-nē usē kahā īr, ‘tērā bhāi gharā
is?’ The-servant-by to-him it-was-said that, ‘thy brother to-the-house

VOL. IX, PART L.
āyā-he,  or tērā bhāi jītā-huā chalā-āyā;  us-ki khusi-mē tērē com-is,  and thy brother alive-been arrived;  this-of happiness-in thy bāp-nē bahādā kāṭā-hē.'  Itṅi bēt sup-kē bādā father-by calf slaughtered-is.'  So-much talk heard-having the-elder bhāi chhoh-mē ā-kē gharō-mē nahi gayā.  Phir us-kē bāp-nē brother wrath-in come-having house-into not went.  Then his father-by bahār ā-kē usē kahā, 'tū bhītar chal.'  Phir un-nē outside come-having to-him it-was-said,  'thou inside go.'  Then him-by bāp-kō jubāb diyā ki, 'mē ghaṇē dinē-sē tērī ṭahal the-father-to answer was-given that,  'I many days-from thy service kārō,  or kādī tērē hukm-bīnā kōi kām nahi kārā;  tō do,  and ever thy order-without any work not was-done;  yet phir-bhi ib-lō majhē ēk bakṛi-kā bachehā bhi nahi diyā, again-even now-up-to to-me one she-goat-of young-one even not was-given, jisē mē kāṭ-kē apnē yārō-kā notā dū. ' Par jīb which I slaughtered-having my-own friends-of feast I-may-give.  But when yū tērā lōndā āyā, jin-nē tērā dhan kaṇchanyō-mē kho-diyā, this thy son came, whom-by thy fortune harlots-among was-wasted-away, tō is-ki khāttar thādā  baptīdā mār-diyā.' Phir bāp-nē then this-one-of for the-fine calf was-killed.'  Again the-father-by bādē bhātō kahā ki, 'araḥ lōndē, tō dhur-tō mērē dhōrē elder brother-to it-was-said that,  'O son, thou long-from my near rahā-hē,  ā jo mērā hē sō-hī tērā hē.  Phir nyō remained-art,  and what mine is that-very thing is.  Yet thus chahāiyē ki ham mil-kē sādū karē;  tērā bhāi it-behoved that we united-having rejoicing should-make;  thy brother marā-huā,  ji-gayā;  or khōyā-gayā-thā,  or ab milā-hē.'

dead-was,  alive-went;  and lost-gone-was,  and now found-is.'
INDO-ARYAN FAMILY.            CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.

DISTRİCT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Bām Brāhman.)

फिरे भरस-के टूट ।
मिल-जागा घर बहू ॥

बाँध-के बाँध लड़ बुख़ा ।
मुडा-के भर-घव सुन्द्रा ॥

तुम्री कुचक कुण्डा ।
लपेट वच-घव सुन्द्रा ॥

तो तुम हो नीखदू ।
मिल-जागा घर बहू ॥

कौं भरस रमावे ।
फिरे बाठ-की माला ॥

बांग-साँह तन काला ।
एक पंघ नीराला ॥

सोल-दे कांबे महू ।
मिल-जागा घर बहू ॥

कौं जाँची बावाज-से ।
जा-के चलख जगवे ।

कोई जगवर धवने ॥
तु बजा-के चिमटा ।

किस-कु घर सुनावे ।
चो घड-घड-की सुनता-के ।

उत्सव-की तबाही ।
माँग उत्सव-के महू ।

जो लिखा करस-का ।
मिल-जागा घर बहू ॥
जो पावेगा सो
वण-वश-के भटके-से
जो सत-वौ मिलनत
उस-को बेड़े-को
बसे सिंस-राम सेरे
जो लिखा कर्म-का
घर बेठ-ही पावेगा।
कुछ हाथ नहीं पावेगा।
कर-कर-के खावेगा।
चलख पार लांचावेगा।
लगा म्यान-का चढ़ू।
मिल-जागा घर बढ़ू।
No. 2.

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI. DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhman.)

TRANSLITERATION AND TRANSLATION.

Kyō dhakke khāṭā phirē bharama-kē taşṭū?
Why pushes eating wanderest-thou deluded-having-become O-pony?
Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

Kyō sira-pē jāṭā bāḍha-ke bāḍha-laī chundyā?
Why head-on matted-hair tied-having bindest-thou a-top-knot?
Yhā sēkāpī munda mūḍā-ke mara-gaya mundyā.
Here hundreds head shaved-having died ascetics.

Kyō diyā kāṅha-mē tumbi kuttaka kundyā?
Why was-placed armpit-in gourd mace cup?
Kyō mūha-kē chāḷa lapēṭa bāṇa-gaya Īndyā?
Why mouth-of fine-cloth having-wrapped becomest(-thou) a-Jain?

Dīlā sāpā näḥī tō tuma hö nikhaṭṭū.
Heart clean not then you are worthless.
Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

Kyō bhasama ramāwē kyō orhē mriga-chhālā?
Why ashes dost-thou-put why dost-thou-wear deer-skin?
Kyō pahara kaṭṭha-mē phirē kāṭha-kī māḷā?
Why wearing neck-on dost-thou-wander wood-of necklace?
Kyō phūka-phūka-kē kiyā āga-māḥa tana kāḷā?
Why burnt-burnt-having was-made fire-in body black?

Prabhu-sē milapē-kā bē ēka pantha nirālā.
God-with meeting-of is one path separate.

Gaphalata-kā parādā khōla-dē kāṅē maṭṭū!
Negligence-of the-veil open O-one-eyed vain-one!

Jō likhā karama-kā niila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.
Why, high voice-with gone-having God dost-thou-awaken?
O sowē tō phira kōga jagānā pāwē?
He sleeps then again who to-awaken is-able?
Thou sounded-having tunga whom a-voice art-thou-causing-to-hear?
O ghaṭa-ghaṭa-ki sunatā-hē, bēda nyōhi gāwē.
He heart-heart-of (-voice) hearing-is, vēda thus-even sings.
Māgas-ki taryā mēgā, utaṅi-kē maṭṭū!
Asking-of the-manner ask, barren-woman-of O vain-one!
Jō likhā karama-kā mila-jāgā ghara baṭṭū.
What written fate-of will-be-got at-home sitting.

In the above the word baṭṭū is altered, for the sake of rhyme, from baṭṭhū, i.e. baṭṭhū, a Rajasthani form of the conjunctive participle.

FREE TRANSLATION OF THE FOREGOING.

Why, thrust here and there, dost thou, O horse, wander about in illusion? That which is written in thy fate will come equally certainly to thee, though thou sit at home.

Why dost thou tie up thy matted hair, why dost thou bind the topknot (of a faqīr)? In this world have hundreds of shaving ascetics shaved their heads and died. Why holdest thou under thine arm the ascetic's gourd and mace and cup? Why wrappest thou (an insect-strainer of) fine cloth before thy mouth, and becomest thou a Jain? If the heart be not clean then art thou worthless. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why dost thou cover thy body with ashes, and why dost thou wear the ascetic's deer-skin? Why dost thou wander about with a wooden rosary around thy neck? Why dost thou torture thyself, and burn thy body black in the fire? There is but one
and one only path for finding the Lord. O one-eyed Vain One, tear the veil of ignorance from off thy face. That which is written in thy fate will come equally certain to thee, though thou sit at home.

Why with loud cries dost thou endeavour to awaken the Invisible One? If He sleeps, then who is there who can awaken Him? When thou soundest thy tongs, to whom art thou addressing thy cries? It is the voice of each heart that He heareth, as is sung in the Vêdas themselves. O thou Vain One, Son of a Barren Woman, ask thou the manner of asking. That which is written in thy fate will come equally certain to thee, though thou sit at home.

What thou wouldst get, that wilt thou get if thou sit at home. Naught will come to thee from wandering through the forests. Who eateth the fruit of honest labour, his raft will the Invisible One guide over the ocean of existence. Saith Sis-Râm, 'to me hath fallen the (excellent) toy of knowledge. That which is written in my fate will come equally certain to me, though I sit at home.'
[No. 3.]

INDO-ARYAN FAMILY.

WESTERN HINDI.

CENTRAL GROUP.

VERNACULAR HINDOSTANI.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन बच्चा बादसाने बीरबल-ने पुक्का चौं बीरबल तू हमें बबड़ा-का तू दुख बांटा चौं नहीं तैरी खान कटवाई चागी। बीरबल-बी बहसत रंज हुआ चौर इतना चाण-के चपने बहूं पड़-रहा। बीरबल-बी लोडी-ने चपने मन-में कहा चौं बाज तो मेरा बाप बहसत सोच-में पड़ा-हे। बाज के जाने इस-का के ठव हुआ। जिस उन-में चपने बाप-बी पुक्का चौं बाप चाज तेरा के ठव हे। बीरबल-में कहा चौं बेटी कुछ ना हे। फेर लोडी-ने पुक्का को पिता चपने मन-बा भेदु बताया चाहे। जिस उन-में कहा जो बादसाने कहा चौं के-तो बबड़ा-का दुख बांटे नहीं तरह बीरबल-में पिठवाया। मेरे-ने कुछ नहीं कहा गया चौर बड़ी मर-के बाखा-हूं चौं बाप कुछ राह नहीं पाता। लोडी-ने कहा चौं पिता-बी या तो कुछ-सी बात ना हे। तुम विस्फोटर रहो। बीरबल उठ खड़ा हुआ।

बेह जिस तड़का हुआ तो उस लोडी-ने जाम करा की चपना सब सिंगर करा चौर बहसत चक्की पसाक पहर-के चौर कुछ कपड़े हाथ-में ले-के बादसाने किन्न-के चामे-बूँ लिकड़ जमना-पर गई। बादसा किन्न-ने चढ़-की जमना-की सिल खर-रहे-थे। बच्चर-ने देखा बी बीरबल-की लोडी लगे भी रही-थे। बादसाने लोडी-ने पुक्का की ए लोडी बाज काँ तड़के-ही-तड़क बारे धोरण लाई-खे। जिस उस लोडी-ने कहा की बादसा बाज मेरी बाप-बी लड़की हुआ। बादसाने छोट-ने चा-के कहा की जरू लोडी भला करी मर्दूं-की भी लोडी होते सुने हे। लोडी-ने कहा की बादसा भला कहीं
बड़क-के भी टूट होता सुका-हे। जिस बादसा-कूं कुछ बोल नहीं था या भी ओर लोधी-कूं जह-दिया की तड़के-ही-तड़क बीरबल-कूं चरचा-ही मेज-दे।

बीरबल तड़के-ही चरचा-ही मेज दे। बादसा-ने पुक्का की बीरबल लाया बड़क-का टूट। बीरबल-ने कहा की बादसा सजाया में तो कल तड़के-ही लोधी-के हाय मेज दिया-था। बादसा-कूं कुछ बोल न था।
[No. 3.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.  DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek din Akbar Badsa-ne Birbal-ta puchchhah, ‘O Birbal, One day Akbar the-Emperor-by Birbal-to it-was-asked, ‘O Birbal, tum hamne balad-ka dudh la-de, or nahiy terti khali kaqhiwal jagi,’ thou to-me bullock-of milk bring, and not thy skin flayed shall-go.’

Birbal-ki bahot raaj huwa or huntar an-ke apne Birbal-to great anxiety became and therefrom come-having his-own
ghar par-rahah. Birbal-ki londi-ne ap-ne man-meh kahah in-house lay-down. Birbal-of daughter-by her-own mind-in it-was-said
ki, ‘aj to mere bap bahot soch-meh parah-me. Aj koh that, ‘today indeed my father great anxiety-in fallen-is. Today who
jane is-kah khe dhab huwa.’ Jib un-ne ap-ne bap-ki
knows this-man-of what manner became.’ Then her-by her-own father-to
puchchah, ‘are bap, aj tera khe dhab ha?’ Birbal-ne it-was-inquired, ‘O father, today thy what manner is?’ Birbal-by
kahah ki, ‘beeti, kuchh na ha.’ Phir londi-ne it-was-said that, ‘daughter, anything not is.’ Again the-daughter-by
puchchah ki, ‘pitah, ap-ne man-ka bhed batana chaheyie,’ it-was-asked that, ‘father, thy-own mind-of secret to-show is-necessary.’

Jib un-ne kahah ki, ‘Bad-sa-ne kahah ki, ‘keto Then him-by it-was-said that, ‘the-Emperor-by it-was-said that, ‘either
balad-ka dudh la-de, nahiy tajh kohlun-me pilwaagha.’ bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed.’

Me-ne kuchh nahiy kahah gaya, or hammi-bhar-ke aayh-heel, or Me-by anything not said went, and agreed-having come-I-am, and
kuchh raha nahiy pattah.’ Londi-ne kahah ki, ‘pitahji, any way not I-(am)-getting.’ The-daughter-by it-was-said that, ‘father,
yā tō kuchh-bḥī bāt nā hē. Tum bē-phikar rahō,'
this inđ-nṛd any-even thing not is. Thou without-anxiety remain.'

Birbal uṯh khaṛā hūā.
Birbal having-arisen standing-up became.

Khēr, jib tarṅkā hūā, tō us lōndī-nē kē kāṁ karaṁ, kī
Well, when dawn became, then that girl-by what deed was-done, that
ap'yā sab siṅgār karaṁ or bahōt aecēhē pusāk pahār-kē,
er-own all adornment was-made and very good dress put-on-having,
ōr kuchh kāp'yē ḍāth-mē lē-kē, Bāḍ'sā-kē kilē-kē āgē-kē
ōr kuchh kap'ye hath-me le-ke, Bad'sa-ke kil-ke age-ke
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
likār Jam'nā-par gāi. Bāḍ'sā kilē-par chahā-kē
coming-out the-Jamnā-to went. The-Emperor the-fort-on mounted-having
Jam'nā-kī sēl kar-rahen-thē. Ak'bar-nē dēkha kī Bir'bal-kī
the-Jamnā-of survey making-was. Akbar-by it-was-seen that Birbal-of
lōndī lattē dō-rahen-hē. Bāḍ'sā-nē lōndī-tē puchehā
the-daughter clothes washing-is. The-Emperor-by the-girl-from it-was-asked
ki, 'ē lōndī, āj kyō tarṅkē-hī tarak lattē dhōwān
that, 'O girl, today why very-early-in-the-morning clothes to-wash
āi-hē?'
Jib us lōndī-nē kahā kī, 'Bāḍ'sā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
mērē bāp-kē laṅkā hūā-hē.' Bāḍ'sā-nē chhōh-mē ā-kē
my father-to son has-been.' The-Emperor-by wrath-in come-having
kahā kī, 'ari lōndī, bhalā, kahī mar'dē-kē bhi lōndē hōtē
it-was-said that, 'O girl, well, ever men-to also sons being-born
sūnē-hē.' Lōndī-nē kahā kī, 'Bāḍ'sā, bhalā, kahī bājād-kē
heard-are.' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
bhi dūdh hōtā sūnā-hē?' Jib Bāḍ'sā-kū kuchh bōl nāhī āyā. Or
also milk being heard-is?' Then the-Emperor-to any talk not came. And
lōndī-kā kah-dīyā kī, 'tarṅkē-hī tarak Bir'bal-kū kachahrī-mē
the-girl-to it-was-ordered that, 'early-in-the-morning Birbal court-into
bhēj-dē.'
send.'

Birbal tarṅkē-hī kachahrī-mē gayā. Bāḍ'sā-nē
Birbal early-in-the-morning the-court-in went. The-Emperor-by
puchohā kī, 'Bir'bal, lāyā bājād-kā dūdh?' Birbal-nē
it-was-asked that, 'Birbal, broughtest(-thou) bullock-of milk?' Birbal-by
kahā kī, 'Bāḍ'sā, salāmat, mē tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
tarṅkē-hī lōndī-kē ḍāth bhēj-dīyā-thā.' Bāḍ'sā-kū
in-the-morning the-daughter-of hand(-by) (it-)sent-was.' The-Emperor-to
kuchh bōl na āyā.
any talk not came.
FREE TRANSLATION OF THE FOREGOING.

One day the Emperor Akbar told Birbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you fayed alive.' Filled with anxiety as to how he was to comply with this order, Birbal went home and lay down on his bed. His daughter wondered at his condition, and asked him what was the matter. 'Nothing,' said he. She persisted in enquiring the secret cause of his evident trouble, and at length he said to her, 'the Emperor has ordered me to bring him some bullock's milk, "or else," says he, "I'll have you squeezed in an oil-press."' I had no reply to make, and I have come home after having accepted the task.' Said she, 'Father, this is a matter of very slight importance. Don't worry about it.' So Birbal got up and went about his daily business.

Well, early next morning, what did this girl do but dress herself up in all her ornaments and fine apparel, and carry a lot of soiled clothes down to the bank of the Jamma, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Birbal's daughter washing clothes in the river. 'My girl,' said he, 'why have you come out to wash clothes so early in the morning?' 'Your Majesty,' she replied, 'because my father was brought to bed of a son this morning.' This made the Emperor angry, and he cried, 'you impudent girl, well, upon my word, who ever heard of men having babies?' She answered, 'well, upon my word, your Majesty, who ever heard of bullocks giving milk?' The Emperor had no reply to make to this retort, so he simply told her to tell her father to come to court the first thing the next morning.

Early next morning Birbal appeared in court, and the Emperor asked him if he had brought the bullock's milk. He replied, 'your Majesty, peace be upon you, I sent it yesterday by my daughter's hand.' The Emperor had no reply to make to this.

---

1 The procedure of this operation is to put the sufferer into an oil-press, and squeeze him out of his skin. Hence Birbal's reference to it later on. Birbal, as court-jester, should have made some witty retort, and thus got out of the difficulty. His ready tongue failed him on this occasion.
The language of the District of Muzaffarnagar is practically the same as that of Meerut. This will be evident from the following specimens, one of which is a portion of the Parable, while the other is a folk-tale.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Vernacular Hindostani. District, Muzaffarnagar.

SPECIMEN I.

एक बादशी-के दो बेटे थे। उन-में दो स्त्रोत-ने बायू-के बाहा चक बायू जोथ-सा हिस्सा माल-में-ते मरे बाँट जावे-हें बेह धूम हे। जिब उस-ने माल उहे बाँट दिया छोटे-सैं बेहे ने बायू दिन पाके सत्र कर। कर-के टूट मुख-में चला गया और काँ-सी बायू माल लुप्त-में-से खो-दिया। जिब जो बोह सारा खरण-में चा-लिया जिब उस मुख-में काल पड़-सिया और बोह मुखा हो-लिया। जिब बोह उस मुख-में एक साईवार-के जा जाय। उस-ने बायू के बेटे-में सर जुलावण भेजा। उसे यह बायू सा बाबा हो-सी हो-करा-ने सुर खाँ-हे उन-में बायू पाट भर-लूँ। वे सी उसे को ने जेटा। जिब सोची-में बाबा-की बाबा चक मरे बायू-के जितने नीकरो-कूं रोटी मिल-हें चर भी भुजा मरह। में उठ-के बायू बायू खरे जावेगा और उस-से जागेगा हु बायू में बायू-के बासमान की चर तेरे इज्जा-की बड़ी खता करै। बायू में इस जीगा नहीं रहा चक तेरा बेह ठूला जाय। मुखे बायू-ने नीकरो-में-ते एक-की ठाल बना।
No. 4.

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**VERNACULAR HINDUSTANÍ.**

**DISTRICT, MUZAFFARNAGAR.**

**SPECIMEN I.**

**TRANSLITERATION AND TRANSLATION.**

Ek yād’mi-kē dō bēttē thē. Un-mē-tē chhootē-nē bāppū-tē  
One man-of two sons were. Them-in-from the-younger-by the-father-to  
kāhā ak, ‘bāppū, jōn-sā hissā māl-mē-tē mērē bātē  
it-was-said that, ‘father, whatever share property-in-from my in-share  
āwē-hē oh mujhē dē.’ Jib us-nē māl unhē bāt diyā,  
is-coming that to-me give.' When him-by property to-them dividing was-given,  
chhootē bēttē-nē thōrē din pāchhē sab kāthā kar-kē dūr  
the-younger son-by a-few days after all together made-having distant  
mulak-mē chālā-gāyā,  
or whā-sā ap’nā māl luch’pānē-mē  
country-into it-was-gone-away, and there his-own property debauchery-in  
khō-diyā. Jib-jā oh sārā kharach-mē ā-liyā, jib us  
was-wasted-away. When that all expenditure-in was-brought, then that  
mulak-mē kāl pār-giyā,  
or oh bhūkkā hō-giyā. Jib-jā us  
country-in famine fell, and he hungry became. Then that  
mulak-mē ēk sāhūkār-kē jā laqā. Us-nē  
country-in one rich-man-to going got-himself-engaged. Him-by  
ap’nē khetī-mē sūr chugāwān bhejjā. Usē yah chāh’nā thi  
his-own fields-in swine to-feed he-was-sent. To-him this desire was  
ak, ‘jōn-si chhal’kē-nē sūr khā-hē un-tē ap’nā pet  
that, ‘whatever husks swine are-eating those-with my-own belly  
bhar-lū.’ Wē bhi usē kō nē dētā. Jib sōdhi-mē  
I-may-fill.' Those even to-him anyone not used-to-give. Then 'sense-in  
ā-kē  
kehā ak, ‘mērē bāppū-kē kit’nē  
come-having it-was-said(by-him) that, ‘my father-of how-many  
nauk’s-kē rotti milē-hē, ar mē bhūkkā marū. Mē uth-kē  
serveants-to bread is-given, and I hungry die. I arisen-having  
ap’nē bāppū dhōrē jāuğā ar us-se kahūgā, “hē bāppū, mē  
my-own father near will-go and him-to will-say, “O father, by-me  
As’mān-ki ar tērē hajūr-ki bārī khatā kari, ib mē is  
Heaven-of and thy presence-of great sin was-done, now I this-for
jogā nahī rahā ak tērā beṭṭā kuhāū. Mujhē ap'nē
worthy not remained that thy son I-may-be-called. Me thy-own
nauk'rō-mē-tē ēk-ki dhāl banā.""
servants-in-from one-of like make.""
[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Vernacular Hindostani.

District, Muzaffarnagar.

Specimen II.

A FOLK-TALE.

एक सकारी कोडे सुहँ-के बाबस्सू-में चोड़ी मठाईँ घाज़े-के जंगल-में बोझा-बोझा धराया। एक बन्दर-ने उस-ने देख-लिया। घोर गया। मठाईँ वेक्की। जिसी बाबस्सू-में हाथ देत-दिया घोर मुट्ठी भर-के मठाईँ कटभी चाही। इत्याँ लिखवढ़े तो किस ढाल लिखवढ़े। न-तो बर्तन का मुँह चोड़ा होता-हे घोर न चोह सुट्ठी खोबता-हे। न-तो घोड़ लोभ-ते हटता न-तूँ उसे चकल रसता बताती एक मठाईँ-ने बोड़-उँगे घोर बन्दरी जान बचाने। होते होते यह हुँचा एक सकारी चाम-गया हर बन्दर पड़-लिया। बैठस घाँड़ी घात उन लोभ-में दे जो माल-के लोभ-में पड़-जाते-हें। घब्बर-में उन्हें वड़ा सकारी मौत गिरायार कर-के ले-जाता-हे।
[No. 5.]
INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.  

VERNACULAR HINDOSTANI.  

DISTRICT, MIZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ek sakāri chhōtē mūh-kē bāssanh-mē thōṛī māthāī ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
jaṅgal-mē bollā-bollā dharyāyā.  Ek bandar-nē us-nē dékh-liyā. Dhōrē
forest-in silently placed. One monkey-by that was-seen. Near
gayā. Māthāī dekkhi.  Jībhāī bāssanh-mē háth dé-diyā, ṭō
ke-saṅc. Sweets he-saw. Then-even vessel-in hand was-pūt, and
muṭṭhi bhar-kē māthāī kāḍh'ṇī chāhī. Ib-jā lik'ṛē, to
fist filled-having sweets to-take-out desired. Now it-may-come-out, then
kis āṅhā āṅhā lik'ṛē. Na-tō harten-kā mūḥ changṛā
what manner it-may-come-out. Not-either vessel-of mouth wide
hottā-hai, or na oh muṭṭhi khōlp-tā-hē. Na tō oh lōbh-tē
becomes, and not he fist opening-was. Not either he avarice-from
haṭṭā, na tū usē akal rastā batātī, ak mīthāī-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
chōṛ-dē, ṭō ap'ṇī jān bachāwē. Hottē-hottē
ke-may-give-up, and his-own life he-may-save. Becoming-becoming
yah huā ak sakāri ā-gayā, har bandar pākar-liyā.
this became that the-huntsman arrived, and the-monkey was-captured.
Nēṭham yāhī hāl un loggō-pō hē, jō māl-kē lōbh-mē
Exactly this state those people-on is, who property-of covetousness-in
par-jāttē-hē. Akhīr-mē unhe bāṛā sakāri maut girāph'dār kar-kē
falling-are. Last-at them great huntsman death caught made-having
le-jāttē-hē.
takes-away.

FREE TRANSLATION OF THE FOREGOING.

A hunter once put some sweetmeats into a vessel with a narrow mouth, and quietly
laid it down in the forest. A monkey saw it and went up to it. He saw the sweets

VOL. IX, PART I.
inside and at once put his hand in. He took a fistful and tried to pull his hand out. Come out it must, but how was it to come out? Neither would the mouth of the vessel become wider, nor would he open his fist. He wouldn't give up his greediness, nor did his wits tell him to give up the sweets and save his life. In process of time the hunter arrived, and caught the monkey.

This is exactly the fate of those people who fall into the pit of covetousness. In the end the Great Huntsman, Death, catches them and takes them away.

It is unnecessary to give any example of the Vernacular Hindostani of Saharanpur. It is the same as that exhibited in the preceding specimens. The only peculiarities which I have noted are the use of the word ḥōr for 'and,' and the less frequent occurrence of doubled consonants.

Similar remarks apply to the dialect of the Dun proper in Dehra Dun District. In Jaunsar-Bawar the language is an altogether different one,—Jaunsari, a dialect of Western Pahari. The number of speakers of Vernacular Hindostani in these two districts is—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saharanpur</td>
<td>970,000</td>
</tr>
<tr>
<td>Dehra Dun</td>
<td>90,000</td>
</tr>
</tbody>
</table>
WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand. The dialect of Eastern Rohilkhand is Braj Bhâkhâ and will be subsequently dealt with,—vide pp. 312 ff. Western Rohilkhand includes the State of Râmpur and the two districts of Moradabad and Bijnaur. Here the dialect is Hindostâni, and the Vernacular is much nearer the literary form of that speech than even the dialect of the Upper Doab. In fact the only difference is a slight broadening of the pronunciation, by which a final o becomes au, and a final e becomes ai. I have also noted the occasional use of kâ instead of kô as the sign of the Accusative-Dative, and the common instrumental in ë, as in bhâkhâ, by hunger. In other respects the dialect of Western Rohilkhand does not differ from literary Hindostâni. This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur.
[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDÖSTANÌ.

DISTRICT, Bijnaur.

TRANSLITERATION AND TRANSLATION.

Ek ēdmi-kē do bētē the. Un-mē-sē chhōtē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to
kahā ki, ‘jō-kuchh mērē biisē-kē chīj hai mujhē hāt-dē.’
it-was-said that, ‘whatever my share-of thing is to-me dividing-give.’
Tab us-nē us-kē biisē-kā māl hāṭ diyā. Thōrē din
Then him-by his share-of property having-been-divided was-given. A-few days
bad chhōtā bētā sab māl-kē lē-kar par-dēs-kō chalā-gayā,
after the-younger son all property taken-having foreign-land-to went-away,
sur wāhā sab māl kuchāl-māī khō-diya, sur us-kē pās kuchh
and there all property evil-conduct-in was-wasted, and him-of near anything
nahī rahā. Us mulk-māī bharī kāl paṟā sur wuh kaṅgāl hōnē
not remained. That country-in heavy famine fell and he indigent to-be
lagā. Tab us dēs-kē ek amīr-kē pās chalā-gayā. Us-nē
began. Then that country-of one rich-man-of near he-went. Him-by
apnē khētā-mē suwar charānē hēj-diya. Aur wuh un chhil’kaś-e,
his-own fields-in swine to-feed he-was-sent. And he those husks-with,
jo suwar khā-kar chhōr-dētē, ap'nā pet bhar'ā,
which swine having-eaten used-to-leave, his-own belly he-used-to-fill,
aur kōi ād'mī usai kuchh nahi dētā. Phir jab us-kō sudh
and any man to-him anything not used-to-give. Again when him-to sense
āi, tab us-nē sōchā ki, 'mērē bāp-kē lahut-sē
came, then him-by it-was-thought that, 'my father-of many
mihantyaū-kō khānē-kō hai, aur wuh bach rah'tā-hai, aur mai
labourers-to eating-for is, and that saved remains, and I
bhākhō mārtā-hū. Mai ap'nē bāp-kē dhōrē jāūgā.'
from-hunger dying-am. I my-own father-of near will-go.'
AMBALA.

The boundary line between Western Hindī and Pañjābī passes through the district of Ambala. Tohṣils Rupar and Kharar, in the west of the district, speak Pañjābī, the rest of the district Western Hindī. The frontier between the two languages may be taken as the river Ghaggar.

The east of Ambala is separated from Saharanpur by the river Jamna, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindostānī of the Upper Doab. It has naturally more of a Pañjābī flavour as we go west, and moreover, the speech of the lower castes has a stronger tincture of that language than that of the rest of the people.

For instance, the language spoken round Dera Basi, near the Ghaggar, which is called by its speakers 'Pahār-tali,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like ụs-dā, of him, though, on the whole, it is distinctly Hindostānī. Similarly, a folk-tale from Chachhrauli, which is in the State of Kalsia, in the extreme east of the district, although so near to Saharanpur, has the Pañjābī form laggī, for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindostānī of the Hindī area of Ambala is, however, on the whole remarkably free from Pañjābī influence. This will appear from the two specimens of it which I append, viz., a portion of a version of the Parable of the Prodigal Son, and a statement made in court by an accused person. I further give the folk-tale mentioned above, which was told at Chachhrauli by a Chamār.

The district of Ambala includes two portions of the State of Kalsia, and it is convenient to consider the number of speakers of Vernacular Hindostānī in the three areas together. We must also include some speakers of the same dialect who live in Nizāmat Panjaur of the Patiala State, which lies close to Ambala city. The number of speakers is as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ambala proper</td>
<td>506,500</td>
</tr>
<tr>
<td>Kalsia (Chachhrauli)</td>
<td>40,333</td>
</tr>
<tr>
<td>Kalsia (near Dera Basi)</td>
<td>18,933</td>
</tr>
<tr>
<td>Patiala (Panjaur)</td>
<td>136,800</td>
</tr>
<tr>
<td><strong>Total for Ambala</strong></td>
<td><strong>702,166</strong></td>
</tr>
</tbody>
</table>

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of kihā, for 'said;' bād-*nā, not bāf-*nā, to divide; and the use of nū or nū to indicate the dative. Amongst other local forms, we may note ọr or ọr, and ; pach-kārē, not puch-kārē, kissed; mō, in ; man-nū, to me, and the employment of an oblique plural in ā, not ā, as in dōnā-nū, to both, and several other examples.
INDO-ARYAN FAMILY.

[No. 7.]

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTÁNÍ.

D I S T R I C T, A M B A L A.

**SPECIMEN I.**

एक बादसी-के दो छोकरे थे। उन-माँ-से कहा कि मन-नूं जी छिंड़ा-घर-माँ-ते बाब-चे चोह सेंगा मन-नूं बांड-थे। तो बाप-ने दोनों-नूं बांड-दिया। तो दिनी किसी बाबह छोकरा ठर-सागा जो मन-के परछेस चला-गया। वहाँ उस-ने खपना दारा रुपया लकपनन्याँ-माँ खो-खिंड़ा-दिया। छोर जब सारा रुपया बरोबर छो-लिया वहाँ काल पड़ गया। तो फेर वहाँ तंग होन लगा। छोर एक तकड़े-से जिसीदार-के नौकर जा लगा। उस जिसीदार-ने उस-नों खपने खेतों-माँ सूंवर चागणे में जा। उस-की जी-माँ थूं बाँड़े कि जिन छोकराँ-नूं सूंवर खायें है उनसे खपना पेट मर-लूँ। पर उसे कोई नहीं देख। तो फेर उस-नों जलक छाई कि मेरे बाप-के जितने-ही नौकर रोटी-खायें है हैर में भूका सम्भव है। छब में अपने बाप-के पास जाना छोर उस-नों कहा-नूं वह गर-देख का घर तौरा कासुर-डुंगा-हे छोर चब में इस लायक नहीं है चि जिसे बेटा कुछाहै। मन-नूं भी अपने नौकरों-माँ नौकर कर-के राख-ले। फेर छोड़ वहाँ-ते अपने बाप बांड़ी। छोर बाप माँ दुर था कि उसे देख-के उस-के बाप-ने तरस आया। दोड़े-के भांकी-पाली घर-उसे पकड़ना।
[No. 7.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.  DISTRICT, AMBALA.

SPECIMEN 1.

TRANSLITERATION AND TRANSLATION.

Ek ad̐mi-kā dō chhōktē thē.  Un-mā-tē chhōā chhōktē-nē
One man-of two sons were.  Them-in-from the-younger son-by
ap'nē bāp-tē kīhā ki, ‘mān-nū jō hīsā ghar-mā-tē āvē-hē
his-own father-to it-was-said that, ‘me-to what share house-in-from comes
oh mērā mān-nū bād-de.’  To bāp-nē donā-nū bād
that mine me-to dividing-give.' Then the-father-by both-to dividing
dīyā.  Thōre dinē pichehē oh chhōktē rēh-sārē
diyā.  Thōre dinē pichehē oh chhōktē rēh-sārē
(riches-)were-given.  A-few days after that boy heap-all
jamā-kar-kē par-dēs chalā-gayā.  Wahē us-nē ap'ṇā
collected-made-having a-foreign-land-(to) went-away. There him-by his-own
sārē rup'ṇā luch'panyē-mē khō-khiōā-diyā.  Or jab sārē
all rupee debauchery-in was-lost-(and)-frittered-away. And when all
rup'ṇā bārōbar hō-liyā, wahē kāl par-gayā. To phēr wahē taṅg
money leavelled became, there famine fell. Then again there troubled
hōn lagā.  Or ek tak'rē-sē jīmīl-kō nōkār jā
to-be he-began. And one well-to-do landlord-of servant going
lāgā.  Us jīmīl-kē us-nō ap'ṇē khetā-mē sīwar
got-himself-employed. That landlord-by him-to his-own fields-in swine
chagānē bēhējā. Us-kē jī-mā yē āi ki, ‘jīn chhōk'kē-nō sīwar
swine eating, those-with my-own belly I-may-fill.' But to-him anyone not
dō-thē. To phēr us-nō akal āi ki, ‘mērē bāp-kē kit'nē-hē
wasi-giving. Then again him-to senses came that, ‘my father-of how-many-Indeed
nōkā rōṭī khāyē-hē hōr mē bhūkā marū-hē. Ab mē ap'ṇē
more bread eat and I hungry am-dying. Now I my-own
bāp-kē pās jāūgā ār us-nō kahūgā ki, "mērē-tē Bab-kē aur
father-of near will-go and him-to I-will-say that, ‘me-by God-of and
thērē kasūr hū-hē.  Or ab mē is lāyk nahē hē ki
these-of sin has-been-committed. And now I this worthy not am that
terā beta kuhāū. Man-nūbhi ap'nē nōk'rē-mā nōkar kar-kē
thy son I-may-be-called. Me-also thy-own servants-among servant making
rākh-le."' Phēr oh wahā-tē ap'nē bāp őri chalā. Hōr oh ajō
keep."
Again he there-from his-own father towards started. And he yet
dūr thā ki use dékh-kē us-kē bāp-nē taras āyā. Dūr-kē
far-off was that him seen-having his father-to compassion came. Run-having
jhampī-pāli ēr use pach'kārā.
embrace-was-taken and as-for-him it-was-kissed.
[No. 8.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.

DISTRICT, AMBALA.

 Specimen II.

मुस्मात महत्तवी मेरी घर-बाली-नूं ताप चोथा दो साल-से आता-था।
गात-माँ सबा नहीं रही-थी। फेर एक-दिन मुस्मात महत्तवी घर भेजी खा-कर गिर-पड़ी। उस-की गिर-कर चोट लग-गई। हत्या चब्बी-का और लड़ड़े-वाँ वहाँ पड़ी थी। में-ने मारी नहीं है। मेरे घर-की ओरत है। फेर नानक-ने कहा-से घाने-माँ बिखा-दिया कि लेख और हमारी चाची बापस-ने घर-से चील रें-है। फेर मेरी ओरत-नूं घाने-माँ बुला-लिया। मेरी ओरत-ने कह-दिया कि मन-नूं मारा नहीं ओर ना जिता-है। यह मालिक है में ओरत हैं। फेर हमारा घाने-दार साहब-ने चलान कर-दिया।
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Vernacular Hindostani.

DISTRICT, AMBALA.

Specimen II.

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION.

Musammat Mah'tabi méri ghar-wáli-nú táp chóthya do säl-sé

Musammat Mah'tabi my wife-to fever quartan two years-from

átá-thá. Gát-má satyá nahí rah-thí. Phêr ék din Musammat

coming-was. Body-in strength not remaining-was. Again one day Musammat

Mah'tabi ghar gaśi khá-kar gir-paři. Us-ké gir-kar

Mah'tabi (in-)the-house swooning eaten-having fell-down. Her-of fallen-having

chóta lag-gai. Hatthá chakki-ká or lak'riyá wahí paři-thí.

hurt was-caused. The-handle grinding-stone-of and firewood there lying-there.

Mê-né mári nahí hê. Mêre ghar-ki órat hê. Phêr Nânak-né

Me-by struck not she-is. My house-of woman she-is. Again Nânak-by

kadawat-sé thané-má likhá-diýá ki, 'Lékhu ór hamári

enmity-from police-station-in it-was-got-written-down that, 'Lékhu and my

cháchih ápas-mé ghar-mé ból-ráhí-hê.' Phêr méri órat-nú

aunt each-other-in house-in speaking-are.' Again my wife-to

thané-má bulá-diýá. Mêré órat-né kah-diýá ki, 'man-nú márâ

police-station-in it-was-called. My wife-by it-was-said that, 'me-to-it struck

nahí, or ná chhétih-hê. Yâh mâlik hê, më órat hû.' Phêr hamárá

not, and not it-beaten-is. This lord is, I wife am.' Again our

thânédâr sâhab-né chalâin kar-diýá.

the-police-sergeant sâhib-by despatch was-made.

FREE TRANSLATION OF THE FOREGOING.

My wife, Musammat Mah'tabi, had been suffering from quartan ague for two years, and had become very weak. One day she fell down in a swoon at the house, and was hurt by the fall. There was the handle of a grinding-mill and some fuel lying there. I did not beat her, she is my wife. It was Nânak who through enmity reported at
the police station that I, Lēkhā, and my wife, his aunt, were quarrelling at home. My wife was thereupon sent for to the police station. She stated that no one had beaten her or struck her. That I was her lord and she my wife. The police sergeant then sent us off to court.
The following is a specimen of the dialect of the lower castes of the Ambala district. It is a folk-tale told by a Chamār of Chachhrauli.

Note the way in which a postposition is added, not to the noun itself, but to an oblique genitive, as in *chamār-ke-nē*, by a chamār. The dialect is fond of omitting aspirates, as in *bī* for *bhī*, also; *mujē* for *mujhē*, to me; *tā* for *thā*, was.

The sign of the case of the agent is *nai*, *nē* or *nā*. Both *un-nai* and *an-nai* are used for 'by them.' *Yā* and *jā* both mean 'thus.' *Pān* is 'five.' The influence of Pañjābī is shown in present participles like *jāndā*, knowing; in past participles in *tā*, like *laggiā*, began, *dēkhiā*, saw; and in the use of postpositions, such as *nāl*, with.
[No. 9.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

VERMUNTAR HINDOSTANI.

DISTRICT, Ambala.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)
[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.

DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

TRANSLITERATION AND TRANSLATION.

Ikk chamǎr-kē-nē aprūī mā-nū kihā akē, 'maūī
One leather-worker-by, his-own mother-to it-was-said that, 'I
apτūi bayyar-nū liyāṅ, bai, mujē pān sēr khillē dē-dē.'
my-own wife bring, O-you, to-me five seers parched-maize give.'
Bas, un-mē-tē gāonē tē. Gārī jā-kē dēkhīā
Enough, them-in-from hard-grains were. Further going it-was-seen
bāl-mā dāwan laggīā. Khillē ur-gāṅ, gāonē
wind-in to-be-winnowed began. Parched-grains blew-away, hard-grains
rah-gāṅ. Bas, oh yū kahṇā chaliā-gīyā akē, 'āwē
remained. Enough, he thus saying went-on that, 'let-them-come
jāṅ.' Chiriyā-mārā-nē chhēt-diyā akē, 'mūṛī chiriyā
let-them-go.' Bird-catchers-by he-was-beaten that, 'our birds
dāṅ-dāī.' Bas unāī pāchh'nāi laggīā, 'bhai,
were-caused-to-fly-away.' Enough them to-ask he-began, 'brother,
kikkar kahū? Un-nāi kihā ki, 'lāi-lāi-jāō, ar
how should-I-say?' Them-by it-was-said that, 'take-take-go-away, and
dhar-dhar-jāō.' Bas, sāhāb, gārī mar-gīyā-tā mur'dā. An-nāi
put-put-go.' Enough, sir, further died-gone-was a-corpse. Them-by
chhētīā ki, 'tu be-sāgan bōlīā, asī kahō "aisī kahī
he-was-beaten that, 'thou ill-omen spakest, thus say "such anywhere
nā hō."' Bas, oh jū bī kahṇā chaliā-gīyā, 'bai,
not may-be.'" Enough, he thus also saying went-on, 'O-you,
aisī kahī nā hōī.' Bāṅ, un-nō bāṅ-wāliyā-nē chhēt-diyā
such anywhere not may-be.' Afterwards, him marriage-men-by he-was-beaten
akē, 'yū kahō, "bai, asī bōh-kahī hō."' Aγgē
that, 'thus say, "O-you, such many-where may-be."' Further-on
gāw-mā lag-raḥ-ti āg. Un-nā chhēt-diyā ki 'māṛē
village-in raging-was a-fire. They thrashed that '(in-our-(village

VOL. IX, PART I.
lag-rahī āg, tū kahē, "aisī sab-kahī hō." 'Oh ap'nē raging—is a-fire, you say, "so everywhere may-be."' He his-own
gāw-mā chalī-giā ap'nī sās pās. Bas, sajh-nū village-into went his-own mother-in-law near. Enough, evening-in
usē raṭādā hōi-giā. Rōṭī-par bulāyā, rōṭī khānē-nā. to-him night-blindness became. Bread-on he-was-called, bread eating-for.
Sās chūp'kī chūp'kī laggī us-pā rōṭī pāwan.
The mother-in-law silently silently began him-near bread to-put.
Un-nē uthāi-ke thāli mārī ap'nī sās-kē māthē-nāl, Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on, bāi kuttā lag-giā nāl.
Rāt hōi oh pasāb karan that a-dog is-joined-with(-him-in-eating). Night became he water to-make giā. Ap'nē-kē bahānē ap'nī sās-kē mājē-par went. His-own pretence-under his-own mother-in-law-of coēl(-ou)-to
chah-giā. Oh bōli 'kaun hai?' Kahan laggiā 'tērī chūt he-climbed. She spoke 'who is?' To-say he-began 'thy hurt laggī rāt. Maī dēkhan āyā.' 'Nā baṭṭē, mērē was-received at-night. I to-see came.' 'No son, (on-)my(-body)
nāhī laggiā.' Bas, oh kahan laggiā, 'jū-tān nāhī maī jāndā. not was-received.' Enough, he to-say began, 'thus not I believing.
Mērē mājē par chhōdī-ā, tau jānjāgā.' Chhōd āi. My couch on leaving-come, then I-shall-know.' Leaving she-came.

FREE TRANSLATION OF THE FOREGOING.

A cobbler once asked his mother for five seers of parched maize, as he wanted to go off to bring home his wife. Among what she gave him were some hard, unparched grains. As he went along the wind began to winnow his load, and blew away the parched grain, but left the heavy hard ones behind. Not caring a bit, he went along saying, 'let them come, let them go,' meaning it was all the same to him.

As he went along saying this, whom should he meet but some bird-catchers. 'What's that you're saying?' said they. 'Let them come, let them go,' replied he. So they beat him. 'That's not the thing to say to bird-catchers,' said they, 'you have let go the birds we caught.' 'I am very sorry,' said he. 'What should I say?' 'Why, you should say, "catch plenty of 'em, and carry plenty of 'em home,"' answered they.

Well, Sahib, he went along the road saying, 'catch plenty of 'em, and carry plenty of 'em home,' when whom should he meet but a funeral procession carrying a corpse to the burning-place. 'Catch plenty of 'em, and carry plenty of 'em home,' says he. Then the mourners gave him a thrashing for using ill-omened language. 'I'm very sorry,' says he, 'but what should I say?' 'Why, of course,' replied they, 'when you meet a funeral you should say "ah, may the like of this never happen again."'
So he went along saying, 'ah, may the like of this never happen again;' and, by and bye, he met a wedding party. 'Ah, may the like of this never happen again,' says he. So they beat him. 'What should I say?' says he. 'Why, of course,' answered they, 'when you meet a wedding you should say, "may this happen over and over again."'

So he went along saying, 'may this happen over and over again,' when he came to a village on fire. So the villagers beat him, because he wanted fires like that everywhere.

At length he got to his mother-in-law's house. Evening came, and he was moon-blind. They called him in to dinner. His mother-in-law put his dinner quietly down before him. He thought she was a dog wanting to share his dinner, so he hit her on the head with his dish.

When night fell he had to get up for a certain purpose, and when he came hack climbed on to his mother-in-law's bed thinking that it was his own. 'Who's there?' said she. Said he, 'I am only come to see if you are still sore from the blow I gave you.' 'Not a bit, my son,' replied she. Then said he, 'I don't believe it. I won't believe it till you get off my bed.' So she got off.

(Here the story ends abruptly. I am not certain that I have given the correct meaning of the last two sentences. It is the best sense I can make of it.)
BÂNGARŪ, JÂTU OR HARIĀNĪ.

This dialect is spoken in the South-East Panjab, in the country to the north and west of Delhi, on the west of the Jamna. Its habitat is more particularly described in the Introduction (pp. 66 ff.). It is the Vernacular Hindōstānī of the Upper Doab much mixed with Pañjābī and Rājasthānī. A full account of its peculiarities will be found in the description of the Bāngarū of Karnal which follows. Its most prominent characteristics are the oblique plural of substantives which (as in Dakhini Hindōstānī) follows Pañjābī and Rājasthānī in ending in ə, not ə, and the employment of the Rājasthānī verb substantive ə, I am.
BĂNGARŬ OF KARNAL AND PATIALA (NIRWANA).

The Băngarŭ of Karnal and of the country round Nirvana in Patiala resembles in many respects the Vernacular Hindōstānī of Muzaffarnagar on the other side of the river Jamna. On the other hand it has all the typical peculiarities of the mixed dialects of the Eastern Panjab. It is in this latter point sharply distinguished from the dialect of Ambala, which is the same as that of the Upper Doab, with a varying amount of peculiarities borrowed from Paĥjābī. The specimens of Ambala show hardly any of the marks which distinguish Băngarŭ from the dialect of Muzaffarnagar, such, for instance, as the employment of sū to mean ‘I am.’ The only book describing Băngarŭ that I have seen is Jāstū, being some grammatical notes and a glossary of the language of the Rohiak Jāta, by Mr. E. Joseph, I.C.S., which originally appeared in the Journal and Proceedings of the Asiatic Society of Bengal (N. S.), Vol. VI (1910), pages 693 ff. Free use has been made of this in writing the present account. The following are the main peculiarities of Băngarŭ which appear in the specimens.

PRONUNCIATION.

The vowel scale is not very definite. Thus we have kōhā for kohā, I may be called; rehā for rahā, remained; jubāb for jawāb, an answer; bōhāt for bahut, much. The vowel ā and the diphthong ai are freely interchanged. Thus, the postposition of the instrumental and dative, ni, is often written nai, and the postposition of the dative and the ablative is both tē and tai. Similarly, the oblique form of the genitive postposition is both kē and kat. There is the same preference for cerebral ū and ū which we have noted in the Upper Doab, as in apūnā, own; hōnā, to be; kōl, famine; chālōn, conduct. When ū is doubled, it is protected from cerebralisation, as in chāllūnā, not chāllvūnā, to go; ghāllvūnā, not ghāllvūnā, to send. The sound of ā is preferred to that of ū, as in boḏā, not barā, great. The specimens, however, give a few instances of ū, as in parā, he fell; nērā, near, and Mr. Joseph gives an example of ū becoming ū in khalā, for kharā, erect. There is the same tendency as in the Upper Doab to double medial consonants, with shortening of a preceding long vowel. When the preceding vowel is ā, it is not shortened in writing, but is pronounced short, like the a in the German ‘mann.’ Examples of this doubling are chāllyā, he went; ghāllyā, he sent; lāggā, they began; rājī, pleased; bhittar, within; bhukkā, hungry; kāl, tomorrow, but kāl, time, with a real long ā.

DECLENSION.

Nouns are declined much as in ordinary Hindōstānī, except that the oblique plural ends in ā, not ā. We have noted a few sporadic cases of this in the Upper Doab,
and some more in Ambala. Here, as in Dakhini Hindostani, Pañjâbi, and Râjasthani, it is the rule. The following are examples of the declension of substantives:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ghôrâ, a horse</td>
<td>ghôrê</td>
</tr>
<tr>
<td>bâbbû, a father</td>
<td>bâbbô</td>
</tr>
<tr>
<td>dîn, a day</td>
<td>dîn</td>
</tr>
<tr>
<td>kâêt, a field</td>
<td>kâêt</td>
</tr>
<tr>
<td>mûpas, a man</td>
<td>mûpôs</td>
</tr>
<tr>
<td>baras, a year</td>
<td>baras</td>
</tr>
<tr>
<td>chhôrê, a girl</td>
<td>chhôrê</td>
</tr>
<tr>
<td>bayyar, a woman</td>
<td>bayyar</td>
</tr>
</tbody>
</table>

Note that the feminine nouns are irregular.

The postpositions are employed rather indefinitely. In several instances, the same postposition is used for more than one case. The genitive takes kô as in ordinary Hindostani. Its masculine oblique form is kê or kai. नें or नै is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindostani kô, thus, par-dês-nê, to a foreign country. ति, ते, or तै, is properly the sign of the ablative as in Hindostani, but is also used for the dative and the accusative, as in माई-ने चहुरे-ति माया, I struck the boy. 'In' is में or माई. कनी-ति is given as a sign of the ablative. A good example of the twofold meaning of ति, ते, or तै, is in the sentence मु रूपेय-ति उ-ति ले-ति, take those rupees from him. सिंह forms an instrumental, as जीवायन-सिंह, (bind) with ropes.

The Pronouns show several peculiar forms. The first two personal pronouns are—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td></td>
</tr>
<tr>
<td>Thou.</td>
<td></td>
</tr>
<tr>
<td>I.</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>maï</td>
</tr>
<tr>
<td>Gen.</td>
<td>mûrô, marô</td>
</tr>
<tr>
<td>Agent</td>
<td>maï-nê, mannê, mannaï</td>
</tr>
<tr>
<td>Dat.</td>
<td>mannê, mannaï</td>
</tr>
<tr>
<td>Plur.</td>
<td>nom.</td>
</tr>
<tr>
<td>Nom.</td>
<td>haîrê</td>
</tr>
<tr>
<td>Gen.</td>
<td></td>
</tr>
<tr>
<td>Agent</td>
<td>mhâ-nê, -nai</td>
</tr>
<tr>
<td>Dat.</td>
<td>mhô-nê, -nai</td>
</tr>
</tbody>
</table>

The demonstrative pronouns are yâûh, yok, yê, this; nom. fem. yah; sing. obl. is; nom. plur. yê, yai; obl. in: aûh, oh, he, that; nom. fem. wâîh; sing. obl. ws; plur. wai, oh; obl. um. The relative pronoun is jô or jau, oblique, jis. The interrogative pronouns are kau, who? oblique, kis; and kê or kai, what? लो is 'now.'
VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>sū, sa₁</td>
<td>sā₁, sə₁, sə₂.</td>
</tr>
<tr>
<td>2.</td>
<td>sa₁, sə</td>
<td>sə</td>
</tr>
<tr>
<td>3.</td>
<td>si, sə</td>
<td>sa₁, sə</td>
</tr>
</tbody>
</table>

This is the usual form. Sometimes ə is substituted for ə, so that we get hə, etc.
The past tense is thə, etc., as in Hindostani.

B.—Active Verb.

The tense which in Hindostani is employed as a present subjunctive, is here also employed in its original sense of a simple present. It is conjugated as follows, closely agreeing with Dakhini Hindostani.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārə, mār, I strike</td>
<td>mārai, mārə, mār.</td>
</tr>
<tr>
<td>2.</td>
<td>mārai, mārə</td>
<td>mār.</td>
</tr>
<tr>
<td>3</td>
<td>mārai, mār</td>
<td>māra, mār.</td>
</tr>
</tbody>
</table>

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindostani, or to the simple present, as in the Upper Doab. Thus, mai mār'đa-sə or mai mār'ū-sə, I am striking.

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindostani, or with the verbal noun in ə, as in the Upper Doab. Thus, mai mār'đa-thə, or mai mārə-thə, I was striking. In Rohtak the principle followed is the same as that of the definite present, as in mai mār'ū-thə, I was striking.

The future is formed, on the same principle as in Hindostani, by suffixing ə (gə, gi) to the simple present. Thus, mārəgə, I shall strike.

The past tenses are formed from the past participle on the usual principle. Thus, mānə mārə, I beat him.

Mr. Joseph gives a past conditional formed either as in Hindostani, or, more usually, by suffixing hai to the simple present. The latter principle is that followed by Lahnda, which suffixes hə in the same way. Examples of each form of this tense, given by Mr. Joseph, are:

1. Je thọrə pānī na hōtə, to tər charh jātə, if so little water had not been (running), it would have flowed up (on to the fields).
2. Je mai nyə karə-hai, to mai marə-(hai), if I had done so, I should have died. As indicated by marks of parenthesis the hai may be omitted in the apodosis.

The present participle is mār'đa, with ə instead of ə. The past participle is māryə; masc. obl. mārə; fem. mārə.

The infinitive is mārə or māryə.

The irregular verbs seem to be as in ordinary Hindostani, except that I have note, aə-kai, having come; and mānə karə-sai, I have done. Jəs, to go, has its past participle both gayə and giyə.
The usual negative is नहीं. When the verb is in the first person we have also न, as in मैं नै जानू। I do not know. With the Imperative मत or मत-ना is used, as in मत-ना चाहियो, do not go (Mr. Joseph).

VOCABULARY.

Several peculiar words are used. I have noted the following in the specimens. Many of them are borrowed from पाक़ज़िबी.

- abृ, bad.
- ak, conj., that = ki.
- ar, and.
- अरै, arë, here.
- अरैन, a son-in-law.
- भाभी or भापु, a father.
- बालान, to sit.
- बालान, to summon, call.
- बालान, to divide.
- बार्गी, like, resembling.
- बागन, to enter.
- बागन, a woman, a wife.
- बेरा ले, to visit.
- ब्हाजन, to run.
- ब्हाका, hungry.
- ब्हूङ्गी, bad.
- भूङ्गी, a sister.
- बिद, to arrive.
- बिरूङ्गा, to destroy.
- भालान, to go.
- भालान, a good.
- भालान, a boy.
- भूङ्गी, flour.
- भूङ्गी, a tooth.
- भूरे, near.
- भूरे, the back.
- भूरे, distance.
- भाड़, a friend.
- भाड़ी, a cow.
- भाड़ी, a house.
- गैंल, with.
- गिया, matter, affair.
- हो, a shop.
- हौ, hib, ibbi, ibbei, now.
- जारूङ्गा, a son.
- जिब, then, also when.

- जिमा, to eat.
- कामङ्ग, a rope ladder.
- कारै, करे, where?
- कैन, the car.
- क्हाय, to stand up.
- क्हास, a wish, desire.
- क्षात (postposition), for; (substantive), entertainment, hospitality.
- क्षेत्र, an ass.
- क्षोभा, sin, wrong-doing.
- कूऱ, कूऱ, the back.
- कृग्न, to begin.
- लहवाई, a confectioner.
- लोऱ, iron.
- मंड-जै, to be engaged in a thing (governs the infinitive).
- माइगन, to beg.
- नाक, the nose.
- नियां, a reward = in'ām.
- ओळ, advantage, benefit.
- पा, near = pās.
- पालाङ्ग, a sheet, a shawl.
- साप्प्हा, a sheet, a handkerchief.
- सित, true.
- सिन, gold.
- समाए, a forest, jungle.
- ताउल, haste.
- ठियावान, to be got = हिंदी हाथ अना.
- तूराङ्ग, to go.
- फाबर, a child.
- फलाङ्ग, service.
- उर, उरे, there.
- उर, delay.
The following specimen comes from Karnal. It was originally written in the Persian character, which does not show the cerebral \( \nu \) and \( \text{I} \). These were shown in the transliteration which accompanied the copy in the Persian character. I have transcribed it into the Nāgari character, which is more appropriate. I also give a transcription in the Roman character. An interlinear translation is unnecessary.

[No. 1.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**BANGARU.**

**DISTRICT, KARNAL.**
उस-का बड़ा ठोस खेत-में था। जब पौधे घर-वे नें ते चाशा गावण चर बजावण-की बाज सुझी। तो एक मौके में चुलाव-की पूंछा बीड़ के से। उस-ने उस-से को पर तेरा भाई चा-रेखा-से चर तेरे बापू-ने इस-का बड़ी खातर करी इस खातर चक उस-ने चक्षा पाया। उस-ने छोरी में भाष-के नाहीं चाला चक भिरार जावे। तो उस-के बापू-ने वाहर भाष-के उसे समाया। उस-ने जुबाब दिया देख में तेरे घोरे दूसरे वर्षा-से तेरी ठहर कहीं-सूं चर चाची तेरे। डूबुम विना नाहीं चाहा पर तम्मी काली मगे बजार-का बचा नाही दिया। चक चपणे थारे गैल खुसी मगाजे। चर जब यू तेरा ठोस चाशा जिस-ने तेरा धन वंचना-में उड़ाया तथा उस-की बड़ी खातर करी। उस-ने को पर छोरे तो मरे घोरे घर-से चर जो कुछ मरा से पौही तेरा से। पर खुसी मगाजा भर राजी होणा चाहिये या चक यू तेरा भाई मर-गया-था सो ढूब जी-मगा-से चर खोबा-गया-या ढूब पा-गया।
INDO-ARYAN FAMILY.  
CENTRAL GROUP.  
WESTERN HINDI.  
BANGARU.  
TRANSLITERATION.


BĀNGARŪ (JĀTU).

The Bāngarū of Rohtak, which is locally called Jāṭā, or the language of the Jāṭs, is practically the same as that of the foregoing specimen. The only point to notice is that the letter $y$ is not used in the past participle of verbs. Thus, kahā, not kahyā. We may also note the idiomatic use of the oblique form of the genitive as an oblique base in mērē-se, from me.

As a specimen I give a short story illustrating the reputed avarice of the people of the Ahīr (or, as they are locally called, Hīr) caste. An Ahīr has promised to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

It is printed, as received, in the Persian character. It may also be taken as a specimen of the Jāṭā of Delhi.
[No. 2.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

_Bāngarū (Jātū)._  
_District. Rohtak._

इंद्र ब्रम्ह नाम त्र्योग्य - रोस का इस्लाम अरब - जेस-डन  
रोस का इस्लाम अरब अर नय आर अर चक भी इन्द्र नाम - इंद्र ब्रम्ह  
बहादुर बोला - अक ने चमर हर कोन आर - रोस का इस्लाम बोला - आक्षे  
महाराजा इस्लाम ने - इंद्र नाम - आक इस्लाम सा इस्लाम से - वह बोले - जीकली  
_गुंगे रा ला से - इंद्र नाम - आक जोड़ चार इन इंद्र ब्रम्ह अर इन इंद्र नाम -  
जीत होते से इंद्र नाम से काहे मानते - इंद्र ने जीमान को - आक्षे जीमान बोले -  
होर ब्रम्ह मिले मानगुन - तो नाह दीका - इंद्र नाम - इंद्र ने नाह किरोन दोना -  
इंद्र इन्द्र इंद्र इंद्र इंद्र इंद्र इंद्र इंद्र इंद्र - गुरवार ब्रम्ह मिले मानगुन -  
होर ब्रम्ह मिले मानगुन - तो नाह दीका - इंद्र नाम - इंद्र ने नाह किरोन दोना -  
होर ब्रम्ह मिले मानगुन - तो नाह दीका - इंद्र नाम - इंद्र ने नाह किरोन दोना -  
होर ब्रम्ह मिले मानगुन - तो नाह दीका - इंद्र नाम - इंद्र ने नाह किरोन दोना -
[No. 2.]

INDOARYAN FAMILY.

CENTRAL GROUP.

TRANSLITERATION AND TRANSLATION.

Ek hir mādā pārā thā. Us-kā as'ňā bērā-lēn āyā.

A Hir sick fallen was. Him-of son-in-law to-visit came.

Jis din us-kā as'ňā āyā, us din ūk-ūk us-kō
On-what day him-of the-son-in-law came, on-that day somewhat him-to
chain thi. Hir ap'nē bhai-sē bōlā ak, 'yoh chhōrā kaun
relief was. The-Hir his-own brother-to said that, 'this youth who
sai?' Us-kā bhai bōlā ak, 'mhhārā as'ňā sai.' Hir-nē
is?' Him-of brother said that, 'our son-in-law it-is.' The-Hir-by
kahā ak, 'kaun-sē as'ňā sai?' Oh bōlā, 'Jaikali-
it-was-said that, 'which son-in-law is-it?' He said, 'Jaikali-
kō(not kā) ghar-wālā sai.' Hir-nē kahā ak, 'Chaudh'ri,
of house-holder it-is.' The-Hir-by it-was-said that, 'Chaudh'ri,
āj tēre ānē-sē mērī chain hui-sai. Tu mērē-sē kuchh
today thy coming-from my relief become-is. Thou my-from something
mēg.' Hir-kā jamāi bōlā ak, 'Chaudh'ri, maī māgāgā,
ask.' The-Hir-of son-in-law said that, 'Chaudhri, I shall-ask,
tu nāh dégā.' Hir bōlā, 'nāh kyū dūgā?' Terē
thou not will-give.' The-Hir said, 'not why shall-I-give? Thy
ānē-sē mērī āt hui-sai. Jō māgāgā, so dūgā.'
coming-from my benefit become-is. What thou-shall-ask, that I-shall-give.'
Hir-kā jamāi bōlā ak, 'oh chauśīgar jēlī tērī
The-Hir-of son-in-law said that, 'that four-pronged corn-rake thing
dhari sai, wāh dē-dē.' Hir bōlā ak, 'yāh jēlī nāhī
kept is, that give-away.' The-Hir said that, 'this corn-rake not
dūgā. Yāh jēlī tin pūdhi-sē dhari sai. Mērē
I-shall-give. This corn-rake three generations-from kept is. My
kākā, Ḥukamlā, -kē bāth-ki. Jīs-mē pōrī gail ehhāla. Mērē
father, Ḥukamlā, -of hand-of. Which-in joint with a-ring. My
kāl'jē-ki kōr. Jīs-par tin tin biyāh bigar liyē.
liver-of piece. Which-on three three marriages spoilt were-taken.
Kyu-kar dé-dū?'

How am-I-to-give-away?
FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir who had fallen sick. His son-in-law came to visit him. It happened that he was a little better on the day that the son-in-law came. He asked his brother who the young fellow was. 'Our son-in-law,' was the reply. 'Which son-in-law?' 'Jaikali's husband.' Then said the Ahir to his son-in-law, 'Sir, today I feel better, and it is owing to your coming. You must ask me for a present.' The son-in-law replied, 'Sir, if I do ask, you won't give.' Said the Ahir, 'why should I not give? It is your coming here which has done me so much good. Ask what you like, and I'll give it you.' Then said the son-in-law, 'give me that four-pronged corn-rake, which you have.' Said the Ahir, 'that corn-rake is just what I can't give you. I've had it in my family for three generations, and it is the one which my poor old father, Hukamlà, used to work with. Besides it has rings on its joints. 'It's a regular bit of my heart, so it is. I have broken off three marriages rather than part with it, when it was asked for as part of the dowry. How on earth can I give it?'
Bāṅgarū (Hariānī).

As a specimen of what is called Hariānī, I give the following excellent folktale from the Jind Tahsil of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. \textit{Kah}’nā, to say, has for its infinitive \textit{kaih}’n, almost pronounced \textit{kaihn}. Its causal is \textit{kaukān}, to cause to say. \textit{Māg}aś is for \textit{mōg}’nā, to ask, beg. In \textit{balān}, to summon, \textit{u} or \textit{o} has become \textit{ə}.

The verb \textit{rah}ōn, to remain, is much contracted. Thus we have \textit{rē-thē} for \textit{rahē-thē}, and \textit{rhyā} for \textit{rah}yā (standard Hindi \textit{rahē}).

The verbs \textit{dēp}, to give, and \textit{lēp}, to take, prefer the vowel \textit{i} to the vowel \textit{ē} in conjugation. Thus we have \textit{diēgā}, I (masc.) will give; \textit{dīgī}, I (fem.) will give.
[No. 3.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**Bāngarū (Hariānī).**

State, Jind (Tahsil, Jind).

एक बाल्य का चर एक बाल्य था। बाल्य का वृन्द में लिखा-बाँधा करदा। बाल्य के वैध कामों इस नगरी-में राजा भोज से। यू सूचक गोहा-वे बाल्यों-ने एक टूका सियों-का दें-दें। इस राजा-के तों भी जा-के जान-जाने। बाल्य के वैध वास्ता में सूचक नी जान-जाने। बाल्य के वैध वास्ता सूचक तारे में सिखा-दिगा। फेर उन बाल्यों-ने सूचक सिखा-दिगा 

राजा भोज-ने से रोखा उस-ने निधान-के दें-दिगा। बाल्य तो अपने

चराँ चाल्या-पीया।

राजा भोज एक शूरीर रोखा-की भर-की सेजन-में बाल-पड़ता। बाल्या चाल्या चवरी सुसारदा बिग-भिया। राजा भोज-ने एक लवाई-का हठ-पर देशा कर-दिया। लवाई उस-की खातर कर-दें वार छो-छड़। लवाई रोज़े- 

रोज़ा राजा भोज-की रानी-की महल-में जाया करदा। लवाई रानी 

खातर लाहू लेजाया करदा। उ दन तव-में बाह लाहू भुल-घाया। लवाई जद कमद-पर चढ़ा लाघवा राजा भोज-ने धापी चक तें भी देख तो के 

गियान से। राजा-की छोहरी कौश कामी लाहू लिख-भाया। लवाई कौश कामी लाघवा लाहू भूत-भाया। राजा-की बेठी ले-के कोरड़ा लवाई-ने पित्तख 

मंद-गई। राजा भोज-की पहँ-में चार लाहू बंध रहे-हैं। राजा भोज-ने बाह 

लाघवा भरकों-में बगा-की सारा। राजा-की बेठी कौश कामी विच लाहू 

कठ लाहू चाहे। लवाई कौश कामी लाहू राम-ने दिए से। फेर वाह 

राजा-की बेठी लाघवा लाघवा लाघवा लाघवा लाघवा इसी लाहू में 

अपने सासरे-मे बिबाह लेगाई जुही खांदे-हिं। तेरे की बटेज चा रुझा-से। 

लवाई कौश कामी एक बटेज बेरे चोड़ा शाळा चा रुझा-से। वाह राजा- 

की बेठी कौश कामी तने चार से रोखा दीगी उस बटेज-ने सरजा-दे।
लखवाँ उतर-के चार जाहाँ-ने बखा-के लियाया चक भाई चार से रोपया लेने। इस बठाज-ने खाशे-से जा-के मार-चेखे। चार जाहाँ-ने बौहल राजा भोज प्रवाह-लिया। राजा भोज बौहल लागा भाईं तम भेरा के करिय्य। जाहाँ बौहल हमें तने जी-ते मारण। राजा मुक्षण लागा जी-तै मारे तके बियायेगा। जाहाँ बौहल भाईं चार से रोपया वियायेगा। राजा बौहल भाईं तम-ने रोपया पाने से दिर्घागा जी-तै ना मारो। बारे शहर-से निराहर मारी बड़ुङा। उन्हें-ने पाने से रोपया लेने-के बौहल राजा होङ्क-हिया।

राजा भोज-के बादशाह-वाला सलोक सात भागिया बन पैखा गाँठ-से था जो जी बच-गया।
INDO-ARYAN FAMILY.  

WESTERN HINDI.

BANGARU (HARIANI).

STATE, JIND (TASHIL, JIND).

TRANSLITERATION AND TRANSLATION.

Ek Bahman thaa ar ek Bahmani thi. Bahman chun

One Bahman was and one Brakhmani was. The Brakhman flour

mang-kai li-ayaa kar-da. Bahmani kaih-ni laaggi, 'is nag-vi-maai

begged-having to-bring-used. The Brakhmani to-say began, 'this village-in

raajja Bhoj sai. Yu s'loka kauha-kai Bahmana-nai

King Bhoj is. This person verse caused-to-say-having Brakhman-to

ek takaa sionaa-kii de-sai. Is raajja-kai taah bhi ja-kai kah-de.'

one coin gold-of giving-is. This king-to thou also gone-having recite.'

Bahman kaih-ni laagya, 'maai s'loka ni jan-da.'

The Brakhman to-say began, 'I a-verse am-not knowing.'

Bahmani kaih-ni laaggi, 's'loka tannai maai sikhyaa-digii.' Phir

The Brakhmani to-say began, 'a-verse to-thee I teach-will.' Then

un Bahmani-nai s'loka sikhyaa-diyya ak, 'paissa gath-mai.' Raajja

that Brakhmani-by the-verse was-taught that, 'pice knot-in.' The King

Bhoj-nai sai ropaya us-nai niim-kii de-diyya.

Bhoj-by hundred rupees him-to reward-of were-given.

Bahman to apnii gharaa challyaa-ayaa.

The Brakhman indeed his-own to-house went-away.

Rajja Bhoj ek khurji ropayaa-ki bhar-kai sail-mai chall-par-yaa.

King Bhoj a saddle-bag rupees-of filled-having tour-in started.

Challyaa challyaa apnii sasurar big-iiya. Rajja Bhoj-nai

Gone gone his-own father-in-law's house he-arrived. King Bhoj-by

ek lwawal-ki haaat-par deree kar-diaa. Lhawai-nai us-ki

one confectioner-of shop-on lodging was-made. The confectioner-by him-of

khattar kar-de waa ho-gai. Lhawai roj-ki roj rajja

entertainment doing delay became. The confectioner day-of day King

Bhoj-ki raa-ki mahal-mai jayaa kar-da. Lhawai raa khattar

Bhoj-of Queen-of palace-to go-used. The confectioner the Queen for

ladjaa lo-jayaa kar-da. U dan tawal-mai aah laddsa bhul-gaa

cates to-bring-used. That day hurry-in he the-cates forgot.

Lhawai jade kamand-par charhan laggyaa rajja Bhoj-nai

The confectioner when the-rope-ladder-on to-climb began King Bhoj-by

Vol. IX, Part I.
Rājjā-ki ohoh rī kaihṛn lāggi, ‘lāddū li-āyā?’

The-King-of daughter to-say began, ‘cates hast-thou-brought?’

Lhawai kaihṛn lāggyā, ‘lāddū bhūl-āyā.’

The-confectioner to-say began, ‘cates (I-) forgot.’

The-King-of daughter le-kai kōṛṭā lhwāit-nai piṭṭan mand-gai. Rājjā taken-having a-whip the-confectioner to-beat became-engaged.

Kīng Bhōj-kē pallē-māī chār lāddā bandh ṛē-thē. Rājjā Bhōj-nai aūh Bhōj-of cloth-in four cates tied-up were. King Bhōj-by that sāphā jharokhē-māī bagā-kai mārā. Rājjā-ki heṭṭī handkerchief window-in thrown-having was-struck.

The-King-of daughter kaihṛn lāggi, ‘yih lāddū karat-lāī āc?’

Lhawai to-say began, ‘these cates where-from came?’

The-confectioner kaihṛn lāggyā, ‘lāddū Rām-nai diē saī.’

Phēr wāḥ rājjā-ki to-say began, ‘cates God-by given are.’

Then that King of heṭṭī lāddā khaṇ lāggi, ar kaihṛn lāggi, ‘lhwāit, isī daughter the-cates to-eat began, and to-say began, ‘confectioner, such lāddū māī apnē sāsṛē-māī hiāh le-gai, cates I. my-own father-in-law’s-house-in (on-)marriage was-taken-away, jāhī khāē-thē. Tērē kō haṭēn ā rhyā-saī?’

then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is?’

Lhawai kaihṛn lāggyā, ‘ek haṭēn mērē ghūrē-ālā’

The-confectioner to-say began, ‘one wayfarer in-my(-house) horse-owner...’

‘ā rhyā-sai.’ Wāḥ rājjā-ki heṭṭī kaihṛn lāggi, ‘tannai having-come remaining-is.’ That King-of daughter to-say began, ‘to-thee chār saī rōpayā dīgī, us bāṭēn-nai marwā-dē.’

four hundred rupees I-will-give, that wayfarer get-killed.’

Lhawai utar-kai chār jālāddā-nai balā-kai

The-confectioner descended-having four executioners called-having li-āyā ak, ‘bhai, chār saī rōpayā lēō. Is haṭēn-nai brought that, ‘brothers, four hundred rupees take. This wayfarer smāpā-māī ja-kai mār-dēō.’ Chār jālāddā-nai aūh Rājjā Bhōj forest-in gone-having slay.’

Four executioners-by that King Bhōj pakar-liyā. Rājjā Bhōj kaihṛn lāggyā, ‘hāī, tam mērā kē was-niced.

King Bhōj to-say began, ‘brothers, you qf-me what karōgē?’

Jālādd holō, ‘hamē tannai ji-tai mārāgē.’

Rājjā will-do?’

Executioners said, ‘we thee life-from will-kill.’

King puchhhaṇ lāggyā, ‘ji-tai mārē tannai kē thiyāvaigā?’

to-as-k began, ‘life-from by-killing to-thee what will-be-gained?’
Once upon a time there was a Brahman and his wife. The Brahman lived by begging. He would go out and come home with a little flour. One day his wife said to him, ‘the king of this village is Raja Bhoj, and he is in the habit of making Brahmans recite verses before him and of then giving them a gold coin.1 You should also go and recite a verse before him.’ ‘But,’ said the Brahman, ‘I don’t know any verse.’ ‘Never mind,’ replied his wife. ‘I’ll teach you one.’ So she taught him the verse beginning ‘pice in your poke.’2 He went to the king, and recited his verse, and his Majesty gave him a reward of a hundred rupees, and sent him home. Well, King Bhoj put pice in his poke,—that is to say, he filled a saddle-bag with rupees, and started out for a riding-tour. By and bye he came to the village where lived his father-in-law. (His wife at the time was on a visit to her father.) He put up for the night in a confectioner’s shop. While he was hospitably entertaining him, the confectioner forgot the time, and finding himself late, hurried off to the palace. Every day he used to go to the palace of King Bhoj’s queen, and serve her with cakes. This day, in his hurry, he ran off, but forgot to take the cakes with him. As he began to climb the rope ladder into the palace, King Bhoj made up his mind to see what was the matter, and followed him to its foot. Her Majesty3 said to the confectioner, ‘well, have

---

1 A taka is a double pice. Here it means a gold coin the size of a double pice.
2 This is some well known Sanskrit saw, like the following one of Chanakya,—
Swadāra-dhana-rataścāni niṣa-vatāyaṁ kāryaṁ:
Angatāḥ tāṁ gachchakam syātāṁ kāparuṣadhaṁ tasmām.
A man should always keep his wife, his money, and his jewels, in his own possession; otherwise they go off, and leave the poor wretch lamenating.
This has been crystallized into the Hindi proverb, pasas āghāth-kā, jīvā sāth-kā, keep your pice in your poke, and your wife in your company. The first half of this is identical with the text.
The gāthā is the knot in the waistband which serves as a purse. The story shows how King Bhoj kept only half the advice. He did not keep his wife with him, and hence she tried to get him murdered. He had, however, pice in his poke, and saved his life.
3 This young lady who, apparently out of mere light-heartedness, tried to get her husband murdered, is here and elsewhere called the ‘King’s daughter.’ The ‘King’ in this case is, of course, not King Bhoj, but her own father, in whose house she was staying.
you brought the cates?' The poor confectioner had to confess that he had forgotten them, and so she picked up a whip and began to lay it on him. Now, it happened that King Bhôj had four cates of his own, wrapped up in his cloth, so, when he heard what was going on, he threw his kerchief and its contents in through the window. 'Where did these come from?' said the queen. All the poor confectioner could say was 'God sent them.' She tasted them, and said, 'confectioner, when I was carried off to my father-in-law's house after being married, I was there given cates with just the same smack. Have you any traveller staying in your house?' 'Yes, there is one,' said the confectioner,—'a man who came on horse-back.' 'Then,' replied she, 'take these four hundred rupees, and go and get that traveller murdered.'

So the confectioner climbed down the ladder, and sent for four executioners. 'Brothers,' said he, 'here are four hundred rupees. Take this traveller off into the forest and kill him.' So they caught hold of King Bhôj, and carried him off. 'Brothers,' said he, 'what are you going to do to me?' 'We're going to kill you dead,' said they. 'And how much are you going to get for the job?' asked the king. 'We're to get four hundred rupees,' answered they. 'Well, brothers,' said the king, 'I'll give you five hundred rupees not to kill me dead, and I'll promise not to enter your city again so long as I live.' So he gave them five hundred rupees, and they let him go.

Thus, yoh see, the Brâhman's verse turned out true. King Bhôj had pice in his poke, and that is how he saved his life.
The first specimen which I give of this dialect comes from the district of Muttra, the head-quarters of Braj Bhākhā. The language is that illustrated by the grammatical sketch given in the introduction.

[ No. 1. ]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**Braj Bhākhā.**

(District, Muttra.)
पृष्ठ यह क्षण है-रहस्य-है। तो वाने काही कि तेरी भैया बाबू-है और
tेरे काया-ने बड़ी बोनार करी-है या काजे कि वाए भली-भली देखी-है।
वाने रिस-के मारे भीतर जाने न बिचारी। तब वाने बाप-ने बाए
मनायी और वाने बाप-से कही भी इसके दिनाँ-से तेरी ठहर करत-हैं और
cब-हैं तेरी बाया-के बाहर नाए बल्क। पर तै-ने कब-हैं मोए एक उद्धर-हैं
नाए दियी कि में-जं ज्यसने टोलिदार्न-से खुस-लक्ष्य करती। जब तेरी
वह दोरा आयी वाने सिगरी खन बाँड़ी-मंडली-मे विगार दियी तब तै-ने
वाने काजे बड़ी बोनार कीनी। तब वाने काही बेटा तू तो सदा मेरे हिंग
रहस्य-है और जो मेरौ है सो तेरी है। पर तोए कही करनी उचित है कि
tेरी भैया मली भयी फिर जिज्ञ-है और खोयी भयी पायी-है।
[NO. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAañA.

(DISTRICT, MUTTRA.)

TRANSLITERATION AND TRANSLATION.

Ek janā-kē dō chhōrā hē. Un-mē-tē lohtrē-nē kahi

A man-of two sons were. Then-in-from the-younger-by it-was-said

ki, 'kākā, mērē baṭ-kau dhan mē dē.' Tab wā-nē dhan

that, 'father, my share-of fortune to-me give.' Then him-by fortune

umhaī baṭ-kari diyau. Aur thōrē dinē pāchhē lohtrē
to-them being-divided-having was-given. And a-few days after the-younger

bētā-nē sigrau dhan ik-thaurau kari-kai dūr désan-kū

son-by all fortune one-place made-having a-distant country-to

chālyau, aur wā jagē apnnau dhan urāiy-diyau. Aur

it-was-gone, and that in-place his-own substance was-squandered. And

jab sigrau dhan kharch kar-chukyau, wā dés-mē bārau
when all fortune expenditure was-completed, that country-in a-great

akāl paryau aur wān kāngāl hōn lāgau. Tō ēk bārē ad' mī-

famine fell and he poor to-be began. Then a great man-

kē jai lagan, aur wā-nē wāē suār
of (house-in) having-gone he-attached-himself, and him-by as-for-him swine

charāībē-kū apnē khētān-mē pāthiyau. Wā-kē man-mē āī un
feeding-for his-own fields-in it-was-sent. Him-of mind-in it-came those

chhi'kē-ṭā jināī suār khāt-hāī apnā-hū pēt bharai, aur wāē
husks-with which swine eating-are his-own-also belly he-may-fill, and to-him

kōi nāē dēt-hau. Tab wāē chēt āyau ki, 'mērē bāp-kē
anybody not giving-was. Then to-him sense come that, 'my father-of

balāi majūran-ki rōṭi chalat-hai aur haū bhūkhan maratu-haū. Apnē
many labourers-of bread going-is and I by-hunger dying-am. My-own
kākā-kē dhōrē jāūgau aur wā-sē kāhūgau ki, 'kākā, māī-nē tērā
father-of near I-will-go and him-to I-will-say that, "father, me-by of-thee
aur Bhagwān-kau bārau pāp kiyau-hai, aur ab aisau nāē raliyau
and God-of great sin made-is, and now such not I-remained
ki tūrān bētā bājau. Mēē apnē majūran-ki nāē rākhh."'

that thy son I-may-be-called. Me thy-own labourers-of like keep."
Aur uṭhyau aur ap’né bāp-kē dhōrē chalyau. Wah abhai dūrān
And he-arose and his-own father-of near startled. He as-yet far-off-even
hau ki wā-kē bāp-kū wāē dēkhat khēm tars āyau, aur -dau-kai
was that him-of father-to him seeing presently pity came, and run-having
wāē chip’tāi līnau, aur balāi pīr kīnaū. Bētā-nē
as-for-him having-embraced it-was-taken, and much affection was-made. The-son-by
wā-sē kāhī ki, ‘kākā, mai-nē tērau aur Bhagwān-kau bārau
him-to it-was-said that, ‘father, me-by of-thee and God-of great
pāp kiyau-hai aur ab aisau nāē rāhyau ki tērau bētā
sin done-is and now such not I-remained that thy son
bājāū.’
Bāp-nē ap’nē nauk’ran-tē kāhī, ‘chōkhē
I-may-be-called.’ The-father-by his-own servants-to it-was-said, ‘good
chōkhē lattā lāō aur yāē pah’rāau, aur yā-kē hāthān-nē
good garments bring and this-one cause-to-wear, and this-one-of hands-on
āgūthī aur pāman-nē pān’hā pah’rāau, aur ham-khāīi aur magan
a-ring and feet-on shoes cause-to-wear, and we-may-eat and rejoiced rahaī.
Yah mēmā chhōrā mar gau-hau, sō ab jīau-hai; aur
may-remain. This my son dead gone-was, he now alive-is; and
khō-gau-hau, sō ab pāyau-hai.’ Aur vai khūśi karaṅ lāgē.
lost-gone-was, he now found-is.’ And they merriment to-make began.
Aur wā-kau bārau chhōrā khēt-pai hau. Jab bākhar-kē dīṅg
And him-of elder son field-on was. When house-of near
āyau wā-nē gāibē aur nāch’bē-ki āhaṭ sunī. Tab wā-nē
he-came him-by singing and dancing-of sound was-heard. Then him-by
nauk’rē bulāyau, aur wā-sē pāchhī, ‘yeh kāhā hāwai-ryau-
a-servant was-called, and him-from it-was-enquired, ‘this what occurring-
hai ?’

Then him-by it-was-said that, ‘thy brother come-is, and thy
kākā-nē bāri jonār kari-hai; ya kājē ki wāē aĉehhau-bhalau
father-by great feast made-is; this for that as-for-him safe-and-sound
dēkhyau-hai.’ Wā-nē ris-kē-mārē bhītar jānau na bichārau. Tab
it-seen-is.’ Him-by anger-of-from inside to-go not it-was-thought. Then
wā-kē bāp-nē wāē manāyau, aur wā-nē bāp-sē kāhī,
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,
‘hau itēk dinā-sē tērī tāhal karatu-hai, aur kab-hū
‘I so-many days-from thy service doing-om, and ever-even
tērī āgyā-tē bāhar nāē chalyau; par tai-nē kab-hū mōē
thy orders-from outside not I-went; but thee-by ever-even to-me
ēk unnā-hū nāē diyau ki maī-ū ap’nē dōstdārān-mē
a kid-even not was-given that I-too my-own friends-among
khus-labdi karta. Jab tere au yah chhorna ayau ja-nee
merriment might-have-made. When thy this son came whom-by
sigrau dhan raj-murin-me bigar-diyau tab tai-ne wak-e kaje
all fortune harlots-etc.-among was-wasted then thee-by him-of for
bati jonar kina. Tab wak-e kabi, 'beja, tu to
great feast was-done.' Then him-by it-was-said, 'son, thou verily
sadha mere ding rahyaau-hai, aur joi merau hai so tereau
always me-of near having-dwell-art, and what mine is that thine
hai; par toe khusi karini uchit hai ki tereau bhaiya
is; but to-thee merriment to-make proper was because thy brother
maryau bhayaau, phir jiau hai; aur khoyau bhayaau, payau hai.'
dead became, again alive is; and lost became, found is.'
OLD BRAJ BHĀKHĀ.

I now proceed to give specimens of old literary Braj Bhākhā. To those able to read them transliteration and interlinear translation will be unnecessary. I therefore, in each case, give only the text in the vernacular character, and a literal translation. A short extract from the Sūr Sāgar is here given in order to illustrate the Braj Bhākhā of the sixteenth century.

NO. 2.

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (SŪR DĀS).

[[Krishna has persuaded the cowherds of Gökula to abandon the worship of Indra, and instead to offer homage to Mount Góvarîkha. The verses describe how they bring offerings of food to the mountain.]

In every house in Braj are they preparing food, and joyful music is being played in the doorway of each. The inhabitants of Gökul and Braj all yoked their carts and

Translation.

[...]
carried off the offerings to the God. Salted tyre did they prepare and sweetmeats of honey. How am I to tell all the exceeding quantity of it. Cates did they despatch from every house, as they issued from the village and came to the cultivated land around it. There did the inhabitants form a wondrous collection, broad as the shoreless ocean. No one had to go on foot for they travelled in the carts which carried the provisions. From Prince Nand’s house alone went forth a thousand carts, so how many others were there of the other houses? Says Sûr-dâs, the Lord is an Ocean of Majesty, and he became manifest in Gûkul as the youthful Hari.

* Nand was the leader of the cowherds, and the foster-father of Krishna, who was an incarnation of Vishnu (Hari). The tradition that these cowherds travelled en masse in carts is very old, and is not without historical importance. This mode of conveyance, used by a whole tribe, is elsewhere unknown in Northern India. The legend has been used to support the theory that these cowherd worshippers of the infant Krishna were members of a pastoral tribe that had migrated from Central Asia, bringing with them reminiscences of the Gospels of the Infancy. See Mr. J. Kennedy in J. R. A. S., 1907, pp. 651 ff.
I next give a few of the easier verses of the Sat-sai of Bihārī, as examples of the Braj Bhākhā of the seventeenth century.

[ No. 3.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(Bihārī-lāl, c. 1650.)

1. The Spring.

In every quarter appears the array of gardens and of groves in blossom. (Each flower is a Cupid's shaft) and it is as though the King of Seasons had built a cage of these arrows (in which to imprison) fair ones distraught by love.

2. The Hot Season.

This is not a mighty conflagration. 'Tis the fierce hot winds blowing on every side. The summer is, as it were, heaving hot sighs for the departed spring.

3. The Breeze.

From the (sandal-scented) south country, there comes a wanderer,—the breeze. He lingers beneath each tree. The sweat (upon his brow) is the nectar which (he has gathered from) the flowers on his way.

Finally, I give an extract from the Rāj-nīti, to illustrate the Braj Bhākhā of the early part of the 19th century.
On the bank of the river Godavari was a silk-cotton tree, on which birds of every quarter used to roost. One day, very early in the morning, a crow named Laghubpatanaka, awoke and saw a hunter approaching from a distance, like the God of Death himself. He screamed out and began to remark (what an unlucky omen it was that) the first thing he should see on the dawn of that day was an unscrupulous villainous countenance. ‘Who knows,’ thought he, ‘what is going to happen next.’ Having thus considered, the crow Laghubpatanaka flew away. For it is said,—

'A wise man remains not in the place of calamity;
But a fool stays there, and surfs fear and sorrow.'

In the meantime the hunter scattered grains of husked rice at the foot of the tree and over them spread his net. There came flying Chitrgriva (the king of the pigeons) with his family. One of them said, ‘I should like to have a peck at that husked rice.’ But Chitrgriva said, ‘hullo, how does husked rice come into this forest? This is something quite out of the way. I therefore don’t like the look of it.'
BRAJ BHĀKHĀ OF ALIGARH.

To the north-east of Muttra lies the district of Aligarh. Here the language is Braj Bhākhā, but it has some prominent local peculiarities, or, at least, has peculiarities which do not occur in the specimens received from Muttra.

I give two specimens of the Braj Bhākhā of Aligarh, a version of the Parable of the Prodigal Son, and a Folksong. The following points may be noted:—

Pronunciation.—There is a tendency of the letter r to disappear when it precedes a consonant, which is doubled in compensation. Thus, naukannu-sū, for naukaranu-sū, from the servants. This is very common in the Bhadauri form of Bundelī. The letter u when preceded by a long vowel often becomes m. Thus, manāman, for manāvam, to celebrate; bāmam, fifty-two; rōmati, she (was) weeping. Ky is sometimes softened to ch, as in chā for kyā, why. J before d sometimes becomes d, as in bhēd-dāya, for bhēj-dāya, he sent. A final aspirate surd consonant is disaspirated, as in hāt for hāth, a hand. In the word kulaph for qufl, a bolt, consonants have been transposed.

Declension.—A final short u is added to weak nouns even more commonly than in standard Braj Bhākhā. The u is retained in all cases and both numbers. Thus, bāp or bāpu, a father; bāpu-sū, (he said) to the father; khētanu-mē in the fields; majūranu-kān, of the servants. In one instance we find the word rājai used as the accusative-dative of rājā, a king.

The postpositions are as in standard Braj Bhākhā, but we have also nu (as well as ne) for the agent, as in tum-nu mah'māni kari-ē, you have given a feast, and kē (as well as kē) for the accusative-dative, as in ek jān-ē-kē, to a certain man.

In the Pronouns, the accusative-dative of maï is mēy or mē, as in the standard, and mō-ū-ē is ‘me also.’ The pronoun of the third person is very peculiar. It is gu or gua with an accusative-dative guaī, and an oblique form guai. The plural is guē, oblique gumi. With it is connected guē (often written guē, ꞌ), there = wahē.

‘This’ is ji; accusative-dative jēy; oblique, jā.

The present of the Verb Substantive is—

<table>
<thead>
<tr>
<th>Stg.</th>
<th>Phr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ē</td>
<td>ē</td>
</tr>
<tr>
<td>2. ē</td>
<td>au</td>
</tr>
<tr>
<td>3. ē</td>
<td>ē</td>
</tr>
</tbody>
</table>

No doubt ē is often pronounced ēi, and ē, ēi. The Past Tense masculine is ō (or au), plural ē. In other words, in Aligarh the initial h of standard Braj Bhākhā is dropped.

When the verb substantive is used as an auxiliary with a present participle, the two are sometimes joined so as to form one word. Thus, maritē for marat-ē, I am dying. Hatu-ē is used to mean, he is. The conjunctive participle which is hūnī in standard Braj Bhakā, becomes hā in Aligarh. Thus, hai-gayat, for hūnī-gayat, he became.

In all verbs the sign of the conjunctive participle is kē, not kā.

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHA.

(District, Aligarh.)

SPECIMEN I.

एक जने-के है बेटा ए। उन-में-ती छोटे-ने बाप-सूं कहरी कि ए बाप
मरी जो बापरूप बेटा ए। तब बाप-ने मालू उड़ें बाँट दिये।
तब छोटी बेटा सबू इक-टीरी बाप-सूं परगें-बू चली-गयी बीस-बू चंपनी सत
मालू लूकर-सूं उड़ गई। जब सत-गड़ बाबा बुके-बा बेस-बू मंडराया
पाई। फिर यह बड़ी गंगालू है-गयी। तब बा बेस-बू एक भागमा-ने
सहारा-सूं बाबा लाये। बाप-ने बाप-सूं चयने लेन-सूं सूर लूकाये मजे-बू।
सूचर जो बाबा-ए बाप-की बूह-सूं प्रेट मदरे-बू विश्वास हो। बाबा
बोड़े कहू ना ची है। जब बाबा होसु-बाबा तब बाप-ने कही सेरे बाप-सूं
बड़ह-से मजुर-सूं मुकर्तरी रोटी एं बीह में मुखन मर्दूं। में बाप-ने उठ-बू चयने बाप-सूं
बीर बार्जानी बीस बाप-ने कहू गी कि में-ने भागमा-ने सामने बीस तिश्वरे भागा
पाप किया-ए बीस चब भी में तिश्वरे बेटा कहाँबे खाया ना जू। जैसे चीस मजुर
रहत-एं तैसे मी-डा राखि-ले। बाप-ने चबक-बू चयने बाप-के बीर बायर।
पर बड़ह टूर-तूर-बू बाप-बूं खाया-पूं चीस तब बाप-बूं तपुं बाबा-बूं
बीस फूड-बूं बीस बेटा-बूं बेट मदरे-बूं बीस पुत्राकाल। बीस बेटा-ने बाप-सूं
कही कि ए बाप में-ने भागमा-ने भागा चीस तिश्वरे देखत पाप किया बीस
चब में तिश्वरे बेटा कहांबे खाया ना जू। पर बाप-ने चयने नौकर-सूं
कही कि चयने चयने दोना लायाथी बीस जाव पहारयी बीस बाप बाबा-से
हाट-से पहरायी बीस पनही पावन-से पहरायी। बीस खाय बीस बन बाबा। कही-
ते कि जि मरी बेटा बाबा बहवी-सूं बीस फिर बी-पाई। खोय गवी-ची
बीस पाय-गयी। बीस फिर बे खुदी उतार सनाम लगे।

बा खुद बा-की बड़ी बेटा खेत-से शी। जब गु घर-की बाली तौ बा-से
गाजी नाचनी सुखी। बीस एक नौकर बुलायी बीस पूरी कि बाँ का है-रहो-
ए। बाप-ने बा-वूं कहां कि तिरी भेगा बाबा-गवी-ए बीस तें बाप-ने बा-की महमानी
कारी-ए। खाने-र्र कि यु भली चांगी खाय-गयी-ए। तब यु बड़ी रिस भली बीस भीतर न धखी। जा-रछ म्या-जो बायु बाहिर निकासिथ चाची बीस म्या-जो मनाओ। तब म्या-जे चपने बाप-कू ज्याफु दवी कि मैं खतने बस्नु-र्र तिहारी टहल जर-रजीज़-र्र चौर में तिहारी बाल-लल्ल जब-दुह बाहिर भयी। ती-ज तुम-ने कब-हैं भोज एकु बकारिया-जी कब-ज न दवी कि यारू-में बहरी उड़वती। परि वेिें जि तिहारी बेटा भयी। जा-न तिहारी सव जमा पूजी रंगदुन-जी संग उड़त खाय भारी म्या-जी तुम-दु जहानानी कारी-ए। म्या-जे म्या-सूं कही कि बेटा हमिस तू मेरे-दु जीर हसु-ए। जो कबू मौरे-दुए सो तरी-दुए। जि हम-कूं चाहियत-दुं कि हम भली मनावते बीस खुस होती। खाने-र्र कि जि तरी मेिा भति-मयी-जो खिल जी-फही। बीस जातु-रजीज़-जो खिल खाय-गयी।
No. 5.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHÀ.

DISTRICT, ALIGARH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek janè-kè dwai bètà è. Un-mèiè chhòtè-nè bàp-sùì
A man-to two sons were. Then-in-from the-younger-by the-father-to
kahyau ki, 'è bàp, mèrau jò bàtu hòtuè sò mòy
it-was-said that, 'O father, my what share becoming-is that to-me
dai-dènu.' Tab gwà-nè màlu unhaì bèti dayau. Tab
give.' Then him-by the-property to-them dividing was-given. Then
chhòtènè bètà sabu ik-thaurau kari-kè par-dès-kè
the-younger son all in-one-place made-having a-foreign-country-to
chalyau-gayau, auru gwà ap'nhau sabu màlu gul-chhàraku-mè upàyau.
went-away, and there his-own all property debauchery-in was-wasted.
Jab sabu upày khày chukyau gwà dèss-mè bàrau akàlu paryau.
When all wasting eating was-finished that country-in a-great famine fell.
Phiri gu bàrau kaàgàlu hai-gayau. Tab gwà dèss-kè ek
Again he very poor became. Then that country-of a
bhàgiumàn-kè sahàrè-sù jày lagayau. Gwà-nè gwà-kè
rich-man-of support-by having-gone he-attached-himself. Him-by him-as-for
ap'nhè khètànù-mè sùar chugàibè bhàd-dayau. Sùar jò khat-è
his-own fields-in swine for-feeding it-was-sent. Swine what eating-are
gwà-kè chhàcchhi-sù pètu bharibè-kù tàyàr hau. Gwày kòi
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone
kàchhù nà ó dètu. Jab gwày hòsu áyau, tab gwà-nè
anything not was giving. When to-him sense came, then him-by
kahìl, 'mèrè bàpu-kè bahut-sè maùrànù-kè muk'tèrì rùtì ò, it-was-said, 'my father-to many-very servants-to abundant loaves are,
auru mài bhùkhànù màrtì. Mài yà-tè uthè-kè ap'nhè
and I by-hunger dying-am. I here-from arisen-having my-own
bàp-kè juàrì jàùgàu, auru gwà-tè kàlùgàu ki, 'maù-nè Blag'màn-kè
father-of near will-go, and him-to I-will-say that, 'me-by God-of
sàm'nhè auru tìhrè agàr pàpù kàryànè, auru ab mài tìhrànu bètà
before end of-you in-front sin done-is, and now I your son

VOL. IX, PART I.
kahaibē lāyak nā ū. Jaisē auru majūr rahat-ē, taisē for-being-called worthy not am. As other servants living-are, so mō-ū-ē rakhi-lai.” Gwā-tē chali-kē āp'ānē bāp-kē jaurē me-also keep.” There-from gone-having his-own father-of near āyau. Pari bahut dūrī-tēī gwa-kē bāp-kū lakhirī he-came. But great distance-from-even his father-to being-visible paryau. Auru tab bāp-kē tarsu āy-gayau, auru dauryau, auru he-fell. And then the-father-to compassion arrived, and he-ran, and bētā-ki ājē bharī-lai, auru puch'hāryau. Auru bētā-nē bāp-sū the-son-of arm was-filled, and he-was-kissed. And the-son-by the-father-to kahi ki, ‘ē bēp, mai-nē Bhag'mān-kē agār auru tihārē it-was-said that, ‘O father, me-by God-of before and of-you dekhāt pāpu karyau, auru ab mai tihārāu bētā kahaibē in-the-sight sin was-done, and now I your son for-being-called lāyak nā ū.’ Pari bāp-nē āp'ānē naukannu-sū kahi ki, worthy not am. But the-father-by his-own servants-to it-was-said that, ‘achchhē achchhē āṛb'ānā āsau, auru jāy pahr'naū, auru chhāp 'good good clothing bring, and to-this-one put-on, and a-ring jā-kē hāt-mē pahr'naū, auru pań'hi pāyanu-mē pab'rāau. Chālau, this-one-of hand-on put-on, and shoes feet-on put-on. Come, khāy, auru chain karaī. Kāhē-tē ki ji let-us-eat, and rejoicing let-us-make. What-from (i.e. because) that this mērāu bētā mari-gayau-ō, auru phīri ji-paryau; khōy-gayau-ō, auru my son having-died-gone-is, and again come-to-life; lost-gone-was, and pāy-gayau.' Auru phīri wē khushi manāman lāgē. found-went.' And again they happiness to-celebrate began.

Gwā khān gwā-kau bāpau bētā khēt-mē ū. Jab gu (At-)that time him-of the-big son the-field-in was. When he ghar-ē jaurē āyau, tān gwā-ē gāibau nāchibau sunyau. Auru the-house-of near came, then him-by singing dancing was-heard. And ēku naukāru bulāyau auru pūchhī ki, ‘zhā kā hai-rabhau-ō?’ a servant was-called and it-was-asked that, 'here what happening-is?' Gwā-nē gwā-ō kahi ki, 'tērāu bhāiyā āy-gayau-ē, auru tārē Him-by him-to it-was-said that, 'thy brother arrived-is, and thy bāp-ē gwā-ki mah'ānī kari-ē; kāhē-tē ki gu bhālau chaṅgau father-by him-of feast made-is; because that he well healthy āy-gayau-ē.' Tab gu bārāu ris bhāyau, auru bhītar na dhāsyau, arrived-is.' Then he very angry became, and within not he-entered. Jā-tē gwā-kau bāpū bāhīr nikāsi āyau, auru gwā-kī This-from him-of the-father 'outside having-emerged came, and him-to
manāyau. Tab gwā-nē apnē bāp-kū jwābu dayau ki,
it-was-remonstrated. Then him-by his-own father-to answer was-given that,
‘maī it-nē barsanu-tē tihāri tahl kar-rahyau-ā, auru na maī
I so-many years-from your service doing-been-am, and not I
tihāri bāt-tē kab-hū bāhir bhayau. Tau-ā tum-nē kab-hū
your word-from ever outside became. Nevertheless you-by ever
mōy ēku bakariyā-kau bāchcha-ā na dayau ki yāranu-mē
to-me a shē-goat-of young-one-even not was-given that friends-among
lahari urāwtau. Pari jaisē ji tihārau bētā ayau,
pleasure (I)-might-have-roused. But as-soon-as this your son came,
ja-nē tihāri sab jamā pūji rāndinu-kē sang upāy khāy
whom-by your all collection property harlots-of with wasting eating
dārī, gwā-ki tum-nu mah‘māni kari-ē.’ Gwā-nē gwā-sū
was-thrown-away, him-of you-by a-feast made-is.’ Him-by him-to
kahī ki, ‘bētā, hames tā mērē-ī jaurē rahatu-ē. Jō
it-was-said that, ‘son, always thou me-of-even near living-art. What
kachhā mō-pē hatu-ē, sō tērau-ī ‘ē. Ji ham-kū chabiyati-ī,
anything me-on being-is, that thine-even is. This us-to is-proper-verily,
ki ham khusi manāwto auru khus hōtē.
that we rejoicing should-have-celebrated and rejoiced should-have-been.
Kahē-tē ki ji tērau bhaiyā mari-gayau-ō, phiri ji-parayau;
Because that this thy brother dead-having-gone-is, again came-to-life;
-auru jātu-rahyau-ō, phiri āy-gayau,
and lost-was, again arrived.’
The next specimen from Aligarh is a popular song in four verses. It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom. Nala had been ruined by gambling and lost all that he possessed. The whole tale is one of the most famous in Indian literature.

[ No. 6. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHA.

(DISTRICT, ALIGARH.)

SPECIMEN II.

The next specimen from Aligarh is a popular song in four verses. It tells the story of the departure of Nala and his Queen, Damayanti, from his home and kingdom. Nala had been ruined by gambling and lost all that he possessed. The whole tale is one of the most famous in Indian literature.
जा दिन राजा कारीगर बुलवाये बौँड़ जँचे नीचे तै-ने बुर्ज चिनाये खोड़ि नीव मेरी धर-ढूँढ़े चौँड़ी। जब राजा तै-ने पाँव न बनवाये। देतो पाँव बनाय। संग तिहारें चुकती राजा जारी चिरिया केरी बटाय। सो कैसी बर्फ हीरा नरबर-चारे मेरी घस बासुक-ने गहि-बढ़ि।
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

DISTRICT, ALIGARH.

BRAJ BHÅKHA.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sōnē rūpē-kē mahal bānē Rājā Nal-kē, ja-kē sun-pītari-kē
Gold silver-of palaces were-made king Nal-of, which-of brass-of
hai-gaye. Aurā-jaurā khās ann muṭhi-bhari nā rahyau, Nal-kē
became. There-(and)-here pits (of-) grain a-handful not remained, Nal-of
hai-gaye kaulā māṭī rākh. Sōnē-ki sākar gwai-ū sun-pītari-ki hai-gai,
they-became charcoal earth ashes. Gold-of chain that-too brass-of became.
Gwā-ū-tē hai-gayau lōhū. Rāni tau Rājai samajhāwai,
That-too-from became iron. Rāni then Rājā-to makes-to-understand,
'Bal'mā, chhōrāu nagar-kau mōhu.' Ab Rāni Rājā doṭ panth
'Beloved, give-up city-of affection.' Now queen king both way
sidhāraḥ pamāri-pai.
go the-gate-at.

II

Bhari chaumāsē sōī Dumētī, jāy
The-entire four-months (i.e. rainy season) slept Damayanti, all-uchom
chintā byāpi gail-ki. Ābhūkhan layē-sambahā. Khamm-khamm-sū
anxiety pervaded road-of. Ornaments she-arranged. Pillar-after-pillar-with
milati Dumētī Rānī rōmati chhāti phārī. Nal Rājā-nē bān
embracing Damayanti queen weeping bosom rending. Nal Rājā-by arrows
were-arranged. Crystal palace, store-house, bolts Nal-by were-fastened locks.
Kari killē-sū par'nām. Jwālā-mukhi layau Nal-nē khārāu
Was-made the-fort-to salutations. Jwālāmukhi was-taken Nal-by sword
kōthānu-pai lāl kamān. Gōtā phāsē Nal-nē sah dhari
shoulder-red bow. Counters dice Nal-by all having-been-placed
line phēt-mē.
were-taken waistband-in.
BRAJ BHĀKHĀ OF ALIGARH.

III

Rāṇī Rājā nikari phairi dar'bājō-pai āye. Kari
Rāṇī Rājā having-come-out again the-doorway-at came. Doing
adhīni, dai parikamṃā jah, killē-kār Nal-nē jwāb
supplication, was-given perambulation when, fort-to Nal-by answers
sunāyē. ‘Mērāu amaru rahau khāī kūṭu. Mērāu
were-caused-to-be-heard. ‘My everlasting remain moat (aud-) fort. My
tērāu bichhuryau hai, Killē Dādā, jōṭu. ‘Mērāu tērāu bichhurānu,
thy separated is, Fort Brother, company. My thy separation,
suni, Killē Bhaiyā, hāi-chukyau. Ab mērī tērī Hari-nē bigārī
hear, Fort Brother, is-completed. Now mine thine God-by has-been-undone
āju. Tō-nē, Killē, baithi-kē bhūjyau bāman gaṅkāu maṅ-nē
today. Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
rāju. Āju utthiyau, Killē, dānō tō-tē pānī. Jiṅgau
kingdom. Today rose, Fort, grain thee-from water. (If-)I-shall-live
thau phairi milīgau; naṅ āy-gai merī kāl-kē bānī. Sunī,
then again I-shall-meet; otherwise came my death-of words. Hear,
Kille, mērē bir, Nal Rājā-kē kār-nē tē mati hūjān dal-gīr.’
Fort, my brother, Nal Rājā-of reason-by thou do-not become sad.’
Sō bhājak-bhājak Nal āsū dānī rōy killē-sū yō kahai.
Thus, in-agitation Nal tears shed s crying fort-to thus says.

IV

Rāṇī-u rōwai, Rājā-u rōwai, jā-kau gaṅhu pathrā-kau gahbhāryau.
Rāṇī-too weeps, Rājā-too weeps, whose fort stone-of melted.
‘Suni, Rājā, mērī bāt. Jā din tai-nē hū banīwāyau, tai-nē-
‘Hear, Rājā, my word. What day thee-by I was-caused-to-be-built, thee-by
chō na banīwāy-dāyē mērē dōṅ hāt. Jā din, Rājā, kārīgar
why not were-made my two hands. What day, King, masons
bulwāyē, aurā ūchē nichē tai-nē burj ehīnāyē; khōdī
were-summoned, and high low thee-by towers were-carved-out; having-dug
nib mērē dhari-dai aūrī; jah, Rājā, tai-nē pāy na
foundations my were-placed deep; then, King, thee-by feet not
banīwāyē, dētau pāy banīwāyē. Sang
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made. With
thīhare chaṁtāu, Rājā, adhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken-
baṭāy. Sō kaiśi kairī, hīrā Narbar-wārē, mērāu dharu
having-shared. So how am-I-to-do, jewel Narbar-of, my body
Bāsuk-nē gah-layau.’
Bāsuk-by is-firmly-held.’

VOL. IX, PART 1.
FREE TRANSLATION OF THE FOREGOING.

1. The gold and silver palaces of King Nala all were turned to brass. There were store-houses (pits) on this side and that, but not a handful of grain was left. All his substance was reduced to charcoal, earth, and ashes. His chains of gold, they too changed into brass, and brass itself to iron. The Queen thus counsels the King: 'Forsake, my lord, thy attachment to the city.' Bound for the journey both the King and Queen stand at the threshold.

2. Queen Damayanti who had slept at ease throughout the four months of the rainy season, is now weighed down with anxiety thinking of the journey. She counts her jewels. She gives the parting embrace to each pillar of her home, she weeps as if her very heart would break. King Nala arranges his arrows. He closes his crystal palaces, does King Nala, and locks the store-houses. Saluting the fort King Nala takes up his scimitar Jwālā-mukhi, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice.

3. The King and the Queen then issue forth to the gate. With humble steps the King goes round the fort and addresses it as follows: 'Stand firm, for ever, ye moat and walls, although we must part. Listen, O Fort, the time has come that we must bid farewell, for the Fates have ordained that we must be separated. Seated here in thee I held sway over fifty-two other forts, but henceforth must I seek my bread elsewhere. I will return if life last; if not, death will have summoned me. But, O dear brother Fort, feel not thou care on my account.' Nala shed hot tears while he thus addressed the fort.

4. The King weeps and weeps the Queen; and the heart of the stony fort melts. 'Listen to me, O King, when thou didst build me, why didst not thou construct for me a pair of hands. Thou didst collect the builders and they made the towers high and low, and laid the foundations deep; but why didst not thou shape a pair of feet for me. Had I feet I would go with ye and share half your troubles. Alas! I am helpless, held fast, O jewel of Narbar, as I am in the grasp of Bāsuki.'

---

* The ruling passion of gambling still prevails.
* Bāsuki supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.
BRAJ BHĀKHA OF AGRA.

Four principal dialects have been reported as spoken in the district of Agra. The town of Agra, the head-quarters of the district, was for many years the capital of the Mughul emperors, hence we have here, and in the country immediately surrounding it, Urdu. In the south of the district, on the bank of the Chambal, the language is the Bhadauri form of Bundeli. The rest of the district is divided into two nearly equal parts by a line running approximately north and south. To the west of this line, in the country touching the district of Muttra and the State of Bharatpur, the local officials report the dialect to be Braj Bhākhā; to its east, in the country bounded by Aligarh, Etah, and Mainpuri, they call the dialect simply 'Gaw-wāri' or 'Khari Boli.' As will be seen from the specimens, both of these are Braj Bhākhā,—the western dialect agreeing with that of Muttra, and the eastern closely resembling that of Aligarh.

The following are the language figures for the district of Agra:—

<table>
<thead>
<tr>
<th>Language</th>
<th>East of District</th>
<th>West of District</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urdu</td>
<td>217,000</td>
<td>200,000</td>
<td>417,000</td>
</tr>
<tr>
<td>Braj Bhākhā</td>
<td></td>
<td>330,000</td>
<td>330,000</td>
</tr>
<tr>
<td>Bhadauri</td>
<td></td>
<td></td>
<td>250,000</td>
</tr>
<tr>
<td>Other languages</td>
<td></td>
<td></td>
<td>6,796</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>217,000</strong></td>
<td><strong>330,000</strong></td>
<td><strong>547,000</strong></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>250,000</strong></td>
<td><strong>6,796</strong></td>
<td><strong>256,796</strong></td>
</tr>
</tbody>
</table>

These figures are based on the census of 1891.

As a specimen of the form of Braj Bhākhā spoken on the west of the district, I give the first few lines of the Parable of the Prodigal Son. It will be seen that it is quite the same as the dialect of Muttra.
[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(West of District Agra.)

Ekū ādimī-ki dō pāt hē. Un-maś-sē lauhṛē-naś bāp-tē
A man-to two sons were. Them-in-from the-younger-by father-to
kahī kāi, ‘ai kākā, mērē bāl-kau mālū mōi dai-dai.’ Tab
it-was-said that, ‘O father, my share-of property to-me give.’ Then
bā-nāī mālū bini-kū bātī diyau. Kachhuk din bītāī
him-by fortune them-in-to having-divided was-given. Some days on-passing
lauhṛau chhaṇā sabu ikāṭhau kari-kāī dūri dés-kū chaḷau-gayau.
the-younger son all together made-having distant land-to went-away.
Mahā bā-nāī ap’nāī mālū kusāṅg-māśi uṛāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away. When all
nihṭāī-chukyau bā dés-maś akāłu paryau. Buh garibu hōn
completely-was-finished that country-in famine fell. He poor to-be
läyau. Tab bā dés-kē ēku bārē ādimī-kē jahā jāī
began. Then that country-of a great man-of here having-gone
läyau. Bā-nē bā-kū ap’nē khetan-maśi sūgar charāībē-kū
he-attached-himself. Him-by him-as-for his-own fields-in swine feeding-for
bhējyau.
it-was-sent.
The Braj Bhākhā spoken in the east of Agra is almost the same as that of Aligarh. It has all the peculiarities of the dialect of the latter district, including the typical pronoun gu or gua.

The only important local peculiarity (which also exists to a less extent elsewhere in the Braj Bhākhā tract) is the tendency to drop the y in the past participle. Thus, chalau instead of chalyou. In the specimen we may also notice the following:—

An instrumental singular in ani, as bhūkhani, by hunger, and an oblique plural in enu, as in komorenu-kū, to servants. Note also the frequent use of contractions observed also in other forms of Braj, Kanauji, and Bundeli. Such are khātaī, for khāť-āī, are eating; dētō, for dēt-ō, he was giving; and matiī, for marat-ī, I am dying.

The specimen consists of the first few lines of the Parable of the Prodigal Son.
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHA KhA.

(East of District Agra.)

एक चारदिमी-के दो बेटे हैं। छोटे बेटा-ने चपने बाप-ते कही के चरे
कब तीन मेरे बात-की मालु सो-कूं दी-दी। तब खा-ने मालु सुन-कूं बाँट-दिय।
योड़े दिन पीछे कोटी मौझा सबू समंथा-ने दूर देस-कूं चलो गयी। महा
खा-ने चपनी मालु खोटे संग-में उड़ाय-दिय। अब सब निवाषटका चुकी खा
देस-से बड़ी चकालू परौ। अब गारीब होन लगी तब खा देस-के एक वड़े
चारदिमी-के जाते लगी। खा-ने खा-कूं चपने खेतत-संग सूगर चिरिया-कूं खूँदी।
खा-की महाकी जिब ही कै सुनी कौशलकर-ते जिन्हें सूगर खाते चपनी पेटा भरू
जा-के मारें के बीज खा-कूं नहीं देंगी। अब होस में भाद-की कही के मेरे
बाप-के भीत-से कमरेण-कूं भीत-सी रोटी है शैल में भूखन सखू।।

TRANSLITERATION AND TRANSLATION.

Ek ādimī-kāṁ do bėtā hē. Chhōtē bētā-nē ap'nē bāp-tē
A man-to two sons were. The-younger son-by his-own father-to
kahi kai, 'are kakkā, mēre bāt-kau mālu mō-kū dai-dai.' Tab
it-was-said that, 'O father, my share-of property me-to give.' Then
ghwā-nē mālu guni-kū bāṭī dayau. Thōre din pībhē
him-by property them-to having-divided was-given. A-few days after
chhōtau māṛā sabu samsātī-kāī dūrī dēs-kū chalan-gayau.
the-younger son all collected-having a-distant country-to went-away.
Mahā ghwā-nē ap'nau mālu khoṭē saṅg-māi urāy-dayau. Jab
There him-by his-own property evil company-in was-squandered. When
sabu nibāṭī-chukau ghwā dēs-māī baṛau akālu parau. Jab
all was-finished-completely that country-in a-great famine fell. When
garīh hon lagau, tab ghwā dēs-kē ek bāṛē ādimī-kāī jāi
poor to-be he-began, then that country-of a great man-to going
lagau. Ghwā-nē ghwā-kū ap'nē khētanu-māī sūgār ghērihē-kū
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for
khāḍyau. Ghwā-kī māṣī jīh hī kai, 'gūni chhōlikān-tē jinhaī sūgār
it-was-sent. Him-of desire this was that, 'those husks-with which swine
khātaī ap'nau pētu bharū; ja-kē-māraī kai kōn gwā-kū eating-are my-own belly I-may-fill; this-of-on-account that anybody him-to nahī dētōu. Tab hōs-maī āi-kaī kāhi kai, 'mērē bāp-kaī not giving-was. Then senses-in come-having it-was-said that, 'my father-to bhaut-sē kāmērenu-kū bhaut-sī rōṭī hai, aurū maī bhūkhānī many-very workers-to many-very loaves are, and I from-hunger māttū.
dying-am.
BRAJ BHĀKHĀ OF DHOLPUR.

To the south of the district of Agra, and, on the east, separated from Gwalior by the river Chambal, lies the State of Dholpur. Here the language is good Braj Bhākhā. The only local peculiarities which I have noticed are the tendency to omit the letter y in the past tenses of verbs (thus, parau instead of paryou, he fell), and the occasional use of the termination ani instead of an for the instrumental singular (e.g. bhākhani, for bhukhan, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word bha, for uahā, there.

The number of speakers of Braj Bhākhā in Dholpur is estimated to be 262,335.

A very short specimen of the dialect will suffice.
[No. 9.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.  (Dholpur State.)

एक आदमी-कै दो मोड़ा है। उनमें-से कोई मोड़ा-नै बाप-सी कही बाप
जो तेरे पास धन है ता-में-से सरे बट-बी। बाहे ते मो-का है। तै बाप-सी बाप-
नें वा-को बाँटी दयी। योरे दिन पासे कोटी मोड़ा सवसी धन इकसुती
कर परदेस-बी चली गयी। भी बाइ-कै कहुं दिनल-सें खोटी कर्मन-से सवसी
धन लुटाय दयी। तव वा देस-सें वड़ी भारी चकाल परी। चब तै
भूखनि मरन लगी।

TRANSLITERATION AND TRANSLATION.

Ek ād’mi-kai dō mōrā hē. Un-māi-tē chhōtē
A-certain man-to two sons were. The-younger
mōrā-naī bāp-tē kahi, ‘bāp, jō tērō pās dhān hai,
son-by father-to it-was-said, ‘father, what of-thee near wealth is,
tā-māi-tē mērē baṭ-kau bāithai tē mō-kaū dai-dai.’
that-in-from my share-of vīta that me-to give.’
Tāu wā-kē
Then his
bāp-naī wā-kaū bāṭī dayānu. Thōrē dhīn pāchhai chhōtāu
father-by him-to dividing was-given. A-few days after the-younger
mōrā sab’rāu dhān ik-sūtāu kari par-dēs-kaū chalan-gayāu,
son all wealth together having-made foreign-country-to went-away.
Bhā jāi-kai kachhu dinan-māi khōtē karman-māi sag’rāu dhān
There gone-having some days-in bad deeds-in entire wealth
lutāi-dayānu. Tāb wā dēs-māi bārau-bhāri skāl parāu,
was-squandered-away. Then that country-in a-mighty famine fell.
Ab tāu bhūkhāni maran lāgāu.
Now verily by-hunger to-die he-began.
JADÔBÂTI.

The State of Karauli consists partly of plains country, and partly, on the north, south, and east, of broken hill country, known as the Đâng. In the Đâng we find a number of broken dialects, mixtures of Braj Bhâkhā and Jaipuri which will be discussed later on (vide pp. 329 ff.). The plains country is inhabited mainly by Râjpûts of the Yâdava or Jâdâ tribe. This tribe also extends across the Chambal into the Gwalior State, where it occupies the district of Sabalgarh, and the north of the district of Shiopur. Over the whole of the tract in which these Yâdavas dwell, the local dialect is known as Jâdôbhâti. This is good Braj Bhâkhâ, purer even than in Dholpur immediately to its north, for it preserves the y in the past tense. A few lines of the Parable will make this clear.

The only local peculiarities which we may notice are the following:—

The word lahurau, younger, is contracted to lhaurau, which is also common in the Đângs, and in Jaipuri. Bhēṭhāni (literally, in that place) is used to mean 'there.' This too occurs in the Đângs, where we have also bhyū and mhā in the same meaning.

The number of speakers of this Jâdôbhâti form of Braj is reported to be as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karauli</td>
<td>80,000</td>
</tr>
<tr>
<td>Gwalior</td>
<td>60,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>140,000</strong></td>
</tr>
</tbody>
</table>
[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (JĀDŪBĀTĪ). (STATES, KARAULI AND GWALIOR.)

काज बादमी-के दो मोड़ा दे। विन-में-तैँ स्वार चपलवाने वाप-तैँ कही वाप मोड़ा चाँगलते चपल भी भाज। और वाने विन-को चपल सामा बांठ-दर्दै। और वीत दिनन-के पीछे स्वार मोड़ा सब जोरिं-के दूर परदेस-में निकर-गयो और बंधानी सगरी सामा उड़ाव दर्दै।

TRANSLITERATION AND TRANSLATION.

Kāū ādmī-kē dō mōrā hē. Win-mē-tē lhaurē-nē āp'nē A-certain man-to two sons were. Them-in-from the-younger-by his-own bāp-tē kāhī, 'bāp, mō-kō sāmā-mē-tē āp'nō baṭ father-to it-was-said, 'father, me-to property-in-from your-own share dai-chukau.' Aur wā-nē win-kō āp'nī sāmā bāj-dāi. Aur give-completely.' And him-by them-to his-own property was-divided. And baut dinan-kē pīchhē lhaurau mōrā sab jōri-kē dur par-dēs-mē many days-of after the-younger son all collected-having far foreign-country-in nikar-gayō, aur bhēthānī sagṛī sāmā urāy-dāi. departed and there entire property was-wasted.
SIKARWĀRĪ.

North of the tract in the State of Gwalior in which Jadobāṭī is spoken, and opposite the State of Dholpur, from which it is separated by the river Chambal, lies the Gwalior District of Sikarwar, which is the country of the Sikarwār Rājpūts. Here also a form of Brāj Bhākhā is found, which is known as Sikarwārī. It is not nearly so pure as the Jadobāṭī to its south or the Brāj Bhākhā to its west. Immediately to its east, in the rest of the Gwalior State the dialect is Bundelī, mainly the Bhadauri variety. Hence Sikarwārī is much mixed with Bundelī. Jadobāṭī has been preserved from contamination by that dialect owing to the traditions of the tribe which speaks it, whose history centres round Muttra. Sikarwārī has had nothing of the sort to preserve it. It is reported to be spoken by 127,000 people. As a specimen I give a portion of the Parable of the Prodigal Son. The following are the local peculiarities. It will be recognised that they are nearly all due to the neighbouring Bundelī.

The termination ō is everywhere preferred to au, and the termination of the past participle is ō, not you. Thus, chukō, he finished; parō, he fell. There is the Bhadauri love for contraction, as in chatt for charat, grazing; matt for marat, dying. As in Bhadauri, vowels are apt to change, as in keh for kāhī, having said. So, also, there is a negative verb substantive, as in nānē, I am not. The past tense of the verb substantive is hatō or hō, as in Bundelī. The conjunctive participle is hai-kō, not halai-kai.

Note also the word for ‘there.’ It is bhēṭhāni or bhāt. Compare Jadobāṭī bhēṭhāni, and the Dāṅgli bhēṭhā and māhā.

The word for ‘I’ is hē. This is here used not only for the nominative, but also for the oblique singular, as in hē-nē, by me, and hē-kō, to me. In standard Hindōstānī, the reverse has taken place, for in it māṭē, I, is by origin an oblique form.
किसू मान्स-के दो सोड़ा हते। बिन-में-से लुहरे भेया-ने बाप-से कही बाप मेरो वट सोड़ देखाल। और वाने अपनी जागैर बिन-में बाठ-दर्रे। और बहुत दिनन वान लुहरे सोड़ा सग्रो मेलो-बर-के दुर-के देस-को खल-दियो। और मेढ़ोनी सग्रो माल वाहियाल-में उड़ाय-देखो। और जब सग्रो माल उड़ाय-चूक मेढ़ोनी बड़े अकाल पड़े। और बी तंगी-में है-रहो। और वा देस-की बस्ती-के एक मास्स-से मिलो। और वाने बिस-की सुधारियाँ चराने अपने खेत-में पड़े-देखो। और वा वाने मीठ-से जो सुधारियाँ बसहैं-हो अपने देख भेयो। जब वा-के मूढ़-में लगी तो सोड़ा और जी-से बंड-उठी भे मेरे बाप-के बहुत-से महळ्ट्यार खूब रोटी खाते-हें और वचाय खेत-हें और हूं भूखन मत-हें। हूं अपने बाप-की दिघ जाओंगो और कहाँगो हूं-ने राम-जी-की मर्जी-के गैर काम कियो। और तरे सामने कियो और अब तेरो सोड़ा कहालये-के लागक नाने। हूं-को अपने महळ्ट्यार-में राख-हें। और ठहळे हूं-के अधने बाप-के दिघ-की चलो।

**TRANSLITERATION AND TRANSLATION.**

Kisū māns-kē dō mōra hatē. Bin-mē-sē luhṛō bhaiyā-nē
A-certain man-of two sons were. Their-in-from the-younger brother-by
bāp-sē kahi, 'bāp, mērō bāt moē deghāl.' Aur bā-nē
father-to it-was-said, 'father, my share to-me give.' And him-by
ap'ni jāgīr bin-mē bāt dai. Aur bahut dinān bād
his-own estate them-in dividing was-given. And many days after
luhṛō mōra sag-kō bhēlō kar-kē dūr-kē dēs-kō
the-younger son all-to together made-having a-far-of country-to
chal-diyo, aur bhēthōnī sag'rō māl wāhiyāt-mē
took-his-journey, and there all property riotous-living-in
urāy-dayō. Aur jab sag'rō māl urāy-chukō bhēthōnī bāṛō
was-squandered. And when all property had-been-wasted there a-great
akāl pāṛō. Aur bō. taṅghī-mer hai-gayō; aur bā dēs-kī
famine fell. And he difficulty-in became; and that country-of
-western hindi.

basti-ke ek mans-se milo. aur ba-ne bis-kh suariya charane
village-of one man-to he-joined. And him-by him-to swine to-feed
ap'ne khet-me paathai-dayo. Aur bhai ba-ne mitha-so jo suariya
his-own field-in it-was-sent. And there he husks-with which swine
chatt-hi ap'ne peet bharya. Jab ba-kh murr-me lagi
eating-were his-own belly was-filled. When his head-in it-was-applied
tau socho aur ji-me koh-utho, mere bap-kh bahut-se
then he-thought and heart-in he-said, 'my father-of many-very
mahin-dar khub roti khat-hai, aur bachay-lot-hai'; aur hu bhukhan
servants much bread eating-are, and saving-are; and I of-hunger
matt-ho. Hu ap'ne bap-kh dhing jao-go aur kahogo, "hu-ne
dying-am. I my-own father-of near will-go and will-say, "me-by
Ram'ji-ki marji-ke gair kham kiyoo, aur tere sam-ne kiyoo;
God-of will-of against work was-done, and thy in-presence was-done;
aur ab tero morya kahlay-be-kh layak nane. Hu-kh ap'ne
and now thy son being-called-of worthy I-am-not. Me-to your-own
mahindaran-mh rakhl-le.' Aur tharo-hai-kh ap'ne bap-kh
servants-among keep.' And arisen-having his-own father-of
dhing-kh chalo.

near he-went.
The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanauji is spoken. The Etah dialect is nearly pure Braj Bhākhā. It does not show any of the peculiarities of Aligarh, but agrees much more closely with the standard of Muttra. The only local peculiarity is the preference of the termination ő, instead of the Braj Bhākhā au. Also y is dropped in the past participle, so that we have forms like chalő instead of chalyau, he went. These are Kanauji peculiarities, and are to be expected from the geographical position of the country in which they are found. We may also note the Braj Bhākhā change of w to m, as in jāmē, they may take away, and the usual tendency to contraction, as in pōchō, for pahūchō, he arrived; kē, for kahā, there; and hē, for bahā or wahā, there. Note also the contraction ṭhakus-sā, for ṭhakur-sāhīb, in which we have the common elision of r before another consonant with doubling of the latter. The contraction sā for sāhīb, is found in widely distant parts of India, e.g. both in Kāshmiri and in Bihāri. Note also the Braj Bhākhā spelling hāit for hāth, a hand.

The specimen of the Etah dialect is a folk-tale illustrating the stupidity of the men of the Kōrī, or Hindū weaver, caste. In Indian folklore weavers, whether Hindu or Musalmāns, occupy the place of the fool of European story. In the present tale, a Kōrī is taken on forced labour by his Ṭhākur landlord, and exhibits the usual desperate silliness of his tribe.
[No. 12.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.  (DISTRICT, ETAH.)

एकु ठाकुर हो। वानें एक कोरिया-ँ हो बेगार-में छाँया। चौर चपपनी घड़िया-ँ संग बाड़ लिखाइ-ँ चपपनी सुसरार-ँ चलो। तब कोरिया-ँ की सेतारी-ँ न बाँसी किसे जब ठाकुर खसी चों तब बढ़ाई सेर बर्ड माँग-बीते। कोरिया ठाकुर-ँ चंद चल-बांसी। तब ठाकुर सुसरार-ँ भीतर मारी कोरिया-ँ चपपनी घड़िया धमाय-गचरी चौर बटाई-गचरी किसे जाँ बोढ़ा न ले-जासे। भांही रात भरे कोरिया सोइ-गचरी। घड़िया चौर ले-गचरी। नौतायं वानें देखो तो घड़िया न दाई। लगाम बाल-ँ छटारिया-ँ मा जबने ठाकुर सोवत-ँ पोची चौर बाँसी किसे चोर ठाकुर-ँ सारा चटलन-बनसन तो मो-ँग है।

हुनुहुन ते तुम लेगे-हो। बेद रुक ठाकुर ढंठँ-ँ ठुंडँवें-ँ भाजी। कोरिया बिन-ँके संग बम-बिधी। राह-ँ में एक मिस्त्री परी। ठाकुर-ँ ने कोरिया-ँ चपपनी तरार गड़ाइ-ँ ढूँढ़े और कही किसे ने रंग उठाइ-ँ था। तब बीच-ँ बीच पोची तरार मिस्तान-ँ में निकार-परी। कोरिया-ँ ने कही। चोर ठाकुर-ँ सा जामे-ँ संपी निकार-परी चौर कठोर मो-ँगे रह-ँ गचरी। ठाकुर-ँ ने कही किसे चोर-ँ गिरी-ँ परी। तब बाग कोरिया-ँ मिस्त्री में मिस्त्री फक-ँ के बतायो किसे बां मिरी-ँ है। मिस्त्री-ँ इत्तै। जापे ठाकुर बूढ़ बूढ़ हैं। कोरिया-ँ हात चौर-ँ कही किसे चमस-ँ मदाई बढ़ाई सेर बर्ड माँगी-ँ है।
INDO-ARYAN FAMILY.  

CENTRAL GROUP.  

WESTERN HINDI.  

BRAJ BHĀKHĀ.  

(DISTRICT, E TaR.)  

TRANSLITERATION AND TRANSLATION.  

Eku thākuru hō. Bā-nē ek kōriyā-kū bègār-mē pak'tō,  

A Thākur was. Him-by a Kōri-to forced-labour-in it-was-seized,  
anur ap'ni ghuriyā-kē sang bāi libāi-kē ap'ni sus'rār-kē  
and his-own mare-of with him taken-having his-own father-in-law's-house-to  
chalō. Tab kōriyā-ki maitārī-nē kahi ki, 'bēṭā, jab  
he-went. Then the-Kōri-of mother-by it-was-said that, 'son, when  
thākuru khusi hō, tab aṭhāī sēr nī māg-liyā.'  
the-Thākur pleased may-be (plur.), then two-and-a-half seers cotton ask-for.'  
Kōriyā thākuru-kē sang chal-bhayō. Jab thākuru  
The-Kōri the-Thākur-of with departed. When the-Thākur  
sus'rār-mē bbitar gaō, kōriyā-kū ap'ni ghuriyā thamāy-gaō,  
father-in-law's-house-in inside went, the-Kōri-to his-own mare he-entusted,  
anur jatāi-gaō ki, 'jāi choṭṭā na la-jāmē.' Adhī rāt  
and warned(-him) that, 'this thieves not let-take-away.' Half night  
bhayē kōriyā sōt-gaō, Ghuriyā chor lai-gaye. Dhautāyē  
on-becoming the-Kōri to-sleep-went. The-more thieves took-away. At-dawn  
bā-nē dēkhō, tō ghuriyā na pāi. Lagām lai-kē  
him-by it-was-seen, verily mare not was-found. The-bridle taken-having  
atarīyā-mē jā jaggai thākuru sōwat-hē pōchō,  
the-upper-chamber-in what place the-Thākur sleeping-was (plur.) he-arrived,  
anur kahi ki, 'ō thākus-sē, aṭlan-khum'khum tō mō-pai hai;  
and it-was-said that, 'O Thākur-Sir, aṭlan-khunkhum verily me-with is;  
hun'ūn kā tum lai-gayē-hō?' Jē suni thākuru  
hunhun (interrogative) you took-away?' These having-heard the-Thākur  
arisen-having searching-for ran (plur.). The-Kōri him-of with accompanied.  
Rāh-mē ēk nadiyā pari. Thākuru-nē kōriyā-kū ap'ni tar'bār  
The-road-in a river fell. The-Thākur-by the-Kōri-to his-own sword  
gahāi-dai, aur kahi ki, 'mērē sang utari-ā.' Jab  
was-handed-over, and it-was-said that, 'me-of with across-come.' When  
bīchō-bich pōchō tar'bār miyān-mē-tī nikari-pari.  
middle-middle he-arrived the-sword the-scabbard-in-from out-fell.

VOL. IX, PART I.
FREE TRANSLATION OF THE FOREGOING.

There was a Thákur. He caught a Kóri for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kóri said, 'O son, when the Thákur is in a good humour, ask for 2½ seers of cotton.' The Kóri departed with the Thákur. When the Thákur went inside his wife's house, he entrusted his mare to the Kóri and warned him to take care that it was not taken away by thieves. At midnight the Kóri slept, and some thieves took away the mare. At morning when the mare could not be found, the Kóri, taking the bridle, went to the upper-room where the Thákur was sleeping and said, 'O Thákur Sáhib, Aflan Khunkun¹ is with me, have you taken away Hunhun?' Hearing this the Thákur got up and ran to search for the mare. The Kóri went with him. On the way they came to a stream. The Thákur handed over his sword to the Kóri and ordered him to cross over with him. When they had just reached the middle of the stream the sword fell out from its scabbard. Said the Kóri, 'O Thákur Sáhib, the kernel has fallen out and only the shell has remained with me.' The Thákur asked where it had fallen out. Then the Kóri threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also floated away. On this the Thákur laughed heartily. Then the Kóri folding his hands said, 'Good Thákur, my mammy has asked for 2½ seers of cotton.'

¹ Aflan Khunkun is meant to represent the jingling sound of the bridle, and Hunhun, the neighing of the mare.

² The Thákur, of course, laughed at the stupidity of the Kóri; but the latter thought he was pleased with him, and hence put in his petition for the cotton.
BRAJ BHĀKHĀ OF MAINPURI.

Immediately to the south of Etah lies the District of Mainpuri. The following specimen from that locality shows that the dialect is just the same as that of Etah. There is the same tendency to use the Kanauji termination ो instead of au, and to omit the े of the past participle. The specimen consists of the first few lines of the Parable of the Prodigal Son. There are several examples of the elision of r with doubling of the following consonant. Thus, khachchu for khorchu, expenditure; kad-daō for kura-daō, he made; mann for maran, to die; and māttu for māratu, dying.

This form of Braj Bhākhā is spoken over the whole of the district except in the extreme south-west, on the banks of the Jamna, where we find about 8,000 people employing the Bhadauri form of Bundeli.
[ No. 13.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, MAINPUR.)

एक-के दो लड़क़ा है। उन-से से छोटे-ने वाप-से काही वाप हो जो हमारो हिस्सा निकरने सो हमें दे देंदा। तब वा-ने उन-को मालु बाँट देशा।

कठा दिन पाँच से छोटे लड़क़ा-ने सब मालु इलाक-ठोरी करो चौर टूर-के मुलिक-को चलो गयो। और हुष्ण वा-ने चपनो मालु बुरी बातन-ने खचू बड़ा।

और जब-ही वा-को सबरो मालु बाँट गयो। तब-हीं हुष्ण बचालु परो। और जब-हीं वह सूर्य मन लगो तब-हीं एक वा मुलिक-के बड़े चांदम-के ठिंग गयो। तब वा-ने वा-को चपने खेतन-ने सूचर चराइने-की पठी।

और वह चाँदुई-हों कि सूर्य-के बचे सुखद कृष्णन-से चपनो पेट भरे काही-सों कि वाय कोई कठा देता नाहीं हो। और जब वा-की चक्कली ठिकाने थारे वा-ने कहों कि मेरे भी वाप-के हिस्सन बढ़त-से मजबूर-को रोटीं की चौर में सूर्य मनु-हीं।

TRANSLITERATION AND TRANSLATION.

Eku-kē dō larikā hé. Un-mē-sē chhōtē-nē bāp-sē
One-of two sons were. Them-in-from the-younger-by the-father-to
kahi, ‘bāp hō, jō hamārō hissā nikarai, sō hamāi
it-was-said, ‘father O, what my share may-come-out, that to-me
de-dēu.’ Tab wā-nē un-kō mālū bāṭī-dāo. Kačchu din
give-away.’ Then him-by them-to property was-divided. Some days
pichhē chhōtē larikā-nē sab mālū ik-thōrō karō, aur
afterwards the-younger son-by all property in-one-place was-made, and
dūr-kē mulik-kō chalō-gayō, aur huan wā-nē aṭnō mālū
distance-of country-to he-went-away, and there him-by his-own property
buri bātan-mē kačchu kād-dāo. Aur jab-hī wā-kō sabrō
evil affairs-i/n expenditure was-made. And when-even his nil
mālū uṭthi-gāō, tab-hī huṅ akālu parā. Aur jab-hī
property was-squandered, then-even there a-famine fell. And when-even
wahi bhūkhan man-lagō, tab-hī ēku wā mulik-kē bārē ad’mī-kē
he by-hunger to-die began, then-even one that country-of a-great man-of
BRAJ BHĀKHĀ OF MAINPURI.

309

dhīṅ gāo. Tab wā-nē wā-kō ap'nē khētan-mē sūar charāībē-kō near he-went. Then him-by him-to his-own fields-in swine feeding-for pathāē. Aur wah chhāhatu-i-hō ki sūar-kē bache-khuchē it-was-sent. And he wishing-even-was that the-swine-of superfluous chhukčlan-sē ap'nō pēṭ bharai, kāhē-sō ki wāy husks-by his-own belly he-may-fill, why-from(i.e. because) that to-him kōī kachhu dētnāhī-hā. Aur jab wā-kī akili thikānē anyone anything giving-not-was. And when him-of sense in-correctness āī, wā-nē kahi ki, 'mērē-i bāp-kē hian bahut-sō came, him-by it-was-said that, 'my-even' father-of near many-very majūran-kō rōī hi, aur māī bhūkhan mattu-hā.' servants-to bread was, and I by-hunger dying-am.'
BRAJ BHĀKHĀ OF BAREILLY.

North of Budaun lies the district of Bareilly with the district of Pilibhit to its east and the State of Rampur to its west. The dialect of the former is Kanauji (with an admixture of Braj Bhākhā), and of the latter Hindūstānī.

The dialect spoken in Bareilly is good Braj Bhākhā. The only local peculiarities which I have noticed are the use of ō instead of au as the termination of strong adjectives, and the form bau or bahu for 'he.' The verbs dēnaū, to give, and lēnaū, to take, make their past participles dawō, and lawō, after the Kanauji fashion, instead of diyou or dayou. We may also note that owing to the fact that Bareilly was long under Musalmān domination there is a greater use of Arabic and Persian words than in the Braj Bhākhā tract proper.

The population of Bareilly was 1,040,691 in 1891. The languages spoken were (taking corrected figures) divided as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braj Bhākhā (wrongly returned as Rohilkhandi)</td>
<td>857,213</td>
</tr>
<tr>
<td>Urdu</td>
<td>180,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>3,478</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,040,691</strong></td>
</tr>
</tbody>
</table>

The Urdu is spoken principally by Musalmāns, by Kāyasths, and in the towns.
INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHÄKHĀ.

(District, Bareilly.)

Ek janē-kē dui laārā hē. Un-mē-se lahurst-nē bāp-se
One man-of two sons were. Them-in-from the-younger-by the-father-to
kahi ki, 'ā bāp, .. māl-me jō mērā bāt hai bau mēy
it-was-said that, 'O father, property-in what my share is that to-me
dai-dēw.' Tab bāp-nē usai māl bāt dawō.
give-away.' Then the-father-by him-to property having-divided was-given.
Thōrē din pāchhē lahurst lāj-kē sab māl ekaṭhō kar-kē
A-few days after the-younger son all property in-one-place made-having
foreign-land-to went-away. And there all rupees dissipation was-squandered.
Jab us-kē dhīng kachhu nāhi rahnō, aur us dēs-mē bārō
When him-of near anything not remained, and that country-in great
akkāl parō, tau bau naṅgō bhūkho aur dukhi hui-kē us
famine fell, then he naked hungry and distressed become-having that
dēs-kē ek bhāg-mān ād'mi-kē ghar gawō.
country-of one fortunate man-of house(-to) he-went.
BRAJ BHĀKHĀ MERGING INTO HINDŌSTĀNĪ.

The dialect of the districts of Bulandshahr and Budaun is on the whole good Braj Bhākhā, but in both localities it is much mixed with the Hindōstānī of the upper Doab and of western Rohilkhand. In Bareilly, to the north of Budaun, this mixture is not apparent, although Bareilly and Budaun both show traces of the influence of the Kanauji spoken to their east. We thus see that Budaun is infected from both directions. The Kanauji infection consists in the use of ो instead of यau as the termination of past participles, as in chalō instead of chaulyau.

In the Naini Tal Tarai there is spoken a mongrel mixture of Braj Bhākhā, Hindōstānī and Kanauji. We thus get the following figures for the districts in which Braj Bhākhā merges into Hindōstānī:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bulandshahr</td>
<td>941,000</td>
</tr>
<tr>
<td>Budaun</td>
<td>826,500</td>
</tr>
<tr>
<td>Naini Tal</td>
<td>199,521</td>
</tr>
</tbody>
</table>

Total: 1,967,021
BRAJ BHĀKHĀ OF BULANDSHAHR.

Bulandshahr is the most northern district of the Doab in which Braj Bhākhā is spoken. Beyond it lies Meerut, of which the language is ordinary Vernacular Hindōstānī. The Braj Bhākhā of Bulandshahr does not vary much from that of Muttra. The main difference is the preference for the termination ḥ, instead of the au which is so characteristic of the standard form of the dialect. Even this is probably only a question of spelling and not of pronunciation, for in Muttra, where the au-sound undoubtedly exists, it is as often as not represented by ḥ, in writing.

Bulandshahr is separated from Muttra by Aligarh, but we do not find the pronoun of the third person, gu, which is so prominent in the latter district.

On the other hand, we sometimes meet with a few instances of borrowing from the Hindōstānī of Meerut,—usually the employment of the termination ḥ instead of ḫ or au. Thus, hamārā for hamārō. These borrowings, as might be expected, occur in the north of the district on the Meerut border.

The Hindōstānī of Meerut is called by those natives of India who live to its east Pachhārī, i.e. the language of the west. The original rough list of the languages of Bulandshahr showed 939,000 people as speaking Pachhārī, and 2,000 as speaking Braj Bhākhā. The local authorities evidently meant that there 939,000 people used a language differing from Braj Bhākhā. The difference consists, as explained above, in the occasional use of Pachhārī expressions. The basis of the whole is, however, undoubtedly Braj Bhākhā, so that we are justified in putting the number of speakers of that dialect in Bulandshahr as 941,000, it being remembered that about 2,000, in the south of the district, speak it more purely than elsewhere. This will be evident from the following specimen which consists of the first few lines of the Parable of the Prodigal Son:

The following are the main peculiarities of the Bulandshahr Braj Bhākhā. The sign of the accusative dative is kō, and not kē. The accusative plurals of the first two personal pronouns are hamē and tumhē, and their genitive plurals are hamārā and tumhārā. The nominative singular of the pronoun of the third person is wō or wo. The past tense of the auxiliary verb is kō, not ha, and its masculine plural is kē or hai. Finite verbs form their present and imperfect tense with a form in ḥ, instead of au. Thus, ham ṛohē ḫai, I am living; suar chār-e-hē, the pigs were grazing; pēt bharē-hē, he was filling his belly. So, kōi dē-ṇāi, no one was giving. This peculiarity, and also the forms hamē, etc. are also found in Meerut.
[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHA. (District, Bulandshahr.)

एक बादमी-के दो बड़ी हैं। छोटे-ने कहीं बापू हसारा हिखा हमें देने। उस-ने उमना हिखा वा-को बाँट-पेशा। छोटी घर-ही दिन-में बच्चो साल जमा परदेस-को लेकर चलो गये। वहाँ सब
लागाड़ने- में बरबाद कहो। जब सब बरबाद कर चुको वा देस-में जबरा
चबाल पछो। वा भूखो कंगाल हो-गये। वा एक बहू-के नौकर हो-गये।
बाने सुखरत चुगाने-मे नौकर कर-दिये। जब वाके-को बुक देनाइे तो
वो जो सूखर चरे-हे खोकटा वा-मे पेट भरे-हे।

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ.

(DISTRICT, BULANDSHAHR.)

Ek âdîmî-kē dō laṛkē hai. Chhōtē-nē kaht, 'bāpū,
One man-of two sons were. The-younger-by it-was-said, 'father
hamârā hissā hame de-de.' Us-nē ap'nā hissā wâ-kō bāṭ
my share to-me give.' Him-by his-own share him-to dividing
dēō. Chhōtō thōrē-hi din-mē ap'nō mål
was-given. The-younger a-few-very days-in his-own property

jāmā par-dēs-kō lē-kē chalō-gayō. Wahā sab
(having-)collected a-foreign-country-to taken-having went-away. There all
lūgar-pānē-mē barbād karyō. Jab sab barbâd kar-chukyō
wickedness-in wasted was-made. When all wasting was-completed
wâ dēs-mē jabrā akāl paryō. Wâ bhâkhō kâṅgâl hō-gayō,
that country-in a-great famine fell. He hungry indigent become-
Wâ ēk koi-kē naukar hō-gayō. Wâ-nē suaran chugānē-pē
He one someone-of servant became. Him-by swine feeding-on
naukar kar-diyo. Jab wâ-kō kōi kuchh dē-nāi,
servant he-was-made. When him-to any anything giving-was-not,
tō wō jō suar charē-hē khōk-tā wâ-sē pēt' bharē-hē.
than he what swine eating-were husks that-with belly filling-he-was.
BRAJ BHĀKHĀ (KAṬHĒRIYĀ) OF BUDAUN.

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand. Here also Braj Bhākhā (not Rōhilkhaṇḍī as originally reported) is spoken. The dialect is locally known as Kaṭhēriyā, from Kaṭhēr, the name of Eastern Rohilkhand, although the true Kaṭhēr country is to the north in the district of Bareilly. North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstāni, and hence we see traces of the influence of that dialect in Budaun. Such are the use of thē (plural thē), as well as ḥā for 'was'; of us as well as ṭā, him; and of kō for the accusative-dative as well as for the genitive. The only peculiar local form which I have noticed is tumhārō, for tumkārō, your. For adjectives and participles, the termination ā is preferred to au.

As a specimen, I give a short extract from the Parable of the Prodigal Son. It is in the Persian character, as received from the local officers.

The number of speakers of Kaṭhēriyā in Budaun is reported to be 826,500.
[No. 16.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**BRAJ BHĀKHĀ (KĀTHRĪTĀ).**

**(DISTRICT, BUDAUN.)**

Abāmāhē ke wurākak staging kāmin te mohōnē nā aichē pētā ke gī gī nā bhātē ke gī gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhātē ke gī nā bhातें ke gī nā bhātें ke gī nā bhातें ke gī nā bhातें ke gī nā bhātें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gī nā bhातें ke gी nā bhातें ke gी nā bhातें ke gी nā bhातें ke gी nā bhातें ke gी nā bhातें ke gी nार या विद्या ।
[No. 16.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**TRANSLITERATION AND TRANSLATION.**

**Braj Bhākhā (Kathēriyā). (District, Budaun.)**

_Ek ādmī-kē dō lapkā thē._ Tā-mē-sē 'chhōtē-nē apné

_One man-of two sons were. Them-in-from the-younger-by his-own_

_ pitā-sē kāli ki, 'pītā, tumhāre dhan-mē jō mērō hōt-hō,_

_father-to it-was-said that, 'father, your wealth-in what mine may-be,_

_wā muj(h)-kō bāṭ dō.' Wā-kē pitā-nē us-kē bāšt-kā jō_

_that me-to dividing give.' 'Him-of father-by his share-of what_

_thā wā-kō dē-dīō. Nēk dinan-mē wā-kō chhōtō pūt sigrō_

_was him-to was-given-away. A-few days-in his younger son entire_

_dhan ikthō kār-kē kahū dār-kē dēs-kō nikas-gayō, aur_

_wealth together made-having some distance-of country-to out-went, and_

_wā dēs-mē apnō sigrō dhan būrē kāman-mē bitār-dīō.

_that country-in his-own entire wealth evil deeds-in was-squandered.

_Jab wā-kē pās kachhō nā bacho, wā dēs-mē ěmāī nthāār_

_When him-of near anything not remained, that country-in a-severe_

_akāl parō ki wā bhikāri hai-gayō. Tō ēk bhāgwān dhani-ki_

_famine fell that he poor became. Then a fortunate rich-man-of_

_bakhrī-mē gayō aur wā-kē chēlān-mē nōkār bhāyō. Wā-nē_

_house-in he-went and him-of dependents-in servant became. 'Him-by_

_yā-kō apnō khētān-mē suaran charāwan-kō bhēj-dīō. Yā_

_him-for his-own fields-in swine feeding-for it-was-sent. He_

_khūst-sē apnō pēṭ un jāran-sē bhar-lēto, jā-kō_

_happiness-with his-own belly those roots-with would-have-filled, which_

_sūr jānāvar kharat-hē. Jāran bhi yā-kō kōū nā_

_the-swine animals eating-were. Roots even him-to anyone not_

_dēt-hō._

giving-was.
THE BHUKSĀ DIALECT OF THE TARĀĪ.

The Tarāī parganas of the Naini-Tal district run by the foot of the Kumaon Hills along the northern border of the State of Rampur and the districts of Bareilly and Pilibhit. The dialect of Rampur is Hindōstānī, of Bareilly Braj Bhākhā, and of Pilibhit Kanaūji. The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhukṣās, as well as by immigrants from the plains. These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaūji, with an infusion of the Kumauni of the hills. The Thārūs and Bhukṣās have lost their aboriginal languages, if they ever had one. The dialect has been returned as ‘Bhukṣā’ from the name of one of these tribes. I class it as a form of Braj Bhākhā, but it might just as easily appear as a form of Kanaūji. The number of its speakers is reported to be 199,521.

A brief extract from a version of the Parable of the Prodigal Son will suffice as an example of this dialect, and well illustrates its mixed character.

In the first sentence we have kā used as a sign of the oblique genitive, which comes from Kumauni. In the next line we have kā as the sign of the direct genitive which is Hindōstānī. So are kō, the sign of the accusative-dative and words like mērā, my, and others. On the other hand, hā, were, is Braj Bhākhā, while dāo, gave, gādā, went, are Kanaūji. The only peculiar form which I have noticed is nāī (beside nē) as the sign of the agent case.
[ No. 17.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHA (MIXED BHUJSA DIALECT). (TARAI, NAINI TAL.)

एक फलाने सक्षाका दो लौँड़ा है। छोटे-ने बहने बूझा-से कहो कि 
बूझे मेरा जो माल-का हिस्सा है सो तेछो। और उस-नाई बहने माल 
दोनों-को बाट देयो। तो दिन बाद छोटा लौड़ा बचने माल-की बटोर-के 
दूर देस-को चलो-गयो। और वहाँ जा-के बचने माल लूचापन-में बरायद 
कर-देयो। जब सब खरच हो-गयो तब उस देस-में बड़ा काल पढ़ गयो और 
खाने-को भी तांग हो गयो। तब उस देस-के एक रहिश-को घर-से सामिल 
हो गयो। और वोह सुपर बुगाने उस-को खेत-में भेज-रियो। और वोह 
चाहि कि जो बकल सुपर खाने-हों वोह जुदर भरने-को चाहे। जिसी-ने 
ना रियो।

TRANSLITERATION AND TRANSLATION.

Ek phalane sakhas-ka do laura he. Chhote-nu ap-ne 
A certain person of two sons was. The-younger-by his-own
bun-se kahho ki 'bho, mere jo mal-kh hissa hai soro 
father-to it-was-said that 'father, my what property-of share is that
dho-dho.' Aur us-nai ap-ne mal dono-ko bhat daoro.
give.' And him-by his-own property both-to divided was-given.
Thore din bad chhoti laura ap-ne mal-kh bafor-khe 
A-few days after the-younger son his-own property collected-having
dur des-ko chalo-gaoro. Aur bahaa jai-ke ap-ne mal 
a-distant country-to went-away. And there going his-own fortune
luchapan-mi barhbad kar-daoro. Jab sab kharach hho-gaoro tab 
debauchery-in wasted was-made. When all expended became then
us des-mi bara kial par-gaoro aur khane-kh bhul tang 
that country-in great famine fell and food-for even in-want
hho-gaoro. Tab us des-khe ek rahis-khe ghar-me samil 
he-became. Then that country-of one well-to-do-man-of house-in joined
hho-gaoro. Or woh suar chugarni us-kh khet-me bhaj-daoro. Or 
he-became. And he swine to-feed him-as-for field-in it-was-sent-away. And
woh chāhō ki jō bakkal sūr khātē-hō woh ūdar
he wished that what husks swine eating-may-be those belly
bhar'ñē-kō chāhō. Kisi-nē nā daō.
filling-for he-desired. Anybody-by not 'it-was-given.
**BRAJ BHĀKHĀ MERGING INTO RĀJASTHĀNĪ.**

To the south of Braj Bhākhā lie the Mēwāti and Jaipurī dialects of Rājasthānī, into both of which it gradually merges. In Gurgaon we see it becoming Mēwāti. In the State of Bharatpur we notice the first signs of the influence of Jaipurī, which becomes stronger as we go south, until in the Dāṅgs, or broken country in the south of that State, in Karauli, and in the east of Jaipur, we find a number of sub-dialects which are grouped together under the name of Dāṅgī. The number of speakers of these intermediate forms of Braj Bhākhā are reported to be as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gurgaon</td>
<td>149,700</td>
</tr>
<tr>
<td>Bharatpur</td>
<td>502,303</td>
</tr>
<tr>
<td>Dāṅg dialects</td>
<td>774,781</td>
</tr>
</tbody>
</table>

**Total:** 1,426,784
BRAJ BHĀKHĀ OF GURGAON.

The district of Gurgaon is under the Government of the Panjab. It has the river Jamma to its east, being separated by it from the district of Aligarh. To its south lie the district of Muttra, and the State of Bharatpur. In Gurgaon there are three principal dialects, viz. Ahirwati and Mewati, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tāhsil, where the district meets Aligarh and Muttra.

The Braj Bhākhā spoken in Gurgaon is very fairly pure. It bears slight traces of the influence of the neighbouring Rājasthānī. Such are the use of the termination ṭ instead of asu, for adjectives and participles, and the masculine form of the genitive singular (e.g. bāṭ-kō, not bāṭ-kasu, of a share); the oblique ending ṭ, instead of ṭ; and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj.

The use of ṭ for asu is also common in the neighbouring State of Bharatpur. The oblique ending is usually ṭ, as in good Braj, but now and then we meet ṭ, as in thā, they were.

The word jab is used to mean 'then,' as well as 'when,' as in Rājasthānī. The imperfect tense is also formed as in that language, by adding the past tense of the auxiliary verb to the verbal noun in ṭ, as in chākō-ḥō, I was, thou wast, or he was wishing. The past tense of the auxiliary verb is usually hō (plural hē) as in Braj Bhākhā, but sometimes hō (plural thā) is borrowed from Rājasthānī. The past participle of verbs ends in either yō or ṭ, as in kahō or kahō, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.
एक भाईको वा बेटा है। उन-के लोहर-ने वाप-से काटो कि भाई
इसके बाक मे वाप-को विद्वान बौँ-टीज। जब तो वा-बुँ बौँ-टीज। कहार दिन
पीछे सब धन ले-के लोहरे लेखा पर-देस-कू चल-टीज और वह पयोग
माल प्याटी संग्रह-में उड़ा-टीज। और जब सब खरच कर-बुको तो वा
देस-में बनकाल पर-गोय और वह मौजून लख्यो। जब फिर वर्ग-के रहीस-के
जा-लखयो। तब तो वा वरिका-बुँ सूरः चरावन-के-लिये चपने खेत-में खूदा-
टीज। और वह चाहिए-है कि उन छोलकर्म-जो सूरः खाँच-वा गमना पट
पालन करे। क्योंकि उसी कोई ना देख-हो। जब रास-में चा-के कहार देखो
मेरे बाप-के मिलने नोकर हैं और में सुनवान महीने-हैं। जब
में पयोग बाप-के
दौरे जाकर की और वाते कहते जो है वाप में-से तेरा और धनी-को खोट
बहत करो और तेरे लाखक में बेटा ना है। तुम्हारे जो मधिमी रहे-हैं
खु-मे मो-बुँ समभ।
Ek admi-ke dwai beta hē. Un-tē lohṛē-ṇē bāp-tē
A-certain man-of two sons were. Then-from the-younger-by the-father-to
kahyō ki, ‘bhai, hamārē baṭ-kō hisā bāṭ-dījō.’
it-was-said that, ‘brother,’ my share of share having-divided-give.’
Jab tō wā-kū bāṭ-dījō. Thōrē din pichhē sab
Then indeed him-to having-divided-it-was-given. A-few days after all
dhan lē-kē lōhṛō lariṅā par-dēs-kū chal-dījō. Aur
property taken-having the-younger son a-foreign-country-to went-away. And
wah ap‘nō māl khotī saṅgat-mē upā-dījō. Aur jab sab
he his-own wealth evil company-in was-equinoced. And when all
kharach kar-chukō, tō wā dēs-mē akāl par-gayō,
expenditure was-made-completely, then that country-in a-famine fell,
aur wah māgan lagyō. Jab phir wahā-kē rahis-kē
and he to-beg began. Then again there-of rich-man-of (near)
jā lagyō. Tab tō wā lariṅā-kū sūvar
having-gone he-engaged-himself. Then indeed that boy-as-for swine
charāw-nē-kē-lyē ap‘nē khet-mē khandā-dījō. Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-went-away. And he wishing-was
ki un chhol‘kā-tē, jō sūvar khāy-thā ap‘nā pēt pālan
that those husks-with, which swine eating-were his-own belly cherishing
kare; kyō-kī use kōi na dē-hō. Jab hōe-mē
he-may-make; because to-him anyone not giving-was. Then senses-in
ā-kē kahō, ‘dekkō, mēnē bāp-kē kīt-nē nōkā hāi,
come-having it-was-said, ‘see, my father-of how-many servants are,
aur mē bhūkhan marū-hū. Ab mē ap‘nē bāp-kē dhōre jāugō
and I by-hunger dying-am. Now I my-own father-of near will-go
aur wā-tē kahūgō ki, “he bāp, mē-nē ārē sur Dhānti-kō’
and him-to I-will-say that, “O father, me-by thy and The-Rich-One-of
khot bahut karō aur tērē-lāyak mē betā nā hū. Tumhārē jō
evil much was-done and thee-of-worthy I son not am. Your who
mihīn-tē rahē-hāi un-mē mō-kū samajh.’’
labourers are them-in me (obj.) consider.’’

1 Here simply used as a form of respectful address to a father.
2 God is said to be ‘sukhā Dhānā,’ i.e. a rich one from whose store every one is provided.
BRAJ BHĀKHĀ OF BHARATPUR.

To the south of the district of Muttra lies the State of Bharatpur. The main language of the State is Braj Bhākhā. Only in the north-west, on the border of Alwar, is Mowāṭī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Dāngi. The former is a dialect of Rājasthānī, and the latter, a broken mixture of that language and Braj Bhākhā. To the west of Bharatpur lies the Rājasthānī-speaking State of Jaipur. Hence, although the Braj Bhākhā of Bharatpur is on the whole fairly pure, it shows traces of the influence of Rājasthānī.

The following figures show the estimated number of speakers of the three dialects in Bharatpur:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Braj Bhākhā</td>
<td>502,308</td>
</tr>
<tr>
<td>Dāngi</td>
<td>40,000</td>
</tr>
<tr>
<td>Mowāṭī</td>
<td>80,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>622,303</strong></td>
</tr>
</tbody>
</table>

As a specimen of the Braj Bhākhā of Bharatpur I give the first few lines of the Parable of the Prodigal Son. The following are the local peculiarities, mostly borrowed from Rājasthānī, which differentiate it from the Standard dialect of Muttra.

Instead of the termination *au* for strong adjectives and participles we have *ā*. Thus, *diyā*, he gave; *pariyā*, he fell. Sometimes, however, we also find *au*, as in *bhalau*, good; *āchau*, high.1 There is a strong tendency to nasalise a final vowel, as in *janē-kā*, to a man; *apnēi dēā-tāi* (he said) to his father. In some cases this final nasal appears to represent an old neuter gender, as in *apnēi dhan*, his own wealth. The vowels *ā* and *ā* seem to be interchangeable. Thus the sign of the accusative-dative is *kā* or *kā*, and both *bhākhā* and *bhākhi* are used to mean 'by hunger.' Strong nouns in *ā* do not change in the oblique form, in this following Rājasthānī; thus, *chhōrā-nē*, by the son. Sometimes such nouns substantive end in *au* or *ā*, not *ā*. Thus, the list of words received from Bharatpur gives *mahārā*, a mouth, and *sōnā* (another neuter form), gold. In one case, in the specimen, we have a strong adjective, *chhōpā*, small, ending in *ā* in the nominative, with an oblique form in *ē*.

The past tense of the verb substantive is *hau*, as in Braj Bhākhā. The list of words gives an additional form, *hatou* or *hatyau*. *Hatou* is like the Bundelī and Kanaūjī *hatō*.

In the active verb, the definite present is made as in Rājasthānī by conjugating the simple present with the present of the verb substantive. This is sometimes found in the Braj of Muttra, but appears to be universal in Bharatpur. The tense is conjugated as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Pler.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>mārē-hā</td>
<td>mārāi-hāi</td>
</tr>
<tr>
<td>2.</td>
<td>mārai-hai</td>
<td>mārau-hau</td>
</tr>
<tr>
<td>3.</td>
<td>mārai-hai</td>
<td>mārai-hāi</td>
</tr>
</tbody>
</table>

There are several examples in the specimen.

The only other peculiarity worth noting is the use of *huā*, instead of *bhau*, he became.

---

1 These examples are quoted from a list of words received from Bharatpur, but not here printed.
एक जन-के दो छोटे हैं। और बिन-सें सी छोटे छोटे अपने दाज-तें कही दाज-जी धन-में ते जो मेरे बट-में आवे सी मो-कू टूड़। और वाने अपने धन बिन-कू बौट दियो। और जब वाने दिन बाँट बीते छोटे छोटे अपने बट-कू इमारत तें देते देस-की डीमिर-पयो और वहाँ लब्बपैं-में अपनी धन विगार दियो। और जब वाने-से सब बट-गयो तब वा देस-में बड़े मारी जाकर पयो और बो भूखी मरिे लगी। तब बो बड़े दियो और वा देस-कू एक रोचक-का ‘बखरा जाकर रखी। और वाने वा-कू अपने खेत-में सुबर बैठके कर-दियो। और बो भूखी सूचर खािबे वा-से बो अपने पेट सरतो चािहे-तै। पन कब्र आदमी वा-कू बाँट देड़। और जब वाने सोच हुए तब वाने कही मेरे दाज-में वितन-की आदमी रोटी खूँड़ हैं और वच-रहैं-हैं और में भूखी सह-हैं।

TRANSLITERATION AND TRANSLATION.
Ek janē-kē dō chhōra hē. Aur bin-maṭ-taī chhōta
A-certain person-of two sons were. And them-in-from the-younger
chhōra-nē apnai dāu-taī kahi, ‘dāujī, dhan-mē tē jō
son-by his-own father-to it-was-said, ‘father, the-property-in-from what
mērē baṭ-mē āwai sō mō-kā dēn.’ Aur wā-nē apnō dhan
my share-in may-come that me-to give.’ And him-by his-own wealth
bin-kū baṭ diyō. Aur ghanē dīn nāī biṭā chhōta
them-to dividing was-given. And many days not passed the-younger
chhōra apnē baṭ-kū ikaṭṭhā le-kā dūr dēs-kō digir-gayō,
son his-own share-to together taken-having a-far country-to went-away,
aur wāḷā luchh-panē-mē apnō dhan bigar-diyō. Aur jab
and there riotous-living-in his-own wealth was-squandered. And when
wā-pai-tē sab nē-th gayō tab wā dēs-mē barō-bhārī jawāī
him-near-from all had-been-wasted then that country-in a-very-great famine
paryō, aur wō bhūkhī marībh lagyō. Tab wō chal-diyō aur wā
cfall, and he by-hunger to-die began. Then he went-away and that
dēs-kē ēk rah'waiā-kē yahē jāi rabyō. Aur wā-nē
country-of one inhabitant-of near having-gone remained. And him-by
wā-kū ap'nē khētān-mē suār ghēr'be-pai kar-diyo. Aur jō
him-as-for his-own fields-in swine tending-for it-was-employed. And what
bhuśt suār khāwai-bē, wā-te wō ap'nē pēt bhar'nō chāhō-hau.
chaff swine eating-were, that-by he his-own belly to-fill wishing-was.
Pan kōi ād'īmī wā-kū nāi dēi. Aur jāb wā-kū sōch huō,
But any man him-to not gives. And when him-to thought became,
tab wā-nē kahi, 'mērē dāō-kē kit'nē-hi ād'īmī rōṭī	hen him-by it-was-said, 'my father-of how-many-verily men bread
khāi-hai', aur bach-rahai-hai; aur maī bhūkhū marī-hū.'
eating-are, and saved-remaining-are; and I of-hunger dying-am.'
THE BROKEN DIALECTS OF THE DĀNGS.

The State of Karauli lies between the river Chambal and Jaipur. Its physical aspects are thus described in the Imperial Gazetteer:—

Hills and broken ground characterize almost the whole territory, which lies within a tract locally termed the 'Dāng' being the name given to the rugged region which lies above the narrow valley of the Chambal. The principal hills in the State are on the northern border, where several ranges run along or parallel to the frontier line, forming formidable barriers; but there are no lofty peaks, the highest being less than 1,400 feet above sea-level . . . Along the valley of the Chambal an irregular and lofty wall of rock separates the lands on the river bank from the uplands, of which the southern part of the State consists. From the summits of the passes fine views are often obtainable, the rocks standing out in striking contrast to the comparatively rich and undulating plain below, through which winds the glittering river. For some miles the country north of these passes is high, and too rocky to be deeply cut by ravines or to be pierced for water, and the few inhabitants depend upon tanks and dams; but farther north the country falls, the alluvial deposit is deeper, level ground becomes more frequent, and hills stand out more markedly, while in the neighbourhood of the city of Karauli the low ground is cut into a labyrinth of ravines.

According to the Census of 1891, the population of Karauli was 156,587, divided thus according to language:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jadobati</td>
<td>80,000</td>
</tr>
<tr>
<td>Dangi</td>
<td>60,960</td>
</tr>
<tr>
<td>Urdu</td>
<td>10,800</td>
</tr>
<tr>
<td>Others</td>
<td>5,587</td>
</tr>
<tr>
<td></td>
<td><strong>156,587</strong></td>
</tr>
</tbody>
</table>

Of these Urdu is spoken by the Pathans and Muhammadans of the State, and by the educated portion of the urban population. In the plains country, which is mainly inhabited by Rajputs of the Yadava or Jādā tribe, the language spoken is the Jadobati form of Braj Bhākhā, and has been described ante (pp. 298 and ff.). The broken hill country, known as the Dāng, is the home of Dāngī. The Dāng, with its language, extends beyond the limits of Karauli State, to the north into Bayānā Tahsil of Bharatpur in the south of that State, and to the west into Jaipur. In the latter State, besides Dāngī proper, we find variations of it, called Dāgar-wārā, Kālimāl, and Dāngbhang, all spoken in the broken country bordering on Karauli. The people who speak Dāngī are mostly Gujarīs.

The following are the figures for the various forms of Dāngī:—

<table>
<thead>
<tr>
<th>Form</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāngī proper, or Kā-kakhā-ki boli</td>
<td>60,000</td>
</tr>
<tr>
<td>Karauli</td>
<td></td>
</tr>
<tr>
<td>Bharatpur</td>
<td>40,000</td>
</tr>
<tr>
<td>Jaipur¹</td>
<td>404,436</td>
</tr>
<tr>
<td>Dāgar-wārā of Jaipur</td>
<td></td>
</tr>
<tr>
<td>Kālimāl of Jaipur</td>
<td>106,766</td>
</tr>
<tr>
<td>Dāngbhang of Jaipur</td>
<td>81,216</td>
</tr>
<tr>
<td></td>
<td>80,263</td>
</tr>
<tr>
<td>Total</td>
<td>774,781</td>
</tr>
</tbody>
</table>

For Dāngī proper, I propose to give specimens of that spoken in Karauli and Jaipur. The Dāngī of Bharatpur closely resembles that of Jaipur, showing, however, greater

¹ Includes 217,531 speakers of a mixed dialect.
affinities with the Braj Bhākhā spoken immediately to its north, specimens of it are unnecessary. Of the other Jaipur dialects, I give specimens only of Dāngbhāng. The others are intermediate between it and Dāngī of Jaipur. I also give a List of Words and Phrases in the Dāngī of Karauli and Jaipur, and in all the three other dialects of the latter State.

The examination of all the forms of speech current in Jaipur has been greatly facilitated by a book which will be frequently referred to in the following pages:—Specimens of the Dialects spoken in the State of Jeypore, prepared, at the instance of His Highness The Mahārājā, by the Rev. G. Macalister, M.A., in the year 1898. This admirable work gives a vocabulary, grammars, and specimens of all the dialects spoken in the State. It contains many details which cannot find place in the present Survey.

Dāngī exhibits Braj Bhākhā in the act of shading off into Rājasthānī. In the standard dialect of the south of the Braj tract we have, indeed, noticed the use of a form of the present definite (karū-haī instead of karv'tu-haī, I am doing) which is borrowed from that language, and in the centre of Bharatpur other examples of its influence have been pointed out, but in both these cases the instances are sporadic. In the Dāng dialects, on the other hand, they are quite common, and give a distinct colour to the whole. Dāngī, in short, shows the first signs of idioms which we shall meet more and more frequently as we go west, till they arrive at their fullest development in Gujarātī. In one notable instance (the impersonal use of the past tense of a transitive verb) we find the Gujarātī idiom already established in the Dāngī of Jaipur.

As in many rude languages, we find idioms preserved, which throw light on more abraded forms employed in more civilised speeches. For instance (as in old Gujarātī) Dāngī clearly forms a dative by putting the genitive into the locative case. Thus, mērō, of me, makes a locative mērai, which means 'to me.' This explains the origin of the Hindi suffix kō (Braj Bhākhā kaũ), which is really the locative of the genitive postposition kā (Braj Bhākhā kau).¹

We have noticed in the Braj Bhākhā of Aīgara and of the east of Agra a curious pronoun of the third person, gu or gua. The corresponding form in Dāngī, who or kwa, probably indicates the origin of this peculiar form. Wha is only another form of the familiar waḥ.

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in a preceded by a short vowel. Thus, ghōrā, a horse; ghōrān-kau, of horses; nārī, a woman; nārin-kau, of women. In Rājasthānī, these end in a nasalised long vowel. Thus, ghōrā-kō, nārī-kō. Dāngī occupies an intermediate position, and exhibits a form older than either, from which both are derived. The oblique plural ends in a, always preceded by a long vowel. Thus, ghōrān-kō, of horses; nārin-kō, of women; din or don, a day; dinān-kō or danān-kō, of days.

In all the Western Hindi dialects, the past tense is simply the past participle of the verb without any suffix. We have seen that in Eastern Hindi and Bihārī (and other languages of the group) certain suffixes are added to the verb in all its tenses. Thus

¹ Kō is derived directly from an old form kaũ, which in its turn represents the Sanskrit kṛitu. Kṛita (which in Sanskrit means 'for') is the locative of kṛitaḥ, which itself is the origin of the Hindi kā meaning 'of'.
(Eastern Hindi) mārya-s, he struck. This s-suffix is, as has been explained, the relic of an enclitic personal pronoun.

We shall see, in dealing with Jaipuri, that this very termination can also be added to words, but here it is recognised as a distinct enclitic word, not as verbal terminations, and can be added or not at will. Thus, gayo or gayo-s, he went (it will be noticed that the same peculiarity occurs in Banāphari Bundeli, vide post, p. 485).

This enclitic is common in Dāngī, as in bulāi-s, she was called.

In Western Hindi the sign of the Agent case is nē or nai. In Rājasthānī and Gujarāṭī this case takes no postposition, but nē or nai is used to indicate the Accusative-dative. In Dāngī nai is used (in the case of pronouns) for both the Agent and the Accusative-dative. In the first case it is used with the form of the nominative, and in the latter case with the oblique form. Thus, taï-nai, by thee; tō-nai, or tō-kā, to thee. Here we see the postposition in the actual circumstances of the change of its meaning.

In Rājasthānī the conjunctive participle may be formed by adding ar to the root. Thus, mārar, having struck. In Western Hindi it is formed by adding the suffix kar, the letter i being optionally added at the same time to the root. Thus, mar-kar, or māri-kar. In Dāngī, it is formed by suffixing kar, or by adding ar or ir. Thus, mār-kar, mārar or mārir. Here we see the origin of the suffix ar. It is formed by the elision of the r of kar, and that this is the fact is proved by the form mārir, which is evidently a contraction of the form māri-kar. This, also, incidentally throws light on the Rājasthānī genitive in rō. The Mārwārī ghōrā-rō is by parity of reasoning a contraction of ghōrā-kārō, just as the Bengali bālakēr, of a boy, is a contraction of bālaka-kēr.

Owing to the interesting character of these Dāng dialects, I have appended a special List of Words and Sentences, which illustrates their various forms.
DĀNGĪ OF KARAULI.

In the State of Karauli, Dāngī is reported to be spoken by 60,000 people. Here it is a rude Braj Bhākhā, with a strange vocabulary, and various infusions of Jaipuri. Two specimens are given,—a portion of the Parable of the Prodigal Son, and a letter written in the locality, given just as it was put down, except that the formal salutation at the commencement has been omitted. The following are the principal divergencies from Standard Braj Bhākhā which should be noted.

Pronunciation.—The letter e often becomes i in an unaccented syllable, as in bālik, a child; sūrij, the sun. The letters é and ai are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus, pīṭai or pīṭē, he beats. So ē and an are absolutely interchangeable. Thus, maūrā, mōrā, mōrā, or even muṛā, a son. So chalyō or chalyau, he went. The letter h is sometimes inserted between two vowels, as in sūhar, swine. It is sometimes omitted, as in ran for rahān, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doublet omitted. Thus, ātar for utter, an answer. In the word khāp, well, an initial k has become kh. Instances of contraction are bhōt or bhaut, for bahu, much, and dōk for dō-ēk, one or two.

Strong nouns which in Braj Bhākhā end in ā, here usually end in an or ō. Thus, ghōrāu, a horse. A few nouns of relationship, such as maūrā, a son, still end in ā. The oblique form singular of nouns in an (ō), usually ends in ē, as in ghōrē-keu, of a horse. The Rājasthāni form in ā is, however, also common. Thus, from baīyō, baīyā-kei, to the mother. Note that this word ends in ō, although it is feminine. The Nominative Plural usually takes the form ghōrē, but occasionally we have ghōrā. The oblique plural usually takes the form ghōrān. The long vowel in the last syllable of the oblique plural is typical of Dāngī. Sometimes we have ēn instead of ān, as in jēg'rēn-kē, to the calves, nom. sing. jēg'rō. Nouns like maūrā have obl. sing. and nom. plur. maūrā, and obl. plur. maūrān. Nouns ending in consonants have a nom. plur. in ā, as in dīn, a day, dinā, days; purikā, a father, plur. purikhān. The oblique plural ends in ān, ēn, or ān, as in dinān or dinēn, jōnēn (jan, a person), and purikhān. Nouns in ī and ā preserve the long vowel in the oblique plural. Thus, meh'nati, a servant, has meh'natinā: and pērūrā, a buffalo calf, has pērūrān.

The case suffixes are the same as in Braj, but there are also some irregular forms. Thus, for the accusative-dative, besides kāu, kē, and kē, we have nē (properly belonging to the case of the agent). Thus, win rupaiyōn-ūt lai-lai, take those rupees. The suffixes of the instrumental-ablative are sē, sē, sō, with the usual variations, but very common is pai-sē, as in voā-pai-sē lai-lai, take from him. We have even pai (properly belonging to the locative) used alone as an ablative in sentences such as mō-pai āgīyau mānē jāt, it is not gone by me, I cannot go.

Besides the two ordinary genders, masculine and feminine, there are distinct traces of a neuter, which is indicated by the nasalisation of a final an or ō. Thus, pāngāu sūkhi-gayō, the water has dried up; sūkhi-kāl paryō, a famine fell; bichāryō, it was considered (by him), he considered; ap'nē pēt, his own belly.

The pronoun of the first person is kē, kē, mē, or mai. The genitives plural of the first and second persons are (1) hamāru, or ham'rāu, (2) tumāru, tum'ru, or tigāru.
The oblique forms plural are haman and tuman, respectively. The genitive of áp, self, is ap'nu or áp-kau. As pronominal adverbs note jhā, here; jāb, at this time, as well as 'when'; bhā there.

The verbal irregularities are few in number. There is a negative verb substantive. The only form noted is nānē, which means both 'I am not' and 'he is not.' We have already noted nānē, I am not, in Sikaṛwāri Braj Bhākhā.

As in Bhadaurī Bundelī, the initial k of the verb substantive is often dropped when the verb is used as an auxiliary. Sometimes y is inserted. Thus we have, rōpat-e, he sets up; jāt-yē, he goes; dēt-ō, he was giving; charat-ō, they were grazing. The full form is also used, as in dōlat-hai, he is walking about.

The definite present generally prefers the Rājasthānī principle of conjugating the auxiliary with the simple present, instead of with the present participle.

The past participle nearly always ends in yau. Sometimes the y is omitted. We have both chukyau and chukau, finished.

Prepositive forms of the imperative are aiyō, come; dhō-ghālijau, give; lijau, take, and dījau, give.

The following is a list of unusual words which occur in the specimens. Verbs are quoted under their root forms:

ātyau, weary.
ārā, a wall-niche.
ōjhū or anjā, again.
katthān, a buffalo.
kākās, a husk.
khārā, a cattle-pen.
ghū, to fight.
chātī, durable.
chhāṭā, good, handsome.
jēg-rō, a calf.
ṭaraṅk-dē, to walk away.
ṭavā-ṭūrī, evasion.
ṭhāṭh-ṛō, dry stalks of bajrā.
dīg, to walk.
dōl, to wander about.
dhūk-lē, to see.
dājū, a father.
dhō-ghāl or dhō-dē, to give.
nākha, to leave behind. In Jaipur this means 'to vomit.'
nyār-phūs, straw and chaff, fodder.
pānyaū, water.
phīlāk, in wāy phīlak sūjhi, he came to his senses.
phūs, chaff.
baiyō, a mother.
hair-bānī, a woman, a wife.
bhāgīlō, a friend.
bhīā, a brother.
bhūś, to bark (like a dog).
małaḥ, handsome, good.
muk’tau, much.
mek’nati, or mehanți, a servant.
rāhau, a stove.
lāgan, enmity.
lār, to throw food before cattle, to tend them.
lōṭhā, grown up.
lōḥyau, blood.
haļ, to move (intransitive).
[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (Pāngī).

(State, Karauli.)

Specimen 1.

कोई श्राद्ध-कै दो सोड़ा है। बिन-से छोर सोड़ा-ने दाख- से कही थरे दाखु बिसुधा-में जो मेरो बन है वाय माँ-को बॉट-दे। तब बाप-ने धपनी बिसुधा बॉट दीनी। कहूँ कोई-ई दिन-ने लोखा सोड़ा सव बिसुधा समेट हूँ परदेस-बूँ चक्कौ-गये और माँ गुलामो-से सव दिना खोय-दी हूँ सव बिसुधा लुटाय-दीनी। जब सवे गमाय-हुक्की तब भाँ हड़ो भारी मुखा-बाल पढ़ौं और वो नंगा हे वैढ़ो। वी वा देस-से वस्त्रविवारे एक कोई-कै भाँ रहने लगी। वा-ने वा-बूँ बाप-की खेत-से सूहर चराय-बे पतायी। भाँ वा बुजास-बूँ सूहर चरते वा-से धपनी पेट भांजी विसाही। वा-बूँ कोई नहीं देती। जब वाय फिटक बुझी चौर वा-ने कही के मेरे दाख- कै भाँ होत महन्ती-कौं पेट-से जब रोटी होय-है चौर में भुखन मरह। जासे भाँ-से दाख-कै घर जाकौं और माँ वा-से कहूँ घरे बाप मे-ने तेरे नागारी पापे पाप-की धंधे कहूँ-है। मे-तेरे वाल्डुँ बजे-वारे नहीं रही। मोह तू तेरे एक मेहती-की नई राख-ले।

Specimen I.

Transliteration and Translation.

A certain man-of-two sons were. Them-in-from the-younger son-by dayu-se kahi, 'are dayu, bisudha-me jo meru hat hai, the-father-to it-was-said, 'O father, property-in what my share is, way mok-baat-de.' Tab bap-ne apni bisudha bati-dini, that me-to divide-give.' Then the-father-by his-own property was-divided.

Kachhuk thore-i dinan-me laurya moga sab bisudha sameti Some few-even days-in the-younger son all property having-collected dur par-des-ki chalyo-gayo, aur bhau gulamyo-se sab dinah a-for foreign-country-to went-away, and there debanchery-in all days kho-die sab bisudha lutay-dini. Jab sabh having-wasted all the-property was-squandered. When everything gamay-chukyau, tab bhau baro bhari sakha-kal paryo, aur wo wasted-was-completely, then there a-great heavy dry-time fell, and he nangah he baithyo. Woh va des-me basibe-ware ek naked having-become sat-down. He that country-in dweller one koi kah ke jha raah-be layyo. Wa-ne wa-ku ap-ke khetan-me certain-person-of near to-dwell began. Him-by him himself-of fields-in sahar charay-be pathayau. Bhau ja kukas-ko sahar chart-e, swine to-feed it-was-sent. There what husks the-swine eating-cere, wa-se apno pet bharbo bicharyo. Wa-ku koi nahi that-by his-own belly to-fill it-was-thought. Him-to anyone not det-o. Jab way phitak sajhi aur wa-ne giving-was. At-this-time to-him discrimination became-apparent and him-by kahi ke, 'mere dayu-ke jha bhoot meh'natin-kaif pet-se it-was-said that, 'my father-of near many servants-to belly-than ubar rothi hoy-hai, aur me bhukhan maru. Jaisa exceeding bread is, and 1 of-hunger die. This-by(i.e. hence) jha-se dayu-ke ghar jaygo, aur bhau wa-se kahuggo, here-from the-father-of house(-to) I-will-go, and there him-to I-will-say, "are bap, me-ne tera agari papai-pap-kaun dhandho karyau-hai. "O father, me-by thee-of before on-sin-sins-of occupation made-has-been.
Mē tērō lārilō baj'be-wārō nahi rāhyau. Mōy tū tērē ek

I thy son one-who-is-called not was. Me thou thy one

mehanti-ki nāi rākhi-le.”

servant-of like keep.”
No. 21.

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**Specimen II.**

मैं मुझे-क दिन-ना तमन-की लिख-बिखा हार-चुकी कि भाूं डॉ-ने ठोर-ठारेन-की न्यार-पूस भी नाने रखी। पावकी-पात नानी-में सुख गयी। तुसारे सुधा-से क्षुद्र-ठी ठीठरे लारिज़-की कहत-हीं तो ठारा-दूरी करत-है। मोड़ा बोधा हो-गयो तो भी हाज-बुझ जानत बूहात नाने। चब टूक-ने भिषा तरी मुझा बेगरेन-की लार-रखर भी नाने जात-है। हैंः भूसत-भूसत-दिंक मिख। हमन-से दिनिन-की दिनिन खानन रोपते। चब ही वारख-मे-से बांध-वारङ्गो। वो चुरिबे डोक्ट-है। मैैंः भोत समकाय बुभाय कहीः तो चैरीः जतर नाने गेंद-है। कैयो जनन-ने समभायो तव यो भांसे टरक-देंश-है। तैने भाूं बैठो भी ने रन ठोरी। जब बैरवानी भौरीरी-से खिरक-में चावत-ए तव पड़ून-कु न्यार-पूस डारखे। मैैंः तनक भी नाने हल्झी डियरी जात-है।

चब भिषा इन रुपक-से टिन-उठी लोखी सुखत-है। चब तूः भाूं चदूः।

हैंः लिख हुकूः। चब हीः नाने जाती। चा-न्दूः तव सब साम बुभ लीजी। हैंः तो वाट दिवाराटी दिवाराटी चायीः बी-बी। तैने-तै बैरे दिनन-मे हैंः भावती। चननज कुटीजः-में रन ठोरी। हमन-की मुझनी पैध्योगी। चैर चा-मं-में ही मन चननज मंडूः-की धी-चा। मोह भारने हो-गयी-ही। सो टूक दिनन-से कल है। चैर ननुरा भायो-से स्राय-के क्यों ने राहे पीछा-के चारे-से तीन खेना नाखल भायिही। सो हाट-में से मलूक चलूः चारनवालो चैर पन्हा चैर कटूः काला बी-के बैया-कूः फाय-देय।

वो भाूंः सिल-में चायगी। मिनी ब्रेकार सुदीः ७ साल १६५६।
INDO-ARYAN FAMILY.  CENTRAL GROUP.  

WESTERN HINDI.  (STATE, KARAULI.)

BRAJ BHĀKHĀ (Dāṅgi).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mai muk'te-ū dinan-sē tuman-kaū likh-likhā hār-chukau
I many-also days-from you-to writing-writing am-tired-completely
ki jhā ḍāg-mē 'dhōr-dhārēn-kā nyār-plus bhi nānē
that here the-Dōng-in the-cattle-herd-for straw-chaft (i.e. fodder) even not
rūhyāu. Pānyaū-pāt nādī-mē sūkhi-gayō, Tumārē muṇā-sē kāṭhān-kā
was. Water-stream the-river-in dried-went. Your son-to buffalo-to
thāthīrē lārībē-ki kahat-hō, tō tāra-ṭūri karaṭ-hai.

dry-stalks-of-bajrā throwing-of-word) saying-I-am, then evasion doing-he-is.
Mōrā lōṭhā hō-gayō, tō-bhi hāl-i jānāt bājhat
The-boy grown-up became, nevertheless now-even knowing understanding
nānē. Ab ḍhūk-lē, bhiā, tēro muṇā jēṛ-ṭēn-kē lār-lār bhi
he-is-not. Now see, brother, thy son the-cattles-to tending even
nānē jāt-yē. Hā bhūsāt bhūsāt thakī maryaū. Haman-sē
is-not going-is. I barking barking being-weary am-dead. Me-with
days-of days-from enmity setting-up-he-is. Now I house-in-from will-go-away
Wō ghurībē ḍōlāt-hai. Mai-nē bhōtt samṛjhay bujhay
He for-fighting wandering-is. Me-by much remonstrating explaining
kahyau, tō aujhū ātar nānē dēt-ī. Kāyō jānēn-nē
was-seid, still again answer he-is-not giving-even. Several persons-by
samṛjhāyō, tab wō bhū-sē ṭarāk-ṭēt-hai. Tai-nē jhā
it-was-remonstrated, then he there-from walking-away-is. Thee-by here
bhaiyō bhi nai ran ṭinī. Jāb bairbānī jhauṛī-sē
mother also not to-remain was-allowed. When (my-)wife the-hut-from
khirak-mē āvat-ē, tab pāṛūrūn-kū nyār-ṭhūs dāṛt-yē. Mō-pēi
the-pen-in coming-is, then buffalo-cattles-to fodder giving-she-is. Me-by
tanak bhi nānē hāliyau digyau jāt-ī. Ab, bhiā, in
a-little even is-not moving walking going-even. Now, brother, these
rūp-kān-sē din-ūthī lōḥyau sūkhāt-hai. Ab tū jhā aḷyō.
conducts-from day-arising blood drying-up-is. Now thou here please-come.
Hō likhī chukyau. Ab hō nānē jāntau. A-mē-sē
I having-written finished. Now I am-not knowing. This-in-from
I am weary with writing to you this long time, that there is no food for the cattle in this jungle. The very water in the streams has dried up. When I tell your son to give the buffaloes baji stalks he shirks the work. The boy is now grown up, but still he won't understand anything. Look here, brother, your son won't even go to feed the calves. I rail and bark at him till I am tired, and the only result is that he hates me more and more every day. Now I won't stay in this house any longer. He goes about seeking whom he can fight with. No matter how much I reason with him, he won't give me an answer. A number of people have reasoned with him, but he just walks away from them. You did not let even my mother stay here, and so my wife has to feed the buffalo-calves when she goes out from the hut to the cattle pen. I am quite unable to get about myself. Now, brother, through these goings-on my blood is fairly drying up. Please come here yourself. I have already (before) written to ask you this. Now I don't know anything. From this letter you can understand the state of affairs. I am weary watching the road for your coming. If you don't, I leave this in a few days and go to you.

Let the corn stay in the granary. We'll want a great deal. You may give two maunds of corn to Jhanjū. I have been ill with diarrhoea, but have been better for the last day or two. Tell my friend Nanūā that I have left three rupees in the wall-niche behind the stove. I want him to buy with them a handsome, durable shirt, and a pair of shoes, and a good comb, and to make them over to my mother. She will come here and see me. Dated 7th of the bright half of Baisākh, Sam. 1956.
DANGI OF JAIPUR.

The Dangi proper of Jaipur is spoken in the north-west corner of the state on the borders of Bharatpur and Karauli. It is continuous with the Dangi of the former state. To the west of the Dangi proper, along the southern border of Alwar, there is a mixed dialect, through which Dangi shades off into Jaipuri. It may also be included under the head of Dangi. The number of speakers is reported to be as follows:

| Dangi proper | 186,905 |
| Mixed dialect | 217,531 |
| **Total** | **404,436** |

As in the case of the other Jaipur dialects I am indebted to the Rev. G. Macalister for the two excellent specimens of Dangi proper which follow. The grammatical sketch of the main peculiarities of the dialect is based on his grammar, and on the specimens.

Pronunciation.—Like all the Jaipur dialects Dangi shows a marked preference for the cerebral ū (which is strongly pronounced) over the dental n which we meet in Braj. In fact we may say that every n which represents a medial single n in Prakrit is cerebral; while only the few that represent a double ūn in Prakrit are dental. Thus, the ū in jānu, a man, has a cerebral ū, because in Prakrit the word is jau, but sōnā, gold, has a dental n, because the corresponding Prakrit word is sou, or sou, with a double ūn. Mr. Macalister states that a medial ʌ is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral ʌ (ʌ) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to dissipation in the middle or at the end of a word. Thus, we have bhākan for bhākhan, by hunger; kai for kāh, said; hāt for hāth, a hand; chār for chark, mount.

The letter ch sometimes becomes ʌ, as in sōn for sōch, he thought.

Mr. Macalister always transliterates a final ū preceded by a long vowel as ʌ, thus, wāya, to him; jāya, he goes; khōya, having lost.

As an instance of contraction we may quote thōrō for lakuro, small.

When the letter ū falls in an unaccented syllable, it is liable to be changed to ʌ. Thus, bālik, for bālak, a boy; pōkhir, for pōkker, a tank. So ū becomes a in thākar for thākur.

Nouns, adjectives, and participles, which in Braj Bhākā end in au, in this dialect end in ū. Thus, jēwarō, a rope; bhālō, good. The ū is preserved in the past participle, as in chalyō (Braj Bhākā, chalyau), not chalō, he went.

Nouns are declined much as in the Dangi of Karauli. There is the same typical retention of the long vowel in the oblique form plural.

As a rule strong masculine nouns (as distinct from adjectives and participles) end in ʌ, not ū. The termination ū is Jaipuri and is occasionally met with. Now and then we meet ū, thus, sōnā, gold; jau, a person. Of nouns of this class, the oblique
singular as well as the nominative plural ends either in ē, as in Braj Bhākhā, or in ā, as in Jaipuri. Nouns in ā have only the form in ā. Thus, potē, a grandson; accusative pōtā-kū, nom. plur. pōtā; ghōrū, a horse or horses. The other nouns seem to prefer ē. Thus, from rah'be-walō (or -wārō), a dweller, we have as genitive rah'be-walō-kō, and from jaṇū, oblique jaṇē. The oblique plural of all these nouns ends in ān or ēn, as in pōtān-kū or pōtēn-kū, to grandsons.

Masculine nouns ending in a consonant have a nominative plural in ā, as in dinā, days. The oblique plural ends in ān, as dinān. Sometimes we have the Braj Bhākhā termination an, as in nōk-ran-kō, of servants.

Feminine nouns in i, such as chhōri, a girl, have obl. sing. and nom. plur. chhōri, and obl. plur. chhōrin.

The case suffixes are the following:

<table>
<thead>
<tr>
<th>Case</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agent.</td>
<td>nē</td>
</tr>
<tr>
<td>Acc.-dat.</td>
<td>kū, kē, käi</td>
</tr>
<tr>
<td>Obl.-instr.</td>
<td>tē, tē, tāi, pai-tē, pai-tē, kai-tē</td>
</tr>
<tr>
<td>Gen.</td>
<td>kō, obl. masc. kō; fem. kī</td>
</tr>
<tr>
<td>Loc.</td>
<td>mē, in; pai, mā, on</td>
</tr>
</tbody>
</table>

The oblique masculine of the genitive is sometimes (as in Jaipuri) kā, as in ā dēs-kā ēk rah'be-walō-kē dhigārē, near an inhabitant of that country.

The accusative-dative sometimes takes the termination ya, as in pōtāya, to a grandson. There is also, as usual, an instrumental in an, as bhūkan, by hunger.

There are traces of a neuter gender. Thus, sunnyā, it was heard, he heard. Strong adjectives which in Braj Bhākhā end in an, in this dialect end in ā, with an oblique masculine in ā or ē. Thus, bhalō, good, oblique bhālā, bhalē.

As regards Pronouns, that of the second person has its plural (nominative and oblique) tum, not tum, and a genitive plural tum-rō or tyārō. 'He,' 'that,' is ē, wē or yka; obl. sing. wā; nom. plur. wē, obl. plur. un. An optional form of the acc.-dat. sing. is wāya.

'This' is yā or ē; sing. obl. yā; acc.-dat. yāya: plur. nom. yē; obl. in.

Another word for 'that' is jē; sing. obl. jā; acc.-dat. jāya; plur. nom. jē; obl. jin. So also jah, 'then,' as well as 'when.'

The Relative pronoun is jē, declined exactly like jē, that.

Kūn is 'who?' kō, 'what?' and kachhī, anything. Hence, Dângi is also called Kā-kachhū-kī bōli. Kān or kōn is any. None of these change their bases in declension.

The genitive of āp, self, is āp-kō or āp-yō. The word is sometimes (as in Jaipuri) used to mean 'we.' Quite frequently, the personal pronouns mērō, wō-kō, etc., are used where, according to the rules of Braj Bhākhā, we should expect āp-yō.

The Verb Substantive is the same as in Braj Bhākhā, except that one of the forms of the past is hattīyō instead of huttan. Hattīyō is also used as the present participle of haibō, to become. Other forms of this latter verb are 1 pres., hōū; 1 fut., hūgō; past, hūgō; conjunctive participle hāi (not huvē), hōir, etc.

The conjugation of the Active Verb is on the whole the same as in Braj Bhākhā. The definite present follows the Rajasthani principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle. The present
The form of the conjunctive participle is borrowed from Jaipuri, and is noteworthy. Its typical sign is the letter r, as in bōlar, bōlar-kai, bōlar-kain, or bōlar-kain, having said. Sometimes the termination is ir instead of ar, as in uthir or uṭhar, having arisen. The termination ar is often written as a separate word and is hence liable to confusion with the word ar, and. Thus, chēyar, having mounted, is written both चेंढ़र and चेंढर.

There are also traces of the Braj Bhakhā conjunctive participle in i (or y), as in jōya, having gone; khōya, having lost; kai (i.e. kahi), having said. Care should be taken not to confound kai, having said, with kai, that (conjunction). The matter is further complicated by kai being also used for kahi, (he or she) said.

This conjunctive participle in i or y is often compounded with the verb ābō, to come, the two members being written as one word. Thus, कारा, kary-ā, having done I come, I will come back after doing it. So जीया, jiy-āyō, having lived he came, he came to life.

Kar'bo, to do, is regular, its past being karyo; dēbō, to give, and lēbō, to take, make diyo and liyō (also diyō and liyō) respectively. 'Gone' is gayō.

For further particulars and for a number of excellent specimens, the reader is referred to Mr. Macalister's work.
No. 22.  

INDO-ARYAN FAMILY.  

WESERN HINDI.  

BRAH BHAKHA (DANGI).  

(STATE, JAIPUR.)  

(Rev. G. Macalister, M.A.)  

SPECIMEN I.  

एक-ने ती बेटा है। उन-ने ते क्यों बेटा-ने वा-ने वापस-कही थरे 
द्राक्ष धन-ने रेत-ने जाय सी-कूं बाँट-हरे। जे वा-ने धन हस्तो जे उन-कूं 
बाँट-दीयो। भूत दिना नहीं फूं क्यों बेटा सब-ने लेर भूत २२ 
पारेस-में बजा-गो। कौं जार आप-को सर धन लुभापन-में उड़ा दीयो। 
जब वा-ने सर धन उड़ा-दीयो जव वा देस-में ऐसे भारी जवाल पड़ो 
उ वंगाल जै-गो। पीछौ वा ज देस-का एक रहस्यवाले-के टिंगारे जा रहो। 
ज वाय सूबर धरावे खत-में खुदातो। जे पात्र-वा सूबर खाइ-हे जिन-के 
खायते-कूं ज राजी हस्तो। चार बाज-बू चादमी वाय नहीं देंगो। जब वा-कूं 
सूबर बाज-वा-ने कही थरे मेरे वा-पे-के नीकर-के निरी रोटी चार मे 
भूक बनी। में उद्दंगो चार मेरे वा-पे-के टिंगारे जारे हो चार वा-ने कहंगो 
द्राक्ष में-ने सुरग-को पाप कहो चार तेरी पाप कहो। चार चार में ऐसा 
नहीं रक्षो जे तेरी बेटा कहवाज। मे-नूं तेरी नीकर राख-वे। जे उठिर वा-के 
वाप-के टिंगारे भायो। वा-कूं वा-कूं दूर-ते धाट-के हद्दर दथा भाय गई। 
जब वाय दृढ़ते जार गाइ-मे लुभानीयो चार घड़ी बड़ी वा-की। जब बेटा- 
ने वा-ने कही थरे द्राक्ष में-ने सुरग-को पाप कहो चार तेरी पाप कहो। चार 
पाप ऐसो में नहीं रक्षो जे तेरी बेटा कहवाज। जब वा-ने वा-के बाप-के 
नीकर-के कहं। चाद-के भाछ-के वाक्ष पोठा लापो चार वा-कूं पेहरातो। चार वा-के 
धात-में खंटू के पेहरायो। चार पाँव-में पशा पेहरायो। चार हम खायं पीवें 
चार बेच बरा। कों चार ई-मेरी बेटा सर-गो ही जे जे जो भायो। 
चार खोय-गो दी जे पाय-गो। चार वे खूँसी बैंके बरा।  

वा-की बड़ी बेटा है। जे खत-में ही। जब ज भायो चार जब घर-ते 
लागो भायो जब वा-ने बजावो गायो चार नचवो सुख्य। जब वा-ने एक जषू
नीकरन-में-ते बुलाये। जब वा-ने वा-ने राज-छत्र बा-ने वा-ने विजय-वर्षा बा-ने ज राणी-वाजी नहीं देख-खिये। जा रिसाइ-गो। जा-ने भीतर नहीं गये। जा-ने भाइ-र राज-ने बाहर चार ज मनाये। जब वा-ने वा-ने बाप-बूं धुवाब दीया धर देख दूतक वरसन-ते में तरी चाकरी कहीं चर में-ने कहीं-हीं तरी कहीं नहीं राखी। ती-ज तें-ने मी-बूं एक बस्तरा-ज नहीं दीया धर मेरे भायल-के साज में खुसी करतो। पथ तरी या छूरा-बूं भाव-बूं जा-ने तरी धन बेड़ूनीन-में छड़-दीया या-के लह तो तें-ने रिज्याण। वा-ने वा-ने कड़ी बेटा तू-तो सदाँई मेरे ठिंगारे रहे। जे मेरे ठिंगारे हे जे तरी-बूं हे। खुसी कार्यो चर राजी हैं तो हम-बूं चैंडें हो कबो धर ईं तरी भैया मर-गो हो। जे फ्रेंड जीवाये। खौब-गो हो। जे फ्रेंड पायगे।
TRANSLITERATION AND TRANSLATION.

Ek-kā dō bētā hē. Un-mē-tē lhojē bētā-nē
A-certain-one-to two sons were. Them-in-from the-younger son-by
wā-kā bāp-tē kahi, 'arē dāu, dhan-mē mērō bāt hai,
his father-to it-was-said, 'O father, wealth-in my share is,
jāya mō-kū bāt-dē.' Jē wā-pāi dhan hattyō jē un-kī
that me-to dividing-give.' What him-with wealth was that them-to
bāt diyō. Bhaut dinā nahī hūyē lhojō bētā sab-i
dividing was-given. Many days not became the-younger son entire-even
lair bhaut dūr par-dēs-mē chalyō-gō. Whē
having-taken very distant foreign-country-into went-away. There
jār āp-kō sag dhan luchchā-panē-mē urā-diyo.
having-gone his-own all wealth riotous-living-in was-squandered.
Jab wā-nē sag dhan urā-diyo, jab wā dēs-mē aīśō
When him-by all wealth had-been-wasted, then that country-in such
bhārō jawāl parīyō, ar ū kaṅgāl hai-gō. Pichhāi wā ū
great famine fell, and he poor became. Afterwards he that
dēs-kā ēk rah'bē-wālē-kē ḍhīgārē jā-rahyo. Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained. He him swine
charābē khēt-mē khādātō. Jē pāṭrā sūwar khāwāl-hē, jin-kē
to-feed field-in sent. What husks swine eating-were, those-of
khāy'bē-kū ā rājī hattyō. Ar kānē ād'mī wāya nahī dētō.
eating-for he pleased was. And any-even man to-him not gave.
Jab wā-kū surat āi, wā-nē kahi, 'arē! mērē bāp-kē-ī
When him-to understanding came, him-by it-was-said, 'O! my father-of-verily
nōk'tran-kē nīrī rōtī, ar māī bhūkān marū. Māī utthūgō,
servants-to plenty bread(-is), and I of-hunger am-dying. I will-arise,
ar mērē bāp-kē ḍhīgārē jāūgō, ar wā-tē kahūgō, "dāu,
and my father-if near I-will-go, and him-to I-will-say, "father,
maññe surag-kō pas karyō, ar térō pas karyō; ar ab mañ asa
me-by heaven-of sin done, and thy sin done; and now I such
nahī rathyō, jē térō bēṭā kahwālī; mō-kē térō nōkar
not remained, that thy son I-may-be-called; me (acc.) thy a-servant
rākh-lai.''

U uthīr wā-kē bāp-kē ālīgarē āyō. Bāp-kē keep.''

He having-arisen his father-of near came. Father-to
wā-kē dār-tē ātō-i dēkhar dayā āya-gai. Jab bāp
him (acc.) distance-from on-coming just having-seen compassion came. Then the-father
daurō jār gālē-tē lagā-lyō, ar maṭṭī lai wā-ki.

Jab bēṭā-nē wā-tē kai, 'arē dāū, maññe surag-kō pas
Then the-son-by him-to it-was-said, 'O father, me-by heaven-of sin
karyō, ar térō pas karyō; ar ab asa mañ naḥī rathyō, jē térō
done, and thy sin done; and now such I not remained, that thy
bēṭā kahwālī.' Jab bāp-nē āp-kē nōk'ran-tē kai,
sin I-may-be-called.' Then the-father-by his-own servants-to it-was-said,
'āchhe-tē āchhe āraṇa lāwō ar wā-kē pehr'āwō, ar wā-kē hāt-mē
good-from good clothes bring and him-to put-on, and his hand-in
āgūthi pehr'āwō, ar pāwan-mē paṇā pehr'āwō; ar ham khāwē
a-ring put-on, and feet-in shoes put-on; and let-us eat
pīwē ar chain karē. Kyō ak ī mērō bēṭā
let-us-drink and merriment let-us-make. Because that this my son
mar-gō hō, jē phēr ji āyō; ar khōya-gō hō, jē pāya-gō.'
dead was, who again living came; and lost-gone was, who was-found.'

Ar wē khusā hābē lagē.
And they merry to-be began.

Wā-kō baṛō bēṭā hō, jē khēṭ-mē hō. Jab ā āyō, ar
His elder son was, who field-in was. When he came, and
jab ghar-tē lag'tō āyō, jab wā-nē bājābō gābō ar nach'bō sunyū.
when house-to near came, then him-by music singing and dancing was-heard.

Jab wā-nē ēk jaṇā nōk'ran-mē-tē bulāyō. Jab wā-tē
Then him-by one person servants-from-among was-called. Then him-to
pūchhi ak, 'āj i kā hāt hai?' Jab wā-nē wā-tē
it-was-asked that, 'today this what thing is?' Then him-by him-to
kai, 'tērō bhaiyā āya-gō hai; tērē bāp-nē jīwēyē-hai,'
'thy brother come is; thy father-by a-feast-has-been-given,
it-was-said, 'thy brother come is; thy father-by a-feast-has-been-given,
ak ā wā-nē ū rājē-bājē āchhe dekh-lyō.' Ĉānīya-gō, jā-tē
that him-by he safe-and-sound well was-seen.' He became-angry, therefore
bhitar naḥī gayō. Jā-tē wā-kē dāu-nē bāhar ār ā
inside not went. Therefore his father-by out having-come he
manāyō. Jab wā-nē wā-kē bāp-kē juwāb diyō ak, 'dēkh,
was-persuaded. Then him-by his father-to reply was-given that, 'see,
itēk bar-saṇ-tē meī tērī chāk'ri karū, ar maī-nē kabhū-hī tērō
so-many years-from I thy service do, and me-by ever-even thy
khayō nahi rālyō; tō-ū tāi-nē mō-kē ēk bak'rā-ū nahi
order not was-disobeyed; still thee-by me-to one goat-even not
diyō ak mērē bhāyalen-kē sājē maī khusī kartō. Paṅ
was-given so-that my friends-of with I merriment might-make. But
tērē ya cchhārā-kē ātē-i, ja-nē tērō dhan bēr'ṇīn-mē
ty this son-to on-coming-just, whom-by thy wealth prostitutes-in
upā-diyō, yā-kē lahrē tō tāi-nē jiwēyē.' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given.' Him-by him-to
kai, 'bētā, tū-tō sadāī mērē dhīgārē rahai. Jē mērē
it-was-said, 'son, thou-indeed always my near livest. What my
dhīgārē hai, jē tērō-i hai. Khusī kar'bō ar rājī haibō
near is, that thine-verity is. Merriment to-make and pleased to-be
tō ham-kē chāiyē-i hō; kyō ak i tērō bhāiyē mar-gō
indeed us-to. proper was; because that this thy brother dead
hō, je phērā jiyāyō, khōya-gō hō, jē phēr päya-gō.'
was, who again living-came; lost-gone was, who again was-found.'
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKH (Dangi).

(State, Jaipur.)

(Rev. G. Macalister, M.A.)

Specimen II.

एक ठाकर हो । तो वा-की खायें-कूं घर-में क़बूल हत नहीं हो ।
तो भट्टसींद्रिया वा-की कही कि भाङ्ग चाकरी-कूं जाएगी । तो एक सोंगचिड़िया ही । जा-की सीस खेल बाहु । रोजीनार तो ज सोंगचिड़िया वा-कूं सीस नहीं दे । सीस-चिड़िया तो चुभें-कूं जाए । और वा-की बचान-ते कह बाहु बेठा बांध-कूं सीस मत दे-दीजो । तो ज तो चुभें-कूं गई घर पीछे-की घायो ठाकर । तो सोंगचिड़िया-की बचान-के वा-कूं सीस दे-दीयो । तो ठाकर जांट-की बाथी खूब कस-चर जांट-पैं चाँद-चर चल-दिखो । तो पीछे-के सीस-चिड़िया बांधें । वा-की पृथ्वी बेटाओं काउ-कूं सीस तो नहीं दिखें-है । तो की सेया हम-ने तो सीस दे-दीयो । ठाकर बातो बरे जा-कूं । तो सोंगचिड़िया भजी बाँ-तें । तो सैल-में ठाकर जा-लिखो । तो नाला जार बार्तानी-की रूप घर-लिखो । तो ठाकर-ने पृथ्वी तू कोष । मैं तरी बार्तानी । तो के भा एक-ते दी हुई । तो जांट-पैं ज पैठा-बाई । सातलन-की दृष्टि लगी । तो एक पीछिक भरी ही पागी-ते । तो वा सोंग-चिड़िया-तें बोलो के में खत्ते कबाजें । वा-की कही के बा कथा । तो वा पीछिक-के ठंगारे बटनी करते गयो ।
तो खटने बांध-कैन सौस लें उकटी बघओ । तो पीछिक-की पाँड़-में खाँप मंड़का मांजी लगकी । तो वा-ने कही के बा-की ब्यो बा बजाय लें । तो वा-ने चाहू-ते बाट माँस चापायी जाय-में-ते चीर बा वाघ-कूं पैंकरो कहो । तो खाँप खूब धाप-मो । तो बाघ-कूं ऊटर चलनो-मो । तो ज जार पृथ्वी जांट-के ठंगारे । तो सोंगचिड़िया-ने ठेको ।
कही का हुई । तो वा-ने कही के एक मंड़का-कूं स्वाप खावै-हो । जा-ने में-ने मुरी जाय-की माँस राड़ो बांध-काट-कूं । अट्टसींद्रिया सोंगचिड़िया-ने चाल पेट दियो । तो ऐसी-की ऐसी जान है-गई । तो चाँद जांट-पैं दीने-ने चले । तो वा मंड़का-ने सौस के तू वा-कूं बापो कब चारो मो तो होय न होय । चाहू-पैं चलो । तो भट्टसींद्रिया कह-तें चल दियो।
No. 23.

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (ḌAṆO̱L).

(Rev. G. Macalister, M.A.)

(SATE, JAIPUR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Thākār ho. To wā-kāi khākbē-kū ghar-mē kačhū
One Thākār there-was. Then him-to to-eat house-in anything
hat nahī ho. To jhaṭṣidēn wā-nē kaḥi ki, ‘bhai,
even not was. Then immediately him-by it-was-said that, ‘brother,
chākri-kū jaṅgū.’ To ēk sōn-chiṟaiyā hi, ja-kē sōn
service-for I-will go.’ Then one omen-bird there-was, whose omen
lebe jāya. Rōjīnā to ū sōn-chiṟaiyā wā-kū sōn nahī
to-take he-goes. Every-day indeed that omen-bird him-to omen not
dē. Sōn-chiṟaiyā to chugē-kū jāya; aur wā-kē bachchān-iē
gives. The-omen-bird then picking-food-for goes; and her young-ones-to-
kāh jāya, ‘bēṭā, kāu-kū sōn mat dē-diyō.’ To ū to
saying goes, ‘sons, any-one-to omen do-not give.’ Then she on-her-part
chukbē-kū gal, ar pichhē-tai āyō Thākār. To sōn-chiṟaiyā-kē
feeding-for went, and behind-from came the-Thākūr. Then the-omen-bird-of
bachchān-nē wā-kū sōn dai-diyō. To Thākār, ūt-ki kāthi
young-ones-by him-to omen was-given. Then the-Thākūr camel-of saddle
kūh kas-ar ūtpai chār-ar chal-diyo. To pichhē-tai
tightly tied-having camel-on mounted-having set-off. Then behind-from
sōn-chiṟaiyā āi. Wā-nē pūchhī, ‘bēṭāō, kāu-kū sōn. To nahī
the-omen-bird came. She asked, ‘children, any-one-to omen indeed not
diyō hai?’ To kai, ‘maiya, ham-nē to sōn dai-diyō.
given is?’ Then it-was-said, ‘O-mother, us-by indeed omen was-given.
Thākār ābō karai, jā-kū. To sōn-chiṟaiyā bhajit wah-_tA;
The-Thākūr coming does, him-to. Then the-omen-bird ran there-from;
tō gail-mē Thākār jā-liyō. To wah jār
then the-way-in the-Thākūr was-overtaken. Then there having-gone
bairbānī-kō rup dhar-liyō. To Thākār-nē pūchhī, ‘tō
a-woman-of form was-assumed. Then the-Thākūr-by it-was-asked, ‘thou-
kon? ‘maī tērī bairbān,’ To kai, ‘ā, ēk-tē do būyē;
who?’ ‘I thy wife.’ Then it-was-said, ‘come, one-from two became.’
There was a Thakur who had nothing to eat in his house, so he said to himself, "brother, I'm going to look for service." There was also a bird of omen, and the Thakur went to her to get an omen, but though he went every day she never gave him one. One day she went out to pick up some food, and before she started she told her
children on no account to give an omen to any one. While she was away the Thakur came as usual, and the chicks gave him the looked-for indication, so he saddled his camel, mounted and set off.

Back came the omen-bird, 'My children, are you sure you gave no one an omen?' 'Indeed we did, mother. We gave it to the Thakur who comes every day.'

Up flew the omen-bird, and overtook the Thakur on his way. She assumed the form of a woman. 'Who are you?' said he. 'I'm your wife.' 'Come along; one has become two.' So he took her up on his camel. They came to a tank full of water, and he was compelled to descend for a certain purpose. 'I'll be back in a moment,' said he. 'All right,' said she. On the bank of the tank he saw a snake pursuing a frog. 'It's a shame to let the poor thing be killed,' said he. So he took out his penknife and cut bits of flesh out of his thigh with which he fed the snake till it could eat no more. Then he got up and went back to the camel. His thigh was all bloody. 'What's happened?' said the omen-bird. 'A snake was going to eat a frog, so I threw it lumps of flesh from my thigh instead.'

Straightway the omen-bird passed her hand over the wound, and it healed up as it was before. Then they got up on the camel and went on their way.

But the frog said to himself, 'some day or other you may be of use to him. Go at once.' So he started off at once.

[This is the end of the extract. The entire story, which is a long one, will be found on pp. 82 and ff. of Mr. Macalister's book. The frog takes the form of a barber and overtakes the Thakur. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brahmán. The four settle in a city, where the omen-bird gets the Thakur service under the king, on a salary of a lakh of rupees. The king's barber persuades the king to set the Thakur three apparently impossible tasks (to get a snake's jewel, to find a ring thrown into a well, and to get news of his dead and gone ancestors), all of which the Thakur performs with the aid of the snake, the frog, and the omen-bird. To carry out the third task, the omen-bird assumes the form of the Thakur and gets the king to make a huge funeral pyre on which she sits. It is lighted, and she flies away in the smoke. She then sends the Thakur to the king with the news that he has come back from the king's ancestors, and that they are all well, but want a barber. So the king makes another pyre and sets his barber on it to go off to his ancestors. The pyre is lighted. The barber is, of course, burnt to death, and the king and the Thakur live happy ever afterwards.]
In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Dangi by Kâlimâl and the Dangi of Karauli we have Dangbhâng.

The estimated number of its speakers is 80,363.

Dangbhâng is more infected with Jaipuri idioms than Dangi. It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarâti. In its grammatical forms the following are the main points in which it differs from Dangi of Jaipur.

Pronunciation.—There is a tendency for i to become a, as in dan, a day; lakhyâ, a rupee.

The tendency to dispiration appears to be stronger even than in Dangi. We have cases like kusî, pleasure; bâdî, bind; sükâ, dry; saîd (sâdhu), a saint; bhâkâ, hungry; jib, a tongue; lô, iron; râkás (râkhâs), a fiend. The letter h is often transferred to the first letter of a word, as in mhalâ for mhal, a palace; mhrâj, as well as mhrâj, a great king; ghadô, for gadâhô, an ass. Similarly m is transferred in lmalâ, for lambô, long. Dispiration is, as usual, prominent in the conjugation of the roots rah, remain, and kah, say. We have raî-hai for rahâi-hai, he lives; rayô, lived; kai, said; kai, say (imperative, 2nd sing.); and kâgô, I will say.

As a rule strong masculine nouns end in Ô, —not Ô, as in Dangi and Braj Bhâkhî,— thus, bèṭô, not bèṭa, a son. The oblique singular of these nouns, and the nominative plural, end in Ô. Thus, bèṭô-kô, of a son; bèṭa, sons. The oblique plural ends in ân, as in Dangi. In other respects nouns form their oblique forms as in Dangi.

There is no accusative-dative in ya, like the pôlîya of Dangi. There is a locative in Ô, as in mhalô, in the palace; sâchya, in truth; and in ai for nouns and adjectives ending in Ô, as in mahinai, in a month; âgai, in front, before. This last locative is common, and when an adjective (or genitive) agrees with a noun in the locative, it too is put into that case, which is a most interesting survival. Thus we have ap-kai (not âp-kê) mhalô, in his own palace; mérâi (not môrê) âgai, in my front, i.e. before me; tûnârâi pachhâi, in thy behind, behind thee.

The postpositions are the same as in Dangi, except that the agent has nai, instead of nê, and that the oblique genitive ends in â, not kê, as in â dês-kâ raibâlâ-kai, to an inhabitant of that country.

The termination kai of the dative (which also occurs in Dangi) is here clearly seen to be the locative case of kô, the sign of the genitive. In other words, in Dangbhâng, a dative may be formed by putting the genitive into the locative, i.e. by changing the termination Ô to ai. Thus, raibâlâ-kai, to an inhabitant; chây-nâi hai mérâi, there is a desire to me, I have a desire; dô putr hô-jyâgâ têrai, two sons will become to thee, thou wilt have two sons; bèṭa hóya ap-nai, sons will be to us, we (i.e. I) shall have sons.

When an adjective or pronoun agrees with a noun, the postposition is sometimes added to both, as in â-nai râjâ-nai kai, by that by the king it was said, it was said by that king; raibâlâ-kai ek-kai, to inhabitant to one, to one (i.e. an) inhabitant.

Sometimes the sign of the agent is omitted (as in Jaipuri), as in â (for â-nai) mait'ri-kê méri, he beat the sweeper-woman.
Adjectives which in Braj Bhākhā end in au, and in Dāngi in o, often end in yō in Dāngbhāṅg. Thus, āchhō, good (obl. sing. masc. āchhō); sāchhō, true (fem. sāchhi, loc. sing. masc. sāchhā); asyō, of this kind (=Hindēstānī aśā). It will thus be seen that they agree in form with past participles.

As to pronouns, the first person is the same as in Dāngi, except that we now and then meet a Jaipuri form, such as mārō, as well as mērō, my. The accusative-datives mōga, tōya, wōya, etc., do not occur.

The nominative plural of the second person is tum, tom or tumū, and its genitive is tumārō. This pronoun takes naī, the sign of the agent case, also as the sign of the accusative-dative (in this case suffixed to the oblique form, and not to the nominative). Thus, tāi-naī, by thee; tō-naī, to thee; tum-naī, by you or to you.

As in Dāngi, the reflexive pronoun āpf, self, is also used to mean 'we,' including the person addressed, or even 'I.' Its oblique form is āpā or (plural) āpān. Its genitive is āpāro or āpākō. The personal pronouns are often used instead of āpān, in the sense of 'own.' Thus, ā-kā (or āpān) bāp-ākā, he said to his father.

The pronoun of the third person ('he,' 'that') is sō (obl. sing. ē); nom. plur. wē; obl. plur. wn; whē = 'there.'

'This' is yō (sometimes yā); obl. sing. ē; nom. plur. yē; obl. plur. in: nyā = 'here'; nyē=thus.

Jō, obl. sing. ēj, nom. plur. jē, obl. plur. jin, is the demonstrative pronoun 'that,' and the relative pronoun 'who;' jad or jad- = 'then,' 'when'; jhyā = 'there,' 'where.'

Ku (which does not change in declension) is 'who?' kā = 'what?'; kō = 'anyone,' 'some'; kā = 'anything'; kā = 'where?'; kyē = 'why?'

The conjugation of verbs is generally as in Dāngi, except that (as in Jaipuri) the first person plural ends in ē, and the third person plural is not nasalised. Thus,—

I strike, etc.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mārū</td>
<td>mārō</td>
</tr>
<tr>
<td>2. mārāi</td>
<td>mārō</td>
</tr>
<tr>
<td>3. mārāi</td>
<td>mārāi</td>
</tr>
</tbody>
</table>

The conjunctive participle ends in kai, kar or ar, as mār-kai, mār-kar, mār-ar; having struck. The noun of agency ends in bālō, as in rāi-bālō, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipuri forms. Thus—

(Braj) maī ha, I am; maī hō (plur. maso. hō), I was.

(Jaipuri) maī ohhā, I am; maī ohhō (plur. maso. ohhō), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, maī mārū-hā. The imperfect is formed by adding o to the root which is conjugated with the past tense of the auxiliary. Thus (singular) maī mārāi hō, (plural) kam mārāi hā, and so for all persons.

The letters s and k are often added pleonastically to the third person of verbs. They are relics of old pronouns. Thus, kai-us, he said; pūchhi-e, he asked; mārai-k, he may strike.

In one important point of construction Dāngbhāṅg agrees with most of the Rājasthānī dialects, and with Gujarātī. When a transitive verb occurs in Hindi in the past tense, it is used either passively, or impersonally. Thus (passively) us-nē stri mārī, a
woman was struck by him, i.e. he struck a woman, in which the verb (mārī) agrees in gender with the object (strij): ( impersonally) us-nē stri-kō mārē, by him, with reference to the woman, striking was done, in which the verb (mārē), being used impersonally, always remains masculine whatever the gender of the object may be.

In Dāṅgbhāṅg, as in Gujarātī, when this impersonal construction is used, the verb is attracted by the gender of the object, and becomes feminine when it is feminine. Thus, rājā-nai mait'ri-kū būlāi, literally, by the king, with reference to the female-sweeper, she (not 'it') was called, i.e. the king called the female-sweeper. Here, it will be observed, the word būlāi agrees in gender with mait'ri, although the latter has the sign of the dative, kū, attached to it.

We may also note the employment of the Jaipuri word kōni or kō . . . . . ni, meaning 'not.'
[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (Dāngbhāṅg).

(State, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

कोई बाप-बृजी दो बेटे थे। उन-में सूरी बोटा बेटा-ने जैन-का बाप-सूरी कई बाप पूंजी-में-सूरी जो मंगे पाँगी चारवे सी मो-सूरी हैं। जैन-ने जैन-की पूंजी उन-की बाँट-दी। धोड़ा दन पाई भोड़ा बेटी सारी पूंजी ले-की दूर पर्यटन-में चल्ने-गयी। जैन जा-कर जैन-ने जैन-की पूंजी भैर बच्चन-से उड़ा-दी। जैन-ने सब पूंजी उड़ा-दी। पाई जै देस-में भोंट-सी बाजर पड़-गयी। जब वो बाँगला हो-गयी। बी गये चर जै देस-का रीराला-के एक-के जे-कर रखे। जैन-ने जैन-की सूरा चरावा-कू खेतम-पे खेंदरायो। जै पातड़ा सूर खावे-हा जिन-सूर वो पेट भरवा-कू राजी हौ। कोई बाप-बृजी जैन-की बाँई वो नदी टे-से। जब जैन-की ज्ञान आयी जब जैन-ने कई सेरा बाप-का चारावर-कू रोटी घण्टी चर में भूको मरहें। मैं उठी चर सेरा बाप कने जार्जिगो चर जै-सूरी कूंगी बाप में-ने सरक-को पाप कस्तो चर तेरी पाप कस्तो चर में चक्को ने रखो सी तेरी बेटी कुवारी। तेरा नीराम-में सी-सूरी वो एक नीराम राख-ले॥

TRANSLITERATION AND TRANSLATION.

Koi ad'mi-kai do bēṭā ha. Un-mē-sū chhōtā bēṭā-nai
A-certain man-to two sons were. Them-in-from the-younger son-by
ū-kā bāp-sū kai, 'bāp, pūjī-mē-sū jō mēri pāṭi āwai
his father-to it-was-said, 'father, property-in-from what my share comes
sō mō-kū dai,' ī-nai ī-kī pūjī un-kū bāt-di. Thōrā
that me-to give.' Him-by his property them-to dividing-was-given. A-fev
Dan pachhai chhōtō bēṭō sāri pūjī lē-kai dūr
days after the-younger son all property taken-having a-far
par-dēs-mē chalyō-gayō. Whā jā-kar ī-nai ī-kī pūjī
foreign-country-into went-away. There gone-having him-by his property
gair chalan-mē urā-di. Ū-nai sab pūjī urā-di, pachhai bad conduct-in was-wasted. Him-by all property was-squandered, afterwards ū des-mē bhūt-sō kāl par-gayō. Wō that country-in a-great famine fell. Then he poor became. He gayō ar ū des-kā rainālā-kai ū-kai jā-kar rayō. Ū-nai ū-kū went and that country-of inhabitant-to one-to gone-having lived. Him-by him-to sur charābā-kū khētan-pai khādāyō. Jō pāt'ra sūr khāwai-hā swine feeding-for fields-in was-sent. Which husks swine eating-are jin-sū wō pēt bhar'hā-kū rāji hō. Kū ūd'mi ū-kū kāi them-from he belly filling-for pleased was. Any man him-to anything bi naī de-hō. Jab ū-kū gyāñ āyō jab ū-nai even not giving-was. When him-to understanding came then him-by kāi, ‘mērā bāp-kā chākaran-kū rōtī ghaqi, ar maī bhūkō it-was-said, ‘my father-of servants-to bread much(-is), and I hungry marū-hū. Maī uthūgō, ar mērā bāp kansai jāūgō, ar ā-sū dying-am. I will-arise, and my father near will-go, and him-to kūgō, “bāp, maī-nai sarag-kō pāp karyō, ar tērō pāp karyō, will-say, “father, me-by heaven-of sin was-done, and thy sin was-done, ar maī asyō nai rabyō só tērō bētō kuwaś; tērā and I such not remained that thy son I-should-be-called; thy nokaran-mē mō-kū bi ēk nokar rākh-lai.”’ servants-in me also one servant keep.”
[No. 25.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP—**

**WESTERN HINDI.**

**BRAJ BHAŞA (Ḍāṅgbhaṅg).**

(State, Jaipur.)

(Rev. G. Macalister, M.A.)

**Specimen II.**

एक राजा की नपुजी। जो मैत्री काव्या काव्या चाबे-की राजा चार मूड़ा चाबे-की। मैत्री-का राजा-कूं टेबर भाप-का मूड़ा-के बाड़ी टोकरा जगा-बोध। फेर राजा-के कईस्सा में टेसपती तो राजा चार मैत्री-के मी-कूं टेबर मूड़ा-के बाड़ी टोकरा कसाँ लगायो। फेर मैत्री-कूं वुलाई।

पूर्णस में टेसपती तो राजा। तैने बाड़ी टोकरा कसाँ लगायो मी-कूं टेबर। मैत्री-ने कई माहाराज कवृ-कूं नई। नामाँ-कूं कुसी मंदी लगा-बोध। जैने राजा-ने कई के साँची के। फेर जैने कई के महाराज महाराज पर-की मैत्री मी-कूं मारै। तम नपुजी की। तमाती मूड़ा देखबा-की धरम नई। जब राजा-ने बघ्रा नीकर-कूं हुकम दे-दींयोस जा-कर देखी साँची-कूं भंगी मारेक नई। उन-ने चार दींयोस साँची-कूं जो मैत्री-कूं मारे। फेर उन-ने चा कवृ-स्सा मारै। जब जैने राजा-ने दींयोस साँच-संत-की वंदनी करौ। सी साँच-संत चारी बी-कूंदी-की वंदनी करौ। तब रोजीना धरम पुजन करौ।

जब जैने-की ती बेटा-की लगीश्च कोई दाय कर बेटा होय चापवी। चापा तो नपुजी है। चैने-की बाण सुंकी पद्धो-सी। एक साद जैने-में चार भस्यो उत्तरो सी बाण इक्की हो-गयो। राजा-ने जैन-की वंदनी करी साद-की। साद कारामाती है। सी शंकावर या चापांन-कूं बेटा देखो। उन-ने राजी होर कई बुझा माँग। बवन दो तो मांगू। बवन-इै है। माँग। पुज-की चाणक्या है मैरे। तेरा करम-मैं लब्धा तो कोनी। जा दी पुज दो-ज्ञायण तैरे। जी तो साद हो रसस्तो। सी रम-मागो चार राजा कहाँ चा-गयो भाप-के। जैने-के नव महीने पुज दो-गयो। राजा राजी हो-गयो। जैन-का गरवार बस्या।
No. 25.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHA (DÂNGBHÂNG).

(State, Jaipur.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek râja chhô naputri. Jô mait'ri jhârû kâr'ta awai-hî,
A king was sonless. When the-mihtarâni broom to-wield coming-was,
râja hât muḍô dhôwai-chhô. Mait'ri-nai râjâ-kû dêkhar
the-king hand face washing-was. The-mihtarâni-by the-king having-seen
'ap-kû muḍâ-kai âdô dhôk'rô lagâ-liyô. Phêr râja-nai kai-as,
her-own face-to screen a-basket was-applied. Then the-king-by it-was-said,
'mai dês-pati tî râjâ, ar mait'ri-nai mô-kû
'I country-lord verily king(âm), and the-mihtarâni-by me
dêkhar muḍâ-kai âdô dhôk'rô kasaâ lagâyô mô-kû dêkhar?'
having-seen the-face-to screen a-basket why was-applied me having-seen?'
Phêr mait'ri-kû bulâi, pûchhîs, 'maî dês-pati tî Then the-mihtarâni-to it-was-called, she-was-asked, 'I country-lord verily
râjâ; taî-nai âdô dhôk'rô kyô lagâyô?' Mait'ri-nai
ing(âm); thee-by screen a-basket why was-applied?' The-mihtarâni-by
kai, 'Mâharâj, kyô-I nai. Nyô-I kusî mērî
it-was-said, 'Your-Majesty, why-indeed is-not. Thus-verily pleasure my
lagentiyô.' Ù-nai râjâ-nai kai kai, 'sâchi kai.' Phêr
it-was-applied.' Him-by the-king-by it-was-said that, 'truth speak.' Then
ù-nai kai kai, 'Mâhârâj, mîhârô ghar-kô mîtar mô-kû mârî.
her-by it-was-said that, 'Your-Majesty, my house-of mihtar me may-beat.
Tum naputri hî. Tumârô muḍô dêkh'hâ-kô dharam naî.' Jab
You sonless are. Your face seeing-of religion is-not.' Then
râjâ-nai ap'nâ naukrân-kû hukam dê-dîyôs, 'jâ-kar dêkho
the-king-by his-own servants-to command was-given, 'gone-having see
sâchya-I î-kû bhangi màraik nai.' Un-nai jâr
in-truth-verily this-one the-mihtar beats (or-)not.' Them-by having-gone
dêkhis, sâchya-I Ù mait'ri-kû màrî. Phêr un-nai
she-was-seen, in-truth-verily that mihtarâni-to she-was-beaten. Then them-by
Once upon a time there was a king who had no sons. One day he was washing his hands and face when the Dame of the Broom came to sweep up the place. Directly she saw the king she hid her face behind her basket. Said the king, ‘Here am I monarch and lord of all. Why did the Mihtarani hide her face with a basket directly she saw me?’ So he called her to him and asked her saying, ‘Here am I monarch and lord of all, why did you hide your face behind a basket?’ Said she, ‘Your Majesty, there was no
particular reason for me to do it. I just put the basket before my face, because it struck me to do so.’ Said the king, ‘tell the truth.’ Then she replied, ‘Your Majesty, the Mihtar, my husband, will give me a drubbing. For you have no son, and it is not right that I should see your face.’ Then the king told his servants to go and see if really and truly the Mihtar would beat her or not. So they went and saw that, as a matter of fact, she was beaten; and they returned to the king and told him that she had got the drubbing she expected.

So the king thought to himself that he must do homage to saints and holy men. And whenever a saint or a holy man came to his kingdom he did homage to him, and every day occupied himself in virtuous and charitable deeds. For he thought to himself how nice it would be to have a son, and that he must do all he could to get one. Now his garden was all dry and withered up, and one day a saint who alighted in it was so very holy that it immediately all over became fresh and green. The king did homage to him. ‘This is a worker of miracles,’ said he to himself, ‘and will certainly give me a son.’ The saint was pleased at his devotion and said to him, ‘my child, ask a boon.’ ‘Promise to grant it,’ said the king, ‘and I will ask it.’ ‘The promise is given. Ask.’ ‘Holy sir, I long for a son.’ ‘Sons are not written in your fate. But nevertheless depart in peace, for two sons will be born to you.’ The saint was a wanderer, and went his way, and the king returned to his palace. On the ninth month the sons were born, and he was happy, for now his family was established.
KALIMAL.

Kalimal is spoken in Jaipur State immediately to the south of Dongi, between it and Dongbhāng, on the borders of the Karauli State. It is spoken by 81,216 people.

It closely resembles Dongbhāng. Nouns and adjectives in ā have their oblique forms both in ā and ē. 'My' is mārō and mērō; 'thy,' thārō and tērō; 'your,' tamārō; 'this,' yō; 'he,' 'that,' wā or ē (obl. plur. ān); 'who?' kaun. Verbs form their first persons plural as in Dongbhāng, and their third persons plural as in Dongi.

Samples of Kalimal will be found in the List of Words. It is quite unnecessary to give further specimens. A grammar and specimens of the dialect will be found in Mr. Macalister's book.
Dūgar-Wārā.

In Jaipur the word ḍūgar means ‘a hill,’ and hence Dūgar-wārā means the language of the hill country. It is spoken by 108,766 people, south-west of Dāngī, and immediately to the north-west of Kālimāl. It only differs from the latter dialect in being more strongly infected with Jaipurī. In fact it could with equal propriety be classed as a form of that language. The main points in which it differs from Kālimāl are that it is fond of using the suffix of kai-la to represent the dative case; ‘your’ is thamārō; and ‘who?’ is kuṇ. In the verb substantive it prefers the Jaipurī forms chhē (present) and chhō (past) to hē and hō, and the verb is conjugated in the plural sometimes like Dāngī, and sometimes like Jaipuri.

As in the case of Kālimāl, this dialect is sufficiently illustrated for present purposes by the List of Words appended. Further specimens and a full grammar will be found in Mr. Macalister’s work.
<table>
<thead>
<tr>
<th>English</th>
<th>दीक्षित (कच्चल)</th>
<th>दीक्षित (जाईपुर) (where different from दीक्षित of कच्चल)</th>
<th>किलुदा (जाईपुर) (where different from दीक्षित of जाईपुर)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>एक</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Two</td>
<td>दो</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Three</td>
<td>तीन</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Four</td>
<td>चहरी</td>
<td>चहर</td>
<td></td>
</tr>
<tr>
<td>5. Five</td>
<td>पीठ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Six</td>
<td>चहै</td>
<td>चहै</td>
<td></td>
</tr>
<tr>
<td>7. Seven</td>
<td>सात</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Eight</td>
<td>अष्ट</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Nine</td>
<td>नौ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Ten</td>
<td>दस</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11. Twenty</td>
<td>बिस</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12. Fifty</td>
<td>पाँचाल</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13. Hundred</td>
<td>साल्का</td>
<td></td>
<td>साल</td>
</tr>
<tr>
<td>14. I</td>
<td>हि, ही</td>
<td>माल</td>
<td>माल, ही</td>
</tr>
<tr>
<td>15. Of me</td>
<td>मेन</td>
<td>मेर</td>
<td>मेरो</td>
</tr>
<tr>
<td>16. Mine</td>
<td>मेन</td>
<td>मेर</td>
<td>मेरो</td>
</tr>
<tr>
<td>17. We</td>
<td>हाम</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18. Of us</td>
<td>हमारन, हमरन</td>
<td>हमारो</td>
<td></td>
</tr>
<tr>
<td>19. Our</td>
<td>हमारन, हमरन</td>
<td>हमारो</td>
<td></td>
</tr>
<tr>
<td>20. Thou</td>
<td>तु, तै</td>
<td>तू</td>
<td></td>
</tr>
<tr>
<td>21. Of thee</td>
<td>तरान</td>
<td>तेरो</td>
<td>ठारो</td>
</tr>
<tr>
<td>22. Thine</td>
<td>तरान</td>
<td>तेरो</td>
<td>ठारो</td>
</tr>
<tr>
<td>23. You</td>
<td>तम</td>
<td>तम</td>
<td></td>
</tr>
<tr>
<td>24. Of you</td>
<td>तुमा रन, तमरन, तीयारन</td>
<td>तमरो, त्यरो</td>
<td>तमरो</td>
</tr>
<tr>
<td>25. Your</td>
<td>तुमा रन, तमरन, तीयारन</td>
<td>तमरो, त्यरो</td>
<td>तमरो</td>
</tr>
</tbody>
</table>
IN THE ĐÀNG DIALEOTS.

<table>
<thead>
<tr>
<th>Đàng-wiek of Jaipur (where different from Đàng of Jaipur)</th>
<th>Đàngkhâng (where different from Đàng of Jaipur)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>...</td>
<td>...</td>
<td>1. One.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>2. Two.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>3. Three.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>4. Four.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>5. Five.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>6. Six.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>9. Nine.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>10. Ten.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>12. Fifty.</td>
</tr>
<tr>
<td>Sau</td>
<td>86</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Ma7, hũ</td>
<td>...</td>
<td>14. I.</td>
</tr>
<tr>
<td>Mhâró</td>
<td>...</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Mhâró</td>
<td>...</td>
<td>16. Mine.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>17. We.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>18. Of us.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>19. Our.</td>
</tr>
<tr>
<td>...</td>
<td>...</td>
<td>20. Their.</td>
</tr>
<tr>
<td>Thâró</td>
<td>...</td>
<td>21. Of thee.</td>
</tr>
<tr>
<td>Thârô</td>
<td>...</td>
<td>22. Thine.</td>
</tr>
<tr>
<td>...</td>
<td>Tamâ, tam, tam</td>
<td>23. You.</td>
</tr>
<tr>
<td>Thâmâró</td>
<td>Tamâró</td>
<td>24. Of you.</td>
</tr>
<tr>
<td>Thâmâró</td>
<td>Tamâró</td>
<td>25. Your.</td>
</tr>
<tr>
<td>English</td>
<td>Đâng (Karnali)</td>
<td>Đâng (Jaipur) (where different from Đâng of Karnali)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>-----------------------------------------------------</td>
</tr>
<tr>
<td>26. He</td>
<td>Wo</td>
<td>Ù, wâ, wha</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Wa-kan</td>
<td>Wâ-ko</td>
</tr>
<tr>
<td>28. His</td>
<td>Wâ-kan</td>
<td>Wâ-ko</td>
</tr>
<tr>
<td>29. They</td>
<td>Wê</td>
<td>Wê</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Win-kan, un-kan</td>
<td>Un-ko</td>
</tr>
<tr>
<td>31. Their</td>
<td>Win-kan, un-kan</td>
<td>Un-ko</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hât</td>
<td>Hât</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pâk</td>
<td>Pâk</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nâk</td>
<td>Nâk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Aô</td>
<td>Aô</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mêphân</td>
<td>Mêph'ân</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dêt</td>
<td>Dêt</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kân</td>
<td>Kân</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Rûpì, rûpì</td>
<td>Bûl</td>
</tr>
<tr>
<td>40. Head</td>
<td>Mûr</td>
<td>Mûr</td>
</tr>
<tr>
<td>41. Toegue</td>
<td>Jibh</td>
<td>Jibh</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Pêj</td>
<td>Pêj</td>
</tr>
<tr>
<td>43. Back</td>
<td>Piûh</td>
<td>Piûh</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Leô, laûkar</td>
<td>Leô</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Sounû</td>
<td>Sounû</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Chêdî, rûpun</td>
<td>Chêdî</td>
</tr>
<tr>
<td>47. Father</td>
<td>Dàû, dàû</td>
<td>Dàû</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Baîya</td>
<td>Baîya</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhiô, bhôk'ân</td>
<td>Bhiô</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Bhaînû</td>
<td>Jîhian</td>
</tr>
<tr>
<td>51. Man</td>
<td>Môîkh, môîyûr</td>
<td>Môîyûr</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Baiya, bairbânti</td>
<td>Baiya, bairbânti</td>
</tr>
<tr>
<td>Dāgūra-waṭ of Jaipur (where different from Dāgūl of Jaipur)</td>
<td>Dāgūlidegal (where different from Dāgūl of Jaipur)</td>
<td>English</td>
</tr>
<tr>
<td>-----------------------------------------------------------</td>
<td>--------------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Wh</td>
<td>Wō</td>
<td>26. He</td>
</tr>
<tr>
<td>Wai</td>
<td></td>
<td>29. They.</td>
</tr>
<tr>
<td>Ün-ko</td>
<td></td>
<td>30. Of them.</td>
</tr>
<tr>
<td>Ün-ko</td>
<td></td>
<td>31. Their.</td>
</tr>
<tr>
<td>Pag</td>
<td>Fāw, pag</td>
<td>32. Hand.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>33. Foot.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>34. Nose.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Māhōga</td>
<td>Mārō, māhōga</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>37. Tooth.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>38. Ear.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>39. Hair.</td>
</tr>
<tr>
<td>Māhō</td>
<td>Māthō</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Jib</td>
<td>Jib.</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Mangar</td>
<td>Mār</td>
<td>43. Back.</td>
</tr>
<tr>
<td>Lō</td>
<td>Lō</td>
<td>44. Iron.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>45. Gold.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bāp, dādō</td>
<td>Bāp</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Mā, māi</td>
<td>Mā</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bhāl</td>
<td>Bhāl</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Bhāiñ</td>
<td>Bhāiñ</td>
<td>50. Sister.</td>
</tr>
<tr>
<td></td>
<td>Aññōli, manakh</td>
<td>51. Man.</td>
</tr>
<tr>
<td></td>
<td>Lōñāl, bahōñāli</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Dāṅgī (Kesari)</td>
<td>Dāṅgī (Jaipur) (where different from Dāṅgī of Kesari)</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------</td>
<td>------------------------------------------------------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Lūgā, baīr-bālā</td>
<td>Bhausīyā</td>
</tr>
<tr>
<td>54. Child</td>
<td>Bālīk, chhōtō</td>
<td>Bālīk</td>
</tr>
<tr>
<td>55. Son</td>
<td>Mērā</td>
<td>Bētā, chhōtē, lālī</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Mērī</td>
<td>Bētī, chhōtī, lālī</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Bāndōck</td>
<td>Bōdo</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Jātā, kisān</td>
<td>Jīmmōdār</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Bējhi-wān, chhūr-wān</td>
<td>Guwāl</td>
</tr>
<tr>
<td>60. God</td>
<td>Rām-ji, līzur</td>
<td>Pār-mēsur</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Pīret</td>
<td>Bōt</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Sūrīj</td>
<td>Sārāj-nārān</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chandā</td>
<td></td>
</tr>
<tr>
<td>64. Star</td>
<td>Tārāyī</td>
<td></td>
</tr>
<tr>
<td>65. Fire</td>
<td>Āch</td>
<td>Āg</td>
</tr>
<tr>
<td>66. Water</td>
<td>Pānāyā</td>
<td>Pāl</td>
</tr>
<tr>
<td>67. House</td>
<td>Bākhrī</td>
<td>Ghar</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Ghoṛān</td>
<td>Ghoṛā</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gāiyā, hālt</td>
<td>Gāyā</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kūkṛā</td>
<td>Kuttā</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Bīlō</td>
<td>Bīlīyā</td>
</tr>
<tr>
<td>72. Cock</td>
<td>Mūrgā</td>
<td>Kūkṛā</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Bātak</td>
<td></td>
</tr>
<tr>
<td>74. Ass</td>
<td>Gadhā</td>
<td></td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ūt</td>
<td></td>
</tr>
<tr>
<td>76. Bird</td>
<td>Chārērū</td>
<td>Chārīyā</td>
</tr>
<tr>
<td>77. Go</td>
<td>Jālānu (Infinitive)</td>
<td>Jā (Imperative Singular)</td>
</tr>
<tr>
<td>78. Est</td>
<td>Khāhān</td>
<td>Khā</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bātīhān</td>
<td>Bātīh</td>
</tr>
</tbody>
</table>

308—Dāṅgī.
<table>
<thead>
<tr>
<th>Dugger-wári of Jaipur (where different from Dáhgi of Jaipur)</th>
<th>Dághbádag (where different from Dáhi of Jaipur)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lángái</td>
<td>Lángái, bhaí</td>
<td>53. Wife.</td>
</tr>
<tr>
<td>Bōó, chhóre</td>
<td>Bōó, lār**kā, chhóre</td>
<td>55. Son.</td>
</tr>
<tr>
<td>Bōó, chhóre</td>
<td>Bōó, lār**kā, chhóre</td>
<td>56. Daughter.</td>
</tr>
<tr>
<td>Kasán, pāl**ti</td>
<td>Kasán</td>
<td>57. Slave.</td>
</tr>
<tr>
<td></td>
<td>Rākas, bhüt, jand</td>
<td>59. Shepherd.</td>
</tr>
<tr>
<td>Straj</td>
<td>Straj</td>
<td>60. God.</td>
</tr>
<tr>
<td>Chád</td>
<td>Chád*ma, chád</td>
<td>61. Devil.</td>
</tr>
<tr>
<td>Távā</td>
<td>Távā</td>
<td>62. Son.</td>
</tr>
<tr>
<td></td>
<td>Ág, ag*ni, bánsādar</td>
<td>63. Moon.</td>
</tr>
<tr>
<td>Ghoço</td>
<td>Ghoço</td>
<td>64. Star.</td>
</tr>
<tr>
<td></td>
<td>Ghar, jāg</td>
<td>65. Fire.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>66. Water.</td>
</tr>
<tr>
<td>Balai</td>
<td>Bālțāl, balāt</td>
<td>68. Horse.</td>
</tr>
<tr>
<td>Murgó</td>
<td>Murgó</td>
<td>69. Cow.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>70. Dog.</td>
</tr>
<tr>
<td>Ghođó</td>
<td>Ghođó</td>
<td>71. Cat.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>72. Cock.</td>
</tr>
<tr>
<td>Chirít</td>
<td>Chirít</td>
<td>73. Duck.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>74. Ass.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>75. Camel.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>76. Bird.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>77. Go.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>78. Elephant.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>79. Sit.</td>
</tr>
<tr>
<td>English</td>
<td>Ñáig (Karnâl)</td>
<td>Ñáig (Jaipur)</td>
</tr>
<tr>
<td>--------------------</td>
<td>----------------</td>
<td>----------------</td>
</tr>
<tr>
<td>80. Come</td>
<td>Ābān</td>
<td>Ā</td>
</tr>
<tr>
<td>81. Beat</td>
<td>Ptiḥān</td>
<td>Piḥ</td>
</tr>
<tr>
<td>82. Stand</td>
<td>Tāḥirībān, ḍārībān</td>
<td>Tāḥā ḍār</td>
</tr>
<tr>
<td>83. Die</td>
<td>Marībān</td>
<td>Mar</td>
</tr>
<tr>
<td>84. Give</td>
<td>Dhrāj, dhrājān</td>
<td>Dē, dai</td>
</tr>
<tr>
<td>85. Ban</td>
<td>Daurībān, dhrājān</td>
<td>Bhaj</td>
</tr>
<tr>
<td>86. Up</td>
<td>Ḫār</td>
<td>Ḫār</td>
</tr>
<tr>
<td>87. Near</td>
<td>Dhiṅg</td>
<td>Lagōto</td>
</tr>
<tr>
<td>88. Down</td>
<td>Nīchī</td>
<td>Nīchā</td>
</tr>
<tr>
<td>89. Far</td>
<td>Dārī, alag</td>
<td>Dūr</td>
</tr>
<tr>
<td>90. Before</td>
<td>Âgār</td>
<td>Âgār</td>
</tr>
<tr>
<td>91. Behind</td>
<td>Pichhārī</td>
<td>Pichhār</td>
</tr>
<tr>
<td>92. Who</td>
<td>Kān, kō</td>
<td>Kō</td>
</tr>
<tr>
<td>93. What</td>
<td>Kā, kahā</td>
<td>Kā</td>
</tr>
<tr>
<td>94. Why</td>
<td>Kyō</td>
<td>Kyō</td>
</tr>
<tr>
<td>95. And</td>
<td>Aur</td>
<td>Or, ar</td>
</tr>
<tr>
<td>96. Bat</td>
<td>Pārī</td>
<td>Pāṇi</td>
</tr>
<tr>
<td>97. If</td>
<td>Jān</td>
<td>Jāi</td>
</tr>
<tr>
<td>98. Yes</td>
<td>Hāi</td>
<td>Hāi</td>
</tr>
<tr>
<td>99. No</td>
<td>Nā, nāī</td>
<td>Nāī</td>
</tr>
<tr>
<td>100. Alias</td>
<td>Hāi</td>
<td>Hāi</td>
</tr>
<tr>
<td>101. A father</td>
<td>Dājā</td>
<td>Dājā</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>Dājā-kan</td>
<td>Dājā-kō</td>
</tr>
<tr>
<td>103. To a father</td>
<td>Dājā-kēh</td>
<td>Dājā-kēh</td>
</tr>
<tr>
<td>104. From a father</td>
<td>Dājā-ān</td>
<td>Dājā-ān</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>Dō dājā</td>
<td>Dō dājā</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>Mōgār, kāpī, hūrā purāhā</td>
<td>Dājā</td>
</tr>
</tbody>
</table>

370—Ñáig.
<table>
<thead>
<tr>
<th>Dāṅgar-wālm of Jaipur (where different from Dāngí of Jaipur)</th>
<th>Dāngíbhāg (where different from Dāngí of Jaipur)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>........................................................................</td>
<td>..........................................................................</td>
<td>80. Come.</td>
</tr>
<tr>
<td>Mār ....................................................................</td>
<td>Mār ..................................................................</td>
<td>81. Heat.</td>
</tr>
<tr>
<td>Úbā hai-jā ................................................................</td>
<td>Úbā ho ..................................................................</td>
<td>82. Stand.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>83. Die.</td>
</tr>
<tr>
<td>De ......................................................................</td>
<td>De, bhāg ..................................................................</td>
<td>84. Give.</td>
</tr>
<tr>
<td>Bhāj .....................................................................</td>
<td>...........................................................................</td>
<td>85. Run.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>86. Up.</td>
</tr>
<tr>
<td>Khuayā .........................................................</td>
<td>Khuai, majik .........................................................</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Nichal ..................................................................</td>
<td>Nichal ..................................................................</td>
<td>88. Down.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>Dire, dūr ..................................................................</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Ágai ...................................................................</td>
<td>Ágai ...................................................................</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Pachhāi ..................................................................</td>
<td>Pachhāi, pachhok'ūa ..................................................</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>Kān ......................................................................</td>
<td>Kān ......................................................................</td>
<td>92. Who.</td>
</tr>
<tr>
<td>Kīñ ......................................................................</td>
<td>Kīñ ......................................................................</td>
<td>93. What.</td>
</tr>
<tr>
<td>Kyā, chałi ................................................................</td>
<td>Kyā ......................................................................</td>
<td>94. Why.</td>
</tr>
<tr>
<td>Ar ........................................................................</td>
<td>Ar, ar ......................................................................</td>
<td>95. And.</td>
</tr>
<tr>
<td>Pasya ....................................................................</td>
<td>Pasy ..................................................................</td>
<td>96. But.</td>
</tr>
<tr>
<td>Je ........................................................................</td>
<td>Je ..........................................................................</td>
<td>97. If.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>98. Xea.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>100. Also.</td>
</tr>
<tr>
<td>Bāp .....................................................................</td>
<td>Bāp .....................................................................</td>
<td>101. A father.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Bāp-āll ..................................................................</td>
<td>Bāp-āll ..................................................................</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>..........................................................................</td>
<td>...........................................................................</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bāp .....................................................................</td>
<td>Bāp .....................................................................</td>
<td>106. Fathers.</td>
</tr>
<tr>
<td>English</td>
<td>Dungi (Kasaul).</td>
<td>Dangi (Jaipur) (where different from Dungi of Kasaul).</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>-------------------------------------------------</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>Parikhān-kau</td>
<td>Dāün-kō</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Parikhān-kā</td>
<td>Dāün-kā</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Parikhān-sē</td>
<td>Dāün-tā</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Mēri</td>
<td>Chhōrī</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>112. To a daughter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>113. From a daughter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>114. Two daughters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Bhaut mēri</td>
<td>Chhōrī</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Mēri-kān</td>
<td>Chhōrī-kō</td>
</tr>
<tr>
<td>117. To daughters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>118. From daughters</td>
<td></td>
<td></td>
</tr>
<tr>
<td>119. A good man</td>
<td>Ek chakhe manikkh</td>
<td>Ek bhalō ād̓mi</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Ek chakhe manikkh-kān</td>
<td>Ek bhalō ād̓mi-kō</td>
</tr>
<tr>
<td>121. To a good man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>122. From a good man</td>
<td></td>
<td></td>
</tr>
<tr>
<td>123. Two good men</td>
<td></td>
<td></td>
</tr>
<tr>
<td>124. Good man</td>
<td>Maktāā chakhe manikkh</td>
<td>Bhalō ād̓mi</td>
</tr>
<tr>
<td>125. Of good men</td>
<td></td>
<td></td>
</tr>
<tr>
<td>126. To good men</td>
<td></td>
<td></td>
</tr>
<tr>
<td>127. From good men</td>
<td></td>
<td></td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Ek chakhi hair-bānī</td>
<td>Ek bhali hair-bānī</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Ek baad mēri</td>
<td>Ek būrō chhōrā</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Maktāā chakhi hair-bānī</td>
<td>Bhalō hair-bānī</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Ek hari mēri</td>
<td>Ek hari chhōrī</td>
</tr>
<tr>
<td>132. Good</td>
<td>Malāk, chokan</td>
<td>Āchhō, bhalō</td>
</tr>
<tr>
<td>133. Better</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

372—Dāng.
<table>
<thead>
<tr>
<th>Dānaka-vaik of Jaipur (where different from Dānā of Jaipur)</th>
<th>Dānkhābhāg (where different from Dānā of Jaipur)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bāpan-kā</td>
<td></td>
<td>108. To fathers.</td>
</tr>
<tr>
<td>Bāpan-yā</td>
<td></td>
<td>109. From fathers.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>110. A daughter.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td></td>
<td>Chhūti, chhūyā</td>
<td>115. Daughters.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>116. Of daughters.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>117. To daughters.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>118. From daughters.</td>
</tr>
<tr>
<td>Ek chokhi ādōmi</td>
<td>Ek āchhiyā ādōmi</td>
<td>119. A good man.</td>
</tr>
<tr>
<td>Ek chokhi ādōmi-ko</td>
<td>Ek āchhiyā ādōmi-ko</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>121. To a good man.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>122. From a good man.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>Chokhi ādōmi</td>
<td>Bhalā ādōmi</td>
<td>124. Good men.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>125. Of good men.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>126. To good men.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>127. From good men.</td>
</tr>
<tr>
<td>Ek chokhi bairābān</td>
<td>Ek āchhi līngāi</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>Ek bārō chhōro</td>
<td>Ek bārō chhōro</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>Chokhi bairābān</td>
<td>Āchhi līngūyā</td>
<td>130. Good women.</td>
</tr>
<tr>
<td>Ek bārō chhōrī</td>
<td></td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>Chokhi, āchhiyā</td>
<td></td>
<td>132. Good.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>133. Better.</td>
</tr>
</tbody>
</table>

Dānāg=373
<table>
<thead>
<tr>
<th>English</th>
<th>Dāng (Kanauj)</th>
<th>Dāng (Jaipur) (where different from Dāng of Kanauj)</th>
<th>Khiuli of Jaipur (where different from Dāng of Jaipur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Best</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High</td>
<td>Ṣuḥān</td>
<td>Ṣuḥā</td>
<td></td>
</tr>
<tr>
<td>Higher</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Highest</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A horse</td>
<td>Ghōra</td>
<td>Ghōra</td>
<td>Ghōra</td>
</tr>
<tr>
<td>A mare</td>
<td>Ghōri</td>
<td>Ghōri</td>
<td></td>
</tr>
<tr>
<td>Horses</td>
<td>Mukhāgghōra</td>
<td>Ghōra</td>
<td></td>
</tr>
<tr>
<td>Mares</td>
<td>Mukhāgghōri</td>
<td>Ghōri</td>
<td></td>
</tr>
<tr>
<td>A bull</td>
<td>Akalā</td>
<td>Bijār</td>
<td>Akā</td>
</tr>
<tr>
<td>A cow</td>
<td>Gāy, īm</td>
<td>Gāya</td>
<td></td>
</tr>
<tr>
<td>Bulls</td>
<td>Mukhāgghijār, akalā</td>
<td>Bijār</td>
<td>Akā</td>
</tr>
<tr>
<td>Cows</td>
<td>Mukhāgghijā, īm</td>
<td>Gāya</td>
<td></td>
</tr>
<tr>
<td>A dog</td>
<td>Kūṭrā</td>
<td>Kuttā</td>
<td>Kuttō</td>
</tr>
<tr>
<td>A bitch</td>
<td>Kuttīyā</td>
<td>Kuttī</td>
<td></td>
</tr>
<tr>
<td>Dogs</td>
<td>Mukhāgghkūṭrā</td>
<td>Kuttā</td>
<td></td>
</tr>
<tr>
<td>Bitches</td>
<td>Mukhāgghkuttīyā</td>
<td>Kuttīyā</td>
<td>Kuttī</td>
</tr>
<tr>
<td>A goat</td>
<td>Bok</td>
<td>Bakā</td>
<td>Bakārō</td>
</tr>
<tr>
<td>A female goat</td>
<td>Bokāri</td>
<td>Bakāriya</td>
<td>Bakāri, cḥhōri</td>
</tr>
<tr>
<td>Goats</td>
<td>Bokārā</td>
<td>Bakārā</td>
<td>Bakārā-bakāri</td>
</tr>
<tr>
<td>A male deer</td>
<td>Hīnm</td>
<td>Hīnm</td>
<td></td>
</tr>
<tr>
<td>A female deer</td>
<td>Hīnmīyā</td>
<td>Hīnmī</td>
<td></td>
</tr>
<tr>
<td>Deer</td>
<td>Hīnm</td>
<td>Hīnm</td>
<td></td>
</tr>
<tr>
<td>I am</td>
<td>Hū hī</td>
<td>Maḥ hī</td>
<td></td>
</tr>
<tr>
<td>Thou art</td>
<td>Tu hāi</td>
<td>Tu hāi</td>
<td></td>
</tr>
<tr>
<td>He is</td>
<td>Wō hāi</td>
<td>Ū hāi</td>
<td></td>
</tr>
<tr>
<td>We are</td>
<td>Ham hāi</td>
<td></td>
<td>Ham hāi</td>
</tr>
<tr>
<td>You are</td>
<td>Tum hān</td>
<td>Tum hō</td>
<td></td>
</tr>
</tbody>
</table>

374—Dāng
<table>
<thead>
<tr>
<th>Dgëng-dag (where different from Dögg of Jaipur)</th>
<th>Dëggshëng (where different from Dögg of Jaipur)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>.....</td>
<td>.....</td>
<td>134. Best.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>135. High.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>136. Higher.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>140. Horses.</td>
</tr>
<tr>
<td>.....</td>
<td>Ghôryô</td>
<td>141. Mare.</td>
</tr>
<tr>
<td>Narô</td>
<td>Akô</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Narô</td>
<td>Ākô</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>.....</td>
<td>Gāyô</td>
<td>145. Cows.</td>
</tr>
<tr>
<td>Kûkârâ</td>
<td>Kûtô</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Kûkârâ</td>
<td>Kûtti</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Kûkârâ</td>
<td>.....</td>
<td>148. Dogs.</td>
</tr>
<tr>
<td>Kûkârâ</td>
<td>Kûttî</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Bakûrâ</td>
<td>Bak'tô</td>
<td>150. A he goat.</td>
</tr>
<tr>
<td>Bakûrâ</td>
<td>Chhêli</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Bakûrâ</td>
<td>Bak'tô-bak'tô</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>...</td>
<td>Haran</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>...</td>
<td>Har'ri</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td>...</td>
<td>Haran</td>
<td>155. Deer.</td>
</tr>
<tr>
<td>Hû ohhû</td>
<td>Mai hû, ohhû</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Tû ohhai</td>
<td>Tû hû, ohhai</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Wû ohhai</td>
<td>Wû hû, ohhai</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Ham ohhû</td>
<td>Ham hû, ohhû</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Toù ohhô</td>
<td>Toù hû, ohhô</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English.</td>
<td>Đágí (Karnál).</td>
<td>Đágí (Jaipur) (where different from Đágí of Karnál).</td>
</tr>
<tr>
<td>----------</td>
<td>----------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>161. They are .</td>
<td>We ha? .</td>
<td>.</td>
</tr>
<tr>
<td>164. He was .</td>
<td>Wo ha? .</td>
<td>Ú hó, hastay .</td>
</tr>
<tr>
<td>165. We were .</td>
<td>Ham hó .</td>
<td>Ham hó, hatté .</td>
</tr>
<tr>
<td>166. You were .</td>
<td>Tum hó .</td>
<td>Tum hó, hatté .</td>
</tr>
<tr>
<td>167. They were .</td>
<td>Wo hó .</td>
<td>Wo hó, hatté .</td>
</tr>
<tr>
<td>172. I may be .</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>174. I should be .</td>
<td>.</td>
<td>.</td>
</tr>
<tr>
<td>181. He beats .</td>
<td>Wo píta .</td>
<td>Ú píta .</td>
</tr>
<tr>
<td>184. They beat .</td>
<td>Wo píta .</td>
<td>Wo píta .</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense) .</td>
<td>Tū-nái píyan .</td>
<td>Tū-nái píya .</td>
</tr>
<tr>
<td>187. He beat (Past Tense) .</td>
<td>Wo-nái píyan .</td>
<td>Wo-nái píya .</td>
</tr>
<tr>
<td>D ś a - w a r d of J a i p u r (where different from D ś a q i of J a i p u r)</td>
<td>D ś a q i (where different from D ś a q i of J a i p u r)</td>
<td>English</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Wāi chhāi, chhai</td>
<td>We hai, chhai</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Hū chhō</td>
<td>Mā? bō, chhō</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tū chhō</td>
<td>Tū bō, chhō</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Wā chhō</td>
<td>Wū bō, chhō</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham chhā</td>
<td>Ham bā, chhā</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tam chhā</td>
<td>Tam bā, chhā</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Wāi chhā</td>
<td>Wā bā, chhā</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Hā</td>
<td>Hā</td>
<td>168. Be</td>
</tr>
<tr>
<td>Hābō</td>
<td>Hōbō</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Hātō (Past Part. hābō)</td>
<td>Hābō</td>
<td>170. Being</td>
</tr>
</tbody>
</table>

|   |   | 171. Having been. |

|   |   | 172. I may be. |

| Hū hāgō |   | 173. I shall be. |

|   |   | 174. I should be |

| Mār | Mār | 175. Best. |
| Mār bō | Mār bō | 176. To beat. |
| Mār bō | Mār bō | 177. Beating. |
| Mār bō | Mār bō | 178. Having beaten. |
| Hū mārō, and so on | Mā bā mārō | 179. I beat. |

|   |   | 180. Thou beatst. |

|   |   | 181. He beats. |

| Ham mārō or mārī | Ham mārī | 182. We beat. |
| Tam mārō | Tam mārī | 183. You beat. |
| Wāi mārō, mārī | Wū mārī | 184. They beat. |
| Mān-ūn mārō, and so on | Mān bā mārō | 185. I beat (Past Tense). |

|   |   | 186. Thou beatest (Past Tense). |

<p>|   |   | 187. He beat (Past Tense). |</p>
<table>
<thead>
<tr>
<th>English</th>
<th>Dāngī (Karnālī)</th>
<th>Dāngī (Jalīpur) (where different from Dāngī of Karnālī)</th>
<th>Killurī of Jalīpur (where different from Dāngī of Jalīpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Ham-nē pīyan</td>
<td>Ham-nē pīyo</td>
<td>.....</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tum-nē pīyan</td>
<td>Tam-nē pīyo</td>
<td>.....</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Win-nē pīyan</td>
<td>Un-nē pīyo</td>
<td>.....</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Hū pījā-hū</td>
<td>Maī pījā-hū</td>
<td>Maī mārā-hū</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Hū pījā-rāhā-hān</td>
<td>Maī pījā-hā</td>
<td>Maī mārā-hō</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Mā-nē pīyan-hān</td>
<td>Maī-nē pīyo-hā</td>
<td>Maī-nai mārā-hā</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Hū pījā</td>
<td>Maī pījā</td>
<td>Maī mārā</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Mā pījā</td>
<td>Maī pījā-hā</td>
<td>Maī mārā-hā, and so on</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū pījā</td>
<td>Tū pījā-hā</td>
<td>Tū pījā-hā</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Wē pījā</td>
<td>U pījā</td>
<td>Wē pījā</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Hām pījā-hā</td>
<td>Hām pījā-hā</td>
<td>Hām mārā-hā</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tam pījā-hā</td>
<td>Tam pījā-hā</td>
<td>Tam mārā-hā</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Wē pījā-hā</td>
<td>Wē pījā-hā</td>
<td>Wē mārā-hā</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>.....</td>
<td>.....</td>
<td>.....</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>Mā pīyan jā-hā</td>
<td>Maī pīyo (or pīyo) hā</td>
<td>Maī pīyo hō</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>Hū pīyan</td>
<td>Maī pīyo (or pīyo) hō</td>
<td>Maī pīyo hō</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Hū pīyan jā-hō</td>
<td>Maī pījā-hō</td>
<td>.....</td>
</tr>
<tr>
<td>205. I go</td>
<td>Hū dīgā, jā</td>
<td>Maī jā</td>
<td>.....</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū dīgā, jā</td>
<td>Tū jā</td>
<td>Tū jā-hā</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Wē dīgā, jā</td>
<td>U jā</td>
<td>Wē jā-hā</td>
</tr>
<tr>
<td>208. We go</td>
<td>Hām dīgā, jā</td>
<td>Hām jā</td>
<td>Hām jāwā</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tam dīgā, jā</td>
<td>Tam jāwā</td>
<td>Tam jāwā</td>
</tr>
<tr>
<td>210. They go</td>
<td>Wē dīgā, jā</td>
<td>Wē jā</td>
<td>Wē jāwā</td>
</tr>
<tr>
<td>211. I went</td>
<td>Hū gayān</td>
<td>Maī gayā</td>
<td>.....</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gayān</td>
<td>Tū gayā</td>
<td>.....</td>
</tr>
<tr>
<td>213. He went</td>
<td>Wē gayān</td>
<td>U gayā</td>
<td>.....</td>
</tr>
<tr>
<td>214. We went</td>
<td>Hām gayā</td>
<td>Ham gayā</td>
<td>.....</td>
</tr>
<tr>
<td>Dīgar-wiṭāk of Jaipur (whence different from Dāṅg of Jaipur)</td>
<td>Dāṅgūbhāg (whence different from Dāṅg of Jaipur)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------------------</td>
<td>-------------------------------------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>Ham márōy</td>
<td>188. We beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>Tum márōy</td>
<td>189. You beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>Wē márōy</td>
<td>190. They beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Hū márāl-chhū</td>
<td>Maī márāl-bū</td>
<td>191. I am beating.</td>
<td></td>
</tr>
<tr>
<td>Hū mārūl-chhō</td>
<td>Maī mārūl-bō</td>
<td>192. I was beating.</td>
<td></td>
</tr>
<tr>
<td>Maī-nāī māryō-chhō</td>
<td>Maī-nāī mārūy-bō</td>
<td>193. I had beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū márūl</td>
<td>Maī márūl</td>
<td>194. I may beat.</td>
<td></td>
</tr>
<tr>
<td>Hū mārūgō, and so on</td>
<td>Maī mārūgō</td>
<td>195. I shall beat.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>Tū mārūgō</td>
<td>196. Thou wilt beat.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>Wē mārūgō</td>
<td>197. He will beat.</td>
<td></td>
</tr>
<tr>
<td>Ham mārūgā</td>
<td>Ham mārūgā</td>
<td>198. We shall beat.</td>
<td></td>
</tr>
<tr>
<td>Tam mārūgā</td>
<td>Tum mārūgā</td>
<td>199. You will beat.</td>
<td></td>
</tr>
<tr>
<td>Wai mārūgā</td>
<td>Wē mārūgā</td>
<td>200. They will beat.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>201. I should beat.</td>
<td></td>
</tr>
<tr>
<td>Hū paṭyō-chhū</td>
<td>Maī paṭyō-bū</td>
<td>202. I am beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū paṭyō-chhō</td>
<td>Maī paṭyō-bō</td>
<td>203. I was beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū paṭyō-gō</td>
<td>Maī paṭyō-gō</td>
<td>204. I shall be beaten.</td>
<td></td>
</tr>
<tr>
<td>Hū jāī</td>
<td>.....</td>
<td>205. I go.</td>
<td></td>
</tr>
<tr>
<td>Tū jāī-chhī</td>
<td>Tū jāīwai</td>
<td>206. Thou goest.</td>
<td></td>
</tr>
<tr>
<td>Wē jāī-chhī</td>
<td>Wē jāīwai</td>
<td>207. He goest.</td>
<td></td>
</tr>
<tr>
<td>Ham jāwā</td>
<td>Ham jāwā</td>
<td>208. We go.</td>
<td></td>
</tr>
<tr>
<td>Tam jāwō</td>
<td>Tum jāwō</td>
<td>209. You go.</td>
<td></td>
</tr>
<tr>
<td>Wai jāī</td>
<td>Wē jāīwai</td>
<td>210. They go.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>212. Thou wentest.</td>
<td></td>
</tr>
<tr>
<td>.....</td>
<td>.....</td>
<td>213. He went.</td>
<td></td>
</tr>
<tr>
<td>Ham guyā</td>
<td>Ham guyā</td>
<td>214. We went.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Dängi (Kamauli)</td>
<td>Dängi (Jaipur) (where different from Dängi of Kamauli)</td>
<td>Kâlmal (Jaipur) (where different from Dängi of Jaipur)</td>
</tr>
<tr>
<td>---------</td>
<td>----------------</td>
<td>--------------------------------------------------------</td>
<td>--------------------------------------------------------</td>
</tr>
<tr>
<td>224. I have walked a long way to-day. .</td>
<td>Aji há mêt dôri dîgyó-hêl .</td>
<td>Aji màt hànt dôr châlyô-hêl .</td>
<td>Àj màt hànt chalyô bêl .</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill. .</td>
<td>Dângi-kpit-pâ wô dôh charkâ khyânu-hai .</td>
<td>Û pâhár-ké úpar dôh charâwâl-hai .</td>
<td>Wà dîgho-kal npr dôh charâ-té-hai .</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree. .</td>
<td>Rûkb-ké nicé wô gehôr-pai bâñhîyâ-hai .</td>
<td>Wà rûkb-ké nicé wô gehôr-par bauïyô-hai .</td>
<td>Wà rûkb-kal nêhâ há wà gehôr-pai bañhîyô-hai .</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half. .</td>
<td>Wà-kàn mût ayâkâ rûpiyâ-hai .</td>
<td>Wà-kó mût-châl rûpiyâ-hai .</td>
<td>Wà-kó mût-châl rûpiyâ-hai .</td>
</tr>
<tr>
<td>Dîngar-wâr of Jaipur (where different from Dîngîl of Jaipur)</td>
<td>Dîngêhâng (where different from Dîngîl of Jaipur)</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>----------------------------------------------------------</td>
<td>-------------------------------------------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Tam gayå</td>
<td>Tam gayå</td>
<td>215. You want.</td>
<td></td>
</tr>
<tr>
<td>Wai gayå</td>
<td>We gayå</td>
<td>216. They went.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jâ</td>
<td>217. Go.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jâto</td>
<td>218. Greeting.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Gayâ</td>
<td>219. Gone.</td>
<td></td>
</tr>
<tr>
<td>Thâna kîî mëw chhâi ?</td>
<td>Tumâra kîî mëw hai ?</td>
<td>220. What is your name?</td>
<td></td>
</tr>
<tr>
<td>Ya ghôpê katek dând-kâ chhâi ?</td>
<td>Yo ghôpê kî balas-kâ hai ?</td>
<td>221. How old is this horse?</td>
<td></td>
</tr>
<tr>
<td>Yâ-kû Korâ mîr katek dêr chhâi ?</td>
<td>Korâ mîr nykhâ-kî kati dêr hai ?</td>
<td>222. How far is it from here to Kashmir?</td>
<td></td>
</tr>
<tr>
<td>Thamârâ bîp-kâ ghar-mëlî katek bêjî chhâi ?</td>
<td>Thamârâ bîp-kâ ghar-mëlî kôtî bêjî hai ?</td>
<td>223. How many sons are there in your father's house?</td>
<td></td>
</tr>
<tr>
<td>Ajjâ ghâsi dêr chaîyô-chhâî.</td>
<td>Ajjâ mîr bêjî dêr chaîyô-hai.</td>
<td>224. I have walked a long way to-day.</td>
<td></td>
</tr>
<tr>
<td>Mârâ hâm-kâ bêjî kî baiyâ an-kî bhaîyô bêjî chhâî.</td>
<td>Mârâ hâm-kâ bêjî baiyâ an-kî bhaîyô parûyî bëi.</td>
<td>225. The son of my uncle is married to his sister.</td>
<td></td>
</tr>
<tr>
<td>Dhuâlî ghorâ-kî jîn ghar-mëlî chhâî.</td>
<td>Dhuâlî ghôpê kî jîn ghar-mëlî hai.</td>
<td>226. In this house is the saddle of the white horse.</td>
<td></td>
</tr>
<tr>
<td>Mâî-nai mîr-kâ bëjî-kû ghaîn-kî körîn-nil marylö-chhâî.</td>
<td>Mâî-nai mîr-kâ bëjî-kû bëjî körîn-nil marylö-hai.</td>
<td>228. I have bristled his son with many stripes.</td>
<td></td>
</tr>
<tr>
<td>Wâ dîngâr-kâ õpar chaînî chaînî-chhâî.</td>
<td>Wâ dîngâr-kâ mâtha-par dîlêk chaînî-rayî-hai.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
<td></td>
</tr>
<tr>
<td>Wâ 8 rîkkâ-kî-nîhî ghoîz-pâî baiyô-chhâî.</td>
<td>Wâ 8 rîkkâ-kî-nîhî ghoîz-pâî baiyô-hai.</td>
<td>230. He is sitting on a horse under that tree.</td>
<td></td>
</tr>
<tr>
<td>ì-kû bhai 8-kî bhaîyô-nil bimbo-chhâî.</td>
<td>ì-kû bhai 8-kî bhaîyô-nil imbox-hai.</td>
<td>231. His brother is taller than his sister.</td>
<td></td>
</tr>
<tr>
<td>ì-kû mûjî dîhâî rîpyâ chhâî.</td>
<td>ì-kû mûjî dîhâî rîpyâ hai.</td>
<td>232. The price of that is two rupees and a half.</td>
<td></td>
</tr>
<tr>
<td>Mâhâ bîp 8 hûyô ghar-mëlî rashî-chhâî.</td>
<td>Mâhâ bîp 8 hûyô ghar-mëlî rashî-hai.</td>
<td>233. My father lives in that small house.</td>
<td></td>
</tr>
<tr>
<td>Yâ rîpyâ 8-kà-nil õdåi.</td>
<td>Yô rîpyâ 8-kà saîpô.</td>
<td>234. Give this rupee to him.</td>
<td></td>
</tr>
<tr>
<td>Wai rîpyâ 8-nil le-yoi.</td>
<td>Wai rîpyâ 8-nil yoi.</td>
<td>235. Take those rupees from him.</td>
<td></td>
</tr>
<tr>
<td>Mûnî mûsî ìgåî chhâî.</td>
<td>Mûnî mûsî ìgåî chhâî.</td>
<td>238. Walk before me.</td>
<td></td>
</tr>
<tr>
<td>Kûn-kû obhôtî õshîn-kà õshînî õal-chhâî.</td>
<td>Tumârî pîdîhîkî kûn-kû õal-chhâî.</td>
<td>239. Whose boy comes be õshînî õal-chhâî?</td>
<td></td>
</tr>
<tr>
<td>Tam-nî wî kûn-nil失误 mël-le-yoi ?</td>
<td>Tum-nî wî kûn-nil失误 mël-le-yoi ?</td>
<td>240. From whom did you buy that?</td>
<td></td>
</tr>
</tbody>
</table>
The town of Kanauj is situated at the south-east end of the Farukhabad district, and the language of that locality may be considered to be the standard form of Kanauji. It is that illustrated by the preceding skeleton Grammar.

It has hitherto been wrongly considered that at the north-western end of Farukhabad the language was Braj-Bhâkhâ or Antarbêdti. This is wrong. Kanaujî is, as will be shown, spoken all over the district. The total number of speakers of Kanaujî in Farukhabad is 712,500. The local authorities divided this into—

<table>
<thead>
<tr>
<th>Language</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Antarbêdti</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>678,900</td>
</tr>
<tr>
<td>'Hindi'</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>33,600</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>712,500</td>
</tr>
</tbody>
</table>

Both are, however, Kanaujî.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJ (East of District Faizabad.)

एक जनि-की दोष बड़ी है। उम्मी-दी छोटी-नी वाप-से कही कि इंतिया मान्य-की हौसा जो हमारी चाहिये सी देखो। तब उन-ने मातृ उन्हें बाँट-दिये। बौख यों दिन-दिन छोटी छोटी लड़कियाँ-ने सब कुछ इज़दा करिए एक टूर-की देस-की चलो-गर्मी बौख हुरां चपनो मातृ तुरे बचन-से उड़ायो। बौख जब सब खरच कर-चुकी उस मुल्क-में बड़ो घाटाल परी बौख बड़ो कंगाल धुड़-दिये। तब उस मुल्क-की एक रहस्य-से पिघली बाहिये। उन-ने उसे अपने खेतन-से बूहर बचन-की पदार्थ। बौख उसे बाह देती कि उन बचन-से जो सूहर खान-है चलनो प्रेठ मगर कि बौख उसी-देन नाही है।

तब होशुमे बाह-की बहन लगी कि हमारे बापु-की जिनके मजुरने की उसी-सी बहुत है बौख हम मूहों मरताः। में उठ-की चलने बापु-की तीर जेहूं सीस उल-से बैठी कि इंतिया हम-ने दौड़के बौख तुम्हारे देख करो। बौख चां इस लाइक्ष नाही कि जिन तुम्हारे बेटा कहाँ। हमें चलने मजुरने से एक-की बसिये वनाहो। तब उठ-की चलने बापु-की तीय चलो। बौख वे अभी दूर हैं कि उसे देखने बापु-की दुया-है चलो बौख दूर-की उस-का गरे लगाय-ली बौख चुड़। बेड़ने उस-से कही कि हे इंतिया में ने दौड़के बौख तुम्हारे पाप बापु। बौख बच इस लाइक्ष नाही कि जिन तुम्हारे लड़काके बाहार। बापु-ने चलने नीचने से कही कि बर्शी-से बर्शी पोशाक निकास-लावो बौख इस-को पहिरावी बौख इस-का सब खाने बौख खुदी मनापाहो।

बाहर-से कि हमारो युग लड़का से हो सो भाह जिन्हों है। खुद-मिलो- हाथा भाव मिल गिसा है। तब वे खुदी करने लाये।

उस-को बड़हो लड़का छेंट-में है। जब वर-के नगीच बापों बौख गेहों बौख नाचियें सुनो तव एक मीठ-की बुलाय-की पूर्ण कि यी का है।

उस-की उस-से कही कि तुम्हारे माई पापो है बौख तुम्हारे बापु-ने बड़ी जोधो नार बाहर है कहा-कि उसे महां चंगा पाये। उस-ने दिसाय-की भीतर जाने
नाहीं चाहे। तब उस-के वापस-ने बाहर भाव-के बाहर-का मनाश्रो। उह-ने वापस-से कही देखो इतनी बरसन-से हम तुम्हारी सेवा करत-हैं चौंच कब-हैं तुम्हारे चमिया-की बाहर नाहीं चलत-हैं। परंतु तुम्हे कब-हैं एक बकरी-को बचा हम नाहीं देखो कि हम चप्पे मिलापन-की संग खुसी मनाते। चौंच जब तुम्हारी बड़ी बड़ी भावे जिन-ने तुम्हारी मालूम प्रतिविधि-में उड़ाए तुम-ने उड़-की बड़ी जेहोनार करी। उह-ने उस-से कही चरे बेटा तुम सदा हमारे तीर रहे चौंच जो-कुछो हमारी है सो तेरो-हैं हैं। पर खुसी मनबरो चौंच राजी होंदो चाहिये काहि-से कि तुम्हारे बहु भाई मरी-हतो सो जिखो-हैं चौंच खुद-गदी-हतो सो चब मिलो-हैं।
Ek jane-ke dōe larikā hatē. Un-maī-sē chhōtē-nē bāp-
One man-of two sons were. Them-from the-younger-by the-father-
sē kahi ki, ‘hē pītā, mālu-kō hīsā jō hamārō chāhīyē
to it-was-said that, ‘O father, property-of share which mine is-proper
sō dēō.’ Tab un-nē mālu unhē bāt daō. Auru thōrē
that give.’ Then him-by property to-them dividing was-given. And a-few
dinān pīchē chhōtē larikā-nē sab kuchh iktīthā kari-kē
days after the-younger son-by all anything together made-having
ēk dūrī-kē dēs-kō chalō-gaō. Auru huha apnō mālu burē
one distance-of country-to it-was-gone. And there his-own property evil
chalān-mē upāo. Auru jāb sab kharēch kar-chukō,
conduct-in was-squandered. And when all expenditure was-done-completely,
us mulk-mē barō akālu parō auru wahu kaṅgāl huī-gaō. Tab
that country-in great famine fell and he indigent became. Then
us mulk-kē ēk rāīs-kē hiyā lagi gaō. Un-
that country-of one native-of near having-engaged-himself he-went. Him-
no usē apnē khētān-mē sūr charaībē-kō pāthāo. Auru usē
by him his-own fields-in swine to-feed it-was-sent. And to-him
chāh hati ki, ‘un bak‘lan-sē jō sūr khāt-haī ap‘nō
the-desire was that, ‘those husks-with which swine eating-are my-own
pētū bhārā,’ ki ḍōī usē dēt nāī hatō. Tab hōsū-mē
belly I-may-fill,’ that anybody to-him giving not was. Then senses-in
āy-kē kahan lagō ki, ‘hamārē bāpu-kē kītnē majūran-
come-having to-say he-began that, ‘my father-of how-many labourers-
kō rōṭī bahut hai auru ham bhokhē marat-haī. Mai uth-kē
to bread much is and I from-hunger dying-am. I arise-having
apnē bāpu-kē tir jaihaī auru un-sē kaihaī ki, “pitā, ham-nē
my-own father-of near will-go and him-to will-say that, “father, me-by
Dāw-kō auru tumhārō dōkh karō-hai, auru ab is lāīk nāhī ki
God-of and thy son I-done-is, and now this worthy not that
phiri tumhārē bēṭā kahāwāī. Hamāī apnē majūran-maī-sē ēk-
again thy son I-may-be-called. Me thy-own labourers-in-from one-
Tab uṭhi-kē ap'nē bāp-kē tir chalā. of (to) equal make." Then arisen-having his-own father-of near he-went.

Auru we abhai dūr hatē ki usai dékhī-kē bāpu-kē dayā. And he yet far-off was that him seen-having the-father-to pity

laγī auru dauri-kē us-kā garē lagāy-laō, auru chūmō. Bētā-was-attached and run-having him on-neck embraced, and kissed. The-son-

nē us-sē kahi ki, 'bē pītā, maī-nē Dāiw-kō auru tumhārō pāpu by him-to it-was-said that, 'O father, me-by God-of and thy sin

karō auru ab is läik nāhī ki phiri tumhārō laγīkā was-done and now this worthy not that again thy son

kāhū.' Bāp-nē ap'nē naukaran-sē kahi ki 'achchhi-sē I-may-be-called.' The-father-by his-own servants-to it-was-said that, 'good-than

achchhi pōsāk nīkās-lāwau auru is-kā pahīrāwau, auru hām-sab khāyī
good dress bring-out and this-one-on put, and (lot-)us-all eat

auru khusiมนāwaā; kāhē-sē ki hamārō yahu laγīkā marō-hatō,

and merriment make; what-from that my this son dead-was,
sō ab jī-hai; khūi-gaō-hatō, ab milli-gaō-hai.' Tab bē khusi
he now alive-is; lost-gone-was, now found-gone-is.' Then they merriment

karan lāγē.
to-make began.

Us-kō bārō laγīkā khēt-maī hātō. Jab ghar-kē nagich āwō auru
His elder son field-in was. When house-of near he-come and
gāibō auru nāchibō sunō, tab ēk naukar-kō bulāy-kē

singing and dancing was-heard, then one servant called-having

pūchhi ki, 'yau kā hai'? Us-nē us-sē kahi ki it-was-asked that, 'this what is'? Him-by him-to it-was-said that

tumhārō bhāi āwō-hai, auru tumhārē bāpu-nē bāri jeonār kari-hai,

'thy brother come-has, and thy-father-by great feast made-is,
kāhē-sē ki usai bhalō chāŋgā pāō.' Us-nē
what-from that him well + healthy it-has-been-found.' Him-by

risāy-kē bhitar jānō nāhī chāhō. Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished. Then his father-by

hāhir āy-kē bahi-kē manāō. Uhi-nē bāpu-sē kahi,
outside come-having him it-was-appeased. Him-by the-father-to it-was-said,

de kho, it'nī bar'san-sē ham tumhārī sēwā karāt-hāi auru kab-hū
'see, so-many years-from I your service doing-am and ever-even
tumhārē aggyā-kē bāhir nāhī chalat-hāi; parantu tum-nē kab-hū ēk
your orders-of out not going-am; but you-by ever-even one

bāγri-kō bachchā hamāri nāhī dāo, ki ap'nē milāpin-kē saγg
goat-of young-one to-me not was-given, that my-own friends-of with

VOL. IX, PART 1.
khusi manatē. Auru jab tumhārō yahu lařikā āwō merriment 1-might-have-made. And when your this son come jin-nē tumhārō mālu paturian-maī urāō, tum-nē uhi-ki baṛī whom-by your fortune harlots-in was-wasted, you-by his great jeeonār kari.' Uhi-nē us-se kahē, 'āre bēṭā, tum sadā hamārē feast was-made.' Him-by him-to it-was-said, 'O son, you always me tir rahē, auru jō-kuchhō hamārō hai sō tērō-i hai: par khusī near were, and whatever mine is that thine-verily is: but joy manāibō suru rājī hōibō chāhiyē kāhē-se ki tumhārō yahu to-celebrate and pleased to-be is-proper what-from that your this bhāt marō-hatō, sō jō-hai; suru khui-gaō-hatō sō ab milo-hai.' brother dead-was, he alive-is; and lost-gone-was he now found-is.'
In the north-western portions of Farukhabad, the language is also Kanauji,—not Antarbédi or Braj Bhákhá as has been hitherto supposed. This will be evident from the following specimen, which is the first few lines of the Parable. The language is identical with that of the corresponding portion of the preceding specimen.

[No. 2.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**KANAUJI.**

*(West of District Farukhabad.)*

Ek manai-ké ñeé lariiká hste. Chhóte lariiká-né báp-san kahi ki, ‘hamáre hísá-kó báttù kari déó.’ Báp-it-wae-said that, ‘my share-of division having-made give.’ The-father-né us-kó hísá báthi daó. Thóre din páchhá chhóte by his share dividing was-given. A-few days after the-younger lariiká-né apnó sab dhánú ikañthó kari-ké par-dés son-by his-own all fortune together made-having a-foreign-land nikasi-gáo. Huá sabró mál-ñál khoté ráh-má uñáy-daó. Jab went-away. There all riches evil way-in was-squandered-away. When sab kharch bhi-gáo, tab us dés-má akál pañó. Auru bahu all expenditure became, then that country-in famine fell. And he bhúkhan maran lagó. from-hunger to-die began.
KANAUJI (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanauji. Only in the south, in the Doāb of the Chambal and the Jamna, do we hear the Bhadauri dialect of Bundēlī. To the north-west of Etawah lies the district of Mainpurī, the language of which is Braj Bhākhā or Antarbēdī. To its north lies Farukhabad and to its east Cawnpore, in both of which Kanauji is spoken. As might be expected the Kanauji of Etawah shows traces of the influence of Braj Bhākhā and of Bhadauri, but on the whole, it is fairly pure.

In the original Rough List of the languages of this district, what is now stated to be Kanauji, was wrongly shown as Antarbēdī. That it is Kanauji will not be doubted after a perusal of the specimens which follow.

The district of Etawah is divided into two nearly equal parts by the river Sengar, which runs north-west and south-east, parallel to the course of the Jamna. There are therefore (if we exclude the Chambal-Jamna Dōāb) two main tracts, a south-western, between the Sengar and the Jamna, and a north-eastern beyond the former river. The latter tract is locally known as the Pachār, and local officials distinguish between the Kanauji of the Pachār, and that of the rest of the district. Pachārā shows more traces of the influence of Braj Bhākhā, and less of that of Bhadauri than does the Kanauji of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanauji:—

<table>
<thead>
<tr>
<th>Form</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pachārā</td>
<td>250,000</td>
</tr>
<tr>
<td>Kanauji of south-west</td>
<td>101,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>351,000</td>
</tr>
</tbody>
</table>

In 1891, the total population of the district was 727,629, and the balance is mainly made up by 55,000 speakers of Bhadauri and 285,000 people who are reported to speak Urdu. The latter figures appear to be a needlessly large estimate, but no better one is available. I proceed to give specimens of both forms of Kanauji. For Pachārā, I give a few lines of a version of the Parable of the Prodigal Son. It will be seen that there are very few local peculiarities. We have ḫē, ḫē, and ḫā for the sign of the accusative-dative, and nē or nā (Bhadauri) for the agent. The sign of the conjunctive participle is ḫē, as we also find in Bhadauri. We meet the form ṣī for ḫā, they were, which properly belongs to Braj Bhākhā. The third personal pronoun is bū, with an oblique form wā or bā (again Bhadauri). There is also the tendency to eliminate an r before another consonant which is a marked peculiarity of Bhadauri. Thus khach chu for kharch, expenditure, and paddēs for pardēs, a foreign country. The form ḫu, there, is noteworthy.
[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJI (PACHARUA).

(DISTRICT, ETAWAH.)

Ek manat-kē duṭ ḥarikā ḫate.  Un-mē-taṭ chhōtē-nē
duart men-to twō sons were.  Them-in-from the-younger-by
bāp-tē kahi,  'ē bāp, dhan-mē-tē, jo hamārō hēsā
the:father-to it-was-said, 'O father, property-in-from, which my share
hōy, sō hau nē dai-dēu.'  Tab wā-nē wā-kaū apnō dhanu
may-be, that to-me give-away.'  Then him-by him-to his-own substance
bāṭī daū.  Kachhu bahat din nāhī bhaye-aṭ kī chhōtō
having-divided was-given.  Some many days not become-were that the-younger
larikā sab-kachhu jōrī-baṭōrī-kē paddēs nikari-gaō aur juṣ
son all-anything collected-having another-country out-went and there
luchchāi-mē din kāṭat apnō dhaṇu urāya-bhāray-dāo.  Jab bā-kō
debauchery-in days passing his-own fortune was-squandered.  When him-of
sab khachchu huy-chukō aurū wā dés-mē bāṛ hārī akālu
all expenditure was-completed and that country-in greatly heavy famine
parō au bā kaṅgālu hui-gaō tab bā jāy-kē wā mulik-kē
fell and he poor became then he gone-having that country-of
rahāryan-mē-taṭ ēk-kē hiyā rahan lagō;  jā-naṭ bā-kō apnē
inhabitants-in-from one-of near to-live began; whom-by him-as-for his-own
khet-mē sūr charaibē-kō  pāṭhāo.
field-in swine feeding-for it-was-sent.
KANAUJĪ OF SOUTH-WEST ETAWAH.

The dialect spoken in the south-west of Etawah hardly differs from that which prevails in the Pachār tract. The influence of Bhadauri is felt a little more strongly, and that is all. To this we may attribute the use of bā (and not wa) for the oblique form of the third personal pronoun. To the same influence is due the use of bā (Bhadauri bā) for the nominative as well as wa. We may also note the use of the Agent case for the subject of an *intransitive* verb in the past tense. In this case the verb is used impersonally. Thus ākał bōra, the younger son went, literally, by the younger son it was gone. This of course is altogether contrary to the rules of Standard Hindi, but is all the same quite common in this part of India. It is an instance of the preservation of a very old idiom. Compare the Sanskrit tena chalitam.
Koi ādmi-kē dō laṛkā hāte. Dōu-mē-sē nānē-nē
A-certain man-of two sons were. The-two-in-from the-younger-by
bāp-sē kahi ki, ‘are bāp, rupayā paisā-mē-sē jō mēro
the-father-to it-was-said that, ‘O father, rupees pice-in-from what my
hīsā hōy sō mō-kō deō.’ Tab bā-kō hīsā rupayā paisā bāt-dāo.
share may-be that me-to give.’ Then his share rupees pice was-divided.
Thāre din bhayē ki ochhē laṛkā-nē sab chhē jōr-kar
A-few days became that the-younger son-by all things collected-having
par-dēs chalō aur huṅ burē kām rōj-rōj karat-rahō.
A-foreign-country-to it-was-started and there evil deed daily he-doing-was.
Aur rupayā paisā apnō khōy-dāo. Jab bā-nē sab kaurī paisā
And rupees pice his-own was-lost. When him-by all, courries pice
khōy-dāo, tab par-dēs-mē bhāri kāl parō, aur wah garib
was-lost, then the-foreign-country-in heavy famine fell, and he poor
hui-gayō. Aur wah jāy-kē huan-kē ādmiyē-mē-sē ēk-kē hīyē rahan
became. And he gone-having there-of men-in-from one-of near to-live
lagō, jānē bā-kō apnē khētē-mē sūr charāibē-kō paṭhaō. Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent. And
bā un kōs-kō jō sūr khāt-hatē āpau khāyaū chāhat-hatō.

he those husks which swine eating-were himself also to-eat wishing-was.

Aur kōū bā-kō kuchh nahī dēt-hatō.

And anybody him anything not giving-was.
KANAUJī OF HARDOI.

Crossing the Ganges from the district of Farukhabad we come to Hardoi, the only western district of Oudh of which the language is not Awadī. Here it is everywhere Kanauji. Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadī with which the Kanauji is mixed.

The number of speakers of Kanauji in Hardoi is estimated at 1,030,500. The district has to its east Unao and Lucknow, and to its north Sitapur and Kheri, in all of which the language is Awadī. It is hence natural to expect a certain infusion of that form of speech in the local Kanauji. This infusion varies from place to place, but is generally very slight in amount. Only in the extreme east of the district, in Tāhṣīl Sandila and the neighbourhood is the infusion so strong as to form a mixed dialect requiring separate treatment. We may estimate the number of speakers of each of the two forms of Kanauji employed in Hardoi as follows:—

| Standard Kanauji slightly mixed with Awadī | : : : : 880,500 |
| Mixed dialect of Sandila                  | : : : : 150,000 |
| **Total**                                | : : : : 1,030,500 |

The mixed dialect of Sandila will not be considered here. It will be found dealt with, together with other mixed dialects, on p. 411 ff. At present, I confine myself to the Kanauji of the rest of the district. As a sample I give an abstract of the main story of the Parable of the Prodigal Son, which illustrates the dialect of the centre and south of the district. This is locally known as Bangrahi from the name (Bangar) of one of the Parganas in which it is spoken. Illustration of the dialects of other parts of the district (except Sandila) is quite unnecessary.

We may trace the influence of Awadī in the rare use of the typical Kanauji termination of weak masculine nouns; in the employment of tehī as the oblique form of sō, that; and in the locative par-desōi (Awadī par-desahi), in a foreign country.

Note also the way in which the letter i is added to a word ending in a consonant, as in khusāmadi, entreaty. This addition of i is common in the Kanauji spoken north of the Ganges, and in Cawnpore.
[ No. 5. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

KANAUJI. (CENTRAL AND SOUTH-WEST OF DISTRICT HARDOL.)

एक चादरी-के झुठ लरिका हरे। तेहि-माते-से जो छोटा लरिका हरे सो चलने वाप-पर कहन लागी कि जो कुछ रप्या हमारे हैंसा-की बाँट सो बाँटि दें। कि वर वाप-ने तेहि-के हैंसा-की रप्या बाँटि दें। तब छोटे लरिका चलने हैंसा केंद्र-के पररकार चलने-गयो चौर हुर्ख सब रप्या कुरार-में उड़ाइ दें। चौर जब बनाई-के खराबीन हुड़-गयो तव कुछ दिनन-के पीछू वर देस-माँ बकाज़ परी। तव वहु वहु वहु यसर-के उसरः गयो। तब तेहि-ने तेहि-का खेतन-माँ सुश्रीर चड़वे-पर कार दें। जब वहु हुड-जें भाकूल भशो तव तिर चलने पर बाँटि भानी चौर चलने वाप-की खसामटि करी चौर कहन लागी कि हमारी खसता माफ़ करी। कि बाप बानेद हुड़-गयो चौर कसूर माफ़ कार-दें। ||

TRANSLITERATION AND TRANSLATION.

Ek ādmi-kē dui larikā hatē. Tehi-mā-tē jo chhōtō larikā
One man-of two sons were. Them-in-from who younger son
hatō so apnē bāp-par kahan lāgō ki, 'jo kuchhā rupayā
was he his-own father-to to-say began that, 'what anything money
hamārē hīsā-kō hōi so bāṭī dēu.' Tab bāp-nē wahi-kē
my share-of may-be that dividing give.' Then the-father-by him-of
hīsā-kō rupayā bāṭī daō. Tab chhōtō larikā apnō
share-of money dividing was-given. Then the-younger son his-own
hīsā leī-kē par-dēsāi chalō-gaō, aur huṣ sab rupayā
share taking to-a-foreign-country went-away, and there all money
kuchāl-mē, urāi-daō. Aur āme banāl-kē
evil-conduct-in was-wasted-away. And when made-having (i.e. very)
khar-khin hui-gaō, tab kuchhā dinan-kē pichhā wahi-dēs-mē akāl
indigent became, then some days-of after that-country-in famine
parō. Tab walu kēhu bārē amir-kē duārē gaō. Tab wahi-nē
fell. Then he some very rich-man-of at-door went. Then him-by
wahi-kā khētan-mā suarī charaībē-par kari-daō. Jab wahu hua-ū
kim-to fields-in swine feeding-on it-was-made. When he there-too
byākul bhaō tab phiri apnē ghar lauṭi āō, aur
distraught became then again his-own house-to returning he-come, and
apnē bāp-ki khusāmādi kari, aur kahan lāgō ki, 'hamārī
his-own father-of entreaty was-made, and to-say he-began that, 'my
khatā māphu karau.' Tab bāp ānand hit-gāō, aur kasūr
sin forgiveness make.' Then the-father happy became, and fault
māphu kari-daō.
forgiveness was-made.
To the west of the districts of Hardoi and Kheri lies the district of Shahjahanpur in the province of Rohilkhand. It is commonly stated that this province has a dialect of its own. This is a mistake. The language of Eastern Rohilkhand is Kanauji, and that of the west is the same as that of Meerut and Muzaffarnagar, or else Braj Bhākhā.

It will be seen from the following specimen that the dialect of Shahjahanpur is ordinary standard Kanauji. There are hardly any local peculiarities. We may mention the forms ka, the sign of the accusative-dative; nē, the sign of the agent; and mē or mahīya, the sign of the locative, as local forms of the case suffixes. The use of ohī instead of uhi for 'him,' is probably due to the influence of the Awadhi of Kheri. We may also notice the tendency to add the vowel i to a word ending in a consonant, as in bādi, after; dēti, giving, which is characteristic of north Gangetic Kanauji, and of that of Cawnpore. Finally, note the way in which an intransitive verb can be used impersonally with the subject in the agent case, as in larikā-nē chalō, it was gone by the son; i.e. the son went.

The specimen consists of the first few lines of the Parable of the Prodigal Son.
INDO-ARYAN FAMILY. CENTRAL GROUP. WESTERN HINDI.

KANAUJI. (DISTRICT, SHAHJAHANPUR.)

एक बाप-से दो सन्तों से बाप-से बाप का तूफान का लावा होता। उनमें से दो सन्तों से बाप-से बाप का तूफान का लावा होता। एक बाप माल-का विश्वास जो उस-का मिलियों वस्त्रों में हो का दूर-दूर। तब बेटी-ने माल उन-बा बापी। संयोग बेटी-दिन बापी बेटी-लावा। संयोग बेटी-ने संख्या बाली-के एक दूर-के दूर-को बाली। बेटी-दिन बापी-ने बाली। बेटी-ने बाली-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली। बेटी-ने उस-का बाली।

TRANSLITERATION AND TRANSLATION.

Ek aad-mi-kē dui larikā hatē. Un-mē-se chhōtē-nē
One man-of two sons were. Them-from the-younger-by
bāp-se kahi ki, 'hē bāp, māl-kō hēśa jō ham-kā
the-father-to it-was-said that, 'O father, property-of share which me-to
mēlibō chahiye, sō ham-kā dai-dēu.' Tab ohi-nē mālu
to-be-got is-proper, that me-to give-away.' Then him-by the-property
un-kā bāṭi ādaō. Aur thōrē din bādi chhōtē
un-kē having-divided was-given. And a-few days after the-younger
larikā-nē sabu ēk-hāō kari-kē ēk dūr-kē dēs-kō chalō
son-by all in-one-place made-having a distant country-for it-was-started
aur hūē ap'nō mālu kuchāli-mē urāi-ādaō. Aur jāb
and there his-own property evil-conduct-in was-wasted-away. And when
sabu kharchu hui-gāō tab ohi dēs-mā bāro akkāl parō aur
all expenditure became then that country-in great famine fell and
wahu banāi-kē sakhat hāl hōn lāgo. Tab
he made-having (i.e. extremely) hard condition to-be began. Then
ohi dēs-kē ēk bhāg-mān-kē hiyā jāi lāgo. Ohi-nē usai
that country-of one rich-man-of near having-gone he-joined. Him-by him-as-for
KANAUJI OF PILIBHIT.

The District of Pilibhit, to the north of Shahjahanpur, was originally a portion of Bareilly. The dialect of the latter district is Braj Bhākhā. That of Pilibhit is Kanauji in the main, but with here and there a Braj inflexion. For instance while the Kanauji thō, was, is quite common, we have also the Braj hō. Thus, in a witness's deposition received from Pilibhit, we have bāiyār-bāni sōt-hī, my women folk were sleeping, and again, a few sentences lower down, sā-nō mō-kō būlāo-thō, she had called me. With the exception of these few borrowed Braj expressions the language is the same as the Kanauji of Shahjahanpur, and it is unnecessary to give any specimen of it.
MIXED DIALECTS.

KANAUJI OF CAWNPORE.

The district of Cawnpore has Farukhabad and Etawah, of which the language is Kanauji, to its north-west. To its east, across the Ganges, lies the district of Unnao, in which Eastern Hindi is spoken. To its south-east, in the Doab between the Ganges and the Jamna we have Fatehpur, of which the language is also Eastern Hindi. To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundeli. Being thus surrounded by three different dialects, we may naturally accept that the local form of speech is a mixed one, and so it is. It is everywhere based on Kanauji, but is generally mixed with Eastern Hindi. Eastern Hindi prevails on both banks of the Jamna as far as the common boundary of Hamirpur and Jalaun. Here it is nowhere pure, and is known as Tirhāri, or the language of the River Bank. In Hamirpur it is infected with Bundeli, but is still based on Eastern Hindi. In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindi character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tirhāri is like the Kanauji of the rest of the district, only more strongly infected with Eastern Hindi. I therefore do not class it under the latter language as has been done with the Tirhāri of Hamirpur, Banda, and Fatehpur, but consider it as a form of Kanauji. The following are the estimated numbers of the speakers of Kanauji and Tirhāri in Cawnpore:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanauji</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Tirhāri</td>
<td>40,000</td>
</tr>
<tr>
<td>Total</td>
<td>1,130,000</td>
</tr>
</tbody>
</table>

The following specimen of the Kanauji of Cawnpore is a folktale. I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanauji.

In pronunciation, we may note the way in which ē optionally becomes ya, e optionally becomes ya, o optionally becomes wo, and o optionally becomes wo. Thus, we have ek or yāku, one: jehi or jyahi, this (obl. form); tōr or ṭwārá, thy; and toki or ṭwahī, thee. These peculiarities also occur in Eastern Hindi.

Nouns are declined as in ordinary Kanauji. The termination u of weak nouns, as ghar or gharn, a house, is very common. The sign of the accusative-dative is kō, kaṭhā or (Eastern Hindi) kā. Nītīn is 'for.' The instrumental-ablative has sē, tē, or tē. The genitive has the standard Kanauji kō (kē, ki), and also the Eastern Hindi forms kēr or kyār (not changing for form or gender), and kērō or kyārō (obl. -rē, fem. -rī). The locative has mē, mā, or (Eastern Hindi) mahā, in; par, pai, on; tē, up to.

The Pronouns are—

1st person,—ma, I; mōrō, my; ham, hamu, or hamai, we; ham'rō, or hamārō, our.
2nd person,—tē, thou; tōrō, thy; tum or tumhā, you; tumhārō or tumhārō, your.
3rd person,—wāh, wun, wahu (often written bahu), or wau (often written bau), he, that; obl. sing. wahi, wahi, wohi, or wī; agent, wahi, wahi, wohi, or wī; Nom. plur. wo, wī; obl. plur. un.

VOL. IX, PART 4.

33
This,—i, yah (or jah), yahu (or jahu), or you (or jau); obl. sing. i, yahi, jahi, or jyahi; agent, yahī, jahī, or jyahī; nom. plur. gē, jē; obl. plur. in.

In all the above, especially in the first and second persons, the plural is commonly used for the singular.

The Relative pronoun is jaunu, etc., and the Interrogative kaunu, etc., as in standard Kanauji. 'What' is kāhā, obl. kāhē.

The Verb is irregular in the first person plural, which may optionally end in ans. This seems to be a combination of the Eastern Hindi -an, with the favourite Kanauji termination -u. The Verb substantive is thus conjugated:

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>haū</td>
</tr>
<tr>
<td>2.</td>
<td>hoi</td>
</tr>
<tr>
<td>3.</td>
<td>hoi</td>
</tr>
</tbody>
</table>

We sometimes find present forms borrowed from Eastern Hindi, such as ham āhinu (for ham dhen), we are.

For the past we have also the typical Kanauji thō, and I have met one or two instances of forms like mai thō, I was. Rahē (plur. fem. of rahō) is used to mean 'she remained.'

In the Active Verb, the infinitive is māran, māranu, mār'no, mārab, mārābu, or mar'bo. The Present Participle is mārat, māratu, or mār'tō. In three or four instances I have met a masculine form māratī. Thus larikā āwalī-hai, the boy is coming; tū sangandh khātī-hai aurū tayā-kā bāpu banāwalī-hai, thou art taking an oath and making only the devotee your father. Similar additions of i are found in other forms of Kanauji used north of the Ganges. The Past Participle is mārā. The Conjunctive Participle is mārī-kai.

The Present tense, 'I strike,' or 'I may strike' is—sing. marāū, marai, marai; plur. māranu or marai, māran, mārai. Mārā-haū, etc., is also common.

The Future is marikāhī, marikai, marikai; marīhānu or marikāhī, marikānu, marikāi. Note that the first vowel is shortened, as in Eastern Hindi, owing to its falling in the penultimate. Here and there I have met instances of the Eastern Hindi future, of which the typical note is the letter b. Thus, ham maribē, I shall strike.

In other respects, the conjugation of the verb follows standard Kanauji. Sometimes we meet stray Eastern Hindi forms, such as dinkeni, he (or they) gave.
[No. 7.]
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJJ (Mixed Dialect).

(District, Cawnpore.)

याकः तेक राजा बीर विकरमाजीत् तिन-के बाक रानी रहे। उड़ राजा भी रानी-माँ बाजी लागी कि बाक चिरेवा चोलवत-रहे। तीन राजा ती कहत-रहे कि इस सोयत-रहे। भी रानी कहती-हती कि कौन्याँ बोलत-रहे। ऐसी हुज्जत रहे कि बाक चिरेवा एड़-पेंसे छड़े भाजी। ती कौनिये निकसी।

तब तो सरमाय-के राजा रानी-के देहाती निकारी टिकने। रानी-के उड़ राजा-ने बंधु रिखण-को जीवन हो। उड़ रानी-का चलत चलत बाक मजेया मिली। तीन तथा-केरी मजेया कहावत-हती। रानी-माँ जाय-के रही-जाय शोध मजेया-माँ ठट्टिया लगाय-जीने। जब थाई विरिया-माँ तथा उड़ मजेया-के बैरे थाई तब कहत लागी कि इस मजेया-माँ ललिखिणी हो। तो ललिखिणी भी लरिका धोय ती लरिका होव। तब बजेमाँ-से उड़ रानिये-ने जयाधु दुखी कि इस पलानी भारहु। बोहु चपनु सब विधा तथा-से काहा-हारी। तथा बजेमाँ ललिखिणी-ही-की नाईँ रक्षा कीनै।

निर्दर नवं रिखण-माँ उड़ रानी-के एक लरिका भें। जब बजेमाँ लरिका बड़ी भें तब थाई लरिकवन-माँ खेलवी-का जान लागी। ब्रेंज जब चनवादू कर तब उड़ लरिकवन-के सौगंध खाय कि हम ऐसो नाही करें।

तब सब लरिकवा बजेमा धीली मारे। तब निर्दर एह दुःख तथा-के सौगंध खाय भी कही कि हम चनवादू नाही करें। ब्राह्मण-का उड़ सब लरिकवा बजेमा-से कहे कि चपने बाक-को नाई बनाय। तब बजेमा तव-की नाई बनाय-देखो। तब निर्दर उड़ लरिकवा बजेमा-से कहे कि भ नसुर तव-की सौगंध खाय-देखो तव-के बाक बनाय-देखो। तव बजेमा तव-की नाई बनाय देखो।

तब निर्दर मझ शरम-करी-के भयनी मेयासे बाक-को नाईँ पूछी। तब बजेमा के मेयासे बाक-को मझ विकरमाजीत बनाय देखो। दुसरे दिना विकरमाजीत-की सौगंध खाई। तब उड़ लरिकवन बजेमा-से कहे कि नसुर-अ- थाई-के बाक-हुं विकरमाजीत-के नाई सुनें-है कि चब-ही जानत-ही। तब
फिर सरमाय-गची चौथ चपती नेमा-से कहो-जाय जिस हम चपने बाघ-के तीरा जेवे बीस कही-के बजे-गचशी।

जाय-के उड़े देस-माँ पहुँचो-जाय। भुवन वाक कुष्ठा-माँ मानीं भरती-हरती। उन-ते कहो किस हम-का पानी पियाय-टहल। उड़े कहन लागीं किस पियाय अनी-हनु। तब फिर वड़ि-ने कहो किस हम-का जल्दी पियाय देख। ती उड़ वहह लागीं ऐसे जल्दी होय ती कुर्शा-माँ कृप्ति घरी। तब कृप्ति घरो। ती वड़ि-माँ देखी कि वाक वड़ि-माँ वहहे नींदी वरिकिनी देसुर-केरी बैठी-है। तीन देसुर बारा कोस इंगे बीस बारा कोस हंगी मानुस-केरी माहक तक नाहीं राखत-रहे। तीन मानुस-की माहक पाय-कार चपनी वरिकिनी-से पूंछो कि झा मानुस-की माहक जानिपरत-है। लेकिन वड़ि-ने भुजवा बनाय-के लुकाय राखो। जब देसुर बलो-गधो तब बेठी-मेट उड़ लखिया-ने वरिकिनी-से उड़े देसुर-केरी मस्ति-की जुगुति पूंछ-खड़े भी योहे जुगुति-ते वड़ि-का मारी-बारो बीस वड़ि-का योहे कोनवाँ से पूंछ लायो बीस वड़ि-के साथ बिशाख करि-बशो बीस विकास-जीत-को लखिया बनि-गचशी। जा मेवा चढ़ाईं मानिस-केरी कबा कहावत है।
[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJI (Mixed Dialect).

Yâkaî hatê Râjâ Bir Bika'r'mâjit. Tin-kê yâk
One-only there-was King the-mighty Vikramâditya. Him-of one

Râni rahai. Ur Râjâ au Râni-mâ bâji lagi ki yâk
Queen was. That King and Queen-in a-wager was-made that one

chiraiyâ bôlati-rahai. Taun Râjâ tau kahat-rahai ki,
bird calling-was. Therefore the-King 'on-the-one-hand saying-was that,

'hans bôlatu-hai,' au Râni kahat-hati ki, 'kâun'wâ bôlatu-
'a-swan calling-is,' and the-Queen saying-was that, 'a-crow calling-

huihâi.' Aisi hujjat rahai ki wahai chiraiyâ pêê-pai-se
will-be.' Such discussion was when that-very bird the-tree-on-from

uri bhêtj, tau kâunawai niksê. Tab to
flying departed, then a-crow-verily it-turned-out-to-be. Then indeed

sar'mâ-kai Râjâ Râni-kathi nikâri-dinhâni. Râni-kê ui
become-ashamed-having the-King the-Queen turned-out. The-Queen-of that

Râjâ tê aphpî mahinâ-kô audhân hatô. Ur Râni-kâ chalat
King-by two-and-a-half months-of pregnancy was. That Queen-to walking

chalat yâk maräiyâ mili. Taun tayâ-kêrî maräiyâ kahâwati-
walking one hut was-found. That the-devotee-of hut being-called-

hati. Taunâ-mâ jay-kai râhî-jay, auru maräiyâ-mâ
was. That-very-in gone-having she-remained-having-gone, and the-hut-in

taîtîyâ lagay-dinhâni. Jab thôri biriyâ-mâ tayâ ui maräiyâ-
the-screen fastened. When little time-in the-devotee that hut-

kê nêrô ayê, tab kahan lagi ki 'i maräiyâ-mâ larikini
of near came, then to-say he-began that 'this hut-in

hôy, tau larikini; au larikâ hôy, tau larikâ hôy.' Tab
be, then a-girl; and (if-)a-boy be, then a-boy will-be.' Then

wahi-mâ-sê ui Râni-nê jawâbû daô ki, 'ham phalâni âhinu,
that-in-from that Queen-by answer was-given that, 'I so-and-so am,

auru apanu sab bithâ tayâ-sê kahi-dârî. Tayâ wahi-ki
and her-own all suffering the-devotee-to was-told. The-devotee her-of

larikini-hi-ki nãî rachchhâ dînhêni.
a-daughter-even-of like protection made.
406  WESTERN HINDI.

Phiri nawaayē mahinā-mā āi rāni-kē ēku larikā bhaā. Jab
again ninth month-in that Queen-to one son was-born. When
wālu larikā bāpō bhaā, tab aūe larikawan-mā khellibē-kā jān
that boy big became, then other children-among playing-for to-go
lāgō. Āru jab anwādu karai, tab āi larikan-tē
he-began. And when a-wickedness he-used-to-do, then those boys-to
saugandhāi khāy ki, ‘ham aiso nāhī karō-hai.’ Tab
oaths he-used-to-eat that, ‘me(-by) such not done-has-been.’ Then
sab larikāwā wahi-kē dhauaī māraī. Tab phiri ār āi
day all children him cuffs used-to-strike. Then again every time
tayai-kī saugandhā khāy au kahai ki, ‘ham
the-devotee-even-of oath he-used-to-eat and used-to-say that, ‘me(-by)
anwādu nāhī karō-hai.’ Ākhir-kā āi sab larikāwā wahi-sē
wickedness not done-has-been.’ At-last those all children him-to
kahāi ki, ‘ap’nē bāp-kō nāū batāw.’ Tab wahi-nē
used-to-say that, ‘thy-own father-of name tell.’ Then him-by
tayai-kō nāū batāy-daō. Tab phiri ār āi larikāwā wahi-sē
the-devotee-even-of name was-told. Then again those children him-to
kahāī ki, ‘dhā, saur, tayai-kī saugandh
used-to-say that, ‘away, father-in-law, the-devotee-even-of(son) oath
khātī-hai āru tayai-kā bāpu banāvati-hai. Āru waisē
(son)-eating-art and the-devotee father (son)-making-art. And thus
tau tayā-kērō gulāmu hai.’ Tab phiri maunā
indeed the-devotee-of slave thou-art.’ Then again very-much
sarmāy-kari-kai ap’nī maiyā-sē bāpu-kō nāū pūchhō.
become-ashamed-having his-own mother-from father-of name was-asked.
Tab wahi-kī maiyā-nē bāpu-kō nāū Bikar’mā-jīt batāy-daō.
Then his mother-by the-father-of name Vikramāditya was-told.
Dus’rē dinā Bikar’mājīt-kī saugandhā khāi. Tab āi
The-second on-day Vikramāditya-of oath was-eaten. Then those
larikawan wahi-sē kahō ki, ‘saur-ū, āru āi kab-hū
(by)-children him-to it-was-said that, ‘father-in-law, other-also ever
Bikar’majīt-kō nāū sunō-hai, ki ab-hī jānat-hau.’ Tab phiri
Vikramāditya-of name was-heard, or now knowing-are-you.’ Then again
sarmāy-gaō, āru ap’nī maiyā-sē kahō jāy ki, ‘ham
he-was-ashamed, and his-own mother-to it-was-said having-gone that, ‘I
ap’nē bāp-kē tirā jaibā, āru kahāi chalō-gaō,
my-own father-of near will-go,’ and said-having he-went-away.
Jāy-kāi āi dēs-mā pahūchō-jāy. Huwā yāk kuś-mā
Gone-having that country-in he-arrived-going. There one well-in
pānī bhār’ti-haī. Un-tē kahō ki, ‘ham-kā pānī
water (women-)draking-were. Them-to it-was-said that, ‘me water
Once upon a time the mighty Vikramaditya was king. He had a queen, and one day they had a dispute about a bird they heard singing. The king said it was a swan, and the queen said that she thought it was probably a crow. While they were discussing the matter, the bird flew off the tree on which it was sitting, and it turned out to be a crow after all. The king was so ashamed at being put in the wrong that he turned the queen out of doors, although she was two and a half months gone with child by him.
She walked on till she came to a hut known as 'the hut of Tayá', the devotee. She went into it and shut the mat door on herself. In a short time the devotee came home and when he found the door shut he said, 'if there's a girl inside, she will be my daughter, and if there's a boy, he will be my son.' Then the queen answered from inside that she was so-and-so, and told him the tale of all her woes, and the devotee took her under his protection as if she were a daughter.

In due course the queen had a son, who grew up and began to play with the other children of the neighbourhood. When he did anything wrong he used, like the other children, to take oath that he had not done it. Then the children would cuff him, and each time he used to swear by the devotee (as the other children swore by their fathers) that he had not done it. At last the children asked what was his father's name. He gave the name of the devotee, 'Away, foul one,' you are swearing by the devotee, and making him out to be your father, while you are really his slave.' At this he was much ashamed, and asked his mother who his father was, and she told him that his father's name was Vikramáditya. So next day he swore by Vikramáditya, and, the children said to him, 'foul one, did you ever hear the name of Vikramáditya before, or have you learnt it just now?' At this he was again ashamed and he went to his mother and said, 'I'm going to my father,' and started off.

As he went along he came to his father's country, and found some women drawing water from a well. He asked them to give him to drink, and they said, 'yes, we will.' Then he asked them to give the water quickly, and they replied, 'if you are in such a hurry, you can jump into the well.' So he did jump in, and there he saw a very beautiful ogre's daughter sitting. Now this ogre could not stand the smell of a man if he was even twelve kós off on this side, or twelve kós off on that. So he said to his daughter, 'I smell the smell of a man.' But she turned the boy into a mosquito, and so concealed him. Then the ogre went out and the boy asked the damsel all the secrets by which he could devise some scheme for killing him. So he made his scheme and killed the ogre. Then he hauled the damsel out of the well and married her, and became known as the son of Vikramáditya.

This story is known as the 'Tale of the two and a half gems.'

---

1 Tayá is said to be a local form of tapá, a devotee. It may possibly be a proper name.
2 Wahi-kí racháhá kiheki, made protection of her.
3 Sasur, father-in-law, is a low term of abuse.
TIRHARI OF CAWNPORE.

As explained in the introduction to the preceding specimen, the Tirhari of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamirpur, by some 40,000 people. Its basis is Kanauji, but it is much mixed with Eastern Hindi, and also with the form of Bundeli spoken in East Hamirpur, which we may call Banaphari.

A few sentences from a version of the Parable of the Prodigal Son will show the nature of this dialect. The mixture of speech is purely mechanical. Thus, in one sentence we have the Kanauji larikā, and in the next the Eastern Hindi larikā, a son. We have the Kanauji kahō, said, and the Bundeli dinhōs, gave, tinhōs, took, qārōs, threw away. Paṭhaṅgu, sent, is a contraction of the Bundeli paṭhaṅgu. Other Eastern Hindi forms are oh, him; mōh, me; and the oblique plurals janen, persons, kāmen, actions.
[ No. 8. ]

INDO-ARYAN FAMILY.       CENTRAL GROUP.

WESTERN HINDI.

KANAUJI (TIRHAR).       (District, Cawnpoore.)

Yak manai-ke dui larika haté. Un-maă-te chhóte lariká-né
One man-of two sons were. Them-in-from the-younger son-by
kahó apnë báp-tan ki, 'mál-ká jann hišá mouh-ká chahiyé
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah mouh-ká dai-dá.' Tab báp-né un dúnà jann-ká wah
that me-to give-away.' Then the-father-by those both persons-to that
málu alag-alag kaí-dín. Aur phir thóré dinan-mé jáb chhóte
property separate was-made. And again a-few days-in when the-younger
lariká-né sab málu ik-thaurí kaí-linbós, tab ek bári dár-ké
son-by all property one-place was-made, then one very distant
muluk-ká cháló, aur hun pahúch-kaí sab málu kharáb kharáb
country-to he-started, and there arrived-having all property evil evil
kámen-má u.tháy-járós. Aur phir jáb ói muluk-má súkhá paró
deede-in was-squandered. And again when that country-in famine fell
aur wah pítágén maráí lág tab phir ói muluk-má yák tëkháné
and he by-belly-fire to-die began then again that country-in one in-place
yák tálebar rahat-rháí. O-khi ihá chák'ri karaí gá. Oh-áé
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-ká soriyá charáwaí ap'né khít'wá-má pátháus,
him swine to-feed his-own fields-in it-was-sent.
THE MIXED DIALECT OF EAST HARDOI.

The principal dialect of the district of Hardoi is Kanauji slightly mixed with the Awadhi dialect of Eastern Hindi. Specimens of it will be found on pp. 395 ff. In the eastern portion of the district, i.e. in Tahsil Sandila and the neighbourhood, which has on three of its sides the districts of Unao, Lucknow, and Sitapur, all of which are Awadhi speaking. The dialect is, it is true, based on Kanauji, but is largely mixed with Awadhi. We may estimate that this form of speech is employed by, roughly speaking, 150,000 people.

As an example of this dialect, I give below an abstract of the main story of the Parable of the Prodigal Son, and from this, and from some other materials, I have noted the following peculiarities. In the first place the termination of strong masculine nouns, adjectives, and participles is no longer ò, but is the Awadhi a. Thus we have ghôrā, a horse, not ghôrō; ghôrê-kā, not ghôrē-kō, of a horse; katā (this is a Kanauji form with an Awadhi termination), not katō, he was; gawā, gē, not gaō, he went; bhawā, bhā, not bhao, he became.

In the conjugation of the past tense, we have both the Kanauji principle of using the past participle alone (màrā, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhi. Thus, (masculine)—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. màrêi</td>
<td>màrā.</td>
</tr>
<tr>
<td>2. màris</td>
<td>màrêā.</td>
</tr>
<tr>
<td>3. màris</td>
<td>màrîa.</td>
</tr>
</tbody>
</table>

The conjugation of the future in Awadhi differs only from that in Kanauji in the third person singular. In the dialect under consideration the Awadhi custom is followed. Thus (I shall strike)—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. marîhài</td>
<td>marîhài.</td>
</tr>
<tr>
<td>2. marîhài</td>
<td>marîhàu.</td>
</tr>
<tr>
<td>3. mārî (not marîhai)</td>
<td>marîhài.</td>
</tr>
</tbody>
</table>

In the specimens we may also note the following miscellaneous Awadhi forms,—kā, as the sign of the accusative-dative: dînā, the past participle of dēnā, to give: the formation of a verbal noun in à, as in kahaî lây, he began to say.

We may also note the manner in which the letter i is added to words ending in a consonant, as in bādi, after; barbādi, ruined. This occurs elsewhere in Hardoi, and has also been pointed out in the case of present participles in Cawnpore.
Ek manai-ke duī larikā hatē. Wahi-mā-se jaun’ chhoṭ’kawā larikā
One man-of two sons were. Them-in-from who the-younger son
hatā, so ap’nē bāp-par kahāī lāg ki, ‘jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, ‘what my share-of money
hōī so hamār bātī déw.’ Tab wahi-kē bāp-nē bātī dinh.
will-be that mine dividing give’. Then his father-by dividing it-was-given.
Rupayā lai-kē chhoṭ’kawā larikā kahū bidēs-kā chalā-gā.
Money taken-having younger son somewhere foreign-country-to went-away.
Hūk apan sab rupayā bad-chal’ni-mā kharach kai-dāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē barbādi hui-gā. Thōrē din-kē bādi hūa
made-having (i.e. extremely) ruined he-became. A-few days-of after there
sākhā pari-gā. Phirī wahu kehū amir-kē duwārē gā. Tab wahi
drought fell. Then he a-certain richman-of on-door went. Then that
amir-nē a-ap’nē khetān-mē sōri charāwāi-par kari-dinh. Jab wahu
richman-by his-own fields-in swine feeding-on he-was-employed. When he
hūk kāyal bhāwa tab wahu ap’nē bāp-kē tir aik-kē kahāī
there convinced became then he his-own father-of near come-having to-say
lag ki, 'hamar khatā māph kai-deu.' Tah wahi-kē bāp-nē he-began that, 'my fault forgiveness make.' Then his father-by khatā māph kinh, aur khusī bhā. fault forgiveness was-made, and glad he-became.
The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundeli. Out of a total population of 683,619 (according to the Census of 1891) 679,700 have been reported as speaking it. I therefore give the two following specimens from that district,—one a version of the Parable of the Prodigal Son, and the other a folktale:—

[ No. 1. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BUNDELI.

(District, Jhansi.)

**Specimen I.**

एक जन-के दो मोड़ा होते। चीर ता-सें-से जोर-ने चपले द्रढ़े से कई धन-में से भरी हिस्सा मो-कों ठूँढ़ राखिे। ता-के जीवे झन्ने चपले धन बरार दिये। विलात दिना नहि भरे हेते लोगे मोड़ा सब कहू जोर-के पके मुलक चली गये चीर हुना चा-ने कुछित्तन-से चपले सबरी धन गया-दिये। तब चा-ने सब कहू ठुड़ा-ई बैठे तब चा मुलक-में बड़े काल परो चीर वो मांग्ने हो गये। ता-की झिके चा-ने उस मुनक-के रहितयन- में से एक जन-के दिया रन लये। चा-ने वा-कों चपले चीर-में सुमारा चराव-के लाने पढ़े-दिये। चीर चा-ने वो सुन सुन गया खान-सी ता-कों चपले ओट सरी चाउत-सी। कीज चा-कों कहू नहि जीत-सी। तब चा-कों जीस भरी चीर चा-ने से रंगे चीर-के कतेक-सार-कों खेल-के लाने विलात रोटी होते-ही चीर वर रती हैं। तब में सूरन-के मारे सरी-जात। में उठ-के चपले वा-के ठिका बतोह जीर चा-कों कयो हेठे-ए चा-ने खरो-के उटो चीर तरी बाँग पप करो। में फिर तुम-रो चीर कुड़ा-के लाक नहि-शा। मो-कों चपले कसौन-के विरेवर खेली। रायी का वी बो उठो चीर चा-के हिना चले। बो चपले दहा-से ठूँड़ होते कतेक-से वा-के चपले चा-कों ठूँड़ लखबी चीर भागत गयी। चीर वा-कों गवे-से लम्बाई चीर मुंडू चूमी। तब मोड़ा-ने वा-कों कई दहा-ए में-ने खरो-के उटो चीर तरी बाँग पप
राजी का की बा-को बड़ी, भड़का खित-में घटों चोर जब बा अभाव-के बंदे में हो ने बा गयो तब बाबी चोर नाग-की बीत सुनी। बा-ने बयानों चालने-से एक-सी देशरो चोर बा-से वृम्मन लगो जिसे सब का घोट। बा-ने बद्दे तेरी भेंगा बाली तेरे बाप-ने पाँच करी बा-की लाने जिसे बासी जितना अच्छी पायो। ता पै बी रिस-में भर गयो चोर भीतर बाँटे-खों बा-सी भर ना बनी। ता-बी बा-गों बाप-ने बा-की बसाई करी। बा-ने बपने बाप-सी वुचाव करों के देख-लो में तूमसे जतक दिक्कन-से सेवा करत-हो। कथा-ने बाप-की बढ़ी-खों नयी ठारी। तत्र बाप-ने मोए कभी एक बुकारिया भी ना दुःख के में चपने एक-पक्षों-से संग हैसी खिल बही। चव देख-लो चपन-खों को मोड़ जो धुरयानभ-की संग चपनो धन खा-गये। तत्र बाप-ने बा-खों भावात-यी पाँच करी। तत्र बाप-ने बा-सी बढ़ी ए बेटा तं मेरे ठिंगा भाटी पहर चुट चोर जो कह्क भो-नो है सो सब तेरी है। तज बधाई करनी चाहनो। हरो का बाबी कि तेरो लोको भड़का मरो होतो ऊठ जिसे चोर बात रचों तो फिर मिलो।
[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDALI.

(District, Jhansí.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek jah-kē dō mōrā hatē. Or tā-mē-sē lōrē-nē apnē
One man-of two sons weere. And, them-in-from the-younger-by his-own
daddē-sē kāi, 'than-mē-sē mērō hīssā mō-khō déi-rakhō.' Ta-kē
father-to it-was-said, 'property-in-from my share me-to give-up.' That-of
pichhē ū-nē apnō dhan barār dāō. Bilāt dinā nai
the-younger son all anything having-collected a-far-off
mulak chālō-gāō, ōr hunā bā-nē ku-karman-mē apnō sabrō
country-(to) went-away, and there him-by evil-conduct-in his-own all
dhan gamā-dāō. Jab bā-nē sab kachhū urā-dāi baiṭhō, tab bā
fortune was-wasted. When him-by all anything having-wasted it-was-sat, then that
mulak-mē barō kāl parō, aur bō māg-nō hō-gāō. Ta-khō pichhē
country-in great famine fell, and he beggar became. That-to after
bā-nē us mulak-kē rahāiyān-mē-sē ēk jānē-kē dhīgā ran lāgō.
him-by that country-of inhabitants-in-from one person-of near to-live it-was-begun.
Bā-nē bā-khō apnē khēt-mē sūgrā charābē-kē-lānē pāthāi-dāō. Or
Him-by him-for his-own fields-in swine feeding-of for it-was-sent-away. And
bā-nē jō bhus sūgrā khāt-tō tā-sō apnō pēt bharō
him-by what haaks the-swine used-to-eat those-with his-own stomach to-fill
chāut-tō. Kōū bā-khō kachhū nai dēt-tō. Tab bā-khō hōs
wished. Any-body him-to anything not used-to-give. Then him-to sense
bhaō, ōr bā-nē kai, 'mērē bāp-kē katēk māīdār-khō
became, and by-him it-was-said, 'my father-of how-many labourers-to
khaibē-kē-lānē bilāt rōṭī, hōt-haī, ōr bach raṭī-haī, ōr māī
eating-of for much loaves becoming-are, and saved remaining-are, and I
bhukhan-kē-mārē marō-jāt. Māī uṭh-kē apnō bāp-kē dhīgā jēhō,
hunger-of-from dying-am. I having-arisen my-own father-of near will-go,
ōr bā-sō kēhō, "daddā-kē, māī-nē Swarag-kē utēō ōr tērē ēgē
and him-to I-will-say, "father-O, me-by God-of against and thee before
pāp karō. Maī phir tumārō chhōrā kuābē-kē lāk naī. Mō-khō sin was-done. I again thy son being-called-of worthy not-am. Me āp'nē kamīnān-kē birābar lēkhā."' Rayī kā, ki bō thy-own servants-of (lit. menials) equal consider.' Remained what, that he uṭhō or bāp-kē hīnā chalo. Bō āp'nē dadda-sē dūr hatō arose and the-father-of near went. He his-own father-from at-a-distance was atēk-mē bā-kē bāp-nē bā-khō dēkh-lāo, or bhāgat the-mean-time-in him-of the-father-by him-to it-happened-to-be-seen, and running gaō, or bā-khō gālē-sē lāgāo, or mūh chūmō. Tab went, and him-to neck-by it-was-embraced, and mouth was-kissed. Then mōrā-nē bāp-sō kai, 'dadda-e, maī-nē swarag-kē uļtō or the-son-by the-father-to it-was-said, 'father-O, me-by heaven-of against and tērē āgē pāp karō. Maī tērō chhōrā kuābē-kē lāk naī.' thee before sin was-done. I thy son being-called-of worthy not-am.'

Bā-kē bāp-nē chāk'ran-sē kai, 'sāb-sē nōnē unnā Him-of the-father-by the-servants-to it-was-said, 'all-than good wrapper lāo, or jā-khō pāīrā-deō; or hāt-kē nugarian-mē mudāriyā, or bring, and this-one-to put-on; and hand-of fingers-on rings, and pāō-mē paniyā pāīrā-deō. Ab sab jānē jur-kē pāt karē or feet-on shoes put. Now (let-us-)all persons assembling feast make and badhai karē. Kāyē-sē ki bō mōrā marō hatō, ab jī rejoicings make. Because that that son dead was, now having-become-alive uṭhō; jāt-rao-tō, phir-kē mil-gāo,' arose; had-been-lost, again has-been-found.'

Rayī-kā ki bā-kō badjō bhāiyā khēt-mē hatō. Or jab bā Remained-what that his elder brother the-field-in was. And when he aut-kē berē ghar-kē nērē ā-gaō, tab bājō or nāch-kē coming-of at-the-time the-house-of near came, then music and dancing-of bōl sunō. Bā-nē āp'nē chāk'ran-mē-sē ēk-khō dāit-terō, or sound was-heard. Him-by his-own servants-in-from one-to it-was-summoned, and bā-sē būjhan lāgō kī, 'jō sab kā hōt?' Bā-nē kai, 'tērō him-from to-as-k opened that, 'this all what is?' Him-by it-was-said, 'thy bhāiyā āō, sō tērē bāp-nē pāt kari, jā-kē-lānē ki bā-khē brother came, so thy father-by a-feast was-made, this-of-for that him-to ji yat acekhrō pāō.' Tā-pai bō ris-mē bhār-gaō, or bhītar alive healthy it-was-found.' That-on he anger-with was-filled, and inside jābē-khō bā-khō man nā bhaō. Tā-pai bā-khō bāp-nē ā-kē going-for him-to mind not became. That-on him-to the-father-by having-come tharāi kari. Bā-nē āp'nē bāp-sō juab karō kē, 'dekh-lō, entreaty was-made. Him-by his-own father-to answer was-made that, 'see,
maï tumārē kātēk dinān-sē sēwā karat-hō. Kabha-ū āp-ki
I thy how-many days-since service doing-am. Ever-even your-honour-of
kayi-khō nāi țāri. Taū āp-nē moē kabha-ū ēk
saying not was-disobeyed. Even-then your-honour-by me ever-even one
bukariyā bhī nā daī kē maï āp'nē hēti-kē sang hāsi-khē
she-goat even not was-given that I my-own friends-of with rejoicings
karū. Ab dēkh-lo apan-khō jō mōrā hur-kinin-kē sang
may-do. Now see your-honour-to what son harlots-of in-company
āp'nō dhan kha-gāo, taū āp-nē ba-khō āuta-yī pāt
his-own fortune ate-up, even-then your-honour-by him-for just-as-he-came a-feast
kari.' Tab bāp-nē bā-sē kaiy, 'ē bētā, taī mōrē dhīgā
was-made.' Then the-father-by him-to it-was-said, 'O son, thou me near
āṭhō-pahar rāūt ōr jō-kachhū mō-nō hai sō sab tērō hai.
the-eight-watches livest and what-ever mine is that all thine is.
Taū badhai kar'nō chaunō hātō, kāyē ki tērō lōrō bhāiyā
Therefore rejoicings to-make proper was, because that thy younger brother
marō hātō, uth jiyō; ōr jāt-raō-tō, phir milō.'
dead was, having-arisen lived; and had-been-lost, again was-found.'
[ No. 2. ]

INDO-ARYAN FAMILY. Central Group.

WESTERN HINDI.

Bundeli.

(District, Jhansi)

Specimen II.

एक गाँव-के माते-की कीर-की दिग्गज एक गरीब किसान-की खेती ठाटौ-ती। तासों जल-के माते बिलों की काठे-रे तैहे हमारी खेती चलने ढोरन-सॉं चरा लगी। तीम-को देख नयी परत कि हम रखवारी करैह। किसान बिलों कि माते काठा ढोर तो मेरे मुखार-से हारे बर्दी लग-गड़ी। माते-ने सुन-की बिलों कि काल तेरो बाप हमारी फिरास-के लाने चहतरे जाते-तो। किसान-ने लपरा देखों कि बाप मेरो तीन मड़ाना-से परदेस-में है। तब माते-ने काठी के तो तेरे मताथी हुए। किसान बिलों माताबी मेरी बेवारी-से मर-गयी। तब मैं नौशा हता। बा-की मी-कीं खबर नमूना। माते-ने ढोर-के वा-कीं तीन चार बाले चीर गतजिन-से भीत मारी। परवर-से सबरीं खेती बा-कीं काठ-की चम्पे ढोरन-सॉं चरा-लगी। चीर काठी के जी तैं फिरास-के-लाने जान-में जमे तो हमारे मारे गाउं-में बसन ना पड़े। किसान आर-साँ चपने घरे चारी। चीर चपने मानान-से माते-की सबरी इकट्ठा कही। तब सब-की समाट भीं के बलो राज-से फिरास करे। हुई शाकिम-के चाँग सबरी ठीक हो-गई। चीर के मी-गे बैठ रहें। तो गाउं-में बिलों बड़ी दारे हुई। तब किसान सब-कीं मुंड की कुटाई हीर-के बिलों कि सुनो महुआ तत्त-में रेख-के मगरा-साँ बैर करनो भीलो नढ़ाय। चीर घब तो हम-ने जा ठान-लगी कि खेती पाती वा गाउं-में ना करे। बन्दी-सीरी कर-कीं चपने पेट मरह। चीर चपनी महुआ-में हड़े तो रहें।

वा बैरा हुना मुतकी मानव खुरे ते। किसान-की बाले सुन-कीं मी-गे ही-गये। उन-मेंसे एक चमे-कीं कबीं के चुनी भैया खबर भयानी-की चाँग निबन बे-बपराईगी-की बात काम नहूँ चाहत। ता-से महुआ गम खानी चीर चपने घरे बैठ-रहे।
INDO-ARYAN FAMILY.  

CENTRAL GROUP. 

WESTERN HINDI. 

BUNDÉL. (DISTRICT, JHANSI.) 

SPECIMEN II 

TRANSLITERATION AND TRANSLATION. 

Ek gaw-kē māṭē-ki oḥiṛ-kē dhīgā ek garīḥ kīsān-kī 
One village-of headman-of sir-land-of near one poor cultivator-of 

kheti ṭhāṛh-tī. Ta-khō lakh-kē māṭē hōlē ki, ‘kāyē fields standing-were. Thēm having-seen the-headman spoke that, ‘why 

rer, tāṛ-nē hamārī kheti apnē ḍhorān-sē charā-layī. Tō-khō O, thee-by my crops thy-own cattle-by were-caused-to-be-grazed. Thee-to 
dēk-h-nayi-parat ki ham rakh’wāri karā-hāī?’ Kīsān hōlō ki, the-seeing-not-does-fall that I watch doing-am?’ The-peasant spoke that, 

‘māṭē kakā, ḍhor, tō, mērē hhunṣārē-sē hārē harē ‘headman uncle, cattle, verily, my morning-from field(-to) the-herdsman 
lai-gāo.’ Māṭē-nē sun-kē kayī ki, ‘kāl tērō took-away.’ The-headman-by having-heard it-was-said that, ‘yesterday thy 
bāp hamārī phirād-kē-lānē chaūṭrē jāt-tō.’ Kīsān-nē juāb father my complaint-of-for court-to going-was.’ The-cultivator-by answer 
daō ki, ‘bāp mērō tin mainā-sē par-dēs-mē hai.’ Tah was-given that, ‘father my three months-from foreign-land-in is.’ Then 
māṭē-nē kayī kē, ‘tō tērī matāyī huē.’ Kīsān the-headman-by it-was-said that, ‘then thy mother it-may-be.’ The-cultivator 
hōlō, ‘matāyī mērī bējārī-sē mar-gaiyī. Tah maī nannō hatō. spoke, ‘mother my illness-from died. Then I small was. 
Bā-ki mō-khō khabār naïyyā.’ Māṭē-nē daur-kē bā-khō Her to-me remembrance is-not.’ The-headman-by having-run him-to 
tin c’hār lāṭē or gat’kīn-sē hhāt mārō. Phareh-se sah’rī three four kicks and thumps-with much it-was-beaten. Deceit-by all 
khēṭī hā-kē kāṭ-kē ‘apnē ḍhorān-sē charā-layī, or crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and 
kayī kē, ‘jō tāṛ phirād-kē-lānē rāj-mē jaihē, tō hamārē-mārē it-was-said that, ‘if thou complaint-of-for the-state-to will-go, then me-of-by 
gū-mē hasan nā pēhē.’ Kīsān hār-sō apnē village-in to-live not thou-will-be-allowed.’ The-peasant fields-from his-own
BUNDÉLÍ OR BUNDÉLKHANDÍ.

gharê āo, or ap'nē mān'san-sē mātē-ki sab'ri hākīgat house-to come, and his-own men-to the-headman-of all true-account kayi. Tab sab-ki sammat bhayi kē, 'chalō, rāj-mē phirād kāre.' said. Then all-of opinion became that, 'go, state-in complaint let-us-make.

Hunā hākim-kē āgē sab'ro thīk hō-jēhē. Aur jō mōgē baithi-māhē, There ruler-of before all right will-become. And if mute we-will-sit, tō gād-me nibbō bañi dārē hūhē.' Tab kisān sab-ki then village-in to-live-safely great time will-be.' Then the-peasant all-of mūh-ki kudāi hēr-kē bolō ki, 'sunō, bhaiyyā, "tālā-mē rēi-kē face-of leaping having-seen spoke that, 'hear, brother, "tank-in living mag'ra-sō" bair kar'bo bhalō naiyā."' Or ab, tē, ham-nē jā crocodile-with enmity to-do good not-is.' And now, verily, me-by this ānā layi ki khētī-pātū jā gāw-me nā kāre, determination has-been-taken that cultivation this village-in not I-may-do, banjī-bhōri kar-kē ap'nē pēt bhar'he, or ap'nī manāyā-me trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in dārē to rehē.' I-being verily will-remain.'

Bā bērā hunā mut'kē māns jure tē. Kisān-ki bātē That time there many persons collected were. The-peasant-of words sun-kē mōgē hō-gaye. Un-mē-sē ēk janē-nē kayi kē, having-heard silent they-became. Them-in-from one person-by it-was-said that, 'suno, bhaiyyā, jabar pharēbī-ke āgē nihal bē-ap'rađhi-ki bāt 'hear, brother, strong deceiver-of before weak innocent-of words kām-nai-ānt. Tā-sē, bhaiyyā, gam-khāo or ap'nē gharē baith-rahō.' do-not-avail. Therefore, brother, endure and thy-own house-at sit.'

FREE TRANSLATION OF THE FOREGOING.

The headman of a village, having seen a poor farmer’s harvest standing by his sir land, said to him, ‘how, fellow, is that you let loose your cattle in my field? Do you not happen to see that I keep watch on it?’ The farmer replied, ‘uncle headman, why, at daybreak the herdsman took away my cattle to the pasture.’ On hearing this the headman said, ‘yesterday your father went to court1 to complain against me.’ Replied the farmer, ‘my father has been away from home for the last three months.’ Then said the headman, ‘it may have been your mother.’ Answered the other, ‘my mother died of sickness long ago, when I was a boy. I do not even remember her.’ Then the headman fell upon him, kicked him three or four times, and gave him a pounding with his fists. After that, he artfully got the farmer’s crop cut and grazed down by

1 The council of village elders. It is not recognised by law but meets in the evening on a mud platform (chaut’ra) somewhere in the centre of the village, and settles petty disputes.
his cattle, and said to him, 'if you go to court about this, I'll take care that you won't be able to stay in the village any longer.' So the farmer went home, and told his people all that had come to pass between him and the headman. Said they all with one voice, 'let us go to the court, and the magistrate will make everything all right. Otherwise it will be long before we shall be able to live at ease in the village.'

But the farmer, seeing that all this was only lip-courage, said, 'look here, brothers, it is not wise to live in water and to make an enemy of the crocodile. I have made up my mind not to till lands in this village any longer. I had rather earn my livelihood by some trade or other which will at least allow me to live at peace in my own hut.'

There were many people present there at the time, and when they heard what he said they became silent, until one of them replied, 'listen, brothers, there is no good in the weak and harmless facing those who are strong and wily. Forbear, therefore, and let us sit quietly at home.'

1 This time it is the regular court, not the council of village elders.
BUNDÉL OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun. The dialects spoken on the eastern border are Nibhatṭā (see p. 529) and Lodhánti (see p. 465), but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanauji spoken in Cawnpore. It is spoken by 360,129 people. It may be taken as practically pure Standard Bundelí, although in the north of the district it is more affected by Kanauji than in the south. To the west of the district it varies slightly.

The following specimen comes from Central Jalaun, and illustrates the form of Bundelí spoken by the great mass of the Bundelí-speaking population. The influence of Kanauji is most evident in the pronunciation. This is not so broad as in Bundelkhand proper. The vowel ē is preferred to ā and ē to au. Thus we have ēsē instead of aiē, of this kind; pē for pai, on; jēhāi for jaihāi, he will go; or for aur, and; lōtān for lautan, to return; ėrāt for aurāt, a woman.

Vowels seem to be interchanged under the influence of a neighbouring h. We have sahīr for sahār or shāhr, a city; pīh'rān for pahvrdn, to clothe; kik'hāi for kah'hai, he will say; bhūt for bahut, much.

In nouns the oblique form in an is often used for the singular, as in dērān-pē, at the house. This is more common in Hamirpur immediately to the south-east. In the specimen, the Kanauji form tumhē, to you, once occurs.

Note how commonly the past tense of the verb meaning ‘to say’ is put in the feminine (to agree with bāt understood) when used impersonally. Thus we have kahi, it was said. Very good instances of this idiom are jā kahi, he said this, lit. this was said. Here jā, the feminine of jō, this, agrees with bāt understood. So tīrē din-ki kahi for tīrē din-ki bāt kahi, the (word) of the third day was said, i.e. the third day was fixed.

The following are revised figures for the dialects spoken in Jalaun:--

<table>
<thead>
<tr>
<th>Language</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundeli (Standard)</td>
<td>360,129</td>
</tr>
<tr>
<td>&quot; (Nibhatṭa)</td>
<td>10,200</td>
</tr>
<tr>
<td>&quot; (Lodhánti)</td>
<td>8,000</td>
</tr>
<tr>
<td>Hindētāñi</td>
<td>10,244</td>
</tr>
<tr>
<td>Other languages</td>
<td>7,788</td>
</tr>
<tr>
<td><strong>Total (1891)</strong></td>
<td><strong>396,361</strong></td>
</tr>
</tbody>
</table>

The following specimen is a folktale from Jalaun:

---
[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDÉLI.

(DISTRICT, JALAUN.)

वहासी-राम बाबा-ने घृत-बुझाली नाज-से कहाँ के हमारे संग तीर्थन- 
को चलो। तब नाज-ने अपनी नाज़-से सलाह कर-ने जा कहाँ के हमारे 
किसान-के बुझत आमदनी हुई-ही सी मारी जेठी। बाबा-ने कहाँ जो आम- 
दनी हुई-ही सी हम देखें। तब नाज-ने फिर बात बनाए। के हम दुनिया- 
इलाम-से जो चरित देख आवश्य की तुमसे बतावने परहैं। अब-ठीं नहीं 
बतायहै तब-ठीं बोल आवश्य। तब दोज यही कह-ठीं चल-देख। 

एक मुखास्पेड़ नाज बाबार-से सब सामान ले-ठीं बाहर कहीं। तब 
बाने कहाँ के कोन-रे चरित्र हम-ने नहीं देखी-है। तो का देखत-हैं के 
एक डाँक चल-जान-है और डाँक-सी मिशाड़ चला-चल कहत चलो-जान-है। 
ऐसे देख-ठीं को डरने आवश्य और जब दो-ज्ञ जने रोटी बनाय खाय-ठीं 
तयार भये तब नाज-ने कहाँ की बाबा एक बात हम देख आये ही तो 
बतायो। उन-ने कहाँ कही। तब बान-ने कहाँ के एक डाँक चली जात-हैं 
और मिशाड़ चला-चल कहत चली-जात-है। ता-की मात्र मायें बतायो। उन- 
ने कहाँ तुम पाँच दाबी हम कहत-हैं देख। तुम जा सहिग-से एक साहाबका-की 
बह बड़ी कबूल सूरत है और बाकी खामिंद पहस-में है। वा एक 
दिन अपनी बिरानी-मं तुलियां गई-हती। जब उच-से लोटी तो अंधी 
पानी आये। वा एक मसूदाना-की घर-से अपने घर-ने धोखे-से सुस गई। 
जब बाने जानी के हमारे घर नहिएँ तब विलक्कियां-के अपने घर-की 
भजो। इसे मसूदाना सिखाये। बाने कहाँ जा कौन-की ओरत हमारे 
मकान-से घुस आई। देखें चहियें। तब की बाही-की पीड़े-पीड़े चल-के 
बाब-के घर-पे जाने-के पता सुराख लगाये। देखो के जा ओरत-के घर-से 
कीज आदमी नहिएँ। कीज ऐसे उपाय करें चहियें जा-से वाँ-की 
अपने घर-से डाल-से। वो सहिग-से बाबके एक भठ्ठायाई-की मोड़-की 
दस पक्ष सबधा दे-के बाय सिखो और जाना उठना पहिराय-के बाद-
साह-के दरवार-में पीनस-में बैठाय-के लिबाय-गाओ। साहकार-को बड़-कि नाय-से अर्जी दुख के में भस्म-को राजी नहीं हैं। में मुसलमान-सी राजी हैं। वादसाह-ने कभी के हिन्दू-को ऐसे सुसलमान न भरे चाहिये। जब न मानी तब कभी के वाण पर अर्जी दिये। तब फिर हृदये तिन वाने अर्जी दुख। वादसाह-ने फिर तीसरे दिन-की कही। अब साह-कार-को बड़-को खबर भरे के मेरे नाम-से मेरे बेबे-की अर्जी दुख गई है। वाने अपने खामीन्द-के लिबाय-की डाँक मानने बाही है।

सो घासो-रम बाबा बाहत-हैं के एकी बहात तो छुट-उड़े जो हम-ने कही। अब जो नहुं छुट-उड़े सो हम कहत-हैं के सबर बो भस्मकार भाय-जेहैं और वादसाह-के दरवार-में बो भोरत-के नाम-से अर्जी लगहे सोई सहाज-कार पहुँच-जेहैं और वादसाह-सीं हाँत जोर-के विहृष्णे के दुख जा भोरत हमारो माल की जहाँ वरो-हैं बताय-दे फिर बाही-जाय। जब बो भोरत निवरहे तव साहकार विहृष्णे के दुख जा हमारो भोरत बाहीं। देखे चाहिये के बोन है। जब बादसाह देखे हैं तो भटिबार-की मोड़ा निवरहे। तब बादसाह बो मुसलमान भो मोड़ा-की धरती-ं महाय देखे और साहकार अपने घर-की चलो-जेहैं।
[No. 3.]  
**INDO-ARYAN FAMILY.**  
**CENTRAL GROUP.**  

**WESTERN HINDI.**

**BUNDĚL.**

**TRANSLITERATION AND TRANSLATION:**

Ghasi-ram bābā-nē Pūt-bulāki nāu-sē kāhī kē, 'hamārē sang tirthan-kē chalā.' Tab nāu-nē ap'ni nāin-sē salah holy-places to go.' Then the-barber-by his-own barber's-wife-from counsel kar-kē já kāhī kē, 'hamārē kisānan-kē bhuhit ām'āndān huihāi, made-having this was-said that, 'my clients to great income will be, sō mārī jehai.' Bābā-nē kāhī, 'jō ām'āndān huihāi sō that destroyed will-go.' The-saint-by it-was-said, 'what income will be that ham dehāi.' Tab nāu-nē phir bāt baṇāī kē, we (I) will give.' Then the-barber-by again word (excuse) was-made that, 'ham duniyādārī-nē jō charitra dékh-āy'hai, sō tumhē 'we (I) worldly-affairs in what actions having-seen shall come, that to you batāw-nē par'hai. Jabha-ī nahī batāy'ho, tabha-ī lōt-āy'hai.' to-explain will-fall. When-even not you will-explain, then-even I shall-return.' Tab dū-ē ēst kah-kē chal-dayē.  
Then both such said-having went-off.

Ek mukām-pē nāu bājār-sē sab sāmān lē-kē One place-at the-barber the-market-from all materials taken-having bāhar kaṛhō. Tab bā-nē kāhī kē, 'kōna-ē charitra haṁ-nē nahī out came. Then him-by it was-said that, 'any action me by not dékhō-hai.' To kē dékha-hai kē ēk dāk chalī-jaṭ-hai, ēr been-seen-hai.' Then what seeing-he is that a post going-along-is, and dāk-kē śipāi 'chalā-chal' kahat chalī-jaṭ-hai. Ėsō dékh-kē the-post-to a-peon 'get-on-get-on' saying going-along-is. Such seen-having bō ċēman-pē āō, or, jab dō-ū janē roṭī banāy-khāy-kē tayyār ke lodging-to came, and, when both persons bread made-eaten-having ready bhaye, tab nāu-nē kāhī kē, 'bābā, ēk bāt ham become, then the-barber-by it was-said that, 'Holy-Sir, one thing I dékh āyē-hai, sō 'bataō.' Un-nē kāhī, 'kāhō.' Tab bā-nē having-seen come-am, that explain.' Him-by it was-said, 'say.' Then him-by kāhī kē, 'ēk dāk chalī-jaṭ-hai, or śipāi "chalā-chal" it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"
kahat chalō-jāt-hai. Ta-kō māy-nō batāō.' Un-nē kahi,
saying going-along-is. That-of the-meaning explain. Him-by it-was-said,
'tum pāy dābō, ham kahat-hāi. Sunō. Já sahir-mē ek
'you (my)feet shampoo, I telling-am. Hear. This city-in a
sāhūkār-ki bahu ārī kābūl-sūrat hai, ōr bā-kō khāmīnd paddēs-mē
merchant-of wife very beautiful is, and her-of the-husband far-country-in
hai. Bā ēk dīn ap'ni birādārī-mē bulānā gai-hati. Jah utē-ē
is. She one day her-own relations-in on-invitation gone-had. When there-from
lotī, to ēdhī pānī āō. Bā ēk Musalmān-kē ghar-mē ap'ē
she-returned, then storm rain came. She a Musalmān-of house-in her-own
ghar-kē dhōkhē-ē ghus-gai. Jah bā-nē jānī kē jō hamārō
house-of mistake-from entered. When her-by it-was-known that this my
ghar nahiyā, tah hil'hilāy-kē ap'ē ghar-kō bhajī. Itē-mē
house is-not, then horrified-being her-own house-to she-fled. Meanwhile
Musalmān nik'tō. Bā-nē kahi, "jā kaun-ki ōrīt hamārē
the-Musalmān came-out. Him-by it-was-said, "this whom-of wife
my makān-mē ghus-āī. Dekhē chahīyē." Tah bō bāhī-kē pīchhū-pīchhū
house-in entered. To-see is-proper." Then he (by-him) her-of after-after
chal-kē bā-kō ghar-pē jāy-kē pātā surāk lagāō. Dekhī
gone-having her-of house-on gone-having clue trace was-applied. It-was-seen (-by-him)
kē, "jā ōrāt-kē ghar-mē kōū ād'mī nahiyā. Kōū ēsō upṣay karē
that, "this woman-of house-in any man is-not. Some such device to-make
chahīyē jā-ē jā-kō ap'ē ghar-mē ḍār-kē." Bō
is-proper which-from this-one my-own house-in I-may-put." He (by-him)
sahir-mē jāy-kē ek hhati'yārt-kē mōrā-kō dās pāchīs rupāyā
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
de-kē bāy sikhaō, ōr jānānē urh'nā pih'rāy-kē bāḍ'sah-kē
given-having him it-was-taught, and woman's clothing put-on-having the-king-of
dār'hār-mē pīnas-mē bāṭhāy-kē libāy-gāō. Sāhūkār-kē
court-in palanquin-in ceased-to-sit-having got-him-taken-away. The-merchant-of
bahu-kē nāw-ē arji dāi kē, "mē sāhūkār-sō rājī
wife-of name-by a-petition was-given that, "I the-merchant-with content
nahī hō. Mē Musalmān-sō rājī hō." Bāḍ'sah-nē kahi kē,
not am. I the-Musalmān-with content am." The-king-by it-was-said that,
"Hindū-kō ēsē Musalmān na bhayē chahīyē." Jah na mani,
"a-Hindū-to thus a-Musalmān not to-become is-proper." When not she-heeded,
tah kahi kē, "kāl phir arji diyē." Tah phir
then it-was-said that, "to-morrow again petition give." Then again
dāśre dīn bā-nē arji dāi. Bāḍ'sah-nē phir tīs're
(on)-the-second day him-by petition was-given. The-king-by again the-third
dīn-kē kahi. Ah sāhūkār-kē bahu-kō khāhar bhāī kē, "mērē
day-of it-was-said. Now the-merchant-of wife-to news became that, "my

BUNDELI OF JALAU.

427
nám-sē mērē lēbē-ki arjī dai-gāi-hai." Bā-nē ap'ānē khāṁind-kē
name-by my taking-of petition given-been-has." Her-by her-own husband
libāy'beh-kō dāk ramānē kari-hai.'
cause-to-take-for a-post dispatched been-made-has.'
Sō Ghaśī-rām bābā kahat-hai kē, 'ittī bāt tō hui-gāi,
So Ghaśī-rām the-saint saying-is that, 'so-much affair indeed been-has,
jō ham-nē kahi. Ab jō nai hūihai sō ham kahat-hāi kē,
what me-by was-said. Now what new will-be that I telling-am that,
sabērē bō sāhūkār āy-jēhāi, ār bād'śah-kē dar'hār-mē bā
in-the-morning that merchant will-arrive, and the-king-of court-in that
ōrat-kē nām-sē arjī lag'hāi. Soī sāhūkār pahūch-jēhāi, ār
woman-of name-by petition will-be-brought-up. That merchant will-arrive, and
bād'śah-sē hāṭ jōr-kē kih'hai kē, "hajūr, jā ārāt
the-king-to hands folded-having will-say that; "Your-Majesty, this woman(-by)
hamārō mal jō jahā dharā-hai, batāy-dē; phir chalt-jāy,"
the-king property which where been-placed-has, let-her-show; again let-her-go-away.'
ja hā ārāt nikār'hai, tab sahūkār kih'hai kē, "hajūr,
When that woman will-come-out, then the-merchant will-say that, "Your-Majesty,
jā hamārī ārāt nahi-yē. Dēkhē chahi-yē kē kōn hai.
Ja hād'śah this my wife is-not. To-see is-proper that who she-is." When the-king
dēkh'hai, to bhaṭiyārē-kō mōrā nikār'hai. Tab hād'śah hā
will-see, then the-innkeeper-of lad will-come-out. Then the-king that
Musalman ār mōrā-kō dhar'ti-mē garāy-dēhāi, ār sahūkār ap'ānē
Musalman and lad the-ground-in will-bury, and the-merchant his-own
ghar-kō chalo-jēhāi.'
houseto will-go.'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghaśī-rām once asked his barber, Pāt-bulākī, to accompany him on
a pilgrimage. The barber took counsel with his wife, and refused on the ground that he
would lose the large income which he got from his other clients. The Saint replied that
he would make good any loss on that account. Then the barber tried to get off by saying
he would go on condition that the Saint promised to explain every circumstance which
he might see on the way, and that if he ever failed to do so, he would immediately let him
return. To this the Saint agreed.

At one place at which they stopped, the barber went to market to buy provisions,
and saw nothing about which he could ask the holy man, till on the way home he
noticed a postman going along, urged by a peon, who kept saying 'hasten, hasten.' So
when he had come to their lodging, and both had finished their meal, he said to the
Saint, 'Holy Sir, I have seen something which I wish you to explain.' 'What is it,' was the answer. Said the barber, 'I saw a postman going along, and a peon urging him,
saying "hasten, hasten." What is the meaning of that?" The Saint said, 'I will tell you while you shampoo my feet. Now, listen. In this city there is a very beautiful merchant's wife, whose husband is away on a journey. One day she went on invitation to her own people, and on the way home was overtaken by a heavy storm of wind and rain. The consequence was that she mistook her road, and went into a Musalmán's house instead of her own. As soon as she discovered her mistake she was horrified and ran off to her own house. The Musalmán saw her, and wondered who she could be. So he made up his mind to find out, and followed her to her home. There he made enquiries, and found out that there was no man there. So he determined to make up some device by which he could get her into his own house. He went into the city and got hold of an innkeeper's lad, to whom he gave ten or twenty rupees, and instructed him as to how he should act. Then he dressed him in women's clothes and brought him to the court of the king in a palanquin. There the pretended woman put in a petition under the name of the merchant's wife to this effect; "I am tired of the merchant, and want to live with the Musalmán." The king said that it was not right that a Hindú should become a Musalmán, but when the pretended woman would not listen to his remonstrances, he told her to come to-morrow. The next day the lad put in a petition again, and the king told him to come again the next day. In the meantime the news came to the merchant's wife that a false petition had been put in in her name, so she has dispatched a postman to call her husband.'

The Saint continued, 'So much for what has occurred. Now I shall tell you what is going to happen. To-morrow morning the merchant will come, and the petition in his wife's name will again be presented. At the same moment the merchant will arrive, and with folded hands will say, "Your Majesty, if this woman will tell me where she has stowed away my property, she may go her way." Then the false woman will have to get out of the palanquin, and the merchant will say, "Your Majesty, this is not my wife. Justice demands that you should enquire who she is." Then the king will enquire, and she will turn out to be the innkeeper's lad. Then the king will bury alive the Musalmán and the lad, and the merchant will go in peace to his own house.'
BUNDELI OF WEST JALAUN.

The following folktale comes from western Jalaun, and illustrates the patois of that portion of the district. Out of the 360,129 speakers of Standard Bundeli in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadauri in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundeli and Braj.

The principal distinction between the dialect of the west of Jalaun and that of the rest of the district is that the pronunciation is much broader. Ai and au are preferred to ē and ō respectively. Thus, we have pai, not pē, on; kau as well as kō, of; kaū as well as kū, the sign of the accusative-dative; hau, you are; chalau and gaau, he went; baithkau, he sat; karau, he was made; barau, great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, sīb, all; buhut, many; puhūchan, to arrive. In the pronouns, 'he, that,' is ba, not bō, and 'this' is ja, not jō. The oblique forms are bā and jā, as in the Standard Dialect. The plural of ja, who, is jāy.

The specimen is a folktale relating one of the wit-contests between the Emperor Akbar and his famous minister Birbal.
[No. 4.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

_Bundeli._

(West of District Jalaun.)

एक बेर बाल्य सहर बोरन बेटे-हते। बाल्यहेने बोरन-से एको के पट कोन-को बड़ी है। तब बोरन-ने काँडी के सहराज बाल-की जोसी की ठीक ता-बी के तेसी पेट तब बाल्यहेने फिर काँडी के नई बचाने सब-ते बड़े पेट कोन-को है। तब बोरन-ने काँडी के सिंव-ने बड़ी पेट तो जिमीदारन-को है।

बच बाल्यहेने काँडी बी बचाने जिमीदारन-के पट कोन-को है। फिर काँडी बी बचाने जिमीदारन-के पट कोन-को है।

जब बाल्यहेने काँडी बी बचाने जिमीदारन-के पट कोन-को है। फिर काँडी बी बचाने जिमीदारन-के पट कोन-को है।

जब बाल्यहेने काँडी बी बचाने जिमीदारन-के पट कोन-को है। फिर काँडी बी बचाने जिमीदारन-के पट कोन-को है।
बोरन-कों लिवाय-गये। वाक्याय बोरन-सी उठ-के मिले बौर पूछो के तुम कहां दूरः से ते। हम-ने तै सिव सुलक दूँढ़-डारौ। तब बोरन-के राखी के हम तौ हैं हूँ बोस-भर-पै दून जिसीदारन-के घर-से दूरः से। देखो जिसीदार-को कितना बड़ी पेट है के हम-नो दुकाय से चौर तुम-ने सुलक-भर दूँढ़-डारौ तै-ज दूरः न पाशो। तब वाक्याय-ने कही को बोरन तुम साँची झाड़त-ही जिसी-
दार-को पेट सिव-से बड़ी है। बौर उन जिसीदारन-कों बुहत ईनाम दृष्टो।
TRANSLITERATION AND TRANSLATION.

Ek bër bëssây aur Biran baithë-hatë. Bëssây-në
One time the-Emperor and Birbal seated-were. The-Emperor-by
Biran-së pëchhi kai, ‘pët kaun-kô bëru hai?’ Tab Biran-në
Birbal-to it-was-asked that, ’belly whom-of large is?’ Then Birbal-by
kahi kai, ’Mahrâj, jâ-kau jaisau qil tâ-kau taisau pët.’
it-was-said that, ’O-great-king, whom-of as-large form him-of so-large belly.’
Tab bëssây-në phir kahi kai, ’nîf, hatâô sab-të bëru
Then the-Emperor-by again it-was-asked that, ’no, tell all-than large
pët kaun-kau hai?’ Tab Biran-në kahi kai, ’sib-të bëru
belly whom-of is?’ Then Birbal-by it-was-asked that, ’all-than large
pët tau jimidar-kô hai.’ Ab bëssây-në kahi kai,
belly then the-landholder-of is.’ Now the-Emperor-by it-was-said that,
’batâô, jimidar-kô pët kai-që bëru hai.’ ‘Achhôhi, batây’ha!’
’tell-me, the-landholder-of belly how large is.’ ’Very-good, I-shall-tell,’ ja kah-kê Biran ëk dînâ kau gâw-kê jimidarâan-kê hiyâ
this said-having Birbal one day a-certain village-of landholders-of near
jay dukê. Jab Biran dar'bâr-mê na gayê tab bëssây-në
going hid-himself. When Birbal court-in not went then the-Emperor-by
hulâbê-kô ad'mi pâthoâ. Jab na milê, tab ap’në
calling-for men were-sent. When not he-was-found, then his-own
râj-hhar-mê, aur aura-û dësan-mê dhûrâau puhûchâyê. Jab
kingdom-entire-in, and other-too countries-in searchers were-despatched. When
dhûr-dhûr-kê hâr-gayê aur na milê tah bëssây-në
searched-searched-having they-were-tired and not he-was-found then the-Emperor-by
huhut-së buk’râ mûgâyê, aur, un-kaû taul-kê, gâwan-gâwan-kê
many-very goats were-sent-for, and, them weighed-having, villages-villages-of
jimidarâan-kê hiyâ pâthâyê, aur kahi kai, ’in-kô chhê
landholders-of near they-were-sent, and it-was-said that, ’these six
mahinâ-lô khub charââ. Akelô taul-mê na harhan pâwê.
months-for well feed. But weight-in not to-increase they-may-get.
Taul bârh’hai, tô bëru dând daihâ.’ Sab jimidar
(If-)weight increase, then great punishment I-will-give.’ All landholders
ap'nau ap'nau upāw sochan lägē. Já gāw-mē Biran hatē, 
their-own their-own device to-think begun. What village-in Birbal was,
hūk-ke jimidar un-kē dhigā gayē, aur un-sō kahi kai, 'jā-kau 
there-of landholders him-of near went, and him-to it-was-said that, 'this-of 
jatan batāō.' Biran-nē kahi, 'beh'rā-mē-tē ēk bhīrā māgāy-kē 
means tell.' Birbal-by it-was-said, 'forest-in-from one wolf sent-for-having 
bukṛā-ke āge bādhīa-dew. Phir bāy khūb charāō. Ba dār-kē 
'goat-of before tie-up. Then him well feed. He fear-of 
märē kabha-ā na chet'hai, na taul-lē jādā barh'hai.'

on-account ever-even not will-be-healthy, nor weight-by much will-increase.'
Un lōgan-nē aisi-ī karau. Jab chhē mahnā-mē sib bukṛā 
Those people-by so-even it-was-done. When six months-in all goats 
māgāyē aur taulē-gayē, tō sib tau taul-lē barhē, aur 
were-sent-for and weighed-were, then all verily weight-by increased, and 
jā-mē Biran hatē, bā gāw-kē jimidarān-kau bukṛā taulāntē 
which-in Birbal was, that village-of landholders-of goat-by-weighing 
pauā-bhur kam karhau. Tab bāssāy-nē un 
one-quarter-of-a-seer-full less come-out. Then the-Emperor-by those 
jimidarān-sō kahi kai, 'tumārē hiyā Biran hai; un-kē liāō.'
landholders-to it-was-said that, 'you-of near Birbal is; him bring.'
Un-nē kahi, 'hamārē hiyā na'īyā.' Bāssāy-nē bārī 
Them-by it-was-said, 'us-of near he-not-is.' The-Emperor-by much 
ghur'kē dikhāī, tau-ū un-nē na batāyē. Tab bāssāy-nē 
browbeating was-shown, then-he then-by not was-told. Then the-Emperor-by 
kahi kai, 'bukṛā kāyē kam bha'au?' Un-nē kahi kai, 
it-was-said that, 'the-goat why less became?' Then-by it-was-said that, 
'hamārē hiyā rogī bukṛā pāthāo-hatō. Bā-nē chārāu-sārāu kachhū 
'us-of near diseased goat sent-was. Him-by grass, etc. anything 
naī khāu. Abhai nēk chētau-hai, tā-sāī kam bha'au-hai.' Phir 
not was-eaten. Now well well-it-is, that-from less become-has.' Then 
bāssāy-nē aisi-ī kaiyak upāw karē. Aksē the-Emperor-by of-this-nature-even several devices were-employed. But 
Biran-kau patau na lagau. Tab kahi kai, 'jō kōā 
Birbal-of clue not was-found. Then it-was-said that, 'if anybody 
Biran hābē tā-kō ēk hājār rupāyā inām daihai.' Tab 
Birbal will-bring him-to one thousand rupees reward I-will-give.' Then 
bē jimidar Biran-kō libāy-gayē. Bāssāy Biran-sō uth-kē 
those landholders Birbal produced. The-Emperor Birbal-with arisen-having 
mīlē, aur puchhi kai, 'tum kāhā duk-kē. Ham-nē tau 
met, and it-was-asked that, 'you where concealed-were. Me-by verily
sib mulak dhūr-dārau. Tab Biran-nē kahi kai, 'ham all countries have-been-searched-out.' Then Birbal-by it-was-said that, 'I tau hēī kōs-bhar-pai in jimīāran-kē ghar-mē duke-tē. Dekhō, verity here a-kōs-fult-at these landholders-of house-in hid-was. See, jimīāran-kau kit'nō baraun pēṭ hai kai ham-kō dukāyē-rahē; a-landholder-of how large belly is that me they-concealing-remained; aur tum-nē mulak bhar dhūr-dārau, tau-ū hamaī na pāo.'

and you-by country whole was-searched-out, then-even for-me not it-was-found.'

Tab bāsāy-nē kahi kai, 'Biran, tum sēchi kahat-hau. Then the-Emperor-by it-was-said that, 'Birbal, you truth speaking-are. Jimīāran-kau pēṭ sib-tē baraun hai.' Aur un jimīāran-kē buhut The-landholder-of belly all-than large is. And those landholders-to great inām dāo.

reward was-given.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the Emperor Akbar and Birbal were seated together, and the Emperor asked Birbal what people had big bellies. Birbal replied that it depended on the size of the man. 'But,' said the Emperor, 'who has the biggest belly of all?' 'A landlord,' said Birbal. 'Tell me,' said the Emperor, 'why you say that a landlord has the biggest belly.' 'Very well, I shall tell,' and with these words Birbal went and hid himself in a village close by owned by some landlords. When he did not appear in court next day, the Emperor sent for him, but he could not be found. Then he had search made throughout his own kingdom, and other countries also, but without avail.

Then the Emperor got a lot of goats, and after having them weighed, had one sent to each village, owned by landlords, in his kingdom with this order, 'Feed this goat well for six months, but take care that it does not increase in weight. If its weight increases, I shall punish you severely.' All the landlords began to think of some device or other for carrying out His Majesty’s behest, and those who owned the village in which Birbal was hidden came to him, and asked him what they were to do. 'Send,' said he, 'to the jungle and fetch a wolf. Tie it in front of the goat, to whom you must offer plenty of food. His fear of the wolf will prevent his eating, and he will pine away and won’t increase in weight.' They followed his advice, and at the end of the six months all the goats were sent for by the Emperor and weighed in his presence. All the other goats had increased in weight, but the one brought by the landlords of the village in which Birbal was hidden was a quarter of a seer less than it was before. Then the Emperor felt sure that Birbal was hiding with them, and told them to produce him. They denied that he was with them, and, no matter how much the Emperor browbeat them, they stuck to their denial. Then he asked them how it was that their goat had become less in weight. 'Because,' said they, 'it was sick when it was sent to us.'

In the same way the Emperor tried several other tricks but failed to get a clue as to where Birbal was. Finally he offered a reward of one thousand rupees to whoever
brought Birbal to him, and those very landlords did so. As Birbal approached the
Emperor rose and embraced him, and asked him where he had been hidden. 'I searched
in every land for you, but without result.' 'Sire,' replied Birbal, 'I have been the
whole time in the house of one of these landlords, a couple of miles from this palace.
See, now, how big is the belly of a landlord. These men kept me safely concealed, while
Your Majesty searched out the whole country, and could not find me.' Then the
Emperor replied, 'Birbal, you speak the truth. A landlord's belly is the biggest of all.'
He then gave rich rewards to these landlords.
The language of the central portion of Hamirpur is the same as the standard Bundeli of Jhansi. This will be evident from a perusal of the first few lines of a local version of the Parable which are given below. We may note the form mau-kō, to me, which in Jhansi would be mā-koṅ. The change of mā to mau is merely a matter of spelling as explained in the introduction to the dialect. The kō instead of koṅ is due to the influence of the corrupt Awadhī spoken immediately to the East. So is mōrō instead of mērō.

The dialects spoken in Hamirpur are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard Bundeli</td>
<td>384,000</td>
</tr>
<tr>
<td>Lodhanti</td>
<td>98,000</td>
</tr>
<tr>
<td>Kunḍri</td>
<td>11,000</td>
</tr>
<tr>
<td>Banāphari</td>
<td>5,000</td>
</tr>
<tr>
<td>Tirhāri</td>
<td>3,000</td>
</tr>
<tr>
<td>Hindūstānī</td>
<td>12,000</td>
</tr>
<tr>
<td>Other languages</td>
<td>720</td>
</tr>
</tbody>
</table>

Total: 513,720

Of these Banāphari and Tirhāri are (in this district) not forms of Bundeli, but are based on Eastern Hindi mixed with Bundeli forms. They have been already dealt with under the head of Eastern Hindi (see Vol. VI, pp. 140, 142, and 146). Kunḍri is spoken both in Hamirpur and Banda, on the banks of the Ken, which forms the boundary between the two districts. On the Banda side it is Eastern Hindi mixed with Bundeli, and has been described under the former language (Vol. VI, pp. 152 ff.). The Kunḍri of Hamirpur is described below on pp. 527 ff. as it has a Bundeli basis, though mixed with Eastern Hindi.
[No. 5.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**Bundel.**

(District, Hamirpur.)

एक जन-के दो कुवार ते। लोर-ने मालबान-ने कह्ये कि एं लू सी-को धन-सं-से जो मोरो हीसा होय सो मिलबै भावे । तब उन-ने चषणो धन बाँट देखे । कहू दिनन भयते कि लीरे कुवार बीत धन जीरा-के प्रसद जात राहे । माँ लुबयन-ने दिन लोप शीर अधणो धन बढ़ा डाहे।

**TRANSLITERATION AND TRANSLATION.**

Ek janē-kē do kuvar te. Laurē-nē maḷkān-tē kāi

One man-of two sons were. The-younger-by father-to it-was-said

ki, 'ai jū, mau-kā dhan-mē-sē jō mōrō hīsā hōy, sō

that, 'O sir, me-to wealth-in-from what my share may-be, that

mil'bai-āwai. Tab un-nē ap'nō dhan bāt daō.

let-it-be-obtained. Then him-by his-own wealth having-divided was-given.

Kachhu dinān bhaye-tē ki laurē kuvar bōt dhan jōr-kē

Some days been-had that the-younger son much wealth having-collected

pardēs jāt rayē. Mā luch'pan-mē din khoyō aur ap'nō

far-country going was. There debauchery-in days were-lost and his-own

dhan warā-dārō.

wealth was-squandered.
BUNDELI OF EAST GWALIOR.

To the west of the District of Jhansi lies the Gwalior Agency of Central India. Along the northern half of the border it is separated from that Agency by the State of Datia which belongs to the Bundelkhand Agency, but towards the south, in what formed the old District of Lalitpur, it marches directly with the Gwalior State.

The Gwalior Agency now includes the old Guna Agency, which lies to its south. We may say, as a broad statement that the main language of the original Gwalior Agency (excluding the old Guna Agency) is the mixed form of Bundelī known as Bhadauri, to be described later on, and that of the old Guna Agency is the Mālwi dialect of Rājasthāni. The old Gwalior Agency principally consists of what may be called the home districts of the Gwalior State. The main language of these districts is therefore Bhadauri.

Where, however, the Gwalior State marches with the District of Jhansi, i.e. along the western border of the old District of Lalitpur, and, again, going south along the western border of the Saugor District, the language is the standard Bundelī of Jhansi. It is spoken in the Gwalior Districts of Chanderi, Mungaoli, and in the eastern half of Bhilsa District, by an estimated number of 200,000 people.

The following folktale comes from the Bhilsa District, and may be taken as a specimen.
[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Bundelī. (State, Gwalior.)

एक साँख्यक तो। बा-की चार बेटा ते और वन सुसंगरो तो। बा-की अपने जीवनसे अपनो मन चारी बेटन-को बराजर बाईंद तो। और चार लाख अपनी मौत जिनके-को निमाचे रख कीड़े। श्रीमती-की मर्जी-से साँख्यक मर-गोर। और बे चारी लाख बेटने एक टिपारी-में धर दू।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो। बा-की एक लाख कम होतो। तब आपस-में चारी-ने बिचिया करी फि सितार हम चारी-के और चार-को खबर न तो। लाख कौन बेहो। ताम्य राजा-की पास निमाचे-को गए और बढ़े रे राजा हमारो निसाफ कर और लाख ऐसे हेर फि लाख मिले और चोर-की लाख रहे। राजा-ने अपने दीवान-से कही फि जा-की निसाफ कर नहीं-तो अन पानी न खानें।

राजा जा-की साँख्यसे तो फि बा-की मोडी-ने कही फि अरे बाप जा निमाचे सीए सौंद-दे। और मोडी-ने उन चारन-के पासी सुखमंडल छोड़ दए फि वे बीन-की वाट-चीत सुन-की खबर देत-रहे। सुखमंडल-ने बीन चारन-की मन-से भर-दुःख कि राजा-की बेटी अन्तर-निमाचनी है। बीनें बाल बा-से डीको नहीं रह-सकत-है। जब मोडी-ने अपनो भय उन चारन-के मन-पर खूब जमाए बड़े तो चारन-की टिपारी और लाखन सुहाँ अपने सामने बुलाय-के कही फि हम भाज रात-की लाख देखे। और रात-की विज अंधेरे-से लाख निमाचे कर-की और कुछ अपने-पास से बिलाए-के बीन-की देफ फि वे टिपारी-में झाखत-जाएं। तब सबने लाखन-की टिपारी-से डाली और जब गेहूं तो एक लाख बढ़े। जा सुरत-से लाख मिल गए और चोर-की लाख रही।
TRANSLITERATION AND TRANSLATION.

Ek sāhūkār tō. Bā-kē chār bētā tē, aur dhan mut’kērō
One banker was. Him-to four sons were, and fortune plenty
tō. Bā-nē ap’nē jiyat-mē ap’nō dhan chārau bētān-kō barābar was. Him-by his-own living-in his-own wealth the-four sons-to equally
bāt daō; aur chār lāl ap’nī maut jind’gi-kō
having-been-divided was-given; and four rubies his-own death life-for
niārē rakh-chhōra. Pan’mesar-ki mar’ji-sē sāhūkār mar-gāo,
separately were-kept-apart. God-of will-from the-banker died.
Aur bē chārō lāl bētān-nē ēk tipārī-mai dhar-daē.
And those four rubies sons-by one basket-in were-kept.

When dekho. Ek sāhukar to. Bā-kō chār bētā tē, aur dhan mut’kērō

Jak kuchh din bit-gāē tō barē bētā-nē tipārī-kō
When some days had-passed then the-elder son-by the-basket
dēkhō. Bā-mē ēk lāl kam hatō. Tab āpās-mē
was-seen. That-in one ruby less was. Then themselves-among
chārō-nē bichār kārō ki, ‘sībhāy ham chāraṇ-kō aur
the-four-by consideration was-made that, ‘except us four other
kāhū-kō khabar na tī. Lāl kaun le-gāyō?’ Tā-pai
anyone-to information not was. The-ruby who took-away? There-upon

Rājā-kē pās niāw-kō gaē, aur kahi, ‘hē Rājā, hamārō
the-king-of near justice-for they-went, and it-was-said, ‘O King, our
nisāph kar, aur lāl aśē hēr ki lāl mīlē aur
justice do, and ruby so search that the-ruby may-be-found and
chōr-kī lāj rahē.’ Rājā-nē ap’nē diwān-sē kahi
the-thief-of honor may-endure.’ The-king-by his-own minister-to it-was-said
ki, ‘jā-kō nisāph kar, nahī-ṭā an pānī na khāṣūga.’
that, ‘this-of decision do, otherwise food water not I-will-eat.’
Rājā jā-hī sōch-mē ēk ki bā-kī mōri-nē kahi
The-king this-very anxiety-in was that his daughter-by it-was-said
ki, ‘arē bāp, jā niāw mōe saūp-dē.’ Aur mōri-nē
that, ‘O father, this decision to-me entrust.’ And the-daughter-by
un chāraṇ-kē pāchhē mukh’bar chhōr-daē ki bē bin-ki bāt-chit
those four-of after spies were-set that they their conversation
sun-kē khabar dēt-rahē. Mukh'haran-nē hin chāran-kē man-mē hearing information might-be-giving. The-spies-by those four-of mind-in
hhar-dāi ki, 'Rājā-kī bēti antar-giyānī hai; kō bāt it-was-filled that, 'the-king-of daughter internal-knower is; any thing
bā-se dōkī nahi rah-sakat-hai.' Jab māro-nē ap'no
her-from concealed not remain-can.' When the-daughter-by her-own
hhay un chāran-kē man-par khūb jāmāe-lāō, tau chāran-kō fear those four-of mind-on well had-been-impressed, then the-four-to
tipāri aur lālan suddhā ap'nē sām'nē bulāy-kē kahi ki, 'ham basket and rubies along-with herself before calling it-was-said that, 'I āj rāt-kō lāl hērēgā.' Aur rāt-kē hakhat ādhērē-mē
to-day night-at rubies will-search.' And night-of time darkness-in
lāl niārē kar-kē, aur kuchh ap'nē-pās-sē milāy-kē rubies separate made-having, and some her-own-near-from mixed-having
bin-kō daē ki bā tiśāri-mē dālat-jāē. Tah them-to they-were-given that they basket-in dropping-may-continue. Then saban-nē lālan-kō tipāri-mē dālo aur jab all-by rubies-with-reference-to basket-into it-was-dropped and when
genē tō ēk lāl barhō. Já sūrat-sē lāl they-counted then one ruby increased. This manner-from rubies
mil-gāō; aur chōr-ki lāj rahī. were-found; and the-thief-of honor remained.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a banker, with four sons and great wealth. While he was yet alive he divided his property equally amongst his four children, except four rubies which he kept for himself as long as he lived. At God's appointed time the banker died, and his sons put the four rubies by in a basket. After some time had elapsed, the eldest son looked into the basket and found one ruby missing. So he and his brothers discussed who could be the thief, and came to the conclusion that he must have been one of the four, as no one else had been aware where the jewels had been put. So they agreed to go to the king, and they made the following petition to him: 'Your Majesty, do justice among us and have the ruby found; but in such a manner that the face of the thief may he saved.' The king told his minister to comply with the request, and added that he would neither eat nor drink till the matter was settled.

Seeing His Majesty troubled over the affair his daughter addressed him, and said, 'O father, make over the settlement of this to me.' She then set spies to watch the brothers, and to report to her what they might be saying amongst themselves. The spies were moreover instructed to fill the minds of the four with the idea that the princess could read a man's inmost thoughts. When the princess had thoroughly filled their hearts with the fear of her supernatural power, she sent for them and directed
them to bring along the basket and the three remaining gems. When they came she
told them that she intended to look for the missing stone that night. Accordingly,
when night fell and it was quite dark, she took the three rubies out of the basket, and
mixed them up with some of her own. She then gave them all to the four brothers, and
told them to drop the whole lot into the basket. They did so, and after they had
finished, the rubies were counted, and one more was found than the princess had given.
In this way the stolen ruby was recovered, and at the same time the face of the thief
was saved.
BUNDELI OF ORCHHA.

The Bundeli of the western portion of the Bundelkhand Agency, which lies to the east of the former British District of Lalitpur, and consists of the State of Orchha, and the Jagirs of Tori Fatehpur, Bijna, Banka Palhari, and Dhurwai, is the standard form of the dialect. It has a few local peculiarities, of which we may note the following. The oblique plural of strong adjectives sometimes ends in ā or ė, as in apnaī or apnē, own; dhāre, placed, agreeing in each case with a noun in the oblique plural. The usual sign of the accusative-dative is kā, kaē, or khā (not khō); of the agent, naī; and of the instrumental-ablative saī. Unaī is used to mean ‘to them’, or (respectfully) ‘to him.’ The nominative of the reflexive pronoun is apnē, he himself, or they themselves. The sign of the conjunctive participle is kā, as in uṭh-kā, having arisen. Note the contracted form rēt, remaining. Note also that like kāhī, he said, pūchhī, he asked, is always in the feminine, agreeing with bāt, understood. These peculiarities are illustrated in the accompanying folktale, which has been prepared by Rai Sahib Kashi Pershad, Vakil, Charkhari.
[No. 7.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundel.  (State, Orchha.)

एक बैरी एक हाँची मर गयो तो। जब जो जो जमराज-के गयो तो उन-के पूंछ के तें इसने बड़ी है और बादमी जो इतनी हज़ार है जो-के वस-से बाहेर रहत। हाँची-की बोलो कि तुम्हें सुरदन-से काम पर-है। विने जिन्दन-से काम नहीं परे। जम-राज सोचि कि जिन्दा कैसे होत हैं। अपने जमडून-खाँ चुकक देवो कि जाव सिंसार-से एक जिन्दा ले बाहे। बे गये और एक सुसौंदी-खाँ जै बाहे जो अपनी ख़ात-से सच अपने बागद भागद घर सीवत-तो। जब जमपुरी-से पहुँचे ती सुसौंदी-खाँ एक जाका उतार देवो। और चपँन जमराज-कः गये। इतने बीच-से मुसौंदी-ने घठ-के अपने सच कपड़ा पहिने और एक परवानी विसुन-की जबलोरी-की लिखि कि जमराज ख़ारज व सिवराज बहाल। और त्यार हैं। जब जमराज के सामने गये तब भट परवानी उन्हें देवो। जमराज-ने परवानी देखतन है तब अपनी जागर-की काम सिवराज-खाँ तीसी और चपँन विसुन-के गये। और बिंदवारी करी कि मो-से का काम बिगाड़े कि में विरास बाल देवो गये। इतने बीच-से सिवराज-ने चपँन देती व्यवसाय भिरत-खाँ-से बुज़ा-के खबर सुख करे और फिर उतने पटुवा देवो। विसुन जमराज-खाँ समी तें-के सिवराज-के पास भाये और बोले सिवराज-से कि तुम-ने चब खबर काम कर लेवो-है। और फिर सिवराज-खाँ भिरत-खाँ-से पटुवा देवो। और जमराज-से बहाँ कि देखे जिन्दा कैसे होत- हैं और फिर जमराज-खाँ उन-की काम लोंग-के चपँने लोक-खाँ चले गये।
TRANSLITERATION AND TRANSLATION.

Ek bërai ek hâthi mar-gawô-tô. Jab ú-kau ji Jam-râj-kai
One time one elephant died-kad. When his soul Jamraj-to
gawô, tau un-naî pîchhi kai, 'taî it'nau bašu hai aur âdîni
went, then him-by it-was-asked that, 'thou so large art and man
jô it'nau hal'kau hai, ú-kë bas-maî kâyâ rât.' Hâthi-kau
who so small is, his subjection-in why licest.' The-elephant-of
ji bólo ki, 'tumaî mur'dan-saî kâm parat-hai; sabai
sont spoke that, 'to-thee dead-bodies-with business falls; now-even
jîndan-saî 'kâm mahî parô.' Jam-râj söchê ki, 'jîndâ kaisê-
living-beings-with business not fell.' Jamraj thought that, 'living how
hôt hûhâi?' Apnê Jam-dûtan-khâ hukam dawô ki, 'jâw,
being will-be?' His-own death-angels-to order was-given that, 'go,
sinsár-saî ek jîndâ lai-âwô.' Bê gayê aur ek musaddi-kau.
world-from one living-being bring.' They went and one writer
lai-âyê jô ap'ni khât-mê sab ap'nê kâgad âgad dharê sowat-tô.
brought who his-own cot-on all his-own papers etc. putting sleeping-teas.
Jab Jam-puri-mê pahûchâi tau musaddi-khâ ek jâgê
When Jampuri-in he-reaches then the-writer-as-for one place-(in)
utâr-dawô; aur apun Jam-râj-kaî gayê. It'nai-bich-maî
it-was-put-doun; and themselves Jamraj-to went. In-the-meantime
musaddi-naî utû-kaî ap'nê sab kap'rá pahînê aur ek
the-writer-by arisen-having his-own all dress was-put-on and one
par'wânau Bis'nu-ki kachah'ri-kô likhô ki 'Jam-râj kheraj wa
letter - Vishnu-of court-of was-written that 'Jamraj dismissed anô
Siv-râj balâl,' aur tyâr hû-kaî bâith-rahê. Jab Jam-râj-kê
Sievraj appointed,' and ready become-having sat-down. When Jamraj-of
sâm'nai gayê tab jhaṭ par'wânau unâî dawô. Jam-râj-nai
before he-went then suddenly the-letter-to-him was-given. Jamraj-by
par'wânau dékh'tana-î sab ap'ni jâgê-kau kâm Siv-râj-khâ
the-letter seeing-on-even all his-own office-of work Sievraj-to
saîpô aur apun Bis'nu-kaî gayê. Aur bint'wâri kari
was-made-over and himself Vishnu-to he-went. And petition was-made
FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH.

Once upon a time an elephant died. When he appeared before Jamraj, the God of Death, the latter asked him how it came to pass that a huge creature like him lived in subjection to a puny creature like man. The elephant replied, ‘All you have to do is with dead bodies. You have nothing yet to do with living beings (and what can you know about them).’ Jamraj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels to bring one down for his inspection from the World Above. They went off and brought down a writer as he was sleeping on his bed surrounded by his papers and his writing materials. When they reached Jampuri, they set him down and went off to report their arrival to His Majesty. In the meantime the Writer (whose name was Seoraj) got up and put on his clothes. He then wrote a forged order from Vishnu to this effect, ‘Jamraj is dismissed, and Seoraj is appointed in his place,’ and when he had made it ready sat down to await his summons. As soon as he was brought before Jamraj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seoraj, and hurried off to Vishnu’s Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seoraj sent for his friends and companions from the World Above, gave them a great feast, and sent them home rejoicing. On the other hand,

1 Jamraj, or Yama, is the king of the Land of Shades. His realm is called Jampuri, something like the Hebrew Sheol. His messengers or Angels are called Jandhit. According to the story, Jamraj is a subordinate of Vishnu. He is outwitted by a man of the writer caste. This caste plays in stories such as this much the same part that a lawyer does in European folklore.
Vishnu took Jamraj with him, and came down to Seoraj, whom he congratulated on his cleverness and sent back to the Land of Mortals. Then said he to Jamraj, 'now you have seen what sort of thing a living being is,' and after reappointing him to his former duties, went off to his own heaven.
BUNDELI OF SAUGOR.

South of Jhansi and Orchha lies the Central Provinces District of Saugor. Here also the language is standard Bundeli. This will be evident from the following specimen, which consists of the first few lines of the Parable of the Prodigal Son.

[No. 8.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundeli.

(District, Saugor.)

TRANSLITERATION AND TRANSLATION.


One man-of two sons were. And them-in-from the-younger-by

ap'ni bāp-sē kahi, 'daddā, jājāt-kō bēsā jō kūchā

his-own father-to it-was-said, 'father, property-of share what anything

mōrō kārē, mō-khō dé-dēn.' Aur ā-un ap'ni girasti -

more care, more-khō de-deen.' And un-own apni girasti-

mine may-come-out, me-to give-away.' And him-by his-own property

un-khō bāt daī. Aur bhaut dinā nē bitē nannē

them-to having-divided was-given. And many days not passed the-younger

lar'kā-nē sab'rō ikhaṭṭo samēṭo aur ap'ni gail ān mulak-khō

son-by all together was-gathered and his-own way another country-to

dhari, aur utē ap'no dhan guṇdōil-mē gamā-daō. Aur

was-taken, and there his-own fortune debauchery-in was-wasted. And

jab ā sab urā-chukō tabāl-kē ā dēs-mē ēk barō bhāri kāl

when he all had-wasted then that country-in one very heavy famine

parō, aur ā taāg hōn lagō.

fell, and he poor to-be began.

VOL. IX, PART I.
BUNDÉLI OF NARSINGHPUR.

To the East of Saugor lies the District of Damoh in which Bundéli is also spoken. There it is an Eastern variety of the dialect similar to the Khatōlā spoken in Panna (see pp. 457 and 464). South-East of Damoh, and separated from it by the Bhānrēr range of Hills, lies the District of Jabalpur. The Dialect of Jabalpur is a mixed one, and has been described under the head of Baghēli (see Vol. VI, pp. 172 ff.). In the South-Western part of this last-named District, the dialect may be classed as Bundéli with equal propriety, and shades off into pure Baghēli in the North-East.

To the West of the Saugor District lie the States of Gwalior and Bhopal. The main language of Bhopal is the Mālwi dialect of Rājasthāni but along the Saugor border standard Bundéli is spoken by about 67,000 people. It gradually fades off into Mālwi. In Gwalior the main language is the Bhādaurē form of Bundéli, but along the Eastern frontier, we have, to the north, where it marches with the state of Datiā, Pāwārī Bundéli, and further south, on the borders of Jhansi and Saugor, standard Bundéli spoken by about 200,000 people.

South of Saugor lies the district of Narsinghpur, which is separated from it by the Vindhya range, and consists of the upper half of the Narhada valley proper. Here also, as in Saugor, the language is ordinary Bundéli. As in the case of that district, I give a few lines of the Parable as a specimen.
[No. 9.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundelkhand.  (District, Narsinghpur.)

कोई बापमाओं के दो बुलदा हते। तिनसे-से नन्हे-ने बाप-से कही के प्र द्वार पर-के धन-से-से जो मेरी हैं। ही सी मे-खों दे-दे। तब बाप-ने उन-खों नन्हे धन बाँट दिये। कछू दिनों-के पीछे नन्हे मोड़ा पन्नी पन्नी धन-टीकल ते-के दूर देस-खों चलो गये और भी गवर्णी चाल-से सब खो दिये। जब सब धन बढ़ा-गये तब वा देस-से बड़ा काल परो चौर बी भूखी मरन लगे।

_____________________________

TRANSLITERATION AND TRANSLATION.

Koi ad’mi-kè dò mògà hathé. Tin-mè-sè nanhé-nè

A-certain man-of two sons were. They-in-from the-younger-by

ap’nè bāp-sè kahi ke, ‘è dādā, ghar-kè dhan-mè-sè jò

his-own father-to it-was-said that, ‘O father, house-of property-in-from which

mèrō hīśā hō sō mō-khō dē-dō.’ Tab bāp-nè un-khō

my share may-be that me-to give.’ Then the-father-by them-to

ap’nò dhan būt do. Kachhù dinò-kè pichhē

his-own fortune having-divided was-given-away. Some days-of after

nanhò mògà ap’nì dhan-daulat lè-kè dūr dés-khō chalò-gaò,

the-younger son his-own property taking distant country-to went-away,

aur bā gawāri chāl-sè sab khō-daò. Jab sab dhan

and there had conduct-by all was-wasted-away. When all fortune

barhā-gaò tab bā dés-mè baró kāl parò aur bò bhūkhō

was-spent then that country-in great famine fell and he from-hunger

maran lagò.

to-die began.
Immediately to the west of Narsinghpur lies the district of Hoshangabad, which lies between the Narbada valley and the Mahadeo Hills. In the Rough List of Languages of the District, its main dialect was shown as Mālwi. This was an error. The language of the Western, or Harda Tahsil is, it is true, Mālwi, but that of the rest of the district is good Bundēli. This will be evident from the following extract from a version of the Parable of the Prodigal Son, for which I am indebted to Mr. L. N. Chowdhri. A few traces of foreign influence appear, such as the occasional use of the Hindōstāni wah for 'that' and of the Mālwi thō (as well as the Bundēli hatō) for 'was.' The sign of the accusative-dative is khō or khā. It is worth noting that here, as in the broken Bundēli of Chhindwārā, there is a tendency to use the past tense of an intransitive verb impersonally, with the subject in the agent case, as in mōrā-nē chatō-gaō, by-the-son it-was-gone-away, for the son went away. So, in Sanskrit we should have putrēṇa gatam. We may estimate the number of Bundēli speakers in Hoshangabad as 300,000.
[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundelk. (Assistant Surgeon L. N. Chowdhri, 1899.)

(District, Hoshangabad.)

A certain man of two sons were. Then from the-younger by his-own fortune having-divided was-given.

Many days not became that the-younger son-by his-own share all was-wasted-away. When all property was-spent then that country-in great famine fell and he indigent became. And he going there-of inhabitants-in-from one-with to-live began, whom-by he fields-in swine to-feed was-sent. And he those
chhimiyo-mē-sē jinē be sungar khāt-thē ap'nō pet bharaṇ.
husks-in-from which those swine eating-were his-own stomach to-fill.
chāhat-thō, aur bāy kōī kachhū nahī dēt-thō.
wished, and to-him anybody anything not giving-was.
BUNDELI OF SEONI.

South-east of Narsinghpur lies the district of Seoni. Bundeli is spoken in the northern two-thirds of this district. South of this the language is Marathi. At the same time it must be noted that in the part of the district immediately round the town of Seoni there are some 8,000 people, mainly Musalmans, whose vernacular is Urdu.

The number of Bundeli-speakers in Seoni district is estimated at 195,000. Immediately to the East lie the districts of Mandla and Balaghat in which the vernacular is a form of Bagheli, so that Seoni District is the extreme south-eastern limit of Bundeli. As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundeli. The only sign of Bagheli influence is the use of \( k\tilde{a} \) instead of \( k\tilde{a} \) as the sign of the accusative-dative.

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Bagheli, not Bundeli.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Bundelkhand (District, Seoni).

कोई आदमी के दो लड़के है। जैसे-से नन्हे-ने अपने दहा-से बहु, अरे दहा धन-में से जो सौंदर्य है, ब्राह्मण-की हौसला बाँटका-की हौसला मिलेगा रहेगा। तब जैसे-जैसे अपने धन बाँट द्यौ। बहुत दिन नहीं सये-सते के नन्हे लड़के सब हौसला बाँटका-की धन खेल-के दूर मूलक-की चलो गयो और हुँ छोटे खोटे कामों-से सबरो हैसा बाँटका-की धन खो द्यो।

TRANSLITERATION AND TRANSLATION.

. Koi admi-ké dó lar'ká haté. Ú-më-sé nanbé-ne

A-certain man-of two sons were. Them-in-from the-younger-by

ap'né dadda-sé kahi, 'äre dadda, dhan-më-sé jö mörë

his-own father-to it-was-said, 'O father, property-in-from which my

bísa-látā-kó hō só mörō mō-kó dé-dé.' Tab ü-né ù-kó

share-divided-of may-be that mine me-to give-away.' Then him-by him-to

ap'nó dhan lāt dāo. Bahut diná nahi bhayé-haté

his-own fortune having-divided was-given. Many days not had-become

kē nanbó lar'ká sab bísa-látā-kó dhan laikē dūr

that the-younger son all share-lot-of property taking distant

mulak-kó chalo-gaō aur hūké khōtē kamō-mē sab'ró bísa-látā-kó

country-to went-away and there evil deeds-in all share-lot-of

dhan khō-daō.

property wasted-away.
KHAṬOLĀ BUNDELI OF BUNDELKHAND.

Leaving the Central Provinces, we now return to Bundelkhand proper. The Bundeli spoken in the South-centre and West-centre of the Bundelkhand Agency, i.e. in the Bijawar and Panna States, and in the Parganas of Rampur and Maharaja Nagar belonging to the State of Charkhari, in the Chhattarpur, Man, Deora, and Rajnagar Parganas of the Chhattarpur State, and in the Jagirs of Lugasi, Garauli, Alipura, Bihat, and Bilahri, is locally called Khaṭolā. It is practically the same as that spoken round Orchha in the western part of the Agency, as will be evident from the following folktale, for which I am indebted to Rai Sahib Kashi Pershad of Charkhari. The number of speakers of Khaṭolā is said to be 569,200.

We may note the following local peculiarities,—nahiya, are not; daihan, you will give; and jaihai, he will go. Jō, this, has a nominative feminine jā.
1. राजा की एक बेटी होती। राजा पूरा-के लाने एक वाण राखे-होते। और बाबाके कही बहूत मानत-होते। राजा-की बेटी बहूत सुन्नर होती। नें लड़ाई में तब राजा-के ज-के धार-को निकार करो।

2. बेटी-की नुआई-पी बाबा जो राजा पूरा-के लाने राखे-होते मोहत-होते। बाबा-ने राजा-से कही के ई-बेटी-के लखिन अखे नहिंतां और जो-की-को अपने शरी रहन दीजिये तो राजा छुट जूही।

3. बाबा-ने अपने राजा-से शरी। बेटी-के के कैसे निकारें। बाबा दोस्त का कठार बनवा-के ज-में खेड़े-खाँ घर देव और बेटी-को ज-में बेटार देव और नदी-में बहा देव।

4. राजा-ने दूसरे तो राजा-से जा कही और माँ-के नदी-के गईँ दो चार कोस-के कासे-पैर जो चेला रहत-होते उन-स्मारी लगा-राखो के नदी-में जो कीनज़ कठारा बढ़े।

5. राजा-ने जो कठारा बहत देखे मंगूँ लघो और जो खेड़े तो ज-में के बेटी निकार आई। राजा-ने दूसरी तुम को ही। बेटी-ने बताये के हम फलाने राजा-की बेटी आय। राजा-ने कही के जैसी उन-की बेटी तैसी हसारी।

6. जब राजवास-में रही और राजा-ने एक घर भूला। बार्दर संग-के ज कठारा-वं भरा कर-पी कुटा देख।

7. कठारा बहत जब बेलन-के एंगर हो-कर कहसे तो उन-ने एक घर भूलो और बाकी-बाह्र खबर देखे के कठारा रोक रखो-हु। बाबा राजा-से कीनज़ मिस-से कुटा ल-कर बेलन-के गए और कठारा घरो देख-के बहूत खसी भूल। बाबा बेलन-से बेलो के बाज रात भर खूब भजन। जो कोई टैम तो चिल्लाह तो काव-का ना मुनिञ्च। बेलो खूब भजन। गाई और बाबा कठारा उठा-के एक घर-से बैलो और घर-के
क्या खूब बन्द कर-वें जो कठारा खोलो तै ज-में-सें बाँदर निकर आओऩ?
बाबा जानत-ठी के बंदों इम्ये और बाबा-खाँ चांगन लगो तै.
रात भर बींधे और बाबा खूब चिंतात रहो अकेले कांज-ये ना सुनो।
बब अंधवारी भई और बाबा बड़ी देर-ये ना निकरो तब चेलन-ये जो किवारे ठाँरे तै एक बड़ा
बाँदर निकर-ये भये गये और बाबा एक चीने-में भरोड़े मिले।

कहावत

जो जा-वो बंदी-करे सो तैसी फल पाय।
सुंदर बंदी राज-घर बाबे बांदर खाई।
INDO-ARYAN FAMILY.

BUNDÉL (KHATOLÁ).

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek rājā-kaṭ ek bēṭi hati. Rājā pūjā-kē lànai ek
One king-to one daughter was. The-king worship-of for one
bābā rākhē-hatē. Aur bābā-kī kahi bahut
mendicant-priest keeping-was. And the-mendicant-of saying much
mānat-hatē. Rājā-kī bēṭi bahut sūndar hāti. Jab husyār
heed-ing-was. The-king-of daughter much beautiful was. When of-age
bhai, tab Rājā-naī û-kē byāh-kau bichār karō.
she-became, then the-king-by her marriage-of consideration was-made.
Bēṭi-kī nūnāi-pai bābā, jō rājā pūjā-kē lànai
The-daughter-of beauty-on the-mendicant, whom the-king worship-of for
rākhē-hatē, mōhat-hatō. Bābā-naī rājā-sāī kahi kai,
keeping-was, enamoured-was. The-mendicant-by the-king-to it-was-said that,
'i bēṭi-kē lachhin schuchhē nahiya aur jō i-kaū ap'naī itai
'this daughter-of signs good not-are and if this-one yourself near
rahan daihāu, tau rāj chhūt-jaihāi. So āp-kaū
to-remain you-will-allow, then the-kingdom will-be-lost. Therefore you-to
chāhiyē kai i-kaū ap'nai rāj-sāī nikār-deō.' Rājā-naī
it-is-proper that this-one your-own kingdom-from you-turn-out.' The-king-by
kahī, 'schuchhī,' aur pūchhī kai, 'kaisāī
it-was-said, 'good (word),' and it-was-inquired that, 'how
nikārāī?' Bābā bōlo, 'ēk kathārā bān'wā-kaī
may-uc-turn(-her)-out?' The-mendicant spoke, 'one wooden-chest got-made-having
û-maī khaihē-khā dhar-deō, aur bēṭi-kaū ū-maī baithār-deō, aur
that-in eating-for put, and daughter it-in to-set-cause, and
nadi-maī bahā-deō.' Bābā-naī itai tau rājā-saī
river-in to-float-away-allow.' The-mendicant-by here on-the-other-hand king-to
jā kahi, aur maī nadi-kē nichāī do chār kōs-kē
this was-said, and on-the-other-hand river-of downwards two four kōs-of
phāś'le-pai jō chīlā rahat-hatē unāī isārau lagā-rākhō kai,
distance-on what disciples living-were to-them hint was-arranged that,
nadi-mai jo kauna kathārā karē tau rōk-rākhiau, auri bina
river-in if any wooden-chest pass then stop(-it), and without
hamārē āē nā kholiau.'

my coming not open(-it).'

Rājā-naī bēti-kaū kathārā-maī band kar-kaī, aur

The-king-by daughter wooden-chest-in shut-up made-having, and
khaibē-khē dhar-kaī, nadi-maī bahā-dao. Kathārā
eating-for put-having, river-in to-flow-away-it-was-given. The-wooden-chest
baḥat-bahat ēk-dūstrē rājā-kē. gāu hō-kar jō
floating-floating another king-of village been-having (i.e. through) which
nadi-kē kinārāī thōrī dur-pai hatō nīkṛō. Rājā-naī jō
river-of side little distance-at was came-out. The-king-by when
kathārā bahat dēkhō māg-wā-lāō aur jō khōlo tau
wooden-chest floating was-seen it-was-sent-for and when it-was-opened then
ū-maī-śai bēti nīkār-ai. Rājā-naī pūchhi, 'tum kō
that-in-from the-daughter came-out. The-king-by it-was-asked, 'you who
hau?' Bēti-naī bastāyō kai, 'ham phalānai rājā-ki
are?' The-daughter-by it-was-explained that, 'I such-and-such king-of
bēti śy.' Rājā-naī kahī kai, 'jaisi un-kī bēti taisī
daughter am.' The-king-by it-was-said that, 'as his daughter so
hamārī. Jāo ran-waś-maī rahō,' aur rājā-naī ēk ghur-mūśa
mine. Go seraglio-in live,' and the-king-by one horse-faced
bādar māgā-kaī ēn kathārā-maī band kar-kaī
monkey having-sent-for that wooden-chest-in shut-up made-having
chhura-dao. Kathārā bahat-bahat jah chēlan-kē
was-let-loose(-into-the-river). The-wooden-chest floating-floating when disciples-of
aigar hō-kar kārō, tau un-nāī pakar-laō, aur bābā-khē
near become-having passed, then them-by it-was-caught, and the-mendicant-to
khabar dai kai, 'kathārā rōk-rākhō-hai.' Bābā
information was-given that, 'the-wooden-chest stopped-been-has.' The-mendicant
Rājā-saī kaunāī mīś-saī chhuṭī laī-kar chēlan-kaī gāo
the-king-from some pretence-from leave taken-having disciples-to went
aur kathārā dharō dēkh-kāī bahut khusā bhaō.
and the-wooden-box put seen-having much pleased became.
Bābā chēlan-saī bōlō kai, 'āj rāt-bhar khūb
The-mendicant the-disciples-to spoke that, 'to-day the-whole-night well
bhajan gāo aur jō kōī tērāī wā chillāī tau kāū-kī
hymns sing and if anybody call or cry-out then anybody-of(-words)
nā sunīnau.' Chēlā khūb bhajan gāun lagē aur bābā
not listen. The-disciples well hymns to-sing began and the-mendicant
Once upon a time there was a king who had one daughter. His family chaplain was a mendicant devotee who had great influence over him. The princess was very beautiful, and when she came to years of discretion her father began to think about getting her married. But the wicked chaplain himself became enamoured of her loveliness, and so, in order to keep her for himself, he persuaded the king that her birth marks were unlucky, and that the only way to save his kingdom from ruin, was to turn her out of it. The king was quite taken in by his evil counsel, and asked how he was to get rid of her. 'Shut her up,' said the devotee, 'in a wooden chest with some food, and set her floating off down the river.' Now he had some disciples living some five or six miles down the stream, and he sent word to them to look out for any wooden chest they might see floating on the river, and to bring it ashore, but not to open it till he came.
So the king shut the princess up in a wooden chest with some food, and sent her floating away. It chanced to float by the capital of another king which was also on the river bank. This king saw the chest and had it brought ashore and opened. What was his surprise to see a beautiful young princess come out of it. He asked her who she was, and she explained to him her sad fate, and that she was the daughter of such-and-such a king. ‘Never mind, my dear,’ said the other king. ‘As you were his daughter, now you have become mine. You must live in my palace with the other women of my family.’ He then got hold of a horse-faced monkey, shut it up in the chest, and sent it floating away down the river. By and bye it passed the place where the mendicant’s disciples were watching, and they saw it and brought it ashore, and sent word to him that it had been successfully stopped. So he took leave from the king on some pretext or other, and hastened to his disciples. He was filled with joy when he saw the chest, and said to his disciples, ‘now, you must sing hymns throughout the whole night, and if you hear any screams or calls for help, you must not pay any attention.’ So they began to sing hymns at the tops of their voices, and the mendicant took up the chest and carried it into a room, where he shut the doors and windows tight, and hastened to open his box. He, of course, expected to find the princess inside, but instead there came out a monkey who at once savagely attacked him and began to tear him to pieces. The mendicant screamed out loudly for help, but the disciples remembered his instructions, and no one paid any heed to him. In the morning, as there was no sign of their preceptor, the disciples at length broke open the door of the room. As they did so, a huge monkey rushed out, and, thrown in a corner, they found the mangled corpse of the mendicant.

So the Saying runs—

As a man deals with others, so will he reap himself;
The fair one sat in a king’s house, but the monkey ate the chaplain.
KHAṬŌLA BUNDELI OF DAMOH.

In the Central Provinces District of Damoh, the vernacular is a form of Bundeli closely agreeing with the Khaṭōla spoken immediately to its north in the State of Panna. This will be evident from the following short extract from the Parable of the Prodigal Son.

[ No. 13.]
INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bunđelī (Khaṭōla).

KOI man’khe-kē dō lar’kā hatē. Ī-mē-sē luhr’ē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap’nē daddā-sē kai kai, ‘ē daddā, dhan-mē-sē jō mōrō
his-own father-to it-was-said that, ‘O father, property-in-from which my
lisā hoy sō mō-khā bā’t dawai.’ Tab ū-nē ū-khā ap’nō
share may-be that me-to dividing give.’ Then him-by him-to his-own
’han bā’t-dawō. Bhaut din nai bhayē kai luhr’rō
fortune having-divided-was-given. Many days not became that the-younger
lar’kā sab’rō ’han samēt-kē dūr mulak-mē kar-gayau aur
son all property having-collected distant country-into went-out and
utai badmāsi-mē ap’nō ’han barhā-dārō. Jab ū-nē sab’rō
there bad-conduct-in his-own fortune wasted-away. When him-by all
’han barhā-dārō, tab utai kāl parō, aur ū garīb hō-gaō.
property had-been-spent, then there famine fell, and he poor became.

TRANSLITERATION AND TRANSLATION.

KOI man’khe-kē dō lar’kā hatē. Ī-mē-sē luhr’ē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap’nē daddā-sē kai kai, ‘ē daddā, dhan-mē-sē jō mōrō
his-own father-to it-was-said that, ‘O father, property-in-from which my
lisā hoy sō mō-khā bā’t dawai.’ Tab ū-nē ū-khā ap’nō
share may-be that me-to dividing give.’ Then him-by him-to his-own
’han bā’t-dawō. Bhaut din nai bhayē kai luhr’rō
fortune having-divided-was-given. Many days not became that the-younger
lar’kā sab’rō ’han samēt-kē dūr mulak-mē kar-gayau aur
son all property having-collected distant country-into went-out and
utai badmāsi-mē ap’nō ’han barhā-dārō. Jab ū-nē sab’rō
there bad-conduct-in his-own fortune wasted-away. When him-by all
’han barhā-dārō, tab utai kāl parō, aur ū garīb hō-gaō.
property had-been-spent, then there famine fell, and he poor became.
LODHANTI OR RA'THÓRA BUNDELI OF HAMIRPUR AND JALAUN.

The north-western portion of the district of Hamirpur and the neighbouring country of Pargana Urai in Jalaun, across the river Betwa, have a population consisting largely of the Lodhá caste. The tract is accordingly known as Lodhaná. The most important fiscal division in it is Pargana Ráth of Hamirpur, and the form of Bundéli here spoken is known as Lodhanti or Ráthóra. In the heart of the Hamirpur district there are portions of the native states of the Bundelkhand Agency, viz. Pargana Bawan Chaurasi of the Charkhari State, the Sarila State, and the Jigni Jagir. Here also the language is Ráthóra.

We thus get the following figures for the number of people speaking Lodhanti or Ráthóra. They are not the same as those originally published in the Rough Lists of languages of these districts.

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalaun</td>
<td></td>
</tr>
<tr>
<td>Hamirpur</td>
<td></td>
</tr>
<tr>
<td>Bundelkhand Agency</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>145,500</td>
</tr>
</tbody>
</table>

The Lodhanti dialect is nearly pure Bundéli. It has all the peculiarities of the Bundeli of Orchha described above, such as kau or khā, the sign of the accusative-dative; sa, the sign of the instrumental-ablative; and ka, the sign of the conjunctive participle. The vocabulary is peculiar. The following words occurring in the specimen (a folk-tale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples:—

anná, a false accusation, a calumny. In ordinary Hindostání this is considered a woman's word.

upádrvá, a quarrel. Cf. Hindostání upádrvá, a calamity.

boíyar, a woman, a wife.

chunäfí, a box for holding lime, Hindostání chununí.

dháái, below.

bhir, to imprison; bhir, to be imprisoned. Cf. Hindostání bhirá, a bolt.

nibhír, to decide, discriminate. Cf. Hindostání nibhír, to divide.

khuwäháni (= khóswánd), a husband.

suímán, gold.

luábhu, iron.

skëäl, but.

Generally speaking the pronunciation of Lodhanti is more broad than elsewhere in Hamirpur. The sound of au is often preferred to that of á. Thus, we have kau instead of kó to mean 'of', and mauni instead of möti, a pearl. 'My' is sometimes even muàra, cf. suímán, luábhu above. Strong adjectives, also, such as boíraù, great, end in au instead of á. Similarly, we have ap'naí for ap'né, and byétá, a son, for bëtá. Most strong nouns end in á or au, but some, especially nouns of relationship like byétá, end in ã. The oblique form of such nouns in á also ends in á. Thus, accusative lárká-khá, a boy. So supét ghurwá-kau palaïchá, the saddle of the white horse.
Nouns are declined as usual. As in many other dialects there are instances of locatives or instrumentals ending in ē. Thus, gharē, in a house; bhūkhē, in or by hunger. Janā, persons, is a nominative plural.

Among the pronouns we may note bēn, he; bā, she; oblique bā for both genders. Jau is 'this.' Úē is 'him,' and una-ī, 'them also.' 'Anyone' is kōū, obl. kāū. Ap or apun is 'Your Honour.'

In the case of verbs, again note the use of the feminine, agreeing with bāt understood in forms like bičkārī, it was considered; kahi, it was said; pūchkī, it was asked. Other forms worth noting are ān, having come; khabā, having caused to eat; khāāī, the act of eating, a feminine verbal noun as in Banāphari; and pahīnai for pahīnī, worn, a feminine in ai, again as in Banāphari.
[No. 14.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Lodhanti or Rathora).  (District, Hamirpur.)

(Rat Sahib Kashi Pershad.)

एक कोज साहिकार रहे | या चार जन घर-में हरे | साहिकार और साहिकारिण या साहिकार का बड़ा ज्याठा | जीन गाँव-में साहिकार रहत-सी | या गांव-के राजा-नं विचारी के साहिकार-सें जीजार दो हजार सप्तग्ना कोनड भनुपा उपदेख-से ले चली चाहिये | राजा-के राजा ज-की घर-की पत्रीत भान बलय कि साहिकार-की बड़ा या ज्याठा राजा-कें जो निकरहं तो एही-में ज्यां डूंग लहां ! चक्खे साहिकार-की घर-मेंःः कोज ना गाची फाती | चौर ज्यां तहाँ पर रहे ॥

साहिकार-की बड़ा या ज्याठा जो सीतर परें-से बढ़-नेच साहिकार-से कही कि सीटी बहुत राज ज्याठ-रही-है | ज-नें कही यां पान लगा-देव | ज्यां सी रहें | बिगर पान खाएं मीरी बाँधी ना लगहे | बड़गर-नें कही कि बुंट-से चुना नहीं चाहय | वो बोली खाली हुकर-की शैलिया-से चुना लो-काभी | वा खाली ढाई | उठई चुना ना बिखी | सी जां-ज़-नें साहिकार-से कही कि बुई शैलिया-में चुना ज्याठियाह | वो बोली कि बिगर पान मोरी बाँधी ना लगहे तो चरणी ननुमता-में जो नी लाख-की मीरी पहिनै-है तो भै-खाँ दिवा-की जीत-सें जगा-देव कि चुना हो-जाह | ज-नें मीरी-की चुना बना-बें पान लगाओ और जेक खबा-दघो मीर मिर वे सो-रहें ॥

राजा-नें जो पत्रीत लगे हरे सब सुनी और मन-से बोली कि जब एक विरी पान-के जाने नी लाख-की मीरी जगा-देव-है तै जा-की धन-की जान सिम तहे ॥

राजा जपने महल-कों भावट-रहे और जब सकारी भयो तब साहिकार-कों पकर दुलासी या धूंधलि किर दुम बढ़े किर हम बढ़े | साहिकार-नें कही कि दे नहीं जानत के की बड़ी भाय | चाप-ह जाने। राजा-नें साहिकार-कों
हवालात-सँग बड़े देखो चौर फिर राजा-ने साह्वकारिन वा ज-ने लरख-कौं
बुजासी वा पूंछी के हम बड़े हैं के तुम। उन-ई-ने निवेर ना करो। तव
उन-ई-कौं हवालात-संग बर्दा-देखो। फिर साह्वकार-कौं बड़े-कौं बुजा-कौं पूंछी
कि हम बड़े कि साह्वकार बड़ी है। ज-ने बड़ी कि गरी-परवर जो में
जान माफ़-कर पार्ज़ ती कहैं। राजा-ने बड़ी कि तोरी जान माफ़ है कह। ज-ने बड़ी
कि ना-ती चपुन बड़े धाव ना मोरी ससुर बड़ी धाव। दिन बड़ी है। राजा-ने बड़ी
कि केसे दिन बड़ी है। ज-ने कही देखी काल मोरी ससुर-कौं दिन बड़ी हतो कि मोरी खुवाहद-ने नी खाश-कौं
चूना एक विरी पान-सं खा-खचो। चौर बाज चपुन-कौं दिन बड़ी है कि
चपुन-कौं हुकम-सं मोरी ससुर वा खुवाहद भूखे हवालात-सं बर्दा-है।
सो दिन बड़ी है। कोज़ काज-सं बड़ी नहीं धाव। राजा जा सुन-कौं
खुसी भए चौर ज-ने ससुर वा खुवाहद-कौं हवालात-सं छोड़-देखो वा
ज-ने द्वारा दुःसं चौर ज-ने ज-ने घरे पठावा-देखो।
[No. 14.]

INDO-ARYAN FAMILY. 

CENTRAL GROUP.

WESTERN HINDI.

BUNDÉLI (LODHANTÍ OR RÁTHÓRA).

(District, Hamirpur.)

(Rai Sahib Kashf Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek kou sahukar rahai. Wa char janaí ghar-mai haté.
A certain merchant was. And four persons house-in were.

Sahukára, wá sahukárin, wá sahukár-ká bahú
The-merchant, and the-merchant’s-wife, and the-merchant’s daughter-in-law
wá byáta. Jaun gáw-máí sahukárá rahat-tó, bá gáw-ké
and son. What village-in the-merchant living-was, that village-of
rágá-náí bichári kai, ‘sahukárá-sáí hajár dó hajár
the-king-by it-was-thought that, ‘the-merchant-from thousand two thousand
rupaíyá kaunáu anuá upadrai-sáí lai laó chábhiyá.’
rupees some pretended quarrel-by having-taken to-take is-proper.’

Ráí-káí rájá ú-ké ghar-ki pachhit án lagó ki,
Night-at the-king his house-of rear having-come stayed that,
‘sahukárá-kí bahú wá byáta rát-káí jó nikaí haí,
‘the-merchant-of daughter-in-law and son night-by if they-will-come-out,
tau éhí-máí ú-kháí dáí láháu.’ Akéláí sahukárá-ké ghar-máí-sáí
then this-in him-to fine I-will-take.’ But the-merchant’s house-in-from
kou ná ‘gáó á, aur jahá-táhá par-rahé.
anyone not went came, and where-there they-lay-down.

Sahukárá-kí bahú wá byáta jó bhatar paré-té,
The-merchant-of daughter-in-law and son who inside lying-down-were,
bahú-naí ap’náí swámiyá-sáí káhi ki, ‘sóó, bahut rát
the-daughter-in-law-by her-own husband-to it-was-said that, ‘sleep, much night
ját-rahi-hai.’ Ú-náí káhi ki, ‘pán lagá-déo, khá-káí
going-been-Has.’ Him-by it-was-said that, ‘betel prepare, eaten-having
so-rahaí.
Bigar pán kháí mórí ákhí ná lag’haí.’
let-us-go-to-sleep. Without betel eating my eye not will-close.’

Báyár-naí káhi ki, ‘chunátá-máí chúná náhi áy.’ Bau
The-woman-by it-was-said that, ‘the-limebox-in lime not is.’
spoke, ‘below old-man-of bag-in-from lime bring.’ She below came.
Usta₁ chûnã ná milô. Sô já-kãi ù-naï swâmiyã-saï
There-even lime not was-got. Therefore gone-having her-by the-husband-to-
khã ki, 'ô-i tháliyã-maï chûnã nahiyyã.' Bau bolô ki,
it-was-said that, 'that-even bag-in time is-not.' He spoke that,
'hi-gar pãn mõri ãkhã ná lag'hai, sô ap'ni nathluniyã-maï
'without betel my eye not will-close, therefore your-own nosering-in
jõ nau lâkh-kau mauti pañhînai-hai, sô ì-ãkhã diya-kî jôt-saï
what nine lâkhs-of pearl worn-is, that this-for lamp-of flame-in
jarã-dëo, ki chûnã hô-jãy.' Ù-naï mauti-kau chûnã banã-kãi
burn, that time may-become.' Her-by pearl-of time made-having
pãn lagão, aur ûe khâbâ-dõ, aur phir bê sõ-râhê.
betel was-prepared, and to-him to-eat-was-given, and again they went-to-sleep.
Râjã-naï, jõ pachhitai lagô-hatê, sab sunu, aur man-maï
The-kîng-by, who in-the-rear stayed-had, all was-heard, and mind-in
bolo ki, 'jab ëk biri pãn-kê lânai nau lâkh-kau mauti
he-spoke that, 'when one roll (of) betel-of for-the-sake nine lâkhs-of pearl
jarã-daõ-hai, tua já-kê dham-kau kaun mit hai?'
burnt-been-has, then this(-person)-of wealth-of what limit is?'
Râjã ap'naï mah'lan-kaï âvat-râhê, aur jab sakûrau bhaô,
The-kîng his-own palace-to coming-was, and when morning became,
tab sãhûkâr-kaï pãkar bulûô, wã pûchhi kí, 'tum
then the-merchant having-seized was-summoned, and it-was-asked that, 'you
bare kí ham hâre?' Sãhûkâr-naï kahi kí, 'maï nahi
great or we (I) great?' The-merchant-by it-was-said that, 'I not
jânat kai kó bârâu ây. Æp-i jànai.' Râjã-naï
knowing that who great is. Your-Honour-alone knows.' The-kîng-by
sãhûkâr-kaï hawâlât-maï bãʈ daõ, aur phir râjã-naï
the-merchant-to jail-in imprisoning was-given, and again the-kîng-by
sãhûkâr-ki wã ù-kê larkâ-kãi bulûô wã pûchhi
the-merchant's-wife and his son-to it-was-summoned and it-was-asked
kai, 'ham bârê hai kai tum?' Una-i-naï nibhêru ná
that, 'we (I) great are or you?' Them-also-by distinguishing not
kâô. Tab uma-i-kaï hawâlât-maï bîra-daõ. Phir
was-made. Then them-also-to jail-in it-was-imprisoned. Again
sãhûkâr-ki buhû-kaï bulû-kaï pûchhi kí, 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
bare kí sãhûkâr bârâu hai?' Ù-naï kahi kí, 'gari-par'war,
great or the-merchant great is?' Her-by it-was-said that, 'poor-cherisher,
jõ maï jân mûph-kaï pãû, tua kahû.' Râjã-naï kahi
if I life pardon-making get, then I-may-say.' The-kîng-by it-was-said
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a merchant, whose family consisted of four persons, himself, his wife, his son’s wife, and his son. Now the king of the town in which the merchant dwelt thought to himself, ‘I must get up some fictitious quarrel with this merchant, and get one or two thousand rupees out of him.’ So one night he went and hid himself in the rear of the merchant’s house, expecting to catch his son and daughter-in-law going out, and to be able to get a fine out of him on that account. But no one came in or went out. The good folks went quietly to bed.

After a time, the daughter-in-law said to her husband, the merchant’s son, ‘it’s getting very late, why don’t you go to sleep?’ Said he, ‘first prepare a roll of betel for me,’ and after I have had a chew we can go to sleep. I’ll never close my eyes unless I first have a chew of betel.’ She answered, ‘there is no lime in the lime-box.’ Then said he, ‘go downstairs, and get some lime from the Old Man’s (his father’s) bag.’ She did so, but neither was there any lime there. So she came back and told her husband. Said he, ‘if I don’t get some betel, I won’t close my eyes. There’s a pearl worth nine lakhs of rupees in your nose-ring. Make some lime by burning it in the lamp-flame.’

1 A roll of betel is prepared with betel leaf, arecanut, and spices, of which the most important is lime.
So she made some lime out of the pearl, and prepared some betel, which he chewed, and the two went off to sleep.

Now the king, who had been hiding in the rear of the house, heard all this, and he said to himself, 'they've burnt a nine-lakh pearl for the sake of one roll of betel. This man's wealth must be limitless.'

So he went home to his palace, and as soon as morning came he had the merchant arrested and brought before him. As soon as he appeared, the king asked him, 'who is the greater, you or I?' The merchant replied, 'I do not know. Your Majesty alone knows.' Then the king put him in jail, and sent for the merchant's wife and son. 'Who,' asked he, 'is greater, I or you?' They also were unable to reply, so he put them, too, in jail, and sent for the merchant's daughter-in-law, and asked her, 'who is the greater, I or the merchant?' She replied, 'Cherisher of the Poor, if you will promise me my life I will tell.' Said the king, 'you have the promise of your life, tell.' Said she, 'neither is Your Majesty great, nor is my father-in-law. It is the day which is great.' The king asked her what she meant. Said she, 'behold, yesterday my father-in-law's day was great, so that my husband was able to eat nine lakhs worth of lime in a single betel roll; but to-day Your Majesty's day is great, for by Your Majesty's order my father-in-law, my mother-in-law, and my husband have been cast into jail, and are now lying there in hunger. Therefore, it is the day which is great. No one person is greater than anyone else.' When the king heard this reply he was much pleased, and released her father-in-law, her mother-in-law, and her husband from jail, and sent her home to her house.
PĀWĀRĪ BUNDELI OF DATIA AND THE NEIGHBOURHOOD.

Pawari is the name for the variety of Bundeli which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pāwar Rājpūts are one of the principal clans. In the Bundelkhand Agency it is spoken in the tract lying to the west of the Jhansi District, which includes the State of Datia, and the Alampur Pargana of the State of Indore. In Gwalior it is spoken in the tract adjoining Datia, i.e. in the east of the Gird Gwalior, and in the Bhandar Districts of that State.

The number of its speakers is reported as follows:

<table>
<thead>
<tr>
<th>Agency</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundelkhand Agency</td>
<td>203,500</td>
</tr>
<tr>
<td>Gwalior</td>
<td>150,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>353,500</strong></td>
</tr>
</tbody>
</table>

Pawari hardly differs at all from ordinary Bundeli. It has a few local peculiarities, most of which it shares with the Lodhanti just described. This will be evident from the following folktale, which, like so many of these Bundeli specimens, has been prepared by Rai Sahib Kashi Pershad of Charkhari. We may note the following words which do not occur in ordinary dictionaries:

- hāi-pūg’lā, lamentation.
- tiraiyā, a fox.
- kōl-kadaiyā, carrying on the shoulders.
- šikā, a swing-shelf.

We see very strongly in force the Bundeli tendency to omit a medial h and to contract. Thus, we have hāi for kahi, having said; raśgu, I shall remain; raō, remained; similarly rahat-tō, he was remaining, becomes ratō. Other verbal forms worth noting are tag’hai, he will reach; and lakhai-ratō, he was remaining gazing. The following causal verbs occur in the specimen, kuān, to cause to say; dikhāba (neuter in sense, really a potential passive), to be visible; dibān, to cause to give.
[No. 15.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundel (Pawari).

(State, Datia.)

(Rai Sahib Kashi Pershad.)

एक साहिकार एक तवाब-की बिनारी रतो। एक दिन एक वंशान साहिकार-की दूते बोले-की चारी। साहिकार बोली कि जो तवाब-में सब रात ठाड़े-रहे तो में बोले सुपेश देव। বংশান বলে ঠাড़े रहने और साहिकार-से- तीन बेटे कुब-की सुपेश-की बात कर बई। और एक तवाब- में रात-के समय बाह्य-की ठाड़े भी। और दूसरी पर बोला या दिखाने हमें एक दिखा दूर गाँव-के दिखाले-में उजरत दिखाने। सी भाग खपनी नजर-से बाह रतो। सबारे तवाब-में बाह-के बाहिकार-की दिखाएं गयी और साहिकार-से बोले कि ठाड़े देव। साहिकार बोलीं जा ती बता रात भर ती बाह-की झार-की झारी ती बाहँ रचीं। बंशान बोलीं मोएं बाह-की झारी नाई रचीं। बाहिके दिखाले-में एक दिखा उजरत दिखाल-रची। साहिकार-कीं कहीं कि ते-नें सब रात दिखाल-से तापी और बाएं कहू ना देखो।

गैल में बाएं एक दिखाल बलीं और 'हाँ' कि दिखाल बतीं सीं बारे जात-है। बारे-नें सब लाल कही मुरारी। लिखा बोली कि में कहा तोए दिखा देखी। बजे तें मोएं कील-वाड़ें थर बैल-बस। और दूर दूर-की-डुर-के उतार जाईं। और पैरले गाँव-में के हा कि बन-की राजा जात-है सो बाहने चपने कुसा बांध बीव। बंशान गाँव-में के बाहने और लिखा-की पहन-चो। लिखी में जा-के पंजाब-के वोरीं और कहीं कि दो कहस गार-देव जा-सें सींका बांध-देव और जा-में चावर-की जंदीं गार-देव और तृं भाग बार-देव कि चावर चुर-ताँ। एक बाह हैं। चावर के सें चुरँ। लिखी बोली कि दिखा-से तापत बीसें हैं। ऐसे चावर चुरँ।
पंच कछू ना बोले। विरैया बोली जि ना दिया-सें कोंगान-नें तापी-है ना चावर चुराई। वाए सपैया भिन-देव। और साग्जार-सें बाए सपैया भिना-देव। कोंगान-नें सपैया लै-क्रों विरैया-क्रों कोल-कदैवा धरो और बन-सें बाए छतार-प्राची और फिर अपने घरे गए।
INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Pāwari).

(State, Datia.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek sāhukār ek talāw-kē kinārāi rato. Ek din ēk
One merchant one tank-of on-bank living-was. One day one
kaṅgāl sāhukār-kē itai māṅghē-kaū āō. Sāhukār bolō ki,
poor-man the-merchant-of near begging-for come. The-merchant said that,
'jō talāw-māī sab rāt thārō-rahai bāē maī bē rupaiyā
'who the-tank-in all night standing-may-remain to-him I twenty rupees
dēw.' Kaṅgāl bolō, 'maī thārō raṅgōau,' aur
may-give.' The-poor-man said, 'I standing-up will-remain,' and
sāhukār-sī tin bēr kuwā-kaī rupaiyan kī pakki
the-merchant-from three times caused-to-say-having rupees of assurance
kar lāi. Aur kaṅgāl talāw-māī rāt-kē samaiyā
having-made was-taken. And the-poor-man the-tank-in night-of at-time
jāy-kaī thārō bhaē. Aur hun-bībhā bāē kōū nā
gone-having standing-up became. And there to-him anyone not
dikhābāi, akēlā ēk diyā dār gāw-kē dibālē-maī ujrat dikhābāi.
is-visible, but one light distant village-of temple-in shining is-visible.
Sō bāē ap'-nī najar-sāī lakhaī rato. Sakārāī
Therefore to-it his-own gase-with looking-at (he-)remaining-was. At-dawn
talāw-māī-sī kār-kaī sāhukār-kē dhiṅkā gaō aur
tank-in-from come-out-having the-merchant-of near (he)-went and
sāhukār-sī bolō ki, 'rupaiyā dēw.' Sāhukār bolō, 'jā tau
the-merchant-to said that, 'rupees give.' The-merchant said, 'this indeed
bātā, rāt bhar tö-kaī kāū-kau āś'rau tau nāī rao.' Kangāl
tell, night whole thee-to anyone-of help verily not was.' The-poor-man
bolō, 'māē kāū-kau āś'rau nāī rao. Akēlā dibālē-maī ēk diyā
said, 'to-me anyone-of help not was. But the-temple-in a light
ujrat dikhāt-ṛaō.' Sāhukār-naī kahi ki, 'taī-naī sab
shining being-visible-was.' The-rich-man-by it-was-said that, 'thee-by all
rāt diyā-sāī tāpō,' aur bāē kachhū nā daē,
night lamp-from warming-was-done,' and to-him anything not was-given.
Bau hai-pīg'la karat chalō-gaō, Gail-maĩ bāē ēk līraiāyā

He lamentation making departed. The-road-in to-him a fox

milō, aur pūchhī ki, 'hai-pīg'la kaisau karat-jāt-hai?'

was-met, and it-was-asked that, 'lamentation why making-going-thou-art?'

Bā-naĩ sab hāl kahi sunāō. Līraiāyā bōlō ki,

Him-by all affair having-told was-caused-to-be-heard. The-fox said that,

'maĩ rupaiyā too dībā déhāū. Akēlaī tāī möē

'I rupoes to-thee having-caused-to-give will-give. But thou me

kōl-kadaiyā dhar lai-chal, aur ita-i-kaun-itā utār

on-shoulders having-placed take-away, and here-even-of-here-even having-deposited

jāiyē; aur pailā gāw-mai kai ā ki, 'ban-kau rājā
go; and first the-village-in having-said come that, "the-forest-of-the-king

ānt-hai, so aap'naī aap'naī kuttā bādh-lēw."'  Kanṭāl

coming-is, therefore your-own your-own dogs tie-up.'

The-poor-man
gāw-mai kai āō aur līraiāyā-kaū liwā-gaō. Līraiāyā-naĩ

the-village-in having-said came and the-fox took-away. The-fox-by

jā-kaĩ pāchāit jōrī aur kahi ki,

gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,

dō khamnu gār-dēw; jā-saĩ sīkā bādh-dēw; aur jā-maĩ

't wo poles bury; these-from a-swinging-frame tie; and this-in

chāw'ran-ki haṇḍī dhar-dēw; aur taraĩ āg bār-dēw ki chāwār

rice-of cooking-pot place; and below fire alight-set that the-rice

chur-jāwāĩ.' Paṅch bōlē kaĩ, 'haṇḍī dūr ṭāṅgī-hai;

may-be-cooked.' The-arbitrators said that, 'cooking-pot distant hung-is;

śē nā lag'hai; chāwār kaisaĩ chur'hai?' Līraiāyā bōlō ki,

heat not will-reach; rice how will-be-cooked?'

The-fox said that,

dīya-saį tāpat kaisaĩ hai? Aisaĩ chāwār chur'hai.'

'lamp-from warm-making how is? So the-rice will-be-cooked.'

Paṅch kachhaṅ nā bōlā. Līraiāyā bōlō ki, 'nā dīya-saį

The-arbitrators anything not said. The-fox said that, 'not lamp-from

kaṅgāl-naĩ tāpō-hai, nā chāwār chur'hai.' Bāē

the-poor-man-by warming-been-done-has, not rice will-be-cooked. To-him

rupaiyā gin-dēw.' Aur sāhūkār-saį bāē rupaiyā

the-rupees count-and-give.' And the-merchant-from to-him rupees

ginā-daē.  Kaṅgāl-naĩ rupaiyā laī-kaĩ

were-caused-to-be-counted-over-and-given. The-poor-man-by the-rupees taken-having

līraiāyā-kaũ kōl-kadaiyā dharō aur ban-maĩ bāē utār-śō,

the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,

aur phir aap'naī gharē gaō.

and again his-own in-the-house (he-)went.
FREE TRANSLATION OF THE FOREGOING.

A certain merchant used to dwell on the banks of a tank. One day a poor man came to him to beg. The merchant said, 'I will give twenty rupees to whoever will stand in the tank all night.' The poor man said he would do so, and made the merchant promise to keep his words by a threefold promise. At night the poor man went to the tank and stood up in it. While he was there no one was seen by him. The only thing that was visible was a lamp shining in a temple of a village far away, and on it he kept gazing. At dawn he got out of the tank and went to the merchant and asked for his money. 'During the whole night,' said the merchant, 'did anyone give you any help?' 'No one,' replied the beggar, 'the only thing I saw was the lamp shining in the temple.' 'O then,' said the merchant, 'you were warming yourself at that lamp, were you?' and he refused to give him anything.

The beggar went away lamenting. On the road he met a fox, who asked him why he did so. He told the fox the whole affair, and the latter said, 'never mind, I'll get you your money; but after I have done so, you must lift me on to your shoulders and bring me back, and set me down in this very place. But first go and tell the villagers that the King of the Woods is coming, and that they must tie up all their dogs.' The beggar took the message, and then conducted his friend to the village. The fox called a meeting of the village arbitrators, and told them to set up two high poles, and between the two to hang high up a swinging tray, and to set a cooking pot in the tray, and to light a fire on the ground below, so that some rice might be cooked in the pot. The arbitrators said, 'the cooking-pot is hung too high up. The flames won't reach it, and how on earth will the rice be cooked?' Replied the fox, 'it will be cooked, just as a person can warm himself from a distant lamp.' When they heard this the arbitrators had nothing to say, and the fox went on, 'neither could this poor man have warmed himself at that lamp, nor can the rice he cooked. Pay him the rupees he has earned.' So they made the merchant count out and give his twenty rupees to the poor man, who, as soon as he had got them, took the fox on his shoulder, and carried him to the forest, where he deposited him in the place where he had found him, and went home rejoicing.

---

1 A sīsā is a hanging frame on which pots and the like are placed for cooking or to be out of the way.
THE MIXED DIALECTS OF THE NORTH.

To the north, Bundelī has on its west the closely related Braj Bhākhā dialect of Western Hindi and on its east the Baghēli dialect of Eastern Hindi. In the District of Hamirpur it extends nearly up to the Jamna, being separated from it only by a narrow strip of land, in which Tirhārī is spoken, along the south bank of that river. As already shown good Bundelī is spoken over nearly the whole of Hamirpur. To the east of that district lies the district of Banda.

Tirhārī and the dialects of Banda have been dealt with under the head of Eastern Hindi (Vol. VI, pp. 132 ff.). These are all mixtures of Baghēli and Bundelī, and as the former language is the most prominent element in all of them they have been described under it. So also has the language spoken by some 8,000 Banāphars (Banāphari) in Hamirpur, although Banāphari elsewhere is distinctly a form of Bundelī.

Between Hamirpur and Banda (on both sides of the river Ken, which forms the boundary between the two districts) is a dialect called Kuṇḍrī. The Kuṇḍrī on the Banda side is a form of Ḫūrār-Baghēli and has been described under that head (Vol. VI, pp. 152 ff.). That on the Hamirpur side of the stream is also a mixed language, but is mostly Bundelī and is described on p. 527.

South-east of Hamirpur, i.e. in the north-east of the Bundelkhand Agency and the neighbouring portions of the Baghelkhand Agency, the true Banāphari is spoken. It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindi, it is in the main Bundelī.

Finally, so far as these mixtures with Eastern Hindi are concerned, we have seen that Tirhārī (which we have classed as a form of Baghēli) runs along the south bank of the Jamna in the Hamirpur district. At the border of the district immediately to the north-west of Hamirpur, i.e. Jalaun, it stops; but here we find, in Jalaun, a small tract in which Tirhārī is fading off into the general Bundelī of that district. This form of speech is called Nibhaṭṭā (p. 529). It is based on Bundelī, but has many of the peculiarities of Eastern Hindi. Elsewhere in Jalaun the language is good Bundelī.

On the north-west, Bundelī shades off into Braj Bhākhā through what is known as Bhadauri (p. 531), which is spoken along the river Chambal in the districts of Agra, Mainpuri and Etawah, and also over nearly the whole of the home districts of the Gwalior State.

The following are the estimated numbers of people who speak these mixed dialects:

<table>
<thead>
<tr>
<th>Name of Dialect</th>
<th>Where spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banāphari</td>
<td>Bundelkhand</td>
<td>245,400</td>
</tr>
<tr>
<td></td>
<td>Baghelkhand</td>
<td>90,000</td>
</tr>
<tr>
<td>Kuṇḍrī</td>
<td>Hamirpur</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jalaun</td>
<td>11,000</td>
</tr>
<tr>
<td>Nibhaṭṭā</td>
<td>Jalaun</td>
<td>10,200</td>
</tr>
<tr>
<td>Bhadauri</td>
<td>Gwalior</td>
<td>1,000,000</td>
</tr>
<tr>
<td></td>
<td>Agra</td>
<td>250,000</td>
</tr>
<tr>
<td></td>
<td>Mainpuri</td>
<td>8,000</td>
</tr>
<tr>
<td></td>
<td>Etawah</td>
<td>55,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>1,313,000</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>1,669,600</strong></td>
</tr>
</tbody>
</table>
It must be remembered that, besides these, 5,000 speakers of Banáphari in Hamirpur, and a few speakers of Kndaí in Banda have been classed under Bagheli.

Of these dialects Banáphari is by far the most important on account of its possessing a literature. Bhadauri, on account of the number of its speakers, comes next.
BANĀPHARI.

Banāphari is the form of Bundelli spoken by members of the Banāphar tribe of Rājpūts, and in the country inhabited by them. This tract consists mainly of the north-centre and east of the Bundelkhand Agency of Central India, i.e. the Chandla Pargana of the State of Charkhari, the Lauri Pargana of Chhatarpur, the Dharampur Pargana of Panna, the Jāgirs of Naigawan Rebai, Gaurihar, and Beri, and the States of Ajaigarh and Baoni. It also extends into the south-east corner of the District of Hamirpur, and (to the east) into the western parts of the Nagode and Maihar States of the Baghelkhand Agency. Although a mixed dialect, Banāphari is one of the most important forms of Bundelli, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Īdal, which together form a large cycle of epic poetry. This feature of the dialect will be illustrated at length in the following pages.

The number of speakers of Banāphari is estimated as follows:—

<table>
<thead>
<tr>
<th>Agency</th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundelkhand Agency</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>. 245,400</td>
</tr>
<tr>
<td>Hamirpur</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>. 5,000</td>
</tr>
<tr>
<td>Baghelkhand Agency</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>. 90,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td><strong>340,400</strong></td>
</tr>
</tbody>
</table>

Leech in his account of the language quoted in the list of authorities of Bundelli remarks that Banāphari differs from Standard Bundelli in having a larger mixture of Urdu. He probably means by this that its vocabulary contains more Arabic and Persian words than are usually found in dialects of this part of India, and in this he is perfectly right. A perusal of the specimens, especially of those belonging to the Ālhā-Īdal cycle, will show that quite a large number of these foreign words have been adopted. Indeed such complete citizenship have some of them obtained, that they are even treated as verbal roots, and conjugated as if they were genuine Indian words. This method of dealing with foreign words is very rare in all Indian languages. Such borrowed terms are generally employed without any change of form, and, if used as verbs, it must be done by means of a periphrasis. Yet here we have words like nājarat a present participle, meaning 'looking at,' which in Hindi would be nājar kartā, from the Arabic nāzar; and tajwizāi, he intends, from the Arabic tajwīz. Leech further describes Banāphari as a 'kind of slurred and slovenly Urdu.' This account cannot be called accurate, for the foreign element found in its grammar is Bagheli, not Urdu. Banāphari is a mixture of Bundelli and Bagheli in proportions varying according to locality and to the personality or caste of the speakers. In the version of the Parable received from Hamirpur the Bagheli influence predominates and I have given it in the volume dealing with Eastern Hindi (Vol. VI, pp. 155 and ff.). Further south, in Bundelkhand proper, the Bundelli element certainly predominates everywhere, as will be evident from the specimens received from the State of Charkhari. These are (1) the first few sentences of the Parable of the Prodigal Son, and (2) a folktale (both prepared by Rai Sahib Kashi Pershad of Charkhari). After these I give, with a special introduction, two more specimens from Eastern Hamirpur. These are parts of the cycle of poems about Ālhā and Īdal. It will be seen that the version of the Parable agrees with
Standard Bundel in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindi.

The following account of the main peculiarities of Banâphari is based on the specimens and on Mr. Vincent Smith's notes.

**PRONUNCIATION.**—This closely follows ordinary Bundel. The diphthongs ai and au are commonly used for ē and ḍ respectively. Thus sai instead of se, from. Far more common is the change of o to vo and of ē to yā. This is quite optional, so much so that we often find the same word spelt in both ways. Thus, we have yār for ēr, a support; both khet and khūt, a field; kōr and kyār, of; ghōr and ghvār, a horse.

As regards consonants, u often becomes l; thus, jalam, for janam, birth; jalani, for janani, a mother. L, on the other hand, often becomes r, as in larwār or latwār, a sword. The letter ph regularly becomes p in the word banāpar. We often find the letter r where we should not expect it; thus, sur'mān, for same, respect; sur'mōk, for samūch, entire; and asarār, r, for bō-skumār, worthless.

A long vowel is regularly shortened in the antepenultimate; thus, the root mān, heed, makes its first person singular future manīha, and khel, sport, makes its respectful imperative khiliya. We occasionally meet short ē and short o, in words like mohi, me (but mō-hi, even I), and jeh, whom.

**DECLENSION.**—Many feminine nouns end in the termination ai (corresponding to Hindīstānī i), which is not changed in the oblique case. Thus, ēk juhāra, one salute; sikhār, hunting; khabarā, news, used both as a singular and as a plural; sālāma, respects, used as a plural in III, 58. Strong Taḍbhava nouns usually end in ā, as in Bundel, but sometimes the Eastern Hindi form in ā is employed. These nouns form their oblique bases in ē. Thus, ghōrō, or ghvār, a horse, oblique form, ghvērē. Sometimes we have, as in bhaúrē, a bee (IV, 1), the oblique form ending in ā, which is probably an instance of borrowing from Rājasthānī; similarly chēlā-nāi kahun, the disciple said.

A very common oblique form both in the singular and in the plural ends in am or en. Thus, khetan-mā, in the field (III, 77; cf. 78, and IV, 193); chaukan-kā, to the palace square; āhū saundāgar mai ghōren-kē, ghvāren-kē bēcha jāwa, I am a merchant of horses, I am going to sell the horses (IV, 122).

The use of the case of the Agent is rather capricious, as the termination nē or nai is often omitted. The case is used before all forms of the past tenses of transitive verbs, whether the simple past participle is used, as in Western Hindi, or whether a conjuncted form of the tense is used, as in Eastern Hindi. Hence, even in the latter case, the verb agrees in gender with the object. Thus we have bānī-nai lāg taul-dāi, the shopman weighed out the ration; yā bāt brāhmaṇ sunī, the Brāhmaṇ heard this thing; bābā pāchhis, the recluse asked; chēlā-nai kahun, the disciple said; nā sikhē (fem.) bārāi sēg, I have not learnt the wording off of arrows (IV, 183). In the last example, sikhē is in the feminine to agree with bārāi. The masculine would be sikhōy.

The following are the usual forms which the case terminations take:

- Agent, nē, nai.
- Accusative-Object, khā (not kō), kā, kē, kēt, kai.
- Dative, lānē, khērē, kājē, for.
Instrumental-Ablative, sai, saɪ, khaɪ, tai, soū, sō, san, pat.

Genitive, kér, kyär. Common gender, direct and oblique.
kérau, kyárau, kau, kā. Masculine, direct.
kérē, kyārē, kē. Masculine, oblique.
kērī, kyārī, kai, kī. Feminine, direct and oblique.

Locative, moa, mā, māhē, mahanē.

The Personal Pronouns are mai, maɪ, I; ma-hē, I also; ma-hē, even I; obl. form, mohē, moh, mocah, mō; mōhē, to me; mōr, mōrau, mocār, mōrau, my; ham, we; ham-hē, we also; ham-hē, even we; obl. form, ham; hamāi, to us; hamār, hamārau, ham'rau, our.

tāi, tāi, tāi, thou; ta-hē, tō-hē, thou also; ta-hē, tō-hē, even thou; obl. form, tohē, toh, tuah, tō; tōhē, to thee; tōr, tōrau, tōwār, thy; tum, you; tum-hē, you also; tum-hē, even you; obl. form, tum; tumāi, to you; tumār, tumārau, tum'rau, your.

ū, wē, he, that; wa-hē, he also; wa-hai, even he; obl. form, whē, wē; whē, to him; ūy, ūy, they; wō-ū, wai-ū, they also; obl. form, wē, wē, whē, to them; wai'wē, them also; wai'wē, even them.

Similarly ī, ya, this; obl. form, eh, yā; Plur. ī; obl. in, etc.

The Relative Pronoun is jē or jyā; obl. jeh, jē, jyā.

In all the above, the plural is frequently used instead of the singular.

Kāhē or kōū is ‘anyone,’ obl. kāhē. Kō or kaun (obl. kōyā) is ‘who?’; kā (obl. kāhē), what?

CONJUGATION.—The important point to note is that in all the tenses formed from participles without auxiliary verbs there are two forms, one, the participle alone as in Western Hindi, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindi. It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in ā, and not to the simple base. Thus mārā-s, not māra-s, he struck.

The Verb Substantive is –

**Present, I am, etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>āhē, haɪ.</td>
<td>āhaɪ, aken, ahyan, han.</td>
</tr>
<tr>
<td>2</td>
<td>aht, hē.</td>
<td>aht, aha, hē.</td>
</tr>
<tr>
<td>3</td>
<td>aht, ahaɪ, hai, ēɪ.</td>
<td>ahaɪ, ahe, kaɪ, ēɪ.</td>
</tr>
</tbody>
</table>

Hauaɪ may be substituted for haɪ, and so throughout.

**Past, I was, etc.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>hatē or tē.</td>
<td>hati or tī.</td>
<td>hatē or tē.</td>
</tr>
</tbody>
</table>

For all persons, exactly like the Hindōstānī thā. Or,—

**Vol. IX, Part I.**

3 q 2
The Negative Verb Substantive, ‘I am not,’ is thus conjugated:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hatū or tū</td>
<td>hatū or tū</td>
</tr>
<tr>
<td>2</td>
<td>hatū or tū</td>
<td>hatū or tū</td>
</tr>
<tr>
<td>3</td>
<td>hatū or tū</td>
<td>hatū or tū</td>
</tr>
</tbody>
</table>

Or else,—

<table>
<thead>
<tr>
<th></th>
<th>Sing. (com. gen.)</th>
<th>Plur. (com. gen.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>rahaū</td>
<td>rahan, rahaī</td>
</tr>
<tr>
<td>2</td>
<td>rahas</td>
<td>raha</td>
</tr>
<tr>
<td>3</td>
<td>raha</td>
<td>raha</td>
</tr>
</tbody>
</table>

The Active Verb is thus conjugated in its principal parts:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>niyāhē</td>
<td>niyāhan</td>
</tr>
<tr>
<td>2</td>
<td>niyāhī</td>
<td>niyāhē</td>
</tr>
<tr>
<td>3</td>
<td>niyā</td>
<td>niyā</td>
</tr>
</tbody>
</table>

As usual this is often employed in the sense of the Simple Present. As examples of the tense we may quote mānas, if you do not heed (IV, 29); bhūtas, thou speakest (IV, 42); māgas, (what) thou mayest ask for (IV, 101); jās, thou art going (IV, 110); khūy, they eat (III, 44).

The following are examples of the Imperative:—Mār, strike thou; mārā, strike; pukārā, summon; kāsau, cut; karāgas, cause thou to make; khiliyaū, be good enough to play.
**Future.**—I shall strike, etc. This has two forms, *viz.*—1. *Marah,* used for all genders, numbers, and persons, as in old Eastern Hindi;—2.

<table>
<thead>
<tr>
<th></th>
<th>Sag.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>marika or mar'ka.</td>
<td>mar'kë, marikë or mar'kë.</td>
</tr>
<tr>
<td>2</td>
<td>mariha or mar'hai.</td>
<td>mariha, marihau, mar'kë, or mar'hau.</td>
</tr>
<tr>
<td>3</td>
<td>mari</td>
<td>marihai or mar'hai.</td>
</tr>
</tbody>
</table>

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened. So we have *manihaa,* I will heed, in IV, 133. *Kaihai* (IV, 133), thou wilt say, is slightly irregular as in Bundeli.

**Tenses formed from the Present Participle.**

The **Present Participle** is *märat* (com. gen.); or *mar'të* (masc.), *mar'ti* (fem.). From it are formed the usual tenses. Thus—

**Present.**—*Märat-haā* (often written *märathaā*), I am striking. Any other form of the Auxiliary may be used.

**Imperfect.**—*Märat-hatōy,* I was striking. Any other form of the Auxiliary may be used. As an isolated form, I may quote *karaī rahai,* he was doing.

**Past Conditional.**—This may be formed in two ways. Either the present participle alone is used (exactly as in Hindostani), or else we have a tense conjugated on the model of Eastern Hindi. For the first form we have *mar'të* (masc.), *mar'ti* (fem.), (if) I, thou, he, or she had struck; *mar'tō* (masc.), *mar'tō* (fem.), (if) we, you, or they had struck. For the second form we have the following:

<table>
<thead>
<tr>
<th></th>
<th>Sac.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mar'tōy.</td>
<td>mar'tyā.</td>
</tr>
<tr>
<td>2</td>
<td>mar'tōy.</td>
<td>mar'tī.</td>
</tr>
<tr>
<td>3</td>
<td>mar'tō.</td>
<td>mar'tī.</td>
</tr>
</tbody>
</table>

**Tenses formed from the Past Participle.**

The **Past Participle** is *mār* (com. gen.); or *mārō* (masc.), *mārī* (fem.). From it are formed the usual tenses. Thus—

**Past.**—Like the Past Conditional, this may be formed in two ways. Either the Past Participle alone is used (exactly as in Hindostani), or else we have a tense
conjugated on the model of Eastern Hindi. In both cases, if the verb is a transitive one, the construction is passive. The subject is put into the Agent case, and the verb agrees in gender with the object. In the second conjugated form, it agrees with the subject in person. Thus, mai-nai mārīy means 'I struck something masculine,' but mai-nai māryā means 'I struck something feminine.' The following is the ordinary method of conjugating the past tense of a transitive verb. The conjugation of an intransitive verb differs in the third person.

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārīy.</td>
<td>māryā.</td>
</tr>
<tr>
<td>2</td>
<td>mārīy.</td>
<td>mārī.</td>
</tr>
<tr>
<td>3</td>
<td>mārē.</td>
<td>mārē.</td>
</tr>
</tbody>
</table>

These may be taken as the standard forms, but other forms for the third person singular are met. These are māras, māris, and mārus.

In the case of an intransitive verb, the third person singular, as noted above, is not used. Only the past participle alone is employed. Thus, baith or baithē, he sat down; baith or baithī, she sat down; baith or baithē, they (masc.) sat down; baith or baithī, they (fem.) sat down.

**Perfect.**—Mār-hail or mār-bail, I have struck. Any other form of the Auxiliary can be used.

**Pluperfect.**—Mār-hatdy or mār-batdy, I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindustani.

The **Infinitive** is māran, mārāi, mārab, or mar'bō. Mārāi is feminine in gender when used as a verbal noun. The others are masculine. The oblique form of the first three is the same as the nominative. That of mar'bō is mar'bē.

**Irregular Verbs.**

The following irregular past participles have been noted:—

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>āub, āwab, or āibō,</td>
<td>āwō, fem. āi.</td>
</tr>
<tr>
<td>jāb, to go</td>
<td>gawō, gā, or gau; fem. gai or gat.</td>
</tr>
<tr>
<td>dēb, to give</td>
<td>dawō, dau, dinh, or din; fem. of</td>
</tr>
<tr>
<td></td>
<td>dawō or dau, di.</td>
</tr>
<tr>
<td></td>
<td>From dinh, we have dinhō, fem.</td>
</tr>
<tr>
<td></td>
<td>dinih.</td>
</tr>
<tr>
<td>lēb, to take</td>
<td>The same as for dēb, substituting l for d.</td>
</tr>
<tr>
<td>karab, to do</td>
<td>kar, karō, or kinh, kinhō.</td>
</tr>
</tbody>
</table>
The verbs *āub*, and *jāib*, are quite irregular in the past tense. That of *āub* is conjugated as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Fler.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
</tr>
<tr>
<td>auei.</td>
<td>ayū.</td>
</tr>
<tr>
<td>2</td>
<td></td>
</tr>
<tr>
<td>auei.</td>
<td>ayū.</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>auei.</td>
<td>aūi.</td>
</tr>
</tbody>
</table>

Any other form of the past participle may be used for the third person. The past tense of *jāib* is similar. Thus, *gawaí*, I went, and so on.

The future of *āub* is *aihaú*, I shall come; *aibè*, etc., we shall come; *aí*, he shall come. Similarly, *jaihaú*, I shall go.
काउ-को दुआरा लड़का हटे। लड़के लड़का चलने बाप-से कहो के बाप सोर हौसा बाँट द्या। चौर वह-ने सब धारा बाँट द्यो। चौर वह-ने सब थारे दिनन-मे इज़हार कर लहरी और बहुत दूरी देस-खाँ चलो गयी और वहाँ चापन सब धारा वाहीयाद-में बहाई द्यो।

TRANSLITERATION AND TRANSLATION.

Kāhu-kai dui lār'kā hatai. Lahurē lār'kā āp'nai
dui lār'kā hatai. lahurē lār'kā āp'nai

A-certain-one-to two sons were. (By-)the-younger son his-own

bāp-sai kahō kai, 'bāp, mōr hīsā bāt dyā.' Aur
father-to it-was-said that, 'father, my share having-divided give.' And

wah-nai sab dyārā bāt daō. Aur wah-nai sab
him-by all property having-divided was-given. And him-by everything

thōrē dinan-mai ikaṭhā kar-laō, aur bahut dūri dēs-khā chalo-
a-few days-in collected was-made, and very far country-to he-went-

gaō, aur wahā āpan sab dyārā wāḥīyād-mai bahāi daō.
away, and there his-own all property absurdities-in was-caused-to-flow-away.
[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Bundelī (Banāphari) Dialect.

(State, Charkhāri.)

SPECIMEN II.

(Rai Sahib Kashi Pershad.)

एक ब्राह्मण वा एक ब्राह्मणी रहे। देख सिद्धिया मुझसा भोग।
कुछ दिन बौछे दुखक परो। तब ब्राह्मण भाप निर्मिती छोड़ दिखन भाग
गा। चौर एक साहित्य-का चाकर रहो। पाँच सी रुपया बंधन।
जब दो बच्चों के बुलंद तब ब्राह्मणी-की खबर आई। चौर साहित्य-से
विद्या मन-कर भापन घर-की रूपसी। जब कुछ दूर घर रह-गा तब मन-से
तोहिस के ब्राह्मणी करजाद हुई गई। जैसे से काज बड़े भाद्री-की इसहाँ
पेपिया घर दें। गाँव-से एक बाड़ी रहें। तियं सन कहुस के भाई भोग
पेपिया घरोहर घर राख। इतने बीछ-से एक राजगर-का चेला लाग लेन
भायो। बाँची-नै जल्दी-मे चेला-की लाग तोल दूसर चौर चेला लाग लेगा।
बापा पूछिस भाज लाग सियाड़ काही है। चेला-नै कहुस के एक राजगर,
बाँची-कृ इसाँ पाँच सी रुपया-की घरोहर-की बात-चीत करे रहें। सी नो-खाँ
लाग जल्दी-से तोल दिहस्क है। बापा मन-से सोहो की वा राजगर-की कीसुंद
जुगत-से जुँग। सी राजगरी कानक वा धी ऐच्छा वा चेला-से कहिस के
वा जिस्से फेराव भीर बाँची-से काढ़ वा हमार वापा काह-का हरम नहीं
खत चाँद। चेला गा भीर जिसंसे फेर दिहस। वा वात जब वा ब्राह्मण
सुनी तब कहिस के वा वापा ब्लमान्दर है। यह-कृ इसहाँ पेपिया-मैं धरत।
ब्राह्मण वापा ठिंग गा वा कहस का महाराज मोर पेपिया घर राखी।
वापा-नै रुपया ले-कर एक कोटा-से ब्राह्मण-की सामने गाड़ दिहस भीर ब्राह्मण भापन
वर चलो गा। अपनी ब्राह्मणी के पूछिस को काह-की करजाद ही नाही
इस। ब्राह्मणी कहुस ने नियां। तब कुछ दिन बौछे ब्राह्मण भापन रुपया
लेन वापा ठिंग गा। वापा कहिस हमार ठिंग कब घर गा। ब्राह्मण मन-साँ
गिरावट सानी चौर एक जिमोदार-से भापन सब हाल जा कहिस। जिमोदार

VOL. IX, PART I.
काहुस के हमारे जोर निहात। तुम फलाने मीजा-की बीवी-की सुनाव। ब्राह्मण बीवी-के गा चौर भापन हाल काहुस। बीवी कहैं की मे फलाने दिन बावा-की ठिक जाव सो तुंहीं बाहु-बाहु। बीवी सब भापन जर्म हे-जे बावा ठिक गर। चौर कहिस के मोर मिर्या साहब मद्रास मे ते सो नहीं चाहे बाहु। मैं उन-के दूर-ख जात-हैं। मोर घरोहर घर राख। ईन बीच-मे ब्राह्मण बाहु-गा वा काहुस के बावा मोर सपेया दे राख। बावा-ने सपेया उखार-कर-के दे दीन। या मोर-कर-की की जो मैं ता-से भगड़त हैं तो बीवी भापन सपेया ना घरहै। बीवी देखिस के ब्राह्मण भापन सपेया पाह-गा। तब बावा-से कहिस के मोर भाई कहत भावा-के के मिर्या साहब मद्रास-से बाह-के सो बव मैं घरोहर ना घरहैं। चौर फिर बीवी इसन लाग वा ब्राह्मण इसन लाग चौर बावज हसे लाग।

|| कहावत ||

बीवी इसे मिर्या घर चाहे। हसे सुसाफ गठीं पाघे।
तुम का इसे मिर्या भील। एक तमासा वे भी सोखे।
INDO-ARYAN FAMILY.  
CENTRAL GROUP.  
WESTERN HINDI.  
BUNDELI (BANAPHARI) DIALECT.  
(State, Charkhari.)

Specimen II.

TRANSLITERATION AND TRANSLATION.

Ek brahman wā ēk brahmanī rahai.  Dōn mihariyā mūs̤twā  
One brahman and one brahman's-wife were. Both wife husband  
śī.  Kuchh din bitai dhubak parō. Tab brahman  
are (i.e. were). Some days passed famine fell. Then the-brahman  
āpān mihariyā chhōr dakhin bhāg-gā. Aur ēk sāhūkār-kai chākār  
his-own wife leaving south ran-away. And one banker-to servant  
rāhō.  Pāch sau rupaiyā kamaīs. Jab dō bar'sāi  
remained. Five hundred rupees he-earned. When two years  
hō-chūkī tab brāhmanī-ki khabar āi. Aur sāhūkār-  
had-passed then the-brāhman's-wife-of remembrance came. And the-banker-  
sai bidā māg-kar āpān ghar-kau rāigō. Jab kuchh  
from leave begged-having his-own house-to he-started. When some  
dūr ghar rah-gā tab mān-mai sōdhīs kai, brāhmanī  
distance house remained then mind-in he-thought that, brāhman's-wife  
karaī-dār bhu-gai bhuhai sō mai kāū bāre ād̤mī-kē ihā rupaiyā  
indebted become will-be therefore I some great man-of near rupees  
dhār-dāīw. Gāu-mai ēk bānī rahai. Tīyā-sān kahuś kai,  
deposit-may. The-village-in one shopman was. Him-to he-said that,  
'bhai, mōr rupaiyā dharōhar dhar-rākh.' It'naich-mai ēk  
'brother, my rupees deposit keep.' The-meantime-in one  
bairāgī-kā chēlā lāg lain āyō. Bānī-nai jaldi-mai  
religious-mendicant's disciple rations to-take came. The-shopman haste-in  
chēlā-kau lāg taul-dai, aur chēlā lāg lai-gā.  
disciple-to rations weighed-out, and the-disciple rations took-away.  
Bābā paĉhhis, 'āj lāg siwāi kāhē-hai?' Chēlā-nai  
The-recluse asked, 'today rations much why-is?' The-disciple-by  
kahuś kai, 'ēk rāh-gīr bānī-kē ihā pāch sau  
it-was-said-by-him that, 'one way-farer the-shopman-of near five hundred  
rupaiyā-ki dharōhar-ki bāt-chīt karai-rahai, sō mō-khā lāg  
rupees-of deposit-of conversation doing-was, therefore me-to rations  
(Vol. IX, Part I.)
jaldā-mai taul-dihas-hai.' Babā man-mai sōdhō kai wā rāh-gir-kau haste-in weighed-hat. The-recluse mind-in thought that that way-farer-to kaunā jugat-sai bulāw. So adhikāri kanak wā ghi some means-by call. So superfluous wheat-flour and clarified-butter aicha, wā chēlā-ai kahis kai, 'yā jins pheraw, aur he-drew-forth, and disciple-to he-said that, 'this stuff return, and bānī-sai kahab kai, "hamār babā kāhū-kā harām the-shopman-to you-will-say that, "my recluse anybody-of ill-gotten(-things) nahī khat-āi."' Chēlā gā aur jins pher-dihas. Yā bat not eats.' The-disciple went and the-stuff returned. This thing jab wā brāhman sunī tab kahis kai, 'yā babā imāndār when by-that brāhman was-heard then he-said that, 'this recluse honest hai. Yah-ke ihā rupaiyā mai dharab.' Brāhman babā is. This-one-of near money I shall-deposit.' The-brāhman the-recluse dhīng gā, wā kahas kai, 'Mabāraj, mōr rupaiyā dhar-ākhau.' near went, and said that, 'Sir, my rupees keep-in-deposit.' Babā-nai rupaiyā lai-kar ek kōthā-mai brāhman-ke sāṁh-nai The-recluse-by money taken-having one room-in brāhman-of before gār-dihas, aur brāhman āpan ghar chālō-gā. Ap'ni was-buried-by-him, and the-brāhman his-own house went-away. His-own brāhman-sai pūchhis kai, 'kāhū-ki karaj-dār tau nāhi brāhman's-wife-from he-asked that, 'any-body-of debtor indeed not hai?' Brāhman kahus, 'niyāhā.' Tab kuchh din batai thou-art?' The-brāhman's-wife said, 'I-am-not.' Then some days passed brāhman āpan rupaiyā laind babā dhīng gā. Babā the-brāhman his-own money to-take the-recluse near went. The-recluse kahis, 'hamār dhīng kah dhar-gā?' Brāhman man-mā gilyād said, 'me-of near when did-you-keep?' (By-)the-brāhman mind-in shame mānī aur ēk jimīdār-sai āpan sab hāl ja kahis. was-felt and one landlord-to his-own all account going said. Jimīdār kahus kai, 'hamār jōr nihā. Tum phālānai The-lahkholder said that, 'my power is-not. You such-and-such maujā-ki bibī-kau sunāw.' Brāhman bibī-kai gā aur 'a-village-of dancing-girl-to relate,' The-brāhman the-dancing-girl-to went and āpan hāl kahus. bibī kāhō kai, 'mai his-own account said. (By-)the-dancing-girl it-was-said that, 'I phalānai din babā-kē dhīng jab, so tuhī āi-jaīs.' such-and-such a-day the-recluse-of near will-go, therefore you-also come,' bibī sab āpan jamā lai-kar babā dhīng gai The-dancing-girl all her-own substance taking the-recluse near went
Once upon a time there were a Brahman and his wife. A famine occurred, so the Brahman deserted his wife, and ran away to the Deccan, where he took service with a banker, and earned five hundred rupees. When two years had passed, he remembered his wife, and, taking leave of the banker, set out for his home. While he was on the way, it struck him that his wife would probably be in debt, so he decided to deposit his savings with some well-to-do person to protect them from her creditors. He accordingly went to a shopkeeper in his village, and asked him to take the money on deposit.

While he was speaking to him the disciple of a certain mendicant devotee came up to beg from the shopman, and the latter, being busy with the Brahman, weighed out the alms in a hurry. The disciple brought what he had got to his master the recluse, who...
asked him why he had brought more than usual that day. Replied the disciple, 'there was a traveller talking to the shopkeeper about depositing five hundred rupees, and owing to his being busy with him, he weighed out my alms in a hurry.' The recluses thought to himself that he must get hold of that traveller some way or other, so he gave the flour and clarified butter which was over and above the regular amount to the disciple, and told him to take it to the shopkeeper with this message, 'my master will not eat anything wrongly taken from anybody.' The disciple did what he was told, and when the Brahman heard what he said, he thought to himself, 'this recluses must be a very honest man. I will deposit my money with him.' So he went off to the recluses and addressed him as follows,—'Holy Sir, will you deign to keep my money in deposit?' The recluses took the money into an inner room, and there buried it in the presence of its owner, who then went on in happiness to his home. When he got there he asked his wife if she owed any debts, and she replied that she did not. After a few days the Brahman returned to the recluses and asked for his money, but the latter said, 'when did you ever leave any money with me?' Filled with shame at the recluses duplicity, the Brahman went off to his landlord and complained of how he had been treated. Said the landlord, 'it is beyond my power to help you; but go and tell your story to the dancing girl of such and such a village.' He did so, and she told him to meet her on such and such a day at the recluses's. On the day fixed the dancing girl brought her savings to the recluses, and said to him, 'my master went some time ago to the fair of Madaran and has not come back. I am going to look for him, and want you to keep my money in deposit for me while I am away.' Just then the Brahman entered and again asked for his deposit. The recluses at once gave it to him, for he thought that if this fellow quarrelled with him the dancing girl would not trust him with her money. As soon, however, as she saw that the Brahman had safely got his rupees, she said to the recluses, 'my brother has just come, and he says that my master has returned from the Madaran, so now I won't have to trouble you with the deposit.' Then the dancing girl began to laugh, and so did the Brahman, and so did the recluses. As the saying goes:

The dancer laughed, for her master had come;
The traveller laughed, for he got his purse.
Master mendicant, why did you laugh?
'Because I have learnt this new trick.'

---

1 This is the fair held at Maukpur in Kanauj in honour of the famous saint Shah Madar, who is buried there.
THE SONGS OF ĀLHĀ AND �ificador.

I do not suppose that any epic poem is at the present day so popular as that of Ālḥā and Ĩdāl, which is sung by itinerant bards all over northern India. The entire cycle has never been collected, but portions of it and even translations of portions have often been published. The earliest version of the epic with which we are acquainted is contained in the Mahobā Khaṇḍ of the Prithirāj Bāsau, attributed to Chand Bardāi (Fl. 1190 A.D.). Chand Bardāi was the court bard of Prithirāj Chauhān, King of Delhi. The Mahobā Khaṇḍ deals mainly with the war between that Monarch and Parmāl, the Chandā of Mahobā, and according to another, and more probable, tradition was the work of Jagnāṅk, the bard of Parmāl. A translation of a part of it will be found in Tod’s Rajasthan, i. 614 and ff. There are two or three native editions of the modern cycle, none of which is complete. Portions of one of them were translated by Mr. Waterfield into vigorous English ballad metre, and appeared in vols. Ixii, Ixii, and Ixiii of the Calcutta Review, under the title of the ‘Nine-Lakh Chain, or the Māro feud.’ A full account of the contents of these editions, from the pen of the present writer, will be found in vol. xiv of the Indian Antiquary, pp. 255 and ff. An edition of the text and a translation of the chapter relating to Ālḥā’s marriage, as current in Bihār, also by the present writer, will be found on pp. 209 and ff. of the same volume.

Some years ago Mr. Vincent Smith was kind enough to present me with a collection of notes on the Bundeli dialect of Hamirpur, which he had made when he was employed in the settlement of that district. These contained the following two extracts from the cycle, which are given just as they were taken down under his supervision from the lips of rustic singers. Both are fragments, but they are valuable not only as specimens of the Banāphāri sub-dialect of Bundeli, but also as being genuine specimens of a class of poetry which is very popular over a large part of our Indian possessions. In Hamirpur the whole series of songs dealing with Ālḥā and Ĩdāl is known as the ‘Seirā’ or ‘Ālḥā.’ Separate fragments which are recited at one time are called ‘Pācārā,’ ‘Samay’ or ‘Mār.’

The text given below is that of Mr. Vincent Smith, unaltered. The translation is also based on a rough version prepared by him to accompany the texts. I am responsible for the notes.

It is unnecessary to give here a full account of the contents of the Ālḥā cycle. Those interested in the subject will find what they require (so far as is known) in the article in the Indian Antiquary quoted above. I propose to give here, so much of the legend as is necessary for understanding the specimens now printed. It is to be understood that what is narrated is legend (and not the only legend,—they are often contradictory) and not history. The main characters are historical, but their adventures, as here recorded, are not.

The three royal personages dealt with are—(1) Prithirāj or Pithaurā, the Chauhān King of Delhi; (2) Jaichand, the Rāthor King of Kanauj; and (3) Parmāl or Parmardi, the Chandāl King of Mahobā in Bundelkhand.1 The two first were cousins.

1. Once for all, I warn the reader that I do not transcribe these and other names in the cycle with absolute accuracy. I only give the popular spelling. For instance ‘Parmāl’ should properly be ‘Par’māl.’
Both were grand-nephews of Anang Pal Tomar of Delhi, and, when he died, Prithiraj, although the younger, was proclaimed King to the exclusion of Jaichand. The result was a lifelong enmity between the two princes, which eventually facilitated the conquering of India by the Tartar hordes of Central Asia. Prithiraj and his bard Chand were killed in battle fighting against the Muhammadans in the year 1193 A.D. Kanauj was overwhelmed, and Jaichand slain in the following year by Shihâbu'd-din, the 'Meteor of the Faith,' and his son fled to Marwar, where he established the principality now known as Jodhpur. Parmâl reigned from about 1165 to 1202 A.D. He was defeated and expelled from Mahôbâ by Prithiraj in the year 1182. Here legend departs from history. According to the former Parmâl was so crushed with this defeat that he abandoned his kingdom and fled to Gayâ where he ultimately died, being the last of the Chandel Kings of Mahôbâ. As a matter of history twenty years later we still find him fighting bravely against the Musalmân Kutbu'd-din at Kâlinjâr. He was not the last of his race, but had several obscure successors on the throne.

The historical Parmâl was probably the son of his predecessor Madana-Varmâ Chandel, but the legendary account is quite different. It runs as follows:—

Parmâl conquered the whole of India. The first city he conquered was Mahôbâ in Bundelkhand, of which Bâsdo Parihar was the prince. Bâsdo had one son Mâhil and three daughters, Malna (also called Padmini), Diwala, and Tilkâ. Parmâl married Malna and treated Mâhil with consideration, but the latter never forgave his father’s conqueror and was the cause of his ultimate downfall. He is throughout the villain of the cycle.

Parmâl, according to Chandel custom, had two faithful attendants belonging to the Banâphar tribe of Râjpûts. They were named Darsâj and Bachhraj. To Darsâj he gave his sister-in-law Diwala in marriage, and to Bachhraj, Tilkâ. By these marriages, Darsâj had two sons Ahlâ and (much younger) Udal, and Bachhraj had one, Malkhâ. Darsâj had another son by an Ahir woman, who was named Chaurâ or Chauhâ.1 On his birth he was exposed in the river, and was picked up and taken to Prithiraj Chauhân of Delhi, who adopted him as a son, and when he grew up, appointed him to a command in his army. We thus find him, in the final catastrophe, fighting against his half-brothers Ahlâ and Udal. Darsâj also had a daughter, who bore a son called Siha.

Finally, Parmâl had a son by Malna, named Brahmajit Varmâ. Much against his father’s will he married Belâ, the daughter of Prithiraj, but was killed while yet a boy on the fatal field of Urai. He never brought his bride home, and, in the specimens now given, we find Belâ still in her father’s house, but, like a true Râjpût wife, a strong partisan on her husband’s side of the quarrel. We thus get the following legendary genealogical table:—

---

1 Some versions call him Dhândô.
The other prominent figures in the poem (besides Prithiraj and Jaichand) are:—

Jagnâïk, bard of Parmâl.
Lâkhan, nephew of Jaichand.
Râyâl, elder son of Jaichand.
Gûlân, younger son of Jaichand.
Râybhân, Râjâ of Kûrhat, a fief of Kânauj, under Jaichand.
Mîyân Tâlhan of Benaras (see below).
Ali Aâlâwar
Kâle Khâp
Jaï Bîg
Sultan
Bahubali
Hirsing Dêo
Birsing Dêo
Chiefs of Gânjar. Conquered by Aâlhâ, but subsequently his allies.
Pûran Dêo
Matauwa Aâhir, in the service of Brahumajit.
Diriyâ, Ûdal’s henchman. He was groom of the horse Bendulâ.
Ramâpati of Gwalior, one of Prithiraj’s commanders.
Ranjit, another son of Parmâl.
Alkhâ, another son of Baichrâj.
Kariliya, the name of Aâlhâ’s horse
Bendulâ or Benduliya, Ûdal’s horse
These were magic horses and could fly.
Siîghin, Mîyân Tâlhan’s horse.
Manôrath, Jaichand’s horse.

Of the above Mîyân (or Mîrâ) Tâlhan is the most important figure. He was a Musalmân of Benaras, who took service under Parmâl. He and Dâsrâj (Alhâ and Ûdal’s father) were intimate friends, and had exchanged turbans. After the latter’s death he attached himself to Alhâ and Ûdal, and followed their fortunes to Kânauj. Alhâ looked upon him as his father, and he appears throughout as the Nestor of the story. He was killed in the final struggle at Urai and was buried at Mahobâ, where his tomb near the Kîrat Sîgar is still shown. He rode a horse called ‘the lioness’ (Siîghin) and had nine sons and eighteen grandsons.

Parmâl gave Alhâ the district of Kîlinjar, to the south-east of Mahobâ (in the present district of Banda) as his fief. To Malkhâ he gave the fief of Sirsâ.1 We pass over the many and glorious exploits of Alhâ, Ûdal, and Malkhâ in their early years and hasten to the final catastrophe. Mâhil, Parmâl’s brother-in-law and evil counsellor, saw that there was no hope of compassing the latter’s ruin so long as he was protected by these valiant champions. He persuaded Parmâl to demand from Alhâ his famous mare, Kariliya, and, on the request being refused, so far to forget their services as to expel the brothers ignominiously from his territory. With their mother and families, and accompanied by Tâlhan of Benaras, they repaired to Kânauj, where Jaichand received them,

1Sirsâ is in the present Gwalior State, on the river Patling, not far from Amethâ. See Gwalior Gazetteer (1905), Vol. I, p. 194.
but, being himself in dread of Ālā, despatched him on an expedition against the rebellious chiefs of Gānjār (traditionally identified with Gujarāt), who had hitherto successfully defied all the forces sent against them. Accompanied by Lākhan, the nephew of Jaichand, Ālā and Udal successfully accomplished their task, and were received into great favour, Ālā having the fie of Rāykōṭ (near Kanauj) assigned to him.

In the meantime a quarrel had arisen between Prithirāj Chauhān of Delhi and Parmāl regarding some troops of the former who had been cut up while passing through the latter’s territory. Māhīl diligently fanned the flame, and persuaded Prithirāj to bide his time for vengeance. After the lapse of eight years Māhīl contrived in his capacity as minister to send Parmāl’s army to the south, and then sent word to Prithirāj that the way was now open to Mahobā. Prithirāj at once advanced and attacked Sirsā, where Malkhā was governor. The latter sent pressing appeals for help to Parmāl, who, under the traitorous persuasion of Māhīl, replied that it was Malkhā’s business to drive out Prithirāj. Deeply hurt at this supercilious reply, Malkhā nevertheless made a brave resistance, but was in the end overwhelmed by superior numbers, and himself met a glorious death in the midst of his foes.

Parmāl, now seriously alarmed for the safety of his kingdom, called a council, and on the advice of Malnā, his queen, demanded a truce from his adversary on the plea of the absence of his champions Ālā and Udal. Prithirāj, with Rājpūt chivalry, granted the request, on condition that, at the end of a year, during which each party was to prepare for the final battle, it should be fought on open ground, which should give no advantage to either party, and the vast plain round Uraī (in the present district of Jalaun) was fixed upon as the deciding scene of the contest.

Parmāl then despatched his bard Jagnāik to Kanauj to recall Ālā and Udal. On the way Jagnāik halted at Kurbāṭ on the bank of the Jumna, where the local Rājā, Rāybhnān, hospitably entertained him, but in the morning refused to return to his guest the splendid armour with which his horse was decked. Jagnāik accordingly went on to Kanauj vowing vengeance against Rāybhnān.

He was cordially received by Ālā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājpūt. ‘Let us fly to Mahobā,’ exclaimed Diwalā.1 But Ālā was silent, while Udal said aloud, ‘May evil spirits seize Mahobā! Can we forget the day when, in distress, he drove us forth. Return to Mahobā—let it stand or fall, it is the same to me; Kanauj is henceforth my home.’

‘Would that the Gods had made me barren,’ said Diwalā, ‘that I had never borne sons, who thus abandon the paths of the Rājpūts, and refuse to succour their prince in danger!’ Her heart bursting with grief; and her eyes raised to heaven, she continued; ‘Was it for this, O Universal Lord, thou mad’st me feel a mother’s pangs for these destroyers of Banāphar’s fame? Unworthy offspring! the heart of the true Rājpūt dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dasrāj—some earl must have stolen to my embrace, and from such ye must be sprung.’ The young chiefs arose, their faces withered in sadness. ‘When we perish in defence of Mahobā, and, covered with wounds, perform deeds that will leave a deathless name; when our heads roll in the field—when we embrace the valiant in fight, and, treading in

1 This extract from the poem is taken from Tod.
the footsteps of the brave, make resplendent the blood of both lines, even in the presence of the heroes of the Chauhān, then will our mother rejoice.'

At length roused to indignation Āhā rushed impetuously to Jaichand, and demanded leave to depart. This was at first refused, but ultimately granted after an angry scene; and the king of Kanauj not only gave the required permission, but sent a powerful army, headed by his own sons Rāybpāl and Gulālan, and his nephew Lākhan, with Āhā to assist the Chandel against the Chauhān of Delhi.

The army marched. On the way they passed Kurha where Jagnāik demanded vengeance for his stolen horse-armour. A battle ensued in which Rāybpāl was defeated and compelled to restore his booty. In admiration of the Banāphars' valour, be, too, joined the advancing host. As the troops went on, the worst omens appeared on all sides. The countenance of Lākhan fell; these portents filled his soul with dismay; but Āhā said, 'though these omens bode death, yet death to the valiant, to the pure in faith, is an object of desire, not of sorrow. The path of the Rājpūt is beset with difficulties, rugged, and filled with thorns; but he regards it not, so it but conducts to battle.' To carry joy to Parmāl alone occupied their thoughts; the steeds bounded over the plain like the swift-footed deer.

On the way, in spite of the truce, they were suddenly and unexpectedly attacked at a river crossing by the Chauhān army, led by Chaurā. All but Lākhan fled. He made a gallant stand with his handful of troops, but was nearly overpowered. Diwālā, after vainly trying to stop Āhā and Īdāl in their flight, ordered her dooly to be set down, and getting out desired Īdāl to enter it and give her his sword and shield; for though he fled, she disdained to fly. Her reproaches, as contained in Chand's verses, form one of the most famous passages in the whole cycle. They will be found in verses 98 and following of the first of the following extracts. Stung by her reproaches Āhā and Īdāl returned and repulsed Chaurā.

The brothers, ere they reached Mahōbā, banded to put on the saffron robe, the sign of 'no quarter' to the Rājpūt warrior. The intelligence of their approach filled the Chandel prince with joy, who advanced to embrace his defenders, and conduct them into the city; while the queen Mālnā came to greet Diwālā, who with the herald bard paid homage and returned with the queen into the palace.

On the arrival of the brothers in the citadel, a council of war was held. Parmāl, always a coward,1 at first resolved to abandon Māhōbā, but, urged by the Banāphars and their mother, he at length consented to march his host towards Urai. In the preliminary fights, which lasted several days, the boy Brahmadit Varmā, his son, died gallantly fighting against superior numbers, and Chaurā hastened to convey the news to Delhi, where the youthful hero's wedded, but yet unmated, bride Bēlā was still dwelling in the citadel of her father Prithirāj. Overjoyed at the terrible blow with which his foe was smitten the Chauhān ordered his commander to complete the victory by carrying off from Mahōbā Parmāl's queen, the lovely Padmīni or Mālnā, and conveying her to the royal seraglio at Delhi; but Chaurā himself had a fair young wife, and stayed to daily with her, while he despatched his lieutenant, Rāmāpati of Gwalior, to carry out his lord's behest. The widowed Bēlā, true to the fortunes of the house into which she had been

---

1 This is his legendary character, but it is not borne out by history.
married, sent private word of this design to Údal, who intercepted Rámápati at Kálpí and there, after a fierce conflict, slew him.

At length the fatal day arrived, and the camps of the two kings stood face to face on the plain of Urai. Parmál, on seeing the enemy's preparations, feared, like the poltroon he was, for his own safety. He determined to abandon his army, and, notwithstanding all Álhá's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Álhá himself escorting him to Kálinjar. Before Álhá could return to command his forces, the battle had been fought, and Parmál's troops had been annihilated. Álhá's son Údal, Údal, and the faithful Talhan had all been slain. Seeing this, furious with rage, Álhá drew his magic sword to destroy Prithíráj's army; but his arm was arrested by the goddess Dēvi Śarada,1 and at her entreaty he consented to sheathe his sword, if Prithíráj would turn and fly seven paces. Prithíráj did so, and, satisfied by this concession to his invincibleness, Álhá disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kajri-ban, which is so famed in all the legends of the east. On the last day of each moon he visits Dēvi Śarada's temple on the hill at Mahiyār and adorns her image with fresh flowers. He has repeatedly been seen, but, each time at a stern command to desist from following him, no one has ever ventured to advance, and he has disappeared.

After the defeat at Urai, according to the legend,2 Parmál fled to Gaya, where he died.

So ends this tale of Rájput chivalry. If I have drawn sufficient attention to it to induce some resident in Bundelkhand to collect its scattered remnants from the only books in which it is preserved,—the mouths of the bardic reciters,—I shall be amply satisfied. It is a noble story, replete with incident, and with characters well contrasted. It appeals far more closely to English sympathies than do the comparatively artificial epics of Sanskrit literature.

Of the following two extracts, the first (marked Specimen III) is a fragment. It describes the summons of Álhá and Údal from Kanauj to Mahobá, the march from Kanauj and the fight with the Chauhán forces on the way. It breaks off abruptly in the middle of the combat. The second (marked Specimen IV) commences in Delhi, where Chaupi brings the news of the death of Brahmatit at Urai. It then describes Rámápati's mission to abduct Malá, and how he was defeated on the way by Údal, who had been forewarned by Belá.

---

1 Now worshipped at Mahiyar on the Tons.
2 But not according to history. Most of the foregoing narrative is based on Tod, with additions from the seventh volume of the reports of the Archaeological Survey of India.
[No. 18.]
INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Banaphari) Dialect.

(District, Hamirpur.)

Specimen III.

प्रथम जवंच का।
को बुख गिर गया आमना सा
में तो से पूछैं लाखन राने
को ढह सा कागार।
बसत लाखन का।
ना बुख गिर गया आमना सा
सूर महोबे का चावत है
ना ठूल गया गिरी कागार।
अवचंद ने कहा।
जंगला डूलें बी घर कापै
गरमें आय जाय जो महोबे का
हिलें बलीसी द्रांत।
कानवज देईं मोरँ उजार।
लाखन ने कहा।
ऐसी न काहिं शहराजा
जैसे शापे हैं चढ़ले
पहिले तोही वापी समान।
अवचंद के दरवार को तारीफ़।
गज-बीस ली जाजम पर गईं
पल्लवी से पल्लवी बहाँ बरसी ती
किररा माँचो तो लोह वाणा
कुरी निवारा वर्षाँ वैठे ते
खरे अफीमन के सनका ते
देवी भगवती धरी पल्लवी दै
भाला का हरकारा अवचंद के पास गया।
गिरो साँडिया जाय दरवार सा
सूर महोबे का चावत है
राजा सुन बात हमार।
राजा खबरदार हुई जाँव।
THE SONGS OF ĀLHĀ AND ÙDĀL.

जयचंद के दरबार में थाला का पहिचाना।
शाबत देखो थाला का सभा उठो भराव।
भद्र सलामें गन हीलन जो बड़े सभे सरमान।
ढहियो बाजो थाला का खाली कार दो टंबू माँढ।

जयचंद ने थाला से बाह।
एक जुहार तीरी सकरहियों
कौन साहब तसी पर गई
एक ती साँबी बार। २०।
जो तै थावे दुपहरी माँढ।

थाला ने जयचंद की जवाब दिया।
एक बुहारे मोरी सकरहियों
भावे मनोवा हैं महबेसे से
एक ती साँबी बार।
सी राजा तोड़ को कराँ सलाम।

जयचंद ने कहा।
टटी बुढ़ा-पर से तै थावे
बह में चाही तोड़ी जुड़ी का
हैस के राजा बोलन लागो
एक एक गोईं के दुड़ दुड़ लेनों
टप्प की मीलन पानी काढीहैं
खाय मतानी में गाँजर मा
मार निकाऽ तोड़ी बंदिले में
याद जिसर में तोड़ी वा दिन के
जब थावे दुपहरी माँढ।

कदाच ने जयचंद की जवाब दिया।
हैस के ते ज़दल बोलन लागो
बो तै निकाँड़ मोरी दूनिबा मा
जेड़ के कामर में भागो तोड़
बाप न पाये तोड़े गढ़ गाँजर राजा सुन बात हमार।
बेड़ी मारियाब तोड़ी छरी बस
मारिया बिजहटा दिन दुपहर बंगाले घायी लगाय।
बाप मारो कनोजी कार
बाप मारो कनोजी कार।
बाप न पाइ मोरी लाखन का
टीन दिवाय दो तोड़ी राजा में सुक सीयो कनोजा माँढ।
बापा बजारे तोड़े लुटवाय लगे
ऐसा दु-बहियाँ तै राजा तोड़
मोरी तुरैं देतो बोलाय।
जयंति ने जद्वे ने फिर बाहा।
इसी मस्तकर बेटा तो से बीनी
ग्री तै तै नेवे खसियाव।

जद्वे ने जयंति को जवाब दिया।
इस के जमल बोलन लागे राजा सुन बात हमारै।
इसी मस्तकर कर बिसुलन से देश तुम्हारे खाय।
इसी मस्तकर हम से का बीनी
दृश्य से बोहू वचवाव।

राजा जयंति ने गुरु दोहरा कहा।
कातिक नहाँ गोवे में कालिंजर
tबै मनससी कहाँ जमल तोब
जब में लूटे ते बारा बजार।

माला ने राजा को जवाब दिया।
ठीकी बौधाई बवे ते कातिकी
खेलत शिस्वार तोव रमना मा
जब में चावें महते का
जब तै भागो खेतन से
ना पत जावे जो राजा तोही
ता तै बवे मंगव लेव घुरा।

राजा जयंति माला थे गोरा।
तुम तै जेवो महुवे को
सुन्ह-मांगि देव तुहे चाज।

माला ने राजा थे वह भागा।
माया तुमारी राजा चाही ना
लखन राजा मोह का भिवे
तो नदिया में बरे सहाय।

राजा ने माला का परजंतर मदर दू।
बास बेहींसे ठीक लखन
सवा लाख रायपाल।
बेटा गुलाबासन मोज ठीकों
तव चोड़ा ठीक बावन बजार।

माला ने राजा से ब्लॉजेंट बेकर महोद का क्रुष्क किया।
कीर्ति सलायें भांडा ने जब फौजें बारी तबार।
क्रुष्क कराव द्वै कनी जे
फौजें चहीं गाँगुमुवार।

माला ने कुराहट से समझ किया चीर जगनायक ने बीज की बांवत चर्चा किया।
डरा पर गवे जावे कुराहट मा
जगनायक जोरे हाय।

पांछ मैन बड़े मेरे घोड़े की
सो मंगव दे बनायर बाल।
शाखा की फिरक को कुशरत के राजा को सिक्का।
लिखि परमाणु तब शाखा ने कलमत्ता ले हाय।
राम रसीद कहाँ सबरी खा राजा का बड़ी सलाम।
देसे नहीं तुम लाक्षण के वैसे दाजे भर।
पायार भेजें देव चोड़े की तो काफे का सारे राज ॥ ६५ ॥

बाबा कुशरत के राजा का।
तीन चुनीटी तोरे दारे का चंदेल का बड़ी ततार।
पायार न डीरे चोड़े की बाहे दिन रात घरं ततार।

हढ़तर नियर राजा की फिरक सिक्का।
राम रसीद कहाँ सबरी खा राजा का बड़ी पराण।
पायार डे देव चोड़े की पा पायार चंदेले बेर।
ऐसे पायार ना काझ के साझे तीन लाथ का मोल। ७०।
जबरी पायार नो भेजै ना तो काझ भागे मले सैदान।

राजा बढ़ने की ततार हुमा।
बड़े बहारेण राजा के हड़कन में परी पुकार।
तोपें बुताईं चारे का पीछे सिंदुरिया बान।
जितनी फोड़े राजा की काझ़ गो मले सैदान।
परी बढ़ाईं जउल से खूब चलो हवियार। ७५।
ज्वान हजारीं फिरे जे बोड़ा फिरे बसरार।
हायी फिर गये खत्तन मा बहीं खून की घार।

राजा भागी बीर कुशरत न बोंघ कर शाखा के पागे झुड़ा किया।
राजा भागी खेतन से जउल मसुक जोन्ह बैठवाय।
जब ले पहुँचे राजा का शाखा केरे पास।
जोरी डुबुलियाँ शाखा से बेटा चढ़ीं तुमरे साय। ८०।

कृष कोना करकर बा वेगवाली नदी की।
कृष कराया दौरे कुशरत से नहीं की परे सोहाय।
कृष दिन रंगे मेलन से नदी वेटेम्य में पहुँचे बाय।
खबरँ पाठी पूर्वीराज ने बाँधे बखालिस घाट।
परी लड़ाई पूर्वीराज से खला-रुंध घरी तरार।
ज्वान हजारों गिर मे चोड़ा छिया चसराप। ८५।
हाथी गिर गये खितन मा बहो सून की धार।
बेटा जीभो सिर्फ़ तालिन का जहाँ खूब घरी तरार।
कदऱ्ना ने पूर्वीराज के बड़े को मार कर तालिन के बड़े का प्रतिकाम लिया।
खबरँ पाठी कदऱ्ना ने ची चोड़ा छिया उठाया।
अब के पहुँचे वा सुरचा मा बदला ले ली सबद भाग।
बेटा मारी पूर्वीराज का सब सूरन का सरदार। ५०।
कोजी के दुर्ग पूर्वीराज मे तब खूब घरो हिवियाल।
चाला को जोड़े का भागना जोर वाला की बड़ा।
पोज़ी बिचल गड़ू चाला की भरे सब सरदार।
पोज़ी रोक बड़े लाखन मे खूब घरो हिवियाल।
रामा जमाे लाख सौ करी दुरव चौहान।
चोड़ा पकड़त गठ गये चोड़ा सो चौहान। ८५।
चाला को जोड़े ने कदऱ्ना को बख़कार।
भागे पोज़ी चाला की तब रानी माझ़िल न देखो धान।
तब फिर नोका भाय जदऱ्ना की देवर भरे करहँ नुम जाव।
चन्द्र बाबू का बनाया दुःख बचति बाहर पुरानी हिन्दी भाषा मे जो भस्म है कदऱ्ना ने कहा था।
मोरी मैं दे बार बार कदऱ्ना देवर भरे बख़ो।
कखो के चसराप जात लाखन मे बख़ो।
सरबे को डर करी वेड़ तिरियो को धरी। १००।
नेकन काजल देव माँग मोतिन से भरी।
फिर फिर बड़ी देवर उद्योराज नहीं चमड़े संभर कटप।
कटक गाँज़र का बीर पायक लखारे।
कुलट का रावधान चाव हाविया के मारे।
बागबाज गुंजारईं गिया मिडिया चराई। १०५।
दमबर वाग तोर उत्सव जो नटो बहारँ।
जमनुका चाला से यों कहे कि तेरे कुछ भस्म वोन।
व्यक्ति ज्यों कहने से चाला लड़ने को दिया लीजो।
सुन जगन्नक के बीज गीत से कहते वनापर।
व्यों काली कहत लेत से उठत फना फल।
चंदी भीर सौहाय जहाँ ती बाखन राषो। ११०।
भावत इंशो उड़े बी चौड़ा उलभारी मवरे की ठाल॥
[No. 18.]

INDO-ARYAN FAMILY.  

CENTRAL GROUP.

WESTERN HINDI.

BUNDÉLI (BANÁPHARÍ) DIALECT.  

(DISTRICT, HAMIRPUR.)

SPECIMEN III.

TRANSLATION.

Jaichand.—What, has aught fallen into the Jammâ or has the high bank fallen into the pool? I ask of you, Prince Lakhan, whence comes this clashing sound?

Lakhan.—Nought has fallen into the Jammâ, nor has the high bank fallen into the pool. The champion of Mahübâ is coming, whose weapons clash together.

Jaichand.—(5) My limbs tremble; my body quakes, my thirty-two teeth shake; if he of Mahübâ come in his pride, he will bring my Kanauj to ruin.

Lakhan.—Say not so, Sire, for the false pleases me not; as once he served the Chandél, even so he serves you.

For the space of a mile floor-clothes are spread; of pillows there were some fifteen hundred; (10) where the people sat cross-legged and touching each other, the javelins covered the earth as blades of grass.

There was the clanging of iron, there weapons of the finest steel clashed together, where the Rájput sat clan by clan, reclining on cushions. They were bemused from the opium they had eaten, men who without blows would not change their purpose.

Each man with his sacred sword upon his thigh, like a black snake coiled.

(15) The camel-courier alighted in the court and said, 'Rájâ, hear my words; the Hero of Mahübâ is coming; Rájâ beware.' On seeing Álohâ approach, the assembly rose trembling. Every man made obeisance; great respect was shown, and on the right side in the middle of the tent a place was cleared for Álohâ.

---

1 Lakhan was nephew of Jaichand.
2 Dowlâ is for délai. Here, as elsewhere, èl is substituted for è.
3 The root tháp=serves.
4 A said-bó is an indefinite measure of distance; literally, the distance from which the low of a cow can be heard.
5 Paítthi is a method of sitting on the ground. The feet are crossed, with the knees wide apart. Arjáth tít=uljáth tít.
6 The earth was green (Aarihâ) with darts.
7 Khâra is a kind of steel manufactured in the town in Oudh of that name. Súr, essence, is commonly used to signify excellence of quality.
8 Kerc (=kél)=a clan or subcaste. Nihárd=mixed. A jhâuna=or 'prop' is a pillow for leaning against when sitting cross-legged (paitthi).
9 Rájputs are great opium-eaters. These ballads are full of allusions to the practice and dwell upon it with pride. The root sañáck=to be tipsy.
10 A Rájput's sword is looked upon as an incarnation of the Goddess Dévi, and is frequently called by her name. Here paitthi means 'thigh' or 'lap.'
11 Sar='st or sâfrin is a female camel.
12 The root hákarás=to tremble.
13 Gau śitan, literally 'counting bodies,' hence 'everyone.' Sar'mán is a corruption of sañmán.
14 Bajahás=arm, hence 'side.'
Jaichand.—(20) It is your wont to make obeisance once in the morning, and once again at evening;¹ what calamity has befallen you that you come at midday²?

Alha.—It is my wont to make obeisance once in the morning, and once again at evening; now a summons has come from Mahobā, and therefore, Rājā, I pay you my respects.³

Jaichand.—You have come out as an overfed horse breaks from his stable.⁴ (25) When I will, I can slay you; why think you of Mahobā's town?⁵ Laughing the Rājā spoke,—Alha, hear my words. For each grain of wheat I shall take two, and the price of clarified butter I shall exact fourfold. Water shall I appraise at the price of milk.⁶ Alha, hear my words. You have eaten and waxed furious in Gānjar; in the forefront of the battle shall I strike you down.⁷ (30) The Chandela drove you out, while the house sweepers pelted you with sugarcane refuse.⁸ Have you lost remembrance of that day, that you come to me at noon?

Laughing then Īdal⁹ spake,—Rājā, hear my words. Who is he that can drive me out? Who in the world has teeth in his mouth?¹⁰ Those for whose sake I had fled were lost in Gānjar; (35) Your father never gained even Gānjar fort, but I won and gave you Bengal: Beri too I smote, so that it cried like a goat when held by the ear.¹¹ I smote Bijahta, and at midday I fired Bengal. He who had nine times routed Lākhan, and slain the father of the Kanauj prince,¹² him, O Rājā, I delivered to you; then you slept at peace in the midst of Kanauj. (40) Twelve bazaars of yours I sacked, and drove from before me all the elephants. Had you been so strong as you say, Rājā, quickly would you have turned me back.

Jaichand.—I but jested with you, my son, and you became vexed.

With a laugh Īdal replied,—Rājā, hear my words. Jest and smile with your mistresses,¹³ that eat from your hand. (45) Why jest and smile with me who can break iron with my teeth?

Jaichand.—At the full moon of Kartik I went to bathe at Kālinjar; whilst returning I smote Mahobā. Just then, my hero Īdal, where were you, while it was I that was plundering twelve bazaars?¹⁴

Alha.—Quite true. You had gone to bathe at the full moon of Kartik, and whilst returning you smote Mahobā.¹⁵ I was hunting on the preserves when a courier brought

¹ Sakratā = sakālā.
² Dātā = dānkhāj.
³ Manauad = invitation, summons.
⁴ Mūtāy = intoxicated, hence, fed up, overfed; ghar-ghar = stable; tāst = having broken.
⁵ Lit. When I wish to slay you, you are remembering.
⁶ These are figurative ways of threatening revenge. Each insult shall be avenged fourfold.
⁷ Alha conquered Gānjar (said to be the same as Gajarat) for Jaichand. The latter now reproaches him with presuming on his deeds.
⁸ Alha originally served Parmāl, the Chandel, of Mahobā. The latter expelled him at the instigation of Mahilla, and he took refuge with Jaichand.
⁹ Alha's younger brother.
¹⁰ Īdal, owing to his fiery nature, was known as Bagh-Īdal, Tiger Īdal. He challenges the world to a tiger fight of tooth and nail.
¹¹ Bērī lies in the Doab of the Betwa and the Jamna, close to their confluence between the Districts of Jhānān and Hamirpār. Bijahtā is in Hamirpur on the banks of the Betwa.
¹² Dān = time. So lāuat dā (l. 40) at the time of returning.
¹³ Lit. Literally, two-armed.
¹⁴ Manauad = a hero. Alha and Īdal were at this time in the service of Parmāl of Mahobā.
¹⁵ Alhāy = anāhāy = nahāy.
me word. (50) When I returned to Mahobā then busily was plied the naked steel. When you fled from the field then I captured the horse Manorath; if you believe me not, Rājā, I can send now for the horse.

Jaichand.—You may go to Mahobā. Ask what you will to-day, and I will grant it. Ālhā.—Your goods, O Rājā, I desire not; nor do I desire store of wealth. (55) Let Prince Lākhan be given to me, that he may aid me at the river.

(The King gives help worthy of Alexander the Great to Ālhā.)

With 100,000 horse he gave Lākhan, with 125,000 Ray-pāl; and when he gave his son Gulalan, with him he gave 52,000 horse. Ālhā paid his respects; when the army was ready, he ordered the march from Kanauj, and a numberless host went forth.

(60) The camp was pitched in Kurha; Jagnāik with clasped hands prayed, 'they have robbed my horse's armour; Ālhā Banaphar, have it brought back.' Then Ālhā took in his hand his pen-box and wrote an order. 'All and every I salute; to the Rājā my best respects. As you are Lākhan's relative, even so be mine. (65) Send back the horse's armour; why stir up a quarrel?'

The Answer.—To thee and to thy grandfather defiance; I challenge the Chandel to do his worst. The horse's armour I will not return, though the fight should last day and night.

Udal sends a second letter.—All and each I salute, to the Rājā my best respects. Send back the horse armour, for this armour belongs to the Chandel. (70) Such armour has no man, three lākhs and a half it is worth. If you do not send the armour quickly, come out and fight in the open.

Then sounded the Rājā's battle drums and the rattle of his drums was heard. In front were yoked the guns, in the rear the rockets. All the forces of the Rājā advanced in the open field. (75) The attack was made on Udal: right well they plied the sword. Young men fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed. The Rājā fled from the field; Udal took him and pinioned him. When they brought the Rājā before Ālhā, (80) he clasped the palms of his hands and begged of Ālhā, 'Son, let me go with you?'

Then they marched from Kurhat, and came opposite the river (Jamnā). For some days they travelled along the roads, and then reached the river Betwā. Prithirāj heard the news and occupied forty-two landing places. The fight with Prithirāj began; in blind fury they plied their arms. (85) Young men fell in thousands, horses fell without number. Elephants fell in the field, and fine was the stream of gore that flowed.

---

1 Ray-pāl and Gulalan were the elder and younger sons of Jaichand. Lākhan, we have seen, was his nephew.
2 Gāy-gāzī is said to be an old word meaning 'without number.' Gāy-gāzī, the cowherd, is, however, one of the titles of Ālhā.
3 Kurhat was on the Kanauj, or northern, side of the Jamnā. When Jagnāik was on his way to Kanauj to summon Ālhā he halted here. Its king, Ray-bhān, entertained him hospitably, but kept the rich armour which adorning his horse.
4 Chalmaṇi and ṭalāk, both mean 'defiance.'
5 Mālī mādān, literally, the plain of heroes (maṇḍi), is one of the stock phrases of the cycle for a battlefield.
6 Here we have one of the stock descriptions of a battle, repeated over and over again in the cycle in identical words. It occurs again ten lines lower down. Aśāvār means countless = bīhambāvār.
7 Mursāk bāndān, to tie the elbows behind the back.
8 The river Betwā, for the greater part of its lower course, forms the boundary between the districts of Hamirpur and Jahan. Umal, where the final struggle between the Chandālī, aided by Ālhā's forces, and Prithirāj took place, is the Head-Quarter station of the latter district and is some eight or ten miles from the left bank of the Betwā.
9 Ālā=blind, unconscious, ālānd=blind before the eyes.
10 See above, verse 76.
Slain was the son of Miyān Tālhan, where the sword was busily ploied. Ědal heard the news; he flew upwards with his horse and so reached the thick of the fight, and exacted vengeance for the Sayyid. (90) He slew the son of Prithirāj, the leader of all the champions. Prithirāj pressed hard; then busily were weapons ploied. Ělah’s forces turned back, and all the champions fled; then Lākhan stayed their flight, and busily were weapons ploied. The Prince slew seven hundred, the Chauḥāns pressed hard (95); when Chaurā sought to seize the prince, fourteen hundred Chauḥāns were cut down. Ělah’s forces fled. Then the Princess Māchhil saw and came; she mocked at Ědal and said, ‘Brother, whither are you fleeing?’

Māchhil.—Give me the dagger from your belt, your shield and sword or spear; a Cutch horse, pure in breed among a hundred thousand. (100) You fear to die,—then don the garb of women; paint your eyes with black powder and part your hair with pearls. Turn, Brother Udayrāj, turn and fight, or I must lead and rally the host.

The foremost warrior of Ganjar was cheering on his infantry: Rāy-bhān of Kurhat was dealing blows to the elephants; (106) Bachhrāj was giving Gujarāt to feed the vultures; Dasahar on the banks of the Bāgain set flowing a river of blood; and Jagnāik said to Ělah, ‘Of your house who ever fled?’

On hearing the words of Jagnāik, the Banāphar came forth from the crowd, as the cobra comes forth from her hole with expanded hood. The company moved forward to where Prince Lākhan lay, and, seeing Ědal approach, Chaurā brandished Malkhā’s shield.

---

1 The horse had wings, like Ělah’s.
2 *Marjao or merjao*, bazaar place of contest, an arena. It usually means an enclosure or picket. Compare specimen IV, verse 115.
3 Chaurā or Chaṭrā was the son of Daraḵ by an Ěhr woman, and consequently half-brother of Ělah and Ědal; on his birth he was exposed in the river like Moses, and was picked up and brought to Prithirāj Chauḥān who reared the child, and when he grew up appointed him to a command in his army. He was hence fighting against his own kith and kin.
4 Māchhil or Machhlavatī was the daughter of Beghū Māch of Hardwar, and the wife of Ělah. According to another legend it was Diwāl, Alḥa’s mother, who uttered this remonstrance, the most celebrated passage in the whole cycle. The remaining lines are said to be taken from Chand’s poem.
5 i.e. Ědal.
6 The three chiefs of Ganjar, Hrisiṅgh Dēo, Birsingh Dēo, and Pāraṇ Dēo, who had previously been conquered by Alḥa, accompanied him from Kanauj.
7 Bachhrāj appears to be the uncle of Ělah and Ědal, and father of Malkhān who had been killed in fighting Prithirāj at Sirs; but according to the usual tradition he had died long before at the hands of Gaj, king of Gujarāt.
8 There is something wrong here. The Bāgain is a river in Banda, a long way to the south-east, on the other side of Mahbā. Dasahar possibly means (the descendants of Daraḵ, i.e. Ělah and Ědal.
9 It was the duty of Jagnāik or Jagnāk, the bard, to encourage the heroes in the battlefield.
10 *Sīṭ* = a snake’s hole.
11 Malkhā had already been killed at Sirs, so that this was a terrible defiance.
INDO-ARYAN FAMILY.  CENTRAL GROUP.  
WESTERN HINDI.  
BUNDELI (Banaphari) Dialect.  (District, Hamirpur).

Specimen IV.

बाबूरा।

हेमें के कुर्सी में।

धन पनवटवा गद्द सम्म के बीजाया बीजाया मोरी सबिया।
बीजाया सबिया चिंताम की चोड़ा छलखी ती नमनाचन।
ढेख बुवायें कुवाना भा।
कंधा हमारे बावत हैं।
सोने चैलता घर मूँड़े लगे।
बाल महरण भागी ती।
घरी महरत के जंगल मा।
आरे गुड़ीविया बीजाया से।
शेष बताब दे उरखें मा।

बीजाया का जवाब।

का द बताज़ मे हार मा।
नाहर हुकुम गा बसाॅनऽ।
बारा बेटा हन डारी।
उर्फ़ चौसठ के मरवा मा।
कछुम तो दोनों बाइबार ने।
में ने मारे बसी चंद्र।
चीड़ा की जोड़े बेला वे पाया चली।
इतनी बाते सुनी चौरस ने चीड़ा का चली भगाय।
जंग नागरक ती बेला की सोवेन कृष्णा बादशाह की बढ़ हरकरी जाय।

चीड़ा की जोड़े बेला है मोली।
सुरंग चुनविया तुम होर दारी कांप जूब गा उर्फ़ मा ननदी चावो रंगापन लाय।

बेला मोली।
घर दुर्कारी महजन मा कम्ह हमारी बारी हैं बस-जातिन मुन बात हमार।
खेत छूटे सूखन के साथ। २५।

चीड़ा की जोड़े मोली।
बंका भरसे तै भूली हा ननदी सुन बात हमार।
बारा बीरन जिन हन मारे तेरा मार दुमाद।
उर्फ़ चौसठ के सर्वा मा कर डारी देस के राँड़।
मौर न मानस जाय पूँछी ले चावो जरिया हमार।
लागी कवचरी चीड़ा की चढ़ कमी लगो दूरहार। २०।

बेला मोली।
नगर महजवा में देखो ना देख ना निरतुला ताल।
रानी पड़नी का देखो मा पूज्यों मा मनियाँ देव।
एड़ी महावर छूटी मा न चारी चढ़ देंग।
तोही न चाहिये चीड़ामन ले ले सरापें बीड़ामन कर बौ खाक हुइ जास। २५।

चीड़ा मोली।
देही जुवावें तव चीड़ा ने बेला सुन बात हमार।
कुसागु प्राप्ति दा माड़ा मा कुश मो से कहो न जाय।
पते गुस्सीं न मोरी कीनी तोही बुरा लाग कस बाज।
स्थाणी सुपेटी का में मालिक संभर मा छौसा लिहाय।
उकम दीख के पीवीराज ने घर खाजूं पड़नी नारि। ४०।

VOL. IX, PART I.
बेला बोली।

दोहों जुवाएँ तब बेला ने चीड़ा सुन बात हमार।
एक लड़का के भार हैं व्यास बड़ा बड़ा बिजल।
सास हमारी का घर पैके जब धिन्नी दिया नष्ट हो जाय।

चीड़ा बोला।

दोहों जुवाएँ तब चीड़ा ने बेला सुन बात हमार।
हुकूम तो दोही या ने रामा का काली सुन बात हमार। ४५।
बूखी ब्रह्मा है उर्दू मा सेवा करे बनापर चाह।
स्वाधी राजा है महबूब का घर व्यास परिवार नारी।
वही पिथौरा जाने ना जाने ना सती बलार।
घाट कालवा मे निकारी जा घर व्यास परिवार नारी।

बेला बोली।

हैस के बेला बोलन लागती काली सुन बात हमार। ५०।
नाहर पले देइ परसाल ने राखे तुरु-तरु मात।
बूखी उठाव देइ परसाल तौ डाँट जान से मार।

चीड़ा ने रामायण से कहत।

बच्चे बच्चे चीड़ा ले ले बच्चे ले ले निकार सवर।
बच्ची रात के चमचमा मा निकार जा पले पार।

बेला मे बंधी ने कहत।

इतनी बातें सुनी बेला ने दीक्ष हुरू लक्ज़्कार। ५५।
बाँदी बाँदी कहि गुफ्शाबै बाँदी सुन बात हमार।
बैंदी बैंदी महसूल का बसता मुरी व्यास उठाव।
कलम द्वारें खाये लाईं खाता लाही उठाव।
राम रहमेवल सब सोंतन का जदव का लिखे परसाल।
चीड़ा हंदुलिया की बड़ा भा की सर गा रजा परसाल। ६०।
में तो से पूछिये वे जदव तैं सुन ले बात हमार।
तौरे नाहर के जोते जी महबूब ही हैता मी लार।
घाट कालवा मे चाहत है रामायण मुलिवर क्या।
बांचे न रामा रे घाटे मा बांचे सात घरे बीतार।
THE SONGS OF ĀLHA AND ĪDAL.

भारी बेल कुमारि। ५५।

चमत्कार देख उड़ार।

ना जाने रामापति गुलियर क्या।

रामा चाहत है गुलियर क्या।

तुरत भवो प्रस्वार।

वेहर साथ उड़ाइय। ७०।

बीच ना करे मुकाम।

जाब उरहू मा गरद उड़ान।

चंदना भासमान मड़ार।

बहु ची-सुक्क को भाल काम।

गदिया बोझ डेंड जहाँ। ७५।

ढांगन भूई हरियाव।

संग धार पंवार।

राजपूत ठिकीना लाग।

बिन मारिन न बढ़ैं बात।

बेंसे बाँटे कालिया नाग। ८०।

तम्भू के मने मेठाण।

चरपेट ठाल तरवार।

प्रवाना ढीँह भामाय।

जारा तो करिया चाँक।

गदिया मा काज-सय हुड़े काम। ७५।

हारिया सुन बात हसार।

जलदी दा खबर जनाय।

तुहँह बुझताय वहुँवा भाय।

तौंवा का परो टुराय।

तंडू मा जुशुक गा जाव। ५५।
जाय बच्चारी तो । ज़दल का। डोंड़ डंड़ाया की तोही खटकी। में तो से पूँछ कदक। घाट बिचारी ढोंड़ा ने। घाट जालयान में बालन है। दीनी जुवाबें तब चाका ने। पैठे बढ़े तैं ढोंड़ा ले। बांँचे न रामा गलिवन मा। जोर्दी जोर्दी माँगों तंबू मा। दीनी जुवाबें तब चाका ने। जै तें माँगस तंबू मा। सीख सिरिरा का मोह का दे। बली जजार बो काले खाँ। बेटा बहुबली सम्पद का। मन मन भाटा के खाते ते। वरँ कल्याण जेत घर तरी मा। बहिर मतीवा दे बन्हा का। द्वारावी सन्हिकत में रामा। के। हुकुम तो दीनों तो चाका ने। जै जै माँगे तें तंबुवा मा। भैल सिरसवा का डोंड़ा जा। जैवं जैवं तुम बेटा जदल। पर गे भावा एवं दू। कदू दिन परे बंधर मा। बांच मोरचा बोजे जदल ने। बाठ बंज करे बचमाल मा। जव बच्चारी तो जदल ने। जदल सुन बात हसर। बा तोर्दी द्राव कीर्न चोहान। काङे बुखवायो दुपहरी मांह। रामा का कीर्न तख्तार। पकड़े का पड़ियों नार। ॥ ॥ जदल सुन बात हसर। भी छड़े छड़े चसवार। सिर कारी मूंड़ लुटाय। मुँह-मांगे दे मोही । जदल सुन बात हसर। दोरी बोल वारों घरघर। संजज का लाख रान। जड़ी बेग सोनतान। जेट का चरियक चार डराइ। सरसुज बुकरा खाँ। ॥ ॥ वह पतरी घुन छुड़ा जाय। इतने सब कर दे तख्तार। बांची ना गृहिलय कर। जदल सुन बात हसर। में सब बोल कीन्ह घरघर। ॥ ॥ भिषाँ ताखान वनारस कर। बांची ना गृहिलय कर। गैजन मा परे दुराय। नही मा जुसुक मी खाय। नदिया के महे मेंदार। ॥ ॥ रामायणि पहुँचो खाय। सोरी सुन ले क्यान तें बात।
कौन दिसंता तोरे जलमी में
में तो से पूरीं बरे चलबिले
हल तो कींगो तो रामा ने
पृथकम दिसा मा मीरे जलमी मे
बांहँ सौदागर में घोडङन का
दुनी बिबरो में घोडङन का
तव ललकारी जटल ने
हीत सुरुहे भी पव-भाटत
रक्षा कर देव में गैजन मा
बातन रोसन हुहु वतरस मे
भल समझाखो जटल ने
चित्ता-वाणी में दोनों के
हंस के कदर बीजन लामो
एक लरकरा के घारे से
हंस के रामा बीजन लामो
कोठन कोई में मिनहों ना
इतनी बात मुनी कदर मे
ताही चुनैटी खामीसुर का
पूर्व पृथकम उत्तर देखकिन
पूर्व पृथकम उत्तर देखकिन
जनपाठू घुंगुरङ हूँ मारोव
लेतुवस रामेसुर मारोव
गान नरवदा की बंधवबाड़ी
जन की जननी का चस बाले
बातन रोसन बादा मे
कहीं भवती नदिया मा
माँ सिरोहिन के बोझा पैरे
काट कट चिंता गिरे घरती मा
कराँ घरे छीतारः
ते कीन देस के जास॥
भाम कही बनावट केर ॥ १२० ॥

जव राख निकाह मुरजन कवार ॥ १२५ ॥

फिर चले जयो नगर सहेब॥
बातन से बढ़ चली गार ॥
माँ ना मुलिबार कवार ॥
नदिया के मोहे मेदवार ॥
कामा सुन बात हमार ॥ १३० ॥

ऐसी दुमा विचारा चाम ॥
जटल सुन बात हमार ॥
भर क्वाज़ पन्निनी नारि ॥
गाढ़ी डारी चाभार ॥
जिनके बांध बिहरोरा राय ॥ १३५ ॥
हन डारे चारे थास ॥
ढारू बाज़ बंदुला केर ॥
भेड़ा बीन बटेसुर कवार ॥
लंका लग कीमों डाढ़ ॥
जो उलट पड़ाहें जाय ॥ १४० ॥

तेह की जननी का चस बाले
तो मोही जोवे को विरक्तार ॥
बातन रोसन बादा मे
कहीं भवती नदिया मा
माँ सिरोहिन के बोझा पैरे
तरवारन गरद उढ़ाय ॥
काट कट चिंता गिरे घरती मा
गिरे घोडङन के सुमार ॥ १४५ ॥
विनिविन विशिष्ट के चसवर्का
विगर्व डूंड़ के मंगल के
वे सर बाँधते ने कुसमहनी
देख सर लोटी घरती मा
रात को मरन मा दिन हिंकरी
तिलितिल घरती धैरे रामावर
मार के मंगल का निकारा गा
सोर के चाकर का को मारे
सोर बिराज़ होव महूवे मा
दाद बेंदुला का उहरे मा
जहा देव का झुके नायक
तोर बिराज़ में महूवे मा
जहि निरके घी मुँड़े से
बेठे पठे दे मोहरा का
हंस के जोल बीलन लायी
एक तों बेठी है बजारगी
दूसर बेठी है सिरसा का
कमी सभानो में बेठी है
दोन्ही जुवारें जब रामा ने
भाल सवारी पहिले ले
दोन्ही जुवारें तब जोल ने
तोरी सांगन से बचि बैठी
सांग शोभा का उल्लास
उद्दर के मारी ठीका मा
माया नवावं का चम्बवन भा
सुखियाँ सुखाव गईं रामा के
बिन जुभरिन के घार ।
देख होव बराह कराह ।
बागत ने चतर मुखेब ।
मारी पिरैं ठाव तरवार ।
बी हिंक के हुढ़े मे साँबा । १५० ।
पे बाँ घरे टुट जाँव घाट ।
मोहरा के में सैन्य ।
बिखरे का जलम के हाख ।
कढ़ि बावे मले मैदान ॥
बाहा का लहरवा भाव । १५५ ।
में दूर दूर का सिरदार ।
सो कढ़ि बावे मले मैदान ॥
बेटा सुन ने जहल बात ।
जो पबंसवे लोह हमार ॥
काका सुन बात हमार । १५० ।
हाथी ना गईं तरवार ।
तान सिर काटी मुँड़ बुटाव ।
बंगवे का लोह तुषार ॥
बेटा सुन जोल बात ।
रति हां जबयत की लाख ॥ १६५ ॥
बेटा सुन जोल बात ।
काका सुन बात हमार ।
पाख़ि है धार हमार ॥
पाख़ि है धार हमार ॥
पटिया के बाज़ बगाय ।
बेदा चनी देव बरकाय ।
पाखे जाय गरद उड़ान । १७० ।
सुख भाँवर पर ने माल ।
वार तो सर्द्दः का चूमौष ना नद्य चाय मगे दिल्लोः कै दूसरा सावर या उक्कारे जद्दल खेलो नाटन के साथ । ५७५ ।
जद्दल ते गा ढाल से ठार ॥
बब ललकारे फिर जद्दल ने कारा सुन बात इमार ।
उसरी पाले तै ठोकऱऱी मारी तिसरे बार ।
ऐसे बिबिये लब भीतर ठोसी खुबाँवः तब रामा न की सेवी बरारें साँग ।
भल भें मारी तोही नद्या मा तोरे बंग चढ़ो ना घाव ।
मा में कलिया पढ़ि चावे ना सीन्यूः बरारें साँग ।
वैसी ना हुजारन ढाम ।
बैसी माता के बड़का तुम ठो खड़केयः तुम पावो ना दीन्हे ना हुजारन ढाम ।
भी खुँड़चा मा बनः मिहाय ।
जो बनबाड़ राजा परमाल ।
ता घर बड़ी कारावस जाय ॥
बंवले ते गा या घड़े का चोरा दूरता तै भनिया दूब जो बनबाड़ राजा परमाल ।
हुँड़ जा दृष्टिन तै मारी बेला राजा धम्म चंदले क्यार । ५८१ ।
राजा धम्म चंदले क्यार । ५८१ ।
राजा बरमजीत की नारी ॥
बहावा घरी दुरेली सार ।
बहावा घरी दुरेली सार ।
भी भगानी र्तनवन भड़ः कोज छूटी न बाँधे पाग ॥
INTRODUCTORY COUPLET.—As thou Sarasvati granted to the cuckoo the power of song, and to the bee to hum melodiously; so, Sarasvati, grant thou unto me such melody, that I may sing the story of the Banāphār.

The Narrative.—Scene.—A well at Delhi.—Crowded were the water-stairs of Samhar fort; all the fair friends were drawing water.1 One cries, 'see, see, my friends, whence comes this array?' (5) Some think the traveller is from the south-east, some say he is from the west,2 but Chaurā's sprightly bride, lord Chaurā's spouse,3 at the well gave answer, 'hear my words, O my friends. My lord it is who comes, riding on a single-tusker.'4 With her golden pitcher on her head from the well she darted forth; (10) with such dainty steps ran she, her foot touched not the earth, and in the space of a minute or two she arrived under the gate. With clasped palms she spake to Chaurā, waving over him her two hands in welcome.5 'Tell me,' cried she, 'the secret, how was the sword wielded at Urai?'6

Chaurā.—How can I tell it at the door? Nothing can be said by me. (15) A very tiger was Varmānand, seizing and devouring all our champions.7 Twelve sons (of the king) were slaughtered by him, thirteen sons-in-law were slain; on the broad plain of Urai countless women were made widows.8 Then the king gave me the order, and I smote Varmm Chandēl. This much the woman heard, and ran full speed to the palace-square; (20) to Bēlī's high raised upper chamber she ascended with hasty steps.9 The king's daughter was sleeping, and she plucked her sheet (to awaken her).

---

1 Samhar here means Delhi.
2 Agiim = agni-bhū. Dakār is a 'wayfarer.'
3 Regarding Chaurā see specimen III, verse 96, note. Nāg-sādhan is 'clever,' 'lively,' 'troublesome' = chāuchal.
4 Kasēh = husband. The single-tusker was, of course, an elephant.
5 Jēvarā = jērā; gudalīgū = the palm of the hand; chāsār kharū is to wave (the hands) as a chowry is waved.
6 As explained in the introduction, the final battle in which Prithvirāj Chandēl defeated Parmēl, the Chandēl, took place at Urai. Chaurā, although a Chandēl and the half-brother of Akhā and Udal, was one of Prithvirāj's most trusted commanders. On the other hand, Bēlī, Prithvirāj's daughter, was married to the boy Brahmanjī, Parmēl's son. She is still in her father's house, i.e. in the enemy's camp, although, like a good wife, she is an enthusiastic partisan of the Chandēls. This explains the savage gloe with which Chaurā's wife tells her of her widowhood, the greatest calamity that can befall an Indian woman, and specially so in the present instance. Bēlī on hearing the evil tidings acts like a true Rājput heroine.
7 Brahmanjī's full name was Brahmanjī Varmā. Here he is called Varmānand. In verse 18 he is called Varmm, in verse 48 Brahmanjī, and in verse 107 Parmēl. The title Varmā is, as often as not, itself pronounced 'Brahman.'
8 Literally, in the earth (nār or marana = nāj) of (the plain which was) sixty-four (kēs wide).
9 Nāg'war = an upper room; līt = foot.
Chaurā's wife.—Your gay red robe you must now give up, your bangles you must break. Your husband has fallen in Ural; sister, your widowhood has come. 1

Bēlā.—Avaunt! Out with you into the palace! Mean wretch! Hear my words. 2 (25) My husband is still a youth, and will be sporting with his comrades.

Chaurā's wife.—With hopes of his youth are you deluded. Sister, hear my words. For he it was who slew twelve grown up heroes, and smote down thirteen of the king's sons-in-law; and in the broad plain of Uraī he made countless women widows. If you still believe me not, go and ask, for your hero (brother) has arrived. (30) Chaurā now gives audience, and splendid is the courtly throng. 3

Bēlā.—The city of Mahōbā I saw not, I saw not Kirāt's lake; Queen Padmini I have never seen, I have not worshipped Maniyā Dēo. 4 From my feet the crimson stain has not departed, nor is my nupial garment soiled: it was not meet that you, Chaurā-man, should make me a hopeless widow. (35) My curse upon you, Chaurā-man, may you be burnt to ashes.

Then Chaurā gave answer and said, 'Bēlā, hear my words. Words of illomen are you speaking in public, but I can say nothing.' God made the victory mine, how then do you this day take it ill. I can make black white, and white black; in Samhār a third share is mine. (40) Prithirāj has given me the order,—I will seize and bring the Lady Padmini.'

Then Bēlā gave answer, 'Chaurā, hear my voice. Because of smiting a boy you speak big swelling words; but my husband's mother you shall never seize, till Delhi's every lamp he quenched.'

Then Chaurā gave answer, 'Bēlā, hear my words. (45) I gave orders to Rāmā saying, 'Friend, hear my words.' Brahā has fallen in Ural, the Banāphār Alhā attends him; Mahōbā's Rājā is woman-hearted, 5 go, seize and bring the Lady Padmini. Let not Pithaurā know of this, 6 nor the pure Ballār. By Kālpi's ghaut go forth, seize and bring the Lady Padmini.'

(50) With a mocking laugh quoth Bēlā, 'Friend, hear my words. Tigers Parmāl has nurtured, underground he keeps them. Parmāl at any time has but to raise his finger, and they will rend and slay.'

---

1 She calls Bēlā her husband's sister (anād). Chaurā having been adopted by Prithirāj, Bēlā is looked upon as his sister.
2 Dhār is what one says in driving away a dog. Dūd-kārā is an interjection meaning 'out of this.' Compare Hindi dūtān, to rebuke. Kām-jātin = of low caste (fem.).
3 Lō. He is no longer a boy, so you fancy, for he has been able to slay all these tall-grown men.
4 Dē kō, literally, (widows) of the dead. Kō is feminine.
5 Astānī = large, great, hence, magnificent.
6 Brahrajī being but a youth, he had not yet taken his bride to his own home. The Kirāt Stigar is still a clear, deep, and spacious sheet of water at Mahōbā. It was dug by Kirāt Varman (1065-1085 A.D.). Padmini was one of the titles of Maniyā Dēo, Parmāl's Queen. The temple of Maniyā Dēo was one of the glories of Mahōbā. It exists to the present day, but has been partially renovated.
7 Which was applied at the time of her wedding.
8 Rudāla, room and elsewhere for bōṣṭī.
9 Gwārā or goṭā = the Hindu aṭṭhāli, an assembly room.
10 Parmāl's Queen.
11 Yē means 'this person,' that is, the speaker.
12 Rāma is Ramāpāl of Gwalior. Kāhā, uncle, is here merely a term of friendly address.
Chaurā orders Rāmāpati.—The best of horses take, and take picked riders, and at the hour of midnight pass over to the further bank.

Having heard this much Bēlā uttered a loud scream, ‘Handmaid, handmaid,’ she cried, ‘handmaid, hear my words. Go straightway to the palace, and bring me my writing bundle.’ The pen and inkstand she took in her hand, and took up the paper. She gave salutation to all the warriors, and to Údāl reverent greeting. (60) ‘Has the horse Benduliyā grown old? Or has Rājā Parmāl died? I ask of thee, O Údāl, heed thou well my words. Whilst thou, O tiger, livest, wilt thou become a laughing stock in Mahobā? Passing by Kālpi ghaut Rāmāpati of Gwalior is coming. See that at the ghaut Rāmā escape not, though he should assume seven forms.’

(65) Then stout Princess Bēlā called a runner and said, ‘I shall set apart and grant you lands to enjoy unhindered all your life; but let not Chaurā know of this, nor let Rāmāpati of Gwalior know. Only tell the news to Údāl that Rāmā of Gwalior is coming.’

He cleans his saddle and binds it on the camel, and quickly mounts. (70) With his heel he urges her on, flying like the wind. By night running and by day speeding, midway he makes no halt. Thus in a few days’ space, with a cloud of dust flying, he reaches Urai. A tent with long walls was pitched, the summit of which soared to heaven. An enclosure surrounded a pavilion of Deccan work, with fringes attached to its four sides. (75) For the space of a mile floor-clothes are spread, of cushions there were some fifteen hundred, where the people sat cross-legged and touching each other, the shields covered the earth as blades of grass. Apart sat Karchuli and Kachhwāhā, Sēngar and Dhār Pāwār. There sat the Rājpūts clan by clan reclining on cushions. Bemused were they from the opium they had eaten, men who without blows would not change their purpose. (80) Each man with his sacred sword upon his thigh, like a black snake coiled.

Bēlā’s camel-courier alighted on the tented field. Jumping down from the camel he alighted, adjusting his shield and sword, paid his respects before the seat of the chief, and presented his orders. While opening the folded letter and looking at the black characters, (85) Údāl burned as a coal and became like dark death upon his throne.

‘Diriyā, Diriyā,’ he shouted, ‘Diriyā, hear my words. Instantly call for Ālḥā, quickly give him notice.’

1 A kasta is any wrapper, and, especially, the bundle of writing materials, which are kept tied up in a clotl.
2 A dawādi is a portable case containing reed, pens, and rags soaked in ink. The paper is held in the left hand while writing.
3 Literally, headed the letter with ‘Rām, Rām.’ Sātāt = Sāvanta.
4 The name of Údāl’s horse.
5 Jājā’rul = žājir.
6 Thāk means ‘to beat,’ ‘dusk,’ ‘clean.’ Jājā is a camel saddle-pad; sūra or sūrie = a she-camel.
7 Yārā = a dig of the heel; waqār = the wind.
8 A sirāṭchā is the canvas side, or qanūt, of a tent; the chāḍh’uṣ is the ornamental top of a tent pole. In Hindi sirdchā is a single-pole tent.
9 A dawādi is a canopy-tent, or shāmājaśa. Here commences one of the stock descriptions. Compare specimen
10 These are all names of Rājpūt tribes. Each tribe sat apart from the others in order of precedence.
11 Chām—pīṭ—to adjust, put to rights.
12 Kā fundraising, and, especially, the bundle of writing materials, which are kept tied up in a clotl.
13 Diriyā was the groom of Údāl’s horse Benduliyā.
Diriyā calls Alhā.—‘Come on, come on, O thunderbolt of war, your younger brother calls you.’ Straightway came forth (Alhā) the thunderbolt and rushed into the tent. (90) Not a minute, not a second, passed, before he arrived in the tent. He then called out to Údal, ‘Údal, hear my words. Are you troubled with your neighbour on the border,’ or has the Chauhān pressed you hard? I ask of you, O Údal, why have you sent for me at the point of noon?’

Údal.—A stratagem has Chaurā planned; Rāmā he has made ready, (95) who is coming by the pass of Jalaun to seize the Lady Padmini.

Then gave answer Alhā, ‘Údal, hear my words. The best of horses take, and well-chosen horsemen. Let not Rāmā escape on the roads; cut off his head and bring away the trophy.’

Údal.—Whomsoever of the young men I may ask for in this tent, give me as I ask. (100) Then gave answer Alhā, ‘Údal, hear my words. Whomsoever you ask for in this tent, I shall grant your prayer.’

Údal.—Sihā of Siranjā give me, Prince Lākhan of Kanauj, Ali Ālāwar and Kālā Khān, with Jaṛī Bēg and Sultān, and Bahlubali, the son of the Sayyid, whom Alhā himself for a moment fears. (105) (Men these were who could eat a mound of flour each, and would each eat an entire goat. And the leaf dish on which their morning snack was placed would crumble to dust.) Give me Varmā’s Ahir Matauwā.—All these make ready for me, and I shall learn the truth about Rāmā; he of Gwalior shall not escape.’

Then Alhā gave order saying: ‘Údal, hear my words. (110) Whomsoever you asked for in the tent, all have I granted to you. Only leave behind my brother of Sirsā, and Miyān Talhān of Benares. Go on your way, Údal, my son, he of Gwalior must not escape.’

Together the men rushed forth and dashed along the roads, and in a few days’ space arrived at the river. (115) Údal threw out his pickets in the battlefield by the river and at the hour of eight o’clock Rāmāpati arrived. When Údal cried aloud and said: ‘Young man, hear my words. In what region did your birth occur? Where did you assume mortal form? I ask of you, my fine fellow, to what country are you going?’

(120) Then Rāmā planned a stratagem, and spake words of guile. ‘In the west country was I born, and there I assumed mortal form. A horse merchant I am, to sell horses am I going. I have heard of a market for horses, to sell a horse am I going to Mahōbā.’

Then Údal cried aloud, ‘Merchant, hear my words. (125) At dawn, even at break of day, when the chariot of the sun comes forth, I shall make way for you; after that, if you please, go on to Mahōbā.’

1 Dhū’rānqī means literally ‘thou whose body is the thunderbolt.’ Compare Virgil’s duos fulmīna bella Scipio ad.
2 Tūrūq, broke into the tent.
3 Dīrī— the frontier country. Dīrīyā is an inhabitant of the same.
4 Chhāré—picked, selected.
5 Sihā was the son of Alhā’s sister; Lākhan was nephew of Jaichand, King of Kanauj. The others were all sons of Sayyid Talhān Miyān of Benares.
6 Sar’umuch = samācha.
7 The root dīr or dūr is explained as meaning ‘to learn.’
8 Malikān was the first cousin of Alhā and Údal. His sīf was at Sirsā, east of the Dhashān. He bore the brunt of the Chauhāns’ first attack and was then killed. His death is referred to in verse 163, below, so that Alhā cannot properly refer to him here as his brother. Who else can be referred to, I do not know.
9 Parāchā, usually entrenchments, here means outposts or pickets. Compare specimen III, verse 89.
10 Dienhāu = dhīnāu, judhāu = jamaa.

VOL. IX, PART I.
With angry talk they wrangled, and fierce waxed the war of words. Right well did Udal admonish, but he of Gwalior heeded not. Each learned to know the other in the battlefield by the river.

(130) With a mocking laugh spake Údal, 'Uncle, hear my words. Because of striking one boy, you have come and planned such a scheme.'

With a mocking laugh spake Rámá, 'Údal, hear my words. You may speak a million times, but I shall not heed, and will seize and bring away the Lady Padmíni.'

On hearing these words, Údal gnawed his palm (in rage and cried), (135) 'To the defiance, and to SwámiSUr, from whom sprung Pítßaurá Ráy. East and west, and north and south, were ravaged the four regions; east and west, and north and south, was heard the tramp of Bendulá's hoofs. As far as Jagannáth and Ghrumgáh did I smite; I held the fair at Bátásáar; Rámésár of Sétubánh I smote, even unto Lánká did I take tribute.' (140) The stream of the Narbada I banked up, so that it turned and flowed westwards. If to such a man's mother you should speak as you have done, then were it a shame for me to live.

The angry talk increased, and fierce waxed the war of words. The sacred blade was drawn at the river side, in a torrent of battle was plied the sword. Under the scimitar-blows gushed out jets of blood, the swords raised the dust.

(145) Fighting elephants as they were cut down fell to the earth; troops of horses fell; there were riders without arms, and horses without noses; elephants lost their trunks, the host yelled in agony. The heads which were wont to be tied with saffron turbans, and to be dressed with attar and sweet oil, those very heads were rolling on the earth, while shield and sword clashed all around. (150) During the slaughter of the night day appeared, and during the day's fighting evening came on.

Rámápati held to every inch of ground, but his pickets that were stationed there gave way. Urging on his elephant he came out into the forefront of the battlefield.

Rámápati.—A trumpery servant who would slay, and so bring together the sins of a lifetime? If there be my match in the ranks of Mahóbá, let him come forward in the battlefield. (155) Urging on Bendulá, Álha's younger brother came to the front.

---

 advisory notes:

1. Gaţi = guduliya, the palm of the hand.
2. Sambhávar was the name of Pritihiráj's (Pítßaurá's) father. He ruled at Ajmer.
3. Jagannáth is the temple of Puri in Orissa. Ghrumgáh is said to be a fabulous country where the people have horse's faces. Bátásáar is the well-known town in Agra district, famous for its horse-fair. Sétubánh is the line of reefs joining Cape Comorin to Ceylon. At Cape Comorin there is a temple of Siva Mahóbá. Lánká is Ceylon.
4. *I do not know to what legend this refers.
5. *I.e. Padmíni. She was really his maternal aunt. Jalant for janaani.
6. *Regarding the use of the name Bágwastí for a sword, see note to specimen III, verse 14. Uir is a torrent, a stream.
7.比起is a kind of two-edged sword, said to be named after the place of its manufacture. Bójá means a bubbling torrent.
8. Chístá is a kind of fighting elephant. Sumásár = companies, rows.
9. Taikhari = a snout, a face.
10. Mánagal is explained as a kind of elephant, and bhavíyar as his trunk. Kéráh is a cry of pain.
11. Ḳamánbáhir is a turban dyed red with saffron (ḳaṣāni).
12. *A trumpery servant 'is literally 'a servant of a seer', i.e. one whose wages is only a seer of food a day. Bighawá = collects; dák = dák.
UDAL.—Here am I, the leader of this camp, and of this host the chief. I am your match in the ranks of Mahobah, therefore am I come forward in the battlefield.

Looking at him from head to heel, (Rama said) 'Son Udal, hear my words. Send your elder brother to the front, who may be able to withstand my steel.'

(160) With a mocking laugh spake Udal, 'Uncle, hear my words. One elder brother is the Thunderbolt of War, who takes not his sword in his hand. The second elder brother of mine was he of Sirsa, whose head you cut off and carried away. Now I am fully-grown, I am the eldest, able to withstand your steel.'

When Rama gave answer unto him, 'Son Udal, hear my words. (165) Take the first cast of the javelin, if so be that you have any desire for life left in you.'

Then gave answer Udal, 'Uncle, hear my words. From your darts I shall escape. My turn comes after yours.'

Brandishing the javelin Sanichar, and resting on the front of the howdah, Rama poured blows on his forehead, but Bela ever turned the point. (170) Udal advanced to make his salute, with a cloud of dust flying behind him. The countenance of Rama withered, his face became dim, his jaws fell.

RAMAPATI.—As a boy, I never missed my cast with a straw arrow, but now at the river side I have missed my cast with the javelin. An evil day has come for Delhi, when my weapon has played me false. A second bar of iron he brandished, a hard nut for an enemy to crack; (175) he intended to strike on the chest, but Udal had learned from jugglers the art of fence. Forcibly he smote with the bar; but Udal warded it off with his shield.

When again Udal cried, 'Uncle, hear my words. After your turn was over, you gave a second blow, the third turn is mine.' Let us fence before the host (each in his turn) as a well is worked by the seekers for water. (180) Then gave Rama answer, 'Udal, hear my words. What, have you conned a potent charm, or learned how to avert a dart?' Right well I smote you at the river side, yet not a wound appeared on your body.'

UDAL.—I have not conned a potent charm, nor have I learned to avert a dart. Your darts are of raw iron, and you have not paid the smith his price. (185) The son of a low-

---

1 Udal, this host, is also a play on the name of Atha's son, Udal or Indal.
2 This is Alha. He had a magic sword which none could withstand, and which, in the Raja pat sense of fair play, he only used on extreme occasions.
3 This is Malkhan. See note to verse 111 above.
4 Sambati is an iron dart or javelin. In these poems, it is a pendulum with each champion to offer the first blow to his opponent. It usually happens that, as here, the villain is allowed two or three free shots, and then the hero walks in and wins. Lakh = desire, hope.
5 Sanechaw, or Saturn, was the name of his javelin. Ramah, of course, was on an elephant. Padiyai is the front of the howdah. Yar = c., a rest, a support.
6 Bela was said to possess the powers of a witch. Barakay = warring off.
7 Agban = agum, in front.
8 Jhama = dimmed.
9 Bar = a boy, a child. Seraf is a toy arrow made of serpat, a kind of reed-grass. Hecchay = I missed.
10 Udak = an unlocky or evil day.
11 Sikar = a crowbar, a bar of iron. The second half of the line is literally, 'having given the boiled rice of adamant.' The idea is that the bar was so hard that adamant was soft as boiled rice in comparison with it.
12 Here again we have a foreign word tajepa treated as a verb.
13 Usati, It, 'completed.'
14 Khatiyai is from the root mh, with the c shortened to 4 as it is in the antepenultimate.
15 Kurna is the name of a charm: the root hur = to ward off (by magical means or otherwise).
born mother are you, a good-for-nothing was your father. In your childhood you got no butter to eat, in your wrist there is no strength. Withstand my darts, which were made by order of Rājā Parmāl; if from my darts you do escape, then you may go home and anew celebrate your birth.

Udal then brought his horse to a distance, and laying on Mother Earth the burden of his task (exclaimed), 'O Mighty God, Maniyā Déo, O Honour of the Chandelā Rājā. O Mother Bēlā, at my right hand be thou, the spouse of Prince Brahmajit.'

He on the one side from his hand discharged the dart, and it lodged in his rival's chest. On the other side fell Rāmā on the field, where the double blow had lighted. The enemy fled, a disordered rabble, none stopped to tie his loosened turban.

---

1. *Wačhā = ṃahā, low, despicable; ṃā = low, mean, insignificant, feeble.
2. *Kīhādē = paḥādē. *Nikādē is the negative verb substantive.
3. The *chāyē is the feast held on the sixth day after the birth of a child. The meaning is if Ramāpati does escape, he may consider that he has passed through death and been born again.
4. Khabhār, burden. What is meant is that he invoked Mother Earth. It is noteworthy that the employment of *kā as a meaningless prefix is common in the dialects of the wandering tribes, often called 'Gipsies,' of India. See Vol. XI.
5. *Xē = here, opposed to *hē, there. *Thēthān, to beat, smite.
6. *Dhāhē = double. That blow was double, as it was both natural and supernatural.
KUNDRÍ OF HAMIRPUR.

Kundri is spoken in the extreme north-east of the Hamirpur district, on the left bank of the river Ken, by some 11,000 people. It is also spoken on the right bank of the same river, in the Bandà district. Immediately to its north lies the Tirthari of the southern bank of the Jumna, which is a mixture of Baghéli and Bundeli, and which has been described under the head of Eastern Hindi (Vol. VI, pp. 132 ff.). Kundri is a similar mixture, but it differs on the two sides of the Ken. On the right, or east, side like the other dialects used in Banda, it is based on Baghéli and is mixed with Bundeli. An account of this form of Kundri will be found in Vol. VI, pp. 152 ff. On the left, or west, bank of the Ken, it is much more influenced by the Bundeli spoken in the rest of Hamirpur, and is based on that dialect, with a mixture of Baghéli. As a whole, Kundri may be considered to be an extension of Tirthari towards the south up the lower course of the Ken.

The nature of this broken dialect will be evident from the first few sentences of the Parable of the Prodigal Son given below. It will be seen that the verbs follow Bundeli in the formation and use of the past tense, except in the case of rahaś, were, which is Baghéli. On the other hand the postpositions, na, in, and ko, to, are Baghéli, and so is the form meārō, mine, although the termination o is Bundeli. The general structure of the sentences is throughout pure Bundeli, with the typical use of the agent case before the past tenses of transitive verbs, which is unknown to Baghéli. The word lāmērō for 'son' may be noted.
[No. 20.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BUNDÉLI (KUndéli) DIALECT. (District, Hamirpur.)

ई संगःको दी लामङङा रहैं। उह-माँसे हलकेने बाप-से कहो ची रे बाप धन-माँसे जो मूरो हीसा हीव सो मोहें दै राख। तबउह-ने उह-का अनी धन बाट दफ्छो। वहुत दिन नभये कि हलके लामङङा-ने बहुत जोर-के सुलक-माँ चला गए। तुज्हा सुहस्तन-में रह-के अनी पैसा खी दफ्छो।

TRANSLITERATION AND TRANSLATION.

I manai-kē dwī lāmṭā rahaī. Uh-mā-sē hal'kē-nē bāp-sē

One man-of two sons were. Them-in-from the-younger-by father-to-

kahō, 'ō-re bāp, dhan-mā-sē jō mwarō hisā hoy sō

it-was-said, 'O father, wealth-in-from what my share may-be that

mōhāi daī-rākkh.' Tab uh-nā uh-kā ap'nō dhan bāṭ

to-me give-away.' Then him-by him-to his-own wealth having-divided

daō. Bahut din na bhayē ki hal'kē lāmṭā-nō bahut

was-given. Many days not were that the-younger son-by much

jōr-kai mulak-mā chalā-gāo. Huś suḥād'pan-mē
collected-having a-(foreign)-country-in went-away. There licentiousness-in-

rah-kē ap'nō paisā kho-daō.

remained-having his-own pice was-squandered.
Although the main language of Jalaun is good Bundelí in the east corner of that district, on the south bank of the Jamna, we find a dialect locally known as Nibhaṭṭā, which is a continuation of the Tirhāri of Hamirpur, found along the banks of the same river. It is spoken by about 10,200 people.

Like Tirhāri this riverain dialect is a mixture of Bagheli and Bundelí. Tirhāri is certainly based on the former of these tongues, but Nibhaṭṭā, which, being further west, is more in the Bundelí country, might fairly be classed with either. A few lines of a version of the Parable of the Prodigal Son will be a sufficient example. Note how the language struggles between two idioms. There are Bagheli past tenses like kahasi, he said, dihie, he gave, which require the subject in the nominative case, and yet here it is (as in Bundelí) in the case of the Agent. Alongside of these Bagheli forms note the pure Bundelí hatē, they were.

Nibhaṭṭā is the last of these broken dialects which we meet as we go west.

Besides this Bagheli infection, traces are also to be seen of the Kanauji, spoken in Cawnpore on the other side of the river. Such is wā-nē, by him.
INDOARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (NISHATTA) DIALECT. (DISTRICT, JALAUN.)

Kisi admi ke do lar'ka hote. Un-me-se chho'te-ne bapu-se kahasi ki, 'he bapu, dhan-me-se jo mero hissa hoy, the-father-to he-said that, 'O father, wealth-in-from what my share may-be so hamin deo.' Tab wa-n'ke dhan bhat dihis. that to-me give.' Then him-by them-to wealth having-divided he-gave.

Bahut din nah' bi'te ki chhota lar'ka sab kuchh jam'a. Many days not passed that the-younger son all anything collected kar ke dar desa chal'a-gahias. Wahaa bad-mast-me din khois, made-having a-far country went-away. There licentiousness-in days he-lost, ap'na dhan ur'a-dehis.

his-own wealth he-squandered.

TRANSLITERATION AND TRANSLATION.

Kisi ad'mi-kê do lar'kâ hatê. Un-mê-se chhô'tê-nê
A certain man-of two sons were. Them-in-from the-younger-by
bapu-se kahasî ki, 'he bapu, dhan-mê-se jô môr hissâ hoy
the-father-to he-said that, 'O father, wealth-in-from what my share may-be
so hamin deô.' Tab wá-nê un-kô dhan bî hî his.
that to-me give.' Then him-by them-to wealth having-divided he-gave.

Bahut din nah' bi'tê ki chhô'tâ lar'kâ sab kuchh jama.
Many days not passed that the-younger son all anything collected
kar-kê dûr dês chalâ-gahas. Wahâ bâd-mâst-me din khois,
made-having a-far country went-away. There licentiousness-in days he-lost,
ap'nâ dhan u'ra-dehîs.
his-own wealth he-squandered.
BHADAURÎ OR TÓWARGARHÎ.

The head-quarters of the Bhadâwar Rajputs consist of the country on both sides of the river Chambal, where it forms the northern boundary of the State of Gwalior. Here also, in the Tôwargarh District of Gwalior, are the head-quarters of the Tômar Rajputs. The language spoken in this tract is known as Bhadauri or (in Tôwargarh) Tôwargarhi. Under whichever name it is known it is the same,—viz. a form of Bundeli which is considerably mixed with the Braj Bhâkâ spoken in Agra. It varies slightly from place to place, being naturally more and more infected with Braj as we go north.

The country in which Bhadauri is spoken may be described as follows. It is spoken over nearly the whole of the main portion of the Gwalior State. It thus extends over a much larger tract than the Bhadâwar country proper. It runs down the centre of the State from the Chambal to the border of the old Guna Agency, having Braj Bhâkâ and Harauti to its west, and Pâwâri Bundeli to its east. To the south it merges into Mâlwi. In Agra it is spoken in the south of the district in the tract bordering on the Chambal. In Mainpuri it has a few speakers in the Kharka tract on the banks of the Jamna to the south-west of the District. In Etawah it is spoken in the tract between the Jamna and the Chambal, and across the latter river. The number of speakers is roughly estimated as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gwalior</td>
<td>1,000,000</td>
</tr>
<tr>
<td>Agra</td>
<td>220,000</td>
</tr>
<tr>
<td>Mainpuri</td>
<td>8,000</td>
</tr>
<tr>
<td>Etawah</td>
<td>55,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,313,000</strong></td>
</tr>
</tbody>
</table>

It will be sufficient to give specimens from Gwalior and Agra. The Bhadauri of the other two districts does not differ. It may be mentioned that Bhadauri is not spoken in Jalaun, although the dialect was wrongly entered in the Rough List of Languages spoken in that district. The so-called Bhadauri of Jalaun is ordinary Bundeli.

The following account of the dialect is based on the specimens.

The system of pronunciation fluctuates. As occurs as often as ô, and ai, as ë. In the same sentence we often find the same word spelt both ways, e.g. mûrô and mûrau. As in the Bundeli of Jalaun we meet curious changes of other vowels, e.g. bakhâ, many, for bakhû (cf. Jalaun bukâ); rehat for rahat, remaining; kôh for kahi, having said.

In the case of consonants, there is a strong tendency to contraction, as in jàntu; knowing, for jântu. This is specially noticeable in the case of the letter r. For instance—

Instead of

<table>
<thead>
<tr>
<th>Bhadauri</th>
<th>Bundeli</th>
</tr>
</thead>
<tbody>
<tr>
<td>châkaron, servants</td>
<td>châkann.</td>
</tr>
<tr>
<td>par'deû, a far country</td>
<td>paddëu.</td>
</tr>
<tr>
<td>bûrisû, years</td>
<td>bassan.</td>
</tr>
<tr>
<td>suratî, memory</td>
<td>sutti.</td>
</tr>
<tr>
<td>mûr'naû, to strike</td>
<td>mânnau.</td>
</tr>
<tr>
<td>mûr'tu, striking</td>
<td>mûttu.</td>
</tr>
<tr>
<td>kar'tu, doing</td>
<td>kattu.</td>
</tr>
</tbody>
</table>

VOL. IX, PART 1.
In the case of **nouns** strong forms usually end in _au_ or _o_, e.g. _sahārau_, help. The oblique form as usual ends in _e_. As elsewhere in Bundeli, strong nouns of relationship and some others end in _ā_, which is not changed in the oblique singular or nominative plural. Thus we have—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>lar-kā</em>, a son</td>
<td><em>lar-kā</em></td>
<td><em>lar-kā</em></td>
<td><em>lar-kā</em></td>
</tr>
<tr>
<td><em>ghōrā</em>, a horse</td>
<td><em>ghōrā</em></td>
<td><em>ghōrā</em></td>
<td><em>ghōrā</em></td>
</tr>
</tbody>
</table>

In one instance the oblique form in _ā_ has a plural in _e_. It is _hamārē_ (not _hamārē_)

dō _bākhā_ _hāi_, we have two cubs.

The influence of Braj (or perhaps Kanaūji) is noticeable in the optional employment of a weak termination, _u_, of nouns. Thus _jwābu_, an answer; _māttu_ or _mātta_, striking; _mattu_, dying; _kattu_, doing; _jāntu_, knowing.

There is the usual instrumental singular in _au_, as in _bhukhan_, by hunger. The post-position of the accusative-dative is _ē_ or _ē_. In other respects the declension follows standard Bundeli, due allowance being made for pronunciation.

In the **pronouns**, the influence of Braj has brought into use the form _hō_ or _hā_ for 'I,' as well as _mē_ or _mā_. So also, besides the usual Bundeli forms ( _tumārō_ and _tumāś_), we have _tihōrō_, meaning 'thy' or 'your.' 'Me' is _mōi_, corresponding to standard Bundeli _mō_. As in Jalaun, 'he' and 'she' are _ba_, obl. _bā_ or _bē_, plural _bē_, obl. _bin_.

'This' is _ja_, _jī_ or _jē_. _Apayē_ is an oblique plural meaning 'own.'

The word for 'what' is the Braj _kahā_, obl. _kāhē_.

In **verbs**, we have the Braj _hā_, I am, and (very common) _hō_, was. The initial _h_ of the auxiliary verb is often dropped, so that we have forms like _khāt-a_, they eat; _khāt-e_, they were not; _rēhat-ē_, they were living; and _dēt-yē_ (for _dēt-ē_), they were giving.

There is an interesting survival of an old neuter form in _chāhā_, instead of _chāhau_, it was wished (by him), i.e. he wished. In other respects the conjugation of the verb shows no divergencies from standard Bundeli, unless we consider as such _manāmē_ for _manāvē_, 'let us celebrate.'

The only other point to note is that _ji_ is often used for the conjunction 'that' after verbs of saying, instead of _ki_, _kā_ or _kāi_.

---

**WESTERN HINDI.**
[No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Bhadauri). (State, Gwalior.)

Specimen I.

काज चादमी-के है लरका है। लुहरे लरका-ने बच्चन वाप-सी कठी कदा हमारे हिसा देन। दोहो लरकन-की हिसा कदा-रची वा-के वाप-ने। फिर लुहरे लरका कपमे साल ले-पछो और पहेली चाली-परो और चन्द्रास-में कपमे लिंग लमा चलाई देंगी। वा-के यास कढ़ू न रही। वा बड़ी चकाल परी भीर बड़ी तंग-डूंगी दीन लगी। ठाकुर-के सुधा रहन लगी। वा-ने सुधरा खेतन-में चारापन-को मेला। तब वा-ने ताकी जो अंडा मर लेणे भुज खाऊँ। काज चादमी-ने वा-को सहारी नहीं देखी। वा-ने तोही भीर कही, तों वाप-के हिंचा गले चादमी हैं, भीर सिव कढ़ू खात-पिष्टक-हैं और कीत्र सूपें चल नाहि खान। ही भूखन मसू ही। हीं चपमे वाप-के हिंचा करं करहो, हीं तिहारो भीर पनसीर-की बड़ी पारी जनमो हीं। हीं तिहारो लरका कनही जौन लाहि। मोड पपनो चाकर राखी लेड। महा-से चली-के ल लरका चपमे वाप-के हिंचा भाई-गाथी। जब वाप-ने लरका देखी दूर-पलः तरवार वाप मजी, भीर लरका दे-के गाय-सी लगाई। बरी और पुकारो। तब लरका-ने कही कहा। हीं तिहारो भीर पनसीर-की बड़ी पारी हीं भीर तिहारो चाल-चलन-की मो-से कीज मात नाही। भवकर वा-ने चपमे चाकन-से कही जा-को घर-सं घोसाँ लहाँ चार, चाव-से मुहूरतिया चार पाँच-से हूँसी पहाराई। हम तुम फिरवर खाँव भीर खुदो मनमो। जा लरका-की फिर-के हिंस-मनमो। भीर। सिवन-ने चरखन-ने बड़ी खुदो माली।

वा खन वा-की बड़ी भैया हार-से हो। जब व चपमे घर-के ढिगां पोहे गचिं तब चपमे चादमी-सी हुआ-से पूछी जि कहा चौहल-धौहल हुई-रही-है। वा-ने कही कि तिहारो भीर बुहरे भैया-से चाह-गब्ब-की खुदी माली-है। बाहे-से वा-ने फिर-के जो लरका चौहल देखी। वा-ने
कहूँ दृष्टिभाव-के व चपने घर-में न गए। तब बाप-ने बाप-के बा-बों समभाषी। तब बीढ़े लरका-ने बाप-की ज्ञातु दृष्टि। देखी सुदृढ़-तैलिद्वारी सेवा हैं कहूँ-हैं। चोर कब-हूँ तित्ता वात न धारी। तुम-ने इस्नाम की कीड़ों मेलिने-की न दृढ़ें चोर बली कहा है बा-बों हम चपने सांख्यन देते चोर सुसी मनाउँते। बाप-ने बीढ़ीं चन सिगरी बरबाद कर-कौं सी लरका तुम-कों यासी गयी बाइढ़ छिन्न लावे चोर उसीरी सिमार-कों भेंडखारी-कों सिमायाँ। बाप-ने बीढ़े लरका-सीं कही हर्म तूंँ संग रहे-हैं। चोर जो कहूँ घर-में है धजुँ सी सिव तेरी है। चोर ज लोकचारण मेरी एक्सिब राह बली पाइँ-हैं जी तेरे लूहँ बेरा-की किरिएँ जसम भयो हैं। खोची भयो किरिएँ बारी-हैं। बाड़ को जानु-हो जी चालियो।
No. 22.

INDO-ARYAN FAMILY. CENTRAL GROUP.

Bundeli (Bhadauri).

WESTERN HINDI.

(State, Gwalior.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kāu ādmi-kā dwai larkā hē. Luhrē larkā-nē apnē
A-certain man-of two sons were. The-younger son-by his-own
bāp-kē kahi, 'dāda, hamarō hisā āē.' Dōū larkan-kā hisa
father-to it-was-said, 'father, my share give.' Both the-sons-to shares
having-made-were-given their father-by. Then the-younger son his-own
māl lé-gaō, sur paddēs chalō-gaō, aur anyāu-mē apnī
property took, and foreign-country went-away, and bad-living-in his-own
sig jamā bahāi-dai. Bā-kē pās khochū na raḥau. Bākē
all property 'squandered. Him-of near anything not remained. There
baṇau akāl paraun, aur baṇau taṅg-dukkhi hōn lāgaun. Thākur-kē
great famine fell, and very distressed to-be began. A-rich-man-to
raḥau, rahan lāgaun. Bānē suarā khētan-mē charāun-kā bhējau.
a-slave to-live he-began. Him-by swine field-in to-graze he-was-sent.
Tab bā-nē chāhau ki 'pēj bharī-leǔ bhus khāī-kē.'
Then him-by it-was-desired that 'belly I-may-fill husks having-eaten.'
Kāu ādmi-nē ba-kō sahārau nāl daun. Bānē sōchau aur
Any man-by him-to help not was-given. Him-by it-was-thought and
kahu, 'mērē bāp-kē hīā galle ādmi hāi, aur sīb kachhū
it-was-said, 'my father-of here many men are, and all something
khēt pīt-hāi, aur kōū sūdhē ānn nāhī khēt. Hāū bhukhan
eating drinking-are, and some moreover food not eat. I by-hunger
mattu hāi. Hō apnē bāp-kē hīā chāhau aur kahau, "hō
perishing am. I my-own father-of here go and say, "I
tihāsō aur Panmēsur-kau baṇau pāpi janmō hāi; hō tihāsō larkā
of-thee and God-of great sinner born am; I thy son
kaheī jōgī nāhī; mēi āprnō chākā rākhi-lēi.'
Mahā-seē

to-be-called fit am-not; me thy-own servant keep.'
Thence
chali-kē ba larkā apnē bāp-kē hīā āi-gaau. Jab bāp-nē
started-having that boy his-own father-of here arrived. When the-father-by
lar'kā dékhau düraī-tē, tab bāp bhajau, aur lar'kā le-kē son was-seen distance-from, then the-father ran, and son taken-having chhāt-tō ālagā-la, aur puch'kārō. Tab lar'kā-nē kāhi, the-breast-to he-applied, and he-was-kissed. Then the-son by it-was-said, 'kakkā, hō tihārō aur Pan'mēsur-kau baraau pāpī hāu; aur tihārē 'father, I of-thee and God-of great sinner am;' and thy chāl-chalan-kau mō-nē koā bāt nāī.' Hālāī

conduct-of me-in any thing (in-any-respect) is-not.' Thereupon bāp-nē ap'nē chākann-sāu kāhi, 'jā-kaū ghar-tē the-father-by his-own servants-to it-was-said, 'this(-person)for the-house-from pōsākāī lyāō, aur hāth-mē mūdariyāī aur pāw-mē jūttī pahāran; clothes bring, and hand-in a-ring and feet-in shoes put; hum tum sībrē khāy aur khusī manāmē. Jā lar'kā-kau we (and-)you all-together eat and merriment let-make. This son-of phir-kē jānām bhaau-hai; aur khōau, phir-kē mislau-hai.' Aur sīban-nē again birth become-has; and was-loṣf, again obtained-is.' And all-by ghar'kin-nē bārī khusī mānī. the-members-of-the-family-by great pleasure was-enjoyed.

Bā-khan bō-kau baraau bhaiyāī hār-mē hō. Jab ba ap'nē At-that-time his elder brother field-in was. When he his-own ghar-kē chhāī pōhāchī gaau, tab ap'nē ād'mī-sō bulāi-kē house-of near arrived-having went, then his-own man-from called-having puchhī ji, 'kāhā chauhāl-bauhal huī-rāhī-hai?' Bā-nē kāhi it-was-asked that, 'what merry-making is-going-on?' Him-by it-was-said ki, 'tihārē kakā aur luh'rē bhaiyā-nē āi-gāyē-ki khusī mānī-hai. that, 'thy father and younger brother-by arrival-of pleasure is-being-enjoyed. Kāhē-tē bāp-nē phir-kē je lar'kā ākhin dékhau.' Jā-pai kachhā Because father-by again this son eyes-with was-seen.' This-on somewhat dukhiyā-kē ba ap'nē ghar-mē na gaau. Tab bāp-nē āi-kē sorry-being he his-own house-in not went. Then the-father-by come-having ha-kau sam'jhāau. Tab jēthē lar'kā-nē hāp-sāu jwābu daau, him-to it-was-remonstrated. Then the-elder son-by father-to reply was-given, 'dēkhau, muddat-tē tihārī sēwā haū kattu-haū, aur kāb'hū tihārī bāt 'see, long-since thy service I doing-am, and ever-every thy word na āī. Tum-nē chhadām-kī kāurī khēlibē-kō na daī, aur not avoided. Thee-by a-chhadām'-of couriers sporting-for not were-given, and chālī kāhā-hai, jā-sō ham ap'yē sang'kīn dētē aur (?) it-has-been-said,1 which-with I my-own to-friends I-might-have-given and

1 A chhadām is a denomination of money,=six dāms or six twenty-fifths of a piece=about sixteen couries or a quarter of a farthing.
2 I am unable to interpret chalī kāhā-kai. Kāhā may mean either 'what' or 'said.' Instead of chalī, we should expect some word like chhārī, a goat.
khusi manau. Jai-ney yehi dhan sig'rau bar'bad pleasure might-have-enjoyed. Whom-by thus-even wealth all squandered kar-daau, so larka tum-koi pyarau lagau, bai libai-laye, aur has-been-made, that son thee-to beloved became, him (you-)brought, and sibr simar-kaa bhapachari-kaa jimaau.' Bap-ney the-entire collection-for brotherhood-for a-feast-has-been-made.' The-father-by jeetha larka-so kahi, 'ham tu-sang rah-aai; aur jok-kachha the-elder son-to it-was-said, 'I thee-with living-am; and whatever ghar-me hai dhanu so sib ter-aau hai; aur ja lok-chaaraj mereau house-in is wealth that all thine is; and this practice mine esiya raa chali-ai-hai, je tere luh're bhaiyaa-kaa phiri-kaa (in-)this-kind-of path going-on-is, that thy younger brother-of again janam bhaau-hai; khoau-bhaau, phiri-kek aau-hai; jai ko jantu-birth become-has; lost-become, again come-has; come-along, who knowing ho ki aawego?' was that he-would-come? '"
[ No. 23.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

*Bundelí (Bhadauri).*

(State, Gwalior.)

**Specimen II.**

कहें एक गौहंदुष्या ढीर गौहंदुष्याः रहत-ए। एक दिन विन दौड़न-क्षेत्र खूब पियास लगी। तब गौहंदुष्याः-ने गौहंदुष्याः-सी बही चलो हम तुम पानी पिये। तुम कोज़ कहाँ चेस जाणा-ही के नाहीं। बहरें एक चीते-की भटराय है। बीहत पियास लग-रही-है। विन दौड़ने-हारें चल-रही ढीर और पानी-के ठीर पौहचे। तब गौहंदुष्याः बोली तुम कहाँ जान-ही ती चीते-की भटराय ये पानी मिलेगी।

बीहत पियास लग-रही-है। 

तब गौहंदुष्याः-ने पौहचे। तब गौहंदुष्याः-ने कही कि मोही ठेड़-की सुनिः कहू नाहीं रही। गौहंदुष्याः-ने कही कि चीते-की ठठो-ही पानी पीँ-लेव ढीर चलने पुरुषा काका-सीर राम राम करो। गौहंदुष्या पानी पियास लग-गयी। जब पानी पी-के सुरो ही-गयी तब कहाँ चमका राम राम। फिर गौहंदुष्याः-ने कोट-के कही कि तू-ज़े पानी ढी-ले चीर तू-ज़े राम राम कर-के। पानी पी-के व-ज़े सुरो ही-गयी। तब पुरुषा-सी कही से रे घर चली। हमारे हो बचा हैं। जे गौहंदुष्या कहते-है बचा से रे हैं। वे बचा हों कहते-हैं कि से रे हैं। सी तुम ढीरी चीर सुभार ठेड़। तब चीते-ने चलने मन-में जान-वई कि मेरी काम बन गयो। चारों छातें हैं। मेरी काम बन-ज़े हैं। बहस-के चलने ठीर-वे चारे के फिरे। तब गौहंदुष्याः-गौहंदुष्या-से बोली झरकन-के बोका-गे ढिग्गे लिवास-लाव। सो के समग-के तौसे कर-दे। गौहंदुष्या डरण-के मारे भीतर-से हार-के मोह न दिखाए। तब गौहंदुष्याः-ने कही कि वचन-कों ही ख्याति-हैं। फिर व-ज़े मराट-में गृहि गई। चींत-के बाहर ठठो रही गयी। गौहंदुष्याः-ने सवक-के उभार-के बही पुरुषा हम ढोउ जने शापुर-से राजी हुई गयी। एक बाने ल-लाच। एक में-ने ल-लाच। चींते ढीरो। चपने मराट-कों चढ़ी गयी। वे ढोउ चलने वच गये। चींते-के बही सुनि-के पानी पी चाहे।
Kabā ek gauh'duā aur gauh'duniyā rēhat-ē. Ėk dinā bin
certain one jackal and a-she-jackal living-were. One day those
dōun-kō khūb piās lagi. Tab gauh'duniyā-nē gauh'duā-sē
two-to very-great thirst was-felt. Then the-she-jackal-by the-jackal-to
kahī, 'chalō, ham tum pānī plynē; tum kōū kahānī kēh
it-was-said, 'come, I (and-)you water let-drink; you any story to-tell
jānt-hō kē nāhy? Bahā ēk chītē-ki bhaṭār hai. Jō tum kahānī
know or not? There one leopard-of den is. If thou a-story
kahī jānt-hau, tau chītē-ki bhaṭār-pai pānī milēgāu; bauhat
to-tell dost-know, then the-leopard-of den-near water will-be-got; very-great
piās lag-rahī-hai.' Bin dōun-nē hālāī chal-dāu, aur pānī-kē
thirst is-being-felt.' Those two-by thereupon it-was-gone, and water-of
ṭhaur pāū'chē. Tab gauh'duniyā boldī, 'tum kahānī jānt-hō ki
place they-arrived-at. Then the-she-jackal said, 'you a-story knowing-are or
nāhy?' Aur chītē-nē un dōun-kaū dēkhi-lāu. Tab gauh'duā-nē
not?' And the-leopard-by those two-to it-was-seen. Then the-jackal-by
kahī ki, 'mohi dēh-ki suttī kachhū nāī rāhīt,
it-was-said that, 'my body-of sense any not (har-)remained.'
Gauh'duniyā-nē kahī ki, 'tau hīā kāhē-kaū thāṛē-hau? Pānī
The-she-jackal-by it-was-said that, 'you here why-for standing-are? Water-
pi-lēu, aur ap'nē pur'khā kākā-sō rām-rām karō.'
drink, and your-own venerable uncle-to Rām-Rām (=obeisance) do.'
Gauh'duā pānī pānī lag-gāu. Jab pānī pi-kē suttō
The-jackal water to-drink began. When water having-drunk refreshed
hau-gāu, tab kalānō, 'kākā, rām-rām.' Phīr gauh'tuniyā-ṭē
became, then prosperity-was-wished, 'uncle, Rām-Rām.' Then the-she-jackal-to
laut-kē kahī ki, 'tāū pānī pi-lai, aur tāū
having-returned it-was-said that, 'you-also water drink, and you-also
Rām-Rām kar-lai.' Pānī pi-kāi ba-ū suttī bō-gāi. Tab
obeisance make.' Water having-drunk she-also refreshed became. Then
purkhā-sā kahi, 'mērē ghar chalau. Hamārē dō bachchā the-venerable-one-to it-was-said, 'my house-to come. Of-us two young-ones hai, jē gauhduā kabat-hai, "bachohā mērē hai;" bē bachchā, are, this jackal saying-is, "the-young-ones mine are;" those young-ones, hō kahī-hō kī, "mērē hai." Sō tum chalau aur sujhai-dēu.' I saying-am that, "mine are." Therefore you come and settle-(the-dispute).'
Tab ohitē-nē aprē man-mē jān-lā kī, 'mērā kām Then the-leopard-by his-own mind-in it-was-conjectured that, 'my business ban-gaau, chārō khā-laihē; mērā kām ban-jaihai.' Bahā-sē is-done, all-the-four I-shall-eat-up; my business will-be-done.' There-from chalē, aprē thaur-pai āyē bē sigrē. Tab gauhduiṣā they-started, their-own place-to came those all. Then the-she-jackal gauhduā sō bōlī, 'lar'kan-kaū kākā-kē ḍihīā libāy-lāu, sō bē the-jackal-to said, 'the-young-ones uncle-of near bring, so 'he samajh-kē taīsi kar-dē.' Gauhduiṣā ḍar-paṅ-kē mārē understood-having like-that does.' The-jackal(by) fear-of through bhītar-sē bāhār-kaū mōṅ na dikhāo. Tab gauhduiṣīā-nē kahi inside-from outside-to face not was-showed. Then the-she-jackal-by it-was-said ki, 'bachchan-kō hō lyānti-hā.' Phir baū bhaṭār-mē gulī-gai. that, 'the-young-ones I fetching-am.' Then she den-in disappeared.
Chītō akēlau bahār ṭhārhō rahi-gaau. Gauhduiṣīā-nē masak-kō-ujhak-kē The-leopard alone outside standing remained. The-she-jackal-by peeped-out-having kahi, 'purkhā, ham dōū-jaṅē āpus-mē rājī it-was-said, 'O-venerable-one, we two-individuals between-ourselves reconciled hui-gaye; ēk bā-nē lē-laau, ēk māṅ-nē lē-laau.' Chītō became; one him-by was-taken, one me-by was-taken.' The-leopard lāutō, aprē bhaṭār-kō chalau-gaau. Bē dōū aprē bach-gai. returned, and-his-own den-to went-away. Those two themselves were-saved.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a jackal and his mate. One day they felt thirsty, and the she-jackal said to the jackal, 'come, let us drink water. Do you know any stories or not? There is a leopard’s den, and if you know any stories, we will drink there. I am dying of thirst.' So they went on to the watering-place, and when they got there the she-jackal said, 'do you know any stories or not?' As she said this the leopard caught sight of both of them. Then said the jackal, 'I have forgotten everything.' Then said the she-jackal, 'why are you standing there? Take a drink and then make obeisance to our worthy uncle.' So the jackal drank, and when he was refreshed he
turned to the leopard and politely wished him good morning. Then he turned to the she-jackal and said, 'you too take a drink, and then do you too make obeisance to him.' As soon as she was refreshed she said to the leopard, 'worthy uncle, come to our house. We have two cubs. This jackal says they are his, and I say they are mine. So come along and settle the dispute.' The leopard said to himself, 'here are two, and there are two cubs more. I shall eat them all up at once. This is just the thing that suits me.' So the three made off for the jackal's home. When they got there, the she-jackal said to the jackal, 'go inside and drag them out before the worthy uncle.' The jackal understood what her device was and went in, but out of fear of the leopard did not come out again. Then said the she-jackal, 'I'll go and bring the cubs myself,' and she also slipped inside, leaving the leopard standing alone by the entrance. When they were both safe at home, the she-jackal peeped out of her hole and said, 'worthy uncle, we have made up our dispute. He has taken one and I have taken the other.' So the leopard could only go back to his own den; while the jackals were safe and sound, having successfully got their drink by engaging the leopard in talk.
The following short folk-tale is in the Bhadauri of the District of Agra. It is almost the same as that of Gwalior. The Braj termination is more common. Note the frequency with which contraction occurs. We have pājjā for parājā or prajā, subjects; khachchu for kharč, expenditure; pattu for parātu, falling; and jātō for jāt-tō, was going. Note also the Braj kū, the termination of the accusative-dative, and the Kanauji form thō, was.

[No. 24.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**BUNDLI (BHADAURI).**

(BRAND, AGRA.)

एक सूर्ज नारायण-की महतारी चौर वर्सारी रहें। वे चारी प्रजा पाँच बाली घर-की खदु देते-ये। सो बड़ बीत महतारी-की खदु-ने पूरी ना-ये पत्तु चौर प्रजा-की खदु-ते पूरी परी-जाती। तब सूर्ज नारायण-की घरारी-ने साकु-सों कही के तुम सूर्ज नारायण-ये जाज सो तुम सूर्ज नारायण-यें अपने बेटा-तें कही इतनी हम-की हुज़ तासों हमारी उदर भरे। तब सूर्ज नारायण-ने अपनी महतारी-तें पूछी के तुम कैसे कारी-की खात-थे। तब उन-ने कही के साकु बड़-की चारी चौर बड़- मासु-की चारी ऐसी कारी-के खाते-थे। तब उन-की बड़- बाली गदे साकु-की पीछे कारी-सों जाक ठहरी भरी। महतारी दोटा बताने फिर सुनी-की चली-चारी। विन-ने घर बाढ़-की बाली पोते रोटी बनाई। खदु मक दोनों साकु बढ़-ने एक ठीर बैठ-के एक थार-ने जबें रोटी खदु नींकी तरिया-ते। सूर्ज नारायण-के खदु बरा-कति भरी।

सूर्ज नारायण-अपनी चली-पास चारे। सूर्ज नारायण-चारी-चारा बाज प्रजा-ने बाली नाही। फिरी सूर्ज नारायण-की चाली-की चालसू रही-गयी। तब उन-की पैदा भाली गुर्ण नसे-सोही। प्रजा-ने चबाव भाजी। फिरी सूर्ज नारायण अपनी देस-को नींकी तरियाँ-सों चारे। बाज बसबार झूँ-के चारे। तब उन-को गुर्ण नसे-में छटक की गयी। तब हम-ने कही के सूर्ज नारायण-की बाज़े-सं घरू की तो बाली कुछे ते रख बल्ल-हो। तब
हमारे तुमारे जानें तो सूर्ज नारायण-की नाहीं थी। सूर्ज नारायण प्रपने मन-में जानत-ए के हमारी बेटा-है। तव बेटा घर-तें खाणी। रघु पार्व-के \[4\] घर-तें खुब देखौ। रघु चली-उठी। जपने घर-को चली-पाणी। तव जपने घर चाकू पाणी-में। खुब नीकी तरियाँ-तें धानंदु भरो। खुब भजनु भरो।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (BHADUARI).

(DISTRICT, AGRA.)

TRANSLITERATION AND TRANSLATION:

Ek Sūrj-Narāyanu-ki mah&tāri aur ghar-bāri rahē.
One Sūrj-Narāyan-(the-Sun-God)-of mother and wife were.

Bē ādhaup pājjā auru ādhaup ghar-ku khachelu dēt-ye.
They (he) half the-subjects and half house-of expenditure giving-was.

Sō bahū auru mah&tāri-ku khachelu-te pūrnu na-
But the-daughter-in-law and the-mother-of expenditure-from sufficiency not-

ō pattu, aur pājjā-ku khachelu-te pūrnu parau-jāto.
was falling, and subjects-of expenditure-from sufficiency fallen-going-was.

Tab Sūrj-Narāyanu-ku ghar-bāri-neh sāsu-sō kahi kai, 'tum
They-(Sun-God)-of the-wife-by mother-in-law-to it-was-said that, 'you

Sūrj-Narāyanu-pai jāu, sō tum Sūrj-Narāyanu ap'nē bētā-te kahō,
the-Sun-God-to go, then you the-Sun-God your-own son-to say,

"it'nau ham-kū dēu, tā-so hamārāu udār bhare."
"so-much us-to give, that-from our bellies may-be-filled."

Tab un-ne kahi kai, 'sāsu
Then her-by it-was-said that, 'the-mother-in-law

having eating-are?'

Tab un-ki kahi kai, 'sāsu
Then her-by it-was-said that, 'the-mother-in-law

bahu-ki chōri, aur bahū sāsu-ki chōri,
the-daughter-in-law-of theft, and the-daughter-in-law the-mother-in-law-of theft,

aisē kari-kē khātā-ki.
Tab un-ki bahū chālī-gāi.
how done-having eating-we-are.'

Then her daughter-in-law went-away.

Sāsu-kē phichē kaurē-sāu jāi thārī-bhāi.
Mah&tāri

The-mother-in-law of behind a-corner-by going standing-became. The-mother

dhōtā bātrānē. Phiri suni-kē chālī-āi. Bin-nē gharu
the-son talked-together. Then heard-having she-came-away. Then-by house

āi-kē lipō-pōtō, rōti banāi. Khūbu jhakk
come-having plastering-etccetera-was-done, bread was-prepared. Very shining

dōnē sāsu bahū-nē ēk thaur baithi-kē
both the-mother-in-law the-daughter-in-law by one place-in sat-having
ek thar-me je'i roji khubu niki tariya-te. Surj-Narayanu-ke
one dish-in was-eaten the-bread very good way-in. The-Sun-God-to
khubu bar'kati bhai.
much blessing became.

Surj-Narayanu ap'ni astri pás áyè. Surj-Narayanu: chört-chória
The-Sun-God his-own wife-of near came. The-Sun-God secretly
kà̃ pajjà-nê jânî náhī. Phiri Surj-Narayanu-ki astri-kô ñadhànu
any subject-by it-was-known not. Then the-Sun-God-of wife-to pregnancy
rahi-gayô. Tab un-kê payâhau putra nahi mahanà. Pajjâ-
occurred. Then her-of born became son (in-)ninth month. The-subjects-
me chabâu bhaau. Phiri Surj-Narayanu ap'ne dès-kaú niki
among scandal occurred. Then the-Sun-God his-own country-to good
tariya-so áyè. Lâu las'kar lai-kê áyè. Tab un-kau rathu
way-in came. Banner army taken-having he-came. Then his chariot
gail-me ataki-gau. Tab ham-nê kahi kai, 'Surj-Narayanu-kau
way-in stuck-went. Then us-by it-was-said that, 'the-Sun-God-of
jâîdà putra hû'gau, tau bâ-kê chhuaî-tê rathu chali-hûy.'
begotten son he-will-be, then his touching-by the-chariot will-go.'
Tab hamârâ-tumârâ jânê to Surj-Narayanu-kau náhī thô.
Then our-your-in knowledge to-be-sure the-Sun-God-of not he-was.
Surj-Narayanu ap'nê man-mê jânat-e kai, 'hamârâu be tê hai.'
The-Sun-God his-own mind-in knowing-was that, 'my son he-is.'
Tab bêtâ ghar-tê àau; rathu pay-kê águthâ-tê chhûi-daau.
Then the-son house-from came; the-chariot foot-of finger-with was-touched.
Rathu chali-uthau. Ap'nê ghar-kâh chalâu-àau. Tab apne
The-chariot began-to-move. His-own house-to he-came-away. Then his-own
ghar ái-pobôchau. Khubu niki tariya-te a quandu bhaau. Khubu
house he-arrived. Very good way-in rejoicings took-place. Well
bhajanu bhaau.
hymn-singing took-place.

FREE TRANSLATION OF THE FOREGOING.

Sûraj Narâyán, the Sun-God, had a mother and a wife. He used to give half his
money to his subjects and half for his household expenditure. What he gave was not
enough for the expenses of his mother and her daughter-in-law, but was enough for the
expenses of his subjects. So the wife said to the mother, 'go to your son, the Sun-God,
and say, 'give us enough to fill our bellies.'" Then the Sun-God asked his mother,
'how do you eat?' She replied, 'the mother-in-law has to steal from the daughter-in-law,
and the daughter-in-law has to steal from the mother-in-law. That is the way we eat.'
The wife had followed her mother-in-law, and stood in a corner behind her while

VOL. IX, PART I.
she and her son talked together. When she had heard what they said she went away. Then the two went home. They plastered the fireplace in order to cook, baked some bread, and, to their hearts' content, sat together, and ate bread out of the same dish till they were satisfied. Then they blessed the Sun-God.

The Sun-God visited his wife. He did it quite secretly. None of his subjects knew about it. Then his wife became pregnant, and in the ninth month a son was born. There was a scandal about this amongst his subjects. Then the Sun-God came home with great pomp. He came with a fully equipped army. His chariot stuck in the way. Then we all said, 'if this son has been begotten by the Sun-God, the chariot will move when he touches it.' In your and my opinion he was not the Sun-God's child. But the Sun-God knew in his heart that the boy was his son. The son came out of the house. He touched the chariot with his toe and it began to move. Then the Sun-God arrived at his own house. Great rejoicings took place, and loudly were hymns sung.

---

1 Apparently the deity had increased the house-keeping allowance, but the story does not say so in so many words.
THE BROKEN DIALECTS OF THE SOUTH.

We have seen that Standard Bundelī is spoken in the districts of Saugor and Damoh of the Central Provinces, which lie on the Vindhyan table-land. South of them lies the Narbada Valley with its offshoots, including the districts of Mandla, Jabalpur, Narsinghpur, Hoshangabad and a part of Nimar. Mandla speaks Eastern Hindi, and so does Jabalpur, although the language of the latter district gradually merges into Bundelī as we go westwards. Narsinghpur and the greater part of Hoshangabad speak standard Bundelī, but the rest of Hoshangabad speaks Malvi and the part of Nimar, Nimādi. South of the Narbada Valley lies the Satpura table-land, including the districts (going from east to west) of Balaghat, Seoni, Chhindwara, and Betul. Balaghat speaks, in the main, a form of Marāṭhi and a number of broken dialects described under the head of Eastern Hindi (Vol. VI, pp. 174 ff.) which are mixtures of Baghēli and the former language. The members of the Lōdhi tribe in that district, however, speak a mixture of Bundelī and Marāṭhi, which is dealt with here. Seoni, like Narsinghpur to its northwest, speaks standard Bundelī. Chhindwara, which is linguistically separated from the Bundelī of Hoshangabad by the Satpura range in which the languages are Gōndi and Kūrkā, has a broken form of Bundelī in the centre of the district, and Marāṭhi in the south. There is no one standard dialect for the whole of central Chhindwara; each tribe seems to have a slightly varying form of speech, but they all closely resemble each other. Besides possessing a few local peculiarities, the Bundelī patois of Chhindwara is mainly remarkable for the large quantity of Hindīstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Mālwi and Marāṭhi.

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāṭhi. In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as ‘Hindi.’ An examination of the specimens which I have received shows that it is a broken mixture of Bundelī and Marāṭhi.

Finally, some members of the Kōshṭi tribe in Chhindwara, Chanda, Bhandara, and Berar and of the Kumbhār tribe in Chhindwara and Buldana, speak a dialect very similar to Nagpur ‘Hindi.’

We thus get the following list of broken dialects of the south:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lōdhi (Balaghat)</td>
<td>18,600</td>
</tr>
<tr>
<td>Chhindwara, Bundelī</td>
<td>145,500</td>
</tr>
<tr>
<td>Kōshṭi</td>
<td>3,243</td>
</tr>
<tr>
<td>Kumbhārī</td>
<td>4,400</td>
</tr>
<tr>
<td>‘Hindi’ of Nagpur</td>
<td>153,142</td>
</tr>
<tr>
<td>Other Kōshṭi Dialects of the Central Provinces</td>
<td>105,900</td>
</tr>
<tr>
<td>Kōshṭi of Berar</td>
<td>8,800</td>
</tr>
<tr>
<td>Kumbhārī of Buldana</td>
<td>2,650</td>
</tr>
<tr>
<td>Total</td>
<td>389,572</td>
</tr>
</tbody>
</table>
THE BROKEN DIALECT OF THE BALAGHAT LÖDHĪS.

I have said above that Seoni is the south-eastern limit of Bundēli. This must be taken with the reservation that a broken patois of Bundēli is found in Balaghat, a district still further to the south-east.

In Balaghat there are three broken dialects spoken by cultivators who have immigrated into the district during the past few decades. These are Marāri, Pōwāri, and Lōdhī. "The first two have already been dealt with under the head of Eastern Hindi (Vol. VI, pp. 174 ff.). The Lōdhī dialect is spoken by about 18,600 people of that caste scattered over the west and centre of the district who have come originally from the country to the north. They speak a broken jargon which is a mixture of Hindōstāni, Dakhini Hindōstāni, Marāṭhi, Baghēli, and Bundēli. Judging from the specimens which I have seen, Lōdhī is mainly based on the last mentioned dialect. I therefore class it here.

It would be a waste of time and paper to give complete specimens of this mixed jargon. The first few lines of the Parable of the Prodigal Son will suffice. We have fragments of all the dialects mentioned above in this short passage. For instance, thē and mērā are Hindōstāni, mērā-kō is Dakhini, ap′lī, own, is Marāṭhi, ò, 'that,' is Baghēli, and chukō, paryō, gayō are Bundēli.
INDO-ARYAN FAMILY.  

CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Lödhí broken dialect).  
(District, Balaghat.)

एक छाद्मी-ख दो लड़का थे। चौ-से छोटा-ने बाप-से कहा हे 
बाप सम्पत-से जो भेष छिपा हो लों भेरे-को दे-देव। तब भे-से छायली 
सम्पत बाँट दीनी। भवत दीन नहीं बीते छोटा लड़का सव ईकुड़ा कर-ख 
दुर देस चलि गये चौर वाहाँ लुचपन-मअं दीन गुमाते हुए छायली सम्पत 
उड़ाव दीनी। जब वह सव उड़ाव ईकू तच बीदेस-से बड़ा बहाल पढ़ो 
चौर बी देस-माँ जा-कु कहाल भव गये।

TRANSLITERATION AND TRANSLATION.

Ek ad'mi-kha do la'r'kâ thê.  O-mê-se chhôte-nê
One man-of two sons were.  Them-in-from the-younger-by
bâp-se kahâ, 'he bâp, sampat-mê jô mërâ hissâ hû
the-father-to it-was-said, 'O father, property-in what my share may-be
sê mérê-kô dê-dêw.'  Tab.  ô-nê aôli sampat bêt-dinhî.
that me-to give-away.'  Then him-by his-own fortune was-divided.
Bhawat din nahi bêtê chhôtâ la'r'kâ sab ekutthâ kar-khu
Many days not passed the-younger son all together made-having
dür dês chali-gayô, aur wâhâ luch'pan-mê din gumâtê-hû
distant country(-to) went-away, and there riotous-living-in days wasting
ap'li sampat uray-dinhî.  Jab wah sab uray-chukô, tab
his-own fortune was-wasted-away.  When he all spending-finished, then
bô dês-mê barô aâkâl paryô aur ô dês-mê já-ku kaâgal
that country-in great famine fell and that country-in going indigent
bhât-gayô.
he-became.
DIALECTS OF CENTRAL CHHINDWARA.

To the west of Seoni lies Chhindwara. This District consists of two portions, a northern and a southern. The northern, or Bālāghāṭ tract (distinct from the Balaghat district), consists of the hill country above the slopes of the Satpura Mountains, and the southern, or Zērghāṭ of the tract of lowland beneath them. The language of the Zērghāṭ is Marāṭhi. The Bālāghāṭ is a series of high table-lands, rising as we go north to the Mahadeo Hills. The languages spoken in these Hills do not concern us at present. They are spoken by Gōṇḍs and Kārkuś. Between them and the Zērghāṭ, i.e. in the central part of the district, the language is a corrupt Bundēlī.

At least eight different dialects, called respectively Baghēlī, Bundēlī, Kumbhārī, Ġōlī, Rāghōbansā, Kirārī, Kōṣhtī, and Pōwārī, were originally returned as spoken in Central Chhindwara. A reference to the specimens of what is called ‘Baghēlī’ shows that it is not Baghēlī at all, and that it scarcely differs from what is reported as Bundēlī. There are only a few very minor variations. As for Kumbhārī, the Kumbhārs, or Potters, of Chhindwara are bilingual,—at least some of the specimens of their language are in the ordinary Bundēlī of the district, and others are in Marāṭhi. Another explanation may be that some of them speak one language and some the other. For want of better information, I have classed the Kumbhārī spoken in Chhindwara under Bundēlī. At the same time, a very similar form of Kumbhārī, also based on Bundēlī, is spoken in Buldana in Berar, and hence the Kumbhār dialects as a whole are considered together at the end of this group.

From the account originally given of Ġōlī, Rāghōbansā, and Kirārī, it was at the time concluded that they were most probably forms of Mālwi. An examination of the specimens since obtained will show that they are all merely impure Bundēlī. Again, the 3,242 speakers of the Kōṣhtī dialects, which are popularly believed to be a form of Marāṭhi, turn out to be speakers of mongrel mixtures of that language with Bundēlī, the latter being the basis. Finally, 3,000 Pōwārās were originally reported as speaking a special dialect in Chhindwara. Further enquiry shows that they have no special dialect, but that they speak the ordinary Bundēlī of the District.

We thus get the following figures for the Bundēlī spoken in Chhindwara:—

Ordinary Bundēlī of the District, viz.:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Baghēlī’ (so-called)</td>
<td>35,000</td>
</tr>
<tr>
<td>Bundēlī</td>
<td>3,500</td>
</tr>
<tr>
<td>Pōwārī</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>121,500</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ġōlī</td>
<td></td>
</tr>
<tr>
<td>Rāghōbansā</td>
<td>24,000</td>
</tr>
<tr>
<td>Kirārī</td>
<td></td>
</tr>
<tr>
<td>Kōṣhtī</td>
<td>3,242</td>
</tr>
<tr>
<td>Kumbhārī</td>
<td>4,400</td>
</tr>
</tbody>
</table>

| **Total** | 153,142 |

The last five will be dealt with subsequently. I now proceed to consider the first three together, as being really one dialect. It is spoken by 121,500 people.
The dialect spoken in central Chhindwara varies from place to place and according to the castes of the people who use it. Besides having peculiarities of its own, the dialect is everywhere freely mixed with ordinary Hindostani. This is no doubt due to the fact that a large portion of the Aryan population claims to have come from Northern India. The mixture is a purely mechanical one. In one sentence we will find a Hindostani expression, and, in the next, the same idea expressed by a Bundeli one. For instance, the agent case of the third personal pronoun is sometimes the Hindostani us-nē, and sometimes the local Bundeli o-nē or wō-nē. On the other hand, we find the suffix kō sometimes used, as in Hindostani, for the accusative-dative (as in raḥaun-kō chalō-gaō, he went to live), and sometimes, as in Bundeli, for the genitive (as in tērō aur Bhag'wān-kō kasānuvār, a sinner of (i.e. before) thee and God). In the specimen which follows there are numerous instances of nouns declined after the Hindostani method, and further attention will not be drawn to them.

The following peculiarities which are not due to Hindostani occur in the various Chhindwārā dialects. They have been collected from a number of different sources, and most (but not all) of them will be found in the specimen given below.

**Nouns.**—For the sign of the accusative-dative (besides the Hindostani kō) kḥā, corresponding to the pure Bundeli kḥā, occurs; thus, mē-kḥā, to me. We also find kha and khā. For the ablative-instrumental both sē and su occur.

In the **pronouns**, the oblique forms of moē, I; taē, thou; and jō, this or who, are mē (not mó); tē (not tō); and jē (not jō) respectively. Thus, mē-kḥā, to me; jē-kḥā, accusative, which.

The pronoun of the third person is o or wō (not bō), and its oblique form (besides the Hindostani one) is not bō but o, wō, or uwō. The last form is common amongst Kūrmīs.

All these pronouns form a dative in hē; thus, mēhē, to me; tēhē, to thee; jēhē, to whom, to this; ōhē, to him, to that. Sometimes the final vowel is nasalized, as in mēhē.

This form corresponds to the Bundeli mōē, etc.

In **verbs**, the past tense of the verb substantive is usually haē, but we also have kathō (especially among Kūrmīs) (compare Dakhini Hindostani athā) and thō (a Bundeli or Kanaugi corruption of the Hindostani thā). We may note the usual Bundeli fondness for contractions, as in kakhē, for kahēhē, I will say. The past tense of dēn, to give, is dāō or dēō. So lēn, to take.

We may also note that the word for 'he or she' said is kāhō, not the feminine kāhē, as in standard Bundeli.

In other respects these dialects closely follow ordinary Bundeli.

The following extract from a version of the Parable of the Prodigal Son will illustrate most of these peculiarities. I am indebted for it to Mr. L. N. Chowdhri. It is in the dialect used by women, and is an excellent example of the general language of the whole of central Chhindwara.
[No. 26.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundel (mixed dialect).  (District, Chhindwara.)

(Assistant Surgeon L. N. Choudhri, 1899.)

एक चादमी-की दो बेटे बटे होते। उन से कोई न चले बाप-से कही दादा मेरो हिस्सा-का माल में-िूं दें-िूं। इस पर उस-ने चपनी घर जिन्दगी बाट द्वी। मुलक-के दिन चौतन न पाये कि कोई बेटा सबरे माल-टाल इज़्ज़ी कर-िे कूँ-कूँ मुलक-में चलो गये। बौर ची-ने चपनी पूँजी बन-माता-माता-में खरच कर-िारो। बौर जब ची-ने सब खरच बर-िारो तव वो मुलक-में एक बड़ा भारी बाल पड़ो बौर ची-सूं तंगी होन लगे। बौर वह उस मुलक-के एक भले चादमी-के जीहे रहन-की चली-िारो। इस चादमी-ने ची-सूं चले खिते-में सुवर-के चार्ज़-के वाले भेजे। वह खुसी-से चपनो पेट फल फूँस-से भरत-िे जे-िूं सुवर खाति-िे बौर बोई चादमी ची-सूं कयूं नहीं देति-िे। जब वह बाप-िे बापों तव ची-ने बह बह। बौर बाप-के खिते तनुखाद्वार नौवेश-को पूरी पूरी राठी खाति-िे बौर देन-को मिलत है बौर में भूजों मरत-िे। में बच उठ-िे चपने दादा-िे जीहे जासूं बौर ची-िे वह कहूं िि दादा में तेरो बौर भगवान-को कसूरवार है बौर में तेरो बेटा रहन-के लाखन नहीं है। में-िूं चपने एक तनुखाद्वार नौवार चह-िे राख-िे।

TRANSLITERATION AND TRANSLATION.

Ek ād'mi-kē dō bēţē bāte.  Un-mē-sē chhōtē-nē ap'nē
One man-of two sons were.  Them-in-from the-younger-by his-own
bāp-sē kahō, 'dādā, mērhō hissā-kō māl mē-khū ē-dō.'
father-to it-was-said, 'father, my share-of the-property me-to give-up.'
Is-par us-nē ap'nī ghar-jīndā gī bāt daō.  Mut'kē
Hereupon him-by his-own livelihood having-divided was-given.  Many
din bitan na pāyē, ki chhōtē bēţā sab'rō māl-tāl'
days to-pass not were-allowed, that by-the-younger son all property
ik’thō kar-kē dār-kē mulak-mē chalō-gaō, aur ō-nē ap’nī together made-having distant country-into it-was-gone-away, and him-by his-own
pūjī badmaśi-mē kharach kar-ḍārō. Aur jab ō-nē sab fortune wickedness-in expenditure was-made. And when him-by all
kharach kar-ḍārō tab wō mulak-mē ēk bāro bhārī kāl pārō, expenditure was-made then that country-in one very heavy famine fell,
aur ō-khū tangī hōn lagī. Aur wah us mulak-kē ēk bhalē and him-to poverty to-be began. And he that country-of one well-to-do
ād’mī-kē jōrē rahan-kō chalō-gaō. Is ād’mī-nē ō-khū ap’nē man-of near live-to went-away. This man-by him-to his-own
khōl-mē suwar-kē charāun-kē lānē bhējō. Wah khusi-sē fields-in swine feeding-of for it-was-sent. He pleasure-with
ap’nō pēṭ phal phul-sē bharat-thō jē-khū suwar khāt-thē,
his-own belly fruits flowers-with filling-was which swine eating-were,
aur koī ād’mī ō-khū kachhū nahi dēt-thē. Jab wah āp-t and any men him-to anything not giving-were. When he himself-to
āō, tab ō-nē yah kahō, ‘mērē bāp-kē kit’nē tankhāh-dār came, then him-by this was-said, ‘my father-of how-many hired
nōk’tā-kē pūrī-pūrī rōṭī khān-kō aur dēn-kō mdlat-hai, aur maḍ servants-to full-full bread eating-for and giving-for being-got-is, and I
bhūkḥō marat-hū. Maḍ ab uth-kē ap’nē dādā-kē jōrē from-hunger dying-am. I now arisen-having my-own father-of near
jāhū aur ō-sē yah kahū ki, “dādā, maḍ tērō aur Bhagwān-kō will-go and him-to this will-say that, “father, I of-thee and God-of
kasūrwār hū, aur maḍ tērō bēṭā kāhan-kē lāyak naikhū. Me-khū sinner am, and I thy son calling-of worthy not am. Me
ap’nō ēk tankhāh-dār nōk kar-kē rākh-le.''
thy-own one hired servant making keep.''

VOL. 15, PART 1.
GĀOLĪ, RĀGHŌBANSĪ, AND KIRĀRĪ.

These are the dialects of the castes implied by their names. They are all reported from Chhindwara.

The number of speakers is estimated as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gaoli</td>
<td>16,093</td>
</tr>
<tr>
<td>Raghobansi</td>
<td>3,114</td>
</tr>
<tr>
<td>Kirari</td>
<td>4,750</td>
</tr>
</tbody>
</table>

Total, est. 24,000

The dialects spoken by them were originally classed in the Rough List of Languages spoken in Chhindwara District, as forms of Mālwi. As a matter of fact, they in no way differ from the ordinary broken Bundel of the district. This will be amply shown by a few lines of the version of the Parable in each. Of the three Raghobansi borrows most freely from Hindōstānī.
[No. 27.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundel (Gâoli). (District, Chhindwara.)

Koi ādmi-kô dô chhôk’rê bathê. Wo-mê-sê nânhe
A-certain man-to two sons were. Them-in-from the-younger
chhôk’râ-nê bâp-sê kahô ki, ‘dâdâ, mêrô hisâ kar-de.’
son-by the-father-to it-was-said that, ‘father, my share make.’

To ô-kê dâdâ-nê hisâ bâtâ kar-daô. Mut'kê din nahî
Then him-of the-father-by share divided was-made. Many days not
bhyâ-bathé kô nânhe chhôk’râ-nê ap’nô sab dhân le-kê
become-were that the-younger son-by his-own all wealth taken-having
dûr mulakh-khê chalô-gaô.
a-far country-to it-was-gone-away.

TRANSLITERATION AND TRANSLATION.

In the above the only point to be noticed is the way in which the case of the agent
in nê is used for the subject of an intransitive verb in a past tense,—chhôk’râ-nê chalô-
Gaô, it was gone by the son, the verb being used impersonally, as in the Sanskrit putrêga
gatam.
[No. 28.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

WESTERN HINDI.

Bundeli (Raghobansi). (District, Chhindwara.)

Koi admi-ké dO lar'ké thé. Wo-mē-sē chhōtē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap'ni dādā-sē kahā kē, 'dādā, dhan-mē-sē jō mērō hissā
his-own father-to it-was-said that, 'father, wealth-in-from what my share
baithe so mēhē dēw.' Tab un-kē bāp-nē
may-sit (i.e. may-be-calculated) that to-me give.' Then them-of the-father-by
ap'nā sab dhan bāt daā. Bahōt din nāhī bītē
his-own all wealth having-divided was-given. Many days not passed
ki chhōtē lar'kē-nē ap'nō sab dhan jāmā kar-kē dūr
that the-younger son-by, his-own all wealth collected made-having a-far
dēs-kō nikal-gaō.
country-to it-was-gone-out.

TRANSLITERATION AND TRANSLATION.

Koi admi-kē dō lar'kē thē. Wo-mē-sē chhōtē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap'ni dādā-sē kahā kē, 'dādā, dhan-mē-sē jō mērō hissā
his-own father-to it-was-said that, 'father, wealth-in-from what my share
baithe so mēhē dēw.' Tab un-kē bāp-nē
may-sit (i.e. may-be-calculated) that to-me give.' Then them-of the-father-by
ap'nā sab dhan bāt daā. Bahōt din nāhī bītē
his-own all wealth having-divided was-given. Many days not passed
ki chhōtē lar'kē-nē ap'nō sab dhan jāmā kar-kē dūr
dēs-kō nikal-gaō.
country-to it-was-gone-out.

Here again we have an intransitive verb used impersonally with the subject in the case of the agent.
[No. 29.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**WESTERN HINDI.**

**Bundelí (Kiráí).**

(District, Chhindwara.)

A certain man-of two sons were. Then-in-from the-younger son-by his-own father-to it-was-said, 'father, wealth-of what share mine is that to-me give-away.' Then him-of the-father-by the-share divided was-made. Many days not become-wores that the-younger son-by his-own share-of all wealth collected made-having a-far country-to was-gone-away.

Here again we have the same idiom with an intransitive verb.
‘HINDI’ OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhi, 105,900 people were returned as speaking ‘Hindi.’ These people are not confined to any particular locality but are scattered all over the district. They, or their ancestors, hailed originally from the north. This ‘Hindi’ was provisionally classed as a form of Mālwi. On further enquiry it appears that it is not a sufficiently distinct speech to be called a dialect in its proper sense. The specimens show that it is a broken form of Bundēli, like that of Chhindwara, but with a greater admixture of Marāṭhi. Indeed, owing to the influence of the schools of the district, which are, as a rule, Marāṭhi, that language is every day acquiring more and more influence, and will some day, no doubt, supersede the Bundēli element altogether.

The following specimen, consisting of a few lines of the Parable of the Prodigal Son, will illustrate the above remarks.
[No. 30.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundelī (‘Hindi’ of Nagpur). (District, Nagpur.)

एक बादमी-खी दो पोखा हते। चौ-में-को नन्हो लरखा बाप-खे किङ्क प्रादा मीरे हिंदा-की माल मी-खी दे-दे। पैर पैरे चलनी जिनमी-की दोर्स पौड़न-खे बाटनी कर-दूं। चार योड़ै दिन से नधे पोखा-ने चलनी सव धन सावढ़। पैर ज दूसरे मुलब-में फिरन-खे गशो। वहाँ चलनी सव ऐसा चो-ने चलन-बाजी-में उड़ा-दूं।

TRANSLITERATION AND TRANSLATION.

Ek ad'mi-khe do porya hatē. Ō-mē-kō nanhō lar'kā
One man-of two sons were. Them-in-of the-younger son(-by)
bāp-khe kihē, 'dādā, mōre hissā-kō māl mō-khē de-de.'
the-father-to it-was-said, 'father, my share-of property me-to give-away.'
Phēr ō-nē ap'nī jin'gī-ki dōi pōryan-khē bāt'ni kār-dāi. Āgē
Then him-by his-own property-of both sons-for share was-made. Afterwards
thōr-ēch din-mē nanhē puryā-nē ap'nī sab dhan sāw'dī.
a-few days-in the-younger son-by his-own all fortune was-collected.
Phēr ū dūs'tre mulak-mē phiran-khē gāō. Wahā ap'nō sab paisā
Then he another country-into wander-to went. There his-own all money
ō-nē chahul-bājī-mē urā-dāō.
aim-by profligacy-in was-wasted.
THE KOSHṬI DIALECTS.

The Koshṭis or silk weavers of the Central Provinces numbered 137,891 in the Census of 1891. Of these some 12,000 were returned for this Survey as speaking special dialects. They were distributed as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Marathi Koshṭi</th>
<th>Hindi Koshṭi</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chhindwara</td>
<td>2,638</td>
<td>604</td>
<td>3,242</td>
</tr>
<tr>
<td>Chanda</td>
<td></td>
<td>8,000</td>
<td></td>
</tr>
<tr>
<td>Bhandara</td>
<td></td>
<td>800</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>12,042</td>
</tr>
</tbody>
</table>

The rest of the Koshṭis were reported to speak ordinary Marathi. With the exception of 604 in Chhindwara, all these 12,042 were said to speak a special dialect of that language. To them may be added 2,650 Koshṭis of Berar, making a total of 14,692, who will be dealt with later on, together with Kumbhari.

An examination of the specimens received from these localities shows that there is really no such thing as a special Koshṭi dialect. What is meant is that these Koshṭis speak a corrupt mixture of Bundeli, Chhattisgarhi, and Marathi, of which the relative proportions of the constituents vary according to locality.

We have seen that the district of Chhindwara falls into two main tracts, the Bālāghāṭ or Up-land, in the north, of which the language is corrupt Bundeli, and the Zārghāṭ or Low-land, to the south, which forms in reality a portion of the Nagpur and Berar Plain. The Koshṭi dialect of the Bālāghāṭ is known as ‘Hindi Koshṭi’ because it is more infected with Bundeli (as might be expected), than the Koshṭi dialect of the Zārghāṭ.

It would be a waste of space to treat this jargon seriously. I shall give only a few lines of a version of the Parable of the Prodigal Son in the ‘Hindi Koshṭi’ of Chhindwara, and a short tale from Chanda, where the Marathi element predominates.
Bundeli (mixed 'Hindi' Koshi).

Koi manushya-kā dō putra hatā. Un-mē-sē chhōṭe-nē
Any man-of two sons were. Them-in-from the-younger-by
pitā-se kāhī, 'dādā, sampatti-mē-sē jō mōro hissā hoy
the-father-to it-was-said, 'father, fortune-in-from which my share may-be
so mō-khē dē-dē.' Un-nē un-khē ap'nō dhan bāṭ
that me-to give-away.' Him-by them-to his-own fortune having-been-divided
dai. Bahut din nahi bhayā-baiś kī chhōṭe laṭ-kā sab
was-given. Many days not become-were that the-younger son all
kachhu ikaṭṭho-kar-kē dūr dēṣ-khē chaliyō-gayē.
things collecting a-distant country-to went-away.
The Koshti of Chanda is much more mixed with Marathi. We may also note a sign of the dative (sa) which appears to be borrowed from some dialect of Gujarati. It may be mentioned that many of the silk weavers of the Central Provinces originally came from Gujarat.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

Bundeli (mixed Koshti Dialect). (District, Chanda.)


Ek divirus vaiv duv pohaxa aarsa javar khelata khelata pohaxa porgi-sa balat vaarb dey aarsa-ma aamsi devaben koen sajori disat. Porgi sa vo bess nahri wate.


Vapi duv bhan-sa pott sang dhun una-sa saamadhani varis. Va Bundeli pohaxa hi tushki�k hindi nahi. Aaj pashal tushki duv an-si dar-robe aarsa-ma devat sa.

TRANSLITERATION AND TRANSLATION.

Ek manu-lá duv lahán póryá hótá. Ek póryá áni ek pórgi.

One man-to two small children were. One boy and one girl.

Póryá hótó vo ráp-na phár sáj'ró hótó. Pórgi sádhírána

The-boy was he appearance-by very beautiful was. The-girl common

hótí. Ek divás way duv póryá ársá jawar khél-tá khél-tá

was. One day those two children mirror near playing playing

póryá pórgi-lá balat, 'bái, yé-ná ársá-má ámi dekh'ban kón sáj'ró

the-boy the-girl-to says, 'sister, this mirror-in we will-see who beautiful

disat.' Pórgi-lá wó bés nahti wáti. Wa-lá saḿjé

appears.' The-girl-to that well not was-fall. Her-to it-was-thought

ki, 'yó ma-lá hináb'sáthi balat.' Maṅg wá áp'ló bár

that, 'this (person) me-to lowering-for says.' Then she her-own father

jawar jaun bhai-kó garháná ságis. Wá baḥis, 'bába,

near having-gone the-brother-of complaint told. She said, 'father,
कोश्ती हुंडेली और चरित्रा।

अर्सा-मारूप देखन समाध्यः पावनु यो बायको-को काम।

मिश्र-इन आपरेंस हावङ-सेन सतिसफेक्शन टू-जित यही वोमन-ऑफ बिज़नेस।

वामामानुस-ना मन ठिक नहीं। बाप दुय ज्हानः“

यही इन मन-टो मिन्ड टू-पुट इस-नोट(-प्रॉपर)। ट्हेफ-फाथर ट्हे-ट्वो पर्सों-टो

पोट साङ धारूः इन-की सामाधें पौर। वो बालिस, 'पोया

मेस्टले नेहर्न हावङ-हेल्ड थेम-ऑफ सतिसफेक्शन मैड। हेस एड, 'चिल्ड्रन

हो, टुम्ही ज्हाग्दो नाको। एज पास्एल टुम्ही दुय जान-ही दार-रॉज

ओ, आप भुरार्डू डो-नोट। टॉडे फ्रॉम आप ट्वो पर्सों-एवन एवरी-डे

अर्सा-मार देखाट-जाः”

मिश्र-इन ट्युनिटी-टो-ल्युक।
KÖSHṬĪ AND KUMBHĀRĪ OF BERAR.

The Köśṭīs and Kumbhārs of Berar speak also a corrupt form of Bundeli. The following is the number of speakers reported of each:

Kōšṭī—

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Akola</td>
<td>300</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>250</td>
</tr>
<tr>
<td>Buldana</td>
<td>2,100</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,650</strong></td>
</tr>
</tbody>
</table>

Kumbhārī—

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buldana</td>
<td>590</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,230</strong></td>
</tr>
</tbody>
</table>

I give a specimen of Kumbhārī which comes from Buldana. The Köśṭī dialect is the same, and no specimen is required. Before doing so, I give a note on the Kumbhārī dialects generally.
THE KUMBHĀR DIALECTS.

It has been reported that the Kumbhārs of the Central Provinces and of Berar have a dialect of their own, which is called Kumbhāri. The specimens received do not bear this out. All that is shown is that some of the Kumbhārs of these provinces speak corrupt forms of the various local dialects of the localities which they inhabit. At the Census of 1891 the number of Kumbhārs reported as existing in the Central Provinces and Berar was as follows:

- Central Provinces: 102,682
- Berar: 22,465
- Total: 125,147

For the Survey, the number of speakers of 'Kumbhāri' is as follows:

- Central Provinces:
  - Bhandara: 30
  - Chhindwara: 4,400
  - Chanda: 1,000
  - Total: 5,430

- Berar:
  - Akola: 4,500
  - Buldana: 580
  - Total: 5,080

- Total: 10,510

Of these, the Bhandara Kumbhāri is a corrupt Baghēli, and has been dealt with under that dialect of Eastern Hindi (Vol. VI, pp. 180 ff.). The Kumbhāri of Chanda is a corrupt Telugu, and cannot be considered here. The Kumbhārs of Akola have, it turns out, no special dialect. They speak the ordinary Warhādi of the district. There remain:

- Kumbhāri of Chhindwara: 4,400
- Buldana: 580
- Total: 4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundēli, and others a corrupt Macāṭhī. It is impossible to say how many speak each, and hence I perforce put the whole number under Bundēli. The Macāṭhī form of their dialect has been dealt with under the Macāṭhī of the Central Provinces (Vol. VII, p. 295).

The Bundēli form of the Chhindwara Kumbhāri is simply the broken Bundēli of the district, and needs no exemplification.

The Kumbhāri of Buldana is a corrupt mixture of Bundēli with Macāṭhī and traces of Gujarāṭī or Rājasthānī. As a specimen I give a portion of a version of the Parable of the Prodigal Son. It will also suffice as a specimen of Berar Kōśhti.
[No. 33.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

WESTERN HINDI.

Bundeli (broken dialect of Kumbhara).  (District, Buldana.)

एक अद्मी-को डी लडका थे। नान्हो बाप-को काठनी कागा वा
मोरे हिस्सा-की जीनगी सी-का है। बाप-ने आपनी जीनगी दोनो-मो वाट
दई। योड़ दोन-से नान्हो लडको आपनी जीनगी ले-के देस-को उपर गयो।
वह चेनवाजी-से आपनी जीनगी सब उड़ा दई। ए-का सब पैसा खर्च हो-के
वी देस-मो बड़ो काल पड़ो। ओ-की वास्ते बड़ी आड़चन पड़ी। और ओ
एक आदमी-के तरफ जा रहा-है। उड़ अदमी-ने अपने ख्यात-मे दुकार राखबे-
का घरे। वह ए अदमी-न हिस्सा खा डारे-की बौद्ध-पर हुन्न-मे आपन
पेट भरे हाते। परंतु और-की किने ओ-की दूब नही। ए-के वास्ते इ-की
आखी उपहरी। जव तो आपन-सी काहा कागा मोरे बाप-की बिलानेक बीकर-
पास मुख परको बचे ऐसे है। पण हम भाँ भुके मरते। और मै अब
बाप-की तरफ जा कहे ओ-का कहे का वा मै देव-को व तोड भीत अपराधी हूँ।
मे तारो लडका कहने साफम नही। सी-का इ उपराध मस्तबारी सरीको
ह्रास न।

TRANSLITERATION AND TRANSLATION.

Ek admi-kō dō laḍkā thē. Nanhō bāp-kō kawhaṇō lágō,
One man-to two sons were. The-younger father-to to-say began,
'ba, mōre hissā-ki jin'gi mō-kā de.' Bāp-ne āp'ni
'father, my share-of property me-to give.' The-father-by his-own
jin'gi donō-mō wāt dāī. Thōdē din-e nanho
property the-two-amongst dividing was-given. A-few days-after the-younger
laḍ'kō āp'ni jin'gi le-kē dés-kō upar gawō. Whē
son his-own properly taken-having country-to over went. There
chain-bājī-sē āp'ni jin'gi sab udā-dīī. Ē-kā sab paisā
merry-making-with his-own property all was-squandered. His all money
khach-hō-kē vi dés-mō bādō kāl padō; ō-kē-wāstē bādī
having-been-spent that country-in a-great famine fell; that-of-for great
āj'chan padī. Phēr ē ēk admi-kē taraph jā rahā-hai. Uī
difficulty fell. Then he one man-of towards going remained. That
ad'mi-nē apr'nē khet-mē dukkar rākhbē-kā dhare. Whā ḍ 
man-by his-own field-in swine feeding-for he-was-put. There this
ad'mi-na dukkā-nī kha-dārē-kō kōdā-par khushi-sē āp'nā peṭ
man-by swine-by eaten-thrown-of husks-upon gladness-with his-own belly
bhare-hātē; parantu ē-kō ki-nē ē bī day nahi. would-have-been-filled; but him-to anyone-by that even was-given not.
E-kē-wāstē i-ki ākhī ughṛāī. Jab tō āpun-sō kavhā lāgō, 'mārē This-for his eyes opened. Then he himself-to to-say began, 'my
bāp-kē kit'nēk naukar pās suddhō pur-kō bāchē aśe hai; father-of how-many servants near even filled-of to-spare such is;
pān ham bhukē mar'tē. Pher mai ab bāp-kē tarāph but I here of-hunger am-dying. Then I now father-of towards
jāna hū ē-kā kahū kī, "bā, mai dēv-kō wa tōrū bhaut going I him-to say that, "father, I God-of and of-thee-also great
aparādhi hū; mai tārō lad'kā kahanē māphak nahi; mō-kā sinner am; I thy son to-be-called worthy am-not; me-to
i-up'rádh mōl'kari sarikhō lagāwa,"' hence-forward a-labourer like treat."
STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDI.
<table>
<thead>
<tr>
<th>English</th>
<th>Hindustani (Delhi)</th>
<th>Dakhini of Bombay</th>
<th>Vernacular Hindustani (Upper Dowl)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Bk</td>
<td>Bk</td>
<td>Bk</td>
</tr>
<tr>
<td>2. Two</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3. Three</td>
<td>Tin</td>
<td>Tin</td>
<td>Tin</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chār</td>
<td>Chār</td>
<td>Chār</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chha</td>
<td>Chhē</td>
<td>Chha</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sāt</td>
<td>Sāt</td>
<td>Sāt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Āth</td>
<td>Āth</td>
<td>Āth</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Nav</td>
<td>Nav</td>
<td>No</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Das</td>
<td>Das</td>
<td>Das</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Bis</td>
<td>Bis</td>
<td>Bis</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Pachās</td>
<td>Pachās</td>
<td>Pachās</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Sau</td>
<td>Saw</td>
<td>So</td>
</tr>
<tr>
<td>14. I</td>
<td>Maī</td>
<td>Maī</td>
<td>Maī</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mērā</td>
<td>Mērā</td>
<td>Mērā</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mērā</td>
<td>Mērā</td>
<td>Mērā</td>
</tr>
<tr>
<td>17. We</td>
<td>Ham</td>
<td>Ham</td>
<td>Ham</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Hamārā, apanā</td>
<td>Hamārā, apanā</td>
<td>Hamārā, apanā</td>
</tr>
<tr>
<td>19. Our</td>
<td>Hamārā, apanā</td>
<td>Hamārā, apanā</td>
<td>Hamārā, apanā</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tērā</td>
<td>Tērā</td>
<td>Tērā</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tērā</td>
<td>Tērā</td>
<td>Tērā</td>
</tr>
<tr>
<td>23. You</td>
<td>Tum</td>
<td>Tum</td>
<td>Tum</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tumārā</td>
<td>Tumārā</td>
<td>Tumārā</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tumārā</td>
<td>Tumārā</td>
<td>Tumārā</td>
</tr>
</tbody>
</table>

570—Western Hindi.
<table>
<thead>
<tr>
<th>Bang爾.</th>
<th>Brij Bhakti.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ek</td>
<td>एक, एकु</td>
</tr>
<tr>
<td>Do</td>
<td>दो</td>
</tr>
<tr>
<td>Tia</td>
<td>तिन, तिन</td>
</tr>
<tr>
<td>Chär</td>
<td>चार, चार</td>
</tr>
<tr>
<td>Fōch</td>
<td>फौच</td>
</tr>
<tr>
<td>Chhai</td>
<td>चहाई</td>
</tr>
<tr>
<td>Satt</td>
<td>शत</td>
</tr>
<tr>
<td>Aṭṭh</td>
<td>अठ</td>
</tr>
<tr>
<td>Nī</td>
<td>नऊ</td>
</tr>
<tr>
<td>Das</td>
<td>दास</td>
</tr>
<tr>
<td>Bīs</td>
<td>बीस</td>
</tr>
<tr>
<td>Pōchās</td>
<td>पोचास</td>
</tr>
<tr>
<td>San</td>
<td>सन</td>
</tr>
<tr>
<td>Maī</td>
<td>मै</td>
</tr>
<tr>
<td>Mārā</td>
<td>मरा</td>
</tr>
<tr>
<td>Mārā</td>
<td>मरा, मेरा</td>
</tr>
<tr>
<td>Hāṇa, haṇī</td>
<td>हाण</td>
</tr>
<tr>
<td>Mārā</td>
<td>मरा, हाणी</td>
</tr>
<tr>
<td>Mārā</td>
<td>हाणी</td>
</tr>
<tr>
<td>Thū, tū, tail</td>
<td>तू</td>
</tr>
<tr>
<td>Tērā</td>
<td>तेरा</td>
</tr>
<tr>
<td>Tērā</td>
<td>तेरा, तेरा</td>
</tr>
<tr>
<td>Tham, tambē</td>
<td>तम</td>
</tr>
<tr>
<td>Thērā</td>
<td>थेरा, थेरा</td>
</tr>
<tr>
<td>Thērā</td>
<td>थेरा, थेरा</td>
</tr>
</tbody>
</table>

*Western Hindi—571*
<table>
<thead>
<tr>
<th>Kansaj (Cawnpore)</th>
<th>Beadlih</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sku</td>
<td>Åik, åk</td>
</tr>
<tr>
<td>Dei</td>
<td>Do</td>
</tr>
<tr>
<td>Tii</td>
<td>Tin</td>
</tr>
<tr>
<td>Chāri</td>
<td>Chār</td>
</tr>
<tr>
<td>Pēch</td>
<td>Pēch</td>
</tr>
<tr>
<td>Chhab, chhai</td>
<td>Chhai</td>
</tr>
<tr>
<td>Sāt</td>
<td>Sāt</td>
</tr>
<tr>
<td>Āth</td>
<td>Āth</td>
</tr>
<tr>
<td>Nāw</td>
<td>Nā, nan</td>
</tr>
<tr>
<td>Dae</td>
<td>Dae</td>
</tr>
<tr>
<td>Bis</td>
<td>Bis</td>
</tr>
<tr>
<td>Pachās</td>
<td>Pachās</td>
</tr>
<tr>
<td>Saw</td>
<td>San</td>
</tr>
<tr>
<td>Mal</td>
<td>Mē, mal</td>
</tr>
<tr>
<td>Mārō</td>
<td>Māro, māro</td>
</tr>
<tr>
<td>Mārō</td>
<td>Māro</td>
</tr>
<tr>
<td>Hamāl, hamān, ham</td>
<td>Hamān</td>
</tr>
<tr>
<td>Hamārō</td>
<td>Hamārō, hamārō, hamāro</td>
</tr>
<tr>
<td>Hamārō</td>
<td>Hamārō</td>
</tr>
<tr>
<td>Tā</td>
<td>Tā, tā</td>
</tr>
<tr>
<td>Tārō</td>
<td>Tārō</td>
</tr>
<tr>
<td>Tārō</td>
<td>Tārō</td>
</tr>
<tr>
<td>Tām, tāmb</td>
<td>Tām</td>
</tr>
<tr>
<td>Tāmbārō</td>
<td>Tāmārō, tāmārō, tāmbāro</td>
</tr>
<tr>
<td>Tāmbārō</td>
<td>Tāmārō</td>
</tr>
</tbody>
</table>

372—Western Hindi.
### Sentences in Western Hindi

<table>
<thead>
<tr>
<th>Western Hindi</th>
<th>Bundi (Rajput).</th>
<th>Bundi (Rhadauri of Gwalior).</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One.</td>
<td>Sk</td>
<td>Sık</td>
<td></td>
</tr>
<tr>
<td>2. Two.</td>
<td>Dwai</td>
<td>Tiu</td>
<td></td>
</tr>
<tr>
<td>3. Three.</td>
<td>Chär</td>
<td>Chär</td>
<td></td>
</tr>
<tr>
<td>4. Four.</td>
<td>Pífch</td>
<td>Pífch</td>
<td></td>
</tr>
<tr>
<td>5. Five.</td>
<td>Chhai</td>
<td>Chhai</td>
<td></td>
</tr>
<tr>
<td>6. Six.</td>
<td>Sát</td>
<td>Sát</td>
<td></td>
</tr>
<tr>
<td>7. Seven.</td>
<td>Aṭh</td>
<td>Aṭh</td>
<td></td>
</tr>
<tr>
<td>8. Eight.</td>
<td>Nau</td>
<td>Nau</td>
<td></td>
</tr>
<tr>
<td>9. Nine.</td>
<td>Das</td>
<td>Das</td>
<td></td>
</tr>
<tr>
<td>10. Ten.</td>
<td>Bis</td>
<td>Bis</td>
<td></td>
</tr>
<tr>
<td>11. Twenty.</td>
<td>Pachás</td>
<td>Pachás</td>
<td></td>
</tr>
<tr>
<td>12. Fifty.</td>
<td>Sau</td>
<td>Sau</td>
<td></td>
</tr>
<tr>
<td>13. Hundred.</td>
<td>Mai mai</td>
<td>Hē, hāl, mai, ma'i-l.</td>
<td></td>
</tr>
<tr>
<td>14. I.</td>
<td>Mēr, mōra, mūār, mārān</td>
<td>Mērāu</td>
<td></td>
</tr>
<tr>
<td>15. Of me.</td>
<td>Mēr, mōra, mūār, mārān</td>
<td>Mērāu</td>
<td></td>
</tr>
<tr>
<td>17. We.</td>
<td>Hamārau</td>
<td>Hamārau</td>
<td></td>
</tr>
<tr>
<td>18. Of us.</td>
<td>Hamārau</td>
<td>Hamārau</td>
<td></td>
</tr>
<tr>
<td>20. Thou.</td>
<td>Tīhrau</td>
<td>Tīhrau</td>
<td></td>
</tr>
<tr>
<td>21. Of thee.</td>
<td>Tīhrau</td>
<td>Tīhrau</td>
<td></td>
</tr>
<tr>
<td>22. Thine.</td>
<td>Tum</td>
<td>Tum, tum-l.</td>
<td></td>
</tr>
<tr>
<td>23. Your.</td>
<td>Tamārau, tam'rau</td>
<td>Tamālau</td>
<td></td>
</tr>
<tr>
<td>24. Of you.</td>
<td>Tamārau, tam'rau</td>
<td>Tamālau</td>
<td></td>
</tr>
<tr>
<td>25. Your.</td>
<td>Tamārau, tam'rau</td>
<td>Tamālau</td>
<td></td>
</tr>
</tbody>
</table>

*Western Hindi—573*
<table>
<thead>
<tr>
<th>English</th>
<th>Hindustani (Delhi)</th>
<th>Dakhin of Bombay</th>
<th>Vernacular Hindustani (Upper Dakh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>25. He</td>
<td>Woh</td>
<td>Wo, woh</td>
<td>Ō, oh</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Un-kā</td>
<td>Un-kā</td>
<td>Un-kā</td>
</tr>
<tr>
<td>28. His</td>
<td>Un-kā</td>
<td>Un-kā</td>
<td>Un-kā</td>
</tr>
<tr>
<td>29. They</td>
<td>Wē</td>
<td>Wē, o</td>
<td>Wē</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Un-kā</td>
<td>Un-kā</td>
<td>Un-kā</td>
</tr>
<tr>
<td>31. Their</td>
<td>Un-kā</td>
<td>Un-kā</td>
<td>Un-kā</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Hāth</td>
<td>Hāth</td>
<td>Hāt</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pēw</td>
<td>Pēw</td>
<td>Pē</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nāk</td>
<td>Nāk</td>
<td>Nāk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Ākh</td>
<td>Ākh</td>
<td>Ākh</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mūh</td>
<td>Mūh</td>
<td>Mūh</td>
</tr>
<tr>
<td>37. Tooth</td>
<td>Dāt</td>
<td>Dāt</td>
<td>Dāt</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kān</td>
<td>Kān</td>
<td>Kān</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Bal</td>
<td>Bal</td>
<td>Bal</td>
</tr>
<tr>
<td>40. Head</td>
<td>Sir</td>
<td>Sir</td>
<td>Sir</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Zobān</td>
<td>Jih</td>
<td>Jih</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Pēg</td>
<td>Pēg</td>
<td>Pēg</td>
</tr>
<tr>
<td>43. Back</td>
<td>Pīth</td>
<td>Pīth</td>
<td>Pīth</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lohā</td>
<td>Lohā</td>
<td>Lohā</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Sānā</td>
<td>Sānā</td>
<td>Sānā</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Chādī</td>
<td>Chādī</td>
<td>Chādī</td>
</tr>
<tr>
<td>47. Father</td>
<td>Bāp</td>
<td>Bāp</td>
<td>Bāp</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mā</td>
<td>Mā</td>
<td>Mā</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhāl</td>
<td>Bhāl</td>
<td>Bhāl, bholbō</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Bahīn</td>
<td>Bahīn</td>
<td>Bahīn, bholbō</td>
</tr>
<tr>
<td>51. Man</td>
<td>Ādmī</td>
<td>Ādmī, marād</td>
<td>Yādmi, mānas</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Aurāt</td>
<td>Aurāt</td>
<td>Aurāt, lār-bānī</td>
</tr>
</tbody>
</table>

574—Western Hindi.
<table>
<thead>
<tr>
<th>Urdu</th>
<th>Bengali</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oh</td>
<td>Wah, bah, gu, gwa</td>
</tr>
<tr>
<td>Us-kā</td>
<td>Wā-kan, bā-kan, gwā-kan</td>
</tr>
<tr>
<td>Us-kā</td>
<td>Wā-kan, bā-kan, gwā-kan</td>
</tr>
<tr>
<td>Wal, oh</td>
<td>Wa, ba, gwā</td>
</tr>
<tr>
<td>Un-kā</td>
<td>Wā-kan, bā-kan, gwā-kan</td>
</tr>
<tr>
<td>Un-kā</td>
<td>Wā-kan, bā-kan, gwā-kan</td>
</tr>
<tr>
<td>Hāth</td>
<td>Hātu, hātu</td>
</tr>
<tr>
<td>Pār</td>
<td>Pāli</td>
</tr>
<tr>
<td>Nakk</td>
<td>Nāk, māk</td>
</tr>
<tr>
<td>Akh</td>
<td>Ākhī</td>
</tr>
<tr>
<td>Mūk</td>
<td>Mākh, mākhān</td>
</tr>
<tr>
<td>Dand</td>
<td>Dātu</td>
</tr>
<tr>
<td>Kān</td>
<td>Kān</td>
</tr>
<tr>
<td>Bāl</td>
<td>Bāru</td>
</tr>
<tr>
<td>Sir</td>
<td>Māru</td>
</tr>
<tr>
<td>Jīb</td>
<td>Jībh</td>
</tr>
<tr>
<td>Pēṭ</td>
<td>Pēṭu</td>
</tr>
<tr>
<td>Phūl</td>
<td>Phūṭi</td>
</tr>
<tr>
<td>Lōyā</td>
<td>Lohan</td>
</tr>
<tr>
<td>Sīnā</td>
<td>Sauaī</td>
</tr>
<tr>
<td>Chādī</td>
<td>Chādī</td>
</tr>
<tr>
<td>Bābādī</td>
<td>Kakā, dān</td>
</tr>
<tr>
<td>Mā</td>
<td>Amānā, maiyā</td>
</tr>
<tr>
<td>Bāhā</td>
<td>Bhaiyā, bhaīrān, bīran</td>
</tr>
<tr>
<td>Bīhī</td>
<td>Bīhī</td>
</tr>
<tr>
<td>Māpās</td>
<td>Lōgu, maddu, māku</td>
</tr>
<tr>
<td>Bāyyar</td>
<td>Lūgāṭi, bāyarī</td>
</tr>
<tr>
<td>Kasaaj (Cawnpore)</td>
<td>Bundii</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Wah, wahu</td>
<td>Bö, ñ</td>
</tr>
<tr>
<td>Wahi-kō, wahi-kyar, wahi-kārō</td>
<td>C-ko, a-kbhó</td>
</tr>
<tr>
<td>Wahi-kō</td>
<td>Ú-ko, a-kbhó</td>
</tr>
<tr>
<td>Ul, wē</td>
<td>Bē</td>
</tr>
<tr>
<td>Un-kō</td>
<td>Un-ko, un-kbhó</td>
</tr>
<tr>
<td>Un-kō</td>
<td>Un-ko, un-kbhó</td>
</tr>
<tr>
<td>Hāt</td>
<td>Hāt</td>
</tr>
<tr>
<td>Pār</td>
<td>Pāu</td>
</tr>
<tr>
<td>Nāt</td>
<td>Nāk</td>
</tr>
<tr>
<td>Ña'k</td>
<td>Ñäk</td>
</tr>
<tr>
<td>Mūhu</td>
<td>Māu</td>
</tr>
<tr>
<td>Dāsiyā</td>
<td>Dāt</td>
</tr>
<tr>
<td>Kānu</td>
<td>Kān</td>
</tr>
<tr>
<td>Bāru</td>
<td>Bār</td>
</tr>
<tr>
<td>Mūru</td>
<td>Mūr, mūri</td>
</tr>
<tr>
<td>Jībhiyā</td>
<td>Jībh, jīb</td>
</tr>
<tr>
<td>Pejù</td>
<td>Pej</td>
</tr>
<tr>
<td>Pejhi</td>
<td>Pejha</td>
</tr>
<tr>
<td>Lēhu</td>
<td>Lēhu, lēu</td>
</tr>
<tr>
<td>Sōn</td>
<td>Sōnō</td>
</tr>
<tr>
<td>Chādi</td>
<td>Chādi</td>
</tr>
<tr>
<td>Bapu</td>
<td>Bāp</td>
</tr>
<tr>
<td>Māiyā</td>
<td>Matāl, matāri</td>
</tr>
<tr>
<td>Bhaiā</td>
<td>Bhaiyā</td>
</tr>
<tr>
<td>Bhaīni</td>
<td>Bain, behan</td>
</tr>
<tr>
<td>Maradu</td>
<td>Aōrni, leg</td>
</tr>
<tr>
<td>Logāi</td>
<td>Logāi, aurā</td>
</tr>
<tr>
<td>Bundhíl (Mundari)</td>
<td>Bundhíl (Bhadoari of Gwalior)</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>దు, వి</td>
<td>బాహిరి</td>
</tr>
<tr>
<td>చేయ, వంద</td>
<td>బేలు, బేలు</td>
</tr>
<tr>
<td>చేయ, ఇతరులు</td>
<td>బిస్-కాన</td>
</tr>
<tr>
<td>చేయ, ఇతరులు</td>
<td>బిస్-కాన</td>
</tr>
<tr>
<td>క్షీతి</td>
<td>సహిత</td>
</tr>
<tr>
<td>గురియు</td>
<td>పిష్చు</td>
</tr>
<tr>
<td>నిక్</td>
<td>నిక్</td>
</tr>
<tr>
<td>అధి</td>
<td>అధి</td>
</tr>
<tr>
<td>ముఖం, మొహసం</td>
<td>మోహం</td>
</tr>
<tr>
<td>దీని</td>
<td>దీని</td>
</tr>
<tr>
<td>కాన్</td>
<td>కాన్</td>
</tr>
<tr>
<td>బార్</td>
<td>బార్</td>
</tr>
<tr>
<td>మియు</td>
<td>మియు</td>
</tr>
<tr>
<td>జిభ్ పండు</td>
<td>జిభ్ పండు</td>
</tr>
<tr>
<td>పోటు</td>
<td>పోటు</td>
</tr>
<tr>
<td>పిష్చు</td>
<td>పిష్చు</td>
</tr>
<tr>
<td>లొహం</td>
<td>లొహం</td>
</tr>
<tr>
<td>సందా</td>
<td>సందా</td>
</tr>
<tr>
<td>చాలి</td>
<td>చాలి</td>
</tr>
<tr>
<td>బాప్</td>
<td>కక్తి</td>
</tr>
<tr>
<td>మాహంతి</td>
<td>మహాంతి</td>
</tr>
<tr>
<td>భాయు</td>
<td>భాయు</td>
</tr>
<tr>
<td>భాని</td>
<td>భాని</td>
</tr>
<tr>
<td>అధి</td>
<td>అధి</td>
</tr>
<tr>
<td>మహారా</td>
<td>మహారా</td>
</tr>
</tbody>
</table>

Western Hindi—577
<table>
<thead>
<tr>
<th>English</th>
<th>Hindustani (Delhi)</th>
<th>Dakkhini of Bombay</th>
<th>Vernacular Hindustani (Upper Dakh)</th>
</tr>
</thead>
<tbody>
<tr>
<td>33. Wife</td>
<td>बीवी</td>
<td>आरती</td>
<td>लागी, गहर-वाली</td>
</tr>
<tr>
<td>34. Child</td>
<td>बचहारी</td>
<td>बचहार</td>
<td>उड़, जहाग-बहाल</td>
</tr>
<tr>
<td>35. Son</td>
<td>बेटा, लागँकी</td>
<td>बेटा</td>
<td>बेटा</td>
</tr>
<tr>
<td>36. Daughter</td>
<td>बेटी, लागँकि</td>
<td>बेटी</td>
<td>बेटी, धी</td>
</tr>
<tr>
<td>37. Slave</td>
<td>गुलाम</td>
<td>गुलाम</td>
<td>गुलाम</td>
</tr>
<tr>
<td>38. Cultivator</td>
<td>काशकार</td>
<td>काशक</td>
<td>जुलाय, बोवड़, बिलान</td>
</tr>
<tr>
<td>39. Shepherd</td>
<td>गढ़री</td>
<td>दाघर</td>
<td>गड़री</td>
</tr>
<tr>
<td>40. God</td>
<td>ख़ुदा</td>
<td>ख़ुदा, अल्लाह</td>
<td>ख़ुदाव, राम-जी</td>
</tr>
<tr>
<td>41. Devil</td>
<td>शहीद</td>
<td>साहीद</td>
<td>दानाए</td>
</tr>
<tr>
<td>42. Son</td>
<td>स्राज</td>
<td>स्राज</td>
<td>स्राज</td>
</tr>
<tr>
<td>43. Moon</td>
<td>चाँद</td>
<td>चाँद</td>
<td>चाँद</td>
</tr>
<tr>
<td>44. Star</td>
<td>सिराज</td>
<td>तारा</td>
<td>तारा</td>
</tr>
<tr>
<td>45. Fire</td>
<td>तार</td>
<td>तार</td>
<td>तार</td>
</tr>
<tr>
<td>46. Water</td>
<td>पानी</td>
<td>पानी</td>
<td>पानी</td>
</tr>
<tr>
<td>47. Horse</td>
<td>माकान</td>
<td>गड़र</td>
<td>गड़र</td>
</tr>
<tr>
<td>48. Horse</td>
<td>गढ़र</td>
<td>गढ़र</td>
<td>गढ़र</td>
</tr>
<tr>
<td>49. Cow</td>
<td>गाय, गाय</td>
<td>गाय</td>
<td>गाय</td>
</tr>
<tr>
<td>50. Dog</td>
<td>कुद्दास</td>
<td>कुद्दास</td>
<td>कुद्दास</td>
</tr>
<tr>
<td>51. Cat</td>
<td>बिल्ली</td>
<td>बिल्ली</td>
<td>बिल्ली</td>
</tr>
<tr>
<td>52. Cook</td>
<td>मर्गा</td>
<td>मर्गा</td>
<td>मर्गा</td>
</tr>
<tr>
<td>53. Duck</td>
<td>बोलख</td>
<td>बोलख</td>
<td>बोलख</td>
</tr>
<tr>
<td>54. Ass</td>
<td>गायड़ा</td>
<td>गायड़ा</td>
<td>गायड़ा</td>
</tr>
<tr>
<td>55. Camel</td>
<td>ऑल</td>
<td>ऑल</td>
<td>ऑल</td>
</tr>
<tr>
<td>56. Bird</td>
<td>परंदा</td>
<td>परंदा</td>
<td>परंदा</td>
</tr>
<tr>
<td>57. Go</td>
<td>जा</td>
<td>जा</td>
<td>जा</td>
</tr>
<tr>
<td>58. Eat</td>
<td>कहा</td>
<td>कहा</td>
<td>कहा</td>
</tr>
<tr>
<td>59. Sit</td>
<td>बैठना</td>
<td>बैठना</td>
<td>बैठना</td>
</tr>
</tbody>
</table>

578—Western Hindi.
<table>
<thead>
<tr>
<th>Kansaij (Cawnpore)</th>
<th>Bundill</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mebr'uru</td>
<td>Jati, baiyar, basriya</td>
</tr>
<tr>
<td>Bach-wa</td>
<td>Balak, mefr'gra</td>
</tr>
<tr>
<td>Be't-wa</td>
<td>Lar'ka, bota</td>
</tr>
<tr>
<td>Chholraiyia</td>
<td>Bi'tiya, meht</td>
</tr>
<tr>
<td>Gulamn</td>
<td>Lai-palak</td>
</tr>
<tr>
<td>Kalam</td>
<td>Kistan</td>
</tr>
<tr>
<td>Char'wahu</td>
<td>Gharariya</td>
</tr>
<tr>
<td>Datn</td>
<td>Par'meurer,Jaor,Bhag'wan</td>
</tr>
<tr>
<td>Pare't</td>
<td>Bhut, pirit</td>
</tr>
<tr>
<td>Surtin</td>
<td>Suraaj</td>
</tr>
<tr>
<td>Jodhaia</td>
<td>Chandh, junaat</td>
</tr>
<tr>
<td>Nakhra</td>
<td>Tare, tariya</td>
</tr>
<tr>
<td>Agi</td>
<td>Agi</td>
</tr>
<tr>
<td>Pani</td>
<td>Pani</td>
</tr>
<tr>
<td>Obri</td>
<td>Ghar, bakhr'</td>
</tr>
<tr>
<td>Ta'nar</td>
<td>Ghun'wa</td>
</tr>
<tr>
<td>Gali</td>
<td>Goo, gariya</td>
</tr>
<tr>
<td>Kukurru</td>
<td>Kutta</td>
</tr>
<tr>
<td>Bilari</td>
<td>Bilaya</td>
</tr>
<tr>
<td>Munugu</td>
<td>Mun'gi</td>
</tr>
<tr>
<td>Batak</td>
<td>Badak</td>
</tr>
<tr>
<td>Geda'ha</td>
<td>Godha</td>
</tr>
<tr>
<td>Ûyu</td>
<td>Ûy</td>
</tr>
<tr>
<td>Chiriya</td>
<td>Chiriya, pakheh</td>
</tr>
<tr>
<td>Jau</td>
<td>Ja</td>
</tr>
<tr>
<td>Khau</td>
<td>Khä</td>
</tr>
<tr>
<td>Balthn</td>
<td>Balth</td>
</tr>
</tbody>
</table>

330—Western Hindi.
<table>
<thead>
<tr>
<th>Bundelí (Bandaari)</th>
<th>Bundelí (Bandaari of Gwalior)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mihariya</td>
<td>Lagú, ghar-ball</td>
<td>Wife</td>
</tr>
<tr>
<td>(No word of common gender)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lar'ka</td>
<td>Lálé</td>
<td>Son</td>
</tr>
<tr>
<td>Bitiyá</td>
<td>Bitiyá</td>
<td>Daughter</td>
</tr>
<tr>
<td>Ro'tyá</td>
<td>Chákár</td>
<td>Slave</td>
</tr>
<tr>
<td>Kisaú</td>
<td>Kisaú</td>
<td>Cultivator</td>
</tr>
<tr>
<td>Garuriya</td>
<td>Pohiyá</td>
<td>Shepherd</td>
</tr>
<tr>
<td>Pan'mésur</td>
<td>Pan'mésur</td>
<td>God</td>
</tr>
<tr>
<td>Bhút</td>
<td>Mánú</td>
<td>Devil</td>
</tr>
<tr>
<td>Súraj</td>
<td>Súrij</td>
<td>Sun</td>
</tr>
<tr>
<td>Chandarmá</td>
<td>Chandramá</td>
<td>Moon</td>
</tr>
<tr>
<td>Tarigan</td>
<td>Taráiyá</td>
<td>Star</td>
</tr>
<tr>
<td>Ági</td>
<td>Ági</td>
<td>Fire</td>
</tr>
<tr>
<td>Pání</td>
<td>Pání</td>
<td>Water</td>
</tr>
<tr>
<td>Ghar</td>
<td>Ghar, bhákhar</td>
<td>House</td>
</tr>
<tr>
<td>Ghwáran</td>
<td>Ghorá</td>
<td>Horse</td>
</tr>
<tr>
<td>Gái</td>
<td>Gaiyá</td>
<td>Cow</td>
</tr>
<tr>
<td>Kuttá</td>
<td>Kuttá</td>
<td>Dog</td>
</tr>
<tr>
<td>Biláiyá</td>
<td>Biláiyá</td>
<td>Cat</td>
</tr>
<tr>
<td>Mur'gá</td>
<td>Mur'gá</td>
<td>Cock</td>
</tr>
<tr>
<td>Badák</td>
<td>Badák</td>
<td>Duck</td>
</tr>
<tr>
<td>Gadhá</td>
<td>Gadhá</td>
<td>Ass</td>
</tr>
<tr>
<td>Û́</td>
<td>Û́</td>
<td>Camel</td>
</tr>
<tr>
<td>Chiráiyá</td>
<td>Pakháiru</td>
<td>Bird</td>
</tr>
<tr>
<td>Já</td>
<td>Já</td>
<td>Go</td>
</tr>
<tr>
<td>Khá</td>
<td>Já</td>
<td>Rat</td>
</tr>
<tr>
<td>Bálch</td>
<td>Bëjú</td>
<td>Sít</td>
</tr>
<tr>
<td>English</td>
<td>Hindi (Dothi)</td>
<td>Dakhini of Bombay</td>
</tr>
<tr>
<td>----------</td>
<td>--------------</td>
<td>------------------</td>
</tr>
<tr>
<td>80. Come</td>
<td>आ</td>
<td>आ</td>
</tr>
<tr>
<td>81. Beat</td>
<td>मार</td>
<td>मार</td>
</tr>
<tr>
<td>82. Stand</td>
<td>कहाँ हो</td>
<td>कहाँ (sic) हो</td>
</tr>
<tr>
<td>83. Die</td>
<td>मर</td>
<td>मर</td>
</tr>
<tr>
<td>84. Give</td>
<td>दे</td>
<td>दे</td>
</tr>
<tr>
<td>85. Run</td>
<td>भाग</td>
<td>भाग</td>
</tr>
<tr>
<td>86. Up</td>
<td>उपर</td>
<td>उपर</td>
</tr>
<tr>
<td>87. Near</td>
<td>नाईक</td>
<td>नाईक, पास</td>
</tr>
<tr>
<td>88. Down</td>
<td>नीला, तले</td>
<td>नीला</td>
</tr>
<tr>
<td>89. Far</td>
<td>दर</td>
<td>दर</td>
</tr>
<tr>
<td>90. Before</td>
<td>पूछतार, पड़ने</td>
<td>सामने</td>
</tr>
<tr>
<td>91. Behind</td>
<td>पीछा</td>
<td>पीछा</td>
</tr>
<tr>
<td>92. Who?</td>
<td>कानू</td>
<td>कानू</td>
</tr>
<tr>
<td>93. What?</td>
<td>क्या</td>
<td>क्या</td>
</tr>
<tr>
<td>94. Why?</td>
<td>क्या</td>
<td>क्या</td>
</tr>
<tr>
<td>95. And</td>
<td>नूर</td>
<td>नूर, बांस, बाजू</td>
</tr>
<tr>
<td>96. But</td>
<td>लेकिन</td>
<td>पान, लेकिन, भार</td>
</tr>
<tr>
<td>97. If</td>
<td>अगर</td>
<td>अगर, जो</td>
</tr>
<tr>
<td>98. Yes</td>
<td>हूं</td>
<td>हूं</td>
</tr>
<tr>
<td>99. No</td>
<td>ना</td>
<td>ना</td>
</tr>
<tr>
<td>100. Also</td>
<td>आसिकँ</td>
<td>आसिकँ</td>
</tr>
<tr>
<td>101. A father</td>
<td>बाप</td>
<td>बाप</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>बाप-का</td>
<td>बाप-का</td>
</tr>
<tr>
<td>103. To a father</td>
<td>बाप-का</td>
<td>बाप-का</td>
</tr>
<tr>
<td>104. From a father</td>
<td>बाप-मुँ</td>
<td>बाप-मुँ</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>दो बाप्पु</td>
<td>दो बाप्पु</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>बाप्पु</td>
<td>बाप्पु</td>
</tr>
</tbody>
</table>

582—Western Hindi.
<table>
<thead>
<tr>
<th>Bangarek</th>
<th>Reaj Bābhā Ḍāhu</th>
<th>Reaj Bābhā Ḍāhu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ā</td>
<td>Ā</td>
<td></td>
</tr>
<tr>
<td>Mār</td>
<td>Mār, pīj</td>
<td></td>
</tr>
<tr>
<td>Khar</td>
<td>Ṭhāq ḫōu</td>
<td></td>
</tr>
<tr>
<td>Mar</td>
<td>Mar, majjāu</td>
<td></td>
</tr>
<tr>
<td>Dē</td>
<td>Dēu</td>
<td></td>
</tr>
<tr>
<td>Bāhāj</td>
<td>Bhaq ḫāu, bhag ḫāu</td>
<td></td>
</tr>
<tr>
<td>Úpar</td>
<td>Úpar</td>
<td></td>
</tr>
<tr>
<td>Nāṛē</td>
<td>Jauṛāī, ḍhīṅg</td>
<td></td>
</tr>
<tr>
<td>Hēṭh</td>
<td>Nīṛāī</td>
<td></td>
</tr>
<tr>
<td>Parē</td>
<td>Dāṛī</td>
<td></td>
</tr>
<tr>
<td>Samānūś</td>
<td>Āgarī, samūḥt</td>
<td></td>
</tr>
<tr>
<td>Paehbē</td>
<td>Phichhāī, phichhāī</td>
<td></td>
</tr>
<tr>
<td>Kauŋ</td>
<td>Kō</td>
<td></td>
</tr>
<tr>
<td>Kā, kai</td>
<td>Kā, kāhā</td>
<td></td>
</tr>
<tr>
<td>Kyū</td>
<td>Kāī-kī, bāhē-kī</td>
<td></td>
</tr>
<tr>
<td>Hōr</td>
<td>Ḫưr</td>
<td></td>
</tr>
<tr>
<td>Par</td>
<td>Pārī</td>
<td></td>
</tr>
<tr>
<td>Jē</td>
<td>Jau</td>
<td></td>
</tr>
<tr>
<td>Ḫū</td>
<td>Ḫāhrī, Ḫāhī</td>
<td></td>
</tr>
<tr>
<td>Nāṛē</td>
<td>Nīṛ, niṛī</td>
<td></td>
</tr>
<tr>
<td>Soch</td>
<td>Ḫāī Ḫāū, meṛōu</td>
<td></td>
</tr>
<tr>
<td>Bābhō</td>
<td>Dāu</td>
<td></td>
</tr>
<tr>
<td>Bābhō-ḵē</td>
<td>Dāu-ḵāu</td>
<td></td>
</tr>
<tr>
<td>Bābhō-ṭī-ṭī</td>
<td>Dāu-ṭī, -ṭī-ṭī</td>
<td></td>
</tr>
<tr>
<td>Bābhō-ḵē-ṭī-ṭī</td>
<td>Dāu-ṭī-ṭī-ṭī</td>
<td></td>
</tr>
<tr>
<td>Dē bābhō</td>
<td>Dwâi ḫāu</td>
<td></td>
</tr>
<tr>
<td>Ghanē bābhō</td>
<td>Dāu</td>
<td></td>
</tr>
<tr>
<td>Kasurji (Gawpore)</td>
<td>Bundelkhand</td>
<td></td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------</td>
<td></td>
</tr>
<tr>
<td>Án</td>
<td>Á</td>
<td></td>
</tr>
<tr>
<td>Kōṭ</td>
<td>Mār, pāṭ, kōṭ</td>
<td></td>
</tr>
<tr>
<td>Tārībhā hō</td>
<td>Tārībhā rē</td>
<td></td>
</tr>
<tr>
<td>Maru</td>
<td>Mār</td>
<td></td>
</tr>
<tr>
<td>Dēn</td>
<td>Dē</td>
<td></td>
</tr>
<tr>
<td>Bhāgu</td>
<td>Dēr, bhāq</td>
<td></td>
</tr>
<tr>
<td>Uchhā</td>
<td>Upar</td>
<td></td>
</tr>
<tr>
<td>Nagich</td>
<td>Pā, nagich</td>
<td></td>
</tr>
<tr>
<td>Tar-khālā</td>
<td>Nīchā, tarā</td>
<td></td>
</tr>
<tr>
<td>Phāsilā</td>
<td>Dār, alog</td>
<td></td>
</tr>
<tr>
<td>Phāthē</td>
<td>Āgū, sām’nē</td>
<td></td>
</tr>
<tr>
<td>Pachhā</td>
<td>Pichhā, pachhā</td>
<td></td>
</tr>
<tr>
<td>Kasu</td>
<td>Ko</td>
<td></td>
</tr>
<tr>
<td>Kāhā</td>
<td>Kā, kāhā</td>
<td></td>
</tr>
<tr>
<td>Kynū</td>
<td>Kāhā, kūyō, kūyō</td>
<td></td>
</tr>
<tr>
<td>Aara</td>
<td>Ĭr</td>
<td></td>
</tr>
<tr>
<td>Lēkin, par, pē</td>
<td>Par, parvat, pēr</td>
<td></td>
</tr>
<tr>
<td>Jān</td>
<td>Jō</td>
<td></td>
</tr>
<tr>
<td>Hā, asechhā</td>
<td>Hāō, hō</td>
<td></td>
</tr>
<tr>
<td>Nākī</td>
<td>Nāyī; nāī</td>
<td></td>
</tr>
<tr>
<td>Sōchhu</td>
<td>Pachhāvār, aśō</td>
<td></td>
</tr>
<tr>
<td>Bāpu</td>
<td>Bāp</td>
<td></td>
</tr>
<tr>
<td>Bāpu-kō</td>
<td>Bāp-kō</td>
<td></td>
</tr>
<tr>
<td>Bāpu-khō</td>
<td>Bāp-khē</td>
<td></td>
</tr>
<tr>
<td>Bāpu-sē</td>
<td>Bāp-sē</td>
<td></td>
</tr>
<tr>
<td>Dūl bāpu</td>
<td>Dū-bāp</td>
<td></td>
</tr>
<tr>
<td>Bāpan</td>
<td>Bāpan</td>
<td></td>
</tr>
</tbody>
</table>

384—Western Hindi.
<table>
<thead>
<tr>
<th>Bundeli (Rhaupari)</th>
<th>Bundeli (Rhadari of Gwalior)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Āw</td>
<td>Ā</td>
<td>80. Come.</td>
</tr>
<tr>
<td>Mār</td>
<td>Mār</td>
<td>81. Best.</td>
</tr>
<tr>
<td>Thāṅhō</td>
<td>Thāṅhō</td>
<td>82. Stand.</td>
</tr>
<tr>
<td>Mar</td>
<td>Mar</td>
<td>83. Dies.</td>
</tr>
<tr>
<td>Dō</td>
<td>Dō</td>
<td>84. Give.</td>
</tr>
<tr>
<td>Dhaur</td>
<td>Dēr</td>
<td>85. Run.</td>
</tr>
<tr>
<td>Ūpar</td>
<td>Ūpar</td>
<td>86. Up.</td>
</tr>
<tr>
<td>Ṛgār</td>
<td>Ṛhīg, Ṛgār</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Khālt</td>
<td>Nīchē</td>
<td>88. Down.</td>
</tr>
<tr>
<td>Dūr</td>
<td>Dūr</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Pēter</td>
<td>Ṛgō</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Puchhāi</td>
<td>Puchhāi</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>Kaun, kō</td>
<td>Kō</td>
<td>92. Who?</td>
</tr>
<tr>
<td>Kāh</td>
<td>Kāhā</td>
<td>93. What?</td>
</tr>
<tr>
<td>Kāhē</td>
<td>Kāhē-kō</td>
<td>94. Why?</td>
</tr>
<tr>
<td>Aur</td>
<td>Aur</td>
<td>95. And.</td>
</tr>
<tr>
<td>Ākel</td>
<td>Par, phir</td>
<td>96. But.</td>
</tr>
<tr>
<td>Jo</td>
<td>Jō</td>
<td>97. If.</td>
</tr>
<tr>
<td>Ilī</td>
<td>Hān</td>
<td>98. Yes.</td>
</tr>
<tr>
<td>Nāhī</td>
<td>Nāhī</td>
<td>99. No.</td>
</tr>
<tr>
<td>Hāy hāy</td>
<td>Soch</td>
<td>100. Also.</td>
</tr>
<tr>
<td>Bāp-kan, kera, etc.</td>
<td>Kāhā-kan</td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>Bāp-kā, etc.</td>
<td>Kāhā-kō</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Bāp-mū, etc.</td>
<td>Kākā-mū</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Dūy bāp</td>
<td>Dūy kākā</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bāp</td>
<td>Gallō kākā</td>
<td>106. Fathers.</td>
</tr>
</tbody>
</table>

**Western Hindi—585**
<table>
<thead>
<tr>
<th>English</th>
<th>Hindīdīstān (Delhi)</th>
<th>Dakhīnī of Bombay</th>
<th>Versacular Hindīdīstān (Upper Doab)</th>
</tr>
</thead>
<tbody>
<tr>
<td>107. Of fathers</td>
<td>Bāpī-kā</td>
<td>Bāpī-kā</td>
<td>Bāpū-kā</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Bāpī-kā</td>
<td>Bāpī-kā, -kā</td>
<td>Bāpū-kā, -nū, -né</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Bāpī-sā</td>
<td>Bāpī-sā</td>
<td>Bāpū-tē, -tē</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Leṛkī</td>
<td>Bēṭ</td>
<td>Bēṭī</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Leṛkī-kā</td>
<td>Bēṭī-kā</td>
<td>Bēṭī</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Leṛkī-kō</td>
<td>Bēṭī-kū</td>
<td>Bēṭī</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Leṛkī-sā</td>
<td>Bēṭī-sā</td>
<td>Bēṭī</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Do leṛkī-yē</td>
<td>Do bēṭī-yē</td>
<td>Do bēṭī</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Leṛkī-yē</td>
<td>Bēṭī-yē</td>
<td>Bēṭī</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Leṛkī-yē-kō</td>
<td>Bēṭī-yē-kū</td>
<td>Bēṭī-yē-kū, -nū, -nē</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Leṛkī-yē-sā</td>
<td>Bēṭī-yē-sā</td>
<td>Bēṭī-yē-tē, -tē</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Īk nēk ādmi</td>
<td>Īk acobhē ādmi</td>
<td>Chobhē yādmi</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Īk nēk ādmi-kā</td>
<td>Īk acobhē ādmi-kā</td>
<td>Chobhē yādmi-kā</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Īk nēk ādmi-kō</td>
<td>Īk acobhē ādmi-kū</td>
<td>Chobhē yādmi-kū, -nū, -nē</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Īk nēk ādmi-sā</td>
<td>Īk acobhē ādmi-sā</td>
<td>Chobhē yādmi-sā, -sē</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Do nēk ādmi</td>
<td>Do acobhē ādmi</td>
<td>Do chobhē yādmi</td>
</tr>
<tr>
<td>124. Good man</td>
<td>Nēk ādmi</td>
<td>Acobhē ādmi</td>
<td>Chobhē yādmi</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Nēk ādmi-yē-kā</td>
<td>Acobhē ādmi-kā</td>
<td>Chobhē yādmi-kā</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Nēk ādmi-yē-kō</td>
<td>Acobhē ādmi-kū</td>
<td>Chobhē yādmi-kū, -nū, -nē</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Nēk ādmi-yē-sā</td>
<td>Acobhē ādmi-sā</td>
<td>Chobhē yādmi-sā</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Īk nēk 'umrat</td>
<td>Īk acobhē 'umrat</td>
<td>Chobhē bir-bānī</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Īk kharēb lār-kā</td>
<td>Īk kharēb lār-kā</td>
<td>Bhūndā lēndī</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Nēk 'umratī</td>
<td>Acobhē 'umratī</td>
<td>Chobhē bir-bānī</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Īk kharēb lār-kī</td>
<td>Īk kharēb chēhērī</td>
<td>Bhūndī lēndī</td>
</tr>
<tr>
<td>132. Good</td>
<td>Nēk, acobhē</td>
<td>Acobhē</td>
<td>Chobhē</td>
</tr>
<tr>
<td>133. Better</td>
<td>Bēhtar</td>
<td>(Us-wē) acobhē</td>
<td>Ghapē chobhē</td>
</tr>
</tbody>
</table>

586—Western Hindī.
<table>
<thead>
<tr>
<th>बिहारी</th>
<th>ब्रज भाषा</th>
</tr>
</thead>
<tbody>
<tr>
<td>बहुबील-का</td>
<td>दांनी-काँ</td>
</tr>
<tr>
<td>Kanaqi (Chawpore)</td>
<td>Bendi.</td>
</tr>
<tr>
<td>-------------------</td>
<td>--------</td>
</tr>
<tr>
<td>Bapan-kö</td>
<td>Bapan-kö</td>
</tr>
<tr>
<td>Bapan-kō</td>
<td>Bapan-kbō</td>
</tr>
<tr>
<td>Bapan-së</td>
<td>Bapan-sē</td>
</tr>
<tr>
<td>Chhekariyā</td>
<td>Bitiyā</td>
</tr>
<tr>
<td>Chhekariyā-kō</td>
<td>Bitiyā-kō</td>
</tr>
<tr>
<td>Chhekariyā-kō</td>
<td>Bitiyā-kbō</td>
</tr>
<tr>
<td>Chhekariyā-së</td>
<td>Bitiyā-sē</td>
</tr>
<tr>
<td>Dei chhekariyā</td>
<td>De bitiyā</td>
</tr>
<tr>
<td>Chhekariyā</td>
<td>Bitiyā, māpian</td>
</tr>
<tr>
<td>Chhekariyan-kō</td>
<td>Bitiyān-kō</td>
</tr>
<tr>
<td>Chhekariyan-kō</td>
<td>Bitiyān-kbō</td>
</tr>
<tr>
<td>Chhekariyan-sē</td>
<td>Bitiyān-sē</td>
</tr>
<tr>
<td>Nikō maradu</td>
<td>Ēk noō māsas, ēk bhālē mānas.</td>
</tr>
<tr>
<td>Nikē janē-kō</td>
<td>Ēk bhālē mānas-kō</td>
</tr>
<tr>
<td>Nikē janē-kō</td>
<td>Ēk bhālē mānas-kbō</td>
</tr>
<tr>
<td>Nikē janē-sē</td>
<td>Ēk bhālē mānas-sē</td>
</tr>
<tr>
<td>Dei nikē janē</td>
<td>De bhālē mānas</td>
</tr>
<tr>
<td>Nikē janes</td>
<td>Bhālē (nōdī) ṇānas</td>
</tr>
<tr>
<td>Nikē janes-kō</td>
<td>Bhālē mān'sun-kō</td>
</tr>
<tr>
<td>Nikē janes-kō</td>
<td>Bhālē mān'sun-kbō</td>
</tr>
<tr>
<td>Nikē janes-sē</td>
<td>Bhālē mān'sun-sē</td>
</tr>
<tr>
<td>Nikē logāt</td>
<td>Ēk nānū ṭagāi</td>
</tr>
<tr>
<td>Nāgā larikā</td>
<td>Ēk buraō lar'kā</td>
</tr>
<tr>
<td>Nikē logāi</td>
<td>Aochhā jānī</td>
</tr>
<tr>
<td>Nāgā chhekariyā</td>
<td>Bura bitiyā</td>
</tr>
<tr>
<td>Niku, nikō</td>
<td>Aochhā, noō</td>
</tr>
<tr>
<td>Biśkh aochhās</td>
<td>Bhātū aochhās, noō</td>
</tr>
<tr>
<td>Bundel (Bunaphuri)</td>
<td>Bundel (Bhadari of Gwalior)</td>
</tr>
<tr>
<td>--------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Bāpan-kau</td>
<td>Gallē kaka-ko</td>
</tr>
<tr>
<td>Bījiya</td>
<td>Bījiya</td>
</tr>
<tr>
<td>Bījiya-kau</td>
<td>Bījiya-kau</td>
</tr>
<tr>
<td>Bījiya-kau</td>
<td>Bījiya-ko</td>
</tr>
<tr>
<td>Bījiya-sāl</td>
<td>Bījiya-sō</td>
</tr>
<tr>
<td>Day bījiya</td>
<td>Dwaī bījiya</td>
</tr>
<tr>
<td>Bījiyā</td>
<td>Gallē bījiyā</td>
</tr>
<tr>
<td>Bījiyā-kau</td>
<td>Gallē bījiyā-ko</td>
</tr>
<tr>
<td>Bījiyā-sāl</td>
<td>Gallē bījiyā-sō</td>
</tr>
<tr>
<td>Yēk achchhā ādāmi</td>
<td>Ek bhalē mānas</td>
</tr>
<tr>
<td>Yēk achchhā ādāmi-kau</td>
<td>Ek bhalē mānas-kau</td>
</tr>
<tr>
<td>Yēk achchhā ādāmi-kau</td>
<td>Ek bhalē mānas-ko</td>
</tr>
<tr>
<td>Yēk achchhā ādāmi-sāl</td>
<td>Ek bhalē mānas-sō</td>
</tr>
<tr>
<td>Day achchhā ādāmi</td>
<td>Dwaī bhalē mānas</td>
</tr>
<tr>
<td>Achchhā ādāmi</td>
<td>Gallē bhalē mānas</td>
</tr>
<tr>
<td>Achchhā ādāmi-kaun</td>
<td>Gallē bhalē mānas-kaun</td>
</tr>
<tr>
<td>Achchhā ādāmi-kaun</td>
<td>Gallē bhalē mānas-ko</td>
</tr>
<tr>
<td>Achchhā ādāmi-sāl</td>
<td>Gallē bhalē mānas-sō</td>
</tr>
<tr>
<td>Yēk abhāti mihariyā</td>
<td>Ek bhāti jāni</td>
</tr>
<tr>
<td>Yēk bātān lathā</td>
<td>Ek bātān lathā</td>
</tr>
<tr>
<td>Achchhā mihariyā</td>
<td>Gallē bhāti jāni</td>
</tr>
<tr>
<td>Yēk bātān bījiyā</td>
<td>Ek bātān bījiyā</td>
</tr>
<tr>
<td>Achchhā</td>
<td>Nikō, achchhā</td>
</tr>
<tr>
<td>Bahātachchhā</td>
<td>Baṛa nikō</td>
</tr>
<tr>
<td>English</td>
<td>Hindustani (Delhi)</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>134. Best</td>
<td>Sab-se  acohá, nihyut 'umda.</td>
</tr>
<tr>
<td>135. High</td>
<td>Uchá</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Ziyála  Ùchá</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Sab-se Ùchá</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ghórã</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ghórí</td>
</tr>
<tr>
<td>140. Horse</td>
<td>Ghóre</td>
</tr>
<tr>
<td>141. Mare</td>
<td>Ghóryé</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Síj</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Gây</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Síj</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gâyé</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Kuttá</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Kuttá</td>
</tr>
<tr>
<td>148. Dogs</td>
<td>Kutté</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Kuttí</td>
</tr>
<tr>
<td>150. A he-goat</td>
<td>Bak'tá</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Bak'tí</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bak'tó</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Hiran</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Hiraní</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Hiran</td>
</tr>
<tr>
<td>156. I am</td>
<td>Mái hó</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tú hai</td>
</tr>
<tr>
<td>158. He is</td>
<td>Woh hai</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ham hói</td>
</tr>
<tr>
<td>160. You are</td>
<td>Tám hó</td>
</tr>
</tbody>
</table>

590—Western Hindi.
<table>
<thead>
<tr>
<th>भंगराइ</th>
<th>बुले भिक्षा</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ghaṅtē ḍe ḍhaṅā chhēl</td>
<td>Saṅ-sī bhalau</td>
</tr>
<tr>
<td>Ùchā</td>
<td>Čo-an</td>
</tr>
<tr>
<td>Aur ḍehā</td>
<td>Naṅ ḍehau</td>
</tr>
<tr>
<td>Ghaṅtē ḍe ḍhaṅā ḍehā</td>
<td>Saṅ-sī ḍehau</td>
</tr>
<tr>
<td>Gheṛa</td>
<td>ḍk gheṛa</td>
</tr>
<tr>
<td>Gheṛū</td>
<td>ḍk ḍheṛīyā</td>
</tr>
<tr>
<td>Gheṛē</td>
<td>Gheṛē</td>
</tr>
<tr>
<td>Gheṛīyē</td>
<td>Gheṛīyē</td>
</tr>
<tr>
<td>Khāgīṛ</td>
<td>Ėku sāru, Ėku hijāru</td>
</tr>
<tr>
<td>Dhaḍī</td>
<td>ḍk guṇyā</td>
</tr>
<tr>
<td>Khāgṛē</td>
<td>Sēṛ</td>
</tr>
<tr>
<td>Dhaḍyē</td>
<td>Gaḷyē</td>
</tr>
<tr>
<td>Kuttā</td>
<td>ḍk kuttā</td>
</tr>
<tr>
<td>Kuti</td>
<td>ḍk kutiyā</td>
</tr>
<tr>
<td>Kuttō</td>
<td>Kuttā</td>
</tr>
<tr>
<td>Kutiyē</td>
<td>Kutiyē</td>
</tr>
<tr>
<td>Bakṛē</td>
<td>ḍk bokṛē</td>
</tr>
<tr>
<td>Bakṛī</td>
<td>ḍk bokṛī</td>
</tr>
<tr>
<td>Bakṛyē</td>
<td>Bokṛē</td>
</tr>
<tr>
<td>Miraṅ</td>
<td>Ėku hinnu</td>
</tr>
<tr>
<td>Miraṅśī</td>
<td>ḍk hinni</td>
</tr>
<tr>
<td>Miraṅ</td>
<td>Hinn</td>
</tr>
<tr>
<td>Mār hū, sē, bā, sē</td>
<td>Mai bē, maṅ sī</td>
</tr>
<tr>
<td>Tō hāi, saṅ, bē, sō</td>
<td>Tē hāi, tē sā</td>
</tr>
<tr>
<td>Oh hāi, saṅ, bē, sō</td>
<td>Wōb hāi, gu sī</td>
</tr>
<tr>
<td>Ham hāi, saṅ</td>
<td>Ham hāi, ham aṅ</td>
</tr>
<tr>
<td>Tham hō, sō</td>
<td>Tam hāi, tum sū</td>
</tr>
<tr>
<td>Kannada (Cesaporo)</td>
<td>Bundiil</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Nikan-nūś śikra</td>
<td>Bahuti-hi 'nomū (sājo or chokho).</td>
</tr>
<tr>
<td>Čehō</td>
<td>Čehō</td>
</tr>
<tr>
<td>Bahuti śichō</td>
<td>Bahuti śichō or baśō śichō</td>
</tr>
<tr>
<td>Čeha-nūś śich</td>
<td>Bahaut śichō</td>
</tr>
<tr>
<td>Taścā</td>
<td>Ek ghar'wā</td>
</tr>
<tr>
<td>Ghorīyā</td>
<td>Ek gharīyā</td>
</tr>
<tr>
<td>Bahuti 'teṣā</td>
<td>Gharē</td>
</tr>
<tr>
<td>Ghorīyā</td>
<td>Gharīyā</td>
</tr>
<tr>
<td>Śīpā</td>
<td>Ek sēp</td>
</tr>
<tr>
<td>Gāyā</td>
<td>Ek gāyā</td>
</tr>
<tr>
<td>Śīpā</td>
<td>Śīpāan</td>
</tr>
<tr>
<td>Gāyā</td>
<td>Gāyā</td>
</tr>
<tr>
<td>Kukurā</td>
<td>Ek kutta</td>
</tr>
<tr>
<td>Kukariyā</td>
<td>Ek kutiyā</td>
</tr>
<tr>
<td>Kukar'wan</td>
<td>Kuttan</td>
</tr>
<tr>
<td>Kukariyā</td>
<td>Kutiyā</td>
</tr>
<tr>
<td>Bok'rā</td>
<td>Ek bok'rā</td>
</tr>
<tr>
<td>Bokariyā</td>
<td>Ek chhiriyā</td>
</tr>
<tr>
<td>Bokariyāwā</td>
<td>Chhiriyā, bokariyā</td>
</tr>
<tr>
<td>Hirānu</td>
<td>Ek hinnā</td>
</tr>
<tr>
<td>Hir'na</td>
<td>Ek hinnī</td>
</tr>
<tr>
<td>Hir'man</td>
<td>Hinnī</td>
</tr>
<tr>
<td>Maṭ haś</td>
<td>Maṭ hā, ēḷ</td>
</tr>
<tr>
<td>Tū 'hai</td>
<td>Taṭ hā, āy</td>
</tr>
<tr>
<td>Wahu 'hai</td>
<td>Bo hā, āy</td>
</tr>
<tr>
<td>Hann hanna</td>
<td>Hām hā, fīy</td>
</tr>
<tr>
<td>Tum 'tān</td>
<td>Tum hā, āw</td>
</tr>
</tbody>
</table>

592—Western Hindi.
<table>
<thead>
<tr>
<th>Bundeli (Bundhabari)</th>
<th>Bundeli (Bhadauri of Gwalior)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Behad achehā</td>
<td>Sab-tā aφkā, sab-tā achchhā</td>
<td>134. Best.</td>
</tr>
<tr>
<td>Üchā</td>
<td>Ùchā</td>
<td>135. High.</td>
</tr>
<tr>
<td>Behad ēchā</td>
<td>Sab-tā ēchā</td>
<td>137. Highest.</td>
</tr>
<tr>
<td>Yek ghwārā</td>
<td>Ŭk ghūrā</td>
<td>138. A horse.</td>
</tr>
<tr>
<td>Yek ghōṛī</td>
<td>Ŭk ghuriyā</td>
<td>139. A mare.</td>
</tr>
<tr>
<td>Ghwār</td>
<td>Gallé ghovā</td>
<td>140. Horses.</td>
</tr>
<tr>
<td>Ghōṛī</td>
<td>Gallé ghuriyā</td>
<td>141. Mare.</td>
</tr>
<tr>
<td>Yek bahūrā</td>
<td>Ŭk sīṛ, Ŭk baddhā</td>
<td>142. A bull.</td>
</tr>
<tr>
<td>Yek gāi</td>
<td>Ŭk gaiyā</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Bahūra</td>
<td>Gallé baddhā</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>Gāi</td>
<td>Gaiyā</td>
<td>145. Cows.</td>
</tr>
<tr>
<td>Yek kuttā</td>
<td>Ŭk kuttā</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Yek kuttī</td>
<td>Ŭk kuttī</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Kuttā</td>
<td>Gallé kuttā</td>
<td>148. Dogs.</td>
</tr>
<tr>
<td>Kuttī</td>
<td>Gallé kuttī</td>
<td>149. Bitches.</td>
</tr>
<tr>
<td>Yek buktā</td>
<td>Ŭk buktā, Ŭk taṁnā</td>
<td>150. A be-goat.</td>
</tr>
<tr>
<td>Yek baktī</td>
<td>Ŭk chhīriyā</td>
<td>151. A female goat.</td>
</tr>
<tr>
<td>Buktā</td>
<td>Gallé taṁnā</td>
<td>152. Goats.</td>
</tr>
<tr>
<td>Yek mirtā</td>
<td>Ŭk himnā</td>
<td>153. A male deer.</td>
</tr>
<tr>
<td>Yek chhīriyā</td>
<td>Ŭk himnī</td>
<td>154. A female deer.</td>
</tr>
<tr>
<td></td>
<td>Gallé himnā-himnīyā</td>
<td>155. Deer.</td>
</tr>
<tr>
<td>Mai āhī, haï</td>
<td>Mai haï</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Taṭ āhī, hī</td>
<td>Tī āhī</td>
<td>157. Thou art.</td>
</tr>
<tr>
<td>Wā āhī, hai, āi</td>
<td>Ba hai</td>
<td>158. He is.</td>
</tr>
<tr>
<td>Ham āhī, Āhī, hān</td>
<td>Ham āhī</td>
<td>159. We are.</td>
</tr>
<tr>
<td>Tum āhī, Āhī, hā, hē</td>
<td>Tum hē</td>
<td>160. You are.</td>
</tr>
<tr>
<td>English</td>
<td>Hindustani (Dehli)</td>
<td>Dakhini of Bombay</td>
</tr>
<tr>
<td>----------</td>
<td>--------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>We hai</td>
<td>Wō bai</td>
</tr>
<tr>
<td>162. I was</td>
<td>Māi thā</td>
<td>Māi thā, athē</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū thā</td>
<td>Tū thā, athē</td>
</tr>
<tr>
<td>164. He was</td>
<td>Wo thā</td>
<td>Wo thā, athē</td>
</tr>
<tr>
<td>165. We were</td>
<td>Ham thē</td>
<td>Ham thē, athē</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tam thē</td>
<td>Tam thē, athē</td>
</tr>
<tr>
<td>167. They were</td>
<td>We thē</td>
<td>Wē thē, athē</td>
</tr>
<tr>
<td>168. Be</td>
<td>Hō</td>
<td>Hō</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hōnā</td>
<td>Hōnā</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hōtā</td>
<td>Hōtā</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hō-kar</td>
<td>Hō-kē</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Maï hoŏ</td>
<td>Maï hoŏ</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Maï hōlgā</td>
<td>Maï hōlgā</td>
</tr>
<tr>
<td>174. I should be</td>
<td>Maï bōtā</td>
<td>Maï bōtā</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mār-nā</td>
<td>Mārnā</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mār-tā</td>
<td>Mār-ta</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Mār-kar</td>
<td>Mār-kē</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Maï mārtā-hē</td>
<td>Maï-mē mārtā-hē</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Tu mārtā-bāi</td>
<td>Tu-nē mārtā-bāi</td>
</tr>
<tr>
<td>181. He beats</td>
<td>We mārtā-bāi</td>
<td>Wō mārtā-bāi</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Hā mārtā-bāi</td>
<td>Ham mārtā-bāi</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tam mārtē-bō</td>
<td>Tam mārtē-bō</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Wē mārē-bāi</td>
<td>Wē mārē-bāi</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Maï-nē mārā</td>
<td>Maï-nē mārā</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tu-nē mārā</td>
<td>Tu-nē mārā</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Un-nē mārā</td>
<td>Un-nē mārā</td>
</tr>
</tbody>
</table>

594—Western Hindi.
<table>
<thead>
<tr>
<th>Meoguc.</th>
<th>Dray Bhākkā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oh hai, saī.</td>
<td>Wē hai, gwē saī</td>
</tr>
<tr>
<td>Mai thā.</td>
<td>Mai hau (or sa), hō</td>
</tr>
<tr>
<td>(or o).</td>
<td>Tu hau, hō</td>
</tr>
<tr>
<td>Tū thā.</td>
<td>Wu hau, gu hō</td>
</tr>
<tr>
<td>Oh thā.</td>
<td>Ham hai, hē</td>
</tr>
<tr>
<td>Ham thē.</td>
<td>Tum hai, hē</td>
</tr>
<tr>
<td>Tham thē.</td>
<td>Wu hai, gwē hē</td>
</tr>
<tr>
<td>Oh thē.</td>
<td>Hō</td>
</tr>
<tr>
<td>Hō.</td>
<td>Hōa</td>
</tr>
<tr>
<td>Hōcū.</td>
<td>Hōa</td>
</tr>
<tr>
<td>Hōdā.</td>
<td>Hōta</td>
</tr>
<tr>
<td>Hō-kar.</td>
<td>Kwai-kai, hau-kē</td>
</tr>
<tr>
<td></td>
<td>Mai hōk</td>
</tr>
<tr>
<td>Mai hōgā.</td>
<td>Mai hōggaun</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Mār.</td>
<td>Mār (sing.), mārana (pl.)</td>
</tr>
<tr>
<td>Mār-eā.</td>
<td>Mārībāu</td>
</tr>
<tr>
<td>Mār-dā.</td>
<td>Mārata, māttā</td>
</tr>
<tr>
<td>Mār-ka.</td>
<td>Mārī-kai, kē</td>
</tr>
<tr>
<td>Mai mār-dā ū.</td>
<td>Mai mārata(māttā)-hē,</td>
</tr>
<tr>
<td></td>
<td>mai māttā</td>
</tr>
<tr>
<td>Tū mār-e-sā.</td>
<td>Tū mārata(māttā)-hai, tā</td>
</tr>
<tr>
<td></td>
<td>māttai</td>
</tr>
<tr>
<td>Oh mār-e-sā.</td>
<td>Wu hau mārata(māttā)-hai, gu māttai</td>
</tr>
<tr>
<td>Ham mār-e-sā (soē saī)</td>
<td>Ham mārata(māttā)-hai, gu māttai</td>
</tr>
<tr>
<td>Tamēō mār-ō.</td>
<td>Tam mārata(māttā)-hau, tam māttau</td>
</tr>
<tr>
<td>Wu mār-e-sā (soē saī)</td>
<td>We mārata(māttā)-hai, guwē māttai</td>
</tr>
<tr>
<td>Mai-ō māryā.</td>
<td>Mai-ō māryan</td>
</tr>
<tr>
<td>Tai-ō māryā.</td>
<td>Tai-ō māryan</td>
</tr>
<tr>
<td>Ut-ō māryā.</td>
<td>Wu-ō (hō-ō, gwē-ō) māryan</td>
</tr>
<tr>
<td>Kowaiji (Coowapoe)</td>
<td>Bundill</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Wô hai</td>
<td>Bo hê, sêy</td>
</tr>
<tr>
<td>Mai rana, the, hatê</td>
<td>Mai hatê, to</td>
</tr>
<tr>
<td>Tû rahai, the, hatê</td>
<td>Tû hatê, to</td>
</tr>
<tr>
<td>Wahu rahai, the, hatê</td>
<td>Bo hatê, to</td>
</tr>
<tr>
<td>Haum rahau, the, hatê</td>
<td>Haum hatê, to</td>
</tr>
<tr>
<td>Tûm rahau, the, hatê</td>
<td>Tûm hatê, to</td>
</tr>
<tr>
<td>Wô rahai, the, hatê</td>
<td>Bo hatê, to</td>
</tr>
<tr>
<td>Haui jah</td>
<td>Ho</td>
</tr>
<tr>
<td>Hoau</td>
<td>Ho</td>
</tr>
<tr>
<td>Haui rahê-hai</td>
<td>Hot</td>
</tr>
<tr>
<td>Haui-kai, bhai-kai</td>
<td>Ho-bê</td>
</tr>
<tr>
<td>Mai huai saâu</td>
<td>Mai bêû</td>
</tr>
<tr>
<td>Mai huiau</td>
<td>Mai bôûgô</td>
</tr>
<tr>
<td>Mai huiau</td>
<td></td>
</tr>
<tr>
<td>Mêran</td>
<td>Mêr, ph, kût</td>
</tr>
<tr>
<td>Mêraban</td>
<td>Mêr-bô, mêran</td>
</tr>
<tr>
<td>Mêratu</td>
<td>Mêrat</td>
</tr>
<tr>
<td>Mêr-kai</td>
<td>Mêr-kê</td>
</tr>
<tr>
<td>Mai mêrat-hau</td>
<td>Mai mèrû, mêrat-bê</td>
</tr>
<tr>
<td>Tû mêrat-hai</td>
<td>Tû mêrat-hai</td>
</tr>
<tr>
<td>Wahu mêrat-hai</td>
<td>Bo mêrat-hai</td>
</tr>
<tr>
<td>Haum mêrat-haun</td>
<td>Haum mêrat-hai</td>
</tr>
<tr>
<td>Tûm mêrat-hau</td>
<td>Tûm mêrat-hau</td>
</tr>
<tr>
<td>Wahu mêrat-hai</td>
<td>Be mêrat-hai</td>
</tr>
<tr>
<td>Mai-ne mûrô</td>
<td>Mai-ne mûrô</td>
</tr>
<tr>
<td>Tû-ne mûrô</td>
<td>Tû-ne, or tâi-ne, mûrô</td>
</tr>
<tr>
<td>Uû mûrô</td>
<td>Ù-ne mûrô</td>
</tr>
</tbody>
</table>

596—Western Hindi
<table>
<thead>
<tr>
<th>Bundelí (Hindi script)</th>
<th>Bundelí (Shahaurí of Gwalior)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ùy šaś, āśi, ṭāl, Śi</td>
<td>Bē ṭī</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Mai ĥaś, te, haśi, tēy, rahū</td>
<td>Mai ĥaś, ṭe</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Tai ĥaś, te, haśi, tēy, rahā</td>
<td>Tē ĥaś, ṭe</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Wā ĥaś, te, rahā</td>
<td>ṭe ĥaś, ṭe</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Ham ĥaś, te, hāṭya, tēn, rahān, rahāi</td>
<td>Ham-ū ĥaś, ṭe</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Tum ĥaś, te, hāṭyā, tye, rahāi</td>
<td>Tum-ū ĥaś, ṭe</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Ùy ĥaś, te, rahāi</td>
<td>Bē-ū ĥaś, ṭe</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Ho</td>
<td>ṭe Ho</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Hōu</td>
<td>Ho</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Hō</td>
<td>Hōn</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Hō-kai</td>
<td>Hō-kē</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Mai ḥonā</td>
<td>Mai-ū ṭē</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Mai ḥaṭain, ḍhānāi</td>
<td>Mai-ū ṭōṅgō</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Mā́r</td>
<td>Mā́rō</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Māran, māraj, mārāb, mac-ko</td>
<td>Mār-bān, mān-nān</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Māra</td>
<td>Māra, māṭta, māṭta</td>
<td>177. Beating.</td>
</tr>
<tr>
<td>Mai māra, haś</td>
<td>ṭē māṭta-hē</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Tai māra, haś</td>
<td>Tē māṭta-hā</td>
<td>180. Thou beatest.</td>
</tr>
<tr>
<td>Wā māra, haś</td>
<td>Ba māṭta-hā</td>
<td>181. He beats.</td>
</tr>
<tr>
<td>Ham māra-haś</td>
<td>Ham māṭta-hā</td>
<td>182. We beat.</td>
</tr>
<tr>
<td>Tum māra-hā</td>
<td>Tum māṭta-hō</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Ùy māra, haś</td>
<td>Bē māṭta-hā</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Mai-nai māra, māro</td>
<td>Mai-nē māra</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Tai-nai māra, māro</td>
<td>Tē-nē māra</td>
<td>186. Thou beatest (Past Tense).</td>
</tr>
<tr>
<td>Wā-nai māra, māro</td>
<td>Bē-nē māra</td>
<td>187. He beat (Past Tense).</td>
</tr>
</tbody>
</table>

Western Hindi—597
<table>
<thead>
<tr>
<th>English</th>
<th>Hindi (Delhi)</th>
<th>Dakhini of Bombay</th>
<th>Vernacular Hindustani</th>
</tr>
</thead>
<tbody>
<tr>
<td>198. We beat (<em>Past Tense</em>)</td>
<td>Ham-nē mārā</td>
<td>Ham-nē mārā</td>
<td>Ham-nē mārā</td>
</tr>
<tr>
<td>199. You beat (<em>Past Tense</em>)</td>
<td>Tum-nē mārā</td>
<td>Tum-nē mārā</td>
<td>Tum-nē mārā</td>
</tr>
<tr>
<td>200. They beat (<em>Past Tense</em>)</td>
<td>Un-nē mārā, wo mārā</td>
<td>Un-nē mārā</td>
<td>Un-nē mārā</td>
</tr>
<tr>
<td>201. I am beating</td>
<td>Maṭ māṛ-tā-hī</td>
<td>Maṭ maṛ-tā-hī</td>
<td>Mē māṛ-hū</td>
</tr>
<tr>
<td>202. I was beating</td>
<td>Maṭ māṛ-tā-thā</td>
<td>Maṭ maṛ-tā-thā</td>
<td>Mē māṛ-thā, mē māṛ-thā</td>
</tr>
<tr>
<td>203. I had beaten</td>
<td>Maṭ-nē māṛ-thā</td>
<td>Maṭ-nē māṛ-thā</td>
<td>Mē māṛ-thā</td>
</tr>
<tr>
<td>204. I may beat</td>
<td>Maṭ māṛ</td>
<td>Maṭ māṛ</td>
<td>Mē māṛ</td>
</tr>
<tr>
<td>205. I shall beat</td>
<td>Maṭ māṛ-gā</td>
<td>Maṭ māṛ-gā</td>
<td>Mē māṛ-gā</td>
</tr>
<tr>
<td>206. Thou wilt beat</td>
<td>Tū māṛ-gā</td>
<td>Tū māṛ-gā</td>
<td>Tū māṛ-gā</td>
</tr>
<tr>
<td>207. He will beat</td>
<td>Woh māṛ-gā</td>
<td>Woh māṛ-gā</td>
<td>O māṛ-gā</td>
</tr>
<tr>
<td>208. We shall beat</td>
<td>Ham māṛ-gā</td>
<td>Ham māṛ-gā</td>
<td>Ham māṛ-gā</td>
</tr>
<tr>
<td>209. You will beat</td>
<td>Tum māṛ-gā</td>
<td>Tum māṛ-gā</td>
<td>Tum māṛ-gā</td>
</tr>
<tr>
<td>210. They will beat</td>
<td>Wē māṛ-gā</td>
<td>Wē māṛ-gā</td>
<td>Wē māṛ-gā</td>
</tr>
<tr>
<td>211. I should beat</td>
<td>Maṭ māṛ-tā</td>
<td>Maṭ māṛ-tā</td>
<td>Mē māṛ-tā</td>
</tr>
<tr>
<td>212. I am beaten</td>
<td>Maṭ māṛ-jāṭa-hī</td>
<td>Maṭ māṛ jāṭa-hī</td>
<td>Mē māṛ jāṭa-hī</td>
</tr>
<tr>
<td>213. I was beaten</td>
<td>Maṭ māṛ-gayā</td>
<td>Maṭ māṛ gayā</td>
<td>Mē māṛ gayā</td>
</tr>
<tr>
<td>214. I shall be beaten</td>
<td>Maṭ māṛ-jāṭa-gē</td>
<td>Maṭ māṛ jāṭa-gē</td>
<td>Mē māṛ jāṭa-gē</td>
</tr>
<tr>
<td>215. I go</td>
<td>Maṭ jāṭa-hī</td>
<td>Maṭ jāṭa-hī</td>
<td>Mē jāṭa</td>
</tr>
<tr>
<td>216. Thou goest</td>
<td>Tū jāṭa-hai</td>
<td>Tū jāṭa-hai</td>
<td>Tū jā</td>
</tr>
<tr>
<td>217. He goes</td>
<td>Woh jāṭa-hai</td>
<td>Woh jāṭa-hai</td>
<td>O jāṭa, jā</td>
</tr>
<tr>
<td>218. We go</td>
<td>Ham jāṭa-hai</td>
<td>Ham jāṭa-hai</td>
<td>Ham jāṭa, jā</td>
</tr>
<tr>
<td>219. You go</td>
<td>Tum jāṭa-ho</td>
<td>Tum jāṭa-ho</td>
<td>Tum jāṭo</td>
</tr>
<tr>
<td>220. They go</td>
<td>Wē jāṭa-hai</td>
<td>Wē jāṭa-hai</td>
<td>Wē jāṭa, jē</td>
</tr>
<tr>
<td>221. I went</td>
<td>Maṭ gayā</td>
<td>Maṭ gayā</td>
<td>Mē gayā, giya</td>
</tr>
<tr>
<td>222. Thou wentest</td>
<td>Tū gayā</td>
<td>Tū gayā</td>
<td>Tū gayā, giya</td>
</tr>
<tr>
<td>223. He went</td>
<td>Woh gayā</td>
<td>Woh gayā</td>
<td>O gayā, giya</td>
</tr>
<tr>
<td>224. We went</td>
<td>Ham guē</td>
<td>Ham guē</td>
<td>Ham guē</td>
</tr>
</tbody>
</table>

508 = Western Hindi.
<table>
<thead>
<tr>
<th>Bangârã</th>
<th>Rej Rûkhâai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mhâo mâryã</td>
<td>Ham-o mûryan</td>
</tr>
<tr>
<td>Thâ-o mâryã</td>
<td>Tum-o mûryan</td>
</tr>
<tr>
<td>Un-o mâryã</td>
<td>Win-o (bu-o, gum-o) mûryan</td>
</tr>
<tr>
<td>Mâl mûrû-sû</td>
<td>Mâl mâtû</td>
</tr>
<tr>
<td>Mâl mût riû-thã</td>
<td>Mâl mût-rehyûan</td>
</tr>
<tr>
<td>Mâl-o mûryû-thã</td>
<td>Mâl-o mûryan-an</td>
</tr>
<tr>
<td>....</td>
<td>Mâl mûr</td>
</tr>
<tr>
<td>Mâl mûrgû</td>
<td>Mâl mûrgûan</td>
</tr>
<tr>
<td>Tû mûregû</td>
<td>Tû mûregûan</td>
</tr>
<tr>
<td>Oh mûregû</td>
<td>Wah mûregûan</td>
</tr>
<tr>
<td>Ham mûregû</td>
<td>Ham mûregû</td>
</tr>
<tr>
<td>Tham mûregû</td>
<td>Tum mûregû</td>
</tr>
<tr>
<td>Oh mûregû</td>
<td>We mûregû</td>
</tr>
<tr>
<td>....</td>
<td>....</td>
</tr>
<tr>
<td>Mâl mûryû jûndâ hû</td>
<td>Mâl mûryan jûtû</td>
</tr>
<tr>
<td>Mâl mûryû gayû</td>
<td>Mâl mûryan jûtu-an</td>
</tr>
<tr>
<td>Mâl mûryû jûûgû</td>
<td>Mâl mûryan jûûgûan</td>
</tr>
<tr>
<td>Mâl jûû-sû</td>
<td>Mâl jûtû</td>
</tr>
<tr>
<td>Tû jûwû-eai</td>
<td>Tû jûtu-ei</td>
</tr>
<tr>
<td>Oh jûwû-eai</td>
<td>Wah jûtu-ei</td>
</tr>
<tr>
<td>Ham jû-eai</td>
<td>Ham jûtä</td>
</tr>
<tr>
<td>Tham jûtä-o</td>
<td>Tum jûtäu</td>
</tr>
<tr>
<td>Oh jûtä-eai</td>
<td>We jûtä</td>
</tr>
<tr>
<td>Mâl gayû</td>
<td>Mâl gayûan</td>
</tr>
<tr>
<td>Tû gayû</td>
<td>Tû gayûan</td>
</tr>
<tr>
<td>Oh gayû</td>
<td>Wah gayûan</td>
</tr>
<tr>
<td>Ham gaë</td>
<td>Ham gaë</td>
</tr>
</tbody>
</table>

Western Hindi—509
<table>
<thead>
<tr>
<th>Kansaaj (Cwvapore)</th>
<th>Bandili</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ham-o máro</td>
<td>Ham-o máro</td>
</tr>
<tr>
<td>Tum-o máro</td>
<td>Tum-o máro</td>
</tr>
<tr>
<td>Uuban-o máro</td>
<td>Uu-o máro</td>
</tr>
<tr>
<td>Mañ már rahé-baí</td>
<td>Mañ márát-dú</td>
</tr>
<tr>
<td>Mañ már rahé-thá</td>
<td>Mañ márát-baás</td>
</tr>
<tr>
<td>Mañ-o máro-thá</td>
<td>Mañ-o máro-to</td>
</tr>
<tr>
<td>Mañ maribañ</td>
<td>Mañ már</td>
</tr>
<tr>
<td>Mañ maribaú</td>
<td>Mañ márribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Té maribai</td>
<td>Té máribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Wahn maribai</td>
<td>Bo márribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Ham maribann, ham maribai</td>
<td>Ham márribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Tum maribai</td>
<td>Tum márribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Wé maribañ</td>
<td>Wé márribé, már-thé, or már-t-gé.</td>
</tr>
<tr>
<td>Mañ már có ját-baí</td>
<td>Mañ már có ját</td>
</tr>
<tr>
<td>Mañ már có gas-thá</td>
<td>Mañ már có gas</td>
</tr>
<tr>
<td>Mañ már có jiahó</td>
<td>Mañ már có jiahó</td>
</tr>
<tr>
<td>Mañ jāñ, ját-baú</td>
<td>Mañ ját</td>
</tr>
<tr>
<td>Té jāñ, ját-bai</td>
<td>Té ját</td>
</tr>
<tr>
<td>Wahn jāñ, ját-bai</td>
<td>Bo ját</td>
</tr>
<tr>
<td>Ham jāñu, ját-bau</td>
<td>Ham ját</td>
</tr>
<tr>
<td>Tum jāñu, ját-bau</td>
<td>Tum ját</td>
</tr>
<tr>
<td>Wé jāñ, ját-bai</td>
<td>Wé ját</td>
</tr>
<tr>
<td>Mai gas-rahnú</td>
<td>Mai gas (fem. gawt)</td>
</tr>
<tr>
<td>Té gas-rubai</td>
<td>Té gas</td>
</tr>
<tr>
<td>Wahn gas-rubai</td>
<td>Bo gas</td>
</tr>
<tr>
<td>Ham gas-rubau</td>
<td>Ham gawt (fem. gawt)</td>
</tr>
<tr>
<td>Bundelí (Bundelkhand)</td>
<td>Bundelí (Shekhar of Gwalior)</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Ham-nai márā, máryān</td>
<td>Ham-nū mārau</td>
</tr>
<tr>
<td>Tum-nai márā, máryā</td>
<td>Tum-nū mārau</td>
</tr>
<tr>
<td>Un-nai márā, márya</td>
<td>Bin-nū mārau</td>
</tr>
<tr>
<td>Maṭ márā-hān</td>
<td>Maṭ māttā hā</td>
</tr>
<tr>
<td>Maṭ márā-hatō, mára-hatō</td>
<td>Maṭ māttā hatō</td>
</tr>
<tr>
<td>Maṭ-nai márā-hatō, mára-hatō</td>
<td>Maṭ-nū mārau hatō</td>
</tr>
<tr>
<td>Maṭ márā-hān</td>
<td>Haṭ mārau</td>
</tr>
<tr>
<td>Maṭ marī-hān</td>
<td>Haṭ māraigō</td>
</tr>
<tr>
<td>Taḥ marīha</td>
<td>Tū māraigō</td>
</tr>
<tr>
<td>Wā mári</td>
<td>Be mār’hāi</td>
</tr>
<tr>
<td>Ham marīha, marīhan</td>
<td>Ham-ū mār’hāi</td>
</tr>
<tr>
<td>Tum marīha, marīhan</td>
<td>Tum-ū mār’hāu</td>
</tr>
<tr>
<td>Üy marīha</td>
<td>Bē-ū mār’hāi</td>
</tr>
<tr>
<td>Maṭ márā jāt-hān</td>
<td>Maṭ mārau hā</td>
</tr>
<tr>
<td>Maṭ márā goa</td>
<td>Maṭ mārau hatō</td>
</tr>
<tr>
<td>Maṭ márā goa</td>
<td>Maṭ mārau hā</td>
</tr>
<tr>
<td>Maṭ márā jālha</td>
<td>Maṭ mārau jālgo</td>
</tr>
<tr>
<td>Maṭ jāt-hān</td>
<td>Maṭ jāl, maṭ jāt-hā</td>
</tr>
<tr>
<td>Taḥ jāt-hō</td>
<td>Tū chalai, tū jāt-hai</td>
</tr>
<tr>
<td>Wā jāt-hai</td>
<td>Ha chalai, ba jāt-hai</td>
</tr>
<tr>
<td>Ham jāt-hān</td>
<td>Ham-ū jāt-hāi</td>
</tr>
<tr>
<td>Tum jāt-hā</td>
<td>Tum-ū jāt-hō</td>
</tr>
<tr>
<td>Üy jāt-hā</td>
<td>Bē-ū jāt-hāi</td>
</tr>
<tr>
<td>Maṭ goa, go, gāły</td>
<td>Maṭ gayan</td>
</tr>
<tr>
<td>Taḥ goa, gā, gāły</td>
<td>Tū gayan</td>
</tr>
<tr>
<td>Wā goa, gā</td>
<td>Ba gayan</td>
</tr>
<tr>
<td>Ham goa, gā, gayan</td>
<td>Ham-ū gayō</td>
</tr>
<tr>
<td>English</td>
<td>Hindustani (Delhi)</td>
</tr>
<tr>
<td>---------</td>
<td>--------------------</td>
</tr>
<tr>
<td>215. You went</td>
<td>Tum gaē</td>
</tr>
<tr>
<td>216. They went</td>
<td>Wē gaē</td>
</tr>
<tr>
<td>217. Go</td>
<td>Jā</td>
</tr>
<tr>
<td>218. Going</td>
<td>Jātā</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Gāyā</td>
</tr>
<tr>
<td>220. What is your name?</td>
<td>Tumārā nām kyā hai?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Is gheōt-kē tūmr kṛtai hai?</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Yāhē sē Kashmir kītāni dūr hai?</td>
</tr>
<tr>
<td>223. Where are you from?</td>
<td>Tumārā kēp-kē ghar-māl kītānē bōte hai?</td>
</tr>
<tr>
<td>224. What is your name?</td>
<td>Hēir kā bāhūt chāhī-kā</td>
</tr>
<tr>
<td>228. Tell me the date of the day.</td>
<td>Mērō-ō us-kē lep-kē bāhūt-se ṣāhdī kīdā bhaihai.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Mērō bās us-ō chhōtē ghar-māl rakhē-bēn hai.</td>
</tr>
<tr>
<td>236. What is the name of this horse?</td>
<td>Us-kē ṣō phē-bēn ḍē-bē</td>
</tr>
<tr>
<td>238. What is in the basket?</td>
<td>Mērō sām'ō chalō</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Tumārē sō kēs-kē kāṭhā bēn bhaihai?</td>
</tr>
<tr>
<td>Bangla</td>
<td>Urdu Bakkhál</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>Tham gôô</td>
<td>Tam gôô</td>
</tr>
<tr>
<td>Oh gôô</td>
<td>We gôô</td>
</tr>
<tr>
<td>Jà</td>
<td>Jàn, jian</td>
</tr>
<tr>
<td>Jámôô</td>
<td>Jâtô</td>
</tr>
<tr>
<td>Gayôô</td>
<td>Gayan</td>
</tr>
<tr>
<td>Thârô cai nã sai ?</td>
<td>Tbhârun nam kahâ ai ?</td>
</tr>
<tr>
<td>Yôc gbôrê këd bârê sai ?</td>
<td>Ji gbôrê-kal baa kaa sai ?</td>
</tr>
<tr>
<td>Ajhê-te Kashmir kîtn' bhî  hai ?</td>
<td>Jhâ-te Kamîri-kî kîtek dârî ai ?</td>
</tr>
<tr>
<td>Thârô bâkhô-kô ghar kaa jârîk hâi ?</td>
<td>Tbhâre dû-kî bhákharî-mê kîtek pût ai ?</td>
</tr>
<tr>
<td>Maî aj gbôrê dêr châlyô</td>
<td>Ájî maî bhûtsu chalan-ô</td>
</tr>
<tr>
<td>Us-kê kûr-par kîtî dhar diya</td>
<td>Wâ-kê pîthi-pai jin dhan dên.</td>
</tr>
<tr>
<td>Oh pahâr-kê akhîr dîgâr chari wô-sât-sôt.</td>
<td>Wô pahâr-kê tâng-sôt-pai dho bhûtmatu-sôt.</td>
</tr>
<tr>
<td>Us-kâ môn dâñ (sic) ropaya sôt</td>
<td>Wô-kân mûn achar ropayâ sôt.</td>
</tr>
<tr>
<td>Mêrô bâkhô nû chôrê dhûmâr-mê râhswô-sôt.</td>
<td>Mêran dû-kê bô chôrê bâkhari-mê râhsu-sôt.</td>
</tr>
<tr>
<td>Yôc ropaya us-ti de-dô</td>
<td>Bâ-kê ji ropayâ dali-dên.</td>
</tr>
<tr>
<td>Us ropaya-tu us-ti lê-lê</td>
<td>Bâ-pai-tê bô ropayâ lain-lân.</td>
</tr>
<tr>
<td>Kûlê-tê pânî kâh-dîyo</td>
<td>Kûlê-mê-sôt pânî khalâna.</td>
</tr>
<tr>
<td>Mêrô âgé chalô</td>
<td>Mêrô sûlêhî chalan</td>
</tr>
<tr>
<td>Kí-kê jârîk thàrê pêchê bâwê-sôt ?</td>
<td>Tihârê pêchê-kâ kâna-kun chhunhâ ñâmû-sôt ?</td>
</tr>
<tr>
<td>Oh thà-nê kí-tê mîl-sût ?</td>
<td>Tum-nô boh kaa-pai-wû mîl liyan ?</td>
</tr>
<tr>
<td>Gâm-kê ak bâjîllâ-tê</td>
<td>Gâm-kê ak dâkân-kôrê-pai-sôt.</td>
</tr>
</tbody>
</table>

Western Hindi—693

VOL. 17, PART I

$ x 2$
<table>
<thead>
<tr>
<th>Kasat () (Cawnpore)</th>
<th>Bundil.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tum gaye-rabo</td>
<td>Tam gaye</td>
</tr>
<tr>
<td>Wē gaye-rahai</td>
<td>Bē gaya</td>
</tr>
<tr>
<td>Jau</td>
<td>Jā</td>
</tr>
<tr>
<td>Jāte</td>
<td>Jāt</td>
</tr>
<tr>
<td>Gaö</td>
<td>Gaö</td>
</tr>
<tr>
<td>Tumbhāro kanna nāmu hai ?</td>
<td>Tammā (tuō) kā nāko hai ?</td>
</tr>
<tr>
<td>Jau tāumā kattu umr-ko hai ?</td>
<td>Jā ghur-wā kai baar-kō hai ?</td>
</tr>
<tr>
<td>Is-i-tē Karim kāte dōri hai ?</td>
<td>It-i Karim kīnēk dērā hai ?</td>
</tr>
<tr>
<td>Tumbhāro bāpu-kō ghar-māhā kī-te na larkā hai ?</td>
<td>Tamāyē bāp-kē ghar-mē hai larkā kē ?</td>
</tr>
<tr>
<td>Māi āja dōri chālō-rahō</td>
<td>Māi āja bālāt rīgō phīro</td>
</tr>
<tr>
<td>Hamārē chīsā-kē larkā bahi-kē bahāni-te bīyācho hai.</td>
<td>Mērē kakkā-kē larkā ū-ki bāin-kō bāhō hai ?</td>
</tr>
<tr>
<td>Ērī-śālā sapāc āhā dōri jōn dharā-hai.</td>
<td>Sapāc ghur-wā-kō pālāchā ū ghar-mē dharā hai.</td>
</tr>
<tr>
<td>Tāu-kē dōri pāhā-par jān dharā-dēn.</td>
<td>Ū-ki pāhā-pai pālāchā dharā dēn.</td>
</tr>
<tr>
<td>Wahu ēk āhā dēn ārī-kē tēnu bāīchō-hai.</td>
<td>Bo ēk rūkh-kē nāchē ghur-wā-pai bāiṣhō hai.</td>
</tr>
<tr>
<td>Bahī-ko bēl-bēl bahī-kē bahān-nē bōchō hai.</td>
<td>Ū-kē bāiṣhā ū-ki bāin-nē bōchō hai.</td>
</tr>
<tr>
<td>Wā-ko dēm āchā jāpāya hai.</td>
<td>Ē-kē dēm āchā jāpāya hai.</td>
</tr>
<tr>
<td>Jē jāpāya bahī-kē dēn.</td>
<td>Jē jāpāya ū-khō dēi rūkhō.</td>
</tr>
<tr>
<td>Un jāpāya-kē uē-nē laī-le.</td>
<td>Bē jāpāya, ū-nē le lō.</td>
</tr>
<tr>
<td>Bahī-ko bāhuṁ mānu suva bahī-kē jānrik-sē bāhāi-dēn.</td>
<td>Ūē sin mār-kē jōrā-sē bābā dēn.</td>
</tr>
<tr>
<td>Hamāro sēmō-ko chālō.</td>
<td>Mērē ūkē rīgō.</td>
</tr>
<tr>
<td>Tumbhāro pachha kēi-kē larkā ñwāte-hai ?</td>
<td>Kaun-kō mēra tumāyē pachhē ūt ?</td>
</tr>
<tr>
<td>Bahī-ko tum-nē kēi-nē lao-rahāi ?</td>
<td>Bo tum-nē kaun-nē lao-tō ?</td>
</tr>
<tr>
<td>Gāū-kē dūnkāndār-te</td>
<td>Gāw-ko ek tāñlē-gē</td>
</tr>
<tr>
<td>Bundeli (Bhanvari).</td>
<td>Bundeli (Bhanvari of Owalier).</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Ù y gô, gê .</td>
<td>Ù-é gayô .</td>
</tr>
<tr>
<td>Tumâr kâ nîw hai ?</td>
<td>Tihâr kâ nîf hai ?</td>
</tr>
<tr>
<td>Yê ghar-va kai beras-ko hai ?</td>
<td>Ji ghorâ kîtâni bissam-ko hai ?</td>
</tr>
<tr>
<td>lbî-tal Kasmir-kî tîr dîr hai ?</td>
<td>Hyâ-ar Kasmir kîtî dîr hai ?</td>
</tr>
<tr>
<td>Tumâr bêp-kê ghar-mê kai larâk-hai ?</td>
<td>Tihârâ vî-tê kô ghar-mê kai larâk-hai ?</td>
</tr>
<tr>
<td>Aj maî bauhat nîgô .</td>
<td>Aj hai bauhat chal-kê sî baal.</td>
</tr>
<tr>
<td>Ghar-maî supâli ghar-wâ-kê palâchî dharâo hai.</td>
<td>Bê ghar-mê bê supâli goérâ-kê palâchî dharâo hai.</td>
</tr>
<tr>
<td>Wê-kê larâk-kê maî-ka bauhat chârpahu mânro-hai.</td>
<td>Han-ê jê larâk-kê bauhat dûrkâyê daal.</td>
</tr>
<tr>
<td>Wê pahêr-kê ìpar gôra charkhat-hai.</td>
<td>Bê dûrê-pai pohiyê-pauhu chahrâ rauhu-hai.</td>
</tr>
<tr>
<td>Wê wê pûrê-kê taraî ghar-wê-pai baihi hoi.</td>
<td>Bê ghorê-pai chaâhî thâhrê hoi pê-rê kî nichê.</td>
</tr>
<tr>
<td>Wê-kau bîkî wê-ki baihu-saî dalo hai.</td>
<td>Bê-kau bhâjî bê-ki baihu-saî bari hoi.</td>
</tr>
<tr>
<td>Wê-kau môl aîni rupahaî hai.</td>
<td>Bê-kê dîâm aînî rupahî hai.</td>
</tr>
<tr>
<td>Wê-kê kûhâ mîr aîr jir-tê-sê kîdî dyê.</td>
<td>.</td>
</tr>
<tr>
<td>Mêr êgul naîg .</td>
<td>Hamârê kûmûl phiro .</td>
</tr>
<tr>
<td>Wê kyê-kêh hai hai-hai ?</td>
<td>Kau-kêf tum-â bê-kê lao ?</td>
</tr>
</tbody>
</table>
Map
Illustrating the
DIALECTS & SUB-DIALECTS OF THE
PUNJABI LANGUAGE.
Scale 1 Inch = 04 Miles.

Reg No 3823 E. 50 - L. 1919
PAŃJĀBI.

The name 'Pañjābī' explains itself. It means the language of the Punjab. As will be seen immediately the name is not a good one, for Pañjābī is not by any means the only language spoken in that Province.

Pañjābī is the tongue of about 12½ millions of people, and is spoken over the greater part of the eastern half of the Province of the Punjab, in the northern corner of the State of Bikaner in Rajputana, and in the southern half of the State of Jammu. In the extreme north-east of the Province, i.e. in most of the Simla Hill States and Kulu, the language is Pahāṛī. Further south, in the districts lying on or near the right bank of the river Jamna, viz. in the eastern half of Umballa, in Karnal, in most of Hissar (and the neighbouring portions of the State of Patiala), in Rohtak, Delhi and Gurgaon, the language is not Pañjābī, but is some form of Western Hindi. With these exceptions, we may say that the vernacular of the whole of the eastern Punjab is Pañjābī. To the north of this area lie the Himalayas, to its south the arid plains of Bikaner, and to its west the inhospitable Bāṛ of the Rechna Doab.

To its north and north-east Pañjābī is bounded by the Pahāṛī of the lower ranges of the Himalayas. It hardly extends into the hill country. On the east it has the various forms of western Hindī, Vernacular Hindōstānī in east Umballa, and Baṅgarī spoken in the country immediately to the west of the Jamna. On the south it has the Bāṛī and Bikānēri dialects of Rājasthānī spoken in west Hissar and Bikaner. The boundary between Pañjābī and all these languages is very fairly defined (although of course there is a certain amount of merging from one language into another), for the difference of language to a large extent connotes a difference of nationalities. More especially on the border-line between Pañjābī and Western Hindi we see that Pañjābī is essentially the language of the Sikhs. We may here roughly put the boundary between the two languages, as coinciding with the course of the river Ghaggar. The people to the east of the Ghaggar valley, excepting stray colonies of Sikhs, all speak Western Hindī.

To the south, on the other hand, there is a gradual merging into Rājasthānī, through an intermediate dialect named Bhaṭṭārī. Like Pañjābī, Rājasthānī is a language which originally belonged to the Outer Circle of Indo-Aryan speeches, a substratum of which still remains. At the same time, this basis has been overlaid and almost hidden by a wave of language belonging to the Inner Group. The two languages, thus closely resembling each other, merge into each other without difficulty. Indeed, it is a curious fact that the Dōṛā, the most northern form of Pañjābī, shows peculiarities of pronunciation (such as the change of the initial k to g in declensional suffixes) which also exist in Bāṛī.

1 This will be fully explained when dealing with the characteristics of Pañjābī. Vide pp. 614 ff., post.
On the north there is a distinct dialect of Pañjābī, Dōgrā,—which is intermediate between standard Pañjābī and the Panjabi of the lower Himalayas. It will have been observed that hitherto I have said nothing about the western boundary of Pañjābī. The reason is that it is impossible to fix such a boundary. To the west of Pañjābī lies the Lahnda or Western Pañjābī language, which we may take to be firmly established in the Jech Doab. On the other hand Pañjābī of the purest kind is spoken in the upper part of the Bari Doab. Between these two lies the Rechna Doab and the lower part of the Bari Doab. A glance at the map facing page 607 will make my meaning clear. Here the language is a mixture of Pañjābī and Lahnda,—more Pañjābī to the east,—more Lahnda to the west. We shall see that the reason for this is that an old form of Lahnda must once have extended right up to the Sarasvati, and that it is still the foundation of Pañjābī. The Lahnda influence grows stronger (even in the Pañjābī tract) as we go westwards, as the influence of the wave of the language of the Inner Group, which has encroached from the east and has formed modern Pañjābī, weakens. It thus happens that, although in India we continually see two neighbouring languages gradually merging into each other, nowhere is the process so gradual as in the case of Pañjābī and Lahnda. It is quite impossible to point to any boundary line or approximate boundary line between the two forms of speech. As, however, some kind of boundary between the two languages is necessary for the purposes of this Survey, I have assumed the following conventional line to mark the division between them. Commence at the northern end of the Pabbi range in the Gujrat district, go across the district to the Gujranwala town of Rāmnagar on the Chenab. Then draw a line nearly due south to the southern corner of Gujranwala, where it meets the northern corner of the district of Montgomery. Then continue the line to the southern corner of Montgomery on the Sutlej. Follow the Sutlej for a few miles and cross the northern corner of the State of Bahawalpur. Everything to the east of this line I call Pañjābī, and everything to the west of it I call Lahnda; but it must be remembered that this line is a purely arbitrary convention, and that for some distance to the west of that line, the language which I call Lahnda differs but slightly from the language of the east of the Rechna Doab and of north-east Gujrat which I call Pañjābī. I have been guided mainly by the vocabulary. To the west of the line, the language, which is mainly that of the tract known as the Bār, or Jungle, has a vocabulary which agrees much more closely with that of Lahnda. Except in Multan, we do not find Lahnda inflexions established till we cross the Chenab.

An interesting fact arises from the foregoing discussion. The Punjab, or Pañjāb, Pañjābī and the Land of the Five Rivers is properly the 'Land of the Five Rivers,' the Jhelum, the Chenab, the Ravi, the Beas, and the Sutlej. Now, the Pañjābī language extends far to the east of the Sutlej, the most eastern of these five, reaching up to the Ghaggar. It occupies the Doabs between the Beas and Sutlej, and between the Ravi and the Beas-Sutlej. It also occupies a part of the Rechna Doab between the Chenab and small corner of the Jech Doab between the Jhelum and the Chenab, and the Ravi, but in nearly the whole of the great tract watered by the Chenab and the Jhelum and by the lower part of the Sutlej Pañjābī is not spoken. Pañjābī is hence not the language of the entire 'Land of the Five Rivers.'
INTRODUCTION.

609

Pañjábi has two dialects,—the ordinary idiom of the language, and Dógrá or Dógri.

Dialects and Sub-dialects.

The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the head-quarters division of the Kangra district with an overflow into the neighbouring parts of the districts of Sialkot and Gurdaspur and of the State of Chamba. It will be dealt with separately, later on.

Ordinary Pañjábi is spoken over the rest of the Pañjábi area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States. This standard Pañjábi varies slightly from place to place, and its purest form is admitted to be that of the Majh or middle part of the Barí Doab, centring round Amritsár. This Majh sub-dialect may be said to be the language of cis-Ravi Lahore, of Amrisar, and of Gurdaspur. Lower down the Doab, in the district of Montgomery, the language is not pure Majhi, but is mixed with Lahndá. We may take Majhi as the standard form of Pañjábi. But, owing to the accidental circumstance that the first serious European students of Pañjábi lived at Ludhiana and not at Amritsár, another standard Pañjábi, which we may call the Standard Pañjábi, has also come into existence. Ludhiana, where J. Newton wrote his Grammar in 1851, where a Committee of the Ludhiana Mission published the first Pañjábi Dictionary in 1854, and where E. P. Newton published the latest and most complete grammar of the language in 1898, has, since the middle of the last century, been the fountain of instruction in Pañjábi for Englishmen. It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjábi with which they were most familiar, and we hence find that the idiom taught by them contains a few characteristics which are peculiar to eastern Pañjábi and are strange to the Majh. Of these the most striking is the employment of the peculiar cerebral ।. The sound of this letter is not heard in the Majh, although its employment is taught in all the grammars and dictionaries.

We thus see that there are two standards of Pañjábi, that of the Majh, which is accepted by natives of India and (theoretically) by Europeans, and that of Ludhiana, which is the one practically accepted by Europeans, which is described in most grammars and dictionaries of the language, and into which the Scriptures have been translated.

1 So definitely do even scholars like Mr. E. P. Newton take the Ludhiana Pañjábi as their standard that they actually give forms peculiar to the Majh as exceptions. Compare pp. 33, 37, and 73 of his grammar. If he had taken the Majh dialect as his standard, the forms referred to on these pages would have been given as the regular ones, and their non-use elsewhere, not their use in the Majh, would have been treated as exceptional.

Dr. Tischdell’s little Simplified Grammar is the only one I have seen which is by an Englishman and which is consecutively founded on the Majh dialect.

I may mention here that the Pañjábi versions of the Scriptures are criticized by native scholars as being in the idiom of Ludhiana.

2 The use of this cerebral । is restricted to a well defined tract of country. In the northern plains of India, it is heard between the Bika-sam-Sutlej on the west, and the Ganges on the east. It is hence prominent in the Eastern Punjab, both where Pañjábi and where Hindüstani and Bagrāri are spoken, and in the Upper Ganges Doab, where the language is Hindüstani. It is also common in the Western Pañjábi of the Simla Hill States and the neighbourhood, and in the Central Pañjábi of Garhwal and Kangra, but does not appear in the eastern Pañjábi or Khas-khur of Nepal. The central line from which it here radiates may be taken as the course of the sacred river, the Saraswati. I have not met with it in Braj Bhāshā, but, through Bagrāri, it extends south into the Bagrā country and thence over Rajputana, Central India, Gujrat, and the Maratha country. In the south of India it is heard in Dravidian languages. It does not occur in Sindhi, nor is it in Kashmiri or Khas, but is heard in Lahndá and the neighbouring Pañjábi tract west of the Majh. It occurs in the other Himalayan Indo-Aryan dialects west of Western Pañjábi, but gradually disappears as we approach Kashmiri through Punjabi.

3 The Delhia Darpan, an adaptation of the Mir’atu’t fardū, by Bhai Hansraj Singh Gisal of Amritsár, which is in the purest dialect of the Majh, does not contain a single cerebral । from cover to cover.

VOL. IX, PART I. 41
The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāthī, Mālwaī, Bhaṭṭīānī, and the Pañjābī of the Rechna Doab and North-east Gujrat. The dialect of the Jullunder Doab closely resembles that of Ludhiana. As we approach the hills, however, we see signs of the influence of Pahārī. Pōwādhī (the Pañjābī of the Pōwādhī, or eastern Punjab), as its name implies, is the most eastern form of Pañjābī. It is spoken on the south bank of the Sutlej in the Ludhiana district (and is here identical with the Ludhiana dialect just dealt with at some length), but its main territory is the Pañjābī speaking part of the Punjab east of, say, the 76th degree of east longitude. To its east we have the Western Pahārī of the southern Simla Hill States, the vernacular Hindūstānī of Umballa and East Patiala, and the Bāṅgarū of Karnal. To its south it has the Rāthī Pañjābī to be described immediately, and to its west Mālwaī Pañjābī. As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindi as we go eastwards. Immediately to the south of Pōwādhī and Mālwaī Pañjābī, in the valley of the Ghaggar, lies the Rāthī Pañjābī of the Rāth or ‘Ruthless’ Musulmān Pacchādjas of that tract. It is even more strongly infected by the Bāṅgarū dialect of Western Hindi than Pōwādhī. It is also noteworthy for its preference for nasal sounds. To its south lie the Bāṅgī and Bāṅgarū of Hissar. West of the 76th degree of east longitude as far as the Sutlej lies the Mālwaī or old settled dry country of the Sikh Jātṣ, to the south of which lies the ‘Jāngal’ or unsettled country. The language of these areas is known as Mālwaī Pañjābī or Jaṅgali. To its south it has the Rāthī Pañjābī of the Ghaggar valley, and the Bhaṭṭīānī Pañjābī of South Ferozepore and Bikaner. Mālwaī Pañjābī does not differ materially from the Ludhiana Standard, but as we go south a tendency is observable to substitute a dental ⟨n⟩ and ⟨l⟩ for a cerebral ⟨n⟩ and ⟨l⟩ respectively. South of the Mālwa in South Ferozepore and north-west Bikaner, lies Bhaṭṭīānā, the country of the Bhaṭṭīān. Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhaṭṭīānī. Bhaṭṭīānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāṭhaurī. Crossing the Sutlej we enter the Bari Doab. The central portion of this is the Mājjh and has been already dealt with. South-east of Lahore lies the district of Montgomery, like Lahore, lying on both sides of the Ravi. The cis-Ravi portion of Montgomery, although politically within the Bari Doab, belongs linguistically to the next Doab, the Rechna, between the Ravi and the Chenab. It is in this Rechna Doab that we see Pañjābī merging into Lāhṇārb.

As explained above, it is impossible to show any distinct boundary between these two languages, and, for the purposes of this Survey, I have adopted a purely conventional line commencing at the northern end of the Pabbi range of hills near the north-west corner of Gujrat and ending on the Sutlej at the south-east corner of Montgomery, with a slight deflection down the Sutlej, across the north-eastern end of the State of Bahawalpur, where it meets the southern border of Bhaṭṭīānī. Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lāhṇārb. This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lāhṇārb characteristics as we go west.

The following tables show the number of speakers of Pañjābī as estimated for this Survey. Most of the figures are based on those of the Census of 1891. I commence with the number of speakers of Pañjābī in those tracts in which it is a vernacular.
TABLE SHOWING THE NUMBER OF SPEAKERS OF PA\dijk\dA in AREAS IN WHICH IT IS A VERNACULAR.

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Majhi—</td>
<td></td>
</tr>
<tr>
<td>Lahore</td>
<td>1,633,824</td>
</tr>
<tr>
<td>Amritsar</td>
<td>973,054</td>
</tr>
<tr>
<td>Gurdaspur</td>
<td>800,750</td>
</tr>
<tr>
<td>Jullunder Doáhi—</td>
<td>2,807,628</td>
</tr>
<tr>
<td>Jullunder</td>
<td>905,817</td>
</tr>
<tr>
<td>Kapurthala</td>
<td>236,076</td>
</tr>
<tr>
<td>Hoshiarpur</td>
<td>848,655</td>
</tr>
<tr>
<td>Mixed dialects</td>
<td>207,321</td>
</tr>
<tr>
<td>Powádi—</td>
<td>2,253,769</td>
</tr>
<tr>
<td>Hissar</td>
<td>148,352</td>
</tr>
<tr>
<td>Umballa</td>
<td>337,123</td>
</tr>
<tr>
<td>Kalsia State</td>
<td>18,933</td>
</tr>
<tr>
<td>Nalagarh State</td>
<td>39,545</td>
</tr>
<tr>
<td>Mailog State</td>
<td>3,193</td>
</tr>
<tr>
<td>Patiala State</td>
<td>827,000</td>
</tr>
<tr>
<td>Jind State</td>
<td>13,000</td>
</tr>
<tr>
<td>Raóhi—</td>
<td>1,397,146</td>
</tr>
<tr>
<td>Hissar</td>
<td>36,490</td>
</tr>
<tr>
<td>Jind State</td>
<td>2,500</td>
</tr>
<tr>
<td>Málwái—</td>
<td>33,950</td>
</tr>
<tr>
<td>Ferozepore</td>
<td>739,000</td>
</tr>
<tr>
<td>Lohiania</td>
<td>640,000</td>
</tr>
<tr>
<td>Farköktot</td>
<td>110,000</td>
</tr>
<tr>
<td>Maler-kotla</td>
<td>75,295</td>
</tr>
<tr>
<td>Patiala</td>
<td>334,500</td>
</tr>
<tr>
<td>Nabha</td>
<td>207,771</td>
</tr>
<tr>
<td>Jind</td>
<td>44,021</td>
</tr>
<tr>
<td>Kalsia</td>
<td>9,467</td>
</tr>
<tr>
<td>Bha\ditiáni—</td>
<td>2,130,054</td>
</tr>
<tr>
<td>Raóhi of Bikaner</td>
<td>22,000</td>
</tr>
<tr>
<td>‘Bägrí’ of Ferozepore</td>
<td>56,000</td>
</tr>
<tr>
<td>Ra\dithauri of Ferozepore</td>
<td>35,000</td>
</tr>
<tr>
<td>Pa\dijkáti merging into Lahdá—</td>
<td></td>
</tr>
<tr>
<td>North-east Gujrat</td>
<td>457,200</td>
</tr>
<tr>
<td>Sahkot</td>
<td>1,019,000</td>
</tr>
<tr>
<td>East Gujranwala</td>
<td>505,000</td>
</tr>
<tr>
<td>Trans-Ravi Lahore</td>
<td>17,398</td>
</tr>
<tr>
<td>East Montgomery</td>
<td>292,426</td>
</tr>
<tr>
<td>North Bahawalpur</td>
<td>15,000</td>
</tr>
<tr>
<td>Degrá—</td>
<td>2,432,024</td>
</tr>
<tr>
<td>Standard</td>
<td>566,727</td>
</tr>
<tr>
<td>Ka\dünáli</td>
<td>10,000</td>
</tr>
<tr>
<td>Kághrá Dialect</td>
<td>636,500</td>
</tr>
<tr>
<td>Bhatbálí</td>
<td>14,000</td>
</tr>
<tr>
<td>Total number of speakers of Pa\dijkáti in the area in which it is a vernacular</td>
<td>12,408,538</td>
</tr>
</tbody>
</table>

VOL IX, PART I.
Panjabi is also spoken in other districts of the Punjab in which it is not classed as a vernacular. The most important figures are those of Karnal and Multan. As regards Karnal, this district immediately adjoins the Pówadhí-speaking tract of Patiala, and the figures represent an overflow of Sikh settlers from that State. In Multan there is a large colony of Sikhs settled on the Sidhmai canal system. In the other districts, the figures reported call for no remarks. They are as follows:

**Table showing the number of speakers of Panjábi in districts and states of the Punjab in which it is not a vernacular.**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rohtak</td>
<td>238</td>
</tr>
<tr>
<td>Gurgaon</td>
<td>178</td>
</tr>
<tr>
<td>Doli</td>
<td>1,784</td>
</tr>
<tr>
<td>Pataudi</td>
<td>132</td>
</tr>
<tr>
<td>Loharu</td>
<td>7</td>
</tr>
<tr>
<td>Dujana</td>
<td>2</td>
</tr>
<tr>
<td>Karnal</td>
<td>25,500</td>
</tr>
<tr>
<td>Simla</td>
<td>3,250</td>
</tr>
<tr>
<td>Simla Hill States</td>
<td></td>
</tr>
<tr>
<td>Bashahr</td>
<td>276</td>
</tr>
<tr>
<td>Keothal</td>
<td>184</td>
</tr>
<tr>
<td>Baghal</td>
<td>129</td>
</tr>
<tr>
<td>Bhat</td>
<td>702</td>
</tr>
<tr>
<td>Jhabal</td>
<td>27</td>
</tr>
<tr>
<td>Khambrasain</td>
<td>95</td>
</tr>
<tr>
<td>Bhatji</td>
<td>36</td>
</tr>
<tr>
<td>Balsean</td>
<td>33</td>
</tr>
<tr>
<td>Dhami</td>
<td>30</td>
</tr>
<tr>
<td>Kuthar</td>
<td>188</td>
</tr>
<tr>
<td>Kunhiar</td>
<td>97</td>
</tr>
<tr>
<td>Maqal</td>
<td>10</td>
</tr>
<tr>
<td>Bjja</td>
<td>65</td>
</tr>
<tr>
<td>Tarchoh</td>
<td>12</td>
</tr>
<tr>
<td>Nahan</td>
<td>8,197</td>
</tr>
<tr>
<td>Maudi</td>
<td>10,096</td>
</tr>
<tr>
<td>Suket</td>
<td>732</td>
</tr>
<tr>
<td>Chamba</td>
<td>146</td>
</tr>
<tr>
<td>Multan</td>
<td>2,387</td>
</tr>
<tr>
<td>Dera Ismail Khan</td>
<td>87,102</td>
</tr>
<tr>
<td>Dera Ghazi Khan</td>
<td>7,238</td>
</tr>
<tr>
<td>Musaffargarh</td>
<td>6,999</td>
</tr>
<tr>
<td></td>
<td>8,460</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>154,301</td>
</tr>
</tbody>
</table>

We therefore arrive at the following figures for the total number of speakers of Panjabi in the Punjab, as reported for this Survey:

<table>
<thead>
<tr>
<th>Category</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>In areas in which it is a vernacular</td>
<td>12,409,838</td>
</tr>
<tr>
<td>In areas in which it is not a vernacular</td>
<td>154,301</td>
</tr>
<tr>
<td><strong>Grand Total for the Punjab</strong></td>
<td>12,564,139</td>
</tr>
</tbody>
</table>

At the Census of 1891, 15,754,895 people were recorded as speaking Panjabi (including Dōgrā) in the Punjab. The difference is accounted for as follows. In the first place, about 4,583,000 people were shown in the Census tables as speaking Panjabi in Gujranwala (western half), Montgomery (western half), Bahawalpur (north-western portion), Jhang, Shahpur, Jhelam, Rawalpindi, Hazara, Peshawar, Kohat, and Bannu and other localities, who, in this Survey, will be shown as speaking Lahnda. On the
INTRODUCTION.

On the other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahari, and also include the 434,000 speakers of Dothr in Jammu territory and 22,000 speakers of Bhagtan in Bikaner, which do not appear in the Punjab Census tables at all, as Jammu and Bikaner do not fall politically within that province. By making these allowances on each side, we arrive at a Census total of 12,362,395. The difference between this and the above Survey figures, which amounts to 301,744, is due, partly to the fact that round numbers are employed as much as possible in the Survey, partly to the fact that many of the Survey figures are independent estimates made by local officials some seven or eight years after the Census had been taken, and partly to the inclusion, in the Survey figures, of small items which, in the Census tables, are grouped under other languages. In border tracts where one language merges into another, classification necessarily depends much on the personal equation, which must be allowed for in dealing with statistics of this kind.

We now come to the number of people who speak Panjabi outside the limits of the Punjab. Here we have to resort to the figures of the Census of 1891, and are confronted by two difficulties. At that Census, the speakers of the various languages were not enumerated in Kashmir or in Rajputana and Central India. In the second place, at that Census (except in the Punjab) no distinct separation was made between Lahnda and Panjabi, the two being grouped together under one head—Panjabi. I therefore in the following table cannot give the number of speakers of Panjabi in Kashmir or in Rajputana and Central India, and instead thereof give the total number of people of Punjab birth (for which figures are available) in these localities. The second difficulty is more serious. We can only estimate. In the Census of 1901 the figures for Lahnda and Panjabi were kept separate, and their totals bore the proportion of 3 and 17, respectively, to each other. I assume that this proportion was also true for 1891 and deduct from the total of the following figures three-twentieths, to allow for speakers of Lahnda. The remainder should approximately represent the total number of speakers of Panjabi outside the Punjab.

**Table showing the total number of persons who spoke Panjabi or Lahnda outside the Punjab according to the Census of 1891.**

<table>
<thead>
<tr>
<th>Region</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kashmir</td>
<td>66,106</td>
</tr>
<tr>
<td>Sindh (and Khairpur)</td>
<td>22,150</td>
</tr>
<tr>
<td>United Provinces (and States)</td>
<td>13,000</td>
</tr>
<tr>
<td>Quetta</td>
<td>10,544</td>
</tr>
<tr>
<td>Burma</td>
<td>8,185</td>
</tr>
<tr>
<td>Bengal (and States)</td>
<td>2,527</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>3,439</td>
</tr>
<tr>
<td>Bombay (and States)</td>
<td>3,334</td>
</tr>
<tr>
<td>Rajputana and Central India</td>
<td>99,790</td>
</tr>
<tr>
<td>Andamans</td>
<td>1,513</td>
</tr>
<tr>
<td>Ajmer-Merwara</td>
<td>1,154</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>1,154</td>
</tr>
<tr>
<td>Madras</td>
<td>498</td>
</tr>
<tr>
<td>Berar</td>
<td>373</td>
</tr>
<tr>
<td>Baroda</td>
<td>255</td>
</tr>
<tr>
<td>Assam</td>
<td>160</td>
</tr>
<tr>
<td>Mysore</td>
<td>18</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>233,590</strong></td>
</tr>
</tbody>
</table>
Deducting three-twentieths of this, i.e. 35,030, for Lahndā, we arrive at an estimated total of 128,500 for the number of people who speak Pañjābī in India outside the Punjab.

We thus arrive at the total number of speakers of Pañjābī in all India:—

<table>
<thead>
<tr>
<th>Description</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Speakers of Pañjābī as a local vernacular in the Punjab and elsewhere</td>
<td>12,564,139</td>
</tr>
<tr>
<td>Speakers elsewhere in India</td>
<td></td>
</tr>
<tr>
<td></td>
<td>198,500</td>
</tr>
<tr>
<td><strong>Grand Total of all speakers of Pañjābī</strong></td>
<td>12,762,639</td>
</tr>
</tbody>
</table>

Most of the speakers of Pañjābī outside the Punjab are either Sikh troops or police officers and the like.

Pañjābī, together with Western Hindi, Rājasthānī, and Gujarātī, is one of the members of the Central Group of the Indo-Aryan Vernaculars. Of these the only pure member of the Group is Western Hindi. The others are mixed languages. Although in the main possessing the essential characteristics of the Central Group they each present signs of another language which has been superseded,—overlaid would be a more correct expression,—by a central one. We shall see this clearly in the case of Rājasthānī and Gujarātī, and shall also notice in the case of these two languages, that the further we go from the centre from which the Inner Language encroached, the more prominent this submerged layer becomes. In every case this submerged layer was evidently a language of the Outer Circle of Indo-Aryan languages. We may take the centre of dispersion as the central Gangetic Doab between Mathurā and Kanauj. Kanauj, it may be remarked, was the great centre of Indo-Aryan power during the centuries preceding the Musalmān conquest of India.

Pañjābī is the language of the Eastern Punjab, and, at the present day, immediately to its west, in the Western Punjab, we find Lahndā to be the vernacular. Lahndā is one of the languages of the Outer Circle, and is closely connected with Sindhi, Kashmīri and the languages of the Indus-Kohistān. There can be no doubt, if linguistic evidence is of any value, that a language closely akin to this Lahndā was also once spoken over the entire area of which Pañjābī is now the vernacular. Immediately to the east of Pañjābī we have the Hindostānī forms of Western Hindi which are spoken on both sides of the river Jamnā and in the Upper Gangetic Doab. It is clear from the present linguistic conditions that an old form of this Hindostānī has gradually spread over the whole of the eastern Punjab, superseding, or overlying, the old Lahndā language, as far, at least, as the upper half of the river Chenab. Indeed, its influence has spread further, and it is not till we get to the great *thal*, or sandy tract between the Jhelum-Chenab and the Indus, that we lose all traces of it. As in Rajputana, the desert has formed a barrier against the advancing tide of the Central language, and, in each case, we find west of it a pure language of the Outer Circle—in the one case Sindhi, in the other Lahndā.

As this tide progressed westward from its starting point, it gradually lost its body and its force. In the extreme east of the Pañjābī tract, on the banks of the ancient Sarasvati, few traces of the ancient Lahndā are observable. When we come to the Bari Doab, where standard Pañjābī is spoken, we find several characteristics of Lahndā still surviving which have disappeared in the Powādh or Eastern Punjab. In the Rechna Doab these characteristics become more prominent and here we come to the conventional
boundary line between Panjabi and Lahnda. In the Jech Doab they are still more in evidence and Lahnda may be said to be firmly established. In the Sindh-Sagar Doab all except one or two traces of the influence of the Central language have disappeared, and we are in the presence of a true language of the Outer Circle. We thus see that Panjabi is a composite language.

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahnda, while its superstructure is a dialect of Western Hindi. The superstructure is so important, and has so concealed the foundation, that Panjabi is rightly classed, at the present day, as a language of the Central Group.

Coming to details, we find in the first place an initial w or v in Western Hindi always becomes b, while in the Panjabi it is in certain cases retained. Thus, Western Hindi bich, but Panjabi vich, in.

This is also characteristic of Sindhi, Lahnda and Kashmiri.

There is another circumstance in Panjabi pronunciation which is extremely characteristic, and gives the clear-cut tone to the language, that at once attracts the attention of anyone who hears it for the first time. In order to describe it, it will be necessary to discuss a question of derivation. All the various Prakrit dialects of India had, for reasons which it is unnecessary to explain here, a large number of words containing each a double consonant, preceded by a short vowel. For instance, we may take ghōṣa, of a horse; jūtō, joined; khāgō, a sword; makkhanam, ointment; mārisai, he will strike. By one of the phonetic rules of these languages there was a tendency to simplify these double letters by omitting the first member of the compound, and to lengthen the preceding short vowel in compensation. There was thus a tendency for these words to become respectively ghōṣa; jūtō; khāgō; mākkham; mārisai.1 In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity. In Western Hindi we commonly meet both forms of the same word—often one in the literary language, and the other in colloquial speech. Thus for ‘butter’ the Prakrit makkhamam becomes makkhan in Literary Hindostani, but we often hear mākhan in the mouths of the villagers. In Rajasthāni the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarāti in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule. We have mākkhā and never makkhan. On the other hand, the Hindostāni of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always makkha and not makkha. Panjabi follows suit in this. It never simplifies such compounds. We always have makkha, not mākkha. Similar to we have Panjabi kamm, but Hindostāni kām, work; Panjabi vich, but Hindostāni bich, in; Panjabi sotchā, but Hindostāni shōkā, high.2 All this gives a predominant sound of sharply doubled letters throughout a Panjabi sentence, and gives the well-known clear-cut character to the language as heard by one whose acquaintance with Indian languages was first made in the Ganges Valley.

1 Amongst the various Prakrit dialects, the older ones and Śānaśāi show fewer signs of this tendency than some of the others. Śānaśāi may be looked upon as the parent of Western Hindi, and of the superstructure (as distinct from the substratum) of the other languages of the Central Group.

2 Lahnda, in this, follows Panjabi. It has makkham. Sindhi carries the process forward another way. It simplifies a such compound consonant but does not lengthen the vowel. It has makkha. All this is of importance when considering the derivation of Panjabi words. For instance we may be sure that the I aṣi word, aṣa, born, is not contracted from hitta. Such a contraction would be against the genius of Panjabi, Lahnda, or Sindhi.
In the declension of nouns, we find that the termination of strong masculine substantives with a-bases, is ā, not au or ā as in pure Western Hindi. Thus we have ghōrā, a horse, not ghōrau or ghoro, as in Western Hindi.

This is typical of nearly all the languages of the Outer Circle. Compare the Marāḏī ghōdā and the Bengali ghōrā.

A characteristic of Paṇjabī which at once strikes the beginner, and which is, in fact, a most prominent feature of the language, is the employment of the termination dā for the suffix of the genitive, instead of the kau, kō (or kā) of Western Hindi. This termination is also employed in Southern Lahnda, and no doubt belongs to the original form of that language which once spread all over the Punjab. It is certainly indigenous in the Eastern Punjab.

Literary Hindōstānī employs the suffix nē to indicate the case of the agent. This suffix does not properly belong to Western Hindi (of which Hindōstānī is a dialect). In the other dialects of that language an organic case of the agent is employed without any suffix. The nē of Literary Hindōstānī is, however, also found in the Vernacular Hindōstānī of the Upper Gangangetic Doab, and is clearly borrowed from Paṇjabī in which language its employment (under the form of nāt) is regular.

The plurals of the pronouns of the first and second persons (asā, we, oblique form asā, and tussī, ye, obl. form tusā), are relics of the old Lahnda basis of the language, and do not belong to the true Central Language, which has kau and tum respectively. Compare Sindhi asā (obl. asā), we: Lahnda asū (obl. asū), we; tusā (obl. tusā), you; Maiyā (of the Indus Kohistān) tūs, you; Kāshmirī dē (obl. dē), we. Moreover, these pronouns make their genitives asadā, tusadā. The cerebral d in these words is typical of Lahnda.

The Paṇjabī verb occasionally makes a passive voice by adding i to the root. This is common in Labndā, while a closely connected passive form is current in Sindhi. In Western Hindi this passive has only survived (if this is a survival) in one or two of the so-called polite imperatives.

1 In this respect, Paṇjabī has reacted on those dialects of Western Hindi which are geographically nearest to it. The dialect of the Upper Gangangetic Doab, and the Literary Hindōstānī founded upon it, both have ā, not au or ā. So also Raj Bakhā noun substantive, but not adjectives.

2 Both dā and kā are derived from the same old Sanskrit word kṛitā. Both have come down to the vernaculars through the Prakrit kīdā or kīdau. In Hindōstānī, in process of time, the ā disappeared, and the word became kīdā, and hence kā, which it will be observed is a postposition,—a distinct word,—and not a termination. On the other hand, the languages of the Outer Circle treated kīdā, not as a separate word, but as a termination. Thus for 'of a horse,' the speakers of the old language from which Hindōstānī is derived said ghōdāki kīdau (hence ghōrd kā) in which kīdau is an distinct a word as is 'of' in the English phrase. But the speakers of the old Lahnda said ghōdākikidau, in which they dealt with kīdau as if it were a termination like the s in the Latin sput. Now, there is a well-known phonetic rule that in a case like this a ā between two vowels in the same word disappears. Hence as ghōdākikidau was spoken as one word it became ghōdākidau, and hence ghōrdā, without any hyphen between the ghōrd and the ā. This tendency to unite old postpositions with the main word, and to treat the two as one, is typical of the languages of the Outer Circle, and is rare in the languages of the Central Group.

The termination kīdau is noted by Prakrit Grammarians as surviving in Sanskrit Prakrit the language of the Central and Upper Gangangetic Doab, but its occurrences in Lahnda shows that it must have survived to a comparatively late period over the greater part of North-Western India.

3 I have met this passive but rarely in the limited course of my Paṇjabī reading. Except Mr. Tishall's, all the grammars include Lahnda under Paṇjabī. Mr. E. P. Newton mentions this passive, but all his examples are taken from the Jāṇam Sākhī, a Lahnda work.
One of the most striking characteristics of the languages of the Outer Circle is the free use they make of pronominal suffixes added to verbs (a procedure totally strange to the languages of the Central Group). Thus, Lahnda has 'akhens, said 'akhéo) by him (us), i.e. he said. In the Māj dialect of Paṇjābi, these also occur. Thus, 'akhins, he said. We rarely hear these further East.

Finally, like Lahadā and Sindhi, Paṇjābi is a language with a vocabulary mainly composed of honest tadbhavas. Tatsama words are conspicuous only by their absence, and in this respect the tongue of the Land of the Five Rivers offers a striking contrast to the bastard mixture of Sanskrit and vernacular which the Pandits of Calcutta and Benares imagine to be literature. It is a homely language, redolent of the Punjab of to-day. Mr. Beames¹ puts this well,

'There is a flavour of wheaten flour and a reek of cottage smoke about Paṇjābi and Sindhi, which is infinitely more natural and captivating than anything which the hide-hound Pandit-ridden languages of the eastern parts of India can show us.'

But though thus homely in character, it must not be assumed that it is a rude form of speech incapable of literature. It is no more rude than was the broad lowland Scotch of the poet Burns. Paṇjābi can express any idea with its own stock of vocables, and is well adapted for both prose and poetry. It is true that it has hardly any literature, but that is due to its being overshadowed by its near relation, Hindostāni, and to the fact that for centuries the Punjab has been ruled from Delhi; hut the ballads of the people, which are current everywhere, well show its capabilities. Even at the present day there is too great a tendency to look down upon it as a mere dialect of Hindostāni (which it is not), and to deny its status as an independent language. Its claim mainly rests upon its phonetic system and on its store of words not found in Hindi, both of which characteristics are due to its old Lahnda foundation. Some of the most common Paṇjābi words do not occur in Hindostāni. Such are pin, a father; māī, a mother; 'akhnā, to say; 'ṭkh, one; nāh, breath; 'tık, thirst, and hundreds of others, all of which can he found in languages of the Outer Circle.

The mixed character of the languages of the Central and Western Punjab (Paṇjābi and Lahnda) is well illustrated by the character given to the inhabitants of those tracts in the Mahābhārata, and by incidental references in the grammar of Pāṇini. Although not distant from the Madhyadēśa or Gangetic Doab, the centre from which Sanskrit civilization spread, we learn that the laws and customs of the Punjab were at a very early period widely different from those of the Madhyadēśa. The people are at one time described as living in a state of kingless anarchy, and at another time as possessing no Brāhmaṇs (a dreadful thing to an orthodox Hindi of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war. Not only were there no Brāhmaṇs, but there were no castes. The population had no respect for the Vēda, and offered no sacrifices to the gods. They were rude and uncultured, given to drinking spirituous liquor, and eating all kinds of flesh. Their women were large-bodied, yellow, extremely immoral in

their behaviour, and seem to have lived in a state of polyandry, a man's heir being not his son, but the son of his sister's.\textsuperscript{1} That this account was true in every particular need not be urged. It is given to us by enemies; but, whether true or not, it illustrates the gulf in habits, customs, and languages, which existed between the Madhyadēsa and the Punjab.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the \textit{Adī Granth}, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhi character, a very small portion of its contents is really in the Pañjābī language. It is a collection of hymns by various poets, most of whom wrote in some form of Western Hindi, while others even wrote in Marāṭhi. The best known Pañjābī portion is the \textit{Japī}, or introductory stanzas by Nānak, who was born in 1469 A.D. The celebrated \textit{Janaṃ Sākhī} (a life of Nānak) is in Lāhnda, not in Pañjābī. Later works are the \textit{Sākhi-nāma} (translated into English by Sardār Attar Sīṅgh Bhadauriā), another \textit{Janaṃ Sākhī} by Maṛī Sīṅgh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lāhnda, but I cannot say this for certain, as I have not seen any of them. The \textit{Wārē Bhāī Gurdāndā} is a collection of verses dating from the guruship of Arjuna (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as \textit{wār}. A \textit{wār} originally meant a dirge for the brave slain in battle, and hence any martial song of praise, and the poems are intended to describe the battle of good and evil in the human soul. As specimens of the earlier secular literature, Dr. Thornton\textsuperscript{2} mentions the \textit{Pāras bhāg} (a collection of ethical precepts), an epic on Akbar's siege of Chitaur, and a much admired epic on Nādir Shāh's invasion. The later literature is mainly composed of translations and imitations of works in Sanskrit, Hindi, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Rāṇjit Sīṅgh.

The \textit{Khair Manuṭh} is a poetical guide to the Greek system of medicine.

Besides the above, the bardic, or folk-literature, of the Punjab deserves more than a passing notice. It contains several cycles that may almost be called epics, the most important of which are those referring to the famous hero Rājā Rasāl, to Hīrā and Rāṇjīhā, and to Mīrā and Sāhībā. The version of the Hīrā and Rāṇjīhā legend by Wāris Shāh is considered to be a model of the purest Pañjābī. The folk-poetry of the Punjab has received considerable attention from European scholars, and deservedly so. It has all the swing and music of the border ballads of England and Scotland. The best known work on the subject is Colonel Sir Richard Temple's monumental \textit{Legends of the Panjāb}.

The Serampore missionaries issued a Pañjābī version of the New Testament in 1815. Since then several editions of other parts of the Bible have appeared in the language. There is also a considerable Christian literature.

\textbf{AUTHORITIES—}

Carey, the famous missionary of Serampore, was the first to describe the Pañjābī language, in his Grammar published in 1812. The only previous mention of it which I can find is a couple of brief notices in Adelung's \textit{Mithridates} (1808—1817).

\textsuperscript{1} Can the author of this description have had the customs of the Jātī in his mind when writing? The passage referred to above is \textit{Mahābhārata}, VIII., 3029 E. In l. 2033 the tribe of Jātītikē in mushahhād, and these perhaps were the ancestors of the modern Jātī.

\textsuperscript{2} See the article mentioned under the head of Authorities.
The following is a list of all the works dealing with Pañjābī which have come under my notice. Except in one or two instances, I have excluded reference to texts printed in India. These can be found in Mr. Blumhardt's catalogues mentioned below. I give, however, a pretty full account of editions of the Ādi Granth. I have excluded all mention of works in Western Pañjābī, or Lahnda, in which the Jānamsākhī and other works are written. This is an altogether different language, akin to Sindhi and Kāshmirī.

I.—General (including Texts).

Ādi Granth.—Sri Guru Granth Sahib Ji. Numerous editions. I have noted the following. Unless otherwise stated, they are in the Gurmukhi character. Lahore, 1864; ðʻ, 1868; ðʻ, 1881; Gujranwala, 1892; Lahore, 1893; ðʻ, 1896; ðʻ, 1897; ðʻ, 1899; Amritsar, 1992; Lucknow (Devā-nāgari character), 1898.

Selections, etc.—A collection of stōkas from the Ādi Granth. Composed by Tēgh Bahādur, the ninth Guru. Lahore, 1867. Pūthī Amāra Sahib Mālī (Devotional hymns of the Sikhs), composed by Guru Amar Dās (consisting of 40 verses from Rāg Rāmākall of the Ādi Granth). Lahore, 1873.

Pāñjābī Sahib—(A collection of eight devotional books of the Sikhs, consisting of selections from the Ādi Granth.) Lahore, 1874; Gujranwala (Persian character), 1875; Lahore, 1878; ðʻ, 1879; Gujranwala (Persian character), 1879; Lahore, 1891; ðʻ, 1892; ðʻ, 1895; ðʻ, 1896; Amritsar (Persian character), 1898.

Pūthī Rāhīrān—(A manual of Sikh evening prayers, consisting of selections from the Ādi Granth and the Granth of Guru Gōhīnd Siṅgh.) Lahore, 1867, 1869, (with other extracts from the Ādi Granth) 1869, 1873, 1874, (with select passages from the Ādi Granth, Persian character) 1874, 1875, 1876, 1879; Amritsar, 1893.

Pūthī Jāpī.—(A collection of Sikh hymns and prayers, composed by Nānak, which form the introductory chapter to the Ādi Granth.) Lahore, 1895, 1898, (Persian character) 1871, (Persian character) 1872, 1875, (with other verses by Nānak taken from the Ādi Granth) 1873, 1874, (Persian character) 1874; Amritsar, 1875; Kanūchī, (in Khoja-Sīnḍhi characters) 1875; Lahore, 1876, (with other verses by Nānak) 1876, (with a Pañjābī commentary by Bihārī Lāl) 1876; (Persian character) Sialkot, 1876; Lahore, 1877, (with a commentary by Māsi Siṅgh) 1877, (with a commentary by Paṇḍīt Salgālam Dās) 1877; (Persian character) Sialkot, 1877; (Persian character) Lahore, 1878, 1879; (with Māsi Siṅgh’s commentary) 1879; (Persian character) Sialkot, 1879; Amritsar, 1882; (with commentary of Hariprakās, entitled Bāṇḍh-ārīkārī) Rawalpindi, 1889; Lahore, (with Bihārī Lāl’s commentary) 1891, with Māsi Siṅgh’s commentary) 1900.

(The original text of the Jāpī form is given as an appendix to Trumpp’s Translation of the Ādi Granth.)


Translation of the Adi Granth—

TRUMPP, R.,—The Adi Granth, or the Holy Scriptures of the Sikhs, translated from the original Gurmukhi, with Introductory Essays. London, 1877. According to Mr. Pincock (see below), Trumpp only translated 5,719 stanzas, out of a total of 15,775.

Books dealing with the Adi Granth—


Other works, arranged according to authors' names, in the order of the respective dates of the first work of each author.

ADELUNG, JOHANN CHRISTOPH.—Mitridates oder allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten. Berlin, 1806—1817. Vol. i., p. 195, a short account of the local Dialect of Lahore called the Pashto-Sprache, about which nothing except the name, together with the fact that it is much mixed with Persian, was known. On p. 201 a version of the Lord's Prayer in the Gemeine Mundart zu Kasī by the missionary Schnitz (ed), which is a mixture of Panjabi and Bihāri. There is also a brief mention of the language in Vater's appendix to Vol. iv., p. 487.


BEAMES, JOHN.—Outlines of Indian Philology, with a Map showing the Distribution of Indian Languages. Calcutta, 1867.


Translated by Major H. Court, Lahore, 1898. See under Grammars.


A Grammar of the Eastern Hindī compared with the other Gaurian Languages. Accompanied by a Language-map and Table of Alphabets. London, 1880.


INTRODUCTION.


Twice told tales regarding the Ḩukūm of Swat. Indian Antiquary, Vol. xii., 1882, pp. 325 ff.  

Songs of the People.—The Civil and Military Gazette, 4th July, 18th and 29th August, 13th September 1882 ; 19th January, 10th and 24th February, 21st March, 6th April, 26th July 1883. (In Faṭḥjah, with translation.)  


Some Notes about Ḥūja Rasāli. Indian Antiquary, Vol. xii. (1884), pp. 303 ff. See also Steel, Mrs. F. A.  


Folklore in the Legends of the Panjāb. Indian Antiquary, Vol. xxix., 1900, pp. 73 ff., 89 ff., 163 ff.  


See also Fallon, W., Rose, H. A., and Steel, Mrs. F. A.  


JENSEN, [SIR] DEXIL CHARLES JEF=.—Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881, treating of Religion, Language, and Caste. Calcutta, 1883. (Chapter v.—The Languages of the People, pp. 155 ff.)  


\[ \text{Legends from the Panjab (a Continuation of Sir Richard Temple's The Legends of the Panjab).} \]

\[ \text{A Triplet of Panjabi Songs.} \]
\[ \text{(Text and Translation.) Indian Antiquary, Vol. xxxviii. (1909), p. 33.} \]

\[ \text{The Legend of Khon Kheras and Sher Shah the Chioogaloo (Maygal) at Delhi.} \]
\[ \text{(Text and Translation.) Indian Antiquary, Vol. xxxviii. (1909), p. 113.} \]

SWINNERTON, REV. CHARLES.—Romantic Tales from the Panjab, collected and edited from various Sources. London, 1903.


II.—GRAMMARS, DICTIONARIES, AND AIDS TO THE STUDENT, INCLUDING COLLECTIONS OF PROVERBS.

CARYEY, DR. W.—A Grammar of the Punjâbî Language. Simla, 1812.


JANVIER, REV. J.—Idiomatic Sentences in English and Panjabi. Lodiana, 1846. See also Newton, Rev. J.


AND JANVIER, REV. J.—A Dictionary of the Punjabi Language, prepared by a Committee of the Luduna Mission. Lodiana, 1854. (This Dictionary was founded on a collection by Newton, and was completed by Janvier and others. The Panjabi words are printed in the Gurmukhī and Roman characters, in the order of the Gurmukhī alphabet.)

CUNNINGHAM, SIR ALEXANDER.—Ladak, physical, statistical, and historical, with Notices of the Surrounding Countries. London, 1854. Chapter xv. contains vocabularies . . Alpine Dialects from the Indus to the Ghām, etc., . . Panjabi, etc.

CAMPBELL, SIR GEORGE.—The Ethnology of India. By Mr. Justice Campbell. (Appendix C. Comparative Table of Northern and Aryan Words . . Panjabi, etc.) Journal of the Asiatic Society of Bengal, Vol. xxxv. (1866), Part II., Special Number.

Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier. Calcutta, 1874. (Vocabulary of Punjabi of Lahore on pp. 26 ff.)

BIRIST LAL.—Punjâbî Grammar. Lahore, 1867.


BIDEN-Powell, B. H.—Handbook of the Economic Products, and of the Manufactures and Arts of the Punjab, with a combined Index and Glossary of Technical Vernacular Words. 2 Vols., Roorkee, 1866, and Lahore, 1872.

INTRODUCTION.


MUHAMMAD ABUDD ALI GHAFUR—A complete Dictionary of the Terms used by the Criminal Tribes of the Punjab; together with a short History of each Tribe, and the Names and Places of Residence of individual Members. Lahore, 1879. See Lettner, G. W. 

LETTLER, G. W.—A Collection of Specimens of Commercial and Other Alphabets and Handwritings, as also of Multiplication Tables current in various parts of the Punjab, Sind and the North-West Provinces. Lahore, no date.

"A detailed Analysis of Abdul Ghafur's Dictionary of the Terms used by Criminal Tribes in the Punjab. Lahore, 1880. See Muhammad Abdul Ghafur, above.

SANDEH RAM, PANDIT—Panjáb Bát Cháít. Ludhiana, 1884.


FALLOON, S. W., PH.D.; TEMPLE, CAPTAIN [LIEUTENANT-COLONEL SIR] RICHARD CAREMAC; and LALLA FAIR CHAND VAIRH—A Dictionary of Hindustani Proverbs, including many Marnari, Panjábí, Moghul, Bhopuri, and Turki Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Scheméls. By the late S. W. F. Edited and revised by E. C. T., assisted by L. F. Ch. Benares and London, 1886.


MACONACHIE, R.—Selected Agricultural Proverbs of the Panjab, edited with notes by R. M. Delhi, 1880.

BHIJU DATT, PANDIT—Panjábí Akhanda. Panjábí Proverbs, with Explanations. Lahore, 1891.


BBAI MAHA SINGH—The Panjábí Dictionary prepared by Munshi Gulab Singh and Sons, under the Patronage of the Panjáb Government. Compiled and edited by Bhai Maya Singh, Member, Khalsa College Council. And passed by Dr. H. K. CLARK, of Amritsar. In behalf of the Panjáb Text Book Committee. Lahore, 1895. The Panjábí words are printed in the Roman and in the Gurumkhi characters, and are arranged in the order of the English alphabet.


JAWAHIR SINGH, MUNSHI—A Vocabulary of Two Thousand Words from English into Panjábí. Lahore, 1895.


MUL (? MUL) SINGH, HAYLDEB—A Handbook to learn Panjábí. Amritsar, 1897.

SIALKOT LILÉ—Anglo-Gurmukhi Dictionary. Lahore, 1897.

"Anglo-Gurmukhi Boschal. (Sentences in English and Panjábí.) Lahore, 1900.


O'BRIEN, E.—(Appendix I. of the last edition of the Kangra Gazetteer consists of Notes on the Dialect of the Kangra Valley with a Glossary of Words peculiar to the Kangra District, by the late Mr. O. O'Brien.)


See also CAMMINGS, Rev. T. F., below.

The Panjabi language is usually said to be written in the Gurmukhi alphabet; indeed, the name 'Gurmukhi' is often applied, most incorrectly, to the language itself. There is no more a 'Gurmukhi' language than there is a 'Deva-nagari' one. As a matter of fact several languages have been written in Gurmukhi. The Adi Granth, which is throughout written in that character, is mostly in some dialect or other of Western Hindi, and even contains some Marathi hymns.

The true alphabet of the Punjab is known as the Landha or 'clipped.' It is connected with the Mahäjani character of Northern India, and resembles it in having a very imperfect system of representing the vowel sounds. Vowel signs are frequently omitted. It is said that in the time of Angad, the second Sikh Guru (1538-1552 A.D.), this Landha was the only alphabet employed in the Punjab for writing the vernacular. Angad found that Sikh hymns written in Landha were liable to be misread, and he accordingly improved it by borrowing signs from the Deva-nagari alphabet (then only used for Sanskrit manuscripts), and by polishing up the forms of the letters, so as to make them fit for recording the scriptures of the Sikh religion. Having been invented by him this character became known as the Gur-mukhi, or the alphabet proceeding from the mouth of the Guru. Ever since, this alphabet has been employed for writing the Sikh Scriptures, and its use has widely spread, mainly among members of that sect.

On the other hand Landha has remained current all over the Punjab, and is especially used by shop-keepers.

Closely resembling Landha is Takri or Takri, the character employed in the Himalayas north of the Punjab, a refined variety of which is Dogri, the official character of Jammu. Takri leads us further north into Kashmir. Here, just as Gurmukhi is a polished form of Landha, we find the Sarađi character employed in Kashmir by Hindus for all purposes. It is a polished variety of Takri, and is as complete as Deva-nagari. In order to show the close connection between these four alphabets, I give them together, in parallel columns, on the following page. Landha and Takri differ considerably from place to place, and I have taken the specimens from fairly central localities in the area in which they are respectively employed.  

1 Dogri is fully described in pp. 637 ff. For other varieties of Landha and Takri, the reader is referred to Dr. Leitner's Collection of Specimens, mentioned under the head of 'Authorities.' Compare also the present writer's article on the Modern Indo-Aryan Alphabets of North-Western India, also mentioned under that head.
### INTRODUCTION

<table>
<thead>
<tr>
<th>Gurmukhi</th>
<th>Looj.</th>
<th>Takri</th>
<th>Sandhi</th>
<th>Gurmukhi</th>
<th>Looj.</th>
<th>Takri</th>
<th>Sandhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
<tr>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
<td>ਤਾਤਾ</td>
</tr>
<tr>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
<td>ਭਾਲਾ</td>
</tr>
<tr>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
<td>ਬਾਲਾ</td>
</tr>
</tbody>
</table>
While the Śāradā alphabet closely follows the Dēva-nāgari in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhi, with Laṅkā and Ṭākri, diverges somewhat from the latter in both particulars.

Gurmukhi has only one sibilant ṣ, corresponding to the Dēva-nāgari श. It has nothing to correspond to the Dēva-nāgari प or श, these letters not being required for the Pañjābi language. When it is desired to represent the sound of श, as it appears in words borrowed from Arabic or Persian, a dot is put under श. Thus, न शा.

In the order of the alphabet, न sa and न ha do not come at the end, after the other consonants, as in Dēva-nāgari, but precede the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhi is somewhat peculiar. It has three signs, viz. अ, ः, and ऑ which are known respectively as अप, र, and ऑर. These are used when vowels are initial, as bases to support the non-initial forms of the vowels if it is desired to represent. With these bases they become initial vowels. अ अप is used as the base of the initial forms of अ a, अ अ, अ अ, and अ अ, the non-initial forms of the last three being अ and अ respectively. As in Dēva-nāgari, अ a has no non-initial form. ः र is used as the base of the initial forms of ः ः, ः ः, and ः ः, the non-initial forms of these vowels being ः, ः, and ः respectively. ऑ ऑर is the base of the initial forms of ऑ ऑ and ऑ ऑ, the non-initial forms of these vowels being ऑ and ऑ respectively. Finally by slightly modifying the upper curve of ऑ ऑ, so as to leave it open, we get ऑ, the initial form of the vowel ऑ, of which the non-initial form is ऑ.

We thus arrive at the following vowels as written in the Gurmukhi alphabet.

**INITIAL FORMS.**

० a, ० औ, ० ी, ० ई, उ, ० उ, ओ, ० ओ, औ, ० औ.

**NON-INITIAL FORMS.**

० ka, ० का, ० की, ० की, ० कु, ० कू, ० के, ० के, ० क, ० कан.

The Gurmukhi consonants are as follows:

- ओ sa, ० ha,
- ओ ka, ० kha,
- ओ cha, ० chha,
- ओ ठa, ० ठha,
- ओ टa, ० टha,
- ओ पa, ० pha,
- ओ यa, ० ra.
- ओ जा, ० जा,
- ओ झा, ० झा,
- ओ घा, ० घा,
- ओ ढा, ० ढा,
- ओ भा, ० भा,
- ओ वा, ० वा,
- ओ रा, ० रा.

Each vowel and consonant has, in Pañjābi, a definite name. Thus, non-initial ओ ओ is called ओ-कन्नू, non-initial ओ ओ, ओ-ष्वर, and so on. Similarly, ओ sa, is called सॉसॉ, ओ ha is called हाहाद, and so on. It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābi Grammar.
There are two nasal signs, eis. * known as *fippi*, and * known as bindi.*

*fippi* can be written over any syllable containing (non-initial) a, or any of the short vowels a, i, or (non-initial) u. Before स sa, it is pronounced as n. Thus, मक is pronounced मन. Before अ a or another vowel, or at the end of a word, it has the sound of the a in the French word bon, which I represent by the sign " over the vowel nasalised. Thus, मक मिह, निख जिन, श निक. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, थाना chaunthi, खाँसी paushchhi, बंधा pipa, हिंदी bindi, खर खान ह, बंध भम, बंध मममम.

*Bindi* may be written over any syllable containing any of the long vowels a, i, e, ai, ø or au, whether initial or non-initial, or over the initial forms of u and ø (the non-initial forms of these last two vowels take *fippi*). *Bindi* generally has the sound of the n in the French word bon, and is then represented in transliteration by n. Thus, भां भे, अथे अथे, तेहे तेहे. Often, however, when not at the end of a word or preceding h or s, it is pronounced like *fippi*.

The Panjabi language requires very few compound consonants. The following are the ones most usually met with: — स श्च, श म्हा, श म्हा, श श्च, श श्च, श श्च, श श्च, श श्च, श श्च, श श्च, श श्च, श श्च. When अ ra is the second member of a conjunct it takes the form of a subscript dash. Thus, न स्रा, न श्रा, न श्रा, न श्रा, न श्रा, न श्रा (rather common), श द्रा, श प्रा, श ब्रा, श ब्रा.

When a letter is doubled the sign " , known as adhik, is written above the line immediately in front of it. Thus, म प सप्प, हर गड्डी, अम अम, बिख बिख, अंग पत्तर.

Other compound consonants are indicated by mere juxtaposition. Thus, बखा बखा, not बखाबे, as we might expect; खुराश खुराश, not खुराश; अर्धा मारात, not मारात; अर वांडा, not मारात or मारात.

In the Eastern Punjab, but not in the Majh, there is a cerebral l-sound which also occurs in Lahnda, Vernacular Hindostani, Central and Western Pahari, Rajasthani, Gujarati, Marathi, and Oriya. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for l. Thus, म ला.

As in Western Hindi the inherent a of the final consonant of a word is not pronounced.

The letter फ sometimes has the sound of फ, and sometimes that of फ। The फ। is not pronounced as in English, with the lower lip pressed against the upper teeth. It is a pure labial sound made by pressing the two lips together, and letting the breath issue between them. In cognate languages the letter generally has a v-sound before the vowels i and e (whether long or short) and a w-sound before other vowels. In Panjabi this rule generally holds good when the letter is in the middle of a word, but at the commencement of a word it is not followed. Here the only rule seems to be custom, and I have accordingly given as a supplement to the skeleton grammar a list of words taken from Bhai Maya Singh’s Dictionary which commence with the letter and in which that letter is pronounced as v. In all other Panjabi words commencing with the letter it is pronounced as फ।

Hitherto we have dealt with the alphabets employed by Sikhs and Hindus. It must be remembered that there is also a large Musalmam population in the Panjabi-
speaking area, which uses Pañjábi as freely as its Hindú neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindostání. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Lañáda) will be found in the following pages. No specimens have been received in Lañáda, nor does that character easily lend itself to writing more than a few sentences. Its decipherment is so difficult even to those who write it, that it is seldom employed except for writing accounts and the like among illiterate shopkeepers.

Pañjábi Grammar in the main follows that of Hindostání, so that few remarks are necessary.

As regards pronunciation, the only letters which require special notice are ħ and some of the aspirated consonants. In Lahnáda these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjábi area. The best account of this pronunciation is that given by Mr. Grahame Bailey in his grammar of the Wazirabad dialect, of which the following is an abstract.

In these districts, when ħ commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced ā ‘ain, in Arabic. We might compare the Cockney pronunciation of *ham as ‘am (not ‘am). Thus, hiyyā, the sides of a bed, is pronounced ‘iyyā, and pihā, the wages of grinding, pūhā.

In other positions, i.e. when it is not at the beginning of a word or preceding an accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, ḥā, bring down, is very different in sound from lā, attach, although the ħ in the former is often quite inaudible. Similarly the first ā in kāḥā, speedy, is pronounced in a high tone, while in kāḥā, black, it has the ordinary tone, although the ħ in the former word is not itself sounded.

The same remarks apply to the ħ shown in transliteration of soft (not hard) aspirated consonants, viz.: — gh, jh, dh, dh, bh, vh, nh, mh, r̥h, v̥h, wh, etc., but not in the case of the hard aspirated consonants kh, chh, th, th, ph, or of sh. Thus, bhrā, a brother, is pronounced bhrā, ghumā, a measure of land, g̥umā, and Chahnā/z̃, the Chināb river, is pronounced Chan'ā/z̃. On the other hand, in kār̥h, in which r̥h follows an accented vowel, the ħ is inaudible, but the s is pronounced in a higher tone than in kār/, the joint of a plough; and the s of bāggu (pronounced bāgg’i, not bāgg’i), a buggy, is higher in tone than the s of bāggī (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in ā and that the suffix of the genitive is ā, which, like adjectives ending in ā, agrees, not only in gender and number, but also in case, with the noun with which it is in agreement.

In the verbs, two forms of the verb substantive may be noted. One is jē, he is. This is only heard in the western districts of the Pañjábi area, and its correct meaning was first indicated by Mr. Grahame Bailey in his Wazirabad Grammar already alluded to. By origin jē is the pronoun of the second person plural combined with the verb
substantive, and it properly means 'there is to (or by) you.' This is evident in phrases like:

ki miled jè, literally, what was got to you, i.e. what did you get? Standard Pañjābī tuhānē ki miltā.

ki ākheē jè, what was said by you, what did you say? Standard tusē ki ākheē.

ki jè, what has happened to you.

Generally, the reference to the second person is less direct, and must be translated, if at all, by some such phrase as 'I say to you,' or 'I ask you.' Thus, ki jè, already given, also means 'I ask you what has happened (to anybody, not necessarily to you).' Similarly:

āthā dō jè, I say to you there are two there.
mui āyā jè, I say to you I have come.

sāhb jè, I say to you it is the Sāhib.

It is evident that, in the last three examples, the 'I say to you' can be for all practical purposes omitted, and the jè represented, as it is in the grammar, by 'he is' or 'they are.' It can, however, only be used in sentences like the foregoing.

The common form of the past tense of the verb substantive is usually si for both masculine and feminine singular, and for the masculine plural. This is generally explained as the feminine of så, but much more probably it is a corruption of some old form akin to the Prakrit āsē, Sanskrit āsē, he was. The infinitive of the finite verb generally ends in na (not ma), though na occurs in the case of some verbs. The future presents a few irregularities and there is a passive voice formed by adding i to the active root (see p. 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindīstānl. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.
PAŃJĀBĪ SKELETON GRAMMAR.

I. NOUNS.—Gender.—This closely follows Hindustāni. The most important exception is cāh, a road, which is masculine in Pāñjābī.

Number and Case.—The nominative plural closely follows Hindustāni. Oblique plurals terminate in ṭ. Thus,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुपल 'a boy</td>
<td>सुपल</td>
</tr>
<tr>
<td>हाँडो 'a shopkeeper</td>
<td>हाँडो</td>
</tr>
<tr>
<td>सुमान 'a man</td>
<td>सुमान</td>
</tr>
<tr>
<td>बैठ 'a brother</td>
<td>बैठ</td>
</tr>
<tr>
<td>काल 'a crow</td>
<td>काल</td>
</tr>
<tr>
<td>पिता 'a father</td>
<td>पिता</td>
</tr>
<tr>
<td>दात 'a daughter</td>
<td>दात</td>
</tr>
<tr>
<td>कांथ 'a well</td>
<td>कांथ</td>
</tr>
<tr>
<td>मां 'a mother</td>
<td>मां</td>
</tr>
<tr>
<td>वीरान 'a widow</td>
<td>वीरान</td>
</tr>
</tbody>
</table>

The following are the usual forms of the vocative,—सुपलē (sing.); सुपलो (pl.); हाँडो (sing.); हाँडो (pl.); सुमानो (sing.); सुमान (pl.); बैठो (sing.); बैठ (pl.); कालो (sing.); काल (pl.); पिताओ (sing.); पिताओ (pl.); दातो (sing.); दातो (pl.); कांथो (sing.); कांथो (pl.); मांओ (sing.); मांओ (pl.); वीरानो (sing.); वीरानो (pl.). The nominative is sometimes used instead of the vocative.

There are other cases occasionally met with; viz. agent plural in त as in तहि तहि पार, you people have obtained; a locative singular in ए, as in गारो, in the house; चारो (from चारो), in the shade; a locative plural in ए, as in गुरमानो बांधकरो, in the garden; an ablative singular in ओ, as in गारो, from the house; and an ablative plural in ए, as in अंतट्टी, by hands.

The case postpositions are,—

Agent.—ए (often omitted).

Dat.—एँ.

Instr.—एँ, एँ, एँ, एँ, एँ, एँ, एँ, एँ, एँ.

Gen.—ए.

Loc.—विण्ड, विण्ड, विण्ड, विण्ड, विण्ड, विण्ड, विण्ड, विण्ड, विण्ड.

Many of these may be used with the oblique genitive masc., as गनेर्च गारो निधिक, in the house.

Note.—देत of the genitive is a termination rather than a postposition. It should hence be written without a hyphen. Thus, गनेर्च, not गनेर्च-एत of a house. So also ए of the agent, and ए of the dative-accusative; but गारो-एत, on the house, with a hyphen. Regarding the declension of the genitive, see Adjectives.

Adjectives.—Adjectives ending in ए and genitives agree with their qualified nouns in gender, number and form. Thus, निकेत गारो, a good boy; निकेत गारो, to a good boy; निकेत गारो, O good boy; निकेत गारो, good boys; निकेत गारो, to good boys; निकेत गारो, O good boys; निकेत गारो, good boys; निकेत गारो, to good boys; गारो एँ, the house’s mouth; गारो मृत्तिक, in the house’s mouth; गारो एँ, the house’s eye; निकेत गारो, in the house’s eye. The Hindustāni system of using the termination अ for all oblique masculine cases, and ए for all feminine cases is also employed.

Comparison of adjectives is as in other Indian languages. Thus, एँ एँ गारो ही, this is greater than that; एँ एँ गारो ही, this is greatest of all.

II. PRONOUNS.—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>के (y.o.), सूत</td>
<td>के</td>
<td>के, के</td>
<td>के, के</td>
<td>जी</td>
<td>जी, जी, जी</td>
</tr>
<tr>
<td>Aggr.</td>
<td>मैं</td>
<td>मैं</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Obl.</td>
<td>मैं, तु, तू</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Gen.</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>मैं, मैं</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Plur.</td>
<td>हूँ, हूँ</td>
<td>हूँ, हूँ</td>
<td>हूँ, हूँ</td>
<td>हूँ, हूँ</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Nom.</td>
<td>हूँ</td>
<td>हूँ</td>
<td>हूँ, हूँ</td>
<td>हूँ, हूँ</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Aggr.</td>
<td>हूँ</td>
<td>हूँ</td>
<td>हूँ, हूँ</td>
<td>हूँ, हूँ</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Obl.</td>
<td>हूँ, हूँ, तू, तू, तू</td>
<td>हूँ, हूँ, तू, तू, तू</td>
<td>हूँ, हूँ, तू, तू, तू</td>
<td>हूँ, हूँ, तू, तू, तू</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
<tr>
<td>Gen.</td>
<td>हूँ, हूँ, हूँ, हूँ, हूँ</td>
<td>हूँ, हूँ, हूँ, हूँ, हूँ</td>
<td>हूँ, हूँ, हूँ, हूँ, हूँ</td>
<td>हूँ, हूँ, हूँ, हूँ, हूँ</td>
<td>जी, जी</td>
<td>जी, जी</td>
</tr>
</tbody>
</table>

1 In colloquial Pāñjābī we have तू, तू, तू, instead of तू, तू, तू.

t, self, has its genitiveapsed. In the sense of ‘Your Honour,’ the use of the word is borrowed from Hindustāni. The usual respectful pronunciation of the second person in the plural तू.
### III. VERBS.—A.—Auxiliary Verb and Verb Substantive.

**Present Tense.—I am, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Mas.</td>
</tr>
<tr>
<td>Fem.</td>
<td>Fem.</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>कै, कैगदा, कैगद</td>
<td>कै, कै</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>है, हैगद, न</td>
<td>है, है</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>है, हैगदा, हैगदा, है, त</td>
<td>है, है</td>
</tr>
</tbody>
</table>

**Past Tense.—I was, etc.**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>Mas.</td>
</tr>
<tr>
<td>Fem.</td>
<td>Fem.</td>
</tr>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>उ, उगदा, उ, उगद, था</td>
<td>उ, उ, उगद</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>है, हैगदा, हैगदा</td>
<td>है, है</td>
</tr>
<tr>
<td>3</td>
<td></td>
</tr>
<tr>
<td>है, हैगद</td>
<td>है, है</td>
</tr>
</tbody>
</table>

The negative of the forms है, it, etc., is है, है—है, etc. The negative of उ is उ, and even था उ. उ is used for both genders and both numbers.

Some of the above forms are only of local occurrence. The most usual forms are:

**Present (Com. Gen.).**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>अ</td>
<td>अ, अ</td>
<td>ह</td>
<td>ह, ह</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>न</td>
<td>न, न</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
<td>है</td>
<td>है, है</td>
</tr>
</tbody>
</table>

### II.—Active Verb.—

- Root,  
  - गहल, send
- Infinitive,  
  - गहलना, गहलन, to send
- Present part,  
  - गहलिण, sending
- Past part,  
  - गहलिण, sent
- Name of Agency,  
  - गहल, a sender
- Gerund,  
  - गहल, sending
- Conjugative part,  
  - गहल, गहल, गहल-हि-हि-हि, गहल-हि-हि-हि
Roots ending in e, and a few others form the past part. in a, not e. Thus, rāhāt, remained; bhādā, found. Roots in a and āu drop the e. Thus, ānā, to come; āu, come; cāhānā, to wish; cāhātā, wished. Other roots in a change it to ā. Thus, āna, to live; ānā, lived. Roots ending in ā or ād in it is the conjunctive participle. Thus, rāhādā, red or red; ādā, ādā.

Present subjunctive (old simple present).

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ghañī</td>
<td>ghañīgañī</td>
</tr>
<tr>
<td>2 ghañī, ghañī (obs.)</td>
<td>ghañī, ghañīgāñī, ghañīgāñī (obs.)</td>
</tr>
<tr>
<td>3 ghañī</td>
<td>ghañīgāñī</td>
</tr>
</tbody>
</table>

Improper, send then, ghañī, ghañī, ghañī (obs.); send ye, ghañī, ghañī. Forms like ghañī, be pleased to strike, are borrowed from Hindustani, and are not true Paññāi.

Future, I shall send. Formed by adding pr (sing. masc.), pr (sing. fem.), pr (masc. plur.), and pr (fem. plur.) to the present subjunctive. The 1st plur. is ghañīgāñī. Optional forms of the 3rd sing. are ghañīgāñī, ghañīgāñī, ghañīgāñī. The verb agrees with its subject in gender, number and person as in Hindustani.

Tenses of verbs formed from the present participle and from the past participle as in Hindustani. Thus, ārī mī rāhātā, if I had sent; mī rāhātā, I was sending; mī rāhātā, I was sending; mī rāhātā, I came; mī rāhātā, he was sent by me. I sent him; mī rāhātā, I have come; mī rāhātā, I have sent him; mī rāhātā, I had come; mī rāhātā, I had sent him; and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindustani. The construction may be passive personal or passive impersonal. Thus (passive personal), ādātī bī kāhītā nī ḍā, by him a letter was written, he wrote a letter; (passive impersonal) and nī ḍā tā kāhītā, by him in reference to the girl it was written (or a letter was done), he (the girl).

G—Irregular Verbs—

Irregular Past Participles.

<table>
<thead>
<tr>
<th>Root</th>
<th>Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>aīn, recognize</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnā</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
<tr>
<td>aīn, new</td>
<td>aīnα</td>
</tr>
</tbody>
</table>
INTRODUCTION.

List of Pāñjābi words in which an initial ṭ is pronounced as v and not as w.

Vā, wind, air.
Vāch, a tax on village artisans.
Vāchak, a reader.
Vāchāū, preservation.
Vāchāṅgā, to protect.
Vāchāṅgā, a protector.
Vāchhāi, spreading a bed.
Vāchhār, driving rain.
Vadāvak, a kind of wheat.
Vadāt, vadāūtā, a boaster.
Vadād, vadādā, great.
Vadāk, a field which has been reaped.
Vaddh, increase.
Vaddhā, profit.
Vaddhī, a bribe.
Vaddhī, reaping, a carpenter.
Vaddhū, to cut.
Vaddhū, superfluous.
Vaddhū, an ancestor, great, large.
Vaddhū, a sojourner.
Vadāhū, reaping, wages for reaping.
Vadāhū, an increase.
Vadāhū, to enlarge.
Vadāhū, much, more.
Vadāhū, reaping, a bribe.
Vaddhī, more.
Vaddhū, superfluous.
Vadāhū, reaping, wages for reaping.
Vadāhū, to cause to be reaped.
Vadāhū, greatness.
Vadāṅgū, to magnify.
Vadāṅgū, vadāṅgū, extravagance.
Vāh, good! (interjection).
Vahar, vohir, a young calf.
Vahī, ploughing.
Vahī, an account book.
Valū, the flowing of a stream; consideration, thought.
Vahī, to flow.
Vahītār, a beast of burden or for riding.
Vahī, the surface of a roughly ploughed field.
Vāhū, vāhū, to plough.
Vaid, a doctor.
Vaidār, vaidāvī, a female doctor.
Vaihū, vaihū, the flowing of a stream.
Vairī, to sit, to flow.
Vair, enmity.
Vairan, vairī, an enemy.
Vairān, vairānī, waste, depopulated.
Vaiśi, the name of a certain caste.
Vājī, sound, voice (corruption of āvaj).
Vajāvā, vajāvā, to play upon a musical instrument.
Vaij-vajākē, by beat of drum.
Vaijā, to emit a sound.
Vākālāt, agency.
Vakam, sapan wood (used as a dye).
Vakambā, wakhāmbā, a certain tree, Careya arborea.
Vakami, coloured with vakam.
Vait, an agent, a pleader.
Vakh, separate, asunder.
Vakēdī, near the time for bringing forth young (of a cow or mare).
Vakkhō-vakhkī, vakkhā, divided, separated.
Val, a crook, bend.
Vāl, hair; a breeze.
Vālā, a round rafter.
Vālē, towards, by.
Vālāit, vaiait, see vilāit.
Valgan, the wall round a courtyard.
Vali, a saint, a prophet.
Valā, to surround.
Valōh, valōhā, -hū, -hī, a large brass cooking vessel.
Vāv, a certain tree, Salvadoru oleoides.
Vār, traffic, commerce.
Vānjh, a bamboo, a tent-pole.
Vāṛ, vā̄s, an arrow; a kind of coarse twine.
Vārēch, name of a sept of the Jat caste.
Vargā, like, equal to; timber to support the earth filled into a grave.
Vargalāṇā, vargalāṇā, to inveigle, persuade.
Vārī, a window, a small door; time, turn.
Vaiś, a preparation of pulse.
Vārīm, bold, brave.
Vārīmgi, heroism.
Varkā, the leaf of a book.
Varm, heartache, severe sorrow.
Varmā, a carpenter's bit.
Varmī, the mound raised by white ants; a small carpenter's bit.
Vart, a fast, fasting; a share.
Vartārā, usage, custom; a share.
Vartāṇa, to divide, distribute.
Vartāvā, usage, custom; a divider.
INTRODUCTION.

Vasā, growing (of a village).
Vasākh, see visākā.
Vasā, a Hindu holiday occurring on the first of Vasākh. 
Vast, a thing, goods and chattels.
Vāṭ, distance, space; a road.
Vatti, a weight; enmity; a boundary line between fields, etc.
Vait, again; moisture in the ground.
Vatwāy, a clod for cleaning.
Vayā, a wedding.
Vayāy, vayāyu, to marry.
Vayātā, married (of a woman).
Vayākaraṇa, grammar.
Vayākaraṇi, a grammarian.
Vayāpad, pervading.
Vayāpū, pervading.
Vēch, to sell.
Vēdānta, the Vēdānta system of philosophy.
Vēchvā, to see.
Vėl, a climbing plant.
Vēlā, time, moment.
Vēlnā, vēlnā, a rolling-pin; to roll, to seed cotton.
Vēlni, a machine for seeding cotton.
Vērhā, the courtyard of a house.
Vēsākh, see visākā.
Vēsākhi, see visākhi.
Vēāhu, vēāhu, = vayāhu.
Vēāktā, vēāktā, = vayāktā.
Vēch, an interval.
Vichār, consideration.
Vich, in.
Vichōd, a mediator.
Vid, dismissed.
Viddi, viddy, knowledge.
Vigārā, to be spoiled.
Vigāryā, to spoil.
Vigārū, a spoiler.
Vigārū, damage; one who spoils.
Vigāraṇā, to cause to be spoiled.
Vikā, sale, selling; for sale.
Vikānu, to cause to be sold.
Vikh, poison.
Vilāit, vilāit, italāit, or vōlāit, a country; England.
Vilāiti, foreign; English.
Vilāku, to sob, lament.
Vilāgū, crooked, uneven.
Vir, a brother (used by a sister).
Virāṇā, a waste, solitude.
Virḍ, daily use, practice.
Virk, name of a sept of the Jat caste.
Virḷā, scarce, rare, far apart.
Virōdh, enmity.
Virōḍhi, quarrelsome.
Virī, a circle of clients.
Visāḥ, trust, faith.
Visākh, vasākh, vēsākh, name of a month.
Visākhi, vasōā, vēsākhi, the first day of Visākh, on which a festival occurs.
Vishtā, ordure.
Visaṣyā, to be forgotten; to forget.
Vīṭṭha, a bird's dung.
Vīṭṭhaṇā, to drop dung (of a bird).
Vuhār, conduct, behaviour; trade, traffic.
DÔGÂRA OR DÔGRI.

The Dôgara or Dôgri dialect of Pañjâbî takes its name from Dôgar or Dugar, the title of the submontane portion of the Jammu State. This portion of the Jammu State has to its north the hill country of Jammu separating it from Kashmir, in which a variety of dialects, such as Rûmbani and Pôguli, intermediate between Dôgara and Kâshmirî are spoken. These dialects in many respects closely resemble Dôgara, but I have classed them with Kâshmirî as they present the regular use of pronominal suffixes attached to the verb which is characteristic of that language. In the hills in the north-east of the Jammu State lies Bhadarwâb, the language of which, Bhadarwâlbî, is a form of Pâhârî. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamcâlî, is also a form of Pâhârî; but a mixed form of speech called Bhatâlî, which is based on Dôgara, is spoken in the west of the State, near the Jammu Frontier. South of Jammu lie the Punjab districts of Sialkot and Gurdaspur, the main language of which is Pañjâbî. Dôgara is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra; here a dialect of Pañjâbî is spoken which is closely allied to Dôgara. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. Dôgara extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahnda.

The word Dôgar is popularly said to be a corruption of the Sanskrit Dîvâgarata, but this derivation is not accepted by European scholars at the present day. On the contrary, the ancient name of the country appears to have been Durgara, from which 'Dôgar' is derived, through the Prakrit 'Dogara.'

As will have been gathered from the foregoing remarks, Dôgara is bounded on the south by standard Pañjâbî, on the east and north-east by Pâhârî, on the north by the semi-Kâshmirî hill dialects, and on the west by Lahnda.

There are three sub-dialects of Dôgara mentioned in the reports. These are Kândialî, the Kangra Dialect, and Bhatâlî. Kândialî is a mixture of standard Pañjâbî and Dôgara spoken in the hills of the north-east of Gurdaspur. The Kangra Dialect is the main language of the head-quarters tahsîls of Kangra District, and Bhatâlî is spoken in Western Chamba. Like Kândialî, the Kangra Dialect is a mixture of Dôgara and standard Pañjâbî, with also a few peculiarities of its own, while Bhatâlî is a mixture of Dôgara, Kângri, and Chamcâlî.

The following are the estimated number of speakers of Dôgara in localities in which it is a vernacular:

---

1 See Dr. Stein's translation of the Bôjatarâsîgî, Vol. II, p. 432. It will be observed that the initial ð of Dôgar has been cerebralised. This is an example of the influence of Lahnda, in some dialects of which an initial ð is often cerebralised. Thus in the Tanz of Shahpur, the root ð, give, becomes ð.
In the above table, the figures for Jammu are mere estimates, based on the returns of the Census for 1901, as no language census was taken of that State in 1891. The Gurdaspur and Sialkot figures are better estimates, being based by the local officers on the returns of the Census of 1891. The Bhaṭṭāḷī figures are those reported by the Chamba officials. In Gurdaspur Ḑōṛā is spoken nearly all over the lower hills, and in Sialkot it is spoken in 116 villages of Zafarwal Tahsil to the north and west of Zafarwal, and all over the Bajwat 'Ālāqa of the Sialkot Tahsil.

No information is available as to the number of speakers of Ḑōṛā outside the region in which it is a vernacular.

Ḡōṛā closely resembles standard Pāṇ{jā}bī. The main differences consist in the change in oblique form of the noun substantive, and in the employment of a different postposition for the accusative-dative case. The vocabulary, too, differs somewhat, being influenced by Lahnda and (especially) Kashmirī. As regards the oblique form, all masculine nouns add a short e or ai in the singular to the nominative, while feminine nouns add ā, thus following the example of northern Lahnda. For the accusative-dative case, the usual suffix is ki or gī, instead of the Pāṇ{jā}bī wī. In Kangrā an alternative suffix is jō. Ḑōṛā also prefers the word thā to mean 'was', instead of the more usual sā or sī of standard Pāṇ{jā}bī.

So far as I am aware the only Ḑōṛā book which has been printed is a version of the New Testament in 'Jumboo or Dogura' issued by the Serampore Missionaries in the year 1826. There are said to be some translations of Sanskrit books into Ḑōṛā, one of which, a version of the Lilāvati (a mathematical work) is mentioned by Dr. Bühler.¹

AUTHORITIES—

The only previous account of the Ḑōṛā dialect which I have seen is contained in the following:—


Doṛā has an alphabet of its own, which is allied to the Ṭākri alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Maharājā of Jammu and Kashmir caused to be invented a modified form of the current Ṭākri so as to bring it more into line with Dāvanāgari and Gurmukhī. This improved Doṛī is used for official documents, but it has not generally displaced the old Ṭākri form of script, which is that employed in the

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Devanāgarī except a few which are not employed in the vernacular language, but the vowels are so loosely written, that it might almost be said that any vowel sign can be employed indifferently for any vowel sound. More especially, e and i, and o and u are frequently confounded. At other times we find vowels omitted altogether, so that the reading of a Dogrā document is no easy task.

There is another peculiarity in Dogrā writing which should be observed. It is the very frequent employment of the initial forms of vowels instead of the non-initial forms in order to represent non-initial long vowels. It is as if in Devanāgarī we were to write द्रा when we meant to write न्द्रा. An examination of the specimens will show instances of this in every line. In order to indicate this, in transliterating the specimens, I insert an apostrophe before every vowel which is written in the initial form. It is as if I were to transliterate द्रा by d'ā and न्द्रा by dā.

In order to facilitate the reading of the text I have, whenever a word is wrongly spelt, first transliterated it strictly as it is written and have then immediately afterwards transliterated the correct spelling which I place between marks of parenthesis. I have, however, altogether ignored the very frequent use of a long vowel for a short one, or vice versa. Such cases I have passed over silently in the transliteration. Dogrā has never been printed in type of its own character. I therefore give the specimens in the vernacular character in facsimile just as I have received them. Types are, however, available for the form of Tākri employed in the adjoining State of Chamba, which is closely allied to that used for Dogrā, and, as type-printed words are easier to read than facsimiles of handwriting, I give in each case the specimen also printed (in correct spelling) in the Tākri type of Chamba.
The printed Chamba Takri alphabet is as follows:

**Vowels.**

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>ə</td>
</tr>
<tr>
<td>e</td>
<td>ê</td>
</tr>
<tr>
<td>i</td>
<td>ɨ</td>
</tr>
<tr>
<td>o</td>
<td>ɒ</td>
</tr>
<tr>
<td>u</td>
<td>ʊ</td>
</tr>
</tbody>
</table>

**Consonants.**

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>kha</td>
</tr>
<tr>
<td>cha</td>
<td>chha</td>
</tr>
<tr>
<td>ta</td>
<td>tha</td>
</tr>
<tr>
<td>ra</td>
<td>ra</td>
</tr>
<tr>
<td>sa</td>
<td>sa</td>
</tr>
</tbody>
</table>

**Conjuncts.**

<table>
<thead>
<tr>
<th>Conjunct</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>yā</td>
<td>thi</td>
</tr>
<tr>
<td>kī</td>
<td>su</td>
</tr>
<tr>
<td>pū</td>
<td>j</td>
</tr>
</tbody>
</table>

**Numerals.**

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Symbol</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>6</td>
</tr>
<tr>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Double letters are never written. They are left to be inferred by the reader. Thus, *dittā*, given, is written दित्ता, but must be read *dittā*. 
pôgrâ.

The following are the Pôgrâ characters as used in the specimens:

**Vowels.**

**INITIAL FORMS.**

\[ a, \, ã, \, i, \, ı, \, u, \, û, \, ı, \, e, \, ê, \, ë, \, o, \, ù, \, ë, \, ù \]

**NON-INITIAL FORMS.**

\[ ka, \, kā, \, ki, \, kī, \, ku, \, kū, \, ke, \, kē \]

Note.—Great carelessness is allowed in writing the vowels and the nasal sign. They are often omitted altogether. Long and short vowels are frequently interchanged. Initial vowels are often written in the place of non-initial long ones. Thus—

\[ \text{The letter } e \text{ or } ë \text{ is frequently written for } i, \text{ and } ë \text{ for } u. \]

**Consonants.**

\[ ka, \, kh, \, ga, \, gha, \, ha; \]

\[ cha, \, chha, \, ja, \, jha, \, h; \]

\[ th, \, tha, \, da, \, dha, \, ra; \]

\[ pa, \, pha, \, ba, \, bha, \, ma; \]

\[ ya, \, ra, \, la, \, va, \, wa; \]

\[ ṭa, \, ṭa, \, ṭa. \]

Note.—That the same sign is employed for ja and ga, and for ëa and va (or wa), respectively. There is really only one sibilant,—the letter sa. When it is necessary to represent the sound of the Persian gh, the character for khâ is employed.
In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhi, Kāṅgrā, and Ḍōgrā alphabets.

<table>
<thead>
<tr>
<th>Gurmukhi</th>
<th>Kāṅgrā</th>
<th>Ḍōgrā</th>
<th>Gurmukhi</th>
<th>Kāṅgrā</th>
<th>Ḍōgrā</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਐ ਐੜ ਐ</td>
<td>ਜ ਜੜ ਜ</td>
<td>'ājā'</td>
<td>ਝ ਝੜ ਝ</td>
<td>ਝਝ</td>
<td>ਝਝ</td>
</tr>
<tr>
<td>ਢ ਢੜ ਢ</td>
<td>'erā'</td>
<td>ਝ ਝੜ ਝ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਢ ਢੜ ਢ</td>
<td>'ūjā'</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ō'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'a'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'a'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ka'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ka'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'kha'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'na'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'pa'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'pha'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ba'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'bha'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ma'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ya'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ra'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'la'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'wa'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
<tr>
<td>ਁ ਁੜ ਁ</td>
<td>'ra'</td>
<td>ਁ ਁੜ ਁ</td>
<td>&amp;</td>
<td>&amp;</td>
<td>&amp;</td>
</tr>
</tbody>
</table>
DOGRÄ GRAMMAR.

In its grammar Dogrä closely resembles standard Pañjäbi. The following are two main points of difference:

In pronunciation, no difference seems to exist between e and ai. These two vowels appear to be quite interchangeable. Sometimes one is written and sometimes the other. At the end of a word (especially in the declension of nouns) both are pronounced short and both have the same sound, which more nearly resembles that of a short e than anything else. Indeed á is often written for it. In the skeleton grammar which follows I represent this final sound by e, but ai or á would be equally correct. Similarly á is often written a or d.

All nouns, even those ending in consonants, have an oblique form singular differing from the nominative. In the case of masculine nouns, this oblique form usually ends in the indeterminate short vowel, sometimes written e, sometimes ai, sometimes á, which has just been described. The termination of the feminine oblique form singular is á. These terminations also occur in the northern dialects of Lahnda and in Western Pahäri. The termination of the oblique plural is á or á. The postposition of the accusative-dative is generally ki or gi, and very rarely the Pañjäbi wi. Sometimes de (the locative of the genitive termination de) is employed for the dative, as in jäädäti-välede jää, having gone to a rich man. The other postpositions coincide with those in use in Pañjäbi.

The Pronouns do not call for any special remarks unless we draw attention to the form of the accusative-dative of the pronouns of the first, second, and third persons. 'Me' is miki, migi, or mi; 'thee' is tükä, or tugi; and 'him' is usi. Similarly the accusative-dative of 'this' is isä. The conjugation of verbs presents a few irregularities. There is an alternative form ending in de, of the past participle. Thus, mödä, dead goächädä, lost; chähidi-hai, it is proper; giädä-thä, it was gone. The addition of the postposition of the genitive to a past participle without altering its meaning occurs in other hill languages; e.g. in Eastern and Western Pahäri. The future has several forms which are strange to standard Pañjäbi. The syllable che or chai is added to the Imperative to give a permissive force. Thus, khächäi, let us eat; manähäi, let us celebrate. In the word khäden, they (were) eating, the final n is a pronominal suffix meaning 'they,' added to the verb in imitation of Käshmirä. There are occasional instances of neuter participles as in chämäte, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Dogrä specimens, with the aid of the Skeleton Grammar which follows.
DOGRA SKELETON GRAMMAR.

I. NOUNS. Gender.—This follows standard Punjabi.

Number and Case:—

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th></th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masc.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>buhre, a boy.</td>
<td>buhre</td>
<td>buhre</td>
<td>buhre</td>
</tr>
<tr>
<td>bahi, a father.</td>
<td>bahi</td>
<td>bahi or babi</td>
<td>bahi</td>
</tr>
<tr>
<td>achsen, an ox.</td>
<td>achsen</td>
<td>achsen</td>
<td>achsen</td>
</tr>
<tr>
<td>Fem.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bahiri, a she-goat.</td>
<td>bahiri</td>
<td>bahiri</td>
<td>bahiri</td>
</tr>
</tbody>
</table>

The terminations of the oblique singular, and of the oblique plural are short. They are often written si or s, and of or ò, respectively. Thus, sakholi, sakholi, or sakholi of the aßih. However written, the pronunciation resembles that of a short a or ò, respectively.

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative. The following are the forms of the Vocative:—Sing. buhre or ò buhre; achsen or ò achsen; bahiri or ò bahiri; Plur. ò buhre; ò bahiri; ò achsen; ò bahiri.

The optional forms of the Accusative-Dative are:—Sing. buhrei; bahbati; achsenrei; bahiri; Plur. buhrei; bahbati; achsenrei; bahiri.

The Postpositions are:—Acc.-dat., òt or òt, kekhi, to; Instr., òn, by; Abl., òna, òne, òna, from; Gen., òt, as in standard Punjabi, obl. masc. also òt; Loc., òt, in; pat, near; par, on; Agent, as or not, by.

Adjectives ending in ò are thus declined. Masc. Sing., direct, òta, black; oblique, òta; Plur. direct, òta; obl. òta; Fem. Sing., direct, òtli; obl., òtli; Plur., direct, òtli; obl., òtli. In other respects adjectives are treated as in standard Punjabi.

II. PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>Thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nominative</td>
<td>òt, òne, òn</td>
<td>òt.</td>
</tr>
<tr>
<td>Agent</td>
<td>òn, ò</td>
<td>òt, òt, òt.</td>
</tr>
<tr>
<td>Accusative-dative</td>
<td>òt-ñ, òt-i, òt-ñ</td>
<td>òt-ñ, òt-ñ, òt-ñ</td>
</tr>
<tr>
<td>Genitive</td>
<td>òn</td>
<td>òt</td>
</tr>
<tr>
<td>Abative</td>
<td>òn-ñ-ñ</td>
<td>òt-ñ-ñ</td>
</tr>
<tr>
<td>Locative</td>
<td>òn-ñ-ñ</td>
<td>òt-ñ-ñ</td>
</tr>
</tbody>
</table>

Plural:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>òt</td>
<td>òt</td>
</tr>
<tr>
<td>Agent</td>
<td>òt</td>
<td>òt</td>
</tr>
<tr>
<td>Accusative-dative</td>
<td>òt-ñ, òt-i, òt-ñ</td>
<td>òt-ñ, òt-ñ, òt-ñ</td>
</tr>
<tr>
<td>Genitive</td>
<td>òt</td>
<td>òt</td>
</tr>
<tr>
<td>Abative</td>
<td>òt-ñ-ñ</td>
<td>òt-ñ-ñ</td>
</tr>
<tr>
<td>Locative</td>
<td>òt-ñ-ñ</td>
<td>òt-ñ-ñ</td>
</tr>
</tbody>
</table>
### DÖGRÁ SKELETON GRAMMAR

<table>
<thead>
<tr>
<th>Sing.</th>
<th>This.</th>
<th>This.</th>
<th>This.</th>
<th>Who.</th>
<th>Ho. that.</th>
<th>Who?</th>
<th>What?</th>
<th>Anyone.</th>
<th>Anything.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ő, ok.</td>
<td>in, ok, ech.</td>
<td>ünő.</td>
<td>jū.</td>
<td>sek.</td>
<td>kuni, kunn.</td>
<td>kuni.</td>
<td>kunn.</td>
<td>kijú.</td>
</tr>
<tr>
<td>Acc.-dat.</td>
<td>üvő.</td>
<td>in.</td>
<td>nőnő.</td>
<td>jū-s.</td>
<td>tiš.</td>
<td>kuni.</td>
<td>kuni-k.</td>
<td>kuni-k.</td>
<td>kuni-k.</td>
</tr>
<tr>
<td>Obl.</td>
<td>üv.</td>
<td>ok.</td>
<td>ünő.</td>
<td>jū.</td>
<td>jū.</td>
<td>kuni.</td>
<td>kuni.</td>
<td>kuni.</td>
<td>kuni.</td>
</tr>
<tr>
<td>Plur.</td>
<td>üv.</td>
<td>ok.</td>
<td>ünő.</td>
<td>jū.</td>
<td>jū.</td>
<td>kuni.</td>
<td>kuni.</td>
<td>kuni.</td>
<td>kuni.</td>
</tr>
</tbody>
</table>

### III. VERBS

#### A. Auxiliary Verbs and Verbs Substantive

**Present Tense.** 'I am, etc.'

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>kii, ź.</td>
<td>kare, ź, ok, ź, ź.</td>
</tr>
<tr>
<td>2</td>
<td>kii, kii, ok, ź.</td>
<td>kii, ź.</td>
</tr>
<tr>
<td>3</td>
<td>kii, kii, ak, a.</td>
<td>kare, kii, ok, ź, kii.</td>
</tr>
</tbody>
</table>

#### B. Active Verb

**Root.** -mőre, strike.

**Infinitive.** -mőri, to strike.

**Present Participle.** -mőri, mőrug, striking.

- (1) mőrud, struck; fem. mőri; Plur. mőre, mőr; fem. mőri.
- (2) mőrudá or mőridda, etc.

**Conjunctive Participle.** -mőri-he, mőri-e, or mőri-i, having struck.

**Noun of Agency.** -mőruna-bal, a striker.

**Present Subjunctive and Old Present Indicative.**

- 'I may strike,' 'I strike,' etc.
- 'I shall strike,' etc.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mőri</td>
<td>mőri, mőri-de.</td>
</tr>
<tr>
<td>2</td>
<td>mőri</td>
<td>mőri</td>
</tr>
<tr>
<td>3</td>
<td>mőri</td>
<td>mőri, mőri-u.</td>
</tr>
</tbody>
</table>

**Future.**

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mőren, mőrgi (fem. -gii).</td>
<td>mőren, mőrge (fem. -gii).</td>
</tr>
<tr>
<td>2</td>
<td>mőrgi, mőrgi (fem. -gii).</td>
<td>mőrgi, mőrgi, mőrga, mőrga, mőrga.</td>
</tr>
</tbody>
</table>

Instead of mőrgi (gii) we may have mőrga (gii), and, instead of mőrg (gii), mőrga (gii).

**Impersonal.** mőre strike thou; mőri, strike ye; mőreke, mőrke, let me, thee, him, us, you, them, strike.

**Participial Tense.**

- (1) mőredd, or mőrend, I strike, (if) I had struck.
- (2) mőredd-je, mőrend-i, I am striking.
- (3) mőredd-si, mőrend-ni, I was striking.

**mőr.**

- mőredd, I struck (him).
- mőredd-e, I have struck (him).
- mőredd-i, I had struck (him).

**Irregular Past Participles.**

- ján, to become, Past part. ját, or ján. (Pres. part. jánáid).
- ját, to go. Past part. gát.
- karná, to do, Past part. karná or karnáid.
- díná, to give. Past part. dínáid.
- díná, to take. Past part. dínáid.

**The Passive Voice is formed with jáná, as in Pájiádd.**

**Counsels and Double Counsels are formed as in Pájiádd.**
In order to illustrate the standard Pañjabi described in the preceding grammatical sketch, I here give the Parable of the Prodigal Son taken from the version of the Gospel of St. Luke published by the British and Foreign Bible Society. The translation is an excellent one, but should not be taken as representing, in all its purity, the Pañjabi of the Mājh. The standard of the grammatical sketch is rather a refined version of the Pañjabi spoken in the Pówādhī of the District of Ludhiana, which differs slightly from the Pañjabi of Amritsar.

[ No. I. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAŃJĀBĪ.

(British and Foreign Bible Society, 1890.)
पत्र स्तरांग। पत्र पिथाते आपटे सरलतम लिख निर्म मध्ये देवी मस्तक हेती देखी लिखने किहरी पाठदार्श आणि लिखने किंवा अतिक्रमण त्या पेपरी संगोळी पाठ \n\nपत्र दिवसा रात्री पुत्र खेत दिनी मी म्हणजेच त्या ज्यात आहेत त्या म्हणजेच आपटे आपटे त्या म्हणजेच पाठने शरीरी पाठ स्वतः नी होत. म्हणजे भुक्ते रुपांतर भाषेचे प्रवाह त्या तिथे मी भरते. पत्र दिवसा रात्री पुत्र खेत दिनी मी म्हणजेच त्या ज्यात आहेत त्या म्हणजेच आपटे आपटे त्या म्हणजेच पाठने शरीरी पाठ स्वतः नी होत. म्हणजे भुक्ते रुपांतर भाषेचे प्रवाह त्या तिथे मी भरते.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJIÀI.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

Ikk manukhdë dö putt san. Atë unha-vichehô chhôtânenai
One man-of two sons were. And them-from-in the-younger-by
piunû ākhiâ, ‘pità-ji, mälda jihrâ hissâ mainû
the-father-to it-was-said, ‘father-dear, the-property-of whatever share me-to
pahûchà-hai so mainû do-dô.’ Atë usnai unhûnû pûji
arriving-is that me-to give-away.’ And him-by them-to the-wealth
wanû dittâ. Ar thôrë dinû pichêhô, chhôtâ putt,
having-divided was-given. And a-few days from-after, the-younger son,
sabhô kuchh kaṭṭhâ kar-kê, dür desnû challâ-già, ar
all anything together made-having, a-distant country-to went-away, and
ôtthë āpûn mâl bad-chaññ-nâ] udâ-dittâ. Atë jî uh
there his-own property bad-behaviour-with was-squandered. And when he
sabh kharach kar-chukkia, tê us dés-vichh wadà kâl pai-già,
all spending had-finished, then that country-in a-great famine fell,
atë uh mutaj hûn lâggâ. Ar uh us dësde kisà
and he distressed to-be began. And he that country-of a-certain
rahin-wâldö koñ së rihà, atë usnai uhnû āpûn
inhabitant-of near having-gone remained, and him-by as-for-him his-own
kheñ-vîchch surändö châran-lài gollà. Ar uh unhû chhillà-nâ]
fields-in swine-of the-feeding-for it-was-sent. And he those husks-with
jêhre sùr khànde san āpûn dhîññ bharnà chañhûndà-sì, par
which the-pigs eating were his-own better to-fit wishing-was, but
kinê usnû kuchh nà dittâ. Par uhnai surât-vîchch an-kê
by-anyone him-to anything not it-was-given. But him-by senses-in come-having
kibâ, ‘bhai, mëre pûdë kîññ-ê kàmmûnû wàphhar
it-was-said, ‘Lo! my father-of now-many-even servants-to superfluous
rôtià han, atë mañ aitthë bhukkhà mardà-hâ. Mañ utth-kë
looves there-are, and I here, hungry dying-am. I arisen-having
îpûe pûe köl jàwûgà, atê us-nû ãkhûgà, ‘pità-ji, mañ
my-own father near will-go, and him-to I-will-say, ‘Father, by-me
asmandà ar têrë agge gunûh kîtâ-hai; huñ mañ is jog
heaven-of and of-thee before sin done-is; now I (of-)this worthy
Par uhdā wadā putt khēt-vichch si, ar jē uh ān-kē

But him-of the-elder son the-field-in was, and when he come-having

ghareē nēpē appariā, tē rāg-nāchdi awaj
the-house-of in-the-neighbourhood arrived, then music-dancing-of the-sound

sunē. Tad naukā-vichchē ikknū āppē kōl sadd-kē, was-heard. Then the-servants-from-in one of-himself near called-having,
puchhhiā 'bhai, ih ki hai?' Atē usmai uhnū ākhiā
it-was-asked 'ho, this what is?' And him-by him-to it-was-said
'tērā bharāū aiś-hai, ar tērē piunai wadā parōśā parōśā-hai,
'thy brother come-is, and thy father-by a-great feast feasted-is,
is-lai jō uhnū bhālā chaṅgā pāiā.' Par uh gussē
this-for that him-to well in-health he-has-been-obtained.' But he angry
boiā, atē andar jānnū uhdā jē nā kitā. Sō uhdā
became, and within going-for his mind not was-made. So his
PANJABI.

piān bāhār ān-kē usnā manāuṇ laggā, par un
father outside come-having him-to to-remonstrate began, but by-him
āpne piunā uttar dittā, 'vēkh, maī aṁē warihā-thō tērī
his-own father-to answer was-given, 'see, I, so-many years-from thy
ṭahil kardā-hā, atē tērā hukam kadē nahi mōrīā, ar
service doing-am, and thy command ever not was-disobeyed, and
taē mainī kadē ikk paṭhōrā bi nā dittā, jō maī
by-thee me-to ever one kid even not was-given, that I
āpniā bēliā-nāl khusī kara. Par' jud tērā ih putt
my-own friends-with happiness I-may-make. But when thy this son
āiā, jihnai kānjarādē mūh tērī pūjī uḍā-dittā, taē
came, whom-by harlots-of by-means thy wealth was-squandered, by-thee
udhō lai wadā parōsā parōsi-hai.' Par on usnā
him-of for-the-sake a-great feast been-feasted-is.' But by-him him-to
ākhīā, 'bachchā, tū sadā mērē nāl hai, atē merā
it-was-said, 'child, thou always of-me by-the-side are, and my
sabhō kuchh tērā hai. Par khusī karnī, atē anand hōnā
all anything thine is. But happiness to-be-done, and joyful to-be
jōg si, kītu ki tērā ih bharāū moīā si, atē phēr
proper was, because that this thy brother dead was, and again
ji-piā-hai; ar guāch giā-sī, atē hun labhī-hai.'
aive-fallen-is; and lost gone-was, and now found-is.'
MĀJHĪ.

Mājhī is the dialect of the Mājhā tract of the Punjab. It is often incorrectly called Mānjhi, just as Mājhī is often wrongly called Mānjhā. The Mājhā, or Midland, lies in the Dōāb between the rivers Ravi and Beas-cum-Sutlej. It therefore includes the districts of Amritsar and Gurdaspur1 and most of the district of Lahore. The number of speakers of Mājhī was estimated for the purposes of this Survey to be as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahore</td>
<td>1,033,624</td>
</tr>
<tr>
<td>Amritsar</td>
<td>273,064</td>
</tr>
<tr>
<td>Gurdaspur</td>
<td>500,750</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,807,638</td>
</tr>
</tbody>
</table>

Mājhī Punjabi is by universal consent the purest form of the language, but is not the standard adopted by most of the grammars. As explained above (pp. 609 ff.), these are mainly based on the dialect of Ludhiana, which lies some way to the south-east. Mājhī has certain peculiarities of its own which will presently be described. The most prominent one is the entire absence of the cerebral ʃ.

As specimens of Mājhī I give a version of the Parable of the Prodigal Son which comes from Amritsar, an extract from a folksong from the same locality, and another folksong from Lahore.

The version of the Parable I give in facsimile of the copy received, as a specimen of Gurmukhi handwriting, and also in Gurmukhi type with the usual transliteration and translation. The second is given in Gurmukhi type with transliteration and translation. The third is given in the Gurmukhi and also in the Persian character, with transliteration and translation.

The following are the main points of difference from the Ludhiana standard that are exhibited by the specimens.

The cerebral ʃ is never sounded in Amritsar. The ordinary dental ʃ is always substituted for it. Thus, nāl, not nāl, with. The letter ñ is often doubled. Thus, tuhādē, for tuhādē, your; waōdē, for waōdē, great; durādē or durāddē, far. On the other hand, letters which are doubled in the standard dialect of Ludhiana are often not doubled in Amritsar. Thus, uṭh-kē, for uṭh-kē, having risen; vīch, not vīchh, in, but vīchhē, from in; tagī, joined, but lagā, began; labh-pīa, not labh-pīa, got; aparīa, for apparīa, arrived.

Nasalisation is frequent. Thus, āpā dhan, his own wealth; āundī-hai, she is coming; bharā cākhundū-si, he was wishing to fill; jāwēgā, I will go; chummiā, it was kissed; manśiē, let us celebrate. Some of these nasalised forms are relics of the old neuter gender.

In the declension of nouns, the initial v of the postposition vīch, in, is often elided, and the remainder of the postposition is attached to the main word as a termination, as in gharīch, for ghar-vīch, in the house. The postposition of the agent case is nāi or nāi. Note relics of old neuters as in āpā dhan, chummiā, etc. quoted above.

---

1 A corner of Gurdaspur lies to the west of the Ravi, but it may be considered as part of the Mājhī for our present purposes.
Note also false genders, caused by attraction, in phrases like ihdi hothā, on this one's hand. Note, moreover, that hothā is used in the singular.

In the pronouns, the nasal of asi, we, and tusi, you, is omitted, so that we have asi and tusi. Other forms not shown in the grammar are mainā, by me; sādḍā, our; taṁna, by thee; tuṁḍḍā, your. Tū, thou, often has its oblique singular tūdā. The oblique plural of the pronoun of the third person is unā, not unhā.

In the verb substantive, we have hār and han, both meaning both 'we are' and 'they are.' The past tense has the following forms:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. eā</td>
<td>sē</td>
</tr>
<tr>
<td>2. saē</td>
<td>sau</td>
</tr>
<tr>
<td>3. sī</td>
<td>sē</td>
</tr>
</tbody>
</table>

The present participle of finite verbs often ends in nā instead of dā. Thus, mārṇā- khā, I am striking.

Irregular forms noted are dēṁ, give thou; dēh, give; jāh, go; jāvōgā, I will go. Āunda or āndā is 'coming.'

In one important point these specimens do not illustrate the dialect of the Mājha. This is the occasional use of personal terminations with the past tenses of verbs. This is properly a characteristic of the outer circle of languages, and does not belong to Pañjābī, as illustrated in the grammars. On the other hand, it regularly appears in Lahnda, and, as explained in the introduction to this section, there is a Lahnda basis at the bottom of Pañjābī, which is almost concealed by the language of the Inner Group that has established itself in the Central and Eastern Punjab. As we go westwards from the old Sarasvati, the Lahnda basis becomes more and more prominent, and hence we occasionally find these terminations in Mājhi. In Mājhi they are only found in the third person of transitive verbs, and are, for the singular, us, ās, or āsē, and, for the plural, ānā. Thus, instead of the regular us ākhiā, he said, we frequently hear ākhiās, and instead of unhā (or unā) ākhiā, they said, ākhionē. So dittās, he gave; kahīos, he said; kitōsū, he did; mannius, he heeded; dittōnē, they gave; kitōnē, they did.
[ No. 2. ]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAJÀBI.

(Majhi Dialect.

( District, Amritsar.)

SPECIMEN I.

(हिंदूस्तानी हस्ताक्षरों अनुसार अनुवाद की हुई अनुवाद, अथवा अन्य दिवसीय भाषाओं में अन्य भाषा के रूप में उपयोग की है।)
अनुवाद के लिए, नवीन वेदिया ने बड़ी बूढ़े हंगाम भर रंगी फूलों उम्र ने पैदा कर दिया। प्रेम ने जैसे आपके प्रेमसाथ ने उसके साथ आया। नवीन ने बताया। जिसमें नवीन ने पाया कि पैदा कर दिया। प्रेम ने जैसे आपके प्रेमसाथ ने उसके साथ आया। नवीन ने बताया।
[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJABI.

Majhi Dialect.

(District, Ambitsar.)

Specimen I.

दिखा मनुष्या दे पुंड में। अब हेटे हुएं दिखा जापन निच्छिड़े अधिकार, बपुज, भावी दे मित्रजी में हैं। जब एकते हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे। अब हेटे हुएं आपकी साह सेलेंगिले विदे।
ਭਾਸਤੀ ਜਿੱਠੀ ਹੈ। ਲਿਖੋ ਸੇ ਇਸਰੀ ਕਵਿੀ ਫ਼ਲਾਣ। ਅਤੇ ਦੁਸ਼ਤ ਜੂਨੀ ਦੇਖੀਆ, 
ਅਤੇ ਆਪਣ ਸਾਹਿਬ ਯੰਮਾਰ ਸੀ ਮਾਹੀਆ। ਅਤੇ ਦੁਨੀਆਂ ਦਿਨ ਕਰਵਾਂ ਆਪਣੇ ਹੁਣੇ 
ਸਰੋਟਾ ਕਰਦਾ। ਅਤੇ ਲਿਖੋ ਸੇ ਪਿੱਛੀ ਲੱਡੂ ਚੀਂਦ ਨਾਲੀਆਂ, ਿੇਖ ਸੇ ਅਤੇ 
ਹੁੰਦਾ ਪੈਦਾ ਵਰਚ ਲਗਾ ਲਗਾ, ਅਤੇ ਦੈਵ ਜੁਹਾ ਜੋ ਹੁਣੀ ਪਹਿਲਾਣ। ਪਵਾ ਕੇਂ ਮੈਂ 
ਅਤੇ ਜੁੜਾ ਜੁੱਤਾ ਪਹਿਲਾਣ ਚੀਂ ਲੇਦਾ, ਅਤੇ ਅਤੇ ਵਿੱਚ ਵਰਚ ਰਹਿੰਦਾ ਲਗਦਾ 
ਭਾਸਤੀ ਜਿੱਠੀ। ਪਵਾ ਲਿਖੋ ਤੁਸੀ ਭਾਸਤੀ ਲਗਾਏ, ਸੀਮਾ ਬੇਦ ਦਾ ਢਾਣ 
ਬੀਜ ਢੁੱਡਾ ਲੇਦਾ, ਅਤੇ ਪੁਸ਼ਤੀ ਲਗਦਾ ਹੁਣੀ ਦੇਖੀਆ। ਪਵਾ 
ਭਾਸਤੀ ਜਿੱਠੀ ਜੁਹਾ ਸੋਨ ਨਾਲੀਆਂ, ਸੀਮਾ ਨੇ ਸੁੱਤ ਭੂੰਨ ਦਾ ਢਾਣ 
ਬੀਜ ਢੁੱਡਾ ਲੇਦਾ, ਅਤੇ ਪੁਸ਼ਤੀ ਲਗਦਾ 
ਭਾਸਤੀ ਜਿੱਠੀ। 
ਲਿਖੋ ਸੇ ਹੁਣੀ ਜੀਵਾ ਪੁਸ਼ਤੀ ਬਾਪੀ ਨਾਲੀਆਂ, ਅਤੇ ਪੁਸ਼ਤੀ ਲਗਦਾ 
ਭਾਸਤੀ ਜਿੱਠੀ।
[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhdeo dō patti sā. Ātē chhōṭēnai unā vichchā
One man-of two sons were. And the-youngest by them from-among
āppē pinnā ākhīā, 'bāpū-ji, málḍi waṇḍ jihṛi mainū
his-own father-to it-was-said, 'father-dear, property-of share which me-to
kundt-hai deu.' Ātē unnai unānū āppū jādāt waṇḍ
coming-is give.' And him-by them-to his-own possessions having-divided
dittī. Ar thōpē dinnā pichchhō chhōṭā patti sabbō kuj
was-given. And a-few days afterwards the-younger son all anything
kaṭṭhā kar-kē durāḍē dēmnā chaliā-giā, ar ọṭhē āppū
together made-having a-distant country-to went-away, and there his-own
dhan wāl-dāri vich guā-dittā. Ātē jaddō sabbō kuj kharach
wealth profligacy in was-lost. And when all anything expended
kar-chukhā, tē us dēs vich waddā kāl ā-piā, ar
was-made-completely, then that country in a-great famine fell, and
ōh mutāj hōn laggā. Ātē uh us dēs-dē kisē rahan-wālēdē
he needy to-be began. And he that country-of a-certain dweller-of
kōl jā-kē kāmmē rahi-piā. Ar ọsnāi uhnhū āppū paṭtā
near gone-having labourer remained. And him-by him-for his-own fields
vich sūr chāran-lai ghalliā. Ar jihṛē chhillār sūr
in swine feeding-for it-was-sent. And what husks the-swine
khāndē-śī uh unā nāl āppū dhīḍē bharrē chāhundā-sī; par
eating-were he those with his-own belly to-fill wishing-was; but
kinē ọsnū nā dittē. Ar ād surat vich ūnā, by-anyone him-to not they-were-given. And when memory in he-came,
tē ākhīā, 'mērē piṅḍē kinnē-hi kāmmēnī wāphar
then it-was-said, 'my father-of how-many-even labourers-to superfluous
rōṭī han, ar maṅ bhukkhā mardā-hā. Maṅ uth-kē āppē piū
loaves are, and I hungry dying-am. I arisen-having my-own father
kōl jāwīgā, ar ọsnū ākhāgā, "bāpū-ji, maṅ Rabbā atē
near will-go, and him-to I-will-say, "father-dear, by-me God-of and

VOL. IX, PART I.
terē agge gunnāh kitā-hai, ar hun maṅ is jōga nahi
of-thee in-front sin done-is, and now I this worthy (am-)not
jō pher tērā putt sadāwā. Mainā āpṇā kāmmā
that again thy son I-may-be-called. Me 'thine-own labourers
vichhō ikk jihā rakkh." So oh utth-kē āpṇā pīu
from-among one like keep." So he arisen-having his-own father
kōl āiā. Par oh ajē dūr si jō uhdē piunāi oṁnū
near came. But he still distant was that him-of the-father-by him-for
vēkhīā, tē ṣānī taras āiā daur-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck
lagiā, ar uhnū chummiā. Atē puttnai uhnū ākhiā,
he-was-attached, and him-for it-was-kissed. And the-son-by him-to it-was-said,
'bāpū-ji, maṅ Rabbā ar terē agge gunnāh kitā-hai, hun maṅ
'father-dear, by-me God-of and of-thee in-front sin done-is, now I
is jōga nahi jō pher tērā putt sadāwā." Par
this worthy (am-)not that again thy son I-may-be-called.' But
piunāi āpṇā chakrāṅū kihā, 'sab-tō change īrē
the-father-by his-own servants-to it-was-said, 'all-than good garments
kadū-kē iṅnū puāō; ar iṅdī hatchī
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands
χhāp, tē paiřī jutti pāō; atē khāīye tē khusiā
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings
manāiye; kiū-jō ih mērā putt moṅā si, tē pher
we-may-celebrate; because-that this my son dead was, and again
jīn-piā-hai; guāch gīā si, tē labh-piā-hai.' So oh laggē
alive-fallen-is; lost gone was, and found-fallen-is.' So they began
khusiā karan.
rejoicings to-make.
Par ṣōhdā waddā putt pailī vich si. Jad
But him-of the-great son the-field in was. When
ōh ā-kē ghardē nērē apariā, tē rāg nāchdi awāj
he come-having the-house-of near arrived, then music dance-of sound
suni. Tad naurkā vichhō ikknū sadd-kē puṭchhīā,
was-heard. Then the-servants from-among one-to called-having it-was-asked,
'ih ki gall hai?' Atē ṣānī oṁnū ākhiā, 'tērā bharā
'this what matter is?' And him-by him-to it-was-said, 'thy brother
āiā-hai, ar tērē piunāi mamāṅī kīt-hai, kiū-jō ṣānī
come-is, and thy father-by a-feast made-is, because-that him-for
rāj-hāṅ pāiā.' Ar oh gusse hōiā, atē andar jāṅnū
safe-and-sound it-was-found.' And he angry became, and within 'going-for
ōsā jī nā kītā. Tē uhdā piu bāhār āṅ-kē
him-of the-mind not was-made. Then him-of the-father outside come-having
MĀJHI.

uhnū manāun laggā. Ar uhnai āppē piunū uttar vich him-to to-remonstrate began. And him-by his-own father-to answer in ākhiā, 'vekōh, maī ainē warhiā-thō tērī tāhal kardā-hā, tē it-was-said, 'see, I these-many years-from thy service doing-am, and tērā hukam kadē nahī mōriā. Par tāī mainū kadē ikk thy order ever not was-turned-aside. But by-thee mo-to ever a paṭhōrā bī nā dittā, jō maī āpiṇā bēhiā nāl khusi kid even not was-given, that I my-own friends with rejoicing kardā. Par jad tērā ēh put (for putti) āiš, jisnai tērā sārā might-have-made. But when thy this son came, whom-by thy all dhan kaṁjarīk nāl uḍā-dittā, tāī uhdē lāi mamānī kiti.'

wealth harlots with was-squandered, by-thee him-of for a-feast was-made.'

Par uhnai āsnū ākhiā, 'putt, tū saddā mērē nāl haī, aō But him-by him-to it-was-said, 'son, thou always qf-me with art, and mērā sabbō kuji tērā hai. Par khusi karnī, ar anand mine all anything thine is. But rejoicing to-be-done, and joy honā jōg si, kiū-jō ih tērā bhara mōiā si, tē to-be-become proper was, because-that this thy brother dead was, and pher jiū-piā-hai; ar guach piā-si, tē lāh-hiā-hai.'

again alive-fallen-is; and lost fallen-was, and found-fallen-is.'
INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJĀBI.  (DISTRICT, AMRITSAR.)

MĀJHI DIALECT.

SPECIMEN II.

जोंडा मुंदे मातवंशीजां जी नंदे मांमा।

दूधन वृंद भावीको पति  ते भुजिंगा ना।  ॥ १ ॥

मेरवांदा भावा ज क्रूर्त हे पैंचवे हैं हे भा।

छठ सरवा नंदवे ते चढी पंछ बंध।  ॥ २ ॥

धौली नद वरवाले खसे खसे चुथ।

मंडों मुंदा घरवी नंदे बैठे मंदव।  ॥ ३ ॥

धौला खुब ते वेके सिवसे बिहारे सुध का।

ने पी वैनी भातीसी मैठ नम जेंसी डंग ॥ ४ ॥

मेरवा भीवना मुह ते बैठे बैठे बुथा।

वैव पहेँ धुपनु माघे बाठा ना।  ॥ ५ ॥

बुढे परवते हँदे ते मंढे बख सा।

हेरवना मैठ ते हिटे पाठी ना।  ॥ ६ ॥

सत भवविज्ञा हु सरँची लाप लाफल झे बा।

जोंडा मंडी भावीको मातवं मली बचजी का।  ॥ ७ ॥

केरव वारथी मंडीयो बैठे मैठे खुब बचे बिहारी ना।

बैनी भगवत भव बिज्ञा लिहे त भावी ना।  ॥ ८ ॥

बाहे धुसे पंडवारे सुध हैं हे खेड़ा।

बाहे धुसे बैठले सुध हैं हे खेड़ा।

बाहे धुसे बैठले सुध हैं हे खेड़ा।

वैनीसि भवविज्ञा॥
[No. 3.]

INDO-ARYAN FAMILY.  
CENTRAL GROUP.  
PAŃJĀBĪ.  
(MAJHI DIALECT.  
(DISTRICT, AMRITSAR.)

### Specimen II.

**TRANSLITERATION AND TRANSLATION.**

<table>
<thead>
<tr>
<th>Gallū</th>
<th>sun-kē</th>
<th>Sāhbādiyā</th>
<th>kā</th>
<th>jāndō</th>
<th>sarmā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The-words</td>
<td>heard-having</td>
<td>Sāhbān-of</td>
<td>the-crows</td>
<td>(were)-going</td>
<td>ashamed.</td>
</tr>
</tbody>
</table>

1. Bhukkhiā chujjā mārīū, partī na udējā.  
   | Hungry beaks were-struck, by-feathers not it-could-be-flown. (1)

   | The-dead-of flesh not having-left, arrived-having went-up. (2)

   | With love the-Jat-of, not was-taken turban having-exchanged. (2)

4. Oḥangī kar bahāli-e, pēḍē lae churā.  
   | Good having-made thou-caused-to-sit-art, dough taken having-stolen. (4)

5. Mōh'ni sūrat, bāwari, jal-kē būni sawāh.  
   | Lovely form, O-mad-one, burnt-being is-to-become ashes. (3)

6. Uhdā burā na takkū-e, jīhdā lai-e lūn khā.  
   | Him-of evil not thought-is, whom-of been-taken-is salt having-eaten. (3)

7. Je dhī hundi asīldī, jānd nāl  
   | If daughter thou-hadst-been noble(-caste)-of, jand with lāndī phāh. (4)

8. thon-wouldst-have-taken having. (4)

   | Dead Mirza having-heard, seated the-back was-turned. (4)

10. Gör puchhaindī "tudhnū mai-thē jāpā-ā."  
    | The-grave (is)-asking "thee-to me-near to-be-gone-is." (5)

11. Jhūṭhē gharnū ohaḍḍ-dē, māchhāhē waḷ jā.  
    | The- untrue home abandon, the-true-one towards go. (6)

    | "The-Jat is-dead, thou art-alive, 100,000 curses of-thee on."  

13. The-crows' word struck, Sāhbān died dagger eating. (7)
Lōthē pañī rahū naṁhē ḍandē, but warē Bhīstī jā.
The corpses fallen remained below the jand of, spirits entered Heaven having-gone.

'Kū musāphār mar-gīā,' kinē na mārī dhā. (8)
'Some wayfarer died,' by-anyone not was-struck alas. (8)

Bhāī hundē bauhaṛādē, dukh laindē wapādā.
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share.

Bājī bharāw̄ī Jaṭ mārīa, kinē na kitī ham-rā. (9)
Without brothers the-Jat was-killed, by-anyone not was-made help. (9)

Bauharīō Mirjīā!
Return Mirza!

FREE TRANSLATION OF THE FOREGOING.

(Sāhbān, beloved of Mirzā the Jaṭī, finds his corpse under a jand tree, being eaten by crows. She reproaches them.)

1. When they heard Sāhbān's words, the crows became ashamed. 'When our wings could not carry us further, and we were compelled by hunger, we pecked at his body:

2. 'It is not our custom to leave untouched the flesh of a corpse, and so when we came here we ate it. We had no special bond of love with him, nor had we exchanged turbans in token of brotherhood.

3. 'He thought thee to be good and faithful, and seated thee (by his hearth), but thou hast stolen the unbaked dough.' Mad one, thy bounteous body will some day be burnt to ashes.

4. 'Slight not thou him whose salt thou hast eaten. If thou hast been a daughter of a noble caste, thou wouldst have hanged thyself from the jand tree at whose foot thy lover lieth.

5. 'When thou hearest of his death thou didst sit with thy face turned away from him, while the grave is calling to thee, 'To me, to me, must thou come.'

6. 'Forsake thou the false home of this world, and seek thou the true home of death. There is but one struggle, the last one, left for thee. Cast thou the funeral water on thy form.'

7. 'The Jaṭī is dead, and thou art still alive. For this may a hundred thousand curses light on thee.' When she heard the taunts of the crows, Sāhbān drew her dagger and killed herself.

8. Their bodies remained lying under the jand tree, but their souls went to heaven. No one cried alas! for them, for their bodies lay unrecognized as those of passing travellers in a foreign land.

9. Had he had brothers they would have come to share his sorrows. The Jaṭī died brotherless, and no one came to help him.

Alas, Return thou, Mirzā!

---

1 The crows mean that Mirzā had no special claim of affection on them, but that he had upon her. That she was avoiding the payment of this claim by not killing herself by his corpse. He had thought her faithful, but, by her being still alive, she was showing herself unfaithful. She was like a faithless wife, whom her husband puts in charge of the oven, and who, instead of baking the bread, steals the unbaked dough and eats it. Why hesitate to die. She must die some day.

2 An allusion to the washing of a Musalmān's body before burial.
The following ballad deals with the marriage of Nau Nihal Singh in 1837 A.D. The Kharak Singh mentioned in the poem was the successor of Ranjit Singh, and reigned for three months, being deposed by his son Nau Nihal Singh in 1840. Kharak Singh did not die on the battle field but in his bed, and there were suspicions that he was poisoned.

Nau Nihal married Jas-kaur, the daughter of Shām Singh of Atari, who afterwards died gallantly fighting the British at Sobraon in 1846. This is probably the "black fate" referred to in verse 4.

Nau Nihal himself was killed on the day of his father's cremation by an archway falling upon him.

[No. 4.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAŃJĀBĪ.

MĀJHĪ DIALECT. (DISTRICT, LAHORE.)

Specimen III:

(Gurmukhi Character.)
ਪ੍ਰਿੱਸ਼ਤੀ ਹੈਤੀ ਸਮ ਵਿਚਾਰ। ਸਥਿਤਾਂ ਭਾਗਣ ਸਰਚਾਂ। ਸਾਤੀ ਮੈਂ ਦੇਇੀ ਲਿਖੀ। ਤੀਰਾਂ ਵਿੱਚੀ ਹੁੰਦਾ ਹੈ। ਹੁੰਦੇ ਪਹੁੰਚੇ ਦੇਵ ਜਗ੍ਹਾਂ। ਪਹੁੰਚੇ ਸਥਿਤਾਂ ਸਰਚਾਂ ਵਿਚਾਰਾਂ। ਸੀ ਮੁਂਨੀਂਦੀ।

ਪ੍ਰਤੀ ਪੁਸਤਕ ਹੈਤਾ ਬੁਲਾਉ। ਹੀਡਾ ਛਿਲਾਂ ਪਹੇਲਾ ਬਚੇ। ਸੇਵਾ ਦਖਣ ਪਹੁੰਚੇ ਬਚੇ। ਬਾਸਤ ਮੋਗੀ ਭਜਣ ਬਚੇ। ਸਰਚਾਂ ਮਣੀਂਦੀਆਂ।

ਹੈਤੀ ਸੀ ਵਿਚਾਰ। ਪਹੁੰਚ ਵਿੱਚੀ ਭਾਗਾਂ। ਪ੍ਰਤੀ ਪੁਸਤਕ ਸਰਚਾਂ ਵਿਚਾਰਾਂ। ਹੀਡਾ ਨਵ ਦੇਇੀ ਚਿਲਾਂ। ਸੋਟੀ ਮਾਪੁ ਸਰਚ ਪਹੁੰਚੇ। ਹੀਡਾ ਵੀਲਿੱਕ ਤਾ ਜਗਾਣ। ਹੀਡਾ ਭਾਗਾਂ ਬਚੇ ਹੀਡਾਂ। ਸਰਚਾਂ ਮਣੀਂਦੀਆਂ।
Specimen III.
(Persian Character.)

جوہریا جیتر بنی پہار - بارو وہی وڑی سکار - دھیکے کابل کے
تنگنار - ثبوت گنتی انگریز بار
وہا کلیک سنگھ سردار - تون گنیس بیٹھیا مرت سےر - آر پر
جوہریا نال قرار - اورگ چننا *
جیتن بھر آئی وسکھی - گ سرگر رہی مسناکی - سندر بن بن
آرنہانی - نذران لئے لئے ملی سنگھن - موب رو مل جوہر
جمانیت - مہمو سرگار *
بیتی بن آئی اور لئے - جنگ جنگ سد بھال - آناہد لیکھے جو هوگئ
کال - تک نورن تولان والے - دھن لئے لوندے *
رائی جس کور گھر جمی - نیوئن دیدہ بهت شرمن - آپ
ایکے لئے جنہا کرمی - بھر بھر نئال رہاون درمی - کرن خیرانان -
وسکھبھر بھر وڑی جنرائی - بیئی شام سنگھ گھر جائی -
لاگی نذرنگھ کرن غزمانی - ملک انعام جو کھاندی دلی - مہمو
سرگار لئے *

[ No. 4. ]
INDO-ARYAN FAMILY.

PAÑJABÍ.

Majhi Dialect.

CENTRAL GROUP.

(DISTRICT, LAHORE.)
من جیشه مهینه چؤهیا - کور سجاده گمار- چؤهیا - رل مل
بہبہان سالر ہمؤیا - اون نون روب سوایا چؤهیا - رئی جسکور دل هریا
شگن منارندی*
اگی هؤئی جنی تیار - چؤهیا مایهہ سردار - جانگی سوهلی جیون گلزار
گمؤئی گدن کل بازار - لاژی پہنی بمر تلوار - گمؤئی چؤهیا س ستمبار
جنی سپارندی*
پہن بوشکان بیتہنا بی - دینا تلک برهوت آئک - سپرہ باب
بہلاوآئک - گار سیان مئکجک - شگن منارندیان*
هؤئی جنی تیار - مویہ چؤهیہ شمار - پہن بوشکان س سلوار - رئی
مہران ہے شمار - لگی لیکر هؤئی نہال - سید ساہدہ س سلوار - لین
خیرantro نام غفار - دیئن اسیس بمرہ بہنثار - مالح دئیارندی*
[No. 4.]

**INDO-ARYAN FAMILY. CENTRAL GROUP.**

**PAŃJĀBĪ.**

**MĀJHĪ DIALECT.**

**(District, Lahore.)**

**SPECIMEN III.**

**TRANSLITERATION AND TRANSLATION.**

Chāphā Chētr, pai puhār.
Rose Chait, fell showers.

Yārō, waddī hōi Sarkār.
O-friends, great is Sarkār.

Dhamkē Kābul te Kandhār.
Are-terrified Kābul and Qandahār.

Dērē ghattē Aṭkō pār.
Tents were-pitched from-the-Indus beyond.

Waddā Khaṛak Singh sardār,
Great Khaṛak Singh the-sardār,
Tū kiś baithā maut visār.
Thou why seated death forgetting.

U vi chāphā nāl karār.
He also rose with firmness-of-mind.

Orak chāllnā.
In-the-end it-must-be-gone.

Chētō phēr āi Wāsākhi,
From-Chait again came the-first-day-of-Baisākhi,
Tē Sarkār waddī mastāktī.
And the-Sarkār great being-pleased.

Sundar ban ban āwan hāthī.
Handsome becoming becoming come the-elephants.

Najrā lai lai milan sugātī.
Presents taking taking they-receive gifts.

Sūbhē ral-nil charhan jamaftī,
The-chiefs jointly-with start bodies-of-men,

Mudādhō Sarkārdē.
With the-Sarkār-af.

Baiṭhē phēr Āṭārī-wālē.
Were-seated then the-men-of-Āṭārī.
PANJĀBĪ.

Change change sadd bahāle.
Well well calling they-were-caused-to-sit.

Unādē lēkha jō bū-gaṇē kālē.
Them-of the-fates which became black.

Tākē toran tōō-wālē.
Money they-give-out each-piece-weighing-a-tōlā.

Dhill na lāwāndē.
Delay not (were-they-)bringing.

Rānī Jas-kaur ghar jammī.
Rānī Jaskaur (in-)the-house was-born.

Nīvē didē bauhat sarmī.
Low eyes very modest.

Uchchē lēkha tē chitt-karmī.
High fates and destiny.

Bhar bhar thāl wagawan dammī.
Full full troys they-throw pice.

Karan khairāītē.
They-do charity.

Wasākhō phēr hōī chatterī.
From-Baisākh again becomes wisdom.

Bētī Shām Singh ghar jāī.
A-daughter Shām Singh’s (in-)house was-born.

Lāgī dhunō karan kurnāī.
Go-between seeking make betrothal.

Mulk inām jō khāndi dāī,
A-country reward as eating the-nurse,

Muḍḍbō Sarkārdē.
From-near the-Sarkār-of.

Huṇ Jēṭh mahīnā charhiā.
Now Jēṭh month arose.

Kaur Sajādā khārē charhiā.
Kaur Prince on-the-basket mounted.

Rānī bhabī hābī saū phārīā.
Jointly the-brothers’-wives the-red-cloth seized.

Onū rūp sawāyā charhiā.
Him-to beauty 14-times arose.

Rānī Jas-kaur dil harīā.
Rānī Jaskaur(’s) mind was-pleased.

Sagan manāundē.
Good-omens they-(are-)invoking.
MĀJHĪ.

Agge bōi jañj tīär.
Then became the-wedding-procession ready.

Charhiā Mājhēdā Sārdār.
Mounted the-Mājhē-of the-Sārdār.

Jājī soñē jiū gulaīr.
The-members-of-the-procession (are-)beautiful like a-garden.

Ghōṛē kuddāp kul bājār.
Horses leap (in-)the-whole bazaar.

Lāṛē pahi phēr talwār.
By-the-bridegroom was-put-on then a-sword.

Ghōṛē charhiā san hathiār.
On-a-horse he-mounted with arms.

Jañj suhnāndī.
The-procession (was-)appearing-beautiful.

Pahan pusākā baithā nākē.
He-puts-on garments sat bathed-having.

Dittā tilak parohat ākē.
Was-given a-forehead-mark by-the-priest come-having.

Sēhrā bāp pahnāvē ākē.
The-chaplet the-father puts-on-(him) come-having.

Gāwan sayyā māngal jākē.
They-sing the-female-playmates songs-of-joy gone-having.

Sagan manāundī.
Good-omens they-(are-)invoking.

Hōi jañj tīār.
Became the-procession ready.

Sūbē charhiē bē-sumār.
Governors rode innumerable.

Pahan pusākā san talwār.
They-put-on garments with sword.

Waṃḍāp muhrā bē-sumār.
They-distribute gold-mohars innumerable.

Lāgt lē-kār hōi nihealthal.
The-go-betweens taken-having became prosperous.

Sayyad sādhū san parwār
Sayyads Sādhūs with families

Lēn khairātā nāṃ Gafār.
Take alms (in-)the-name-(of) God.

Dēn asis ‘bharē bhanḍār.
They-give blessing ‘may-be-full the-store-house.

Sahab dhiyāundē.
God they-(are)-worshipping.
FREE TRANSLATION OF THE FOREGOING.

1. The month of Chait has commenced, and showers have fallen. My friends, great is the might of the (Sikh) Government. Kâbul and Qandahâr tremble before it, and its tents are pitched beyond the Indus.¹

2. Kharak Singh is a mighty chief. Why art thou sitting at home, forgetting the death (that thou shouldst earn on the battlefield)? He arose in the firmness of his soul, for in the end all must die.

3. After Chait has come the first of the month of Baisakh, and well is the Government pleased. One by one come the glorious elephants. Men receive presents and gifts; and, in the train of the Government, start the troops with their chiefs.

4. There are seated the men of Âtârî; made to sit are they in seats of honour. Black is the fate before them, money do they give forth, each piece weighing a rupee. No delay show they in their starting.

5. Râni Jaskaur was born in (Shâm Singh’s) house. Bashful of eye was she, and very modest. High was her fate written as one of lofty deeds, and (at her birth) trays full of pice were cast away in charity.

6. (The searchers for a husband² went forth, saying) ‘wisdom comes to one born in Baisakh. A daughter has been born in Shâm Singh’s house,’ as they sought (for a fitting mate for) her betrothal. From the Government did her nurse receive a whole tract of country for her reward.

7. Now the month of Jêth has risen, and Prince Kaur Nau Nihâl has mounted the basket.* Jointly do his sisters-in-law seize the red cloth, and thereby enhance his beauty. Pleased is the heart of the Râni Jaskaur, as they invoke good omens.

8. Then became ready the marriage procession, and the Sardâr of the Majhâ mounted his horse. All the members of the procession shone like a garden, as they made their steeds curvet through the bazaar. Then the bridegroom donned his sword, and leaped full-armed upon his horse. Glorious indeed then was the procession.³

9. Then he bathed, and sat down after putting on his wedding garments. The priest came and applied the silak-mark to his forehead. His father put on his head the wedding chaplet, and all the bride’s playmates sang songs of joy, invoking happy omens.

10. Then became ready the procession (home to the bridegroom’s house). Governors of the country round rode in innumerable. They put on magnificent apparel and were girt with swords, as they scattered to the throng gold coins innumerable. The marriage-menials took them up and became wealthy, while the Musalmân and Hindû mendicants with their families gathered aloud in the name of The Great Forgiver. In return they gave blessings, as they worshipped the Almighty, and cried, ‘may your storehouse be ever full.’

¹ Aâh, or Attock, is often used to signify the Indus, on which it is situated. Conversely, in the song of Râja Basalâ the name of the river is employed to signify the city. Shudh ëe mérî nagarî; Aâh hæi mérî thî, Indus is my city; and Aâh is my home.
² The name of a village near Amritsar. Aâthi-walâ is a family name. The Aâthi-walâ are Shâm Singh and his relations.
³ A lâyî or lâgbî is a functionary at a marriage who is entitled to fees. Most of them are menials. Here the intercourse who arrange the marriage are specially alluded to.
⁴ The marriage ceremony of the young couple is being described. At one period the bride and bridegroom sit on a basket and are bathed. Another part of the ceremony consists in the female relations of the bridegroom seizing his cloth, which they refuse to let go till each is given a present.
⁵ The order of events is not followed. This procession is that in which the bridegroom comes to the bride’s home. On this occasion he comes armed, on horseback, with a small boy, to act as a squire, behind him. This looks like a survival of the old fashion of marriage by capture.
PAŃJĀBĪ OF THE JULLUNDUR DOAB.

The Jullundur Doab, or the country lying between the rivers Beas and Sutlej, includes the two districts of Jullundur and Hoshiarpur and the state of Kapurthala. The Panjabi of this tract is locally known as Doābī, but it differs hardly at all from the standard Panjabi of Ludhiana.

In the hills to the north and east of Hoshiarpur there is a dialect locally called Pahārī, which on examination turns out to be nearly the same as ordinary Doābī, only having a slight admixture of the idioms spoken in the Simla Hill States and in Kangra. The same dialect is spoken in the adjoining Simla Hill States of Kahlur (or Bilaspur) and Mangal, and is there known as Kahlūri or Bilāspuri. We therefore arrive at the following estimate of the number of speakers of Doābī in its various forms:

<table>
<thead>
<tr>
<th>Kind of Doābī</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jullundur</td>
<td>905,817</td>
</tr>
<tr>
<td>Kapurthala</td>
<td>296,976</td>
</tr>
<tr>
<td>Hoshiarpur</td>
<td>848,655</td>
</tr>
<tr>
<td>Hoshiarpur Pahārī</td>
<td>114,540</td>
</tr>
<tr>
<td>Kahlūri of Kahlur</td>
<td>91,700</td>
</tr>
<tr>
<td>Kahlūri of Mangal</td>
<td>1,081</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,051,448</strong></td>
</tr>
</tbody>
</table>

As a specimen of the ordinary Doābī, I give a conversation between two villagers received from Hoshiarpur. The following remarks on the few peculiarities of the dialect are mainly based on this specimen, but also on other specimens received from other parts of the Doab.

The spelling is capricious. Thus we have both vich and bich, in; hundā and hōndā, being. The letter y is often inserted after i before another vowel, or else substituted for the i. Thus, hōdā, or hōyā, become; hōndiyā, being (fem. plur.). In many cases short i is substituted for long i, as in hōdā for hōdā (fem. pl.). Cerebral letters are employed capriciously. Thus, bojd, a bullock, but nāl, not nāl, with. So, hōnā, not hōnā, to be; ānā, to come; bījnā, to sow. Double letters at the end of a word are simplified. Thus, vich, not vichch, in, but vichchā, from in; gāl, not gall, a thing, a word, plur. gallā; hath, not hath, a hand; ghaṭ for ghaff, decrease.

In kamīn-kān, we have kān used as a sign for the dative. Compare the Lahndā kau. Kuj is 'anything,' not kujh. As in Amritsar, 'these' is īnā, not inhā.

The form kai for the first person singular of the present of the verb substantive is peculiar to this part of the Punjab.

Note the contracted form goīyā, gone (plur. fem.).

The initial consonant of vich, in, is often elided, as in Amritsar and Ludhiana.
[No. 5.]

INDO-ARYAN FAMILY.  

PANJABI.

CENTRAL GROUP.

DIALECT OF JULLUNDUR DOAB.  

(DISTRICT, HOSHIARPUR.)

ब्रह्मों दे यहाँ छिल 'तेड़ जॉन्ज़ सुग्लियों मली।
ब्रह्म-ब्रजी रूपों दिखेंचे आता तेहँ。

वर्तमान-पूर्तिहे मैंने लिखिया चल वाह बाहे मी। बेहो दिख ब्रह्मों सम पंडी मी। ब्रह्म अं खेला है पन अब खुश है। इत्यादि संख्या लंबा मिला गया।

लंबा नौसा है। धर भी दों जोड़े बना लाखी उपरीये। बेक बूढ़ प्रकट सबकारी हुआ मार रही है। ब्रजी वी तवी हो। पैली तुम ज ठीकसी। वह यद्यपि नमक सिंबे चार पुष्टिवाद विश्वास। प्रेमी हिंदी वी भारतीये ही बनवाही ती। तेल्ले शुष्क भविष्य वटल बने ते बने रही माते। धर जाल बेढ़ी।

ब्रह्मों दे तिखा ला।
ब्रह्म तिखा मे आता।
ब्रह्म भे ठोमा फाता।

हे भारतीय भव बनवे दिखा चार पुष्टिवाद पुड़ पलिया। पाति मित्रहि जाने चल भीष्म जाने अं तिका है। बैले तवीजी ती भवती ठीक है। दिख वधीजी दूसरी सबसुलमाल। ते पुष्टिवाद लंबिया मी, अं तव ही पन पुष्टिवाद रहा पलिया है। भवता साधनाहु ती चेढ़ी। शवसिया बौख़ सोहिनं तवों मारिया। ब्रह्म ब्रह्म छोड़ भरी ही नीचापा सेवा देखी भी। इत्यादि राज तब्दी भिजाएं पी बेल्ला। तब्दी जी तब्दी सर देखी चुपचाप बेल्ला। सस्ती नवीनी बीमी उस्ती िंगते दुन भवता मिरहीजानी ती ठीकै विनिय रत चित्र निम्न तब बने। भीतर ब्रह्म तब्दी तवीजी िंगता बिखा सबकारी तवी आई। दूसरे तब्दी भिजाएं पहले देखी तेल बने तवी नाख धर बेढ़ी। ब्रह्म तब्दी अं तवीजी आई। तव तवी भवी जीही। जवन मीवाल मन ते टेथ तब्दी समा। तिंके तिंके जाने तब्दी ठिके तिंके ठिके तब्दी समा।
वटत नमस्ती में सोंगी भांज़ी भांज़ी नरण अभां
कैसलसंग एवं भाषक रंगलार देशी नाच
मे राती वटतर वर्षद बीमा बोधे है। निजी भाषी बीमी रंगी संगे उन
प्रशस्त भी वांह वेंड है ते वटत भी मेडी वेंड है।
[No. 6.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**PAŃJĀBĪ.**

**DIALECT OF JULLUNDUR DOAB.** (District, Hoshiarpur.)

TRANSLITERATION AND TRANSLATION.

Bhānā tē Waryāmē-vich ēh gallā hundiyā-si.

Bhānā and Waryāmē-between these words becoming-were.

Bhānā. Bhāi, dasso kitthō ānā hōyā.

Bhānā. Brother, tell whence coming became.

Waryāmā. Mundēdē sauhiā-wal gaō-si. Authē ikk

Waryāmā. Son-of father-in-law's-house-to gone-I-was. There one

balddī das pōdi-sī. Bald tē chaṅgā hai, par

bullock-of existence told-was. The-bullock indeed good is, but

mār-khuṇḍ haigā. Oldē sūlāyā wāg sing han, rāng gōrā,

addicted-to-goring is. It-of needles like horns are, colour light,

dōḍā hai. Par mull baḍḍā maṅgḍē han. Chāhī ruπaiē.

two-toothed is. But price great asking they-are. Forty rupees.

ēh mull khrarchandi phursat nāhī hai. Bhāi, ki kariyē?

This price spending-of power not is. Brother, what may-we-do?

Pailī kuj nā nikli. Tin kanāl jamin bichchō char

Crop anything not came-out. Three kanāls land from-in four

puliā hoṅ. Ēhde vichchō ki khāiē tē ki

bundles became. This-of from-in what may-we-eat and what

wartāē, jēhdē nāl kamin-kān bi harō nāhī sānē?

may-we-distribute, which-of with the-labourers-to even food not suffices?

Oh gal hōi,

That word is,

'gaundīṅā sangh pātā,

'singing-woman-of the-throat burst,'

'Pallē na piyā sēr ātā.

'in-the-scarf not fell a-seer flour.'

'Karam hin khēṭī karē.

'Good-luck decoid-of cultivation one-does.'

'Bullock dies. Scarcity falls.'

Chhē mahīṅē mar-bhar-kē inā char pūlīā mūḥ dekhīā.

Six months died-having these four bundles-of face was-seen.
Panī sihdiyāde ḍabī, ṭē saṅghā baih-giṭā.  
Water irrigating-of hands chafed-went, and throat hoarse-went.

Agṛī Rabhī ki marji hōi? Ik garibī, duṣī  
Moreover God-of what will happened? First poverty, second

bar-khurdāri. Jē pāliyā thōriyā si, tē jhar  
calamity. What bundles few there-were, then the-produce

bi ghaṭ jharīā. Dānā patā hai. Khabrā dāniyāṇī  
bi ghaṭ jharīā. Dānā patā hai. Khabrā dāniyāṇī
even less was-produced. The-grain scanty is. News grain-to
ki hōi? Rabdīā gallā lakhiyā nahn jāndīā. Bhānā, bhāi,  
ki hōi? Rabdīā gallā lakhiyā nahn jāndīā. Bhānā, bhāi,
what happened? God-of things known not (are) going. Bhānā, brother,

Phaggaṇ mahimē jehra jhālā waggīā-si, āḥdē nāl kaṅkā patīlā  
Phaggaṇ mahimē jehra jhālā waggīā-si, āḥdē nāl kaṅkā patīlā
Phāṅgna in-month what blast blown-had, that-of with the-wheats scanty
pai-gaiyā. Kaṅkā ki karan, jad Uppar-lā chup-kar baṅṭhā.  
pai-gaiyā. Kaṅkā ki karan, jad Uppar-lā chup-kar baṅṭhā.
became. The-wheats what can-do, when The-One-above silently is-seated.

Jad-dī hārī bijī, tad-dī oṁnē kuj khabar  
Jad-dī hārī bijī, tad-dī oṁnē kuj khabar
Since the-spring-crop was-sown, since-then Him-by any heed

jimīrādi nā līttī, ki jindē-han, ki mar-gaṅ. Mīh  
jimīrādi nā līttī, ki jindē-han, ki mar-gaṅ. Mīh
the-cultivators-of not was-taken, that living-they-are, or they-died. Rain

binā kuj nahn hō-sakdā. Ikā, kamāūdā kaman binā barkat  
binā kuj nahn hō-sakdā. Ikā, kamāūdā kaman binā barkat
without anything not can-be-done. One, earner-of earnings without blessing
nahī hundī. Dudē, kaṅkādē patlā hōndē ēh bi gal  
nahī hundī. Dudē, kaṅkādē patlā hōndē ēh bi gal
not (is-)becoming. Secondly, wheat-of thin becoming-of this also thing

hai, ki bābē buddhēde pain-tō hāldī bāhī ghāṭ  
hai, ki bābē buddhēde pain-tō hāldī bāhī ghāṭ
is, that grandfather old-of sickness-from plough-of ploughing insufficient
hoṭī. Bhāī, kaṅkā tā chāntag hundī, jē-kar bāhī  
hoṭī. Bhāī, kaṅkā tā chāntag hundī, jē-kar bāhī
became. Brother, wheat indeed good would-have-been, if ploughing

kharī hundī. Bārā sīwā bāh-kē, dēkh kaṅkādā jhār  
kharī hundī. Bārā sīwā bāh-kē, dēkh kaṅkādā jhār
thorough had-been. Twelte times ploughed-having, see wheat-of outturn.

Jīyā-jīyō bāhī kāṅkānū, tiyō-tiyō dewē sawād.  
Jīyā-jīyō bāhī kāṅkānū, tiyō-tiyō dewē sawād.
As-as one-ploughs wheat-to, so-so it-gives flavour.

*Kaṅkā kamanā saṅghni, dāgō-dāg kapaṅh.  
Wheat sugarcane thick, stick-by-stick cotton.

*Kambalā jhumā mar-kē, chahillā bichchi jah.  
Blanket-of cowl struck-having, maize among go.

Sō, bāhī, kaṅkādā bāhnā bijnā aukhā hai. Jē-kar  
Sō, bāhī, kaṅkādā bāhnā bijnā aukhā hai. Jē-kar
So, brother, wheat-of ploughing sowing difficult is. If

bāhī biṛī chāntag jāwē, tē jharī bi aĉchhā hōndā-hai, tē  
bāhī biṛī chāntag jāwē, tē jharī bi aĉchhā hōndā-hai, tē
ploughing sowing good go, then the-outturn also good becoming-is, and
kaṅkā bi mōṭi hōndī-hai.  
kaṅkā bi mōṭi hōndī-hai.
wheat also dense becoming-is.
FREE TRANSLATION OF THE FOREGOING.

A CONVERSATION BETWEEN BHĀNA AND WARYĀMĀ.

Bhāna.—Brother, where have you come from?

Waryamā.—I am coming from the house of my son’s father-in-law. I had heard of a bullock there which I thought would suit me. It is a good beast but is apt to gore people. Its horns are like needles, its colour light, and its teeth two in number. But they are asking too much for it. They want forty rupees, and I can’t afford to spend that amount of money. Brother, in these hard times how could I? The crop failed. From three kanals’ of land I only got four bundles altogether. What is there in that for us to eat and to pay our labourers? Why, there is not even enough for the cost of cutting it. It’s like the proverb—

‘the singer sings till her throat bursts, and not a seer of flour falls into her outstretched scarf. When a cultivate loses his luck, his bullocks die, and he gets a scarcity on the top of it.’

I killed myself working for six months, and then all I see is the face of these four bundles. My hands are chafed and my throat is hoarse from the labour of irrigating. Yet what was God’s will? First poverty, then calamity. Even the few bundles I did reap had hardly any grain in them. I don’t know what came of the grain, for it’s beyond me to understand God’s ways. Brother Bhāna, that cold blast in Phālgun made the wheat unproductive. What could the poor grains do, when the One above sits silently, and does nothing to protect them. Ever since we sowed the spring crop, He hasn’t cared whether the cultivators were living or dead. In the first place there is no blessing on the earnings of those who have worked so hard, and in the second place the wheat has been thin because we had not enough hands to plough on account of my old grandfather’s illness. The wheat would have been a fine crop, if it had had a thorough ploughing. Just see the outturn when you plough your wheat twelve times. The more you plough it, the better the flavour. You know the old proverb—

‘Sow your wheat and sugarcane thick, and your cotton a stick’s distance between each plant. But maize must be so far apart that a man with a blanket cowl on his head can walk through it without touching it.’

So, brother, the ploughing and sowing of wheat is a difficult job. If the ploughing and sowing is good, the outturn will be good, and the crop of wheat will be a dense one.

---

1 A kanal is a local land measure equivalent to 435.3 square yards.
KAHLÜRI OR BILĀSPURI.

The languages of most of the Simla Hill States are various forms of Western Pahāri. The most western states are Kahlur, Mangal, Nalagarh, and Mailog. In the west of the two latter states the language is Pōwāḍhi Pañjābī, and will be dealt with under that head. The dialect of their eastern parts is Haṇḍūri Pahāri. The dialect of the states of Kahlur and Mangal is called Kahlūri or Bilāspuri (Bilaspur being the chief town of Kahlur). Kahlur lies immediately to the east of the Hoshiarpur District. In the adjoining hilly part of that district a dialect is spoken which is locally called Pañjāri. It is the same as Kahlūri.¹

Kahlūri has hitherto been described as a form of Western Pahāri. An examination of the specimen will show that this is not the case. It is simply a rude Pañjābī, similar to that spoken in Hoshiarpur. The estimated number of its speakers is as follows:

<table>
<thead>
<tr>
<th>State</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kahlur State</td>
<td>91,700</td>
</tr>
<tr>
<td>Mangal State</td>
<td>1,081</td>
</tr>
<tr>
<td>Hoshiarpur District</td>
<td>114,540</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>207,321</td>
</tr>
</tbody>
</table>

It is unnecessary to give full specimens of this dialect. A few sentences from a version of the Parable of the Prodigal Son, given in transliteration, will show its character.

¹ Towards the North-East of Hoshiarpur, the dialect rather approaches that of Kangra. Thus it has the Kangra dative postposition ḥā.
[No. 6.]

**INDO-ARYAN FAMILY.**  

**PANJÀBÌ.**

**KAHLÌRI DIALECT.**

-One man-of two sons were. **By-the-younger son his-own**

**buddhēnō galāyā, 'jō jādād mērē baṇḍē āḍī, sō**

father-to it-was-said, 'what property on-my share comes, that

**mannō deī-dē,' Tīnē sō jādād apṇē dui puttānū**

me-to give.' **By-him that property his-own two sons-to**

**baṇḍē ditti. Jadē lauhkē puttē apnā baṇḍā**

having-divided was-given. **When by-the-younger son his-own share**

**lai-hā, tā dūr pardeśānū chali-gayā. Ûthī jāt-kē**

was-taken, then a-far foreign-country-to he-went-away. **There having-gone**

**tinē apnī jādād hē-arath gāwāl-ditti. Jad ē sārī jādādā**

by-him his-own property uselessly was-lost. **When he-the-whole property**

**gāwāl baithā, tā ēs mulakhde-bich bārā kāl payā,**

having-wasted sat, then that country-of-in a-great famine fell,

**ō baṇḍā kāngāl hōi-gayā. Tā ēs mulakhde raihnēvalēdē kanē**

he very poor became. **Then he that country-of inhabitant-of near**

raihnē lagā, tinē apnī jīmnā-bich usnū sūrāṅū chārnē bhejā,

**to-live began, by-him his-own fields-in him-to swine-to to-graze it-was-sent.**

**sō sūrāṅū khurākē bachē-hāē satkā-kanē apnā pēt bhardā-thā,**

He the-swine-of food-of remaining husks-with his-own belly filling-was,

**tis-nū hōr kōl kichh nā dēda-thā,**

him-to other anyone anything not giving-was.
POWADHI.

The word 'Powadhi' means 'East,' and Powadhi Pañjábi is the Pañjábi spoken in that portion of the Eastern Punjab known as the Powadh.

From Rupar in the Umballa District up to its junction with the Beas, the river Sutlej runs nearly east and west. To its north lies the Jullundur Doáb. To its south lie the Districts of Ludhiana and Ferozepore. The whole of the latter district, and the greater portion of the former are included in the tract known as the Malvá, but that part of Ludhiana which lies near the river is known as the Powadh. The Powadh extends much further east. In Umballa, it reaches as far, speaking roughly, as the river Ghaggar, beyond which the language is Hindostání. To the south it occupies those parts of the states of Patiala, Nabha and Jind which lie east of, say, the 76th degree of east longitude, up to the country in which Hindostání and Bángarú are spoken. This tract also includes a few outlying portions of the Hissar District. The Musalmán Pachhádás who live along the banks of the Ghaggar where it runs through this area speak another dialect of Pañjábi known as Ráthi, which will be dealt with separately.

South of this tract lies the District of Hissar, the main languages of which are Bángarú and Bágri. Only along the Ghaggar, and in a part of the Sirsa Tahsíl do we find Pañjábi. With the above exceptions the country to the west of the 76th degree of east longitude, as far as the combined Sutlej and Beas, is known either as the Malwá, or as the Jaángal (i.e. backwoods), which has a dialect of its own entitled Málwái, that will be described in due course.

We may estimate the number of speakers of Powadhí Pañjábi as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hissar</td>
<td>148,352</td>
</tr>
<tr>
<td>Umballa</td>
<td>337,123</td>
</tr>
<tr>
<td>Kalsia State</td>
<td>18,933</td>
</tr>
<tr>
<td>Mallog State (western half)</td>
<td>39,545</td>
</tr>
<tr>
<td>Patiala State</td>
<td>537,000</td>
</tr>
<tr>
<td>Jind State</td>
<td>13,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,397,146</td>
</tr>
</tbody>
</table>

The figures for Kalsia refer to speakers near Dera Bassi, within the boundaries of the Umballa District. Mallog and Patiala are two of the Simla Hill States which lie close to Umballa District. Pañjábi is spoken in their western portions. In their eastern areas the language is the Hárúrī form of Western Pahāri.

As might be expected, Powadhí differs from the standard Pañjábi of Amritsar mainly in approaching the dialects of Western Hindi spoken in East Umballa and in Karnal. The further east we go the more and more infected with Hindostání or Bángarú does it become. As usual there is no distinct line between them, the languages insensibly merging into each other. The most western Powadhí—that spoken in the Powadh tract of Ludhiana—is almost the same as the standard, and has indeed served as a foundation for most of the grammars of the language, rather than the Pañjábi of Amritsar. No special examples of this form of Powadhí are necessary.

For Powadhí I give two specimens from Thana Kularan in the Jind state, the first being a version of the Parable of the Prodigal Son, and the second a folktale. I also
give a folktale from West Umballa, written in the Dēva-nāgārī character, and another from Thana Karamgarh in the state of Patiala, written in the Persian character. On pp. 806 ff. will be found a List of Words and Sentences from Umballa. These specimens illustrate very fairly the variations which Panjābī undergoes in the Powādh tract.

Most of these are due to the influence of the neighbouring Western Hindi. Such are the occasional use of words like āgē instead of āggē, before, and of kāhnā instead of ākhā, to say. So also we have the substitution of w for v between two vowels, as in āmāgā for āwāgā, I will come.

We find (as in Western Hindi dialects and in Rājasthānī), the locative of the genitive employed to form a dative, as in īhdē pāō, put on (pāō) to him (īhdē).

In pronouns, we find the forms hamānū, to us; tumānū, to you, alongside of the true Panjābī forms; and the genitive of the reflexive pronoun is āpvā, not āpvā. Tod is used for both 'then' and 'when,' exactly as in the dialects of Western Hindi and as in Rājasthānī.

In verbs, thā is more common for 'he was' than sī, though both are used. The first person plural sometimes ends in the Western Hindi aē, instead of in ā. Thus, bōcāē, let us become; chhakāē, let us eat.

Other peculiarities not so directly traceable to the influence of Western Hindi are the following. The insertion of an aspirate in bhalad (Patiala), an ox. The use of the neuter (occasionally also found in standard Panjābī) in words like chumnīā, it was kissed. The pronunciation of vīchch, in, as bīchchh. The frequent dropping of the first syllable of this word as in khūchhā for khūk-bīchchā, from in the well; unhāchā, from among them. In pronouns, the occasional employment of ṭāhādā for 'your,' and of āhā, for the oblique form singular of the third personal pronoun. Also the frequent transposition of an aspirate, as in unhē, for uhnē, to them; oḍhā, for oḍhā, of him; iḍhā, for iḥdā, of this; jēhrā, for jēhrā, who.

In the verb substantive the 2nd plural of the present tense is often ā, for hō, you are.
[ No. 7. ]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**PAJABI.**

**Powadi Dialect.** (Than Kularan, Jind State.)

**Specimen I.**

The text is in the Punjabi language, discussing a specimen from the Powadi Dialect of the Indo-Aryan family, specifically focusing on the Central Group. The specimen is transcribed in the script of the language, which includes both the Devanagari script and the Punjabi script. The text appears to be a linguistic description or analysis, typical of such specimens in linguistic studies. The specimen is presented in a structured format, likely indicating a sample of speech or text from the Powadi Dialect. The text is rich with phonetic details and linguistic analysis, typical of linguistic descriptions. The specimen is part of a larger body of academic work focused on the linguistic structure and transcription of the Powadi Dialect.
ਦੇਵਾ ਦੇਵਾ ਤੇ ਕੇ ਦੇਵਾਵਾ ਜਾਣਾ ਹੈ, ਅਤੇ ਅਨੇ ਇਕੇ ਮਾਰੇ ਵੇਲੇ ਪੰਜਾਬੀ ਤੇ ਗੱਡੀ ਨਾਲ ਦੇਵਾ ਹੋਣਾ, ਪਾਣ ਹੈ ਅਤੇ ਖਾਸ ਵੇਲੇ ਮੇਰੀ ਮੈਂ ਦੇਵਾ ਹੋਣ, ਅਤੇ ਅਨੇ ਮਾਰੇ ਮੇਰੀ ਮੈਂ ਦੇਵਾ ਹੋਣਾ, ਪਾਣ ਹੈ ਅਤੇ ਅਨੇ ਮੇਰੀ ਮੈਂ ਦੇਵਾ ਹੋਣ, ਪਾਣ ਹੈ ਅਤੇ ਅਨੇ ਮੇਰੀ ਮੈਂ ਦੇਵਾ ਹੋਣ। ਦੇਵਾ ਸੰਤ ਦੇਵਾ ਦੇਵਾ ਪ੖ਕ ਪੰਛੀਆਂ, ਸਤਨਾਂ ਦੇਵਾ ਮਾਰੀ ਇੰਤਰਾਂ ਨਾਲ ਪੰਜਾਬੀ ਹੋਣ ਦੇਵਾ ਹੋਣ ਹੈ, ਦੇਵਾ ਸੰਤ ਦੇਵਾ ਦੇਵਾ ਪੰਛੀਆਂ, ਸਤਨਾਂ ਦੇਵਾ ਮਾਰੀ ਇੰਤਰਾਂ ਨਾਲ ਪੰਜਾਬੀ ਹੋਣ ਦੇਵਾ ਹੋਣ ਹੈ, ਦੇਵਾ ਸੰਤ ਦੇਵਾ ਦੇਵਾ ਪੰਛੀਆਂ, ਸਤਨਾਂ ਦੇਵਾ ਮਾਰੀ ਇੰਤਰਾਂ ਨਾਲ ਪੰਜਾਬੀ ਹੋਣ.
TRANSLITERATION AND TRANSLATION.

Ikk manukkhā dō putt thē. Unhēchē laudhēne pēonū
One man-of two sons were. Them-in-from the-younger-by the-father-to
akhīā ki, 'ō pēo, mādā hīssā jō māī-nū pahūchhā-
it-was-said that, 'O father, the-property-of share which me-to arriving-
hai, māīnū de.' Jad ōhnē māl unhānū haṇḍ
is, me-to give.' Then him-by the-property them-to having-divided
dittā. Thēre dinā-bichehō laudhē puttnē sāra kaṭṭhā kar-
was-given. A-few days-from-within the-younger son-by whole together having-
ke ikk dārdē dēsā pāṇḍā kariā; aur utthē appā
made one distance-of country-of journey was-made; and there his-own
māl bikarmā-bicheh khōā. Aur jad sārā gūsā-chukkā,
property bad-action-in was-wasted. And when all wasted-was-completely,
us dēs-bicheh bāṛā mādwārā pīā; oṅ kāṅgāl hōṃe laggīā. Jad
that country-in (a) great famine fell; he poor-to be began. Then
us dēsā ēk rājēdē jā laggīā. Ōhnē ōhnū
that country-of one reja-in-of having-gone he-was-employed. Him-by him-to
khēṅ-bicheh sūr chāraṅ bhējā. Aur ōhnū as thi ki, in
fields-in swine-to feed it-was-sent. And him-to hope was that, these
chhilāk-tē jō sūr khandē-han, appā dhīṭḍ bhāre; kōi
husks-with which the-swine eating-are, his-own belly he-may-fill; anyone
usnū na dinaṅ-thā. Jō sōjī-bicheh ā-ke kahā, 'mērē
him-to not giving-was. Then senses-in come-having it-was-said, 'my
pēōdē bahutē mīnhatānū bālhi rōṭī hai, aur māī bhukkhā mardā-
father-of many labourers-to much bread is, and I hungry dying-
bā; māī utṭī-ke appē pēo-kolē jāṅgā, aur unhū kahūṅgā,
am; I arisen-having my-own father-near will-go, and him-to I-will-say,
"ō pēo, mainē Rabbā tērē kōl burā kariā-hai; bōr huṅ is
"O father, me-by God-of of-thee near fault-done-is; and now this
laik nahi jō phir tērē putt kahāṅ, māīnū appē
worthy (I-)am-not that again thy son I-may-be-called, me-to thine-own
mihnatā-bichchō ikkde bárabar kar.'
Phir utṭh-kē appē peō
labourers-from-in one-of equal make.'
Then arisen-having his-own father
kōl challia. Oh ajjē dūr thā, ōhnū dékh-ke ōhdē peōnū
to ke-started. He yēt distant was, kim-to seen-having him-of father-to
taras āiā, hōr bhajj-kē ōhnū gal lā-liā, hōr
pity came, and run-having him-to (on-his-)neck it-was-applied, and
bālā chumminā. Puttnē ōhnū kahā, 'ō peō, māīnē
much it-was-kissed. The-son-by him-it-was-said, 'O father, me-by
Rabbā tērē kōl būrā kariā; hōr hūn is laik nahī
god-of of-thee near fault done-is; and now this worthy (I-)am-not
jō phir tērā putt kahāū.' Peōnē appē naukarnī
that again thy son I-may-be-called.' The-father-by his-own labourers-to
kahā, 'chaṅgē-tē change kap'rę kāḍāḥ hāō, ihdē pāō;
it-was-said, 'good-than good clothes having-taken-out bring, him-to put-on;
hōr īdē hattā-bichchē chhipā, hōr pairā-bichchē juttē pāō; hōr āśī
and his hand-(a-)ring, and feet-in shoes put-on; and we
chhakāi, hōr khusī hōwāi; kiukār mērā ēh putt mār-giā-thā, hūn
may-cōt, and glad may-be; because my this son dead-gone-was, now
jīviā-hai; kūn-gīā-thā, hūn mīlīā-hai.' Phir ōh khusī karan laggē.
alive-is; lost-gone-was, now found-is.' Then they joy to-do began.
Ōhdā baṛā putt khēt-bichchē thā. Jad ghardē nēṛē āiā,
His elder son the-field-in was. When the-house-of near he-came,
gāōdē hōr nachchūīātī abāj suṇī. Phir ikk naukarnī
singing and dancing-women-of noise was-heard. Then one servant-to
būḷā-kē puchhīā, 'ih ki hai?' Ōhnē ōhnū kahā,
called-having it-was-asked, 'this what is?' Him-by him-to it-was-said,
'tērā bhāī āiā-hai; hōr tērē peōnē baṛī rōṭī kari-hai, kis-bāstē
'thy brother come-is; and thy father-by a-great feast done-is, because
jō ōhnū bhalā-chāṅgā thīāā.' Ōhnē guś̄ē hō-kē na
that him-to safe-(&-)sound he-was-found.' Him-by angry become-having not
chhāā ĵō anḍar jāwē. Phir ōhdē peōnē bāhar
it-was-wisheśa that inside he-may-go. Then his father-by outside
ā-kē ōhnū manāiā. Ōhnē peō-tē jābāb
come-having him-to it-was-remonstrated. Him-by the-father-to answer
dittā, 'dēgā, itnē barhē-te maī tērī tā𝑖hā kardā-hā, aur
was-given, 'see-then, so-many years-from I thy service doing-am, and
kadē tērē kahpēdē bāhar māhī challā; par tāī kadē bakrīā
ever thy saying-of out not went; but by-thee ever goat-of
māṃna māiūnī nāhī dittā, 'jō appē mitrādē nāl khusī
kid see-to not was-given, that my-own friends-of with happiness
manāvā. Hūr jād tērā ēh putt āiā jihnē tērā māl
I-may-celebrate. And when thy this son came whom-by thy property
kañjariā-bichch khoiā, tāi odhē bastē baṛī roṭī kari.'
karlots-among was-wasted, by-thee him-of for a-great feast was-made.'
Ohnē ohnē kahā, 'ō putt, tā nit mērē kōl hai, hūr
Him-by him-to it-was-said, 'O son, thou always of-me near art, and
jērā mērā hai ēh tērā hai; phir khusi hōnā sur khus
what mine is that thine is; then (in-)happiness to-be and glad
hōnā chāhiē thā; kiūkar tērā bhāī mar-giā-thā, hūṇ jīvīa-hai
to-be proper was; because thy brother dead-gone-was, now alive-is;
hūr khoiā-giā-thā, hun thiaia-hai.'
and lost-gone-was, now found-is.'
[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJABI.

Powadhi Dialect.

(Thana Kularan, Jind State.)

Specimen II.

दिन अल्मी पंजाबी चारिट मात्र रेम आविवा। इन्हे भुवने बुढ़कै मन विि
बाली चार यस नपहेवें हैं ले लिलह। मन ने पिचः बिल तो ठीट बल जिवा।
विद वूज़ी बैली नुसली हो। इन्हे आभाषा है बाली ठिट बरोड़ेँतोँ
बल भव ठिमा। ठिट बरोड़ेँतोँ बुझ दारिया। ठिट वूज़ी बैली ठिट ही नेह
ने। पंजाबी दिखा लुंडी भेड़ादुँ चार यस बुढ़ दे दे मे मँ बंध डुका है।
दूरी बिख़ेर तरी सेन्द शिंडी। डिड बिखेर सी। लुंडी बारिसी हे सा बाली मे
बलिर बिख डुङ्गी। ठिट बरोड़ेँतोँ बलिर निर्माण नेहा। लुंडी बारिसी मँ नेह
बाली ली। ठिट बरोड़ेँतोँ है निम्नि नेह बाली। लुंडी बारिसी यी नाही नेहे
बेल्ल बाली ये। नेही मैँच मुती ही। नैँक़ुमी मुती लुंडी ही। नैँक़ुमी मुती आभाषा
मन पहेल दिखा ने हे। लिस्ट मने बुध दिखा ठिट हे कुंज़ी। पाले पोहँचे ते
शिंडी। डिड ठिट बल बाली। मे दुभनिओँ बाली। ठिट बाली गुढी योरे बर
सरी। नज़ा बा भेल मन ठिट हेप दिखा शिंडी दारिया हे हे। नैँक़ुमी बने
बेल्ल भो। नाम भालो ठिट हे कुंज़ी। नैँक़ुमी बने वूज़ी बुझ बाली रण
सारी। नैँक़ुमी से कुंज़ी। नैँक़ुमी बने मूल ही। पी बरी ठिट बाली बाली
सारी। नैँक़ुमी से तिन्दे हे डी भेल हे हे। डिड नेल बा भाल पोह
विनेल भेल के के वूज़ी हेटिया। नैँक़ुमी जेपने जेपने पोह विि मली यसी
पाहिजा है। हूँ हूँ बंध पोह हे ना भालेह हे हूँक़ी। पंजाबी हे भेल बाली मुत ने
बिलिर आभाषा। हूँ हूँ डिंडी तरी। माते पाहँक़ुमी रेक़ा बिलिरा। पव ना हे
नैँक़ुमी मुत। उंटिधा मुरुहाज़ा भा बाली नमक्के यंड लब जिवा पंजाबी बैल
हेड शिंडी ll
INDO-ARYAN FAMILY.  

PAŃJĀBĪ.  

PÖWĀDHĪ DIALECT.  

(Thāna Kularan, Jīnd State.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik ādmi dhārvī thā. Oh sađē dēs ā-giā. Odhē
One man robber was. He (to-)our country came. Him-}
murdē-huđē man-bich āi ‘chār pañj rupeēdī rū lē
returning-of mind-in came ‘four five rupees-of cotton having-taken
challā.’ Mur-kē piņd-bich rū lain bār-giā. Ik
I-may-go.’ Returned-having the-village-in cotton to-take he-entered. One
būḍhī baiṭhī katdi-thi, ōhnī rū pūchhi. Ōhnē
old-woman seated spinning-was, her-to (for-)cotton it-was-asked. Her-by
ākhīā, ‘hai bhái, eh bānēnī bōl-mār liā.’ Oh bānēnī
it-was-said, ‘O brother, this banyā-to calling bring.’ He the-banyā-to
bula laiā. Oh būḍhī bōli, ‘ēnī rū jōk kha
having-called brought. That old-woman spoke, ‘him-to cotton having-weighed
dē.’ Dhārvī boliā, ‘būḍhī, ōhnī chār pañj anē dē-kē
give.’ The-robber spoke, ‘old-woman, him-to four five annas given-having
jō mañ būḍh tūla lū. Tu-hi kiū nahi
if I more having-caused-to-weigh take. Thou-thyself why not
jōk kha dindī, phir jāhkheēgi.’ Būḍhī
having-weighed (art-)giving, afterwards thou-will-repent.’ The-old-woman
kahindī, ‘le-jā, bhāī, mañ āgant-bich lūgī.’ Oh
was-saying, ‘take-away, brother, I the-future-life-in shall-take.’ He
was-saying, ‘agant kihne dēkhā hai?’ Būḍhī kahindī,
(was-)saying, ‘the-future-life whom-by seen is?’ The-old-woman (was-)saying,
‘mañ dēkh āi-hē.’ Oh kahindā, ‘tū kikkar dēkh
‘I having-seen come-am.’ He (was-)saying, ‘thou how having-seen
āi?’ Būḍhī kahindī, ‘dhi jamaī mērē kōl
came?’ The-old-woman (was-)saying, ‘daughter son-in-law me near
baēdē-thē; mērē mañh suṇī thi; unhādī sū-huī
living-were; my she-buffalo in-calf was; them-of one-which-had-calved
thī; mainē dhinā ākhīā, ‘sēr gheē udhārā dē-dē;
was; me the-daughter-to it-was-said, ‘seer ghee loan give;
The daughter by ghee was given. Then she died. I have taken. The daughter spoke, "My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calves, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk. She lent it me. Shortly after this

FREE TRANSLATION OF THE FOREGOING.

There was a robber who came to this country. On his way home it came into his head that he would buy some four or five rupees’ worth of cotton. So he turned back and entering a village saw an old woman sitting spinning. He asked her if she would sell him any cotton. She replied, ‘brother, call that shopkeeper.’ So he brought the shopkeeper, and the old woman told the latter to weigh the cotton. Then said the robber, ‘what if I have bribed this shopkeeper with four or five annas to give more than the proper weight? Why don’t you weigh it yourself? Otherwise you may be sorry for your bargain.’ The old woman said, ‘I’ll get it from you in the next world.’ ‘Who,’ said the robber, ‘has seen the next world?’ ‘I,’ said she, ‘have both been there and have seen it.’ ‘How was that?’ said he. She replied, ‘my daughter and my son-in-law used to live near me. My cow-buffalo was in calf and consequently gave no milk. They had a cow which had calves, and was therefore in milk, and so I asked her to lend me a seer of ghee, which I would repay as soon as my cow gave milk. She lent it me. Shortly after this
she died, and I paid a visit to Hades. There my daughter caught hold of me, and demanded back the seer of ghee which I had borrowed. “Bless you,” said I, “I have nothing with me here. Your husband lives near my house, and I’ll pay him when I get home.” She replied, “he has nothing to do with it. It was I who gave it you. Pay me back my own.” So I had to give her a seer of flesh out of my thigh before she would let me go. Look, here is the actual cavity from which she took it. You go on with your traffic and take your cotton. I’ll be paid in the next world.” When the robber heard these words he was converted, and did not take the cotton. He went straight home, distributed all his ill-gotten wealth in charity to Brāhmans and beggars, and gave up the profession of a robber.
The following specimen of Pówādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgari character.

[No. 9.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJĀBĪ.

Powādhī Dialect. (District Umballa.)

इक जुलाहेड़ी छठी रातरूँ चक्क खुल गई । अपनो जुलाहीनूँ वेहा, वे सैनें डोडे मक फरे । तीसों वेहा को में तुंहा घोष नहीं उठ हुन्दा । जुलाहीने पॉर वेहा जी हुष तू ये सैनें डोडे मक के दवे ताँ में तेंन हजार हजार सप्तश्चिर्दिशाँ चार बार बुनाचाँ सुनावां । जुलाहीने डोडे मक के दिने चीर हुए भरके दिटा । जुलाहा बारे सुनावान बमिचा । उस बेठे बहरटे बादगाहदा पुर्ण गली बिन्ह जांदा था । जुलाहेड़ी गला सुना कर सोचियाँ की इसरिहाँ गला सुना के जाँच है के एह केरिहाँ गला सुनांदा है । जुलाहीने चार गला सुनाकां । १ जोहड़ा जादमो जपथि जुलाहीनूँ तीमोनूँ पेटाकों छोटे बोह चहमक है । २ जो चरणे तें बड़े नाम बारी बारी बोह चहमक है । ३ जो किथ पुछी चर्च बादो बोह चहमक है । ४ जो घर में छुटे बड़ा बन्ह के ना तुरे बोह चहमक है ।, जुलाहा बाराँ सुना के सो गिथा ।
TRANSLITERATION AND TRANSLATION.

Ikk julahedl addhi rätn Sü akkh khul-gai. Apni julahind
A weaver-of half night-at the-eyes opened. His-own weaver's-wife-to
kehā kē, 'maini fođē mal-ke de.' Timinē
it-was-said that, 'me-to poppy-heads rubbed-having give.' The-wife-by
kehā kē, 'mai-tē hunh nahī uth hundā.' Julahēnē
it-was-said that, 'me-by now not rising (is)-becoming.' The-weaver-by
phēr kēhā, 'jē hunh tō mainin fođē mal-ke deve,
again it-was-said, 'if now thou me-to poppy-heads rubbed-having give,
tē mai tainē hājār hājār rupayēdiī ēhār bātā suṇāvē.'
then I thee-to thousand thousand rupees-of four words cause-to-hear.'
Jūlahinē fođē mal-ke dittā, or hukkā
The-weaver's-wife-by poppy-heads rubbed-having were-given, and hookah
bhar-ke dittā. Julāhā bātē suṇāwan laggā. Us
filled-having was-given. The-weaver the-words to-cause-to-hear began. That
vēlē shahrēt bādshahdē putt gāli-biichh jāndā-thā. Julahēdī
at-time the-city-of king-of son lane-in going-was. The-weaver-of
gāl sun-kār sochīā kē, 'isīdiī gālā suṇ-kē
word heard-having it-was-thought that, 'this-one-of words heard-having
jānā hai, kē ēh kēhīā gāllā suṇāndā-hai.' Julahēnē
to-be-gone is, that this-one what words causing-to-hear-is.' The-weaver-by
chār gāllā suṇāsē. '1. Jēhrā ādmi apnī mutīyār
four words were-caused-to-be-heard. '1. What man his-own full-grown
timinē pōkē chhaḍdē, ēh ahmak hai. 2. Jō
wife-to in-her-father's-house abandons, he most-foolish is. 2. Who
apnē-tē barehdē nāl yārī lāvē, ēh ahmak hai.
himself-of-than greater-of with friendship brings, he most-foolish is.
3. Who without being-asked arbitrator becomes, he most-foolish is.
4. Jō ghar-mē hunh-sundē lāl bannh-kē nā turē,
4. Who house-in while-being the-edge-of-cloth bound-having not sets-out,
ōh ahmak hai.' Julāhā bātē suṇā-kē sō-gīs.
he most-foolish is.' The-weaver the-words caused-to-hear-having went-to-sleep.

VOL. IX, PART 1.
A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink\(^1\) for him. She replied that it was out of the question for to think of getting up at that time of night. He said, 'if you'll make me some poppy-drink, I'll tell you four things, each worth a thousand rupees.' So she got up and prepared the poppy-drink and gave it to him, and also filled his hookah for him. Then the weaver began to tell her the four things. It chanced that just then the son of the king\(^2\) of that city was passing by in the lane near the weaver's house. He heard what the latter was saying, and thought to himself that he had better stop to hear what this valuable information was. This is what he heard. The weaver began, 'Firstly, the man who lets his grown up wife stay in her father's house is a fool. Secondly, the man who makes friends with a greater man than himself is a fool. Thirdly, the man who becomes an arbitrator without being asked is a fool. Fourthly, the man who sets out on a journey without first tying some money in the edge of his cloth is a fool.' Having said this the weaver went to sleep.

---

1 It is made by rubbing poppy-heads in water.
2 The *Jah$\hat{\text{a}}$* or weaver is the stock fool of Indian legend. The point here is that the prince takes the trouble to listen to what such a man says, and is rewarded by the exceedingly trite remarks which the latter conveys to his wife.
[No. 10.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

Punjabi.

Powadhi Dialect. (Thana Karamgarh, State Patiala.)

ديکمو کہتے ہوئے نال منا دب رکھتا ہے سپہ سپ اور چہ بزائی ہے -
سامن درخت دعہ هیتھی حلقہ اربانی دا گھر ہے - اورتیا ہی اک مننڈار
بیئہا ہے - کرسن بجاہر نمری جھی رات ے اورتیا ہے - ہل اور بھلدان
نون لیک تہے نتیجہ کہیا پر آن پہنچیا ہے - جد سورج سر بر آرندار
ہے - نان گنورالی روئی لیوندی ہے - ایبہا هل کمر دندا ہے - بھلدان
نون چارہ پرندیا ہے - اب هیتھی منہہ دھوکہ یہنڈہا ہے - روئی کنماود
ہے - حلقہ بیدنڑا ہے - بھلدان نون ہانی پاندنہا ہے - یہ کہیا نمرزہ جیدیا جر ارام
لندرا ہے - گنورالی ساگ سرگ لیک جھی جانبدی ہے - کم بنتہا ہوندا ہے -
نال بجاہر اسی دہنیہ ہوا سے برآرا کرندیا ہے - نہیں نان هور کی کار
کردا ہے - جد سورج جہیں نگرا ہے - نان هل اور بھلدان نون لیک گھر
آرندار ہے - سورج ہر چارہ دی گنہوی لیوندی ہے - بھلدان دے آگے چارہ پرندیا
c - گنورالی دہار کھنڈی ہے - روئی پنبدی ہے - ایبہا کبوسی کووسی بال
بخان رچہ بیئہہ ے کنماودا ہے - بھدیر ایبہے جیدیہ سرود نال بیدر بسار ے
سوندا ہے اک بادشاہا نون بہلے ناڑی چمچیاں پر بیمی نصب نہیں.
[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJĀBĪ.

Pōwādrī DIALECT. (THĀNĀ KARAMGARH, STATE PATIALA.)

TRANSLITERATION AND TRANSLATION.

Dekhō, khabbē hatth nāl munṇā dab rakhīha-hai, sajjē
See, left hand with plough-handle pressing kept-is, right
hatth vich purāṇī hai. Samnē darakhītdē hēth ḫuqqa ar pāṇḍā
hand in ox-whip is. In-front a-tree-of beneath hookah and water-of
ghārā pīa-hai. Utthē-hi ikk mūṇḍā bāithā hai. Kīrṇā
jar put-down-is. Here-also a child seated is. The-cultivator
bīchāṛā thōṛt-ji rāṭ-tē utthi-hai. Hal aur bhāḷḍā-nū
the-poor-man a-little-very night-from arisen-is. Plough and oxen
lē-kē, ṭara-kē khēt-par ān pahūchā-hai. Jad sūmaj
taken-having, very-early the-field-on having-come arrived-he-is. When the-sun
sir-par āundā-hai, tē ghar-wālī rōṭṭī liaund-hai. Ėh ālai
the-head-on coming-is, then the-house-mistress bread bringing-is. Ho the-plough
khōḷ-dīndā-hai. Bhāḷḍā-nū chāṛā paundā-hai. Āp hatth mūḥ
loosening-is. The-oxen-to fodder causing-to-fall-he-is. Himself hand month
dhō-kē ṭhāṇḍā hōndā-hai. Rōṭṭī khāndā-hai. Ḥuqqā pindā-hai.
water-causing cool becoming-he-is. Bread eating-he-is. Hookah drinking-he-is.
Bhāḷḍā-nū pāṇī plondā-hai. Ėh kē thōṛa-jēhā chīṛ arām
The-oxen-to water causing-to-drink-he-is. Fallen-having a-little-very time rest
taking-he-is. The-house-mistress vegetables-etc. taken-having gone going-is.
Kamm buhtā hōndā-hai. Tē bīchāṛā āsi dhandā-vīchāṛ din
Work much becoming-is. Either the-poor-fellow this occupation-in the-day
pūrā kār-dīndā-hai. Nāhī-ṛā hōr kamm-kār kārdā-hai. Jad sūmaj
full making-is. Otherwise other business doing-he-is. When the-sun
ēchhipā lāṛdā-hai. tē ālai aur bhāḷḍā-nū lē-kē āh āundā-hai.
to-be-hidden beginning-is, then plough and oxen taken-having house coming-he-is.
Sīr-par chāṛā-dī gathī liaund-hai. Bhāḷḍā-dē āgā chāṛā
Head-on fodder-of bundle bringing-he-is. Oxen-of in-front fodder
causing-to-fall-he-is. The-house-mistress milk drawing-is. Bread cooking-she-is.
Ēh khūṣī-khūṣī bāḷ-baḥchā-vīchāṛ bāith-kē khāndā-hai. Phīr ēhē jēhē
He happy-happy children-among sat-having eating-is. Again he such
FREE TRANSLATION OF THE FOREGOING.

See how he goes along carrying his plough-handle under his left arm, with his ox-whip in his right hand. He has set down, at the foot of a tree, his hookah and a water-jar, and his little boy is seated beside them. The poor cultivator has risen from his bed while there is still a little of the night left, and with his plough and oxen reaches his field at dawn. At midday, when the sun is over his head, his wife brings him his food. He unyokes his plough and throws some fodder before his oxen. As for himself, he washes his hands and his mouth to make himself cool, and takes his meal. Then he waters his oxen, and after that takes a very little rest. His wife gathers wild herbs for spinach and takes them home, but he has still much work to do. He keeps on at the same business of ploughing till evening, or else he betakes himself to some other occupation. When the sun begins to set he takes his plough and his oxen home, carrying on his head a bundle of fodder which he has cut. Then he throws some of the fodder before the oxen, while his wife milks the cows. Then she cooks the evening meal, and he sits down to eat it happily surrounded by his children. Then he stretches out his legs and goes to sleep with more pleasure than ever was the lot of kings upon their beds of flowers.
RATHI.

The Musalmān tribes, which are said to have come from the west, and who are now settled in the Ghaggar valley in the district of Hissar, are known as Pachhāḍā, or westerners, and also as Raṭh, or the ruthless ones. As their second name indicates, they are a turbulent lot. Their language is known as Pachhāḍī or Rāṭhī. A similar language is spoken in the Ghaggar valley in the Kularan thanā of the Jind state. Here it is called Jānd or Naili. Naili is probably the same as nāti, which is the local name of the Ghaggar valley. I do not know the origin of the name Jānd, unless it refers to the jand bush which is a very prominent object in this wild tract.

Under whatever name it is called, Pachhāḍi, Rāṭhī, Jānd, or Naili, it is the same form of speech, i.e., Pōwāḍhi Paṭhābī, strongly mixed with the Bāṅgarā dialect of Western Hindi spoken immediately to its east. The pronunciation is fond of nasal sounds. Here and there we meet a form borrowed from the Mālwaī Paṭhābī spoken immediately to the west.

The number of speakers reported is—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hissar (Rath)</td>
<td>36,490</td>
</tr>
<tr>
<td>Jind (Jand)</td>
<td>2,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>38,990</strong></td>
</tr>
</tbody>
</table>

I give three specimens of this dialect, viz., a portion of the Parable of the Prodigal Son and a folk tale from Hissar, and another folk tale from Jind. These show sufficiently the mixed character of the dialect. As might be expected, the Jind specimen has more Western Hindi in it than the others.

It is unnecessary to discuss this mixed form of speech at any length. It is sufficient to note that the genitive is sometimes formed by adding kā, and sometimes by adding dā. The oblique form (or locative) of the genitive mērē, is used to mean ‘to me’; so jāt-kē, to a Jāṭ. The sign of the dative is ni or nē. Sometimes we have the Bāṅgarā sē, I am; seī, he is. The termination gi is used in the present as well as in the future. Thus, aēgi, she comes; the Mālwaī future jāsē, I will go, occurs. The past participle of ghallē, to send, is ghalla, not ghallā.

Note the nasal pronunciation of chāhāda, wishing; aūdē, coming; jāsē, I will go, and the substitution of a dental dē for a cerebral dh or r̥ in būdhē, for bōrhē (specimen II).
[No. II.]
INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJABI.

RATHI DIALECT.

(DISTRICT, HISSAR.)

SPECIMEN I.

इहाँ राजा तू दोहे पुष्प सन। उन्होंने बोला पुष्पने बापें रेरने धार्मिक बोला माल में। बारे पूरे हैं। पेरने माल लोड़े पुस्तक बन्द दिता। घोड़े दिवाँ मनहं सारा माल चुका कर्रे दर्द बाँधा रहा। उये बद-खोदे व भेड़े कामाँ विच सारा माल गांव दिता। सारा माल गांव बेठां के कुछ न रहा। उस देस विच दुरा काल यथा। वुह बुख मरन लगा। वेर उस देसं दिशा बोलो गोला या लग्या। उस सिद्धान्त बापें खेत-ढाँदे विच सुराँड़ा हड़कार दिता। कोड़े वुह हिल सूर खड़े वुह हिल भी उसने ना विकाये। वुह चाहौंदा सी के वह हिल में नूं टिंका जाँच तो उसदे नाल टिंका भर लेबा। वुह हिल भी उसने बोले नंदी देंदा सी।
I

No.

II.

1NDO-ARYAN FAMILY.

PANJABI.

NATHI DIALECT.

(CENTRAL GROUP.

(DISTRICT, HISSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ik admi-te doy putr san. Unhachhi loh putrné
One man-to two sons were. Them-from-in the-younger son-by
apde pewnū akhyā, 'kērā' māl mēnū śūdd-hai mēnū
his-own father-to it-was-said, 'whenever property me-to arriving-is me-to
dē.' Pewnē māl lōrē putrnū band
gice. The-father-by the-property the-younger son-to having-divided
dittā. Thōrē diya magrū sārā māl ikaṭṭhā kartē
was-given. A few days after the-whole property together in-making
par-dēs jādā-rahā. Uthē bad-khōi wa bheṛē
a-foreign-country going-remained. There wicked-habits and bad
kāmā-vich sārā māl gawā-dittā. Sārā māl
doings-in all the-property was-squandered-away. All the-property
gawā-bēthā-kē kuchh na rahā. Us dēs-vich burā
wasted-completely-being-having anything not remained. That country-in a-bad
kāl payā. Wuh bukh marāṇ lagā. Phēr us dēsē
damine fell. He hungry to-die began. Then that country-of
sirdār-kōlō golā jā lagyā. Us sirdārnē
a-great-man-near servant have-gone he-became-attached. That great-man-by
apde khēṛādē-vich sūrdā chhēṛā kar-dittā. Kērē wuh chhill
himself-of fields-of-in pigs-of swineherd was-made. Which those huks
sūr khāṛē wuh chhill bhi usnū nī thiyāyē. Wuh chhāddā-st
the-pigs ate those huks even him-to not were-got. He wishing-was
kē 'yah chhill mēnū thiyā-jāy, to usdē-nāl dhīṛē
that 'these huks me-to (if-)they-be-found, then those-of-with belly
bharbēṛā.' Wuh chhill bhi usnū kōi nāhē dēṣā-sti.
I-might-fill.' Those huks even him-to any-one not giving-was.
[No. 12.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJABI.

RATHI DIALECT.

(District, Hissar.)

**Specimen II.**

एक जाट के एक जाटनी थी। जाट जट्...खेत में बन जाना तो पाणी ते मोहन-भोग चूसा कर के खादी। और सभी जाट जट बाँटा जाटनी जातने बहँड़ी में तो पहँचे में तो रोग हो गया। सिर दूख। पेट दूख। पैर फुटे। किसी बैठने था खाने दिखा चोपरी पुका करा। जट जाट मन में सीची उस का मास चौं युजा तो रोज चौं चौर विष कहे मेरे रोग लाग गया। युह बेच बान थे। एक दिन जाट पर्सी में सो गया। खेत न गया। बेड़ी चार पाणी चराग गया। तो जाटनी मोहन-भोग कराही पाईं। जट जाटनी सीची उस का इलाज बंधे तो ठीक लागे। जट जाट एक काजी पा गया चौर चाह मेरे जाटनी सतैं होई चाणा, मोहन-भोग वा चुम्मा तो खावे चौर जट सभी में खेत थे में बराज मेरे जोने कलह वनव तो जाट चार खूबकड़ी काजीरने दे बाया। तो काजीर वैं खूबकड़ी पड़ के जातने दे हो। जाटने सुए के चारी कोंचियों में चारी खूबकड़ी घर दे ही। जाट खूबकड़ी घर के बाहर चला गया चौर चाह गया थे किसी वैटने बुलाया जाऊँ। रात पड़े भाग्ना। जाट तो चला गया तो जाटनी पाणी ते सुफ़े में बड़ी। जट एक खूबकड़ी बोली कि भाड़े है। जट दूसरी बोली कि बान दे। जट तौसीरी बोली कि डरी नहीं। जट बीची बोली दे तो खाईं कोई। इसी तरीके जाटनी चार या बूंस बार बड़ी तो कूबड़ियों इसे तरां बोलीं। जट जाटनी सबके तो के खात में दे पड़ी। इतने में जाट शा गया चौर चाह वह कि वैट तो तड़के बाया। भाज बोईं नहीं भाँदा। जट जाटनी बोलीं तें नपूजा यह बला बाट। में तो भांदी थी। जट जाट चारी खूबकड़ी काट कर काजीरने दे बाया।
INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJABI.

RATHI DIALECT. (DISTRICT, HISAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

ak jat-kē ek-jatnāi thi. Jat jad khēt-mē bag-jādā to
One Jat-of one-Jatnāi was. The-Jat when the-field-in used-to-go then
pāchhē-tē mōhan-bhōg chūrmā kar-kē khādā, aur sāijnāi
after-from mōhan-bhōg chūrmā made-having she-used-to-eat, and the-evening-in
jat jad ūdā jatnāi jatnāi kahād, ‘maī to
the-Jat when he-used-to-come the-Jatnāi the-Jat-to used-to-say, ‘I verily
marūgī, mērē to rōg hō-gāyā; sir dākhē; pēt dākhē;
skall-dīc, to-me verily sickness has-become; head aches; stomach aches;
pair phūtē; kisē wāidnāi yā syānēnāi dikhā, ōpari-pūchhā
the-foot burst; some physician-to or wise-man-to show, spells-incantations
kārā.’ Jat jat man-mē sochī, ‘is-kā mās aur
karā.’ Jat jat man-mē sochī, ‘is-kā mās aur
get-made.’ When (by-)the-Jat mind-in it-was-thought, ‘her-of flesh and
gullā tō rōj. badhē, aur yīh kāhē, ‘mērē rōg lāg-gāyā.’
bones verily daily increase, and she says, ‘to-me illness attached-went.’
Yuh kēh bān ‘sai?’ Ek din jat pars-mē sō-gāyā,
This what manner is?’ One day the-Jat common-resting-place-in slept,
khēt na gayā. Thōrī bār pāchhē gharā gayā; tō
the-field(-to) not went. Short time after in-the-house went; and
jatnāi mōhan-bhōg kardi pāt. Jat jatnāi sochī,
the-Jatnāi mōhan-bhōg preparing was-found. Then the-Jat by it-was-thought,
‘is-kā ilāj bandhē to thik lāgē.’ Jat jat ek
‘her-of remedy (if-)it-is-done then right it-may-become.’ Then the-Jat one
phakir pā gayā, aur kāhā, ‘mērī jatnāi mastī-hōi āēgī;
fakir near went, and said, ‘my Jatnāi wanton-become becomes;
mōhan-bhōg yā chūrmā tō khāvē, aur jad sāijnāi khēt-tē
mōhan-bhōg or chūrmā verily she-eats, and when the-evening-in the-field-from
maī āū, mērē jīnai kalah banāvē.’ Jat phakirnāi kahi,
I come, my mind-to trouble she-makes.’ Then fakir-by it-was-said,
‘Tāū chār sūt-ki kūkāri lī-ā, maī tan-nāi mantr-kē de-dūgā.’
‘Thou four thread-of bundles bring, I thee-to charmed-having will-give.’
FREE TRANSLATION OF THE FOREGOING.

There were once upon a time a Jat and his wife. As soon as he had gone to the field and was safe out of the house, his wife used to make mohan-bhogs and chunnas and eat them all herself. Then, when he came home in the evening, she used to cry out, 'I'm dying. I'm sick. My head aches. My stomach aches. My feet are bursting. Send for a doctor or for some wise man who will charm me well again.' The Jat thought to himself that this was a queer business. 'What's the matter with her?' She's getting fatter every
day, and she says she's sick!' So one day he did not go to his field, but lay down and had a snooze in the village rest-house. After a little while he went home, and found his wife making mohān-bhōgs. Then he thought to himself, 'I must cure her of this, and she'll soon be all right.' So he went to a holy-man and laid the case before him. 'My wife,' said he, 'is turning wanton. She eats mohān-bhōg and chūrmās, and then, when I come home from my field in the evening, she troubles my life.' The holy-man told him to bring him four reels of thread, and he would put a spell upon them. So the Jāt brought the four reels of thread to the holy-man, who charmed them, and gave them back to him. Then the Jāt took the reels home and put one in each of the four corners of the room. Then he told his wife that he was going out to look for a doctor, and would be back by nightfall.

As soon as he was out of the way, the wife went into the room to make some more mohān-bhōg. Then the reels of thread began to speak. The first said, 'has she come? The second said, 'let her come.' The third said, 'isn't she afraid?' The fourth said, 'if she is afraid, why does she eat?' The woman came into the room four or five times, and this happened on each occasion. At last she became terrified out of her wits, and fell down on her bed in a faint. Meanwhile the Jāt came home, and said, 'the doctor's coming in the morning. I couldn't get any one to come to-day.' She replied, 'for Heaven's sake, O Childless One, turn this devilry out of the house. I am quite well now.' So the Jāt took out the four reels, and, after giving them back to the holy-man, returned home.

* A term of abuse.
[ No. 13. ]

INDO-ARYAN FAMILY.

PAŃJĀBI.

CENTRAL GROUP.

JĀND DIALECT.

JIND State.)
ਦੋਏ ਵਰਗ ਪਾਂਡੀਆਂ। ਗ਼ਰਾਵਡ ਵੇਖਣ ਖੁਸਾਲ ਹੈ ਕਿਸਮੀ ਸਰ ਮੇਹੀ ਦੁਆਲੀ ਵੇਲ਼ੀ ਵੇਵਾਂ ਵਿੱਚ ਕਹਣਾ ਵਾਲਾ ਸ਼ਾਂਤ ਰੱਖਣਾ ਵੱਲਾ ਨਾ ਭਾਵ ਨੂੰ ਲਿਆਂਦਾ ਹੈ ਪ੍ਰਧਨ ਪਾਂਡੀਆਂ ਦੇ ਵਾਲਾ। ਦੀਨੀ ਰੋਜ਼ ਦੁੱਧ ਟੈਂਪਟੀ ਫੈਲ ਜਾ ਜਾਣ ਵਾਲੀ ਸਵੀ ਕਰ ਕੇ ਵੇਹਾਂ ਦੀ ਹੋਰਾਤ ਕਰਨ ਵਾਲਾ ਭੀ ਭਾਵ ਨਿਹਿਤ ਹੋ ਜਾਣ ਵਿੱਚ ਵੀ ਤਿਰਾਂਤ ਕਰਨ ਵਾਲੀ ਅਗਰ ਵਿੱਚ ਦੋਈ ਲੋਕਾਂ।
TRANSLITERATION AND TRANSLATION.

Ik raji-kā chhōra biyāh na karawē. Rājā
One Rājā's son marriage not causes-to-make. The Rājā

aīhī-kārānī kāhān lagā, 'inī samjāō, biyāh
the-officials-to to-say began, 'him-to make-understand, marriage
karawē.'

Aīhī-kārānī tiwāduśū tasvīrā jīs-jāgā wāhi
he-may-cause-to-make. The-officials-by women-of pictures what-place he

laṅghīa-kardā la-dīā. Ik Bachīttar Kaur, dhi
laṅghīa-kardā la-dīā. Ik Bachīttar Kaur, dhi

used-to-pass-through were-brought-(and)-put. One Bachīttar Kaur, daughter

Jāṭ-kī tasvīr pasīn kar-kē wāhīnē 'hā' kar-ū. Unnē
Jāṭ-kī tasvīr pasīn kar-kē wāhīnē 'hā' kar-ū. Unnē

a-Jāt-of picture approved made-having him-by 'yes' was-made. Him-to

biyāhān chāh-gā. Ik bhāthiyari chhōrēdī yār thi, wāhī bhi

biyāhān chāh-gā. Ik bhāthiyari chhōrēdī yār thi, wāhī bhi
to-marry they-started. One inn-girl the-boy-of beloved was, she too
to-marry they-started. One inn-girl the-boy-of beloved was, she too
gail chāli-gāi. Unnē kāhīā, 'pahī Bachīttar kaunū mai

gail chāli-gāi. Unnē kāhīā, 'pahī Bachīttar kaunū mai

with-(him) went. Her-by it-was-said, 'first Bachīttar Kaur-to I

dékh àwā.' Dékh-kē kah-dīā, 'wāhī bha sakal hai, tū
da Stevenson, 2023
Wahi sakal dekh-kē bahut tarphiā. Puchhaṅ lagia, ‘jō kōt
He face seen-having much was-agitated. To-ask he-began, ‘if anyone
rakkhe, ‘tī rahi-jāṅ?’ Unnē kahā, ‘kā.’ Chhōrenē
keep(-thee), thou wouldn’t-live?’ Her-by it-was-said, ‘yes.’ The-boy-by
kahā, ‘tērā dērā kitthā?’ Unnē kahā, ‘pādī-ki
it-was-said, ‘thy staying-place where(-is)’? By-her it-was-said, ‘foot-end-of
sarāṁ-māhi.’ Wahi puchhā phirā, patā nāthī lagia.
inn-in.’ He asking wandered, trace not was-found.

Rā-piṭt-kē ghar-māṅ ān-bārā. Rātnū Bachittar
Wept-beaten-himself-having the-house-in coming-entered. Night-to Bachittar
Kaur jad gai, phir akkhā bannh-laṅī. Wahi pādī pāi
Kaur when went, again eyes were-tied. She the-foot-end lying
rahi. Tarke uṭṭh-kē kahanā lagi, ‘aṅmak thā, remained. At-dawn got-up-having to-say she-began, ‘foot he-was,
samjha nāthī.’ Ghōre-par charh-kē āṅml-kī sakal-māhi wāhi
he-understood not.’ A-horse-on mounted-having a-mon-of form-in she
sarāṁ-māhi phir gai. Unhē puchhāī ‘urē Rājē-kā chhōrā
the-inn-in again went. By-her it-was-asked ‘hre the-Rājā-of son
hai?’ Ardallēṅ kah-diṅ, ‘haṅgā.’ Unnē kahā, ‘kāṅ-ōrō
is?’ Orderlies-by it-was-said, ‘he-is.’ Her-by it-was-said, ‘tell(-him)
Bachittar-Sāhi bulāvē hai.’ Wahi us-kē pāṅ ā-giā. Dōe ghōrē-par
Bachittar-Sāhi calling is.’ He her-of near came. Both horses-on
charh-kē sakāṁnū chalā-gaṅē. Dābān-māhi jā-kē sakār
mounted-having hunting-for went-forth. Forest-in gone-having hunted-animal
māriā. Bachittar-Sāhīnē sakār pakāriā. Wāhi halāṅ
was-killed. Bachittar-Sāhī-by a-hunted-animal was-caught. He slaughtering
karan lagīā. Bachittar-Sāhī-kī ūṅgh baṅdāṅ-gai. Chhōrenē apnē saṅphē
to-do began. Bachittar-Sāhī-of finger cut-was. The-boy-by his-own turban
bichchō kapra phār-kē ūṅgh bannh-dai, aur kahanā lagīā,
in-from cloth having-torn the-finger binding-was-given, and to-say he-began,
‘mērā kālēṅ kāt-giā.’ Dōe saṁhrāṅn chalā-āṅ. Pahīlā chhōrēṅā
dae ‘my heart was-cut.’ Both the-city-to came. At-first the-boy-of
ghōrā bhājā-kar dekh-kē unnē khāṛā kar-kē
horse caused-to-run-having seen-having him-to standing-still made-having
Bachittar Sāhīnē ghōrā daballīā, aur ghar-māhi āṅ-bāṛīā.
Bachittar Sāhī-by the-horse was-made-to-run, and the-house-in entered.
Wāhi udīk-kē sarāṁ-māhi chalā-giā. Saṅjhnō jad ghar
He waited-having the-inn-in having-gone-went. Evening-at when the-house
āṅ, Bachittar Kaur kahanā lagi, ‘kitthē pawāṅ?’ Unnē
he-came, Bachittar Kaur to-say began, ‘where should-I-lie?’ Him-by
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king whose son would not marry. So he told his ministers to make the prince marry. They hung pictures of various young women on the wall of a place by which the prince used to pass, and he agreed to marry the original of one of the pictures, namely, a Jât girl named Bachittar Kaur. So they all set out for the marriage. Now he was entangled with a low wench of the town inn, and she accompanied him on his journey to his wedding. She advised him to let her first go and see Bachittar Kaur, and then she would come back and describe her to him. He sent her, and when she returned she said, ‘she’s terribly ugly. I’d advise you to bandage your eyes when you are walking round the wedding altar with her.’ So the prince pretended that his eyes were sore, and kept them tight bandaged during the wedding ceremony. After the marriage rites had been duly performed they returned home, and at nightfall his bride was brought to him. The boy had his eyes tight bandaged, and told her to lie down at the foot of the bed and stay there. This thing went on for three days, and then she said to herself that she must get his eyes unbanded somehow or other. As for the prince he used to go to the inn each day to visit his trollop. So Bachittar Kaur disguised herself as a Gujar tyre-seller and went to the inn. As soon as the prince saw her face he fell desperately in love with her, and asked her if she was willing to live with anyone as his kept woman. ‘Yes,’ said she. So the prince asked her where she lived. ‘At the Foot-of-the-Bed Hotel,’ said she and went away. So the prince wandered about the town asking for the Foot-of-the-Bed Hotel, but no one could tell him where it was, and he returned home weeping and beating his breast. At night he tied up his eyes as usual, and Bachittar Kaur came and lay at the foot of the bed. At dawn she said to herself, ‘Well he is a fool, not to understand.’ Then she dressed herself like a man and mounted a horse and rode off to the inn. She asked if the king’s son was there. The orderlies told her he was. ‘Then tell him,’ said she, ‘that Bachittar Shâh wants to see him.’ So the prince came out, and they both rode off on their horses to hunt. In the forest Bachittar Shâh captured a deer, and got down to kill it in the orthodox manner. As she did so she cut her finger, and the prince tore a piece of cloth off his turban and tied up the wound. As he did so she said, ‘it is not your finger, but my heart, that is really cut.’ Then they returned to the city. When the prince began to go on ahead, she made him stop. Then she galloped her own horse and got home.
safely without being observed. He waited for his comrade to return, but as she did not, he went to the town inn to console himself there. When he came home in the evening Bachittar Kaur asked him where she was to lie. 'At the foot of the bed,' said he. Then she cried out, 'O mine enemy, when my finger was cut, your heart was cut; and now you tell me to lie at the foot of the bed.' Then the prince tore the bandage from off his eyes, and when he saw her beauty he wept and cried, 'Ah, for so many days hath that inn-wench deceived me.'
MÄLWÄI.

The Mälwä is the name of the old settled dry country of the Sikh Jaṭṭs to the east of the river Sutlej. It includes the whole of the British district of Ferozepore, and the greater part of Ludhiana. It also includes the states of Faridkot and Maler-Kotla, and parts of the states of Patiala, Nabha, and Jind. Moreover, we must further include the Chirak Taẖsil of the state of Kalsia, which lies in the Ferozepore district. In Ludhiana, to the north of the Mälwä, the rich country on the south side of the Sutlej, in which sugar-cane grows, is known as the Pōwādh. The Pōwādh, as we have already seen, extends further to the south-east, and occupies part of Umballa, and the east of the Phulkian states. We may say that the western boundary of the Mälwä is the Sutlej. Its northern is the Pōwādh country of Ludhiana, and (in Ferozepore) again the Sutlej. Its eastern boundary may be roughly taken as the 76th degree of East Longitude, east of which Pōwādhi Paṅjabi is spoken.

South of the Mälwä, in the south of the district of Ferozepore, and in the Sirsa Taẖsil of Hisar, lies the Rōhī or Jaṅgal. This is the great dry tract between the valleys of the Ghaggar and of the Sutlej, which was to the Sikhs until lately what the prairie, or backwoods, or bush, was to the early colonists in America and Australia. Cultivation is extending into the Jaṅgal from the Mälwā, and as tracts become settled they become considered as part of the Mälwā, so that the area of the Jaṅgal is continually decreasing. South of the Jaṅgal lies the Bāṛī-speaking country of Bikaner. A mixture of Bāṛī and Paṅjabi, which I call Bhaṭṭiānī, is spoken in the extreme south of Ferozepore, and moreover, in that district, extends north along the left bank of the Sutlej under the name of Rāṭhauri.

The language of the Mälwā and Jaṅgal tracts is practically the same. It is called Mälwā, or the language of the Mälwā, Jaṅgalī, or the language of the Jaṅgal, and Jaṭki, because most of its speakers are Jaṭṭs. The use of the latter name should be avoided, so as to prevent confusion with the altogether different Jaṭki which is a form of Lāhndā.

The number of speakers of Mälwā, under its varying names, is estimated to be as follows:—

<table>
<thead>
<tr>
<th>Locality</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ferozepore</td>
<td>709,000</td>
</tr>
<tr>
<td>Ludhiana</td>
<td>640,000</td>
</tr>
<tr>
<td>Faridkot</td>
<td>110,000</td>
</tr>
<tr>
<td>Maler-Kotla</td>
<td>75,295</td>
</tr>
<tr>
<td>Patiala</td>
<td>334,500</td>
</tr>
<tr>
<td>Nabha</td>
<td>207,771</td>
</tr>
<tr>
<td>Jind</td>
<td>44,021</td>
</tr>
<tr>
<td>Kalsia</td>
<td>9,467</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,130,054</strong></td>
</tr>
</tbody>
</table>

These figures are somewhat too large, as those for Ludhiana include the inhabitants of the Pōwādh tract, which have not been separately estimated. The excess is not, however, of importance.

Mālwāi does not differ materially from the standard Pañjābī of the grammars. In fact, if we are to judge from the specimens, the standard form of the language is used everywhere (except in that cerebral v and l disappear as we go south), and the irregular forms are not substituted but are employed at option.

The principal peculiarity of Mālwāi is that, as we go south, a dental v and l are substituted for a cerebral v and l respectively. Thus in Ferozepore we have jānā, not jēnā, to go; ḥun, not ħuṃ, now; nāl, not nāl, with; and kōl, not kōl, near. The letters b and v are freely interchangeable. Thus, bēk, for vēk, see; bīch or vīch, in. The last word also illustrates another characteristic of Mālwāi, that the final consonant of a word is not doubled. Thus, vēk, not vīch, in (but vīch, from in, in which the ch is not final); ik, not ık, one. Sometimes even medial consonants are not doubled as in ghatī (not ghallī), jutī (not juttī), nachāndī (not nachchāndī), all from Ferozepore. It is noteworthy that this non-doubling, with a short preceding vowel, is typical of the Piśācha languages. When i falls between two vowels, it is, as elsewhere, often written y. Thus, ṣyā, for ṣiā, came. This is, however, little more than a point of spelling. W between two vowels is often changed to m. Thus, hōmōga, for hōwaṅga, I shall be. This also occurs in Pōwāḍī.

In pronouns, ṣpā is used to mean 'we.' This is borrowed from Rājasthānī, but the meaning of the word is changed. In Rājasthānī and Gujarāṭī, ṣpā means only 'we, including the person addressed.' Thus, to give an oft-quoted example, if you say to your cook, 'we shall dine at eight o'clock,' you must not use ṣpā, or you will invite your cook to dine with you.

In Mālwā there does not seem to be any such restriction of meaning. Thus Mr. Newton gives, as an example of its use, Mālwā āṭ-sā ṣpā aṅk-hā, we have come from the Mālwā region.

For the second person plural, note the form ṭhōnā, to you, in the Nābdīa specimen.

In Ferozepore, āvā is regularly employed to mean 'own' instead of the standard āyā. Āpā, with the first a short and a dental v, is also commonly met with over the whole tract.

In the other pronouns t is often substituted for s. Thus (Mr. Newton's examples) ut (for us) vēlā, at that time; it (for is) kor-kē, for this reason; kītē (for kīsē) wal, in some direction; kēt (for kīs) kāmm, of what use.

Kucht or kush is 'anything.' Indeed ohh seems to be often pronounced as s or sh in other words.

In verbs the second person singular often loses its nasal and takes the Western Hindi form. Thus, hai, for hai, thou art.

Kherōndā, to stand up, is contracted from kherō-hōndā. So also in Lahndā.

Other borrowings from Western Hindi are—

1. The occasional employment of the agent case for the subject of an intransitive verb in the past tense. Thus (Ferozepore), chhōṭē putrē giā, literally, by the younger son it was gone, i.e. the younger son went.

2. The occasional employment of kā for the genitive. Thus, satē dinē-kā (for dinādī) muhīlāt, a delay of seven days; gal-kā antrā, the explanation of the thing.

As specimens of Mālwā I give—

1. A version of a portion of the Parable of the Prodigal Son from Ludhiana.
(2) A conversation between two villagers from Ludhiana.
(3) Another version of the Parable from Tahsil Muktsar in Ferozepore.
(4) A folktale from Tahsil Fazilka, Ferozepore.
(5) A folktale from District Phul in the Nabha state.
(6) A short passage from Thana Gobindgadh in Patiala.

The first five are in the Gurmukhi character, and the sixth in the Persian character.

As the Ludhiana specimens possess some local peculiarities, I give them first, with a brief account of the points which specially apply to this locality.

In Ludhiana, the village people are fond of adding ❯ to words ending in a consonant. Thus, chìr, a space of time; mālu, property; dhanu, wealth; kahìku, how much? paru, but; kuchh or kuchh, anything; biàj or biàju, interest; dudhu, milk. This also occurs in the Braj Bhakha dialect of Western Hindi.

In spelling, y is sometimes substituted for i between two vowels; thus, hōyā, for hoiā, became.

In the declension of nouns, vichh, in, becomes chī, added directly to the noun as a termination. Thus, mukchhi, in a country; luchchpanechi, in debauchery; khētachi, in fields. Similarly, vichhō, from in, becomes chō. Thus, unahichō, from among them.

The first two personal pronouns often take the forms homā and tumā in the oblique plural. Thus, homānē, to us; tumānē, to you. These are still more common in the neighbouring Fowādhi, where Pañjābi merges into Hindōstāni. There is a curious inversion of the aspirate in thūṇā, for thuṇā, your, and ōdā, for ōhā, his. Compare thōnē, to you, in the Nabha specimen. The genitive of the reflexive pronoun is apnā, not apnā. This also is an Eastern form.

The verb dēvā, to give, makes the first person plural of its future dēmāgē, we shall give. This is another Eastern peculiarity.

As specimens of the village dialect of Ludhiana I give a portion of a version of the Parable of the Prodigal Son, and a conversation between two villagers.
[No. 14.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJĀBL.  

MĀLWA DIALECT.  
(DISTRICT, LUDHIANA.)

SPECIMEN 1.

मिये आसमाने हे पुंढ मी। छः सु में ते पुंढे शादी आईमा पैड माकमा 
मिचमा गिंग मैत्त आडिंका हे लेड हे। छः हे अपडे मोडकिण्य एंडा गिंग हेल रिंग। 
चेवारी दिलु जेबा मी हेठा माह दुह नैठा जट्टे हिं रुम मेटू वालिा बिघा। 
ऐधे तापे माहा माहत पधर मुखपरेटे हिं रिंग। मध माहा भूरन चूहिका ईमा 
भुखमत वल्ल दे बिघा। आं ईसे देसे हिं विसली दाल सा बिघा। ऐधे देसे 
ईमः अपटिका मेंमिंच मूठ चालट पड़ हिंग। एंडा सी बीडा सेंसू हिलके मूठ 
पहुँचि तड़ में ही दिए अटे हिंग बन ला चा वह ईसे चालट बिजिंग हिलके ही 
कों हिंग।
Specimen I.

TRANSLITERATION AND TRANSLATION.

Kisē ādmīdē dō putt sī. Unhāchē chhōtē puttnē
A-certain man-of two sons were. Them-from-in the-younger son-by
bāpnū ākhīā, ‘pēō, malā jēhrā hisā mainū
the-father-to it-was-said, ‘father, property-of whatever share me-to
āundā-hai, wānd dē.’ Uñhē appē jūdīyā ōdhā
arriving-is, having-divided give.’ Him-by in-his-own life-time his
hissā wānd dittā. Thōrā-i chīru hōyā-sī chhōtā
share having-divided was-given. A-short time been-was the-younger
sabh kuchh kaṭṭhā kar-kē ikk dūjē dēsnū chaliyā-giā.
all anything together made-having one other country-to went-away.
Othē jā-kē sārā mālu-dhanu luohchanēchē udā-dittā.
There gone-having all property-wealth debauchery-in was-caused-to-fly-away.
Jad sārā mukk-chukkiā, us mulkchē kāl pai-giā. Tē
When all was-finished, that country-in famine fell. Then
us dēsē ikk sahīri nāl jā raliā. Ōhnē
that country-of one citizen with having-gone (he-)joined. Him-by
usnū apniē khēṭchē sūr chaṟān ghhall-dittā. Ōdhā jī
him-for his-own fields-in pigs to-feed it-was-sent. His mind
kītā, ‘jēṛhē-chhīlkē sūr khāmundē-han, māi hhi oh
was-made, ‘whatever-husk the-pigs eating-are, I too those
khā-kē dhiddē hhar-lē’; par ōhnū khānnū kisēnē chhīlkē
eaten-having belly may-fil’; but him-to eating-for anyone-by the-husk
ehī nā-dittē.
even were-not-given.
[No. 15.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAṆJĀṬI.

MĀLWAṆ DIALECT.  (DISTRICT, LUDHIANA.)

**Specimen II.**

तथा मिश-चिर्द बाड़ी बमत बचीत रही है।

तथा मिश-बाड़ी बमत हमला है मजबूतते मजबूत हरे। राजीव बिनाशी अं हैं जी ने बाहर रही। पति, पितार यह कर रहे। वन्दन गुच्छ जाती। हैदराबाद सुदूर मजबूत गिराई। में देखी शेर ता जाय।

तथा मिश-चुआरे बैंसी बड़ी जाती।

तथा मिश-मुते प्राणमध्ये बसी लजावी मही। केके मीत चुनावले यात्री उत्तर। उंच की पाटी बिंदाँ चेहरी रही।

तथा मिश-छुट नी राज नेप्हें।

तथा मिश-छुट सततपत्र वाजिसी रेशमों बुड़ देंशन पासूंवे।

तथा मिश-छुट विभाजित वासनन्य रेशम उत्तर।

तथा मिश-छुट हेन सिवाईहुक सम बेड़ा खड़ी ही मही। हेतुः विभाग हे जिहाद बुड़ समझ ना खड़ी। काफ़ी पौं बड़ी हेन जाती। युर बुड़ देशदी रही। विभाग राड़ा, शुभ रेशमों।

तथा मिश-देश देश है दिसेवृत खेलते है।

तथा मिश-सतर मुख बूढ़ा बैठते है। कुछ विभाग ही है, पति युर मेलवले बलवे बैठी युक्त करी दिस्ता।

तथा मिश-शेर पति बधाई है। मिशारे पिठ जिंदा रहते है।

तथा मिश-शुभ राही में जिंदरे सेत लेश्च है, पति तुषारीया मैंवा भजन है।

तथा मिश-शुभ पिठु दिक्क दिखते है। युरे रहते है।
रघु मिमिश-की लुहे मृत्यु है। रेन में भष्य ते सीन बाजी में खुद है।
मंडव रुपरेवं रसेहं डे बड़े, पढ़ रहे फर्जी मित्रता है।
रघु मिमिश-कीं भलो रोग लिहो लखिये। बेदी बाजी भिषण बुझी होंगी रेन है।
रघु मिमिश-चित्रे तेंदु हेंग लखिये।
Evidence of Life

Central Group

Punjabi

Malwai Dialect

(District, Ludhiana.)

Specimen II.

Transliteration and Translation.

Buta Singh.—Kiś, bhāi, fasal kahiku hōi-hai?

Buta Singh.—How, brother, the-crop how-much been-is?

Natha Singh.—Bhāi, kābdī fasal hai? mandwārenē

Natha Singh.—Brother, what-of the-crop is? the-drought-by

mār-laṇ̄ē.

Hārīdī bijāi, tē, (see-)have-been-killed. Spring-crop-of sowing, however,

chāṅgī hō-gaśi, āru pīchchhō barkhā nā hōi;

good had-been, but afterwards rain not became;

kāṅk huli-gaī, chhōliānū bulā mār-gīā.

wheat was-damaged, gram-to cold-wind injured.

Sarūnū suṇḍī khā-gai.

Rape-seed-to caterpillars had-eaten.

Buta Singh.—Thuāde kassī nahī lagdi.

Buta Singh.—In-your(-village) canal not being-extended.

Natha Singh.—Mēra ghumā-k-nū kassī lagdi-sī;

Natha Singh.—My ghumāo-about-one-to the-canal being-extended-was;

bejā-sir Gudāwarnē pāṇī nā dittā;

in-time the-Field-Kanungo-by water not was-given;

ōh bi pāṇī binā haujī hōi.

that(-crop) too water without poor became.

Buta Singh.—Huṇ ki hāl hōū.

Buta Singh.—Now what circumstances will-occur.

Natha Singh.—Kuchhu Sarkārā karaāā dhēmāgē, kuchhu

Natha Singh.—Some Government-of demand we-shall-give, some

tabbar pālāgē.

family we-shall-support.

Natha Singh.—Kuchhu kisi mahājandā dēṇā tē nahī?

Natha Singh.—Anything any banker-of debt however is-not?

Natha Singh.—Mundēde biāhnū das-kauḍā laś-sī, utīā

Natha Singh.—The-son-of marriage-for ten-cowries taken-were, thereon
... bīajū pai-giā; kuchhu phasal nā laggī.

interest was-added; at-all the-crop not flourished.

Sāhdi paṇḍ bhārī hū-gaī. Hūṇ kuchh
Banker-of burden heavy became. Now anything
dēnū nahī. Biāj nāj
paying-for is-not. Interest with(-to)

luā-dēmāgē.

we-shall-give-in-addition.

Būtā Singh.—Khallā dēnā hai, ki bhuś gaihṇē hai?
Būtā Singh.— Open debt is, or land hypothecated is?

Nathā Singh.— Chārk glumā gaihṇē hai; khullā bīajū
Nathā Singh.—Some-four ghumāā hypothecated is; open interest-bearing
bi hai, para huṇ mandwārē kar-kē kōī
too is, but now drought owing-to anyone
khullā nahī dindā. open not giving.

Būtā Singh.— Maī maih kharidṇī hai, thuādē piṇḍ
Būtā Singh.—By-me she-buffalo to-be-purchased is, in-your village
kisē kōjē hai?

anyone near is?

Nathā Singh.—Sun-wāli maih ikk Jaṭṭ kōī hai, para rupāīē
Nathā Singh.—In-calf she-buffalo one Jaṭṭ near is, but rupees
bauhtā maṅgdā hai.
many demanding is.

Būtā Singh.—Dudhu ghiū kinnā-kū hai? Sūē kaufthe
Būtā Singh.—Milk ghee how-many is?

hai?

is?

Nathā Singh.— Tijē sūē sūpā-hai. Dō sēr makhṇī hai,
Nathā Singh.—In-third calving calved-she-is. Two seer butter is,

bhī bāī sēr dudhu hai. Sattar rupāīē
twenty twenty-too seer milk is. Seventy rupees
ōhnū dē-rāhe, para ēhu assī maṅgdā-hai.

him-to giving-was, but he eighty demanding-is.

Būtā Singh.— Aimā mullu nahī lāūdē. Kōī-chājī
Būtā Singh.—So-much price not I-will-spend. Some-forty
paṇjāh-wāltī lōr hai.
fifty-worth-of need is.

Nathā Singh.— Kītē hōr dēkh-laō.
Nathā Singh.—Some-where else look-out.
FREE TRANSLATION OF THE FOREGOING.

Conversation between Būtā Singh and Nathā Singh.

Būtā Singh.—O brother, how much was the outturn of last harvest?

Nathā Singh.—O brother, owing to the drought it was not much. The outturn of the spring crop promised better, but it was damaged owing to want of rain. The gram was completely destroyed by a cold wind, and the rape seed was eaten by caterpillars.

Būtā Singh.—Is your village irrigated by a canal?

Nathā Singh.—Only one ghumāo of my land was irrigated by a canal, but the Field Kanungo refused to give water, when the water was badly wanted; and therefore the outturn of that land was poor.

Būtā Singh.—Now, what will happen?

Nathā Singh.—I will have to pay the revenue, and also to support my family.

Būtā Singh.—Have you taken loan from any banker?

Nathā Singh.—I took 10 rupees on the marriage of my son, and have to pay now the interest on it. The harvest is poor. The loan I took from a banker is a heavy burden on me, and now I have nothing to pay the debt. Later on, I will pay the principal with interest.

Būtā Singh.—Did you take the loan as a debt, or did you hypothecate the land as a security for it?

Nathā Singh.—Four ghumāo of land were hypothecated; the extra sum I took on loan, I will now have to pay the interest on it, but as the outturn is small, I cannot pay the principal at present.

Būtā Singh.—I want to buy a buffalo. Has any man of your village got one for sale?

Nathā Singh.—A Jatt has a buffalo in calf, but the price he demands is too much.

Būtā Singh.—How much milk and ghee does the buffalo give? and how many times has it calved?

Nathā Singh.—It has calved thrice already. It gives 22 seers and 2 seers of milk and butter respectively. Seventy rupees were offered to that Jatt for the buffalo, but he demands 80 rupees.

Būtā Singh.—Such a large sum I cannot spare for buying a buffalo; I want to buy a buffalo worth 40 or 50 rupees.

Nathā Singh.—Search for a buffalo somewhere else.

---

1 A ɣumāo is a local land measure. Three double paces squared equal one ɣundā. Fifty-six ɣundās equal one ɣumāo.
The Malwai spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens:

[ No. 16.]

INDO-ARYAN FAMILY.

MALWAI DIALECT.

(CENTRAL GROUP. PÂNJĀBI.

(DISTRICT FEROZEPHORE, TAHsIL Muktsar.)

The Malwai spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens:

No. 16.

MALWAI DIALECT.

(DISTRICT FEROZEPHORE, TAHsIL MUKTSAR.)

The Malwai spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens:

[ No. 16.]

INDO-ARYAN FAMILY.

MALWAI DIALECT.

(CENTRAL GROUP. PÂNJĀBI.

(DISTRICT FEROZEPHORE, TAHsIL MUKTSAR.)

The Malwai spoken outside Ludhiana has fewer peculiarities, as will be seen from the following specimens:

No. 16.

MALWAI DIALECT.

(DISTRICT FEROZEPHORE, TAHsIL MUKTSAR.)
भउरा। इम्मु आदिे पिंडलू आधिवेली से नर्म फौरें वर्चे में तेजी तरल बीड़ी के वर्चे टॅग में रंग देक बने हुए नहीं खित बजराल पत्तिया ही आदिे तर फिरते नभी आदिे बेट्ठीं में दिंस बच्चे भूमि भलचं। नभी नर्म नगर भाग निकले ट्यूग भाल वेसल दिह छिलिए मी उंदे हैं धेरे वेली बीड़ी। उसे इम्मु आदिे एल्लद्दू आधिवेली से पुड़ है उंदे सरा में देते बेल के। उसे जुमा भाग है ने नर्म ने। नर्म भूमि भलचं दें भूमि पेसों देवी बाह पी नभी भाग ची दे पीछे सीमित है ने जुमा भाग मी उंदे उंदा भाग है।
721

[No. 16.]

INDO-ARYAN FAMILY. Central Group.

PAŃJĀBI.

MĀLWĀI DIALECT. (District Ferozepore, Tahsil Muktsar.)

TRANSLITERATION AND TRANSLATION.

Ik admida dō putr aigā. Unhā vichō oḥhōṭe putrṇē
One man-of two sons were. Them from-among the-younger son-by
pionū ākhiā jō, ‘bāpū, jehrā hisā māldā mānīṇī
the-father-to it-was-said that, father, what share property-of me-to
āwda-hai, oh mānīṇī dē-dē.’ Tē ohnē māl unhaṁṇī waṇd-dittā.
coming-is, that me-to give.’ Then him-by property them-to was-divided.
Thōrē dinā pichhō oḥhōṭe putrṇē sab kuchh kāṭṭhā
A-few days afterwards the-younger son-by all anything together-having
kar-kē, ik dūr waḷāyatnū uṭṭh gīa, tē oṭhē
made-having, one distant country-to having-arisen it-was-gone, and there
āwda māl bhaīrē lachhṇī vich gawayā. Jādā sab kuchh
his-own property ill conduct in was-squandered. When all anything
lag-gīa, tē oṭhōḍē ik sardār kōl gīa. Osṅē
was-spent, then that-country-of one wealthy-man near he-went. Him-by
ōhnū āwde pailā vich sūr charāwān ghalīa. Tē oh tarsūdā si
him-as-for his-own field in swine-to-tend it-was-sent. And he desiring was
jō unhaṁ chilā-nāl jō sūr khāṇḍē-san, āwda ḍhīḍ bharē.
that those huks-with which the-swine eating-were, his-own belly he-may-fill.
ōhnū kōl khāṇṇū nabhī dēnda-sī. Tad oṅnū surī sī, tē
was-spent, then that-country-of one wealthy-man near he-went. Him-by
Him-to no-one eating-for not giving-was. Then him-to senses came, and
ākhan laggā jō, ‘merē pioḍē sīrīānū vi rōtaṇī parvāh
to-say he-began that, ‘my father-of servants-to also bread-of concern
nāhī, tē maṁ bhukkhā mardā-hā. Maṁ Ṽṭṭh-kē āwde pio
(ir-)not, and I hungry dying-am. I arisen-having my-own father
kōl jāwāgā, tē oṅnū ākhiā gā jō, “pio, maṁ tērā tē Rabdā
near will-go, and him-to I-will-say that, “father, I of-thee and God-of
gunaṁī ā. Maṁṇū hun sajā dēnaṁ jō tērā put sadāṅk.
sinner am. Me-to now being-proper (it-is-)not that thy son I-may-be-called.
Maṁṇū āwde sīrīā vich rakh-lai.”’ Pher oṁ tūr-kē
Me-to thine-own labourers among keep.” Then he started-having
āwde pio kōl jā-nikālāyā. Tē oh ajē dūr-hi sī, jō oṅdē
his-own father near went. And he still far-even was, that him-of

VOL. IX, PART I.
PANJABI.

Te oধা wadda putr khēt sē. Ḫo ghardē nēē ṛāyā, And his elder son (in-)field was. When house-of near he-come, tē gāwan tē nachandi awāj sēni. Te ik sirīnū then singing and dancing-of noise was-heard. Then one servant-to bulā-kē pučchhia jō, ‘ēh ki hai?’ ᪔sē oğluṅ ākhiā called-having it-was-asked that, ‘this what is?’ Ḫim-by him-to it-was-said jō, ‘tērā bharā ṛāyā hai. Tē tērā piṅnē rōṭī kitti-hai, jō that, ‘thy brother come is. And thy father-by feast given-is, that bhālā-chānā ghar ṛāyā-hai.’ ᪔dē jī vich gussā ṛāyā jō, well-sound (to-)house he-come-is. His mind in anger come that, ‘ghar na waṛā.’ ᪔dē jī vich gussā ṛāyā jō, ‘house not I-may-enter.’ Then his father-by come-having it-was-entrreated. ᪔sē āwdē piṅnū ākhiā jō, ‘ṛēkh, aṁī warhē maṅi Ḫim-by his-own father-to it-was-said that, ‘see, so-many in-years by-me tērī Ṱahal khit, tē kade tōrā mōṛ nā kitā; par thy service was-done, and ever thy transgression not was-done; but tē kṛi ik bakrīdā paṭhōra vē maṅṅī nā dīṭā, jō kādi by-thee ever one goat-of kid even me-to not was-given, that ever āwdē bhāṅg vēṛ bāh-kē khusī manāwā. Ḫad tērā ēh my-own friends among sat-having happiness I-may-celebrate. Now thy this putr ṛāyā jinhē tōrā mōḷ kaṅjarā vēṛ urāyā-sē, tē son came by-whom thy property harlots among squandered-was, then.
Tu vaḍḍī ṛōṭī kitī.' Tad ọṣḍe pionē ohnū ākhīā
by-thee a-great feast was-given.' Then his father-by him-to it-was-said
'jō, 'putr, tā tā sadā mērē kōl hai. Jō kush mērē
that, 'son, thou indeed always me near art. What anything mine
hai, sō tērā hai. Phēr khusū manāw'ni tē khusū hōw'ni
is, that thine is. Again happiness to-celebrate and happy to-be
chaagī gal si; jō ēh tērā bhāl mar-gīa-si, tē mūr-kē
good thing was; because this thy brother dead-gone-was, and again
jammīa-hai; tē guwāch gīa-sī, tē hun hattth āyā-hai.'
born-is; and lost gone-was, but now found come-is.'
[No. 17.]
INDO-ARYAN FAMILY.  CENTRAL GROUP.
PAŃJABI.

MALWAI DIALECT.  (District Ferozepore, Tahsil Fazilka.)

लेखी गाना संबंध कोटिता नाम संग गी। गान बिछ बिछ सट टिंटिंग टिंटिंग सट। रात गाना संबंध कोटिता नाम संग गी। वे दुनिया दुनिया मदद शुभ शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।

सार गाना संबंध कोटिता नाम संग गी। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।

तत्त्व गाना संबंध कोटिता नाम संग गी। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।

सार गाना संबंध कोटिता नाम संग गी। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।

सार गाना संबंध कोटिता नाम संग गी। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।

सार गाना संबंध कोटिता नाम संग गी। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ। नाम दुनिया दुनिया मदद शुभ मदद शुभ।
INDO-ARYAN FAMILY.  CENTRAL GROUP.

MALWÄI DIALECT. (DISTRICT FEROZEPORE, TAHãIL FAZILKA.)

TRANSLITERATION AND TRANSLATION.

Koi râjâ sakarnû †urîa jûdã-si. Râh-bich ik jât
A Râjâ hunting-for started going-was. The-way-in a Jât
ëbbeh-utte hal bâhodâ-si, te uhdî umar satar ast
a-sandy-hillock-on plough ploughing-was, and him-of age seventy eighty
barêdi si. Râjâ usnî bekh-kê boliâ, 'Jât, tê bârâ
years-of was. The-Râjâ him seen-having said, 'Jât, thou very
ukka.' Jât boliâ kê, 'râjâ, maî nahi ukkâ. Ik
acted-foolishly.' The-Jât said that, 'Râjâ, I not acted-foolishly. One
chalaia tir, ik chalaia tukkâ.' Râjâ sun-kê
propelled a-(sharp)-arrow, one propelled a-bltnt-arrow.' The-Râjâ heard-having
åpnê râh laggâ, te jadô åpnê ghar pûheh-piâ, te
on-his-own road continued, and when in-his-own house he-arrived, and
darwâr lâi, åpnê wajir kólô is bâtâ antrâ puchhîa,
a-darâr held, his-own minister from this thing-of purport was-inquired.

Wajîr sun-kê sôchâ-bich pai-giâ. Jadô kôi jawâb uhdî
The-minister heard-having thinking-in fell. When any answer that-of
samajh-bich nà âiia, tê satâ diun-kê mubilat maông-lai,
understanding-in not came, then seven days-of respite was-asked-for-(and-)obtained,
tê jîs pase râjâ os din giâ-si, puchh-puchhâ-kê
and in-what in-direction the-Râjâ on-that day gone-was, asked-inquired-having
ôse pase wajîr bhî tür-piâ. Chalde-chalde
towards-that-very direction the-minister also started. In-going-in-going
rähî-bich oh jât ôse tarâ hal-wâhi kardâ millâ.
the-way-in that Jât in-that-very manner plough-ploughing doing was-met.

Wajîrînê söch kitâ, 'bai, bovê nà tê eho
The-minister-by thought was-made, 'ho. he-may-be (may-he-)not then this-very
jât hai jihdi gal rajenê mêrô kolô puchhî-bai.' Te wajîr
Jât is whom-of word the-Râjâ-by me from inquired-is.' And the-minister
ôthê kharô bhîs. Jât kólô wajîrînê râjêde
there standing-having-become went. The-Jât from the-minister-by the-Râjâ-of
ândâ hal puchhîa. Jât-nê âkhîa, 'râjâ
coming-of the-circumstance was-inquired. The-Jât-by it-was-said, 'the-Râjâ
FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king went a-hunting. On the way he saw a Jāṭ ploughing his field on the top of a sandy hillock, and he seventy or eighty years old. The king called out to him, 'Jāṭ, you are a fool.' The Jāṭ replied, 'Sire, I am not a fool. Some people can shoot with sharp arrows, and others have only blunt ones to shoot with.' The king proceeded on his way. When he reached home he called a darbār, told his vizier what the Jāṭ had said, and asked him what the meaning of it was. The vizier set to work a-thinking, but couldn’t hit on the right meaning, so he begged for seven days’ grace and got it. Then he traced the steps of the king, asking as he went, where

1 These pābās, or sandy hillocks, are not worth much for cultivation. There are several proverbs dealing with the case with which they are ploughed, owing to the light nature of the soil, and the miserable return which comes in the shape of crops. See, for instance, Mr. Macnachan’s Selected Agricultural Proverbs of the Punjáb, Nos. 69 and 71.
His Majesty had gone, and finally saw the same Jatt ploughing away on the top of his hillock. The vizier thought to himself that this was probably the fellow who had told the king the puzzling saw, so he stopped there and asked him if the king had been that way lately. 'Indeed he has,' said the Jatt, 'and I had a talk with him.' Then the vizier asked the Jatt the meaning of what he had said, and the other replied that he would tell him if the vizier would fill his water pot and his hookah with rupees. The vizier did so, and the Jatt told him the meaning of the dark saying. Then the vizier returned to the palace and explained it to the king, who was much pleased with the explanation. But the king said to himself that the only person who could have known the meaning of the saying was the Jatt himself, and that the vizier must have got it from him. So he went off to the Jatt again and again said, 'Jatt, you are a fool.' The Jatt replied, 'Sire, I am not a fool. One thing, my drinking pot, and another thing, my hookah, have both been filled with rupees.' Then the king was much pleased, and after giving him a reward for his intelligence returned to his palace.

1The Jatt’s original puzzle and his second rejoinder together form a rhymed couplet. Thus:—

\[
i k \text{ chalàid } tèr, i k \text{ chalàid } tukkà.
\]
\[
i k \text{ bhàrât jhàrt, te } i k \text{ bhàrât } hukkà.
\]
[ No. 18.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAJABI.

MALWAI DIALECT.   (NABHA STATE, DISTRICT PHUL)

दिन नमसे सद पीठ मर। दिन सित नमसे देवुँ अपिया पूणि
दुमं तीरा बाजा बांसी नै। दिन मैं अपिया नाम मुतु भेड़ बाजा बांसी
नै। दिन सित नमसे अपिया मैं वेंटू विज भिक विध्वन्त त्यजन।
दिन मैं अपिया दूँ माहु बैंड बाजा
विध्वन्त त्यजन।

उन्हें नमसे जनप दे अपिया देवुँ नमसे हृतरूँ मैं निजनेत पुहुँ त्यज विज यें
ठें लिये लिये अपिया बाजा अवृली।

उन्हें नमसे नियमें बीसी विच नै। वे स्नेही बांसी बांसी हिली।

उन्हें नमसे नियमें बीसी बांसी हिली। वे स्नेही बांसी बांसी हिली।

उन्हें नमसे नियमें बीसी बांसी हिली। वे स्नेही बांसी बांसी हिली।

उन्हें नमसे नियमें बीसी बांसी हिली। वे स्नेही बांसी बांसी हिली।

उन्हें नमसे नियमें बीसी बांसी हिली। वे स्नेही बांसी बांसी हिली।
[No. 18.]

INDO-ARYAN FAMILY.    CENral GROUP.

PAŃJĀBI.

MĀLWAĪ DIALECT.   (NAHBA STATE, DISTRICT PHUL.)

TRANSLITERATION AND TRANSLATION.

Ik rājāde sat dhān san.   Ik 'din rājēnē

One Rājā-of seven daughters were. One day the-Rājā-by

umānhē akhīā, 'dhiō, tusī kîdā bhāg khādiō-hō?'

them-to it-was-said, 'daughters, You whom-of fortune eating-are?'

Chhānē akhīā, 'ats, bāpū, tērā bhāg khādiō-hē.'

The-six-by it-was-said, 'we, father, thy fortune eating-are.' And

satinē akhīā, 'maī tē apnā bhāg khādiō-hē.'

the-seventh-by it-was-said, 'I verily my-own fortune eating-am.' Then

rājēnē akhīā, 'maī thōnū khā-jiyā pārā lagdā-hā?'

Chhānē the-Rājā-by it-was-said, 'I you-to what-like dear seeming-am?'

The-six-by akhīā, 'tū, sānū khānā-bargā pārā lagdā-hai'.

it-was-said, 'thou, us-to sugar-like dear seeming-art (i.e., seemest to be).'

Tē satinē akhīā, 'tū maīnū nūn bargā

But the-seventh-by it-was-said, 'thou me-to salt like

pārā lagdā-hai.'

Tē rājēnē harakh-kē akhīā, dear seeming-art.' Then the-Rājā-by become-angry-having it-was-said,

'āhnū kisē-āngre-kātē-nāl bhā-dēō. Dēkho phir kikū apnā

'this-one-to some-lame-maimed-with marry. See then how her-own

bhāg khāungī.' Tē 'oh ik langrē-nāl bhā-dittī. fortune she-will-eat.' Then she one lame-man-with was-married.

Oh vichārī langrēnū khāri-vich pā-kē māngdi khādī

That poor-girl the-lame-man-to a-basket-in put-having begging eating

pā phirē. Ik din khārinū ik-chhappar-tē kandē-tē

fallen used-to-wander. One day the-basket-to one-pond-on the-bank-on

dhā-kē ūp māgan chahl-gat; tē langrēnē ki

placed-having herself to-beg went-away; then the-lame-man-by what

dēkhiā, ki kālē kā chhappar-vich bar-kē baggē

was-seen, that black crows the-pond-into entered-having white

ho-hō nikaldē-tōdē-han. Tē onādī risam-risī langrē

becoming-becoming coming-out-are. Then them-of in-imitation the-lame-man

bi rūrdhā paīdā chhappar-vich jā dangū; tē 'oh too rolling tumbling the-pond-into having-gone fell; and he

VOL. IX, PART I.
FREE TRANSLATION OF THE FOREGOING.

(The following folktale is current all over India. Another version of it will be found on p. 309, Vol. V, Pt. II of this Survey. It will be noticed how the opening agrees with that of the story of King Lear.)

Once upon a time there was a king who had seven daughters. One day he asked them by whose good fortune they were enjoying life. Six of them said that they did so by his good fortune, but the seventh said that it was by her own good fortune.

Then the king asked them like what did they love him. The six said they loved him like sugar, but the seventh said she loved him like salt.

Then the king burst into a fury and ordered her to be married to some maimed cripple. ‘Let us see,’ said he, ‘how she enjoys life by her own good fortune’. So they married her to a cripple, and as is the manner of people of that class, she put him in a basket, and carried him about asking for alms.

One day she put the cripple down on the bank of a pond, and went off to beg by herself. While she was away, the cripple observed that black crows came and bathed in the tank and that when they came out their feathers were white. So he rolled and tumbled to the edge of the water and bathed as they had done. He immediately became clean and whole, and when his wife returned she found him standing there hale and hearty.
[No. 19.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**PAŃJĀBĪ.**

**MĀLWAĪ DIALECT.**

(State Patiala, Thana Gobindgadh.)

दीक्षोकित्रों हेतु नाल हेतु दब ज़हुनी ॥ सच सच हेतु जै हेतु प्रारणी ॥

है-सुहीन रुक्मे दे हेतु ह्योर जैल दा त्याज़ दहर है- तोही जै ब्रण्डा बीतमा द- हाल हेतु थलन नौन लीके

मोन्पे इन्दिरे- कहित जैह पुरुषा हे- सकेंड दूहरे- नियों रुपी लिवांडी हे- इहे जैन खाल दिलना हे- बलन नौन कीह पाऊंडा हे- आब हेतु मोन्पे दहो थण्डा हे- रुपी कहांडा हे- ह्योर हेतु बलन नौन बाली बलांडा हे नमरा चर- ह्योर हे- तिपन साग- ले जांदी है- बहाल हे कम होनह दे- तन बुझाई जैसी दहने- ह्योर आनन- क्रोडना हे- नियो से नल हेतु ब्रांडा हे- दस चेहे- हेतु थल बांडन नौन लीके गौर आरोडा हें- जैने हे दे बुझ लिवांडा हें- बलन मोहरे- पाऊंडा हें- तिपन दहर केदार हे- रुपी बिंदुडी हे- इहे जैन खाल मिलने- कहांडा हे- ह्योर हेतु बलन नौन के कौन हेतु बुझ- बुझाई इहे- ब्रांडा हे- ह्योर हेतु बलन नौन नियो हे- नियो हन्हांडी हे-

**VOL. IX, PART I.**
Děkhō, khabbē ḫatth-nāl ḫatthi ḫah-chhāddi-hai, sajjē ḫatth-vichh

See, left hand-with plough-handle pressed-is, right hand-in

purānī hai. Sōhē rōkhde hēth huqqā aur jaldā taurā

ox-whip is. In-front a-tree-of beneath hookah and water-of pot

dhārā-hai. Uttē ik mūṇḍā baīṭhā-hai. Ḥāli bīchārā

placed-is. There a child seated-is. The-cultivator the-poor-man

puh phāṭī nāl uthā-hai. Ḥai aur bāldaṅṅī lē-kē, mūṅ

dawn bursting with risen-is. Plough and oxen taken-having face

āḍhērē khēṭ-vichh paṅchā-hai. Sīkhar dō-pahṛē tiṅī rōṭī

in-dark the-field-in arrived-is. Highest-point at-midday the-wife bread

liyāṅā-hai. Ėh jōttē ḥāl-dīṅā-hai. Bāldaṅṅī kakh

bringing-is. Ḥe plough loosening-is. The-oxen-to cut-grass

paṅḍā-hai. Āp ḫatth mūṅ ḥō thāndā

cauising-to-fall-he-is. Himself hand mouth having-washed cool

hō-kē rōṭī khāṅā-hai, huqqā pīḍā-hai, bāldaṅṅī pāṅī

become-having bread eating-he-is, hookah drinking-he-is, the-oxen-to water

paṅḍā-hai. Thōrā chir pāi māṁdā-hai. Tiṅī
cauising-to-drink-he-is. A-small time having-fallen remaining-he-is. The-wife

sāṅg lē-jāṅī-hai. Bāḥāḷā kamm ḥūṅā-hai. Ṭā bičhārā

vegetables taking-away-is. Much work becoming-is. Then the-poor-fellow

isi dhandē-vichh āṭhan kar-dīṅā-hai. Nāhī-ṭā hōr kamm dhandā

this occupation-in sun-set making-he-is. Otherwise other work business

kārdā-hai. Din chhipē hal aur bāldaṅṅī lē-kē
doing-he-is. The-day on-being-hidden plough and oxen taken-having

ghar ąūdā-hai. Charhīṅā bhrār liyāṅā-hai. Bāldaṅṅī māhrē

house coming-he-is. Fodder-of load bringing-he-is. The-oxen before

paṅḍā-hai. Tiṅī ḥār kāḍā-hai. Rōṭī pakāṅā-hai,
cauising-to-fall-he-is. The-wife milk drawing-is. Bread cooking-she-is.

ēh chāṅ-nāl mūṇḍā kuryā-vichh baīṭh-kē khāṅā-hai. Phīr

He delight-with sons daughters-among sat-having eating-is. Again
is mauj-nāl lattā nisāl-kē sōdā-hāi, ki bādshāhānū this comfort-with legs stretched-having sleeping-he-is, that kings-to phullādē bichhāmē-utte bhi nahi thiāūdi.¹ flowers-of bed-on even not experiencing(-are).

¹ For a Free Translation of the Foregoing, see p. 695.
BHAṬṬIĀNI.

The Bhāṭīś (or, as they are called in the Punjab, Bhāṭīś) are a Musalmān tribe of Rajput origin which is found widely distributed over the Punjab and North-Western Rajputana. They are specially strong in North Bikaner, and in that portion of the Ferozepore District which is immediately adjoining. This part of the country is known as Bhāṭṭiāna, and one of its chief towns is the famous stronghold of Bhāṭnēr. Owing to the leading part taken by the Bhāṭīś in this part of the country in the beginning of the 19th century, the word Bhāṭī became applied to all the Musalmān residents of this tract, and their name became almost synonymous with Rāṭh or Pachhāḍa,—the title given to the Pachhāḍa Musalmāns (a different tribe) of the Ghaggar Valley.1

We have seen that one of the names given to the dialect of Paṅjābī spoken by the Pachhāḍa Musalmāns was Rāṭhī, and, as just explained, the same name is given to the dialect of the Bhāṭīś of Bikaner, while the dialect spoken by the Bhāṭīś of Ferozepore is locally known as Rāṭhaurī. The two Rāṭhīs are not the same dialect, for the Rāṭhī of the Pachhāḍa Musalmāns is, as we have seen, a mixture of Pāwādhī Paṅjābī with Western Hīndī, while the Rāṭhī or Rāṭhaurī of the Bhāṭīś is Mālwaī Paṅjābī mixed with the Bāgrī of North Bikaner.

It will have been observed that this Rāṭhī is a tribal language. In the south of the Fazilka Taqṣīl of Ferozepore all the inhabitants (whether Bhāṭīś or not) speak a language locally known as ‘Bāgrī.’ An examination, however, of the specimens of this form of speech which have been received from Ferozepore shows that it is not Bágrī at all. It is exactly the same as the Bhāṭī Rāṭhī, a mixture of Paṅjābī and Bāgrī, with the latter predominating.

The Bhāṭīś of Ferozepore appear under various names (usually those of sub-clans), such as Waṭṭī, Jōyā, Rassīwaṭṭī, or Rāṭhaurīs. The last name accounts for the title Rāṭhaurī given to their dialect in that district. It is spoken for a considerable distance up the right bank of the Sutlej, in the Fazilka and Māmdot Taqṣīl, and is the same as the Rāṭhī of Bikaner, and the ‘Bāgrī’ of Fazilka,—simply a corrupt Paṅjābī much mixed with Bāgrī. The proportions of the two forms of speech differ according to locality, but over the whole of these three areas, the general characteristic of the language is the same, and, as some general name is required to include all the varieties of this mixed dialect, I call it Bhāṭṭiāni, from its head-quarters,—Bhāṭṭiāna. Under its various names, Bhāṭṭiāni is reported to be spoken by the following numbers of people:—

<table>
<thead>
<tr>
<th>Name</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rāṭhī of Bikaner</td>
<td>22,000</td>
</tr>
<tr>
<td>‘Bāgrī’ of Ferozepore (Fazilka)</td>
<td>56,000</td>
</tr>
<tr>
<td>Rāṭhaurī of Ferozepore</td>
<td>38,000</td>
</tr>
<tr>
<td><strong>Total Bhāṭṭiāni</strong></td>
<td>116,000</td>
</tr>
</tbody>
</table>

In the year 1824, the Serampore Missionaries translated the New Testament into this dialect, which they called the ‘Bhututner (i.e. Bhāṭnēr) Language.’

As specimens of Bhāṭṭiāni I give a complete version of the Parable of the Prodigal Son in the Rāṭhī of Bikaner, and also extracts from it in the so-called Bāgrī, and in the Rāṭhaurī of Ferozepore. Finally, for the sake of comparison, I give a similar extract from the Serampore Bhāṭnērī version of 1824.

1 See Sir H Settlement Report (1879-83), page 89.
RĀTHĪ OF BIKANER.

The version of the Parable here given well illustrates the foregoing remarks. The language is a mixture of Pañjābī and Bāgṛī with here and there an idiom borrowed from the Lahnda spoken to the west. Thus, take the very first line. Ḥēk, one, is Lahnda; dē, (plural masculine), of, is Pañjābī; hā (plural masculine) is Bāgṛī. So, elsewhere, jāā, I will go, is a Bāgṛī future with a Pañjābī termination; bhāj-ge, having run, is Bāgṛī; khādē-hā, they were eating, is half Pañjābī, half Bāgṛī; tusādā, your, is Pañjābī; thārō, your, is Bāgṛī. It is unnecessary to go into further detail.

[ No. 20. ]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAÑJĀBĪ.

BHAṬṭIĀNī (RĀṬHĪ) DIALECT. BIKANER STATE.

हेक आदमीदें दोब पूत हा। उसने छोटे पूत पिजनूं अखा रे पिज माल विच जेदा में हिसा छोरे मैंनूं देंग। उसनूं तरां माल बाँट दीता। टेर देसड़े नहीं हुए छोटा पूत सब कुज कातरे दूर देस जाँता। आध उधे लुबपशे बिचे आपशा माल गमा दीता। ओर वो शब्द कुज भजा चुजा तब उस देस विचे डाटा काल पया ओर वो गरीब हो गया। ओर वो उस देसड़े वैशवलदा नोकर हो गया। ओर उसने तिसनूं अपने खेल विच दूरनूं चरवचन चाला। ओर उसने उन बीलडा नाल अपना डिल भरशा चाला द्र जिननूं सूर खाण्ड-हा। ओर कोई उसनूं कुज नाही देता-हा। जरां उसनूं चेता आवा ओर उसे अखा रे मेरे पिजडे जितने मेंखेतीयूं फाटल टिकिया बाती दी ओर असां भूख नाल सरदा हैं। मे उठोने पीज नाल जााँस ओर उसनूं अखर रे बाबा मैने बेखलनूं काण्ड कीती ओर तुसड़े अखे गुणा कीता। असां मिर तुसादा पूत कहावचन के लायक नहीं हैं। आपडे मेंखेतीया विच हेकडे जाने मैंनूं कर-लो। तरां वो उठते आपडे पीजडे पासे गिया। मगर वो टूर, हा तरां पिज उसनूं देखते तरस कीता। ओर भाज-मे उसनूं गले नाल लगाते उसनूं चूमा। पुत्र उसडे बापनूं अखा रे पिज मैने बेखलने काण्ड कीती ओर आपडे सामने गुणा कीता ओर मिर थारे पुत तेरा कहावचा लायक नहीं हैं।
ਸੁੱਡ ਇਸਦੇ ਪਿੱਜਨ ਆਪਦੇ ਨੋਕਰਾਂਨੂੰ ਅਖਾ ਪੁਰਨਾ ਟੌੜੇ ਅਰਨੇ ਪਰਾਲੋ ਆਈ ਇਸਦੇ ਹਰ ਵਿਚ ਸੁੱਡੀ ਵੇਰੇ ਜੁੱਠੀ ਘਰਾਵਾ ਆਈ ਆਪਦਾ ਖਾਨਾ ਸ਼ੇਬ ਕਰਨੇ । ਕਹਾਣੀ ਪੁਰਨ ਮੇਰਾ ਸੁੱਡ ਹੁੱਤੇ ਸੁੱਡ ਆਈ ਹੈ । ਖਿੱਡੀ ਗਾਵਾ ਹੈ ਸੁੱਡ ਲਾਬਾ ਹੈ । ਤਦਾਂ ਕੀ ਸ਼ੇਬ ਕਰਨ ਲਗੇ ॥

ਉਸਸਾ ਬੱਡਾ ਪੁਰਨ ਖੇਤ੍ਰਚ ਹਾ । ਜਦਾਂ ਕੀ ਅਸਰਦਾ ਹੁੱਤੀ ਹਰਦੇ ਬਹੁਲ ਆਈ ਤਦਾਂ ਬਾਜਦੇ ਨਚਣ ਦੀ ਖਿੱਡਰ ਸੁੱਡਾ ਆਈ । ਆਪਦੇ ਨੋਕਰਾਂ ਵਿਚੋ ਹੇਤ ਨੋਕਰਾਂ ਆਪਦੇ ਬਹੁਲ ਸ਼ੁਧ ਆਖਾ ਪੀ ॥ ॥ ਉਸ ਅਖਾ ਤੇਰ ਭੀਆ ਆਈ ਹੈ ਆਪਦੇ ਪਿੱਜਨ ਚੱਗਾ ਖਾਂਡ ਕੀਤਾ ਹੈ ਇਸ ਬਲਕੇ ਭੀ ਉਸਸੀ ਭਲਾ ਚੱਗਾ ਖਾਣਾ ਹੈ । ਉਸਨੇ ਬਾਗ ਕੀਤੀ । ਉਸ ਵਾਰ ਵਿਚ ਆਵਾਣ ਨਾ ਲੱਗਾ ।

ਇਸ ਬਲਕੇ ਉਸਸਾ ਪਿੱਜ ਬਾਹਾਣ ਆਈ ਉਸਸੀ ਮਨਾਵਣ ਲੱਗਾ । ਇਸ ਪਿੱਜਨ ਜਵਾਵ ਦੌਟ ਕੀ ਬੇਸ਼ੋ ਮੈਂ ਇੱਥੇ ਵਰਤਾਂਤੂ ਤੁਸੋੜੀ ਬਿਦਿਮਤ ਕਰਦਾ-ਹਾ । ਆਪਦੇ ਹੁਕਮ ਕਰਨੇ ਅਠਾਲ ਨ ਕੀਤਾ । ਆਪ ਭੀ ਕਰਦੇ ਹੇਤ ਲੋਕ ਭੀ ਨ ਦੰਤਾ ਕੀ ਮੈਂ ਆਪਦੇ ਬੇਲਿਆਂ ਨਾਲ ਖੁਸੀ ਕਰਦਾ-ਹਾ । ਸਕਰਾ ਆਪਦੀ ਦ ਪੁਰਨ ਦੀ ਕਾਂਟੀਆਂ ਨਾਲ ਰਲਤੇ ਆਪਦੀ ਸਰ ਕੁਜ ਸੰਭਜਾ-ਦੀਤਾ ਜੂ ਆਈ ਇਸਦੇ ਬਾਲੇ ਆਪ ਚੱਗਾ ਖਾਂਡ ਕੀਤਾ । ਪਿੱਜ ਉਸਸੀ ਅਖਾ ਪੁਰਨ ਤੁ੍ਲ ਨੀਟ ਮੇਰੇ ਨਾਲ ਰਲਦਾਹੁੰ ਜੀ ਕੁਜ ਮੇਰਾ ਕੀ ਭਰੋਂ ਕੁਜ ਤੇਰਾ ਹੈ । ਸਕਰਾ ਹਾਟੀ ਖੁਸੀ ਕਰਾਣੀ ਟੋਕ ਹਾਲੇ । ਕੁਹਾਂ ਤੇਰਾ ਭੀਆ ਸੁੱਡ ਹੁੱਤਾ ਸੁੱਡ ਕੀ ਅਖਾ-ਹੈ ਖਿੱਡੀ ਗਾਵਾ-ਹੈ ਸੁੱਡ ਲਾਬਾ ਗਾਵਾ-ਹੈ ॥
TRANSLITERATION AND TRANSLATION.

Hek admide doy patt ha. Usde ehhoti patt piunnu
One man-of two sons were. Them-of by-the-younger son father-to
akha, 'he piu, mal-vich jeri merã hisã hoive mai-nu
it-was-said, 'O father, property-in as-much my share may-be me-to
deha.' Us-nu tadd mal bãit ditã. Phër daharpe nahõ
give.' Him-to then property having-divided was-given. Many days not
huõ ehhoti patt sab kuj kathã karnã dûr dãs
become the-younger son all whatever together made-having a-for country
jåda-rahã; or uthe luchpanõ-vichã ãpnã mal gama-ditã.
went-away; and there riotousness-in his-own property was-squandered-away.
Or wo sabõ-kuj bhaja-chukã tab us dês-vichã dajha
And he all-whatever had-wasted-completely then that country-in a-great
kal payã, or wo garib hõ-gaya; or wo us dêsde rainewaledã
famine fell, and he poor became; and he that country-of an-inhabitant-of
nõkar hõ-gaya. Or usnõ tisnû apnõ khêtre-vichã surnû charâwannã
servant became. And him-by him-as-for his-own field-into swine-to grazing-for
ghãla. Or usnõ un chhilrã-nal appã dhõit bharpã
it-was-sent. And him-by(sic) those husks-with his-own belly to-fill
chhã-thã, jinãnû sâr khãde-hã; or koi usnû kuj naõõ
wishing-was, which-to swine eating-were; and anyone him-to anything not
dêta-ha. Jadõ usnõ chêta aya or usaõ akha ke, 'mêre
giving-was. Then him-to sense came and by-him it-was-said that, 'my
piudõ kitnê mehenatiyõnõ phõdal õikiyõ baõdi-thi, or
father-of how-many labourers-to superfluous bread being-prepared-was, and
asõ bhûkh-nal mardõ-hã. Mãi uõthiõ piu naõ jasõ or usnõ
I hunger-with dying-am. I arisen-having father near will-go and him-to
akhãsõ, 'he baba, mainê behëstnõ kõõõ kiti, or tusõõõ æge
I-will-say, "O father, me-by heaven sin was-done, and you-of before
gunõ kitõ; asõ phir tusõõõ pût kahawõõ-kë lâyak naõõ hõ;
offence was-done; I again your son being-called-of worthy not am;
apdõ mehenatiyõ-vich hëkkõ jagõ mainõ kar-lo.'" Tadd wõ
your-own labourers-in one-of in-place me-to make.'" Then he

BHAATI (RATH) DIALECT.

PAÑJÀBI.

VOL. IX, PART I.
उत्तेज अप-दे पुढे पाने गिया। मगर वो दुर हा, तदा
on-arising his-own father-of near went. But he far was, then
पिु उसनू देखते तरास किता, ओर भाज-गे उसनू
by-the-father him-to on-seeing compassion was-done, and run-having him-to
gले-नाल लगाते उसनू चुमा। पुत्र उस्दे हापुनू
the-neck-on on-applying him-to it-was-kissed. By-the-son his father-to
तक्ता, 'हे पिु, माईं बोहेंती कंद किता, ओर अप्दे
it-was-said, 'O father, me-by heaven-to sin was-done, and Your-Honour-of
सम्में गुना किता; ओर फिर तेरा कुहावाण लायक
before offence was-done; and again to-you son thy to-be-called worthy
नहीं हूँ।' मुर उस्दे पिऊ-ने अप्दे नोक्रीनू अकहा, 'पुत्रमू नि I-am.' But his father-by his-own servants-to it-was-said, 'the-son-to
अपदे पहाणी पड़हावो; ओर उस्दे हाथ-विच मुदादृ, ओर परेन हुँटी
अरो गुड़े कार्य तैरी-टैरी; अरु मिया कू-को पुज्र मेरा
cause-to-wear; and his hand-in a-ring, and on-foot shoes
gहस्तावो; ओर अप्दे खते माजे कासी; क्युः-को पुत्र मेरा
put; and we-all eating merriment may-make; because-that the-son my
सम्में गुना किता; ओर उस्दे हाथ-विच मुदादृ, ओर परेन हुँटी
before offence was-done; and again to-you son thy to-be-called worthy
व्रत हूँ।' तदा
dead was, on-dying again come-is; lost-gone-was, but found is.' Then
चला उस्दे पिऊनू। उसनू घर-विच भागा
wó जामें करान लगा।
they merriment to-do began.

उस्दा बादा पुत्र khétrach हा। Jada वो आमद-हया घराड्य कोलlHis elder son field-in was. When he while-coming house-of near
अपदे नोक्री-विचु
came, then in-musicking dancing-of noise was-heard. His-own servants-from-among
हेा नोकरमू अपदे कोल सद्ते अकहा के, * * * Us
one servant-to himself-of near in-calling it-was-said that, * * By-him
अकहा, 'तेरा भूरा अयाहै; अप्दे पिऊने चांगौरा खाँना
it-was-said, 'thy brother come-is; Your-Honour-of father-by good feeding
किता-है; इसॉस्टे जो उसनू भाडाँ-चांगौरा लाया-है।' Usने कावार
done-is; for-this-reason that him-to good-well obtained-is.' Him-by anger
kिता; us गहाण-विच आवान ना चहाया। इसॉस्टे उस्दा
worst was-made; by-him house-in coming not it-was-wished. For-this-reason his
पिऊ बहादर अने उसनू मनावाण लगा। Us पिऊनू जवाब
father out in-coming him-to to-persuade began. By-him the-father-to reply
दिता किर, 'वेकहो, माई इटे वारू-टू तुहाडी क्षिडात कराड़ा-हा,
was-given that, 'see, I so-many years-from your service doing-was,
अपदे हुकममू काडे अदल ना किता। अप
dit की ये के। माई इटे अप्दे बेलान नाल
Your-Honour-of order-to ever disobedience not was-done. By-Your-Honour
माई इटे हेक लेला बी ना। दिता के माई अप्दे बेलान नाल
me-to ever one kid even not was-given that I my-own friends with
1 Words missing in original.
khushi kardā-hā. Magar āpā putr, jō kanjriūnā pleasure might-have-made. But Your-Honour-of this son, who harlots-of nāl raltē āpā sab kuj bhanjā-dēta, jū with in-living Your-Honour-of all anything squandering(-was), as-soon-as āyā usdē wāstē āp chaṅgā khāṅā kita.' Piā he-come him-of for by-Your-Honour good feast was-made.' By-the-father usnū akhā, 'putr, tū nit mērē nāl rahēdā-hai; jō-kuj mērē him-to it-was-said, 'son, thou always me-of near living-art; whatever mine wō sabō kuj tērā hai; magar āqā khust karṇā ṭhik hai; that all anything thine is; but much rejoicing to-do proper is;

kyū-kē tērā bhīrā mūyā-huwa, mūṛ ji-āyā-hai; khiṛī-gāyā-hā because-that thy brother dead-was, again alive-has-become; lost-was, mūṛ laḥh-gāyā-hai.' again found-is.'
SO-CALLED BÄGRI OF FEROZEPORE.

Fifty-six thousand people are reported to speak Bägri in the Fazilka Tahsîl of the Punjab District of Ferozepore, along the Bikaner border. An examination of the specimens sent shows that this dialect has none of the typical Bägri characteristics, such as the genitive in go and the like. It is bad Pañjâbi, like the Râthi of Bikaner mixed with some Bägri forms. No importance attaches to this mixed dialect, and it will suffice to give as an example of it a brief extract from a version of the Parable of the Prodigal Son in transliteration only. The original was written in the Persian and also in the Gurmukhî character.

[ No. 21.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAÑJABI.

BHAṬTIĀNĪ (SO-CALLED BÄGRI) DIALECT. (DISTRICT FEROZEPORE, TAHSIL FAZILKA.)

Ek mânas-râ de bêṭa hâ. Wâ-miś chhôrû bêṭo bâp-nê
A man-of two sons were. Them-in-from (the-) younger son father-to
kahîo, 'ô bâp mäl-râ hisâ jîkâ āwê mi-nê dê.'
said, 'O father property-of share which comes (-to-me) me-to give.'
Jaṇâ pâchhê bi-nê mäl-râ pâṭi bêt-dînî. Thôrê
Then afterwards them-to property-of shares was-divided. A-few (days)
pâchhê chhôtakîo bêṭô såglo dhan-mäl bhêlô kar-kê
after the-younger son the-whole property collected having-made
dûr dês-nê uṭh-gîô. Bâṭhê āpnô mûl hârmâkârî-mai
a-far country-to having-arisen-went. There his-own property debauchery-in
kho-dîô. Jaṇâ såglo mûl kho-dîô, bî dês-rê ék
was-wasted. When whole property was-wasted, that country-to a
bhâgwan-kê jà-lâgiô. Bâ-nê āpnê kho-kê mai sûr
wealthy-man-in-of having-gone-he-was-joined. Him-by his-own fields-in swine
charaw bhêjîô. Bai-rê ji ḍakkiô ki ai ehhûkâ-hî kho-liô,
to-graze ho-was-sent. His desire arose that these husks-even I-may-eat,
jîkâ sûr khâi-hai; ki bi-nê aiśo bhi kô-mîlê-nî,
which swine eating-are; for him-to such even at-all-were-given-not.
RAṬHAURĪ OF FEROZEPORE.

The Raṭhaurī of Ferozepore is even more of a mixture than the so-called Bāgṛī. The foreign element is rather Bikanerī than true Bāgṛī as is shown by the use of chhai, to mean ‘is’. A short extract from a version of the Parable in transliteration only will be quite sufficient.

[ No. 22.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAṆJĀBI.

BHATTIĀNĪ (RAṬHAURĪ) DIALECT. (DISTRICT FEROZEPORE, TAHŚIL FAZILKA.)

Ikke guwā-rē di bēṭā sī. Ōn-mā-le chhōṭā bēṭā bāpēnē
A man-to two sons were. Them-in-from younger son the-father-to
kihō, ‘mālē mālī ḍūtnā āwa-chhai, ō manē déō.’
said, ‘property in-from how-much share me-to coming-is, that me-to give.’
I māl wāṇḍ dīnō-chhai. Thōṛā dīnē-māṭī sārō māl
By-him property having-divided given-is. A-few days-in whole property
kāṭhō kartē dār dēnē le-giō. Apnō māl bhaiṛī
together in-making fur country-to he-took-away. Has-own property ill
lachche-māṭī uttē gāl-dinō. Jadē gāl-dinō, uttē dēśē
behaviour-in there was-wasted. When it-was-wasted, there in-the-country
sāhūkārē dhōrē nōkār hō-giş-chhi. Unnē kahū, ‘ja-kē sārraṅṅe
a-rich-man near, servant he-become-was. Him-by it-was-said, ‘gone-having swine
wahi-mahi charā-liā.’ Oh-ro ḳi kidō ūnhū chhīlāṛūṇē khātē
field-in grease.’ Him-of heart was-made those-very husks in-eating
apnā dhīḍ bhar-lai, jīnhūnū sūr khātē. Ŭnē as bhi nahī
his-own belly he-may-fill, which swine used-to-eat. Him-to such even not
miltē.
were-being-got.
Finally I give (also in transliteration) a similar extract from the version of the Parable, as it appears in the Serampore translation of 1824. It will be seen that its general character is the same as that of the preceding specimens.

\[ No. 23. \]

INDO-ARYAN FAMILY.

PAŃJĀBI.

BHAṬNERI.

Kāi mānakhdē dōy gabharu handā. Pher bā-māy-tā chhọtōdē A-certain man-to two sons were. Then them-in-from by-the-younger bhāyjinū ākhā, 'hē bhāyji, māyādī jō pāṭi padī, the-father-to it-was-said, 'O father, the-property-of what share falling(-is), bā asē dō.' Pher ā bādē kōl māyādī pāṭyah kītī, that to-us give.' Then by-him them-of near the-property-of shares were-made. Pher ghānā dan na huyā-tā chhọtōdō gabharu āprō sārō bhēlo Then many days not becoming-from the-younger son his-own all together kārā dūr deśnū parō-gayō. Pher utē zāṅg-ras-mē jir having-made a-for country-to went-away. Then there debauchery-in having-lived aṇṇī māyā udāy-di. Tad ūdī sārī khuṭ-gayā-tā his-own property was-squandered. Then him-of all(-property) wasted-being-gone-on ā deś-mē ghanō kāṛṇō kāl padiyō. Pher u ghaṭāw-mē pāḍan that country-in a-very heavy famine fell. Then he want-in to-fall lāgyō. Pher u ājārā ā deśdē kāi basti-bālidē nāl began. Then he having-gone that country-of a-certain villager-of with mil-gayō. Pher ū sūwar charawān liyē āppō khet-mē ūnū was-joined. Then by-him swine feeding for his-own field-in him-to pāṭhyō. Pher sūwar jō khāwda-handā ā chhawāṇ-tā ā it-was-sent. Then the-swine what eating-were those husks-by by-him āppō pēṭ bharan chāyō. Pher kāī ūnū na diyā, his-own belly to-fill it-was-wished. Then by-anyone him-to not they-were-given.
PAḌJĀBĪ MERGING INTO LAHNDĀ.

The district of Lahore lies on both sides of the river Ravi. On the east side (in the Bari Doab between the Ravi and the Sutlej) the dialect of Paḍjābī spoken is Majhi. On the west of the Ravi (in the Rechna Doab between the Ravi and the Chenab), the Lahore dialect of Paḍjābī shows signs of the increasing influence of Lahnda.

It has already been remarked that the old form of speech from which Lahnda is derived must once have extended far to the east beyond its present territories. In the Eastern Panjab this language has been overlaid by a language belonging to the Central Group, and the resultant language is that now known as Paḍjābī. As we go westwards from the Gangetic Doab, relics of the original Lahnda basis become more and more evident. We have already met some noteworthy instances in the Majhi dialect which is admittedly the best and purest form of Paḍjābī. When we cross the Ravi into the Rechna Doab, the Lahnda basis becomes much more in evidence, and the conventional boundary line between Lahnda and Paḍjābī after crossing the district of Gujrat runs nearly north and south through this Doab, starting at about Ramnagar in Gujranwala on the Chenab, and running due south to the northern corner of the Montgomery district. Thence it continues its course due south (crossing the Ravi on its way) to the southern corner of the latter district on the banks of the Sutlej. A part of that portion of the Montgomery district which lies to the east of this conventional line is thus in the Bari Doab, but linguistically it belongs to the north-east of the Rechna Doab.

The line described above is a purely conventional one adopted for this Survey. Everywhere in India we meet with instances of languages merging into each other, but nowhere in India do we find the merging so gradual as that which takes place between Lahnda and Paḍjābī. The wave of the language of the Central Group, which at first overwhelmed the most eastern Lahnda, gradually lost its force as we go westwards, allowing the Lahnda basis to become more and more evident. The wave extended to the west of the line just described, but by this time it was so shallow, and bad lost so much power, that the language is no longer Paḍjābī coloured by Lahnda but rather Lahnda coloured by Paḍjābī. We may roughly put this line as indicating the boundary between these two conditions of affairs, but in the country near this line, on each side, the local patois is so indefinite that it may with equal correctness be classed with either language, and many authorities may claim that the language spoken immediately to the west of it in Gujranwala and Montgomery is Paḍjābī and not Lahnda. Such a claim I do not oppose. The circumstances of the case make opposition out of the question. On the other hand, the line I have drawn is a convenient one, and roughly shows the western boundary of Paḍjābī.

To the east of this line we have, first, the north-eastern half of the district of Gujrāt; then, in the Rechna Doab, the district of Sialkot, half the district of Gujranwala, the trans-Ravi portion of Lahore, and a small portion of Montgomery. Crossing the Ravi into the Bari Doab we have, to the east of the line, the eastern half of the Montgomery district, roughly corresponding to the Tehsil of Dupalpur and Pak Pattan. Over the whole of this tract, the language is the same,—Paḍjābī with a strong infusion of Lahnda. I give three specimens,—one from West Lahore, another from
Sialkot, in the north of the tract, and another from Pak Pattan of Montgomery, in the extreme south.

When the boundary line touches the Sutlej at the southern corner of Montgomery, it follows that river for a few miles and then crosses Bahawalpur, so as to include the north-eastern corner of that state. Here the language is the same as that of Pak Pattan and no specimen of it is necessary. This concludes the review of Pañjābī merging into Lahnda.

We may estimate the number of speakers of this mixed dialect as in the table given below. The figures for Gujranwala include about 155,000 speakers of Pañjābī from other parts of the province who have settled in the Chenab Canal Colony, most of them probably speak Majhi. As given the figures have been revised by the local officials since the Rough Lists of Languages spoken in the Panjab were published. So also the Bahawalpur figures are revised ones—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>North-East Gujrat</td>
<td>457,200</td>
</tr>
<tr>
<td>Sialkot</td>
<td>1,010,000</td>
</tr>
<tr>
<td>East Gujranwala</td>
<td>505,000</td>
</tr>
<tr>
<td>Trans-Ravi, Lahore</td>
<td>17,398</td>
</tr>
<tr>
<td>East Montgomery</td>
<td>292,426</td>
</tr>
<tr>
<td>North Bahawalpur</td>
<td>150,000</td>
</tr>
</tbody>
</table>

Total: 2,432,024

The Lahore figures in the above seem to be too small, but I have no means of checking them, and the loss is probably balanced by the number of Chenab Canal colonists who speak Majhi.

Authorities—


Cummings, Rev. T. F., and Graham Bailey, Rev. T.,—Pañjābi Manual and Grammar: a Guide to the Colloquial Panjabi of the Northern Panjab. Calcutta, 1912. (Under the name 'Northern Punjab' are included the Districts of Sialkot, Gujranwala, Lahore, Gujrat, and Firozpur, with parts of the adjoining Districts.)
PAÑJĀBĪ OF WEST LAHORE.

Directly we cross the Ravi into the western portion of Labore district we find that the Lahndā basis of Pañjābi makes itself much more strongly felt. There are also a few local peculiarities. As a specimen of the dialect of this part of the Lahore district I give a version of the Parable of the Prodigal Son, which offers several instructive forms.

In pronunciation we may notice the total absence of the cerebral ḯ, as is also the case in the Pañjābī of the Majhā. The cerebral ｚ is very capriciously used. Thus, we have gāwan and nachhap in the same sentence. The vowel scale in some words is irregular. The root rah, remain, is sometimes spelt rah, sometimes rh, and sometimes rāh. Compare the rēh of the Lahndā of Shāhpur.

In the declension of nouns we may note that the postposition of the agent case is nē, not nasī, which is very often omitted (as in Lahndā). Nē is also occasionally used instead of nasī, as the sign of the dative. Thus, nānkār-nē ākhīā, he said to the servant.

In the pronouns, we have ｔū used for the agent case singular, as well as for the nominative. Thus, ｔū niāc dittī, thou gavest a feast. Asā and tusā are often used for the nominative, to mean 'we' and 'you,' respectively. The usual word for 'he' is the Lahndā ṭā, with an oblique singular us or un. In ṭādē for ihē, of this one, we have a transposition of the aspirate. 'Own' is āpuṇā, not āpuṇā. The relative pronoun is jērā (cf. Lahndā jēhrā). 'What?' is kīh.

The verb substantive regularly takes the Lahndā forms; thus, we have hin, they are; ākā or hā, he was. Sometimes we find jē used to mean 'he is' or 'they are.' In the finite verb we have both the Lahndā form of the future, as in nāhīsā-(ga), I will arise, and the Pañjābī one, as in rahūgā, I will remain.

Now and then we find instances of pronominal suffixes attached to verbs, exactly as in Lahndā. Thus, dittīsī, given by thee. The Lahndā present participle is also common. Thus, kārēdā for kardā, doing.

We also find instances of the Lahndā negative verb substantive, as in nāhā, he was not.

There are also a number of Lahndā expressions. Such are the use of the root chā, raise, prefixed to a verb in order to intensify its meaning. Thus, chā-kītā, was done; chā-jān, consider. So also we may quote (among others occurring in the specimens) as typical Lahndā expressions hikk, one; thigā, a garment; kāvīr, angry; hatthō, on the contrary.

Mr. Newton, on page 33 of his Panjābī Grammar, states that, in the Lahore district, the word nē is often used redundantly. Thus, ih bi ākh dittā-nē nē, this too he said. I have not met any examples of this in the specimens. It is a question whether in such cases, nē is not, like jē, a pronominal suffix. Lahndā has nē for the second and third persons plural, and it is quite possible that, in Lahore, it may also be used for the singular. In Kāshmirī, which is closely related to Lahndā, an is used for the singular of the pronoun of the third person.

---

1 See the remarks on p. 633.
INDO-ARYAN FAMILY. CENTRAL GROUP.

PAŃJĀBĪ.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT LAHORE, TAHSIL SHARAKPUR.)

[No. 24.]

I

No.

24.]  

1ND0-ARYAN FAMILY.  

I

Central Group.

PAŃJĀBĪ.

Dialect of North-East of Rechna Doab. (District Lahore, Tahsil Sharakpur.)
दैविक आ रहें तरथ लाल। दिन रात खुश पिछू धन हिसाब अधिकार अदे हिमी विशेष बीडी। हिस पिछू अधिकर "देख मैं बांट दूं बड़ी घरमाण बड़े सिम देक अधिकर रस में, बड़ी मिरिया के सिम लेख ही तो हिसी अधिकर बेली में भुजी लतें। तीनें देव मैं युद्ध अधिकर है तीन मान भाज देव दृष्टिकोण है जालिखा है हिसे दामड़ तबं ही दिवाल मिरिया। हिसे पिछू अधिकर हूं तब देख में देख दें। नीः भेजा अभाज है माता देवा ही है। अधिक विश्व जाल अधिकर अधिक में भुजी बंदी मैं घुम के देख देवे हिस दामड़ बि हिसा देवा अत दिखा। आप खेल देन सींबर में दिखा है देवी दिखा आप है लंब दिखा है।
TRANSLITERATION AND TRANSLATION.

Hikk admi-dë dë putr åhë. Unhë vichchë pinuñ
One man-of two sons were. Them from-among the-father-to
nikkë akhià, 'piu, jo mëra hissa risk-vichch hai, ó
by-the-younger it-was-said, 'father, that my share wealth-in is, that
wand-dë.' Usnë apnë mäl duhàañi
having-divided-give.' Him-by his-own property both-to
wand-ditta. Bålë din ajë nahë hëc nikkë
having-divided-was-given. Many days yet not became the-younger-by
sàrà mäl ikatthà chá-kità, kisi dår mulk
the-whole property together was-made, a-certain distant country
le-kë vadhà rahà, të uthhë bhaipë kammà-vichch
taken-having (as-)a-sojourner remained, and there bad doings-in
mäl viññàià. Jis vële habbhö mäl usnë là-lià,
property was-wasted. (At-)what at-time the-whole property him-by was-spent,
watt us mulkde vichch baih kål pai-già. Watt usnë lör,
then that country-of in great famine fell. Then him-to need,
pawan laggi. Watt ò già, us mulkde hikk shàhàrdë admiðë
to-fall began. Then he went, that country-of one city-of man-of
nàl naukar ràh-pià. Usnë usnë sàrànñù charàwàn wàstë
with servant he-remained. Him-by him-to swine-to the-feeding for
paihà-vichch ghàlià. Jërë chhillàr sàr khàdë-åhë, ó vi
the-fields-in it-was-sent. What husks the-swine eating-were, he also
dhidhà ràzë hò-kar hhar-laídà. Jad ùnnù sùrt ì, us
belly happy become-having used-to-fill. When him-to senses came, by-him
åklìà, 'mëre pindë naukar kai hin, ó rajj-kë khà
it-was-said, 'my father-of servants many are, they satiated-being eating
bhi laídë-hin, të wadhïà bhi ràhadà-hai. Maï bhukkh nàl
also taking-are, and surplus also remaining-is. I hunger with
pià marnà-hà. Maï uthhàgà të waddh piu kòl wàdà-ràhàgà;
fallen dying-am. I rise-will and then the-father near I-will-go-forth;
të unnù åkhàgà, 'piu, maï Khudàdà gunah bhi kità të
and him-to I-will-say, "father, by-me God-of sin also was-done and
तेरा भी किता; माँ इस गल जुगा नहीं राह-गिहा जो तेरा 
of-thee also was-done; I this thing worthy not remained that thy 
पुत्र माँ सदिव; माँनू वि अपना हिक्क नाउकर चहाजान।”
son I may-be-called; me-to also thine-own one servant consider।”

Watt ओ उथिहा ते अपने पियूत वलें गिया। आजी ओ धहर 
Then he rose and his-own father towards went. Yet he a-great 

dर अहा, उंदे पियू उस्नू वेध्क-लिया, उन्नू तार्स अिया, 
distance was, his by-father him-to it-was-seen, him-to pity came, and 

भाज वग-गिहा ते उन्नू गिल-लिया, ते चिह्वम 
having-run he-went and him-to neck-with it-was-applied, and kis 

लिया। पुत्र उन्नू अखिहा, ‘पियू, माँ क्षुड़द गुणह 
was-taken. By-the-son him-to it-was-said, ‘father, by-me God-of 

bhि किता-हाई, तेरा भी किता-हाई, ते हून तेरा पुत्र 
also done-is, of-thee too done-is, and now thy son to-be-called worthy 

नही।’ Watt पियू अपने नाउकरनू अखिहा, ‘चाँगू ले’ 
i-am-not।’ Then the-father-by his-own servants-to it-was-said, ‘good 

तिह्रे काठह लो-अो, ते उन्नू पादो; यहे हाथ्वी-विच्छ 
clothes having-taken-out bring, and him-to put-on; his hand-in 

मुन्द्री ग्वाटो, ते पाया-विच्छ जुटिय पावाओ; अो, क्पालटे, 
ring put, and feet-in shoes put-on; come, we-may-eat, and 

राशि होइ; ए मेरा पुत्र मर-गिहा, जींदा हो-गिहा-हाई, तो 
happy let-us-become; this my son dead-gone-was, alive become-is, and 

क्हाय गिया अिया, ते लभ्य-पिया। ते ओ कृषू हौवन लाजेः 
lost gone was, and found-is।’ Then they happy to-become began।

ते उन्दा वाड़दा पुत्र पेहली-विच्छ गिया-अिया। जिस 
And him-of the-elder son the-fields-in gone-was। At-which at-time 

अिया, ते गहरे नेरे अिया, उस्ने गावन ते नाच-चाच 
he came, and the-house-of near came, him-by singing and dancing 

सुनिया। उस हिक्क नाउकरने अखिहा ते पुच्छिहा, ‘वे 
was-heard. By-him one servant-to it-was-said and it-was-asked, ‘this 

किह हाई।?’ उस्ने उन्नू अखिहा, ‘तेरा भहरा अिया-हाई, तेरे 
what is।’ Him-by him-to it-was-said, ‘thy brother come-is, thy 

पियू निया आसे दित्ती-हाई, तेरा भहरा खाइर-मेर नूल अिया-हाई।’ 
father-by feast this-reason-for given-is, thy brother safety with come-is।’

ो कविर होइ, ते अन्दर नाह सादा। आसे उन्दा 

He angry became, and within not (was)going। This-reason-for his 

पियू बाहर निकाल-अिया, अते उंदी मिनना कित। उस 
father outside out-came, and him-of remonstrance was-made। By-him 

पियू अखिहा, ‘देख, माँ बाहच वरहे तेरी कियलम खाइदाना 
the-father-to it-was-said, ‘see, I many years thy service doing
rihā-hā; tērā ākhiā kadā maēi nahī sitṭīā, tē remained-was; thy what-was-said ever by-me not was-thrown-down, and hikk lelā vi nā dittōi, apnīā bēliā-nāl maēi khushi one kid even not was-given-by-thee, my-own friends-with I happiness karēdā. Jivē tērā ē putr āiā-hai, jis sārā māl might-have-made. When thy this son come-is, by-whom the-whole property tērā kaḥjīrī tē gawāiā-hai, undē wāstē hatthō tū nīāz thy harlots-with wasted-is, him-of for-the-sake on-the-contrary by-thee a-feast ditti.' Usnē unnī ākhiā, 'tī har velē mērē kōl was-given.' Him-by him-to it-was-said, 'thou at-every time me near hē; jērā mērā māl hai, sārā tērā-hī hai; asānū hikk art; whatever my property is, the-whole thine-also is; us-to one gal lāi kāhī, jē khushi karēdā tē khush thing proper was, that happiness we-should-have-done and happy hōdē; is wāstē ki bhīrā tērā mar gia āhā, sur watt should-have-been; this for that brother thy dead gone was, and again jīwādā ho-giā-hai; ā khari giā-āhā, tē labh-piā-hai.' alive become-is; he lost gone-was, and found-been-is.
PAŃJĀBĪ OF SIALKOT, EAST GUJRANWALA, AND NORTH-EAST GUJRAT.

The conventional boundary line between Lahnda and Pañjābī starts at the north end of the Pabbi range in Gujrat, and, entering Gujranwala at Ramnagar, divides that district into two nearly equal parts. The tract to the east of this line embraces the whole of Sialkot, the eastern half of Gujranwala, and the north-east of Gujrat. On the east it has the Majhi Pañjābī of Gurdaspur, on its south, the mixed dialect of West Lahore just described.

The dialect of this tract has been fully described by Mr. Grahame Bailey and Mr. Cummings, in the works referred to on p. 744. It closely resembles that of West Lahore, and as a specimen I give a short folktales from Sialkot, written in the Persian character, with transliteration and translation.

We may note the following peculiarities in the specimen, nearly all of which are due to the influence of Lahnda. There is a strong tendency to drop the letter h after an accented syllable, and even elsewhere. Thus, rdē, for rdhe, they remained; ē or hē, is, and so on. We see the origin of the standard Pañjābī present participle in nā instead of dā in the word dēdā or dēmnā, giving. All over Indo-Aryan India, a ḏ preceded by a nasal may optionally be pronounced as n.

In the declension of nouns, the postposition of the genitive is treated as in Lahnda, so that we have diē or dē instead of dā agreeing with a masculine noun in the plural.

The pronouns present some irregularities. 'Our' is sādā, asādā or asādā (Mr. Bailey gives sādā). 'Your' is tuasādā or tohasādā (Mr. Bailey gives tuhasādā). The oblique form singular of the pronoun of the third person is ē (as the oblique form singular of ēh, this, is ēh), and its oblique plural is ōnē or ōhnē. Jerē or jehnē is 'who,' with jēs, or the Malwāi form jēt, for its oblique singular.

The following forms of the verb substantive occur,—ā, or hā, I am, we are; ē, thou art; ē, or hē, he, she, it is; sēs, or haisēs, they were.

For further particulars, the student is referred to the very full details given in the Grammars already referred to.

1 See the remarks on p. 628.
[No. 25.]

INDO-ARYAN FAMILY.

PANJABI.

CENTRAL GROUP.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT, SIALKOT.)

752
ہم جبہاں زیبہ کوئی ہے بھیہے کے خیرات کوئی لکھ رہی سکہے آبھر باندھاہے
دئے سان - میرے بھا ارنان لوکان دیبان مراسیان نور جہذہ اور ویل
میل آئ سان ایک دریا دنیا - هر جہذہ جب باندھاہے دئے
نال جنچی آئ سان ارناندیبان مراسیانہن آلہہ ائلہہ آئ لای کہ ارنان
واسؤی گلیبی کہنی لی - سعی وزیہ ہے باندھا نور درلا دئے۔
INDO-ARYAN FAMILY.

PAŃJĀBI.

DIALECT OF NORTH-EAST OF RECHNA DOAB. (DISTRICT SIALKOT.)

TRANSLITERATION AND TRANSLATION.

Sāddā waddā Mahr Mithā huā-e. Osnē ākhīā ki, ‘mērā
Our ancestor Mahr Mitha was. Him-by it-was-said that, ‘my
nā jahān-vich mašhūr rāe.’ Bādshāh Akbarnē āsāē
name the-world-in famous may-remain.’ The-Emperor Akbar-by him-of
pāsā laṛkīdā sāk maṅgīā. Osn āgā ākhīā,
from-near the-daughter-of betrothal was-asked. By-him in-reply it-was-said,
‘tā Bādshāh ā; maį zamīndār ā. Sāddā tuṣāddā bar
‘thō Emperor art; I landowner am. Your our equality-of-status
nahī michdā.’ Osn ākhīā, ‘tāinū ēs gal-vich ki ē? Mērā
not arises.’ By-him it-was-said, ‘thee to this matter-in what is? My
dil āiā-e.’ Jis waqt osnē sāk dēnā chā-kītā, tā
heart come-is.’ At-what time him-by betrothal to-give it-was-agreed, then
ōsnē ākhīā, ‘mērē ghar ā-dhukk.’ Osn tad
him-by it-was-said, ‘to-my house come-with-procession.’ By-them then
mēl-manzd̄ al akat̄hā kītā. Osn ākhīā, ‘bādshāh
relations-friends together it-was-made. By-him it-was-said, ‘the-Emperor
mērī laṛkīdā sāk mangdā-ē. Tohāddī ki saḷāḥ bā?’ Kīsē
my daughter-of betrothal asking-is. Your what advice is?’ By-some
ākhīā, ‘dēnē-bā,’ tē kīsē ākhīā ‘nahī dē-dēdē.’
it-was-said, ‘giving-we-are,’ and by-some it-was-said ‘not giving (-we-are).’
Bālutānē kahiā ki, ‘dēdē-bā.’ Osn sāk dē-dittā.
Most-by it-was-said that, ‘giving-we-are.’ By-them betrothal was-given.

Bādshāh ā-dhukkā. Mahr Mithēnē sārē bhīrā bulāē,
The-Emperor came-in-procession. Mahr Mitha-by all brothers were-summoned,
roṭī khwān ḵāstē sur jānji khidmat wāstē,
bread causing-to-eat for and the-bridegroom’s-party-of service for.
Kuj Jūṭ Bādshāh-wal gāē. Jit waqt woh dō rāṭī Mahr
Some Jaṭṭā The-Emperor-with went. At-what time they two nights Mahr
Mithēnē ghar rāē, ōtē kīsē ākhīā ki, ‘kuj
Mīṭh-o (in-) house remained, there by-some it-was-said that, ‘something
deīē, ki asāddā nā rāē.’ Bādshāh wal jērē lōk
let-be-given, that us-of the-name may-remain.’ The-Emperor with what people
Our ancestor was Mahr Mithä. He was desirous of leaving his name famous in the world. The Emperor Akbar asked him for his daughter in marriage. He replied that, as he was only a modest landholder while Akbar was Emperor, the match would be an unequal one. But the Emperor insisted, and pressed Mahr Mitha not to consider this point, so that the latter agreed to the betrothal of his daughter, and asked the Emperor to come to his house with the marriage procession. The Mahr's people then called together his relatives and friends. He told them that the Emperor requested his daughter in marriage, and asked their opinion. Some were in favour of the proposal and others were not, but the majority agreed to it, and so the betrothal took place. The Emperor came with his marriage procession and Mahr Mitha called in all the brethren of his caste to feed and serve the bridegroom's party.

Some Jaṭṭī accompanied the Emperor, and after the bridegroom's party had stayed in Mahr Mitha's house for two nights, one of the brethren of the latter suggested that alms should be distributed in order to make his name famous.

The people who had come with the Emperor were accompanied by Mirāsīs1 for service, and so were the brethren who had come at Mahr Mitha's call. They began to distribute alms from the roof of the house. The rupees were of the Emperor Akbar's coinage. Mahr Mitha gave one rupee to each of the Mirāsīs who had accompanied his brethren, but gave only eight annas each to the Mirāsīs who had come with the Jaṭṭīs of the Emperor's party, for he thought that those Jaṭṭīs had disgraced him by their presence.

1 Mirāsīs are a kind of beggar-bard, who attend weddings for what they can pick up.
Then, the marriage having been solemnised, the bridegroom's litter for ceremonial departure was given to the Emperor.

**PAŃJĀBĪ OF EAST MONTGOMERY.**

As one more example of Pańjābī merging into Lahnda, I give a short extract from a version of the Parable of the Prodigal Son which comes from the Pak Pattan Tahsil of the Montgomery district. I give it only in the Roman character, with an interlinear translation. No special remarks are required. The language is the same as that of West Lahore and of Sialkot.

[No. 26.]

**INDO-ARYAN FAMILY.**

**Central Group.**

**Dialect of**

_East-Centre of Bari Doab._

**(District Montgomery, Tahsil Pak Pattan.)**

<table>
<thead>
<tr>
<th>Hikk</th>
<th>admiđe</th>
<th>dō</th>
<th>puttar</th>
<th>ahe.</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>man-of</td>
<td>two</td>
<td>sons</td>
<td>were.</td>
</tr>
</tbody>
</table>

Them-of from-in by-the-younger

<table>
<thead>
<tr>
<th>puttar</th>
<th>pēonū</th>
<th>akhia,</th>
<th>&quot;pēo, māl tē rijkadā hissā</th>
<th>son</th>
<th>the-father-to</th>
<th>it-was-said, father, cattle and property-of share</th>
</tr>
</thead>
<tbody>
<tr>
<td>jehrā</td>
<td>mainū</td>
<td>aūdā-hai</td>
<td>mainū dēh.</td>
<td>Tadā</td>
<td>pēo māl what-ever</td>
<td>me-to arriving-is me-to give.</td>
</tr>
</tbody>
</table>

Then by-the-father the-cattle
tē rijkadā unhaṇū wunḍ dittā. Thōrē dīlā-tā and the-property them-to having-divided was-given. A-few days-from

<table>
<thead>
<tr>
<th>pichchhē</th>
<th>laūghē</th>
<th>pūttar</th>
<th>sārā</th>
<th>kujh hikaṭṭhā kar-kē hikk</th>
<th>after the-younger son all everything together made-having (in-)one</th>
</tr>
</thead>
<tbody>
<tr>
<td>dureḍō</td>
<td>dēs</td>
<td>chalā-giā.</td>
<td>Uthā aḍpā māl rijkad bhaire distant country went-away.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pichchhē</td>
<td>laūghē</td>
<td>puttar</td>
<td>sārā</td>
<td>kujh hikaṭṭhā kar-kē hikk after the-younger son all everything together made-having (in-)one</td>
<td></td>
</tr>
</tbody>
</table>

kamūn-vich luta-dittā. Jis vēlē palle kujh deeds-in was-gone-away. A-what time in-the-corner-of-his-garment anything nā rihā, tā us dēs-vich waddā kāl pai-giā. Uh tikki-tā not remained, then that country-in a-great famine fell. He bread-from

<table>
<thead>
<tr>
<th>vi</th>
<th>ājat</th>
<th>hō-giā;</th>
<th>tā us dēs-vich hikk waddā admiđe kōl giā.</th>
</tr>
</thead>
<tbody>
<tr>
<td>even helpless became; then that country-in one great man-of near he-went.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Us waddā admiñ usnū āpdi wāhīna vich sūrā charāwāndā chhērū
| By | that | great | man | him-as-for | his-own | fields-in | swine | feeding-of | herdsman |

bāñg-dittā. Us-dā dil eh akhdā-hā, "jehrā shā sūr it-was-made. Him-of mind this saying-was, 'which things the-swine

khāñd-hain, undhādē nāl āpdi dhīgi hārā," jō usnū kōt nahi eating-are, them-of with my-own belly I-may-fill," as him-to any-one not dēdā-āh. giving-was.
DOGRA OR DOGRA.

I give two specimens of the Dogra dialect of Panjabi. Both come from the state of Jammu. For an account of the dialect see pp. 637 ff., ante.

The Dogra of Gurdaspur and Sialkot in no way differs from that here exemplified, except that in both districts there is, as might be expected, a tendency to employ here and there standard Panjabi forms.

The first Jammu specimen is a version of the Parable of the Prodigal Son. The second is a short folksong. I give each specimen first in Chamba Takri type, and then in the ordinary Dogra hand-writing, with a line for line transliteration and translation.

[No. 1.]

INDO-ARYAN FAMILY. CENTRAL GROUP.

PAŃJĀBI.

DOGRA DIALECT. (STATE JAMMU.)

SPECIMEN I.

CHAMBA TAKRI CHARACTER.

[Page 758]
हूँ। हे दोस्त! दुख का पानी मलिन। है जब मुझे आ गया विचार। गर्म रंगदार आये जिसकी गर्म कर लेने के लिए तो आया। परंतु गर्म दिक्कत देने देखा। गर्म हुये हैं कि डालने तक हो। इससे बुझ हो गया। जब वुड़ी के नाच कर जाने के लिए िक पंखदा से गर्मी पटका। तो गर्मी उड़ियाँ ता लगाते रहती है। तो गर्मी बर्म जितने हसते रहते हैं। इसे तला कर जाय। मुलाकात कर जाय। तो गर्मी रहती है।
[No. 1.]

**INDO-ARYAN FAMILY.**

**CENTRAL GROUP.**

**PANJABI.**

**DOGRA DIALECT.**

*(JAMMU STATE).*

**SPECIMEN 1.**

**DOGRA CHARACTER.**

ਪੁਰਾ ਤੋਂ ਮੇਰੀ ਹੇ ਘਰੀ ਬੁੱਧ ਦਿਨ ਹੋਵਾ
ਪੁਰਾ ਤੋਂ ਮੇਰੀ ਹੇ ਘਰੀ ਬੁੱਧ ਦਿਨ ਹੋਵਾ
ਪੁਰਾ ਤੋਂ ਮੇਰੀ ਹੇ ਘਰੀ ਬੁੱਧ ਦਿਨ ਹੋਵਾ
ਪੁਰਾ ਤੋਂ ਮੇਰੀ ਹੇ ਘਰੀ ਬੁੱਧ ਦਿਨ ਹੋਵਾ
ਪੁਰਾ ਤੋਂ ਮੇਰੀ ਹੇ ਘਰੀ ਬੁੱਧ ਦਿਨ ਹੋਵਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ

ਕੁਝ ਸੁਣ ਦੀਖਾ ਕੇ ਮੇਰਾ
### Specimen I.

**TRANSLITERATION AND TRANSLATION.**

<table>
<thead>
<tr>
<th>EK (ik)</th>
<th>'ādānde</th>
<th>ḍo pūṭar (puttar)</th>
<th>th'ē.</th>
<th>'Ude ('ūde)</th>
<th>vichā (vichhā)</th>
</tr>
</thead>
<tbody>
<tr>
<td>One</td>
<td>man-of</td>
<td>two</td>
<td>sons</td>
<td>were</td>
<td>Them-of from-in</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>nikrai'n'ē</th>
<th>bībā-kt (babbe-kt)</th>
<th>'ākhe'ā (ākhiā)</th>
<th>jē, 'hē bāpo (bāpā)-ji,</th>
<th>the-younger-by</th>
<th>the-father-to</th>
<th>it-was-said</th>
<th>that, 'O father,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>ja'edātīd'ā</th>
<th>jē hesā (hissā)</th>
<th>mēkt (mikī) pōjā (pujā)-</th>
<th>the-property-of what share me-to falling-</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>-he'ē (hai), sahe (saai) mēkt (mikī) da'i-da'o (det-deō).' Tā (tē) 'usnāi māl -is, that me-to give-away.' Then him-by the-wealth</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>'un'ē-kt vāḍjī-data (vaṇḍī-ḍittā). 'Atai th'ure (thōre) dēn (dirē) pechhāi (pichhōhī) them-to having-divided-was-given. And a-few days afterwards</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>nekrai (nikrai) patarn'e (puttaraine), sab-kejā (kijh) kaňṭhā (kīṭhā) kari, the-younger son-by, all-anything together having-made,</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>d'ūr dēs'e-d'ā paīdā (paǐdā) kītā, 'atai 'uthē (uthē) a-far country-of journey was-made, and there</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>'apn'ā māl luch-pañ-e (kane) 'ud'āī-data (dittā). his-own wealth debauchery-by was-squandered-away.</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>'Atē jād sab khareh kari-ch'ukā (chhukkē), 'us And when all expenditure having-made-was-completed, that</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>m'ulkh (mulkhai)-vich bāḍā kāl pi-gāō (paī-giā), 'atē country-in a-great famine fell, and</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>'ō'h kāngāl hōn lāgā (laggiā); 'atē 'us mōlkhād (mulkhaīdā) he poor to-be began; and that country-of</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>'ik bāčē ja'edātī-wāleōd'e jāl lagā (laggiā). a great property-person-to having-gone he-was-joined.</th>
</tr>
</thead>
</table>

---

[Vol. IX, Part I.]

---

5
Punjabi.
'Osmai (usnai) 'osi (usi) khêre ṛiich sûr chârni bhekâ (bhêje).  
Him-by him fields-in mine to-feed it-was-sent.

'Atai 'osd'î (usdî) marji thi j'e 'un'e (ună) sekre (sikre)-kan'c (kanne)  
And him-of desire was that those  

j'ere (jejre) s'ur khâden (khâden) apsâ dhâhâ (dhâhi) bhar'e,  
which the-swine eating-are his-own belly he-may-fill,

j'o k'ul (kûl) 'osi (usi) nahi (nashî) did'a (dinda)-thâ. Tad hochha's (höche)-  
which anyone to-him not giving-was. Then sense-

-rich 'âc'â (âcâ) 'akhâ'a (âkhâa), 'm'ë'r'e bâb'de (babbedai) kinaî (kinnai)  
-in he-came it-was-said, 'my father-of how-many

majôrâ (majûrê)-ki mati r'ûtî (rutti) ha (hai), 'ate 'âû bhar'â kh'âkhâ  
labourers-to much bread is, and I hungry

marâ. Mehâ (mê) 'uthî'e (uthîe) 'appe bâb'de (babhai)-kachh jâ'a (jââ),  
ôie. I having-arisen my-own father-near will-go,  

'atai 'usi 'akhâ'n (âkhân) j'e, "h'â bâb'â-ji (bâpâ-ji), mehâ (mê)  
and to-him I-will-say that, "O father, by-me

'âsmâhâ'â (âsmândâ) 'atai t'úsãrâ pr'âd kit (kîtî)-hâ (hai);  
heaven-of and of-you sin done-is;

'is j'ug (jûg) nahi (nashî) j'e bharî (bhirî) t'úsârâ pôtar (puttar) kh'û'nâ (khwâ);  
(of-this worthy (I-am-) not that again your son I-may-be-called;

mâkî (mîkî) 'appe major (majûrê)-vichâ "ik jansh (janshâ) banâ'u (banào)."  
me your-own labourers-in one like make."'  
Then

'othî'â'e (uthîâe) 'appe bâb (babbe)-p'âs chal'e'â (chaliâ); 't'a (te)  
having-arisen his-own father-near he-went; and

völ. 1x. part 1.
हम ने हमेशा हुआ था। इसके नए होने के समय, यह कारण था कि पूरी तरह से अपने अंतिम स्तर पर आती है। कई समय तक यह नए होता रहा।
'aj'e d'ur thá j'e 'usi dekh'á (đikhiá); 'usde yet far he-was that to-him it-was-seen; him-of babá (babbe)-k'i turs 'á'e'à (áúá), 'atai dr'ur'i (daurie) 'usi gale-
the-father-to compassion came, and having-run to-him the-neck-

-kan'e (kanno) l'ai-late (lai-lítá), 'atai maťá ch'úmiś. Pótár'e (puttarai)-
-by it-was-taken, and much it-was-kissed. The-son-

-n'e 'usi ākháá (ākhíá) j'e, 'h'é báp'á-ji, meh (mē)
-by to-him it-was-said that, 'O father, by-me

'asmana (āsmáñ) 'ate tösará (tusará) pr'ád kitá, 'atai hón (hun) 'is
Heaven and of-you sin was-done, and now (of-)this

J'úg (jōg) nahi (nahí) j'e bhari (bhiri) tösará (tusará) pótár (puttar) kh'úá (khwíá),
worthy (I-am-) not that again your son I-may-be-called.

Bāban'e (babbene) 'apge na'ukrai (naukré)-k'i ākheá (ākhíá) j'e, 'khar'e-
The-father-by his-own servants-to it-was-said that, 'good-

-thú (thō) khar'i pócchak (póshák) kađi (kađtí) la'tá'u (liaô), 'atai 'usi l'u'á'u (loáó);
-þhan good garment having-taken-out bring, and to-him put-on;

h'ur (hōr) 'usde hath ńáthí (ńáthí), 'atai pér'e (pairé) jöp'á l'u'á'u (loáó),
and him-of (on-)hand a-ring, and on-the-foot a-pair(-of-shoes) put-on,

'atai 'as kh'āché (kháchái) t'e kháchhi (khughi) manáchhai (manáchhai); k'i (ki) j'e
and we may-eat and rejoicing may-celebrate; because that

márá (mērá) 'eh pótár (puttar) m'u'e-da-thá (mūdá-thá), hón(hun) j'i paśá (paśá); g'u'achá (goáchá)-
my this son dead-was, now alive fell; lost-

-d'á thá, hón (hun) meleá (miliá). T'a (tō) 'oh kh'úchhí (khughi) karne (karañ) lagni (lagge).
-was, now (is-) found.' Then they happiness to-do began.
कह देखकर नह तुरिय था तो तह था।

जव कहकर तारी अभिलोकत ही हुई थी।

उस राजा तू कहना बोध नहीं देता।

इन नाम-नाम घोर हुये बुझे रहे।

बिल भि तेर हो कि तेरे रक्षकों का

सबिंदु ली ली नव सना न गर उठने।

जह जह नहीं तो किया भयानक कहे नहीं।

मार की भी नहीं कहे। नहीं मार पा।

यह सबकै कहने तृप्ति नहीं है। तथा कहकर

की तथा कहा तेरा भूला नहीं।
DO

SEA

JAMMU.

'Atai 'usd'ā badā potar (puttar) khaitar (khētraiv-vich) thā. J'ā (jā) ghara (ghare)-
And him-of the-elder son the-field-in was. When the-house-
-kachh 'āe'ā (āiā), gān'e tai nachnai'di balēl sūn (suni). T'a (tā)
-near he-come, singing and dancing-of noise was-heard. Then

'ek (ik) na'ukrā (naukre)-k'i sad'e'ā (sadiā), tai pōchh'ā (puchhiā) j'e, "'eh'e (eh)
-ā servant-to it-was-called, and it-was-asked that, 'this

kah'e (keh)? 'Usnai 'ust 'ākhe'ā (ākhiā) j'e, "tērē'ā bharah (bharā) 'āe'ā (āiā),
what? Him-by to-him it-was-said that, 'thy brother come,

tai tēre bābh'ē (babbene) bārī dhāham (dhām) kit'i, 'is kārī
and thy father-by a-great feast (is-)made, this for

j'e 'oh rājī-bājī 'āt-g'e'ā (giā). "Osni (usnai) rah'u (roh)
that he safe-and-sound arrived." Him-by anger

karai'ā (kariā); nahi (nahī) chāih'ā (chāhiā) j'e 'amār jā'e. T'ā (tā) 'usdai
was-made; not he-wished that within he-may-go. Then him-of

bābh'ē (babbe-me) bāharaī 'āt 'osi (usi) man'ā'e (manāā). 'Osni (usnai) bābē (babbe-
the-father-by outside having-come to-him it-was-remonstrated. Him-lo the-father-

-īt 'otar (uttar) dēt'ā (dittā), 'dekh (dikh), 'etnai (ittnai) bare (bareī)dā 'āē tērī
-to answer was-given, 'see, so-many years-of I thy

ṭāl karpā-he (karnā-hā), 'atāi kadaī (kadaī) tēr'e hōkume (hukme) bāhara nahi (nahī) hō'e'ā (hōiā),
tervice doing-on, and ever thy order outside not (I-)become;

ṭā (ṭā) tōd (mīh) kadaī (kadaī) 'ek (ik) bakrid'ā bach'ā (bachchā) mākī (mikī)
nevertheless by-thee ever one goat-of young-one me-to
रामानुज ने कहा कि अगर यह अज्ञात रहे, तो इसे अत्यंत भीतरी रूप से ध्यान में रखना चाहिए। इसके लिए यह बहुत ही महत्वपूर्ण है। इस विषय में आम तौर पर यह अत्यंत महत्वपूर्ण है। इसे अज्ञात रहना चाहिए।
DOGRA OF JAMMU.

nahi (nah)i dait'a (dittä), j'e 'appai j'ärni (järni) kunni (kannai) kh'uchhi (khushi) man'ā:

not was-given, that my-own friends with happiness I-may-celebrate:

't'ai jad'e (jad). tārē (tārō) 'eh pōtar (puttar) 'ā'eō (āi), j'ēsni'e (jāsnai)

and when thy this son came, whom-by

tērā māl kañjrā (kañjre)k'ē 'udē' (udā)-t'ud (dittā) (sic). 'usd (usde) wasat (wāštē)

thy wealth harlots-to was-squandered, him-of for

baḏī dhaham (dhām) kīt.' 'Uşnai 'osi (usī) 'ākā (ākhiā), 'hai pōtar (puttar),

a-great feast was-made.' Him-by to-him it-was-said, 'O son,

tū (tō) sadā mērāi kachh ha (hai), tāi j'ē-kej (kijh) mēr (mērā) ha (hai).

thou ever of-me near art, and what-anything mine is,

sah (seh) tēr (tērā) hai. Bhāri (bhāri) kh'uchhi (khushi) manānī tai kh'uchhi (khushi) ēnāi

that thine is. Again happiness to-be-celebrated and happiness to-be-done

chahi-di-hai; k'i j'e tērā 'ehai bharah (bharā) m'ü'o (mō)-proper-is; because that thy this, brother dead-

d (dā)-thā, sah (seh) j'ē (jē) pa'ē'ā (peā)-hai; 'atāi g'ū'āchī (gōāchī)-

was, he alive fallen-is; and lost-

-ga'ē'ā (gā)-d'ā-thā, sah (seh) hāp (hua) mali (mill)-g'ā (gā)-hai.'

-gone-was, he again found-gone-is.'
[No. 2.]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJĀBĪ.

Doğra Dialect.  (State Jammu.)

SPECIMEN II.

CHAMBA  TĀKRI  CHARACTER.

1. जा  पीठ  छल्लें ।  मेह  हर  साथे ।  शर  नेग ।  पुनिय  साथे ।

2. जी  जी  या  से  तामरा ।  हन  ताड़  है ।

3. तू  तू  तू  से  तामरा ।  हेतु  है ।

4. तू  मल  लगे  मल  है ।  जिन  है ।
[No. 2.]
INDO-ARYAN FAMILY.

PAŃJĀBĪ.

Central Group.

Pāhraj Dialect.

(Jammu State.)

Specimen II.

Pāhraj Character.

हँ एक तीन तीन चार वीन तोड़
निखुला निखुला निखुला निखुला
हँ एक तीन तीन चार वीन तोड़
निखुला निखुला निखुला निखुला
हँ एक तीन तीन चार वीन तोड़
निखुला निखुला निखुला निखुला
[No. 2.]

INDO-ARYAN FAMILY.

PAJABI.

DOGRA DIALECT.

CENTRAL GROUP.

Specimen II.

TRANSLITERATION AND TRANSLATION.

1. Hā'-r'e, jā ghabbra'ādā (ghabraādā), chet (chit) mērā
   Ah, soul (is-)uneasy, heart my
   Gadl'e-kī (Gaddie-kī) cha'uhdā (chāūdā); ket (kit) bed (bīdh) mīla'ē (milīe)
   the-Gaddi-for (is-) wishing; (in-)what manner may-one-meet
   Gadl'e-kī (Gaddie-kī) jā'e-ko (jāi-ke)?
   the-Gaddi-to gone-having?

2. Hā'-r'e, pañj ṭhag ch'ur'ā (chūrā) Gadl'ēdā (Gaddiēdā);
   Ah, five robber thieves the-Gaddi-of;
   raḥā (rāh) bhahī (bhi) l'ūt-lāidē (läide); tā'arē (tārē) gendi (gindī)-
   (on-)the-road even waylay; stars counting-
   n'u (nū) rā'ēn (raīn) b'ēhawai (bihāwai).
   to the-night passes.

3. Hā'-r'e, ichhk (ishkh) on'ukhā (anōkhā) lägi'ē-kī
   Ah, love wondrous the-wife-to
   Gadl'ēdā (Gaddiēdā) hē'ēsā (hōśā); kait (kit) bed (bīdh) mālī'e (milīe)
   the-Gaddi-of became; (in-)what manner may-one-meet
   Gadl'e-kī (Gaddie-kī) jā'ē-kāi (jāi-ke).
   the-Gaddi-to gone-having.

4. Hā'-r'e, kar-kāi(-ke) mhabbatā (mhabbat) mān'uē (mānne) de
   Ah, made-having love man-of
   rāh vaich (vich) rāh'dē (rahnde); tāre gend'i(gindī)n'ē (nū) rēhuā (raīn)
   the-road in they-remain; stars counting-to the-night
   baihāwē (bihāwe).
   passes.
FREE TRANSLATION OF THE FOREGOING.

1. Ah, my soul is uneasy; my heart longs for the Gaddi. How shall I go and meet him?

2. Ah, five robbers and thieves waylay the Gaddi on his path. I pass the night counting the stars.

3. Ah, a passionate love for the Gaddi has taken possession of me, his wife. How shall I go and meet him?

4. Ah, once a woman has loved, she ever remains in longing for (her) man. I pass the night counting the stars.

1 *Gaddi* is the name of a tribe of hill shepherds. The speaker is a Gaddi's wife.

* These are the five passions,—lust, anger, avarice, love and pride.
KANDIALI.

The river Ravi skirts the south-east corner of the Jammu State. On the other side lies a hilly tract forming the north-east corner of the Punjab district of Gurdaspur. The main language of this district is standard Pañjābi, but in this tract, and its neighbourhood, the following hill languages have been reported:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gujari</td>
<td>60,000</td>
</tr>
<tr>
<td>Dōgrā</td>
<td>60,000</td>
</tr>
<tr>
<td>Kandiali</td>
<td>10,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>130,000</strong></td>
</tr>
</tbody>
</table>

Of these, Gujari will be dealt with under the Pahārī languages. Dōgrā has just been described. Kandiali is the dialect of the country round Shāhpur-Kand, close to the Ravi. It is not a distinct dialect, but is merely ordinary Dōgrā mixed with standard Pañjābi. It is unnecessary to give any lengthy specimen of it. A few sentences from a version of the Parable of the Prodigal Son will suffice to show its character. It is uncertain whether e should be written long, as in Pañjābi, or left unmarked as in Dōgrā. I have followed the latter system.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBI.

KANDIALI DIALECT.

(GURDASPUR DISTRICT.)

Kuse manukkhede daũ puttar the. Unhā-blichchō

A-certain man-of two sons were. Them-from-among

lankayane babbe-ki akhīa, 'bāpū-ji, me-ki mērā gharedā

the-younger-by the-father-to it-was-said, 'O-father, me-to my house-of

hissa dai-deō. Unī unhā-ki rasōṭī baṇḍī dittī. Thōriā

share give.' By-him them-to property having-divided was-given. A-few

dinā pichhchhō laukāre puttarenē sārī rasōṭī kiṭṭhī kīttī,

days after the-younger son-by all the-property together was-made,

dur mulke-ki chali-geā. Utthō unī luch-pane-bich

a-certain distant country-to he-went-away. Thōre by-him debauchery-in

sab-kichh (pronounced kīs) gawāi-arīa. Jādū āde kachh kīōh (kīs)

everything was-squandered-away. When him-of with anything

bī nahi rehā, tē utthāī matā kāl pai-gia. Us-ki bhukkh

also not remained, then there a-great famine fell. Him-to hunger

pai-gai us pāṣedē kuse sahrī-kachh geā. Unī us-ki

fell that neighbourhood-of a-certain citizen-near he-went. By-him him-as-for

sūrādī gawälī lai-dittā.

swine-of (for-) herding it-was-appointed.
THE KÂNGRÄ DIALECT.

The District of Kangra proper (excluding Kulu, Lahaul, and Spiti) lies to the north of Hoshiarpur, and to the south of the Chamba State. To its east lies the State of Mandi, and to its west the north-eastern corner of Gurdaspur. The language of Hoshiarpur is Standard Pañjäbi, those of Chamba and Mandi are forms of Western Pahârî, and the main languages of that portion of Gurdaspur which lies to the west of Kangra are various forms of Đôgrâ. In Kangra itself, on a part of the northern border, near Chamba, the Gâdis who inhabit that tract speak a form of Pahârî. Over the rest of the district we meet with a form of Pañjâbi, which is mixed with the neighbouring Đôgrâ and Pahârî, and even shows traces of the influence of Kâshmirî. The number of speakers of the Kângrâ dialect is estimated to be 636,500.

The Kângrâ dialect does not employ the ordinary Gurumukhi character, but is written in that form of Tâkri which is current in Chambâ. It was originally intended to print the specimens in Chamba-Tâkri type, as has been done in the case of Đôgrâ; but difficulties were experienced in obtaining a sufficient supply of the type, and lithographed facsimiles of the manuscript as prepared for the press have therefore been substituted. This manuscript was not written by a native of Kangra. And as the alphabetic system has been explained when dealing with Đôgrâ, and as, moreover, the dialect closely resembles Đôgrâ in several important points, I have placed the account of this form of speech after that of Đôgrâ.

In pronunciation, a short e is common, as in seh, he; tehî, service; babbedô, of a father. Sometimes a long ù is substituted for the final á of nouns, as in Kâshmirî; thus, māhyū (almost pure Kâshmirî), a man; chhêtu, a kid. This is also common in the neighbouring Pahârî dialects.

In the declension of nouns, all masculine nouns have an oblique singular form in e, whether they end in a consonant or in a vowel. Thus, babbe, oblique form of babbî, a father. This method of forming the masculine oblique case singular, and the formation of the accusative-dative with kí are both typical of Đôgrâ. The oblique plural of masculine nouns in á ends in eá. Thus, ghôredû, of horses, but gharûdâ, of houses.

Feminines ending in vowels and some ending in consonants form the oblique case singular by adding á, while others ending in consonants form it by adding i. The following table shows the various changes which a noun undergoes in declension:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th></th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghôre, a horse</td>
<td>ghôre</td>
<td>ghôre</td>
</tr>
<tr>
<td>ghar, a house</td>
<td>ghar</td>
<td>ghar</td>
</tr>
<tr>
<td>bichakû, a scorpion</td>
<td>bichakû</td>
<td>bichakû</td>
</tr>
<tr>
<td>Feminine—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>bîtî, a daughter</td>
<td>bîtîtî</td>
<td>bîtîtî</td>
</tr>
<tr>
<td>jupâ, a woman</td>
<td>jupâôô</td>
<td>jupâôô</td>
</tr>
<tr>
<td>baihû, a sister</td>
<td>baihûôô</td>
<td>baihûôô</td>
</tr>
</tbody>
</table>
KANGRA DIALECT.

The case of the agent is formed as follows:

**Singular.**
- ghôre
- ghân
- bichchû
g- bichchû.
- bîfî
g- bîfî.
- juwāsē
- juwâsē.
- baihkî
g- baihkî.

**Plural.**
- ghôreS.
- ghânS.
- bichchûS.
- bîfîS.
- juwâsē.
- juwâsē.
- baihkîS.

It will be observed that the agent plural is always the same as the oblique form plural.

The suffix of the accusative-dative is ki or jo. That of the locative is bich. In other respects the declension of nouns follows Pâñjâbî.

Adjectives follow the rules of Pâñjâbî, except that an adjective agreeing with a noun in the agent case is itself put in that case. Thus, lanhô pûttre, by the younger son.

The first two personal pronouns are thus declined:

<table>
<thead>
<tr>
<th></th>
<th>I (You)</th>
<th>We.</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Nominative</strong></td>
<td>mai</td>
<td>asō</td>
<td>iō</td>
<td>tusso</td>
</tr>
<tr>
<td><strong>Agent</strong></td>
<td>mai</td>
<td>asō</td>
<td>tî, tudh</td>
<td>tusso</td>
</tr>
<tr>
<td><strong>Acc-Dative</strong></td>
<td>minjó</td>
<td>asōjó</td>
<td>tîjó</td>
<td>tussojó</td>
</tr>
<tr>
<td><strong>Locative</strong></td>
<td>minjó-bich</td>
<td>asō-bich</td>
<td>tîjó-bich</td>
<td>tusso-bich</td>
</tr>
<tr>
<td><strong>Genitive</strong></td>
<td>mōrē</td>
<td>mhrā, asūgā</td>
<td>tōrē</td>
<td>tusmhrā, tumhrā, tusnghā</td>
</tr>
</tbody>
</table>

The forms mhrā and tamhrā are taken from Pahâri.

The following are the principal parts of the other pronouns:

<table>
<thead>
<tr>
<th></th>
<th>That, he, etc.</th>
<th>This.</th>
<th>Who.</th>
<th>That, he, etc.</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
</table>
| **Singular—**
Nominative | oh | eh | jô, jeh | seh, saô | kūp | kē, kē. |
| Agent | amî | inî | jinî | tinî | kūnî, kînî | ... |
| Oblique | us | is | jis | tis | kus, kuh | kes (dmt. kojîj). |
| **Plural—**
Nominative | oh | eh | jô, jeh | seh, saô | kūp | ... |
| Oblique | umî | inî | jinî | tinî | kînî | ... |

1 The suffix jo is really the locative of a genitive postposition jâ. In Kângra jâ has become obsolete, but it still occurs in a slightly different form in Sindhi. It is derived from the Sanskrit kâryajâta through the Prajâti kâjâna, the ka being dropped according to a well-known phonetic rule. The fact that jî is a locative is well shown by its employment with certain postpositions. Such postpositions are originally nouns in the locative. Thus, samhâne, before, is really the locative of samhâna, front, and means literally 'in the front.' It hence governs the genitive, and, as in Indo-Aryan languages, such genitives are adjectives, they agree, in the Kângra dialect, with samhâne in gender and case. Hence, tîjô samhâne, before thee, is literally 'in thy front,' and tejô is the locative masculine of an obsolete genitive tejâ, thy. Similarly, bich, in, is a contraction of an old locative eichâs, in the middle, and tîjô bich, in thee, is literally, 'in thy middle,' or 'in the middle of thee.' In an exactly similar way, the Hindi kô is by origin the locative of kā.
The nasalization of the agents singular is often omitted. The agents plural are the same as the oblique forms. The oblique forms plural often insert an h. Thus, unhē, inhē, etc. ‘Anyone’ is koi, obl. kusi. ‘Anything’ is kichē. ‘Self’ is appē, oblique form the same, genitive appē.

Adēhā, of this kind; so, jadēhā, jadēhā, kudēhā.

The verb substantive is conjugated as follows:

**Present**, I am, etc.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>hē, hai</td>
<td>hē, hai</td>
</tr>
<tr>
<td>2</td>
<td>hē, hai</td>
<td>hē, hai</td>
</tr>
<tr>
<td>3</td>
<td>hē, hai</td>
<td>hē, hai</td>
</tr>
</tbody>
</table>

The past tense is sing. masc., thā or thū; fem., thē: plur. masc., the; fem., thēē.

In the Active Verb, the Infinitive and Participles follow Pāñjābī. Thus the present participle is mārdē or mārnē, striking. The Present Subjunctive follows the analogy of the verb substantive. Thus, mārē or mārēi, thou mayst strike; mārē, I or we may strike. The first person plural may be mārēi, as in Pāñjābī. The only other tense which presents irregularities is the future, which is conjugated as follows in the masculine. The feminine forms can easily be supplied on the analogy of Pāñjābī—

**Future**, I shall strike, etc.

<table>
<thead>
<tr>
<th></th>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mārgē, mārgē, mārgē, mārgē</td>
<td>mārgē, mārgē</td>
</tr>
<tr>
<td>2</td>
<td>mārgē, mārgē</td>
<td>mārgē, mārgē</td>
</tr>
<tr>
<td>3</td>
<td>mārgē, mārgē</td>
<td></td>
</tr>
</tbody>
</table>

We now and then meet stray Pahāri forms of the future, such as kōn, he will be; bhōlē, he will be.

The past participle sometimes drops the i, as in Hindōstānī. Thus, loggē, for loggiē, begun; milē, for miliē, got.

There is a Respectful Imperative ending in ā. Thus, rakkē, be good enough to keep me.

The Frequentative compound frequently appears with the force of an ordinary present definite. Thus, mārē kardē-hē, I am striking.

The Inceptive compound verb is formed with the direct, and not the oblique form of the infinitive. Thus, karvē loggē, he began to do.

Note that contrary to the Pāñjābī and Hindōstānī construction, the verb bōlē, to speak, is treated as a transitive verb in the past tenses. Thus, laukē putrē bōliē, the younger son said.
AUTHORITIES—


Appendix I of the last edition of the Kangra Gazetteer consists of Notes on the Dialect of the Kangra Valley with a Glossary of Words peculiar to the Kangra District, by the late Mr. E. O'Brien (the author of the well-known Multani Glossary). A new edition, revised and enlarged, has been prepared by the Rev. T. Grahame Bailey, and is printed in that gentleman's Languages of the Northern Himalayas (London, 1908).

As specimens of the Kāṅgrā dialect, I give, first, a version of the Parable of the Prodigal Son; second, a short folktale; and, third, a few local proverbs.
INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŅJĀBĪ.

KĀNGRA DIALECT.

Specimen I.

[No. 4.]

(District Kangra.)
कंग्रा दियलेक्ट.

समल तो गिर। उस तिन गुलम में नियों नियों जमकिंट बल तू लग जिन उसके सबूत लाने तम समे रहिण। तो वह घुड़ दिन्हर भह दिन्हरी तू अंख धर आंख मुझर।

उसते समके दिन्हर मिज ही मिज़़व।

उस दिन्हर न्मढ़ ही दिलिंड़ ही रह।

वह घल बिठानी तुझे जी वहत ते रिए शुली बिमल ते आँख हर हर जगी।

ही जगी जनों वह घल रह।

उस तिन गुलम ते दुकुली ते कुश फसल नन तहल।

उस ते उस में हुआ गुर्जर के अगर और। तिन दुनिया में मिर हर निम।
जहाँ तक है वही यह। इंग्रजी
ही नज़र यह नव गिरना उठ गया मैं ने
वह ऐसे यह उसके मित्र ही मर्य
ही हो धीरे धीरे उसे गले
लगी जहाँ यही लग। पुढ़े इसके
एलिने उ बहुत तेज़ी से गुम गइ गइ गइ
जह उत्तर गई यह नदी है जो। इंग्रजी
दलब दिले जह एलिने जो गा गइ जह अपने
जहाँ जही लगा लग। जह होगी जहाँ उग
पड़ी जो उड़ दिन उठ धर । इंग्रजी हम जह हाम
जही । अब जो तिस नदी नहीं भोजन वह
कही जीत उड़ द। गुप्तेय गिरना वह कही
फिर उड़। इंग्रजी जहाँ लग।
निम्न यह नृसिंह लोक विकास।
उरजा फिर इस्तम्भ उठ कर रहे बुझ रहे।
उर अंत हर नस्नी विश्व गुड़। इसी वर्ण
लक्ष जिन्हें निम्न देख नहीं जाना। इसी निम्न
बेहद दिलचस्प उठ कर हर उठ कर उठ,
उठ कर उठ कर उठ। उसकी गल्ली नहीं जानी गई।
कह गल्ली जही निम्न यह यह कर हर
फिर हर नहीं हर। इसी वर्ण जही
भर मिल त तू 63 मिल हर मि 3
अर्ध टोल रहम मि त। मही बाढ़
कर उठ कर हर हर हर हर।
ਜਾਂ ਕਾਲੇ ਖੇਤ੍ਰ ਤੇ ਆਪਣੇ ਜੀਵਨ ਤੇ ਨਵੇਂ ਸਟੇਸਟੀਅਨ ਸਜਾਵਾ। ਇਸ ਵਿੱਚ ਆਪਣੇ ਜੀਵਨ ਦੀ ਅਪ੍ਰਸੀਲਿਂਗ ਅਧਿਕਾਰ ਦੀ ਰੱਖ ਦਿੱਤੀ ਹੋਈ। ਇਸ ਵਿੱਚ ਆਪਣੇ ਜੀਵਨ ਦੀ ਅਪ੍ਰਸੀਲਿਂਗ ਅਧਿਕਾਰ ਦੀ ਰੱਖ ਦਿੱਤੀ ਹੋਈ। ਇਸ ਵਿੱਚ ਆਪਣੇ ਜੀਵਨ ਦੀ ਅਪ੍ਰਸੀਲਿਂਗ ਅਧਿਕਾਰ ਦੀ ਰੱਖ ਦਿੱਤੀ ਹੋਈ।
785

[ No. 4. ]

INDO-ARYAN FAMILY.  CENTRAL GROUP.

PAŃJĀBI.  (DISTRICT, KANGRA.)

KAŃGRĀ DIALECT.

Specimen I.

TRANSLITERATION AND TRANSLATION.

Kusi māhuide do puttar the.  'Tinā bichā lauhkē
A-certain man-of two sons were.  Them from-among by-the-younger
puttrē babbe kanē bōliā jē, 'he bāpā-ji, jē-kichh gharede
son the-father to it-was-said that, 'O father-sir, whatever house-of
lātē-phaṭṭē bichā mērā hisā hoē, seh minjō dēo.'  Tē
goods from-among my share may-be, that to-me give.' Then
babbē tinē-ki apē lātā-phaṭṭā banḍī dittā.  Mate
by-the-father them-to his-own property having-divided was-given. Many
din nahi bīte jē chhōtā puttar sabh-kichh kiṭṭhā kārī-kē
days not passed that the-younger son everything together made-having
dūr dēsē-ki chalā-giā; phirī tīṭhā luchpāne bich din kātde
a-far country-to went-away; then there debauchery in days in-spending
kātde apnā lātā-phaṭṭā udāi-dittā.  Jē seh sabh-kichh
in-spending his-own property was-squandered.  When he everything
bhugtī-chukkā tē tīs mulkhe bich bārā kāl peā, hōr seh kankāl
spent-had then that country in a-great famine fell, and he in-want
hōi-giā.  Hōr seh tīs mulkhēde māhuṅā bichā ik-sī ādmī bāl
became.  And he that country-of men from-among one man near
rehnā laggā, jini tīsāo apē lāhṇo bich sūrā chārnā bhējīā.
to-dwell began, by-chom him-as-for his-own field in swine to-feed it-was-sent.
Seh kakkh-kūṁ-sikṛā kanē jīnē-ki sūr khāde-the apnā pēt
He chaff-rubbish-husks by which the-swine eating-were his-own belly
bhārnā chāḥdā-thā.  Hōr kōi ādmī tis-ki kichh nahlī dindā-thā.
to-fill wishing-was.  And any man him-to anything not giving-was.
Tē tis-ki yād āi, hōr bōliā jē, 'mēre babbe bāl
Then him-to memory came, and it-was-said that, 'my father near
kitne-hi majūṛ-kē khāne-tē bhi rōṭī ghullī ō
how-many servants-to eating-than even bread left-over-and-above remaining-is,
hōr maī bhukkhā marā karnā-hē.  Maī utṭhī-kāri apē babbe
and I hungry dying doing-am.  I arisen-having my-own father
PANJABI.

bál jāghā hór tís-kī gallāghā jē, "hē bāpū-ji, mai surge-tē near will-go and him-to I-will-say that, "O father-sir, by-me heaven-from ultā hór tijō sāṁhṇe pāp kitā-bē. Hūn mai tumbārā puttar against and thee-to before sin done-is. Now I your son guluāne jōg nahi ḥā. Minjō apne majūrā bichā ik-sī to-be-called fit not am. Me, your-own servants from-among one bārābār samjhī-kari rakkhā." Tē seh utthī-kari apne babbē like considered-having keep." Then he arisen-having his-own father bāl giā, hór seh dūr-hī thā jē tisārā babbē tis-kī dikkhl-kari near went, and he distant-even was that by-his father him-to seen-having dayā kiti, hór khitī deē-kari tisārā gālē laggī-kari compassion was-made, and running given-having on-his neck been-attached-having phāo lae. Puttrē tis kane bōliā, 'hē bāpū-ji, mai kisses were-taken. By-the-son him to it-was-said, 'O father-sir, by-me surge-tē ultā kanē tumhare sāṁhṇe pāp kitā-hai, hór phirī heaven-from against and you-of in-front sin done-is, and any-more tumhārā puttar guluāne jōg nahi ḥā.' Tā-bhī babbē your son to-be-called worthy not I-am.' Then-even by-the-father apne naukrā-kī bōliā jē, 'sabhā-nēthē khare kapārē kadẖī-kari his-own servants-to it-was-said that, 'all-than good clothes brought-out-having is-kī loā; kanē isādē hatthē gūthī, hór pairā bich āṭṭājē this-one-to put-on; and this-one-of on-hand a-ring, and feet in shoes pōā; hór khāiē kanē ānand kariē. Kēh jē eh mērā put-on; and let-us-eat and rejoicing let-us-make. Because that this my puttar mari-giā-thā, phirī jīdā hōī-hā; guẖā-chī gūthī, son having-died-gone-was, again living become-is; having-been-lost-gone-was, phirī milā-hē.' Tē seh mauj karnā lagge. again got-is.' Then they rejoicing to-do began.

Tisārā bārī puttar lāhre bich thā. Hār jā seh ādā Him-of the-elder son the-field in was. And when he coming hōī ghare nēthē pujjā, tā tini bājē kanē nāchedī having-become the-house near arrived, then by-him music and dancing-of āj sunī. Hōr tini apne naukrā bichā ik-sī ādāmī-kī noise was-heard. And by-him his-own servants from-among one man-to sādī-kari appū bāl puchchhiā jē, 'eh kiā hē?' Tīnī called-having himself near it-was-asked that, 'this what is?' By-him tis kane bōliā jē, 'tumhārā bhāū āśā hē, hōr tumhārā babbē him to it-was-said that, 'your brother come is, and by-your father bārī umā riśō kiti-hē, is gallā-kari jē tis-kī bhalā-chāṅgā a-very excellent feast made-is, this reason-making that him-to safe-and-well
KĀNGRĀ DIALECT.

milā-hē.' Appar tīnī jālpī kitī, hōr andar jānā nahī chāhīā.
got-he-is.' But by-him wrath was-made, and within to-go not he-wished.
Is gallā-kari tisdā babb bāhar āī-kari manānā laggā.
This reason-making him-of the-father outside come-having to-remonstrate began.
Tīnī babbe-ki uttar dittā jē, ‘māī itūṅī bārsā-tē tumhārī
By-him the-father-to answer was-given that, ‘I so-many years-from your
ṭehl kardā-hē, hōr kaddī tumhāre hukme-tē bāhar nahī hōā.
service doing-am, and ever your order-from outside not became.
Hōr tussā kaddī minjō ik ehēlā bhi nahī dittā jē maī anpe
And by-you ever to-me a kid even not was-given that I my-own
mitrā cane mauj kardā. Appar tumhārā eh puttar jē
friends with, rejoicing might-have-done. But your this son by-whom
kaṅjariādē sāthē tumhārā lattā-phaṭṭā khāi-giā-hē, jīhā seh āī tīhē
harlots-of in-company your property devoured-is, when he came then
tussā tis-ki bāri chhaiā rasō baṅāi-hē.' Babbe tis-ki
by-you him-for a-very fine feast prepared-is.' By-the-father him-to
bōlīā jē, ‘he puttar, tū sadā mēre cane hē. Jē-kichh
it-was-said that, ‘O son, thou always of-me near art. Whatever
mērā hē, seh sabh tērā hē. Appar mauj karnī kanē khusi
mine is, that all thine is. But rejoicing to-be-done and happiness
hōī thik thā, kīhā-kari jē eh tērā bhāu mari-giā-thā,
to-become proper was, because that this thy brother having-died-gone-was,
phiri jīdā hōiā-hē; guāchi-giā-thā, phiri milā-hē.'
again living become-is; having-been-lost-gone-was, again got-is.'
[ No. 5. ]

**INDO-ARYAN FAMILY.**  

**CENTRAL GROUP.**

**PAŃJABI.**

**Kāṅgrā Dialect.**  

**(District, Kangra.)**

**Specimen II.**

कहना ही बुधिट पढ़ो रुपन बजन नी  
सजर यल बिली एक घ य आपिः नित जमी जमी  
प्रमी यल यल दिन आगी वी।  
कहना मिठु  
कुण्ड जंग सँदर बिली नगी झँगी झँगी  
लिख जरी बंश रुपन नजी मशर जरी।  
हिंग बी बुधी बिल नदी नदी टिन्ग  
जमी जमी पाकि जली।  ज हिंग लिख  
टेंट हु बग रुपन नजी की  
पुलिंदिम हुजी गट।  हस गर्दम गर्दम  
लिख रू हरे झ।  
पि नज़र लग गट नजी लेख नजी।  
मह झरों नहीं निव ठ बुधी ठिचर नजी।
[No. 5.]

**INDOARYAN FAMILY.**

**PAŃJĀBĪ.**

*Kaṅgrā Dialect.*

**CENTRAL GROUP.**

**SPECIMEN II.**

**TRANSLITERATION AND TRANSLATION.**

Ik-sī buḍḍhiē pājāh rupayye ik-sī karāre bāl thaini.

*By-one old-woman fifty rupees a money-lender near deposit*

rakkhe-the. Kanē tis-tē kaddī-kaddī buḍḍhi thōrō thōrō

placed-were. *And him-from now-and-then the-old-woman a-little a-little*

saudā lēḍi-thi. Jē ik din buḍḍhiē karāre-tē

provisions taking-was. **When one day by-the-old-woman the-money-lender-from**

apni thaini mangi, tē karārē lēkhā kari

her-own deposit was-asked, then by-the-money-lender calculation having-made

paṅj rupayye bākī dēnā kaḍḍhe. Phīrī bhi buḍḍhī
tīs-tē pāo-pāo saudā kaḍḍi-kaddī lēḍi-rahi. Jē phīrī

five rupees balance to-be-given were-drawn-out. Again also the-old-woman

tis-tē pāo-pāo saudā kaḍḍi-kaddī lēḍi-rahi. Jē phīrī

him-from quarter-quarter provisions now-and-then taking-was. **When again**

lēkhā hōiā, tē paṅj rupayye bākī bhi buḍḍhāde

calculation became, then the-five rupees balance also the-old-woman-of

muki-gae. Is gallādā gallān lōkāh eh kitā jē,—

exhausted-went. **This matter-of saying by-people this was-made that,—**

'paṅj pājāhē lai-gae,

'the-five the-fifty were-taken-away,'

'paṅjā-kē lai pāo.

'the-five took the-quarter.'

'damm karārē bas pei,

'deceit of-the-money-lender power she-fell,'

'tē buḍḍhī āo jāo.'

'then old-woman come go.'
An old woman once deposited fifty rupees with a money-lender, and only very seldom took a few provisions from him against the deposit. One day, when she asked him for her deposit back again, he made up the accounts and told her that there were only five rupees to her credit. She went on taking now and again a quarter of a seer of provisions, and when she again asked him to settle up, he made up the account and told her that now there was nothing left to her credit. When the people heard of this the following saying became current,—

The five took away the fifty, and the quarter of a seer took the five. She fell into the clutches of the money-lender by his deceit. Old woman, come and go.¹

¹ The last sentence is not clear to me. The writer of the specimen explains it as signifying that the people told the old lady to stop transactions with the money-lender for good.
No. 6.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJABI.

Kangra Dialect.

(District, Kangra.)

Specimen III.

मैं अभी गौरी।

तिन्ह भिक्षुः अभी के हूँ।

ही घटी अभी जी घरी।

मं मे उठिए नहीं घटी।

हमी क उठ निःस्थितमी उठी।

पूं रूपी मैं नहीं।

पूं रूपी दृढ़ी नहीं।

पूं नीं दृढ़ी यह।

पूं नीं दृढ़ी रह।

पूं नीं दृढ़ी रह।

गर्दन मैं। यह नीं मैं।
TRANSLITERATION AND TRANSLATION.

1. Khéti khasme sēti.
   1. Cultivation owner with.
   Jisā khétiā khasm nā jāē,
   What field the-owner not may-go,
   Seh khéti khasme-ki khāē.
   That field the-owner eats.

2. Par hatthē banē, sunehē khetē,
   2. By-another’s hand trading, by-a-message cultivation,
   Kaddī nā hōn batihyāde tēti.
   Ever not will-be thirty-two of thirty-three.

3. Ghar jāde dhole bajē,
   3. House goes by-drum being-played,
   Ghar jāde bauhtē sajē,
   House goes by-many guests,
   Ghar jāde bauhtē dhiē,
   House goes by-many daughters,
   Ghar jāde bahriē biē.
   House goes by-borrowed-from-another seed.

   4. Mouthful is-to-be-given. Lodging not is-to-be-given.

FREE TRANSLATION OF THE FOREGOING PROVERBS.

1. Agriculture depends on the owner.
   If the owner does not go personally to his field and cultivate it, the field will eat him up.

2. Trading at second hand, and cultivation by message will never turn thirty-two into thirty-three.
KĀNGHĀ DIALECT.

3. A man goes home (i.e., does not prosper) by beating drums (i.e., amusing himself).
   A man goes home by entertaining many guests.
   A man goes home by begetting many daughters.
   A man goes home by sowing his field with borrowed seed.¹

4. You may give food to a stranger, but don't let him settle on your land.²

¹ Mr. Maconachie's Nos. 801, 802 are the nearest to this, but are not the same.
² I have not been able to trace this in Mr. Maconachie's book.
BHAṬĖĀLĪ.

The main dialect of the State of Chamba is known as Chamēālī, and is a form of Western Pahāṛī. In the west of the state towards Jammu we find a dialect called Bhaṭēālī spoken by an estimated number of 14,000 people. It is a kind of Ḍōgrā, but like Kāṅgrā is a mixed form of speech.

The Rev. T. Grahame Bailey gives an account of this dialect in his Languages of the Northern Himalayas (London, 1908), and the following sketch of its main peculiarities is based upon this, with a few additions collected from the annexed specimen, a version of the Parable of the Prodigal Son. This is given in facsimile, in the local Ṭākri character, the transliteration being arranged line for line with the original, with the very careless spelling usual in writing in this character made uniform, so as to agree with that of the grammatical sketch.

In the transcription the short e is represented by ē and not by e as in the preceding specimens, as it performs an entirely different function, corresponding to the short i of Paṅjābī. Thus the Bhaṭēālī mārēā corresponds to the Paṅjābī mārēā. Mr. Bailey marks as long several e’s which in the preceding pages are marked as short. This has been followed in the case of Bhaṭēālī.

Declension.—With the above exception of the change of e to ē, which is, in this case, little more than a question of spelling, the formation of the oblique form of masculine nouns is much the same as in Kāṅgrā. The case of the agent is also very similar. Thus:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
<td></td>
</tr>
<tr>
<td>ghōṛā, horse</td>
<td>ghōṛā</td>
</tr>
<tr>
<td>ghār, house</td>
<td>ghārē</td>
</tr>
<tr>
<td>kāṭhē, elephant</td>
<td>kāṭhē, kāṭhē</td>
</tr>
<tr>
<td><strong>Feminine.</strong></td>
<td></td>
</tr>
<tr>
<td>kūṛē, girl</td>
<td>kūṛē</td>
</tr>
<tr>
<td>bhaṅś, sister</td>
<td>bhaṅś or bhaṅś</td>
</tr>
<tr>
<td>gān, cow</td>
<td>gān</td>
</tr>
</tbody>
</table>

It will be noted that the agent plural is always the same as the oblique plural. Bhaṅś is sometimes pronounced bhēy.

The case postpositions are:

- Dat.-Acc., kēṭ, ki, or kanē.
- Abl. kacchā or kicchā, vichchā or bichchā.
- Gen. dā.
- Loc. vichch, or bichch, in.
In the specimen, we come across a few forms which depart from those given above. Thus, we sometimes find forms corresponding to ghôṛa, instead of ghôṛa. While the oblique form singular of nouns corresponding to ghar usually ends in é, it sometimes ends in ā, so that from mulkā, a country, we have both mulkē and mulkā. Feminine nouns in ē sometimes drop the final ē of the oblique singular, as in surtä-vidchō, instead of surtā-vidchō, in memory.

The Pronouns present a few departures from the Dogra and Kangra Standards. The Personal Pronouns are as follows:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>We.</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu</td>
<td>tā</td>
<td>tuśā, tuśi</td>
<td></td>
</tr>
<tr>
<td>asā</td>
<td>tā</td>
<td>tuśā</td>
<td></td>
</tr>
<tr>
<td>asā</td>
<td>tā, tuddā</td>
<td>tuśā-koṭ, -kē</td>
<td></td>
</tr>
<tr>
<td>asā-koṭ, -kē</td>
<td>tā, tuddā</td>
<td>tuśā-koṭ, -kē</td>
<td></td>
</tr>
<tr>
<td>asā-koṭ, -kē</td>
<td>tā, tuddā</td>
<td>tuśā-koṭ, -kē</td>
<td></td>
</tr>
<tr>
<td>asā-koṭ, -kē</td>
<td>tā, tuddā</td>
<td>tuśā-koṭ, -kē</td>
<td></td>
</tr>
<tr>
<td>asā-koṭ, -kē</td>
<td>tā, tuddā</td>
<td>tuśā-koṭ, -kē</td>
<td></td>
</tr>
</tbody>
</table>

In the ablative, as usual, we may have kichhā instead of kachhā.
For the third person and demonstrative pronouns, we have:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>sē, hē, ō</td>
<td>sē, hē, ō</td>
<td>ōh</td>
<td>ōh</td>
</tr>
<tr>
<td>uma</td>
<td>umhā</td>
<td>umhā</td>
<td>umhā</td>
</tr>
<tr>
<td>us</td>
<td>umhā</td>
<td>is</td>
<td>umhā</td>
</tr>
</tbody>
</table>

In the genitive, we have uddā as well as us-dā.
Who, jē, Ag. sing. jini, Obl. sing. jis.
What? kyā, kē, Gen. kaidā.
Other pronouns are kōs, some one, any one; kichchā, something, anything.

Conjugation.—The verb substantive closely follows Kangra. Thus:
Present, I am, etc.
The Past is thō, fem. thī, Pl. thē, fem. thḥē. Once, in the specimen, we have the Pahari thō, instead of thē.

The Active verb follows Kāṅgrā. Thus:—

Present Subjunctive (marnā, to strike).

mārā, -relude, -ē, -ā or -ē, -ā, -an.

Future masc. sing. māhrghē, plur. mārhghē. This tense does not change for person.

The feminine is formed in the usual way.

Pres. Part. mārdā.

Past Part. mārē. In the specimen, we have milā as well as milē.

Mr. Grahame Bailey gives the present tense as formed in the usual way,—by suffixing the verb substantive to the present participle; thus, mārdā-hē, I strike. But, in the specimen, there is another present tense, in nā, resembling the infinitive in form. Thus karnā, I do (service). It will be remembered that the Pōgrā present participle may end in nā.

When s immediately precedes n, the two often become v. Thus, marnā, I die, becomes manā, and karnā, to do, becomes kānā.

The following are examples of irregular verbs:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>punda, to fall</td>
<td>pōdā</td>
<td>pā</td>
<td>pōgha or paughā</td>
<td>paugā</td>
</tr>
<tr>
<td>kunda, to become</td>
<td>kundā</td>
<td>kā</td>
<td>kungha</td>
<td>kungh</td>
</tr>
<tr>
<td>auśā, to come</td>
<td>auśā</td>
<td>aya</td>
<td>ougha</td>
<td>ough</td>
</tr>
<tr>
<td>jandā, to go</td>
<td>jandā</td>
<td>gā, gā</td>
<td>jaughā</td>
<td>jaugh</td>
</tr>
<tr>
<td>raithnā, to remain</td>
<td>raithndā</td>
<td>rehā</td>
<td>raughnghā</td>
<td>raughngh</td>
</tr>
<tr>
<td>baithnā, to sit</td>
<td>baithndā</td>
<td>baitha</td>
<td>baithngha</td>
<td>baithngh</td>
</tr>
<tr>
<td>khaŋgh, to eat</td>
<td>khaŋgha</td>
<td>khaŋgha</td>
<td>khaŋgha</td>
<td>khaŋgha</td>
</tr>
<tr>
<td>punda, to drink</td>
<td>pundā</td>
<td>pūgha</td>
<td>pūgha</td>
<td>pūgha</td>
</tr>
<tr>
<td>dēpā, to give</td>
<td>dindā</td>
<td>dūgha</td>
<td>dūgha</td>
<td>dūgha</td>
</tr>
<tr>
<td>laušā, to take</td>
<td>laughā</td>
<td>laughā</td>
<td>laughā</td>
<td>laughā</td>
</tr>
<tr>
<td>galāya, to speak</td>
<td>galāya or galāya</td>
<td>galāya</td>
<td>galāya</td>
<td>galāya</td>
</tr>
</tbody>
</table>

Note the short a in ayā, jandā, jaughā, and galāya.

Sentences.

1. What is your name?

Tūrā nē kē hai?

2. How old is this horse?

Is ghōṛēdi kītē unbar hai?

3. How far is it from here to Kashmir?

Itthē-kachhā (or itthī) Kashmir kītē dūr hai?
4. How many sons are there in your father's house?
   Tuṭāṛa bobbēdē ghar kitē jāgat han?
5. I have walked a long way to-day.
   Mai aij bari dūrā-kachhō (or bhīnhā) hōndō ayā.
6. The son of my uncle is married to his sister.
   Mērē chāchēdā jāgat usdē bhāivū-kanū bī khā hāi.
7. In the house is the saddle of the white horse.
   Ghārē kachhē kōrēdī kāṭhī hāi.
8. Put the saddle upon his back.
   Uśdē pīṭhī-par kāṭhī bānnū dēā.
9. I have beaten his son much.
   Mai uśdē jāgat matā mārēā.
10. He is grazing cattle on the top of the hill.
    Sē dhārēdē rēhā uppur gauū-bakrī bhīngāndā-hāi.
11. He is sitting on a horse under that tree.
    Sē us rukkhē-hōsth ghōrē uppur bāṭhēō hāi.
12. His brother is taller than his sister.
    Uśdē bhāi aopū Bhēnū (or Bhēnū-) kachhā baḍḍā hāi.
13. The price of that is two and a half rupees.
    Uśdē mul ḍhāi rupayē hāi.
14. My father lives in that small house.
    Mērē babb (or bāpō) us halkē ghārē raihūdā-hāi.
15. Give these rupees to him.
    Uskēā ḍh rupayē ĺē-dēā.
16. Take those rupees from him.
    Sē rupayē us-kachhā lēi-lēā.
17. Beat him well and bind him with a rope.
    Uskēā jugti kari mārē, jōṛū-kannē bānnhō.
18. Draw water from the well.
    Khuhe-kachhā pāṁ kāḍhāhō.
19. Walk before me.
    Mai aagā chālāhō.
20. Whose son comes behind you?
    Kudē puttar tuṭāṛē pīchchē aundā hāi?
21. From whom have you bought that?
    Sē uśdāḥ kus-kachhā mūlē lāā-hai?
22. From a shopkeeper of the village.
    Gīrābhē kattābēlē-kachhā.
[ No. 7.]

INDO-ARYAN FAMILY.

PAŃJABI.

Bhatial Dialect.

(Central Group.

(State Chamba.)

B: a is divided in every other sentence.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAŃJĀBLI.

BHATĪKALI DIALECT.

(State Chamba.)

TRANSLITERATION AND TRANSLATION.

Ikt-admiē-dē dō jātak the. Unhā-vichēh nikē babbē-
One-man-of two sons were. Then-from-in by-the-younger the-father-
kēnē galayā, 'hē bāpū, gharbārīdā hēsā jē mēkī mildā-
to it-was-said, 'O father, the-property-of share which to-me being-got-
hai mēkī dē.' Unni gharbāri baṇḍī-dittī. Thōrē-s-ōjē-
is to-me give.' By-him the-property was-divided-out. A-few-days-
uprant nikē-jātakē sāhb-kichēh-kī kīthā kāri dār-mulkhē-
aftersards by-the-younger-son everything together having-made a-far-country-

5. kī gēa. Utē jāi-kari, jē apṇī gharbāri thi, sē to it-was-gone. There gone-having, what his-own property was, it
luchpānē-vichēh guāl. Jā sāhb mukī-gēa, us-mulkhē-
debauchery-in was-lost. When all was-completed, that-country-
vichēh baṇā kāl pēa, atē o kaṅkāl hōī-gēa. Tē in a-great famine fell, and he poor became. Then
us-mulkhē ik-sahukārē-kachh jāi rēhā. Unni of-that-country a-merchant-near having-gone he-remained. By-him
apṇē-khetrā-vichēh sūr chugānē-kī bhējā, atē usdi his-own-fields-in swine feeding-for he-was-sent, and him-of

10. marji thī jē, 'jē chij sūr kbāndē-thē, sē maĩ bi khā.' desire was that, 'what things the-swine eating-were, that I also may-eat.,
Apaṇ us-kī kōi dindā na thō. Tē apṇīā .
But him-to anyone giving not was. Then his-own
surtī-vichēh āi-kari, galāyā jē, 'mērē-babbēdē kitpēkā memory-in come-having, it-was-said that, 'my-father-of how-many
5. एकही चंद्रमा है तो यह जो 600 या 600 नहीं तो नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो नहीं है अनुक्रमणिक जी है यह नहीं तो
भातेली।

माजुरा-कि रूठी हिन, अपन माई भहक्खे माना। माई सर्वेंट-से लोगें आर, बिन इ हार है। इ यही-करें।

कच्छ हु उथी-करी अपने-बड़े-काच्छ हांगी अते उस-की अरिसें-हाविंग मे-उन-फॉर्ट-से विल-गो और उस-की

गलांघा, "हेबापु, माई सर्गेडा अते तेरा गुणाह किता, हु। "O फौर, बिन मे हौन-विअ और एफ-थी मिन वास-डीजे, नो।"

माई इ सो जोगा नाहि जे तेरा पुत्तर बचा। अपने-माजुरा-विहोचा

इ (अफ-) इस वर्येन नोट अट प्रय झो इ माई इ मैय-बोन्डमें। थ्य-उन-सर्वेंट्स-स्ट्राम-अन।

5. इक-माजुरा-साहि मेकी बिबचा।"। ताँ उथी-करी अपने-बड़े-

कच्छ चाल्सा। अजे ओ दुर था जे उसे बब्बे-की दिक्खी-टो हो-वें। इस्ती है फार वास ठि-फॉर-फॉर्ट-से वीन-

करी दार्द उि; दूकी-करी उस-की गलेक-केने लाया, केने-हाविंग पैन कैमन; रन-हाविंग इम-विअ नेक-टो हे-वाली, ग्वी-

सने आटे। पुत्तरे उस-की गलया, 'हेबापु, माई सर्गेडा

इंग्स वुड-गिवन। बिन-द-सॉन हिम-टो इ-वास-डीजे, 'O फौर, बिन मे हौन-विअ

अते तेरा पप किता, पहरी इ सो जोगा नाहि जे तेरा

अद एफ-थी मिन वास-डीजे, अगन (अफ-) इस वर्येन नोट अट प्रय झो

10. पुत्तर बचा। बब्बे अपने-नोक्री-की गलया जे, 'आच्छहे आच्छहे

सोन मैय-बोन्डमें। बिन-द-फौर हिस-उन-सर्वेंट्स-टो इ-वास-डीजे ठि, 'गौड़ गौड़'

कप्रे कादौही लेउ-उु, अते उस-की लॉनां; अते उसे

कैलेज हाविंग-ब्रांट-आंट, ब्रिग, और हिम-टो एप्ली; और हिम-अफ

हाथने गुथी, अते पैरी जुल; अते दबम लॉ, जे अशि

अन-हैंड एर-रिंग, और अन-फ्लेट शून; और फॉस्टिंग एप्ली, जे वी

vol. ix, part i.
5. ਹੁਣ ਸੰਘ ਲਗਭਗ ਦੂਰ ਨੀਂ ਕਾ ਨਹੀਂ ਨੇ ਲਗਭਗ ।

10. ਹੇਠ ਦੋ ਸਾਲਾ ਹੁਣ ਸੰਘ ਲਗਭਗ ॥

ਪੰਜਾਬੀ.
bhāṭkāli

khai-kari khusi kari; khāē jē ēh mērā puttar moyādā
eaten-having rejoicing may-make; because that this my son dead

tha, hun jindā hoē; guāchī-gēā-thā, hun phiri milēā.' Ta
was, now living became; lost-gone-was, now again was-found.' Then

ō khusi kanā lage.
they rejoicing to-do began.

Ate usdā bāḍā puttar khētrē-vichchh
And him-of the-great son the-field-in

tha. Jē gharē-kachh ayā, ānē atē nachehnādī uwaī sunī
was. When the-house-near he-came, singing and dancing-of noise was-heard.

5. Tā iki-nokrē-ki sadi-kari puchhēā jē, 'ēh kē hai?' Unni
Then one-servant-to called-having it-was-asked that, 'this what is?' By-him

us-ki galāyā jē, 'terē bhāē ayā, atē tērē-babbe dhām
him-to it-was-said that, 'thy brother came, and by-thy-father a-feast

lāi, is-wāstē jē us-ki rājī-bājī milā.' Unni
was-applied, this-for that him-to safe-sound he-was-got.' By-him

nikhari-kari na chāhēā jē, 'andar jē.' Tā usdā babbe bahār
become-angry-having not it-was-wished that, 'within I-may-go.' Then him-of by-the-father outside

āi-kari us-ki pattyāyā. Unni babbe-ki jubāb dittā jē,
come-having him-to it-was-consoled. By-him the-father-to answer was-given that,

10. 'dikh, māī itnēā-barē-kachhā tērī tēhāl karnā, atē
'see, I so-many-years-from thy service do, and

dadē tērē-galāyā-binā māi kōī gal nahi kitti;
ever thy-word-without by-me any thing not was-done;

aṅā prāsā ik bakridā chhēlū sari-bī na dittā
but by-you one goat-of kid even not was-given

vol. ix, part l.
है नॉनह नॉन जी तो तोड़ दो है दो}

पौज तो जा खुश हो तो खुश हो तो

हो तो खुश हो जा जा जा हो जा जा हो

कहि न हो जा खुश हो जा खुश हो जा
je mai apne-miträ-kané khusi kara jan tara eh puttar aya,
that I my-own-friends-with happiness may-make. When thy this son came,

jini tara mal luchpané-vichh guaya, tusā dhām lai.
by-whom thy property debauchery-in was-lost, by-you a-feast was-applied.

Unni us-ki galaya, ‘he puttar, ta sadā merē-kachh rehdā-hai,
By-him him-to it-was-said, ‘O son, thou always of-me-near remainest,

ate jē-kichhh mērā hai, sō tērā hai. Apan khusi kana,
and whatever mine is, that thine is. But rejoicing to-do,

3. atē khusi hoṇā khari gal hai; kihā jē tērā eh bhāi
and rejoicing to-become proper thing is; because that thy this brother

moyādā thā, sē jindā hobā; guāchi-gē-a-thā, hун milā.
dead was, he living become; lost-gone-was, now was-got.
# List of Standard Words

<table>
<thead>
<tr>
<th>English</th>
<th>Maj (Amritsar)</th>
<th>Pundit of Ambala</th>
<th>Milew (Ferozepur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>1ck</td>
<td>1ck</td>
<td>1k</td>
</tr>
<tr>
<td>2. Two</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3. Three</td>
<td>Timn, trai</td>
<td>Timn</td>
<td>Timn</td>
</tr>
<tr>
<td>4. Four</td>
<td>Chår</td>
<td>Chår</td>
<td>Chår</td>
</tr>
<tr>
<td>5. Five</td>
<td>Paōj</td>
<td>Paōj</td>
<td>Paōj</td>
</tr>
<tr>
<td>6. Six</td>
<td>Chhai</td>
<td>Chhi</td>
<td>Chhi</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Satt</td>
<td>Satt</td>
<td>Satt</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Aṭṭh</td>
<td>Aṭṭh</td>
<td>Aṭṭh</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Naū</td>
<td>Naū</td>
<td>Naū</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Das</td>
<td>Das</td>
<td>Das</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Vih</td>
<td>Bih</td>
<td>Vih, Bih</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Paōjah</td>
<td>Paōjah</td>
<td>Paōjah</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>San</td>
<td>San</td>
<td>San</td>
</tr>
<tr>
<td>14. I</td>
<td>Maūl</td>
<td>Maūl</td>
<td>Maūl</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Mērā</td>
<td>Mērā</td>
<td>Mērā</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Mērā</td>
<td>Mērā</td>
<td>Mērā</td>
</tr>
<tr>
<td>17. We</td>
<td>Aūt</td>
<td>Aūt</td>
<td>Aūt</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Sāddē</td>
<td>Sādā</td>
<td>Asādā, sādā</td>
</tr>
<tr>
<td>19. Our</td>
<td>Sāddē</td>
<td>Sādā</td>
<td>Asādē, sādā</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Tū</td>
<td>Tū</td>
<td>Tū</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Tērā</td>
<td>Tērā</td>
<td>Tērā</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Tērā</td>
<td>Tērā</td>
<td>Tērā</td>
</tr>
<tr>
<td>23. You</td>
<td>Tūst</td>
<td>Tūst</td>
<td>Tūst</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Tohādējū</td>
<td>Tohādējā</td>
<td>Tohādējā</td>
</tr>
<tr>
<td>25. Your</td>
<td>Tohādējū</td>
<td>Tohādējā</td>
<td>Tohādējā</td>
</tr>
</tbody>
</table>

806—Paōjah.
<table>
<thead>
<tr>
<th>Dōgri</th>
<th>Kangra</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ik</td>
<td>Ik̵k</td>
<td>1. One.</td>
</tr>
<tr>
<td>Ḍo</td>
<td>Ḍo̵</td>
<td>2. Two.</td>
</tr>
<tr>
<td>Trai</td>
<td>Trai</td>
<td>3. Three.</td>
</tr>
<tr>
<td>Chār</td>
<td>Chōur</td>
<td>4. Four.</td>
</tr>
<tr>
<td>Pañj</td>
<td>Pāñj</td>
<td>5. Five.</td>
</tr>
<tr>
<td>Chhē</td>
<td>Chhē, chhē</td>
<td>6. Six</td>
</tr>
<tr>
<td>Sat</td>
<td>Satt</td>
<td>7. Seven.</td>
</tr>
<tr>
<td>Aṭṭh</td>
<td>Aṭṭh</td>
<td>8. Eight.</td>
</tr>
<tr>
<td>Das</td>
<td>Das</td>
<td>10. Ten.</td>
</tr>
<tr>
<td>Bīh</td>
<td>Bīh</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Pāñjāh</td>
<td>Pāñjāh</td>
<td>12. Fifty.</td>
</tr>
<tr>
<td>Sau</td>
<td>Sau</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Aū</td>
<td>Maī</td>
<td>14. I.</td>
</tr>
<tr>
<td>Mērā</td>
<td>Mērā</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>As</td>
<td>Assā</td>
<td>17. We.</td>
</tr>
<tr>
<td>Sīghā</td>
<td>Mhārā</td>
<td>18. Of us.</td>
</tr>
<tr>
<td>Tū</td>
<td>Tē</td>
<td>20. Thou.</td>
</tr>
<tr>
<td>Terā</td>
<td>Terā</td>
<td>22. Thine.</td>
</tr>
<tr>
<td>Tūs</td>
<td>Tūsā</td>
<td>23. You.</td>
</tr>
<tr>
<td>Tūnāsā</td>
<td>Tūnāsā, tūnāsā, tūnāsā</td>
<td>24. Of you.</td>
</tr>
<tr>
<td>Tūnāsā</td>
<td>Tūnāsā, tūnāsā, tūnāsā</td>
<td>25. Your.</td>
</tr>
<tr>
<td>English</td>
<td>Māh (Amritsar)</td>
<td>Piondī of Ambala</td>
</tr>
<tr>
<td>---------</td>
<td>---------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>26. He</td>
<td>Uh</td>
<td>Oh</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ubdā</td>
<td>Ohdā</td>
</tr>
<tr>
<td>28. His</td>
<td>Ubdā</td>
<td>Ohdā</td>
</tr>
<tr>
<td>29. They</td>
<td>Uh</td>
<td>Oh</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Unbdā, unbhdā</td>
<td>Unbdā</td>
</tr>
<tr>
<td>31. Their</td>
<td>Unbdā, unbhdā</td>
<td>Unbdā</td>
</tr>
<tr>
<td>32. Hand</td>
<td>Haṭṭh</td>
<td>Haṭṭh</td>
</tr>
<tr>
<td>33. Foot</td>
<td>Pair</td>
<td>Pair</td>
</tr>
<tr>
<td>34. Nose</td>
<td>Nakk</td>
<td>Nakk</td>
</tr>
<tr>
<td>35. Eye</td>
<td>Akkh</td>
<td>Akkh</td>
</tr>
<tr>
<td>36. Mouth</td>
<td>Mūḥ</td>
<td>Mūḥ</td>
</tr>
<tr>
<td>37. Teeth</td>
<td>Dānd</td>
<td>Dānd</td>
</tr>
<tr>
<td>38. Ear</td>
<td>Kann</td>
<td>Kann</td>
</tr>
<tr>
<td>39. Hair</td>
<td>Wāl, kēs</td>
<td>Wāl, kēs</td>
</tr>
<tr>
<td>40. Head</td>
<td>Sir</td>
<td>Sir</td>
</tr>
<tr>
<td>41. Tongue</td>
<td>Jibh</td>
<td>Jibh</td>
</tr>
<tr>
<td>42. Belly</td>
<td>Dhāpja, dhīch, pēt</td>
<td>Dhād</td>
</tr>
<tr>
<td>43. Back</td>
<td>Piṭṭh</td>
<td>Piṭṭh</td>
</tr>
<tr>
<td>44. Iron</td>
<td>Lohā</td>
<td>Lohā</td>
</tr>
<tr>
<td>45. Gold</td>
<td>Siṃsā, sōnmā</td>
<td>Sōmā</td>
</tr>
<tr>
<td>46. Silver</td>
<td>Chādī</td>
<td>Chādī</td>
</tr>
<tr>
<td>47. Father</td>
<td>Pīr, pē, bāpō, bāpā</td>
<td>Pīr</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Mā, māl, bāhād</td>
<td>Mā</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bhārā, vir, bhāl</td>
<td>Bhārā, bāhā, bhārā</td>
</tr>
<tr>
<td>50. Sister</td>
<td>Bhālp</td>
<td>Bhālp</td>
</tr>
<tr>
<td>51. Man</td>
<td>Mānikkō, mānas, ādmi</td>
<td>Mānikkō, mānas, ādmi</td>
</tr>
<tr>
<td>52. Woman</td>
<td>Tīvṛ, kaktāki</td>
<td>Tīvṛ</td>
</tr>
<tr>
<td>Êngli.</td>
<td>Ḵa ngi.</td>
<td>Êngli.</td>
</tr>
<tr>
<td>-------</td>
<td>---------</td>
<td>-------</td>
</tr>
<tr>
<td>Ò, oh</td>
<td>Oh, seh, saih</td>
<td>36. He.</td>
</tr>
<tr>
<td>Ùhá</td>
<td>Undá, uddá, tisálá, tiiddá</td>
<td>27. Of him.</td>
</tr>
<tr>
<td>Ùhá</td>
<td>Undá, uddá, tisálá, tiiddá</td>
<td>28. His.</td>
</tr>
<tr>
<td>Ò, oh</td>
<td>Oh, seh, saih</td>
<td>29. They.</td>
</tr>
<tr>
<td>Ùdá</td>
<td>Undá, unhídá, tiindá, tinhiddá</td>
<td>30. Of them.</td>
</tr>
<tr>
<td>Ùdá</td>
<td>Undá, unhídá, tiindá, tinhiddá</td>
<td>31. Their.</td>
</tr>
<tr>
<td>Hath</td>
<td>Hattá</td>
<td>32. Hand.</td>
</tr>
<tr>
<td>Pair</td>
<td>Pair</td>
<td>33. Foot.</td>
</tr>
<tr>
<td>Nak</td>
<td>Nakk</td>
<td>34. Nose.</td>
</tr>
<tr>
<td>Akh</td>
<td>Hakkhi, hakhi, hakkhar</td>
<td>35. Eye.</td>
</tr>
<tr>
<td>Mïh</td>
<td>Mîh</td>
<td>36. Mouth.</td>
</tr>
<tr>
<td>Dād</td>
<td>Dîd</td>
<td>37. Teeth.</td>
</tr>
<tr>
<td>Kann</td>
<td>Kann</td>
<td>38. Ear.</td>
</tr>
<tr>
<td>Bāl</td>
<td>Bāl, narnaï (hair of the head)</td>
<td>39. Hair.</td>
</tr>
<tr>
<td>Sir</td>
<td>Sir, maq</td>
<td>40. Head.</td>
</tr>
<tr>
<td>Jîh</td>
<td>Jîh</td>
<td>41. Tongue.</td>
</tr>
<tr>
<td>Dīg</td>
<td>Pēt, qīq</td>
<td>42. Belly.</td>
</tr>
<tr>
<td>Piṭṭh</td>
<td>Piṭṭh</td>
<td>43. Back.</td>
</tr>
<tr>
<td>Lohá</td>
<td>Lohá</td>
<td>44. Iron.</td>
</tr>
<tr>
<td>Soná</td>
<td>Susnà</td>
<td>45. Gold.</td>
</tr>
<tr>
<td>Chādā</td>
<td>Chādît, ruppā</td>
<td>46. Silver.</td>
</tr>
<tr>
<td>Bāh, bahbā</td>
<td>Bahh</td>
<td>47. Father.</td>
</tr>
<tr>
<td>Mā</td>
<td>Armā, mà</td>
<td>48. Mother.</td>
</tr>
<tr>
<td>Bhārā</td>
<td>Bhāt</td>
<td>49. Brother.</td>
</tr>
<tr>
<td>Bhān</td>
<td>Balhe, bhal, bōbō</td>
<td>50. Sister.</td>
</tr>
<tr>
<td>Ādmi</td>
<td>Māhā, maqukāh, māqās, ādami</td>
<td>51. Man.</td>
</tr>
<tr>
<td>Jānāni</td>
<td>Junā, trimat, jānāmā</td>
<td>52. Woman.</td>
</tr>
<tr>
<td>English</td>
<td>Māh (Amritsar)</td>
<td>Pālōdāh (Ambala)</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>53. Wife</td>
<td>Wohi, rann</td>
<td>Banki</td>
</tr>
<tr>
<td>54. Child</td>
<td>Bachchā</td>
<td>Putt (man.), dhi (fem.)</td>
</tr>
<tr>
<td>55. Son</td>
<td>Putt, pattar</td>
<td>Putt, pattar, mepā</td>
</tr>
<tr>
<td>56. Daughter</td>
<td>Dhi, kākht, kuri</td>
<td>Dhi, kuri</td>
</tr>
<tr>
<td>57. Slave</td>
<td>Gujā</td>
<td>Gujān</td>
</tr>
<tr>
<td>58. Cultivator</td>
<td>Jimādār</td>
<td>Jimindār</td>
</tr>
<tr>
<td>59. Shepherd</td>
<td>Ājāli</td>
<td>Gujāriā</td>
</tr>
<tr>
<td>60. God</td>
<td>Rabh, Wāh-gurā</td>
<td>Rabh, Wāh-gurā, Rām, Allā, Khādā</td>
</tr>
<tr>
<td>61. Devil</td>
<td>Bhit, paret</td>
<td>Bhit</td>
</tr>
<tr>
<td>62. Sun</td>
<td>Suraj</td>
<td>Suraj</td>
</tr>
<tr>
<td>63. Moon</td>
<td>Chand</td>
<td>Chand</td>
</tr>
<tr>
<td>64. Star</td>
<td>Tārā</td>
<td>Tārā</td>
</tr>
<tr>
<td>65. Fire</td>
<td>Agg, basantar</td>
<td>Agg</td>
</tr>
<tr>
<td>66. Water</td>
<td>Paōl, jal</td>
<td>Paōl, jal</td>
</tr>
<tr>
<td>67. House</td>
<td>Ghar, kollā</td>
<td>Ghar</td>
</tr>
<tr>
<td>68. Horse</td>
<td>Gheč, tejā</td>
<td>Gheč</td>
</tr>
<tr>
<td>69. Cow</td>
<td>Gā, gaō</td>
<td>Gaū</td>
</tr>
<tr>
<td>70. Dog</td>
<td>Kuttā</td>
<td>Kuttā</td>
</tr>
<tr>
<td>71. Cat</td>
<td>Billi</td>
<td>Billi</td>
</tr>
<tr>
<td>72. Cork</td>
<td>Kukkār</td>
<td>Kukkār</td>
</tr>
<tr>
<td>73. Duck</td>
<td>Bātak</td>
<td>Bātak</td>
</tr>
<tr>
<td>74. Ass</td>
<td>Khottā, gadhā</td>
<td>Khottā</td>
</tr>
<tr>
<td>75. Camel</td>
<td>Ūṭh</td>
<td>Ūṭh</td>
</tr>
<tr>
<td>76. Bird</td>
<td>Pakhārū</td>
<td>Pakhārū</td>
</tr>
<tr>
<td>77. Go</td>
<td>Jāh</td>
<td>Jā</td>
</tr>
<tr>
<td>78. Bat</td>
<td>Khāb</td>
<td>Khā</td>
</tr>
<tr>
<td>79. Sit</td>
<td>Bāih, baĩh</td>
<td>Bāih</td>
</tr>
</tbody>
</table>

*810—Paqāb.*
<table>
<thead>
<tr>
<th>Dëgot.</th>
<th>Këgot.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Læți</td>
<td>Læți, junaś, trimat, jauśamā</td>
<td>53. Wife.</td>
</tr>
<tr>
<td>Puttar</td>
<td>Jätak, puttar</td>
<td>55. Son.</td>
</tr>
<tr>
<td>Dhi</td>
<td>Dhi, kuśi</td>
<td>56. Daughter.</td>
</tr>
<tr>
<td>Gulām</td>
<td>Gulām, kāmāl</td>
<td>57. Slave.</td>
</tr>
<tr>
<td>Sānt</td>
<td>Pāhī</td>
<td>58. Cultivator.</td>
</tr>
<tr>
<td>Charwāl</td>
<td>Gulā</td>
<td>59. Shepherd.</td>
</tr>
<tr>
<td>Parmēsar</td>
<td>Parmēsar, Ṭhākur</td>
<td>60. God.</td>
</tr>
<tr>
<td>Pishch</td>
<td>Shatān</td>
<td>61. Devil.</td>
</tr>
<tr>
<td>Chamaa</td>
<td>Chandarmāl</td>
<td>63. Moon.</td>
</tr>
<tr>
<td>Tārū</td>
<td>Tārā</td>
<td>64. Star.</td>
</tr>
<tr>
<td>Ag</td>
<td>Agg</td>
<td>65. Fire.</td>
</tr>
<tr>
<td>Gborā</td>
<td>Gbērā</td>
<td>68. Horse.</td>
</tr>
<tr>
<td>Gāo</td>
<td>Gā</td>
<td>69. Cow.</td>
</tr>
<tr>
<td>Kuttā</td>
<td>Kuttā</td>
<td>70. Dog.</td>
</tr>
<tr>
<td>Billī</td>
<td>Billī</td>
<td>71. Cat.</td>
</tr>
<tr>
<td>Kukkhar</td>
<td>Kukkār</td>
<td>72. Cock.</td>
</tr>
<tr>
<td>Battak</td>
<td>Bakk</td>
<td>73. Duck.</td>
</tr>
<tr>
<td>Khotā</td>
<td>Khotā, gadhā</td>
<td>74. Ass.</td>
</tr>
<tr>
<td>Ūṭ</td>
<td>Ūṭ</td>
<td>75. Camel.</td>
</tr>
<tr>
<td>Pakhēra</td>
<td>Pakhēra</td>
<td>76. Bird.</td>
</tr>
<tr>
<td>Jā</td>
<td>Jā</td>
<td>77. Go.</td>
</tr>
<tr>
<td>Khā</td>
<td>Khā</td>
<td>78. Est.</td>
</tr>
<tr>
<td>Bath</td>
<td>Bath</td>
<td>79. Sit.</td>
</tr>
<tr>
<td>English</td>
<td>Majh (Amerdar)</td>
<td>Powškhi of Ambala</td>
</tr>
<tr>
<td>-----------------</td>
<td>---------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>80. Cone</td>
<td>आ</td>
<td>आ</td>
</tr>
<tr>
<td>81. Boat</td>
<td>मार</td>
<td>मार, कुस्त</td>
</tr>
<tr>
<td>82. Stand</td>
<td>खाल, नाथ</td>
<td>उठी</td>
</tr>
<tr>
<td>83. Doo</td>
<td>मार</td>
<td>मार</td>
</tr>
<tr>
<td>84. Give</td>
<td>दो</td>
<td>दो</td>
</tr>
<tr>
<td>85. Boats</td>
<td>नास, भाजी, दानू</td>
<td>बाग्ग, नास, दूर</td>
</tr>
<tr>
<td>86. Up</td>
<td>उत्त, औप्पर</td>
<td>उत्ता</td>
</tr>
<tr>
<td>87. Near</td>
<td>नेपा, कोल</td>
<td>कोल, नेपा</td>
</tr>
<tr>
<td>88. Down</td>
<td>हैथी</td>
<td>हैथी</td>
</tr>
<tr>
<td>89. Far</td>
<td>दूर, दुराक्षी</td>
<td>दूर</td>
</tr>
<tr>
<td>90. Before</td>
<td>अग्गे, आङा, अग्गे</td>
<td>अग्गे</td>
</tr>
<tr>
<td>91. Behind</td>
<td>पिकोच्छे</td>
<td>पिकोच्छे</td>
</tr>
<tr>
<td>92. Who</td>
<td>कानू, केरा</td>
<td>केरा</td>
</tr>
<tr>
<td>93. What</td>
<td>क्त</td>
<td>क्त</td>
</tr>
<tr>
<td>94. Why</td>
<td>कीू</td>
<td>कीू</td>
</tr>
<tr>
<td>95. And</td>
<td>होर, अठ, तो, अर</td>
<td>होर</td>
</tr>
<tr>
<td>96. But</td>
<td>मुर, पर</td>
<td>पर</td>
</tr>
<tr>
<td>97. If</td>
<td>जा, जा, जाद</td>
<td>जा</td>
</tr>
<tr>
<td>98. Yes</td>
<td>हीू, आू, हला</td>
<td>हीू, आू</td>
</tr>
<tr>
<td>99. No</td>
<td>नाह, ना</td>
<td>ना</td>
</tr>
<tr>
<td>100. Alas</td>
<td>हाई-बास, बा-बो</td>
<td>बास, मासा</td>
</tr>
<tr>
<td>101. A father</td>
<td>पिस</td>
<td>पिस</td>
</tr>
<tr>
<td>102. Of a father</td>
<td>पिसा</td>
<td>पिसा</td>
</tr>
<tr>
<td>103. To a father</td>
<td>पिसू</td>
<td>पिसू</td>
</tr>
<tr>
<td>104. From a father</td>
<td>पिस-थो</td>
<td>पिस-थो, पिस-कोस</td>
</tr>
<tr>
<td>105. Two fathers</td>
<td>दो पिस</td>
<td>दो पिस</td>
</tr>
<tr>
<td>106. Fathers</td>
<td>पिस</td>
<td>पिस</td>
</tr>
<tr>
<td>Dögre.</td>
<td>Kāgrā.</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>--------</td>
<td>---------</td>
</tr>
<tr>
<td>Å</td>
<td>Å</td>
<td>69. Come.</td>
</tr>
<tr>
<td>Mār</td>
<td>Mār</td>
<td>81. Best.</td>
</tr>
<tr>
<td>Kharō</td>
<td>Kharō.</td>
<td>82. Stand.</td>
</tr>
<tr>
<td>Mar</td>
<td>Mar</td>
<td>81. Die.</td>
</tr>
<tr>
<td>Dēh</td>
<td>Dē</td>
<td>84. Give.</td>
</tr>
<tr>
<td>Daŋ</td>
<td>Daŋ, naṣṭh, khiṭṭ-dē</td>
<td>83. Run.</td>
</tr>
<tr>
<td>Uppar</td>
<td>Uppar</td>
<td>86. Up.</td>
</tr>
<tr>
<td>Nēṣāi</td>
<td>Nēṣā</td>
<td>87. Near.</td>
</tr>
<tr>
<td>Khalh</td>
<td>Banb, chikk, hōṭh</td>
<td>88. Down.</td>
</tr>
<tr>
<td>Dēr</td>
<td>Dēr</td>
<td>89. Far.</td>
</tr>
<tr>
<td>Aggō</td>
<td>Aggō, samhō</td>
<td>90. Before.</td>
</tr>
<tr>
<td>Pichchhā</td>
<td>Pichchhā</td>
<td>91. Behind.</td>
</tr>
<tr>
<td>Kana, kun</td>
<td>Kana</td>
<td>92. Who.</td>
</tr>
<tr>
<td>Kīh, keh</td>
<td>Kī, kiā</td>
<td>93. What.</td>
</tr>
<tr>
<td>Ki</td>
<td>Kajō</td>
<td>94. Why.</td>
</tr>
<tr>
<td>Hōr</td>
<td>Kanē</td>
<td>95. And.</td>
</tr>
<tr>
<td>Par</td>
<td>Par</td>
<td>96. But.</td>
</tr>
<tr>
<td>Jēkar</td>
<td>Jā</td>
<td>97. If.</td>
</tr>
<tr>
<td>Hā</td>
<td>Hā</td>
<td>98. Yes.</td>
</tr>
<tr>
<td>Masōs</td>
<td>Hīs</td>
<td>100. Alas.</td>
</tr>
<tr>
<td>Bab, babbā</td>
<td>Babbā</td>
<td>101. A father.</td>
</tr>
<tr>
<td>Babīsādā</td>
<td>Babīsādā</td>
<td>102. Of a father.</td>
</tr>
<tr>
<td>Babīsāgīt</td>
<td>Babīsāgīt, babīs-kī</td>
<td>103. To a father.</td>
</tr>
<tr>
<td>Babīsā-knchhā</td>
<td>Babīsā-knchhā</td>
<td>104. From a father.</td>
</tr>
<tr>
<td>Dō tah</td>
<td>Dō tah</td>
<td>105. Two fathers.</td>
</tr>
<tr>
<td>Bab, babbā</td>
<td>Babbā</td>
<td>106. Fathers.</td>
</tr>
<tr>
<td>---------</td>
<td>------------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>107. Of fathers</td>
<td>Piliba</td>
<td>Piliba</td>
</tr>
<tr>
<td>108. To fathers</td>
<td>Piliba</td>
<td>Piliba</td>
</tr>
<tr>
<td>109. From fathers</td>
<td>Piliba-tho</td>
<td>Piliba-tho, Piliba-tha-kaha</td>
</tr>
<tr>
<td>110. A daughter</td>
<td>Kakkka</td>
<td>Dhi</td>
</tr>
<tr>
<td>111. Of a daughter</td>
<td>Kakkka-da</td>
<td>Dhidha</td>
</tr>
<tr>
<td>112. To a daughter</td>
<td>Kakkka-da</td>
<td>Dhidha</td>
</tr>
<tr>
<td>113. From a daughter</td>
<td>Kakkka-tho</td>
<td>Dhi-tho, Dhi-tha</td>
</tr>
<tr>
<td>114. Two daughters</td>
<td>Dth, kakkka</td>
<td>Dth, Dth</td>
</tr>
<tr>
<td>115. Daughters</td>
<td>Kakkka</td>
<td>Dth</td>
</tr>
<tr>
<td>116. Of daughters</td>
<td>Kakkka-da</td>
<td>Dhidha</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Kakkka-da</td>
<td>Dhidha</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Kakkka-tho</td>
<td>Dhi-tha, Dhi-tha</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Ikk bhalo muna</td>
<td>Ikk bhalo munnkha</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Ikk bhalo muna-da</td>
<td>Ikk bhalo munnkhda</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Ikk bhalo muna-da</td>
<td>Ikk bhalo munnkhda</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Ikk bhalo muna-da-tho</td>
<td>Ikk bhalo munnkh-tha-tha, bhalo munnkh-tha</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Dth bhalo muna</td>
<td>Dth bhalo munnkh</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Bhalo muna</td>
<td>Bhalo munnkh</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Bhalo muna-da</td>
<td>Bhalo munnkhda</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Bhalo muna-da</td>
<td>Bhalo munnkhda</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Bhalo muna-da-tho</td>
<td>Bhalo munnkh-tha-tho, bhalo munnkh-tha</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Ikk bhalo tivi</td>
<td>Ikk bhalo tivi</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Ikk tupsa maqda</td>
<td>Ikk hna maqda</td>
</tr>
<tr>
<td>130. Good women</td>
<td>Bhalo tivi</td>
<td>Bhalo tivi</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Ikk chaçgho</td>
<td>Ikk hna chaçgho</td>
</tr>
<tr>
<td>132. Good</td>
<td>Bhalo, chaçgha</td>
<td>Chaçgha, chaçgha, bhalo</td>
</tr>
<tr>
<td>133. Better</td>
<td>Huru-tho chaçgha (better than others)</td>
<td>Bohai chaçgha</td>
</tr>
<tr>
<td>Dāgi.</td>
<td>Kāgi.</td>
<td>English</td>
</tr>
<tr>
<td>------------</td>
<td>------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Babbādā</td>
<td>Babbādā</td>
<td>107. Of father.</td>
</tr>
<tr>
<td>Babbādī</td>
<td>Babbāp, babbā-kt</td>
<td>108. To father.</td>
</tr>
<tr>
<td>Dhi</td>
<td>Dhi</td>
<td>110. A daughter.</td>
</tr>
<tr>
<td>Dhiādā</td>
<td>Dhiādā</td>
<td>111. Of a daughter.</td>
</tr>
<tr>
<td>Dhiāgī</td>
<td>Dhiāgī, dhiā-kt</td>
<td>112. To a daughter.</td>
</tr>
<tr>
<td>Dhi-kachhā</td>
<td>Dhiā-tē</td>
<td>113. From a daughter.</td>
</tr>
<tr>
<td>Dō dhiā</td>
<td>Do dhiā</td>
<td>114. Two daughters.</td>
</tr>
<tr>
<td>Dhiā</td>
<td>Dhiā</td>
<td>115. Daughters.</td>
</tr>
<tr>
<td>Dhiādā</td>
<td>Dhiādā</td>
<td>116. Of daughters.</td>
</tr>
<tr>
<td>Dhiāgī</td>
<td>Dhiāgī, dhiā-kt</td>
<td>117. To daughters.</td>
</tr>
<tr>
<td>Dhiā-kachhā</td>
<td>Dhiā-tē</td>
<td>118. From daughters.</td>
</tr>
<tr>
<td>Ik kharā ādmi</td>
<td>Ikk kharā māqas</td>
<td>119. A good man.</td>
</tr>
<tr>
<td>Ik kharā ādmi-kā</td>
<td>Ikk kharā māqasadā</td>
<td>120. Of a good man.</td>
</tr>
<tr>
<td>Ik kharā ādmi-kachhā</td>
<td>Ikk kharā māqasadā (-kt)</td>
<td>121. To a good man.</td>
</tr>
<tr>
<td>Ik kharā ādmi-kachhā</td>
<td>Ikk kharā māqas-te</td>
<td>122. From a good man</td>
</tr>
<tr>
<td>Dō kharā ādmi</td>
<td>Dō kharā māqas</td>
<td>123. Two good men.</td>
</tr>
<tr>
<td>Kharā ādmi</td>
<td>Kharā (or kharā) māqas</td>
<td>124. Good men.</td>
</tr>
<tr>
<td>Kharā ādmi-kā</td>
<td>Kharā (or kharā) māqasadā</td>
<td>125. Of good men.</td>
</tr>
<tr>
<td>Kharā ādmi-kachhā</td>
<td>Kharā (or kharā) māqasadā (-kt)</td>
<td>126. To good men.</td>
</tr>
<tr>
<td>Kharā ādmi-kachhā</td>
<td>Kharā (or kharā) māqas-te</td>
<td>127. From good men.</td>
</tr>
<tr>
<td>Ik kharā jaśāl</td>
<td>Ikk jaśā bhāl māqas</td>
<td>128. A good woman.</td>
</tr>
<tr>
<td>Ik kachhā laśārā</td>
<td>Ikk hurā mupōt</td>
<td>129. A bad boy.</td>
</tr>
<tr>
<td>Kharā jaśāl</td>
<td>Kharā ṭimanāf (or māqas)</td>
<td>130. Good woman.</td>
</tr>
<tr>
<td>Ik kachhā kurti</td>
<td>Ikk huri kurti</td>
<td>131. A bad girl.</td>
</tr>
<tr>
<td>Kharā</td>
<td>Kharā, ḷhalā, aĉchā</td>
<td>132. Good.</td>
</tr>
<tr>
<td>Matā kharā</td>
<td>Baaḥē kharā</td>
<td>133. Better.</td>
</tr>
</tbody>
</table>

Pañjāb—615
<table>
<thead>
<tr>
<th>English</th>
<th>Maji (Amharic)</th>
<th>Powelik of Ambala</th>
<th>Millewi (Forespere)</th>
</tr>
</thead>
<tbody>
<tr>
<td>134. Best</td>
<td>Sakhâ-tê châgâ (better than all).</td>
<td>Ōba hakâ châgâ</td>
<td>Baklâ-t châgâ</td>
</tr>
<tr>
<td>135. High</td>
<td>Uchchhâ</td>
<td>Uchchhâ</td>
<td>Uchchhâ</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Horrâ-tê uchchhâ</td>
<td>Bôhât uchchhâ</td>
<td>Baklâ uchchhâ</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Sakkâ-tê uchchhâ</td>
<td>Sakkâ-tê uchchhâ</td>
<td>Baklâ-t uchchhâ</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Ghepâ</td>
<td>Ghepâ</td>
<td>Ghepâ</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Ghepî</td>
<td>Ghepî</td>
<td>Ghepî</td>
</tr>
<tr>
<td>140. Horse</td>
<td>Ghepê</td>
<td>Ghepê</td>
<td>Ghepê</td>
</tr>
<tr>
<td>141. Marus</td>
<td>Ghepî</td>
<td>Ghepî</td>
<td>Ghepî</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Sâhu</td>
<td>Sâhu</td>
<td>Dhatâ, sâhu</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Gê</td>
<td>Gê</td>
<td>Gê</td>
</tr>
<tr>
<td>144. Bulla</td>
<td>Sâhu</td>
<td>Sâhu</td>
<td>Dhatê</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Gê</td>
<td>Gê</td>
<td>Gê</td>
</tr>
<tr>
<td>146. A dog</td>
<td>Ketti</td>
<td>Ketti</td>
<td>Ketti</td>
</tr>
<tr>
<td>147. A bitch</td>
<td>Ketti</td>
<td>Ketti</td>
<td>Ketti</td>
</tr>
<tr>
<td>148. Dog</td>
<td>Ketti</td>
<td>Ketti</td>
<td>Ketti</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Ketti</td>
<td>Ketti</td>
<td>Ketti</td>
</tr>
<tr>
<td>150. A ha goat</td>
<td>Bakra</td>
<td>Barbâ</td>
<td>Bakkrâ</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Bakri</td>
<td>Barbâ</td>
<td>Bakkri</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Bakra</td>
<td>Barbâ</td>
<td>Bakkarâ</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Haran</td>
<td>Haran</td>
<td>Haran</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Haran</td>
<td>Haran</td>
<td>Haran</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Haran</td>
<td>Haran</td>
<td>Haran</td>
</tr>
<tr>
<td>156. I am</td>
<td>Mâ+hê</td>
<td>Mâ+hê</td>
<td>Mâ+hê</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Tî hâi</td>
<td>Tî hâi</td>
<td>Tî hâi, hâi</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ub hî, i</td>
<td>Ub hî</td>
<td>Ch hî</td>
</tr>
<tr>
<td>159. Whom are</td>
<td>Asi hê, hê</td>
<td>Asi hê</td>
<td>Asi hê</td>
</tr>
<tr>
<td>160. You are</td>
<td>Têntô</td>
<td>Têntô</td>
<td>Têntô</td>
</tr>
<tr>
<td>Burih</td>
<td>Kârâ</td>
<td>English</td>
<td></td>
</tr>
<tr>
<td>-------</td>
<td>------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Matë-gai kharâ</td>
<td>Banht-bî kharâ</td>
<td>134. Best.</td>
<td></td>
</tr>
<tr>
<td>Uchechâ</td>
<td>Uchechâ</td>
<td>135. High.</td>
<td></td>
</tr>
<tr>
<td>Matë-gai uchechâ</td>
<td>Bannt-bî uchecha</td>
<td>137. Highest.</td>
<td></td>
</tr>
<tr>
<td>Ghotî</td>
<td>Ghotî</td>
<td>139. A mare.</td>
<td></td>
</tr>
<tr>
<td>Ghoti</td>
<td>Ghoti</td>
<td>140. Horses.</td>
<td></td>
</tr>
<tr>
<td>Ghotîlî</td>
<td>Ghotîlî</td>
<td>141. Mares.</td>
<td></td>
</tr>
<tr>
<td>Sâhñ</td>
<td>Sâhñ</td>
<td>142. A bull.</td>
<td></td>
</tr>
<tr>
<td>Gâo</td>
<td>Gâ</td>
<td>143. A cow.</td>
<td></td>
</tr>
<tr>
<td>Sâhn</td>
<td>Sâhn</td>
<td>144. Bulls.</td>
<td></td>
</tr>
<tr>
<td>Gavô</td>
<td>Gô</td>
<td>145. Cows.</td>
<td></td>
</tr>
<tr>
<td>Kutât</td>
<td>Kutât</td>
<td>146. A dog.</td>
<td></td>
</tr>
<tr>
<td>Kutût</td>
<td>Kutût</td>
<td>147. A bitch.</td>
<td></td>
</tr>
<tr>
<td>Kuttülî</td>
<td>Kuttülî</td>
<td>149. Bitches.</td>
<td></td>
</tr>
<tr>
<td>Bakrâ</td>
<td>Bakrâ, bakrû</td>
<td>150. A he goat.</td>
<td></td>
</tr>
<tr>
<td>Bakri</td>
<td>Bakri</td>
<td>151. A female goat.</td>
<td></td>
</tr>
<tr>
<td>Bakrû</td>
<td>Bakrû</td>
<td>152. Goats.</td>
<td></td>
</tr>
<tr>
<td>Harñ</td>
<td>Harñ</td>
<td>153. A male deer.</td>
<td></td>
</tr>
<tr>
<td>Harñt</td>
<td>Harñt</td>
<td>154. A female deer.</td>
<td></td>
</tr>
<tr>
<td>Harñ</td>
<td>Harñ</td>
<td>155. Deer.</td>
<td></td>
</tr>
<tr>
<td>Ìl hê, ì</td>
<td>Maî hê</td>
<td>156. I am.</td>
<td></td>
</tr>
<tr>
<td>Tû hê, ñ</td>
<td>Tû hê, hai</td>
<td>157. Thou art.</td>
<td></td>
</tr>
<tr>
<td>Oh hai, ai, ø</td>
<td>Sêch hê, hai</td>
<td>158. He is.</td>
<td></td>
</tr>
<tr>
<td>Ìì hê, aî, ő</td>
<td>Ansô hê, haî, hû</td>
<td>159. We are.</td>
<td></td>
</tr>
<tr>
<td>Tus hê, ø</td>
<td>Tusê hê, haî hâ</td>
<td>160. You are.</td>
<td></td>
</tr>
<tr>
<td>English</td>
<td>Mājh (Amritsar)</td>
<td>Fūrdūkh of Ambala</td>
<td>Mālwā (Ferozepore)</td>
</tr>
<tr>
<td>--------</td>
<td>----------------</td>
<td>-------------------</td>
<td>--------------------</td>
</tr>
<tr>
<td>161. They are</td>
<td>Uh haɪ, haɪ</td>
<td>Oh haɪ</td>
<td>Oh haɪ</td>
</tr>
<tr>
<td>162. I was</td>
<td>Māɪ sē</td>
<td>Māɪ sē</td>
<td>Māɪ sē, sē</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Tū sā</td>
<td>Tū sā</td>
<td>Tū sā, sā</td>
</tr>
<tr>
<td>164. He was</td>
<td>Uh sē</td>
<td>Oh sē</td>
<td>Oh sē</td>
</tr>
<tr>
<td>165. We were</td>
<td>Aṭ sē</td>
<td>Aṭ sē</td>
<td>Aṭ sē, sē</td>
</tr>
<tr>
<td>166. You were</td>
<td>Tūst sā</td>
<td>Tūst sā</td>
<td>Tūst sā, sā</td>
</tr>
<tr>
<td>167. They were</td>
<td>Uh sē</td>
<td>Oh sā</td>
<td>Oh sā, sā</td>
</tr>
<tr>
<td>168. Be</td>
<td>Ho</td>
<td>Ho</td>
<td>Ho</td>
</tr>
<tr>
<td>169. To be</td>
<td>Hōpā</td>
<td>Hōpā</td>
<td>Hōpā</td>
</tr>
<tr>
<td>170. Being</td>
<td>Hōndā</td>
<td>Hōndā</td>
<td>Hōndā</td>
</tr>
<tr>
<td>171. Having been</td>
<td>Hō-kō</td>
<td>Hō-kō</td>
<td>Hō-kō</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Māɪ hāɪ</td>
<td>Māɪ hōwā</td>
<td>Māɪ hōmā</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Māɪ hōūgā</td>
<td>Māɪ hōūgā</td>
<td>Māɪ hōūgā</td>
</tr>
<tr>
<td>174. I should be</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>175. Beat</td>
<td>Mār</td>
<td>Mār</td>
<td>Mār</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Mārnā</td>
<td>Mārpā</td>
<td>Mārnā</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Mārdā</td>
<td>Mārdā</td>
<td>Mārdā</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Mār-kō</td>
<td>Mār-kō</td>
<td>Mār-kō</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Māɪ mārdā-hā, mārnā-hā</td>
<td>Māɪ mārdā-hā (or mārnā-hā, and so throughout)</td>
<td>Māɪ mārdā-hā</td>
</tr>
<tr>
<td>180. Thou beatst</td>
<td>Tū mārdā-hā, mārnā-hā</td>
<td>Tū mārdā-hā</td>
<td>Tū mārdā-hā</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Uh mārdā-hai, mārnā-hai</td>
<td>Oh mārdā-hai</td>
<td>Oh mārdā-hai</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Aṭi mārdā-hā, mārnā-hā</td>
<td>Aṭi mārdā-hā</td>
<td>Aṭi mārdā-hā</td>
</tr>
<tr>
<td>183. You beat</td>
<td>Tūst mārdā-hō, mārnā-hō</td>
<td>Tūst mārdā-hō</td>
<td>Tūst mārdā-hō</td>
</tr>
<tr>
<td>184. They beat</td>
<td>Uh mārdā-hān, tūst mārdā-hān</td>
<td>Oh mārdā-hān</td>
<td>Oh mārdā-hān</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Māni māriā</td>
<td>Mānī māriā</td>
<td>Mānī māriā</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Tūni māriā</td>
<td>Tūni māriā</td>
<td>Tūni māriā</td>
</tr>
<tr>
<td>187. He beat (Past Tense)</td>
<td>Uhni māriā</td>
<td>Īhni māriā</td>
<td>Us māriā</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>Oh bař, ař, e</td>
<td>Sch hâ, hâ, hin, han</td>
<td>161. They are.</td>
<td></td>
</tr>
<tr>
<td>Aů sa, thë, aļ</td>
<td>Mal thë, thë</td>
<td>162. I was.</td>
<td></td>
</tr>
<tr>
<td>Tů sa, thë</td>
<td>Tů thë, thë</td>
<td>163. Thou wast.</td>
<td></td>
</tr>
<tr>
<td>Oh sa, thë</td>
<td>Sch thë, thë</td>
<td>164. He was.</td>
<td></td>
</tr>
<tr>
<td>As so, thë</td>
<td>Ass thë</td>
<td>165. We were.</td>
<td></td>
</tr>
<tr>
<td>Tů so, thë</td>
<td>Tusa thë</td>
<td>166. You were.</td>
<td></td>
</tr>
<tr>
<td>Oh so, thë</td>
<td>Sch thë</td>
<td>167. They were.</td>
<td></td>
</tr>
<tr>
<td>Hô</td>
<td>Hô</td>
<td>168. Be.</td>
<td></td>
</tr>
<tr>
<td>Hôns</td>
<td>Hôns</td>
<td>169. To be.</td>
<td></td>
</tr>
<tr>
<td>Hûndă</td>
<td>Hûndă</td>
<td>170. Being.</td>
<td></td>
</tr>
<tr>
<td>Hôt-kês, hôtț</td>
<td>Hôt-kês</td>
<td>171. Having been.</td>
<td></td>
</tr>
<tr>
<td>Aů hoľ</td>
<td>Mal hoľ</td>
<td>172. I may be.</td>
<td></td>
</tr>
<tr>
<td>Aů heń</td>
<td>Mal hûgâ, hûghâ, hûloą</td>
<td>173. I shall be.</td>
<td></td>
</tr>
<tr>
<td>Aů hûndă</td>
<td></td>
<td>174. I should be.</td>
<td></td>
</tr>
<tr>
<td>Mâr</td>
<td>Mâr</td>
<td>175. Beat.</td>
<td></td>
</tr>
<tr>
<td>Mâns</td>
<td>Mâns</td>
<td>176. To beat.</td>
<td></td>
</tr>
<tr>
<td>Mândá, mânsnû</td>
<td>Mândá</td>
<td>177. Beating.</td>
<td></td>
</tr>
<tr>
<td>Mâri</td>
<td>Mâri-kês</td>
<td>178. Having beaten.</td>
<td></td>
</tr>
<tr>
<td>Aů mânsnû, mândă</td>
<td>Mal mândâ-hân</td>
<td>179. I beat.</td>
<td></td>
</tr>
<tr>
<td>Tû mânsnû, mândă</td>
<td>Tû mândâ-hân</td>
<td>180. Thou beatest.</td>
<td></td>
</tr>
<tr>
<td>Oh mânsnû, mârcă</td>
<td>Sch mândâ-hân</td>
<td>181. He beats.</td>
<td></td>
</tr>
<tr>
<td>As mânsnû, mârcă</td>
<td>Ass mârcă-hân</td>
<td>182. We beat.</td>
<td></td>
</tr>
<tr>
<td>Tûs mârcă, mârcă</td>
<td>Tusa mârcă-hân</td>
<td>183. You beat.</td>
<td></td>
</tr>
<tr>
<td>Oh mânsnû, mârcă</td>
<td>Sch mârcă-hân</td>
<td>184. They beat.</td>
<td></td>
</tr>
<tr>
<td>Mî mâriă</td>
<td>Mal mâriă</td>
<td>185. I beat (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Tûdă mâriă</td>
<td>Taî (or tudh) mâriă</td>
<td>186. Thou beatest (Past Tense).</td>
<td></td>
</tr>
<tr>
<td>Us mâriă</td>
<td>Tîn mâriă</td>
<td>187. He beat (Past Tense).</td>
<td></td>
</tr>
</tbody>
</table>

VOL. IX, PART I.

Příjábi—819

5 x 3
<table>
<thead>
<tr>
<th>English</th>
<th>Ma'j (Amritsar)</th>
<th>Paññāk of Ambala</th>
<th>Mānuśi (Punjab).</th>
</tr>
</thead>
<tbody>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Astā maṟiū</td>
<td>Astā maṟiā</td>
<td>Astā maṟiā</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Tūṣaṁ maṟiā</td>
<td>Tūsaṁ maṟiā</td>
<td>Tūsaṁ maṟiā</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Ohūnā maṟiā</td>
<td>Ohū maṟiā</td>
<td>Ohū maṟiā-o</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Maī maṟādā-hī</td>
<td>Maī maṟādā-hī</td>
<td>Maī maṟādā-hī</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Maī maṟādi-ē</td>
<td>Maī maṟādi-ē</td>
<td>Maī maṟādi-ē</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Maīmaṛā maṟiā-ē</td>
<td>Maī maṟiā-ē</td>
<td>Maī maṟiā-ē</td>
</tr>
<tr>
<td>194. I may beat</td>
<td>Maī maṟē</td>
<td>Maī maṟē</td>
<td>Maī maṟē</td>
</tr>
<tr>
<td>195. I shall beat</td>
<td>Maī maṟēgē</td>
<td>Maī maṟēgē</td>
<td>Maī maṟēgē</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Tū maṟēgē</td>
<td>Tū maṟēgē</td>
<td>Tū maṟēgē</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Uh māṛēgē</td>
<td>Oh māṛēgē</td>
<td>Oh māṛēgē</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Astī māṛēgē</td>
<td>Astī māṛēgē</td>
<td>Astī māṛēgē</td>
</tr>
<tr>
<td>199. You will beat</td>
<td>Tūsaṁ māṛēgē</td>
<td>Tūsaṁ māṛēgē</td>
<td>Tūsaṁ māṛēgē</td>
</tr>
<tr>
<td>200. They will beat</td>
<td>Uh māṛēgē</td>
<td>Öh māṛēgē</td>
<td>Öh māṛēgē</td>
</tr>
<tr>
<td>201. I should beat</td>
<td>......</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>202. I am beaten</td>
<td>MaTuṁ māṟ paṁdi-hai</td>
<td>MaTuṁ māṟ pai</td>
<td>MaTuṁ maṟia-hai</td>
</tr>
<tr>
<td>203. I was beaten</td>
<td>MaTuṁ māṟ paṁdi-ē</td>
<td>MaTuṁ māṟ paṁ-ē</td>
<td>MaTuṁ maṟit-ē</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>MaTuṁ māṟ paē</td>
<td>MaTuṁ māṟ paēgī</td>
<td>MaTuṁ māṟēgē</td>
</tr>
<tr>
<td>205. I go</td>
<td>Maī jāndā-hī, jāṇā-hī</td>
<td>Maī jāndā-hī (or jāndā-hī, and so throughout).</td>
<td>Maī jātā (or jānā)-hū</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Tū jāndā-hā, jāṇā-hā</td>
<td>Tū jāndā-hā</td>
<td>Tū jātā-hā</td>
</tr>
<tr>
<td>207. He goes</td>
<td>Uh jāndā-hā, jāṇā-hā</td>
<td>Öh jāndā-hā</td>
<td>Öh jātā-hā</td>
</tr>
<tr>
<td>208. We go</td>
<td>Astī jāndā-hā, etc.</td>
<td>Astī jāndā-hā</td>
<td>Astī jātā-hā</td>
</tr>
<tr>
<td>209. You go</td>
<td>Tūsu jāndā-hō, etc.</td>
<td>Tūsu jāndā-hō</td>
<td>Tūsu jātā-hō</td>
</tr>
<tr>
<td>210. They go</td>
<td>Uh jāndā-hō, etc.</td>
<td>Öh jāndā-hō</td>
<td>Öh jātā-hō</td>
</tr>
<tr>
<td>211. I went</td>
<td>Maī gā</td>
<td>Maī gā</td>
<td>Maī gīyā</td>
</tr>
<tr>
<td>212. Thou wentest</td>
<td>Tū gā</td>
<td>Tū gā</td>
<td>Tū gīyā</td>
</tr>
<tr>
<td>213. He went</td>
<td>Uh gā</td>
<td>Öh gā</td>
<td>Öh gīyā</td>
</tr>
<tr>
<td>214. We went</td>
<td>Astī gā</td>
<td>Astī gā</td>
<td>Astī gā</td>
</tr>
</tbody>
</table>

---

200.—Paññāk.
<table>
<thead>
<tr>
<th>Dagest.</th>
<th>Kangst.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aaś mårical</td>
<td>Aaś mårical</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Tusḥ mårical</td>
<td>Tusḥ mårical</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Usḥ mårical</td>
<td>Tinū (or tinibul) mårical</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Aū mårdas-I</td>
<td>Maś mårdas-hū</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Aū mårdas-sī</td>
<td>Maś mårdas-thā</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Mū mårical-sā</td>
<td>Maś mårical-thā</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Aū mårical</td>
<td>Maś mårical</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Aū mårcan</td>
<td>Maś mårgā, mårgā, mårga</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Tū mårga</td>
<td>Tū mårga, mårga</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Oh mårag</td>
<td>Seh mårga, mårga</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Aaś måra</td>
<td>Aaś mårgo, mårga</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Aaś mårgiö</td>
<td>Tusḥ mårgo, mårgiö</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Oh mårgan</td>
<td>Seh mårgo, mårgo</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Aū mårdas</td>
<td></td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Mići mår pai-s</td>
<td>Minjō mårdas-hai</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Mići mår pai-sil</td>
<td>Minjō mårical</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Mići mårr pawag</td>
<td>Minjō mårga</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Aū jasa (or jēda)</td>
<td>Maś jēda-hū</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Tū jasa (jēda)-s</td>
<td>Tū jēda-hū</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Oh jasa (jēda)-s</td>
<td>Seh jēda-hū</td>
<td>207. He goest.</td>
</tr>
<tr>
<td>Aaś jasa (jēda)-s</td>
<td>Aaś jēda-hū</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Aaś jasa (jēda)-s</td>
<td>Tusḥ jēda-hū</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Oh jasa (jēda)-s</td>
<td>Seh jēda-hū</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Aaś gia, gayā</td>
<td>Maś gia</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Tū gia, gayā</td>
<td>Tū gia</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Oh gia, gayā</td>
<td>Seh gia</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Aaś gia</td>
<td>Aaś gia</td>
<td>214. We went.</td>
</tr>
<tr>
<td></td>
<td><strong>English</strong></td>
<td><strong>Māj background</strong></td>
</tr>
<tr>
<td>---</td>
<td>-------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>216</td>
<td><strong>They went</strong></td>
<td>Uh ga’ọ.</td>
</tr>
<tr>
<td>218</td>
<td><strong>Going</strong></td>
<td>Jāndā, jana.</td>
</tr>
<tr>
<td>219</td>
<td><strong>Gene</strong></td>
<td>Gīa</td>
</tr>
<tr>
<td>220</td>
<td><strong>What is your name?</strong></td>
<td>Tūhaj’ā ni kū tī hai?</td>
</tr>
<tr>
<td>221</td>
<td><strong>How old is this horse?</strong></td>
<td>Eh ghoṣē kīna ni wairhē(k) hāi?</td>
</tr>
<tr>
<td>222</td>
<td><strong>How far is it from here to Kashmir?</strong></td>
<td>Aitēhē Kasmir kīna hāi?</td>
</tr>
<tr>
<td>223</td>
<td><strong>How many sons are there in your father’s house?</strong></td>
<td>Tūhaj’ā pēdē ghar kīna ṭētt hān hâ?</td>
</tr>
<tr>
<td>224</td>
<td><strong>I have walked a long way today.</strong></td>
<td>Āj mā nārā pālaṭ jītā hāi.</td>
</tr>
<tr>
<td>225</td>
<td><strong>The son of my uncle is married to his sister.</strong></td>
<td>Kētē ghoṣēdē jāktē jheri hāi.</td>
</tr>
<tr>
<td>226</td>
<td><strong>In the house is the saddle of the white horse.</strong></td>
<td>Ubērā ṭētt hāi jāktē pā.</td>
</tr>
<tr>
<td>227</td>
<td><strong>Put the saddle upon his back.</strong></td>
<td>Mārē mēhē pāttār hērē koṭē mārē.</td>
</tr>
<tr>
<td>228</td>
<td><strong>I have beaten his son with many stripes.</strong></td>
<td>Ubē pahārēdē chāṭtē jāi ṭētt gharē vihē rīkā hāi.</td>
</tr>
<tr>
<td>229</td>
<td><strong>He is grazing cattle on the top of the hill.</strong></td>
<td>Ubē pahārēdē chāṭtē jāi ṭētt gharē vihē rīkā hāi.</td>
</tr>
<tr>
<td>230</td>
<td><strong>He is sitting on a horse under that tree.</strong></td>
<td>Ubēbē bharē sēhē bharē koṭē lāmmā hāi.</td>
</tr>
<tr>
<td>231</td>
<td><strong>My father lives in that small house.</strong></td>
<td>Ubēbē mūlē ḍhāi rāpaṭē hāi.</td>
</tr>
<tr>
<td>232</td>
<td><strong>Give this rope to him.</strong></td>
<td>Mērē pū sē chāṭtē jheri rāhidā hāi.</td>
</tr>
<tr>
<td>233</td>
<td><strong>Take those ropes from him.</strong></td>
<td>Ubē ṭētē mūlē ḍhāi rāpaṭē hāi.</td>
</tr>
<tr>
<td>234</td>
<td><strong>Beat him well and bind him with ropes.</strong></td>
<td>Ubēbē kūdē bhandē tē mūlē nāl mūsāl bhaṅghā hāi.</td>
</tr>
<tr>
<td>237</td>
<td><strong>Whose boy comes behind you?</strong></td>
<td>Tūhaj’ā pēdē gharē kīna mūdā kēntā hāi?</td>
</tr>
<tr>
<td>238</td>
<td><strong>From when did you buy that?</strong></td>
<td>Tūsī cē kīna koṭē mūl līṭā sē hāi?</td>
</tr>
<tr>
<td>239</td>
<td><strong>From a shopkeeper of the village.</strong></td>
<td>Pīpēdē ikkē ḍhātīwālkē koṭē hē.</td>
</tr>
</tbody>
</table>

822—Pādājāti.
<table>
<thead>
<tr>
<th>Dāhari.</th>
<th>Kāliāri.</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tua gāo</td>
<td>Tua gāo</td>
<td>315. You went.</td>
</tr>
<tr>
<td>Oh gāo</td>
<td>Seh gāo</td>
<td>316. They went.</td>
</tr>
<tr>
<td>Jā</td>
<td>Jā</td>
<td>317. Go.</td>
</tr>
<tr>
<td>Giś, gaya</td>
<td>Giś</td>
<td>319. Gone.</td>
</tr>
<tr>
<td>Tusa dhā kī nā hai?</td>
<td>Tusa dhā kī nā hai?</td>
<td>320. What is your name?</td>
</tr>
<tr>
<td>Us ghoṛēda umar kī nā hai?</td>
<td>Eh ghoṛē dhā kīnā barthādā hai?</td>
<td>321. How old is this horse?</td>
</tr>
<tr>
<td>Itēh Kāsmir kīnā dūr hai?</td>
<td>Itēh-tē Kāsmir kīnā dūr hai?</td>
<td>322. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Tore bahānde ghar kīnā puttar bānā hai?</td>
<td>Tussude bābādā bhar dhā kīnā jānt kān hū?</td>
<td>323. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Aj māt būrā pīheē</td>
<td>Māi aj bār dūr jāt āīā</td>
<td>324. I have walked a long way to day.</td>
</tr>
<tr>
<td>Mēre chāchedā puttar nāhi dūr kāndi bābādi-gāē āi.</td>
<td>Mēre chāchedā puttar tīddā bābānī kānd bābādi-hai.</td>
<td>325. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Chīṭē ghoṛēda kāθī ghar āi.</td>
<td>Chīṭē ghoṛēda kāθī ghar āi.</td>
<td>326. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Kāθī nāthī pīṭṭhi-par rūkh.</td>
<td>Kāθi tīddā pīṭṭhi uppar pālī-ā.</td>
<td>327. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Aj māt nēm petraēgi matē kōrē mērē.</td>
<td>Māī tīddā petreē koṛēkān kānā mērāk.</td>
<td>328. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Oh pābāēt chōrī-par ṣāngur chārē-kā.</td>
<td>Seh chārē-dā chunādā ṣāngur chārē karē-hai.</td>
<td>329. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Oh us rukkhāi-hēē ḍhōrēpar bājīha-dāi.</td>
<td>Seh us ḍhōrē bātī ḍhōrē ṣāngur charīyā-hai.</td>
<td>330. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Undā bharā undi bānā kāthā lāmmā āi.</td>
<td>Tīddā bātī tīddā bānt-āt lāmmā hai.</td>
<td>331. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Undā māt ḍhāi ṛupaya āi</td>
<td>Tīddā ṛupaya āi ṛupaye āi</td>
<td>332. The price of that is two rupees and a half,</td>
</tr>
<tr>
<td>Eh ṛupaya āi deh</td>
<td>Eh ṛupaya tī-tī dā-dā</td>
<td>334. Give this rupee to him.</td>
</tr>
<tr>
<td>Oh ṛupaya āi ṛand bānā lāl-lā.</td>
<td>Seh ṛupaya ṛand likā-lā</td>
<td>335. Take these rupees from him.</td>
</tr>
<tr>
<td>Kharē-vinbādā pāḍī kād</td>
<td>Kharē-tē pāḍī dūrī lāa</td>
<td>337. Draw water from the well.</td>
</tr>
<tr>
<td>Mēre aṛghē chāl</td>
<td>Mēre aṛghē kāmpā</td>
<td>338. Walk before me.</td>
</tr>
<tr>
<td>Kadhā laṅkā tēre ṭeṅkēhē kātī-dāi</td>
<td>Kadhā ṭesā kadhā teṅkēhē kātī-dāi</td>
<td>339. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Oh tūdī kadhā kacchā kharēlā-dāi</td>
<td>Kacchā-tē lōt makh ṛusā ṛāl</td>
<td>340. From whom did you buy that?</td>
</tr>
<tr>
<td>Garāde ik baṛī-wālē kachhā</td>
<td>Garāde kacchā ṛāgānā-sā</td>
<td>341. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>