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DATE 3.8.11.92

10 AUG 2006

WESTERN HINDI.

Geographical Habitat.

The home of Western Hindi closely agrees with the *Madhyadēśa*, or Midland, of ancient Sanskrit geographers. The *Madhyadēśa* was the country between the Saraswatī on the west and what is now Allahabad on the east. Its northern boundary was the Himālaya Range, and its southern the Narbada River. Between these limits lay, according to tradition, the holy land of Brahmanism. It was the centre of Hindū civilisation, and the abode on earth of its deities. Western Hindi does not extend so far east as Allahabad—its eastern limit is about Cawnpore,—but in other respects the area in which it is spoken is almost exactly the same as the *Madhyadēśa*. 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, Hindōstānī, 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,—Hindōstānī, Bāngarū, Braj Bhākhā, Kanaujī, and

Dialects :
Hindōstānī.

Bundēlī. Hindōstānī, as a local vernacular, is spoken in

Western Rohilkhand, the Upper Gangetic Dōāb, and the Panjab District of Ambala. It has also been carried over the whole of India by Musalmān conquerors, and has received considerable literary culture. Under these conditions it has three main varieties, Literary Hindōstānī proper, employed by both Musalmāns and Hindūs for literary purposes and as a *lingua franca*; Urdū, employed chiefly by Musalmāns and by Hindūs who have adopted the Musalmān system of education, and a modern development, called Hindi, employed only by Hindūs who have been educated on a Hindū system. Urdū, itself, has two varieties, the standard literary form of Delhi and Lucknow, and the Dakhinī, spoken, and used as a literary medium, by Musalmāns of Southern India.

Bāngarū is the dialect of Western Hindi which is spoken in the Eastern Panjab.

Bāngarū.

It is also called Jāṭū and Hariānī. It is much influenced by the neighbouring Rājasthānī and Pañjābī.

Braj, Bhākhā.

Braj Bhākhā is the dialect of the west central Dōāb and the country to its north and to its south.

Kanaujī is really a form of Braj Bhākhā and is only given separate consideration in

Kanaujī.

deference to popular opinion. It is spoken in the east central Dōāb and the country to its north.

Bundēlī.

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

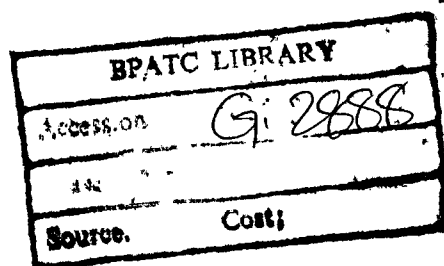
All these dialects are described with considerable detail on the following pages, and it will suffice to give here the total estimated number of speakers of each—

Hindōstānī—

Local Vernacular	5,282,733
Literary Hindōstānī (including Urdū and Hindi)	7,696,264
Dakhinī	3,654,172

16,633,169

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	Brought forward	16,633,169
Bāngarū		2,165,784
Braj Bhākhā	7,864,274	
Kanaujī	4,481,500	
		12,345,774
Bundēli		6,869,201
Total estimated number of speakers of Western Hindī		38,013,928

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 Hindī is the purest representative of that Group. It is directly derived from the Apabhramśa dialect corresponding to Śaurasēnī, 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 Mathurā, —the *Μαδουρα ἡ τῶν Θεῶν* 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 Hindī 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, Lahndā, Sindhī, 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 Hindī. It is also to be remembered that to its east we have Eastern Hindī, another language which is intermediate between Western Hindī 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 Hindī 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 Hindī, 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 Hindī 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 Hindī. On the north it is bounded by the Indo-Aryan dialects, Jaunsārī, Garhwālī, and Kumaunī, of the lower southern slope of the Himālaya. It gradually shades off into Pañjābī, Rājasthānī, and Eastern Hindī, 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



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There are, it is true, a few tribal dialects which possess the characteristics of both Western Hindī 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 Hindī,—the Persian for some forms of Hindōstānī, and the Dēvanāgarī (with its current hands the Kaithī and Mahājānī) for the other dialects. Neither of

Written character.

them need be described here. In writing the dialects in the Dēvanāgarī character, an important irregularity is observed in the employment of the letter र *ra*. When this is followed, in *Tadbhava* words, by the letter य *ya* or व *va*, it does not take the form °. Such compounds are written ख. *rya* and र. *rva*, respectively. Thus (Braj Bhākhā) माखी *māryau*, struck; Bundēli र. *rwābō* (Hindōstānī *rōnā*), to weep.

The familiar Hindōstānī grammar may be taken as the standard of the grammars of all the Western Hindī dialects. Each is fully described in the proper place, and I here content myself with pointing out one characteristic in which Western Hindī 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 Hindī 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.'¹ 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 *Banyan*).' 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

¹ See, for this and other quotations, *Hobson-Jobson*, s. vv. *Hindostanee* and *Moors*. It is hardly necessary to remind the reader that in the 18th century Hindōstānī was commonly called 'Moors.'

in his possession (No. 34,724 in the Catalogue)¹ which he doubtfully dates as 'Surat, about 1630.' This is a Dictionary of Persian, Hindōstānī, 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 Hindōstānī 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 1663,² and he has the honour of being the first to mention the Nāgarī, or, as he calls it, Nāghēr, 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.³ This is, however, probably Sanskrit, not Hindōstānī.

A Jesuits' College was founded at Agra in the year 1620, and to it, in 1653, came Father Heinrich Roth.⁴ 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 Nāgarī alphabet which he incorporated in that work. It was published at Amsterdam in 1667, and its full title was *Athanasii Kircheri e Soc. Jesu CHINA Monumentis quæ sacris, quæ profanis, nec non variis Naturæ 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 Viṣṇu (nine of which have titles in both Roman and Nāgarī characters), and five plates, four of which describe the Nāgarī alphabet (*Elementa Linguae Hanscretæ*), while the fifth gives the *Pater Noster* and the *Ave Maria* in Latin, but written (incorrectly enough) in the Nāgarī character. The *Pater Noster* begins as follows,—यातिर (sic) नोस्तिर की एस् इन् सेलिस्.⁵

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. 59, 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.

² So *Encyclopædia Britannica*. Yule (*Hobson-Jobson*) gives 1650-53. (Edited for the Hakluyt Society by Edward Grey, B.C.S., 1892, 2 vols.)

³ See Professor Zachariae, in the *Vienna Oriental Journal*, XVI. pp. 205 and ff.

⁴ See Professor Zachariae, *V. O. J.*, XV. pp. 313 and ff.

⁵ All this is taken from Professor Zachariae's article above referred to. The representation of *coelis* by सेलिस् (*selis*) is interesting. The Italian pronunciation of the word is represented by चेसिस (*chēsis*) 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 Nāgarī, 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 Rhee de tot Drakestein's³ *Hortus Indicus Malabaricus adornatus per H. v. R. t. D.* The introduction contains eleven lines of Sanskrit, dated, in the Nāgarī character. The date corresponds to 1675 A.D.

In Berlin in the year 1680, Andreas Müller, under the pseudonym of Thomas Ludeken, produced a collection of versions of the Lord's Prayer under the title of *Oratio Orationum. S. s. Orationis dominicæ Versiones præter authenticam fere centum, eaque longe emendatius quam antehac, et e probatissimis Autoribus potius quam prioribus Collectionibus, jamque singulâ genuinis Linguâ suâ Characteribus, adeoque magnam Partem ex Aere ad Editionem a Barnimo Hagio traditæ editæque a Thoma Ludekenio, Solq. March. Berolini, ex Officina Rungiana, Anno 1680.*⁴ The Barnimus Hagius 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 Nāgarī 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 Zachariae, however, states (*V. O. J.*, XVI.) that so far as he has been able to discover, Kircher does not mention Nagher 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.

⁴ Adelung, *Mithridates*, Vol. I. pp. 654 and ff.

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 Nerdiludii*. See Prof. Zachariae in *V. O. J.*, XV., quoted above.

So far we have dealt only with general notices or with the accounts of the characters in which Hindōstānī 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 Brammhanicum* (see below), a Capuchin monk named Franciscus M. Turonensis completed at Surat, in the year 1704, a manuscript *Lexicon Linguae Indostanicae*, 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 Hindōstānī grammar. John Joshua Ketelaer (also written Kōtelār, Kessler, 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 (*via* 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.¹ 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 diversas omnium fere Gentium Linguas versa et propriis cujusque Linguae Characteribus expressa, una cum Dissertationibus nonnullis de Linguarum Origine, variisque ipsarum Permutationibus. Editore Joa. Chamberlano Anglo-Britanno, Regiae Societatis Londinensis Socio. Amstelodami, typis Guil. et David. Goerei, 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.

Maturin Veyssière 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 LaCroziani Ex Bibliotheca Iordaniana edidit Io. Ludovicus Vhlivs. 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

¹ M. A. Grierson, *Proceedings A. S. B.*, May, 1895. Cf. Adelung, *Mithridates*, Vol. I. p. 192.

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, 1726) we find what are I believe the first words of what is intended for Hindōstānī ever published in Europe. These are the first four numerals as used by the 'Mogulenses Indi' (1=*hicku*; 2=*guu*; 3=*tray*; 4=*tzahr*), which are contained in a comparative statement of the numerals in eight languages. These numerals are, however, not really Hindōstānī. *Guu* is an evident misprint. The others are Lahndā or Sindhī, (1=Lahndā, *hik*; Sindhī, *hiku*; 3=Lahndā, *trai*; Sindhī, *trē*; 4=Lahndā, *chār*; Sindhī, *chāri*).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 Nāgarī alphabet, first through means of a trilingual syllabary printed in China, which gave the Tibetan form of Nāgarī (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 Marāṭhās is called 'Balabande,' which, however, he adds, hardly differs from that used by the 'Bramans' which is called 'Nagara' or 'Dewanagara.' He then proceeds to show how, in his opinion, the 'Balabande' 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. ejusdemque, nec nōn Antiquitatum sacrarum, & Linguarum orientalium in Academia Trajectina, Professoris ordinarii, Dissertationes selectae, varia s. Litterarum et Antiquitatis 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 Ketelaer's Hindōstānī 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 Nāgarī 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, Hindōstānī, and Persian Vocabulary* (pp. 504-509). *Etymologicum Orientale harmonicum* (a comparative vocabulary of Latin, Hindōstānī, Persian, and Arabic) (pp. 510-598). Except for the plates of characters, all the Hindōstānī is in the Roman character, the body of the work being written in Latin. The spelling of the Hindōstānī words is based on the Dutch system of pronunciation. Thus, *me kiā*, feci; *me kartsjoekæ* (*maĩ kar chukā*), feci; *misjæ* (*mujhē*), mihi. The use of the Perso-Arabic alphabet for writing Hindōstānī 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. 113 and ff. of his *Historia Regni Græcorum Bactriani*. Petropoli, 1738. Here he gives the first ten numerals both in the Dēvanāgarī character, and in transliteration. The latter runs, 1, *heku*; 2, *ddhu*; 3, *tray*; 4, *tgjar*; 5, *pangj*; 6, *tsche*; 7, *tzatte*; 8, *aadgj*; 9, *nao*; 10, *ndga*. 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. B.*, Vol. LXII. (1893), pt. I. pp. 42 and ff.

plural of the personal pronouns, and the use of *nē* in the agent case). Ketelaer is right in the first and wrong in the second. He recognises *maĩ* (which he spells *me*) and *tū* (*toe*) as singulārs, and *ham* (*ham*) and *tum* (*tom*) as plurals. He has no idea of the use of *nē*. On the other hand, he teaches the Gujarātī use of *āp* to mean 'we.'

Ketelaer's Grammar includes not only the Hindōstānī 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 Hindōstānī. It runs as follows:—

Hammare baab—Ke who asmaanmehe—Paak hoeé tèere naom—Auwe hamko moluk teera—Hoé resja teera—Sjon asmaan ton sjimienme—Rootie hammare nethi hamkon aasde—Oor maafkaar taxier apne hamko—Sjon mafkartē apre karresdaar onkon—Nedaal hamko is was wasjeme—Belk hamko ghaskar is boerayse. Teeræ he patsjayi, soorrauri alemgiere heametme. Ammen.

In the year following the publication of Ketelaer's Grammar appeared that of the celebrated missionary Schultze, whose name has been already mentioned more than once. The full title is *Viri plur. Reverendi Benjamin Schultzeii Missionarii Evangelici Grammatica Hindostanica collectis in diuturna inter Hindostanos Commoratione in justum Ordinem redactis ac larga Exemporum (sic) Luce perfusis Regulis constans et Missionariorum Usui consecrata. Edidit et de suscipienda barbararum Linguarum Cultura prefatus est D. Jo. Henr. Callenberg. Hålae Saxonum, 1744* (some copies are dated 1745). Schultze was aware of the existence of Ketelaer's Grammar, and mentioned it in his preface. Schultze's Grammar is in Latin, Hindōstānī words are given in the Perso-Arabic character with transliteration. The Nāgarī character (*Dewa-nāgaricæ*) 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 *nē* with the past tenses of transitive verbs.

Four years afterwards Johann Friedrich Fritz published the *Sprachmeister* with a preface by Schultze. Its title runs *Orientalisch-und Occidentalischer Sprachmeister, welcher nicht allein hundert Alphabete nebst ihrer Aussprache, So bey denen meisten Europäisch-Asiatisch-Africanisch-und Americanischen Völckern und Nationen gebräuchlich 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 dererselben Characteren und Lesung, nach einer Geographischen Ordnung mittheilet. Aus glaubwürdigen Auctoribus zusammen getragen, und mit darzu nöthigen Kupfern versehen. Leipzig, Zufinden bey Christian Friedrich Gessnern. 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 Hindōstānī. It may be noticed that all mention of the cerebral letters is omitted. On p. 123 we have the 'Devanagram,' on p. 124 the 'Balabandu,' 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,' ङ is transliterated *dhgja*, and it is explained that an *n* is always sounded before it and that the *j* is clearly pronounced as in the Arabic ج. 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 Hindōstānī numerals from 1—9, and 10, 20, 30, etc., up to 90. They commence, *Jek, do, tin, schahar, patsch, schē, sat, att, nau, das*. Part II (pp. 1-128) contains the versions of the Lord's Prayer. On pp. 81 and 82 is given Schultze's 'Hindostanica seu Mourica seu Mogulsch' version in the Perso-Arabic character with transliteration. The latter begins, *Asman-po¹ rakata-so hamara Bap, tumara Naun pak harna hone deo, tumari Padaschahi ane deo*, etc. The versions in the Nāgarī character are Roth's transliterated version, Sanskrit in 'Dewa-nagaram s. Hanscret,' and Bhōjpuri 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 Hindōstānī forms of these four words are given as *Bab', Asmān, Hunnia*, and *Rosi* (sic), respectively.

Our next authority is *Travels from St. Petersburg 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 Brammhanicum seu Indostanum Universitatis Kasī. 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 Amaduzzi (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 'बखा बोली' or 'Beka Bolī' or common tongue which is found in the University of 'Kasī or Benarès.' It then goes on to enumerate the other principal alphabets of India which (except 'Nagrī, Nagrī 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 Hindōstānī) between a Christian and a Native of India regarding the truth of religion, which was dedicated to the Rājā of Betia, in the present district of Champaran, by Josephus M. Gargnanensis and Beligatti, the author of the work we are now describing. The *Alphabetum Brammhanicum* 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 Dēvanāgarī letters represented by types, but even the Kaithī ones receive the same honour. Beligatti calls the Dēvanāgarī character the 'Alphabetum expressum in litteris Universitatis Kasī,' 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 populare Indostanorum vulgo Nagrī.' This is, he says, used by all the natives for familiar letters and ordinary books, and for all subjects, whether religious or profane, which can be

¹ This postposition 'po' (pō) belongs to Dakhinī Hindōstānī.

written in the 'भाखा बोली *bhakà bolī* or vulgar tongue.¹ He then gives a good description of the Kaithī 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 Dēva-nāgarī, followed by translations of the Invocation of the Trinity, the Lord's Prayer, the Ave Maria, and the Apostles' Creed into Hindōstānī, in the same character. Taking it altogether, the *Alphabetum Brammhanicum* is, for its time, a wonderfully good piece of work.

With the *Alphabetum Brammhanicum* the first stage of Hindōstānī 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 *Gramatica 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 Hindōstānī (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,² 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 Hindōstānī which he displays in his grammar. Not only is its system of transliteration (*kon hay hooa* = who is there) detestably 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-saheb*, 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 Hindōstānī had begun to be seriously studied

¹ Beligatti's representation of this expression is more accurate than Amaduzzi's, but even his transliteration here breaks down. Count de Gubernatis (*Bolletino Italiano degli Studi Orientali*, Firenze, 1876-77, pp. 44, 45) mentions a *Gramatica Moria* (vuol dire Hindostani) adopera i caratteri devanagarici. Segue un parvum Dictionarium indostanum de Nominibus ut plurimum obviis 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 Zachariae.

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 Rasumosky, 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 Iwarus Abel published in Copenhagen *Symphona Symphona, sive undecim Linguarum Orientalium, Discors exhibita Concordia Tamulicæ videlicet, Granthamicæ, Telugicæ, Sanscrutamicæ, Marathicæ, Balabandicæ, Canaricæ, Hindostanicæ, Cuncanicæ, Gutzaratticæ et Peguanicæ non characteristicæ, 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. Bartholomæo, entitled, *Alphabeta Indica, id est Granthamicum seu Sanscrutamico-Malabaricum, Indostanum sive Vanarense, Nagaricum vulgare, et Talenganicum.* It is a collection of these four alphabets, all in moveable types.

Johann Christoph Adelung's *Mithridates oder allgemeine Sprachkunde mit dem Vater Unser als Sprachprobe in bey nahe fünfhundert Sprachen und Mundarten* 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., Urdū) (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 'Hindī' dialects spoken between Mathura and Patna, but as an example is given the Lord's Prayer in badly spelt Sanskrit. It is contributed by Schultze, whose nationality apparently prevented him from distinguishing between *bh* and *p*. For instance, he spells *bhōjanam* 'podsanām.' Vol. IV of the work consists of additions and corrections, and of a supplement by J. S. Vater. Further information regarding Hindōstānī will be found on pp. 58-63, 83 (relationship of Hindōstānī to Romani), and 486 of that volume.

SUMMARY OF IMPORTANT EARLY DATES.

A.D.	
1600.	EMPEROR AKBAR reigning. English East India Company incorporated.
1602.	Dutch East India Company founded.
1605.	EMPEROR JAHĀNGĪR comes to the throne.
1615.	Embassy of Sir T. Roe. English factory established at Surat.
1616.	Earliest recorded mention of the Indostan language (spoken by Tom Coryat).
1620.	Jesuits' College founded at Agra. English establish an Agency there.
1623-24.	Pietro Della Valle in India.
1628.	EMPEROR SHĀH JAHĀN comes to the throne.
1630.	? Compilation of the Surat Dictionary of Persian, Hindōstānī, English, and Portuguese.
1640.	English factory established at Hugli.
1653.	Heinrich Roth joins Jesuit College at Agra.
1655.	Terry's <i>Voyage to East India</i> published. Terry accompanied Sir T. Roe (1615).
1658.	EMPEROR AURANGZEB comes to the throne.
1661.	Bombay transferred to the English crown.
1663.	Pietro Della Valle's <i>Indian Travels</i> published.
1664.	Heinrich Roth visits Rome and meets Kircher.
1667.	Kircher's <i>China Illustrata</i> . LaCroze appointed Librarian at Berlin.
1672.	J. Fryer's <i>Travels in East India and Persia</i> commenced and continued to 1681. Published 1698.
1672.	O. Dapper's <i>Asia</i> published in Dutch.
1673.	J. Ogilby's <i>Asia</i> .

- A.D.
1678. Henricus van Rhee de tot Drakestein's *Hortus Indicus Malabaricus* commenced to issue.
1680. Andreas Müller's *Oratio Orationum*.
1681. O. Dapper's *Asia* (German Translation) published at Nürnberg.
1694. Thomas Hyde's *Historia Shahiludii*.
1696. Charnock founds Fort William in Calcutta.
1698. J. Fryer's *Travels in East India and Persia* published. See 1672.
1704. Franciscus M. Taronensis completes his *Lexicon Linguae Indostanicae*.
1708. EMPEROR BAHĀDUR SHĀH comes to the throne.
1711. Ketelaer's embassy.
1712. EMPEROR JAHĀNDĀR SHĀH comes to the throne.
1713. EMPEROR FARRUKH-SİYAR comes to the throne.
1715. Ketelaer's Grammar. The *Oratio Dominica* of Chamberlayne and Wilkins.
1719. EMPEROR MUHAMMAD SHĀH comes to the throne.
- 1726-29. Bayer's investigations.
1739. Death of LaCroze. See 1667. Invasion of India by Nādir Shāh.
1743. Mill's *Dissertationes Selectae*. Publication of Ketelaer's Grammar. Manoel da Assumpçam publishes a Bengali Grammar and Vocabulary at Lisbon.
1744. Schultze's *Grammatica Hindostanica*.
- 1745-58. Schultze's Bible translations.
1748. EMPEROR AHMAD SHĀH comes to the throne. Fritz's *Sprachmeister* published.
1754. EMPEROR 'ĀLAMGĪR II. comes to the throne.
1757. Battle of Plassy.
1759. EMPEROR SHĀH 'ĀLAM II. comes to the throne.
1761. *Alphabetum Brammhanicum*. Third battle of Panipat. Defeat of the Marāṭhās by Aḥmad Shāh Durrānī.
1772. WARREN HASTINGS, GOVERNOR OF BENGAL. Hadley's Grammar published.
1773. Fergusson's *Hindōstānī Dictionary* published.
1778. *Grammatica Indostana* published at Lisbon.
1782. Ivarus Abel's *Symphōna 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 Hindostany*.
1791. *Alphabeta Indica* published at Rome.
1793. SIR JOHN SHORE, GOVERNOR GENERAL. William Carey lands at Calcutta.
1798. LORD MORNINGTON (MARQUIS OF WELLESLEY), GOVERNOR GENERAL.
1800. Robert's *Indian Glossary*.
1801. Lebedeff's Grammar. Carey's first Bengali New Testament printed.
1805. MARQUIS OF CORNWALLIS, SECOND TIME GOVERNOR GENERAL. W. Hunter's translation of the New Testament into Hindōstānī. Done with the aid of Muḥammad Fiṭrat and other learned natives.
1806. Publication of first volume of Adelung's *Mithridates*. Henry Martyn arrives in India, and commences translation of New Testament.
1807. EARL OF MINTO, GOVERNOR GENERAL.
1810. Henry Martyn's Urdū translation of New Testament, the basis of all subsequent versions, completed in manuscript with the aid of Muḥammad Fiṭrat.
1811. Carey publishes a Hindi New Testament.
1812. Fire in Serampore Press. Henry Martyn's version of the New Testament destroyed before issue.
1813. EARL OF MOIRA (MARQUIS OF HASTINGS), GOVERNOR GENERAL. Carey publishes the Pentateuch in Hindī.
1814. Henry Martyn's translation of the New Testament into Hindōstānī issued. Carey publishes New Testament in Hindī.

Of the dialects of Western Hindī, Braj Bhākhā and Hindōstānī are those which have received most literary culture. Kanaujī 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 Bundēlī, 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*. Kanauji and Bundēlī are therefore hardly mentioned in this bibliography. Nearly all the entries refer either to Braj Bhākhā or to one or other of the various forms of Hindōstānī.

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.—*Grammars, 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 presses of India. For them, the reader can consult Mr. Blumhardt's *Catalogues* of Hindōstānī and Hindī 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 Hindī.

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 lists 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.

ARNOT, SANDFORD; AND FORBES, DUNCAN,—*On the Origin and Structure of the Hindoostanee Tongue, or General Language of British India*. London, 1828.

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Mémoire sur les Particularités de la Religion Musulmane dans l'Inde*. Reprinted from *Journal Asiatique*. Paris, 1831: 2nd Edn., Paris, 1869.

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Notice sur les Fêtes populaires des Hindous, d'après les Ouvrages hindoustaniens*. Reprinted from the *Journal Asiatique*. Paris, 1834.

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Notice sur des Vêtements avec des Inscriptions arabes, persanes, et hindoustaniens*. *Journal Asiatique*. Paris, 1833. (Reprinted in 1878 in the *Mémoire sur les Noms propres*, etc.)

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Histoire de la Littérature hindoui et hindoustani, par M. Garcin de Tassy*— Tome I., *Biographie et Bibliographie*. Paris (printed under the Auspices of the Oriental Translation Committee of Great Britain and Ireland), 1839. Tome II., *Extraits et Analyses*, *ib.* 1847. Seconde édition *augmentée*. 3 tom. Paris, 1870-71. (Reviewed by Éd. Lahcerea in *Journal Asiatique*, IV., ix. (1847), pp. 447 and ff. Also Anon., *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, I. (1847), pp. 360 and ff.)

GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Les Auteurs hindoustaniens et leurs Ouvrages d'après Biographies originales, par M. Garcin de Tassy*. Paris, 1855 (Extract from the *Revue Contemporaine*, T. xxii.): 2nd Edn. Paris, 1868.

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- GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Discours à l'Ouverture de son Cours d'Hindoustani à l'École des Langues Orientales Vivantes.* Paris, 1850 (4 pp.), 1851 (8 pp.), 1852 (8 pp.), 1853 (16 pp.), 1854 (8 pp.), 1855 (16 pp.), 1856 (8 pp.), 1857 (16 pp.), 1859 (30 pp.), 1861, February (16 pp.), 1861, December (15 pp.), 1862 (20 pp.), 1863 (31 pp.), 1864 (27 pp.), 1865 (35 pp.), 1866 (47 pp.), 1867 (40 pp.), 1868 (73 pp.), 1869 (38 pp.). 2nd Edition of preceding, under title of *La Langue et la Littérature hindoustanies de 1850 à 1869.* Paris, 1874.
- GARCIN DE TASSY, JOSEPH HÉLIODORE,—*La Langue et la Littérature hindoustanies, Revue annuelle;* Paris, 1871 (48 pp.), 1872 (83 pp.), 1873 (109 pp.), 1874 (86 pp.), 1875 (116 pp.), 1876 (127 pp.), 1877 (178 pp.), 1878 (104 pp.).
- GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Mémoire sur les Noms propres et les Titres musulmans.* Paris, 1854: 2nd Ed., Paris, 1878.
- GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Les Femmes Poètes dans l'Inde (Revue de l'Orient).* Paris, 1854.
- GARCIN DE TASSY, JOSEPH HÉLIODORE,—*Discours de M. Garcin de Tassy à la Société d'Ethnographie, le 27 Février 1865.* Paris, 1867.
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- RAJENDRA LĀL MITRA,—*On the Origin of the Hindvi Language and its Relation to the Urdū Dialect.* *Journal of the Asiatic Society of Bengal*, Vol. XXXIII. (1864), pp. 469 and ff.; 489 and ff.
- BEAMES, J.,—*Outlines of a Plea for the Arabic Element in official Hindustani.* *Journal of the Asiatic Society of Bengal*, Vol. XXXV. (1866), Pt. I., pp. 1 and ff.
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- BEAMES, J.,—*Comparative Grammar of the Modern Aryan Languages of India: to wit, Hindi, Panjabi, Sindhi, Gujarati, Marathi, Oriya, and Bengali.* Three Vols. London, 1872-79.
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- GROWSE, F. S.,—*Common Hindustani.* *Bengal Magazine*, Vol. II. (1874), pp. 239-245 (Advocates, Hindi as against Urdū, as the language of the courts and of missionaries).
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- BERTRAND, L'ABBÉ,—See Forbes, Duncan; Garcin de Tassy, Joseph Héliodore.
- CALLENBERG, J. H.,—See Schultze, Benj.
- FAIẒ ALLĀH KHĀN,—See Nişār 'Alī Beg.
- FAQIR CHAND, LĀLĀ (VAISH), OF DELHI,—See Fallon, S. W.
- FRANCIS, C. R.,—See Small, G.
- HUNTER, WILLIAM, M.D.,—See Taylor, Captain Joseph.
- JĀ'FAR ḤUṢAIN,—See Pritchard, Iltudus T.
- KHUDĀ-DĀD BEG,—See Pritchard, Iltudus T.
- LAZARUS, E. J.,—See Brice, N.
- LEES, W. NASSAU,—See Thompson, J. T.
- MONIER-WILLIAMS,—See Williams, (Sir) Monier.
- MUHAMMAD AḤSAN,—See Nişār 'Alī Beg.
- MUHAMMAD FIṬRAT, MIRZĀ,—See Hadley, George.
- MUHAMMAD ḤASAN (QATIL),—See Inshā Allāh Khān.
- NĀSH, MRS. FRASER,—See Small, G.
- REINAUD,—See Garcin de Tassy, Joseph Héliodore.
- SCOTT, W.,—See Gilchrist, J. Borthwick.

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SMYTH, W. CARMICHAEL,—See Taylor, Captain Joseph; Roebuck, Lieut. T.

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SECTION III.—SELECTIONS, COLLECTIONS OF SCATTERED PIECES, AND COLLECTIONS OF PROVERBS.

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- FAQIR CHAND, LĀLĀ, (VAISH),—See Fallon, S. W.
- GILBERTSON, G. W.,—See Lallū Lāl.

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 SMYTH, W. CARMICHAEL,—See Lallū Lāl.
 TARINI-CHARAN MITRA,—See Price, Capt. William.

SECTION IV.—TEXTS (alphabetically arranged under Authors' names).

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- 'ABDU'L-LĀH, SAIYID,—See Bahādūr 'Alī; Kāzīm 'Alī Jawān.
- 'ABDU'L-KARIM, MUNSHI,—See Arabian Nights.
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- AMBIKĀ DATT BYĀS,—See Bihārī Lāl.
- AMMAN, MIR,—باغ و باہار (*Bāgh o Bahār*). One hundred and two pages appeared in Gilchrist's and 'Abdu'l-lāh Miskin's *Hindee Manual or Oasket of India*. Calcutta, 1802. See Section II.
Bagh o Buhar, a Translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled "Qissui Chuhar Durvesh," by Meer Ummun, under the superintendence of J. Gilchrist. Calcutta, 1804. Second Edition by Ghoolam Ukbur, under the superintendence of Captain Thomas Roebuck. Calcutta, 1813. Third Edition, *ib.*, 1824. Other Editions; Cawnpore, 1832; Calcutta, 1834; Madras, 1840; Calcutta (Title, باغ و باہار *Tales of the Chahar Durvesh*), 1847; Cawnpore, 1860; Calcutta, 1863; Delhi (illustrated), 1876; Bombay (in Gujarātī character), 1877; Cawnpore, 1878; Delhi (illustrated), 1882, and many others. *Bāgh o Bahār*; consisting of entertaining Tales in the Hindustānī Language. By Mir Amman of Delhi, one of the learned Natives formerly attached to the College of Fort William at Calcutta. A new Edition, carefully collated with original Manuscripts . . . To which is added a Vocabulary of all the Words occurring in the Work, by D. Forbes. London, 1846. Second Edition of the same, London, 1849. Another edition of the same. *The Hindustānī Text carefully printed in the Roman Character. To which is added a Vocabulary of all the Words occurring in the Work*, by D. Forbes. London, 1859. *Bāg-o-Bahār. The Hindustānī Text of Mir Amman, edited in Roman Type, with Notes and an introductory Chapter on the Use of the Roman Character in Oriental Languages*, by M. Williams. London, 1859.

The Tale of the four Darwesh ; translated from the Oordoo Tongue of Meer Ummun . . . by L. F. Smith . . . with Notes by the Translator. Madras, 1825. Translation of the *Bāgh o Bahār ; or Tales of the Four Darwesh from the Urdu Tongue of Mir Amman of Dihli*. By Lew. Ferd. Smith. New Edition revised and corrected throughout by D. Forbes. London, 1851. Reprint (of first edition), Lucknow, 1870. *The Bāgh o Bahār, or the Garden and the Spring ; being the Adventures of King Āzād Bakht, and the four Darweshes : literally translated from the Urdu of Mir Amman, of Delhi. With copious explanatory Notes, and an introductory Preface, by E. B. Eastwick*. Hertford, 1852. Another Edition, London, Hertford (printed), 1877. *Bāgh o Bahār ; or Tales of the four Darweshes. Translated from the Hindūstānī of Mir Amman of Dihli*. By Duncan Forbes. A new Edition, revised and corrected throughout. London, 1862.

The Adventures of the second Durwesh, extracted from the Bagh of (sic) Buhar, in Vol. II. of Price's Hindee and Hindoostanee Selections, Calcutta, 1830. See Section III. *Selections from the History of India and Bāgh-o Bahār. Translated into literal English, with copious Notes on Etymology, History and Geography, by 'Adālat Khān*. Calcutta, 1877. *Selections from the Prem Sāgar and Bāgh-o Bahār. Translated into literal English with copious Notes*. Second Edition. By the same. Calcutta, 1881.

Translated into French by M. Garcin de Tassy. Paris, 1878.

The Tale of the First Darwesh is given in M. J. Vinson's *Manuel de la Langue hindoustani*, pp. 111 and ff. See Section II.

Note.—The original is a translation of the Chahār Darwesh of Amīr Khusrau.

ANDERSON, LIEUT. R. P.,—See Nihāl Chand (Lāhōrī).

ARABIAN NIGHTS,—*Hikayautool Jaleelah, Translation of Alfalyattinolielah, called Arabian Nights ; for the Use of the College at Fort St. George*. Translated by Moonshy Shumsooddeen Uhmed. Madras, 1836. (Contains only the first 200 Nights.)

Tarjūma Alf Laila kī. (The Translation is by Munshī 'Abdu'l-Karīm, from the English of E. Forster.) Cawnpore, 1844; *ib.*, 1853; Bombay, 1860; Cawnpore, 1862-63; *ib.*, 1869; *ib.*, 1876; *ib.*, 1883-84; Delhi, 1890: *Tarjumā-i Alif (sic) Laila ba-zubān-i-Urdū*. (Do Jild baharfāt-i-Yūrop.) Romanized under the superintendence of T. W. H. Tolbort . . . and edited by Frederic Pincott. (The first half, *i.e.*, Jilds I. and II. of 'Abdu'l-Karīm's Translation.) London, 1882.

Sahasra Rajanī Charitra. ('Abdu'l-Karīm's Version translated into Hindi by Paṇḍit Pyārē Lāl.) Lucknow, 1876.

Alf Laila Nau Manzūm. (Translated into verse in four parts, by Muḥammad Asghar 'Alī Khān Nasīm, Tōṭārām Shāyān (Pts. II. and III.), and Munshī Shādī Lāl Chaman, respectively. Lucknow, 1861-68.

Hazār Dastān. (A prose version by Tōṭārām Shāyān.) Lucknow, 1868.

Shabistān-e Surūr. (An abridged translation, by Mirzā Rajab 'Alī Bēg, Surūr.) Lucknow, 1886.

Alf Laila. (A translation by Muḥammad Hāmid 'Alī Khān, Hāmid.) Cawnpore, 1890.

Shabistān-e Hāirat. (A translation in the form of a novel, by Mirzā Hāirat of Delhi, illustrated.) Delhi, 1892.

Alf Laila-e Dunyāzād, also called *Mashshāta-e Baghdād*. (An imitation of the Arabian Nights, by Mirzā Hāirat of Delhi.) Delhi, 1892.

AYODHYĀ SINGH UPĀDHYĀY, PAṆḌIT, CALLED HARI AUDH,—*Thēṭh Hindī-kā Thāṭh, or an original Indian Story in pure Hindustani*, by Pandit Ayodhya Sinha Upadhya, (Hari Oudh) of Nizamabad, N.-W. P. Edition in Nāgarī characters, Bankipore, 1899. Edition in Persian characters, Bankipore and (printed) Allahabad, 1902.

(This, like the *Kahānī Thēṭh Hindī-mē* of Inshā Allāh, is in pure Hindi, absolutely free from both Persianisation and Sanskritisation. 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.)

AYODHYĀ SINGH UPĀDHYĀY, PAṆḌIT, CALLED HARI AUDH,—*Adh-khilā Phūl*. Another novel in the same style. Bankipore (Nāgarī Character), 1905.

ĀZĀD,—See Muḥammad Husain.

'AZIZU'D-DĪN AḤMAD,—*Kaniz Fāṭima*. Lahore, 1895.

BAHĀDUR 'ALĪ, MĪR,—*Ukhlaqi Hindee or Indian Ethics, translated from a Persian Version of the Hitopades, or Salutory Counsel, by Meer Buhadoor Ulee, under the Superintendence of J. Gilchrist*. Calcutta, 1803. Other Editions: Madras, 1845; Bombay, 1875; Madras, 1879.

Akhlāk i Hindī, or Indian Ethics. Translated into Urdu from a Persian Version of the Hitopadesa, by Mir Bahādur 'Alī . . . Edited, with an Introduction and Notes, by Syed Abdoolah. London, 1868. Extracts from the book will be found in Price's Hindee and Hindoostanee Selections. See Section III.

See Hasan, Mir.

BANERJEA, K. M.,—See Lallū Lāl.

BANESS, J. F.,—See Lallū Lāl.

BARKER, W. B.,—See Mazhar 'Alī Khān Wilā.

BEAMES, J.,—See Chand Bardāi.

BELL, C. W. BOWDLER,—See Hasan, Mir.

BENMOHEL, N. L.,—See Shēr 'Alī Afsōs.

BERTRAND, L'ABBÉ,—See Haidar Bakhsh (Haidarī); Shēr 'Alī Afsōs; Tahsinu'd-din.

BHAIṚAVA-PRASĀDA,—See Lallū Lāl.

BIHĀRĪ LĀL,—*The Satsaiya of Biharee with a Commentary entitled the Lala Chundrika; by Shree Lulloo Lal Kuvi, Bhak'ha Moonshee, 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 Satsaiya of Bihārī, with a Commentary entitled Lala Chundrikā, by Grī Lallū Lāl Kavi.' Several editions have been published by native presses, amongst which may be mentioned Śringāra-saptasatī, Benāres, 1873. (This includes a Sanskrit metrical version and a Sanskrit commentary, both by Paramānanda Paṇḍit); Śrī-Bihārī Sat-sai satik. Hari prakāś Tikā sahī, Benāres, 1892. (Has an excellent commentary by Hari Prakāś); Bihārī-Bihār. Benāres, 1898. (Has an introduction, and a commentary in the Kuṇḍaliyā metre by Ambikā Datt Byās.)*

BURTON, SIR RICHARD F.,—See Mazhar 'Alī Khān Wilā.

CARMICHAEL-SMYTH,—See Smyth.

CHAMAN,—See Kāzim 'Alī Jawān.

CHAND BARDĀI,—Only portions of the text have been printed. Parts have been edited by Mr. J. Beames and by Dr. A. F. R. Hoernle, 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 Benāres by Paṇḍit Mohanlāl Vishṇulāl Paṇḍyā, under the title of *M. V. Pandia's Manuscript of the Prithvirāj Rāsau of Chand Bardāi, edited in the original old Hindi with critical Notes by Paṇḍit, etc.* Benāres, 1887, 1888. A continuation is now (1912) being issued in Benāres by the Nāgarī Prachārini Sabhā. The following are the principal works dealing with the poem:—
TOD, COL. JAMES,—*Rajasthan*, passim. See especially, Vol. I., pp. 254, 614, 623. Also, *The Vow of Sanjogta* (a translation of an episode in the poem), *Asiatic Journal*, Vol. XXV., pp. 101-112, 197-211, 273-286.

BEAMES, J.,—*On Chand's Poems. Proceedings, Bengal Asiatic Society, 1868, p. 242.*

BEAMES, J.,—*The Nineteenth Book of the Gestes of Prithvirāj by Chand Bardai, entitled 'The Marriage of Padmavati', literally translated from the old Hindi. Journal, Bengal Asiatic Society, Vol. XXXVIII (1869), Pt. I., p. 145.*

BEAMES, J.,—*Reply to Mr. Growse. Ib., p. 171.*

BEAMES, J.,—*Translations of selected Portions of Book I. of Chand's Epic. Journal, Bengal Asiatic Society, Vol. XLI (1872), Pt. I., p. 42.*

BEAMES, J.,—*List of the Books contained in Chand's Poem, the Prithvirāja Rāso. Ib., p. 204.*

BEAMES, J.,—*Letter (on his edition of Chand). Proceedings, Asiatic Society of Bengal, 1873, p. 122.*

BEAMES, J.,—*Studies in the Grammar of Chand Bardāi, Journal, Asiatic Society of Bengal, Vol. XLI (1873), Pt. I., p. 165.*

BEAMES, J.,—*Translation from the first Book of the Prithvirāja Rāsau. By Kavi Chand Bardāi. Indian Antiquary, Vol. I (1872), p. 269.*

GROUSE, F. S.,—*The Poems of Chand Barday. Journal, Asiatic Society of Bengal, Vol. XXXVII (1868), Pt. I., p. 119.*

GROUSE, F. S.,—*Further Notes on the Prithvirāj Rāyasa. Ib., Vol. XXXVIII (1869), Pt. I., p. 1.*

GROUSE, F. S.,—*Translations from Chand. Ib., p. 161.*

GROUSE, F. S.,—*Rejoinder to Mr. Beames. Ib., Vol. XXXIX (1870), Pt. I., p. 52.*

GROUSE, F. S.,—*A Metrical Version of the opening Stanzas of Chand's Prithvirāj Rāsau. It., Vol. XII (1873), Pt. I., p. 329.*

- SYĀMAL DĀS, KAVIRĀJ,—*The Antiquity, Authenticity and Genuineness of the Epic called the Prithī Rāj Rāsā, and commonly ascribed to Ohand Bardai.* Journal, Bengal Asiatic Society, Vol. LV (1886), Pt. I., p. 5.
- MŌHANLĀL VIṢṢNULĀL PAṆḌYĀ, PAṆḌIT,—*The Defence of Prithirāj Rāsā.* Benares, 1887. This is a reply to the preceding.
- SYĀM SUNDAR DĀS,—*Arrangement of the Chapters of the Prithirāj-Rāso.* Indian Antiquary, Vol. XXXI (1902), p. 499.
- See also 'Notice sur un Poème historique indien composé par Tchand Barde du xii^e Siècle.' Journal Asiatique, II., i, (1828), p. 150.
- CLINT, L.,—See Ishā Allāh Khān, called Inshā.
- COURT, MAJOR HENRY,—See Hasan, Mir; Muhammad Rafi; Sher 'Ali Afsōs.
- DHRUVA-DĀS,—*Bhakta-nāmāvalī* (a series of Lives of the Saints, in Braj Bhākhā), edited by Rādhā-kṛishṇa Dās in Nāgarī Prachārīṇī Granthā-mālā, No. 1. Benares (printed Allahabad), 1901. [The work was written early in the 17th century.]
- EASTWICK, E. D.,—See Amman, Mir; Hafizū'd-dīn Aḥmad; Ikrām 'Ali; Lallū Lāl; Mazhar 'Ali Khān Wilā.
- FEEB, L.,—See Kāzim 'Ali Jawān.
- FORBES, DUNCAN,—See Amman, Mir; Haidar Bakhsh (Haidari); Ikrām 'Ali; Mazhar 'Ali Khān Wilā.
- GARCIN DE TASSY, JOSEPH HÉLÉODORE,—See 'Abdu'l-lāh, Mir, called Miskin; Aḥmad Khān, Saiyid, C.S.I.; Amman, Mir; Ikrām 'Ali; Muhammad Taqi, Mir; Nihāl Chand (Lāhōri); Tahsinū'd-dīn; Walīu'l-lāh, Shah.
- GHULĀM AKBAR,—See Hafizū'd-dīn Aḥmad.
- GHULĀM HAIDAR,—See Ikrām 'Ali; Muhammad Rafi.
- GHULĀM MUHAMMAD, MUNSHI,—See Mazhar 'Ali Khān Wilā.
- GHULĀM QĀDIR,—See Hafizū'd-dīn Aḥmad.
- GILCHRIST, J. H. B.,—See Amānatu'l-lāh; Amman, Mir; Bahādur 'Ali, Mir; Haidar Bakhsh (Haidari); Kāzim 'Ali Jawān; Hasan, Mir; Nihāl Chand (Lāhōri); Sher 'Ali Afsōs.
- GIRIDHAR GŌSWĀMI,—See Sūr Dās.
- GRIERSON, G. A.,—See Bihārī Lāl.
- GROUSE, F. S.,—See Chand Bardāi.
- HAFIZU'D-DIN AHMAD,—*The Khirud Ufroz (Khirad-afroz), or the Ayar Danish of Abool Fuzl, translated into Hindoostanee, by Muoluwee Shuekh Huffeez Ood-deen Ahmud.* Calcutta, 1805 or 1803 (Incomplete). *The Khirud Ufroz; originally translated into the Hindoostanee Language, by Muoluwee Huffeez ood-Deen Uhmud, from the Uyar Danish, written by the celebrated Shuekh Ubool Fuzl, Prime Minister to the Illustrious Ukbur, Emperor of Hindoostan. Revised, compared with the original Persian, and prepared for the Press, by Captain Th. Roebuck with the Assistance of Moulavee Kazim Ulee and Moonshees Ghoolam Ukbar, Mirzae Beg and Ghoolam Qadir.* Calcutta, 1815. *Khirad-Afroz (the Illuminator of the Understanding) by Maulavi Hafizū'd-dīn. A new Edition of the Hindūstānī Text, carefully revised, with Notes, critical and explanatory: by Edward Eastwick, F.R.S., F.S.A., M.R.A.S., Professor of Hindūstānī at Haileybury College. Hertford, 1857. The Khirud-Ufroz: translated from the Oordoo 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.—Abū'l-fazl's Ayār-e Dānish is a simpler Persian version of Husain ibn 'Alī al-Kāshifī's Aqwār-e Suhailī.)
- HAIDAR BAKHSH (HAIDARI), SAIYID,—*Arāish-e Mahfil.* Published by Munshī Qudratu'l-lāh. Calcutta, 1803. *Araesay Mehfeel. A translation into the Hindoostanee Tongue of the celebrated Persian Tale entitled Qussu, e Hatim Tai, executed under the direction of John Borthwick Gilchrist . . . by Sued Hydurbux Hydrée.* Bombay, 1845. Many other editions in India. Among them one in the Nāgarī character, (Calcutta, (?) 1845), and one in the Gujarātī character (Bombay, 1877).
- (N.B.—There is another, altogether different, Arāish-e Mahfil, dealing with the history of India, by Sher 'Ali Afsōs.)
- HAIDAR BAKHSH (HAIDARI), SAIYID,—*Tota Kuhanee. A Translation into the Hindoostanee Tongue of the popular Persian Tales entitled Tootee Numu, by Sueyud Hueder Bukhsh Hueduree. Under the Superintendence of J. Gilchrist.* Calcutta, 1804. (An edition of four pages of this work had previously appeared in 1802 in Gilchrist's *Hindee Manual*.) Other Editions: Calcutta, 1836; *ib.*, 1839; Bombay, 1840; Madras, 1841; Bombay, 1844; Delhi, 1859; Cawnpore, 1864;

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Bombay, 1870, and many others: *Totā Kahānī; or Tales of a Parrot, in the Hindūstānī Language. Translated by Saiyid Haidar Bakhsh, surnamed Haidari . . . a new Edition with . . . a Vocabulary of all the words occurring in the Text*, by D. Forbes. London, 1852.

The Totā Kahānī; or Tales of a Parrot, translated from Saiyid Haidar Bakhsh's Hindūstānī Version of Muḥammad Qāsim's Persian Abridgment of Nakḥshabī's Tūṭī Nāmā, by G. Small. London, 1875.

HAIDAR BAKHSH (HAIDARI), SAIYID,—*Gooli Mughfirat; or the Flower of Forgiveness, being an Account . . . of those Moosulmans called Shoohuda or Martyrs, from the Time of Moohummud, to the Death of Hoosuen at Kurbula*. By Meer Huedur Bukhsh Hueduree. Calcutta, 1812.

Les Séances de Haidari, récits historiques et élégiaques sur la Vie et la Mort des principaux Martyrs musulmans, Ouvrage traduit de l'Hindoustani, par M. l'Abbé Bertrand, . . . suivi de l'Élégie de Miskin, traduite de la même Langue, par M. Garcin de Tassy. Paris, 1845.

HAIDAR BAKHSH (HAIDARI), SAIYID,—See *Shēr 'Alī Afsōs*.

HAIRAT, MIRZĀ,—See *Arabian Nights*.

HALL, F. E.,—See *Lallū Lāl*.

HARI PRAKĀŚ,—See *Bihārī Lāl*.

HARIŚCHANDRA,—See *Sār Dās*.

HASAN, MIR,—*Sih-r-ool-buyan (Sihru'l-bayān) or Musnuwee of Meer Husun, being a History of the Prince Benuzeer, in Hindoostanee Verse*. Published under the patronage of the College of Fort William in Bengal. Calcutta, 1805. Many other editions, such as Cawnpore, 1862, 1874; Meerut, 1876; Cawnpore, 1878. *Nusri Benuzeer (Naṣr-e Bēnazīr), or a prose Version by Meer Buhadoor Ulee, of the Sih-r-ool-buyan, an enchanting Fairy Tale in Hindoostanee Verse, by Meer Husun; composed for the use of the Hindoostanee Students in the College of Fort William, under the superintendence of John Gilchrist*. Calcutta, 1803. *The Nasr-i-Benazir. An Eastern Fairy Tale, translated from the Urdū by C. W. Bowdler Bell*. Calcutta, Hull (printed), 1871. *The Naṣr-i-Benazir or the Incomparable Prose of Mīr Hasan, literally translated into English by Major Henry Court*. 2nd Edition, Calcutta, 1889. *The Nasr-i-be Nazir, one of the Text Books for the High Proficiency Examination in Urdu*, edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1902.

HASAN, MIR,—See also *Nihāl Chand (Lāhōri)*.

HERKLOTS,—See *Ja'far Sharif*.

HOERNLE, A. F. R., C.I.E.,—See *Chand Bardāi*.

HOLLINGS, CAPT. W.,—See *Lallū Lāl; Mazhar 'Alī Khān Wilā*.

IKRĀM 'ALĪ,—*Ikhwānu's-safā*. Translated from the Arabic by Maulavī I. 'A. Calcutta, 1811. Other editions, Madras, 1840; Bombay, 1844; second edition, edited by Ghulām Haidar, Calcutta, 1846; Lucknow, 1848; Delhi, 1851; Lahore, (?) 1855; Lucknow, 1862; Madras, 1862; Lahore, 1868; Bombay, 1870; Bangalore, 1872; Madras, 1872; Madras, 1879; Bulandshahr, 1882; and others. *Intikhāb-i Ikhwānu's-safā (Selections from the I. S.)*. Edited by J. Michael, London, 1829. *Ikhwānu-s-safā*. Translated from the Arabic into Hindūstānī, by Maulavī Ikrām 'Alī. A new Edition, revised and corrected, by Duncan Forbes . . . and Dr. Charles Rieu. London, 1862. *The Ikhwan-us-safa . . . Third Edition, revised and corrected by W. Nassau Lees*. Calcutta, 1862.

A complete Vocabulary to the Ikhwan-oos-suffa; with etymological Illustrations of . . . difficult Words. By T. P. Manuel. Calcutta, 1862.

An English Translation of the Akhwa-noos-safa, by Moonshee Syed Hoossain. Madras, 1855. *The Ikhwan-oos-suffa, translated from the original Oordoo into English Prose, and followed by a Vocabulary of the difficult Words . . . occurring in the Text*, by T. P. Manuel. Calcutta, 1860. *Ikhwānu-s-safā; or Brothers of Purity*. Translated from the Hindūstānī of Maulavī Ikrām 'Alī, by John Platts, Esq.,—Carried through the Press by Edward B. Eastwick. London, 1869.

Les Animaux, extrait de Tuhfat Ikhwan ussafa . . . traduit d'après la Version hindoustanie par M. Garcin de Tassy. Paris, 1864.

INSHĀ ALLĀH KHĀN, CALLED INSHĀ,—*Kulliyāt-e Inshā Allāh Khān*. The complete works. Delhi, 1855; Lucknow, 1876.

A Tale by Inshā Allāh Khān. Communicated and translated by L. Clint, Esq., *Journal of the Asiatic Society of Bengal*, Vol. XXI (1852), pp. 1 and ff. Continuation, translated by the Rev. S. Slater, Vol. XXIV (1855), pp. 79 and ff. (This is the celebrated tale commonly called '*Kahānī theh Hindī-mē*', which has frequently appeared in Indian School-books such as

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

INSHĀ ALLĀH KHĀN, CALLED INSHĀ,—See also Section II.

I'ṬISĀMU'D-DĪN,—*Shigurf nāma-e Wilāyat, or Excellent Intelligence concerning Europe; being the Travels of Mirza Itesa Modeen in Great Britain and France. Translated from the original Persian Manuscript into Hindoostanee, with an English Version and Notes, by James Edward Alexander.* London, 1827.

JA'FAR SHARIF,—*Qanoon-e-Islam, or the Customs of the Moosulmans of India; comprising a full and exact Account of their various Rites and Ceremonies . . . By Jaffur Shurreef, composed under the Direction of, and translated by G. A. Herklots.* London, 1832.

JARRETT, CAPT. H. S.,—See Muḥammad Rafī'.

KĀLĪ KRISHṆA, RĀJĀ,—See Mazhar 'Alī Khān Wilā.

KĀZIM 'ALĪ JAWĀN (MIRZĀ) AND LALLŪ LĀL,—*Singhasun Butteesee, or Anecdotes of the celebrated Bikramajeet, . . . translated into Hindoostanee from the Brij-Bhakhā of Soondur Kubeeshwur, by Meerza Kazim Ulee Juwan, and Shree Lulloo Lal Kub.* Calcutta, 1805. Second Edition, Calcutta, 1816. Other Editions: Calcutta, 1839; Agra, 1843; Bombay, 1854; Lucknow, 1862; Benares, 1865; Lucknow, 1870; *ib.* same date; Delhi, 1875; Lucknow, 1877; Meerut, 1882. All the above are in the Nāgarī character. In the Gurmukhī character, Lahore, 1876. In the Persian character, Agra, (?) 1866; Lucknow, (?) 1868.

Singhasan Battisi Manzūm (a metrical version), by Raṅg Lāl, *alias* Chaman. Cawnpore, 1869; *ib.*, 1871.

Selections (in the Nāgarī character) in Vol. II. of Shakespear's *Muntakhabāt-i-Hindī*. See Section III.

Singhasan Battisi . . . translated into Hindī, from the Sanskrit, by Lallujī Lāl Kabi . . . A new edition . . . with copious Notes by Syed Abdoolah. London, 1869.

A Throne of Thirty-two Images, or the Buttris Shinghashun. (Translated into English.) Calcutta, 1888.

Contes indiens. Les trente-deux Récits de Trône (Battris-Sinhasan) ou les Marveilleux Exploits de Vikramaditya, traduits . . . par L. Feer. (Collections de Chansons et de Contes populaires, Vol. VI.) Paris, 1881.

(Extracts from the S. B. in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 150 and ff.) See Section II.

KĀZIM 'ALĪ JAWĀN (MIRZĀ),—*Sukoontala Natuk; being an Appendix to the English and Hindoostanee Dialogues [by J. B. Gilchrist], in the Universal Character.* London, 1826. Another Edition, Lucknow, 1875. See Section II.

KĀZIM 'ALĪ JAWĀN (MIRZĀ),—See Ḥafīẓu'd-dīn Aḥmad; Muḥammad Rafī', commonly called Saudā; Muḥammad Taqī, Mir.

KEMPSON, M.,—See Nazir Aḥmad.

LAKSHMAN SINGH, RĀJĀ,—*Sakuntala or the Lost Ring; a Sanskrit Drama of Kalidas, translated into Prose and Verse, with notes by Kuñwar [Rājā] Lachman Sinha, Deputy Collector, N.-W. P.* [pp. 95-175 of Śiva Prasād's *Hindi Selections* (1867)]. Another Edition, Benares, 1897.

The Sakuntalā in Hindī. The Text of Kanvar Lachhman Singh critically edited, with grammatical, idiomatical, and exegetical Notes, by F. Pincott. London, 1876.

LALLŪ LĀL,—*Prēm Sāgar; or the History of Krishnu, translated into Hindee, by Shree Lulloo Lal Kub.* Calcutta, 1803, 1805, 1810, 1825 (with Vocabulary), 1831 (edited by Yogadhyān Misra), 1842, and many other editions in India. In the Gujarātī character, Bombay, 1854, (illustrated) 1862. *The Prem Sāgar; or the Ocean of Love, being a History of Kṛishṇ, according to the tenth Chapter of the Bhāgavat of Vyāsadev, translated into Hindī from the Braj Bhākhā of Chaturbhuj Misr, by Lallū Lāl, late Bhākhā Mānshī of the College of Fort William.* A new edition with a Vocabulary, by Edward B. Eastwick, M.R.A.S. Hertford, 1851. Selections from the *Prem Sāgar* . . . The Hindī Text printed in the Roman Character, with a complete Vocabulary to the entire work. By J. F. Baness. Calcutta, 1875. Second Edition, 1880.

Translations. *The Prem Sagur. Translated into English, by Capt. W. Hollings.* Calcutta, 1848. Second Edition, 1867. Another, Allahabad, 1900. *Prem Sāgar; or the Ocean of Love.*

Literally translated from the Hindī of Shri Lallū Lāl Kab into English. By Edward B. Eastwick, C.B., F.R.S., M.R.A.S. London, 1867.

Selections from the Prem Sāgar and Bāgh-o Bahār. Translated into literal English, with copious Notes. By 'Adālat Khān. Second Edition, Calcutta, 1881.

LALLU LĀL,—*Rajneeti; or Tales exhibiting the moral Doctrines, and the civil and military Policy of the Hindoos.* Translated from the original Sanscrit of Narayun Pundit into Braj Bhakha. By Shree Laloo Lal Kub. Calcutta, 1809. Other Editions, *ib.* 1827; Agra, 1843. *Rāja-nīti, a Collection of Hindu Apologues, with a Preface, Notes, and supplementary Glossary.* By F. E. H[all], Allahabad, 1854. Other Editions: Lucknow, 1873; Calcutta, 1878. Third Edition, revised and published for the use of the Board of Examiners, by the Rev. Dr. K. M. Banerjea and Lt.-Col. (General Sir) A. C. Toker. Calcutta, 1883.

Rājanīti yā Pañchōpākhyān. A Hindi Version, by Bhairava-prasāda, of the Braj-Bhākha Text of L. L. Bombay, 1854. Another Edition, Bombay, 1866.

The Rājnīti; or Tales exhibiting Hindoos. Translated literally from the Hindī of Shri Lallū Lāl Kab, into English, by J. R. A. S. Lowe. Calcutta, 1853.

Analysis et Extraits du Rāj-nīti. By M. Éd. Lancereau. *Journal Asiatique* IV., xiii. (1849), p. 71.

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

LALLU LĀL,—See Bibhārī Lāl; Kāzim 'Alī Jawān; Mazhar 'Alī Khān Wilā; Muḥammad Taqī.

LĀL KAVI,—*The Chhutru Prukash, a Biographical Account of Chhutru Sal, Raja of Boondelkhund,* by Lal Kuvi. Edited by Captain W. Price, Professor of Hindee and Hindoostanee in the College of Fort William. Published under the authority of the General Committee of Public Instruction. Calcutta, 1829. Republished in the Benares *Nāgarī-Prachārīnī Granth-mālā*, Benares, 1903.

History of the Boondelas, by W. R. Pogson. Calcutta, 1828. (A translation of the Chhatra Prakāś.)

LANCEREAU, E.—See Lallū Lāl; Mazhar 'Alī Khān Wilā.

LEES, W. NASSAU,—See Ikrām 'Alī; Shēr 'Alī Afsōs.

LOWE, J. R. A. S.—See Lallū Lāl.

MAHDI 'ALĪ KHĀN,—See Nihāl Chand (Lāhōrī).

MANUEL, T. P.—See Hafīzū'd-dīn Aḥmad; Ikrām 'Alī.

MAZHAR 'ALĪ KHĀN WILĀ AND LALLU LĀL,—*Bytal Pucheesee; being a Collection of twenty-five Stories related by the Demon Bytal to the Raja Bicrumajeet, translated into Hindoostanee from the Brujbhakha of Soorat Kubeeshwur,* by Muzhur Ulee Khani Vila, and Shree Lullo Lal Kub. Calcutta, 1805. Other editions, Calcutta, 1809, 1834; Agra, 1843; Calcutta, 1849; Indore, 1849; Bombay, 1857; Calcutta, 1860; Calcutta, 1870; Benares, (illustrated) 1876; (?) Delhi, 1876. Also printed in Vol. I. of Price's *Hindēe and Hindoostanee Selections*, 1830. See Section III. *The Baitāl Pachisi; or Twenty-five Tales of a Demon. A new Edition of the Hindī Text, with each Word expressed in the Hindūstānī Character immediately under the corresponding Word in the Nāgarī; and with a perfectly literal English interlinear Translation, accompanied by a free translation in English at the foot of each page, and explanatory Notes,* by W. B. Barker . . . Edited by E. B. Eastwick. Hertford, 1855. *Baitāl Pachisi. A new and corrected Edition, with a vocabulary of all the Words occurring in the Text,* by D. Forbes. London, 1857.

Bytal-Puchisi; or the Twenty-five Tales of Bytal, translated from the Brujbhakha into English by Rajah Kalee-Krishen Bahadūr. Calcutta, 1834. *The Bytal Pucheesee: translated into English,* by W. Hollings. Calcutta, 1860. Another Edition, *ib.* 1866. Reprinted, Allahabad, 1900. *The Baitāl-Pachisi . . . translated from Dr. Forbes's new and corrected Edition,* by Ghulam Mohammad Munshi. Bombay, 1868. *Vikram and the Vampire, or Tales of Hindu Devilry.* Adapted (from the Baitāl Pachisi), by Sir Richard F. Burton. London, 1870. Another (Memorial) Edition, edited by Isabel Burton. London, 1893 [only 'eleven of the best tales' translated]. *The Baitāl Pachisi, or Twenty-five Tales of a Sprite.* Translated from the Hindī Text of D. Forbes by J. Platts. London, 1871.

Extraits du Bétāl-patchisi (traduits) par M. Éd. Lancereau. *Journal Asiatique*, IV., xviii., xix. (1851-52).

Bibliothek orientalischer Märchen und Erzählungen in deutscher Bearbeitung mit Einleitung, Anmerkungen und Nachweisen. I. Bändchen. Baitāl Pachisi oder die fünfundzwanzig Erzählungen eines Dämon. In deutscher Bearbeitung, etc. By Hermann Oesterley. Leipzig, 1873.

- MICHAEL, J.,—See Ikrām 'Ali.
- MIRZĀ BEG, —See Ḥāfiẓ 'd-dīn Aḥmad.
- MŌHANLĀL VISHṆULĀL PAṆḌYĀ, PAṆḌIT, —See Chand Bardāi.
- MUḤAMMAD 'ABDU'L-ḤĀLIM (SHARAR), —*Quwwat-e Intizāmīya*. Lucknow, 1889.
Shahīd-e Wafā. Lucknow, 1891; another Edition, Lahore, 1892; another, Delhi, 1896.
Hasan Anjilīnā. Lahore, 1892.
Manṣūr aur Mōhanā. Lahore, 1893; another Edition, Lucknow, 1898.
Malikū'l-'azīs aur Varjīnā. Lahore, 1893.
Dil-kash. Sadhaura, 1896.
Ziyād aur Ḥalāwa. Pt. 1. Delhi, 1896. Pt. I., 2nd Edition, Lucknow, 1896.
Badrū'n-nisā-kī Muṣibat. Lucknow, 1897. Another Edition, *ib.*, 1899.
Ayyām-e 'Arab. Vol. I. Lucknow, 1899.
Durgēsh-nandīnī. Translated from the Bengali of Bankim Chandra. Lucknow, 1899.
Firdaus-e Barīn. Lucknow, 1899.
Flōra Flōrīndā. Lucknow, 1899.
Dil-chasp. Delhi, 1900.
Dil-gudāz, (a monthly literary magazine, edited by Sharar. The British Museum has Vol. VI., Lucknow, 1899).
- MUḤAMMAD ASGHAR 'ALI KHĀN NĀSīm, —See Arabian Nights.
- MUḤAMMAD ASLĀM, —See Muḥammad Rafī'.
- MUḤAMMAD FAİZ, —See Nihāl Chand (Lāhōrī).
- MUḤAMMAD HĀMID 'ALI KHĀN, HĀMID, —See Arabian Nights.
- MUḤAMMAD ḤUSAIN (ĀZĀD), —Besides the *Āb-e Hayāt* (Section I., *ante*, and above), and the *Jāmi'u-l-qawā'id* (Section II., above), Āzād has also edited (Lahore, 1890) the *Dīwān-e Zauq*, with a preface and notes.
- MUḤAMMAD ḤUSAIN (ĀZĀD), —*Darbār-e Akbarī*. Collected and Edited by Sayyad Mumtāz 'Ali. Lahore, 1898.
- MUḤAMMAD IBRĀHīm (ZAUQ), —See Muḥammad Ḥusain (Āzād).
- MUḤAMMAD RAFI', COMMONLY CALLED SAUDĀ, —*Intikhab-e Kulliyāt-e Saudā* (spelt *Intikabi Cooliyat Souda*), or *Selections from the poetical Works of Rufe'u-ōs Saudā*, by Moulavee Muhammad Uslam and Kazim Ulee Juwan. Calcutta, 1810. Second Edition, revised and enlarged, by Mouloowe Golam Hyder. Calcutta, 1847. *Muntakhab-i Muṣnawiyāt-i Saudā*. Revised Edition by Captain H. S. Jarrett. Calcutta, 1875. Another edition revised and edited by Lieut.-Col. G. S. A. Ranking, Calcutta, 1903. *Selections from the Kulliyat or complete Works of Mirza Rafi-ōs-Saudā* . . . literally translated by Major Henry Court. Simla, 1872. Editions of his complete works, —*Kulliyāt-e Saudā*, Poetical Works of Mirzā Muḥammad Rafi, (Sandā). Delhi, 1853. Cawnpore, 1872, 1888.
- MUḤAMMAD RAMAZĀN, —See Nihāl Chand (Lāhōrī).
- MUḤAMMAD TAQI KHĀN, CALLED HAWAS, —*Lailī Majnūn-e Hawas*. (The Story of the Loves of Lailī and Majnūn, in verse). Cawnpore, 1844; Calcutta, 1846; Lucknow, *ib.*, 1862; 1869; Cawnpore, 1874; *ib.*, 1882; *ib.*, 1885.
- MUḤAMMAD TAQI, MIR, —*Kooliyat Meer Tugee*; *The poems of Meer Mohummud Tugee, comprising the Whole of his numerous and celebrated Compositions in the Oordoo, or polished Language of Hindoostan*, edited by [Kāzim 'Ali Jawān and other] learned Moonshees attached to the College of Fort William. Calcutta, 1811. *Shooulū, e ishq (Sho'la-e 'Ishq): The Flame of Love: a Hindoostanee Poem, by Meer Mohummud Tugee*. Edited by William Carmichael Smyth. London, 1820. (This poem will also be found in Lallū Lāl's *Latāif-e Hīndī*. See Section III). *Conseils aux mauvais Poètes, Poème de Mir Taki, traduit de l'Hindoustani, par M. Garcin de Tassy. Journal Asiatique*, VII. (1825), pp. 300 and ff. Separate reprint, Paris, 1826. *Consigli ai cattivi poeti* (translation of foregoing into Italian by Pugliesi Pico), Palermo, 1891. The Hindostānī text of this poem will be found on p. 124 of J. Vinson's *Manuel de la Langue Hindoustani*. Paris, 1899. See Section II. *Satire contre les Ignorants* (literal translation of original), by J. Vinson in *Revue de Linguistique*, XXIV (1891), pp. 101 and ff.
- MUḤAMMAD TAQI, MIR, —See Lallū Lāl.
- NAZIR, —See Walī Muḥammad.
- NAZIR AḤMAD, KHĀN BARĀDUR, —*Mir'ātu'l-'arūs*. (A Hindostānī Novel, especially intended for women.) Cawnpore, 1869; Lucknow, 1869; Cawnpore, 1875; Bareilly, 1880; Allahabad,

1885; Delhi, 1889. *The Bride's Mirror or Mir'ātul-'Arūs. Edited in the Roman Character with a Vocabulary and Notes by G. E. Ward.* London, 1899. *The Bride's Mirror, a Tale of Domestic Life in Delhi forty Years ago, translated from the Original Hindustani by G. E. Ward.* London, 1903.

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

Taubatu'n-na'sūh. (A novel on the importance of education and religious training.) Agra, 1874; Cawnpore, 1879; Allahabad, 1885; Delhi, 1889; Lahore, 1895. *The Taubatu'n-Nasūh (Repentance of Nussooh) of Maulvi Hājī Hāfiz Nazir Ahmed of Delhi . . . Edited with Notes and Index, by M. Kempson.* London, 1886. Second Edition of the first five chapters, with annotations and vocabulary by the same. London, 1890.

The Repentance of Nussooh. Translated from the original Hindustani by M. Kempson. London, 1884.

(Extract from the *Taubatu'n-na'sūh*, in J. Vinson's *Manuel de la Langue Hindoustani*, pp. 120 and ff. See Section II.)

NIHĀL CHAND (LĀHŌRĪ) AND SHĒR 'ALĪ AFSŌS,—(*Gul-e Bakāwalī*, also called *Maghab-e 'Ishq*.) *Gooli Bukawulee, a Tale translated from the Persian into Hindoostanee, by Moonshee Nihal Chund,* under the superintendence of J. Gilchrist. Calcutta, 1804. *Muzhubi Ishq, or the Gooli Bukawulee, written in the Oordoo Dialect, by Moonshee Nihal Chund . . . and afterwards revised by Meer Sher Ulee Ufsos . . . Second Edition. Revised . . . by T. Roebuck.* Calcutta, 1815. Another Edition, edited by Muḥammad Faiz and Muḥammad Ramaẓān. Calcutta, 1827. Another Edition, Calcutta, 1832. *Muzubai Ask. A Translation into the Hindoostanee Tongue of the popular Persian Tales, entitled Goolai Bucawley, by Moonsey Neehalchund Lahoree, under the superintendent (sic) of John Gilchrist.* Sixth Edition. Bombay, 1843. Other editions, Calcutta, 1846; Lucknow, 1848; Bombay, 1850 (in one volume with Mahdi 'Alī Khān's *Yūsuf Zulāikhā* and Mir Ḥasan's *Sihru'l-bayān*); Cawnpore, 1851; Delhi, 1852; Cawnpore, 1859; *ib.*, 1869; Delhi, 1872 (in the Nāgarī character); *ib.*, 1873 (with illustrations); *ib.*, 1887 (Nāgarī character); Cawnpore, 1875; Lucknow, 1875; *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 Bukawulee are in Vol. II. of Price's *Hindes and Hindoostanee Selections*. See Section III.

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

Abrégé du Roman hindoustani intitulé La Rose de Bakawali. Journal Asiatique, II., xvi. (1835), pp. 193 and 338. Separate reprint, par M. Garcin de Tassy. Paris, 1835. *La Doctrine de l'Amour ou Taj-ulmuluk et Bakawali, Roman de Philosophie religieuse, par Nihal Chand de Delhi (sic), traduit de l'Hindoustani, par M. Garcin de Tassy.* Paris (in *Revue de l'Orient*), 1858.

OESTERLY, HERMANN,—See Maḡhar 'Alī Khān Wilā.

PARAMĀNANDA, PAṆDIT,—See Bihārī Lāl.

PICO, PUGLIESE,—See Muḥammad Taqī, Mir.

PINCOTT, FREDERIC,—See Arabian Nights; Lakshman Singh, Rājā.

PLATTS, JOHN,—See Ikrām 'Alī; Maḡhar 'Alī Khān Wilā.

POGSON, W. R.,—See Lāl Kavi.

PRICE, CAPT. WILLIAM,—See Amman, Mīr; Bahādur 'Alī, Mīr; Lāl Kavi; Maḡhar 'Alī Khān Wilā; Nihāl Chand (Lāhōrī); Shēr 'Alī Afsōs.

PIYĀRĒ LĀL PAṆDIT,—See Arabian Nights.

RAJAB 'ALĪ BEG, SURŪR, MIRZĀ,—See Arabian Nights.

RAṄG LĀL (CHAMAN),—See Kāẓim 'Alī Jawān.

RANKING, LIEUT.-COL. G. S. A.,—See Ḥasan, Mīr; Muḥammad Rafī'.

RATAN NĀTH DĀR, PAṆDIT, (SARSHĀR),—*Shamsu'z-zuhā.* Cawnpore, 1879.

Fasāna-e Āzād. (A Story reprinted from the *Awadh Akhbār*). Part I. Lucknow, 1880. 2nd Edition, Pts. II.-IV., Lucknow, 1887. 3rd Edition (4 Pts.), Cawnpore, 1889-91.

Hushshū. 2nd Edition, Lucknow, 1895.

Sair-e Kuhsār. Lucknow, 1890.

Besides the above Novels, Ratan Nāth has written translations of (1) 'Don Quixote'; under the title of *Khudāi Faujdār*. 2 Pts. Lucknow, 1894. (2) 'Russia,' by Sir D. M. Wallace;

- e of *Tārīkh-e Rūstya*. Lucknow, 1887. And (3) 'Letters from High Latitudes,' of Dufferin. Lucknow, 1888.
- RIEU, DR. CHARLES,—See Ikrām 'Alī.
- ROEBUCK, CAPT. THOMAS,—See Amman, Mir; Ḥafīẓu'd-dīn Aḥmad; Nihāl Chand (Lāhōrī).
- SADAL MIŚRA,—*Chandrāwatī*. Benares, 1901, Nāgarī Prachārīṇī Sabhā Granth-mālā, No. 2. [A translation of the Nāsikēṭōpākhyāna made in 1803. S. M. was a contemporary of Lallū Lāl 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 *Nāsikēṭōpākhyāna*.]
- SAIYID ḤUSAIN, MUNSHI,—See Ikrām 'Alī.
- SARDAR,—See Sūr Dās.
- SARSHAR,—See Ratan Nāth Dar, Paṇḍit.
- SAUDĀ,—See Muḥammad Rafī'.
- SHĀDI LĀL CHAMAN,—See Arabian Nights.
- SHAKESPEAR, JOHN,—See Kāẓim 'Alī Jawān; Shēr 'Alī Afsōs.
- SHAMSU'D-DIN AḤMAD, MUNSHI,—See Arabian Nights.
- SHARAR,—See Muḥammad 'Abdu'l-ḥālim.
- SHER 'ALĪ AFSŌS, MĪR,—*Bāgh-e Urdū, the Rose Garden of Hindoostan; translated from Shykh Sadee's original Nursery or Persian Goolistan of Sheeraz, by Meer Sher Ulee Ufsos* . . . under the direction and superintendence of John Gilchrist. Calcutta, 1802. Other Editions: Calcuttā, 1808; Madras, 1844; Bombay, 1846; Delhi, 1848; Bombay, 1851 (without prefatory matter).
- SHER 'ALĪ AFSŌS, MĪR,—*Araish-i mahfil, being a History in the Hindoostanee Language of the Hindoo Princes of Dihlee from Joodishtur to Pithoura. Compiled from the Khoolasut-eol Hind [of Sujān Rāy] and other Authorities, by Meer Sher Ulee Ufsos*. Calcutta, 1808. Other Editions: Calcutta, 1848; Lahore, 1867; Lucknow, 1870. The *Araish-i-mahfil*, printed for the use of the junior Members of Her Majesty's Indian Civil Services. Third Edition, revised and corrected by W. Nassau Lees. Calcutta, 1863.
- Selections from this work will be found in Shakespear's *Muntakhabāt-i-Hindī* (1817) and in Price's *Hindee and Hindoostanee Selections* (1830). See Section III.
- The Araish-i-mahfil, or the Ornament of the Assembly, literally translated from the Oordoo by M. H. Court*. Allahabad, 1871; Second Edition, Calcutta, 1882.
- Arāish-e Mahfil or Assemblage of Ornament (sic). Ten Sections of a Description of India, being the most interesting Portion of J. Shakespear's Muntakhabāt-i-Hindī* . . . Translated from the Hindoostanee and accompanied with Notes, explanatory and grammatical, by N. L. Benmohel. Dublin, 1847.
- Quelque Lignes sur les Sciences des Indes, extraites de l'Arāich-i-Mahfil, de Mir Cher Aly Afsos, et traduites de l'Hindoustani*, par M. Garcin de Tassy. *Journal Asiatique*, IX. (1826), pp. 97 and ff.
- Quelque Lignes sur les Fruits et les Fleurs de l'Hindostan, extraites de l'Arāich-i-Mahfil, ou Statistique et Histoire de l'Hindostan, par Mir Cher-Aly-Afsos, et traduite de l'Hindoustani*, par M. Garcin de Tassy. *Journal Asiatique*, XI. (1827), pp. 94 and ff.
- Histoire du Règne des Pandavas dans l'Hindoustan, traduite du Texte hindoustani de l'Arāich-i-Mahfil de Mir Cher-i-Alī Afsos*. Par M. l'Abbé Bertrand. *Journal Asiatique*, III., xiv., 1842, pp. 71 and ff.
- Histoire des Rois de l'Hindoustan après les Pandavas, traduite du Texte Hindoustani de Mir Cher-i Alī Afsos*. By the same. *Ib.*, IV., iii., 1844, pp. 104 and ff.; 229 and ff.; 354 and ff.
- Note.—There is another and altogether different *Arāish-e Mahfil* by Ḥaidar Bakhsh Ḥaidarī, which deals with the Story of Ḥatim Ṭāi. The two works have often been confounded.
- SHER 'ALĪ AFSŌS, MĪR,—See Ḥaidar Bakhsh (Ḥaidarī); Nihāl Chand (Lāhōrī).
- SLATER, REV. S.,—See Inshā Allāh Khān, called Inshā.
- SMALL, G.,—See Ḥaidar Bakhsh (Ḥaidarī).
- SMITH, L. F.,—See Amman, Mir.
- SMYTH, WILLIAM CARMICHAEL,—See Muḥammad Taqī, Mīr.
- SUDAN KAVI,—*Sujān-charitra* (an account of the wars of Sujān Singh of Bharatpur), edited by Rādhākrishṇa Dās, in Nāgarī Prachārīṇī Granth-mālā, No. 3. Benares (printed Allahabad), 1902. [Sujān Singh, also known as Sūraj Mall, died in 1764.]

- SŪR DĀS,—*Sūr-sāgar*; Lucknow, 1864; Agra, 1876; Lucknow, 1880.
Drishṭikūṭ; Lucknow, 1890 (with the commentary of Sardār, called *Sāhityalaharī*); Benares, 1869 (with a commentary by Giridhar Gōswāmī); Patna, 1889 (with a commentary by Hariś-chandra).
 Many editions of portions of the *Sūr-sāgar* have appeared in India.
- SYĀMAL DĀS, KAVIRĀJ,—See Chand Bardāi.
- TAḤSINU'D-DĪN,—*Qiṣṣa-e Kāmruṭ o Kalā. Les Aventures de Kamrup, par Tahcin-uddin, publiées en Hindoustani*, par M. Garcin de Tassy . . . Paris, 1835.
Les Aventures de Kamrup, texte hindoustani romanisé, d'après l'Édition de M. Garcin de Tassy, par M. l'Abbé Bertrand. Paris, 1859.
Vocabulaire hindoustani-français pour le Texte des Aventures de Kamrup, par MM. Garcin de Tassy et l'Abbé Bertrand. Paris, 1857.
Les Aventures de Kamrup, par Tahcin-uddin; traduites de l'Hindoustani, par M. Garcin de Tassy . . . Paris, printed under the auspices of the Oriental Translation Committee of Great Britain and Ireland, 1834.
- TOD, COL. JAMES,—See Chand Bardāi.
- TOKER, LIEUT.-COL. (GENERAL SIR) A. C.,—See Lallū Lāl.
- TOLBORT, T. W. H.,—See Arabian Nights.
- TŪṬĀRĀM SHĀYĀN,—See Arabian Nights.
- VINSON, J.,—See Amman, Mir; Kāzīm 'Alī Jawān; Muḥammad Taqī, Mir; Nazīr Aḥmad.
- WALĪ MUḤAMMAD, usually known as NAZĪR,—*Kulliyāt, or Complete Works*. Lucknow, 1870; Delhi, 1877. *Banjāra Nāma* (contains two poems, viz., *Banjāra Nāma*, of the Story of the Grain merchant, and *Āchār chūhō-kā*, or Pickled Rats). Lucknow, (?) 1860. *Banjāra Nāma*, and *Mōṭī Nāma*, Lucknow, 1874. *Giri-band-e Nazīr* (a collection of short poems, of which the principal is the *Jōgī Nāma*). Agra, (?) 1860. *Laili Majnūn-e Nazīr* (the Romance of Laili and Majnūn in verse). Cawnpore, 1866; Delhi, 1873. *Muntakhab-e Nazīr* (selections from his poems). Cawnpore, 1863; Bombay, 1880.
- WALĪU'L-LĀH, SHĀH, usually known as WALĪ,—*Divān-i Walī. Les Oeuvres de Walī, publiées en hindoustani* par M. Garcin de Tassy, Paris, 1834. Another edition, Lucknow, 1878. *Les Oeuvres de Walī. Traduction et Notes*, par M. Garcin de Tassy. Paris, 1836.
- WARD, G. E.,—See Alṭāf Ḥusain and Nazīr Aḥmad.
- WILĀ,—See Mazhar 'Alī Khān Wilā.
- WILLIAMS, MONIER,—See Amman, Mir.
- YŌGA-DHYĀN MISRA,—See Lallū Lāl.
- ZĀUQ,—See Muḥammad Ibrāhīm.

SECTION IV.—APPENDIX.

Early Translations of the Scriptures.

- SCHULTZE, BENJ., AND CALLENBERG, J.,—The first four Chapters of Genesis in Hindōstānī. Translated by Schultze and published by Callenberg. Halle, 1745-46. Daniel by the same, Halle, 1748.
- SCHULTZE, BENJ., AND CALLENBERG, J.,—*Evangelium Lucae, in Linguam indostanicam translatum a viro plur. reverendo Benjam. Schultzio; evangelico in India Missionario, edidit D. Jo. Henr. Callenbergius*. Halae Saxonum, 1749. The same, 1758.
Acta Apostolorum, in Linguam, etc. Halae Sax., 1749.
Epistola Jacobi, in Linguam, etc. Halae Sax., 1750.
Marci Evangelium, in Linguam, etc. Halae Sax., 1758.
Evangelium Johannis, in Linguam, etc. Halae Sax., 1758.
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Novum Testamentum, in Linguam, etc. Halae, 1758.
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HINDŌSTĀNĪ.

‘It is sheer pedantry—nay, 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 acceptation 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 Hindī, Hindōstānī presents itself under several forms. These may first of all be considered under two heads, *viz.* Vernacular Hindōstānī, and the Literary Hindōstānī founded thereon. Vernacular Hindōstānī is the language of the Upper Gangetic Doab and of Western Rohilkhand. Literary Hindōstānī is the polite speech of India generally, and may be taken as the vernacular of educated Musalmāns throughout northern India, and of all Musalmāns south of the Narbada. Being derived from, and still having its roots in, vernacular Hindōstānī, it would be more logical to treat the latter first, but considerations of convenience lead us to reverse the process. Literary Hindōstānī is so widely known, and of such importance, that it must necessarily be taken as the standard dialect of Western Hindī. 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 Hindōstānī.

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

Vernacular Hindōstānī		5,282,733
Literary Hindōstānī		11,350,436
TOTAL		16,633,169

Literary Hindōstānī,¹ Urdū, and Hindī.

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

¹ The name is ‘Hindōstānī’, not ‘Hindūstānī’ as commonly written. All the early European writers spelt it correctly with *o*, not *u*. The word rhymes in Persian and Urdū poetry with *dōstān* and *bōstān* and the vowel of the second syllable is consequently *ō*, not *ū*; even the word now more generally pronounced *Hindū* should correctly be *Hindō* and is often to be heard so pronounced in India (where the distinction between *ū* and *ō*, lost in Erān, still survives) by accurate reciters of Persian poetry. *Hindō* represents an earlier *Hindau*, being the modern Persian for the ancient *Hendava*, *i.e.*, a dweller in the country of the *hapta hindu* (Sanskrit, *sapta sindhu*) or ‘seven rivers’ now called, with the omission of two (probably the Saraswatī and Drishadwatī or Ghaggar), the ‘Panj-āb.’ See Lyall, *Sketch of the Hindustani Language*, p. 1. Sir Charles Lyall has drawn my attention to the following verse by Sa’dī, *Bōstān* (ed. Graf, *Muqaddimah* 127) :—

گل آورد سعدی سوری بوستان
بشوی و فلفل بهندوستان

‘Sa’dī 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 Hindōstān. It thus connotes much more than it literally signifies, for, besides Hindōstānī, three other languages, Bihārī, Eastern Hindī, and Rājasthānī, are spoken in Hindōstān, 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 Hindī is a vernacular, and of which Hindōstānī 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 Gilchrist who about 1787 first coined the word 'Hindōstānī' or, as he spelt it, 'Hindoostanee.'²

Literary Hindōstānī, as distinct from vernacular Hindōstānī, 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 Urdū form of Hindōstānī 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 Dakhinī form of Hindōstānī 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 Hindōstānī, in some form, or other, by preference. I exclude from it the speakers of Vernacular Hindōstānī who inhabit the Upper Doab and West Rohilkhand, and also all speakers of other dialects of Western Hindī such as Bundēlī, Kanaujī, Braj, or Bāngarū. The figures for Dakhinī 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 Hindōstānī of Gujarat and Sindh as Literary Hindōstānī, and that of the rest of the presidency as Dakhinī.

¹ The eastern limit of the *Madhyadēśa* was what is now Allahabad.

² Fergusson 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 Hindōstānī in the various Provinces of India.

Province.	Estimated number of speakers.
Assam	82,290
Bengal	1,828,372
Berar	4,000
Bombay—	
Gujarat	101,191
Sindh	18,009
	119,200
Burma	83,694 ¹
Central Provinces	80,256
Panjab	1,329,801
United Provinces	3,859,291
Baroda	11,026
Mysore	25,534
Rajputana, Central India, and Ajmere-Merwara	322,000
Kashmir	800
Add figures for Dakhinī	3,654,172
TOTAL	11,850,436

As already stated, Literary Hindōstānī is based on the vernacular Hindōstānī 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 Islām (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.²

It has several recognised varieties, amongst which may be mentioned Urdū, Rēkhta, Dakhinī, and Hindī. Urdū is that form of Hindōstānī which is written in the Persian character, and which makes

¹ Most of these are probably speakers of Dakhinī, but no certain information is available.

² It will be noticed that this account of Hindōstānī 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 'Bāgh o Bahār.' According to him Urdū was a mongrel mixture of the languages of the various tribes who flocked to the Delhi bazaar. The explanation given above was first put forward by Sir Charles Lyall in the year 1880, and the Linguistic Survey has shown the entire correctness of his view. Hindōstānī 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.

a free use of Persian (including Arabic) words in its vocabulary. The name is said to be derived from the *Urdū-e mu'alla* or royal military bazaar outside the Delhi palace. It is spoken chiefly in the towns of Western Hindostan, by Musalmāns and by Hindūs who have fallen under the influence of Persian culture. Persian vocābles are, it is true, employed in every form of Hindōstānī. Such have been admitted to full citizenship even in the rustic dialects, or in the elegant Hindī of modern writers like Harishchandra 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 Urdū 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 Hindōstānī is not, as Sir Charles Lyall rightly points out, the work of conquerors ignorant of the tongue of the people. On the contrary, the Urdū language took its rise in the efforts of the ever pliable Hindū to assimilate the language of his rulers. Its authors were Kāyasths 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.¹ 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 Hindū 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 Hindōstānī 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 Hindōstānī, as in English, there are styles and styles. For myself, I far prefer the Hindōstānī from which words whose citizenship is in any way doubtful are excluded, but that, I freely admit, is a matter of taste.

Rēkhṭa (*i.e.* 'scattered' or 'crumbled-') is the form which Urdū 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 **Rēkhṭī**.²

Dakhinī³ is the form of Hindōstānī used by Musalmāns in the Deccan. Like Urdū 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 'ē dēsēr climate constitutionēr janya ati healthy.' A native horse-doctor once said to me about a dog licking his wound, 'Kutta-ka-saliva bahūt antiseptic hai', and Mr. Grahame Bailey has heard one Panjābī dentist say to another 'continually excavate na karō.'

² It is hardly necessary to point out that much of the preceding account of Urdū is based on Sir Charles Lyall's '*Sketch of the Hindustani Language*.'

³ Dakhinī is separately described on pp. 58 and ff.

mērē-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 *nē* before transitive verbs in the past tense, which is a characteristic feature of all the dialects of Western Hindostan.

The word 'Hindī' 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.

Hindī. Thus Amīr Khusrāu says, 'whatever live Hindū fell into the King's hands was pounded to death under the feet of elephants. The Musalmāns who were Hindīs had their lives spared.' In this sense (and in this way it is still used by natives) Bengali and Marāṭhī are as much Hindī 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 Nāgarī 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 Hindī, therefore, or, as it is sometimes called, 'High Hindī', is the prose literary language of those Hindūs of Upper India who do not employ Urdū. 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 Urdū, he wrote in his own local dialect, Awadhī, Bundelī, Braj Bhākhā, or what not. Lallū Lāl, under the inspiration of Dr. Gilchrist, changed all this by writing the well-known Prēm Sāgar, a work which was, so far as the prose portions went, practically written in Urdū, 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 Urdū 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 Bhākhā of the blind bard of Agra. Only of very late years have attempts been made to write poems in Hindī, with, in the opinion of the present writer, but moderate success. Since Lallū Lāl's time Hindī has developed for itself certain rules of style which differentiate it from Urdū, 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 Paṇḍits 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 furbelows 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 Hindōstānī as follows :—Hindōstānī 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 Dēva-nāgarī characters, and without purism, avoiding alike the excessive use of either Persian or Sanskrit words when employed for literature. The name 'Urdū' can then be confined to that special variety of Hindōstānī in which Persian words are of frequent occurrence, and which hence can only be written in the Persian character, and, similarly, 'Hindī' can be confined to the form of Hindōstānī in which Sanskrit words abound, and which hence can only be written in the Dēva-nāgarī 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 Hindī' to connote the group of intermediate dialects of which Awadhī is the chief, and 'Western Hindī' to connote the group of dialects of which Braj Bhākhā and Hindōstānī (in its different phases) are the best known.

As a literary language, the earliest specimens of Hindōstānī are in Urdū, or rather Rēkh̤ta, 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 Walī of Aurangabad, commonly called 'the Father of Rēkh̤ta.' The example of Walī was quickly followed at Delhi, where a school of poets took its rise, of which the most brilliant members were Saudā (d. 1780, the author of the famous satires) and Mīr Taqī (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 Urdū and that written in the various dialects of Eastern or Western Hindī 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. Urdū prose came into existence, as a literary medium, at the beginning of the last century in Calcutta. Like Hindī prose it was due to English influence, and to the need of text-books in both forms of Hindōstānī for the College of Fort William. The Bāgh o Bahār of Mīr Amman

and the *Khīrad Afrōz* of *Hafīzu'd-dīn Aḥmad* are familiar examples of the earlier of these works in Urdū, as the already mentioned *Prēm Sāgar* written by *Lallū Lāl* is an example of those in Hindī. Since then both Urdū and Hindī 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 Aḥmad Bahādur is probably the most eminent among deceased writers of Urdū prose, while in Hindī the late Harishchandra of Benares, by universal consent, holds the first place. Hindī, of course, has no poetical literature. Urdū poetry continues to flourish.

Urdū and Hindī, as representing, each, one of the two great religious systems of India, have their headquarters wide apart. Two rival cities, Headquarters of Urdū and
Hindī. claim to be the true headquarters of Urdū, *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 Urdū is much more Persianised than the Urdū 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 Urdū, 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, Naẓīr Aḥmad, the author of several excellent novels, is the most illustrious example. The Urdū 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 Hālī, Muḥammad Ḥusain Āzād (said by some to compose the purest Urdū prose that ever was written), Ratan Nāth Sarshār, and 'Abdu'l-Ḥalīm Sharar. All these writers, whether in prose or verse, are apostles of naturalness as opposed to the artificial thought and diction of the Lucknow school.

Hindī, also, has two schools of writers—that of Agra, and that of Benares. The Hindī prose of Benares is as artificial as literary Bengali. It stands as a literary parallel to Lucknow Urdū, 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 Hindōstānī Various standards of Literary
Hindōstānī. is not only founded on a vernacular dialect of Western Hindī, 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 Hindōstānī 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 *Tōtā Kahānī* or the *Bāgh o Bahār* are very

unsafe guides as to what is elegant modern Urdū. 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 Hindōstānī 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 Hindōstānī is written is usually a matter of religion. Musalmāns commonly employ the Persian alphabet with a few additional signs, and most Hindūs the Dēva-nāgarī or the Kaithī. Simple Hindōstānī 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 Musalmāns, and one in the Dēva-nāgarī character for Hindūs. In this respect it should be noted that many educated Hindūs, and especially Kāyasths, are equally familiar with both alphabets.

When Hindōstānī is highly Persianised, and takes the form of Urdū, the words are often so foreign in sound that they cannot be conveniently represented in the Dēva-nāgarī character. Hence Urdū is always written in the Persian character. Similarly highly Sanskritised Hindī does not lend itself to the Persian character and always appears in Dēva-nāgarī. 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 Hindōstānī can be written with ease in either character, and Musalmāns find it easiest to read it in the Persian and most Hindūs in the Dēva-nāgarī. But, owing to the fact that the extreme varieties of Hindōstānī 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 Dēva-nāgarī *therefore* it is Hindī, the language of Hindūs, and *because* a thing is written in the Persian character *therefore* it is Urdū, the language of Musalmāns. Nothing could be further from the truth. The written character does not make a language. If it did, when we write Hindōstānī in English characters, we should have to say it was the English language, and not Hindōstānī; but not even

¹ As examples of this borrowing from the vernacular dialects, I may cite the use of *un-nē*, instead of *us-nē*, 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 *unē* or *unī*, which is still retained in Dakhinī. In the literary language the *n* has been doubled under the influence of false analogy. Another example is the employment of *kē* in the sense of the dative instead of *kō*. All over northern India *kē* is frequently used for the dative, and quite properly so. As we go east it is the rule, and we never hear *kō*. All grammarians except Mr. Platts have tried to explain this *kē* as an oblique form of *kō*. In phrases like *us-kā sakāt chōt lagī hai*, 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 Dēva-nāgarī character for official documents, a cry was raised, which misled many well-meaning Muhammadans, that the Hindī language was being introduced into our courts. Government was quite aware that Sanskritised Hindī was just as unintelligible to the masses as Persianised Urdū, 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.¹

It is unnecessary to describe the Dēva-nāgarī and Kaithī 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 Hindōstānī grammar. Suffice it to say that the signs employed for sounds peculiar to Indian languages, and not found in Persian, are ت *t*, ٹ *th*, ڈ *d*, دھ *dh*, ڑ *r* and ڑھ *rh*. Instead of the four dots written over each of these letters we often find a small *tōē*. Thus ٹ , ٹھ , ڈ , ڈھ , ڑ , ڑھ .

Hindōstānī is so well-known a language that it would be waste of space to give more than the merest sketch of its grammar. I shall, however, deal at some length with what are known to Indian grammarians as the *prayōgas*, or 'constructions' of a verb with its subject and its object.

Hindōstānī, 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 Hindōstānī 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 Hindōstānī. 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 *parhnā*, but *parh-lēnā*, to read and take. It may be added that in some parts of India, the local character is employed for writing Urdū. For instance the Musalmāns of Orissa use the Oriyā character for it.

ciple, 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.'¹

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 Hindōstānī, therefore, wishes to express the idea of 'he went,' it says either,—

1. (Actively), 'he gone,' *woh chalā* (Sanskrit, *sa chalitaḥ*)

or

2. (Impersonally) 'by him it (is) gone,' *us-nē chalā*²
(Sanskrit, *tēna chalitam*)

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

3. (Passively), 'by me he (was) killed,' *mai-nē woh mārā*³
(Sanskrit, *mayā sa māritaḥ*)

or

4. (Impersonally) 'by me with reference to him it was killed (or killing was done),' *mai-nē us-kō mārā*. (The Sanskrit would be *mayā tasya-kṛitē māritam*, 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 Hindōstānī 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 Hindōstānī 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* Hindōstānī prohibits its employment with the former.

¹ 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, *ludo*, I play, or, impersonally, *luditur a me*, it is played by me.

² This second impersonal form of a neuter verb is excluded from literary Hindōstānī, but it occurs in vernacular dialects.

³ I do not pretend that this particular sentence is idiomatic Hindōstānī, but it illustrates what I want to say, and the construction would, in certain circumstances, be correct.

These three constructions (or *prayōgas*) are named as follows by Indian grammarians—

- (1) The active construction is called the *Kartari prayōga*.
- (2) The passive „ „ „ *Karmanī* „
- (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 *maṛd chālā*, but if a woman is gone, we say '*aurat chālī*.'

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 ghōṛā mārā*.' But, 'the woman struck a mare' would be '*aurat-nē ghōṛī 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 Hindōstānī, 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 ghōṛē-kō mārā*;' and 'the woman struck the mare' is 'by the woman with reference to the mare striking was done,' '*aurat-nē ghōṛī-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 Urdū and Hindī, respectively. Urdū 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 Hindōstānī. 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 appurtenances; then, the direct object with its appurtenances; 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 Urdū, 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 Hindī scholars make it a test as to whether the language of a book is Hindī or Urdū, and in one notable case—the

Khānī thēh Hindī-mē, a work written by Inshā (see p. 35) in the last century—a book which does not contain a single Persian word from cover to cover is classed as Urdū because the writer ordered his sentences in the Persian fashion. He was a Musalmān, and could not release himself from the habit of using idioms which had been taught him by Maulavīs in his school-days.

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

- (1) pure Hindōstānī 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-Musalmān 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 Turkī words. The influence of the Musalmān 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 Urdū 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 but rarely the syntax which is affected. Only in the Urdū of the Musalmāns 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 *Tatsamas* or 'the same as "that" (*i.e.*, Sanskrit), and European scholars have named the corrupted *Tatsamas* of the second class semi-*Tatsamas*. This borrowing has been going on for centuries, but has been carried to excess during the last hundred years.

The pure Hindōstānī 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 Hindōstānī, 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 Hindōstānī, 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 Hindōstānī is the grandson of the ancient Indian dialect, and the grand-nephew of Sanskrit. Words borrowed by Hindōstānī direct from Sanskrit are therefore grand-uncles of the genuine Hindōstānī 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.¹ These genuine Hindōstānī 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 Hindōstānī is made up of *tadbhavas* with a mixture, varying in amount, of *tatsamas*.

To take examples, the modern vernacular word *ājñā*, a command, is a Tatsama loan-word borrowed direct from classical Sanskrit. Its semi-Tatsama form, which we meet in some languages, is *āgyā*, and one of its Tadbhava forms is the Hindī *ān*, derived immediately from the Prakrit *āṇā*. 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 *vaṁśa*, which means both 'family' and 'bamboo,' and connected with it we find in Hindī the semi-Tatsama *bans*, meaning 'family,' and the Tadbhava *bās*, meaning 'a bamboo.'²

We thus see that for many hundred years classical Sanskrit has been exercising, and is still exercising, a potent influence on the vocabularies of Hindōstānī. 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 Hindōstānī in the way that Sanskrit words have been added to its vocabulary. Nay, more, all these borrowed Tatsamas are treated by Hindōstānī exactly as other borrowed foreign words are treated, and very rarely change their forms in the processes of grammatical accidence. For instance, *ghōṛā*, a horse, has an oblique form *ghōṛē*, 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 *tatsama* word *dīpa-salākā*, and in the very next line, in which one of the characters uses colloquial language, the corresponding *tadbhava*, *dīyā-salāī*, a match.

² Tatsamas and Tadbhavas occur also in European languages. Thus, 'lapsus' in 'lapsus 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 *darśanē*, but must employ the periphrasis *darśan karē*, 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 vocable 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.¹ 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 Hindī, show signs of falling under the same malignant spell. The centre of Hindī 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 Hindī 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 Hindī 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 Hindī 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 educated man, the new meenister,” said an enthusiastic wife. “Ay, he’s a’ that,” returned the husband. “Ye dinna’ ken the meaning o’ the hauf o’ the words he uses.”—*St. James’s Gazette*.

have stood up for the use of Hindī 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 unthoroughness of stuff' to 'the impenetrability of matter,' but there the borrowing from the parent language should stop. There is still time to save Hindī 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 Urdū which is overloaded with Persian words. The Hindōstānī of Musalmāns will always differ in its vocabulary from that of Hindūs, 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. Urdū can be simple and Urdū 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 Musalmān.

After the foregoing general remarks it will suffice to give the annexed brief summary of the main heads of Hindōstānī grammar. It will be remarked that in Urdū the so-called imperfect, which has been carefully recorded in all the vernacular specimens in the Dēva-nāgarī character, is omitted. This is the usual method of writing Urdū. For instance, the word meaning 'to see' would be देखना *dēkh'nā* in Hindī, but دیکھنا *dēkhnā* in Urdū. This principle is followed in all the specimens of literary Hindōstānī. The imperfect letter is also omitted in the skeleton grammar.

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

It will have been seen that Vernacular Hindōstānī 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 Pahārī 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 Hindōstānī (and consequently Literary Hindōstānī) 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 *ō* or *au*. For instance the word for 'good' is *bhālō* or *bhalau*, 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, *ghōrē-kau*, of a horse. In Pañjābī, the corresponding termination is *ā*, not *au* or *ō*. So we find in both Vernacular and Literary Hindōstānī 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 Hindōstānī, while preserving *kau*, the suffix of Western Hindi, has given it the Pañjābī termination *ā*. It has not taken the Pañjābī suffix *dā*, as a whole.

In its consonantal system Vernacular (but not Literary) Hindōstānī uses the cerebral *ṇ*, and *ḷ* 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 Hindōstānī, 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-hū*, we have also *mārū-hū*, '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, *maĩ 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) Hindōstānī in relation to the surrounding dialects. There are other similar occurrences, which, together with those points which are peculiar to Vernacular Hindōstānī itself, will be dealt with in detail when we come to the specimens.

BĀNGARŪ, JĀṬŪ, AND HARIĀNĪ.

We have just seen that in the district of Ambala the Vernacular Hindōstānī of the Upper Doab merges into Pañjābī. 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 Pañjābī to the west as in Ambala, but also of Rājasthānī, under the form of Mēwātī, 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 Hariānā. The rest is known either as Bāngar or Khādir. The bulk of the population of the whole tract consists of persons of the Jāṭ tribe.

As regards the Bāngar and the Khādir, 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 Bāngar, or high, dry, land. The Bāngar extends right across the district into the State of Patiala where the country round Nirwana is also known as Bāngar. South of Nirwana, in the Jind Nizāmat of the State of Jind the Bāngar is continued, and goes on, over the whole of the district of Rohtak, into the eastern half of the Dadri Nizāmat 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 Hariānā tract of Hissar, and that name is also applied to the two Nizāmats 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 Khādir and Bāngar, the boundary between them being approximately the Grand Trunk Road. The southern portion consists mainly of hills, inhabited by Gūjars, who like others of that tribe speak a form of Rājasthānī. The Khādir, 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 Dābar, which is not a part of the Bāngar, but is a continuation of the Gurgaon country, which is inhabited by Ahīrs who speak Ahīrwātī, the dialect of the west of Gurgaon. Moreover, Ahīrwātī has extended into Jhajjar, the southern Tahsīl of Rohtak, although this country is properly a part of the Bāngar.

With the exception of this Jhajjar Tahsīl, the language of Hariānā, the Bāngar, and the Khādir, is everywhere the same. It is a form of Western Hindī influenced in its vocabulary by Pañjābī, and strongly affected in its grammar by the Ahīrwātī of Gurgaon which itself is a mixed dialect partly Western Hindī and partly Rājasthānī, and which might almost be classed under either language. In the present survey it is classed as a form of the Mēwātī dialect of Rājasthānī. Ahīrwātī has to its south the pure Mēwātī spoken in Gurgaon and Alwar, and to its west the Bāgrī and Shēkhāwātī of Bikanir and the Shēkhāwātī country.

The dialect with which we are dealing at present has various names according to locality and to the castes of its speakers. In Hariānā and the neighbourhood it is called

Hariānī, Dēs-wālī, or Dēsari; in Rohtak and Delhi it is usually called Jāṭū, or the language of the Jāṭs who form the bulk of the population; in Delhi, which also has many Chamārs in its population, it is sometimes called Chamarwā. Elsewhere it is called Bāngarū, 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 Bāngarū. With the exception of the Khādir, this Hariānā-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 Hariānā 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 :—

Hariānā 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 Fatahabad Tahsil, but gradually narrows in width towards the south, being encroached upon by the Bāgar sand. It comprises within its limits the eastern portions of Tahsils Fatahabad and Hissar, the whole of Tahsil Hansi, and a small portion of the eastern half of the Bhiwani Tahsil. Hissar is the meeting ground of three distinct languages, Western Hindi, Pañjābī, and Rājasthānī. Western Hindi appears under the form of Hariānī; Pañjābī, in the Mālvi dialect, and in the Rāṭhī or Pachhāḍī, the speech of the Pachhāḍā Musalmāns of the Ghaggar valley; and Rājasthānī in the form of Bāgrī. 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 Fatahabad to Tohana and east of a line through Fatahabad, Hissar, and Kairu. This includes more than half the area of the four southern Tahsils of the district. Across the northern boundary of this tract we come to the Pañjābī-speaking Pachhāḍās of the Ghaggar valley, and to the north-west of Fatahabad lies the Sirsa Tahsil 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 debateable ground between Hariānī and Bāgrī. There is no hard-and-fast line at which Hariānī ends and Bāgrī 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 Tahsils Fatahabad, Hissar, and Bhiwani the change is so slight that it is doubtful whether it can be said that true Bāgrī is spoken anywhere in these Tahsils. A considerable part of the debateable tract is held by Bāgrī immigrants, and the effect of the immigration has been to introduce a decidedly Hariānī element into their Bāgrī rather than the reverse. True Bāgrī as distinguished from Hariānī is spoken in the south-west of Sirsa Tahsil.

On crossing the northern boundary of the tract defined above we first meet with Pañjābī among the Pachhāḍās of the Ghaggar valley. The same language is found all the way down the length of the valley into the Sirsa Tahsil, and nearly to the point where it crosses the Bikanir border. In the portion of the Sirsa Tahsil south of the Ghaggar valley, Bāgrī is the ordinary speech which changes to Pañjābī on the north of the Ghaggar. Thus the Pañjābī-speaking tract embraces the valley of the Ghaggar and the portion of the district north of it. The Pañjābī of the district may be divided into two dialects; Mālvi Pañjābī, the natural tongue of the Sikh Jāṭs, and the speech of the Musalmān Pachhāḍā of the west, known as Pachhāḍī or Rāṭhī. Rāṭh (ruthless) is only another name for Pachhāḍā and Pachhāḍī and Rāṭhī are identical. Pachhāḍī is distinguished from Mālvi by the greater prevalence of nasal sounds and by a slight admixture of Hindostānī and Bāgrī words. Mālvi is spoken by the Sikh Jāṭs in the Sirsa Tahsil north of the Ghaggar, in Budhlada, and by the colonies of Patiala Sikh Jāṭs found here and there along the Ghaggar in the Fatahabad Tahsil. 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. Hariānā is also locally known as the Dēs, the country, *par excellence*, and hence Hariānī is also often called Dēsari or Dēs-wālī. The north-eastern portion of the Dadri Niẓāmat of the Jind State and the adjoining portions of the State of Dujana are also parts of Hariānā, and the Bāngarū spoken here is also called Hariānī. In the rest of Dadri and in the adjoining state of Loharu the language is Bāgrī.¹ In

¹ It is hardly necessary to point out that the word *Bāngar* has no connexion with *Bāgar*. *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 *Bāgar*. 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 Pañjābī *bakar* or *bakkār*, a goat.

the Jind Nizāmat of Jind, although this is certainly true Bāngar country, the local form of speech is also known as Hariānī. Natives profess to distinguish between Hariānī and Bāngarū, and say that the former, and not Bāngarū, is heard in the Jāt and Rōr villages of Karnāl, but, except that the Hariānā vocabulary now and then borrows a word or two from Bāgrī, the specimens show no difference between the two forms of speech.¹

In giving the following estimated numbers of speakers of Bāngarū 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 Ahīrwātī of the Dābar under the name of Mēwātī, 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.

Bāngarū, returned as Bāngarū.

Karnal.	791,000
Patiala (Nirwana)	80,000
South Nabha	4,535

Returned as Jātū.

Rohtak (excluding Jhajjar)	495,972
Delhi (including Chamarwā)	236,324

Returned as Hariānī or Dēs-wālī.

Hissar	315,864
Dujana	36,450
Jind (Jind and north-east Dadri)	205,639
TOTAL	2,165,784

Bāngarū, 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 'Dēs-wālī' is *gō* (masc. obl. *gē*; -fem. *gī*). This really belongs to Bāgrī. I have not found this in any of the specimens received from Hariānā, and under any circumstances, Sirsā is well outside the true Hariānā country.

BRAJ BHĀKHĀ OR ANTARBĒDĪ.

The dialect is called Braj Bhākhā (also spelt Braj Bhāshā), *i.e.*, the language of the Braj Maṇḍal. It is also called Antarbēdī, the language of the Antarbēd (Sanskrit *Antarvēdī*, 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 Braj Maṇḍal and the Doab, although it does not by any means cover the whole of the latter tract. The Braj Maṇḍal almost exactly coincides with the modern district of Muttra, if we exclude the eastern corner comprising Sadabad and a portion of Mahāban, which were added to the district in the year 1832. The Braj Maṇḍal (Sanskrit *Vraja-maṇḍala*), or Region of the Cowpens, is the country round Gōkula and Vṛindāvana, the abode of Kṛishṇa's foster-father Nanda, and the scene of that demi-god's juvenile adventures.

Instead of 'Braj Bhākhā,' the name of the country 'Braj' is often loosely applied to mean the language. The name Antarbēdī is frequently applied to the dialects spoken in the central Doab, *i.e.*, in the districts of Agra, Etah, Mainpuri, Farukhabad, and Etawah. The language of Farukhabad and Etawah is Kanauji, and that of the others Braj Bhākhā.

Taking Muttra as the centre, Braj Bhākhā 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 Dōāb, in Bulandshahr, Aligarh, Etah, and Mainpuri, 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, 7,850,000 people.

Over this area Braj Bhākhā 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 Hindōstānī. So far as the Braj Bhākhā portion of its grammar is concerned, the only important difference is the change of the typical Braj termination *au* to *ō*. Thus, *chalyō*, not *chalyau*, 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, *chalan*, not *chalyau*. In the Doab we find a similar omission of *y* in the districts of Etah and Mainpuri, the most eastern of the Braj Bhākhā area, and here we have in addition the Bulandshahr change of *au* to *ō*, as in *chalō*, not *chalyau*. The same peculiarities are observable across the Ganges in the districts of Budaun and Bareilly. In each case we see Braj Bhākhā fading off into Kanauji, in which *chalō* is the regular form. Again, in the north-west of Gwalior, we also observe the change of *au* to *ō* and the omission of *y*, the language in this case fading off into the Bhadauri form of Bundēli.

In Bharatpur and in the Dāṅg dialects to its south, which lie to the west of Karauli, the *y* is preserved, and *au* is sometimes changed to *ō* and sometimes not. Here we have the language fading off into the Jaipuri dialect of Rājasthānī in which the *y* exists, but the termination is always *ō*, not *au*. Similarly in Gurgaon, the dialect is fading off into Mēwātī, and here again the *au* has become *ō*, but the *y* is preserved. Finally in the Tarai Parganas of Naini Tal, we find a mongrel dialect, locally known as *Bhukṣā*, from one of the tribes which employ it. I have classed it as Braj Bhākhā, but it might with equal propriety be put under Kanaujī or Hindōstānī.

Natives do not recognise all these distinctions. They, however, admit the following varieties. The Braj Bhākhā of the east, where it is shading off into Kanaujī, they often call Antarbēdī. The dialect of the north-east corner of Gwalior, opposite the State of Dholpur, the country of the Sikarwār Rajputs, they call Sikarwārī. The dialect of the plains portion of Karauli and of the portion of Gwalior opposite that State across the Chambal, they call Jādōbātī, from the Jādōs who are settled there. The broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur is called the Dāṅg and the dialect spoken by the Gūjar inhabitants of these hills is called Dāṅgī, with further subdivisions in Jaipur into Dāṅgī proper, Dūgarwārā, Kālīmāl, and Dāṅgbhāṅg. As already stated, the mixed dialect of the Naini Tal Tarai is called Bhukṣā.

Taking the use of *yau*, *au*, *yō*, or *ō* in the past participles as our criterion, we are able to classify the various forms of Braj Bhākhā as follows :—

I.—Standard Braj (*chalyau*).

Mūtra.

Aligarh.

West Agra.

II.—Standard Braj (*chalyō*).

Bulandshahr.

III.—Standard Braj (*chalaū*).

East Agra.

Dholpur.

Jādōbātī (Karauli plains and Gwalior).

IV.—Braj merging into Kanaujī (*chalō*).

Etah.

Mainpurī.

Budaun.

Bareilly.

V.—Braj merging into Bhadaurī (*chalō*).

Sikarwārī (north-west of Gwalior).

VI.—Braj merging into Rājasthānī (Jaipurī) (*chalyau* or *chalyō*).

Bharatpur.

Dāṅg Dialects.

VII.—Braj merging into Rājasthānī (Mēwātī) (*chalyō*).

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.*: *gwa* or *gu*, he, she, it or that. So far as the specimens show, this form only occurs in this tract, but in the Dāng dialects we find a form *hwa*, 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 Bundeli. Examples are *khachchu* for *kharchu*, 'expenditure (Mainpurī); *matt* for *marat*, dying (Sikarwārī); *thākussā* for *thākur-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 Hindostānī, 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 *bhūkhan*, by hunger. In Agra and Dholpur we have instead a form in *ani*, thus, *bhūkhani*. This is an interesting survival of the time when the suffix *nē* was once used for the instrumental as well as for the agent case.

In the broken country in the south of Bharatpur, in Karauli, and in the east of Jaipur, the Braj Bhākhā employed by the Gūjar 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 Jaipurī dialect of Rājasthānī. 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:—

Number of speakers.		The number of speakers of Braj Bhākhā at home is reported to be as follows:—	
Standard—			
Muttra		611,721	
Aligarh		992,200	
Agra		547,000	
Dholpur		262,335	
Jādōbātī—			
Karauli		80,000	
Gwalior		60,000	
			140,000
Sikarwārī (Gwalior)		127,000	
Etah		401,000	
Mainpurī		532,000	
Bareilly		857,213	
			4,470,469
Braj Bhākhā mixed with Vernacular Hindostānī—			
Bulandshahr		941,000	
Budaun		826,500	
Naini Tal Tarai		199,521	
			1,967,021
		Carried over	6,437,490

	Brought forward	6,437,490
Braj Bhākhā merging into Rājasthānī—		
Gurgaon	149,700	
Bharatpur	502,303	
Dāng Dialects	774,781	
		1,426,784
	GRAND TOTAL	7,864,274

No information is available as to the number of speakers who employ Braj Bhākhā outside its own area.

Braj Bhākhā is more typically Western Hindī 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 Hindī area, is strongly influenced by Pañjābī. It follows the latter language, more especially, in the preference for the termination *ā* 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 *ā*, and, though *gau* is also employed to express the future, a form of which the characteristic letter is *h* is more commonly met with. The future made with *gā* or *gau* extends over all the north of India from the Panjab to Bihar. In the west it is the only form, but its use becomes more and more rare as we go eastwards, so that in Bihar 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., *mārⁿau* (Hindōstānī, *mārⁿā*), to strike, but also, and more usually, the neuter form *mārⁿaũ*. 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 *sōnō̃*, gold; and even a neuter adjective in phrases like *apⁿaũ* (or *apⁿō̃*) *dhan*, 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 Kanaujī 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 *ā*, not *au*. Thus, *ghōṛā*, not *ghōṛau*, 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 *ā*, not *ē*,—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, *ghōṛē-kau*, southern Braj, *ghōṛā-kau*, of a horse; *bhalaū*, good; *chalyau*, gone. Besides *aũ*, corresponding to the Hindōstānī *ō̃*, nouns have an oblique plural in *ni* or *n*, as in *ghōṛan-kaū*, or *ghōṛani-kau*, of horses.

The pronouns show many divergencies from standard Hindōstānī. 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 *haũ*, meaning 'I.'

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

In the active verb, the present participle ends in *tu* or *t* (e.g., *māratu*, or *mārat*, striking), not in *tā*, as in the Hindōstānī *māratā*. 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 *chalaũ*, *chalō*. On the other hand, to the south, the *y* is inserted in adjectives which are not participles, so that we have words like *āchhyau*, good; *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, *māritakah*; Prakrit, *māridaō*, *māriaō*, *māriau*; Braj, *māryau*.

The tense which in Hindōstānī is often called the aorist 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, *haũ māraũ-haũ*, I am striking; *tũ māraũ-hai*, thou art striking. Another form of the present definite is made with the present participle, as in ordinary Hindōstānī. 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 identified¹ as the third person singular of the simple present for all persons and numbers. Thus, *mārai-hau*, I, thou, or he was striking; *mārai-hē*, we, you, they were striking.

The future tense of Braj Bhākhā may be formed by adding *gau* to the simple present, thus, *māraũ-gau*, thus following Hindōstānī. The more usual method is, however, to add *ih* or *aih* to the root, and then to suffix the same terminations as those of the simple present. Thus, *mārihaũ*, I shall strike. This tense is derived directly from the ancient Sanskrit. The steps are Sanskrit, *mārishyāmi*; Prakrit, *mārissāmi*, *mārihāmi*, *mārihaũ*; Braj Bhākhā, *mārihaũ*. 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 Rāsau of Chand Bardāi. Chand states himself that he was born at Lahore, and he was the most famous of the Rajput bards. Nevertheless he wrote neither in Pañjābī nor in Rājasthānī, 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 Shahābu'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 look upon *mārai* as an old locative of a verbal noun, 'on striking.' Thus, *mārai-hau* means 'I, thou, or he was on striking' (cf. English a-striking). An exactly similar idiom is found in the Mughāī dialect of Bihārī.

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 Nāgarī Prachārīnī Sabhā 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 Vishṇu-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 Kṛishṇa, 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 Tāilinga Brāhmaṇ named Vallabhāchārya changed all this, by popularising the cult of Rādhā-Kṛishṇa, 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 Kṛishṇa, 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 Viṭṭhalnāth and Sūr-dās. These eight old master-singers settled in the country hallowed by their traditions, and became founders of the illustrious colony of Gōkūlastha Gosāīs, filling all the Doab 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 Kṛishṇa 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 *padas* which are characteristic of their style,—short mystic love songs, in which the love of Kṛishṇa 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 Sūr-sāgar, 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, Tulsī-dās of Audh, has written.

To give a list of Sūr-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 *Bhakt-māl*, a collection of legends about the great Vaishṇava reformers, from which some historical matter may be extracted. Other famous writers in Braj Bhākhā are Dēva Datt (early 17th century) of Mainpurī, who has a great reputation amongst Indian scholars and Bihārī Lāl (fl. 1660), the author of the incomparable *Sat-saī*, or seven hundred couplets in what is some of the daintiest and most ingenious verse that was ever written. The *Sat-saī* 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 Braj Bhākhā as a distinct dialect with which I am acquainted is Lallū 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 Braj Bhākhā will be found in the general bibliography of Western Hindī.

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

GRAMMARS, DICTIONARIES, AND READING-BOOKS.

LALLŪ LĀL,—*General principles of Inflection and Conjugation in the Bruj Bhak,ha, or the Language spoken in the country of Braj, in the District of Goalpiyur, in the Dominions of the Raja of Bhurtpoor, as also in the extensive countries of Bueswara, Bhudawur, Unter Bed, and Boondelkhund. Composed by Shree Lulloo Lal Kub, Bhak,ha Moonshee in the College of Fort William. Calcutta, 1811.*

GARCIN DE TASSY,—*Anecdote relative au Braj Bhakha, traduite de l'Hindoustani. Journal Asiatique*, xi (1827), p. 298.

GARCIN DE TASSY,—*Rudiments de la langue Hindoui. Paris, 1847.*

GARCIN DE TASSY,—*Hindi Hindui Muntakhabat. Chrestomathie Hindie et Hindoue à l'usage des Élèves de l'École spéciale des Langues Orientales Vivantes près la Bibliothèque Nationale. Paris, 1849.*

GARCIN DE TASSY,—*Tableau de Kaliyug ou de l'Âge du Fer, par Wischnu Dās, traduit de l'Hindoui Journal Asiatique*, iv. xix (1852), p. 551.

PRICE, W.,—*Selections, Hindee and Hindoostanee, to which are prefixed the rudiments of Hindee and Bruj Bhakha Grammar. Calcutta, 1827; 2nd Edition, 1830.*

BALLANTYNE, J. R.,—*Hindī and Braj Bhākhā Grammar. London, 1839; 2nd Edition, ib., 1868.*

BALLANTYNE, J. R.,—*Grammar of the Hindustani Language, with brief Notices of the Braj and Dakham dialects. London, 1842.*

BATE, J. D.,—*A Dictionary of the Hindee Language. Benares, 1875. Contains many Braj Bhākhā forms.*

KELLOGG, REV. S. H., D.D., LL.D.,—*A Grammar of the Hindī Language, in which are treated the High Hindī, Braj, . . . etc., with copious philological Notes. 1st edition, 1876; 2nd edition, London, 1893.*

ARYA,—*Hindi Grammar in Hindi and English, in which is treated the Braj Dialect with illustrations from the Rājāniti, 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.

Grammar.

In many parts of the Braj Bhākhā area, especially to the east and south-east, near the Bhadaurī country, the letter *r* when it precedes a consonant is often elided, and the following consonant is then doubled. Examples are *maddu* for *marḍ*, a man; *majjāu*, for *mar-jāu*, die (imperative); *maṭṭū*, for *marat-hū*, I am dying; *naukonnu-sū*, for *nauk^rānu-sū*, to the servants (after a verb of saying). In Aligarh we meet a similar elision of *j* in *bhēd dayau*, for *bhēj dayau*, he sent.

The sound of the letter *w* is very indefinite. It is often pronounced as *b*. Thus, the word for 'he' is as often *bō* as *wō*. The true sound is really something between the two letters. The letter *w* often becomes *m*, especially after a long vowel. Examples are *māhā* (or *bhā*) for *wahā*, there; *charāmatu-ai*, is grazing; *āmatu-ai*, is coming; *manāman*, to celebrate; *jāmē*, they may go; *rōmatī*, 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, *ū*, I am; *ē*, thou art, he is; *ē*, we are, they are; *au*, you are; *ō*, he was. So, we have *hāt* for *hāth*, a hand. *H* is moved in its position in *bhā*, for *wahā*, there; *bhaut*, for *bahut*, much; and *kulaph*, for *qufl*, a bolt.

In Aligarh, we have *ky* changed to *ch* in *chō*, for *kyō*, why.

Except in the Braj Maṇḍal and the adjacent country, the diphthong *au*, which is so characteristic of Braj Bhākhā, is very commonly changed to *ō*. In fact, over the whole area these two letters may be looked upon as mutually convertible. Thus, *chalyau* or *chalyō*, 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 *bhalaau*, good; *ghar-kau*, of the house; *chalyau*, gone. In the Braj of the Braj Maṇḍal, and of the country to its north and east, this is not the case with substantives. These end in *ā*, as in Hindōstānī. Substantives end in *au* or *ō* only in the south country bordering on Rajputana. In the same part of the country, these substantives form their oblique singulars in *ā*, and their oblique plurals in *ā*, and we meet sporadic instances of this further north. Thus, even in Muttra, we find *thōrē dinā pāchhē*, after a few days, in which *dinā* is used instead of the regular Braj Bhākhā form *dinan*. These oblique forms in *ā* and *ā* are no doubt due to the influence of Rājasthānī. Generally these nouns have their singular oblique form and their nominative plural in *ai* or *ē*, and their oblique plurals in *an* or *ani*. Thus, *ghōṛā*, a horse; *ghōṛai-kau* or *ghōṛē-kau*, of a horse; *ghōṛai* or *ghōṛē*, horses; *ghōṛan-kau* or *ghōṛani-kau*, of horses. There is one important group of exceptions. Nouns of relationship, even when their nominatives end in *ā*, have the Rājasthānī oblique forms everywhere. Thus in Muttra we have *dō chhōrā* (not *chhōrē*), two sons; again, *lōh^rē bēṭā-nē*, by the younger son.

The letter *ē* added to a noun gives the force of the indefinite article (compare the Persian idiom). Thus, *janē-kau*, of a certain man; *nauk^rē* (Muttra), a servant.

There is the usual locative in *ē*, which is found all over northern India, as in *gharē*, in a house. There is also an instrumental in *ō* or *ō̃*, as in *bhūkhō* or *bhūkhō̃*, (I die) of hunger.

The postposition of the case of the agent is usually *nē̃* or *naĩ*. Occasionally we meet the form *nu*, as in *tum-nu-mah-mānī karī-ē* (Aligarh), you have given a feast. This postposition is the origin of another instrumental case in *n*, *nī*, or *nu*, according to locality. Thus, *bhūkhan*, *bhūkhanī*, or *bhūkhanu*, by hunger. This instrumental in *an* has become confused with the oblique plural in *an*, which has an altogether different derivation, and hence an *i* or a *u* is often suffixed to this oblique plural form which has no business to be there. Thus, besides *ghōran*, we have *ghōrani*, and besides *gharan*, we have *gharanu*. Similarly we meet *majūranu-kau*, of servants; *kamērenu-kū̃*, to workers, and many other such forms.

Now and then we meet with instances of other old case forms, such are *rājāi* (Aligarh), the accusative-dative of *rājā*, a king. So we have the termination *u* added to the nominative of weak *a*-bases, as in *gharu* for *ghar*, 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 *au* often follow, in the south, the example of the past participle, and insert a *y*. Thus, *āchhyau*, good; *mēryau*, my; *tihāryau*, your.

The accusative-dative of the personal pronouns often takes the forms *mōē*, *tōē*, and *wāē*, in different varieties of spelling. The final *ē* of these forms is very loosely attached to the base, so that, when emphatic particles are added they are inserted between the two. Thus, *mō-ū-ē*, me also. In Aligarh and East Agra there is a peculiar form of the personal pronoun of the third person, viz., *gu* or *gwa*, he, that; oblique singular *gwā*. Nominative plural *gwē*; oblique plural *gumi*. Connected with it is *gwā̃* or *ngwā*, 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 *jī*, and means 'this.' To the south it takes the form *jē*, and means 'that.' Similarly we have words like *jhā̃* meaning 'here' or 'there,' according to locality, and *jab*, the equivalent of *tab*, then, besides meaning 'when.'

I have already mentioned the way in which, in some localities, the initial *h* of the auxiliary verb is dropped. Here I may also draw attention to the following forms found in the Doab. *Nī-ū̃*=I am not. *Hai* is used for *hwai*, having been, and *hatu-ē*, a nearly pure Kanaujī form, for 'he is.' In the definite present, when the *h* of the verb substantive is elided, the latter is sometimes combined with the present participle, as in *mar-tū̃*, for *marat-hū̃*, I am dying. This may be further contracted in the east to *mat-tū̃*.

The tense which in ordinary Hindōstānī is commonly used in the sense of a present conjunctive is, in Braj Bhākhā, quite commonly employed in its original meaning as a simple present. Thus, *māraū̃*, 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 *māraū̃-haū̃*, 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, *mārai-haũ* or *mārē-haũ*, I am striking : *mārai-hau*, or *mārē-hau*, I was striking. The *mārai* 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 Kanaujī.

As regards idiom we have to note that the agent case is often used with the past tenses of intransitive verbs. Thus (Muttra), *lōh'rē bēṭā-nē chalyau*, the younger son went away. This is, of course, quite contrary to the use of standard Hindōstānī, 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 chalitam*.

Note also how the past tense of verbs of saying and the like is put in the feminine, to agree with *bāt* understood. Thus, *kahī*, he said, literally 'the word (*bāt*) was said by him.'

BRAJ BHĀKHĀ SKELETŌN GRAMMAR.

BRAJ BHĀKHĀ SKELETON GRAMMAR.

I.—DECLENSION.

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing.				
Nom.	ghōṛā, a horse	ghar, gharu, a house	nārī, a woman	bāt, a word
Obl.	ghoṛā, ghōṛē, ghōṛai	ghar, gharu	nārī	bāt
Plur.				
Nom.	ghōṛā, ghōṛē, ghōṛai, ghōṛē, ghōṛāi	ghar, gharu	nārī, nāriyā	bātaī
Obl.	ghōṛāi, ghoṛā, ghōṛani, ghōṛan	gharāi, gharani, gharan, gharanu.	nāriyāi, nāriyani, nāriyan, nārīn	bātaī, bātani, bātan
Postpositions— Agent, <i>nē, nā</i> Acc.-Dat., <i>kū, kū, kā, kā, kē</i> Abl.-Instr., <i>sō, sū, tē, tē</i> Gen., <i>kau, obl. masc., kē; fem., kī</i> Loc., <i>mē, mā, pai, laū</i>				
Adjectives are as in ordinary Western Hindī, except that strong masculine forms end in <i>au</i>, instead of <i>ā</i>, with an oblique form in <i>ai</i> or <i>ē</i>, and that the plural masculine ends in <i>ē, ē, ai</i> or <i>ai</i>.				

PRONOUNS.

	I.	Thou.	He, that.	This.	Who.	That.	Who?	What?
Sing.								
Nom.	<i>mā, haū, hō</i>	<i>tū, tai, taī</i>	<i>wō, wah, wu</i>	<i>yā, yih</i>	<i>jau, jaun</i>	<i>sō, taun</i>	<i>kō, kau, kaun</i>	<i>kahā, kā</i>
Obl.	<i>mō, muj, mohi, muhi</i>	<i>tō, tuj, tohi, tuhi</i>	<i>wis, wā, wāhi</i>	<i>is, yā, yāhi</i>	<i>jis, jā, jāhi</i>	<i>tis, tā, tāhi</i>	<i>kis, kā, kāhi</i>	<i>kāhē</i>
Acc.-Dat.	<i>mohi, muhi, mōē, mōy, mōi, mō</i>	<i>tohi, tuhi, tōē, tōy, tōi, tō</i>	<i>wāhi, wāē, wāy, wisē</i>	<i>yāhi, yāē, yāy, isē</i>	<i>jāhi, jāē, jāy, jisē</i>	<i>tāhi, tāē, tāy, tisē</i>	<i>kāhi, kāē, kāy, kisē</i>	...
Gen.	<i>mērau, mēryau</i>	<i>tērau, tēryau</i>	...	...	<i>jāsu</i>	<i>tāsu</i>	...	...
Plur.								
Nom.	<i>ham</i>	<i>tum</i>	<i>wō, wai</i>	<i>yē, yai</i>	<i>jau</i>	<i>sō, tē</i>	<i>kō, kau</i>	...
Obl.	<i>ham, hamaū, hamani, haman</i>	<i>tum, tumhaū</i>	<i>uni, un, unhaū, wini, win, winhaū</i>	<i>ini, in, inhaū</i>	<i>jini, jin, jinhaū</i>	<i>tini, tin, tinhaū</i>	<i>kini, kin, kinhaū</i>	...
Acc.-Dat.	<i>hamāi</i>	<i>tumhaī</i>	<i>unhaī, winhaī</i>	<i>inhaī, ihaī</i>	<i>jinhaī</i>	<i>tinhaī</i>	<i>kinhaī</i>	...
Gen.	<i>hamārau, hamāryau</i>	<i>tumhārau, tumhāryau, tihārau, tihāryau</i>	...	...	...	...	...	...

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,' *h* is often substituted for *w*. Thus, *bō, buh, bis, bā*. Similarly, in 'this' *j* is substituted for the initial *y*. Thus, *jah, ji, jis, jā, jāy*. 'Anyone' is *kō, kō, kōy*, obl. *kāhū*. 'Anything' is *kachhu*, which is not changed in the obl. form. 'Self' is *ap*, gen. *ap'nanu*.

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

Present, I am.

	Sing.	Plur.
1	<i>kaũ</i>	<i>haĩ</i>
2	<i>hai</i>	<i>hau</i>
3	<i>hai</i>	<i>haĩ</i>

Past, I was. Sing. masc. *hau*, *hō*; fem. *hī*; plur. masc. *hē* or *hē*; fem. *hī*. We also meet the Kanaui form *hutau*, *hutī*; *hutē*, *hutē*. Neither of these changes for person.

B. Active Verb.—Infinitive, *māran*, *mār^anau* or *mār^anaũ*, obl. *mār^anē* or *-nai*; or *māribau* or *māribauũ*, obl. *māribē* or *-bai*, to strike. For *māribau*, we have often *mār^abau*.

Present Participle, *māratu*, *mārat*, striking.

Past Participle, *māryau*, struck.

Conjunctive Participle, *māri*, *māri-kai*, *māri-kari*, having struck. The final *i* in all these words (except *kai*) is sometimes omitted. Sometimes we find *kē* instead of *kai*.

Present Indicative or Subjunctive, I strike, or I may strike.			Future, I shall strike.	
	Sing.	Plur.	Sing.	Plur.
1	<i>māraũ</i> , <i>mārũ</i>	<i>māraĩ</i> , <i>mārahē</i>	<i>mārihaũ</i> , <i>māraihauũ</i> , <i>māraũgau</i> , <i>mārũgau</i>	<i>mārihuĩ</i> , <i>māraihaiĩ</i> , <i>māraĩgai</i>
2	<i>mārai</i> , <i>mārahi</i>	<i>mārau</i> , <i>mārahu</i>	<i>mārihai</i> , <i>māraihai</i> , <i>māraigau</i>	<i>mārihau</i> , <i>māraihau</i> , <i>māraugai</i>
3	<i>mārai</i> , <i>mārahi</i>	<i>māraĩ</i> , <i>mārahē</i>	<i>mārihai</i> , <i>māraihai</i> , <i>māraigau</i>	<i>mārihaiĩ</i> , <i>māraihaiĩ</i> , <i>māraĩgai</i>

Imperative, *mār*, *mārahi*, *māri*, strike thou; *mārau*, strike ye; *māriyō*, *māriyai*, *mārijai*, be good enough to strike.

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

C. Irregular Verbs. These are,—

hōnaũ, to become. Infinitive, *hōnaũ* or *hwaibaũ*; past participle, *bhayau* (masc. obl. *bhayē*, or *bhaē*; fem. *bhayī* or *bhai*); conj. part., *hwai*, *hwai-kai*, etc.; present, *hōũ*, etc.; future, *hwaihaũ*, *hōihaũ*, *hōũgau*, etc. The rest is regular, except that the 2nd pl. future may be *hōũgaũ*, and the past participle is occasionally *hūt*.

dēnaũ, to give. Infinitive, *dēnaũ* or *daibaũ*; past participle, *diyaũ* or *dayau* (masc. obl. *dayē*, *daē*; fem. *dayī* or *daī*), or *dīnhau* or *dīnau*; pres. *dēũ*, etc.; future, *daihaũ*, *dēũgau*, etc.

lēnaũ, to take. Like *dēnaũ*, substituting *l* for *d*.

ṭhān^anaũ, to appoint. Past participle, *ṭhayau* (masc. obl. *ṭhayē*, *ṭhaē*; fem. *ṭhayī*, *ṭhai*).

kar^anaũ, to do. Infinitive, optionally *kīnaũ*; past part., *karyau*, *kiyau*, *kīnhau* or *kīnau*; conj. part., *kai-kai* or *kari-kai*; future, *karihaũ* or *kaihaũ*.

jānaũ, to go. Past participle, *gayau* (masc. obl. *gayē* or *gaē*; fem. *gayī* or *gai*).

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

E. Borrowed Tense.—Braj Bhākhā sometimes uses the Rājasthānī method of forming a definite present, by adding the verb substantive to the simple present instead of the present participle. Thus, instead of *māratu-haũ*, etc., I am striking, we may have,—

	Sing.	Plur.
1	<i>māraũ-haũ</i>	<i>māraĩ-haĩ</i>
2	<i>mārai-hai</i>	<i>mārau-hau</i>
3	<i>mārai-hai</i>	<i>māraĩ-haĩ</i>

F. Causal Verb.—This is formed by adding *āw* for the causal and *wāw* or *wā* for the double causal. Thus, *chal^anaũ*, to go; *chalāw^anaũ*, to cause to go; *chal^awāw^anaũ* or *chal^awānaũ*, to cause to cause to go. Sometimes *āw* is shortened to *w*. Thus, *puj^awai* or *puj^awai*, he causes to be full. In the past participle, the final *w* is often omitted. Thus, *bulāyau* (for *bulāwyau*), he called.

KANAUJĪ.

Kanaujī takes its name from the city of Kanauj, which is situated on the bank of the river Ganges in the modern district of Farukhabad.

Name of the Dialect. That city is one of the most ancient in India: under the name of Kanyā-kubja (the Canogyza of classical geography) it is celebrated in Sanskrit literature as early as the Rāmāyaṇa 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 Rāṭhōr Rajputs. The fifth monarch of this dynasty was Jaichand, who is a prominent figure in the Rājput epic of Chand Bardāi, and in the Alhā-Ūdal cycle described under the head of Bundēli. In 1193-94 Jaichand was defeated and slain by the Musalmāns, and Kanauj 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 Kanaujī therefore means, literally, the dialect of the old kingdom of Kanauj.

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

Kanaujī is bounded on the west and north-west by Braj Bhākhā and on the south by Bundēli. Both of these are, like Kanaujī, dialects of Western Hindī. On its east and north-east it has the Awadhī dialect of Eastern Hindī.

The area over which Kanaujī is spoken is not a large one, and near the borders it is influenced by neighbouring dialects. In the tract in which pure Kanaujī is spoken there are few variations. The only varieties. 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, *dēti* (masc.), not *dēt*, giving; *bādi*, not *bād*, 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 Awadhī or Kanaujī. 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 Bundēli of the latter district that it has a special name of its own, Tirhārī, or the language of the river bank. There is also a Tirhārī spoken on the opposite (southern) bank of the Jamna, which has been described under the head of Awadhī.

Number of Speakers. The number of speakers of Kanaujī is reported to be as follows:—

Name of District.	Number of speakers.
Farukhabad	712,500
Etawah ¹	351,000
Carried over	1,063,500

¹ Number given for Etawah is probably too small.

Name of District.	Brought forward	Number of speakers.
		1,063,500
Hardoi (except Sandila)	.	880,500
Shahjahanpur	.	825,000
Pilibhit	.	432,500
		3,201,500
Mixed dialects—		
Cawnpore Kanaujī	.	1,090,000
Cawnpore Tirhārī	.	40,000
Hardoi (Sandila)	.	150,000
		1,280,000
	TOTAL	4,481,500

As a literary language Kanaujī has been overshadowed by its more powerful neighbour Braj Bhākhā. The district in the Kanaujī area which has produced the most famous authors is Hardoi, where the towns of Pihānī and Bilgrām, especially the latter, were the homes of many distinguished writers. Most of these were Musalmāns, and wrote in Arabic and Persian, but Hindū and Muhammadan writers in the vernacular were not wanting.

The town of Tikmapur or Tikwanpur is in the district of Cawnpore. Here, in the middle of the 17th century, flourished four celebrated brothers, Chintāmaṇi Tripāṭhī, Matirām Tripāṭhī, Bhūkhaṇ Tripāṭhī, and Nilkaṇṭh Tripāṭhī. They were voluminous authors, and the reputation of their learning and poetic powers has survived to the present day.

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

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

With reference to the accompanying skeleton grammar of Kanaujī 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 *kaihaũ* for *kahihaũ*.

Strong masculine tadbhava adjectives (including the genitive case and participles), which in Standard Hindī end in *ā*, in Kanaujī end in *ō*. Thus, Hindī *chhōṭā*, Kanaujī *chhōṭō*, small. Strong masculine substantives, however, end in *ā*, and this *ā* is in some cases (mostly nouns of relationship) not changed to *ē* in the oblique singular. Thus, *larikā*, a son; *larikā-kō* (not *larikē-kō*), of a son.

Weak masculine tadbhavas, which in Hindī end in a silent consonant, in Kanaujī optionally end in *u*. Thus, Hindī *ghar*, Kanaujī *ghar* or *gharu*, a house. This termination *u* is optionally retained in the oblique singular, as, *ghar-kō* or *gharu-kō*, of a house.

As regards Demonstrative Pronouns, these are, in Standard Hindi, *wah* and *yah*, and in Bundēlī, *bō* and *jō*. Kanaujī fluctuates between the two forms. We have *wahu* as well as *bau*, he, that, and *yahu* as well as *jau*, this.

We sometimes find the past tense of a *neuter* verb used impersonally with the subject in the agent case. Thus, *larikā-nē chālō-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 *bāt* understood. Thus, *us-nē kahī*, he said; *us-nē pūchhī*, he asked.

The past tenses of *dēnā*, *lēnā* and *jānā* are, as in Bundēlī, *daō*, *laō*, *gaō*. The past tense of the verb substantive is *rahō*, *hatō*, or *thō*. In Bundēlī it is *rahō*, *hatō*, or *tō*, and in Braj Bhākbā, *rahaū*, *hutaū*, or *hau*.

KANAUJĪ SKELETON GRAMMAR.

J.—DECLENSION.—

	Masculine.		Feminine.	
	Strong.	Weak.	Strong.	Weak.
Sing. Nom.	<i>ghōṛā</i> , a horse	<i>ghar</i> or <i>gharu</i> , a house.	<i>nārī</i> , a woman	<i>bāt</i> , a word.
Obl.	<i>ghōṛā</i> , <i>ghōṛē</i>	<i>ghar</i> , <i>gharu</i> .	<i>nārī</i>	<i>bāt</i> .
Plur. Nom.	<i>ghoṛā</i> , <i>ghōṛē</i>	<i>ghar</i> , <i>gharu</i> .	<i>nārī</i>	<i>bātē</i> .
Obl.	<i>ghōṛan</i>	<i>gharan</i> , <i>gharun</i> , <i>gharanu</i> .	<i>nārīn</i>	<i>bātān</i> .

Postpositions—

Agent, *nē*.

Acc.-Dat., *kō*, *kā*.

Abl.-Instr., *sē*, *sētī*, *san*, *tē*, *tē*, *kari*, *kar-kē*.

Gen., *kō* (obl. *kē*); fem. *kī*.

Loc., *mē*, *maṣ*, *mā*, *mō*, *par*, *tō*.

To form the plural, *hwār* or *hwāru* is sometimes added to both nouns and pronouns.

The oblique plural is sometimes used in the sense of the singular. Thus, *jādā dāman-kō*, of great value. We sometimes meet an instrumental singular in *ō* or *an*, as in *bhūkhō* or *bhūkhan*, by hunger, and a locative in *ē*, as *gharē*, in a house.

Adjectives as in ordinary Hindi, except that strong masculine forms end in *ō* instead of *ā*.

PRONOUNS.

	I.	Thou.	He, that.	This.	Who.	That.	Who ?	What ?	Anyone.
Sing. Nom.	<i>maṣ</i>	<i>tū</i>	<i>wahu</i> , <i>wuhi</i> , <i>uhi</i> , <i>bau</i> , <i>bahu</i>	<i>yahu</i> , <i>yihu</i> , <i>ihu</i> , <i>yan</i> , <i>yau</i> , <i>jahu</i>	<i>jaun</i> , <i>jaunu</i> , <i>jō</i>	<i>taun</i> , <i>taunu</i> , <i>sō</i>	<i>kaun</i> , <i>kaunu</i> , <i>kō</i>	<i>kahā</i> , <i>kā</i>	<i>kōū</i> , <i>kōī</i> , <i>kaunau</i> .
Obl.	<i>mō</i>	<i>tō</i>	<i>uhi</i> , <i>bahi</i> , <i>wā</i>	<i>ihī</i> , <i>yā</i>	<i>jehī</i> , <i>jā</i>	<i>tehi</i> , <i>tā</i>	<i>kehi</i> , <i>kā</i>	<i>kāhē</i>	<i>kaunau</i> , <i>kisā</i> .
Acc.-Dat.	<i>mohi</i>	<i>tohi</i>	<i>usē</i> , <i>usai</i>	<i>isē</i> , <i>isai</i>	<i>jisē</i> , <i>jisai</i>	<i>tisē</i> , <i>tisai</i>	<i>kisē</i> , <i>kisai</i>	...	...
Gen.	<i>mērō</i>	<i>tērō</i>	...	...	...	...	...	...	...
Plur. Nom.	<i>ham</i>	<i>tum</i>	<i>wē</i> , <i>wai</i> , <i>bē</i>	<i>jē</i> , <i>jai</i>	<i>jaun</i> , <i>jō</i>	<i>sō</i>	<i>kō</i>	...	...
Obl.	<i>ham</i>	<i>tum</i>	<i>un</i> , <i>unhō</i>	<i>in</i> , <i>inhō</i>	<i>jīn</i> , <i>jinhō</i>	<i>tin</i> , <i>tinhō</i>	<i>kin</i>	...	...
Acc.-Dat.	<i>hamē</i> , <i>hamāṣ</i>	<i>tumhē</i> , <i>tumhaṣ</i>	<i>unhē</i> , <i>unhaṣ</i>	<i>inhē</i> , <i>inhaṣ</i>	<i>jinhē</i> , <i>jinhaṣ</i>	<i>tinhē</i> , <i>tinhaṣ</i>	<i>kinhē</i> , <i>kinhai</i>	...	...
Gen.	<i>hamārō</i>	<i>tumhārō</i>	...	...	...	...	...	...	...

To any of these plurals *hwār* or *hwāru* may be added. Thus, *ham-hwār*, we.

'Anything' is *kachhū* or *kuchhō*, indeclinable.

In the personal pronouns, the plural is often used in the sense of the singular.

The Reflexive Pronoun is *āp* or *āpu*, genitive *apan*, *apanu*, or *ap'nō*.

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

Present, I am.

	Sing.	Plur.
1	<i>hū</i>	<i>haṣ</i> , <i>haṣ-gē</i>
2	<i>hai</i> , <i>hai-gō</i>	<i>hō</i> , <i>hō-gē</i>
3	<i>hai</i> , <i>hai-gō</i>	<i>haṣ</i> , <i>haṣ-gē</i>

Past, I was. Thō or *hatō*, fem. *thī* or *hatī*; Plur., *thē* or *hatē*, fem. *thī* or *hatī*. Or *maṣ rahō*, etc., like *mārō*, below.

B. Active Verb—

Infinitive,—*māran*, *māranu*, *mār'nō*, or *māribō* (obl. *māribē*), to strike.

Present Participle,—*mārat* or *māratu*, striking.

Past Participle,—*mārō*, struck.

Conjunctive Participle,—*mār-kē* or *māri-kē*, having struck.

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

Future, I shall strike.

	Sing.	Plur.	Sing.	Plur.
1	<i>mārō</i> , <i>mārā</i>	<i>mārē</i>	<i>mārihaū</i> , <i>mārihō</i> , <i>mārihū</i> , <i>mārōgō</i>	<i>mārihaṣ</i> , <i>mārēgē</i> .
2	<i>mārē</i>	<i>mārō</i>	<i>mārihai</i> , <i>mārēgō</i>	<i>mārihō</i> , <i>mārōgē</i> .
3	<i>mārē</i>	<i>mārē</i>	<i>mārihai</i> , <i>mārēgō</i>	<i>mārihaṣ</i> , <i>mārēgē</i> .

Imperative,—sing. *mār*; plur. *mārō*; respectful, *māriyō*, *māriyē*. Other tenses are formed on the analogy of Braj Bhākhā, substituting *au* in masculine terminations.

C. Irregular Verbs. These are,—

hōn, to become. Past participle, *bhayō* or *bhaō*. Other forms regular.

dēn, to give, and *lēn*, to take. Past participles, *daō* and *laō*, respectively. Other forms regular.

jān, to go. Past participle, *gayō* or *gaō*.

karan, to do, and *maran*, to die, are usually regular. Thus, past participles, *karō* and *marō*.

D. and E.—The passive is formed as in Braj Bhākhā. So also, like that dialect, Kanaujī occasionally borrows its definite present from Rājasthānī.

BUNDĒLĪ OR BUNDĒLKHANDĪ.

As its name implies, Bundēlkhandī is the language of Bundelkhand. 'Bundēlī' signifies the language spoken by the Buṇḍēlās, 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 Bundēlī is spoken does not altogether coincide with this definition. In the first place the dialects spoken in the district of Banda are not Bundēlī. They are broken forms of the Baghēlī dialect of Eastern Hindī, 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, Bundēlī 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 Rājasthānī. 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 Lōdhīs 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.

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

Bundēlī 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 Bundēlī tract some intermediate forms of speech which deserve notice, and there are also the broken dialects of the south. The varieties of the standard Bundēlī which are recognised by natives are called Pāwārī, Lodhāntī or Rāṭhōrā, and Khaṭōlā. Pāwārī is the dialect used in the north-east of the State of Gwalior, and in Datia and its neighbourhood, where the Pāwār Rājputs are numerous. Lodhāntī or Rāṭhōrā is the dialect spoken in the Rāṭh Pargana of Hamirpur, and the neighbouring portion of Jalaun, where the Lōdhīs 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 Sarila State, and the Jigni Jagir, all falling politically under the Bundelkhand Agency. The same dialect is also spoken in them. Khaṭōlā is the form of Bundēlī 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 Banāpharī, Kuṇḍrī, Nibhaṭṭā, on the east, shading off into Eastern Hindī, and Bhadaurī, on the west, shading off into Braj Bhākhā. Of these Banāpharī 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 Banāphar Rājputs are strong, and an epic cycle celebrating their deeds, and composed in their language, is famous all over northern India. The Banāpharī sub-dialect varies somewhat from place to place, that of Hamirpur being so full of Baghelī 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 Baghelī is in the main Bundēlī, and is dealt with here.¹ Kuṇḍrī is spoken on both banks of the river Ken, which separates the district of Banda from Hamirpur. The Kuṇḍrī on the Banda side of the river is based on Baghelī, and has been described under that language (*ante*, Vol. VI, pp. 152 and ff.). That on the Hamirpur side is a mixed language, but its basis is Bundēlī, 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 Baghelī, 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 Bundēlī of the district through a form of Bundēlī known as Nibhaṭṭā. Bhadaurī or Tōwargarhī is properly speaking the dialect spoken in Bhadāwar and Tōwargarh, on the banks of the Chambal where it separates the Gwalior State from Etawah 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 Mainpurī. In Gwalior it extends right down the whole centre of the home-districts of the State, having Braj Bhākhā and Rājasthānī to its west, and on its east, to the north Pāwārī (already described) and further south ordinary standard Bundēlī. Standard Bundēlī itself, which is recognised by natives as not being Pāwārī, Lodhāntī, or Khaṭōlā, 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 Seoni, Narsingpur, and Hoshangabad.

¹ A full account of Banāpharī 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 Lōdhī, Kōshṭī, Kumbhārī and Nāgpurī 'Hindī,' which are Bundēlī mainly mixed with Marāṭhī, and the Bundēlī of central Chhindwara which is mixed with ordinary Hindōstānī. Lōdhī is spoken by the members of the Lōdhī tribe who have settled in Balaghat (compare the Lodhāntī Bundēlī of the north), and Kōshṭī by Kōshṭīs in Chhindwara, Chanda, and Bhandara. Kumbhārī is spoken by the Kumbhārs of Chhindwara and Buldana. Nāgpurī 'Hindī' is the so-called 'Hindī' of the district of Nagpur.

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

Name of Dialect.	Where spoken.	Number of speakers.
Standard	Jhansi	679,700
	Jalaun	360,129
	Hamirpur	384,000
	South-east Gwalior	200,000
	East Bhopal	67,000
	Orechha, etc.	388,400
	Saugor	582,500
	Narsinghpur	363,000
	Seoni	195,000
	Hoshangabad	300,000
Total Standard		3,519,729
Pāwārī	North-east Gwalior	150,000
	Datia, etc.	203,500
Total Pāwārī		353,500
Lodhāntī or Rāṭhōrā	Hamirpur	98,000
	Charkhari, etc., in Hamirpur	39,500
	Jalaun	8,000
Total Lodhāntī or Rāṭhōrā		145,500
Khaṭolā	Panna, etc.	569,200
	Damoh	322,000
Total for Khaṭolā		891,200
Total for all varieties of Standard Bundelī		4,909,929

Name of Dialect.	Where spoken.	Number of speakers.
	Brought forward	4,909,929
Mixed dialects of the North-east—		
Banāpharī	North-east Bundelkhand	245,400
	West Baghelkhand	90,000
	(Hamirpur, not included in the total)	5,000
	Total Banāpharī	335,400
Kundri	Hamirpur	11,000
Nibhattā	Jalau	10,200
	Total mixed dialects of the North	356,600
Mixed dialect of the North-west—		
Bhadauri or Tōwargarhi	Gwalior	1,000,000
	Agra	250,000
	Mainpuri	8,000
	Etawah	55,000
	Total Bhadauri	1,313,000
Broken dialects of the South—		
Lōdhi	Balaghat	18,600
Chhindwara Bundēli	Chhindwara	145,500
Koshṭi Dialects		14,692
Kumbhār Dialects		4,980
Nāgpuri 'Hindī'	Nagpur	105,900
	Total broken dialects of the South	289,672
	Total of all forms of Bundēli	6,869,201

Bundēli has a large literature. There is in the first place the well-known epic cycle about Ālhā and Ūdal, still sung all over northern India, and preserved by bards in the Banāpharī 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 Prithirāj's wars with the State of Mahobā, whose champions they were. Formal Bundēli literature, of the kind which the learned of India delight in, dates from at least the time of the Emperor Akbar. Kēsab 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 Hindōstān. 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 Padmākar Bhatt 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-nāth and Lāl Kabi, both of whom attended the court of Chhattarsāl of Panna in the first quarter of the eighteenth century. Prān-nāth was a religious reformer who attempted to combine Hinduism with Muhammadanism. He was a

voluminous author, and wrote in a curious language, which, like his doctrine, was a compound of India and Islām. While the grammatical structure of his language is purely vernacular, the vocabulary is mainly supplied from Persian and Arabic. Lāl Kabi wrote the *Chhatra Prakāś*, an account of the life of his patron Chhattarsāl and of his father Champati Rāy. It is noteworthy as one of the few original historical works written by an Indian for Indians.

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LEECH, MAJOR R., C.B.,—*Notes on, and a short Vocabulary of the Hindustani Dialect of Bundelkhand*. *Journal of the Asiatic Society of Bengal*, Vol. xii, 1843, pp. 1086 and ff. Contains a short grammar and a full vocabulary.

SMITH, V. A.,—*Popular Songs of the Hamirpur District in Bundelkhand*, N. W. P. *Journal of the Asiatic Society of Bengal*, Vol. xlv, 1875, Pt. I, pp. 389 and ff.

SMITH, V. A.,—*Popular Songs of the Hamirpur District in Bundelkhand*, N. W. P. No. II. ib., Vol. xlv, 1876, Pt. I, pp. 279 and ff.

Besides the above, Mr. Vincent Smith has most kindly placed at my disposal a manuscript collection of Bundēli 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 Nāgarī character and its congener, the Written Character. Kaithī character, are used in writing Bundēli.

Bundēli has several words in its vocabulary which are not met with in ordinary dictionaries. Some of these will be found in the specimens

Vocabulary.

and in the standard List of Words and Sentences. In addition I give the following from the Bundelkhand Gazetteer :—

Bābā, *baṛē bābā*, a paternal grandfather.

Dāi, a grandmother.

Dādā, *bhāū*, *bhaiyā*, *bāpū*, a father.

Didi, *aiyā*, *māi*, a mother.

Dudā, a paternal uncle.

Kakihi, an aunt, the wife of a *dudā*.

Bhaiyā, *dāū*, *dādā*, *nānū*, an elder brother.

Bhōbhī, *bhaujī*, an elder brother's wife.

Lahurī, *gutūi*, a younger brother's wife.

Dulhan, *lagāi*, *mahariyā*, *basahi*, *jurūā*, *gotāni*, a wife.

Didi, a sister.

Biṭiyā, *buṛiyā*, *chhauṇi*, a daughter.

Lālā, *dādū*, *chhaunā*, *būā*, a son.

Phuwā, *bhuvā*, a mother's sister.

Jijā, a sister's husband.

Pāhun, *nāt*, a son-in-law.

Sār, *sārō*, a wife's brother.

Sahō, *rāut*, *mahtaū*, a father-in-law.

Bhānij, *bhaiṇē*, a sister's son.

Garaī, *loṭiyā*, a *lōṭā*.

Genduṇā, *jhāri*, *karōrā*, a *lōṭā* with a spout.

Thariyā, *thār*, *tāthi*, a salver.

Baṭuwā, a brass vessel for holding water. (Hindī *baṭālōhā*.)

Khōrā, *khōr^{wā}*, *khoriyā*, *beliyā*, a cup. (H. *kaṭōrā*.)

Kop^{rī}, a large brass plate. (H. *parāt*.)

Chambū, a brass cup. (H. *bēlā*.)

Kal^{sā}, a brass water-pot. (H. *gagarī*.)

Tameh^{rā}, a copper water-pot.

K^{rahiyā}, an iron pan.

Gaṅgal, an earthen vessel. (H. *kārādār gūy*.)

Pāṇḍabbā, a betel-box.

Sanarsī, tongs. (H. *sāṛ^{sī}*.)

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

Pronunciation.—When the vowels *ē* and *ō* are shortened, they become *i* and *u*, respectively. Thus from *bētī*, a daughter, we have *biṭiyā*, and from *ghōrō*, a horse, *ghur^{wā}*, not *beṭiyā* and *ghor^{wā}* as in the more eastern languages. I have no proof of the existence of the short vowels *e* and *o* in Bundēlī, but it is probable that the short *e* occurs in words like *katek*, how many? The diphthong *ai* is commonly confused with *ē*, and *au* with *ō*. Judging from the specimens *ē* and *ō* seem to be the most common pronunciations. Thus we find *kēhō*, for *kai^{hū}*, I will say; *jēhē* and also *jai^{hē}*, thou wilt go; and *ōr*, for *aur*, and. In the following grammatical notes, when there are authorities for both pronunciations, I shall write *ē* and *ō* respectively, it being understood that when these letters form parts of terminations they can be also written *ai* and *au* respectively. The value of other vowels is also fluctuating. Thus we find *i* substituted for *a* in *birōbar*, equal to, and the vowel *a* lengthened in *rāyī*, it, fem., remained. So also the word for the conjunction 'that' is indifferently written *ki*, *kī* and *kē*.

As regards consonants the letter *r* is often substituted for *ṛ*, as in *parō*, he fell, *daur^{kē}*, having run, and *ghur^{wā}*, a horse. In the word *hakīgat*, truth, a *g* has been substituted for a *k*. The most prominent feature, however, is the constant elision of a medial *h*. Thus, we have *kaī* or *kayī*, for *kahī*, he said; *ran*, for *rahan*, to remain; *kuābē^{kē} lāk*, for *kahābē^{kē} lāik*, fit to be called; *pairā^{dēō}*, for *pahirā^{dēō}*, clothe. When a long *ā* precedes the *h*, a following *a* is changed to *u*, as in *chāut*, for *chāhat*, wishing. *Rahī^{kē}*, having remained, becomes *rēi^{kē}*. Other forms of the same verb are *ratī^{hāi}*, they, fem., remain, and *raō^{tō}*, he had remained. In this connexion, note the form *bhaūt*, for *bahut*, much. The letter *y*, as an initial, is unknown, its place being supplied by *j*. So, also, *b* is substituted for initial *w*. Thus, *jō*, for *yah*, this, and *bō* for *wah*, that.

Declension.—The use of long forms of nouns, usually in a diminutive or non-honorific sense, is very common. Masculine long forms mostly end in *vā*, and feminine ones in *yā*. Thus, we have both *ghōrō* and also, more commonly, *ghur^{wā}*, a horse; *bētī*, and also *biṭiyā*, a daughter. We also often meet redundant forms in *aīva*, as in *bīlaīvā*, a cat, and *chiraīvā*, 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 Bihārī, 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 Bihārī,—weak short form, *ghōr*, a horse; strong short form, *ghōr^{rā}*, a horse; long form *ghor^{wā}*, a horse; redundant form, *ghorauwā*, a horse.

Masculine *tadbhava* words,¹ which in Hindōstānī end in *ā*, in Bundēlī usually end in *ō*. Thus, Hindōstānī, *ghōṛā*, but Bundēlī, *ghōrō*, a horse. The only exceptions which I have noted are some nouns of relationship, such as *daddā*, a father; *mōṛā*, a son; *kakkā*, an uncle; and long forms like *ghurwā*.

The feminine often has *nī* where standard Hindōstānī has *in*, as in *tēl^{nī}*, an oilman's wife, but Hindōstānī *tēlin*. So *hur^{nī}kinī*, a harlot.

The declension of nouns closely follows that of Hindōstānī. Masculine *tadbhavas* in *ō* 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 *ghōrō*, a horse.

Singular.		Plural.
Direct,	<i>ghōrō</i>	<i>ghōrē</i> .
Oblique,	<i>ghōrē</i>	<i>ghōran</i> .

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 *ā*, or even in *an*. Thus, *hinmā*, a deer, nom. plur., *hinmā*; *kuttā*, a dog, nom. and obl. plural, *kuttan*. Feminine long forms in *iyā* form the nominative plural in *iyā*, and the oblique plural in *ian*. Other feminine nouns form the nominative plural in *ē*, or, if they end in *i*, in *ī*, and the oblique plural in *an* or *in*. All feminine nouns remain unchanged in the singular. Examples of these forms taken from the specimens are :—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
<i>Lōrō</i> , younger	<i>lōrē</i>	<i>lōrē</i>	<i>lōran</i> .
<i>Daddā</i> , a father	<i>daddā</i>	<i>daddā</i>	<i>daddan</i> .
<i>Ku-karm</i> , a bad action	<i>ku-kārm</i>	<i>ku-karm</i>	<i>ku-karman</i> .
<i>Chākar</i> , a servant	<i>chākar</i>	<i>chākar</i>	<i>chākⁿan</i> .
<i>Sār</i> , a bull	<i>sār</i>	<i>sāran</i>	<i>sāran</i> .
<i>Rahāiyā</i> , a dweller	<i>rahāiyā</i>	<i>rahāiyā</i>	<i>rahāian</i> .
<i>Nugariā</i> , a finger	<i>nugariā</i>	<i>nugariā</i>	<i>nugarian</i> .
<i>Hurⁿkinī</i> , a harlot	<i>hurⁿkinī</i>	<i>hurⁿkinī</i>	<i>hurⁿkinin</i> .
<i>Gatⁿkī</i> , a thump	<i>gatⁿkī</i>	<i>gatⁿkī</i>	<i>gatⁿkin</i> .

Sometimes we meet ordinary Hindōstānī forms, as *bātē*, words; *hētiō-kē sang*, with friends; *pāō-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 *mai* or *mē*. *Lai* or *lānē* is 'for.' The usual suffix of the genitive is *kō*; obl. masc., *kē*; 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 *tatsama* 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, *nāch-kē bōl sunō*, he heard the sound of dancing, an oblique genitive used instead of a direct one. Either *kē* or *sunō* must be wrong.

Tadbhava adjectives in *ō* change in the same way as the suffixes of the genitive. The oblique masculine ends in *ē*, and their feminine, direct and oblique, in *ī*. Thus, *saḅrō*, all; obl. masc. *saḅrē*; fem. *saḅrī*.

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

Singular.

Nom.	<i>mē, mē̃, māī, I</i>	<i>tū, tāī, thou</i>
Agent	<i>māī-nē</i>	<i>tāī-nē</i>
Gen.	<i>mō-kō, mērō, mōrō, mōnō</i>	<i>tō-kō, tērō, tōrō, tōnō</i>
Obl.	<i>mōy, mōē, mō</i>	<i>tōy, tōē, tō</i>

Plural.

Nom.	<i>ham</i>	<i>tum</i>
Gen.	<i>ham-kō, hamārō, hamāō</i>	<i>tum-kō, tumārō, tumāō</i>
Obl.	<i>ham</i>	<i>tum</i>

‘He’ or ‘that’ is *hō* or *ū*, ‘she’ is *bā*. The obl. sing. of both is *bā, ū, ũ* or *tā*. ‘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* (fem. *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 *āp*, with a dative *apan-khō*. ‘Own’ is *apnō*. All these genitives undergo the usual modifications. Thus, the feminine of *mērō* is *mērī* and of *apnō*, *apnī*.

Kā, obl. *kāyē*, is ‘what?’ *Kōū*, obl. *kāū*, anyone; *kachhū*, anything; *katek*, *kitek* or *kai*, how many?

CONJUGATION.

A.—Auxiliary Verbs and Verbs Substantive.

Present, I am.

Past, I was.

SING.	PLUR.				
		Masc.	Fem.	Masc.	Fem.
1. <i>hō, āū, or āo</i>	<i>hē, āy</i>	<i>hatō, or tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
2. <i>hē, āy</i>	<i>hō, āo</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>
3. <i>hē, āy</i>	<i>hē, āy</i>	<i>hatō, tō</i>	<i>hatī, tī</i>	<i>hatē, tē</i>	<i>hatī, tī</i>

Other forms are *huhō*, or *hōū-gō*, I will be; *huē*, it may be; *bhaō*, fem. *bhayī*, masc. plur. *bhayē*, he became; *naīyā*, I am not; *naīyā*, he is not, and so on; *bhaē nā chahiyē*, ought not to become.

B. Active Verbs.—*Māran*, to strike. Infinitive and Verbal Noun *māran* and *mār^{abō}*; obl. *mār^{abē}*; also *mārē*. Present Participle, *mārat*. Past Participle, *mārō*.

Present Subjunctive, I may strike.

Future, I shall strike.

Sing.	Plur.	Sing.	Plur.
1. <i>mār^ū</i>	<i>mārē</i>	<i>mārihō</i>	<i>mārihē</i>
2. <i>mārē</i>	<i>mārō</i>	<i>mārihē</i>	<i>mārihō</i>
3. <i>mārē</i>	<i>mārē</i>	<i>mārihē</i>	<i>mārihē</i>

In the future the vowel *a* is often substituted throughout for *i*, thus, *mār^hhō*. 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—

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
First Person, <i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārē-gē</i>	<i>mārē-gī</i>

and so on for the other persons.

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

Imperfect, *mārat-hatō*, 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 Hindōstānī, the subject being put in the case of the agent with *nē*. Thus, *maĩ-nē mārō*, I struck; *maĩ-nē mārō-tō*, I had struck.

Irregularities.—Verbs whose roots end in *ā* generally form the present participle in *āt*. Thus, *jāt*, going. Some, however, insert a *u*. Thus, *chāūt*, 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, *karō*. The past participle of *dēn*, to give, is *daō*; of *lēn*, to take, *laō*; 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 *kāī*, he said. Note in this connexion the phrase *rāyī kā*, literally, what remained?, which is used as a kind of expletive meaning 'thereupon.'

An example of a desiderative form is *bharō chāūt-tō*, he was wishing to fill. An example of an inceptive compound is *ran lagō*, 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-nē baithō*, he sat; *bā-nē lagō*, he began. In *bā-nē chāūt-tō*, he was wishing, we even have it used before a tense formed from the present participle.

LITERARY HINDŌSTĀNĪ.

The first specimen is a version of the Parable of the Prodigal Son in pure Thēṭh Hindōstānī by the late Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U. It is capable of being written in, and is perfectly legible in, both the Dēva-nāgarī and the Persian characters. In order to show this, it is printed in both characters.

Although in Thēṭh Hindi it will be observed that it contains one or two foreign words, such as the Persian *bakhara*, a share, and the Sanskrit *pāpa*, 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. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (Thēṭh VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898.)

DĒVA-NĀGARĪ CHARACTER.

किसी मानुस के दो बेटे थे । उन में से लहुरे बेटे ने बाप से कहा हे बाप आप के धन में जो मेरा बखरा हो उसको मुझे दे दीजिये । तब उसने अपना धन उनमें बाँट दिया । बहुत दिन नहीं बीते, कि लहुरा बेटा सब कुछ बटोर दूर देस चला गया और वहाँ लुचपन में दिन बितावते अपना धन उड़ा दिया । जब वह सब कुछ उड़ा चुका तब उस देस में अकाल पड़ा और वह कांगाल हो गया । तब वह उस देस के किसी भले मानुस के यहाँ जाकर रहने लगा जिसने उसको अपने खेत में सूअर चराने को भेजा । और वह चाहता था, कि मैं अपना पेट उन छीमियों से भरूँ जिन्हें सूअर खाते हैं पर कोई उसको कुछ नहीं देता था । तब उसको चेत हुआ और कहने लगा, कि मेरे बाप के यहाँ इतनी अल्लेह रोट्टी होती है कि कितने मजूर पेट भर खाते हैं और बचाय भी रखते हैं और मैं भूखा मरता हूँ । मैं उठता हूँ और बाप के पास जाकर यही कहूँगा कि हे बाप मैंने भगवान के बिमुख और आप के सामने पाप किया । मैं फिर आप का बेटा कहे जाने जाँग नहीं । मुझको अपने मजूरों में से एक की नाई रखिये । तब वह उठ

कर अपने बाप के पास चला । पर वह दूर ही था, कि उसके बाप ने उसको देख कर दायी की, और दौड़ कर उसके गले में लिपट गया और उसको चूमने लगा । बेटे ने कहा हे बाप मैं ने भगवान के विमुख और आप के सामने पाप किया और आप का बेटा कहे जाने जोग नहीं । पर बाप ने अपने चाकरोँ में से एक से कहा, कि सब से अच्छा कपड़ा इसको पहिनावी और हाथ में अँगूठी और पावों में जूते । और चलो हम लोग खाँ और बेलसेँ । क्योंकि यह बेटा मरा ऐसा था फिर से जीया है हेराय गया था फिर मिला है । तब वे सुख से बेलसने लगे ॥

उसका जेठरा बेटा खेत में था । जब वह आते हुए घर के निअर पहुँचा तब नाँचने बजाने का सुर सुना । उसने अपने चाकरोँ में से एक को बुला कर पूँछा, कि यह 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 । इस पर उसने रिस किया और घर के भीतर जाना न चाहा । पर उसका बाप बाहर आकर उसको मनावने लगा । उसने बाप को जबाब दिया कि देखिये मैं इतने बरसों से आप की टहल करता हूँ और आप के अदेस का टालना न किया और आपने मुझको कभी एक मेमना भी न दिया कि मैं अपने मेलियोँ के संग बिहरता । पर आप का यह बेटा जो पतुरियोँ के संग आप के धन को खा गया है जैसे ही आया तैसे ही आप ने उसके लिये बढियाँ जेवनार किया है । बापने उससे कहा हे बेटा तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । पर हुलसना और हरखना पद है क्योंकि यह तेरा भाई मरा ऐसा था फिर जीआ है हेराय गया था फिर मिला है ॥

[No. I.]

• INDO-ARYAN FAMILY.

CENTRAL GROUP.

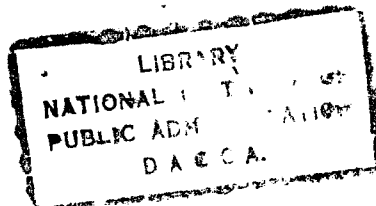
WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēṭh* VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898.)

PERSIAN CHARACTER.

کسی مائس کے دو بیٹے تھے * اُن میں سے لہرے بیٹے نے باپ سے
 کہا ہے باپ آپ کے دھن میں جو میرا بخیرہ ہو اُسکو مجھے دے دیجیے *
 تب اسنے اپنا دھن اُن میں بانٹ دیا * بہت دن نہیں بیتے کہ لہرا
 بیٹا سب کچھ بٹور دُور دیس چلا گیا اور وہاں لچپن میں دن بتاوتے
 اپنا دھن اڑا دیا * جب وہ سب کچھ اڑا چکا تب اُس دیس میں اکال
 پڑا اور وہ کنگال ہو گیا * تب وہ اُس دیس کے کسی بھلے مائس کے
 یہاں جا کر رہنے لگا جسنے اُسکو اپنے کھیت میں سوار چرائے کر بھیجا *
 اور وہ چاہتا تھا کہ میں اپنا پیٹ ان چھیمپوں سے بھروں جنہیں
 سوار کھاتے ہیں * پر کوی اُسکو کچھ نہیں دیتا تھا * تب اُسکو
 چیت ہوا اور کہنے لگا کہ میرے باپ کے یہاں اتنی ایلہہ روٹی
 ہوتی ہیں کہ کتنے مَجُورے پیٹ بھر کھاتے ہیں اور بچا ہی
 رکھتے ہیں اور میں بھوکھا مرتا ہوں * میں اُٹھتا ہوں اور باپ کے
 پاس جا کر یہی کہوں گا کہ ہے باپ میں نے بھگوان کے ہَمکھ اور آپ



ے سامنے پاپ کیا * مین پھر آپ کا بیٹا بے جانے جوگ نہیں *
 مَچھہ کو اپنے مَجُورون مین سے ایک کی ناپن رکھیے * تب وہ اٹھہ
 بر اپنے باب ے پاس چلا * پر وہ دُور ہی تھا کہ اُسکے باب نے اُسکو
 دیکھہ کر دایا کی اور دُور کر اُسکے گلے مین لپٹ گیا اور اُسکو چومنے
 لگا * بیٹے نے کہا ہے باب مین نے بھگوان ے بَکھہ اور آپ ے سامنے
 پاپ کیا اور آپ کا بیٹا بے جانے جوگ نہیں * پر باب نے اپنے
 چاکرون مین سے ایک سے کہا کہ سب سے اچھا کپڑا اُسکو پہناو اور
 ہاتھ مین انگوٹھی اور پاون مین جوئے * اور چلو ہم لوگ کھاین
 اور بلسین * کیونکہ یہ بیٹا مَرا ایسا تھا پھر سے جیا ہے * ہرادی گیا
 تھا پھر ملا ہے * تب وہ سَکھہ سے بلسنے لگے *

اُسکا جٹھرا بیٹا کھیت مین تھا * جب وہ آتے ہوئے گھر ے نیر
 پہونچا تب ناچنے بجانے کا سُر سنا * اُسنے اپنے چاکرون مین سے ایک
 کو بلا کر پونچا کہ یہ کیا ہے * اُسنے اُس سے کہا کہ آپ کا بھائی آیا
 ہے اور آپ ے باب نے جیونار کیا ہے کیونکہ اُسکو ہرا بھرا پایا ہے *
 اسپر اُسنے رس کیا اور گھر ے بھیترا جانا نہ چاہا * پر اُسکا باب باہر
 آکر اُسکو مناوے لگا * اُسنے باب کو جواب دیا کہ دیکھیے مین اتنے
 برسوں سے آپ کی ٹہل کرتا ہوں اور آپ ے آدیس کا ٹالنا نہ کیا اور
 اپنے مَچھکو کبھیں ایک میمنا بھی نہ دیا کہ مین اپنے میلیوں ے سنگ

بھرتا * پر آپ کا یہ بیٹا جو پتھریوں ے سنگ آپ ے دھن کو کھا
 گیا ھے جیسے ہی آیا تیسے ہی آپ ے اُسکے لیے بڑھیاں جیونار کیا
 ھے * باپ نے اُس سے کہا ھے بیٹا تون سدا میرے سنگ ھے اور جو
 کچھ تیرا ھے سو سب تیرا ھے * پر ہل سنا اور ہرکھنا پد ھے کیونکہ
 یہ تیرا بھائی مرا ایسا تھا پھر جیا ھے ہرا گیا تھا پھر ملا ھے *

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēth* VARIETY).

(Mahāmahōpādhyāya Paṇḍit Sudhākara Dwivedī, F.A.U., 1898.)

TRANSLITERATION AND TRANSLATION.

Kisī mānus-kē dō bēṭē thē. Un-mē-sē lahurē bēṭē-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
 bāp-sē kahā, 'hē bāp, āp-kē dhan-mē jō mērā
the-father-to it-was-said, 'O father, your-Honour-of property-in what my
 bakh^arā hō, us-kō mujhē dē-dījiyē.' Tab us-nē ap^anā dhan
share may-be, that to-me give-away.' Then him-by his-own property
 un-mē bāt^a-diyā. Bahut din nahī bītē, ki lahurā bēṭā
them-among was-divided. 'Many days not passed, that the-younger son
 sab kuchh baṭōr dūr dēs chalā-gayā, aur wahā luch^apan-mē
all things collecting distant country went-away, and there debauchery-in
 din bitāw^atē ap^anā dhan urā-diyā. Jab wah sab-kuchh
days passing his-own fortune was-wasted-away. When he all-things
 urā-chukā, tab us dēs-mē akāl parā, aur wah kaṅgāl
wasted-completely, then that country-in famine fell, and he indigent
 hō-gayā. Tab wah us dēs-kē kisī bhalē-mānus-kē yahā
became. Then he that country-of a-certain well-to-do-man-of near
 jā-kar rah^anē lagā; jis-nē us-kō ap^anē khēt-mē sūar
gone-having to-live began; 'whom-by him-for his-own fields-in swine
 charānē-kō bhējā. Aur wah chāh^atā-thā ki, 'maī ap^anā pēt un
to-feed it-was-sent. And he wishing-was that, 'I my-own belly those
 chhīmiyō-sē bharū, jinhē sūar khātē-haī,' par kōi us-kō kuchh
husks-with I-may-fill, which swine eating-are,' but anyone him-to anything
 nahī dētā-thā. Tab us-kō chēt huā, aur kah^anē lagā ki,
not giving-was. Then him-to senses became, and to-say he-began that,
 'mērē bāp-kē yahā it^anī alēlah rōṭī hōtī-haī, ki
'my father-of near so-many thoughtlessly 'loaves prepared-are, that
 kit^anē majūrē pēt-bhar khātē-haī aur bachāy bhī rakh^atē-haī
how-many labourers belly-full eating-are and putting-by also keeping-are,
 aur maī bhūkhā mar^atā-hū. Maī uṭh^atā-hū aur bāp-kē pās
and I hungry dying-am. I arising-am and the-father-of near

jā-kar yahī kahūgā ki, “hē bāp, maī-nē Bhag^awān-kē
gone-having this-very will-say that, “O father, me-by God-of
• bimukh aur , āp-kē sām^anē pāp kiyā. Maī, phir
against and your-Honour-of in-presence sin was-done. I again
“āp-kā bētā kahē-jānē jōg nahī. Mujh-kō ap^anē
your-Honour-of son to-be-called worthy not. Me your-own
majūrō-mē-sē ēk^akī nāī rakhiyē.” Tab wah uth-kar ap^anē
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 dēkh-kar dāyā kī, aur daur-kar us-kē galē-mē
him-to seen-having pity was-done, and run-having his neck-in
lipat-gayā, aur us-kō chūm^anē lagā. Bētē-nē kahā, ‘hē bāp,
threw-himself, and him to-kiss began. The-son-by it-was-said, ‘O father,
maī-nē Bhag^awān-kē bimukh aur , āp-kē sām^anē pāp kiyā;
me-by God-of against and your-Honour-of in-presence sin was-done;
aur āp-kā bētā kahē-jānē jōg nahī.’ Par bāp-nē ap^anē
and your-Honour-of son to-be-called worthy not.’ But the-father-by his-own
chāk^arō-mē-sē ēk-sē kahā ki, ‘sab-sē achchhā kap^arā is-kō
servants-in-from one-to it-was-said that, ‘all-than good clothes this-one-to
pahināwō, aur hāth-mē āgūthī aur pāwō-mē jūtē. Aur chalō, ham-lōg
put-on, and hand-on a-ring and feet-on shoes. And come, we-people
khāy aur bel^asē, kyō^a-ki yah bētā marā aisā thā, phir-sē
may-eat and may-rejoice, because this son dead like was, again
jiyā-hai; herāy gayā thā, phir milā-hai.’ Tab wē sukh-sē
alive-is; lost. gone was, again found-is.’ Then they pleasure-with
belas^anē lagē.
to-make-merry began.

Us-kā jēth^arā bētā khēt-mē thā. Jab wah ātē-huē ghar-kē niar
His elder son field-in was. When he coming house-of near
pahūchā, tab nāch^anē bajānē-kā sur sunā. ‘Us-nē ap^anē
arrived, then dancing music-of sound was-heard. Him-by his-own
chāk^arō-mē-sē 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 kahā ki, ‘āp-kā bhāī āyā hai, aur
Him-by him-to it-was-said that, ‘your-Honour-of brother come is, and
āp-kē bāp-nē jew^anār kiyā-hai, kyō^a-ki us-kō harā-bharā
your-Honour-of father-by feast made-is, because him-to flourishing
payā-hai.’ Is-par us-nē ris kiyā aur ghar-kē bhitār
it-has-been-found.’ Hereupon him-by anger was-made and house-of inside

jānā na chāhā. Par us-kā bāp bāhar ā-kar us-kō manāw^{nē}
to-go not wished. But him-of father outside come-having him to-appease
 lagā. Us-nē bāp-kō jabāb diyā ki, 'dēkhiyē, maĩ it^{nē}
began. Him-by the-father-to answer was-given that, 'see, I so-many
 bar^{sō}-sē āp-kī ṭahal kar^{tā}-hū, aur āp-kē ādēs-kā
years-since your-Honour-of service doing-am, and your-Honour-of order-of-
 tāl^{nā} na kiyā, aur āp-nē mujh-kō kabhī ēk
transgression not was-done, and your-Honour-by me-to ever-even one
 mēm^{nā} na diyā ki maĩ ap^{nē} mēliyō-kē saṅg
kid not was-given that I my-own friends-of with
 bihar^{tā}. Par āp-kā yah bēṭā jō raturiyō-kē
might-have-made-merry. But your-Honour-of this son who harlots-of
 saṅg āp-kē dhan-kō khā-gayā-hai, jaisē-hī āyā taisē-hī
in-company your-Honour-of fortune eaten-up-has, as-even he-came so-even
 āp-nē us-kē liyē barhiyā jew^{nār} kiyā-hai.' Bāp-nē
your-Honour-by him-of for good, feast has-been-made.' The-father-by
 us-sē kahā, 'hē bēṭā, tū sadā mērē saṅg hai, aur jō-kuchh
him-to it-was-said, 'O son, thou always me with art, and whatever
 merā hai, sō sab tērā hai. Par hulas^{nā} aur harakh^{nā} pad
mine is, that all thing is. But to-be-pleased and to-be-glad proper
 hai, kyō^{ki} yah tērā bhāī marā aisā thā, phir jīā-hai; herāy
is, because this thy brother dead like was, again alive-is; lost
 gayā-thā, phir milā hai.'
had-been, again found is.'

I next give an extract from the *Kahānī Thēṭh Hindī-mē*, the celebrated story of the loves of Prince Udai Bhān and the Princess Kētakī, 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 Urdū of Lucknow, but with a vocabulary which rigorously excludes all words of foreign origin, and which is drawn entirely from Hindūī, i.e. the speech of Hindūs. 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 Urdū current in Lucknow, not that of a true Indian language. The verb is commonly in the middle of the sentence, for instance *ragar tā-kū* 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 Urdū 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 Allāh's tale does not contain a single Persian word, they universally deny that it is written in Hindī. To them it is written in Urdū 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-nāgarī. 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 HINDĪ.

HINDŌSTĀNĪ (*Thēṭh*-VARIETY).

(*Inshā Allāh Khān, circa 1800.*)

سر جھکا کرناک رگڑتا ہوں اوس اپنے بنائے والے ے سامنے جسے
 ہم سب کو بنایا اور بات کی بات میں وہ سب کر دکھایا جسکا بہید
 کسی نے نہ پایا *

آٽيانَ چاٽيانَ جو سانسِين هِين *

اوسڪے بن دھيانَ يہہ سب پھانسِين هِين *

پہہ کل کا پتلا - جو اپنے اوس کھلاڑي کي سُدھہ رکھہ - تو

کھٹائي مِين کيُون پڑے - اور کڑوا کسيلا کيُون هو * اوس پهل کي

مٹھائي چکھہ - جو بڑوں سے بڑائي اگلون نے چکھي هے *

دیکھنے کو آنکھہ دين - اور سُنّے کو يہہ کان دئے * ناک بھتي

اونچي سب مِين کر دي - مورتون کو جي دان دئے * مٹي ے باسن

کو اتني سکت کھان جو اپنے گمہارے کرتب گچھہ بتا سکے * سچ هے

جو بنایا هوا هو سو اپنے بنانے والے کو کيا سراٹھہ - اور کيا بے *

يون جسکا جي چاهے پڑا بکے * سر سے لگا پاون تک جتنے روٹگٹے هِين -

جو سب ے سب بول اوٹھِين اور سراھا کرِين اور اتنے برسُون اِسي

دھيان مِين رھِين جتني ساري نديُون مِين ريت اور پھول پھليان

کھيت مِين هِين - تو بھي گچھہ نہو سکے *

اِس سر جھکائے ے سانچے دن رات چپتا هون اوس داتا ے

پہنچے هوئے پيارے کو - جسکے لئے يون کہا هے ”جو تو نہوتا - مِين

گچھہ نہ بناتا“ * اور اوسکا چچيرا بھائي - جسکا بياہ اوسي ے گھر هوا *

اوسي کي سرت مَحجھ لگي رھي هے - مِين پھولا - اپنے آپ مِين

نہِين سماتا - اور جتنے اونکے لڑے بالے هِين اونہِين ے يہان پر چاو هے *

اور کوي هو - گچھہ میدرے جي کو نہیں بھاتا * مچھہ اِس گھرائے
 ے چھٹ کسی لے بھاگ اوچک چور ٹھگ سے کیا پڑی * جیتے مرتے
 اونہیں سبھونکا آسرا اور اونکے گھرائے کا رکھتا ہون تیسون گھڑی * .

دول ڈال ایک انوکھی بات کا

ایکدن بیٹھے بیٹھے یہ بات اپنے دھیان میں چڑھ آئی - کوئی
 کہانی ایسی کہئے جسمیں ہندوی چھٹ اور کسی بولی کی پٹ نہ
 ملے * تب جائے میدرا جي پھول کی کلی کے روپ سے بھلے * باہر
 کی بول اور گنوارے گچھہ اوسکے بیچ نہو * اپنے سننے والوں میں سے ایک
 کوئی بڑے پڑھے لکھے پرانے دھرانے ڈاگ - بڑے گھاگ - یہ کھٹراگ لائے
 سر ہلا کر - مونہہ بنا کر - ناک بھون چڑھا کر - آنکھیں پتھرا کر لگے
 کہنے - یہ بات ہوتی دکھائی نہیں دیتی * ہندوی پن بھی نہ نکلے
 اور بھاگھا پن بھی نہ ٹھوس جائے - جیسے بھلے لوگ آچھوں سے اچھے
 آپس میں بولتے چالتے ہیں جیوں کا تیون وہی ڈول رہے - اور چھانہ
 کسی کے نہ پڑے * یہ نہیں ہونے کا *

میں نے اونکی ٹھنڈی سانس کی پھانس کا ٹھوکا کھا کر جھنجھلا کر
 کہا - میں گچھہ ایسا انوکھا بولا نہیں * جو رائی کو پرہت کر دکھاؤں
 اور جھوٹ سچ بول کے اونگلیاں نچاؤں اور بے سُرے بے ٹھکانیکی

اولجھی سلجھی بانیں سجاون * جو مجھ سے نہو سکتا تو بھلا یہہ بات
مونہ سے کیوں نکالتا * جس ڈھب سے ہوتا اس بکھڑے کو ٹالتا *

اس کہانی کا کہنے والا یہاں آپ کو جتنا ہے - اور جیسا
کچھ لوگ اسے پکارتے ہیں کہہ سنا ہے * دھنڈا ہاتھ مونہ پر پھیر
کر آپ کو جتنا ہوں * جو میرے دانا نے چاہا تو وہ تاؤ بھاؤ اور آؤ
جاؤ اور گود پھاند اور لپٹ چپٹ دکھاون * جو دیکھتے ہی آپ کے
دھیان کا گھوڑا - جو بجلی سے بھی بہت چنچل - اچھلاٹ میں
ہرنوں کے روپ میں - اپنے چوکڑی بھول جائے *

گھوڑے پر اپنے چڑے آتا ہوں میں
کرتب جو ہیں سو سب دکھاتا ہوں میں
اوس چاہنے والے نے جو چاہا تو ابھی
کہتا جو کچھ ہوں کر دکھاتا ہوں میں

اب آپ کان رکھ کے سنمکھ ہوئے ٹک ادھر دیکھئے - کس
ڈھب سے بڑھ چلتا ہوں اور اپنے ان بھول کی پنکھڑی جیسے ہوٹھوں
سے کس روپ کے پھول اوگلتا ہوں *

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēth* VARIETY).(Inshā Allāh *Khān*, circa 1800.)

सिर भुका-कर नाक रगड़ता-हूँ उस अपने बनाने-वाले-के सामने जिस-ने हम-सब-को बनाया और बात-की बात-में वह सब कर दिखाया जिस-का भेद किसी-ने न पाया ॥

आतियाँ जातियाँ जो साँसें हैं ।

उस-के बिन ध्यान यह सब फाँसें हैं ॥

यह कल-का पुतला जो अपने उस खिलाड़ी-की सुध रखे तो खटाई-में क्यों पड़े और कड़ुआ कैसेला क्यों हो । उस फल-की मिठाई चख जो बड़ों-से बड़ाई अगिलों-ने चखी-है ॥

देखने-को आँख दीँ और सुनने-को यह कान दिये । नाक भी जँची सब-में कर दी । मूरतों-को जी दान दिये । मिट्टी-के बासन-को इतनी सकत कहाँ जो अपने कुम्हार-के करतब कुछ बता सके । सच है जो बनाया हुआ हो सो अपने बनानेवाले-को क्या सराहे और क्या कहे । यूँ जिस-का जी चाहे पड़ा बके । सिर-से लगा पाँव-तक जितने रूंगटे-हैं—जो सब-के सब बोल उठें और सराहा करें और इतने बरसों इसी ध्यान-में रहें जितनी सारी नदियों-में रेत और फूल फलियाँ खेत-में हैं—तो भी कुछ न हो सके ॥

इस सिर भुकाने-के साथे दिन रात चपता-हूँ उस दाता-के पहुँचे-हुए प्यारे-को—जिस-के लिये यूँ कहा-है—जो तू न होता मैं कुछ न बनाता । और उस-का चचेरा भाई—जिस-का ब्याह उसी-के घर हुआ—उसी-की मुरत मुझे लगी रही-है । मैं फूला । अपने आप-में नहीं समाता । और जितने उन-के लड़के-बाले हैं उन्हीं-के यहाँ परचाव है । और कोई हो—कुछ मेरे जी-को नहीं भाता । मुझे इस घराने-के कुट किसी ले-भाग-उचक-चोर-ठग-से क्या पड़ी । जीते मरते उन्हीं सभों-का आसरा और उन-के घराने-का रखता-हूँ तीसों घड़ी ॥

डौल डाल एक अनोखी बात का ।

एक दिन बैठे बैठे यह बात अपने ध्यान-में चढ़-आई—कोई कहानी ऐसी कहिये जिस-में हिन्दुई छुट और किसी बोली-की पुट न मिले । तब जा-के मेरा जी फूल-की कली के रूप-से खिले । बाहिर-की बोल और गँवारी कुछ उस-की बीच न हो । अपने सुनने-वालों-में-से एक कोई बड़े पढ़े लिखे पुराने धुराने डाग—बड़े घाग—यह खटराग लाए—सिर हिला-कर—मुँह बना-कर—नाक भी चढ़ा-कर—आँखें पथरा-कर—लगे कहने—यह बात होती दिखाई नहीं देती । हिन्दुई-पन भी न निकले और भाखा-पन भी न ठुस जाय—जैसे भले लोग अच्छों-से अच्छे आपस-में बोलते-चालते-हैं—ज्यों-का त्यों वही डौल रहे और छाँह किसी-की न पड़े । यह नहीं होने-का ।

मैंने उन-की ठंडी साँस-की फ्राँस-का ठोका खा-कर भुँजला-कर कहा—मैं कुछ ऐसा अनोखा बोला नहीं । जो राए-को परबत कर दिखाओ और भूठ सच बोल-के उँगलियाँ नचाँओ और बे-सुरी बे-ठिकाने-की उलभी मुलभी बातें सजाओ । जो मुझ-से न हो सकती तो भला यह बात मुँह-से क्यों निकालता । जिस ठब-से होता इस बखेड़े-को टालता ।

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 instant¹ 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 Friend³ 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 ('Alī), 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 WONDROUS TALE.

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 Hindui. 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-mē* = *bāt kah'tā*, in an instant, *lit.*, while the words were being said.

² There is a pun here, which cannot be translated. *Barō-sē barāi* means literally 'greatness from the great.'

³ Muḥammad.

⁴ *Par-chānā* is literally 'to introduce one person to another.' Hence, 'to fascinate, beguile.' Hence, as here, 'to be an object of affection or devotion.'

⁵ *Ḍaul* is 'method, manner, appearance, shape.' But *Ḍaul Ḍal'nā* is 'to lay a foundation.'

⁶ The dictionary meaning of *puṭ* 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 *Khaṭ-rāg* is literally 'six tunes' (played at once). Hence 'discord.' It corresponds exactly to the cats' concerts of our schoolboy days. *Ākhē path'rānā* is to turn the eyes to stone (*patthar*), to give a stony stare.

the quality of Hindūī 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 unconnected 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,¹ or coming and going, or leaping and jumping, 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 direction. See in what manner I progress, and what sort of flowers I disclose from the petals of my lips.

¹ The dictionary meaning of *tāo-bhāo* is 'very little.' *Tāw* is properly the red glow of the face when angry. When a person's face is inflamed with rage, he is said *tāw dekhānā*. *Bhāw* is a gesture or hint. Thus, *bhāw na dekhāō, sāf sāf kahō*, don't hint, speak plainly. In *tāw-bhāw*, *tāw* is little more than a doublet of *bhāw*, as in the phrase *us-nē bahut tāw-bhāw dekhāyā, par māī-nē ek na mānī, ap-nī-hī tēk rakkhī*, he gave me several hints, but I did not heed, and stuck to my own determination.

² *Chaykari* 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 *Thēth Hindī-kā Thāth*, a short novel by Paṇḍit Ayōdhya Singh Upādhyāy. It is an admirable specimen of the true Hindōstānī language, free from any admixture of borrowed words, whether Persian or Sanskrit. This pathetic story, illustrating Hindū 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 Hindōstānī is employed as a lingua franca. This is more than can be said either for the Persianised Urdū of Maulvis, or for the Paṇḍit-ridden Hindī of Benares.

It has been published both in the Dēva-nāgarī 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 HINDĪ.

HINDOSTĀNĪ (*Thēth* VARIETY).

(*Paṇḍit Ayōdhya Singh Upādhyāy, 1899.*)

एक ग्यारह बरस-की लड़की अपने घर-के पास-की फुलवारी-में खड़ी हुई किसी-की बाट देख-रही-है । सूरज डूबने-पर है, बादल-में लाली छाई हुई-है, बयार जी-को ठंढा करती हुई धीरे चल-रही-है । थोड़ी बेर-में सूरज डूबा, कुछ झुट-पुटा सा हो-गया, फुलवारी-की एक ओर-से कोई उसी ओर आता दीख पड़ा, जिस ओर वह लड़की खड़ी थी । कुछ बेर-में वह आ-कर उस लड़की-के पास खड़ा हो-गया, लड़की-ने देख-कर कहा, देव-नन्दन अब तक कहाँ थे ? मैं बहुत बेर-से यहाँ खड़ी तुम-को अगोर रही-हूँ ॥

देव-नन्दन चौदह पंद्रह बरस-का लड़का है । उस-के सुडौल गोरे मुखड़े, अच्छे हाथ पाँव, कुरहरी डील, ऊँचे और चौड़े माथे, लम्बी बाँहें, और जी लुभानेवाली बड़ी बड़ी आँखों-के देखने-से जान पड़ता-है जयंत सरग छोड़-कर धरती-पर उतरा है । वह लड़का उसी गाँव-में रहता-है जहाँ वह लड़की रहती-है, छोटपन-से-ही दोनों दोनों-को चाहते आये-हैं । देव-नन्दन तीसरे चौथे जब कुट्टी पाता, इसे लड़की-से आ-कर मिलता । यह लड़की

भौ बड़े चाव-से उस-से मिलती और अपनी मीठी मीठी बातों-से उस-के जी-को लुभाती । लड़कौ जानती-थी, आज देव-नन्दन आवेगा, इसी-से पहले-से उस-की बाट देख रही-थी । वह आया भी, पर कुछ अवेर कर-के । इसी लिये लड़कौ-ने उस-से पूछा, 'देव-नन्दन अब तक तुम कहाँ थे ?'

[No. 3.]

• INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (*Thēḥ* VARIETY).(*Pandit Ayōdhyā' Singh Upādhyāy, 1899.*)

ايڪ گیارہ برس کي لڙڪي اپنے گھر ۽ پاس کي پهلواڙي مين
 کھڙي هوئي ڪسي کي باٺ ديکھه رهي ه ۽ سورج ڏوڏن ۾ ه -
 بادل مين لالي چھائي هوئي ه - بيار جي ڪو ٽھنڏھا ڪرتي هوئي
 دھيرے دھيرے چل رهي ه - تھوڙي پير مين سورج ڏوڏا - ڪچھه
 جھوٽا سا هوگيا - پهلواڙي کي ايڪ اور ۽ ڪوئي اُسي اور آتا ديکھه
 پڙا جس اور وه لڙڪي کھڙي تھي - ڪچھه پير مين وه آڪر اُس
 لڙڪي ۽ پاس کھڙا هوگيا - لڙڪي ۽ ديکھه ڪر ڪھا - ديونندن اب ٿڪ
 ڪھان تھ ۽ مين بهت پير ۽ يھان کھڙي ٽمڪو اگور رهي هون *

ديونندن چوڏہ پندرہ برس کا لڙڪا ه - اُس ۽ سڏول گورے
 مڪھڙے اچھه هانھه پانون چھوھري ڏيل اونچے اور چوڙے ماتھ لنمبي
 باھين اور جي لبھانے والي بڙي بڙي آنڪھون ۽ ديکھن ۽ جان پڙتا
 ه جينت سرگ چھوڙ ڪر دھرتي ۾ اوترا ه يھ لڙڪا اُسي گانون مين
 رھتا ه جھان وه لڙڪي رھتي ه - چھوٽين ۽ هي دنون دنون ڪو
 چاھتے آئے هين - ديونندن تيسرے چوتھه جب چھوٽي پانا اِس لڙڪي

سے آکر ملتا - یہ لڑکی بھی بڑے چاؤ سے اُس سے ملتی اور اپنی
 میٹھی میٹھی باتوں سے اُسکے جي کو لبھاتی - لڑکی جانتی تھی
 آج دیونندن آویگا - اسی سے پہلے سے اُسکی باٹ دیکھ رہی تھی -
 وہ آیا بھی پر کچھ ابیر کرے - اسی لئے لڑکی نے اُس سے پوچھا
 دیونندن اب تک تم کہاں تھے *

TRANSLATION.

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, 'Dēonandan, where have you been all this time? I have been standing here a long while waiting for you.'

Dēonandan 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, Dēonandan 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 Dēonandan 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, 'Dēonandan, where have you been all this time?'

LUCKNOW LITERARY URDŪ.

The following specimen is in the Persianised Literary Urdū 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. Hindī, or indeed any pure Indo-Aryan language, will not tolerate sentences like *chalā āyā bāp-kē pās*, he went to his father. The true Indian order would be *bāp-kē pās chalā āyā*. Again the order of the phrase *ēk 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 Urdū handwriting, it is given in facsimile, and not in type.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY).

ایک شخص کے دو بیٹے تھے۔ ان میں سے چھوٹا باپ سے کہنی لگا۔ ابا جان جایدا دین ہمارا جو کچھ حصہ ہی
 ہکو دید بھی۔ چنانچہ اوس نے اپنا اثاثہ دونوں کو تقسیم کر دیا۔ اور چنپہی روز بعد چھوٹا بیٹا سب مال
 اکٹھا کر بہت دور کے ملک میں چلا گیا اور وہاں ساری دولت شہنشاہ میں اوڑادی۔ جس سبب
 اوٹھ گیا تو اوس ملک میں تخت عظیم پڑا اور وہ محتاج ہو چلا۔ اور اوسنی اوس ملک کی ایک
 رئیس کے ہاں جا کر نوکری کر لی۔ اوسنی اسی اپنی کہتیوں میں سورین چرائی کے لئے بھیجا۔
 وہ تو بڑی ارزو کے ساتھ ان چھلکوں سے بھی پیٹ بہر لیتا جو سورین کہانی تھیں۔ مگر وہ بھی
 کسی نے اس کو نہ دی۔ اب اوسکی انگلیں گھلین۔ اوسنی کھا کہ بہتیرے مزدور تو میرے باپ
 کے یہاں پیٹ بہر کھانا پائیں بلکہ بچا بھی کہیں اور میں بہو کون مرون اہوں اور ابا کے پاس
 جاؤں اور ان سے کہوں۔ ابا جان میں خدا کا ادراپ کے حضور میں گھنگارہ یوں اور اب
 اس لائق نہیں کہ آپ کا بیٹا کہلاؤں۔ مجھی اپنی مزدوروں میں رکتہ لیجی پس وہ اوٹھا
 اور چلا آیا باپ کے پاس۔ ہنوز فاصلہ ہی سے تھا کہ باپ نے دیکھ لیا اور رحم کھا کر دوڑا۔
 گلے سے لٹایا اور پیار کیا۔ اور بیٹے نے اوس سے عرض کیا۔ ابا جان میں خدا کے حضور اور آپ کے

نظر میں گنہگار نہوں اور اب اس لائق نہیں کہ آپ کا بیٹا کہلاؤن۔ مگر باپ نے اپنی لونڈوں
 کو حکم دیا کہ عمدہ سی عمدہ پوشاک لاؤ اور انکو پہناؤ۔ انکو بھی ماتھے میں اور جوتا پاؤں میں پہناؤ
 اور سب لوگ دغوتیں کھا کر خوشیاں منائیں۔ میرا بیٹہ فرزند مر کر پہر جیا اور کم ہو کر پہر ملا۔
 چنانچہ وہ سب لوگ خوشیاں منائے گئے۔
 اوتھت اوس کا بڑا بیٹا کہیت پر تھا۔ جب وہ بیٹ کر گھر کے قریب پہونچا تو اوسنے گانے
 اور ناچ کی آواز سنی۔ ایک نوکر کو اوسنے بلا کر پوچھا کہ یہ سب کس بات پر ہو رہا ہے
 اوسنے اوس سے کہا آپ کے بھائی اچھے ہیں اور انکی صحیح سلامت واپس آئی ہے آپ
 کے دالہ نے جشن کیا ہے۔ وہ بہت بگڑا۔ گھر کے اندر نہ جاتا تھا۔ اسپر اوس کا
 باپ باہر نکل آیا اور منائے لگا۔ اوسنے باپ سے کہا کہ دیکھی اتنی برسوں سی میں اپنی
 خدمت کرتا ہوں اور کیوقت آپ کے حکم سے سرتابی نہیں کے۔ اسپر ہی آپ نے
 کبھی مجھ پر بکری کا ایک بچہ تک نہ دیا کہ اپنی دوستوں کے ساتھ خوشی مناتا۔ مگر چون ہی
 آپ کا بیٹہ بیٹا آیا جسے ایک سال مال کسبون میں گنوا دیا تو آپ نے اولیٰ خاطر سے
 جشن کیا۔ اوس نے اوس سے کہا۔ بیٹا تم ہمیشہ میری پاس ہو جو کچھ میری
 وہ تمہارا ہے۔ مناسب یہ ہے کہ ہاگ خوشیاں منائیں اور سرو نہوں۔
 کیونکہ تمہارا بھائی مر کے زندہ ہوا ہے اور کم ہو کے پہر ملا ہے۔

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ VARIETY).

DISTRICT, LUCKNOW.

TRANSLITERATION AND TRANSLATION.

Ēk shakhṣ-kē dō bētē thē. Un-mē-sē chhōtā bāp-sē
One man-of two sons were. Them-in-from the-younger father-to
 kahnē lagā, ‘abbā jān, jāedād-mē hamārā jō-kuchh hisṣa hai ham-
to-say began, ‘father dear, property-in my whatever share is me-
 kō dē-dījiē.’ Chunāche us-nē apnā aṣāṣa dōnō-kō taqsim
to give-away.’ Accordingly him-by his-own property both-to division
 kar-diyā. Aur chand-hī rōz ba’d chhōtā bētā sab māl
was-made-and-given. And some-even days after the-younger son all property
 ikatthā kar-kē bahut dūr-kē mulk-mē chālā-gayā aur wahā
together made-having great distance-of country-into went-away and there
 sārī daulat shohad-pan-mē urā-dī. Jab sab uth-gayā tō
all wealth debauchery-in squandered-away. When all up-went then
 us mulk-mē qahṭ-e-‘azīm parā aur woh muhtāj hō-chalā. Aur us-
that country-in a-famine-great fell and he needy became. And him-
 nē us mulk-kē ēk raīs-kē hā jā-kar naukarī kar-lī.
by that country-of a rich-native-of place-in gone-having service took.
 Us-nē isē apnē khētō-mē sūarē. charānē-kē liyē bhēj-
Him-by for-this-one his-own fields-in swine feeding-of for it-was-sent-
 diyā. Wah, tō, barī ārzū-kē sāth un chhilkō-sē bhī pēt
away. He, indeed, great desire-of with those husks-with even belly
 bhar-lētā jō sūarē khātī-thī, magar woh bhī kisi-nē
would-have-filled which the-swine eating-were, but that even anyone-by
 us-kō na dī. Ab us-kī ākhē khulī. Us-nē kahā
him-to not was-given. Now him-of eyes opened. Him-by it-was-said
 ki, ‘bahutērē mazdūr tō mērē bāp-kē yahā pēt bhar
that, ‘many labourers indeed my father-of house-at belly full
 khānā pāē, balki bachā bhī rakhaī, aur maī bhūkhō marū.
food get, nay-rather saving also keep, and I from-hunger die.
 Uthū aur abbā-kē pās jāū, aur un-sē kahū, “abbā jān,
Let-me-rise and father-of near go and him-to say, “father dear,
 maī Khudā-kā aur āp-kē huṣūr-mē gunah-gār hū, aur ab
I God-of and your-Honour-of presence-in sinner am, and now

is lāiq nahī ki āp-kā bēṭā kahlāũ. . Muḥhē apnē
this worthy not that your-Honour-of son I-may-be-called. Me your-own
 mazdūrō-mē rakh-lijiyē.”” Pas woh uṭhā aur chalā-āyā bāp-kē
labourers-in having-kept-take.”” So he arose and went the-father-of
 pās. Hanōz fāsilē-hi-sē thā ki bāp-nē dēkh-liyā aur
near. Yet distance-even-at he-was that the-father-by he-was-seen and
 raḥm khā-kar daurā, galē-sē lagāyā, aur piyār kiyā.
pity eaten-having he-ran, neck-to was-attached, and love was-made.
 Aur bēṭē-nē us-sē ‘arṣ kiyā, ‘abbā, jān, māī
And the-son-by him-to the-request was-made, ‘father dear, I
 Khudā-kē ḥuṣūr aur āp-kī nazar-mē guṇah-gār hū, aur ab
God-of presence and your-Honour-of sight-in sinner am, and now
 is lāiq nahī ki āp-kā bēṭā kahlāũ. Magar
this worthy not that your-Honour-of son I-may-be-called.’ But
 bāp-nē apnē naukarō-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; āgūṭhī hāth-mē aur
good dress bring and this-one-on put; a-ring hand-on and
 jūtā pāō-mē pinhāo; aur sab lōg da‘watē khā-kar khushiyā
shoe feet-on put; and all people feast eaten-having rejoicings
 manāē. Mērā yeh farzand mar-kar, phir jiyā; aur
let-us-celebrate. My this son died-having, again lived; and
 gum hō-kar, phir milā.’ Chhunāche woh sab lōg
lost become-having, again was-found.’ Accordingly they all people
khushiyā manānē lagē.
rejoicings to-celebrate began.

Us waqt us-kā barā bēṭā khēt-par thā. Jab woh
That time him-of elder son field-on was. When he
 palat-kar ghar-kē qarīb pahūchā tō us-nē gānē
returned-having house-of near arrived then him-by singing
 aur nāch-kī āwāz sunī. Ēk 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-was-asked that, ‘this all what matter-on going-on-is?’ Him-by
 us-sē kahā, ‘āp-kē bhāī āē-haī aur un-kē saḥīḥ-
him-to it-was-said, ‘your-Honour-of brother come-is and him-of safe-
 sālāmat wāpas ānē-par āp-kē wālid-nē jashn kiyā-hai.’ Woh
sound back coming-on your-Honour-of father-by feast made-is.’ He
 bahut bigrā, ghar-kē andar-hī na jātā thā. Is-par
much was-put-out, house-of inside-even not going was. This-upon

us-kā bāp bāhar nikal āyā aur manānē lagā. Us-
 him-of the-father outside emerging came and to-appease began. Him-
 nē bāp-sē kahā ki, 'dēkhiyē, it-nē bar'sō-sē maī
 by the-father-to it-was-said that, 'see, so-many years-from I
 āp-kī | khidmat kartā-hū aur kisi waqt āp-kē hukm-
 your-Honour-of service doing-am and any time your-Honour-of orders-
 sē sartābī nahī ki; us-par bhī āp-nē kabhī
 from disobedience not was-done; that-on even your-Honour-by ever
 mujhē bakrī-kā ēk bachcha tak na diyā ki apnē dōstō-
 to-me she-goat-of one young-one up-to not was-given that my-own friends-
 kē sāth khushī manātā. Magar jū-hī āp-kā
 of with rejoicings I-might-have-celebrated. But as-even your-Honour-of
 yeh bēṭā āyā jis-nē āp-kā sārā māl kasbiyō-mē gāwā-
 this son came whom-by your-Honour-of all substance harlots-in was-
 diyā, tō āp-nē un-kī khāṭir-sē jashn kiyā.' Us-nē
 lost, then your-Honour-by him-of affection-by a-feast was-made.' Him-by
 us-sē kahā, 'bēṭā, tum hamēsha mērē pās hō; jō-kuchh mērā
 him-to it-was-said, 'son, you always me near are; whatever mine
 hai, woh tumhārā hai. Munāsib yehī thā ki ham-lōg
 is, that yours is. Proper this-indeed was that we-people
 khushiyā manāē aur masrūr hō, kyō-kī tumhārā bhāī
 rejoicings may-celebrate and happy may-be, because your brother
 mar-kē, zinda huā-hai; aur gum hō-kē, phir milā-hai.'
 died-having, alive become-has; and lost become-having, again found-is.'

QASBĀTĪ URDŪ OF LUCKNOW.

The preceding specimen has illustrated the high, literary style of Lucknow Urdū. We now proceed to give specimens of the ordinary Urdū spoken in the city. It is known as *qasbātī*, from *qasbāt*, 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 Urdū has borrowed from Persian. Thus we have *jānīb dakhin*, in the southern direction, the Indian order of which would be *dakhinjānīb*. Similarly, *kinārē daryā-e Saī-kē*, instead of *daryā-e Saī-kē kinārē*, on the bank of the river Saī.

I give two specimens of this form of Urdū. 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 Nigōhā. It is given in the Persian character, with full transliteration and translation.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN I.

Ēk shakhṣ-kē dō laṛkē thē. Un-mē-sē chhōṭē-nē apnē bāp-sē kahā ki, ‘ai bāp, jāedād-mē-sē jō mērā haqq hōtā-hō mujhē dē-dījiyē.’ Tab us-nē un-kō apnī jāedād taqṣīm kar-dī. Aur thōrē rōz-kē ba’d chhōṭā laṛkā sab kuchh māl jam kar-kē ēk dūr-kē mulk-kō rawāna huā, aur wahā-par apnā māl ‘aiyāshī-mē uṛā-diyā. Aur jab sab kharch kar-dālā, tab us mulk-mē barā qaṭṭ parā, aur woh khud moḥtāj hōnē lagā.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

WESTERN HINDI.

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

قصہ نگوہان کی جانب دیکھن ایک مندر مہادیو جی کا ہے جسکو
 بھونیسر کہتے ہیں اور کنارے دریائے سئی کے واقع ہے * اور وہاں پر
 ہر دوشنبہ کو میلہ ہوتا ہے اور اکثر لوگ ہر روز درشن کو بلا ناغہ جایا
 کرتے ہیں اور جو مقصد دلی رکھتے ہیں وہ پورا ہوتا ہے *
 سننے میں آیا ہے کہ ایک وقت میں اورنگزیب بادشاہ بھی انکے
 مندر پر تشریف لائے تھے * اور انکی پہہ منشا تھی کہ اس مندر کو
 گھدوا کر صورت کو نکلوا لیویں اور سدھا مزدور اوس صورت کے نکالنے
 کو مستعد ہوے لیکن صورت کی انتہا نہ معلوم ہوئی * تب بادشاہ
 نے غصے میں آکر اجازت دی کہ اس صورت کو توڑ ڈالو * تب
 مزدوروں نے توڑنا شروع کیا اور دو ایک ضرب صورت میں لگائی بلکہ
 کچھ شکست بھی ہوگئی جسکا نشان آج تک بھی موجود ہے اور
 قدرے خون بھی صورت سے نمود ہوا لیکن ایسی قدرت صورت کی
 ظاہر ہوئی اور اوسی صورت کے نیچے سے ہزارہا بھونرے نکل پڑے اور
 سب فوج بادشاہ کی بھونروں سے پریشان ہوئی * اور پہہ خبر بادشاہ کو

بھی معلوم ہوئی * تب بادشاہ نے حکم دیا کہ اچھا اس صورت کا نام
 آج سے پھونسیس ہوا اور جس طرح پر تھی اسی طرح سے بند کر دو
 اور خود بادشاہ نے صورت مذکور بند کرانے کا انتظام کر دیا *

اب چند روز سے علاوہ درشنے بہت سے دکاندار لوگ وہاں
 دکانیں لگاتے ہیں * علاوہ معمولی چیزوں کے کاشتکاری کی چیزیں
 جو دھات میں بہت زیادہ کرے ضرورت ہوتی ہیں وہاں پر مل
 سکتی ہیں *

[No. 6.]

1. INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (QASBĀTĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Qasba Nigōhā-kī jānib dakhin ēk mandir Mahādēo-jī-kā hai,
 Town Nigōhā-of direction southern a temple Mahādēo-jī-of is,
 jis-kō Bhaūrēsar kahtē-haī, aur kinārē daryā-e Saī-kē
 which Bhaūrēsar calling-they-are, and on-the-bank the-river-of Saī-of
 wāqē hai. Aur wahā-par har Du-shamba-kō mēlā hōtā-hai, aur
 situated is. And there-on every Monday-on a-fair being-is, and
 akṣar lōg har rōz darshan-kō bilā nāgha
 generally people every day paying-respects-for without intermission
 jāyā-kartē-haī, aur jō maqsad-e dili rakhtē-haī woh
 going-regularly-are, and what desire-of of-the-heart keeping-they-are that
 pūrā hōtā-hai.
 fulfilled being-is.

* Sunnē-mē āyā-hai ki ēk waqt-mē Aurangzēb Bādshāh bhī
 Hearing-in come-it-is that one time-in Aurangzēb the-Emperor also
 un-kē mandir-par tashrif-lāē-thē. Aur un-kī yeh
 that-(God-)of temple-on honoured-with-his-presence. And Him-of this
 manshā thī ki is mandir-kō khudwā-kar mūrāt-kō nikalwā-
 intention was that this temple got-dug-up-having the-image he-might-get-
 lēwē, aur ṣadhā mazdūr us mūrāt-kē nikālne-kō musta'idd
 taken-out, and hundreds labourers that image-of taking-out-for ready
 huē, lēkin mūrāt-kī intihā na ma'lūm huī. Tab
 became, but the-image-of end not found became. Then
 Bādshāh-nē ghuṣṣē-mē ā-kar ijāzat dī ki, 'is
 the-Emperor-by anger-in come-having permission was-given that, 'this
 mūrāt-kō tōr-dālō.' Tab mazdūrō-nē tōrnā shurū
 image break-in-pieces.' Then the-labourers-by to-break commencement
 kiya, aur dō ēk zarb mūrāt-mē lagāi, balki, kuchh
 was-made, and two one strokes the-image-in were-applied, nay, somewhat
 shikast bhī hō-gai, jis-kā nishān āj-tak bhī maujūd hai, aur
 broken also it-became, which-of the-mark today-to also existing is, and

qadr-ē khūn bhi mūrat-sē numūd huā; lēkin aisī
little-a blood also the-image-from visible became; but such
 qudrat mūrat-kī zāhir huī, aur usī mūrat-kē •
supernatural-power the-image-of manifest became, and that-very image-of
 nīchē-sē hazārḥā bhaūrē nikal-parē, aur sab fauj-e Bādshāh-kī
below-from thousands hornets issued, and all the-army-of the-Emperor-of
 bhaūrō-sē parēshān huī. Aur yeh khabar Bādshāh-kō bhī ma'lūm
hornets-from distress became. And this news the-Emperor-to also known
 huī. Tab Bādshāh-nē hukm diyā ki, 'achchhā, is
became. Then the-Emperor-by order was-given that, 'good, this
 mūrat-kā nām āj-sē Bhaūrēsar huā, aur jis
image-of name today-from Bhaūrēsar (Lord-of-Hornets) became, and what
 tarḥ-par thī usī tarḥ-sē band kar-dō,' aur khud
manner-on it-was that-very manner-by closed-up make,' and himself
 Bādshāh-nē mūrat mazkūr band karānē-kā intizām
the-Emperor-by the-image aforesaid closed-up causing-to-make-of arrangement
 kar-diyā.
was-made.

Ab chand rōz-sē ilāwa darshan-kē bahut-sē dūkāndār
Now some days-from beside paying-respects-of many-very shopkeeper
 lōg wahā dūkānē lagātē-haī. 'Ilāwa ma'mūlī chizō-kē, kāshṭkāri-kī
people there shops arranging-are. Besides ordinary things-of, cultivation-of
 chizē, jō dehāt-mē bahut ziyāda kar-kē zarūrat hōtī-haī,
things, which villages-in much more done-having necessary being-are,
 wahā-par mil saktī-haī.
there-on be-found can.

FREE TRANSLATION OF THE FOREGOING.

To the south of the town of Nigōhā there is a temple of Mahādēo; which people call Bhaūrēsar, and is situated on the bank of the river Saī. 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 Aurangzēb 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.

BĒGAMATĪ URDŪ OF LUCKNOW.

The form of Urdū employed by respectable Musalmān ladies of Lucknow City is known as Bēgamatī. It is said to be very free from any Hindī 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 Urdū 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 Urdū 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 Sāhibā* (not *-bē*)-*kē*, (by the son) of the *Khānam Sāhibā*; *chha mahīna* (not *-nē*)-*kā bachcha*, 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*. *Sāhibā-kē* is pronounced *Sāhibē-kē*, and so on.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN I.

Ek admī-kē dō bēṭē thē. Un-mē-sē chhōṭā bāp-sē bōlā, ‘abbā-jān, māl asbāb-mē jitnā hamārā ḥiṣṣa hai ham-kō dē-dijiyē.’ Aur us-nē apnī daulat dōnō-kō bāt-dī. Thōṛē dinō ba’d chhōṭā sab jam’-jathā samēṭ-kar bahut dūr kisi mulk-kō nikal-gayā. Wahā sab shohad-pan-mē urā baiṭhā. Jab sab uṭh-uṭhā-gayā tō us mulk-mē bahut barā qahṭ parā, aur yeh mohtāj hō-chalā.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN II.

خود بنی ہوئے مان کو

امیر بن خدا کرے آپ سلامت رہیں - بہمن جہنم حب آج کھنوسین داخل دہلی - ادے
 آجی سب چیز دھندلے معلوم ہوئی - بڑے مامو کھا جی آئے دن لکھنؤ پہانڈہ رہا
 کھنوسین بہت دوا درمن کی گھر کبہ غائب نہیں ہوا علم اگر اوپر والا ہو گا تو
 جہیز کو دہرے مرور مرور علیج کرنے فضل آباد سدا رنگی - آج کھنوسین
 جو رو کھا بڑا بڑا غنہ ہی بڑوس من خاتم حب کھنوسین علم دن دے رے کئی جو
 گھسے بڑا غنہ بڑا بڑا سپاہی گھوڑی گھوڑا کے لکھنؤ سمجھے نہ بوجھے بڑا
 ماری سکان من دراز سب علم آئے - وہ تو کئی بڑی جہیز گزاری آدمی
 ڈویرے پر موجود تھا او سنے رو کھا تھا ماسن تو سب کما منا موحاتا
 او سنے سے دو جو بکڑے بے گئی ہوئے مے حاکم کے سامنے اوٹا چھدا رکھا

خانم صاحبہ کے بیٹے نے مکان کو اور لے کے جانے لگے کہ ہر من بولدا با دو پہر مندر کا
 ص جین بیٹے اونٹا چور چور کر کے غل مچا دیا۔ - نظیر اور اونکی بوی من
 روز مرہ جھنجھٹ سوا کر نے ہر نظیر کو تو آپ جانے ایک بند چڑا بوی ہی
 مزاج دار ذرا ذرا سی بات بر تو تو بن میں ہونے لگتے تھے کہ کدہ بھایا
 ہیں کجا سہتہ ہے۔ خدا رکھے سیانی ٹوٹی بیاہنے لایق پہلو کے لگی
 بٹھی ہے۔ روکے سامنے اس تک کہ جب جب دن رات کے دن تا مکمل کل کے
 کیا فائدہ مگر ایسے عقل مند ہر خدا رکھے مار سمجھا نہیں بات کے بتگئے و مذمت من
 کون دخل دے۔ - اونٹا کنو بنے اولاد علی کو دیکھے نہ کوئی بات نہ چیت
 بکبار بکبار ہی مانے لڑ بھڑ کر دہشیاں چلا گیا۔ - بگم خان کی جہنم کا
 پالا پوسہ بچہ پر سون جانا؟۔ - بچاری کرکے کہہ دیا ہے کہ کدہ انور تین
 ابھی نمایاں کو مے پورے چار سہنہ بے سنن ہوئے تھے کہ تیرا سان بیٹ بڑا
 غریب کے رہی تھی اس ہی ٹوٹ گئی۔ -

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BĒGAMATĪ URDŪ OF LUCKNOW).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

KHATT BĒTĪ-KĪ . . . TARAF-SĒ MĀ-KŌ.
 LETTER DAUGHTER-OF DIRECTION-FROM MOTHER-TO.

Āmmī jān, Khudā karē āp salāmat rahē.
 Mother dear, God may-make Your-Honour (in-)safety may-remain.
 Bahin Jhamman Ṣāhib āj Lakhnau-mē dākhil huī. Uṇ-sē
 Sister Jhamman Ṣāhibā today Lucknow-in entered became. Her-from
 āp-kī sab khair wa salāh ma'lūm hū. Barē
 Your-Honour-of all health and prosperity known became. The-elder
 māmū-kā jī 'āē-din (hāmēsha) mādā rahtā-hai.
 maternal-uncle-of spirit daily (i.e. always) unwell remaining-is.
 Lakhnau-mē bahut dawā-darman kī, magar kuchh fāida nahī
 Lucknow-in much medicine-drugs were-done, but any benefit not
 huā. Kalh agar 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 zarūr zarūr 'ilāj karnē Faiz-ābād
 then Thursday-on he certainly certainly (for-)treatment doing Faizabad
 sidhārēgē.
 he-will-start.

Āj-kalh yahā chōrō-kā barā nargha hai. Parōs-mē
 Nowadays here thieves-of great gang is. The-neighbourhood-in
 Khānam Ṣāhib-kē yahā kalh din-dahārē kaī chōr
 Khānam Ṣāhibā-of at yesterday in-broad-daylight several thieves
 ghus-āē. Barā ghul-ghapāra machā. Sipāhī nigōrē, gāwār-kē
 entered. Much noise-clamour was-raised. Constables useless, boor-of
 lath, samjhē na būjhē, hullar suntē-hī hamārē
 stick, understood not knew, uproar immediately-on-hearing our
 makān-mē darrāna chalē-āē. Woh tō kahiyē, barī khairiyat
 house-in straightway came. That verily you-may-say, great good-luck
 guzrī. Ādmī dyōrhi-par maujūd thā. Us-nē rōkā
 happened. A-man ante-chamber-on present was. By-him it-was-stopped

thāmā. Nahī-tō sab-kā sāmna ho-jātā. Us-mē-sē
impeded. Otherwise all(-of-us)-of exposure would-have-been. That-out-of
 dō chōr pakrē bhī gaē. Muō-nē hākim-kē sāmne
two thieves arrested also went. The-idiots-by the-magistrate-of before
 ultā chhuddā rakhā ki, 'Khānam Ṣāhibā-kē bēṭe-nē makān
contrary accusation brought that, 'Khānam Ṣāhibā-of the-son-by the-house
 akwānē-kē bahāna-sē ghar-mē bulāyā. Dō pahar band
estimating-of pretext-on house-in (we-)were-summoned. Two watches confined
 rakhā, pachās rupaiyē chhīn-liyē, ultā "chōr chōr"
(we-)were-kept, fifty rupees were-snatched-away, contrary "thief thief"
 kar-kē ghul machā-diyā.
doing noise was-raised.'

Nazīr aur un-kī biwi-mē 'rōz-jarāra jhanjhat huā-kartī-hai.
Nazīr. and him-of wife-between daily wrangling keeps-going-on.
 Nazīr-kō tō āp jāniyē, — ek nak-charhā. Bīwi
Nazīr indeed Your-Honour may-know, — a nose-mounted-one. The-wife
 bhī mizājdār; zarrā-zarrā-sī bāt-par 'tū 'tū, maī maī'
also haughty; very-little matter-on 'thou thou, I I' (i.e. quarrelling)
 hōnē lagti-hai. Lākh samjhāyā, 'bahin,
to-be beginning-is. Hundred-thousand was-it-remonstrated(-by-me), 'sister,
 kachchā sāth hai. Khudā rakhē. Siyānī larkī
inexperienced company is. God preserve(-you). Youthful daughter
 biyāhnē lāiq pahlū-sē lagī bāṭhī-hai. Us-kē sāmne is
for-being-married fit side-by close seated-is. Her-of before this
 bak-bak jhak-jhak din rāt-kē, dāt kil-kil-sē kyā fāida.
talking altercation day night-of teeth gnashing-from what profit.'
 Magar aisi 'aqlō-par Khudā-ki mār. Samjhānē-mē bāt-kē
But such wits-on God-of curse. Remonstrating-on words-of
 batangar badhtē-hai. Kaun dakh-dē? Ultā
wranglings increasing-are. Who may-interfere? On-the-contrary
 nakkū banē.
disgraced he-may-become.

Aulād 'Alī-kō dēkhiyē. Na kōi bāt na chīt, bēkār
Aulād 'Alī please-see. Not any word or talk, without-ground
 bēkār bhī, mā-sē lar-bhīr-kar dadhiyāl
without-ground also, mother-with quarrelled-having to-grandfather's-house
 chalā-gayā.
he-went-off.

Bēgam 'Jān-kā' chha mahīna-kā pālā-pōsa bachcha
Bēgam Jān-of six months-of brought-up(-and)-nursed baby
 parsō jātā-rahā. Bēchārī, ek ākh dabātī-hai,
the-day-before-yesterday has-died. Poor-creature, one eye pressing-she-is,

lākh	āsū	girtē-haĩ.	Abhĩ	Miyā-kō
<i>a-hundred-thousand</i>	<i>tears</i>	<i>falling-are.</i>	<i>Only-now</i>	<i>(her-)husband-to</i>
marē	pūrē	chār mahīna	bhĩ nahĩ	huē-thē ki yeh asmān
<i>since-death</i>	<i>full</i>	<i>four months</i>	<i>even not</i>	<i>passed-had when this sky</i>
phaṭ-parā.	Gharīb-kī	rahi-sahī	ās bhĩ	tūt-gaĩ.
<i>fell-in.</i>	<i>The-poor-woman-of</i>	<i>remaining</i>	<i>hope</i>	<i>also broke.</i>

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 Faizabad 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 Khānam Sāhibā, 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 zanāna 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 Khānam Sāhibā'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 Aulād 'Ali'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.

Bēgam Jān'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 URDŪ OF DELHI.

The Urdū 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 Urdū 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 Urdū, the Urdū List of Standard Words and Sentences, which was prepared in that city, may be consulted.

The original Urdū 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 HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ, PERSIAN CHARACTER).

(Panjab Auxiliary Bible Society, 1900.)

ایک شخص ے دو بیٹے تھے۔ اُن میں سے چھوٹے نے باپ سے
 کہا کہ آئے باپ۔ مال کا جو حصہ مجھے کو پہنچتا ہے مجھے دے۔
 اُس نے اپنا مال متاع انہیں بانٹ دی۔ اور تھوڑے دن بعد چھوٹا
 بیٹا اپنا سب کچھ جمع کر کے دورے ملک کو روانہ ہوا۔ اور وہاں اپنا مال
 بد چلنی میں اڑا دیا۔ اور جب سب خرچ کر چکا تو اُس ملک میں
 سخت کال پڑا۔ اور وہ محتاج ہونے لگا۔ پھر اُس ملک کے ایک
 باشندے کے ہاں جا پڑا۔ اُس نے اُس کو اپنے کھیتوں میں سُر چرانے بھیجا۔
 اور اُسے آرزو تھی کہ جو پھلیاں سُر کھائے تھے اُن سے اپنا پیٹ
 بھرے۔ مگر کوئی اُسے نہ دیتا تھا۔ پھر اُس نے ہوش میں آ کر کہا
 کہ میرے باپ کے کتنے ہی مزدوروں کو روٹی افراط سے ملتی ہے۔
 اور میں یہاں بھوکھا مر رہا ہوں۔ میں اُٹھ کر اپنے باپ کے پاس
 جاؤنگا اور اُس سے کہوں گا کہ آئے باپ۔ میں آسمان کا اور تیری نظر
 میں گنہگار ہوا۔ اب اس لائق نہیں رہا کہ پھر تیرا بیٹا کہلاؤں۔
 مجھے اپنے مزدور جیسا ہی کر لے۔ پس وہ اُٹھ کر اپنے باپ کی طرف
 روانہ ہوا۔ وہ ابھی دور ہی تھا کہ اُسے دیکھ کر اُس کے باپ کو ترس

آیا - اور دوڑ کر اُس کو گلے لگا لیا اور بوسے لئے - بیٹے نے اُس سے کہا کہ آئے باپ - میں آسمان کا اور تیری نظر میں گنہگار ہوا - آپ اس لائق نہیں رہا کہ پھر تیرا بیٹا کھلاؤں - باپ نے اپنے نوکروں سے کہا کہ اچھے سے اچھا جامہ جلد نکال کر اُسے پہناؤ - اور اُس کے ہاتھ میں انگوٹھی اور پاؤں میں جوتی پہناؤ - اور پلے ہوئے بچھڑے کو لاکر ذبح کرو تاکہ ہم کھا کر خوشی منائیں - کیونکہ میرا یہ بیٹا مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے - پس وہ خوشی منانے لگے * لیکن اُس کا بڑا بیٹا کھیت میں تھا - جب وہ آ کر گھر کے نزدیک پہنچا تو گانے بجائے اور ناچنے کی آواز سنی - اور ایک نوکر کو بلا کر دریافت کرنے لگا کہ یہ کیا ہو رہا ہے ؟ اُس نے اُس سے کہا کہ تیرا بھائی آگیا ہے اور تیرے باپ نے پلا ہوا بچھڑا ذبح کرایا ہے - اس لئے کہ اُسے بھلا چنگا پایا - وہ غصے ہوا اور اندر جانا نہ چاہا - مگر اُس کا باپ باہر جائے اُسے منانے لگا - اُس نے اپنے باپ سے جواب میں کہا کہ دیکھو - اتنے برس سے میں تیری خدمت کرتا ہوں اور کبھی تیری حکم عدولی نہیں کی - مگر مجھے تو نے کبھی ایک بکری کا بچہ بھی نہ دیا کہ اپنے دوستوں کے ساتھ خوشی منانا - لیکن جب تیرا یہ بیٹا آیا جس نے تیرا مال متاع کسبیوں میں اڑا دی - تو اُس کے لئے تو نے پلا ہوا بچھڑا ذبح کرایا - اُس نے اُس سے کہا - بیٹا - تو تو ہمیشہ میرے پاس ہے - اور جو کچھ میرا ہے وہ تیرا ہی ہے - لیکن خوشی منانی اور شادمان ہونا مناسب تھا - کیونکہ تیرا یہ بھائی مُردہ تھا - اب زندہ ہوا - کھو گیا تھا - اب ملا ہے *

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (STANDARD URDŪ, ROMAN CHARACTER¹).*(British and Foreign Bible Society, 1900.)*

Ek shakhs ke do betē the. Un men se chhotē ne bāp se kahā, ki Ai bāp, māl kā jo hissā mujh ko pahunchtā hai, mujhe de. Us ne apnā māl matā unhen bānt dī. Aur thore din ba'd chhotā betā apnā sab kuchh jama karke, dūr ke mulk ko rawāna hūā, aur wahān apnā māl badchalnī men urā diyā. Aur jab sab kharch kar chukā, to us mulk men sakht kāl parā; aur wuh muhtāj hone lagā. Phir us mulk ke ek bāshinde ke hān jā parā: us ne us ko apne kheton men sūar charāne bhejā. Aur use ārzū thī, ki jo phaliyān sūar khāte the, un se apnā peṭ bhare; magar koī use na detā thā. Phir us ne hosh men ākar kahā, ki Mere bāp ke kitne hī mazdūron ko rotī ifrāt se miltī hai, aur main yahān bhūkhā mar rahā hūn! Main uṭhkar apne bāp ke pās jāungā, aur us se kahūngā, ki Ai bāp, main āsmān kā aur terī nazar men gunahgār hūā: ab is lāiq nahīn rahā, ki phir terā betā kahlāūn; mujhe apne mazdūr jaisā hī kar'le. Pas wuh uṭhkar apne bāp kī taraf rawāna hūā. Wuh abhī dūr hī thā, ki use dekhkar us ke bāp ko tars āyā, aur daurkar us ko gale lagā liyā, aur bose liye. Betē ne us se kahā, ki Ai bāp, main āsmān kā aur terī nazar men gunahgār hūā; ab is lāiq nahīn rahā, ki phir terā betā kahlāūn. Bāp ne apne naukaron se kahā, ki Achchhe se achchhā jāma jald nikālkar use pahināo; aur us ke hāth men angūthī, aur pānwon men jūtī pahināo. Aur pale hūe bachhre ko lākar zabh karō, tākī ham khākar khushī manāen; kyūnki merā yih betā murda thā, ab zinda hūā; kho gayā thā, ab milā hai. Pas wuh khushī manāne lage.

Lekin us kā barā betā khet men thā: jab wuh ākar ghar ke nazdīk pahunchā, to gāne bajāne aur nāchnē kī āwāz sunī; aur ek naukār ko bulākar daryāft karne lagā, ki Yih kyā ho rahā hai? Us ne us se kahā, ki Terā bhāī ā gayā hai; aur terē bāp ne palā hūā bachhrā zabh karāyā hai, is liye ki use bhalā changā pāyā. Wuh gusse hūā, aur andar-jānā na chāhā; magar us kā bāp bāhar jāke use manāne lagā. Us ne apne bāp se jawāb men kahā, ki Dekh, itne baras se main terī khidmat kartā hūn, aur kabhī terī hukm'udūlī nahīn kī; magar mujhe tū ne kabhī ek bakrī kā bachchā bhī na diyā, ki apne doston ke sāth khushī manātā: lekin jab terā yih betā āyā, jis ne terā māl matā kasbion men urā dī, to us ke liye tū ne palā hūā bachhrā zabh karāyā. Us ne us se kahā; Betā, tū to hamesha mere pās hai, aur jo kuchh merā hai, wuh terā hī hai; lekin khushī manānī aur shādmān honā munāsib thā, kyūnki terā yih bhāī murda thā, ab zinda hūā, kho gayā thā, ab milā hai.

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 Nazir Ahmad. Two novels by this writer, the *Mir'ātu 'l-'Arūs* (The Bride's Mirror), and the *Taubatu 'n-Naṣūḥ* (The Repentance of Naṣūḥ), have been edited in England. They are well worth reading, not only as introductions to the Urdū 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 'Abdu 'l-Qādir's work on 'The new School of Urdū Literature' quoted in the first section of the Bibliography.

As a specimen of Nazir Ahmad's style, I give an extract from the *Mir'ātu 'l-'Arūs*. The text is taken from Mr. G. E. Ward's edition in Roman characters (London, 1899). 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 *à 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 Urdū, not in Hindī, it is remarkably free from Arabic and Persian expressions. In Lucknow Urdū, 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'ātu '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 perusal 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.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Nazīr Aḥmad, circa 1870.)

مَیں جب خُج کو گئی تھی تو اُسی جہاز میں بھوپال کی
ایک بیگم بھی سوار تھیں۔۔۔۔۔ شاید تم نے اُنکا نام بھی سنا
ہو بلقیس جہانی بیگم۔۔۔۔۔ سب کچھ خُدا نے اُنکو دے
رکھا تھا۔ دولت کی کچھ انتہا نہ تھی۔ نوکر چاکر لونڈی غلام
پالکی نالکی سب ہی کچھ تھا۔ ایک تو اولاد کی طرف سے مغموم
رہا کرتی تھیں۔ کوی بچہ نہ تھا۔ دوسرے نواب صاحب کو اُنکی
طرف مطلق التفات نہ تھا اور شاید اولاد نہ ہونے کے سبب محبت
نہ کرتے ہوں ورنہ بیگم صورتِ شکل میں چندے آفتاب چندے
ماہتاب۔۔۔۔۔ اور اس حسن و دولت پر مزاج ایسا سادہ کہ
ہم جیسے ناچیزوں کو برابر بٹھانا اور بات پوچھنا * بیگم کو فقیروں
سے پرلے درجے کا اعتقاد تھا * ایک دفعہ سنا کہ تین کوس
پر کوی کامل وارد ہے۔ اندھیری رات میں اپنے گھر سے پیادہ پا
اُن کے پاس گئیں اور پھر بھر تک ہاتھ باندھے کھڑی رہیں *
فقیروں کے نام کے قربان جائیں * ایک مرتبہ جو شاہ صاحب نے

آنکھ اوٹھا کر دیکھا فرمایا جا مائی - اسی رات کو حکم ملیگا * بیگم کو خواب میں بشارت ہوئی کہ حج کو جا اور مَراد کا موتی سمندر سے نکال لا * صبح اوٹھہ حج کی تیاریاں ہونے لگیں * پان سو مسکین بیگم نے آپ کرایہ دیکر جہاز پر سوار کرائے۔۔۔۔۔ اور میں سے ایک مین بھی تھی * ہر وقت کا پاس رہنا۔۔۔۔۔ بیگم صاحب۔۔۔۔۔ الہی دونوں جہاں میں سرخرو۔۔۔۔۔ مُجھہ پر بہت مہربانی کرنے لگیں اور سہیلی کہا کرتی تھیں * دس دن تک برابر جہاز پانی میں چلا گیا - گیارہویں دن بیچ سمندر میں ایک پہاڑ نظر آیا * ناخدا نے کہا کوہِ حبشہ یہی ہے اور ایک بڑا کامل فقیر اس پر رہتا ہے۔۔۔۔۔ جو گیا بامراد آیا * بیگم صاحب نے ناخدا سے کہا کسی طرح مُجھہ کو اوس پہاڑ پر پہنچاؤ * ناخدا نے کہا حضور جہاز تو پہاڑ تک نہیں پہنچ سکتا - البتہ اگر آپ ارشاد کریں تو جہاز کو لنگر کر دیں اور آپ کو ایک کشتی میں پٹھا کر لے چلیں * بیگم نے کہا خیر یہی سہی * پانچ اورتیں بیگم کے ساتھ کوہِ حبشہ پر گئی تھیں۔۔۔۔۔ ایک مین اور چار اور * پہاڑ پر پہنچے تو عجیب طرح کی خوشبو مہک رہی تھی - چلتے چلتے شاہِ صاحب تک پہنچے * ہو کا مقام تھا - نہ آدمی نہ آدم زاد - تن تنہا شاہِ صاحب ایک گھر

میں رہتے تھے۔۔۔۔۔ کیسی نورانی شکل - جیسے فرشتہ!۔۔۔۔۔ ہم
 سب کو دیکھ کر دعا دی - بیگم کو بارہ لونگین دیں اور کچھ پڑھ کر
 دم کر دیا * مَچھہ سے کہا چلی جا - آگرے اور دہلی میں لوگوں
 کے کام بنایا کر * بیٹی اُن بارہ لونگوں میں گئی دو لونگین یہ ہیں *
 حج کرے جو لوٹے تو نواب۔۔۔۔۔ یا تو بیگم کی بات پوچھتے نہ تھے
 یا یہ نوبت ہوئی - کہ ایک مہینے آگے سے بنبئی میں آکر بیگم کے
 لینے کو پڑے تھے * جونہی بیگم نے جہاز سے پانو اتارا نواب نے اپنا
 سر بیگم کے قدموں پر رکھ دیا اور رو رو کر خطا معاف کرائی *
 چھ برس میں بھوپال میں حج سے آکر ٹھہری * فقیر کی دعا کی
 برکت سے لگاتار اوپر تلے - اللہ رکھ۔۔۔۔۔ چار بیگم کے - میرے
 رہنے تک۔۔۔۔۔ ہو چکے تھے * پھر مَچھہ کو اپنا دیس یاد آیا -
 بیگم سے اجازت مانگی۔۔۔۔۔ بہت سا رونا۔۔۔۔۔ میں نے کہا
 شاہ صاحب نے مَچھہ کو دہلی آگرے کی خدمت سپرد کی ہے -
 مَچھہ کو وہاں جانا ضرور ہے - یہ سن کر بیگم نے چار ناچار مَچھہ کو
 رخصت کیا *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ OF DELHI).

(Maulavī Nazīr Aḥmad, circa 1870.)

TRANSLITERATION AND TRANSLATION.

Maĩ jab ḥajj-kō gai-thī, tō usī jahāz-mē
I when pilgrimage(-to-Mecca)-to gone-was, then that-very ship-in
 Bhōpāl-ki ēk Bēgam bhī suwār thī; — shāyad tum-nē un-kā
Bhōpāl-of a Bēgam also pāssenger was; — perhaps you-by her-of
 nām bhī sunā-hō, Balqīs Jahānī Bēgam; — sab-kuchh Khudā-nē
name also heard-may-be, Balqīs Jahānī Bēgam; — everything God-by
 un-kō dē rakhā-thā; daulat-ki kuchh intihā na thī;
her-to giving placed-was; wealth-of any end not was;
 naukar-chākar, laundī-ghulām, pālki-nālki, sab-hī-kuch
servants-attendants, girls(-and)-slaves, palanquins(-and)-litters, 'everything-verily
 thā; ēk tō aulād-ki ṭaraf-sē maghmūm rahā-kartī-thī;
was; one indeed family-of direction-from grieved she-continued-to-remain;
 kōi baḥcha na thā; dūsre Nawāb-Sāhib-kō un-ki ṭaraf muṭlaq
any child not was; secondly the-Nawāb-Sāhib-to her-of direction absolute
 iltifāt na thā, aur shāyad aulād na hōnē-kē sabab maḥabbat na
kindness not was, and perhaps family not being-of because affection not
 kartē-hō, warna Bēgam šurat-shākl-mē chandē āftāb,
doing-he-may-be, otherwise the-Bēgam form-appearance-in 'now a-sun,
 chandē māhtāb,' — aur is ḥusn-o-daulat-par mizāj aisā sāda,
now a-moon,' — and this beauty-and-wealth-on disposition so simple,
 ki ham-jaisē nāchizō-kō barābar biṭhānā aur bāt pūchhnā!
that us-like nothings-to equally to-give-a-seat and matters to-ask!
 Bēgam-kō faqīrō-sē parlē darjē-kā e'tiqād thā. Ēk daf'a
The-Bēgam-to mendicants-to utmost degree-of faith was. One time
 sunā ki tin kōs-par kōi kāmīl wārid hai; andhērī
it-was-heard that three kōs-on a-certain saint arrived is; dark
 rāt-mē apnē ghar-sē piyāda-pā un-kē pās gaĩ, aur pahar-bhar
night-in her-own house-from on-foot him-of near she-went, and a-watch-full
 tak hāth bandhē kharī rahī, Faqīrō-kē nām-kē
during hands being-folded standing-up remained. Mendicants-of name-of

qurbān jāiyē! Ēk martaba jō Shāh-Sāhib-nē ākh
sacrificial-offering go! One time when the-Shāh-Sāhib-by eyes

• uṭhā-kar dēkhā, farmāyā, 'jā māi, isī rāt-kō
lifted-having it-was-looked, it-was-ordered, 'go mother, this-very night-at
 hukm milēgā.' Bēgam-kō khwāb-mē bishārat hui ki
order, will-be-got.' The-Bēgam-to dream-in annunciation became that

'hajj-kō' jā, aur murād-kā mōti samundar-sē nikāl-lā.' Subh
'pilgrimage-to go, and desire-of pearl ocean-from take-out.' (At-)dawn
 uṭh hajj-kī taiyāriyā hōnē lagī. Pā-sau miskīn
rising pilgrimage-of preparations to-be began. Five-hundred lovely-people

Bēgam-nē āp kirāya dē-kar jahāz-par suwār
the-Bēgam-by herself the-fare given-having ship-on embarked
 karāē; un-mē-sē ēk māi bhī thī. Har
were-caused-to-be-made; them-in-from one I also was, Every
 waqt-kā pās-rahna — 'Bēgam-Sāhib (Ilāhī! dōnō jahān-mē
time-of near-remaining — the-Bēgam-Sāhib (O God! both worlds-in
 surkhūr!) mujh-par bahut 'mihrbānī karnē lagī, aur
(may-her-)face(-be-)bright!) me-on, much friendship to-do began, and
 sahēli kahā-kartī-thī. Das din tak barābar jahāz pānī-mē
comrade used-to-call. Ten days during straight-on the-ship water-in
 chalā-gayā; 'gyārahwē din bich samundar-mē ēk pahār nazar āyā.
went-along; on-eleventh day mid ocean-in a mountain insight came.

Nākhudā-nē kahā, 'Kōh-e Habsha yehī hai, aur
The-captain-by it-was-said, 'The-Mountain-of Ethiopia this-verity is, and
 ēk barā kāmīl faqīr is-par rahtā-hai; jō gayā, hāmurād
a great saint hermit it-on dwelling-is; who went, possessed-of-wish
 āyā.' Bēgam-Sāhib-nē Nākhudā-sē kahā, 'kisi tarah mujh-kō
came.' The-Bēgam-Sāhib-by the-captain-to it-was-said, 'in-some way me
 us pahār-par pahūchāo.' Nākhudā-nē kahā, 'Huzūr,
that mountain-on cause-to-arrive.' The-captain-by it-was-said, 'My-Lady,
 jahāz tō pahār tak nahī pahūch saktā; albatta agar
the-ship indeed the-mountain up-to not arrive can; certainly if
 āp irshād karē, tō jahāz-kō langar kar-dē, aur āp-kō
you instruction make, then the-ship-to anchor we-may-make, and you
 ēk kishti-mē biṭhā-kar lē-chalē.' Bēgam-nē kahā,
a boat-in caused-to-sit-having we-may-take-away.' The-Bēgam-by it-was-said,
 'khair, yehī sahī.' Pāch auratē Bēgam-kē sāth Kōh-e
'well, this-indeed easy.' Five women the-Bēgam-of with the-Mountain-of
 Habsha-par gai-thī, — ēk māi, aur chār aur. Pahār-par
Ethiopia-on gone-were, — one I, and four others. The-Mountain-on

pahūchē, tō 'ajīb tarah-kī khushbū mahak-rahī-thī. Chaltē
we-arrived, then a-wonderful kind-of odour, exhaled-being-was. On-going
 chaltē Shāh-Sāhib tak pahūchē. Hū-kā maqām thā; na
on-going the-Shāh-Sāhib up-to, we-arrived. God-of place it-was; nor
 admī na ādamzād; tan-e-tanhā Shāh-Sāhib ēk ghar-mē rahtē-thē;
man nor born-of-man; all-alone the-Shāh-Sāhib a house-in dwelling-was;
 kaisī nūrānī shakl! jaisē firishta! Ham sab-kō dēkh-kar
what-sort-of serene appearance! like an-angel! Us all seen-having
 du'ā di; Bēgam-kō bārah laūgē dī, aur kuchh
a-blessing, was-given; the-Bēgam-to twelve cloves were-given, and something
 parh-kar dām kar-diyā. Mujh-sē kahā, 'chalī-jā, Āgrē
recited-having breathing was-performed: Me-to it-was-said, depart, Agra
 aur Dillī-mē logō-kē kām banāyā-kar. Bēti,
and Delhi-in people-of wishes continue-causing-to-be-successful. Daughter,
 un bārah laūgō-mē-kī dō laūgē yeh haī. Hajj kar-kē
those twelve cloves-in-of two cloves these are. Pilgrimage made-having
 jō lautē, tō, Nawāb, — yā-tō Bēgam-kī
when we-returned, then the-Nawāb,—whereas-formerly the-Bēgam-of
 bāt pūchh-tē-na-thē,— yā yeh naubat huī, ki ēk mahīnē
affair asking-not-he-was,— now this pass became, that one month
 āgē-sē Bambaī-mē ā-kar Bēgam-kē lēnē-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-when the-Bēgam-by the-ship-from foot was-caused-to-descend, the-Nawāb-by
 apnā sar. Bēgam-kē qadamō-par rakh-diyā, aur rō-rō-kar
his-own head the-Bēgam-of feet-on was-placed, and wept-wept-having
 khaṭā mu'āf karāī. Chha baras maī Bhōpāl-mē hajj-sē
fault forgiveness was-got-made. Six years I Bhōpāl-in pilgrimage-from
 ā-kar thahrī. Faqīr-kī du'ā-kī barakat-sē, lagātār
come-having stayed. The-hermit-of prayer-of blessing-from, successively
 ūpar-talē, Allāh rakhē! chār bēte Bēgam-kē,
one-after-the-other, God preserve-them! four sons the-Bēgam-of,
 mērē rahnē tak, hō-chūkē-thē. Phīr 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 Dillī-Āgrē-kī khidmat
me-by it-was-said, the-Shāh-Sāhib-by me-to Delhi-Agra-of service
 supurd kī-hai, mujh-kō wahā jānā zārūr hai; yeh sun-kar
entrusted made-is, me-to there to-go necessary is; this heard-having
 Bēgam-nē chār nāchār mujh-kō rukhsat kiyā.
the-Bēgam-by willy nilly me-to leave-to-depart was-made.

FREE TRANSLATION OF THE FOREGOING.

When I went on my pilgrimage to Mecca I had for a fellow-passenger a Bēgam of Bhōpāl,—perhaps you have heard of her, her name was Balqīs Jahānī Bēgam. 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 Nawāb Sāhib, 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 Bēgam 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 Bēgam 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 Nawāb,—who formerly had not taken the slightest interest in the Bēgam,—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

Bhōpāl, and while I was there, all owing to the power of the holy man's blessing, one by one, the Bēgam 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.

URDŪ POETRY

As a specimen of Urdū poetry of the classic period (as elsewhere explained standard Hindī has no old 'poetical literature), I give an extract from the *Tanbīhu 'l-juhhāl*, or Admonition to Fools, by the celebrated Mīr Taqī. This poet was born at Agra, and studied at Delhi under Sirāju 'd-dīn Khān ('Arzū). 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 Rafī'u 's-saudā are considered by native authorities to be the two greatest Urdū poets.

An elegant paraphrase of the poem, under the title of *Conseils aux mauvais poètes*, was published by Garcin 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.

Mīr Taqī's works have been printed in India. The text of the poem under consideration is carefully edited by Shakespear in his *Muntakhabāt-e Hindī*. 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 *barguzīda-nē*, by the Elect One (verse 28), the oblique form ends in *a*, not *ē*. This may, however, be a mere matter of spelling, for most scribes in such cases write a final *a*, but pronounce it *ē*. In verse 28 we have an example of the custom which at the present day prevails in Lucknow of treating *samjhā* as if it were a neuter verb. In verse 13 we have *dē-hai*, which is the dialectic form in the Upper Doab for *dētā-hai*, he gives. In verse 25 we have *rukhsat* construed with a masculine verb. Note also the spelling of *muj-kō*, instead of *mujh-kō* 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. *Hāĩ* and *hāĩ* 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 *tā* follows *ishārat*, 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 āyā* is scanned — — —, while in the third verse, *'izzat ō* is scanned — —. Note also that a syllable like *ēk*, 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, *ēk din* is scanned — — —, and in the fifth verse, *she'r-kī taqrīb lā-kar* is scanned — — — — —. A long final vowel is often shortened, and the Persian *izāfat* (*e*) may be long or short as required by the metre.

حکایت

شایق فن تھا وزیرِ اصفہان ایک دن آیا ہلالی اُسکے یان
 حاجبان در سے ہو آگاہ کار کی اشارت تا اُسے دین گھر میں بار
 عزت و تعظیم کی حد سے زیاد پاس لے مسند پہ بیٹھا شاد شاد
 اُنے گھینچی اُسکی مرزائی بہت بیٹھے بیٹھے رات جب آئی بہت
 (۹) شجر کی تقریب لاکر درمیان کرنے لاگا شاعری کا امتحان
 شجر خوانی کی پڑھا سوتا غلط سنٹے ہی بھڑکا وہ شعلے کی نمط
 غصے ہو بولا کہ ہاں فراش و چوپ کھینچ لا میدان میں کی شلاق خوب
 اس قدر مارا کہ بیدم ہو گیا سوچ دست و پا ہر اک تھم ہو گیا
 کھینچ کر ڈالوا دیا دربار میں پہہ خبر پہنچی جو ہر بازار میں
 (۱۰) وارث اُسکے لیگئے آ رات کو جب بخود آیا تو پایا بات کو
 یعنی دستورِ زمان دشمن تھا یا وہ کچھ نا آشنائے فن نہ تھا
 غالباً پایا غلط اشعار کو خوش نہ آیا اُس کرم کردار کو
 ورنہ شیوہ اُسکا ہی لطف و کرم جائیزے میں دے ہی دینار و درم
 متجکرو کیوں شلاق کرتا اتنی شب کھیکو بدنام ہوتا بی سبب

- (۱۵) پس مَصحفِ ھٰی تَرْیَیْت اَپنی مُرور جائے یَنٹھوں اِک سِرّامد ے حُضور
 مَحبّت اَکثر رَکھوں اُس اُستاد سے شاید اُسکی دَولت اِرشاد سے
 پُہنچے اِک رُتبے کو مِیری قِیل و قال ہو مَصحفِ اِس فنّ مِیں یَک گونہ کمال
 اُٹھ ے آیا مَولوی جامی کنے مشق کی یَک چَند رس نامی کنے
 جب ہوا کچھ شَعْر کا رُتبہ بَلَد اور مَولانا لگے کرنے پسند
 (۲۰) پھر گیا اِک دِن درِ دُستور پر حاجِب درگاہ نے کی جا خبر
 کای امیر اُس روز کا شلاق خوار آج در اوپر ھی پھر خواہان بار
 کی اِشارت سَدّ رَہ کوئی نہو قصد ھی بر خُورد کا تو آنے دو
 سامنے آیا تو کی نیچي نظر دُھوپ مِیں جلتا رہا تو اِک پھر
 بعد ازان اِیمای اَبْرُو کی کہ ھان سخن ھی مِیں سے ہوا رَہ مدح خوان
 (۲۵) پھر وہیں سے دے مِلہ رُخصت کیا اِک مُصاحب نے چَگر کو کر کہا
 اَگلی مَحبّت کی تھی عِزت اِسقدر سو ہوئی شلاق حدّ سے بیشتر
 ابکی اُسکو جائِزہ دے کر گِران تونے فرمایا مَرخّص وان سے وان
 مِیں نہ سَمجھا یہ کہ وہ کیا تھا یہ کیا مِیں نہ سَمجھا یہ کہ وہ کیا تھا یہ کیا
 اِسی ھی ہوئی ھیں تَضحیکِ سلف در جَوّاب اُس بَرگَزیدہ نے کہا
 (۳۰) اِسقدر اُسکا تَنبہ تھا مُرور دشت ہو تو اُنکِئیں کرے تلف
 جو سنے سو خُون سَری سے باز آئے تاکہ پُہنچے یہ خبر نَزْدِیک و دُور
 ورنہ کرنا پُوچھ گُوئی ہر دَبَنگ تَرْیَیْت ہو نیکو اُستاد و نیکی جائے
 رفتہ رفتہ شاعری ہو جاتی ننگ رفتہ رفتہ شاعری ہو جاتی ننگ

تب جو مین شلاق کی پہہ خام تھا آب جو آیا لائقی انعام تھا
 قصہ کوتہ تھے مُمیز درمیان ننگ ہی کڑم مزابل پر بھی یان
 (۳۹) بے تمیزی سے ہی رائج ابتری جسکو دیکھو خود نمائی خود سری
 نے بیان کا ہی سلیقہ نے زبان اسپہ ہی ہر ایک سخبان بیان
 بس قلم وقت زبان بازی نہیں چپ کہ دوران سخن سازی نہیں
 کون حرف خوب کو کرتا ہی گوش بات کی فہمید کا ہی کسکو ہوش
 بے تمیزوں سے بھرا ہی سب جہان ہی دماغ حرف ہنکو بھی کہان

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (URDŪ POETRY).

(Mīr Muḥammad Taqī, fl. 1780 A.D.)

TRANSLITERATION AND TRANSLATION.

Metre. — — — — — — — — — —

HIKĀYAT.

STORY.

Shāiq-ē-fann thā Wazīr-ē-Iṣfahān.
Ardent-admirer-of-accomplishment was the Wazīr-of-Ispahan.

Ēk din āyā Hilālī us-ke yā.
One day came Hilālī him-of to-the-house.

Hājihā-ē-dar-se hō āgāh-e-kār,
The-porters-of-the-doorway-by being informed-of-the-matter,
 Kī ishārat tā usē dē ghar-mē bār.
Was-made a-sign that to-him they-may-give house-in entrance.

‘Izzat ō ta’zīm kī ḥadd-sē ziyād ;
Honour and respect was-made limit-than more ;

Pās lē, masnad-pa baiṭhā, shād\ shād,
Near bringing, throne-on causing-to-sit, happy happy,

Un-ne khaīchī\ us-ki mirzāi bahut.
That-(Wazīr-)by was-drawn him-of mirzā-ship much.

Baiṭhe baiṭhē rāt jab āi bahut,
Seated seated night when came much,

(5) She’r-kī taqrīb, lā-kar dar-miyān,
Poetry-of mention brought-having between,

Karne lāgā shā’irī-kā imtiḥān.
To-make he-began poetic-power-of testing.

She’r-khṡānī kī, parhā sō, thā ghalat,
Poetry-recitation was-made, what-was-recited that was incorrect,

Sunte-hī bhaṛkā woh sho’lē-kī namaṭ.
On-hearing-immediately blazed-up he flame-of manner.

Ghūṣṣe hō bōlā ki, ‘hā, farrāsh o chūb.’
Angrily becoming he-said that, ‘here, sweeper and rod.’

Khañch-lā maidā-mē ki shallāq¹ khūb.
Dragging-taking field-in was-made beating well.

Is-qadar mārā ki 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.

‘Khañch-kar dāl-wā-diyā darhār-mē,’
‘Dragged(-him)-having he-was-caused-to-be-thrown-down the-court-in,’

Yeh khabar p’hunchi jo har bāzār-mē,
This news arrived when every market-in,

(10) Wāriṣ us-kē lē-gaē ā rāt-kō,
The-heirs him-of carried(-him)-away coming night-at,

Jab ba-khud āyā to pāyā bāt-kō.
When to-himself he-came then was-found the-circumstance-to.

Ya’ni, ‘dastūr-ē-zamā dushman na thā,
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 āshār-kō,
Probably was-found incorrectness the-verses-to,

Khush na āyā us karam-kirdār-kō.
Agreeable not it-came that liberality-doer-to.

War-na shēwā² us-ka hai luṭf ō karam,
Otherwise the-habit him-of is praise and liberality,

Jāizē-mē dē-hāi dīnār ō diram.
Reward-in he-gives dīnār and dirham.

Muj-ko /kyū shallāq kartā itni 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 hī tarbiyat apnī zarūr,
Consequently, to-me verily instruction my-own necessary,

Jā-ke baiṭhū ik sar-āmad-kē huzūr.
Gone-having let-me-sit a top-come-of (in-)presence.

Ṣohbat akṣar rakkhū us ustād-sē,
Intercourse very-much let-me-hold that teacher-with,

Shāyad us-kī daulat-ē-irshād-sē
Perhaps him-of benefit-of-instruction-from

¹ The word is properly *shalāq*, but the metre shows that Mir Taqī spelt it with two l's.

² The final *a* of *shēwa* is considered long owing to the existence of the ‘imperceptible’ *h*.

P'hunche ik rutbē-ko mērī qīl o qāl,
May-arrive a-certain high-station-to my proposition and answer,

Hō mujhē is fann-mē ik-gūnā¹ kamāl.
There-may-be to-me this accomplishment-in one-kind perfection.'

Uṭh-ke āyā Maulavī Jāmī kanē,
Arisen-having he-came Maulavī Jāmī 'near,

Mashq kī yaq-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 karnē pasand,
And Lord-our began to-make approval,

(20) Phir gayā ik din dar-ē-dastūr-par.
Again he-went one day door-of-the-minister-on

Hājib-ē-dargāh-nē kī jā khābā.
Porters-of-the-gateway-by was-made going news.

K', ai Amīr, us rōz-kā shallāq-khwār
That, 'O Prince, that day-of beating-eater

Āj dar ūpar hāi, phir khwāhān-e-bār.
Today door upon is, again, 'desirous-of-admission.'

Kī ishārat, 'sadd-e-rah kōi na hō,
Was-made a-sign, 'obstruction-of-road any not let-be,

Qasd hai bar-khurd-kā, tō āne dō.
Intention is fruit-eating-of, then to-come 'allow.'

Sāmnē āyā, to kī nīchī naẓar,
In-front he-came, then was-made downcast look,

Dhūp-mē jaltā-rahā tō ik pahar.
Sunshine-in burning-he-remained then one watch.

Bād az ān imā-e-abrū kī kī, 'hāi,
After of that sign-of-eyebrow was-made, that, 'yes,'

Ṣaḥn-hī-mē-sē huā woh madh-khwā.
Courtyard-even-in-from' became he eulogy-reciter.

(25) Phir wahī-sē dē ṣilā rukṣat kiya.
Again there-from giving a-present dismissal was-made.

Ik muṣāhib-nē jigar kar-kar kahā,
A courtier-by courage made-having it-was-said,

'Agli ṣohbat-kī thi 'izzat is-qadar,
'Former interview was honour to-this-degree,

¹ The *na* of *gūnā* is prosodically long owing to the existence of the 'imperceptible' *h*.

² Again *rutbā* is a spondee owing to the 'imperceptible' *h*. So also in several subsequent instances to which I shall not draw attention:

Sō huī shallāq ḥadd-sē bēshtar.
Yet became a-beating limit-than more.
 Abki us-kō jāizā dē-kar girā,
Now him-to reward given-having heavy,
 Tū-ne farmāyā mūrakhkhaṣ wā-se wā.
Thee-by was-ordered permitted-to-depart there-from there.
 Maī na samjhā yeh ki woh kyā thā yeh kyā.
I not understood this that that what was this what.
 Dar jawāb us bar-guzidā-nē kahā,
In answer that Elect-one-by it-was-said,
 'Aisi-hī hōtī-hāī tazhīk-ē-salaf?
'Such-veryly become mockings-of-the-past?
 Dast hō tō un-ki-taī karyē talaf.
Hand he-may-be then him make ruin.
 Is-qadar us-kā tanabbōh thā zarūr,
To-this-degree him-of admonition was necessary,
 Tā-ki p'hunchē yeh khabar nazdik o dūr.
In-order-that may-arrive this news near and far.
 Jō sunē, sō khud-sarī-sē bāz-āy,
Who may-hear, he 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'irī hō-jāti 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 lāiq-ē-in'ām thā.
Now when he-came worthy-of-reward he-was.'

Qissa kōtā. Thē mumayyiz dar-miyā,
(Of-the-)story the(-long-and)-short. There-were discriminating between,
 Nang hai kirm-ē mazābil-par bhi yā.
Sense-of-shame is the-worm-of the-dunghill-on even here.

- (35) Bē-tamīzī-sē hāī rāij abtarī,
Indiscretion-from is becoming-usual deterioration,
 Jis-ko dēkhō khud-numāī, khud-sarī.
Whom you-may-see(-there-is) self-orientation self-conceit.
 Nē bayā-kā hai saliqā nē zabā,
Neither explanation-of is skill nor diction,
 Is-pa hai har-ōk Sahbān-ē-bayā.
This-on is every-one a-Sahbān-of-oratory.

Bas . qalam! Waqt-ē-zabā-bāzī nahī,
 Enough pen! Time-of-tongue-feats is-not,
 Chup, ki daurān-ē-sukhan-sāzī nahī.
 Silence, for time-of-eloquence it-is-not.
 Kaun harf-ē-khūb-kō kartā-hāi gōsh?
 Who advice-good-to makes hearing?
 Bāt-kī fahmīd-kā hai kis-ko hōsh?
 Word-of understanding-of is whom-to intelligence?
 Bē-tamīzō-sē bharā hai sab jahā,
 The-indiscreet-by filled is all the-world,
 Hai dimāgh-ē-harf ham-kō bhī kahā?
 Is patience-of-advice me-to also where?

FREE TRANSLATION OF THE FOREGOING.

Passionately devoted to the Muses was the Wazir of Ispahan, and one day Hilālī¹ 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-hall² 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.'³ 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 poetic powers. Hilālī 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 bāzār that Hilālī had been dragged about and dashed down in the very audience-hall his people came and carried him home by night.⁴ 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 Hilālī 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.' 'Mīrzā,' or 'prince,' is often given as an honorary title to eminent scholars. There is a double meaning; the phrase also signifies 'dragged his mīrzāi' or 'jacket,' or as we should say 'button-holed him.'

⁴ Wāris here probably means merely friends and relations, but Garcin de Tassy takes the word in its literal sense of 'heirs.' He considers that Hilālī was supposed to be dead, and that his heirs ran up, only to find to their disappointment that he had recovered.

intercourse with my master, and perhaps through his instruction I may attain to a certain eminence in elocution, and to some sort of perfection in the Muses' art.'

So rising he repaired to the learned Jāmī,¹ 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.'² 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.³ 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 whomsoever 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 Saḥbān of eloquence.⁴

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 patience⁵ to bear (their) rejoinders?

¹ Jāmī (1414-1492), the author of the *Yūsuf o Zulāikḥā*, was one of the most famous of Persian poets.

² There was no ushering in in state. He was simply told to go in.

³ The courtyard, or *ṣaḥn*, 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 *ṣaḥn* itself (*wahī-sē*), without being called up.

⁴ Those who have read the *Gulistān*, will not require to be reminded of Saḥbān Wail (died 673 A.D.), the most celebrated preacher of the early days of Islām. 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 *bē-dimāghī* 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 Urdū poetry, I give a set of verses by Shamsu'l 'ulamā Maulavī Saiyid Altāf Ḥusain Ansārī Pānīpatī, commonly known as Ḥālī, who is another member of the new school of Delhi authors, to which Nazir Aḥmad 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 Urdū poetry, and the method of scansion, see p. 147. Note specially that in words like *firēfta* (verse 2) or *rāstī* (verse 3), the syllable containing a long vowel followed by a silent consonant is scanned as a trochee (— ∪). Thus, *firēfta* is scanned ∪ — ∪ ∪ and *rāstī* is scanned — ∪ — .

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(Hālā.)

ی شاعر۔ دل فریب نہ ہو تو تو غم نہیں
 پر توجہ پہ حیف ہے جو نہ ہو دل گداز تو
 صنعت پہ ہو فریفتہ عالم اگر تمام
 ہاں۔ سادگی سے آئینہ اپنی نہ باز تو
 جوہر ہے راستی کا اگر تیری ذات میں
 تحسین روزگار سے ہے بینیاں تو
 حسن اپنا گر دکھا نہیں سکتا جہاں کو
 ایسے کو دیکھ۔ اور کر اپنے پہ ناز تو
 (۹) تو نے کیا ہی بحر حقیقت کو موج خیز
 دھوئے کا غرق کرے رہیگا جہاز تو
 وہ دن گئے کہ جھوٹ تھا ایمان شاعری
 قبلہ ہو اب ادھر تو نہ کیجو نماز تو
 اہل نظر کی آنکھ میں رہنا ہے گر عزیز
 جو بیبصر ہیں اُسے نہ رکھ ساز باز تو

ناک اُوپری دوا سے تیری گر چڑھائیں لوگ
 معذور جان اُنکو - جو ہو چارہ ساز تو
 چپ چاپ اپنے سچ سے کیے جا دلون میں گھر
 اُونچا ابھی نہ کر علم امتیاز تو
 (۱۰) جو نابلدھیں اُنکو بتا چور بنکے راہ

گر چاہتا ہے خضر کی عمر دراز تو
 عزت کا بھید ملک کی خدمت میں ہے چھپا
 معصوم جان آپ کو گر ہے ایاز تو
 اُمی شجر - راہ راست پہ تو جب کہ پڑلیا
 اب راہ کے نہ دیکھہ نشیب و فراز تو
 کرنی ہے فتح گر نئی دنیا تولے نکل
 بیڑوں کا ساتھ چھوڑ کر اپنا جہاز تو
 ہوتی ہے سچ کی قدر - پہ بیقدریوں کے بعد
 اسکے خلاف ہو - تو سمجھہ اُسکو شان تو

(۱۱) جو قدردان ہو اپنا - اُسے مغتنم سمجھہ
 ہالی کو تجھ پہ ناز ہے - کر اُسپہ ناز تو

CENTRAL GROUP.

HINDŌSTĀNĪ (MODERN URDŪ POETRY).

(Hāl̥.)

TRANSLITERATION AND TRANSLATION.

Metre. — — ∪ — ∪ — ∪ ∪ — — ∪ — ∪ —

Nāk ūparī dawā-se terī gar charḥāñ lōg,
Noses upwards medicine-from thy if raise people,

- Ma'zūr jān un-ko,— jo hō chāra-sāz tū.
Excused consider them,— if mayst-be remedy-preparer thou.
- Chup-chāp apne sach-se kiyē-jā dilō-mē ghar;
Silently thine-own truth-by build-up hearts-in a-home;
- Ūchā abhī na kar 'alam-ē imtiyāz tū.
High now-even not make the-banner-of refinement thou.
10. Jō nā-ḡalad hāī un-ko batā chōr ban-ke rāh;
Who without-country are them-to show thief become-having the-way;
- Gar chāhtā-hāī Khizr-ki 'umr-ē darāz tū.
If wishing-thou-art Khizr-of the-life long thou.
- 'Izzat-ka bhēd mulk-ki khidmat-mē hai chhipā;
Honour-of secret country-of service-in is hidden;
- Mahmūd jān āp-ko, gar hai Ayāz tū.
Mahmūd think thyself, if thou-art Ayāz thou.
- Ai shēr, rāh-e, rāst-pa tū jab ki par-liyā,
O poetry, road straight-on thou when that threwest-thyself,
- Ab rāh-kē na dēkh nishēb-ō-farāz tū.
Now the-road-of not look-at hollows-(and-)heights thou.
- Karnī hāī fath gar nāi dunyā, to lē-nikal
To-be-made is conquered if a-new world, then go-forth-(and-)take
- Bēr-ka sāth chhōr-kar, apnā jahāz tū.
Rafts-of company abandoned-having, thine-own ship thou.
- Hōti-hāī sach-ki qadr; — pa bē-qadriyō-ke ba'd;
Becoming-is truth-of appreciation;—but non-appreciation-of after;
- Is-kē khilāf hō, to samajh us-ko shāz tū.
This-of contrary may-be, then consider it rare thou.
15. Jō qadr-dā ho apna, usē mughtanam samajh,
Who appreciator may-be your-own, him a-prize consider,
- Hāli-ko tujh-pa nāz hāī;—kar us-pa nāz tū.
Hāli-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*¹ shift that way, do not worship thither, thou.

7. If to live within the eyes of men of insight is precious,² 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,³ thou.

11. Honour's secret lies hidden in the service of one's country. Think thyself to be Maḥmūd, if thou art Ayāz,⁴ 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. Hālī 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 *Khawja Khizr*, 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 Sultān Maḥmūd of Ghaznī. He is the hero of many stories. His master's courtiers who were jealous of his influence, accused him to Maḥmūd, of purloining his jewels from the treasury. The next time he went there the Sultān 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 Sultān 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 Sultān being much pleased, added to his rank, and severely reprimanded his slanderers. See Beale's *Oriental Biographical Dictionary*, s.v. Ayāz. Maḥmūd himself was a mighty monarch, who invaded India no less than twelve times. He died A.D. 1030.

HIGH LITERARY HINDĪ OF BENARES.

The following version of the Parable of the Prodigal Son, by Bābū Śyām Sundar Dās, is in the high Sanskritised Hindī 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 *amś* for *ans*, a share; *dēs* for *dēs*, a country; *dayā* for *dāyā*, compassion.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŪSTĀNĪ (HINDĪ VARIETY).

BENARES.

(Bābū Śyām Sundar Dās, 1899.)

किसी मनुष्य-के दो पुत्र थे । उन-में-से कुटुम्ब-के पिता-से कहा कि हे पितृ अपनी संपत्ति-में-से जो मेरा अंश हो सो मुझे दीजिए । तब उस-ने उन-को अपनी संपत्ति बाँट दी । कुछ दिन बीते कुटुम्बका पुत्र सब कुछ इकट्ठा कर-के दूर देश चला गया और वहाँ लुचपन-में दिन बिताते-हुए उस-ने अपनी संपत्ति उड़ा-दी । जब वह सब कुछ उड़ा चुका तब उस देश-में बड़ा अकाल पड़ा और वह कांगाल हो-गया । और वह जा-के उस देश-के निवासियों-में-से एक-के यहाँ रहने लगा जिस-ने उसे अपने खेतों-में सूअर चराने-पर रक्खा । और वह उन मोथों-से जिन्हें सूअर खाते-थे अपना पेट भरना चाहता-था क्योंकि उस-को कोई कुछ नहीं देता-था । तब उसे चेत हुआ और उस-ने कहा कि मेरे पिता-के यहाँ कितने मजूरों-के खाने-पर भी बहुत रोटियाँ बची रहती-हैं और मैं भूख-से मरता-हूँ । सो मैं उठ-के अपने पिता-के पास जाऊँगा और उन-से कहूँगा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है । इस-लिये मैं फिर आप-का पुत्र कहाने-के योग्य नहीं हूँ । मुझे अपने मजूरों-में-से एक-के समान समझिए । तब वह उठ-के अपने पिता-के पास चला । पर दूर-ही-से उस-के पिता-ने उसे देख-के दया की और दौड़-के उस-के गले-में लिपट-के उसे चूमा । पुत्र-ने उस-से कहा कि हे पिता मैं-ने स्वर्ग-देव-से विरुद्ध और आप-के सामने पाप किया-है । इस-से अब आप-का पुत्र कहाने-के योग्य नहीं हूँ । परंतु पिता-ने अपने दासों से कहा कि सब-से उत्तम

वस्त्र निकाल-के इसे पहिराओ और इस-के हाथ-में अँगूठी और पावों-में जूते पहिराओ । और हम-लोग मिल-कर खावें और आनंद करें क्योंकि यह मेरा पुत्र मर-गया-था फिर जीया है खो-गया-था फिर मिला-है । तब वे आनन्द करने लगे ॥

उस-का जेठा पुत्र खेत-में था । और जब वह आते-हुए घर-के निकट पहुँचा तब उस-ने बाजा और नाच-का शब्द सुना । और उस-ने अपने सेवकों-में-से एक-को अपने पास बुला-के पूछा कि यह क्या है । उस-ने उस-से कहा कि आप-का भाई आया है सो आप-के पिता-ने उत्तम भोज दिया-है इस-लिये कि उसे भला चंगा पाया-है । यह सुन उस-ने क्रोध किया और लौटना चाहा । इस-पर उस-का पिता बाहर आ उसे मनाने लगा । उस-ने पिता-को उत्तर दिया कि देखिये मैं इतने बरसों-से आप-की सेवा करता-हूँ औ कभी मैं-ने आप-की आज्ञा-का उल्लंघन नहीं किया । और आप-ने मुझे कभी एक मेमना भी न दिया जिस-से अपने मित्रों-के संग मैं आनन्द करता । परंतु आप-का यह पुत्र जिस-ने वेश्याओं-के संग आप-की संपत्ति उड़ा-दी-है ज्यों-ही आया त्यों-ही आप-ने उस-के लिये उत्तम भोजन बनवाया-है । पिता-ने उस-से कहा कि हे पुत्र तू सदा मेरे संग है । इस-लिये जो कुछ मेरा है सो सब तेरा है । परंतु आज तुझे आनंद करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मर-गया-था फिर जीया है खो-गया-था फिर मिला है ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (HINDĪ VARIETY).

BENARES.

(Bābū Śyām Sundar Dās, 1899.)

TRANSLITERATION AND TRANSLATION.

Kisī manushya-kē dō putra thē. Un-mē-sē chhut^akē-nē pitā-sē
A-certain man-of two sons were. Them-in-from the-younger-by the-father-to
kahā ki, 'hē pitā, ap^anī sampatti-mē-sē jō mērā amś hō sō
it-was-said that, 'O father, your fortune-in-from what my share may-be that
mujhē dijiē.' Tab us-nē un-kō ap^anī sampatti bāt^a-di.
me-to give.' Then him-by them-to his-own property 'having-been-divided-was-given.
Kuchh din bitē chhut^akā putra sab kuchh ikatthā kar-kē dūr dēs
Some days' after the-younger son all things together made-having distant country
chalā-gayā, aur wahā luch-pan-mē din bitātē-huē us-nē ap^anī sampatti
went-away, and there debauchery-in days passing him-by his-own fortune
urā-di. Jab wah sab kuchh urā-chukā tab us dēs-mē barā
was-wasted-away. When he all things 'wasted-completely then that country-in great
akāl parā, aur wah kangāl hō-gayā. Aur wah jā-kē us dēs-kē
famine fell, and he poor became. And he gone-having that country-of
niwāsiyō-mē-sē ēk-kē yahā rah^anē lagā, jis-nē usē ap^anē khētō-mē
inhabitants-in-from one-of near to-live began, whom-by to-him his-own fields-in
sūar charānē-par rakkhā. Aur wah un mōthō-sē jinhē sūar
swine feeding-on it-was-sent. And he those water-grasses-with which the-swine
khātē-thē ap^anā pēt bhar^anā chāh^atā-thā; kyō-ki us-kō kōi
eating-were his-own belly to-fill wishing-was; because-that him-to any-one
kuchh nahī dētā-thā. Tab usē chēt huā aur us-nē
anything not giving-was. Then to-him remembrance became and him-by
kahā ki, 'mērē pitā-kē yahā kit^anē majūrō-kē khānē-par bhī
it-was-said that, 'my father-of here how-many labourers-of eating-after even
bahut rōṭiyā bachī rah^ati-haī aur maī bhūkh-sē mar^atā-hū. Sō maī
many loaves saved remaining-are and I hunger-from dying-am. So I
uth-kē ap^anē 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-Dāiv-sē viruddh aur āp-kē sām^anē pāp kiyā-hai;
me-by Heavenly-Deity-from contrary and your-Honour-of before sin done-is;

is-liyē maĩ phir āp-kā putra kahānē-kē yōgya nahĩ hũ; mujhē
this-for I again your-Honour-of son being-called-of worthy not I-am; me
 ap^{nē} majūrō-mē-sē ēk-kē samān sam^{jhiyē}.” Tab wah ūth-kē
your-own labourers-in-from one-to equal know.” Then he arisen-having
 ap^{nē} pitā-kē pās chalā, par dūr-hī-sē us-kē pitā-nē usē
his-own father-of near started, but distance-even-from him-of father-by him
 dēkh-kē dayā ki, aur daur-kē us-kē galē-mē lipat-kē
seen-having pity was-done, and run-having him-of neck-in enfolded-being
 usē chūmā. Putra-nē us-sē kahā ki, ‘hē pitā, maĩ-nē
to-him it-was-kissed. The-son-by him-to it-was-said that, O father; me-by
 Swarg-Daiv-sē viruddh aur āp-kē sām^{nē} pāp kiyā-hai.
Heavenly-Deity-from contrary and your-Honour-of presence-in sin done-is,
 is-sē ab āp-kā putra kahānē-kē yōgya nahĩ hũ.’ Parantu
this-from now your-Honour-of son being-called-of worthy not I-am.’ But
 pitā-nē ap^{nē} dāsō-sē kahā ki, ‘sab-sē uttam wastra
the-father-by his-own servants-to it-was-said that, all-than excellent clothes
 nikāl-kē isē pahirāo aur is-kē hāth-mē āgūthī aur pāwō-mē
taken-out-having to-this-one put and this-one-of hand-on ring and feet-on
 jūtē pahirāo, aur hām-lōg mil-kar khāwē aur ānand karē;
shoes put, and we-people united-being let-eat and rejoicing let-make;
 kyō-ki yah mērā putra mar-gayā-thā, phir jīā-hai; khō-gayā-thā, phir
because-that this my son dead-gone-was, again alive-is; lost-gone-was, again
 milā-hai.’ Tab wē ānand kar^{nē} lagē.
found-is.’ Then they rejoicing to-make began.

Us-kā jēthā putra khēt-mē thā; aur jab wah ātē-huē ghar-kē nikat
Him-of the-elder son field-in was; and when he coming house-of near
 pahūchā tab us-nē bājā aur nāch-kā śabd sunā; aur us-nē ap^{nē}
arrived then him-by music and dance-of sound was-heard; and him-by his-own
 sēw^{kō}-mē-sē ēk-kō ap^{nē} pās bulā-kē pūchhā ki, ‘yah
attendants-in-from one himself-of near called-having it-was-asked that, this
 kyā hai?’ Us-nē us-sē kahā ki, ‘āp-kā bhāī āyā-hai,
what is?’ Him-by him-to it-was-said that, your-Honour-of brother come-is,
 sō āp-kē pitā-nē uttam bhōj diyā-hai, is-liyē ki usē bhalā
so your-Honour-of father-by excellent feast given-is, this-for that for-him well
 chāngā pāyā-hai.’ Yah sun us-nē krōdh kiya aur laut^{nā}
in-health found-it-is.’ This hearing him-by anger was-done and to-return
 chāhā. Is-par us-kā pitā bāhar ā usē manānē lagā.
it-was-desired. This-on him-of the-father outside coming him to-appease began.
 Us-nē pitā-kō uttar diya ki, ‘dēkhiyē, maĩ it^{nē} bar^{sō}-sē
Him-by father-to answer was-given that, see, I so-many years-from
 āp-kī sēwā kar^{tā}-hū, aur kabhī maĩ-nē āp-kī ājñā-kā
your-Honour-of service doing-am, and ever me-by your-Honour-of order-of

ullaṅghan nahī̃ kiyā, aur āp-nē mujhē kabhī ēk mēm^ana bhī
transgression not was-done, and your-Honour-by me-to ever a lamb even
 na diyā jis-sē ap^anē mitrō-kē saṅg maī ānand
not was-given which-by my-own friends-of in-company I rejoicing
 kar^atā. Parantu āp-kā yah putra jis-nē vēśyāō-kē
might-have-made. But your-Honour-of this son whom-by harlots-of
 saṅg āp-kī saṁpatti urā-dī-hai jyō-hi āyā . tyō-hī
in-company your-Honour-of fortune wasted-is as-even he-came so-even
 āp-nē us-kē liyē uttam bhōjan ban^awāyā-hai.' Pitā-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^anā aur hārshit hōnā uchit thā; kyō-ki yah tērā
rejoicing to-make and glad to-be proper was ; because-that this thy
 bhāī mar-gayā-thā, phir jīyā-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.

HINDŌSTĀNĪ (STANDARD HINDĪ).

(North India Bible Society, 1898.)

किसी मनुष्यके दो पुत्र थे । उनमेंसे छुटकीने पितासे कहा हे पिता सम्पत्तिमेंसे जो मेरा अंश होय सो मुझे दीजिये । तब उसने उनको अपनी सम्पत्ति बांट दिई । बहुत दिन नहीं बीते कि छुटका पुत्र सब कुछ एकट्ठा करके दूर देश चला गया और वहां लुचपनमें दिन बिताते हुए अपनी सम्पत्ति उड़ा दिई । जब वह सब कुछ उठा चुका तब उस देशमें बड़ा अकाल पड़ा और वह कंगाल हो गया । और वह जाके उस देशके निवासियोंमेंसे एकके यहां रहने लगा जिसने उसे अपने खेतोंमें सूअर चरानेको भेजा । और वह उन कीमियोंसे जिन्हें सूअर खाते थे अपना पेट भरने चाहता था और कोई नहीं उसको कुछ देता था । तब उसे चेत हुआ और उसने कहा मेरे पिताके कितने मजूरोंको भोजनसे अधिक रोटी होती है और मैं भूखसे मरता हूं । मैं उठके अपने पिता पास जाऊंगा और उससे कहूंगा हे पिता मैंने स्वर्गके विरुद्ध और आपके सामने पाप किया है । मैं फिर आपका पुत्र कहावनेके योग्य नहीं हूं मुझे अपने मजूरोंमेंसे एकके समान कीजिये । तब वह उठके अपने पिता पास चला पर वह दूरही था कि उसके पिताने उसे देखके दया किई और दौड़के उसके गलेमें लिपटके उसे चूमा । पुत्रने उससे कहा हे पिता मैंने स्वर्गके विरुद्ध और आपके सामने पाप किया है और फिर आपका पुत्र कहावनेके योग्य नहीं हूं । परन्तु पिताने अपने दासोंसे कहा सबसे उत्तम बस्त्र निकालके उसे पहिनाओ और उसके हाथमें अंगूठी और पांवोंमें जूते पहिनाओ । और मोटा बखडू लाके मारो और

हम खावें और आनन्द करें । क्योंकि यह मेरा पुत्र मूआ था फिर जीआ है खो गया था फिर मिला है । तब वे आनन्द करने लगे ॥

उसका जेठा पुत्र खेतमें था और जब वह आते हुए घरके निकट पहुंचा तब बाजा और नाचका शब्द सुना । और उसने अपने सेवकोंमेंसे एकको अपने पास बुलाके पूछा यह क्या है । उसने उससे कहा आपका भाई आया है और आपके पिताने मोटा बछड़ू मारा है इसलिये कि उसे भला चंगा पाया है । परन्तु उसने क्रोध किया और भीतर जाने न चाहा । इसलिये उसका पिता बाहर आ उसे मनाने लगा । उसने पिताको उत्तर दिया कि देखिये मैं इतने बरसोंसे आपकी सेवा करता हूं और कभी आपकी आज्ञाकी उल्लंघन न किया और आपने मुझे कभी एक मेम्ना भी न दिया कि मैं अपने मित्रोंके संग आनन्द करता । परन्तु आपका यह पुत्र जो बेश्याओंके संग आपकी सम्पत्ति खा गया है ज्योंही आया त्योंही आपने उसके लिये मोटा बछड़ू मारा है । पिताने उससे कहा है पुत्र तू सदा मेरे संग है और जो कुछ मेरा है सो सब तेरा है । परन्तु आनन्द करना और हर्षित होना उचित था क्योंकि यह तेरा भाई मूआ था फिर जीआ है खो गया था फिर मिला है ॥

**HINDŌSTĀNĪ IN THE UNITED PROVINCES, THE PANJAB,
CENTRAL PROVINCES, RAJPUTANA, AND CENTRAL INDIA.**

The Hindōstānī 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, Hindōstānī is largely used by the better classes of Musālmāns, 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.

HINDŌSTĀNĪ IN EASTERN INDIA.

Hindōstānī 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 Awadhī instead, so that we find three languages in use in the territory,—Bihārī by the mass of the population, Awadhī by middle class Musalmāns of the country parts, and Hindōstānī in the great towns and among the upper class Musalmāns. As we go East in Bihar the employment of Awadhī disappears.¹

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 Urdū, and often very good Urdū. In Western Bengal, Hindōstānī is more widely spread, and in Birbhum it is largely spoken by all Muslims. Hindōstānī, in fact, is so much the language of the Musalmāns of Western Bengal and Orissa that when a family is converted to Islām it changes its language also. For instance, the Garpādā Bhuiyā family of Balasore were formerly Hindūs, but since they became Muslim they have abandoned their native Orīyā for the Hindōstānī 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 Urdū, as the language of their home life.

The upper class Musalmāns of Bengal employ the Persian character for writing their Hindōstānī. The lower classes, when literate, usually employ the Bengali or the Nāgarī character. In Eastern Bengal, especially, the Nāgarī is quite common among Muslims. As an example of Bengali Hindōstānī 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 Nāgarī 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 *ö* in 'hot.' Hence when they wish to write Hindōstānī in the Bengali or the Nāgarī character, they do not represent the Hindōstānī short *a* (pronounced like the *u* in 'nut') by *a*, but, for want of some better expedient, write it *ā*. Thus they spell *ham*, I, *hām*. Sometimes this Hindōstānī *a* is represented by *e*, as in *ler^akā*, a son. If they wrote *ham*, they would pronounce it *höm*. In other respects, it will be seen that the Birbhum Hindōstānī, 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 *ö*. This only occurs in words borrowed from Bengali, such as *bisöy*, property, which is meant for विषय. Another example of the influence of Bengali is the employment of *giyā*, instead of *gayā*, 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.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (BIRBHUM MUSALMĀNĪ).

DISTRICT, BIRBHUM.

एक आदमी-का दो लेड़का रहा । उस लोक-के बीच-में छोटा लेड़का
 आपना बाप-को बोला, बाप-जी, बिसय-का जो भाग हाम-को मिलेगा ओ भाग
 हाम-को देओ । ओ उस लोक-को बिसय भाग-कर-दिया । थोड़ा दिन बाद
 छोटा बेटा सब कुछ बिसय एक जायगा कर-के दूर देश चला गया अर उस
 जायगा-में सो आपना खाराप खियाल-में बिसय-को उड़ा-दिया ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kā dō ler-kā rahā. Us lōk-kē bīch-mē chhōṭā
A man-of two sons were. Those people-of middle-in the-younger
 ler-kā āp-nā bāp-kō bolā, 'bāp-jī, bisōy-kā jō bhāg hām-kō
son his-own. father-to said, 'father-dear, property-of what share me-to
 milēgā o bhāg hām-kō dēō. Ō us lōk-kō bisōy
will-be-got that share me-to give. He those people-to the-property
 bhāg-kar-diyā. Thōrā din bād chhōṭā bētā sab kuchh bisōy ēk
divided-and-gave. A-few days after the-younger son, all any property one
 jāy-gā kar-kē, dūr dēs chalā-giyā, ōr us jāy-gā-mē sō āp-nā
place made-having a-far country went-away, and that place-in he his-own
 khārāp khiyāl-mē bisōy-kō urā-diyā.
evil ideas-in the-property squandered.

The Hindōstānī of Orissa is not written in the Persiah character. The few literate Musalmāns write it in the Oṛiyā 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 *nē* is not used, and no attention is paid to gender or number. We may also note the Oṛiyā (and also Dakhinī Hindōstānī) form *ku*, employed instead of the accusative-dative suffix *kō*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (OF ORISSA MUSALMĀNS).

DISTRICT, CUTTACK.

ଏକ ଆଦମିକା ଦୋ ଲଢ଼କା ଥା, ଆଉର ଓ ଲୋଗକେ ବିରସେ ଛୋଟା ବାଓ୍ୟାକୁ
କହା ବାଓ୍ୟା ! ହମାରା ଯୋ ହିସା ହୋତା ହଏ ଓ ହମକୁ ଦୋ ଆଉର ଓ ଓ ଲୋଗକେ
ବିରମେ ଉସକା ଦଉଲତ ବାଣ୍ଟ ଦିୟା ଆଉର ଥୋଡ଼େ ବେଲକେ ବାଦ ଛୋଟା ଲଢ଼କା
ସବ୍ ଏକକଡ଼େ କିୟା ଆଉର ପରଦେଶକୁ ଗୟା ଆଉର ଉହାଁପର ଉସକା ସବ୍ ଦଉଲତ
ଫୟେଲବାପିମେ ଲୋକସାନ କରଦିୟା ।

TRANSLITERATION AND TRANSLATION.

Ēk ādmi-kā dō laṛkā thā. Āor ō lōg-kē bich-sē
A man-of two sons were. And those people-of middle-from
chhōṭā bāwā-ku kahā, 'bāwā, hamārā jō hisā, hōtā hae ō
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 bāṇṭ
me-to give.' And he those people-of among-in him-of wealth dividing
diyā. Āor thōrē rōz-kē bād chhōṭā laṛkā sab ekkāththē kiyā āor
gave. And a-few days-of after the-younger son all together made and
par-dēs-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 kar-diyā.
destroyed made.

HINDŌSTĀNĪ OF GUJARAT.

The Hindōstānī spoken by the Musalmāns of Gujarat is, on the whole, very fairly pure,—much better than that of Bengal or Orissa. It is naturally influenced somewhat by the Gujarātī spoken by the surrounding Hindūs. 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 Gujarātī words, especially the very common *nē* or *anē*, and, have been adopted. The grammar is, as a rule, correct. The character employed for writing is sometimes the Persian, and sometimes the Gujarātī. 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 'Gujarātī dialect of Urdū spoken by Musalmāns of north, central, and south Gujarat.' The following peculiarities may be noted.

The word for 'one' is *ek*, not *ēk*. The Arabic word *fuzūl* has become *phadūl*, and *safar* has become *saphr*. There is a Dakhinī form *apas*, used as an oblique form in *apas-kē*, of one self. In standard Urdū *āpas* (with a long initial *ā*) is only used in the plural.

Gujarātī forms are *nē*, and ; *bhēgnā*, to collect ; *pāḍ-dēnā*, to make completely.

Some forms common in local dialects of Hindōstān, which have disappeared in standard Urdū, have survived in Gujarat. Such are *unō-mē*, among them ; *kayā* (for *kahyā*), it was said ; and *saphrō*, on a journey.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

اک آدمی کے دو بیٹے تھے * نے اُنوں میں کے چھوٹے نے کیا
 باؤں منجھے میرے بھاگ کا مال دیدے * تسپر باپ نے اُس کے سونسار
 کے اُنوں میں بھاگ پاڈ دیا * نے گھنے دیوس نا نکلے تھے کہ چھوٹے
 چھوکرے نے سب بھیگا کیا نے کوی دور دیس کی سپھرون گیا نے وان
 اُس کا دھن پھڈولیون میں اوڈا دیا *

TRANSLITERATION AND TRANSLATION.

Ek ādmī-kē dō bēṭē thē. Nē unō-mē-kē : chhōṭē-nē kayā,
A man-of two sons were. And them-in-of the-younger-by it-was-said,
 'bāwā, mujhē mērē bhāg-kā māl dē-dē.' Tis-par bāp-nē
'father, to-me my share-of property give-away.' That-on the-father-by
 apas-kē saūsār-kē unō-mē bhāg pād-diyā. Nē ghanē dīwas nā
himself-of goods-of them-in division completely-made. And many days not
 niklē-thē ki chhōṭē 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 phadūliyō-mē
far country-of on-journey went, and there himself-of wealth debaucheries-in
 udā-diyā.
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 *aūr*, and, as *ōr*, and *hai*, is, as *hē*, as is customary in Gujarat.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, SURAT.

حکایت

ایک شخص نے عرضی کسی حاکم کے نام لکھی اور اُسین گچھہ کا گچھہ لکھ گیا * اور جواب اُسکا طلب ہوا * بارے فضل خُدا سے حاکم مُنصف کی رائے میں وہ قصور مند عہدِ ثابت نہ ہوا اور مُعاف کر دیا گیا * تو اُسکو اُسکے باپ نے جواب لکھا اے میرے پیارے فرزند انسان کو چاہیئے کہ آنکھ کھولکر اور بہت دیکھ بھالکر کام کیا کرے کہ غفلت سے اتنا دھوکھا نہ کھائے کہ جس سے آپ دُکھ اُٹھاوے * اِسپر یہ نقل - ایک شخص نے کسی طبیب سے کہا کہ میرا پیٹ دُکھتا ہے * طبیب نے پوچھا کہ آج کیا کھایا تھا * کہا کہ جلی روٹی * کہا گیا کہ طبیب نے اُسے سرمہ دیا اور کہا کہ آنکھوں کا علاج پہلے کرنا چاہیئے کس واسطے کہ آنکھ اچھی ہوتی تو جلی روٹی نہ کھاتا * حاصل یہ کہ سرکار کا کام بہت ہوشیاری اور خبرداری سے کیجیئے اور غفلت نہ کیجیئے *

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, SURAT.

TRANSLITERATION AND TRANSLATION.

HIKĀYAT.

STORY.

Ēk shakhs-nē 'arṣī kisi , ḥākim-kē nām likhī, ōr
One person-by petition a-certain king-of (in-)name was-written, and
 us-mē kuchh-kā kuchh likh-gayā, ōr jawāb , us-kā ṭalab
it-in something-of anything written-was, and answer him-of demanded
 huā. Bārē fazl-e. ' Khudā-sē ḥākim-e munṣif-kī rāi-mē woh
became. At-last grace-of God-by the-king just-of opinion-in he
 qasūr-mānd 'amdan ṣābit na huā, ōr . mo'āf . kar-diyā-gayā.
guilty intentionally proved not became, and pardoned he-was-made.
 Tō us-kō us-kē bāp-nē jawāb likhā, 'Āē mērē pyārē
Then him-to him-of the-father-by answer was-written, 'O my dear
 farzand, insān-kō chāhiyē ki ākh khōl-kar, ōr bahut
son, mankind-to it-is-necessary that eyes opened-having, and much
 dēkh-bhāl-kar kām kiyā-karē, . ki ghaflat-sē
seen-having business he-should-make-a-practice-of-doing, that carelessness-by
 itnā dhōkhā na khāē, ki jis-sē āp dukh uṭhāwē. Is-
so-much blunder not he-may-eat, that which-from himself sorrow he-may-raise. This-
 par yeh naql, — Ēk shakhs-nē kisi ṭabīb-sē kahā ki, "nērā
on this fable, — A person-by a-certain doctor-to it-was-said that, "my
 pēt dukhtāhē." Ṭabīb-nē pūchhā ki, "āj kyā khāyā-thā?"
belly aching-is." The-doctor-by it-was-asked that, "today what eaten-was?"
 Kahā , ki, "jalī rōṭī." Kahā-gayā ki ṭabīb-nē usē
It-was-said that, "burnt bread." Said-it-is that the-doctor-by to-him
 surma diyā, ōr kahā ki, "ākhō-kā 'ilāj pahlē
eye-ointment was-given, and it-was-said that, "eyes-of treatment first
 karnā chāhiyē, kis-wāstē ki ākh achchhi hōti, tō jalī rōṭī
to-be-done is-necessary, what-for that eyes well . if-had-been, then burnt bread
 na khātā." Hāsil yeh ki sarkār-kā kām bahut
not he-would-have-eaten." Moral this that government-of business much
 hōshiyārī ōr khabardārī-sē kījiyē, ōr ghaflat na kījiyē.
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 *ō*, as in *ōr*, 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 *ō* 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 *ō*. 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 *bhēgnā*, to collect.

[No. 19.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN HINDĪ.****HINDÖSTĀNĪ (GUJARAT VARIETY).****AGENCY, MAHIKANTHA.**

એક આદમીકે દો બેટે થે. ઓર ઉસમેંકે છોટેને આપકું કહા કે, આપુ, મિલકતકા મેરા હિસ્સા મૂજકો દે. ઓર ઉસને ઉનકું દોલત બેહેચ દી. ઓર થોડે દિન પીછે, છોટા બેટા, સખ ભેગી કર કર, છોટે મૂલકમેં ગયા, ઓર વાં મોજમહેમેં અપની દોલત હા દી. ઓર ઉસને સખ ખરચ ડાલે પીછે ઉસ દેશ મેં બડા દૂકાલ પડા, ઓર ઉસકું તંગાઈ પડને લગી. ઓર વો જાકર ઉસ મૂલકકે રહેને વાલું મેં સે એક કે વહાં રહા, ઓર ઉસને ઉસકું અપને ખેતરમેં ભૂંડુંકું ચરાને વાસ્તે ભેજા. ઓર જો શીંગાં ભૂંડા ખાતે થે, ઉસમેં સે અપના પેટ ભરનેકું ઉસકા દિલ થા, ઓર ઉસકું કિસીને દિયા નહોં.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDOSTĀNĪ (GUJARAT VARIETY).

AGENCY, MAHIKANTHA.

TRANSLITERATION AND TRANSLATION.

Ēk admī-kē dō bēṭē thē. Ōr us-mē-kē chhōṭē-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.' Ōr us-nē un-kū dōlat bēhēch, dī. Ōr
give.' And him-by them-to the-wealth having-divided was-given. And
 thōḍē din pīchhē, chhōṭā bēṭā, sab bhēgī kar-kar, chhēṭē
a-few days after, the-younger son, all collected having-made, a-far
 mūlak-mē gayā, ōr wā mōj-majhē-mē apnī dōlat
country-in went, and there pleasure-and-enjoyment-in his-own wealth
 udā dī. Ōr us-nē sab kharach-dālē, pīchhē
having-wasted was-given. And him-by all was-spent-entirely, afterwards
 us dēs-mē baḍā dūkāl paḍā, ōr us-kū tangāi paḍnē lagī.
that country-in a-great famine fell, and him-to distress to-fall began.
 Ōr wō jā-kar us mūlak-kē rahēnēwālū-mē-sē ēk-kē wahā
And he having-gone that country-of dwellers-in-from one-of near
 rahā, ōr us-nē us-kū apnē khētar-mē bhūḍ-kū charānē wāstē
remained, and by-him him-to his-own field-in swine feeding for
 bhējā. Ōr jō śīngā bhūḍ khātē-thē, us-mē-sē apnā
it-was-sent. And what husks the-swine eating-were, them-in-from his-own
 pēṭ bharnē-kū us-kā dil thā, ōr us-kū kisī-nē diyā nahī.
belly filling-for him-of mind was, and him-to anyone-by it-was-given not.

HINDŌSTĀNĪ OF CUTCH.

The Hindōstānī spoken in Cutch is more corrupt than the foregoing specimens. It is full of Gujarātī, 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 Hindōstānī. Such, especially, is the use of *hũ* for the nominative case of the first personal pronoun, while *mẽ* is reserved for the case of the agent. In standard Hindōstānī *hũ* has passed out of use, and *maĩ* is employed for the nominative, although it is by origin an instrumental.

There is the usual Gujarat change of *ai* to *ē* in *ēsā*, such; *hē*, is; and *mẽ*, by me.

Verbs are often contracted when the root ends in *h*. This is also found in the dialects of Upper India. Examples are *raiṃā*, they (fem.) remained; *kayā*, it was said; *kētā-hē*, he says.

Feminine nouns have a nominative plural in *ā*, as *ākhā*, eyes; *chijā*, things. Adjectives agreeing with feminine nouns in the plural, also end in *ā*, as *raiṃā*, they (fem.) remained; *sājiā*, sound, in good health (agreeing with *ākhā*). We sometimes find neuter adjectives, as in *dēnā* (masc.), *dēnī* (fem.), *dēnā* (neuter), to be given.

The oblique plural ends in *ũ*, so also *kũ* is used for *kō*. Thus, *vaidh-kũ*, to the doctor; *ākhũ-mā*, in the eyes.

In the pronouns, *hũ* is 'I,' with an agent *mērē* or *maĩ*. *Tijē* is 'to thee.' The Gujarātī *pōtũ* is used for 'self.'

The word for 'and' is the Gujarātī *anē*.

[No. 20.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****WESTERN HINDĪ.**

(HINDŪSTĀNĪ (GUJARAT VARIETY).

DISTRICT, Cutch.

એક ડોસીકી આંખાં રૈયાં. તધાં તિસનેં તે સાજ કરણે સાર એક વૈધકૂં બુલાયા, અને સાખસી રખનેં એસા વડાડ કીયા કે ને તૂં મેરી આંખાં સાજિઆં કરેગા તો મેરે તિજે ચાકરી દેણી ; પણ આંખ સાજ ન હોય તો કાંઈ તિજે દેણું નંઈ. એસા કરાર કરનેં પિછે તે વૈધ વખતે વખત આવે તિસકી આંખૂંમાં પોતૂંકી દવા લગાતા, અને જ્યાં જ્યાં આવતાં તધાં તધાં કાંઈ કે કાંઈ લે જતા. ઈયું કરતે થોડે થોડે કરનેં તિસકી બધી મિલકત ચુરા લીલી; અને જ્યાં તિસકા જિતા થા તિતા બધે તિસકે હાથમાં આળ્યા તધાં તિસનેં તિસકી આંખાં સાજિઆં કીતિઆં, અને કરાર પ્રમાણે પૈસે માંગે. ડોસી જ્યાં દેખતી હુમ, તધાં ધરમાં પોતૂંકી કાંઈ ચીજ દેખી નંઈ; વારતે ઇસકું કાંઈ દિઆ નંઈ. વૈધ હણોહણ કરનેં લગા ત પણ ડોસીનેં કાંઈ ઉસે ધાધ ન દિઆ. તિસ ઉપરથી તે તિસકું ધરબારમાં બોલા ગયા. ડોસીનેં ધરબારમાં કયા કે, ઈ માંણુસ ને કેતા હે તે સાચી વાત હે. કારણ કે ને મેરી આંખ સાજ હોય તો તિસકું પૈસા દઉં ; પણ અધીજ રહું તો કાંઈ ન દઉં, એસા કરાર થા. હવે ઓ કેતા હે કે, ઈ સાજ હો રહી હે. પણ હું સાંમે કેતી હું કે, હું તો અધીજ રહું. કારણ કે જ્યાં મેં મેરી આંખ બોધ તધાં હું ધર મેં ઘણી તરેહકી ચીજાં અને સારા સારા સામાન દેખતી; પણ હવે ઈ સાં ખાનેં કેતા હે કે, ઈસકા અધાપા ગયા હે. પણ હું ધર મેં, એક પણ ચીજ દેખતી નંઈ હું.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (GUJARAT VARIETY).

DISTRICT, CUTCH.

TRANSLITERATION AND TRANSLATION.

Ek dōsī-kī ākhā raīyā. Tadhā tis-nē tē
A-certain old-woman-of eyes stopped (-seeing). Then her-by them
 sājī karnē sārū ēk vaidh-kū bulāyā; anē sākhsī rakhnē
sound making for one physician-to it-was-called; and witnesses having-kept
 ēsā wadār kiya kē, 'jō tū mēri ākhā sājiā karēgā tō
such bargain was-made that, 'if thou my eyes sound wilt-make then
 mērē tijē chākri dēnī; paṇ ākh sājī na
by-me to-thee (a-reward-for-)service is-to-be-given; but the-eyes sound not
 hōy tō kāī tijē dēnā nāī.' Ēsā karār
may-be then anything to-thee is-to-be-given not.' Such contract
 karnē pichhē tē vaidh wakh'tē-wakhat āwē tis-kī
having-made then that physician time-after-time having-come her
 ākhū-mā pōtū-kī dawā lagātā, anē jadhā jadhā āwtā
eyes-in his-own medicine used-to-apply, and when when he-used-to-come
 tadhā tadhā kāī-kē-kāī lē jātā. Iyū kartē
then then something-or-other having-taken he-used-to-go. Thus doing
 thōrē thōrē karnē tis-kī badhī milkat churā-litī. Anē
little little having-done her all property was-stolen-away. And
 jadhā tis-kā jītā thā, titā badhē tis-kē hāth-mā āvyā, tadhā
when her-of as-much was that-much all him-of hand-in came, then
 tis-nē tis-kī ākhā sājiā kītiā; anē karār pramāṇē paisē
him-by her eyes sound were-made; and contract according-to money
 māgē. Dōsī jadhā dēkh'ti hui, tadhā ghar-mā
was-demanded. The-old-woman when seeing became, then house-in
 pōtū-kī kāī chij dēkhi nāī. Wāstē is-kū kāī diā
her-own any thing was-seen not. Therefore him-to anything was-given
 nāī. Vaidh haṇō-haṇ karnē lagā ta-paṇ dōsī-nē
not. The-physician a-disturbance to-make began then-even the-old-woman-by
 kāī usē dhādh na diā. Tis-ūpar-thī tē tis-kū dharbār-mā
any to-him heed not was-given. Thereupon he her-to court-in
 bōlā gayā.
having-called went.

D̥ōsī-nē dhar̥bār-mā kayā kē, 'ī māṇas jē kētā
The-old-woman-by court-in it-was-said that, 'this man what telling
 hē, tē sāchī wāt hē; kārāṇ kē jō mērī ākh sājī hōy
is, that true story is; because that if my eyes sound may-become
 tō tis-kū paisā daū; paṇ andhī-j rahū tō kāī
then him-to money I-should-give; but blind-only if-I-remain then anything
 na daū, ēsā karār thā. Havē ō kētā hē kē,
not I-should-give, such an-agreement was. Now he saying is that,
 "ī sājī hō-rahī-hē;" paṇ hū sāmē kētī-hū kē,
"this (she) sound has-become;" but I on-the-contrary say that,
 "hū tō andhī-j hū." Kārāṇ kē jadhā mē mērī ākh khōī
"I indeed blind-only am." Because that when I my eyes lost
 tadhā hū ghar-mē ghaṇī tarēh-kī chijā anē sārā sārā sāmān
then I house-in many kinds-of things and good good furniture
 dēkhtī. Paṇ havē ī sā khānē kētā-hē kē, "is-kā
used-to-see. But now he oath having-eaten saying-is that, "her
 andhāpā gayā hē;" paṇ hū ghar-mē ēk paṇ chij dēkh-tī-nāī-hū.
'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.'

DAKHINĪ OF BOMBAY.

The following specimen of the Dakhinī 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 'Musal māns of the Deccan.'

As pointed out above (*vide* pp. 58 and 62), the Dakhinī 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 Hindōstānī in this respect. For instance, the verb *bōlnā*, 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 Hindī dialects of Upper India. Thus, *chhōkrē-nē gayā*, the boy went, literally, 'by the boy it was gone.' There are some cases of the influence of Marāṭhī. 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 *maĩ mērē bāp-kadan jāũ*, I will go to my father, we have *mērē* used where in the standard we should have *apnē*. This looks like the influence of Gujarātī. *Anē* or *nē* for 'and' is also Gujarātī. *Bhī* is also used at the beginning of a sentence to mean 'and,' which is quite irregular. *Haur* for 'and' is common in dialects of Western Hindī and of Rājasthānī.

Typical of Dakhinī are the use of *jidhar* to mean 'when' and 'where' instead of 'whither'; *wū* for *woh*, he; *kōi-nē* for *kisī-nē*; and *athā* for *thā*, 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 HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN).

BOMBAY.

ایک آدمی کے دو بیٹے تھے * اُن میں سے چھوٹے چھوڑے نے بولا
 بابا میرے بھاگ کا مال مایے دے * ہور اوسنے اونمیں بھاگ پاڑ
 دیا * بُہت دن نہیں گئے تھے کہ اوسکے پیچھے چھوٹے چھوڑے نے سب
 بھنڈولا جمع کر کر کوئی دور گانو گو گیا بھی اودھر جا کر سب مال
 تھلڑنے میں بگاڑ ڈالا * تب اوس مُلک میں بھاری دُکال پڑا اے
 اوس کو تنگی ہونے لگی * اے اوسنے جا کر اوس گانو والے کوی آدمی
 کی نوکری پکڑی * اے اونے اوس کو کھیت میں ڈگر چرانے کو
 بھیجا * جدھر وہ ڈگر کھانے کے کونڈے کو بھی کھانے کو راجی اتھا - پن رو
 بھی اوس کو کوی نے دیا نہیں * جدھر وہ اپنے بدہ میں آیا تد
 بولا - میرے باپ کنے کتنے مُلکاری ہین کہ اُنکو اتنا کھانا ملتا ہے
 کہ کھا کر بچے نے میں بھوکہ سے مرنا ہون * میں اُٹھوں - نے میرے
 باپ کدن جاؤں - نے اوسے بولوں کہ ارے باپ میں نے تیرے سامنے
 پاب کیا سو تیرا بیٹا بلوانے کا مجھے مَون نہیں ہے * مجھے ایک
 مُلکاری سمجھ * سو وہ اُٹھا اور اپنے باپ پاس آیا * پن جب وہ
 تھوڑے دور اتھا کہ اوس کے باپ نے اوسکو دیکھا اے اوسے پیار آیا *

سو وہ بھاگ کر اوسے گلے لگایا نے مٹکا لیا * اے اے اے اپنے باپ کو
 بولا - بابا میں نے اللہ کے سامنے اے تیرے سامنے گونا کیا سو میں تیرا
 بیٹا بلوانے کا سجاوار نہیں * پن باپ نے اپنے نوکروں کو بولا کہ -
 چوکھوٹ بستر لاؤ نے اسکو پناؤ - بھی ہانتھہ میں چھلا پناؤ نے پانو
 میں جوتا پناؤ * اے چلو آپں کھاوین نے گھوشیان منائیں کیونکہ یہ
 میرا بیٹا مرا تھا سو پھر جیتا ہوا - وہ گما تھا سو ملا * سو وہ چمن
 کرنے لگے *

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDÖSTĀNĪ (DAKHINĪ OF BOMBAY DECCAN).

BOMBAY.

TRANSLITERATION AND TRANSLATION.

Ēk ādmī-kē dō bēṭe thē, Un-mē-sē chhōṭe chhōṛē-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-diyā. Bohut din nahī gaē-thē, ki
 them-in share was-completely-given. Many days not gone-were, that
 us-kē pīchhē chhōṭe chhōkrē-nē sab bhaṇḍolā jam' kar-kar
 that-of after the-younger boy-by all wealth collected made-having
 kōi dūr gāw-kū gayā, bhī udhar jā-kar sab māl
 a-certain distant village-to it-was-gone, and there gone-having all property
 hullarpanē-mē bigād-dālā. Tab us muluk-mē bhāri dūkāl parā, anē
 debauchery-in was-wasted. Then that country-in severe famine fell, and
 us-kū tangī 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 ādmī-kī naukārī pakṛī. Anē un-nē us-kū khēt-mē ḍukkar'
 a man-of service was-accepted. And him-by him-to field-in swine
 charānē-kū bhējā. Jidhar woh ḍukkar khānē-kē kōndē-kū bhī
 feeding-for it-was-sent. When he swine food-of husks even
 khānē-kū rāji athā, pan wū bhī us-kū kōi-nē diyā nahī.
 eating-for willing was, but that even him-to anyone-by was-given not.
 Jidhar woh apnē budh-mē āyā, tad bōlā, 'mērē bāp-kanē
 When he his-own sense-in came, then he-said, 'my father-near
 kitnē mulkāri haī ki un-kū itnā khānā miltā-hai ki
 how-many servants are that them-to so-much food being-got-is that
 khā-kar bachē, nē maī bhūkh-sē martā-hū. Maī uṭhū,
 eaten-having remains-over, and I hunger-by dying-am. I will-arise,
 nē mērē bāp-kadan jāū, nē usē bōlū ki, "arē bāp,
 and my father-near will-go, and to-him will-say that, "O father,
 maī-nē tērē sāmnē pāp kiyā, sō tērā bēṭa bulwānē-kā majhē
 me-by thee-of before sin was-done, and thy son calling-of to-me
 mū nahī hai; majhē ēk mulkāri samajh." Sō woh uṭhā, aur
 face not is; me one servant consider." So he arose, and

apnē 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 dēkhā, 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 apnē bāp-kū bōlā, 'bābā, māī-nē Allāh-kē sāmne
the-son-by his-own father-to it-was-said, 'father, me-by God-of before
 anē tērē sāmne gūnā kiya, sō māī tērā bēṭā bulwānē-kā
and thee-of before fault was-done, therefore I thy son calling-of
 sajāwār nahī.' Pan bāp-nē apnē naukarō-kū bōlā ki,
deserving am-not.' But the-father-by his-own servants-to it-was-said that,
 'chaukhōṭ bastar lāo, nē is-kō pināo; bhī hāth-mē chhallā.
'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
 khūshyā mānāē, 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 lagē.
became; he lost was, he was-got.' So they merriment to-make began..

The following specimen of Bombay Dakhinī 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 Urdū 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 *mañ-nē lāyā-ū*, I have brought; *bhaṭ-nē dō haṇḍiyā lāyā*, the Bhaṭ brought two pots; *lōkā-ne khānā dēnē lagē*, the people began to give food.

Among peculiarities of pronounciation, we may note a local tendency to convert *s* to *sh*. 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 Urdū 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-ū*, I have brought, for *lāyā-hū*, and *lētā-ē*, you are taking, *miltā-ē*, it is got. Words borrowed from Arabic are sometimes altered, *q* being changed to *kh*, as in *shaukhī*, for *shauqī*, devoted to; *wakhāt*, 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 *ḍ* has been dentalised. All these latter are regular Dakhinī peculiarities.

Other Dakhinī 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 *bhaṭ-nē bōlyā*, the Bhaṭ said. Verbs of speaking and asking put the person addressed in the accusative and not in the ablative; thus, *bhaṭ-kō pūchhyā*, he asked the Bhaṭ. Note the curious way in which the words *bōl-kō bōlyā*, having said he said, are appended, like the Sanskrit *īti*, to every statement made by any of the characters of the story.

A few instances of borrowing from Marāṭhī occur. Such are the emphatic *ch* in *vaīsā-ch*, even in that way, and the word *rāwā*, a parrot.

The specimen is a folk-tale which is left unfinished by the original scribe.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

DISTRICT, NORTH KANARA.

ایک گاؤں میں ایک بھٹ تھا * وہ جوگار کا بڑا شوخی تھا *
 اُس جوگار ے کھیل میں اپنی سب گھردار ہاریا اور بھیک منگنے کو
 نکلیا * تب اسکے ذات والے لوکان نے اپنے دلمین سمجھے کہ انہیں
 بھیک منگنے لگیا تو اکاٹے وخت دوسرے ذات میں بھی جائیگا
 اسواسطے اسکے ذات ے لوکان نے ہر روز ایک شیر چاول کا کھانا
 پکا کر دینے لگے * یو بھٹ ہر روز جاکو وہ کھانا لیکو آتا تھا * ایک
 دن ایک گنبدی ایک جنگلی راوین کو بیچنے کو لایا * تو وہ
 راوان عمر میں بڑا تھا اسواسطے کون اُسے لیا نئی * کی بولے تو وہ
 بات شیکے سرکا نتھا * تو وہ گنبدی پھر کو گھر کو جاتا تھا اُس وخت
 میں وہ کھانا لاتا تھا * سو بھٹ کو وہ گنبدی ملایا * تو اُس گنبدی
 نی اُس بھٹ کو پوچھیا کہ یو راوان تو لیتائیں کیا * تو اُس بھٹ نی
 بولیا کہ ہوئی میں لیونگا لیکن میرے کنے کچھ پیشے نئی میرے
 کنے جرا کھانا ہیں اسمیں سو اد کھانا میں تجھے دیونگا * تو وہ گنبدی
 بھوکا تھا اسواسطے اُس گنبدی نی اُس بات کو قبول کر کو راوان دیا *
 تو اُس بھٹ نی وہ راوان لیکو اپنے گھر کو آیا اور اُس کھانے میں کا

جرا کھانا راوین کو دالکو باقی کھانا اپے کھایا * جرا رخت هوے بادو وہ
 راوان بھٹ کئی بات کرنے لگیا * تو بھٹ اپنے دلمیں بڑا خوش ہوا
 اور راوین کو پوچھیا کہ تو کیا بولتائیں * تو اُس راوین نے بولیا کی
 اے۔ بھٹ نے دن دروز کتنا کھانا ملتائیں * بھٹ نے بولیا منجے
 ایک شیر کا ملتائیں * تو اُس راوین نے بھٹ کو شکایا کہ ابھی تو اُس
 لوکان کو یوں کہ منجے اتنا کھانا کو چاول دیو بولکو بول * ویساچ اُس
 بھٹ نے جاکو اُس لوکان کو بولیا * تو اُس لوکان نے اُسکی بات
 قبول کری اور اُسے ایک شیر چاول جری لکڑی اور جری دال دینے
 لگے * تو انہیں ایک دن وہ سارا لیکو اپنے راوین کنے آیا اور راوین کو
 بولیا کہ تو نے بولے سرکا میں نے چاول لایاؤں * تو وہ راوین نے بولیا
 کہ اسمیں ے اے چاول بزار میں لجا کو بیچ - تو نے پانچ پیشے
 ملینگے * تو اُس میں سوتو ایک بڑی ہنڈی اور ایک ننھی ہنڈی لیکو
 آؤ بولکو بولیا * تو اُس بھٹ نے وہ چاول بیچ کو دو ہنڈیاں لایا اور
 راوین ے سامنے رکھیا * تو راوین نے بولیا کہ اُس بڑی ہنڈی میں
 کھانا پکا اور ننھی میں دال * تو اُس بھٹ نے پکایا *

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

DISTRICT, NORTH KANARA.

TRANSLITERATION AND TRANSLATION.

Ēk gāō-mē ēk bhaṭ athā. Woh jōgār-kā barā shaukhī athā.
A village-in one bhaṭ was. He gambling-of much fond was.

Us jōgār-kē khēl-mē apⁿī sab ghar-dār hāryā, aur bhik
That gambling-of play-in his-own whole household was-lost, and alms
 maṅgnē-kō nikalyā. Tab us-kē zāt-wālē lōkā-nē apⁿē
begging-for he-went-out. Then his caste-men people-by their-own
 dil-mē samjē ki, 'inhē bhik maṅgnē lagyā, tō ikādē
mind-in it-was-thought that, 'this(-man) alms to-beg began, then at-one
 wakhaṭ dūsrē zāt-mē bhī jāēgā.' Is-wāstē is-kē zāt-kē lōkā-nē
time other caste-in also he-will-go.' Therefore his caste-of people-by
 har rōz ēk shēr chāwal-kā khānā pakā-kō dēnē lagē. 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 kunbī ēk jaṅgli rāwē-kō bēchnē-kō lāyā. Tau woh
day one cultivator one wild parrot-to selling-for brought. Then that
 rāwā 'umr-mē barā athā, is-wāstē kaun uṣhē liyā naī; kī
parrot age-in great was, therefore any-one him took not; what
 bōlē tō woh bāt shikē sarkā na-thā. Tau woh kunbī
should-say then he speech to-learn like not-was. Then that cultivator
 phir-kō ghar-kō jātā-thā, us wakhaṭ-mē woh khānā lātā-thā.
returning home-to going-was, that time-in he food bringing-was.

Sō bhaṭ-kō woh kunbī milyā. Tau us kunbī-nē us
So the-bhaṭ-to that cultivator was-met: Then that cultivator-by that
 bhaṭ-kō pūchhyā ki, 'yō rāwā tū lētā-ē, kyā?' Tau us
bhaṭ-to was-asked that, 'this parrot thou buying-art, eh?' Then that
 bhaṭ-nē bōlyā ki, 'hōi, maī lēūgā, lēkin mērē-kanē kuchh paishē
bhaṭ-by was-said that, 'yes, I will-take, but me-with any pice
 naī, mērē-kanē jarā khānā hē; is-mē-sō adā khānā maī tujē
(are-)not, me-with a-little food is; this-in-from half food I thee
 dēūgā.' Tau woh kunbī bhukkā athā, is-wāstē us kunbī-nē
will-give.' Then that cultivator hungry was, this-for that cultivator-by

us bāt-kō kabūl kar-kō rāwā̃ diyā. Tau us
that speech-to accepting made-having the-parrot was-given. Then that
 bhaṭ-nē woh rāwā̃ lē-kō apnē ghar-kō āyā, aur us
bhaṭ-by that parrot taken-having his-own home-to came, and that
 khānē-mē-kā jarā khānā rāwē-kō dāl-kō, bāqī khānā
food-in-of a-little food the-parrot-to placed-having, remaining food
 apē khāyā. Jarā wakhat hūē bādō woh rāwā̃
(by-)himself was-eaten. A-little time passed after that parrot
 bhaṭ-kanē bāt karnē lagyā. Tau bhaṭ apnē dil-mē barā
the-bhaṭ-with speech to-do began. Then the-bhaṭ his-own mind-in much
khush huā, aur rāwē-kō pūchhyā ki, 'tū kyā bōltā-ē?'
pleased became, and the-parrot-to asked that, 'thou what speaking-art?'
 Tau us rāwē-nē bōlyā kī, 'arē bhaṭ, tujhē din-darōz kitnā
Then that parrot-by was-said that, 'O bhaṭ, to-thee daily how-much
 khānā miltā-ē?' Bhaṭ-nē bōlyā, 'majē ēk shēr-kā
dinner being-given-is? The-bhaṭ-by was-said, 'to-me one seer-of
 miltā-ē.' Tau us rāwē-nē bhaṭ-kō shikāyā kī, 'abhi
being-given-is. Then that parrot-by the-bhaṭ-to was-advised that, 'now
 tū us lōkā-kō bōl ki, "majē ittā khānā-kō chāwal
thou those people-to say that, "me so-much eating-for uncooked-rice
 dēō," bōl-kō bōl.' Waisā-ch us bhaṭ-nē jā-kō us lōkā-kō
give," said-having say. So-even that bhaṭ-by gone-having those people-to
 bōlyā. Tau us lōkā-nē us-kī bāt qabūl karī; aur
was-said. Then those people-by his speech accepted was-made; and
 ushē ēk shēr chāwal jarī lakṛī aur jarī dāl dēnē lagē.
to-him one seer rice some wood and some split-peas to-give began.
 Tau unḥē ēk din woh sārā lē-kō apnē rāwē-kanē āyā, aur
Then he one day that all taking his-own parrot-to came, and
 rāwē-kō bōlyā kī, 'tū-nē bōlē sarkā maī-nē chāwal
parrot-to said that, 'thou-by saying according-to I rice
 lāyā-ū.' Tau woh rāwē-nē bōlyā kī, 'is-mē-kē adē chāwal
brought-have. Then that parrot-by was-said that, 'this-in-of half rice
 bazār-mē lē-jā-kō bēch, tau tujē pāch paishē milēgē; tau
bazaar-in taking sell, then to-thee five pice 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
 lē-kō āō,' bōl-kō bōlyā. Tau us bhaṭ-nē woh
taken-having come,' said-having it-was-said. Then that bhaṭ-by that
 chāwal bēch-kō dō handiyā lāyā, aur rāwē-kē sāmne
rice sold-having two earthen-pots were-brought, and parrot-of before

rakhyā. Tau rāwē-nē bōlyā ki, 'us barī handī-mē khānā
were-put. Then parrot-by was-said that, 'that big earthen-pot-in food
 pakā aur nanhi-mē dāl.' Tau us bhaṭ-nē pakāyā.
cook and small-in split-peas.' Then that bhaṭ-by was-cooked.

FREE TRANSLATION OF THE FOREGOING.

In a certain village there was a Bhaṭ¹ 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 Bhaṭ returning with his dinner. The cultivator asked him if he would buy the bird. 'That I will,' said the Bhaṭ, '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 Bhaṭ 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 Bhaṭ was much pleased, and asked him what he was saying. The parrot said, 'O Bhaṭ, how much dinner do you get each day?' 'I get one seer.' Said the parrot, 'tell those people to give you uncooked rice.' The Bhaṭ 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 Bhaṭ cooked his dinner.

(Here the story ends abruptly. The remaining adventures of the parrot and the Bhaṭ are unknown to me.)

¹ Bhaṭs are a sept of Brāhmins. Many of them live by begging.

The next specimen of Dakhinī comes from the State of Savantvadi, which lies just north of Goa. It is a folktale. The language closely resembles the Dakhinī 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 Yādavas. Braj is the head-quarters of that tribe.

The principal peculiarities of this form of Dakhinī are as follows :—

Arabic words are deformed in the borrowing. Such are *garīb* for *gharīb*, and *khātar* for *khātīr*. We may also note as an irregular pronunciation *mūgnā*, instead of *māgnā*, to demand. *Hōr*, and, is a dialectic form in Upper India. *Achhnā* means 'to be.'

The sign of the Agent case is *nī*. For the dative we have *kē-nī*, as in *us-kē-nī*, to him. This shows the origin of the common Dakhinī form *kanē*.

As already stated, the word for 'was' is *hatā*. We have also *tā* in *lagyā-tā*, had happened. *Tā* is also a Bundēli form. The present tense of the auxiliary verb loses its aspiration in composition, as in *ātā-ō*, I am coming; *nhātt-ē*, 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 bōlī*, she said; *hinī milēlē māl-kī chārī karyā*, someone made tale-bearing of (about) the treasure trove; *un-nī mundī halāyā*, he shook his head; *un-nī dil-mē lāyā*, he brought into his mind, he thought.

The Gujarātī past participle in *ēlā* is common. Thus, *bharēlā taplā*, a filled vessel; *milēlā māl*, treasure trove; *diēlā taplā*, the vessel given (by the uncle).

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF BOMBAY).

STATE, SAVANTVADI.

ایک گریب بُڈی سوت کانینے والی ہتی * اُسکا ایک بیٹا ہتا * اسکینی
 سونکیان دو گنڈیان بکانیکے کھاتر اُنی دئے * او جاتے جاتے باڑی ے اوپر
 ایک سلڈا ہتا * اُنی آدمی کو دیکھتے برور ڈرکو مَنڈی ہلایا * اُنی بولیا
 مامو تُمنا ہونا تو یو ليو * دونون گنڈیان باڑی ے اوپر رکھیا ہور گھر کو آیا *
 مان نی پوچھی پیسے لایا کیا * مامو نے مونگے سو اُسے دونون دیا * بحت
 اُنی آسے کانکو باجار میں لیکو گئی * اُکڑے چاؤل لائے * تھوڑے دن ہوئے
 اُنی بولیا مامون کینی سو پیسے لیکو آناؤں * اُنی بولی چکھوٹ جا *
 اُسکے جو مین کھریان ے مامون کینی سو پیسے لانا * وہان سو او گیا *
 باڑی ے اوپر ایک موٹا سلڈا اُسے دیکھتے ے برور ڈرکو نہاٹنے لگیا * مامون
 نہاٹتئیں کان * پیسے دیو اُس دن ے نیں تو سیڈڑی کو پکڑ کو ادا لاونگا *
 بحت وہ دوڑیا سنگت او بھی دوڑیا * ایک تپلا روپیان سو ابھریلا جنگل
 مین نجیک ہتا * اُسکے اوپر سو سلڈا گیا * اُنی مامونکا مال بولکو بھریلی
 پرات اُٹھا کو لایا * مارگ میں اُنی دل میں لایا یو روپئے پولے اچھینگے *
 اُنی سرکو سون روپئے سارے اوتیا * تالوے اوپر دو روپئے رہیے دھڑے باکی
 سارے پولے * دو روپئے لیکو مان کینی لاکو دیا مامون نی دئیے تپلے مین

سو دو دھڑی باکی سارے پوے * مان نی بولی چل دکھا * مان نی جاو
 سارے بھر کو لیکو آئی هور گھینون وگڑ لاکو اُسکے گُلگُلے کری * گُلگُلے کر کو
 گھو مین تلی هور پچھاڑے مین چارو باجو اڑائی * ٲیے کو بولی گُلگُلیان
 کا نون لگیانئین چنکو لاکو کھا * او چنکو کھاتے رھیا * تھوڑے دن سو کني
 سرکار مین ملیلے مالکی چاڑی کریا * پولس تپاس مین لکھنا هوا * دوسرا
 لکھنا کورٹ مین هوا * بُڈی نی بولی مین نی دِئیلی جبانی پولس ے
 ڈرسون دی * کھرا پوچھ تو مچے کچھ مالوم نہیں * ٲیے کو پوچھو * ٲیے نی
 بولیا گُلگُلیان کا نون لگیا نا تاریک مہینا سال دن مچے مالوم نئین اُس نون
 مین مچے سارا مال ملیا * پوراوا مدے سیر اُسکے پر هوا نئین * گُلگُلیان
 کا نون کدی لگیا نئین * دِئیلی جبانی پولس ے ڈرسون * بنا پوراوے ے
 کورٹکی کھاتری هوئی نئین * چھورا انجان بولکو کچھ بهی بولتا نئین
 سبب کھاتری هوتی نئین *

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DĀKHINĪ OF BOMBAY).

STATE, SAVANTVADI.

TRANSLITERATION AND TRANSLATION.

Ēk garib buḍḍī sūt kātñewālī haṭī. Us-kā ēk bēṭā haṭā;
One poor old thread spinner there-was. Her-of one son was;
 us-kē-nī sūtkyā dō gundyā bikānē-kē khātār un-nī dii. Ō
him-to of-thread two reels selling-of for-purpose she gave. He
 jāṭe-jāṭe bārī-kē upar ēk saldā haṭā. Un-nī ādmī-kū ḍekhṭe
going-going hedge-of upon one lizard was. He man-to on-seeing
 barōbar dar-kō mundī halāyā. Un-nī bōlyā, 'māmū, tum-nā
immediately feared-having; head shook. He said, (maternal-)uncle, to-you
 hōnā . . . tō . . . yō . . . lēo. 'Dōñō gundyā bārī-kē apar rakhyā,
if-they-are-wanted then these take? Both reels hedge-of on were-put,
 hōr ghar-kū āyā. Mā-nī . . . pūchhī, 'pāisē lāyā, 'kyā?
and house-to (he-)came. The-mother asked, pice are-brought, eh?
 'Māmū-nī mūḡē, . . . sō . . . usē dōñō diyā. Bajat
The (maternal-)uncle asked-for, therefore to-him both were-given. Then
 un-nī āpē kāt-kō bājār-mē lē-kō gaī. Ukrē . . . ḥāwāl
she herself spun-having market-to taken-having went. Half-boiled rice
 lāi. Thōṛē . . . din huē. Un-nī bōlyā, 'māmū-kēnī-sū
she-brought. A-few days passed. He said, (maternal-)uncle-near-from
 pāisē lē-kō . . . ātā-ō. Un-nī bōli, 'chakhōṭ, jā. Us-kē jiw-mē
pice taken-having (I-)coming-am. She said, well, go. Her mind-in
 kharyā-kē māmū-kēnī-sū . . . pāisē . . . lānārā. Whā-sū ō gayā.
(that-)real (maternal-)uncle-from pice (he-is-)a-bringer. There-from he went.
 Bārī-kē upar ēk mōṭā saldā isē ḍekhṭe-kē-barōbar dar-kō
Hedge-of on one big lizard him on-seeing-just feared-having
 nhātñē lagyā. 'Māmū, nhātñē . . . kā? Pāisē dēo
to-flee began. (Maternal-)uncle, (you-)running-are where? Pice give
 us din-kē; nāī-tō sēprī-kū pakar-kō adlāūgā. Bajat woh dauryā;
that day-of; if-not tail-to held-having (I) shall-dash. Then he ran;
 sangat ō bhī dauryā. Ēk taplā rupayā-sū bharēlā jangal-mē najik
in-company he also ran. One vessel rupees-with filled jungle-in near
 haṭā. Us-kē upar-sū saldā gayā. Un-nī māmū-kā māl
was. That-of upon lizard went. He (maternal-)uncle's property

bōl-kō bharēli parāt uṭhā-kō lāyā. Mārag-mē un-nī dil-mē
said-having a-filled plate lifted-having brought. The-way-in he mind-in-
lāyā, 'yō rupāē pōlē āchhēgē.' Un-nī sir-kō-sū.
brought, 'these rupees unsubstantial will-be.' He from-an-head
rupāē sārē ōtyā. Tālu-kē-upar dō rupāē rahyē dharē,
rupees all poured-out. On-top two rupees remained substantial,
bākī sārē pōlē. Dō rupāē lē-kō mā-kēnī
remaining all unsubstantial. Two rupees having-taken mother-to-
lā-kō diyā. 'Māmū-nī diēlē taplē-mē-sū dō
brought-having (he-)gave. 'By-(maternal-)uncle given out-of-vessel two
dharē, bākī sārē pōlē.' Mā-nī bōli, 'chal, dikhā.'
substantial, the-rest all unsubstantial.' The-mother said, 'come, show.'
Mā-nī jā-kō sārē bhar-kō lē-kō āi, hōr
The-mother gone-having all collected-having taken-having came, and
ghēū o gur lā-kō us-kē gulgulē kari. Gulgulē
wheat and molasses brought-having that-of balls made. Balls
kar-kō ghiū-mē talī, hōr pichhārī-mē, chārō hājū urāi.
having-made ghee-in (she-)fried, and compound-in four sides threw.
Bētē-kū bōli, 'gulgulyā-kā niū lagyāi, chun-kō lā-kō
Son-to (she-)said, 'balls-of rain has-fallen, gathered-having brought-having
khā. 'O chun-kō khātē rahyā. Thōrē din-sū kinī
eat. 'He gathered-having eating remained. A-few days-in some-one
sarkār-mē milēlē māl-kī chārī karyā. Pōlis tapās-mē
government-in found property-of backbiting made. Police investigation-in
likhnā huā. Dusrā likhnā kōraṭ-mē huā. Buddī-nī bōli, 'mañ-nī
writing became. Second writing court-in became. The-old-dame said, 'I
diēli jabānī pōlis-kē dar-sū di. Kharā pūchhē tō majē
given statement police-of through-fear gave. Truth thou-ask then to-me
kuchh mālūm nahī. Bētē-kū pūchhō.' Bētē-nī bōlyā, 'gulgulyā-kā niū
anything known is-not. Son-to ask.' The-son said, 'balls-of rain
lagyā-tā, tārik, mhainā, sāl, din, majē mālūm naī, us niū-mē
fallen-had, date, month, year, day, to-me known is-not, that rain-in
majē sātā māl milyā.' Pūrāwā muddē-sir us-kē-par huā naī.
to-me all property was-got. Evidence conclusive him-of-on became not.
Gulgulyā-kā niū kadī lagyā naī. Diēli jabānī pōlis-kē dar-sū.
Balls-of rain ever fell not. Given statement police-of fear-through(-is).
Binā pūrāwē-kē kōraṭ-kī khātrī huī naī. 'Chhōrā anjān,'
Without evidence-of court-of satisfaction was-made not. 'Boy ignorant(-is),
bōl-kō, 'kuchh-bhī bōltā naī; sabab khātrī hōtī naī.
said-having, 'anything is-speaking 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 pice 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 HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

کسی آدمی کے دو بیٹے تھے - اور اُن عین سے چھوٹا باپ کو کہا اے
 باپ مجھے پہنچتا ہے سو مال کا حصہ مجھے دے اور وہ اپنی زندگانی اُن کو
 بانٹ دیا - اور بہت دن نہیں گزرے کہ چھوٹا بیٹا سب کچھ جمع کر کر
 ایک دورے ملک کا سفر کیا اور وہاں اپنا مال بدمعاشی میں اڑایا - اور
 سب خرچ کر چکا سو وقت اُس مُلک میں بڑا قحط پڑا - اور وہ محتاج ہوئے
 لگا - اور وہ اُس مُلک کے ایک باشندے سے جا ملا - اور وہ اُسے اپنے کھیتوں
 میں سواری چرانے بھیجا - اور اُسے آرزو تھی کہ سواری کھائے تھے سو چھلکوں سے
 اپنے تئیں سیر کرے اور کوئی اسکو نہ دیتا تھا - تب ہوش میں آکر کہا
 میرے باپ نے کتنے مزدوروں کو بہت سی روٹی ہے اور میں یہاں بھوکھ
 سے مرتا ہوں - میں اٹھکر اپنے باپ کے پاس جاؤنگا اور اُسے کہوں گا اے باپ
 میں آسمان کے خلاف اور تیرے حضور گناہ کیا ہوں - اب سے میں تیرا بیٹا
 کہلانے کے لائق نہیں ہوں مجھے اپنے مزدوروں میں سے ایک کی مانند بنا -
 اور اٹھکر اپنے باپ کے پاس چلا اور ابھی دور تھا کہ اُس کا باپ اُسے دیکھا
 اور رحم کیا اور دوڑ کر اُسکو گلے لگایا اور بوسہ دیا - پھر بیٹا اُسے کہا اے باپ
 میں آسمان کے خلاف اور تیرے حضور گناہ کیا ہوں اب سے میں تیرا بیٹا کہلانے

ے لایق نہیں ہوں - پر باپ اپنے نوکروں کو کہا اچھے سے اچھا جامہ جلدی
 باہر لاؤ اور اسے پہناؤ اور اُس کے ہاتھ مین انگوٹھی اور پانوں مین جوتی
 دو - اور پلے ہوئے بچھڑے کو لاکر ذبح کرو کہ ہم کھاویں اور خوشی
 مناویں - اس لیئے کہ یہ میرا بیٹا مر گیا تھا اور پھر جیا ہی گم ہوا تھا
 اور ملا ہی اور وہ خوشی کرنا شروع کئے *

اور اُس کا بڑا بیٹا کھیت مین تھا اور جب آکر گھر کے نزدیک پہنچا
 راگ اور ناچ کی آواز سنا - اور چھوکر مین سے ایک کو پاس بلا کر یہ
 کیا ہے پوچھا - وہ اُسے کہا کہ تیرا بھائی آیا ہے اور تیرا باپ اُسے صحیح
 سلامت پانے سے پلا ہوا بچھڑا ذبح کیا ہے - تب وہ خفا ہوا اور اندر جانے
 نہ چاہا - تب اُس کا باپ باہر آکر اُسے منایا - پر وہ جواب مین اپنے باپ کو
 کہا دیکھ اتنے برسوں سے تیری خدمت کرتا ہوں اور کبھی تیرا حکم عدول
 نہ کیا اور تو کبھی مجھے اپنے دوستوں کے ساتھ خوشی منانے کے لیئے
 ایک بکری کے بچے کو نہ دیا - پر جب تیرا یہ بیٹا جو تیری زندگانی کو
 کسبیوں کے ساتھ کھا گیا سو آیا تو اُس کے لیئے پلے ہوئے بچھڑے کو
 ذبح کیا - اور وہ اُسکو کہا کہ اے لڑکے تو ہمیشہ میرے پاس ہے اور سب
 کچھ میرا ہے سو تیرا ہے - پر تیرا یہ بھائی مر گیا تھا اب جیا ہے اور
 گم ہوا تھا ملا ہے سو خوش و خرم ہونا لازم تھا *

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

HINDŪSTĀNĪ (DAKHINĪ OF MADRAS).

(Madras Auxiliary Bible Society, 1894.)

TRANSLITERATION.

Kisī ādmī-kē dō bēṭe thē. Aur un-mē-sē chhōṭā bāp-kū kahā, ‘ai bāp, mujhē pahunchtā-hai sō māl-kā ḥiṣṣa mujhē dē.’ Aur woh apnī zindagānī un-kū bāt-diyā. Aur bahut din nahī guzrē ki chhōṭā bēṭa sab kuchh jam‘ kar-kē ek dūr-kē mulk-kā safar kiyā, aur wahā apnā māl bad-ma‘āshī-mē uṛāyā. Aur sab kharch kar chukā, sō waqt us mulk-mē barā qaḥṭ parā, aur woh muḥtāj hōnē lagā. Aur woh us mulk-kē ek bāshindē-sē jā milā, aur woh usē apnē khēt-mē sūar charānē bhējā. Aur usē ārzū thī kī sūar khātē-thē sō chhilkō-sē apnē taī sēr karē, aur kōī us-kū na dētā-thā. Tab hōsh-mē ā-kar kahā, ‘mērē bāp-kē kitnē mazdūrō-kū bahut-sī rōṭī hai, aur maī yahā bhūkh-sē martā-hū. Maī uṭh-kar apnē bāp-kē pās jāūgā, aur usē kahūgā, “ai bāp, maī āsmān-kē khilāf aur tērē ḥuṣūr gunāh kiyā-hū; ab-sē maī tērā bēṭa kahlānē-kē lāiq nahī hū; mujhē apnē mazdūrō-mē-sē ek-kī mānind banā.”’ Aur uṭh-kar apnē bāp-kē pās chalā, aur abhī dūr thā ki us-kā bāp usē dēkhā, aur raḥm kiyā, aur daur-kar us-kū galē lagāyā, aur bōsa diyā. Phir bēṭa usē kahā, ‘ai bāp, maī āsmān-kē khilāf aur tērē ḥuṣūr gunāh kiyā-hū; ab-sē tērā bēṭa kahlānē-kē lāiq nahī hū.’ Par bāp apnē naukarō-kū kahā, ‘achchhē-sē achchhā jāma jaldī bāhir lāo, aur isē pahnāo; aur us-kē hāth-mē āgūthī, aur pāo-mē jūṭī dō; aur palē huē bachhrē-kū lā-kar zabḥ karō; ki ham khāwē aur khūshī manāwē; is-liyē ki yeh mērā bēṭa mar-gayā-thā, aur phir jiyā-hai; gum huā thā, aur milā hai.’ Aur woh khūshī karnā shurū kiē.

Aur us-kā barā bēṭa khēt-mē thā. Aur jab ā-kar ghar-kē nazdik pahunchā, rāg aur nāch-kī awāz sunā. Aur chhōkrō-mē-sē ek-kū pās bulā-kar, ‘yeh kyā hai?’ pūchhā. Woh usē kahā ki, ‘tērā bhāī āyā hai, aur tērā nāp, usē ṣaḥīḥ salāmat pānē-sē, palā-huā bachhrā zabḥ kiyā hai.’ Tab woh khafā huā, aur andar jānē na chāhā. Tab us-kā bāp bāhir ā-kar usē manāyā. Par woh jawāb-mē apnē bāp-kū kahā, ‘dēkh, itnē barsō-sē tērī khidmat kartā-hū, aur kabhī tērā ḥukm-‘udūl na kiyā, aur tū kabhī mujhē apnē dōstō-kē sāth khūshī manānē-kē liyē ek bakrī-kē bachchē-kū na diyā. Par jab tērā yeh bēṭa, jō tērī zindagānī-kū kasbiyō-kē sāth khā gayā, sō āyā, tō us-kē liyē palē-huē bachhrē-kū zabḥ kiyā.’ Aur woh us-kū kahā ki, ‘ai laṛkē, tū hamēsha mērē pās hai, aur sab kuchh mērā hai, sō tērā hai. Par tērā yeh bhāī mar gayā thā, ab jiyā-hai; aur gum huā thā, milā hai; sō khūsh o khurram hōnā lāzim thā.’

As another specimen of Madras Dakhinī, 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 HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From Shakespear's Grammar, 1843.)

بول گئے ہیں کہ ایک دھوبی کسی ندی کے کڑے اپنے دھندے
میں سڑی تھا - ہور ہر دن ایک بغولے کو دیکھتا کہ وہ ڈھو کے
کنارے پوئیٹھتا ہور چیکڑ میں کے کیڑے چن کر کھاتا ہور اُسپوچ
صبر کرکو چپ رہتا ہور وہاں سون اپنے گھونسلے کو اڑھکر چلے جاتا *
ایک دن ایک باشہ انچت آ نکلیا ہور ایک کٹے تیتھر کو شکار مار کر
تھوڑا کھایا ہور باقی کا چھوڑ دیکر چل نکلیا * بغولہ یہہ دیکھ لیکر
اپنے میں اے چنتا کر لیا کہ یہہ پنچھی اتنا چھوٹا آچھہ کر ایسے
بڑے بڑے جانوران شکار مارتا ہے * میں اتنا موٹا آچھہ کر ایسا نجس
چارہ کھاتا ہون * سو یہہ میری کم بختی ہور ہلکی پائیری کا کام
ہے * میں بھی کی ایسا بڑپنا نین جگاتا ہون * اب سون میں
ایسے کیڑے نین کھاونگا ہور ایک دفعے کا آسمان پو پکھوٹا مارونگا *

* نظم *

جو کہ دھوان گھن ے اوپر جارینگے

ابر میں پھر کھیکو وہ آوینگے

زندہ دِلان ہین سو گگن پر چڑھیں

بل سُون اپن دِل ے او یہاں سُون اڑھیں

یہہ سمجھ لیکو اُنے کیڑے کھانا چھوڑ دیا ہور تیتر کبوتر ے شکار

پو جینے لگیا * دھوبی باشہ کا بھی تماشا دیکھیا تھا ہور بغولہ کیڑے

کھانا چھوڑ دیکر کبوتر ے کدھن جھانستا ہے سو یہہ بھی دیکھ لیکو

دنگ ہو گیا ہور تماشا دیکھنے لگیا * یکایک کبوتر وہاں اُنکلیا ہور

بغولہ اڑھکر اُس کبوتر پو جھانسیا * کبوتر پانی ے کدھن ڈھک کر

ہور اُسے چوندی دیکر اُسکے اگو سُون پٹا تڑایا * بغولہ اُسپو تٹ کر

پانی ے کڑے پو گریا ہور اُسکے پران چیکڑ میں لوت پوت ہو گئے *

دھوبی آکر اُسے پکڑ لیا ہور گھر کدھن چل دیا. * باٹ میں اُسکا

ایک دوست ملکو پوچھیا کہ کیا ہے * دھوبی بولیا یہہ بغولہ ہے *

باشہ کا کام کرنے گئے لگون آپچ سپڑ پڑیا *

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

HINDŌSTĀNĪ (DAKHINĪ OF MADRAS).

(From Shakespear's Grammar, 1843.)

TRANSLITERATION AND TRANSLATION.

Bōl-gaē-haĩ ki, ēk dhōbī kisī naddī-kē karkē
They-have-said that, a washerman a-certain river-of on-bank
 apnē dhandē-mē sarak thā, haur har dīn ēk baghōlē-kū
his-own profession-in engaged was, and every day a crane
 dēkhtā ki, woh dhau-kē kinārē-pō baihtā, haur chikar-mē-kē
he-used-to-see that, it stream-of bank-on used-to-sit, and mud-in-of
 kīrē chun-kar khātā, haur us-pō-ch ṣabr kar-kō
worms picked-up-having used-to-eat, and that-on-even patience made-having
 chup rahtā haur wahā-sū apnē ghūslē-kū urh-kar
silent used-to-remain, and there-from his-own nest-to flown-having
 chalē-jātā. Ēk dīn ēk bāsha anchit ā-nikalyā, haur ēk
used-to-go-away. One day a hawk suddenly came-forth, and a
 kattē titar-kū shikār mār-kar thōrā khāyā, haur bāqī-kā
plump partridge (as-)prey struck-having a-little ate, and the-rest-of
 chhōr-dē-kar chal-nikalyā. Baghōla yeh dēkh-lē-kar apnē-mē apē
left-having went-forth. The-crane this noticed-having himself-in himself
 chintā kar-liyā ki, 'yeh panchhī itnā chhōtā achh-kar
thinking made-for-himself that, 'this bird so small been-having
 aisē barē barē jānwarā shikār mār-tā-hai. Maĩ itnā mōtā
such big big creatures (as-)prey killing-is. I so stout
 achh-kar aisā najis chāra khātā-hū. Sō yeh mēri kambakhtī haur
been-having such filthy food eating-am. So this my bad-fortune and
 halkī pāērī-kā kām hai. Maĩ bhī kī aisā bar-panā naĩ
mean origin-of effect is. I also what such greatness not
 jagātā-hū? Ab-sū, maĩ aisē kīrē naĩ khāūgā, haur ēk
arousing-am? Now-from I such worms not will-eat, and one
 daf'ē-kā āsmān-pō pakhōtā mārūgā.
time-of heaven-on wing I-will-strike.

NAZM.

VERSE.

(Metre, — ◡ ◡ — — ◡ ◡ — — ◡ —.)

In the following verse, vowels are marked long or short as required by the metre.)

“Jō ki \ dhuwā̃ 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 dilā̃ haī, so gagan-par , charhē,
 “Living hearts are, they heaven-on, may-moun
 “Bal-sū apan dil-ke o yhā-sū urhē.”
 “Force-by own heart-of they here-from may-fly.”
 Yeh samajh-lē-kō unē kīrē khānā chhōr-diyā, haur
 This consideration-taken-having he worms to-eat abandoned, and
 titar kabūtar-kē shikār-pō jāpnē lagyā. Dhōbī
 partridge pigeon-of prey-on to-lie-in-wait-for began. The-washerman
 bāsha-kā bhī 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 kudhan jhāstā-hai, sō yeh bhī
 abandoned-having pigeon-of direction looking-eagerly-is, so this also
 dēkh-lē-kō dang hō-gayā, haur tamāshā dēkhnē lagyā.
 watched-having surprised became, and the-exhibition to-watch began.
 Yakāyak kabūtar wahā ā-nikalyā haur baghōla urh-kar us
 All-at-once the-pigeon there came-forth and the-crane flown-having that
 kabūtar-pō jhāsyā. Kabūtar pānī-kē kudhan dhuk-kar
 pigeon-on looked-eagerly. The-pigeon the-water-of direction turned-having
 haur usē chōdī dē-kar us-kē āgū-sū paṭṭā turāyā.
 and to-it evasion given-having it-of front-from collar broke (i.e. went-off).
 Baghōla us-pō tuṭ-kar pānī-kē karkē-pō giryā, haur us-kē
 The-crane it-on swooped-having water-of edge-on fell, and it-of
 parā̃ chīkar-mē lōt-pōt hō-gaē. Dhōbī ā-kar usē
 feathers mud-in entangled became. The-washerman come-having it
 pakar-liyā; haur ghar kudhan chal-diyā. Bāt-mē us-kā ēk dōst
 seized, and home direction went. Way-on him-of a friend
 mil-kō pūchhyā ki, ‘kyā hai?’ Dhōbī bōlyā, ‘yeh
 met-having asked that, ‘what is?’ The-washerman said, ‘this
 baghōla hai. Bāsha-kā kām karnē gaē lagū apē-ch
 crane is. Hawk-of business to-do going while he-himself-even
 sapar-paryā.
 he-was caught.’

FREE TRANSLATION OF THE FOREGOING.¹

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! 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.'

¹ Shakespear's, with a few verbal alterations.

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 Dakhinī variety.

VERNAACULAR HINDŌSTĀNĪ.

The following account of the peculiarities of the Vernacular Hindōstānī 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 Hindōstānī of Gujarāt and in Dakhinī.

PRONUNCIATION.—Vowels.—There is a strong tendency to prefer the letter *ē* to *ai*, and *ō* to *au*, thus, we have *pēr*, not *pair*, feet; *hē*, not *hai*, he is; *hē*, not *hai*, they are; *ōr*, not *aur*, and; *lōndā*, not *laundā*, a son; *dōr*, not *daur*, run. *Ōr*, and, is sometimes weakened to *ar*, and is then sometimes aspirated and becomes *har*. In Sahāranpur and Dehra Dun it becomes *hōr*. Similarly, *baiṭh*, sit, becomes *batṭh*, which, in the second Meerut specimen, becomes *batṭ*. In other respects vowels are frequently interchanged. Thus we have both *kahā* and *kehā*, said, and *kuhānā*, to be called. The letter *i*, in an unaccented syllable, has become *a* in *sakārī*, a hunter; *maṭhāi*, sweet-meats. In *katṭhā*, for *ikatṭhā*, 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 *yād^mī*, 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 न *na*, when medial or final, often becomes the cerebral ण *ṇa*, and the dental ल *la*, when medial or final, often becomes the cerebral ळ *ḷa*. The latter letter is unknown to standard Hindī, and to the more eastern dialects, but is common in Rājasthānī, Pañjābī, and Gujarātī. In the manuscripts received from the Upper Doab it is indicated by putting a dot under ल, thus, ल, but in printing the specimens I have followed the usual custom of writing ळ. Examples of the employment of cerebral ण *ṇa* are *māṇas*, a man, for *mānus*; *apⁿṇā*, own, for *apⁿnā*; *khōwaṇ*, to lose, for *khōnā*; *suṇaṇ*, to hear, for *sunⁿnā*. In *likaṛ*, for *nikal*, come out, initial *n* has become a dental *l*, and *l* has become a cerebral *ṛ*. Examples of *ḷ* are *jaṅgaḷ*, a forest; *kōḷī*, the breast; *baḷad*, a bullock; *bāl*, hair. If the spelling of the specimens is to be trusted, the change of *l* to *ḷ* is not nearly so regular as that of *n* to *ṇ*. We often find dental *l* where we should expect the cerebral letter. Thus we have *mīḷ^ḷ-gī*, not *mīḷ^ṇ-gī*, she (*i.e.* it) will be got; *chalā*, not *chalā*, he went. Perhaps, however, this is due to carelessness in writing.

In standard Hindī and to the east, a medial ढ *ḍa* or ढ *ḍha* is regularly pronounced *ṛa* or *ṛha*. Thus, बड़ा *barā*, not बड़ा *baḍā*, great. In the Upper Doab, the *ḍa*-sound is often preserved. Thus, *gāḍī* or *gāḍḍī* (see below), not *gārī*, a cart; *baḍā*, not *barā*, great; *chaḍhⁿnā*, not *chaṛhⁿnā*, to mount. I have, however, noted a few instances of *ṛ* such as *ghōṛā*, 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 *ḍa* (or *ḍha*) 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.* *ī* becomes *i*, *ū* becomes *u*, *ē* becomes *e*, and *ō* becomes *o*. The only apparent exception is *ā*, which in writing remains long. It is, however, in such cases pronounced short, not like the *u* in 'nut', but like *a* in the German word 'mann'. Thus the sound of the word *bāppū*, 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 *bāppū*, a father; *bāssanh*, a vessel; *gāḍḍī*, a cart; *pāttā*, obtaining (present participle of *pānā*); *jāttā*, going; *bhukkhā*, hungry; *betṭā*, a son; *khetṭō-mē*, in the fields; *dekkhā*, seen; *bhejjā*, sent; *rotṭī*, bread; *chhotṭā*, small; *loggō-pē*, on people; *hottā*, becoming.

DECLENSION.—Nouns.—There is an oblique form singular of weak nouns which ends in *ō* or *ū*. Thus, *gharō-mē*, into the house; *gharū paṛ rahā*, he stayed at home; *gharō*, to the house. The oblique plural sometimes ends in *ū*, as in *marḍū-kā*, of men; *betṭū-kā*, of daughters; *chokkhē yādmyū-kā*, of good men. In one case, *chholḥā-kā-nē*, husks (Muzaffarnagar), we have an oblique plural in *ā* (as in Dakhinī). The nominative plural of feminine nouns in *i* ends in *ī*, as in *betṭī*, 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 Pañjābī form), and *nē*. Examples are *bāp-kē*, (a son has been born) to (my) father; *Birbal-kū*, to Birbal; *bāppū-nū*, to a father; *chholḥā-kā-nē sūr khā-hē*, the swine are eating husks; *bandar-nē us-nē dekh-liyā*, the monkey saw it; *maṭhāi-nē chhōṛ-dē*, (that) he should give up the sweetmeats. For the locative we have *pē* and *pa*, on; and for the ablative *settī*. In *betṭē-nē chalā-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:—

	I.	Thou.
Sing. Nom.	<i>mē</i>	<i>tū</i>
Agent	<i>mē</i>	<i>tē</i>
Oblique	<i>majh, mujh</i>	<i>tajh, tujh</i>
Acc.-Dat.	<i>majhē, mujhē</i>	<i>tajhē, tujhē</i>
Genitive	<i>mērā</i>	<i>tērā</i>
Plur. Nom.	<i>ham</i>	<i>tam</i>
Agent	<i>ham-nē</i>	<i>tam-nē</i>
Oblique	<i>ham</i>	<i>tam</i>
Acc.-Dat.	<i>hamē</i>	<i>tamē</i>
Genitive	<i>hamārā, m̐hārā</i>	<i>tumhārā, thārā</i>

Note that in the singular these pronouns do not take *nē* in the case of the agent. Thus, *mē* (not *mē-nē*) *bhēj-diyā-thā*, I sent; *tē yā chīj kis-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:—

	Nom. Masc.	Nom. Fem.
This,	<i>yū, yah</i>	<i>yā</i>
That, he, she, it,	<i>o, ō, oh</i>	<i>wā</i>

In other respects they are as in standard Hindī, except that the Nominative Plural of *ō* is *wē*.

Other pronominal forms are *apnā*, own; *jō, jōn*, who; *kōn* or *kē*, who?; *kē*, what? (both substantive and adjective); *kai*, how many?; *kō*, any one (obl. *kisī*); *jōn-sā*, *jō-kuchh*, whatever; *asā*, such; *ib*, now; *ibhī, ib-jā*, even now; *jib* is both 'when' and

‘then’ as elsewhere in Western Hindī dialects; *jīb-jā̃*, thereon; *whā̃*, *whā̃-sī*, there; *jā̃*, where.

CONJUGATION.—Verb substantive.—The present is—

Sing.	Plur.
1. <i>hū̃</i>	<i>hē̃</i>
2. <i>hē</i>	<i>hō</i>
3. <i>hē</i>	<i>hē̃</i>

The past is *thā*, etc., as in the literary form of the dialect.

Active Verb.—The tense which in standard Hindī is mainly used as a present subjunctive, here often retains its original meaning of a present indicative. Thus, *mē̃ mārū̃*, 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,—

Sing.	Plur.
1. <i>mārū̃-hū̃</i> , I am striking	<i>mārē̃-hē̃</i>
2. <i>mārē̃-hē</i>	<i>mārō̃-hō</i>
3. <i>mārē̃-hē</i>	<i>mārē̃-hē̃</i>

Sometimes the present participle is used as in the literary dialect. Thus, *hottā-hē*, he is becoming; *jāttē-hē̃*, 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, *mē̃ mārū̃-thā*, or *mē̃ mār^atā thā*, 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 Magahī dialect of Bihārī. Thus, *mārē̃-thā*, I, thou, or he was striking, literally, was on striking; *mārē̃-thē*, 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, *khā̃-hē̃*, for *khāē̃-hē̃*, they eat; *jāūgā̃*, for *jāūgā̃*, I shall go; *khāgā̃*, for *khāēgā̃*, he will eat; *khāgē̃*, we shall eat.

The Infinitive ends in *nā* (oblique *nē*), or *n* (oblique the same). Thus, *khānā*, to eat, dative *khānē̃-kō*, for eating; *khōwan*, to lose (note the inserted *w* after *ō*); *paran*, to fall; *bharan-kō*, for filling.

The verb *kar^anā* makes its past participle *karā* or *kiyā*. Thus, *karā-hē̃*, or *kiyā-hē̃*, (I) have done (sin). *Jānā*, to go, has both *gayā* and the Pañjābī *giyā*. *Dharānā*, to place, has its past tense irregularly *dharyāyā*.

In one place the word for ‘it is proper’ is given as *chahāiyē̃*. In *maṭhāi kaḍh^anī chāhī̃*, 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 *ū̃* which is borrowed from Rājasthānī. It is *batṭū̃* (for *batṭhū̃*), having sat.

We have an example of a potential passive in *kuhānā*, to be able to be called.

The usual negative is *nahī̃*, not. *Nē* and *nī* are also used. *Nī* appears to be used with the first person as in *mē̃ nī chālā̃*, I did not go, and *nē* with the third person as in *usē̃ kō nē̃ dētā̃*, no one used to give to him.

The first specimens of Vernacular Hindōstānī come from the District of Meerut.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNAÇULAR HINDŌSTĀNĪ. /

DISTRICT, MEERUT.

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक आदमी-के दो लोन्हे थे । उन-में-तें छोटे-नें अपने बाप-से-त्ती कहा
ओ बाप तेरे मरे पिच्छे जो कुछ धन धरती मर्भें मिलेंगी वा इभी दे-दे ।
बाप-नें दोनों लोन्हों-को अपनी माया बाँट-दी । थोरे दिन पीछे छोटा भाई
अपणा सारा माल ले-के परदेस-में चला-गया ओर वहाँ बदमासी-में अपना
नावा खोवण लगा । जब सारा धन सपड़-गया तो उस देस-में बहोत ठाडा
क्राळ पड़ण लगा । तो ओ गरीब हो-गया । फिर उन-नें उस देस-के एक
माणस-से-त्ती जा-कर नोकरी माँगी । तो उस माणस-नें उसे जंगळ-में अपने
सूर चुगावण-की खात्तर भेजा । फिर उसे इतनी भूक लगी की जो घास
पात सूर खाँ-थे उन-ही-तें अपना पेट भरण-को तयार था । ओर किसी
माणस-नें उसे खाने-को नहीं दिया । जब उसे कुछ सोझी आई तो उस-नें
अपने मन-में कहा मेरे बाप-के धोरे बहोत नोकर हैं ओर वहाँ कुछ घाटा
नहीं हे ओर में इस देस-में भुक्खा मरूँ-हूँ । में अब उठ-के अपने बाप-के धोरे
जाऊँ ओर उसे कहूँगा की ओ बाप में खुदा-के ओर तेरे रूबरू पाप करा-हे ।
अब में असा नहीं रहा की तेरा बेटा कुहाया जाऊँ । मर्भें अपना नोकर
कर-लो । ओ उठ-के अपने बाप-के धोरे गया । जब ओ अपने बाप-के घर-तें
दूर रहा-था तब उस-के बाप-नें उसे देखा ओर दया भी आ-गई । दीड़-के
उस-की कोळी भर-ली ओर पुचकारा ओर उस-का चुम्मा लिया । तो लोन्हे-नें
कहा ओ बाप में खुदा-के रूबरू ओर तेरे रूबरू पाप किया-हे । में अब असा
नहीं रहा जो तेरा बेटा कुहाया जाऊँ । फिर बाप-नें अपने छोकरोँ-से कहा
की सारों-में अच्छे लत्ते इस लड़के-को पहनाओ ओर उस-की अँगली-में गुन्टी
ओर पेर-में जुता पहनाओ ओर एक ठाडा बहडा ला-के काटो । हम खाँगे

ओर खुसी मनावें । यू मेरा लोन्डा मर-गया-था ओर अब जी-गया । ओर खोया-गया-था ओर अब मिल-गया-हे । ओर आपस-में खुसी करण लगे ॥

ओर बडा भाई जंगळ-में था । जब जंगळ-तें घर-की धोरे आया तो उन-नें नाचण गावण-की वाज सुणी । फिर उन-नें एक नोकर-को बुला-कर पुँच्छा की या के-बात हे । नोकर-नें उसे कहा की तेरा भाई घरों आया-हे ओर तेरा भाई जीता-हुआ चला-आया । उस-की खुसी-में तेरे बाप-नें बहडा काटा-हे । इतनी बात सुण-के बडा भाई छोह-में आ-के घरों-में नहीं गया । फिर उस-के बाप-नें बहार आ-के उसे कहा तू भीतर चल । फिर उन-नें बाप-को जुबाब दिया की में घणें दिनों-से तेरी टहल करूँ ओर कदी तेरे हुक्म बिना कोई काम नहीं करा । तो फिर भी इब-लो मभेँ एक बकरी-का बच्चा भी नहीं दिया जिसे में काट-के अपने यारों-का नोत्ता दूँ । पर जब यू तेरा लोन्डा आया जिन-नें तेरा धन कंचन्यों-में खो दिया तो इस-की खात्तर ठाडा बहडा मार-दिया । फिर बाप-नें बडे भाई-तें कहा की अरः लोन्डे तू धुर-तें मेरे धोरे रहा-हे ओर जो मेरा हे सो-ही तेरा हे । फिर न्यों चहाइये की हम मिल-के शादी करें । तेरा भाई मरा-हुआ जी-गया । ओर खोया-गया-था ओर अब मिला-हे ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN I.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dō · lōndē thē. Un-mē-tē chhōtē-nē ap^anē
One man-of two sons were. Them-in-from the-younger-by his-own
 bāp-settī kahā, ‘O bāp, tērē marē pichchhē jō-kuchh dhan
father-to it-was-said, ‘O father, thy death after whatever property
 dhar^ati majhē milēgi, wā ibhī dē-dē.’ Bāp-nē dōnō
land to-me will-be-given, that now give.’ The-father-by the-two
 lōndō-kō ap^anī māyā bāt-dī. Thōrē din pichhē
sons-to his-own property was-divided-(and-)given. A-few days after
 chhōtā bhāī ap^anā sārā māl lē-kē par-dēs-mē
the-younger brother his-own all property taken-having foreign-land-into
 chalā-gayā, or wahā bad-māssī-mē ap^anā nāwā khōwan lagā. Jib
went-away, and there evil-conduct-in his-own goods to-lose began. When
 sārā dhan sapar-gayā, tō us dēs-mē bahōt thādā kāl paraṇ
all property was-spent, then that country-in very mighty famine to-fall
 lagā; tō o garīb hō-gayā. Phir un-nē us dēs-kē ēk
began; then he poor became. Then him-by that country-of one
 mānas-settī jā-kar nōkarī māgi. Tō us mānas-nē usē
man-to gone-having service was-prayed-for. Then that man-by as-for-him
 jaṅgal-mē ap^anē sūr chugāwan-kī-khāttar bhējā. Phir usē
forest-in his-own swine feeding-of-for it-was-sent. Then to-him
 it^anī bhūk lagī kī jō ghās pāt sūr khā-thē
so-much hunger-by was-attached that what grass leaves the-swine eating-were
 un-hī-tē ap^anā pēt bharan-kō tayār thā; or kisi mānas-nē usē
them-with his-own belly filling-for ready he-was; and any man-by to-him
 khānē-kō nahī diyā. Jib usē kuchh soddhī āī, tō us-nē
eating-for not was-given. When to-him some sense came, then him-by
 ap^anē man-mē kahā, ‘mērē bāp-kē dhōrē bahōt nōkar hē, or
his-own mind-in it-was-said, ‘my father-of near many servants are, and

wahā kuchh ghātā nahī hē; ōr mē is dēs-mē bhukkhā
there anything wanting not is; and I this country-in hungry
 marū-hū. Mē ab uṭh-kē ap^anē bāp-kē dhōrē jāū ōr
dying-am. I now arisen-having my-own father-of near (will-)go and
 usē kahūgā kī, “Ō bāp, mē Khudā-kē ōr tērē rūb^arū pāp
to-him I-will-say that, ‘O father, by-me God-of and of-thee before sin
 karā-hē. Ab mē asā nahī rahā kī tērā bēṭā kuhāyā-jāū.
been-done-is. Now I such not remained that thy son called-I-may-be.
 Majhē ap^anā nōkar kar-lō.” Ō uṭh-kē ap^anē bāp-kē
Me thy-own servant appoint.” He arisen-having his-own father-of
 dhōrē gayā. Jib ō ap^anē bāp-kē ghar-tē dūr rahā-thā,
near went. When he his-own father-of house-from far-off remained-was,
 tab us-kē bāp-nē usē dēkhā ōr dayā bhī ā-gāi. Dōr-kē
then his father-by as-for-him it-was-seen and pity also came. Run-having
 us-kī kōlī bhar-lī, ōr puch^akārā, ōr us-kā chumbhā
him-of embrace was-filled-and-taken, and he-was-kissed, and him-of kiss
 liyā. Tō lōndē-nē kahā, “Ō bāp, mē Khudā-kē rūb^arū
was-taken. Then the-son-by it-was-said, ‘O father, by-me God-of before
 ōr tērē rūb^arū pāp kiyā-hē. Mē ab asā nahī rahā jō
and thee-of before sin been-done-is. I now such not remained that
 tērā bēṭā kuhāyā-jāū.” Phir bāp-nē ap^anē nōk^arō-sē kahā
thy son called-I-may-be.’ Again the-father-by his-own servants-to it-was-said
 kī, “sārō-mē achchhē lattē is laṭ^akē-kō parhāō, ōr us-kī āg^alī-mē
that, ‘all-in good clothes this son-to clothe, and his finger-on
 gunṭṭhī ōr pēr-mē juttā parhāō; ōr ēk ṭhādā bah^adā lā-kē
a-ring and feet-on shoes clothe; and one fine calf brought-having
 kāṭō. Ham khāgē ōr khusī manāwē. Yū mērā
slaughter. We shall-eat and merriment shall-celebrate. This my
 lōndā mar-gayā-thā, ōr ab jī-gayā; ōr khōyā-gayā-thā, ōr ab
son dead-gone-was, and now alive-went; and lost-gone-was, and now
 mil-gayā-hē.” Ōr āpas-mē khusī karan lagē.
found-gone-is.’ And themselves-among merriment to-make (they-)began.

Ōr badā bhāi jaṅgal-mē thā. Jab jaṅgal-tē ghar-kē
And the-elder brother forest-in was. When forest-from house-of
 dhōrē āyā tō un-nē nāchan gāwan-kī wāj suṇī. Phir
near he-came then him-by dancing singing-of sound was-heard. Then
 un-nē ēk nōkar-kō bulā-kar pūchchhā kī, “yā kē bāt
him-by one servant-to called-having it-was-asked that, ‘this what matter
 hē?” Nōkar-nē usē kahā kī, “tērā bhāi gharō
is?’ The-servant-by to-him it-was-said that, ‘thy brother to-the-house

āyā-hē, ōr tērā bhāī , jītā-huā chalā-āyā; us-kī khūsī-mē tērē
come-is, and thy brother alive-been arrived; this-of happiness-in thy
 bāp-nē bah^adā kātā-hē.' It^anī 'bāt sun-kē badā
father-by calf slaughtered-is.' So-much talk heard-having the-elder
 bhāī chhōh-mē ā-kē gharō-mē nahī 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 bhitar chal.' Phir un-nē
outside come-having to-him it-was-said, 'thou inside go.' Then him-by
 bāp-kō jubāb diyā kī, 'mē ghanē dinō-sē tērī tahāl
the-father-to answer was-given that, 'I many days-from thy service
 karū, ōr kadī tērē hukm-binā kōī kām nahī karā; tō
do, and ever thy order-without any work not was-done; yet
 phir-bhī ib-lō majhē, ek bak^arī-kā bachchā bhī nahī diyā,
again-even now-up-to to-me one she-goat-of young-one even not was-given,
 jisē mē kāt-kē ap^anē yārō-kā nottā dū. Par jib
which I slaughtered-having my-own friends-of feast I-may-give. But when
 yū tērā lōndā āyā, jin-nē tērā dhan kañchanyō-mē khō-diyā,
this thy son came, whom-by thy fortune harlots-among was-wasted-away,
 tō is-kī khāttar thādā bah^adā mār-diyā.' Phir bāp-nē
then this-one-of for the-fine calf was-killed.' Again the-father-by
 badē bhāī-tē kahā kī, 'arāh lōndē, tū dhur-tē mērē dhōrē
elder brother-to it-was-said that, 'O son, thou long-from my near
 rahā-hē, ō jō mērā hē sō-hī tērā hē. Phir nyō
remained-art, and what mine is that-very thine is. Yet thus
 chahāiyē kī ham mil-kē sādī karē; tērā bhāī
it-behoved that we united-having rejoicing should-make; thy brother
 marā-huā, jī-gayā; ōr khōyā-gayā-thā, ōr ab milā-hē.'
dead-was, alive-went; and lost-gone-was, and now found-is.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhmaṇ.)

क्यों धक्के खाता	फिरे भरम-के टट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों सिर-पे जटा	बाँध-के बाँध लड़ चुन्ध्या ।
रह्याँ सँकड़ों मुन्ड	मुँडा-के मर-गय मुन्ध्या ॥
क्यों दिया काख-में	तुम्बी कुत्तक कुन्ध्या ।
क्यों मुँह-के चाँक	लपेट बण-गय डुन्ध्या ॥
दिल साफ नही	तो तुम हो नीखट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों भसम रमावे	क्यों ओढ़े म्रिग-काला ।
क्यों पहर कंठ-में	फिरे काठ-की माला ॥
क्यों फुँक-फुँक-के किया	आग-माँह तन काला ।
प्रभु-से मिलणे-का हे	एक पंथ नीराला ॥
गफलत-का परदा	खोल-दे काणे मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥
क्यों जँची आवाज-से	जा-के अलख जगावे ।
ओ सोवे तो फिर	कोण जगाणे पावे ॥
तू बजा-के चिमटा	किस-कु घोर सुनावे ।
ओ घट-घट-की सुनता-हे	बेद न्यौही गावे ॥
माँगण-की तख्याँ	माँग उतणी-के मट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥

जो पावेगा सो	घर बैठे-ही पावेगा ।
बग-बग-के भटके-से	कुछ हाथ नहीं आवेगा ॥
जो सत-की मिहनत	कर-कर-के खावेगा ।
उस-के बेड़े-को	अलख पार लँघावेगा ॥
कहे सिस-राम मेरे	लगा ग्यान-का चट्टू ।
जो लिखा करम-का	मिल-जागा घर बट्टू ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEEBUT.

SPECIMEN II.

A FOLK-SONG.

(Sis Rām Brāhman.)

TRANSLITERATION AND TRANSLATION.

Kyō dhakkē khātā phirē bhaṛamā-kē tattū ?
Why pushes eating wanderest-thou deluded-having-become O-pony ?

Jō likhā karama-kā milā-jāgā ghara battū.
What written fate-of will-be-got at-home sitting.

Kyō sira-pē jāṭā bādha-ke bādha-lāi chundyā ?
Why head-on matted-hair tied-having bindest-thou a-top-knot ?

Yhā sēkarō munda mūdā-ke mara-gaya mundyā.
Here hundreds head shaved-having died ascetics.

Kyō diyā kākha-mē tumbī kuttaka kundyā ?
Why was-placed armpit-in gourd mace cup ?

Kyō mūha-kē chāla lapēṭa baṇa-gaya Dundyā ?
Why mouth-of fine-cloth having-wrapped becamest(-thou) a-Fain ?

Dila sāpha nahī tō tumā hō nikhattū.
Heart clean npt then you are worthless.

Jō likhā karama-kā milā-jāgā ghara battū
What written fate-of will-be-got at-home sitting.

Kyō bhasama ramāwē kyō ōrhē mṛiga-chhālā ?
Why ashes dost-thou-put why dost-thou-wear deer-skin ?

Kyō pahara kaṇṭha-mē phirē kāṭha-kī mālā ?
Why wearing neck-on dost-thou-pander wood-of necklace ?

Kyō phūka-phūka-kē kiyā āga-māha tana kālā ?
Why burnt-burnt-having was-made fire-in body black ?

Prabhu-sē milanē-kā hē ēka pantha nīrālā.
God-with meeting-of is one path separate.

Gaphalata-kā paradā khōla-dē kāṇē matṭū !
Negligence-of the-veil open O-one-eyed; vain-one !

Jō likhā karama-kā milā-jāgā ghara battū.
What written fate-of will-be-got at-home sitting.

Kyō ūchī āwāja-sē jā-kē alakha jagāwē?
Why high voice-with gone-having God dost-thou-awaken?
 Ō sōwē tō' phira kōṇa jagānē pāwē?
He sleeps then again who to-awaken is-able?
 Tū bajā-ke chimaṭā kisa-ku ghōra sunāwē?
Thou sounded-having tongs whom a-voice art-thou-causing-to-hear?
 Ō ghaṭa-ghaṭa-kī sunatā-hē, bēda nyōhī gāwē.
He heart-heart-of (-voice) hearing-is, veda thus-even sings.
 Māgaṇa-kī taryā māga, utaṇī-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.
 Jō pāwēgā sō ghara bēṭhē-hī pāwēgā.
What thou-wilt-get that at-home sitting-even thou-wilt-get.
 Baṇa-baṇa-kē bhaṭakē-sē kuchha hātha nahī āwēgā.
Forest-forest-of wandering-from anything hand not will-come.
 Jō sata-kī mihanata kara-kara-kē khāwēgā,
Who truth-of labour done-done-having will-eat,
 Usa-kē bēṛē-kō alakha pāra lāghāwēgā.
Him-of the-raft God across will-take-over.
 Kahe Sisa-Rāma mērē' laḡā gyāna-kā chaṭṭū.
Saith Sis-Rām mine became knowledge-of the-plaything.
 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. *baṭhū*, a Rājasthānī 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 shaveling ascetics shaved their heads and died. Why holdest thou under thine arm the ascetic's gourd and nāce 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 Vēdas 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 Siṣ-Rām, '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

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

एक दिन अकबर बादसा-नें बीरबल-तें पुच्छा ओ बीरबल तू हमें बळद-का दूध ला-दे ओर नहीं तेरी खाल कटवाई जागी । बीरबल-कूँ बहोत रंज हुआ ओर हुन्तर आण-के अपने घरूँ पड़-रहा । बीरबल-की लोन्डी-नें अपने मन-में कहा की आज तो मेरा बाप बहोत सोच-में पड़ा-हे । आज के जाणे इस-का के ठब हुआ । जब उन-नें अपने बाप-कूँ पुच्छा अरे बाप आज तेरा के ठब हे । बीरबल-नें कहा की बेटी कुछ ना हे । फेर लोन्डी-नें पुच्छा की पिता अपने मन-का भेद बताणा चाहये । जब उन-नें कहा की बादसा-नें कहा की के-तो बळद-का दूध ला-दे नहीं तभें कोल्ह-में पिळवाऊंगा । मेरे-तें कुछ नहीं कहा गया ओर हामी भर-के आया-हूँ ओर कुछ राह नहीं पात्ता । लोन्डी-नें कहा की पिता-जी या तो कुछ-भी बात नाँ हे । तुम बेफिकर रहो । बीरबल उठ खड़ा हुआ ॥

खेर जब तड़का हुआ तो उस लोन्डी-नें के काम करा की अपना सब सिंगार करा ओर बहोत अच्छी पुसाक पहार-के ओर कुछ कपड़े हाथ-में ले-के बादसा-के किले-के आगे-कूँ लिकड़ जमना-पर गई । बादसा किले-पे चढ़-के जमना-की सेल कर-रहे-थे । अकबर-नें देखा की बीरबल-की लोन्डी लत्ते धो-रही-हे । बादसा-नें लोन्डी-तें पुच्छा की ए लोन्डी आज क्यों तड़की-ही-तड़का लत्ते धोवण आई-हे । जब उस लोन्डी-नें कहा की बादसा आज मेरे बाप-के लड़का हुआ-हे । बादसा-नें कोह-में आ-के कहा की अरी लोन्डी भला कहीं मरदूँ-के भी लोन्डे होते सुणे हैं । लोन्डी-नें कहा की बादसा भला कहीं

बक़्द-के भी दूध होता सुणा-हे । ज़िब बादसा-कूँ कुछ बोल नहीँ आया और
लोन्डी-कूँ कह-दिया की तड़के-ही-तड़क बीरबल-कूँ कचहड़ी-में भेज-दे ॥

बीरबल तड़के-ही कचहड़ी-में गया । बादसा-नेँ पुच्छा की बीरबल लाया
बक़्द-का दूध । बीरबल-नेँ कहा की बादसा सलामत में तो कल तड़के-ही
लोन्डी-के हाथ भेज दिया-था । बादसा-कूँ कुछ बोल न आया ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MEERUT.

SPECIMEN III.

A FOLK-TALE.

(G. R. Dampier, Esq., I.C.S., 1899.)

TRANSLITERATION AND TRANSLATION.

Ēk din Ak^abar Bād^asā-nē / Bir^abal-tē puchchhā, ' Ō- Bir^abal,
One day Akbar the-Emperor-by Bīrbal-to it-was-asked, ' O Bīrbal,
 tū hamē baḷad-kā dūdh lā-dē, ōr nahī tēri khāl kaḍh^awāi jāgī.
thou to-me bullock-of milk bring, and not thy skin flayed shall-go.
 Bir^abal-kū bahōt rañj huā ōr huntar āṇ-kē ap^anē
Bīrbal-to great anxiety became and 'therefrom come-having, his-own
 gharū paṛ-rahā. Bir^abal-kī lōṇḍī-nē ap^anē maṇ-mē kahā
in-house lay-down. Bīrbal-of daughter-by her-own mind-in it-was-said
 kī, ' āj tō mērā bāp bahōt sōch-mē paṛā-hē. | Āj ké
that, ' today indeed my father great anxiety-in fallen-is. Today who
 jānē is-kā kē ḍhab huā.' Jib un-nē ap^anē bāp-kū
knows this-man-of what manner became.' Then her-by her-own father-to
 puchchhā, ' arē bāp, āj tērā kē ḍhab hē?' Bir^abal-nē
it-was-inquired, ' O father, today thy what manner is?' Bīrbal-by
 kahā kī, ' bēṭī, kuchh nā hē.' Phēr lōṇḍī-nē
it-was-said that, ' daughter, anything not is.' Again the-daughter-by
 puchchhā kī, ' pitā, ap^anē man-kā bhēd batāṇā chāh^ayē.
it-was-asked that, ' father, thy-own mind-of secret to-show is-necessary.
 Jib un-nē kahā kī, ' Bād^asā-nē kahā kī, " kē,tō
Then him-by it-was-said that, ' the-Emperor-by it-was-said that, " either
 baḷad-kā dūdh lā-dē, nahī tajhē kōlhū-mē pī^awāūgā."
bullock-of milk bring, (or-)not thee the-mill-in I-shall-cause-to-be-pressed."
 Mērē-tē kuchh nahī kahā gayā, ōr hāmmī-bhar-kē āyā-hū, ōr
Me-by anything not said went, and agreed-having come-I-am, and
 kuchh rāh nahī pāttā.' Lōṇḍī-nē kahā kī, ' pitā-jī,
any way not I-(am-)getting.' The-daughter-by it-was-said that, ' father,

yā tō kuchh-bhī bāt nā hē. Tum bē-phikar rahō.
this indeed any-even thing not is. Thou without-anxiety remain.
 Birbal uṭh kharā huā.
Birbal having-arisen standing-up became.

Khēr, jib tarākā huā, tō us lōndī-nē kē / kām karā, kī
Well, when dawn became, then that girl-by what deed was-done, that
 apnā sab singār karā ōr bahōt achchhī pusāk pahar-kē,
her-own all adornment was-made and very good } dress put-on-having,
 ōr kuchh kaprē hāth-mē lē-kē, Bād'sā-kē kilē-kē āgē-kū
and some clothes hand-into taken-having, the-Emperor-of fort-of before-to
 likar Jam'nā-par gai. Bād'sā kilē-par chadh-kē
coming-out the-Jamnā-to went. The-Emperor the-fort-on mounted-having
 Jam'nā-kī sēl kar-rahē-thē. Akbar-nē dēkhā kī Birbal-kī
the-Jamnā-of survey making-was. Akbar-by it-was-seen that Birbal-of
 lōndī lattē dhō-rahī-hē. Bād'sā-nē lōndī-tē puchchhā
the-daughter clothes washing-is. The-Emperor-by the-girl-from it-was-asked
 kī, 'ē lōndī, āj kyō tarākē-hī-tarak lattē dhōwā
that, 'O girl, today why very-early-in-the-morning clothes to-wash
 āī-hē?' Jib us lōndī-nē kahā kī, 'Bād'sā, āj
come-art-thou?' Then that daughter-by it-was-said that, 'Emperor, today
 mērē bāp-kē larākā huā-hē.' Bād'sā-nē chhōh-mē ā-kē
my father-to son has-been.' The-Emperor-by wrath-in come-having
 kahā kī, 'arī lōndī, bhalā, kahī mar'dū-kē bhī lōndē hōtē
it-was-said that, 'O girl, well, ever men-to also 'sons being-born
 sunē-hē.' Lōndī-nē kahā kī, 'Bād'sā, bhalā, kahī baḷad-kē
heard-are.' The-girl-by it-was-said that, 'Emperor, well, ever bullock-of
 bhī dūdh hōtā sunā-hē?' Jib Bād'sā-kū kuchh bōl nahī āyā. Ōr
also milk being heard-is?' Then the-Emperor-to any talk not came. And
 lōndī-kū kah-diyā kī, 'tarākē-hī-tarak Birbal-kū kachah'rī-mē
the-girl-to it-was-ordered that, 'early-in-the-morning Birbal court-into
 bhēj-dē.'
send.'

Birbal tarākē-hī kachah'rī-mē gayā. Bād'sā-nē
Birbal early-in-the-morning the-court-in went. The-Emperor-by
 puchchhā kī, 'Birbal, lāyā baḷad-kā dūdh?' Birbal-nē
it-was-asked that, 'Birbal, broughtest(-thou). bullock-of milk?' Birbal-by
 kahā kī, 'Bād'sā, salāmat, mē tō kal
it-was-said that, 'Emperor, peace(-be-unto-thee), by-me indeed yesterday
 tarākē-hī lōndī-kē hāth bhēj-diyā-thā. Bād'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 Bīrbal to bring him some bullock's milk, 'otherwise,' said he, 'I shall have you flayed alive.'¹ Filled with anxiety as to how he was to comply with this order, Bīrbal 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 Bīrbal 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 Jamna, where it flowed below the Emperor's fort. The Emperor was taking a walk on the battlements and saw Bīrbal'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 Bīrbal 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 Bīrbal's reference to it later on. Bīrbal, 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 HINDOSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

एक यादमी-के दो बेटे थे । उन-में-ते छोटे-ने बापू-ते कहा अक बापू, जोण-सा हिस्सा माल-में-ते मेरे बाँटे आवे-हे ओह मुझे दे । जब उस-ने माल उन्हें बाँट दिया छोटे बेटे-ने थोड़े दिन पाँके सब कट्टा कर-के दूर मुलक-में चला गया ओर वहाँ-सी अपना माल लुचपने-में खो-दिया । जब जाँ ओह सारा खरच-में आ-लिया जब उस मुलक-में काल पड़-गिया ओर ओह भुका हो-गिया । जब-जाँ उस मुलक-में एक साहूकार-के जा लगा । उस-ने अपने खेतों-में सूर चुगावण भेजा । उसे यह चाहणा थी अक जोण-सी कोलकाँ-ने सूर खाँ-हैं उन-ते अपना पेट भर-लूँ । वैं भी उसे को ने देता । जब सोधी-में आ-के केहा अक मेरे बापू-के कितने नौकरी-कूँ रोटी मिले-हैं अर में भुका मरूँ । मैं उठ-के अपने बापू धोरे जाऊँगा अर उस-से कहूँगा हे बापू मैं असमान की अर तेरे हजूर-की बड़ी खता करी । दूब में दूस जोगा नहीं रहा अक तेरा बेटा कुहाऊँ । मुझे अपने नौकरी-में-ते एके-की ढाल बना ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk yād^amī-kē dō bettē thē. ' Un-mē-tē chhotṭē-nē bāppū-tē
One man-of two sons were. Them-in-from the-younger-by the-father-to
 kahā 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,
 chhotṭē bettē-nē thōrē din pāchhē sab katthā kar-kē dūr
the-younger son-by a-few days after all together made-having distant
 mulak-mē chalā-gayā, or whā-sī ap^anā māl luch^apanē-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 par-giyā, or oh bhukkā hō-giyā. Jib-jā us
country-in famine fell, and he hungry became. Then that
 mulak-mē ēk sāhūkār-kē jā lagā. Us-nē
country-in one rich-man-to going 'got-himself-engaged. Him-by
 ap^anē khetṭō-mē sūr chugāwan bhejjā. Usē yah chāh^anā thī
his-own fields-in swine to-feed he-was-sent. To-him this desire was
 ak, ' jōn-sī chhol^akā-nē sūr khā-hē un-tē ap^anā pēt
that, 'whatever husks swine are-eating those-with my-own 'belly
 bhar-lū.' Wē bhī usē kō nē dētā. Jib sōdhī-mē
I-may-fill.' Those even to-him anyone not used-to-give. Then sense-in
 ā-kē kehā ak, ' mērē bāppū-kē kit^anē
come-having it-was-said(-by-him) that, 'my father-of how-many
 nauk^arō-kū roṭṭī milē-hē, ar mē bhukkā marū. Mē uṭh-kē
servants-to bread is-given, and I hungry die. I arisen-having
 ap^anē bāppū dhōrē jāūgā, ar us-sē kahūgā, " hē bāppū, mē
my-own father near will-go and him-to will-say, " O father, by-me
 As^amān-kī ar tērē hajūr-kī barī khatā karī, ib mē is
Heaven-of and thy presence-of great sin was-done, now I this-for

jōgā nahī rahā ak tērā beṭṭā kuhāũ. Mujhē apnē
worthy not remained that thy son I-may-be-called. Me thy-own
 naukārō-mē-tē ek-kī dhāl banā.”’
servants-in-from one-of like make.”’

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

एक सकारी छोटे मुँह-के बासन्ध-में थोड़ी मठार्ई घाल-के जंगल-में बोझा-बोझा धरयाया । एक बन्दर-ने उस-ने देख-लिया । धोरे गया । मठार्ई देक्खी । जिम्मी बासन्ध-में हाथ दे-दिया और मुट्ठी भर-के मठार्ई काटणी चाही । इब जाँ लिकड़े तो किस ट्यल लिकड़े । न-तो बर्तन का मुँह चौड़ा होत्ता-हे और न ओह मुट्ठी खोलता-हे । न-तो ओह लोभ-ते हटता न-तूँ उसे अकल रस्ता बताती अक मठार्ई-ने छोड़-दे और अपणी जान बचाने । 'होत्ते होत्ते यह हुआ अक सकारी आ-गया हर बन्दर पकड़-लिया । नेठम याही हाल उन लोग्गों-पे हे जो माल-के लोभ-में पड़-जात्ते-हैं । अखीर-में उन्हें बड़ा सकारी मौत गिरफदार कर-के ले-जात्ता-हे ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, MUZAFFARNAGAR.

SPECIMEN II.

A FOLK-TALE.

TRANSLITERATION AND TRANSLATION.

Ēk sakārī chhoṭṭē mūh-kē bāssanh-mē thōrī maṭhāi ghāl-kē
One hunter small mouth-of vessel-in some sweetmeat put-having
 jaṅgal-mē bollā-bollā dharyāyā. Ēk bandar-nē us-nē dēkh-liyā. Dhōrē
forest-in silently placed. One monkey-by that was-seen. Near
 gayā. Maṭhāi dekkhī. Jibhī bāssanh-mē hāth dē-diyā, ōr
he-went. Sweets he-saw. Then-even vessel-in hand was-put, and
 muṭṭhī bhar-kē maṭhāi kādh^anī chāhī. Ib-jā lik^arē, tō
fist filled-having sweets to-take-out desired. Now it-may-come-out, then
 kiṣ dhāl lik^arē. Na-tō bartan-kā mūh chaurā
what manner it-may-come-out. Not-either vessel-of mouth wide
 hottā-hai, ōr na oh muṭṭhī khōl^atā-hē. Na tō oh lōbh-tē
becomes, and not he fist opening-was. Not either he avarice-from
 haṭ^atā, na tū usē akal rastā batātī, ak miṭhāi-nē
would-withdraw, not or to-him wisdom a-way would-tell, that sweets
 chhōr-dē, ōr ap^anī jān bachāwē. Hottē-hottē
he-may-give-up, and his-own life he-may-save. Becoming-becoming
 yah huā ak sakārī ā-gayā, har bandar pakar-liyā.
this became that the-huntsman arrived, and the-monkey was-captured.
 Nēṭham yāhī hāl un loggō-pē hē, jō māl-kē lōbh-mē
Exactly this state those people-on is, who property-of covetousness-in
 par-jāttē-hē. Akhir-mē unhē barā sakārī maut giraph^adār kar-kē
falling-are. Last-at them great huntsman death, caught made-having
 lē-jāttā-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

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.

Similar remarks apply to the dialect of the Dun proper in Dehra Dun District. In Jaunsar-Bawar the language is an altogether different one,—Jaunsārī, a dialect of Western Pahārī. The number of speakers of Vernacular Hindōstānī in these two districts is—

[illegible]

WESTERN ROHILKHAND.

To the east of the Upper Doab, across the Ganges, lies Rohilkhand. The dialect of Eastern Rohilkhand is Braj Bhākhā and will be subsequently dealt with,—*vide* pp. 312 ff. Western Rohilkhand includes the State of Rāmpur and the two districts of Moradābad and Bijnaur. Here the dialect is Hindōstānī, 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 *ō* becomes *au*, and a final *ē* becomes *ai*. I have also noted the occasional use of *kũ* instead of *kō* as the sign of the Accusative-Dative, and the common instrumental in *ō*, as in *bhũkhō*, by hunger. In other respects the dialect of Western Rohilkhand does not differ from literary Hindōstānī. This will be evident from the following extract from the version of the Parable of the Prodigal Son which comes from Bijnaur.

[No. 6.]¹

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDŪSTĀNĪ.

DISTRICT, BIJNAUR.

एक आदमी-के दो बेटे थे । उन-में-से छोटे-ने बाप-से कहा कि जो कुछ मेरे हिस्से-की चीज है मुझे बाँट दे । तब उस-ने उस-के हिस्से-का माल बाँट-दिया । थोड़े दिन बाद छोटा बेटा सब माल-कुँ ले-कर परदेस-को चला गया और वहाँ सब माल कुचाल-में खो-दिया और उस-के पास कुछ नहीं रहा । उस मुल्क-में भारी काल पड़ा और वह कांगाल होने लगा । तब उस देस-के एक अमीर-के पास चला गया । उस-ने अपने खेतों-में सुवर चराने भेज-दिया । और वह उन खिलकों-से जो सुवर खा-कर छोड़-देते अपना पेट भरता और कोई आदमी उसे कुछ नहीं देता । फिर जब उस-को सुध आई तब उस-ने सोचा कि मेरे 'बाप-के बहुत-से मिहंत्यों-को खाने-को है और वह बच रहता-है और मैं भूखों मरता-हूँ । मैं अपने बाप-के धोरे जाऊँगा ॥

TRANSLITERATION AND TRANSLATION

Ēk ād'mī-kē dō bēṭē thē. Ūn-mē-sē chhōṭē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by the-father-to-
 kahā ki, 'jō-kuchh mērē hīssē-kī chij hai mujhē bāṭ-dē.'
it-was-said that, 'whatever my share-of thing is to-me dividing-give.'
 Tab us-nē us-kē hīssē-kā māl bāṭ diyā. Thōṛē din
Then him-by his share-of property having-been-divided was-given. A-few days
 bād chhōṭā bēṭā sab māl-kū lē-kar par-dēs-kō chalā-gayā,
after the-younger son all property taken-having foreign-land-to went-away,
 aur wahā sab māl kuchāl-māi khō-diyā, aur us-kē pās kuchh
and there all property evil-conduct-in was-wasted, and him-of near anything
 nahī rahā. Us mulk-māi bhārī kāl parā aur wuh kaṅgāl hōnē
not remained. That country-in heavy famine fell and he indigent to-be
 lagā. Tab us, dēs-kē ēk amīr-kē pās chalā-gayā. Us-nē
began. Then that country-of one rich-man-of near he-went. Him-by
 ap'nē khēṭāū-mē suwar charānē bhēj-diyā. Aur wuh un chhil'kaū-sē,
his-own fields-in swine to-feed he-was-sent. And he those husks-with,

jō suwar khā-kar chhōṛ-dētē, ap'nā pēt bhar'tā,
which swine having-eaten used-to-leave, his-own belly he-used-to-fill,
 aur kōi ād'mī usai kuchh nahī 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 bahut-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 maĩ
labourers-to eating-for is, and that saved remains, and I
 bhūkhō mar'tā-hū. Maĩ 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. *Tahşīls* 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 Jamma, and the language of the Western Hindī tract of the former district differs very slightly from the vernacular Hindōstānī 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-talī*,' or the tongue of the country at the foot of the hills, has even Pañjābī phrases like *us-dā*, of him, though, on the whole, it is distinctly Hindōstānī. 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 *laggiā*, for 'he began.' This was because the version was in the language of a Chamār grass-cutter.

The average Vernacular Hindōstānī 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 Hindōstānī 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:—

Ambala proper	506,500
Kalsia (Chachhrauli)	40,233
Kalsia (near Dera Basi)	18,933
Patiala (Panjaur)	136,500
TOTAL for Ambala	702,166

In the specimens which illustrate the average dialect of Ambala we may note the influence of Pañjābī in the use of *kihā*, for 'said'; *bāḍ^anā*, not *bāṭ^anā*, to divide; and the use of *nū* or *nō* to indicate the dative. Amongst other local forms, we may note *ōr* or *hōr*, and; *pach^akārā*, not *puch^akārā*, kissed; *mā*, in; *man-nū*, to me, and the employment of an oblique plural in *ā*, not *ō*, as in *dōnā-nū*, to both, and several other examples.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN I.

एक आदमी-के दो छोकरे थे। उन-माँ-ते छोटे छोकरे-ने अपने बाप-ते किहा कि मन-नूँ जो हिँसा घर-माँ-ते आवे-हे ओह मेरा मन-नूँ बाँड-दे। तो बाप-ने दोनों-नूँ बाँड-दिया। थोरे दिनाँ पिच्छे ओह छोकरा ढेर-सारा जमा कर-के परदेस चला-गया। वहाँ उस-ने अपना सारा रुपया लचपन्याँ-माँ खो-खिँडा-दिया। ओर जब सारा रुपया बरोबर हो-लिया वहाँ काल पड़ गया। तो फेर वहाँ तंग होन लगा। ओर एक तकड़े-से जिमींदार-के नोकर जा लगा। उस जिमींदार-ने उस-नों अपने खेताँ-माँ सूँवर चगाने भेजा। उस-के जी-माँ यूँ आई कि जिन छोलकाँ-नों सूँवर खायें-हैं उन-से अपना पेट भर-लूँ। पर उसे कोई नहीं दे-था। तो फेर उस-नों अकल आई कि मेरे बाप-के कितने-ही नोकर रोटी खायें-हैं होर में भूका मरूँ-हूँ। अब में अपने बाप-के पास जाऊँगा ओर उस-नों कहूँगा कि मेरे-ते रब-का ओर तेरा कसूर हुआ-हे ओर अब में इस लायक नहीं हूँ कि तेरा बेटा कुहाऊँ। मन-नूँ भी अपने नोकरों-माँ नोकर कर-के राख-ले। फेर ओह वहाँ-ते अपने बाप ओड़ी चला। होर ओह अजों दूर था कि उसे देख-के उस-के बाप-ने तरस आया। दोड़-के भंफो-पाली ओर उसे पचकारा ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk ād^ami-kē dō chhōk^arē thē. Un-mā^ñ-tē chhōtē chhōk^arē-nē
 One man-of two sons were. Them-in-from the-younger son-by
 ap^anē bāp-tē kihā ki, 'man-nū jō hīssā ghar-mā^ñ-tē āwē-hē
 his-own father-to it-was-said that, 'me-to what share house-in-from comes
 oh mērā man-nū bād-dē.' Tō bāp-nē dōnā^ñ-nū bād
 that mine me-to dividing-give.' Then, the-father-by both-to dividing
 diyā. Thōrē dinā^ñ picchhē oh chhōk^arā dhēr-sārā
 (riches-)were-given. A-few days after that boy 'heap-all
 jamā-kar-kē par-dēs chalā-gayā. Wahā us-nē ap^anā
 collected-made-having a-foreign-land(-to) went-away. There him-by his-own
 sārā rup^ayā luch^apanyā^ñ-mā khō-khīdā-diyā. Or jab sārā
 all rupee debauchery-in was-lost-(and-)frittered-away. And when all
 rup^ayā barōbar hō-liyā, wahā kāl par-gayā. Tō phēr wahā taṅg
 money levelled became, there famine fell. Then again there troubled
 hōn lagā. Or ēk tak^arē-sē jimīdār-kē nōkar jā
 to-be he-began. And one well-to-do landlord-of servant going
 lagā. Us jimīdār-nē us-nō ap^anē khētā^ñ-mā sūwar
 got-himself-employed. That landlord-by him-to his-own fields-in swine
 chagānē bhējā. Us-kē jī-mā^ñ yū āi ki, 'jin chhōl^akā^ñ-nō sūwar
 to-feed it-was-sent. His mind-in this came that, 'what husks swine
 khāyē^ñ-hē, un-sē ap^anā pēt bhar-lū.' Par usē kōi nahī
 are-eating, those-with my-own belly I-may-fill.' But to-him anyone not
 dē-thā. Tō phēr us-nō akal āi ki, 'mērē bāp-kē kit^anē-hī
 -was-giving. Then again him-to senses came that, 'my father-of how-many-indeed
 nōkar rōṭī khāyē^ñ-hē hōr mē bhūkā marū^ñ-hū. Ab mē ap^anē
 servants bread eat and I hungry am-dying. Now I my-own
 bāp-kē pās jāūgā or us-nō kahūgā ki, "mērē-tē Rab-kā aur
 father-of near will-go and him-to I-will-say that, "me-by God-of and
 tērā kasūr huā-hē. Or ab mē is lāyak nahī hū ki
 thee-of sin has-been-committed. And now I this worthy not am that

t̥ērā bēṭā kuhāũ. ' Man-nũ-bhī ap'nē nōk'rō-mā 'nōkar kar-kē
thy son I-may-be-called. Me-also thy-own servants-among servant making
 rākh-lē." " Phēr oh wahā-tē ap'nē bāp ōrī chalā. Hōr oh ajō
keep." " Again he there-from his-own father towards started. And he yet
 dūr thā , ki usē dēkh-kē us-kē bāp-nē taras \ āyā. Dōr-kē
far-off was that him seen-having his father-to compassion came. Run-having
 jhamphī-pālī • ōr usē pach'kārā.
embrace-was-taken and as-for-him it-was-kissed.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

|
VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN II.

मुसम्मात महताबी मेरी घर-वाली-नूँ ताप चोथ्या दो साल-से आता-था ।
गात-माँ सत्या नहीं रही-थी । फेर एक-दिन मुसम्मात महताबी घर गशी खा-
कर गिर-पड़ी । उस-के गिर-कर चोट लग-गई । हत्था चक्की-का ओर लकड़ि-
याँ वहाँ पड़ी थी । में-ने मारी नहीं हे । मेरे घर-की ओरत हे । फेर
नानक-ने कदावत-से थाने-माँ लिखा-दिया कि लेखू ओर हमारी चाची
आपस-में घर-में बोल रहे-हैं । फेर मेरी ओरत-नूँ थाने-माँ बुला-लिया । मेरी
ओरत-ने कह-दिया कि मन-नूँ मारा नहीं ओर ना केता-हे । यह मालिक हे
में ओरत हूँ । फेर हमारा थानेदार साहब-ने चलान कर-दिया ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN II.

(Statement in Court of an accused Person.)

TRANSLITERATION AND TRANSLATION.

Musammāt Mah'tābī mērī ghar-wāli-nū tāp chōthyā dō sāl-sē
Musammāt Mahtābī my wife-to fever quartan two years-from
 ātā-thā. Gāt-mā satyā nahī rahī-thī. Phēr ēk din Musammāt
coming-was. Body-in strength not remaining-was. Again one day Musammāt
 Mah'tābī ghar gaśī khā-kār gir-parī. Us-kē gir-kar
Mahtābī (in-)the-house swooning, eaten-having fell-down. Her-of fallen-having
 chōṭ lag-gai. Hatthā chakkī-kā ōr lak'riyā wahā parī-thī.
hurt was-caused. The-handle grinding-stone-of and firewood there lying-were.
 Mē-nē mārī nahī hē. Mērē ghar-kī ōrat hē. Phēr Nānak-nē
Me-by struck not she-is. My house-of woman she-is. Again Nānak-by
 kadāwat-sē thānē-mā likhā-diyā ki, 'Lēkhū ōr hamārī
enmity-from police-station-in, it-was-got-written-down that, 'Lēkhū and my
 chāchī āpas-mē ghar-mē bōl-rahē-hē.' Phēr mērī ōrat-nū
adnt each-other-in house-in speaking-are.' Again my wife-to
 thānē-mā bulā-liyā. Mērī ōrat-nē kah-diyā ki, 'man-nū mārā
police-station-in it-was-called. My wife-by it-was-said that, 'me-to-it struck
 nahī, ōr nā chhētā-hē. Yah mālik hē, mē ōrat hū.' Phēr hamārā
not, and not it-beaten-is. This lord is, I wife am.' Again our
 thānēdār sāhab-nē chalān kar-diyā.
the-police-sergeant sāhib-by despatch was-made.

FREE TRANSLATION OF THE FOREGOING.

My wife, Musammāt Mahtābī, 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 Nānak who through enmity reported at

the police station that I, Lēkhū, 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-kē-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.' *Yū* and *jū* both mean 'thus.' *Pān* is 'five.' The influence of Pañjābī is shown in present participles like *jāndā*, knowing; in past participles in *iā*, like *laggiā*, began, *dēkhiā*, saw; and in the use of postpositions, such as *nāl*, with.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDOSTANI.

DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

इक्क चमार-के-ने अपनी माँ-नूँ किहा अके मैं अपनी बय्यर-नूँ लियाऊँ ।
 बई मुझे पान सेर खिल्लाँ दे-दे । बस उन-माँ-ते गाओने ते । गाड़ी जा-के
 देखिआ बाल-माँ डावन लगिआ । खिल्लाँ उड़-गईँ गाओने रह-गए । बस
 ओह यूँ कहंदा चलिआ गया अके आवें जाएँ । चिड़ियाँ-माराँ-ने छेत-
 दिया अके म्हारी चिड़ियाँ डाए-दीँ । बस उनें पूछनै लगिआ भई किक्कर
 कहँ । उन-ने किहा कि लै-लै-जाओ अर धर-धर-जाओ । बस साहब गाड़ी
 मर-गिया-था मुरदा । अन-ने छेतिआ कि तू बे-सगन बोलिआ । ऐसी कहो
 ऐसी कहीं ना होए । बस ओह जूँ बी कहंदा चलिआ गया । बई ऐसी
 कहीं ना होई । बाह उन-नों बिआह-वालियाँ-ने छेत-दिया अके यूँ कहो बई
 ऐसी बौह कहीं हो । अगो गाँव-माँ लग रही-ती आग । उन-नाँ छेत-दिया
 कि म्हारे लग-रही आग तू कहे ऐसी सब कहीं हो । ओह अपने गाँव-माँ
 चलिआ-गिआ अपनी सास पास । बस साँझ-नूँ उसे रताँदा होइ गया ।
 रोटी-पर बुलाया रोटी खाने-नूँ । सास चुपकी चुपकी लग्गी उस-पा रोटी
 पावन । उन-ने उठाइ-के थाली मारी अपनी सास-के माथे-नाल बई कुत्ता
 लग गया नाल । रात होई ओह पसाब करन गया । अपने-के बहाने
 अपनी सास-के माँजे-पर चढ़-गिया । ओह बोली कौन है । कहन लगिआ
 तेरी चोट लग्गी रात । मैं देखन आया । ना बेटे मेरे नाहीं लग्गी । बस
 ओह कहन लगिआ जूँ-तान नाहीं मैं जाँदा । मेरे माँजे-पर छोड़ि-आ
 तौ जानागा । छोड़-आई ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

VERNACULAR HINDŌSTĀNĪ.

DISTRICT, AMBALA.

SPECIMEN III.

(DIALECT OF LOWER CASTES.)

TRANSLITERATION AND TRANSLATION.

Ikk. chamār-kē-nē ap^{nī} mā-nū kihā akē, 'maĩ
 One leather-worker-by his-own mother-to it-was-said that, 'I
 .ap^{nī} bayyar-nū liyāū, baĩ, mujē pān sēr \ khillā, dē-dē.
 my-own wife bring, O-you, to-me five seers parched-maize give.
 Bas, un-mā-tē, gāonē tē. Gārī jā-kē dēkhiā
 Enough, them-in-from hard-grains were. Further going it-was-seen.
 bāl-mā dāwan laggiā. Khillā, ur-gāĩ, gāonē
 wind-in to-be-winnowed began. Parched-grains blew-away, hard-grains
 rah-gāē. Bas, oh yū kah^{ndā} chaliā-giyā akē, 'āwē
 remained. Enough, he thus saying went-on that, 'let-them-come
 jāē. Chiriyā-mārā-nē chhēt-diā akē, 'mhārī chiriyā
 let-them-go. Bird-catchers-by he-was-beaten that, 'our birds
 dāē-dī. Bas unaĩ pūchh^{nai} laggiā, 'bhai,
 were-caused-to-fly-away. Enough them to-ask he-began, 'brother,
 kikkar kahū? Un-nai kihā ki, 'lai-lai-jāō, ar
 how should-I-say? Them-by it-was-said that, 'take-take-gq-away, and
 dhar-dhar-jāō. Bas, sāhab, gārī mar-giyā-tā mur^{dā}. An-nai
 put-put-go. Enough, sir, further died-gone-was a-corpse. Them-by
 chhētiā ki, 'tū bē-sagan bōliā, aisi kahō "aisi kahĩ
 he-was-beaten that, 'thou ill-omen spakest, thus say "such anywhere
 nā hō." Bas, oh jū bī kah^{ndā} chaliā-giyā, 'baĩ,
 not may-be." Enough, he thus also saying went-on, 'O-you,
 aisi kahĩ nā hōi. Bāh, un-nō biāh-wāliyā-nē chhēt-diā
 such anywhere not may-be. Afterwards, him marriage-men-by he-was-beaten
 akē, 'yū kahō, "baĩ, aisi bōh-kahĩ, hō." Aggē
 that, 'thus say, "O-you, such many-where may-be." Further-on
 gāw-mā lag-rahī-ti āg. Un-nā chhēt-diā ki 'mhārē
 village-in raging-was a-fire. They thrashed that ' (in-)our(-village)

lag-rahī ag, tu kahē, “aisī sab-kahī hō.” Oh ap^{nē}
raging-is a-fire, you say, “so everywhere may-be.” He his-own
 gāw-mā[’] chālīā-giyā ap^{nī} sās pās. Bas, sājh-nū[’]
village-into went his-own mother-in-law near. Enough, evening-in
 usē ratāḍā hōi-giyā. Rōṭi-par bŭlāyā, rōṭi khānē-nū.
to-him night-blindness became. Bread-on he-was-called, bread eating-for.
 Sās chup^{ki} chup^{ki} laggi ūs-pā rōṭi pāwan.
The mother-in-law silently silently began him-near bread to-put.
 Un-nē uṭhāi-kē thālī mārī ap^{nī} sās-kē māthē-nāl,
Him-by raised-having the-dish was-struck his-own mother-in-law-of head-on,
 baī kuttā lag-giyā-nāl. Rāt hōi oh pasāb karan
that a-dog is-joined-with(-him-in-eating). Night became he water to-make
 giyā. Ap^{nē}-kē bahānē ap^{nī} sās-kē mājē-par
went. His-own pretence-under his-own mother-in-law-of cot(-on)-to
 chāṛh-giyā. Oh. bōlī ‘kaun hai?’ Kahan. laggiā ‘tēri chōṭ
he-climbed. She spoke ‘who is?’ To-say he-began ‘thy hurt
 laggi rāt. Maī dēkhan āyā.’ ‘Nā beṭṭē, mērē
was-received at-night. I to-see came.’ ‘No son, (on-)my(-body)
 nāhī laggi.’ Bas, oh kahan laggiā, ‘jū-tān nāhī māī jāndā.
not was-received.’ Enough, he to-say began, ‘thus not I believing.
 Mērē mājē par chhōḍī-ā, tau jānāgā.’ Chhōḍ āī.
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, Sāhib, 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 back 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.)

BĀNGARŪ, JĀṬŪ OR HARĪĀNĪ.

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 Dakhinī Hindōstānī) follows Pañjābī and Rājasthānī in ending in *ā̃*, not *ō̃*, and the employment of the Rājasthānī verb substantive *sā̃*, I am.

BĀNGARŪ OF KARNAL AND PATIALA (NIRWANA).

The Bāngarū of Karnal and of the country round Nirwana 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 Pañjābī. The specimens of Ambala show hardly any of the marks which distinguish Bāngarū from the dialect of Muzaffarnagar, such, for instance, as the employment of *sū* to mean 'I am.' The only book describing Bāngarū that I have seen is *Jātū, being some grammatical notes and a glossary of the language of the Rohtak Jāts*, 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 Bāngarū which appear in the specimen

PRONUNCIATION.

The vowel scale is not very definite. Thus we have *kohāũ* for *kahāũ*, I may be called; *rehyā* for *rahā*, remained; *jubāb* for *jawāb*, an answer; *bōhat* for *bahut*, much. The vowel *ē* and the diphthong *ai* are freely interchanged. Thus, the postposition of the instrumental and dative, *nē*, 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 *kai*. There is the same preference for cerebral *ṇ* and *ḷ* which we have noted in the Upper Doab, as in *apṇā*, own; *hōṇā*, to be; *kāl*, famine; *chalan*, conduct. When *l* is doubled, it is protected from cerebralisation, as in *chālḷṇā*, not *chālḷṇā*, to go; *ghālḷṇā*, not *ghālḷṇā*, to send. The sound of *ḍ* is preferred to that of *ṛ*, as in *baḍā*, not *baṛā*, great. The specimens, however, give a few instances of *ṛ*, as in *paṛā*, he fell; *nēṛē*, near, and Mr. Joseph gives an example of *ṛ* becoming *l* 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; *lāggē*, they began; *rājjī*, pleased; *bhittar*, within; *bhukkā*, hungry; *kāll*, 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 *ā̃*, not *ō̃*. We have noted a few sporadic cases of this in the Upper Doab,

and some more in Ambala. Here, as in Dakhinī Hindōstānī, Pañjābī, and Rājasthānī, it is the rule. The following are examples of the declension of substantives:—

Sing.		Plur.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛā̃</i>
<i>bābbā</i> , a father	<i>bābbū</i>	<i>bābbū</i>	<i>bābbūā̃</i>
<i>dīn</i> , a day	<i>dīn</i>	<i>dīn</i>	<i>dīnā̃</i>
<i>khēt</i> , a field	<i>khēt</i>	<i>khēt</i>	<i>khētā̃</i>
<i>mānas</i> , a man	<i>mānas</i>	<i>mānas</i>	<i>mānāsā̃</i>
<i>baras</i> , a year	<i>baras</i>	<i>baras</i>	<i>barāsā̃</i>
<i>chhōṛī</i> , a girl	<i>chhōṛī</i>	<i>chhōṛyā̃</i>	<i>chhōṛyā̃</i>
<i>bayyar</i> , a woman	<i>bayyar</i>	<i>bayyarā̃</i>	<i>bayyarā̃</i>

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 *kā* as in ordinary Hindōstānī. Its masculine oblique form is *kē* or *kai*. *Nē* or *nai* is used not only for the case of the Agent, but also to indicate the dative and the accusative, corresponding to the Hindōstānī *kō*, thus, *par-dēs-nē*, to a foreign country. *Tī*, *tē*, or *tai*, is properly the sign of the ablative as in Hindōstānī, but is also used for the dative and the accusative, as in *mai-nē chhōṛē-tī māryā*, I struck the boy. 'In' is *mē* or *maī*. *Kānī-tī* is given as a sign of the ablative. A good example of the twofold meaning of *tī*, *tē*, or *tai*, is in the sentence *un rōpayā-tī us-tī lē-lō*, take those rupees from him. *Sitē* forms an instrumental, as *jīwaryā-sitē*, (bind) with ropes.

The **Pronouns** show several peculiar forms. The first two personal pronouns are—

	I.	Thou.
Sing. Nom.	<i>maī</i>	<i>thū, tū, taū.</i>
Gen.	<i>mērā, marā</i>	<i>tērā, tarā.</i>
Agent	<i>mai-nē, mannē, mannai</i>	<i>tai-nē, tannē, tannai.</i>
Dat.	<i>mannē, mannai</i>	<i>tannē, tannai.</i>
Plur. Nom.	<i>ham, hamē</i>	<i>tham, tamhē.</i>
Gen.	<i>mhārā</i>	<i>thārā.</i>
Agent	<i>mhā-nē, -nai</i>	<i>thā-nē, -nai.</i>
Dat.	<i>mhā-nē, -nai</i>	<i>thā-nē, -nai.</i>

The Demonstrative pronouns are *yāūh*, *yoh*, *yū*, this; nom. fem. *yāh*; sing. obl. *is*; nom. plur. *yē*, *yāī*; obl. *in*; *āūh*, *oh*, he, that; nom. fem. *wāh*; sing. obl. *us*; plur. *waī*, *oh*; obl. *un*. The relative pronoun is *jō* or *jaun*, obl. sing. *jis*. The interrogative pronouns are *kaun*, who? obl. sing. *kis*; and *kē* or *kai*, what? *Ib* is 'now.'

VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

The present tense is as follows :—

Sing.	Plur.
1. <i>sũ, sã, I am</i>	<i>sai, sē, sã.</i>
2. <i>sai, sē</i>	<i>sō.</i>
3. <i>sai, sē</i>	<i>sai, sē.</i>

This is the usual form. Sometimes *h* is substituted for *s*, so that we get *hũ*, etc.
The past tense is *thā*, etc., as in Hindōstānī.

B.—Active Verb.

The tense which in Hindōstānī 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 Dakhinī Hindōstānī.

Sing.	Plur.
1. <i>mārũ, mārã, I strike</i>	<i>mārai, mārē, mārã.</i>
2. <i>mārai, mārē</i>	<i>mārã.</i>
3. <i>mārai, mārē</i>	<i>mārai, mārē.</i>

The definite present is formed either by suffixing the present tense of the auxiliary verb to the present participle, as in book-Hindōstānī, or to the simple present, as in the Upper Doab. Thus, *mai mārã-dā-sũ* or *mai mārũ-sũ*, I am striking.

The imperfect is formed by conjugating the past tense of the verb substantive with the present participle, as in book-Hindōstānī, or with the verbal noun in *ē*, as in the Upper Doab. Thus, *mai mārã-dā-thā*, or *mai mārē-thā*, I was striking. In Rohtak the principle followed is the same as that of the definite present, as in *mai mārũ-thā*, I was striking.

The future is formed, on the same principle as in Hindōstānī, by suffixing *gā* (*gē, gi*) to the simple present. Thus, *mārãgā*, I shall strike.

The past tenses are formed from the past participle on the usual principle. Thus, *mannē mārṃā*, I beat him.

Mr. Joseph gives a past conditional formed either as in Hindōstānī, or, more usually, by suffixing *hai* to the simple present. The latter principle is that followed by Lahndā, which suffixes *hā* in the same way. Examples of each form of this tense, given by Mr. Joseph, are :—

- (1) *Jē thōrā pānī na hōtā, tō tōr charḥ jātā*, if so little water had not been (running), it would have flowed up (on to the fields).
- (2) *Jē mai nyũ karũ-hai, tō mai marũ-(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 *mārãdā*, with *d* instead of *t*.

The past participle is *mārṃā*; masc. obl. *mārē*; fem. *mārī*.

The infinitive is *māraṇ* or *mārṃā*.

The irregular verbs seem to be as in ordinary Hindōstānī, except that I have note 1, *ān-kai*, having come; and *mannē karā-sai*, I have done. *Jāṇ*, to go, has its past participle both *gayā* and *giyā*.

The usual negative is *nāhĩ*. When the verb is in the first person we have also *nā*, as in *māĩ nā jānũ*, I do not know. With the Imperative *mat* or *mat-nā* is used, as in *mat-nā chaliyō*, 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 Pañjābī.

<i>ab̄rā</i> , bad.	<i>jīman</i> , to eat.
<i>ak</i> , conj., that = <i>ki</i> .	<i>kamand</i> , a rope ladder.
<i>ar</i> , and.	<i>karai</i> , <i>karē</i> , where?
<i>arai</i> , <i>arē</i> , here.	<i>kēn</i> , the ear.
<i>as̄nā</i> , a son-in-law.	<i>kharan</i> , to stand up.
<i>bābbū</i> or <i>bāppū</i> , a father.	<i>khās</i> , a wish, desire.
<i>baitan</i> , to sit.	<i>khāttar</i> (<i>postposition</i>), for; (<i>sub-</i>
<i>balān</i> , to summon, call.	<i>stantive</i>), entertainment, hospi-
<i>bāndan</i> , to divide.	talitv.
<i>bar̄gā</i> , like, resembling.	<i>khottā</i> , an ass.
<i>baran</i> , to enter.	<i>khottā</i> , sin, wrong-doing.
<i>bayyar</i> , a woman, a wife.	<i>kur</i> , <i>kar</i> , the back.
<i>bērā lēn</i> , to visit.	<i>lāggan</i> , to begin.
<i>bhājan</i> , to run.	<i>lharwāi</i> , a confectioner.
<i>bhukkā</i> , hungry.	<i>lōyā</i> , iron.
<i>bhūndā</i> , bad.	<i>mand-jān</i> , to be engaged in a thing
<i>bībī</i> , a sister.	(governs the infinitive).
<i>big-jān</i> , to arrive.	<i>maīgan</i> , to beg.
<i>birān karan</i> , to destroy.	<i>nakk</i> , the nose.
<i>chāllan</i> , to go.	<i>niām</i> , a reward = <i>inām</i> .
<i>chhēl</i> or <i>chhail</i> , good.	<i>ōt</i> , advantage, benefit.
<i>chhūrat</i> , a boy.	<i>pā</i> , near = <i>pās</i> .
<i>chūn</i> , flour.	<i>pallā</i> , a sheet, a shawl.
<i>dand</i> , a tooth.	<i>sāpphā</i> , a sheet, a handkerchief.
<i>dhōrē</i> , near.	<i>sātt</i> , true.
<i>dhūi</i> , the back.	<i>siōnā</i> , gold.
<i>dhur</i> , distance.	<i>smānā</i> , a forest, jungle.
<i>dhabī</i> , a friend.	<i>tawal</i> , haste.
<i>dhāndī</i> , a cow.	<i>thiyāwan</i> , to be got = Hindī <i>kāth</i>
<i>dhūnd</i> , a house.	<i>ānā</i> .
<i>gāil</i> , with.	<i>turan</i> , to go.
<i>giyān</i> , matter; affair.	<i>tābar</i> , a child.
<i>hāt</i> , a shop.	<i>tallā</i> , service.
<i>ib</i> , <i>ibbi</i> , <i>ibbi</i> , now.	<i>urāi</i> , <i>urē</i> , there.
<i>jaryat</i> , a son.	<i>wār</i> , delay.
<i>jīb</i> , then, also when.	

The following specimen comes from Karnal. It was originally written in the Persian character, which does not show the cerebral *n* and *l*. These were shown in the transliteration which accompanied the copy in the Persian character. I have transcribed it into the Nāgarī 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.

BĀNGARŪ.

DISTRICT, KARNAL.

एक माणस-कै दो छोरे थे । उन-मैं-तै छोटे छोरे-ने बाप्पू-तै कच्चा अक बाप्पू हो धन-का जीण-सा हिस्सा मेरे बाँडे आवे-सै मन्ने दे-दे । तौ उस-ने धन उन्हें बाँड-दिया । अर थोड़े दिनाँ पाँके छोटा छोरा सब कुछ कट्टा कर-कै परदेस-ने चाल-गया अर उड़े अपना धन खोटे चक्कण-मैं खो-दिया । अर जद सारा खो-खिँडा-दिया उस देस-मैं बडा काक पड़ा अर औह कांगाक हो-गया । फेर एक साहूकार-कै नौकर लाग-गया । उस-ने अपने खिता-मैं सूर चरावण घाह्या । अर उस-ने चाहणा थी अक इन छोलेकों-से जीण-स्या-ने सूर खावें-सैं अपना पेट भर-ले अक उस-ने कोई नाहीं दे-था । फेर उस-ने सोधी-मैं आण-कै कच्चा मेरे बाप्पू-कै कितने कमेरे पेट भर खावें-सैं अर मैं भुक्का मरूँ सँ । अर मैं उठ-कै अपने बाप्पू धीरे चाह्या-जाँगा अर उस-तै कहाँगा अक बाप्पू भगवान-का अर तेरा खोट करा-सै अर इस जोगा नाहीं सँ अक मैं तेरा छोरा कोहाजँ । मन्ने अपने मिहनतियाँ बरगा बणा-ले । तौ उठ-कै अपने बाप्पू धीरे गया अर औह दूबे दूर था अक उस-ने देख-कै उस-के बाप्पू-ने दया आई भाज-कै गळ ला-लिया अर बोहत चुंब्या । छोरे-ने बाप्पू-तै कच्चा बाप्पू मन्ने भगवान-का अर तेरा खोट करा-सै अर इस जोगा नाहीं अक तेरा छोरा कोहाजँ । बाप्पू-ने अपने नौकराँ-तै कच्चा अक सुथरे-तै सुथरे लत्ते काट ल्याओ अर उस-ने परहाओ अर उस-के हाथ-मैं गूँठी अर पाछाँ-मैं जोड़ा परहाओ अर हम खावें अर खुसी मणावें अक मेरा छोरा मर-गया-था इब जी-गया अर खोया-गया-था इब पा-गया । तौ फेर वै राज्जी होण लागे ॥

उस-का बडा छोरा खेत-में था । जद औह घर-की नेड़े आया गावण अर बजावण-की वाज सुणी । तौ एक नौकर-ने बुला-कै पूछा यौह की सै । उस-ने उस-तै कह्या अक तेरा भाई आ-रेह्या-सै अर तेरे बापू-ने इस-की बडी खात्तर करी इस खात्तर अक उस-ने अच्छा पाया । उस-ने छो-में आण-कै नाहीं चाह्या अक भित्तर जावे । तौ उस-के बापू-ने बाहर आण-कै उसे मणाया । उस-ने जुबाब दिया देख मैं तेरे धोरे इतने बरसाँ-तै तेरी टहल करूँ-सूँ अर कधी तेरे हुकुम बिनाँ नाहीं चाह्या पर तन्ने कधी मन्ने बकरी-का बच्चा नाहीं दिया अक अपने याराँ गैल खुसी मणाजँ । अर जद यू तेरा छोरा आया जिस-ने तेरा धन कंचण्ठाँ-में उडाया तन्ने उस-की बडी खात्तर करी । उस-ने कह्या अक रे छोरे तौ मेरे धोरे धुर-तै सै अर जो कुछ मेरा सै औही तेरा सै । पर खुसी मणाणा अर राज्जी होणा चाहिये था अक यू तेरा भाई मर-गया-था सो डूब जी-गया-सै अर खोया-गया-था डूब पा-गया ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ.

DISTRICT, KARNAL.

TRANSLITERATION.

Ēk mānas-kai dō chhōrē thē. Ūn-maĩ-tai chhōttē-nē bāppū-tai kahyā ak, 'bāppū. hō, dhan-kā jaun-sā hissā mērē bāḍē āwē-sai mannai dē-dē.' Tau us-nē dhan unhai bāḍ-diyā. Ar thorē dinā pāchhai chhōttā chhōrā sab kuchh kaṭṭhā kar-kē par-dēs-nē chāl-gayā, ar uṛai (*there*) ap^{nā} dhan khoṭṭē chalaṇ-maĩ khō-diyā. Ar jad sārā khō-khīdā-diyā us dēs-maĩ baḍā kāl parā, ar āṁh kaṅgā! hō-gayā. Phēr ēk sāhūkār-kai nāṁkar lag-gayā. Us-nē ap^{nē} khētā-maĩ sūr charāwāṇ ghālyā. Ar us-nē chāh^{nā} thī (*there was a wish to him*) ak in chholl^{kō}-sē jaun-syā-nē sūr khāwē-saĩ ap^{nā} pēt bhar-lē, ak us-nē kōi nāhī dē-thā. Phēr us-nē sōdhi-maĩ āṇ-kai kahyā, 'mērē bāppū-kai kit^{nē} kamērē pēt-bhar khāwē-saĩ ar maĩ bhukkā marū-sū. Ar maĩ uṭh-kai ap^{nē} bāppū dhōrē chālyā-jāgā ar us-tai kahāgā ak, "bāppū, Bhag^{wān}-kā ar tērā khōṭ karā-sai, ar ib is joggā nāhī sū ak maĩ tērā chhōrā kohāū. Mannai ap^{nē} mihⁿ-tiyā bar^{gā} (*like*) baṇā-lē." Tau uṭh-kai ap^{nē} bāppū dhōrē gayā, ar āṁh ibbai (*now*) dūr thā ak us-nē dēkh-kai us-kē bāppū-nē dayā āi, bhāj-kai gal lā-liyā ar bōhat chumbyā. Chhōrē-nē bāppū-tai kahyā, 'bāppū, mannē Bhag^{wān}-kā ar tērā khōṭ karā-sai, ar is joggā nāhī ak tērā chhōrā kohāū' Bāppū-nē ap^{nē} nauk^{rā}-tai kahyā ak, 'suth^{rē}-tai suth^{rē} lattē kaḍh lyāō, ar us-nē par^{hāō}; ar us-kē hāth-maĩ gūṭhī, ar pāhyā-maĩ jōrā par^{hāō}; ar ham khāwē ar khusī maṇāwē ak mērā chhōrā mar-gayā-thā, ib jī-gayā; ar khōyā-gayā-thā, ib pā-gayā.' Tau phēr waĩ rājji hōṇ laggē.

Us-kā bāḍā chhōrā khēt-maĩ thā. Jad āṁh ghar-kē nērē āyā gāwāṇ ar bajāwāṇ-kī wāj sunī. Tau ēk naukar-nē bulā-kai pūchhā, 'yāṁh kē sai?' Us-nē us-tai kahyā ak, tērā bhāi ā-rehyā-sai, ar tērē bāppū-nē is-kī baḍī khāttar kari, is khāttar ak us-nē (*him*) achchhā pāyā. Us-nē chhō-maĩ āṇ-kai nāhī chāhyā ak bhittar jāwē. Tau us-kē bāppū-nē bāhar āṇ-kai usē maṇāyā. Us-nē jubāb diyā, 'dēkh, maĩ tērē dhōrē it^{nē} bār^{sā}-tai tēri ṭahal karū-sū, ar kadhi tērē hukum binā nāhī chālyā, par tannē kadhi mannē bak^{rī}-kā bachchā nāhī diyā ak ap^{nē} yārā gail (*with*) khusī maṇāū. Ar jad yū tērā chhōrā āyā, jis-nē tērā dhan kañchānyā-maĩ udāyā, tannē us-kī baḍī khāttar kari.' Us-nē kahyā ak, 'rē chhōrē, taū mērē dhōrē dhur-tai (*from long*) sai, ar jō kuchh mērā sai, auhī tērā sai. Par khusī maṇāṇā ar rājji hōṇā chāhiyē-thā, ak yū tērā bhāi mar-gayā-thā, sō ib jī-gayā-sai; ar khōyā-gayā-thā, ib pā-gayā.'

BĀNGARŪ (JĀṬŪ).

The Bāngarū of Rohtak, which is locally called Jāṭū, 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, *kaḥā*; not *kaḥyā*. We may also note the idiomatic use of the oblique form of the genitive as an oblique base in *mērē-sē*, 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 Jāṭū of Delhī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BANGARŪ (JATŪ).

DISTRICT, ROHTAK.

ایک ہیر ماندہ پڑا تھا - اوس کا اسنا بیدرا لین، آیا - جس دن
 اوس کا اسنا آیا اوس دن ٹک ٹک اوس کو چین تھی - ہیر اپنی
 بھائی سے بولا - اک یہہ چھوڑ کون سے - اوس کا بھائی بولا - اک
 مہارا اسنا سے - ہیر نے کہا - اک کون سا اسنا سے - وہ بولا - جیکلی
 ے گھر والا سے - ہیر نی کہا اک چودھری آج تیری آئی سے میری
 چین ہوئی سے تو میری سے کچھ مانگ - ہیر کا جمائی بولا - اک
 چودھری میں مانگونا - تو ناہ دیگا - ہیر بولا - ناہ کیوں دونگا -
 تیری آنے سے میری اوت ہوئی سے - جو مانگیگا سو دونگا - ہیر کا
 جمائی بولا - اک وہ چوسیگڑ جیلی تیری دھری سے - واہ دیدے - ہیر
 بولا - اک یاہ جیلے ناہیں دونگا - یاہ جیلی تین پیڈھی سے دھری
 سے - میرے کا حکملا ے ہاتھ کی - جس میں پوری گیل چھلہ -
 میرے کالجی کی کوز - جس پر تین تین بیاہ بگڑ لئے - کیوکر دیدون *

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (JĀTŪ).

DISTRICT, ROHTAK.

TRANSLITERATION AND TRANSLATION.

Ēk	hīr	māḍā	parā	thā.	Us-kā	as'nā	bērā-lēn	āyā.
<i>A</i>	<i>Hīr</i>	<i>sick</i>	<i>fallen</i>	<i>was.</i>	<i>Him-of</i>	<i>son-in-law</i>	<i>to-visit</i>	<i>came.</i>
Jis	din	us-kā	as'nā	āyā,	us	din	ṭuk-ṭuk	us-kō
<i>On-what</i>	<i>day</i>	<i>him-of</i>	<i>the-son-in-law</i>	<i>came,</i>	<i>on-that</i>	<i>day</i>	<i>somewhat.</i>	<i>him-to</i>
chain	thī.	Hīr	ap'nē	bhāi-sē	bōlā	ak,	'yoh	chhōrā
<i>relief</i>	<i>was.</i>	<i>The-Hīr</i>	<i>his-own</i>	<i>brother-to</i>	<i>said</i>	<i>that,</i>	<i>'this</i>	<i>youth</i>
<i>sai ?</i>	Us-kā	bhāi	bōlā	ak,	'mḥārā	as'nā	sai.'	Hīr-nē
<i>is ?</i>	<i>Him-of</i>	<i>brother</i>	<i>said</i>	<i>that,</i>	<i>'our</i>	<i>son-in-law</i>	<i>it-is.'</i>	<i>The-Hīr-by</i>
kahā	ak,	'kaun-sā	as'nā	sai ?	Oh	bōlā,	'Jaikalī-	
<i>it-was-said</i>	<i>that,</i>	<i>'which</i>	<i>son-in-law</i>	<i>is-it ?</i>	<i>He</i>	<i>said,</i>	<i>'Jaikalī-</i>	
kē(not kā)	ghar-wālā	sai.'	Hīr-nē	kahā	ak,	'Chaudh'rī,		
<i>of</i>	<i>house-holder</i>	<i>it-is.'</i>	<i>The-Hīr-by</i>	<i>it-was-said</i>	<i>that,</i>	<i>'Chaudhrī,</i>		
āj	tērē	ānē-sē	mērī	chain	huī-sai.	Tū	mērē-sē	kuchh
<i>today</i>	<i>thy</i>	<i>coming-from</i>	<i>my</i>	<i>relief</i>	<i>become-is.</i>	<i>Thou</i>	<i>my-from</i>	<i>something</i>
māḡ.	Hīr-kā	jamāi	bōlā	ak,	'Chaudh'rī,	maĩ	māḡgā,	
<i>ask.'</i>	<i>The-Hīr-of</i>	<i>son-in-law</i>	<i>said</i>	<i>that,</i>	<i>'Chaudhrī,</i>	<i>I</i>	<i>shall-ask,</i>	
tū	nāh	dēgā.'	Hīr	bōlā,	'nāh	kyū	dūgā ?	Tērē
<i>thou</i>	<i>not</i>	<i>wilt-give.'</i>	<i>The-Hīr</i>	<i>said,</i>	<i>'not</i>	<i>why</i>	<i>shall-I-give ?</i>	<i>Thy</i>
ānē-sē	mērī	ōt	huī-sai.	Jō	māḡgā,	sō	dūgā.'	
<i>coming-from</i>	<i>my</i>	<i>benefit</i>	<i>become-is.</i>	<i>What</i>	<i>thou-shalt-ask,</i>	<i>that</i>	<i>I-shall-give.'</i>	
Hīr-kā	jamāi	bōlā	ak,	'oh	chaū-sīgar	jēlī	tērī	
<i>The-Hīr-of</i>	<i>son-in-law</i>	<i>said</i>	<i>that,</i>	<i>'that</i>	<i>four-pronged</i>	<i>corn-rake</i>	<i>thine</i>	
dharī	sai,	wāh	dē-dē.'	Hīr	bōlā	ak,	'yāh	jēlī
<i>kept</i>	<i>is,</i>	<i>that</i>	<i>give-away.'</i>	<i>The-Hīr</i>	<i>said</i>	<i>that,</i>	<i>'this</i>	<i>corn-rake</i>
dūgā.	Yāh	jēlī	tīn	pīdhī-sē	dharī	sai.	Mērē	
<i>I-shall-give.</i>	<i>This</i>	<i>corn-rake</i>	<i>three</i>	<i>generations-from</i>	<i>kept</i>	<i>is.</i>	<i>My</i>	
kākā,	Hukamlā,	-kē	hāth-kī.	Jis-mē	pōrī	gail	chhāla.	Mērē
<i>father,</i>	<i>Hukamlā,</i>	<i>-of</i>	<i>hand-of.</i>	<i>Which-in</i>	<i>joint</i>	<i>with</i>	<i>a-ring.</i>	<i>My</i>
kāl'jē-kī	kōr.	Jis-par	tīn	tīn	biyāh	bigar	liyē.	
<i>liver-of</i>	<i>piece.</i>	<i>Which-on</i>	<i>three</i>	<i>three</i>	<i>marriages</i>	<i>spoilt</i>	<i>were-taken.</i>	
Kyū-kar	dē-dū ?							
<i>How</i>	<i>am-I-to-give-away ?</i>							

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahīr 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 Ahīr 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 Ahīr, '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 Ahīr, '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, Hukamlā, 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?'

BĀNGARŪ (HARIĀNĪ).

As a specimen of what is called Hariānī, I give the following excellent folktale from the Jind Tahsīl of the Jind State. The language is the same as in the other specimens. We may, however, note the following cases of exceptional pronunciation. *Kah'nā*, to say, has for its infinitive *kaiḥ'n*, almost pronounced *kaiḥn*: Its causal is *kauḥān*, to cause to say. *Maĩ gaṇ* is for *māḡ'nā*, to ask, beg. In *balān*, to summon, *u* or *o* has become *a*.

The verb *rahaṇ*, to remain, is much contracted. Thus we have *rē-thē* for *rahē-thē*, and *rhyā* for *rahyā* (standard Hindī *rahā*).

The verbs *dēṇ*, to give, and *lēṇ*, to take, prefer the vowel *i* to the vowel *ē* in conjugation. Thus we have *diāḡā*, I (*masc.*) will give; *dīḡī*, I (*fem.*) will give.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BANGARU (HARIANI).

STATE, JIND (TAHSIL, JIND).

एक बाह्मण था अरु एक बाह्मणी थी । बाह्मण चून मैंग-कै लि-आया करदा । बाह्मणी कैहण लागी इस नगरी-मै राजा भोज सै । यू सलोक कौहा-कै बाह्मणी-नै एक टका सिन्धोने-का दे-सै । इस राजा-कै तौ भी जा-कै कह-दे । बाह्मण कैहण लागया मै सलोक नी जाणदा । बाह्मणी कैहण लागी सलोक तन्नै मै सिख्या-दींगी । फेर उन बाह्मणी-नै सलोक सिख्या-दिया अक पैसा गाँठ-मै ।

राजा भोज-नै सै रोपया उस-नै निग्राम-के दे-दिया । बाह्मण तो अपने घराँ चाहया-आया ॥

राजा भोज एक खूर्जी रोपया-की भर-कै सैल-मै चाल-पड़ा । चाहया चाहया अपनी सुसराड़ बिग-गिया । राजा भोज-नै एक ल्हवाई-की हाट-पर डेरा कर-दिया । ल्हवाई-नै उस-की खातर कर-दे वार हो-गई । ल्हवाई रोज-की रोज राजा भोज-की रानी-की महल-मै जाया करदा । ल्हवाई रानी खातर लाडू ले-जाया करदा । उ दन तवल-मै अह लाडू भूल-गया । ल्हवाई जद कमन्द-पर चढण लागया राजा भोज-नै थाप्पी अक तै भी देख तो के गियान सै । राजा-की छोहरी कैहण लागी लाडू लि-आया । ल्हवाई कैहण लागया लाडू भूल-आया । राजा-की बेट्टी ले-कै कोरड़ा ल्हवाई-नै पिटण मँद-गई । राजा भोज-के पल्ले-मै चार लाडू बंध रे-थे । राजा भोज-नै अह साफ़ा भरखे-मै बगा-कै मारा । राजा-की बेट्टी-कैहण लागी यह लाडू कड़े लाइ आए । ल्हवाई कैहण लागया लाडू राम-नै दिए सैं । फेर वाह राजा-की बेट्टी लाडू खाण लागी अर कैहण लागी ल्हवाई ईसी लाडू मै अपने सासरे-मै बिआह ले-गई जूहीं खाए-थे । तेरे को बटेज आ रूछा-सै । ल्हवाई कैहण लागया एक बटेज मेरे घोड़े-आला आ रूछा-सै । वाह राजा-की बेट्टी कैहण लागी तन्नै चार सै रोपया दींगी उस बटेज-नै मरवा-दे ॥

लहवाई उतर-कै चार जाल्लाहँ-नै बला-कै लि-आया अक भाई चार सै रोपया लेओ । इस बटेज-नै स्माणे-मै जा-कै मार-देओ । चार जाल्लाहँ-नै औह राजा भोज पकड़-लिया । राजा भोज कैहण लाग्या भाई तम मेरा के करोगे । जाल्लाह बोल्ले हमें तनै जी-तै माराँगे । राजा पुच्छण लाग्या जी-तै मारे तनै के थियावैगा । जाल्लाह बोल्ले भाई चार सै रोपया थियावैगे । राजा बोह्या भाई तम-नै रोपया पान सै दिआँगा जी-तै ना मारो । थारे शहर-मै जिजँदा नाहीं बडूँगा । उन्हाँ-नै पान सै रोपया ले-कै औह राजा छोड़-दिया ॥

राजा भोज-कै बाह्यण-वाला सलोक सात्त आ-गिया अक पैसा गाँठ-मै था जो जी बच-गया ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BĀNGARŪ (HARIĀNĪ).

STATE, JIND (TAHSIL, JIND).

TRANSLITERATION AND TRANSLATION.

Ēk Bāhman thā ar ēk Bāhmanī thi. Bāhman chūn
 One Brāhman was and one Brāhmanī was. The-Brāhman flour
 maīg-kai li-āyā-kar^adā. Bāhmanī kaih^an lāggī, 'is nag^arī-maī
 begged-having to-bring-used. The-Brāhmanī to-say began, 'this village-in
 rājā Bhōj sai. Yū s^alōk kauhā-kai Bāhmanā-nai
 King Bhōj is. This-person verse caused-to-say-having Brāhmans-to
 ēk takā siṅhē-kā dē-sai. Is rājā-kai taū bhī jā-kai kah-dē.
 one coin gold-of giving-is. This king-to thou also gone-having recite.
 'Bāhman kaih^an lāggī, 'maī s^alōk nī jān^adā.
 The-Brāhman to-say began, 'I a-verse am-not knowing.
 Bāhmanī kaih^an lāggī, 's^alōk tannai maī sikhyā-digī. Phēr
 The-Brāhmanī to-say began, 'a-verse to-thee I teach-will. Then
 un Bāhmanī-nai s^alōk sikhyā-diyā ak, 'paissā gāth-maī. Rājā
 that Brāhmanī-by the-verse was-taught that, pice knot-in. The-King
 Bhōj-nai sai rōpayā us-nai niām-kē dē-diyā.
 Bhōj-by hundred rupees him-to reward-of were-given.
 Bāhman tō ap^anē gharā challyā-āyā.
 The-Brāhman indeed his-own to-house went-away.
 Rājā Bhōj ēk khūrjī rōpayā-kī bhār-kai sail-maī chālī-paryā.
 King Bhōj a saddle-bag rupees-of filled-having tour-in started.
 Challyā challyā ap^anī sasurār big-giyā. Rājā Bhōj-nai
 Gone gone his-own father-in-law's-house he-arrived. King Bhōj-by
 ēk lhawāī-kī chāt-par dērā kar-diyā. Lhawāī-nai us-kī
 one confectioner-of shop-on lodging was-made. The-confectioner-by him-of
 khāttar kar-dē wār hō-gaī. Lhawāī rōj-kī rōj rājā
 entertainment doing delay became. The-confectioner day-of day King
 Bhōj-kī rānī-kī mah^al-maī jāyā-kar^adā. Lhawāī rānī khāttar
 Bhōj-of Queen-of palace-in to-go-used. The-confectioner the-Queen for
 lāddū lē-jāyā-kar^adā. U dan tawal-maī āūh lāddū bhūl-gayā
 cates to-bring-used. That day hurry-in he the-cates forgot.
 Lhawāī jad kamand-par charhan lāggī rājā Bhōj-nai
 The-confectioner when the-rope-ladder-on to-climb began King Bhōj-by

thāppī ak, 'taĩ bhi dēkh tō kē giyān sai.'
it-was-determined that, 'thou also see indeed what matter is.'

Rājā-kī chhohārī kaihān lāggī, 'lāddū li-āyā ?'
The-King-of daughter to-say began, 'cates hast-thou-brought ?'

Lhawāī kaihān lāggī, 'lāddū bhūl-āyā.' Rājā-kī betṭī
The-confectioner to-say began, 'cates (I-) forgot.' The-King-of daughter

lē-kai kōrārā lhawāī-nai pītṭan mand-gai. Rājā
taken-having a-whip the-confectioner to-beat became-engaged. King

Bhōj-kē pallē-māī chār lāddū bandh rē-thē. Rājā Bhōj-nai āūh
Bhōj-of cloth-in four cates tied-up were. King Bhōj-by that

sāpphā jharōkhē-māī bagā-kai mārā. Rājā-kī betṭī
handkerchief window-in thrown-having was-struck. The-King-of daughter

kaihān lāggī, 'yih lāddū karai-lāī āē ?' Lhawāī
to-say began, 'these cates where-from came ?' The-confectioner

kaihān lāggī, 'lāddū Rām-nai diē saī.' Phēr wāh rājā-kī
to-say began, 'cates God-by given are.' Then that King-of

betṭī lāddū khān lāggī, ar kaihān lāggī, 'lhawāī, isī
daughter the-cates to-eat began, and to-say began, 'confectioner, such

lāddū māī apnē sāsārē-māī biāh lē-gai,
cates I my-own father-in-law's-house-in (on-)marriage was-taken-away,

jūhī khāē-thē. Tērē kō baṭēū ā rhyā-sai ?
then eaten-were. Thy (-house-in) any wayfarer having-come remaining-is ?'

Lhawāī kaihān lāggī, 'ēk baṭēū mērē ghōrē-ālā
The-confectioner, to-say began, 'one wayfarer in-my(-house) horse-owner

ā rhyā-sai.' Wāh rājā-kī betṭī kaihān lāggī, 'tannai
having-come remaining-is.' That King-of daughter to-say began, 'to-thee

chār sai rūpayā dīgī, us baṭēū-nai marwā-dē.
four hundred rupees I-will-give, that wayfarer get-killed.'

Lhawāī utar-kai chār jāllāddā-nai balā-kai
The-confectioner descended-having four executioners called-having

li-āyā ak, 'bhāī, chār sai rūpayā lēō. Is baṭēū-nai
brought that, 'brothers, four hundred rupees take. This wayfarer

smānē-māī jā-kai mār-dēō.' Chār jāllāddā-nai āūh Rājā Bhōj
forest-in gone-having slay.' Four executioners-by that King Bhōj,

pakar-liyā. Rājā Bhōj kaihān lāggī, 'bhāī, tam mērā kē
was-seized. King Bhōj to-say began, 'brothers, you of-me what

karōgē ?' Jāllādd bōllē, 'hamē tannai jī-tai mārāgē.' Rājā
will-do ?' Executioners said, 'we thee life-from will-kill.' King

puchchhan lāggī, 'jī-tai mārē tannai kē thiyāwaigā ?
to-ask began, 'life-from by-killing to-thee what will-be-gained ?'

Jallādd	bollē,	‘bhāi,	‘chār	sai	rōpayā	thiyāwaigē.’
Executioners	said,	‘brother,	‘four	hundred	rupees	will-be-gained.’
Rājā	bollyā,	‘bhāi,	‘tam-nai	rōpayā	pān	sai
The-King	said,	‘brothers,	‘you-to	rupees	five	hundred
jī-tai	nā	mārō.	‘Thārē	śah ^a r-maī	jīūdā	nāhī
life-from	not	kill.	Your	city-in	living	not
Unhā-nai	pān	sai	rōpayā	lē-kai	āūh	rājā
Them-by	five	hundred	rupees	taken-having	that	king
Rājā	Bhōj-kai	Bāhmaṇ-wālā	s ¹ lōk	sātt	ā-giyā	ak,
King	Bhōj-to	the-Brāhmaṇ’s	verse	true	turned-out	that,
gāṭh-maī	‘thā,	jō	jī	bach-gayā.		
knot-in	was,	therefore	life	escaped.		

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Brāhmaṇ and his wife. The Brāhmaṇ 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 Rājā Bhōj, and he is in the habit of making Brāhmaṇs 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 Brāhmaṇ, ‘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 reward³ of a hundred rupees, and sent him home.

Well, King Bhōj 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 entreating 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 Bhōj’s queen, and serve her with cates. This day, in his hurry, he ran off, but forgot to take the cates with him. As he began to climb the rope ladder into the palace, King Bhōj made up his mind to see what was the matter, and followed him to its foot. Her Majesty⁴ said to the confectioner, ‘well, have

¹ A *ṭakā* 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 Chāṇakya,—

*Svadāra-dhana-ratnāni nija-vaśyāni kārāyēt ;
Anyathā tāni gachchhanti tyaktvā kāpurushādhamam.*

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 lamenting.

This has been crystallised into the Hindi proverb, *paīsā gāṭh-kā, jōrū sāth-kī*, keep your pice in your poke, and your wife in your company. The first half of this is identical with the text.

The *gāṭh* is the knot in the waistband which serves as a purse. The story shows how King Bhōj 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 these saved his life.

³ *Niām* is a corruption of *in’ām*.

⁴ 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 Bhōj, 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 Bhōj 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 Bhōj, 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 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, you see, the Brāhman's verse turned out true. King Bhōj had pice in his poke, and that is how he saved his life.

BRAJ BHĀKHĀ.

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.)

एक जने-के दो छोरा हे । उन-में-ते लोहरे-ने कही कि काका मेरे बट-कौ धन मोए दे । तब वा-ने धन उन्हें बटि-करि दियौ । और थोरे दिनाँ पाछे लोहरे बेटा-ने सिगरी धन डक-ठौरौ करि-कै दूर देसन-कुँ चल्थौ और वा जगे अपनी धन उड़ाय-दियौ । और जब सिगरी धन खर्च-कर-चुक्थौ वा देस-में बड़ौ अकाल पड़्यौ और वह कंगाल होन लागौ । तो एक बड़े आदमी-के जाइ लगौ और वा-ने वाए सूअर चराइवे-कुँ अपने खेतन-में पठाइयौ । वा-के मन-में आई उन छिलकाँ-ते जिन्हें सूअर खात-हैं अपनी-हू पेट भरे और वाए कोई नाए देत-हौ । तब वाए चेत आयौ कि मेरे बाप-के बलाइ मजूरन-की रोटी चलत-है और हौं भोखन मरतु-हौं । अपने काका-के ठोरे जाऊँयौ और वा-से कहूँगी कि काका मैं-ने तेरी और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरी बेटा बाजौ । मोए अपने मजूरन-की नाइँ राख । और उठ्यौ और अपने बाप-के ठोरे चल्थौ । वह अभै दूरई हौ-कि वा-के बाप-कुँ वाए देखत खेम तर्स आयौ और दौड़-कै वाए चिपटाइ लीनौ और बलाइ पिआर-कीनौ । बेटा-ने वा-से कही कि काका मैं-ने तेरी और भगवान-कौ बड़ौ पाप कियौ-है और अब ऐसी नाए रह्यौ कि तेरी बेटा बाजौ । बाप-ने अपने नौकरन-ते कही चोखे चोखे लत्ता लाओ और याए पहराओ और या-के हाथन-में अँगूठी और पामन-में पनहा पहराओ और हम खाएँ और मगन रहैं । यह मेरी छोरा मर-गयौ-हौ सो अब जिओ-है और खोइ गयौ-हौ सो अब पायौ-है । और वै खुसी करन लागे ॥

और वा-कौ बड़ौ छोरा खेत-पै हौ । जब बाखर-के टिंग आयौ वा-ने गाइवे और नाचवे-की आहट सुनी । तब वा-ने नौकरे बुलायौ और वा-से

पूछी यह कहा है-रह्यौ-है । तो वा-ने कही कि तेरी भैया आयौ-है और तेरे काका-ने बड़ी जोनार करी-है या काजे कि वाए अच्छी-भली देख्यौ-है । वा-ने रिस-के मारे भीतर जानौ न बिचारौ । तब वा-के बाप-ने वाए मनायौ और वा-ने बाप-से कही हौं इतेक दिनाँ-से तेरी टहल करतु-हौं और कब-हूँ तेरी आग्या-ते बाहर नाए चलयौ । पर तै-ने कब-हूँ मोए एक उन्ना-हूँ नाए दियौ कि मै-जँ अपने दोस्तदारन-में खुस-लब्दी करतौ । जब तेरी यह छोरा आयौ जा-ने सिगरी धन राँड़ी-मूँड़नी-में बिगार दियौ तब तै-ने वा-के काजे बड़ी जोनार कीनी । तब वा-ने कही बेटा तू तो सदा मेरे टिंग रह्यौ-है और जो मेरी है सो तेरी है । पर तोए खुसी करनी उचित है कि तेरी भैया मख्यौ भयौ फिर जिअ्यौ-है और खोयौ भयौ पायौ-है ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, MUTTRA.)

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dō chhōrā hē. Un-mē-tē lōh-rē-nē kahī.
A man-of two sons were. Them-in-from the-younger-by it-was-said
 ki, 'kākā, mērē bat-kau dhan mōē dē.' Tab wā-nē dhan
that, 'father, my, share-of fortune to-me give.' Then him-by fortune
 unhaī batī-karī diyau. Aur thōrē dinā pāchhē lōh-rē
to-them being-divided-having was-given. And a-few days after the-younger
 bēṭā-nē sig-rau dhan ik-thaurau kari-kai dūr. dēsan-kū
son-by all fortune one-place made-having a-distant country-to
 chalyau, aur wā jagē ap-nau dhan urāy-diyau. Aur
it-was-gone, and that in-place his-own substance was-squandered. And
 jab sig-rau dhan kharch kar-chukyau, wā dēs-mē barau
when all fortune expenditure was-completed, that country-in a-great
 akāl paryau aur wah kangāl hōn lāgau. Tō ēk barē ād-mī
famine fell and he poor to-be began. Then a great man-
 kē jāi lagau, aur wā-nē wāē sūar
of (house-in) having-gone he-attached-himself, and him-by as-for-him swine
 charāibē-kū ap-nē khētan-mē pathāiyau. Wā-kē man-mē āi un
feeding-for his-own fields-in it-was-sent. Him-of mind-in it-gave those
 chhil-kā-tē jīhhaī sūar khāt-haī ap-nau-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 came that, 'my father-of
 balāi majūran-kī rōṭī chalat-hai aur haū bhōkhan maratu-haū. Ap-nē
many labourers-of bread going-is and I by-hunger dying-am. My-own
 kākā-kē dhōrē jāūgau aur wā-sē kahūgau ki, "kākā, māi-nē tērau
father-of near I-will-go and him-to, I-will-say that, "father, me-by of-thee
 aur Bhag-wān-kar barau pāp kiyau-hai, aur ab aisau nāē rahyau
and God-of great sin made-is, and now such not, I-remained
 ki tērau bēṭā bājaū. Mōē ap-nē majūran-kī nāī rākh."
that thy son I-may-be-called. Me thy-own labourers-of like keep."

Aur uthyau aur ap^{nē} bāp-kē dhōrē chalyau. Wah abhai dūrai
And he-arose and his-own father-of near started. He as-yet far-off-even
 hau ki wā-kē bāp-kū wāē dēkhat khēm tars āyau, aur daur-kai
was that him-of father-to him seeing presently pity came, and run-having
 wāē chip^{tāi} linau, aur balāi piār kinau. Bētā-nē
as-for-him having-embraced it-was-taken, and much affection was-made. The-son-by
 wā-sē kahī ki, 'kākā, māi-nē tērau aur Bhag^{wān}-kau barau
him-to it-was-said that, 'father, me-by of-thee and God-of great
 pāp, kiyau-hai aur ab aisāu nāē rahyau ki tērau bētā
sin done-is and now such not I-remained that thy son
 bājaū.' Bāp-nē ap^{nē} nauk^{ran}-tē kahī, 'chōkhē
I-may-be-called.' The-father-by his-own servants-to it-was-said, 'good
 chōkhē lattā lāo aur yāē pah^{rāu}, aur yā-kē hāthan-mē
good garments bring and this-one cause-to-wear, and this-one-of hands-on
 āgūthī aur pāman-mē pan^{hā} pah^{rāu}, aur ham-khāāi aur magan
a-ring and feet-on shoes cause-to-wear, and we-may-eat and rejoiced
 rahaī. Yah mērau chhōrā mar gayau-hau, sō ab jiau-hai; aur
may-remain. This my son dead gone-was, he now alive-is; and
 khōi-gayau-hau, sō ab pāyau-hai.' Aur wai khūsi karan lāgē.
lost-gone-was, he now found-is.' And they merriment to-make began.
 Aur wā-kau barau chhōrā khēt-pai hau, Jab bākhar-kē dhīng
And 'him-of elder son field-on was. When house-of near
 āyau wā-nē gāibē aur nāch^{bē}-kī 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 pūchhi, 'yeh kahā hwai-rahayau-
a-servant was-called, and him-from it-was-enquired, 'this what occurring-
 hai?' Tō wā-nē kahī ki, 'tērau bhaiyā āyau-hai, aur tērē
is?' Then him-by it-was-said that, 'thy brother come-is, and thy
 kākā-nē barī jōnār kari-hai; yā kājē ki wāē achchhau-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 kahī,
him-of father-by as-for-him it-was-appeased, and him-by father-to it-was-said,
 'haū itēk dinā-sē tērī ṭahal karatu-haū, aur kab-hū
'I so-many days-from thy service doing-am, 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 māi-ū ap^{nē} dōstdāran-mē
a kid-even not was-given that I-too my-own friends-among

khus-labdi kar^atau. Jab tērau yah chhōrā āyau jā-rē
merriment might-have-made. When thy this son came whom-by
 sig^arau dhan rā^{ri}mū^anī-mē bigār-diyau tab tai-nē wā-kē kājē
all fortune harlots-etc.-among was-wasted then thee-by him-of for
 barī jōnār kīnī. Tab wā-nē kahī, 'bēṭā, tū, tō
great feast was-done.'! Then him-by it-was-said, 'son, thou verily
 sadā mērē dhiṅg rahyau-hai, aur jō mērau hai sō tērau
always me-of near having-dwelt-art, and what mine is that thine
 hai; par tōē khūsī kar^anī u^{ch}it hai ki tērau bhaiyā
is; but to-thee merriment to-make proper, was because thy brother
 maryau bhāyau, phir jiau hai; aur khōyau bhāyau, pāyau 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 HINDĪ.

BRAJ BHĀKHĀ (SŪR DĀS).

ब्रज घर घर सब भोजन साजत ।
 सब-के द्वार बधाई बाजत ॥
 सकट जोरि लै चले देव बलि ।
 गोकुल ब्रजबासी सब हिलि मिलि ॥
 दधि-लोनी मधु साजि मिठाई ।
 कहँ लागि कहँ सबै बहुताई ॥
 घर-घर-तें पकवान चलाये ।
 निकसि गाँव-के गोइँडे आये ॥
 ब्रज बासी तहँ जुरे अपारा ।
 सिंधु समान न वार न पारा ॥
 पैडे चलन नहीं कोउ पावत ।
 सकट चले सब भोजन आवत ॥
 सहस सकट चले नंद महर-के ।
 अवर सकट कितने घर-घर-के ॥
 सूर-दास प्रभु महिमा सागर ।
 गोकुल प्रकटे-हैं हरि नागर ॥

TRANSLATION.

[Krishna has persuaded the cowherds of Gökula to abandon the worship of Indra, and instead to offer homage to Mount Gövardhana. 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

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's¹ house alone went forth a thousand carts, so how many others were there, of the other houses? Says Sūr-dās, the Lord is an Ocean of Majesty, and he became manifest in Gökul as the youthful Hari.

¹ 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. 951 ff.

I next give a few of the easier verses of the Sat-saī of Bihārī, as examples of the Braj Bhākhā of the seventeenth century.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(EXTRACTS FROM THE SAT-SAI.)

(*Bihārī-lāl*, c. 1650.)

वसंत-ऋतु वर्णन ।

दिस-दिस कुसुमित देखिये उपवन बिपिन समाज ।
मनहु बियोगिनि-कौं कियौ सर-पंजर रितु-राज ॥ १ ॥

ग्रीष्म-ऋतु वर्णन ।

नाहिन ये पावक प्रबल लुऐं चलति चहुँ पास ।
मनौ बिरह बसंत-के ग्रीष्म लेति उसास ॥ २ ॥

समीर वर्णन ।

चुवतु खेद मकरंद-कन तरु तरु तर बिरमाय ।
आवतु दक्षिण देस-तें थक्यौ बटोही बाय ॥ ३ ॥

TRANSLATION.

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.

[No. 4.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

WESTERN HINDI.

(BRAJ BHĀKHĀ.)

(EXTRACT FROM THE RĀJ-NĪTI.)

(Lallū-jī Lāl, 1843.)

गोदावरी नदी-के तीर एक सेमल-कौ रूख । ता-पै सब दिस-के पंखी आय
बिश्राम लेतु-हैं । एक दिन प्रात-ही लघुपतनक नाम काग जाग्यौ । वह एक
काल-रूप व्याधी-कौ दूर-तें आवतु, देखि चिचाय-करि कहनि लाग्यौ आज भोर-ही-
की बेला अधर्मी दुराचारी-कौ मुख देख्यौ । सो न जानिये कहा होय । ऐसैं
बिचारि लघुपतनक काग उड़ि-गयौ । कह्यौ-है कि—

उतपात-की ठाम पंडित चतुर न रहै ।

मूरख भय सोग बैठ्यौ सहे ॥

इतेक-में व्याधी-नें रूख तरै चाँवर-के कनिका डारि ता-पेर जाल पसाखौ ।
तहाँ चित्रग्रीव कपोत कुटुंब समेत उड़त उत आय कढ़्यौ । तिन-में-तें एक पंखी
देखि बोल्ह्यौ इन चाँवरनि-कौं हौं चुग्यौ चहतु-हौं । चित्रग्रीव कही अरे या बन
में चाँवर कहाँ-तें आये । यह कछु कौतुक है । या-तें ये मो-कौं नीके नाहीं
लागतु ॥

TRANSLATION.

On the bank of the river Gōdāvarī was a silk-cotton tree, on which birds of every quarter used to roost. One day, very early in the morning, a crow named Laghupatanaka, 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 Laghupatanaka flew away. For it is said,—

'A wise man remains not in the place of calamity ;

' But a fool stays there, and sups 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 Chitragrīva (the king of the pigeons) with his family. One of them said, 'I should like to have a peck at that husked rice.' But Chitragrīva 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, *naukānu-sū*, for *naukarānu-sū*, from the servants. This is very common in the Bhadaurī form of Bundēli. The letter *w* when preceded by a long vowel often becomes *m*. Thus, *manāman*, for *manāwan*, to celebrate; *bāman*, fifty-two; *rōmati*, she (was) weeping. *Ky* is sometimes softened to *ch*, as in *chō* for *kyō*, why. *J* before *d* sometimes becomes *d*, as in *bhēd-dayau* for *bhēj-dayau*, he sent. A final aspirate surd consonant is disaspirated, as in *hāt* for *hāth*, a hand. In the word *kulaph* for *quft*, 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; *khētānu-mē*, in the fields; *majūranu-kau*, 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 *nē*) for the agent, as in *tum-nu mah-mānī karī-ē*, you have given a feast, and *kē* (as well as *kū*) for the accusative-dative, as in *ēk janē-kē*, to a certain man.

In the **Pronouns**, the accusative-dative of *māi* is *mōy* or *mōē*, as in the standard, and *mō-ū-ē* is 'me also.' The pronoun of the third person is very peculiar. It is *gu* or *gwa* with an accusative-dative *gwai*, and an oblique form *gwā*. The plural is *gwē*, oblique *guni*. With it is connected *gwā* (often written *nwā*, व्वा), there = *wahā*. 'This' is *jī*; accusative-dative *jāy*; oblique, *jā*.

The present of the **Verb Substantive** is—

Sing.	Plur.
1. <i>ū</i>	<i>ē</i>
2. <i>ē</i>	<i>au</i>
3. <i>ē</i>	<i>ē</i>

No doubt *ē* is often pronounced *ai*, and *ē*, *ai*. 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, *mar-tū* for *marat-ū*, I am dying. *Hatu-ē* is used to mean, he is. The conjunctive participle which is *hwai* in standard Braj Bhākhā, becomes *hai* in Aligarh. Thus, *hai-gayau*, for *hwai-gayau*, he became.

In all verbs the sign of the conjunctive participle is *kē*, not *kat*.

Braj Bhākhā is reported to be spoken in Aligarh by 992,200 people.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ.

(DISTRICT, ALIGARH.)

SPECIMEN I.

एक जने-कें है बेटा ए । उन-में-तें छोटे-ने बाप-सँ कह्यौ कि ए बाप मेरौ जो बाँटु होतु-ए सो मोय दै-देउ । तब ग्वा-ने मालु उन्हें बाँटि दयौ । तब छोटी बेटा सबु डक-ठौरौ करि-कें परदेस-कूँ चलयौ-गयौ और ग्वाँ अपनौ सबु मालु गुलहरनु-में उड़ायौ । जब सबु उड़ाय खाय चुक्यौ ग्वाँ देस-में बड़ौ अकालु पख्यौ । फिरि गु बड़ौ कंगालु है-गयौ । तब ग्वा देस-के एक भागिमान-के सहारे-सँ जाय लग्यौ । ग्वा-ने ग्वा-कूँ अपने खेतनु-में सूअर चुगाइवे भेद-दयौ । सूअर जो खात-एँ ग्वा-की कूँछि-सँ पेट भरिबे-कूँ तय्यार हो । ग्वाय कोई कछू ना ओ देतु । जब ग्वाय होसु आयौ तब ग्वा-ने कही मेरे बापु-कें बहुत-से मजूरनु-कूँ मुकतेरौं रोटौं एँ और मैं भूखनु मरतूँ । मैं याँ-तें उठि-कें अपने बाप-के जौरेँ जाऊँगी और ग्वा-तें कहूँगी कि मैं-ने भगमान-के सामने और तिहारे अगर पापु कख्यौ-ए और अब में तिहारौ बेटा कहाइवे लायक ना जँ । जैसे और मजूर रहत-एँ तैसे मो-ऊ-ए राखि-लै । ग्वाँ-ते चलि-कें अपने बाप-के जौरेँ आयौ । परि बहुत दूरि-तें-ईँ ग्वा-के बाप-कूँ लखाय पख्यौ और तब बाप-कूँ तसुँ आय-गयौ और दौख्यौ और बेटा-की जेट भरि-लई और पुचकाख्यौ । और बेटा-ने बाप-सँ कही कि ए बाप मैं-ने भगमान-के अगर और तिहारे देखत पापु कख्यौ और अब मैं तिहारौ बेटा कहाइवे लायक ना जँ । परि बाप-ने अपने नौकनु-सँ कही कि अच्छे अच्छे ओढ़ना लाओ और जाय पहराओ और छाप जा-के हात-में पहराओ और पनही पायनु-में पहराओ । चलौ खाँय और चैन करैँ । काहे-तें कि जि मेरौ बेटा मरि गयौ-ओ और फिरि जी-पख्यौ । खोय गयौ-ओ और पाय-गयौ । और फिरि वे खुसी मनामन लगे ॥

ग्वा खन ग्वा-कौ बड़ौ बेटा खेत-में ओ । जब गु घर-के जौरेँ आयौ तौ ग्वा-ने गाइबौ नाचिबौ सुन्यौ । और एकु नौकर बुलायौ और पूछी कि याँ का है-रह्यो-ए । ग्वा-ने ग्वा-सँ कही कि तेरौ भैया आय-गयौ-ए और तेरे बाप-ने ग्वा-की महमानी

करी-ए । 'काहे-तें कि गु' भलौ चंगौ आय-गयौ-ए । तब गु बड़ौ रिस भयौ और भीतर न धख्यौ । जा-तें ग्वा-कौ बापु बाहिर निकसि आयौ और ग्वा-कू मनायौ । तब ग्वा-ने अपने बाप-कू ज्वाबु द्यौ कि मैं दूतने बर्सनु-तें तिहारी ठहल कर-रछ्यौ-जँ और न मैं तिहारी बात-तें कब-हूँ बाहिर भयौ । तौ-ज तुम-ने कब-हूँ मोय एकु बकरिया-कौ बच्च-ज न द्यौ कि यारनु-में लहरि उड़ावतौ । परि जैसे जि तिहारी बेटा आयौ जा-ने तिहारी सब जमा पूँजी रंडिनु-के संग उड़ाय खाय डारी ग्वा-कौ तुम-नु महमानी करी-ए । ग्वा-ने ग्वा-सूँ कही कि बेटा हमेस तू मेरे-ई जौरे रहतु-ए । जो कछू मो-पे हतु-ए सो तेरौ-ई ए । जि हम-कूँ चाहियति-ई-कि हम खुसी मनावते और खुस होते । काहे-तें कि जि तेरौ भैया मरि-गयौ-ओ फिरि जी-पख्यौ । और जातु-रछ्यौ-ओ फिरि आय-गयौ ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHAKHĀ.

DISTRICT, ALIGARH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dwai bēṭā 'ē. Un-mē-tē chhōṭē-nē bāp-sū
A man-to two sons were. Them-in-from the-younger-by the-father-to
 kahyau ki, 'ē bāp, mērau jō bāṭu hōtu-ē sō mōy
it-was-said that, 'O father, my what share becoming-is that to-me
 dai-dēu.' Tab gwā-nē mālu unhaī bāṭi dayau. Tab
'give.' Then him-by the-property to-them dividing was-given. Then
 chhōṭau bēṭā sabu ik-ṭhaurau kari-kē par-dēs-kū
the-younger son all in-one-place made-having a-foreign-country-to
 chalyau-gayau, auru gwā apⁿau sabu mālu gul-chharranu-mē urāyau.
went-away, and there his-own all property debauchery-in was-wasted.
 Jab sabu urāy khāy chukyau gwā dēs-mē barau akālu paryau.
When all wasting eating was-finished that country-in a-great famine fell.
 Phiri gu barau kaṅgālu hai-gayau. Tab gwā dēs-kē ēk
Again he very poor became. Then that country-of a
 bhāgimān-kē sahārē-sū jāy lagyau. Gwā-nē gwā-kū
rich-man-of support-by having-gone he-attached-himself. Him-by him-as-for
 apⁿē khētānu-mē sūar chugāibē bhēd-dayau. Sūar jō khāt-ē
his-own fields-in swine for-feeding it-was-sept. Swine what eating-are
 gwā-kī chhūchhi-sū pēṭu bharibē-kū tayyār hau. Gwāy kōi
that-of the-husk-with the-belly filling-for ready he-was. To-him anyone
 kachhū nā o dētū. Jab gwāy hōsu āyau, tab gwā-nē
anything not was giving. When to-him sense came, then him-by
 kahī, 'mērē bāpu-kē bahut-sē majūranu-kū muk^tērī rōṭī ē,
it-was-said, 'my father-to many-very servants-to abundant loaves are,
 auru maī bhūkhanu mar^tū. Maī yā-tē ūṭhi-kē apⁿē
and I by-hunger dying-am. I here-from arisen-having my-own
 bāp-kē jaurē jāūgau, auru gwā-tē kahūgau ki, "maī-nē Bhag^mmān-kē
father-of near will-go, and him-to I-will-say that, "me-by God-of
 sāmⁿē auru tihārē agār pāpu karyau-ē, auru ab maī tihārau bēṭā
before and of-you in-front sin done-is, and now I your son

kahāibē lāyak nā ũ. Jaisē auru majūr rahat-ē, taisē
for-being-called worthy not am. As other servants living-are, so
 mō-ū-ē rākhi-lai." ' Gwā-tē chali-kē ap'nē bāp-kē jaurē
me-also keep." ' There-from gone-having his-own father-of near
 āyau. Pari bahut dūri-tē-ī gwā-kē bāp-kū lakhāy
he-came. But great distance-from-even his father-to being-visible
 paryau. Auru tab bāp-kū tarsu āy-gayau, auru dauryau, auru
he-fell. And then the-father-to compassion arrived, and he-ran, and
 bēta-kī jēt bhari-lai, auru puch'kāryau. Auru bēta-nē bāp-sū
the-son-of arm, was-filled, and he-was-kissed. And the-son-by the-father-to
 kahī ki, ' ē bāp, māi-nē Bhag'mān-kē āgār auru tihārē
it-was-said that, ' O father, me-by God-of before and of-you
 dēkhat pāpu karyau, auru ab māi tihārau bēta kahāibē
in-the-sight sin was-done, and now I your son for-being-called
 lāyak nā ũ.' Pari bāp-nē ap'nē naukannu-sū kahī ki,
worthy not am.' But the-father-by his-own servants-to it-was-said that,
 ' achēhē achēhē ōr'h'nā lāau, auru jāy pah'rāau, auru chhāp
' good good clothing bring, and to-this-one put-on, and a-ring
 jā-kē hāt-mē pah'rāau, auru pan'hī pāyanu-mē pah'rāau. Chhalau,
this-one-of hand-on put-on, and shoes feet-on put-on. Come,
 khāy, auru chain karaī. Kāhē-tē ki jī
let-us-eat, and rejoicing let-us-make. What-from (i.e. because) that this
 mērau bēta mari-gayau-ō, auru phiri jī-paryau; khōy-gayau-ō, auru
my son having-died-gone-is, and again came-to-life; lost-gone-was, and
 pāy-gayau.' Auru phiri wē khusī manāman lagē.
found-went.' And again they happiness to-celebrate began.

Gwā khañ gwā-kau barau bēta khēt-mē ō. Jab gu
(At-)that time him-of the-big son the-field-in was. When he
 ghar-kē jaurē āyau, tau gwā-nē gāibau nāchibau sunyau. Auru
the-house-of near came, then him-by singing dancing was-heard. And
 ēku naukaru bulāyau auru pūchhī ki, ' yā kā hai-rahyaū-ē? '
a servant was-called and it-was-asked that, ' here what happening-is? '

Gwā-nē gwā-sū kahī ki, ' tērau bhaiyā āy-gayau-ē, auru tērē
Him-by him-to it-was-said that, ' thy brother arrived-is, and thy
 bāp-nē gwā-kī mah'mānī kari-ē; kāhē-tē ki gu bhalau chāngau
father-by him-of feast made-is; because that he well healthy
 āy-gayau-ē.' Tab gu barau ris bhayau, auru bhitar na dhasyau.
arrived-is.' Then he very angry became, and within not he-entered.

Jā-tē gwā-kau bāpu bāhir nikasi āyau, auru gwā-kū
This-from him-of the-father outside having-emerged came, and him-to

manāyau. Tab gwā-nē ap-nē bāp-kū jwābu dayau ki,
it-was-remonstrated. Then him-by his-own father-to answer was-given that,
 'maĩ it-nē barsanu-tē tihārī tahal kar-rahyaū-ū, auru na maĩ
'I so-many years-from your service doing-been-am, and not I
 tihārī bāt-tē kab-hū bāhir bhayau. Tau-ū tum-nē kab-hū
your word-from ever outside became. Nevertheless you-by ever
 mōy. ēku bakariyā-kau bachcha-ū na dayau ki yāranu-mē
to-me a she-goat-of young-one-even not was-given that friends-among
 lahari urāw^{tau}. Pari jaisē jī tihārau bētā āyau,
pleasure (I-)might-have-aroused. But as-soon-as this your son came,
 jā-nē tihārī sab jamā pūjī raṇḍinu-kē saṅg urāy khāy
whom-by your all collection property harlots-of with wasting eating
 dārī, gwā-kī tum-nu mah^{amā}ni kari-ē. Gwā-nē gwā-sū
was-thrown-away, -him-of you-by a-feast made-is. Him-by him-to
 kahī ki, 'bētā, hamēs tū mērē-i jāurē rahatu-ē. Jō
it-was-said that, 'son, always thou me-of-even near living-art. What
 kachhū mō-pē hatu-ē, sō tērau-i ē. Jī ham-kū chāhiyati-i,
anything me-on being-is, that thine-even is. This us-to is-proper-verity,
 ki ham khusī manāw^{te} auru khus hōtē.
that we rejoicing should-have-celebrated and rejoiced should-have-been.
 Kāhē-tē ki jī tērau bhaiyā mari-gayau-ō, phiri jī-paryau;
Because that this thy brother dead-having-gone-is, again came-to-life;
 auru jātu-rahyaū-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 HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, ALIGARH.)

SPECIMEN II.

सोने रूपे-के महल बने राजा नल-के जा-के सुन-पीतरि-के है-गये । औराँ
जौराँ खास अन्न मुठी भरि ना रछौ । नल-के है गये कौला माटी राख ।
सोने-की साँकर ग्वै-ज सुन-पीतरि-की है-गई । ग्वै-ज-तें है-गयौ लोह । रानी
तौ राजै समभावै बलमा छोड़ौ नगर-कौ मोह । अब रानी राजा दोऊ पंथ
सिधारेँ पमरि-पै ॥ १ ॥

भरि चौमासे सोई हुमेंती जाय चिन्ता व्यापी गैल-की । आभूखन लये
सम्हारि । खम्भ-खम्भ-सूँ मिलति दुमेंती रानी रोमति छाती फारि । नल
राजा-ने बान संहारे । काच महल कोठार कुलफ नल-ने जड़ि-दये तारे । करी
किल्ले-सूँ परनाम । ज्वाला-मुखी लयौ नल-ने खाँड़ौ कोठनु-पै लाल कमान ।
गोटा फाँसे नल-ने सब धरि लीने फेंट-में ॥ २ ॥

रानी राजा निकरि फेरि दरबाजे-पै आये । करि आधीनि दई परिकम्मा
जब किल्ले-कूँ नल-ने ज्वाब सुनाये । मेरी अमर रही खाँड़ कोट । मेरी तेरी
बिकुर्यौ है किल्ले दादा जोट । मेरी तेरी बिकुरनु सुनि किल्ले भैया है-
चुख्यौ । अब मेरी तेरी हरि-ने बिगारी आजु । तो-में किल्ले बैठि-कें भूँज्यौ
बामन-गढ़-कौ मैं-ने राजु । आजु उठ्यौ किल्ले दानो तो-तें पानी । जीजंगौ
तौ फेरि मिलूँगौ । नई आय-गई मेरी काल-की बानी । सुनि किल्ले मेरे
बीर नल राजा-के कारने तू मति हूजौ दल-गीर । सो भड़क-भड़क नल आँसू
डारै रोय किल्ले-सूँ यों कहै ॥ ३ ॥

रानी-उ रोवै राजा-उ रोवै जा-कौ गढ़ पथरा-कौ गहभख्यौ । सुनि राजा
मेरी बात । जा दिन तै-ने हूँ बनवायौ तै-ने, चौं न बनाय-दये मेरे दोऊ हात ।

जा दिन राजा कारीगर बुलवाये औरु जँचे नीचे ते-ने बुज चिनाये खोदि नीब
मेरी धरि-दर्द औड़ी । जब राजा ते-ने पाँय न बनवाये । देतौ पाँय बनाय ।
संग तिहारे चलतौ राजा आधी बिपिता लेतौ बटाय । सो कैसी करूँ हीरा
नरवर-धारे मेरी धरु बासुक-ने गहि-लयौ ॥ ४ ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHAKHĀ.

DISTRICT, ALIGARH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

I

Sōnē rūpē-kē mahal banē Rājā Nal-kē, jā-kē sun-pītari-kē
Gold silver-of palaces were-made king Nal-of, which-of brass-of
 hai-gayē. Aurā-jaurā khās ann muthī-bhari nā rahyau, Nal-kē
became. There(-and)-here pits (of-) grain a-handful not remained, Nal-of
 hai-gayē kaulā māṭī rākh. Sōnē-kī sākhar, gwai-ū sun-pītari-kī hai-gai.
they-became charcoal earth ashes. Gold-of chain that-too brass-of became.
 Gwā-ū-tē hai-gayau lōhu. Rānī tau Rājai samajhāwai,
That-too-from became iron. Rānī then Rājā-to 'makes-to-understand,
 'Bal'mā, chhōrau nagar-kau mōhu.' Ab Rānī Rājā dōu panth
'Beloved, give-up city-of affection.' Now queen king both way
 sidhārāi pamari-pai.
go the-gate-at.

II

Bhāri chaumāsē sōi Dumētī, jāy
The-entire four-months (i.e. rainy season) slept Damayantī, all-whom
 chintā byāpī gail-kī. Ābhūkhan layē-samhārī. Khamm-khamm-sū
anxiety pervaded road-of. Ornaments she-arranged. Pillar-after-pillar-with
 milati Dumētī Rānī rōmati chhātī phāri. Nal Rājā-nē, bān
embracing Damayantī queen, weeping bosom rending. Nal Rājā-by arrows
 samhārē. Kāch mahal, kōṭhār, kulaph Nal-nē jāri-dayē tāre.
were-arranged. Crystal palace, store-house, bolts Nal-by were-fastened locks.
 Karī killē-sū par'nām. Jwālā-mukhī layau Nal-nē khārau
Was-made the-fort-to salutations. Jwālāmukhī was-taken Nal-by sword
 kōṭhanu-pai lāl kamān. Gōṭā phāsē — Nal-nē sab dhari
shoulders-at red bow. Counters dice Nal-by all having-been-placed
 linē phēt-mē.
were-taken waistband-in.

III

Rānī Rājā ' nikari phairi dar^abājē-pai āyē. Kari
Rānī Rājā having-come-out again the-doorway-at came. Doing
 ādhini, dai parikammā jab, killē-kū Nal-nē jwāb
supplication, , was-given perambulation when, fort-to Nal-by answers
 sunāyē. 'Mērau' amaru rahau khāi kōṭu. Mērau
were-caused-to-be-heard. 'My everlasting remain moat (and-) fort. 'My
 tērau bichhuryau hai, Killē Dādā, jōṭu. Mērau tērau bichhuryau,
thy separated is, Fort Brother, company. My thy separation,
 suni, Killē Bhaiyā, hai-chukyau. Ab mērī tērī Hari-nē bigārī
hear, 'Fort Brother, is-completed. Now mine thine God-by has-been-undone
 āju. Tō-mē, Killē, baiṭhi-kē bhūjyau bāman gaṛh-kau māi-nē
today. Thee-in, Fort, having-sat was-enjoyed fifty-two forts-of me-by
 rāju. Āju uṭhyau, Killē, dānō tō-tē pānī. Jīṅgau
kingdom. Today rose, Fort, grain thee-from water. (If-)I-shall-live
 tau phairi milūgau; naī āy-gai merī kāl-kī bānī. Suni,
then ' again I-shall-meet; otherwise came my death-of words. Hear,
 Killē, mērē bir, Nal Rājā-kē kār^anē 'tū mati hūjau dal-gīr.
Fort, my brother, 'Nal Rājā-of reason-by thou do-not become sad.'
 Sō bharak-bharak Nal āsū dārai rōy killē-sū yō kahai.
Thus, in-agitation Nal tears, sheds crying fort-to thus says.

IV

Rānī-u rōwai, Rājā-u rōwai, jā-kau gaṛhu path^arā-kau gah^abharyau.
Rānī-too weeps, Rājā-too weeps, whose fort , stone-of melted.
 'Sunī, Rājā, mērī bāt. Jā din tai-nē hū 'ban^awāyau, tai-nē
'Hear, Rājā, my word. What day thee-by I was-caused-to-be-built, thee-by
 chō na banāy-dayē mērē dōu hāt. Jā din, Rājā, kārīgar
why not were-made my two hands. What day, King, masons
 bul^awāyē, auru ūchē nīchē tai-nē burj chināyē; khōdi
were-summoned, and high low thee-by towers were-carved-out; having-dug
 nīb mērī dhari-dai aūrī; jab, Rājā, tai-nē pāy na
foundations my were-placed deep; then, King, thee-by feet not
 ban^awāyē, dētau pāy banāy. Saṅg
were-caused-to-be-made, (thou-)shouldst-have-given feet having-made. With
 tihārē chal^atau, Rājā, ādhī bipitā lētau
of-thee (I-)would-have-walked, King, half the-misfortune (I-)would-have-taken
 batāy. Sō kaisī karū, hīrā Nar^abar-wārē, mērau dharu
having-shared. So how am-I-to-do, jewel Nar^abar-of, my body
 Bāsuk-nē gahi-layau.
Bāsuk-by is-firmly-held.'

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-mukhī, and hangs the crimson bow over his shoulders, while in his waistband he put his counters and his dice.¹

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 Bāsukī.²'

¹ The ruling passion of gambling still prevails.

² Bāsukī supports the earth. The meaning is that the fort cannot accompany the king as it is rooted in the earth.

BRAJ BHĀKHĀ 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, Urdū. In the south of the district, on the bank of the Chambal, the language is the Bhadaurī form of Bundelī. 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 Bhartpur, 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 'Gāw-wārī' or 'Kharī Bōlī.' 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 :—

Urdū	.	.	.	.	.	.	.	.	.	.	200,000
Braj Bhākhā; West of District	.	.	.	.	.	.	.	.	.	.	230,000
„ „ East of District	.	.	.	.	.	.	.	.	.	.	217,000
											547,000
Bhadaurī	.	.	.	.	.	.	.	.	.	.	250,000
Other languages	.	.	.	.	.	.	.	.	.	.	6,796
											1,003,796

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.)

एक आदिमी-कौ दो पूत हे । उनि-मै-से लौहरे-नै बाप-तें कही कै ऐ काका
मेरे बाँट-कौ मालु मोड़ दे-दै । तब बा-नै मालु बिनि-कू बाँटि दियौ । कछुक
दिन बीतै लौहरी क्षौरा सब द्रकट्टी करि-कै दूरि देस-कू चलयौ-गयौ । महाँ
बा-नै अपनौ मालु कुसंग-मै उड़ायौ । जब सबु निबटाइ चुक्यौ बा देस-मै
अकालु पय्यौ । बूह गरीबु होन लाग्यौ । तब बा देस-के एक बड़े आदिमी-के
जहाँ जाइ लग्यौ । बा-नै बा-कू अपने खेतनि-मै सूगर चराइवे-कू भेज्यौ ॥

TRANSLITERATION AND TRANSLATION.

Ēku ādimī-kaī dō pūt hē. * Un-māi-sē lauh-rē-naī bāp-tē
A man-to two sons were. Them-in-from the-younger-by father-to
kahī kai, 'ai kākā, mērē bāt-kau mālu mōi dai-dai.' Tab
it-was-said that, 'O father, my share-of property to-me give.' Then
bā-naī mālu bini-kū bāṭi diyau. Kachhuk 'din bitāī
him-by fortune them-to having-divided was-given. Some days on-passing
lauh-rau chhaurā sabu ikatṭhau kari-kaī dūri dēs-kū chalyau-gayau.
the-younger son all together made-having distant land-to went-away.
Mahā bā-naī ap-nau mālu kuṣaṅg-māi urāyau. Jab sabu
There him-by his-own property evil-company-in was-wasted-away. When all
nib-tai-chukyau bā dēs-māi akālu paryau. Buh garibu hōn
completely-was-finished that country-in famine fell. He poor to-be
lagyau. Tab bā dēs-kē ēku barē ādimī-kē jahā jāi
began. Then that country-of a great man-of here having-gone
lagyau. Bā-nē bā-kū ap-nē khētanī-māi sūgar charāibē-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 of the third person *gu* or *gwa*.

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, *chalan* instead of *chalyau*. 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 *kamērenu-kū*, to servants. Note also the frequent use of contractions observed also in other forms of Braj, Kanaujī, and Bundēli. Such are *khātaĩ*, for *khāt-aĩ*, are eating; *dētō*, for *dēt-ō*, he was giving; and *mattũ*, for *marat-ũ*, 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 BHĀKHĀ.

(EAST OF DISTRICT AGRA.)

एक आदिमी-कैँ दो बेटा हे । छोटे बेटा-ने अपने बाप-ते कही कै अरे
कक्कू मेरे बाँट-कौ मालु मो-कूँ दै-दै । तब ग्वा-नेँ मालु गुनि-कूँ बाँटि दयौ ।
थोड़े दिन पीछे छोटी मौड़ा सब समै-कैँ दूरि देस-कूँ चलौ गयौ । महाँ
ग्वा-नेँ अपनी मालु खोटे संग-में उड़ाय दयौ । जब सब निबटाइ चुकौ ग्वा
देस-में बड़ौ अकालु परौ । जब गरीब होन लगौ तब ग्वा देस-के 'एक बड़े
आदिमी-कैँ जाइ लगौ । ग्वा-नेँ ग्वा-कूँ अपने खेतनु-में सूगर घेरिबे-कूँ खँदौ ।
ग्वा-की मज्जी जिह ही कै गुनि कोलिकन-ते जिन्हें सूगर खातें अपनी पेटु भरूँ
जा-के मारें कै कोऊ ग्वा-कूँ नहीं देतौ । तब होस-में आइ-कैँ कही कै मेरे
बाप-कैँ भौत-से कमेरेनु-कूँ भौत-सी, रोटी हैं और मैं भूखनि मत्तू ॥

TRANSLITERATION AND TRANSLATION.

Ēk ādimi-kaĩ dō bēṭā hē. Chhōṭē bēṭā-nē ap'nē bāp-tē
A man-to two sons were. The-younger son-by his-own father-to
kahī' kai, 'arē kakkū, mērē bāṭ-kau mālu mō-kū dai-dai.' Tab
it-was-said that, 'O father, my share-of property me-to give.' Then
gwā-nē mālu guni-kū bāṭi dayau. Thōrē din pīchhē
him-by property them-to having-divided was-given. A-few days after
chhōṭau māṭrā sabu samaṭi-kaĩ dūri dēs-kū chhalau-gayau.
the-younger son all collected-having a-distant country-to went-away.
Mahā gwā-nē ap'nau mālu khōṭē saṅg-māi urāy-dayau. Jab
There him-by his-own property evil company-in was-squandered. When
sabu nibṭai-chukau. gwā dēs-māi barau akālu parau. Jab
all was-finished-completely that country-in a-great famine fell. When
garib hōn lagau, tab gwā dēs-kē ēk barē ādimi-kaĩ jāi
poor to-be he-began, then that country-of a great man-to going
lagau. Gwā-nē gwā-kū ap'nē khētanu-māi sūgar ghēribē-kū
he-attached-himself. Him-by him-as-for his-own fields-in swine tending-for
khādyau. Gwā-kī majji jih hi kai, 'guni' chhōlikan-tē jinḥāi sūgar
it-was-sent. Him-of desire this was that, 'those husks-with which swine

khātaĩ ap̃nau pētu bharũ;’ jā-kē-māraĩ kai kōũ gwā-kũ
eating-are my-own belly I-may-fill;’ this-of-on-account that anybody him-to
 nahĩ dētau. Tab hōs-maĩ āi-kaĩ kahĩ kai, ‘mērē bāp-kaĩ
not giving-was. Then senses-in come-having it-was-said that, ‘my father-to
 bhaut-sē kamērenu-kũ bhaut-sī rōṭī haĩ, auru maĩ bhūkhani
many-very workers-to many-very loaves are, and I from-hunger
 mattũ.
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 *paryau*, he fell), and the occasional use of the termination *ani* instead of *an* for the instrumental singular (e.g. *bhūkhani*, for *bhūkhan*, by hunger). Both of these irregularities also occur in Eastern Agra.

We may also note the word *bhā*, for *wahā*, 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-कौं दो मोड़ा हे । उन-मै-ते छोटे मोड़ा-नै बाप-ते कही बाप
जो तेरे पास धन है ता-मै-ते मेरे बट-कौ बैठे ते मो-कौं दै-दै । तौ वा-के बाप-
नै वा-कौ बाँटि द्यौ । थोरे दिन पाछे छोटी मोड़ा सबरौ धन इकसूतौ
करि परदेस-कौं चलौ गयौ । भाँ जाइ-कै कछु दिनन-मै छोटे कर्मन-मै सगरी
धन लुटाइ द्यौ । तब वा देस-मै बड़ौ भारी अकाल परौ । अब तौ
भूखनि मरन लगौ ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mī-kaĩ	dō	mōrā	hē.	Un-maĩ-tē	chhōtē
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>
mōrā-naĩ	bāp-tē	kaĩ,	'bāp,	jō	tērē	pās dhan hai,
<i>son-by</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>what</i>	<i>of-thee</i>	<i>near wealth is,</i>
tā-maĩ-tē	mērē	baṭ-kau	baithai	tē	mō-kaũ	dai-dai.' Tau wā-kē
<i>that-in-from</i>	<i>my</i>	<i>share-of</i>	<i>sits</i>	<i>that</i>	<i>me-to</i>	<i>'give.'</i> Then his
bāp-naĩ	wā-kaũ	bāṭi	dayau.	Thōrē	din	pāchhai chhōṭau
<i>father-by</i>	<i>him-to</i>	<i>dividing</i>	<i>was-given.</i>	<i>A-few</i>	<i>days</i>	<i>after the-younger</i>
mōrā	sab ^a rau	dhan	ik ^a sūtau	kari	par-dēs-kaũ	chalaū-gayau.
<i>son</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-made</i>	<i>foreign-country-to</i>	<i>went-away.</i>
Bhāĩ	jāi-kai	kachhu	dinan-maĩ	khōtē	karman-maĩ	sag ^a rau | dhan
<i>There</i>	<i>gone-having</i>	<i>some</i>	<i>days-in</i>	<i>bad</i>	<i>deeds-in</i>	<i>entire wealth</i>
	luṭai-dayau.	Tab	wā	dēs-maĩ	baṛau-bhāri	akāl parau.
	<i>was-squandered-away.</i>	<i>Then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell.</i>
Ab	tau	bhūkhani	maran	lagau.		
<i>Now</i>	<i>verily</i>	<i>by-hunger</i>	<i>to-die</i>	<i>he-began.</i>		

JĀDŌBĀṬĪ.

The State of Karauli consists partly of plains country, and partly, on the north, south, and east, of broken hill country, known as the Dāṅg. In the Dāṅg we find a number of broken dialects, mixtures of Braj Bhākhā and Jaipuri which will be discussed later on (*vide* pp. 329 ff.). The plains country is inhabited mainly by Rājput̃s of the Yādava or Jādō̃ 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 Yādavas dwell, the local dialect is known as Jādōbāṭī. This is good Braj Bhākhā, 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 *lahūrau*, younger, is contracted to *lhaurau*, which is also common in the Dāṅgs, and in Jaipuri. *Bhēṭhānī* (literally, in that place) is used to mean 'there.' This too occurs in the Dāṅgs, where we have also *bhyā* and *mhā* in the same meaning.

The number of speakers of this Jādōbāṭī form of Braj is reported to be as follows :—

Karauli	80,000
Gwalior	60,000
TOTAL	140,000

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (JĀDŌBĀṬĪ).

(STATES, KARĀULI AND 'GWALIOR.)

काज आदमी-केँ दो मौड़ा हे । विन-में-तेँ ल्हौरे-नेँ अपने बाप-तेँ कही बाप
मौ-कोँ सामाँ-में-तेँ अपनो बट दै-चुको । और वा-नेँ विन-कोँ अपनी सामाँ बाँट-
दर्ई । और बीत दिनन-के पीछेँ ल्हौरी मौड़ा सब जोरि-केँ दूर परदेस-में निकर-
गयो और भेंठानी सगरी सामाँ उड़ाय दर्ई ॥

TRANSLITERATION AND TRANSLATION.

Kāū ād'mī-kē dō mōrā hē. Win-mē-tē lhourē-nē ap'nē
A-certain man-to two sons were. Them-in-from the-younger-by his-own
bāp-tē kahī, 'bāp, mō-kō sāmā-mē-tē / ap'nō baṭ
father-to it-was-said, 'father, me-to property-in-from your-own share
dai-chukan.' Aur wā-nē win-kō . ap'nī sāmā . bāṭ-daī. Aur
give-completely.' And him-by them-to his-own property was-divided. And
baut dinan-kē pīchhē lhourau mōrā sab jōri-kē dūr par-dēs-mē
many days-of after the-younger son all collected-having far foreign-country-in
nikar-gayō, aur bhēṭhānī sag'rī sāmā urāy-daī.
'departed and there entire property was-wasted.

SIKARWĀRĪ.

North of the tract in the State of Gwalior in which Jādōbātī 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 Rājputs. Here also a form of Braj Bhākhā is found, which is known as Sikarwārī. It is not nearly so pure as the Jādōbātī to its south or the Braj Bhākhā to its west. Immediately to its east, in the rest of the Gwalior State the dialect is Bundēlī, mainly the Bhadaurī variety. Hence Sikarwārī is much mixed with Bundēlī. Jādōbātī 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 Bundēlī.

The termination *ō* is everywhere preferred to *au*, and the termination of the past participle is *ō*, not *yan*. Thus, *chukō*, he finished; *parō*, he fell. There is the Bhadaurī love for contraction, as in *chatt* for *charat*, grazing; *matt* for *marat*, dying. As in Bhadaurī, vowels are apt to change, as in *keh* for *kahi*, 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 Bundēlī. The conjunctive participle is *hai-kē*, not *hwaī-kai*.

Note also the word for 'there.' It is *bhēṭhōnī* or *bhaṭ*. Compare Jādōbātī *bhēṭhānī*, and the Dāngī *bhyā* and *mhā*.

The word for 'I' is *hū*. This is here used not only for the nominative, but also for the oblique singular, as in *hū-nē*, by me, and *hū-kō*, to me. In standard Hindōstānī, the reverse has taken place, for in it *maṭ*, I, is by origin an oblique form.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (SĪKARWĀRĪ).

(GWALIOR STATE.)

किसू मान्स-के दो मोड़ा हते । बिन-में-से लुहरे भैया-ने बाप-से कही बाप मेरो बट मोड़ दे-वाल । और बा-ने अपनी जागीर बिन-में बाट-दर्द । और बहुत दिनन बाद लुहरो मोड़ा सगको भेलो-कर-के दूर-के देस-को चल-दियो और भैठोनी सगरो माल वाहियात-में उड़ाय-दयो । और जब सगरो माल उड़ाय-चुको भैठोनी बड़ो अकाल पड़ो और वो तंगी-में है-गयो । और बा देस-की बस्ती-के एक मान्स-से मिलो । और बा-ने बिस-को सुअरियाँ चराने अपने खेत-में पठै-दयो । और मैं बा-ने मोथा-से जो सुअरियाँ चत्त-हीं अपनो पेट भखो । जब बा-के मूड़-में लगी तौ सोचो और जी-में कह-उठो मेरे बाप-के बहुत-से महीन्दार खूब रोटी खात-हैं और बचाय लेत-हैं और हूँ भूखन मत्त-होँ । हूँ अपने बाप-के ढिंग जाओँगो और कहौँगो हूँ-ने राम-जी-की मर्जी-के गैर काम कियो और तेरे सामने कियो और अब तेरो मोड़ा कहलायबे-के लायक नानेँ । हूँ-को अपने महीन्दारन-में राख-ले । और ठाड़ो है-के अपने बाप-के ढिंग-को चलो ॥

TRANSLITERATION AND TRANSLATION.

Kisū	māns-kē	dō	mōrā	hatē.	Bin-mē-sē	luh-rē	bhaiyā-nē
A-certain	man-of	two	sons	were.	Them-in-from	the-younger	brother-by
bāp-sē	kahī,	.	bāp,	mērō	baṭ	mōi	dē-ghāl.
father-to	it-was-said,		'father,	my	share	to-me	give.'
						And	him-by
ap-nī	jāgīr	bin-mē	bāṭ	daī.	Aur	bahut	dinan
his-own	estate	them-in	dividing	was-given.	-And	many	days
							after
luh-rō	mōrā	sag-kō.	bhēlō	kar-kē	dūr-kē	'dēs-kō	
the-younger	son	all-to	together	made-having	a-far-of	country-to	
chal-diyō,	aur	bhēṭhōnī	sag-rō	māl	wāhiyāt-mē		
took-his-journey,	and	there	all	property	riotous-living-in		
urāy-dayō.	Aur	jab	sag-rō	māl	urāy-chukō	bhēṭhōnī	baṭō
was-squandered.	And	when	all	property	had-been-wasted	there	a-great
akāl	paṭō.	Aur	bō	taṅgī-mē	hai-gayō;	aur	bā
famine	fell.	And	he	difficulty-in	became;	and	that
							country-of

basti-kē ēk māns-sē milō. Aur bā-nē bis-kō suariyā chārānē
village-of one man-to he-joined. And him-by him-to swine to-feed
 ap'nē khēt-mē paṭhai-dayō. Aur bhaī bā-nē mōthā-sē jō suariyā.
his-own field-in it-was-sent. And there he husks-with which swine
 chatt-hī ap'nō pēt bhaīyō. Jab bā-kē mūr-mē lagī
eating-were his-own belly was-filled. When his head-in it-was-applied
 tau sōchō aur jī-mē keh-uṭhō, 'mērē bāp-kē bahut-sē
then he-thought and heart-in he-said, 'my father-of many-very
 mahin-dār khūb rōṭī khāt-haī, aur bachāy-lēt-haī; aur hū bhūkhan
servants much bread eating-are, and saving-are; and I of-hunger-
 matt-hō. Hū ap'nē bāp-kē dhiṅg. jāōgō. aur kahōgō, "hū-nē
dying-am. I my-own father-of near will-go and will-say, "me-by
 Rām'jī-kī marjī-kē gair kām kiyō, aur tērē sām'nē kiyō;
God-of will-of, against work was-done, and thy in-presence was-done;
 aur ab tērō mōrā kah'lay'bē-kē lāyak nānē. Hū-kō ap'nē
and now thy son being-called-of worthy I-am-not. Me-to your-own-
 mahindāran-mē rākh-lē." Aur thārō-hai-kē ap'nē bāp-kē
servants-among keep." And arisen-having his-own father-of
 dhiṅg-kō chalō.
near he-went.

BRAJ BHĀKHĀ OF ETĀH.

The District of Etah lies between Aligarh, in which the dialect is Braj Bhākhā, and Farukhabad, where Kanaūjī 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 *ō*, instead of the Braj Bhākhā *au*. Also *y* is dropped in the past participle, so that we have forms like *chalō* instead of *chalayāu*, he went. These are Kanaūjī 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; *kā*, for *kahā*, there; and *bā*, for *bahā* or *wahā*, there. Note also the contraction *thākus-sā*, for *thākūr-sāhib*, in which we have the common elision of *r* before another consonant with doubling of the latter. The contraction *sā* for *sāhib*, is found in widely distant parts of India, *e.g.* both in Kāshmīrī and in Bihārī. Note also the Braj Bhākhā spelling *hāt* 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 Hindūs or Musalmāns, occupy the place of the fool of European story. In the present tale, a Kōrī is taken on forced labour by his Thākūr landlord, and exhibits the usual desperate silliness of his tribe.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, ETAH.)

एक ठाकुर हो। बा-नें एक कोरिया-कूँ बेगार-में पकरो और अपनी घुड़िया-के संग बाढ़ लिबाड़-के अपनी सुसरार-कूँ चलो। तब कोरिया-की मैतारी-नें कही कि बेटा जब ठाकुर 'खुसी हों तब अढ़ाई सेर रुई माँग-लीये। कोरिया ठाकुर-के संग चल-भयो। जब ठाकुर सुसरार-में भीतर गयो कोरिया-कूँ अपनी घुड़िया थमाय-गयो और जताड़-गयो कि जाड़ चोड़ा न लै-जामें। आधी रात भयें कोरिया सोड़-गयो। घुड़िया चोर लै-गये। धौतायें बा-नें देखो तो घुड़िया न पाई। लगाम लै-के अटरिया-में जा जगै ठाकुर सोवत-हे पौँचो और कही कि ओ ठाकुर-सा अटलन-खुनखुन तो मो-पै है। हुनहुन का तुम लै-गये-हो। जे सुनि ठाकुर उठि-के टूँडि-कूँ भाजे। कोरिया बिन-के संग लगि-लओ। राह-में एक नदिया परी। ठाकुर-नें कोरिया-कूँ अपनी तरबार गहाड़-दई और कही कि मेरे संग उतरि-आ। जब बीचों-बीच पौँचो तरबार मियान-में-तें निकरि-परी। कोरिया-नें कही ओ ठाकुर-सा जा-में-सूँ मिंगी निकरि-परी और चोकलो मो-पै रहि-गयो। ठाकुर-नें कही कि काँ गिरि-परी। तब बा कोरिया-नें नदिया-में मियान फेंक-के बतावो कि बाँ गिरो-है। मियान-हू बह-गयो। जा-पै ठाकुर खूब हँसे। कोरिया-नें हात जोरि-के कही कि भले ठाकुर अम्मा-नें अढ़ाई सेर रुई माँगी-है।

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ.

(DISTRICT, ETAH.)

TRANSLITERATION AND TRANSLATION.

Ēku ṭhākuru hō. Bā-nē ēk kōriyā-kū bēgār-mē pak^arō,
A Ṭhākur was. Him-by a Kōri-to forced-labour-in it-was-seized,
 aur ap^anī ghurīyā-kē saṅg bāi libāi-kē ap^anī sus^arār-kū
and his-own mare-of with him taken-having his-own father-in-law's-house-to
 chalō. Tab kōriyā-kī maitārī-nē kahī ki, 'bētā, jab
he-went. Then the-Kōri-of mother-by it-was-said that, 'son; when
 ṭhākuru khusī hō, tab aṛhāi sēr ruī māḡ-liyē.
the-Ṭhākur pleased may-be (plur.), then two-and-a-half seers cotton ask-for.'
 Kōriyā ṭhākuru-kē saṅg chal-bhayō. Jab ṭhākuru
The-Kōri the-Ṭhākur-of with departed. When the-Ṭhākur
 sus^arār-mē bhitar gaō, kōriyā-kū ap^anī ghurīyā thamāy-gaō,
father-in-law's-house-in inside went, the-Kōri-to his-own mare he-entrusted,
 aur jatāi-gaō ki, 'jai choṭṭā na la-jāmē.' Ādhi rāt
and warned(-him) that, 'this thieves not let-take-away.' Half night
 bhayē kōriyā sōi-gaō. Ghurīyā chōr lai-gayē. Dhautāyē
on-becoming the-Kōri to-sleep-went. The-mare thieves took-away. At-dawn
 bā-nē dēkhō, tō ghurīyā na pāi. Lagām lai-kē
him-by it-was-seen, verily mare not was-found. The-bridle taken-having
 atariyā-mē jā jaggai ṭhākuru sōwat-hē pōchō,
the-upper-chamber-in what place the-Ṭhākur sleeping-was (plur.) he-arrived,
 aur kahī ki, 'ō ṭhākus-sā, aṭlan-khun^akhun tō mō-pāi hai;
and it-was-said that, 'O Ṭhākur-Sir, aṭlan-khunkhun verily me-with is;
 hun^ahun kā tum lai-gayē-hō?' Jē suni ṭhākuru
hunhun (interrogative) you took-away?' These having-heard the-Ṭhākur
 uṭhi-kē ḍhūr^abē-kū bhājē. Kōriyā bin-kē saṅg lagi^alaō.
arisen-having searching-for ran (plur.). The-Kōri him-of with accompanied.
 Rāh-mē ēk nadiyā parī. Ṭhākuru-nē kōriyā-kū ap^anī tar^abār
The-road-in a river fell. The-Ṭhākur-by the-Kōri-to his-own sword
 gahāi-daī, aur kahī ki, 'mērē saṅg utarī-ā.' Jab
was-handed-over, and it-was-said that, 'me-of with across-come.' When
 bīchō-bīch pōchō tar^abār miyān-mē-tē nikari-parī.
middle-middle he-arrived the-sword the-scabbard-in-from out-fell.

Kōriyā-nē kahī, 'ō ṭhākus-sā, jā-mē-sū miṅgī nikari-parī,
The-Kōri-by it-was-said, 'O Ṭhākur-Sir, this-in-from the-kernel out-fell,
 aur 'chōk'lō mō-pai rahi-gaō.' Ṭhākuru-nē kahī ki, 'kã
and the-shell 'me-with remained.' The-Ṭhākur-by it-was-said that, 'where
 giri-parī?' Tab bā kōriyā-nē nadiyā-mē miyān phēk-kē
did-it-fall?' Then that Kōri-by the-river-in the-scabbard thrown-having
 batāyō ki, 'bã girō-hai.' Miyān-hū bah-gaō.
it-was-shown that, 'there it-fallen-is.' The-scabbard-also floated-away.
 Jā-pai ṭhākuru khūb hāsē. Kōriyā-nē hāt jōri-kē
This-on the-Ṭhākur much laughed. The-Kōri-by hands folded-having
 kahī ki, 'bhalē, ṭhākuru, ammā-nē arhāi sēr ruī
it-was-said that, 'good, Ṭhākur, mammy-by two-and-a-half seers cotton
 māṅgi-hai.'
asked-for-is.'

FREE TRANSLATION OF THE FOREGOING.

There was a Ṭhākur. He caught a Kōri for forced labour, and taking him with his mare departed to his wife's home. Then the mother of the Kōri said, 'O son, when the Ṭhākur is in a good humour, ask for 2½ seers of cotton.' The Kōri departed with the Ṭhākur. When the Ṭhākur went inside his wife's house, he entrusted his mare to the Kōri and warned him to take care that it was not taken away by thieves. At midnight the Kōri slept, and some thieves took away the mare. At morning when the mare could not be found, the Kōri, taking the bridle, went to the upper-room where the Ṭhākur was sleeping and said, 'O Ṭhākur Sāhib, *Aṭlan Khunkhun*¹ is with me, have you taken away *Hunhun*?' Hearing this the Ṭhākur got up and ran to search for the mare. The Kōri went with him. On the way they came to a stream. The Ṭhākur handed over his sword to the Kōri 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 Kōri, 'O Ṭhākur Sāhib, the kernel has fallen out and only the shell has remained with me.' The Ṭhākur asked where it had fallen out. Then the Kōri threw the sheath into the stream and pointed out, 'there is where it has fallen.' The scabbard also flowed away. On this the Ṭhākur laughed heartily. Then the Kōri folding his hands said, 'Good Ṭhākur, my mammy has asked for 2½ seers of cotton.'²

¹ *Aṭlan Khunkhun* is meant to represent the jingling sound of the bridle, and *Hunhun*, the neighing of the mare.

² The Ṭhākur, of course, laughed at the stupidity of the Kōri; 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 Mainpurī. 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 Kanaui termination *ō* instead of *au*, and to omit the *y* 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 *kharchu*, expenditure; *kad-daō* for *kar-daō*, he made; *mann* for *maran*, to die: and *mattu* for *maratu*, 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 Bhadaurī form of Bundēli.

CENTRAL GROUP.

BRAJ' BHĀKHĀ.

(DISTRICT, MAINPURĪ.)

एक-को दो लड़िका है । उन-में-से छोटे-ने बाप-से कही बाप हो जो हमारो हिस्सा निकरै सो हमें दे देउ । तब वा-ने उन-को मालु बाँटि दओ । कछु दिन पीछे छोटे लड़िका-ने सब मालु इक-ठोरो करो और दूर-के मुलिक-को चलो गयो और हुअन वा-ने अपनो मालु बुरी बातन-में खचु कहओ । और जब-हीं वा-को सबरो मालु उठि गओ तब-हीं हुआँ अकालु परो । और जब-हीं वह भूखन मन्न लगे तब-हीं एक वा मुलिक-के बड़े आदमी-के टिंग गओ । तब वा-ने वा-को अपने खेतन-में सूअर चराइवे-को पठओ । और वह चाहतु-ई-हो कि सूअर-के बचे खुचे कुकलन-से अपनो पेट भरे काहे-सौं कि वाय कोई कछु देतु नाहीं हो । और जब वा-की अकिलि ठिकाने आई वा-ने कही कि मेरे-ई बाप-के हिअन बहुत-से मजूरन-को रोटी ही और मैं भूखन मत्तु-हौं ॥

Ēku-kē	dō	larikā	hē.	Un-mē-sē	chhotē-nē	bāp-sē		
<i>One-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	<i>the-father-to</i>		
kahi,	'bāp	hō,	jō	hamārō	hissā	nikarai,	sō	hamaī
<i>it-was-said,</i>	<i>'father</i>	<i>O,</i>	<i>what</i>	<i>my</i>	<i>share</i>	<i>may-come-out,</i>	<i>that</i>	<i>to-me</i>
dē-dēu.'	Tab	wā-nē	un-kō	mālu	bāṭi-daō.	Kachhu	din	
<i>give-away.'</i>	<i>Then</i>	<i>him-by</i>	<i>them-to</i>	<i>property</i>	<i>was-divided.</i>	<i>Some</i>	<i>days</i>	
pīchhē	chhotē	larikā-nē	sab	mālu	ik-thōrō	karō,	aur	
<i>afterwards</i>	<i>the-younger</i>	<i>son-by</i>	<i>all</i>	<i>property</i>	<i>in-one-place</i>	<i>was-made,</i>	<i>and</i>	
dūr-kē	mulik-kō	chalō-gayō,	aur	huan	wā-nē	ap'nō	mālu	
<i>distance-of</i>	<i>country-to</i>	<i>he-went-away,</i>	<i>and</i>	<i>there</i>	<i>him-by</i>	<i>his-own</i>	<i>property</i>	
burī	bātan-mē	kachchu	kad-daō.	Aur	jab-hī	wā-kō	sab'rō	
<i>evil</i>	<i>affairs-in</i>	<i>expenditure</i>	<i>was-made.</i>	<i>And</i>	<i>when-even</i>	<i>his</i>	<i>all</i>	
mālu	uthi-gaō,	tab-hī	huā	akālu	parō.	Aur	jab-hī	
<i>property</i>	<i>was-squandered,</i>	<i>then-even</i>	<i>there</i>	<i>a-famine</i>	<i>fell.</i>	<i>And</i>	<i>when-even</i>	
wah	bhūkhan	mann lagō,	tab-hī	ēku	wā	mulik-kē	barē	ād'mī-kē
<i>he</i>	<i>by-hunger</i>	<i>to-die</i>	<i>began,</i>	<i>then-even</i>	<i>one</i>	<i>that</i>	<i>country-of</i>	<i>a-great man-of</i>

dhiṅg gaō., Tab wā-nē wā-kō apⁿē khētān-mē sūar charāibē-kō
near he-went. Then him-by him-to his-own fields-in' swine feeding-for
 paṭhaō. Aur wah chāhatu-i-hō ki sūar-kē bachē-khuchē
it-was-sent. And he wishing-even-was that the-swine-of superfluons
 chhuk^alan-sē apⁿō pēt bharai, kāhē-sō ki wāy
husks-by his-own belly he-may-fill, why-from(i.e. because) that to-him
 kōi kachhu^a dētū-nāhī-hō. Aur jab wā-kī akili thikānē
anyone anything giving-not-was. And when him-of sensē in-correctness
 āi, wā-nē kahī ki, 'mērē-i bāp-kē hian bahut-sē
came, him-by it-was-said that, 'my-even father-of near many-very
 majūran-kō rōṭī hī, aur māī bhūkhān mattu-hō.'
,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 Kanaujī (with an admixture of Braj Bhākhā), and of the latter Hindōstānī.

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 *dēnaũ*, to give, and *lēnaũ*, to take, make their past participles *dawō*, and *lawō*, after the Kanaujī fashion, instead of *diyaū* or *dayaū*. 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 :—

Braj Bhākhā (wrongly returned as Rōhilkhandī)	857,213
Urdū	180,000
Other languages	3,478
TOTAL	1,040,691

The Urdū is spoken principally by Musalmāns, by Kāyasths, and in the towns.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHĀ.

(DISTRICT, BAREILLY.)

एक जने-के दुइ लौड़ा हे । उन-में-से लहुरे-ने बाप-से कही कि
 ए बाप माल-में जो मेरा बाँट है वो मोय दे-देव । तब बाप-ने उसै माल
 बाँट दवो । थोड़े दिन पाछे लहुरो लड़का सब माल एकट्ठो कर-के
 परदेस-को चलो-गवो । और हुँआ सब रुपया बाइयात-में उड़ाय-दवो ।
 जब उस-के ढिंग कछु नाँहि रहो और उस देस-में बड़ो अकाल पड़ो तौ वो
 नंगो भूखो और दुखी हुइ-के उस देस-के एक भागमान आदमी-के घर गवो ॥

TRANSLITERATION AND TRANSLATION.

Ek janē-kē dui laūrā hē. Un-mē-sē lahurē-nē bāp-sē
One man-of two sons were. Them-in-from the-younger-by. the-father-to
 kahī ki, , 'ē bāp, māl-mē jō mērā bāṭ hai bau mōy
it-was-said that, 'O father, property-in what my share is that to-me
 'dai-dēw.' Tab bāp-nē usai māl bāṭ dawō.
give-away.' Then the-father-by him-to property having-divided was-given.
 Thōrē din pāchhē lahurō . laṛkā sab māl ēkaṭṭhō kar-kē
A-few days after the-younger son all property in-one-place made-having
 par-dēs-kō chālō-gawō. Aur hūā sab rup'yā bāiyāt-mē urāy-dawō.
foreign-land-to went-away. And there all rupees dissipation was-squandered.
 Jab us-kē dhiṅg kachhu nāhi rahō, aur us dēs-mē barō
When him-of near anything not remained, and that country-in great
 akāl parō, tau bau naṅgō bhūkhō aur dukhī hui-kē us
famine fell, then he naked hungry and distressed become-having that
 dēs-kē ēk bhāg-mān ād'mī-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 Kanaujī spoken to their east. We thus see that Budaun is infected from both directions. The Kanaujī infection consists in the use of *ō* instead of *ya* as the termination of past participles, as in *chalō* instead of *chalyau*.

In the Naini Tal Tarai there is spoken a mongrel mixture of Braj Bhākhā, Hindōstānī and Kanaujī. We thus get the following figures for the districts in which Braj Bhākhā merges into Hindōstānī ;—

Bulandshahr	941,000
Budaun	826,500
Naini Tal	199,521
	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 *ō*, 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 *ō*, 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 *ā* instead of *ō* 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 *kū*. 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 *wā*. The past tense of the auxiliary verb is *hō*, not *hou*, and its masculine plural is *hē* or *hai*. Finite verbs form their present and imperfect tense with a form in *ē*, instead of *au*. Thus, *ham rahē hai*, I am living; *sūq chārē-hē*, the pigs were grazing; *pēt bhārē-hē*, he was filling his belly. So, *kōi dē-nāi*, 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 BHAKHĀ.

(DISTRICT, BULANDSHAHR.)

एक आदमी-के दो लड़के हैं । छोटे-ने कहाँ बापू हमारा हिस्सा हमें दे-दे । उस-ने अपना हिस्सा वा-को ' बाँट-देओ । छोटी थोरे-ही दिन-में अपना माल जमा परदेस-को ले-के चलो गयो । वहाँ सब लुंगाड़पने-में बरबाद कयो । जब सब बरबाद कर चुक्यो वा देस-में जवरा अकाल पयो । वा भूखो कांगाल हो-गयो । वा एक कोई-के नौकर हो-गयो । वा-ने सुअरन चुगाने-पे नौकर कर-दियो । जब वा-को कोई कुछ दे-नाई तो वो जो सूअर चरे-हे खोकटा वा-से पेट भरे-हे ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ.

(DISTRICT, BULANDSHAHR.)

Ēk ād'mi-kē' dō - laṛ'kē hai. Chhōtē-nē kahī, 'bāpū,
One man-of two sons were. The-younger-by it-was-said, 'father
 hamārā hissā hamē dē-dē.' Us-nē ap'nā hissā wā-kō bāṭ
my share to-me give.' Him-by his-own share him-to dividing
 dēō. Chhōtō thōrē-hī din-mē ap'nō māl
was-given. The-younger a-few-very days-in his-own property
 jamā par-dēs-kō lē-kē chalō-gayō. Wahā sab
(having-)collected a-foreign-country-to taken-having went-away. There all
 lūgār'panē-mē bar'bād karyō. Jab sab bar'bād kar-chukyō
wickedness-in wasted was-made. When all wasting was-completed
 wā dēs-mē jab'rā akāl paryō. Wā bhūkhō kaṅgāl hō-gayō.
that country-in a-great famine fell. He hungry indigent became.
 Wā ēk kōi-kē naukar hō-gayō. Wā-nē suaran chugānē-pē
He one someone-of servant became. Him-by swine feeding-on
 naukar kar-diyō. Jab wā-kō kōi kuchh dē-nāi,
servant he-was-made. When him-to any anything giving-was-not,
 tō wō jō sūar charē-hē khōk'tā wā-sē pēṭ bharē-hē.
then he what swine eating-were husks that-with belly filling-he-was.

BRAJ BHĀKHĀ (KATHĒRIYĀ) OF BUDAUN.

North of Etah, across the Ganges, lies the district of Budaun, in Rohilkhand. Here also Braj Bhākhā (not Rōhilkhandī as originally reported) is spoken. The dialect is locally known as *Kathēriyā*, from Kathēr, the name of Eastern Rohilkhand, although the true Kathēr country is to the north in the district of Bareilly. North-west of Budaun lies the district of Moradabad, the dialect of which is Hindōstānī, and hence we see traces of the influence of that dialect in Budaun. Such are the use of *thā* (plural *thē*), as well as *kō* for 'was'; of *us* as well as *wā*, him; and of *kō* for the accusative-dative as well as for the genitive. The only peculiar local form which I have noticed is *tumhrō*, for *tumhārō*, your. For adjectives and participles, the termination *ō* 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 Kathēriyā in Budaun is reported to be 826,500.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (KATHĒRIYĀ).

(DISTRICT, BUDAUN.)

ایک آدمی کے دولڑکا تھے۔ تائین سے چھوٹے نے اپنے پتا سے کہی کہ
 پتا تھرے دھن مین جو میرو ہوت ہو وانجو بانٹ دو۔ وا کے پتانے
 اوسکے بانٹے کا جو تھا وا کو دیدیو۔ نیک دن مین وا کو چھوٹو پوت سگرو
 دھن اکٹھو کر کے کمون دور کے دیس کو نکس گئو اور وا دیس مین
 اپنو سگرو دھن بُرے کامن مین بتا دیو۔ جب وا کے پاس کچھونا
 بچو وا دیس مین گبھیر اکال پرو کہ وا بھکاری۔ ہیگیو۔ تو ایک
 بھاگوان دھنی کی بکھریمین گئو اور وا کے چلین مین نوکر بھئیو۔ دانے
 یا کو اپنے کہتین مین سورن چراون کو بھیجیو۔ یا کہوسی سے اپنو
 پیٹ اون جڑن سے بہر لیتو جا کو سور جتا ور کھات ہین۔ جڑن
 بھی یا کو کوؤ نا دیت ہو۔

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

TRANSLITERATION AND TRANSLATION.

BRAJ BHĀKHĀ (KATHĒRIYĀ).

(DISTRICT, BUDAUN.)

Ēk. ādmī-kē dō larkā thē. Tā-mē-sē chhōtē-nē apnē
One man-of two sons were. Them-in-from the-younger-by his-own
 pitā-sē kahī ki, 'pitā, tumhrē dhan-mē jō mērō hōt-hō,
father-to it-was-said that, 'father, your wealth-in what mine may-be,
 wā muj(h)-kō bāt dō.' Wā-kē pitā-nē us-kē bātē-kā jō
that me-to dividing give.' Him-of father-by his share-of what
 thā wā-kō dē-diō. Nēk dinan-mē wā-kō chhōtō pūt sigrō
was him-to was-given-away. A-few days-in his younger son entire
 dhan ikthō kar-kē kahū dūr-kē dēs-kō nikas-gayō, aur
wealth together made-having some distance-of country-to out-went, and
 wā dēs-mē apnō sigrō dhan burē kāman-mē bitār-diō.
that country-in his-own entire wealth evil deeds-in was-squandered..
 Jab wā-kē pās kachhō nā bachō, wā dēs-mē gambhīr
When him-of near anything not remained, that country-in a-severe
 akāl parō ki wā bhikārī hai-gayō. Tō ēk bhāgwān dhanī-kī
famine fell that he poor became. Then a fortunate rich-man-of
 bakhri-mē gayō aur wā-kē chēlan-mē nōkar bhayō. Wā-nē
house-in he-went and him-of dependents-in servant became. Him-by
 yā-kō apnē khētan-mē sūaran charāwan-kō bhēj-diō. Yā
him-for his-own fields-in swine feeding-for it-was-sent. He
 khūsi-sē apnō pēt ūn jaran-sē bhar-lēto, jā-kō
happiness-with his-own belly those roots-with would-have-filled; which
 sūar janāwar khāt-hē. Jaran bhī 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 Kanaujī. The Tarāī is inhabited by a number of broken hill tribes, such as the Thārūs and Bhuksās, as well as by immigrants from the plains. These have developed a mongrel mixed dialect, made up of Hindōstānī, Braj Bhākhā, and Kanaujī, with an infusion of the Kumaunī of the hills. The Thārūs and Bhuksās have lost their original languages, if they ever had one. The dialect has been returned as 'Bhuksā' 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 Kanaujī. 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 Kumaunī. 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*, *mī*, and others. On the other hand, *hē*, were, is Braj Bhākhā, while *dāo*, gave, *gaō*, went, are Kanaujī. 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 HINDĪ.

BRAJ BHĀKHĀ (MIXED BHUKSA DIALECT).

(TARĀĪ, NAINI TAL.)

१ एक फलाने सखस-का दो लौड़ा हे । छोटे-ने अपने बूआ-से कहो कि बूआ मेरा जो माल-का हिस्सा है सो दे-दो । और उस-नाई अपने माल दोनों-को बाँट दओ । थोरे दिन बाद छोटा लौड़ा अपने माल-को बटोर-के दूर देस-को चलो-गओ । और वहाँ जा-के अपने माल लुचापन-में बरबाद कर-दओ । जब सब खरच हो-गओ तब उस देस-में बड़ा काल पड़ गओ और खाने-को भी तंग हो गओ । तब उस देस-के एक रहीस-के घर-में सामिल हो गओ । और वोह सूअर चुगाने उस-को खेत-में भेज-दओ । और वोह चाहो कि जो बकल सूअर खाते-हों वोह ज़रूर भरने-को चाहो । किसी-ने ना दओ ॥

TRANSLITERATION AND TRANSLATION.

Ek	phalānē	sakhas-kā	dō	laūṛā	hē.	Chhōṭē-nē	ap'nē
A	certain	person-of	two	sons	were.	The-younger-by	his-own
būā-sē	kahō	ki	'būō,	mērā	jō	māl-kā	hissā hai sō
father-to	it-was-said	that	'father,	my	what	property-of	share is that
dē-dō.	Aur	us-nāī	ap'nē	māl	dōnō-kō	bāṭ	daō.
give.	And	him-by	his-own	property	both-to	divided	was-given.
Thōrē	din	bād	chhōṭā	laūṛā	ap'nē	māl-kō	baṭōr-kē
A-few	days	after	the-younger	son	his-own	property	collected-having
dūr	dēs-kō	chalō-gaō.	Aur	bahā	jā-kē	ap'nē	māl
a-distant	country-to	went-away.	And	there	going	his-own	fortune
luchāpan-mē	bar'bād	kar-daō.	Jab	sab	kharach	hō-gaō	tab
debauchery-in	wasted	was-made.	When	all	expended	became	then
us	dēs-mē	barā	kāl	paṛ-gaō	aur	khānē-kō	bhī taṅg
that	country-in	great	famine	fell	and	food-for	even in-want
hō-gaō.	Tab	us	dēs-kē	ēk	rahis-kē	ghar-mē	sāmil
he-became.	Then	that	country-of	one	well-to-do-man-of	house-in	joined
hō-gaō.	Ōr	woh	sūar	chūgānē	us-kō	khēt-mē	bhēj-daō.
he-became.	And	he	swine	to-feed	him-as-for	field-in	it-was-sent-away. And

woh chāhō ki jō bakkal sūar khātē-hō woh ūdar-
he wished that what husks swine eating-may-be those belly
 bhar-nē-kō chāhō. Kisī-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 Mēwātī and Jaipurī dialects of Rājasthānī, into both of which it gradually merges. In Gurgaon we see it becoming Mēwātī. 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 Dāngs, 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 Dāngī. The number of speakers of these intermediate forms of Braj Bhākhā are reported to be as follows :—

Gurgaon	.	.	.	.	.	.	.	.	.	.	.	149,700
Bharatpur	.	.	.	.	.	.	.	.	.	.	.	502,303
Dāng dialects	.	.	.	.	.	.	.	.	.	.	.	774,781
												<u>1,426,784</u>

BRAJ BHĀKHĀ OF GURGAON.

The district of Gurgaon is under the Government of the Panjab. It has the river Jamna 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.* Ahirwāṭī and Mēwāṭī, which are forms of Rājasthānī, and Braj Bhākhā, spoken by 149,700 people, in Palwal Tahsīl, 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 *ō* instead of *au*, for adjectives and participles, and the masculine form of the genitive singular (*e.g.* *baṭ-kō*, not *baṭ-kau*, of a share); the oblique ending *ā*, instead of *ē*; and the use of the Rājasthānī form of the Present Definite tense, as explained under the head of Braj.

The use of *ō* for *au* is also common in the neighbouring State of Bharatpur. The oblique ending is usually *ē*, as in good Braj, but now and then we meet *ā*, 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 *ē*, as in *chāhē-hō*, 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 *thō* (plural *thā*) is borrowed from Rājasthānī. The past participle of verbs ends in, either *yō* or *ō*, as in *kahyō* or *kahō*, he said.

An extract from a version of the Parable of the Prodigal Son will be a sufficient specimen.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHĀ.

(DISTRICT, GURGAON.)

एक आदमी-के दै बेटा हे । उन-ते लोहरे-ने बाप-ते कह्यो कि भाई हमारे बट-को हिस्सा बाँट-दीजो । जब तो वा-कूँ बाँट-दियो । थोरे दिन पीछे सब धन ले-के लोहरो लरिका पर-देस-कूँ चल-दियो और वह अपनो माल खोटी संगत-में उड़ा-दियो । और जब सब खरच कर-चुको तो वा देस-में अकाल पर-गयो और वह माँगन लग्यो । जब फिर वहाँ-के रहीस-के जा-लग्यो । तब तो वा लरिका-कूँ सूवर चरावने-के-लिये अपने खेत-में खंदा-दियो । और वह चाहे-हो कि उन छोलकाँ-ते जो सूवर खाँय-था अपना पेट पालन करे क्योंकि उसे कोई ना दे-हो । जब होस-में आ-के कहो देखो मेरे बाप-के कितने नोकर हैं और मैं भूखन मरूँ-हूँ । अब मैं अपने बाप-के ढोरे जाऊँगो और वा-ते कहूँगो कि हे बाप मैं-ने तेरा और धनी-को खोट बहुत करो और तेरे लायक मैं बेटा ना हूँ । तुम्हारे जो महिनिती रहे-हैं उन-में मो-कूँ समझ ॥

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHAKHĀ.

(DISTRICT, GURGAON.)

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-kē dwai bēṭā hē. Un-tē loh^arē-nē bāp-tē
A-certain man-of two sons were. Them-from the-younger-by the-father-to
 kahyō ki, . . 'bhāī, hamārē baṭ-kō hissā bāt-dijō.¹
it-was-said that, 'brother,' my share-of share having-divided-give.'
 Jab tō wā-kū bāt-diyō. Thōrē din pīchhē sab
Then indeed him-to having-divided-it-was-given. A-few days after all
 dhan lē-kē loh^arō larikā par-dēs-kū chal-diyō. Aur
property taken-having the-younger son a-foreign-country-to went-away. And
 wah ap^anō māl khōṭī saṅgat-mē urā-diyō. Aur jab sab
he his-own wealth evil company-in was-squandered. 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 rahīs-kē
and he to-beg began. Then again there-of rich-man-of(-near)
 jā lagyō. Tab tō wā larikā-kū sūwar
having-gone he-engaged-himself. Then indeed that boy-as-for swine
 charāw^anē-kē-liyē ap^anē khēt-mē khandā-diyō. Aur wah chāhē-hō
feeding-of-for his-own field-in it-was-sent-away. And he wishing-was
 ki un chhol^akā-tē, jō sūwar khāy-thā ap^anā pēt pālan
that those husks-with, which swine eating-were his-own belly cherishing
 karē; kyō-ki usē kōī nā dē-hō. Jab hōs-mē
he-may-make; because, to-him anyone not giving-was. Then senses-in
 ā-kē kahō, 'dēkhō, mērē bāp-kē kit^anē nōkar hāī,
come-having it-was-said, 'see, my father-of how-many servants are,
 aur mē bhūkhan marū-hū. Ab mē ap^anē bāp-kē dhōrē jāūgō
and I by-hunger dying-am. Now I my-own father-of near will-go
 aur wā-tē kahūgō ki, "hē bāp, mē-nē tērā aur Dhanī-kō²
and him-to I-will-say that, "O father, me-by thy and The-Rich-One-of
 khōṭ bahut karō aur tērē-lāyak mē bēṭā nā hū. Tumhārē jō
evil much was-done and thee-of-worthy I son not am. Your who
 mihin^ati rahē-hāī 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 'sabhā Dhanī,' 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 Mēwātī spoken, and, on the south-west, in the hill-country bordering on Kerauli, Dāngī. 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 :—

Braj Bhākhā	502,303
Dāngī	40,000
Mēwātī	80,000
TOTAL	<u>622,303</u>

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 *ō*. Thus, *diyō*, he gave; *paryō*, he fell. Sometimes, however, we also find *au*, as in *bhalāu*, good; *ūchau*, high.¹ There is a strong tendency to nasalise a final vowel, as in *janē-kē*, to a man; *ap^anaī dāū-taī*, (he said) to his father. In some cases this final nasal appears to represent an old neuter gender, as in *ap^anō dhan*, his own wealth. The vowels *ō* and *ū* seem to be interchangeable. Thus the sign of the accusative-dative is *kō* or *kū*, and both *bhūkhō* and *bhūkhū* 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 *ō*, not *ā*. Thus, the list of words received from Bharatpur gives *mhaūrau*, a mouth, and *sōnō* (another neuter form), gold. In one case, in the specimen, we have a strong adjective, *chhōṭā*, 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, *hatau* or *hatyau*. *Hatau* is like the Bundēli and Kanauji *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 :—

Sing.	Plur.
1. <i>mārū-hū</i>	<i>māraī-haī</i>
2. <i>mārai-hai</i>	<i>mārau-hau</i>
3. <i>mārai-hai</i>	<i>māraī-haī</i>

There are several examples in the specimen.

The only other peculiarity worth noting is the use of *huō*, instead of *bhayau*, he became.

¹ These examples are quoted from a list of words received from Bharatpur, but not here printed.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHAKHĀ.

(STATE, BHARATPUR.)

एक जने-कौं दौ छोरा हे । और बिन-मै-तैं छोटे छोरा-नें अपने दाज-तैं कही दाज-जी धन-में तैं जो मेरे बट-में आवै सो मो-कूँ देउ । और वा-नें अपनी धन बिन-कूँ बाँट दियो । और घनें दिन नाँइ बीते छोटा छोरा अपने बट-कूँ इकट्ठा ले-कैं दूर देस-कोँ डिगिर-गयो और वहाँ लुचपने-में अपनी धन बिगार दियो । और जब वा-पै-तैं सब उठ-गयो तब वा देस-में बड़ो भारी जवाल पखो और वो भूखों मरिबे लग्यो । तब वो चल-दियो और वा देस-के एक रहवैआ-के यहाँ जाइ रह्यो । और वा-नें वा-कूँ अपने खेतन-में सूअर घेरबे-पै कर-दियो । और जो भुसी सूअर खावै-हे वा-तैं वो अपनी पेट भरनों चाहे-हौ । पन कोई आदमी वा-कूँ नाँइ देइ । और जब वा-कूँ सोच हुओ तब वा-नें कही मेरे दाज-के कितने-ही आदमी रोटी खाँइ-हैं और बच-रहे-हैं और मैं भूखूँ मरूँ-हूँ ।

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō chhōrā hē. Aur bin-māi-tāi chhōtē
A-certain person-of two sons were. And them-in-from the-younger
 chhōrā-nē ap'nāi dāū-tāi kahī, 'dāūjī, 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-kū dēu.' Aur wā-nē ap'nō dhan
my share-in may-come that me-to give.' And him-by his-own wealth
 bin-kū bāṭ diyō. Aur, ghanē din nāi bitē chhōtā
them-to dividing was-given. And many days not passed the-younger
 chhōrā ap'nē baṭ-kū ikatṭhā lē-kaī dūr dēs-kō digir-gayō,
son his-own share-to together taken-having a-far country-to went-away,
 . aur wahā luchch'panē-mē ap'nō dhan bigār-diyō. Aur jab
and there riotous-living-in his-own wealth was-squandered. And when
 wā-pai-tē sab uṭh-gayō tab wā dēs-mē baṭō-bhārī jawāl
him-near-from all had-been-wasted then that country-in a-very-great famine
 paryō, aur wō bhūkhō maribē lagyō. Tab wō chal-diyō aur wā
fell, and he by-hunger to-die began. Then he went-away and that

dēs-kē ēk rah^awaiā-kē yahā jāi rahyō. Aur wā-nē
country-of one inhabitant-of near having-gone remained. And him-by
 wā-kū ap^anē khētan-mē sūar ghēr^abē-pai kar-diyō. Aur jō
him-as-for his-own fields-in swine tending-for it-was-employed. And what
 bhusī sūar khāwai-hē, wā-tē wō ap^anō pēt bhar^anō chāhē-hau.
chaff swine eating-were, that-by he his-own belly to-fill wishing-was.
 Pan kōi ād^amī wā-kū nāi dēi. Aur jab wā-kū sōch huō,
But any man him-to not gives. And when him-to thought became,
 tab wā-nē kahī, 'mērē dāū-kē kit^anē-hi ād^amī rōṭī
then him-by it-was-said, 'my ' father-of how-many-veryly men bread
 khāi-hai, aur bach-rahai-hai; aur maī bhūkhū marū-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 characterise 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 further 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 :—

Jādōbātī	80,000
Dāngī	60,000
Urdū	10,000
Others	6,587
	156,587

Of these Urdū is spoken by the Pathāns 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 Yādava or Jādō tribe, the language spoken is the Jādōbātī 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 Dūgar-wārā, Kālīmāl, and Dāngbhāng, all spoken in the broken country bordering on Karauli. The people who speak Dāngī are mostly Gūjars.

The following are the figures for the various forms of Dāngī :—

Dāngī proper, or Kā-kachhū-kī bōli.	
Karauli	60,000
Bharatpur	40,000
Jaipur ¹	404,436
Dūgar-wārā of Jaipur	504,436
Kālīmāl of Jaipur	108,766
Dāngbhāng of Jaipur	81,216
	80,363
TOTAL	774,781

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 Dāngbhāṅg. The others are intermediate between it and Dāngī of Jaipur. I also give a List of Words and Phrases in the Dāngī of Karaulī 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 (*karũ-haũ* instead of *kar̥tu-haũ*, 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 Hindī suffix *kō* (Braj Bhākhā *kaũ*), which is really the locative of the genitive post-position *kā* (Braj Bhākhā *kau*).¹

We have noticed in the Braj Bhākhā of Aligarh and of the east of Agra a curious pronoun of the third person, *gu* or *gwa*. The corresponding form in Dāngī, *wha* or *hwa*, probably indicates the origin of this peculiar form. *Wha* is only another form of the familiar *wah*.

In Braj Bhākhā nouns form (amongst several methods) their oblique plural in *n* preceded by a short vowel. Thus, *ghōṛā*, a horse; *ghōṛan-kau*, of horses; *nārī*, a woman; *nārīn-kau*, of women. In Rājasthānī, these end in a nasalised long vowel. Thus, *ghōṛā-kō*, *nāryā-kō*. Dāngī occupies an intermediate position, and exhibits a form older than either, from which both are derived. The oblique plural ends in *n*, always preceded by a long vowel. Thus, *ghōṛān-kō*, of horses; *nārīn-kō*, of women; *din* or *dan*, a day; *dinān-kō* or *danān-kō*, of days.

In all the Western Hindī dialects, the past tense is simply the past participle of the verb without any suffix. We have seen that in Eastern Hindī 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 *kṛit̥*. *Kṛit̥* (which in Sanskrit means 'for') is the locative of *kṛitaḥ*, which itself is the origin of the Hindī *kā* meaning 'of'.

(Eastern Hindī) *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 Jaipurī, 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, *gayō* or *gayō-s*, he went (it will be noticed that the same peculiarity occurs in Banāpharī Bundēli, *vide post*, p. 485).

This enclitic is common in Dāngī, as in *bulāi-s*, she was called.

In Western Hindī the sign of the Agent case is *nē* or *nai*. In Rājasthānī and Gujarātī 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, *taĩ-nai*, by thee; *tō-nai*, or *tō-kũ*, 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 Hindī 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 *k* 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 Mārwarī *ghōrā-rō* is by parity of reasoning a contraction of *ghōrā-karō*, just as the Bengali *bālākēr*, 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 KARALI.

In the State of Karali, 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 Jaipurī. 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 *a* often becomes *i* in an unaccented syllable, as in *bālik*, a child; *sūrij*, the sun. The letters *ē* and *ai* are apparently interchangeable. It is quite common to find the same word spelt with one or other indifferently. Thus, *pītai* or *pītē*, he beats. So *ō* and *au* are absolutely interchangeable. Thus, *maūrā*, *mōrā*, *mōrā*, or even *murā*, 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 *rahan*, to remain. When a vowel precedes a doubled consonant, it may be lengthened, and one consonant of the doublet omitted. Thus, *ūtar* for *uttar*, an answer. In the word *khūp*, well, an initial *k* has become *kh*. Instances of contraction are *bhōt* or *bhaut*, for *bahut*, much, and *dōk* for *dō-ēk*, one or two.

Strong nouns which in Braj Bhākhā end in *ā*, here usually end in *au* or *ō*. Thus, *ghōrau*, a horse. A few nouns of relationship, such as *maūrā*, a son, still end in *ā*. The oblique form singular of nouns in *au* (*ō*), usually ends in *ē*, as in *ghorē-kau*, of a horse. The Rājasthānī form in *ā* is, however, also common. Thus, from *baiyō*, *baiyā-kū*, 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 *din*, a day, *dinā*, days; *purikh*, a father, plur. *purikhā*. The oblique plural ends in *an*, *ēn*, or *ān*, as in *dinan* or *dinēn*, *janēn* (*jan*, a person), and *purikhān*. Nouns in *i* and *ū* preserve the long vowel in the oblique plural. Thus, *meh-natī*, a servant, has *meh-natīn*; and *parūrū*, a buffalo calf, has *parūrūn*.

The case suffixes are the same as in Braj, but there are also some irregular forms. Thus, for the accusative-dative, besides *kaū*, *kē*, and *kū*, we have *nē* (properly belonging to the case of the agent). Thus, *win rupaiyān-nē lai-lai*, take those rupees. The suffixes of the instrumental-ablative are *sū*, *sē*, *sō*, with the usual variations, but very common is *pai-sē*, as in *wā-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 digyau nānē 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 *au* or *ō*. Thus, *pānyaū sūkhi-gayō*, the water has dried up; *sūkhā-kāl paryō*, a famine fell; *bichāryō*, it was considered (by him), he considered; *ap-nō pēt*, his own belly.

The pronoun of the first person is *hū*, *hō*, *mē*, or *mai*. The genitives plural of the first and second persons are (1) *hamārau* or *ham-rau*, (2) *tumārau*, *tum-rau*, or *tiyārau*.

The oblique forms plural are *haman* and *tuman*, respectively. The genitive of *āp*, self, is *ap^onan* or *āp^okan*. As pronominal adverbs note *jhā*, here; *jab*, 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 Sikarwārī Braj Bhākhā.

As in Bhadaurī Bundēli, the initial *h* of the verb substantive is often dropped when the verb is used as an auxiliary. Sometimes *y* is inserted. Thus we have, *rōpat-ē*, he sets up; *jāt-yē*, he goes; *dēt-ō*, he was giving; *charat-ē*, they were grazing. The full form is also used, as in *ḍōlat-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 *chukan*, he finished.

Precative forms of the imperative are *āiyō*, come; *dhō-ghālijau*, give; *lījau*, 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.
- ōjhyū* or *aujhyū*, again.
- kaṭṭhān*, a buffalo.
- kūkas*, a husk.
- khirak*, a cattle-pen.
- ghur*, to fight.
- chalū*, durable.
- chhaṭṭā*, good, handsome.
- jēg^orō*, a calf.
- ṭarak-dē*, to walk away.
- ṭārā-ṭūrī*, evasion.
- ṭhāṭh^orō*, dry stalks of bajrā.
- ḍiḡ*, to walk.
- ḍōl*, to wander about.
- dhūk-lē*, to see.
- dājū*, a father.
- dhō-ghāl* or *dhō-dē*, to give.
- nākh*, to leave behind. In Jaipur this means 'to vomit.'
- nyār-phūs*, straw and chaff, fodder.
- pānyaū*, water.
- phīṭak*, in *wāy phīṭak sūjhī*, he came to his senses.
- phūs*, chaff.
- baiyō*, a mother.
- hair^obānī*, a woman, a wife.
- bhāy^olō*, a friend.
- bhiā*, a brother.

bhūs, to bark (like a dog).

malūk, handsome, good.

muk^atau, much.

meh^anatī, or *mehantī*, a servant.

rāhau, a stove.

lāgan, enmity.

lār, to throw food before cattle, to tend them.

lōṭhā, grown up.

lōhyau, blood.

hal, to move (intransitive).

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARĀULI.)

SPECIMEN I.

कोई आदमी-के दो मोड़ा हे । विन-में-से ल्हैरे मोड़ा-ते दाजू-
 से कही अरे दाजू बिसुधा-में जो मेरो बट है वाय मौ-को बाँट-दे । तब
 बाप-ने अपनी बिसुधा बाँट दीनी । कछूक थोरे-ई दिनन-में ल्हैखा मोड़ा सब
 बिसुधा समेटि दूर परदेस-कूँ चल्यो-गयो और भाँ गुलाम्यो-से सब दिना
 खोय-दीए सब बिसुधा लुटाय-दीनी । जब सबे गमाय-चुक्यो तब भाँ बड़ो
 भारी सूखा-काल पख्यो और वो नंगा हे बैठ्यो । वो वा देस-में बसिबे-वारे
 एक कोई-के भाँ रहबे लग्यो । वा-ने वा-कूँ आप-के खितन-में सूहर चरायवे
 पठायो ॥ भाँ जा कूकस-कूँ सूहर चरते वा-से अपनों पेट भरबो विचाख्यो ।
 वा-कूँ कोई-नही देतो । जब वाय फिटक सूभी और वा-ने कही के मेरे दाजू-
 के भाँ भोत मेहनतीन-कौ पेट-सू जबर रोटो होय-है और में भूखन मरूँ ।
 जा-से भाँ-से दाजू-के घर जाऊँगो और भाँ वा-से कछूँगो अरे बाप में-ने तेरे
 अगारी पापे पाप-कौ धंधो कख्यो-है । में तेरो लाड़िलो बजबे-वारो नही रह्यो ।
 मोय तू तेरे एक मेहंती-की नाई राखिले ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARAUĪ).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kē dō ' mōrā hē. Win-mē-sē lhaurē mōrā-nē
A-certain man-of two sons were. Them-in-from the-younger son-by
 dājū-sē kahī, 'arē dājū, bisudhā-mē jō mērō baṭ hai,
the-father-to it-was-said, 'O father, property-in what my share is,
 wāy mō-kō ' bāṭ-dē.' 'tab bāp-nē ap'nī bisudhā bāṭ-dīnī.
that me-to divide-give.' Then the-father-by his-own property was-divided.
 Kachhūk thōrē-i dinan-mē lhaurā mōrā sab bisudhā samēṭi
Some few-even days-in the-younger son all property having-collected
 dūr par-dēs-kū chalyō-gayō, aur bhā gulāmyō-sē sab dinā
a-far foreign-country-to went-away, and there debauchery-in all days
 khōy-diē sab bisudhā lutāy-dīnī. Jab sabē
having-wasted all the-property was-squandered. When everything
 gamāy-chukyāu, ' tab bhā barō bhārī sūkhā-kāl paryō, aur wō
wasted-was-completely, then there a-great heavy dry-time fell, and he
 naṅgā hē baithyō. Wō wā dēs-mē basibē-wārē ek
naked having-become sat-down. He that country-in dweller one
 kōi-kē jhā rah'bē lagyō. Wā-nē wā-kū āp-kē khētan-mē
certain-person-of near to-dwell began. Him-by him himself-of fields-in
 sūhar charāy'bē paṭhāyau. Bhā jā ' kūkas-kū sūhar char't-ē,
swine to-feed it-was-sent. There what husks the-swine eating-were,
 wā-sē ap'nō pēt bhar'bō bichāryō. Wā-kū kōi nahī
that-by his-own belly to-fill it-was-thought. Him-to anyone not
 dēt-ō. Jab wāy phitak sūjhī aur wā-nē
giving-was. At-this-time to-him discrimination became-apparent and him-by
 kahī kē, 'mērē dājū-kē jhā bhōt meh'natīn-kaū pēt-sē
it-was-said that, 'my father-of near many servants-to belly-than
 ūbar rōṭī hōy-hai, aur mē bhūkhan marū. Jā-sē
exceeding bread is, and I of-hunger die. This-by (i.e. hence)
 jhā-sē dājū-kē ghar jāūgō, aur bhā wā-sē kahūgō,
here-from the-father-of house (-to) I-will-go, and there him-to I-will-say,
 "arē bāp, mē-nē tērē agārī pāpai-pāp-kau dhandhō karyau-hai.
 "O father, me-by thee-of before on-sin-sins-of occupation made-has-been..

Mē tērō lārīlō baj^abē-wārō nahī rahyau.
I thy son one-who-is-called not was.

Mōy tī tērē ēk
Me thou thy one

mehanti-kī nāī rākhi-lē.”’
serpant-of like keep.”’

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, KARAUĪ.)

SPECIMEN II.

मै मुकते-ऊ दिनन-से तुमन-कौं लिख-लिखा हार-चुकी कि भाँ डाँग-में
 ठोर-ठारेन-कूँ न्यार-फूस भी नाने रह्यौ । पान्यौँ-पात नदी-में सूखि गयौ ।
 तुमारे मुड़ा-से कटान-कूँ ठाँठरे लारिबे-की कहत-हौं तो टारा-टूरी करत-है ।
 मोड़ा लोठा हो-गयौ तो भी हाल-ई जानत बूझत नाने । अब टुँक-ले भिआ
 तेरो मुड़ा जेगरेन-कौँ लार-लार भी नाने जात-ये । हूँ भूसत भूसत थकि मखो ।
 हमन-से दिनेन-के दिनेन लागन रोपते । अब हौं बाखर-में-से कटि-जाऊँगो ।
 वो घुरिबे डोलत-है । मै-ने भोत समभाय बुभाय कछ्यौ तो औभूँ उतर
 नाने देत-ई । कैयो जनेन-ने समभायो तब वो भाँ-से टरक-देत-है । तै-ने
 भाँ बैयो भी नै रन दीनी । जब बैरबानी भौपरी-से खिरक-में आवत-ए तब
 पड़रून-कूँ न्यार-फूस डारल्ये । मो-पै तनक भी नाने हल्यौ डिग्यौ जात-ई ।
 अब भिआ इन रूपकन-से दिन-उठि लोछ्यौ सूखत-है । अब तू भाँ अईयो ।
 हौं लिखि चुक्यौ । अब हौं नाने-जानतौ । आ-में-ई तू सब समझ बूझ
 लीजौ । हौं तो बाट निहारतौ निहारतौ आल्यौ हो-चल्यौ । नई-तो थोरे
 दिनन-में हूँ आवतौ । अनाज कुंठीला-में रन दीजौ । हमन-कौं मुकतौ
 चैय्येगौ । और आ-में-ते दो मन अनाज भंडू-कौं धो-घालिजौ । मोय भरनो
 हो-गयौ-हौ । सो दोक दिना-से कल है । और ननूआ भायले-से टेर-कौं
 कीजो के राहे पीछे-के आरे-में तीन रुपैया नाखि आयौ-हूँ । सो हाट-में-से
 मलूक चलू अंगरखी और पन्हा और कट्टा कखा ले-के बैया-कूँ फाय-देय ।
 वो भाँ मिलि भेंट-जायगी । मितौ बेसाख सुदी ७ सम्बत १८५६ ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (PĀNGĪ).

(STATE, KARAUĪ.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Mai muk^atē-ū .dīnan-sē tuman-kaū likh-likhā hār-chukau
I many-also days-from you-to writing-writing am-tired-completely
 ki jhā dāg-mē dhōr-dhārēn-kū nyār-phūs bhī nānē
that here the-Dāng-in the-cattle-herd-for straw-chaff (i.e. fodder) even not
 rahyau. Pānyaū-pāt nadi-mē sūkhi-gayō. Tumārē muṛā-sē kaṭṭhān-kū
was. Water-stream the-river-in dried-went. Your son-to buffalo-to
 ṭhāṭh^arē lāribē-kī kahat-hō, tō ṭārā-tūrī karat-hai.
dry-stalks-of-bajrā throwing-of(-word) saying-I-am, then 'evasion' doing-he-is.
 Mōrā lōthā hō-gayō, tō-bhī hāl-ī jānat būjhat
The-boy grown-up became, nevertheless now-even knowing understanding
 nānē. Ab dhūk-lē, bhīā, tērō muṛā jēg^arēn-kē lār-lār bhī
he-is-not. Now see, brother, thy son the-calves-to tending even
 nānē jāṭ-yē, Hū bhūsat bhūsat thaki maryau. Hamān-sē
is-not going-is. I barking barking being-weary am-dead. Me-with
 dinēn-kē dinēn-sē lāgan rōpat-ē. Ab hō bākhar-mē-sē kaṛhi-jāūgō.
days-of days-from enmity setting-up-he-is. Now I house-in-from will-go-away
 Wō ghuribē ḍolat-hai. Mai-nē bhōt sam^ajhāy bujhāy
He for-fighting wandering-is. Me-by much remonstrating explaining
 kahyau, tō aujhū ūtar nānē dēt-ī. Kaiyō janēn-nē
was-said, still again answer he-is-not giving-even. Several persons-by
 sam^ajhāyō, tab wō bhā-sē ṭarak-dēt-hai. Tai-nē jhā
it-was-remonstrated, then he there-from walking-away-is. Thee-by here
 baiyō bhī nai ran dīnī. Jab bair^abānī jhaup^ari-sē
mother also not to-remain was-allowed. When (my-)wife the-hut-from
 khirak-mē āwat-ē, tab paṛūrūn-kū nyār-phūs dār^at-yē. Mō-pai
the-pen-in coming-is, then buffalo-calves-to fodder giving-she-is. Me-by
 tanak bhī nānē halyau dīgyau jāṭ-ī. Ab, bhīā, in
a-little even is-not moving walking going-even. Now, brother, these
 rūp^akan^asē din-ūthī lōhyau sūkhat-hai. Ab tū jhā aiyo.
conducts-from day-arising, blood drying-up-is. Now thou here please-come.
 Hō likhi chukyau. Ab hō nānē jān^atau. A-mē-sē
I having-written finished. Now I am-not knowing. This-in-from

tū sab samajh būjh lījau. Hō tō bāt nihār^atau
thou all understand know please-take. I indeed the-road watching
 nihār^atau ātyau hō-chalyau. Nai-tō thōrē dinan-mē hū āw^atau.
watching weary became. Otherwise a-few days-in I shall-come.
 Anāj kuthilā-mē ran dījau. Haman-kaū. muk^atau
The-corn the-granary-in to-remain please-allow. Me-to much
 chaiyyēgau. Aur ā-mē-tē dō man anāj Jhaṇḍū-kaū
will-be-necessary. And it-in-from two maunds grain Jhaṇḍū-to
 dhō-ghālijau. Mōy jhār^anō hō-gayaū-hau. Sō dōk dinā-sē
please-give-away. To-me diarrhoea become-was. That two(-or)-one days-from
 kal hai. Aur Nanūā bhāy^alē-sē tēr-kē kījō kē rāhē
peace is. And Nanūā friend-to seen-having please-say that the-stove
 pīchhē-kē ārē-mē tīn rupaīā nākhi āyau-hū. Sō
behind-of niche-in three rupees having-left come-I-am. Therefore
 hāt-mē-sē malūk chalū āgar^akhī aur panhā. aur chhattā
the-market-in-from handsome lasting shirt and shoes and a-selected
 kakhā lē-kē baiyā-kū phāy-dēy. Wō jhā mili
comb taken-having the-mother-to make-over. She here having-joined
 bhēt-jāy^agī. Mitī Bēsākh sudī 7 Sambat 1956.
will-meet(-me). Date Baisākh bright-half 7 Year 1956.

FREE TRANSLATION OF THE FOREGOING.

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 *bajrā* 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 Jhaṇḍū. 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.

DANGĪ OF JAIPUR.

The Dāngī 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 Dāngī of the former state. To the west of the Dāngī proper, along the southern border of Alwar, there is a mixed dialect, through which Dāngī shades off into Jaipurī. It may also be included under the head of Dāngī. The number of speakers is reported to be as follows :—

Dāngī 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 Dāngī 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 Dāngī shows a marked preference for the cerebral *n* (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 *nn* in Prakrit are dental. Thus, the *n* in *janū*, a man, has a cerebral *n*, because in Prakrit the word is *janō*, but *sōnū*, gold, has a dental *n*, because the corresponding Prakrit word is *soṇnō* or *sonnō*, with a double *nn*. Mr. Macalister states that a medial *l* is also pronounced as a cerebral, and it is probable that the same rule applies in this case also. The cerebral *ḷ* (᳚) is not written in the specimens, so I do not mark it in the transliteration.

There is a tendency to disaspiration in the middle or at the end of a word. Thus, we have *bhūkan* for *bhūkhan*, by hunger ; *kaī* for *kaḥī*, said ; *hāt* for *hāth*, a hand ; *chār* for *charh*, mount.

The letter *ch* sometimes becomes *s*, as in *sōsī* for *sōchī*, he thought.

Mr. Macalister always transliterates a final *y* preceded by a long vowel as *ya*, thus, *wāya*, to him ; *jāya*, he goes ; *khōya*, having lost.

As an instance of contraction we may quote *lhōrō* for *lahuro*, small.

When the letter *a* falls in an unaccented syllable, it is liable to be changed to *i*. Thus, *bālik*, for *bālak*, a boy ; *pōkhir*, for *pōkhar*, a tank. So *u* becomes *a* in *ṭhākar* for *ṭhākur*.

Nouns, adjectives, and participles, which in Braj Bhākhā end in *au*, in this dialect end in *ō*. Thus, *jēwarō*, a rope ; *bhalō*, good. The *y* is preserved in the past participle, as in *chalyō* (Braj Bhākhā, *chalyau*), not *chalō*, he went.

Nouns are declined much as in the Dāngī 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 *ā*, not *ō*. The termination *ō* is Jaipurī and is occasionally met with. Now and then we meet *ū*, thus, *sōnū*, gold ; *janū*, 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 Jaipurī. Nouns in *ā* have only the form in *ā*. Thus, *potā*, a grandson; accusative *pōtā-kũ*, nom. plur. *pōtā*; *ghōrā*, a horse or horses. The other nouns seem to prefer *ē*. Thus, from *rah^abē-wālō* (or *-wārō*), a dweller, we have as genitive *rah^abē-wālē-kō*, and from *janū*, oblique *janē*. The oblique plural of all these nouns ends in *ān* or *ēn*, as in *pōtān-kũ* or *pōtēn-kũ*, 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^aran-kō*, of servants.

Feminine nouns in *ī*, such as *chhōrī*, a girl, have obl. sing. and nom. plur. *chhōrī*, and obl. plur. *chhōrīn*.

The case suffixes are the following:—

Agent.	<i>nē</i>
Acc.-dat.	<i>kũ, kē, kai</i>
Obl.-instr.	<i>tē, tē, taĩ, pai-tē, pai-tē, kai-tē</i>
Gen.	<i>kō</i> , obl. masc. <i>kē</i> ; fem. <i>kī</i> .
Loc.	<i>mē, in; pai, māĩ, on.</i>

The oblique masculine of the genitive is sometimes (as in Jaipurī) *kā*, as in *ū dēs-kā ēk rah^abē-wālē-kē dhīgārē*, 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 in *bhūkan*, by hunger.

There are traces of a neuter gender. Thus, *sunyū*, it was heard, he heard. Strong adjectives which in Braj Bhākhā end in *au*, in this dialect end in *ō*, with an oblique masculine in *ā* or *ē*. Thus, *bhalō*, good, oblique *bhalā, bhalē*.

As regards **Pronouns**, that of the second person has its plural (nominative and oblique) *tam*, not *tum*, and a genitive plural *tum^arō* or *tyārō*. 'He,' 'that,' is *ū, wā* or *wāha*; obl. sing. *wā*; nom. plur. *wē*, obl. plur. *un*. An optional form of the acc.-dat. sing. is *wāya*.

'This' is *yā* or *ī*; 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 *jab*, 'then,' as well as 'when.'

The Relative pronoun is *jē*, declined exactly like *jē*, that.

Kōṇ is 'who?' *kā*, 'what?' and *kachhū*, anything. Hence, *Dāngī* is also called *Kā-kachhū-kī bōlī*. *Kāu* or *kōu* is any. None of these change their bases in declension.

The genitive of *āp*, self, is *āp-kō* or *āp^anō*. The word is sometimes (as in Jaipurī) used to mean 'we.' Quite frequently, the personal pronouns *mērō, wā-kō*, etc., are used where, according to the rules of Braj Bhākhā, we should expect *āp^anō*.

The **Verb Substantive** is the same as in Braj Bhākhā, except that one of the forms of the past is *hattyō* instead of *hutan*. *Hattyō* is also used as the *present* participle of *haibō*, to become. Other forms of this latter verb are 1 pres., *hōũ*; 1 fut., *hūgō*; past, *hūyō*; conjunctive participle *hai* (not *hvai*), *hair*, etc.

The conjugation of the **Active Verb** is on the whole the same as in Braj Bhākhā. The definite present follows the Rājasthānī principle of conjugating the auxiliary verb with the simple present tense, and not with the present participle. The present

participle seems to be sometimes used as a past tense, as in *khāḍātō*, he sent (him to the fields); *dētō*, (no one) gave.

The form of the conjunctive participle is borrowed from Jaipurī, and is noteworthy. Its typical sign is the letter *r*, as in *bōlar*, *bōlar-kai*, *bōlar-kān*, or *bōlar-kain*, having said. Sometimes the termination is *ir* instead of *ar*, as in *uṭhīr* 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, *chāṛar*, having mounted, is written both चढ़र and चढ़
अर.

There are also traces of the Braj Bhākhā conjunctive participle in *i* (or *y*), as in *jāya*, 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, कयाऊँ, *kary-āū*, having done I come, I will come back after doing it. So जीयायो, *jīy-āyō*, having lived he came, he came to life.

Karābō, to do, is regular, its past being *karyō*; *dēbō*, to give, and *lēbō*, to take, make *dīyō* and *liyō* (also *dīyō* and *līyō*) 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.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

एक-कै दो बेटा हे । उन-में-ले ल्होड़े बेटा-ने वा-के बाप-ते कही अरे दाऊ धन-में मेरी बट है जाय मो-कूँ बाँट-दे । जे वा-पै धन हत्थो जे उन-कूँ बाँट-दीयो । भीत दिना नहीँ हूये ल्होड़ो बेटा सब-ई लैर भीत दूर परदेस-में चल्थो-गो । वहाँ जार आप-क़ो सग धन लुच्चापणे-में उड़ा दीयो । जब वा-ने सग धन उड़ा-दीयो जब वा देस-में ऐसो भारो जवाल प्रड़ो अर ऊ कंगाल है-गो । पीछे वा ऊ देस-का एक रहबेवाले-के ठिँगारे जा, रह्यो । ऊ वाय सूवर चराबे खेत-में खँदातो । जे पातड़ा सूवर खावै-हे जिन-के खायबे-कूँ ऊ राजी हत्थो । अर काऊ-ई आदमी वाय नहीं देतो । जब वा-कूँ सुरत आई वा-ने कही अरे मेरे बाप-के-ई नोकरन-कै निरी रोटी अर मैं भूकन मरूँ । मैं उठूँगो अर मेरे बाप-के ठिँगारे जाऊँगो अर वा-ते कहूँगो दाऊ मैं-ने सुरग-को पाप कखो अर तेरो पाप कखो । अर अब मैं ऐसो नहीं रह्यो जे तेरो बेटा कहवाऊँ । मो-कूँ तेरो नोकर राख-लै । ऊ उठिर वा-के बाप-के ठिँगारे आयो । बाप-कूँ वा-कूँ दूर-ते आतो-ई देखर दया आय गई । जब बाप दौड़ो जार गले-ते लगा-लीयो अर मट्टी लई वा-की । जब बेटा-ने वा-ते कई अरे दाऊ मैं-ने सुरग-को पाप कखो अर तेरो पाप कखो । अर अब ऐसो मैं नहीं रह्यो जे तेरो बेटा कहवाऊँ । जब बाप-ने आप-की नोकरन-ते कई आछे-ते आछे ओढ़णा लावो अर वा-कूँ पेहरावो । अर वा-के हात-में अँगूठी पेहरावो । अर पाँवन-में पण्णों पेहरावो । अर हम खावें पीवें अर चैन करें । क्यों अक ई मेरो बेटा मर-गो हो जे फेर जी आयो । अर खोय-गो हो जे पाय-गो । अर बे खुसी हैबे लगे ॥

वा-को बड़ो बेटा हो जे खेत-में हो । जब ऊ आयो अर जब घर-ते लगतो आयो जब वा-ने बजावो गावो अर नचवो सुख्युँ । जब वा-ने एक जणू

नोकरन-में-ते बुलायो । जब वा-ते पूछी अक आज ई का बात है । जब वा-ने वा-ते कई तेरो भैया आय-गो है । तेरे बाप-ने जिवाँये-हैं अक वा-ने ऊ राजी-बाजी आहें देख-लीयो । ऊ रिसाय-गो । जा-ते भीतर नहीं गयो । जा-ते वा-के दाऊ-ने बाहर आर ऊ मनायो । जब वा-ने वा-के बाप-कूँ जुवाब दीयो अक देख इतेक बरसन-ते मैं तेरी चाकरी करूँ अर मैं-ने कभूँ-हीं तेरो कछो नहीं राल्यो । तो-ऊ तैं-ने मो-कूँ एक बकरा-ऊ नहीं दीयो अक मेरे भायलेन-के साजे मैं खुसी करतो । पण तेरे या छोरा-कूँ आते-ई जा-ने तेरो धन बेड़णीन-में उड़ा-दीयो या-के लहें तो तैं-ने जिवाँये । वा-ने वा-ते कई बेटा तू-तो सदाई मेरे ढिँगारे रहै । जे मेरे ढिँगारे है जे तेरो-ई है । खुसी करबो अर राजी हैबो तो हम-कूँ चैयेई हो क्यों अक ई तेरो भैया मर-गो हो जे फेरूँ जीयायो । खोय-गो हो जे फेर पायगो ॥

[No. 22

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk-kē dō bēṭā hē. Un-mē-tē lhōrē bēṭā-nē
A-certain-one-to two sons were. Them-in-from the-younger son-by
 wā-kē bāp-tē kahī, 'arē dāū, dhan-mē mērō baṭ hai,
his father-to it-was-said, 'O father, wealth-in my share is,
 jāya mō-kū bāṭ-dē.' Jē wā-pai dhan hattyō jē un-kū
that me-to dividing-give.' What him-with wealth was that them-to
 bāṭ diyō. Bhaut dinā nahī hūyē lhōrō bēṭā sab-i
dividing was-given. Many days not became the-younger son entire-even
 lair bhaut dūr par-dēs-mē chalyō-gō. Whā
having-taken very distant foreign-country-into went-away. There
 jār āp-kō sag dhan luchchā-panē-mē urā-diyō.
having-gone his-own all wealth riotous-living-in was-squandered.
 Jab wā-nē sag dhan urā-diyō, jab wā dēs-mē aisō
When him-by all wealth had-been-wasted, then that country-in such
 bhārō jawāl paryō, ar ū kangāl hai-gō. Pichhai wā ū
great famine fell, and he poor became. Afterwards he that
 dēs-kā ēk rah^abē-wālē-kē dhīgārē jā-rahyo. Ū wāya sūwar
country-of one inhabitant-of near having-gone-remained. He him swine
 charābē khēt-mē khādātō. Jē pāt^arā. sūwar khāwai-hē, jin-kē
to-feed field-in sent. What husks swine eating-were, those-of
 khāy^abē-kū ū rāji hattyō. Ar kāū-i ād^amī wāya nahī dētō.
eating-for he pleased was. And any-even man to-him not gave.
 Jab wā-kū surat āi, wā-nē kahī, 'arē! mērē bāp-kē-i
When him-to understanding came, him-by it-was-said, 'O! my father-of-very
 nōk^aran-kē mirī rōṭī, ar māi bhūkan marū. Māi uṭhūgō,
servants-to plenty bread(-is), and I of-hunger am-dying. I will-arise,
 ar mērē bāp-kē dhīgārē jāūgō, ar wā-tē kahūgō, "dāū,
and my father-of near I-will-go, and him-to I-will-say, "Father,

maĩ-nē surag-kō pāp karyō, ar tērō pāp karyō; ar ab maĩ aīsō
me-by heaven-of sin done, and thy sin done; and now I such
 nahĩ rahyō, jē tērō bētā kah^awāũ; mō-kũ tērō nōkar
not remained, that thy son I-may-be-called; me (acc.) thy a-servant
 rākh-lai.” Ū ūthir wā-kē bāp-kē dhīgārē āyō. Bāp-kũ
keep.” He having-arisen his father-of near came. Father-to
 wā-kũ dūr-tē ātō-ī dēkhar dayā āya-gai. Jab bāp
him (acc.) distance-from on-coming-just having-seen compassion came. Then the-father
 dauryō jār galē-tē lagā-liyō, ar matṭi lai wā-kī.
ran having-gone the-neck-to was-applied, and kisses were-taken him-of.
 Jab bētā-nē wā-tē kai, ‘arē dāū, maĩ-nē surag-kō pāp
Then the-son-by him-to it-was-said, ‘O father, me-by heaven-of sin
 karyō, ar tērō pāp karyō; ar ab aīsō maĩ nahĩ rahyō, jē tērō
done, and thy sin done; and now such I not remained, that thy
 bētā kah^awāũ.’ Jab bāp-nē āp-kē nōk^aran-tē kai,
son I-may-be-called.’ Then the-father-by his-own servants-to it-was-said,
 ‘āchhē-tē āchchē ōrhaṇā lāwō ar wā-kũ peh^arāwō, ar wā-kē hāt-mē
good-from good clothes bring and him-to put-on, and his hand-in
 āgūthī peh^arāwō, ar pāwan-mē paṇā peh^arāwō; ar ham khāwē
a-ring put-on, and feet-in shoes put-on; and let-us eat
 piwē ar chain karē. Kyō ak ī mērō bētā
let-us-drink and merriment let-us-make. Because that this my son
 mar-gō hō, jē phēr jī āyō; ar khōya-gō hō, jē pāya-gō.
dead was, who again living came; and lost-gone was, who was-found.”
 Ar wē khusī haibē lagē.
And they merry to-be began.

Wā-kō barō bētā hō, jē khēt-mē hō. Jab ū āyō, ar
His elder son was, who field-in was. When he came, and
 jab ghar-tē lag^atō āyō, jab wā-nē bajābō gābō ar nach^abō sunyū.
when house-to near came, then him-by music singing and dancing was-heard.
 Jab wā-nē ēk jaṇū nōk^aran-mē-tē bulāyō. Jab wā-tē
Then him-by one person servants-from-among wds-called. Then him-to
 pūchhī ak, ‘āj ī kā bāt 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 jīwāyē-hai,
it-was-said, ‘thy brother come is; thy father-by a-feast-has-been-given,
 ak wā-nē ū rājī-bājī āchhē dēkh-liyō.’ Ū risāya-gō, jā-tē
that him-by he safe-and-sound well was-seen.’ He became-angry, therefore
 bhitar nahĩ gayō. Jā-tē wā-kē dāū-nē bāhar ar ū
inside not went. Therefore his father-by out having-come he

manāyō. Jab wā-nē wā-kē bāp-kũ juwāb diyō ak, 'dēkh,
was-persuaded. Then him-by his father-to reply was-given that, 'see,
 itēk bar^asan-tē meī tērī chāk^arī karũ, ar māl-nē kabhũ-hĩ tērē
so-many years-from I thy service do, and me-by . ever-even thy
 kahyō nahĩ rālyō; tō-ū taĩ-nē mō-kũ ēk bak^arā-ū nahĩ
order not was-disobeyed; ' still thee-by me-to one goat-even not
 diyō ak mērē bhāyalēn-kē sājē maĩ khusī kar^atō. Paṇ
was-given so-that my friends-of with I merriment might-make. But
 tērē yā chhōrā-kũ ātē-ī, jā-nē tērō dhan bēṛ^anin-mē
thy this son-to , on-coming-just, whom-by thy wealth prostitutes-in
 urā-diyō, yā-kē lahē tō taĩ-nē jīwāyē.' Wā-nē wā-tē
was-wasted, him-of for indeed thee-by a-feast-is-given.' Him-by him-to
 kaī, 'bēṭā, tū-tō ṣadāī. mērē dhīgārē rahai. Jē mērē
it-was-said, 'son, thou-indeed always my near livest. What my
 dhīgārē hai, jē tērō-ī hai. Khusī kar^abō ar rājī haibō
near is, that thine-veryly is. Merriment to-make and pleased to-be
 tō ham-kũ chāiyē-ī hō; kyō ak ī tērō bhaiyā mar-gō
indeed us-to proper was; because that, this thy brother dead
 hō, jē phērũ jīy-āyō; khōya-gō hō, jē phēr pāya-gō.
was, who again living-came; lost-gone was, who again was-found.'

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(Rev. G. Macalister, M.A.)

SPECIMEN II.

एक ठाकर हो । तो वा-कै खायबे-कूँ घर-में कछू हत नहीं हो । तो भटसीदेण वा-ने कही कि भाई चाकरी-कूँ जाऊँगो । तो एक सोण-चिड़ैया ही । जा-के सोण लेवे जाय । रोजीना तो ऊ सोण-चिड़ैया वा-कूँ सोण नहीं दे । सोण-चिड़ैया तो चुगेरे-कूँ जाय । और वा-के बच्चान-तें कह जाय बेटा काउ-कूँ सोण मत दे-दीज्यो । तो ऊ तो चुकबे-कूँ गई अर पीछे-तै आयो ठाकर । तो सोण-चिड़ैया-के बच्चान-तें वा-कूँ सोण दै-दीयो । तो ठाकर जूँट-की काठी खूब कस-अर जूँट-पै चूड़-अर चल-दियो । तो पीछे-तै सोण-चिड़ैया आई । वा-ने पूछी बेटाओ काउ-कूँ सोण तो नहीं दियो-है । तो कै मैया हम-ने तो सोण दै-दीयो । ठाकर आबो कैरे जा-कूँ । तो सोण-चिड़ैया भजी वहाँ-तैं । तो गैल-में ठाकर जा-लियो । तो वहाँ जार बैरबानी-को रूप धर-लियो । तो ठाकर-ने पूछी तू कोण । मैं तेरी बैरबानी । तो कै आ एक-ते दो हुये । तो जूँट-पै ऊ बैठा-लई । खटकेन-की दब लगी । तो एक पोखिर भरी ही प्राणी-ते । तो वा सोण-चिड़ैया-तें बोल्हो कै मैं खटके कछाऊँ । वा-ने कही कै जा कछा । तो वा पोखिर-कै टंगारे खटके करबे गयो । तो खटको कर-कैन सीसो लेर उलटो बगदो । तो पोखिर-की पाड़-में स्याँप मैँड़का माँज लपकै । तो वा-ने कही कै या-को ज्यो या अजाँय ले । तो वा-ने चकू-तें काट माँस आपणी जाँग-में-ते और वा स्याँप-कूँ फ़ैकबो कछो । तो स्याँप खूब धाप-गो । तो आप-ई उठर चल्हो-गो । तो ऊ जार पोछो जूँट-कै टंगारे । तो लोईन-ते वा-की जाँग भीज रही । तो सोण-चिड़ैया-ने देखी । कही का हुयो । तो वा-ने कही कै एक मैँड़का-कूँ स्याँप खावे-ही । जा-तें मैं-ने मेरी जाँग-को माँस राड़ो काट-काट-कै । भटसीदेण सोण-चिड़ैया-ने हात फेर दियो । तो ऐसी-की ऐसी जाँग है-गई । तो चूड़ जूँट-पै दोन्युँ चले । तो वा मैँड़का-ने सोसी कै तू वा-कूँ आड़ो कब आवैगो तो होय न होय । अब-ई चलो । तो भटसीदेण वहाँ-तैं चल दियो ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BRAJ BHĀKHĀ (DĀNGĪ).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk Thākar hō. Tō wā-kai khāy^abē-kū ghar-mē kachhū.
 One Thākur there-was. Then him-to to-eat house-in anything
 hat nahī hō. Tō jhat^asīdēn wā-nē kahī ki, 'bhāi,
 even not was. Then immediately him-by it-was-said that, 'brother,
 chāk^arī-kū jāūgō.' Tō ēk sōṇ-chiraiyā hī, jā-kē sōṇ
 service-for I-will go. Then one omen-bird there-was, whose omen
 lēbē jāya. Rōjīnā tō ū sōṇ-chiraiyā wā-kū sōṇ nahī
 to-take he-goes. Every-day indeed that omen-bird him-to omen not
 dē. Sōṇ-chiraiyā tō chugērē-kū jāya; aur wā-kē bachchān-tē
 gives. The-omen-bird then picking-food-for goes; and her young-ones-to
 kah jāya, 'bētā, kāu-kū sōṇ mat dē-dīyō.' Tō ū tō
 saying goes, 'sons, any-one-to omen do-not give.' Then she on-her-part
 chuk^abē-kū gai, ar pīchhē-tai āyō Thākar. Tō sōṇ-chiraiyā-kē
 feeding-for went, and behind-from came the-Thākur. Then the-omen-bird-of
 bachchān-nē wā-kū sōṇ dai-dīyō. Tō Thākar ūt-kī kāthī
 young-ones-by him-to omen was-given. Then the-Thākur camel-of saddle-
 khūb kas-ar ūt-pai chār-ar chal-dīyō. Tō pīchhē-tai
 tightly tied-having camel-on mounted-having set-off. Then behind-from
 sōṇ-chiraiyā āi. Wā-nē pūchhī, 'bētāo, kāu-kū sōṇ tō nahī
 the-omen-bird came. She asked, 'children, any-one-to omen indeed not
 diyō hai?' Tō kai, 'maiya, ham-nē tō sōṇ dai-dīyō.
 given is?' Then it-was-said, 'O-mother, us-by indeed omen was-given.
 Thākar ābō karai, jā-kū. Tō sōṇ-chiraiyā bhaji whā-tāi;
 The-Thākur coming does, him-to. Then the-omen-bird ran there-from;
 tō gail-mē Thākar jā-liyō. Tō whā, jār
 then the-way-in the-Thākur was-overtaken. Then there having-gone
 bair^abānī-kō rūp dhar-liyō. Tō Thākar-nē pūchhī, 'tū
 a-woman-of form was-assumed. Then the-Thākur-by it-was-asked, 'thou
 kōṇ?' 'maī tērī bair^abānī.' Tō kai, 'ā, ēk-tē dō huyē.
 who?' 'I thy wife.' Then it-was-said, 'come, one-from two became.'

Tō ūṭ-pai ū baiṭhā-lai. Khaṭkēn-kī dab lagī; tō
Then camel-on she was-caused-to-sit. Nature's-call-of necessity was-felt; then
 ēk pōkhir bhari hī pāṇi-tē. Tō wā sōṇ-chiraiyā-tē bōlyō kai,
one tank full was water-with. Then he the-omen-bird-to spoke that,
 'maĩ khaṭkē kary-āñ.' Wā-nē kahī kai, 'jā,
'I a-call-of-nature having-done-come.' Her-by it-was-said that, 'go,
 kary-ā.' Tō wā pōkhir-kai dhāgarē khaṭkē karbē gayō.
having-done-come.' Then he tank-of near call-of-nature for-doing went.
 Tō khaṭkō kar-kain sisō lēr ul'tō bagdyō. Tō
Then call-of-nature done-having water having-taken back he-retained. Then
 pōkhir-kī pāṇ-mē syāp maĩṛkā-māñ lapkai. Tō wā-nē kahī
the-tank-of bank-on a-serpent a-frog-at darted. Then him-by it-was-said
 kai, 'yā-kō jyō yā ajāy lē.' Tō wā-nē chakkū-tē
that, 'this-of life this-one untimely takes.' Then him-by pen-knife-with
 kāt māś āpñi jāg-mē-tē, aur wā syāp-kū phaikbō karyō.
having-cut flesh his-own thigh-in-from, and that serpent-to throwing was-done.
 Tō syāp khūb dhāp-gō. Tō āp-i uṭhar chalyō-gō.
Then the-serpent much satisfied-went. Then himself having-arisen went-away.
 Tō ū jār pōchhyō ūṭ-kai dhāgarai. Tō lōin-tē wā-kī
Then he having-gone arrived the-camel-of near. Then blood-with his
 jāg bhij-rahī. Tō sōṇ-chiraiyā-nē dekhī, kahī, 'kā huyō?'
thigh wetted-was. Then the-omen-bird-by it-was-seen, it-was-said, 'what became?'
 Tō wā-nē kahī kai, 'ēk maĩṛkā-kū syāp khāwaihō;
Then him-by it-was-said that, 'one frog-to a-serpent eating-was;
 jā-tē maĩ-nē mēri jāg-kō māś rāryō, kāt-kāt-kai.' Jhaṭsīdēṇ
therefore me-by my thigh-of flesh was-thrown, cut-cut-having.' At-once
 sōṇ-chiraiyā-nē hāt phēr-diyō. Tō aisī-kī aisī jāg hai-gai.
the-omen-bird-by hand was-passed-on. Then such-of such the-thigh became.
 Tō chār ūṭ-pai dōnyū chalē. Tō wā maĩṛkā-nē
Then mounting the-camel-on both set-off. Then that frog-by
 sōsī kai, 'tū wā-kū arō kab āwaigō tō hōya
it-was-thought said, 'thou him-to serviceable when will-come then it-may-be
 na hōya; ab-i chalō.' Tō jhaṭsīdēṇ whā-tai chal-diyō.
not it-may-be; now-even go.' Then at-once there-from he-started.

FREE TRANSLATION OF THE FOREGOING.

There was a Thākūr 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 Thākūr 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 Thākūr 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 Thākūr who comes every day.'

Up flew the omen-bird, and overtook the Thākūr 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 Thākūr. The three then go on. The snake, out of gratitude for his good meal, also joins the company as a Brāhman. The four settle in a city, where the omen-bird gets the Thākūr service under the king, on a salary of a *lākh* of rupees. The king's barber persuades the king to set the Thākūr 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 Thākūr 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 Thākūr 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 Thākūr 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 Thākūr live happy ever afterwards.]

DĀNGBHĀNG.

In the south-east corner of the Jaipur State, on the borders of Kotah and Karauli, and separated from Dāngī by Kālimāl and the Dāngī of Karauli we have Dāngbhāng.

The estimated number of its speakers is 80,363.

Dāngbhāng is more infected with Jaipurī idioms than Dāngī. It even exhibits modes of expression which have hitherto been considered to be peculiar to Gujarātī. In its grammatical forms the following are the main points in which it differs from Dāngī of Jaipur.

Pronunciation.—There is a tendency for *i* to become *a*, as in *dan*, a day; *lakhyō*, written. So *u* becomes *i* in *ripyō*, a rupee.

The tendency to disaspiration appears to be stronger even than in Dāngī. We have cases like *kusī*, pleasure; *bādō*, bind; *sūkō*, dry; *sād* (*sādhu*), a saint; *bhūkō*, hungry; *jīb*, a tongue; *lō*, iron; *rākas* (*rākhas*), a fiend. The letter *h* is often transferred to the first letter of a word, as in *mhal* for *mahal*, a palace; *mharāj*, as well as *māharāj*, a great king; *ghadō*, for *gad^hhō*, an ass. Similarly *m* is transferred in *lmabō*, for *lambō*, long. Disaspiration is, as usual, prominent in the conjugation of the roots *rah*, remain, and *kah*, say. We have *rai-hai* for *rahai-hai*, he lives; *rayō*, lived; *kai*, said; *kai*, say (imperative, 2nd sing.); and *kūgō*, I will say.

As a rule strong masculine **nouns** end in *ō*,—not *ā*, as in Dāngī and Braj Bhākhā,—thus, *bētō*, not *bētā*, a son. The oblique singular of these nouns, and the nominative plural, end in *ā*. Thus, *bētā-kō*, of a son; *bētā*, sons. The oblique plural ends in *ān*, as in Dāngī. In other respects nouns form their oblique forms as in Dāngī.

There is no accusative-dative in *ya*, like the *pōtāya* of Dāngī. There is a locative in *ā*, as in *mhalā*, in the palace; *sāchyā*, in truth; and in *ai* for nouns and adjectives ending in *ō*, as in *mahīnai*, in a month; *āgai*, 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 *āp-kai* (not *āp-kē*) *mhalā*, in his own palace; *mērai* (not *mērē*) *āgai*, in my front, *i.e.* before me; *tumārai pachhai*, in thy behind, behind thee.

The postpositions are the same as in Dāngī, except that the agent has *nai*, instead of *nē*, and that the oblique genitive ends in *kā*, not *kē*, as in *ū dēs-kā raibālā-kai*, to an inhabitant of that country.

The termination *kai* of the dative (which also occurs in Dāngī) is here clearly seen to be the locative case of *kō*, the sign of the genitive. In other words, in Dāngbhāng, a dative may be formed by putting the genitive into the locative, *i.e.* by changing the termination *ō* to *ai*. Thus, *raibālā-kai*, to an inhabitant; *chāy^anā hai mērai*, there is a desire to me, I have a desire; *dō putr hō-jyāy^agā tērai*, two sons will become to thee, thou wilt have two sons; *bētā hōya āp^anai*, 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 *ū-nai rājā-nai kai*, by that by the king it was said; it was said by that king; *raibālā-kai ek-kai*, to inhabitant to one, to one (*i.e.* an) inhabitant.

Sometimes the sign of the agent is omitted (as in Jaipurī), as in *ū* (for *ū-nai*) *mai^rkū māri*, he beat the sweeper-woman.

Adjectives which in Braj Bhākhā end in *au*, and in Dāngī in *ō*, often end in *yō* in Dāngbhāṅg. Thus, *āchhyō*, good (obl. sing. masc. *āchhyā*); *śāchhyō*, true (fem. *śāchī*, loc. sing. masc. *śāchyā*); *asyō*, of this kind (=Hindōstānī *aisā*). It will thus be seen that they agree in form with past participles.

As to **pronouns**, the first person is the same as in Dāngī, except that we now and then meet a Jaipuri form, such as *mhārō*, as well as *mērō*, my. The accusative-datives *mōya*, *tōya*, *wāya*, etc., do not occur.

The nominative plural of the second person is *tum*, *tam* or *tamū*, and its genitive is *tumārō*. This pronoun takes *nai*, 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, *tañ-nai*, by thee; *tō-nai*, to thee; *tum-nai*, by you or to you.

As in Dāngī, the reflexive pronoun *āpā*, 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 *āpānō* or *āp-kō*. The personal pronouns are often used instead of *āpānō*, in the sense of 'own.' Thus, *ū-kā* (or *āpānā*) *bāp-sū kāi*, he said to his father.

The pronoun of the third person ('he,' 'that') is *wō*; obl. sing. *ū*; nom. plur. *wē*; obl. plur. *un*: *whā* = 'there.'

'This' is *yō* (sometimes *yā*); obl. sing. *ī*; nom. plur. *yē*; obl. plur. *in*: *nyā* = 'here'; *nyō* = thus.

Jō, obl. sing. *jī*, nom. plur. *jē*, obl. plur. *jin*, is the demonstrative pronoun 'that,' and the relative pronoun 'who'; *jad* or *jab* = 'then,' 'when'; *jhyā* = 'there,' 'where.'

Kun (which does not change in declension) is 'who?'; *kāi* = 'what?'; *kōi* = 'any-one,' 'some'; *kāi* = 'anything'; *khā* = 'where?'; *kyō* = 'why?'

The conjugation of **verbs** is generally as in Dāngī, except that (as in Jaipuri) the first person plural ends in *ā*, and the third person plural is not nasalised. Thus,—

I strike, etc.

Sing.	Plur.
1. <i>mārū</i>	<i>mārā</i> .
2. <i>mārai</i>	<i>mārō</i> .
3. <i>mārai</i>	<i>mārai</i> .

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 *rai-bālō*, an inhabitant.

The auxiliary verb uses both the Braj and the Jaipuri forms. Thus—

(Braj) *mañ hū*, I am; *mañ hō* (plur. masc. *hā*), I was.

(Jaipuri) *mañ chhū*, I am; *mañ chhō* (plur. masc. *chhā*), I was. The Braj form is the more usual.

The definite present is formed by adding the auxiliary verb to the simple present. Thus, *mañ mārū-hū*. The imperfect is formed by adding *ai* to the root which is conjugated with the past tense of the auxiliary. Thus (singular) *mañ mārai hō*, (plural) *ham, mārai 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, *kāi-as*, he said; *pūchhī-s*, 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 Hindī in the past tense, it is used either passively, or impersonally. Thus (passively) *us-nē strī mārī*, a

woman was struck by him, *i.e.* he struck a woman, in which the verb (*mārī*) agrees in gender with the object (*strī*): (impersonally) *us-nē strī-kō mārā*, by him, with reference to the woman, striking was done, in which the verb (*mārā*), 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^arī-kūṭ bulāi*, 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 *bulāi* agrees in gender with *mait^arī*, although the latter has the sign of the dative, *kūṭ*, attached to it.

We may also note the employment of the Jaipurī word *kōnī* or *kū nī*, meaning 'not.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGBHĀNG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.).

SPECIMEN I.

कोई आदमी-कै दो बेटा हा । उन-में-सँ छोटा बेटा-नै जँ-का बाप-सँ
 कई बाप पूँजी-में-सँ जो मेरी पाँती आवे सो मो-कूँ दे । जँ-नै जँ-की पूँजी
 उन-कूँ बाँट-दी । थोड़ा दन पाछै छोटा बेटो सारी पूँजी ले-कै दूर परदेस-
 में चलो-गयो । वहाँ जा-कर जँ-नै जँ-की पूँजी गैर चला-में उड़ा-दी । जँ-नै
 सब पूँजी उड़ा-दी । पाछै जँ देस-में भोत-सो काल पड़-गयो । जंद वो
 कँगाल हो-गयो । वो गयो अर जँ देस-का रैबाला-कै एक-कै जा-कर रयो । जँ-नै
 जँ-कूँ सूर चराबा-कूँ खेतन-पै खँदायो । जो पातड़ा सूर खावे-हा जिन-सँ वो
 पेट भरवा-कूँ राजी हो । कोई आदमी जँ-कूँ काँई बी नई दे-हो । जब जँ-कूँ
 चान आयो जब जँ-नै कई मेरा बाप-का चाकरन-कूँ रोटी घणी अर मैं भूको
 मरूँ-हूँ । मैं उठूँगो अर मेरा बाप कनै जाऊँगो अर जँ-सँ कूँगो बाप मैं-नै
 सरग-कों पाप कखो अर तेरो पाप कखो अर मैं अस्यो नै रह्यो सो तेरो
 बेटों कुवाजँ । तेरा नोकरन-में मो-कूँ बी एक नोकर राख-ले ॥

TRANSLITERATION AND TRANSLATION.

Kōi-	ād'mi-kai	dō	bēṭā	hā.	Un-mē-sū	chhōṭā	bēṭā-nai
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son-by</i>
ū-kā	bāp-sū	kai,	'bāp,	pūjī-mē-sū	jō	mēri	pāṭi āwai
<i>his</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>property-in-from</i>	<i>what,</i>	<i>my</i>	<i>share</i>
sō	mō-kū	dai.'	ū-nai	ū-kī	pūjī	un-kū	bāṭ-dī.
<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Him-by</i>	<i>his</i>	<i>property</i>	<i>them-to</i>	<i>dividing-was-given.</i>
dan	pāchhai	chhōṭo	bēṭo	sārī	pūjī	lē-kai	dūr
<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>property</i>	<i>taken-having</i>	<i>a-far</i>
par-dēs-mē	chalyō-gayō.	Whā	jā-kar	ū-nai	ū-kī	pūjī	
<i>foreign-country-into</i>	<i>went-away.</i>	<i>There</i>	<i>gone-having</i>	<i>him-by</i>	<i>his</i>	<i>property</i>	

gair chalan-mē urā-dī. Ū-nai sab pūjī urā-dī, pāchhai
bad conduct-in was-wasted. Him-by all property was-squandered, afterwards
 ū dēs-mē bhōt-sō kāl, par-gayō. Jad wō kṛgāl hō-gayō. Wō
that country-in a-great famine fell. Then he poor became. He
 gayō ar ū dēs-kā raibālā-kai ēk-kai jā-kar rayō. Ū-nai ū-kū
went and that country-of inhabitant-to one-to gone-having lived. Him-by him-to
 sūr charābā-kū khētan-pai khādāyō. Jō pāt-rā sūr khāwāi-hā
swine feeding-for fields-in was-sent. Which husks swine eating-were
 jin-sū wō pēt bhar-bā-kū rāji hō. Kōi ād-mī ū-kū kāl
them-from he belly filling-for pleased was. Any man him-to anything
 bī nai dē-hō. Jab ū-kū gyān āyō jab ū-nai
even not giving-was. When him-to understanding came then him-by
 kāl, 'mērā bāp-kā chākaran-kū rōṭī ghaṇī, ar māi bhūkō
it-was-said, 'my father-of servants-to bread much(-is), and I hungry
 marū-hū. Māi uṭhūgō, ar mērā bāp kanai jāūgō, ar ū-sū
dying-am. I will-arise, and my father near will-go, and him-to
 kūgō, "bāp, māi-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 māi asyō nai rahyō sō tērō bēṭō kuwāū; tērā
and I such not remained that thy son, I-should-be-called; thy
 nōkaran-mē mō-kū bī ēk nōkar rākh-lai."
servants-in me also one servant keep."

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀṆGBHĀṆG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A)

SPECIMEN II.

एक राजा छी नपुत्री । जो मैतरी भाडू काड़बा आवै-ही राजा हात मूँडो धोवै-छो । मैतरी-नै राजा-कूँ देखर आप-का मूँडा-कै आडो ठोकरो लगा-लीयो । फेर राजा-नै कईअस मैँ देसपती तो राजा अर मैतरी-नै मो-कूँ देखर मूँडा-कै आडो ठोकरो कसाँ लगायो । फेर मैतरी-कूँ बुलाई । पूछीस मैँ देसपती तो राजा । तै-नै आडो ठोकरो क्यों लगायो मो-कूँ देखर । मैतरी-नै कई माहाराज क्यों-ई नई । न्यों-ई कुसी मेरी लगा-लीयो । जँ-नै राजा-नै कई कै साँची कै । फेर जँ-नै कई कै म्हाराज म्हारो घर-को मैतर मो-कूँ मारै । तुम नपुत्री हो । तुमारो मूँडो देखबा-को धरम नई । जब राजा-नै अपणा नौकरन-कूँ हुकम दे-दीयोस जा-कर देखो साँच्याँ-ई ई-कूँ भंगी मारैक नई । उन-नै जार देखीस साँच्याँ-ई जँ मैतरी-कूँ मारी । फेर उन-नै आ कयोअस मारी । जब जँ-नै राजा-नै देखीअस साद-संत-की बंदगी करो । सो साद-संत आवै जी-की-ई वो बंदगी करै । अर रोजीना धरम पुन करै । अब जँ-कै तो बेटा-की लग्गीअस कोई दाय करर बेटा होय आपणै । आपाँ तो नपुत्री हाँ । जँ-को बाग सूको पड़ो-हो । एक साद जँ-मैँ आर अस्यो उतखो सो बाग हखो हो-गयो । राजा-नै जँ-की बंदगी करी साद-की । साद करामाँती है । सो अलबत या आपाँन-कूँ बेटो देगो । उन-नै राजी होर कई बच्चा माँग । बचन दो तो माँगूँ । बचन-ई है । माँग । पुत्र-की चायना है मेरै । तेरा करम-मैँ लख्या तो कोनी । जा दो पुत्र हो-ज्यायगा तेरै । वो तो साद हो रमतो । सो रम-गयो अर राजा म्हलाँ आ-गयो आप-कै । जँ-कै नवै महीनै पुत्र हो-गया । राजा राजी हो-गयो । जँ-का घरबार बस्या ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BRAJ BHĀKHĀ (DĀNGBHĀNG).

(STATE, JAIPUR.)

(Rev. G. Macalister, M.A.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō naputrī. Jō maitrī jhārū kārba awai-hī,
A king was sonless. When the-mihtarānī broom to-wield coming-was,
 rājā hāt mūḍō dhōwai-chhō. Maitrī-nai rājā-kū dēkhar
the-king hand face washing-was. The-mihtarānī-by the-king having-seen
 āp-kā mūḍā-kai āḍō dhōkārō lagā-lyō. Phēr rājā-nai kaī-as,
her-own face-to screen a-basket was-applied. Then the-king-by it-was-said,
 'maī dēs-patī tō rājā, ar maitrī-nai mō-kū
'I country-lord verily king(-am), and the-mihtarānī-by me
 dēkhar mūḍā-kai āḍō dhōkārō kasā lagāyō mō-kū dēkhar?'
having-seen the-face-to screen a-basket why was-applied me having-seen?'
 Phēr maitrī-kū bulāī, pūchhīs, 'maī dēs-patī tō
Then the-mihtarānī-to it-was-called, she-was-asked, 'I country-lord verily
 rājā; taī-nai āḍō dhōkārō kyō lagāyō?' Maitrī-nai
king(-am); thee-by screen a-basket why was-applied?' *The-mihtarānī-by*
 kaī, 'Māhārāj, kyō-ī naī. Nyō-ī kusi mērī
it-was-said, 'Your-Majesty, why-indeed is-not. Thus-veryly pleasure my
 lagā-lyō.' Ū-nai rājā-nai kaī kai, 'sāchī kai.' Phēr
it-was-applied.' Him-by the-king-by it-was-said that, 'truth speak.' Then
 ū-nai kaī kai, 'Mhārāj, mhārō ghar-kō maitar mō-kū mārāi.
her-by it-was-said that, 'Your-Majesty, my house-of mihtar me may-beat.
 Tum naputrī hō, Tumārō mūḍō dēkhā-bā-kō dharam naī.' Jab
You sonless are. Your face seeing-of religion is-not.' Then
 rājā-nai apnā naukārān-kū hukam : dē-diyōs, 'jā-kar dēkhō
the-king-by his-own servants-to command was-given, 'gone-having see
 sāchyā-ī ī-kū bhaṅgī māraik naī.' Un-nai jār
in-truth-veryly this-one the-mihtar beats (or-)not.' Them-by having-gone
 dēkhīs, sāchyā-ī ū maitrī-kū mārī. Phēr un-nai
she-was-seen, in-truth-veryly that mihtarānī-to she-was-beaten. Then them-by

ā' kayō-as, 'māri.' Jab ũ-nai rājā-nai
having-come it-was-said, 'she-was-beaten.' Then that-by king-by
 dēkhī-as, 'sād-sant-kī . band'gī karō.' Sō
it-was-seen (i.e. thought), 'saints-holy-men-of service do.' So
 sād-sant āwai, jī-kī-i wō bandagī karai. Ar rōjīnā dharam
saints-holy-men come, them-of-verity he service does. And daily virtue*
 punn karai. Ab ũ-kai tō bēṭā-kī laggi-as,
holy-actions/ he-does. Now him-to verily son-of (the-thought-)was-pleasing,
 'kōi dāy karar bēṭā hōya āp'nai. Āpā tō
'some contrivance having-made sons may-become to-us. We verily
 naputrī 'hā.' ũ-kō bāg sūkō paryō-hō. Ēk sād ũ-māi
sonless are.' Him-of 'the-garden dry fallen-was. A saint it-in
 ār asyō utaryō sō bāg haryō hō-gayō. Rājā-nai ũ-kī
having-come such alighted that garden green became. The-king-by him-of
 bandagī karī . sād-kī. 'Sād karāmātī hai. Sō
service was-done the-saint-of. 'The-saint a-worker-of-miracles is. So
 al'bat yā āpān-kū bēṭō . dēgō.' Un-nai rājī hōr
certainly hé us-to a-son will-give.' Him-by 'pleased having-become
 kai, 'bachchā, māg.' 'Bachan dyō tō māgū.' 'Bachan-i
it-was-said, 'child, ask.' 'Promise give then I-ask.' 'Promise-verity
 hai, Māg.' 'Putr-kī chāy'nā hai mērai.' 'Tērā karam-māi lakhyā
is. Ask.' 'Son-of desire is to-me.' 'Thy fate-in written
 tō kōnī. Jā, dō putr hō-jyāy'gā tērai.' Wō tō
verity (they-are-)not. Go, two sons will-become to-thee.' That verily
 sād hō ram'tō. Sō ram-gayō, ar rājā mhalā
saint was a-wanderer. So he-wandered-away, and the-king to-the-palace
 ā-gayō āp-kai. ũ-kai nawaī mahīnai putr hō-gayā. Rājā
came his-own-in. Him-to ninth in-month sons became. The-king
 rājī hō-gayō. ũ-kā ghar-bār basyā.
pleased became. His house-(and-)home were-established.

FREE TRANSLATION OF THE FOREGOING.

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 Broom¹ 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 Mihtarānī 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

¹ A woman of the Mihtar or Sweeper caste; commonly called a Mihtarānī. A man of the same caste is called Mihtar or Bhaṅgī. It is an unlucky thing for a woman to see a childless person.

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.

KĀLĪMĀL.

Kālimāl is spoken in Jaipur State immediately to the south of Dāngī, between it and Dāngbhāṅg, on the borders of the Karauli State. It is spoken by 81,216 people.

It closely resembles Dāngbhāṅg. Nouns and adjectives in *ō* have their oblique forms both in *ā* and *ē*. 'My' is *mhārō* and *mērō*; 'thy,' *thārō* and *tērō*; 'your,' *tamārō*; 'this,' *yā*; 'he,' 'that,' *wā* or *ū* (obl. plur. *ūn*); 'who?' *kaūṇ*. Verbs form their first persons plural as in Dāngbhāṅg, and their third persons plural as in Dāngī.

Samples of Kālimāl 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.

ḌŪGAR-WĀṚĀ.

In Jaipur the word *ḍūgar* means 'a hill,' and hence *Ḍūgar-wārā* means the language of the hill country. It is spoken by 108,766 people, south-west of Ḍāngī, and immediately to the north-west of Kālīmāl. 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 Kālīmāl are that it is fond of using the suffix of *kai-tāi* to represent the dative case; 'your' is *thamārō*; and 'who?' is *kun*. In the verb substantive it prefers the Jaipurī forms *chhū* (present) and *chhō* (past) to *hū* and *hō*, and the verb is conjugated in the plural sometimes like Ḍāngī, and sometimes like Jaipurī.

As in the case of Kālīmāl, 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.

STANDARD LIST OF WORDS AND SENTENCES

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
1. One	Ek . . . .	.....	.....
2. Two	Dō . . . .	.....	.....
3. Three	Tin . . . .	.....	.....
4. Four	Chyāri	Chyār . . . .	.....
5. Five	Pāch . . . .	.....	.....
6. Six	Chhai	Chhui . . . .	.....
7. Seven	Sāt . . . .	.....	.....
8. Eight	Aṭh . . . .	.....	.....
9. Nine	Nau . . . .	.....	.....
10. Ten	Das . . . .	.....	.....
11. Twenty	Bis . . . .	.....	.....
12. Fifty	Pachās . . . .	.....	.....
13. Hundred	Saikā . . . .	.....	Sau
14. I	Hũ, hõ	Maĩ	Maĩ, hũ
15. Of me	Mērau	Mērō	Mhārō
16. Mine	Mērau	Mērō	Mhārō
17. We	Ham . . . .	.....	.....
18. Of us	Hamārau, ham ^a rau	Hamārō . . . .	.....
19. Our	Hamārau, ham ^a rau	Hamāro . . . .	.....
20. Thou	Tū, tai	Tū . . . .	.....
21. Of thee	Tērau	Terō	Thārō
22. Thine	Tērau	Terō	Thārō
23. You	Tum	Tam . . . .	.....
24. Of you	Tumārau, tum ^a rau, tiyārau	Tum ^a rō, tyārō	Tamārō
25. Your	Tumāran, tum ^a rau, tiyārau	Tum ^a rō, tyārō	Tamārō

IN THE DĀNG DIALECTS.

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
.....		1. One.
.....		2. Two.
.....		3. Three.
.....		4. Four.
.....		5. Five.
.....		6. Six.
.....		7. Seven.
.....		8. Eight.
.....		9. Nine.
.....		10. Ten.
.....		11. Twenty.
.....		12. Fifty.
San	Sō	13. Hundred.
Mañ, hñ		14. I.
Mhārō		15. Of me.
Mhārō		16. Mine.
.....		17. We.
.....		18. Of us.
.....		19. Our.
.....		20. Thou.
Thārō		21. Of thee.
Thārō		22. Thine.
.....	Tamū, tam, tum	23. You.
Thamārō	Tumārō	24. Of you.
Thamārō	Tumārō	25. Your.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
26. He	Wō	Ū, wā, wha	Wā, ū
27. Of him	Wā-kau	Wā-kō	Ū-kō
28. His	Wā-kau	Wā-kō	Ū-kō
29. They	Wē	Wē	Wai, wē
30. Of them	Win-kau, un-kau	Un-kō	Ūn-kō
31. Their	Win-kau, un-kau	Un-kō	Ūn-kō
32. Hand	Hāt	Hāt . . . .	.....
33. Foot	Pām	Pāw	Pag
34. Nose	Nak . . . .	.....	.....
35. Eye	Ākh . . . .	.....	.....
36. Mouth	Mōphau	Mōh ^a rō	Mhōḍo, mhū
37. Tooth	Dāt . . . .	.....	.....
38. Ear	Kān . . . .	.....	.....
39. Hair	Rōg ^a tā	Bāl	Bār
40. Head	Mūr	Mūr	Māthō
41. Tongue	Jibh . . . .	.....	Jib
42. Belly	Pēt . . . .	.....	.....
43. Back	Pīthi	Pīth	Pīth, maṅgar
44. Iron	Lōh, laṅkar	Lōh	Lhō
45. Gold	Sunnō	Sonū	Sonō
46. Silver	Chādi, rūpau	Chādi . . . .	.....
47. Father	Dājū, dāū	Dāū	Bāp, dāū
48. Mother	Baiyō	Maiyā	Mā
49. Brother	Bhiā, bhēk ^a rau	Bhiā	Bhāi
50. Sister	Bhaīnā	Jijī	Bhaiṇ, jiji
51. Man	Mānikh, mōtyār	Mōtyār	Ād ^a mī, mōtyār, mard
52. Woman	Baiyar, bair ^a bāni	Bair ^a bāni	Bair ^a bāni

Dūgar-wāṛā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
Wā	Wō	26. He.
Ū-kō	Ū-kō	27. Of him.
Ū-kō	Ū-kō	28. His.
Wai . . . . .	.....	29. They.
Ūn-kō . . . . .	.....	30. Of them.
Ūn-kō . . . . .	.....	31. Their..
.....	.....	32. Hand.
Pag	Pāw, pag	33. Foot.
.....	.....	34. Nose.
.....	.....	35. Eye.
Mhūḍō	Mūṛō, mhōṛō	36. Mouth.
.....	.....	37. Toṭh.
.....	.....	38. Ear.
.....	.....	39. Hair.
Māthō	Māthō	40. Head.
Jīb	Jīb	41. Tongue.
.....	.....	42. Belly.
Maṅgar	Mōr	43. Back.
Lhō	Lō	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Bāp, dādō	Bāp	47. Father.
Mā, māi	Mā	48. Mother.
Bhāi	Bhāi	49. Brother.
Bhaṇ	Bhaṇ	50. Sister.
.....	Ād*mi, manakh	51. Man.
.....	Lugāi, bair*bāni	52. Woman.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
53. Wife	Ṣngāl, bair ^a bānī	Bhaṭṭiyā	Bair ^a bānī, aurat
54. Child	Bālik, chhōṭō	Bālik	Bachchā, bālak
55. Son	Mōrā	Bēṭā, chhōrā, lālā	Chhōrō, bēṭō
56. Daughter	Mōrī	Bēṭī, chhōrī, lālī	Chhōrī, bēṭī
57. Slave	Bandōrā	Bādō . . . .	.....
58. Cultivator	Jōṭā, kisān	Jimidār . . . .	.....
59. Shepherd	Bhēri-wārau, chhir-wārau	Guwāl	Guwār
60. God	Rām-jī, Īsur	Par ^a mēsūr	Rām-jī, Par ^a mēsūr
61. Devil	Pirēt	Bhūt	Rākās, bhūt, palit
62. Sun	Sūrij	Sūraj-nārān	Sūraj
63. Moon	Chandā . . . .	.....	Chād
64. Star	Tarāyā . . . .	.....	Tārō
65. Fire	Āch	Āg	Āgai
66. Water	Pānyaũ	Pānī	Pānī
67. House	Bākhir	Ghar . . . .	.....
68. Horse	Ghōrau	Ghōrā	Ghōrō
69. Cow	Gaiyā, ṭālī	Gāya . . . .	.....
70. Dog	Kūk ^a rā	Kuttā	Kuttō
71. Cat	Billō	Biliyā	Billi
72. Cock	Mur ^a gā	Kūk ^a rā	Murgā
73. Duck	Batak . . . .	.....	.....
74. Ass	Gadhā . . . .	.....	.....
75. Camel	Ūt . . . .	.....	.....
76. Bird	Charērū	Chiriyā	Chirī
77. Go	Jāibau (<i>Infinitive</i>)	Jā (<i>Imperative Singular</i>) . . . .	.....
78. Eat	Khāibau	Khā . . . .	.....
79. Sit	Baiṭhiban	Baiṭh . . . .	.....

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
Lugāī	Lugāī, bhaū	53. Wife.
Bālak	Bachchō	54. Child.
Bēṭō, chhōrō	Bēṭō, laṛ ^a kō, chhōrō	55. Son.
Bēṭī, chhōrī	Bēṭī, laṛ ^a kī, chhōrī	56. Daughter.
.....	.....	57. Slave.
Kasān, pāl ^a tī	Kasān	58. Cultivator.
.....	.....	59. Shepherd.
Bhag ^a wān	Rām-jī, Bhag ^a wān	60. God.
.....	Rākas, bhūt, jand	61. Devil.
Sūraj	Sūraj	62. Sun.
Chāḍ	Chāḍar ^a mā, chāḍ	63. Moon.
Tārō	Tārō	64. Star.
.....	Āg, ag ^a nī, basādar	65. Fire.
.....	.....	66. Water.
.....	Ghar, jāg	67. House.
Ghōṛō	Ghōṛō	68. Horse.
.....	.....	69. Cow.
Kūk ^a rō	Kuttō, gāḍak	70. Dog.
Balāi	Bilyāi, balāi	71. Cat.
Murgō	Mur ^a gō	72. Cock.
.....	.....	73. Duck.
Ghadō	Ghadō	74. Ass.
.....	.....	75. Camel.
Chīṛī	Chāṛī	76. Bird.
.....	.....	77. Go.
.....	.....	78. Eat.
.....	.....	79. Sit.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
80. Come . . .	Āibau . . .	Ā . . .	.....
81. Beat . . .	Pitibau . . .	Pit . . .	Mār . . .
82. Stand . . .	Thairibau, datibau . . .	Thārē hō . . .	Ūbō hō . . .
83. Die . . .	Maribau . . .	Mar . . .	.. ...
84. Give . . .	Dhōi-daibau . . .	Dē, dai . . .	Dē . . .
85. Run . . .	Dauribau, bhajibau . . .	Bhaj . . .	Bhag, daur . . .
86. Up . . .	Ūpar . . .	Ūpar . . .	.....
87. Near . . .	Dhīng . . .	Lag ^{to} . . .	Gōdyā, kanai . . .
88. Down . . .	Nichē . . .	Nichē . . .	Nichai . . .
89. Far . . .	Dūri, alag . . .	Dūr . . .	.....
90. Before . . .	Agārī . . .	Āgē . . .	Āgai . . .
91. Behind . . .	Pichhārī . . .	Pichhē . . .	Pichhai . . .
92. Who . . .	Kaun, kō . . .	Kōṇ . . .	Kaūn . . .
93. What . . .	Kā, kahā . . .	Kā . . .	Kāi . . .
94. Why . . .	Kyō . . .	Kyō . . .	Kyō, chū, chyū . . .
95. And . . .	Aur . . .	Ōr, ar . . .	Aur, ar . . .
96. But . . .	Pari . . .	Paṇi . . .	Pan . . .
97. If . . .	Jau . . .	Jai . . .	Jō . . .
98. Yes . . .	Hā . . .	Hā . . .	.....
99. No . . .	Nā, naĩ . . .	Nahĩ . . .	Naĩ . . .
100. Alas . . .	Hāi . . .	Hāya . . .	.....
101. A father . . .	Dājū . . .	Dāū . . .	Bāp . . .
102. Of a father . . .	Dājū-kan . . .	Dāū-kō . . .	.....
103. To a father . . .	Dājū-kū . . .	Dāū-kū . . .	.....
104. From a father . . .	Dājū-sē . . .	Dāū-tē . . .	Bāp-sū . . .
105. Two fathers . . .	Dō dājū . . .	Dō dāū . . .	.....
106. Fathers . . .	Mōtyār, barē, būrē purikhā . . .	Dāū . . .	Bāp . . .

Dūgar-wāṛā of Jaipur (where different from Dāṅḡ of Jaipur).	Dāṅgbhāṅ (where different from Dāṅḡ of Jaipur).	- English.
.....	.....	80. Come.
Mār	Mār	81. Beat.
Ūbā hai-jā	Ūbō ho	82. Stand..
.....	.....	83. Die.
Dē . . . . .	.....	84. Give.
Bhāj	Dōṛ, bhāḡ	85. Run.
.....	.....	86. Up.
Khanyā	Khanai, najik	87. Near.
Nichai	Nichai	88. Down.
.....	Dūrō, dūr	89. Far.
Āgai	Āgai	90. Before.
Pāchhai	Pichhai, pachhok ^a ṛā	91. Behind.
Kuṇ	Kuṇ	92. Who.
Kāi	Kāi	93. What.
Kyā, chaū	Kyū	94. Why.
Ar	Aur, ar	95. And.
Panya	Paṇ	96. But.
Jē	Jō	97. If.
.....	.....	98. Yes.
Nahī	Naī	99. No.
.....	.....	100. Alas.
Bāp	Bāp	101. A father.
.....	.....	102. Of a father.
.....	.....	103. To a father.
Bāp-sū	Bāp-sū	104. From a father.
.....	.....	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
107. Of fathers . . .	Purikhān-kau . . .	Dāūn-kō . . .	Bāpan-kō . . .
108. To fathers . . .	Purikhān-kū . . .	Dāūn-kū . . .	Bāpan-kū . . .
109. From fathers . . .	Purikhān-sē . . .	Dāūn-tē . . .	Bāpan-sū . . .
110. A daughter . . .	Mōrī . . .	Chhōrī . . .	.....
111. Of a daughter . . .	.....	.....	.....
112. To a daughter . . .	.....	.....	.....
113. From a daughter . . .	.....	.....	.....
114. Two daughters . . .	.....	.....	.....
115. Daughters . . .	Bhaut mōrī . . .	Chhōrī . . .	.....
116. Of daughters . . .	Mōrīn-kau . . .	Chhōrīn-kō . . .	.....
117. To daughters . . .	.....	.....	.....
118. From daughters . . .	.....	.....	.....
119. A good man . . .	Ēk chōkhō manikh . . .	Ēk bhalō ād'mī . . .	.....
120. Of a good man . . .	Ēk chōkhē manikh-kau . . .	Ēk/bhalā ād'mī-kō . . .	.....
121. To a good man . . .	.....	.....	.....
122. From a good man . . .	.....	.....	.....
123. Two good men . . .	.....	.....	.....
124. Good men . . .	Muk'tē-ū chōkhē manikh . . .	Bhalē ād'mī . . .	Bhalā ād'mī . . .
125. Of good men . . .	.....	.....	.....
126. To good men . . .	.....	.....	.....
127. From good men . . .	.....	.....	.....
128. A good woman . . .	Ēk chōkhī bair'bānī . . .	Ēk bhalī bair'bānī . . .	.....
129. A bad boy . . .	Ēk baṇḍ mōrā . . .	Ēk burō chhōrā . . .	Ēk burō chhōrō . . .
130. Good women . . .	Muk'tī chōkhī bair'bānī . . .	Bhalī bair'bānī . . .	.....
131. A bad girl . . .	Ēk burī mōrī . . .	Ēk burī chhōrī . . .	.....
132. Good . . .	Malūk, chokau . . .	Āchhyō, bhalō . . .	Chōkō, āchhyō . . .
133. Better . . .	.....	.....	.....

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
Bāpan-kō	Bāpan-kō	107. Of fathers.
Bāpan-kū . . . .	.....	108. To fathers.
Bāpan-sū . . . .	.....	109. From fathers.
.....	.....	110. A daughter.
.....	.....	111. Of a daughter.
.....	.....	112. To a daughter.
.....	.....	113. From a daughter.
.....	.....	114. Two daughters.
.....	Chhōri, chhōryā	115. Daughters.
.....	.....	116. Of daughters.
.....	.....	117. To daughters.
.....	.....	118. From daughters.
Ēk chōkhō ādāmī	Ēk āchhyō ādāmī	119. A good man.
Ēk chōkhā ādāmī-kō	Ēk āchhyā ādāmī-kō	120. Of a good man.
.....	.....	121. To a good man.
.....	.....	122. From a good man.
.....	.....	123. Two good men.
Chōkhā ādāmī	Bhalā ādāmī	124. Good men.
.....	.....	125. Of good men.
.....	.....	126. To good men.
.....	.....	127. From good men.
Ēk chōkhī bairābānī	Ēk āchhī lugāī	128. A good woman.
Ēk barō chhōrō	Ēk burō chhōrō	129. A bad boy.
Chōkhī bairābānī	Āchhī lugāyā	130. Good women.
Ēk bari chhōri . . . .	.....	131. A bad girl.
Chōkhō, āchhyō . . . .	.....	132. Good.
.....	.....	133. Better.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
134. Best . . .	.....	.....	.....
135. High . . .	Uchau . . .	Uchō . . .	.....
136. Higher . . .	.....	.....	.....
137. Highest . . .	.....	.....	.....
138. A horse . . .	Ghōrau . . .	Ghōrā . . .	Ghōrō . . .
139. A mare . . .	Ghōri . . .	Ghōrī . . .	.....
140. Horses . . .	Muk ^a tē ghōrē . . .	Ghōrā . . .	.....
141. Mares . . .	Muk ^a tī-ū ghōrī . . .	Ghōrī . . .	.....
142. A bull . . .	Akailā . . .	Bijār . . .	Ākō . . .
143. A cow . . .	Gāy, tāli . . .	Gāya . . .	.....
144. Bulls . . .	Muk ^a tē-ū bijār, akailā . . .	Bijār . . .	Ākā . . .
145. Cows . . .	Muk ^a tī-ū gāy, tāli . . .	Gāya . . .	.....
146. A dog . . .	Kūk ^a rā . . .	Kuttā . . .	Kuttō . . .
147. A bitch . . .	Kutiyā . . .	.....	Kutti . . .
148. Dogs . . .	Muk ^a tē-ū kūk ^a rā . . .	Kuttā . . .	.....
149. Bitches . . .	Muk ^a tī-ū kutiyā . . .	Kuttiyā . . .	Kutti . . .
150. A he goat . . .	Bōk . . .	Bak ^a rā . . .	Bak ^a rō . . .
151. A female goat . . .	Bōk ^a rī . . .	Bak ^a riyā . . .	Bak ^a rī, chhērī . . .
152. Goats . . .	Bōk ^a rā . . .	Bak ^a rā . . .	Bak ^a rā-bak ^a rī . . .
153. A male deer . . .	Hinn . . .	Hiran . . .	.....
154. A female deer . . .	Hinniyā . . .	Hir ^a nī . . .	.....
155. Deer . . .	Hinn . . .	Hiran . . .	.....
156. I am . . .	Hū hū . . .	Mā ^a hū . . .	.....
157. Thou art . . .	Tū hai . . .	Tū hai . . .	.....
158. He is . . .	Wō hai . . .	Ū hai . . .	.....
159. We are . . .	Ham haī . . .	.....	Ham hā . . .
160. You are . . .	Tum hau . . .	Tam hō . . .	.....

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
.....	.....	134. Best.
.....	.....	135. High.
.....	.....	136. Higher.
.....	.....	137. Highest.
Ghōṛō	Ghōṛō	138. A horse.
.....	.....	139. A mare.
.....	.....	140. Horses.
.....	Ghōṛyā	141. Mares.
Nārō	Ākō	142. A bull.
.....	.....	143. A cow.
Nārā	Ākā	144. Bulls.
.....	Gāyā	145. Cows.
Kūkārō	Kuttō	146. A dog.
Kūkārī	Kutti	147. A bitch.
Kūkārā . . . .	.....	148. Dogs.
Kūkārī	Kutti	149. Bitches.
Bākārō	Bākārō	150. A he goat.
Bākārī	Chhēli	151. A female goat.
Bākārā	Bākārā-bākārī	152. Goats.
.....	Haran	153. A male deer.
.....	Harāni	154. A female deer.
.....	Haran	155. Deer.
Hū chhū	Maĩ hū, chhū	156. I am.
Tū chhai	Tū hai, chhai	157. Thou art.
Wā chhai	Wō hai, chhai	158. He is.
Ham chhā	Ham hā, chhā	159. We are.
Tam chhō	Tum hō, chhō	160. You are.

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
161. They are	Wē haĩ . . . .	.....	.....
162. I was	Mē hau	Maĩ hō, hattyō	Maĩ hō
163. Thou wast	Tū hau	Tū hō, hattyō	Tū hō
164. He was	Wō hau	Ū hō, hattyō	Wā hō
165. We were	Ham hē	Ham hē, hattē	Ham hā
166. You were	Tum hē	Tam hē, hattē	Tam hā
167. They were	Wē hē	Wē hē, hattē	Wai hā
168. Be	Hō	Hō	Hō
169. To be	Hōibau	Haibō	Hōbō
170. Being	Hōtau	Hattyō (<i>sic</i>)	Hōtō
171. Having been	Hai-kaĩ	Hair	Hōr
172. I may be . . . .	.....	.....	.....
173. I shall be	Hũ hāũgō	Maĩ hũgō	Maĩ hōũgō
174. I should be . . . .	.....	.....	.....
175. Beat	Pit	Pit	Mār
176. To beat	Pitibau	Pit ^a bō	Mār ^a bō
177. Beating	Pit ^a tau	Pit ^a tō	Mār ^a tō
178. Having beaten	Piti-kaĩ	Pitar	Mārar
179. I beat	Hũ pitũ	Maĩ pitũ	Maĩ mārũ, and so on
180. Thou beatest	Tū pitai	Tū pitai . . . .	.....
181. He beats	Wō pitai	Ū pitai . . . .	.....
182. We beat	Ham pitai	Ham pitai	Ham mārā
183. You beat	Tum pitau	Tam pitō . . . .	.....
184. They beat	Wē pitai	Wē pitai . . . .	.....
185. I beat (<i>Past Tense</i>)	Mē-nē pityan	Maĩ-nē pityo	Maĩ-nai mārō, and so on
186. Thou beatest (<i>Past Tense</i>). . . .	Tē-nē pityan	Tai-nē pityo . . . .	.....
187. He beat (<i>Past Tense</i>)	Wā-nē pityan	Wā-nē pityo . . . .	.....

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
Wai chhāĩ, chhai	Wē haĩ, chhai	161. They are.
Hũ chhō	Maĩ hō, chhō	162. I was.
Tū chhō	Tū hō, chhō	163. Thou wast.
Wā chhō	Wō hō, chhō	164. He was.
Ham chhā	Ham hā, chhā	165. We were.
Tam chhā	Tam hā, chhā	166. You were.
Wai chhā	Wē hā, chhā	167. They were.
Hai	Hō	168. Be.
Haibō	Hōbō	169. To be.
Haitō (<i>Past Part. hō</i>)	Hōtō	170. Being.
.....	Hōr	171. Having been.
.....	.....	172. I may be.
Hũ hūgō . . . . .	.....	173. I shall be.
.....	.....	174. I should be.
Mār	Mār	175. Beat.
Mār ^a bō	Mār ^a bō	176. To beat.
Mār ^a tō	Mār ^a tō	177. Beating.
Mārar	Mārar, mār-kar	178. Having beat.
Hũ mārũ, and so on	Maĩ mārũ	179. I beat.
.....	Tū mārāi	180. Thou beates.
.....	Wō mārāi	181. He beats.
Ham mārāĩ, or mārā	Ham mārā	182. We beat.
Tam mārō	Tam mārō	183. You beat.
Wai mārāĩ, mārāi	Wē mārāi	184. They beat.
Maĩ-nai mārō, and so on	Maĩ mārō	185. I beat (<i>Past Tense</i>).
.....	Tū mārō	186. Thou beatest (<i>Past Tense</i>).
.....	Wō mārō	187. He beat (<i>Past Tense</i>).

English.	Dāngī (Karauli).	Dāngī (Jaipur) (where different from Dāngī of Karauli).	Kālimāl of Jaipur (where different from Dāngī of Jaipur).
188. We beat (<i>Past Tense</i>) .	Haman-nē pītyau . . .	Ham-nē pītyō . . .	.....
189. You beat (<i>Past Tense</i>)	Tuman-nē pītyau . . .	Tam-nē pītyō . . .	.....
190. They beat (<i>Past Tense</i>)	Win-nē pītyau . . .	Un-nē pītyō . . .	.....
191. I am beating . . .	Hū pītū-hū . . .	Maĩ pītū-hū . . .	Maĩ mārū-hū . . .
192. I was beating . . .	Hū pīti rahyau-hau . . .	Maĩ pītai-hō . . .	Maĩ mārāi-hō . . .
193. I had beaten . . .	Mē-nē pītyau-hau . . .	Maĩ-nē pītyō-hō . . .	Maĩ-nai māryō-hō . . .
194. I may beat . . .	Hū pītū . . .	Maĩ pītū . . .	Maĩ mārū . . .
195. I shall beat . . .	Mē pītūgau . . .	Maĩ pītūgō . . .	Maĩ mārūgō, and so on . . .
196. Thou wilt beat . . .	Tū pītaigau . . .	Tū pītaigō . . .	.....
197. He will beat . . .	Wō pītaigau . . .	Ū pītaigō . . .	.....
198. We shall beat . . .	Ham pītaigai . . .	Ham pītaigē . . .	Ham mārāgā . . .
199. You will beat . . .	Tum pītaigai . . .	Tam pītōgē . . .	Tam mārōgā . . .
200. They will beat . . .	Wē pītaigē . . .	Wē pītaigē . . .	Wai mārāgā . . .
201. I should beat . . .	.....	.....	.....
202. I am beaten . . .	Mē pītyau jāū-hū . . .	Maĩ pītyō (or pītyō) hū . . .	Maĩ pītyō hū . . .
203. I was beaten . . .	Hū pītyau . . .	Maĩ pītyō (or pītyō) hō . . .	Maĩ pītyō hō . . .
204. I shall be beaten . . .	Hū pītyau jāūgau . . .	Maĩ pītūgō . . .	.....
205. I go . . .	Hū digū, jāū . . .	Maĩ jāū . . .	.....
206. Thou goest . . .	Tū digai, jāai . . .	Tū jāya . . .	Tū jyā-hai . . .
207. He goes . . .	Wō digai, jāai . . .	Ū jāya . . .	Wā jyā-hai . . .
208. We go . . .	Ham digai, jāai . . .	Ham jāya . . .	Ham jāwā . . .
209. You go . . .	Tum digau, jāau . . .	Tam jāwō . . .	Tam jāwō . . .
210. They go . . .	Wē digai, jāai . . .	Wē jāya . . .	Wai jāwai . . .
211. I went . . .	Hū gayau . . .	Maĩ gayō . . .	.....
212. Thou wentest . . .	Tū gayau . . .	Tū gayō . . .	.....
213. He went . . .	Wō gayau . . .	Ū gayō . . .	.....
214. We went . . .	Ham gayē . . .	.....	Ham gayā . . .

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāṅg (where different from Dāngī of Jaipur).	English.
.....	Ham-māryō . . .	188. We beat (<i>Past Tense</i>).
.....	Tum māryō . . .	189. You beat (<i>Past Tense</i>).
.....	Wē māryō . . .	190. They beat (<i>Past Tense</i>).
Hũ mārũ-chhũ . .	Maĩ mārũ-hũ . . .	191. I am beating.
Hũ mārāi-chhō . .	Maĩ mārāi-hō . . .	192. I was beating.
Maĩ-nai māryō-chhō .	Maĩ-nai māryō-hō . .	193. I had beaten.
Hũ mārũ . . .	Maĩ mārũ . . .	194. I may beat.
Hũ mārũgō, and so on .	Maĩ mārũgō . . .	195. I shall beat.
.....	Tū mārāigō . . .	196. Thou wilt beat.
.....	Wō mārāigō . . .	197. He will beat.
Ham mārāgā . . .	Ham mārāgā . . .	198. We shall beat.
Tam mārōgā . . .	Tum mārōgā . . .	199. You will beat.
Wai mārāigā . . .	Wē mārāigā . . .	200. They will beat.
.....	.....	201. I should beat.
Hũ patyō chhũ . . .	Maĩ patyō-hũ . . .	202. I am beaten.
Hũ patyō chhō . . .	Maĩ patyō-hō . . .	203. I was beaten.
Hũ patũgō . . .	Maĩ patũgō . . .	204. I shall be beaten.
Hũ jāũ . . .	.....	205. I go.
Tū jyā-chhai . . .	Tū jāwai . . .	206. Thou goest.
Wā jyā-chhai . . .	Wō jāwai . . .	207. He goes.
Ham jāwā . . .	Ham jāwā . . .	208. We go.
Tam jāwō . . .	Tum jāwō . . .	209. You go.
Wai jāwā . . .	Wē jāwai . . .	210. They go.
.....	.....	211. I went.
.....	.....	212. Thou wentest.
.....	.....	213. He went.
Ham gayā . . .	Ham gayā . . .	214. We went.

English.	Ḍāngī (Karauli).	Ḍāngī (Jaipur) (where different from Ḍāngī of Karauli).	Kālimāl of Jaipur (where different from Ḍāngī of Jaipur).
215. You went . . .	Tum gayē . . .	Tam gayē . . .	Tam gayā . . .
216. They went . . .	Wē gayē . . .	Wē gayē . . .	Wai gayā . . .
217. Go . . .	Jā . . .	Jā . . .	.....
218. Going . . .	Jātan . . .	Jātō . . .	.....
219. Gone . . .	Gayau . . .	Gayō . . .	.....
220. What is your name ?	Tiyārau kā nām hai ?	Tērō kā nāw hai ?	Tamārō kāñ nāw hai ?
221. How old is this horse ?	Yē'ghōrau kitēk dinan-kau hai ?	Ī ghōrā kitēk dinān-kō hai ?	Yā ghōrō kitēk bar ^a san-kō hai ?
222. How far is it from here to Kashmir ?	Jhā-sū Kashmīr kitēk parai ?	Yhā-tē Kasmīr kitēk dūr hai ?	Kasmīr nyā-sū kitēk dūr hai ?
223. How many sons are there in your father's house ?	Tiyārē dājū-kī bākhari-mē kitēk maūrā hai ?	Tyārē dāu-kē ghar-mē kitēk bētā hai ?	Tamārē (sic) bāp-kē (sic) ghar-mai kitēk bētā hai ?
224. I have walked a long way to-day.	Āji hū niri dūri digyō-hū .	Āj mai bhaut dūr chalyō-hū .	Āj mai bhaut chalyō hū .
225. The son of my uncle is married to his sister.	Mērē kākā-kau mōrā wā-kī bhāīnā-kū byāhyau-hai.	Mērē kākā-kē bētā-kō bhyāw wā-kī bhain-tē hūyō-hai.	Mērē (sic) kākā-kā bētā-kō bhyāw wā-kī bhain-sū hūyō-hai.
226. In the house is the saddle of the white horse.	Dhaurē ghōrē-kau palēchā bākhari-mē hai.	Dhaulē ghōrā-kī jin ghar-mē hai.	Suphēd ghōrā-kī jin ghar-mai hai.
227. Put the saddle upon his back.	Wā-kī piṭhi-pai palaichā ghāli-dē.	Jin wā-kī piṭh-pai dharō .	Jin wā-kī piṭh-pai dhar-dai.
228. I have beaten his son with many stripes.	Mē-nē wā-kē mōrā-kai kitēkau kōrrā mārē.	Mañ-nē wā-kē bētā-kū bhaut kōr ^a rān-tē piṭyō-hai.	Mañ-nai wā-kē (sic) bētā-kū bhaut kōr ^a rān-sū māryō-hai.
229. He is grazing cattle on the top of the hill.	Ḍāngariyā-pai wō dhōr charāy rahyau-hai.	Ū pāhār-kē upar dhōr charāwai-hai.	Wā dōgar-kai upar dhōr charā-rō-hai.
230. He is sitting on a horse under that tree.	Rūkh-kē nichē wō ghōrē-pai baiṭhyau-hai.	Wā rūkh-kē nichē ū ghōrā-par baiṭhyō-hai.	Wā rūkh-kai nichai wā ghōrā-pai baiṭhyō-hai.
231. His brother is taller than his sister.	Wā-kau bhēk ^a rau wā-kī bhāīnā-sē ūchau hai.	Wā-kō bhāi wā-kī bhain-tē lambō hai.	Wā-kō bhāi wā-kī bhain-sū lambō hai.
232. The price of that is two rupees and a half.	Wā-kau mōl aṛhāi rupaiyā hai.	Wā-kō mōl dhāi rupiyā hai .	Wā-kō mōl dhāi ripyā-hai .
233. My father lives in that small house.	Mērau dājū wā lhuri bākhari-mē hai.	Mērō dāu wā lhōrē ghar-mē rahai-hai.	Mērō (sic) bāp wā chhōtē (sic) ghar-mai rahai-hai.
234. Give this rupee to him .	Yā rupaiyā-i wā-kū dhō-ghāli.	Yā rupiyā wā-kū dai-dai .	Yā ripyō wā-kū dyō .
235. Take those rupees from him.	Win rupaiyān-nē wā-pai-sē lai-lai.	Wē rupiyā wā-pai-tē lai-lēwō.	Wai ripyā wā-sū lyō .
236. Beat him well and bind him with ropes.	Wā-kū jewarā-sē bādhan, aur khūp piṭau.	Wāya khūb piṭō ar wāya jewarān-tē bādhō.	Wā-kū khūb mārō, ar rassin-sū bāndyō.
237. Draw water from the well.	Kūā-sē pānyaū khaichau .	Kūwā-mē-tē pāpi aichō .	Kuwā-sū pāni kād-lai .
238. Walk before me .	Mērē āgē digi . . .	Mērē āghai chālō . . .	Mērē (sic) āgai chal . . .
239. Whose boy comes behind you ?	Tumārē pichhāri kaun-kō maūrā āwai-hai ?	Kōp-kō chhōrā tyārē pichhai āwai-hai ?	Tērē (sic) pichhāri kaūn-kō chhōrā āwai-hai ?
240. From whom did you buy that ?	Tuman-nē wā-kū kaun-pai-sē mōl linaū ?	Kōp-pai-tē tam-nē ū mōl liyō ?	Tam-nai wā kaūn-sū mōl linū ?
241. From a shopkeeper of the village.	Gām-kē ek baniyā-sē .	Gāw-kē ek dukān-wālē-pai-tē.	Gāw-kā ek baniyā-sū .

Dūgar-wārā of Jaipur (where different from Dāngī of Jaipur).	Dāngbhāng (where different from Dāngī of Jaipur).	English.
Tam gayā	Tum gayā	215. You went.
Wai gayā	Wē gayā	216. They went.
.....	Jā	217. Go.
.....	Jātō	218. Going.
.....	Gayō	219. Gone.
Thārō kāl nāw chhai ? .	Tumārō kāl nāw hai ? .	220. What is your name ?
Yā ghōrō katēk danā-kō chhai ?	Yō ghōrō kē baras-kō hai ?	221. How old is this horse ?
Yhā-sū Kasmīr katēk dūr chhai ?	Kasmīr nyhā-sū kattī dūr hai ?	222. How far is it from here to Kashmir ?
Thamārā bāp-kā ghar-māi katēk bētā chhai ?	Tumārā bāp-kā ghar-mē kē bētā hai ?	223. How many sons are there in your father's house ?
Āj hū ghaṇī dūr chalyō-chhū.	Āj māi bhōt dūr chalyō-hū.	224. I have walked a long way to-day.
Mhārā kākā-kā bētā-kō byāw ūn-kī bhaiṇ-sū hīō-chhai.	Mērā kākā-kō bētō ū-kī bhaiṇ-kū parṇyū hai.	225. The son of my uncle is married to his sister.
Dhanlā ghōrā-kī jin ghar-māi chhai.	Dhōlā ghōrā kī jin ghar-mē hai.	226. In the house is the saddle of the white horse.
Jin ū-kā māḡṛan-pai, dhar-dyō.	Ū-kī piṭh-par jin karō .	227. Put the saddle upon his back.
Māi-nai ū-kā bētā-kū ghaṇā kōṛṇ-sū māryō-chhai.	Māi-nai ū-kā bētā-kū bhōt korṇ-sū māryō-hai.	228. I have beaten his son with many stripes.
Wā dūgar-kai ūpar dhāḍā charāwai-chhai.	Wō dūgar-kā mātā-par dhāḍā charā-rayō-hai.	229. He is grazing cattle on the top of the hill.
Wā ū rūkhārā-kai nichai ghōrā-pai baiṭhyō-chhai.	Wō ū rūkhārā nichai ghōrā-par baiṭhyō-hai.	230. He is sitting on a horse under that tree.
Ū-kō bhāi ū-kī bhaiṇ-sū lāmbō chhai.	Ū-kō bhāi ū-kī bhaiṇ-sū lāmbō-hai.	231. His brother is taller than his sister.
Ū-kō mōl dhāi ripyā chhai.	Ū-kā mōl dhāi ripyā hai .	232. The price of that is two rupees and a half.
Mhārō bāp ū lhōryā ghar-māi rahai-chhai.	Mērō bāp ū chhōṭā ghar-mē rai-hai.	233. My father lives in that small house.
Yā ripyō ū-kai-tāi dē-dai .	Yō ripyō ū-kū saūpō . .	234. Give this rupee to him.
Wai ripyā ū-sū lē-lyō .	Wai ripyā ū-sū lyō . .	235. Take those rupees from him.
Ū-kai-tāi khūb mārō, ar jewṛan-sū bādh-dyō.	Ū-kū khūb mārō ar jewṛan-sū bādhō.	236. Beat him well and bind him with ropes.
Kuwā-māi-sū pāṇī kāḍō .	Kūwā-sū pāṇī bharō . .	237. Draw water from the well.
Mhārai āgai chālō . . .	Mērai āgai chālō . . .	238. Walk before me.
Kūṇ-kō chhōrō thamārai pāchhai āwai-chhai ?	Tumārai pāchhōkṛai kūṇ-kō lāṛṛkō āwai-hai ?	239. Whose boy comes behind you ?
Tam-nai wā kūṇ-sū mōl-liyō ?	Tum-nai wō kūṇ-sū mōl-liyō ?	240. From whom did you buy that ?
Gāw-kā ēk dukandār-sū .	Gāw-kā ēk dukandār-sū .	241. From a shopkeeper of the village.

KANAUI.

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 Kanaujī. 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-Bhākhā or Antarbēdī. This is wrong. Kanaujī is, as will be shown, spoken all over the district. The total number of speakers of Kanaujī in Farukhabad is 712,500. The local authorities divided this into—

Antarbēdī	678,900
'Hindī'	33,600
TOTAL	712,500

Both are, however, Kanaujī.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJĪ.

(EAST OF DISTRICT FARUKHABAD.)

एक जने-के दोए लड़िका हते । उनमें-से छोटे-ने बाप-से कही कि हे पिता मालु-को हींसा जो हमारो चाहिये सो देओ । तब उन-ने मालु उन्हें बाँट-दओ । और थोरे दिनन पीछे छोटे लड़िका-ने सब कुछ इकट्ठा करि-के एक दूरि-के देस-को चलो-गओ और हुआँ अपनो मालु बुरे चलन-में उड़ाओ । और जब सब खरच कर-चुको उस मुल्क-में बड़ो अकालु परो और वह कंगाल हुइ-गओ । तब उस मुल्क-के एक रईस-के हियाँ लगि-गओ । उन-ने उसे अपने खेतन-में सूअर चरइवे-को पठओ । और उसे चाह हती कि उन बकलन-से जो सूअर खात-हैं अपनो पेटु भरै कि कोई उसे-देत-नाई-हतो । तब होसु-में आय-के कहन लगे कि हमारे बापु-के कितने मजूरनको रोटी बहुत है और हम भूखों मरतहैं । मैं उठ-के अपने बापु-के तीर जेहौँ और उन-से कहौँ कि पिता हम-ने देव-को और तुम्हारो दोख करो-है और अब इस लाइक नाहीं कि फिरि तुम्हारे बेटा कहावै । हमें अपने मजूरन-में-से एक-की बरोबर बनाओ । तब उठि-के अपने बाप-के तीर चलो । और वे अभै दूर हते कि उसे देखिके बापु-काँ दया लगी और दूरि-के उस-काँ गरे लगाय-लओ और चूमो । बेटाने उस-से कही कि हे पिता मैं-ने देव-को और तुम्हारो पापु करो और अब इस लाइक नाहीं कि फिरि तुम्हारो लड़िका कहाजै । बाप-ने अपने नौकरन-से कही कि अच्छी-से अच्छी पोशाक निकास-लावो और इस-काँ पहिरावो और हम-सब खायें और खुसी मनावैं । काहे-से कि हमारो यह लड़िका मरो-हतो सो अब जिओ-है । खुइ-गओ-हतो अब मिलि गओ-है । तब वे खुसी करन लागे ॥

उस-को बड़ो लड़िका खेत-में हतो । जब घर-के नगीच आवो और गेवो और नाचिवो सुनो तब एक नौकर-को बुलाय-के पूछी कि यौ का है । उस-ने उस-से कही कि तुम्हारो भाई आवो-है और तुम्हारे बापु-ने बड़ी जेओनार करी-है काहे-से कि उसे भलो चंगा पाओ । उस-ने रिसाय-के भीतर जानो

नाहीं चाहो । तब उस-के बापु-ने बाहिर आय-के बहि-काँ मनाओ । उहि-ने बापु-से कही देखो इतनी बरसन-से हम तुम्हारी सेवा करत-हैं और कब-हूँ तुम्हारे अगिया-की बहिर नाहीं चलत-हैं । परंतु तुम-ने कब-हूँ एक बकरी-को बच्चा हमें नाहीं दओ कि हम अपने मिलापिन-के संग खुसी मनाते । और जब तुम्हारो यह लड़िका आवो जिन-ने तुम्हारो मालु पतुरिअन-में उड़ाओ तुम-ने उहि-की बड़ी जेओनार करी । उहि-ने उस-से कही अरे बेटा तुम सदा हमारे तीर रहे और जो-कुछो हमारो है सो तेरो-ई है । पर खुसी मनइवो और राजी होइवो चाहिये काहे-से कि तुम्हारो यह भाई मरो-हतो सो जिओ-है और खुइ-गओ-हतो सो अब मिलो-है ॥

[No. I.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

WESTERN HINDI.

KANAUJĪ.

(WEST OF DISTRICT FARUKHABAD.)

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dōē larikā hatē. Un-maĩ-sē chhōtē-nē bāp-
One man-of two sons were. Them-in-from the-younger-by the-father-
 sē kahī ki, 'hē pitā, mālu-kō hīsā jō hamārō chāhiyē
to it-was-said that, 'O father, property-of share which mine is-proper
 sō dēō.' Tab un-nē mālu unhē bāṭ daō. Auru thōrē
that give.' Then him-by property to-them dividing was-given. And a-few
 dinan pichhē chhōtē larikā-nē sab kuchh. ikatthā kari-kē
days after the-younger son-by all anything together made-having
 ēk dūri-kē 'dēs-kō chalō-gaō. Auru huā ap'nō mālu burē
one distance-of country-to it-was-gone. And there his-own property evil
 chalan-mē urāō. Auru jab sab khar'ch kar'chukō,
conduct-in was-squandered. And when all expenditure was-done-completely,
 us mulk-mē barō akālu parō auru wahu kangāl hui-gaō. Tab
that country-in great famine 'fell and he indigent became. Then
 us mulk-kē ēk rais-kē hiyā lagi gaō. Un-
that country-of one native-of near 'having-engaged-himself' he-went. Him-
 nē usē ap'nē khētan-mē sūar charāibē-kō paṭhaō. Auru usē
by him his-own fields-in swine to-feed it-was-sent. And to-him
 , chāh hatī ki, 'un bak'lan-sē jō sūar khāt-hāī ap'nō
the-desire was that, 'those husks-with which swine eating-are my-own
 pēṭu bharaī,' ki kōī usē dēt nāī hatō. Tab hōsu-mē
belly I-may-fill,' that anybody to-him giving not was. Then senses-in
 āy-kē kahan lagō ki, 'hamārē bāpu-kē kit'nē majūran-
come-having to-say he-began that, 'my father-of how-many labourers-
 kō rōṭī bahut hai auru ham bhūkhō marat-haī. Maī uṭh-kē
to bread much is and I from-hunger dying-am. I arisen-having
 ap'nē bāpu-kē tīr jaihaū auru un-sē kaihaū ki, "pitā, ham-nē
my-own father-of near will-go and him-to will-say that, "father, me-by
 Daiw-kō auru tumhārō dōkh karō-hai, auru ab is lāīk nāhī ki
God-of and thy sin done-is, and now this worthy not that
 phiri tumhārē bēṭā kahāwaī. Hamaī ap'nē majūran-maĩ-sē ēk-
again thy son I-may-be-called. - Me thy-own labourers-in-from one-

kī barōbar banāō.” Tab uṭhi-kē ap^{nē} bāp-kē tīr chalō.
of (to) equal make.” Then arisen-having his-own father-of near he-went.
 Auru wē abhai dūr hatē ki usai dēkhi-kē bāpu-kā dayā
And he yet far-off was that him seen-having the-father-to pity
 lagī auru dauri-kē ūs-kā garē lagāy-laō, auru chūmō. Bētā-
was-attached and run-having him on-neck embraced, and kissed. The-son-
 nē us-sē kahī ki, ‘hē pitā, maī-nē Daiw-kō auru tumhārō pāpu
by him-to it-was-said that, ‘O father, me-by God-of and thy sin
 karō auru ab is lāik nāhī ki phiri tumhārō larikā
was-done and now this ‘worthy not that again thy son
 kahāū.’ Bāp-nē ap^{nē} naukaran-sē kahī ki ‘achchhi-sē
I-may-be-called.’ The-father-by his-own servants-to it-was-said that, ‘good-than
 achchhi pōsāk nikās-lāwau auru is-kā pahirāwau, auru ham-sab khāyē
good dress, bring-out and this-one-on put, and (let-)us-all eat
 auru khusī manāwāī; kāhē-sē ki hamārō yahu larikā marō-hatō,
and merriment make; what-from that my this son dead-was,
 sō ab jiō-hai; khui-gaō-hatō, ab mili-gaō-hai.’ Tab bē khusī
he now alive-is; lost-gone-was, now found-gone-is.’ Then they merriment
 karān lāgē.
to-make began.

Us-kō barō larikā khēt-maī hatō. Jab ghar-kē nagich āwō auru
His elder son field-in was. When house-of near he-came and
 gaibō auru nāchibō sunō, tab ēk naukar-kō bulāy-kē
singing and dancing was-heard, then one servant called-having
 pūchhī ki, ‘yau kā hāī?’ Us-nē us-sē kahī ki
it-was-asked that, ‘this what is?’ Him-by him-to it-was-said that
 ‘tumhārō bhāī āwō-hai, auru tumhārē bāpu-nē baī jeonār karī-hai,
thy brother come-has, and thy father-by great feast made-is,
 kāhē-sē ki usai bhalō chaṅgā pāō.’ Us-nē
what-from that him well healthy it-has-been-found.’ Him-by
 risāy-kē bhītar jānō nāhī chāhō. Tab us-kē bāpu-nē
become-angry-having inside to-go not it-was-wished. Then his father-by
 bāhir āy-kē bahi-kā manāō. Uhi-nē bāpu-sē kahī,
outside come-having him it-was-appeased. Him-by the-father-to it-was-said,
 ‘dēkhō, it^{nī} bar^{san}-sē ham tumhārī sēwā karat^{hai} auru kab-hū
‘see, so-many’ years-from I your service doing-am and ever-even
 tumhārē aggiyā-kī bāhir nāhī chalat-haī; parantu tum-nē kab-hū ēk
your orders-of out not going-am; but you-by ever-even one
 bak^{ri}-kō bachchā hamaī nāhī daō, ki ap^{nē} milāpin-kē saṅg
goat-of young-one to-me not was-given, that my-own friends-of with

khusī manātē. Auru jab tumhārō yahu larikā āwō
merriment I-might-have-made. And when your this son came
 jin-nē tumhārō mālu paturian-māī urāō, tum-nē uhi-kī barī
whom-by your fortune harlots-in was-wasted, you-by his great
 jeonār kari.' Uhi-nē us-sē kahī, 'arē bēṭā, tum sadā hamārē
feast was-made.' Him-by him-to it-was-said, 'O son, you always me
 tīr rahē, auru jō-kuchhō hamārō hai sō 'tērō-i hai: par khusī
near were, and whatever mine is that thing-veryly is: but joy
 manaibō auru rājī hōibō chāhiyē kāhē-sē 'ki tumhārō yahu
to-celebrate and pleased to-be is-proper what-from that your this
 bhāī marō-hatō, sō jīō-hai; auru 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 Antarbēdī or Braj Bhākhā 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 HINDĪ.

KANAUJĪ.

(WEST OF DISTRICT FARUKHABAD.)

एक मनई-के दोए लड़िका हते । छोटे लड़िका-ने बाप-सन कहौ कि हमारे हींसा-को बाँटु करि देओ । बाप-ने उस-को हींसा बाँटि दओ । थोड़े दिन पाछे छोटे लड़िका-ने अपनो सब धनु इकट्ठो करि-के परदेस निकसि-गओ । हुआँ सबरो माल-टाल खोँटे राह-माँ उड़ाय-दओ । जब सब खर्च हुइ-गओ तब उस देस-माँ अकाल पड़ो और बहु भूखन मरन लगो ॥

TRANSLITERATION AND TRANSLATION.

Ek	manai-kē	dōē	laṛikā	hatē.	Chhōtē	,	laṛikā-nē	bāp-san
One	man-of	two	sons	were.	The-younger	son-by	the-father-to	
kahī	ki,	'hamārē	hīsā-kō	bāṭu	kari	dēō.'	Bāp-	
it-was-said	that,	'my	share-of	division	having-made	give.'	The-father-	
nē	us-kō	hīsā	bāṭi	daō.	Thōrē	din	pāḥhē	chhōtē
by	his	share	dividing	was-given.	A-few	days	after	the-younger
laṛikā-nē	ap'nō	sab	dhanu	ikaṭṭhō	kari-kē	par-dēs		
son-by	his-own	all	fortune	together	made-having	a-foreign-land		
nikasi-gaō.	Huā	sab'rō	māl-tāl	khōtē	rāh-mā	urāy-daō.	Jab	
went-away.	There	all	riches	evit	way-in	was-squandered-away.	When	
sab	kharch	hui-gaō,	tab	us	dēs-mā	ākāl	parō.	Auru bahu
all	expenditure	became,	then,	that	country-in	famine	fell.	And he
	bhūkhan	māran	lagō.					
	from-hunger	to-die	began.					

KANAUJĪ (PACHARUĀ) OF ETAWAH.

The language spoken over the greater part of the district of Etawah is Kanaujī. Only in the south, in the Dōāb of the Chambāl and the Jamna, do we hear the Bhadaurī dialect of Bundēli. 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 Kanaujī is spoken. As might be expected the Kanaujī of Etawah shows traces of the influence of Braj Bhākhā and of Bhadaurī, 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 Kanaujī, was wrongly shown as Antarbēdī. That it is Kanaujī 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 Chambāl-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 Kanaujī of the Pachār, which they call *Pacharuā*, and that of the rest of the district. *Pacharuā* shows more traces of the influence of Braj Bhākhā, and less of that of Bhadaurī than does the Kanaujī of the unnamed south-western tract.

The following is the estimated number of speakers of these two forms of Kanaujī:—

Pacharuā	250,000
Kanaujī of south-west	101,000
TOTAL	351,000

In 1891, the total population of the district was 727,629, and the balance is mainly made up by 55,000 speakers of Bhadaurī and 285,000 people who are reported to speak Urdū. 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 Kanaujī.

For *Pacharuā*, 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 *kē*, *kō*, and *kaū* for the sign of the accusative-dative, and *nē* or *naī* (Bhadaurī) for the agent. The sign of the conjunctive participle is *kē*, as we also find in Bhadaurī. We meet the form *aī* for *hai*, they were, which properly belongs to Braj Bhākhā. The third personal pronoun is *bū*, with an oblique form *wā* or *bā* (again Bhadaurī). There is also the tendency to eliminate an *r* before another consonant, which is a marked peculiarity of Bhadaurī. Thus *khachchu* for *kharchh*, expenditure; and *paddēs* for *pār-dēs*, a foreign country. The form *juā*, there, is noteworthy.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (PACHARUĀ).

(DISTRICT, ETAWAH.)

एक मनई-कें दुइ लरिका हते । उन-में-तैं छोटे-ने बाप-तें कहीं ए
बाप धन-में-तें जो हमारे हींसा होय सो हमें दे-देउ । तब वा-ने वा-को
अपनो धनु बाँटि-दओ । ककु बहुत दिन नाहीं भये-ऐं की छोटी लरिका सब
ककु जोरि-बटोरि-कें पदेस निकरि-गओ और जुआँ लच्छई-में दिन काटत अपनो
धनु उड़ाय-भड़ाय-दओ । जब वा-को सब खचु हुय-चुको और वा देस-में बड़ो
भारी अकालु परो औ बू कंगालु हुइ-गओ तब बू जाय-कें वा मुलिक-के रहे-
यन-में-तैं एक-के हियाँ रहन लगे जा-नैं वा-को अपने खेत-में सूअर चरैबे-को
पठओ ॥

TRANSLITERATION AND TRANSLATION.

Ek manai-kē tui larikā hatē. Un-mē-taī chhōtē-nē
A-certain man-to two sons were. Them-in-from the-younger-by
bāp-tē kahī, 'ē bāp, dhan-mē-tē, jō hamārō hīsā
the-father-to it-was-said, 'O father, property-in-from, which my share
hōy, sō hamē dai-dēu.' Tab wā-nē wā-kaū ap'nō dhanu
may-be, that to-me give-away.' Then him-by him-to his-own substance
bāṭi daō. Kachhu bahut din nāhī bhayē-aī kī chhōṭō
having-divided was-given. Some many days not become-were that the-younger
larikā sabb-kachhu jōri-batōri-kē paddēs nikari-gaō aur juā
son all-anything collected-having another-country out-went and there
luchchai-mē din kāṭat ap'nō dhanu urāy-bharāy-daō. Jab bā-kō
debauchery-in days passing his-own fortune was-squandered. When him-of
sab khachchu huī-chukō auru wā dēs-mē barō bhārī akālu
all expenditure was-completed and that country-in greatly heavy famine
parō au bū kaṅgālu huī-gaō tab bū jāy-kē wā mulik-kē
fell and he poor became, then he gone-having that country-of
rahaiyyan-mē-taī ēk-kē hiyā rahan lagō; jā-naī bā-kō ap'nē
inhabitants-in-from one-of near to-live began; whom-by him-as-for his-own
khēt-mē sūar charaibē-kō paṭhaō.
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 Bhadaurī is felt a little more strongly, and that is all. To this we may attribute the use of *bā* (and not *wā*) for the oblique form of the third personal pronoun. To the same influence is due the use of *bā* (Bhadaurī *bā*) for the nominative as well as *wah*. 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 *ōchhē laṅkā-nē chalō*, the younger son went, literally, by the younger son it was gone. This of course is altogether contrary to the rules of Standard Hindī, 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 *tēna chalitam*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJI.

(SOUTH-WEST OF DISTRICT ETAWAH.)

कोई आदमी-के दो लड़का हते । दोऊ-में-से नन्हें-ने बाप-से कही
कि अरे बाप रुपया पैसा-में-से जो मेरो हींसा होय सो मो-कों देओ । तब
बा-कों हींसा रुपया पैसा बाँट दओ । थोरे दिन भये कि ओछे लड़का-ने
सब चीजें जोर-कर परदेस चलो और हुआँ बुरे काम रोज रोज करत रहो ।
और रुपया पैसा अपनो खोय दओ । जब बा-ने सब कौड़ी पैसा खोय दओ
तब परदेस-में भारी काल परो और वह गरीब हुइ-गयो । और वह जाय-के
हुअन-के आदमियों-में-से एक-के हियाँ रहने लगो जने बा-को अपने खेतों-में
सूअर चराइवे-को पठओ । और बा उन कौंसों-को जो सूअर खात-हते आपो
खायो, चाहत-हतो और कोऊ बा-कों कुछ नहीं देत-हतो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ādāmī-kē dō larākā hatē. Dōū-mē-sē nanhē-nē
A-certain man-of two sons were. The-two-in-from the-younger-by
bāp-sē kahī ki, 'arē bāp, rupayā paisā-mē-sē jō mērō
the-father-to it-was-said that, 'O father, rupees pice-in-from what my
hīsā hōy sō mō-kō dēō.' Tab bā-kō hīsā rupayā paisā bāt-daō.
share may-be that mē-to give.' Then his share rupees pice was-divided.
Thōrē din bhayē ki ōchhē larākā-nē sab chijē jōr-kar
A-few days became that the-younger son-by all things collected-having
par-dēs chalō aur huā 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-daō. Jab bā-nē sab kauṛī paisā
And rupees pice his-own was-lost. When him-by all cowries pice
khōy-daō, tab par-dēs-mē bhārī kāl parō, aur wah garīb
was-lost, then the-foreign-country-in heavy famine fell, and he poor
hui-gayō. Aur wah jāy-kē huan-kē ādāmīyō-mē-sē ēk-kē hiyā rahan
became. And he gone-having there-of men-in-from one-of near to-live
lagō, jā-nē bā-kō apnē khētō-mē sūar charāibē-kō paṭhaō. Aur
began, whom-by him his-own fields-in swine feeding-for it-was-sent. And

bā un kōsō-kō jō sūar khāt-hatē āpau khāyau 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 Awadhī. Here it is everywhere Kanaujī. Local authorities recognise three or four sub-varieties, but the differences are merely as to the amount of Awadhī with which the Kanaujī is mixed.

The number of speakers of Kanaujī 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 Awadhī. It is hence natural to expect a certain infusion of that form of speech in the local Kanaujī. This infusion varies from place to place, but is generally very slight in amount. Only in the extreme east of the district, in Tahsil 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 Kanaujī employed in Hardoi as follows:—

Standard Kanaujī slightly mixed with Awadhī	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 Kanaujī 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 *Bangrahī* 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 Awadhī in the rare use of the typical Kanaujī termination *u* of weak masculine nouns; in the employment of *tehi* as the oblique form of *sō*, that; and in the locative *par-dēsāi* (Awadhī *par-dēsahī*), 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 Kanaujī spoken north of the Ganges, and in Cawnpore.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJI.

(CENTRAL AND SOUTH-WEST OF DISTRICT HARDOL.)

एक आदमी-के दुइ लरिका हते । तेहि-माँ-ते जो छोटी लरिका हतो
 सो अपने बाप-पर कहन लागो कि जो कुछ रुपया हमारे हींसा-को होइ सो
 बाँटि देउ । तब बाप-ने वहि-के हींसा-को रुपया बाँटि दओ । तब छोटी
 लरिका अपनी हींसा लेइ-के परदेसइ चलो-गओ और हुआँ सब रुपया कुचाल-
 में उड़ाइ दओ । और जब बनाइ-के खरखीन हुइ-गओ तब कुछ दिनन-के
 पीछू वहि देस-माँ अकाल परो । तब वहु, केहु बड़े अमीर-के दुआरे गओ ।
 तब वहि-ने वहि-का खेतन-माँ सुअरी चरैवे-पर करि दओ । जब वहु हुआँ-जै
 व्याकुल भओ तब फिरि अपने घर लौटि आओ और अपने बाप-की खुसामदि
 करी और कहन लागो कि हमारी खता माफ़ करौ । तब बाप आनंद
 हुइ-गओ और कसूर माफ़ करि-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dui larikā hatē. Tehi-mā-tē jō chhōtō larikā
 One man-of two sons were. Them-in-from, who younger son
 hatō sō ap'nē bāp-par kahan lāgō ki, 'jō kuchhu rupayā
 was he his-own father-to to-say began that, 'what anything money
 hamārē hīsā-kō hōi sō bāṭi 'dēu.' Tab bāp-nē wahi-kē.
 my share-of may-be that dividing give, Then the-father-by him-of
 hīsā-kō rupayā bāṭi daō. Tab chhōtō larikā ap'nō
 share-of money dividing was-given. Then the-younger son his-own
 hīsā lēi-kē par-dēsāi chalō-gaō, aur huā sab rupayā
 share taking to-a-foreign-country went-away, and there all money
 kuchāl-mē urāi-daō. Aur jab banāi-kē
 evil-conduct-in was-wasted-away. And when made-having (i.e. very)
 khar-khin hui-gaō, tab kuchhu dinan-kē pichhū wahi-dēs-mā akāl
 indigent became, then some days-of after that-country-in famine
 pārō. Tab wahu kēhu barē amīr-kē duārē gaō. Tab wahi-nē
 fell. Then he some very rich-man-of at-door went. Then him-by

wahi-kā khētān-mā̃ suarī charaibē-par kari-daō. Jab wahu hua-ū
him-to fields-in swine feeding-on it-was-made. When he there-too.
 byākul bhāō tab phiri ap̃nē ghar lauṭi āō, aur
distraught became then again his-own house-to returning he-came, and
 ap̃nē bāp-kī khusāmadi kārī, 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 hui-gaō, aur kasūr
sin forgiveness make.’ Then, the-father happy became, and fault
 māphu kari-daō.
forgiveness was-made.

KANAUJĪ OF SHAHJAHANPUR.

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 Kanaujī, 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 Kanaujī. There are hardly any local peculiarities. We may mention the forms *kā*, the sign of the accusative-dative; *nẽ*, the sign of the agent; and *mā* or *mahiṃā*, the sign of the locative, as local forms of the case suffixes. The use of *ohi* instead of *uhi* for 'him,' is probably due to the influence of the Awadhī 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 Kanaujī, 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-nẽ chālō*, 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.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJĪ.

(DISTRICT, SHAHJAHANPUR.)

एक आदमी-के दुइ लरिका हते । उन-में-से छोटे-ने बाप-से कही कि हे बाप माल-को हीसा जो हम-का मिलिबो चाहिये सो हम-का दै-देउ । तब ओहि-ने मालु उन-का बाँटि दओ । और थोरे दिन बादि छोटे लरिका-ने सबु एक-हाओ करि-के एक दूर-के देस-को चलो और हुँआँ अपनो मालु कुचालि-में उड़ाइ-दओ । और जब सबु खर्चु हुइ-गओ तब ओहि देस-में बड़ो अकाल परो और वह बनाइ-के सखत हाल होन-लगे । तब ओहि देस-के एक भागमान-के हियाँ जाइ-लगे । ओहि-ने उसै अपने खेतन-महियाँ सूकर चराओन-क पठओ । और ओहि-को मनु भओ कि उन बकलन-से जो सूकर खात-है हम-हँ अपनो पेट भरि लेहिँ कि कोई ओहि-का नाहीं देति हतो ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād'mī-kē dul larikā hatē. : Un-mē-sē chhōtē-nē
 One man-of two sons were. Them-in-from the-younger-by
 bāp-sē kahī ki, 'hē bāp, māl-kō hīsā jō ham-kā
 the-father-to it-was-said that, 'O father, property-of share which me-to
 milibō chahiyē, sō ham-kā dāi-dēu.' Tab ohi-nē mālu
 to-be-got is-proper, that me-to give-away.' Then him-by the-property
 un-kā bāṭi dāo. Aur thōrē din bādi chhōtē
 them-to having-divided was-given. And a-few days after the-younger
 larikā-nē sabu ēk-hāṭ kari-kē ēk dūr-kē dēs-kō chalō
 son-by all in-one-place made-having a distant country-for it-was-started
 aur hūā ap'nō mālu kuchālī-mē urāi-dāo. Aur jab
 and there his-own property evil-conduct-in was-wasted-away. And when
 sabu kharchu hui-gāo tab ohi dēs-mā barō akkāl parō aur
 all expenditure became then that country-in great famine fell and
 wahu banāi-kē sakhat hāl hōn lagō. Tab
 he made-having (i.e. extremely) hard condition to-be began. Then
 ohi dēs-kē ēk bhāg'mān-kē hiyā jāi lagō. Ohi-nē usai
 that country-of one rich-man-of near having-gone he-joined. Him-by him-as-for

ap'nē khētān-mahiyā' sūkar charāon-ka paṭhāō. Aur ohi-kō manu.
his-own fields-in swine feeding-for it-was-sent. And his mind
 bhaō ki, 'un bak'lan-sē jō sūkar khāt-haī ham-hū ap'nō
became that 'those husks-with which swine eating-are I-too my-own
 pēt bhari-lēhī, ki kōi uni-kā nāhī deti-hatō.
stomach will-fill, because anybody him-to not giving-was.

KANAUJĪ 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 Kanaujī in the main, but with here and there a Braj inflexion. For instance while the Kanaujī *thō*, was, is quite common, we have also the Braj *hō*. Thus, in a witness's deposition received from Pilibhit, we have *baiyār-bānī sōat-hī*, my women folk were sleeping, and again, a few sentences lower down, *wā-nē mō-kō bulāō-thō*, she had called me. With the exception of these few borrowed Braj expressions the language is the same as the Kanaujī of Shahjahanpur, and it is unnecessary to give any specimen of it.

MIXED DIALECTS.

KANAUJĪ OF CAWNPORE.

The district of Cawnpore has Farukhābad and Etawah, of which the language is Kanaujī, to its north-west. To its east, across the Ganges, lies the district of Unao, in which Eastern Hindī 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 Hindī. To its south, across the Jamna, in order from east to west are Hamirpur and Jalaun, of both of which the dialect is Bundēlī. 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 Kanaujī, but is generally mixed with Eastern Hindī. Eastern Hindī 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 Tirhārī, or the language of the River Bank. In Hamirpur it is infected with Bundēlī, but is still based on Eastern Hindī. In Fatehpur, to the south-east of Cawnpore, it also preserves its Eastern Hindī character, but in Cawnpore, the infusion of that language is weaker than elsewhere, and the Tirhārī is like the Kanaujī of the rest of the district, only more strongly infected with Eastern Hindī. I therefore do not class it under the latter language as has been done with the Tirhārī of Hamirpur, Banda, and Fatehpur, but consider it as a form of Kanaujī. The following are the estimated numbers of the speakers of Kanaujī and Tirhārī in Cawnpore :—

Kanaujī	1,090,000
Tirhārī	40,000
TOTAL	1,130,000

The following specimen of the Kanaujī of Cawnpore is a folktale. I here give a brief sketch of the chief peculiarities of the dialect which differentiate it from Standard Kanaujī.

In pronunciation, we may note the way in which *ē* optionally becomes *yā*, *e* optionally becomes *ya*, *ō* optionally becomes *wā*, and *o* optionally becomes *wa*. Thus, we have *ēku* or *yāku*, one; *jēhi* or *jyahi*, this (obl. form); *tōrō* or *twārō*, thy; and *tohi* or *twahi*, thee. These peculiarities also occur in Eastern Hindī.

Nouns are declined as in ordinary Kanaujī. The termination *u* of weak nouns, as *ghar* or *gharu*, a house, is very common. The sign of the accusative-dative is *kō*, *kaiḥā* or (Eastern Hindī) *kā*. *Nitin* is 'for.' The instrumental-ablative has *sē*, *tē*, or *tē*. The genitive has the standard Kanaujī *kō* (*kē*, *kā*), and also the Eastern Hindī 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 Hindī) *maḥā*, in; *pār*, *pai*, on; *lō*, up to.

The **Pronouns** are,—

1st person,—*mañ*, I; *mōrō*, my; *ham*, *hamu*, or *hamañ*, we; *ham^rrō*, or *hamārō*, our.

2nd person,—*tū*, thou; *tōrō*, thy; *tum* or *tumh*, you; *tumh^rrō* or *tumhārō*, your.

3rd person,—*wah*, *wuh*, *wahu* (often written *bahu*), or *wau* (often written *bau*), he, that; obl. sing. *wahi*, *wuhi*, *wohi*, or *ui*; agent, *wahñ*, *wuhñ*, *wohñ*, or *uñ*; Nom. plur. *wē*, *ui*; obl. plur. *un*.

This,—*ī*, *yah* (or *jah*), *yahu* (or *jahu*), or *yan* (or *jan*) ; obl. sing. *ī*, *yahi*, *jahi*, or *jyahi* ; agent, *yahĩ*, *jahĩ*, or *jyahĩ* ; nom. plur. *yē*, *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 Kanaujī. 'What' is *kāhā*, obl. *kāhē*.

The **Verb** is irregular in the first person plural, which may optionally end in *anu*. This seems to be a combination of the Eastern Hindī *-an*, with the favourite Kanaujī termination *-u*. The Verb substantive is thus conjugated :—

PRESENT.		PAST.	
Sing.	Plur.	Sing.	Plur.
1. <i>haũ</i>	<i>hanu</i> or <i>haĩ</i>	<i>rahaũ</i>	<i>rahanu</i> or <i>rahaĩ</i>
2. <i>hai</i>	<i>hau</i>	<i>rahaĩ</i>	<i>rahau</i> .
3. <i>hai</i>	<i>haĩ</i>	<i>rahai</i>	<i>rahaĩ</i> .

We sometimes find present forms borrowed from Eastern Hindī, such as *ham āhinu* (for *ham āhen*), we are.

For the past we have also the typical Kanaujī *thō*, and I have met one or two instances of forms like *maĩ thō*, I was. *Rahĩ* (plur. fem. of *rahō*) is used to mean 'she remained.'

In the Active Verb, the infinitive is *māran*, *māranu*, *mārⁿnō*, *mārab*, *mārabu*, or *marⁿbō*. The Present Participle is *mārat*, *māratu*, or *mārⁿtō*. In three or four instances I have met a masculine form *māratī*. Thus *larikā āwati-hai*, the boy is coming ; *tū saugandh khāti-hai auru tayai-kā bāpu banāwati-hai*, thou art taking an oath and making only the devotee your father. Similar additions of *i* are found in other forms of Kanaujī used north of the Ganges. The Past Participle is *mārō*. The Conjunctive Participle is *māri-kai*.

The Present tense, 'I strike,' or 'I may strike' is—sing. *māraũ*, *mārai*, *mārai* ; plur. *māranu* or *māraĩ*, *mārau*, *māraĩ*. *Mārat-haũ*, etc., is also common.

The Future is *marahaũ*, *marihai*, *marihai* ; *marihanu* or *marihai*, *marihau*, *marihai*. Note that the first vowel is shortened, as in Eastern Hindī, owing to its falling in the penultimate. Here and there I have met instances of the Eastern Hindī 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 Kanaujī. Sometimes we meet stray Eastern Hindī forms, such as *dānheni*, he (or they) gave.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJĪ (MIXED DIALECT).

(DISTRICT, CAWNPORE.)

याकैँ हते राजा बीर बिकरमाजीत । तिन-के याक रानी रहै । उइ राजा
औ रानी-माँ बाजी लागी कि याक चिरैया बोलति-रहै । तौन राजा तौ
कहत-रहैँ कि हंस बोलतु-है । औ रानी कहती-हतीं कि कौनवाँ बोलतु-हुइहै ।
ऐसी हुज्जत रहै कि वहै चिरैया पेंडे-पै-से उड़ि भाजी । तौ कौनवै निकसो ।
तब तो सरमाय-कै राजा रानी-कइहाँ निकारि दीन्हनि । रानी-के उइ राजा-ते
अढ़ाई महिना-को औधान हतो । उइ रानी-का चलत चलत याक मड़ैया
मिली । तौन तया-केरी मड़ैया कहावति-हती । तौने-माँ जाय-कै रहैँ-जाय
औरु मड़ैया-माँ टटिया लगाय-लीन्हनि । जब थोरी बिरियाँ-माँ तया उइ
मड़ैया-के नेरे आये तब कहन लागे कि ई मड़ैया-माँ लरिकिनी होय तौ लरि-
किनी औ लरिका होय तौ लरिका होय । तब वहि-माँ-से उइ रानी-ने
जवाबु दओ कि हम फलानी आहिनु । औरु अपनु सब बिथा तया-से
कहि-डारी । तया वहि-की लरिकिनी-ही-की नाईँ रच्छा कीन्हनि ॥

फिरि नवयें महिना-माँ उइ रानी-के एकु लरिका भओ । जब वहु
लरिका बड़ो भओ तब औरे लरिकवन-माँ खेलिबे-का जान लागो । औरु जब
अनवादु करै तब उइ लरिकन-ते सौगंधें खाय कि हम ऐसी नाहीं करो-है ।
तब सब लरिकवा वहि-के धौलैँ मारैँ । तब फिरि हर दाँय तयै-की सौगंध खाय
औ कहै कि हम अनवादु नाहीं करो-है । आखिर-का उइ सब लरिकवा
वहि-सँ कहैँ कि अपने बाप-को नाउँ बताव । तब वहि-ने, तयै-को नाउँ
बताय-दओ । तब फिरि उइ लरिकवा वहि-से कहैँ कि धा. ससुर तयै-की
सौगंध खाति-है औरु तयै-का बापु बनावति-है औरु वैसे तौ तया-केरी गुलामु
है । तब फिरि महेँ सरमाय-करि-कै अपनी मैया-से बापु-को नाउँ पूछो । तब
वहि-की मैया-ने बापु-को नाउँ बिकरमाजीत बताय दओ । दुसरे दिना बिक-
रमाजीत-की सौगंध खाई । तब उइ लरिकवन वहि-से कहो कि ससुर-ज
औरौ कब-हूँ बिकरमाजीत-को नाउँ सुनो-है कि अब-हीं जानत-ही । तब

फिरि सरमाय-गओ और अपनी मैया-से 'कहो-जाय कि हम अपने बाप-के तीरा जेबे और कहि-के चलो-गओ ॥

जाय-के उइ देस-माँ पहुँचो-जाय । हुवाँ याक कुआँ-माँ पानी भरती-हतीं । उन-ते कहो कि हम-का पानी पियाय-देउ । उइ कहन लागीं कि पियाय देती-हनु । तब फिरि वहि-ने कहो कि हम-का जल्दी पियाय देव । तौ उइ कहन लागीं ऐसै जल्दी होय तौ कुआँ-माँ कूदि परो । तब कूदि परो । तौ वहि-माँ देखो कि शाक वहि-माँ बहुते नीकी लरिकिनी दैन्तुर-केरी बैठी-है । तौन दैन्तुर बारा कोस दूंगे और बारा कोस उंगे मानुस-केरी महुँक तक नाहीं राखति-रहै । तौन मानुस-की महुँक पाय-कर अपनी लरिकिनी-से पूँछो कि ह्याँ मानुस-की महुँक जानि-परति-है । लेकिन वहि-ने भुनगा बनाय-के लुकाय राखो । जब दैन्तुर चलो-गओ तब भेदै-भेद उइ लरिका-ने लरिकिनी-ते उइ दैन्तुर-केरे मरिबे-की जुगति पूँछि-लई औ ओही जुगति-ते वहि-का मारि-डारो और वहि-का ओही कोनवाँ से ऐँचि लाओ और वहि-के साथ बिआह करि-लओ और बिकरमाजीत-को लरिका बनि-गओ ॥ जा भैया अढ़ाई मानिक-केरी कथा कहावति है ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (MIXED DIALECT).

(DISTRICT, CAWNPORE.)

Yākaĩ hatē Rājā Bīr Bikar^amājīt. Tin-kē yāk
One-only there-was King the-mighty Vikramāditya. Him-of one
 Rānī rahai. Ui Rājā au Rānī-mā bājī lāgi ki yāk
Queen was. That King and Queen-in a-wager was-made that one
 chiraiyā bōlati-rahai. Taun Rājā tau kahat-rahai ki,
bird calling-was. Therefore the-King on-the-one-hand saying-was that,
 'hans bōlatu-hai,' au Rānī kahatī-hatī ki, 'kāū^awā bōlatu-
a-swan calling-is, and the-Queen saying-was that, a-crow calling-
 huihai.' Aisī hujjat rahai ki wahai chiraiyā pērē-pai-sē
will-be. Such discussion was when that-very bird the-tree-on-from
 uri bhājī, tap kāū^anawai nik^asō. Tab tō
flying departed, then a-crow-veryly it-turned-out-to-be. Then indeed
 sar^amāy-kai Rājā Rānī-kāihā nikāri-dinheni. Rānī-kē ui
become-ashamed-having the-King the-Queen turned-out. The-Queen-of that
 Rājā-tē arhāi mahinā-kō audhān hatō. Ui Rānī-kā chalat
King-by two-and-a-half months-of pregnancy was. That Queen-to walking
 chalat yāk maraiyā mili. Taun tayā-kērī maraiyā kahāwati-
walking one hut was-found. That the-devotee-of hut being-called-
 hatī. Taunē-mā jāy-kai rahī-jāy, auru maraiyā-mā
was. That-very-in gone-having she-remained-having-gone, and the-hut-in
 taṭiyā lagāy-linheni. Jab thōrī biriyā-mā tayā ui maraiyā-
the-screen fastened. When little time-in the-devotee that hut-
 kē nērē āyē, tab kahan lāgē ki 'ī maraiyā-mā larikinī
of near came, then to-say he-began that this hut-in (if-)a-girl
 hōy, tau larikinī; au larikā hoy, tau larikā hōy. Tab
be, then a-girl; and (if-)a-boy be, then a-boy will-be. Then
 wahi-mā-sē ui Rānī-nē jawābu daō ki, 'ham phalānī āhinu,
that-in-from that Queen-by answer was-given that, I so-and-so am,
 auru apanu sab bithā tayā-sē kahi-dārī. Tayā wahi-kī
and her-own all suffering the-devotee-to was-told. The-devotee her-of
 larikinī-hī-kī nāī rachchhā kinheni.
a-daughter-even-of like protection made.

Phiri nawayē mahinā-mā ui rāni-kē ēku larikā bhaō. Jab
Again ninth month-in' that Queen-to one son was-born. When
wahu larikā barō bhaō, tab aurē larikawan-mā khelibē-kā jān
that boy big became, then other children-among playing-for to-go
lāgō. Auru jab an^awādu karai, tab ui larikan-tē
he-began. And when a-wickedness he-used-to-do, then those boys-to
saugandhaī khāy ki, 'ham aisō nāhī karō-hai.' Tab
oaths he-used-to-eat that, 'me(-by) such not done-has-been.' Then
sab larikawā wahi-kē dhaulaī. māraī. Tab phiri har dāy
all children him cuffs used-to-strike. Then again every time
tayai-kī saugandh khāy au kahaī ki, 'ham
the-devotee-even-of oath he-used-to-eat and used-to-say that, 'me(-by)
an^awādu nāhī karō-hai.' Ākhir-kā ui sab larikawā wahi-sē
wickedness not done-has-been.' At-last those all children him-to
kahaī ki, 'ap^anē 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 ui larikawā wahi-sē
the-devotee-even-of name was-told. Then again those children him-to
kahaī ki, 'dhā, sasur, tayai-kī saugandh
used-to-say that, 'away, father-in-law, the-devotee-even-of(-on) oath
khāti-hai auru tayai-kā bāpu banāwati-hai. Auru waisē
(thou-)eating-art and the-devotee father (thou-)making-art. And thus
tau taṣā-kērō gulāmu hai.' Tab phiri mahaī
indeed the-devotee-of slave thou-art.' Then again very-much
sar^amāy-kari-kai, ap^anī 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^amā-jīt batāy-daō.
Then his mother-by the-father-of name Vikramāditya was-told.
Dus^arē dinā Bikar^amājīt-kī saugandh khāī. Tab ui
The-second on-day Vikramāditya-of oath was-eaten. Then those
larikawan wahi-sē kaḥō ki, 'sasur-ū, aurau kab-hū
(by-)children him-to it-was-said that, 'father-in-law, other-also ever
Bikar^amājīt-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, auru ap^anī maiyā-sē kahō jāy ki, 'ham
he-was-ashamed, and his-own mother-to it-was-said having-gone that, 'I
ap^anē bāp-kē tirā jaibē, auru kahi-kai chalō-gaō.
my-own father-of near will-go, and said-having he-went-away.
Jāy-kai ui dēs-mā pahūchō-jāy. Huwā yāk kuā-mā
Gone-having that country-in he-arrived-going. There one well-in
pānī bhar^atī-hatī. Un-tē kahō ki, 'ham-kā pānī
water (women-)drawing-were. Them-to it-was-said that, 'me water

piyāy-dēu.' Ui kahan lāgī ki, 'piyāy-dēti-hanu.' Tab
give-to-drink.' They to-say began that, 'giving-to-drink-we-are.' Then
 phiri wahi-nē kahō ki, 'ham-kā jaldī piyāy-dēw.' Tau ui
again him-by it-was-said that, 'me-to soon give-to-drink.' Then they
 kahan lāgī, 'aisai jaldī hōy, tau kuā-mā kūdi parau.'
to-say began, 'such haste (if-)there-be, then well-into jumping fall.'
 Tab kūdi parō. Tau wahi-mā dēkhō ki yāk wahi-mā
Then jumping he-fell. Then that-in it-was-seen that one that-in
 bahutai nīkī larikini daintur-kērī baiṭhī-hai. Taun daintur bārā
very-indeed beautiful daughter ogre-of seated-is. That ogre twelve
 kōs ingē auru bārā kōs ungē mānus-kērī mahāk tak
kōs on-this-side and twelve kōs on-that-side man-of smell even
 nāhī rākhaṭi-rahai. Taun mānus-kī mahāk pāy-kaṛ ap^{nī} larikini-
not keeping-was. Him(-by) man-of smell finding his-own daughter-
 sē pūchhō ki, 'hyā mānus-kī mahāk jāni-parāṭi-hai.' Lēkin
from it-was-asked that, 'here man-of - smell felt-is.' But
 wahi-nē bhun^{gā} banāy-kai lukāy . rākho. Jab daintur
her-by a-mosquito made-having having-concealed was-kept. When demon
 chalō gaō tab bhēdai-bhēd ui larikā-nē larikini-tē ui
went away then secret-by-secret that boy-by the-girl-from that
 daintur-kērē maribē-kī juguti pūchhi-lāī. Au ōhī juguti-tē
demon-of the-killing-of scheme was-asked. And that-very scheme-by
 wahi-kā mārī-dārō, auru wahi-kā ōhī kon^{wā}-sē aīchī-lāō,
him it-was-killed, and her that-very well-front he-dragged-out,
 auru wahi-kē sāth biāh kari-lāō, auru Bikar^{mā}jīṭ-kō larikā
and her-of with marriage he-did, and Vikramāditya-of son
 bani-gāō.
became.

Jā bhaiyā 'arhāī mānik-kērī kathā' kahāwati-hai.
This story 'two-and-a-half gem-of story' being-called-is.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time the mighty Vikramāditya 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 Tayā¹, 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 his² 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,³ 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 Vikramāditya. So next day he swore by Vikramāditya, and the children said to him, 'foul one, did you ever hear the name of Vikramāditya 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 *kōs* off on this side, or twelve *kōs* 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 Vikramāditya.

This story is known as the 'Tale of the two and a half gems.'

¹ *Tayā* is said to be a local form of *tapā*, a devotee. It may possibly be a proper name.

² *Wahī-kī rachchhā kīnheni*, made protection of her.

³ *Sasur*, father-in-law, is a low term of abuse.

TIRHĀRĪ OF CAWNPORE.

As explained in the introduction to the preceding specimen, the Tirhārī of Cawnpore is spoken on the banks of the Jamna opposite the district of Hamirpur, by some 40,000 people. Its basis is Kanaujī, but it is much mixed with Eastern Hindī, and also with the form of Bundēlī spoken in East Hamirpur, which we may call Banāpharī.

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 Kanaujī *larikā*, and in the next the Eastern Hindī *larikā*, a son. We have the Kanaujī *kahō*, said, and the Bundēlī *dānhōs*, gave, *lānhōs*, took, *ḍārōs*, threw away. *Paṭhūs*, sent, is a contraction of the Bundēlī *paṭhaōs*. Other Eastern Hindī forms are *oh*, him ; *moh*, me ; and the oblique plurals *janen*, persons, *kāmen*, actions.

[No. 8.]

INDO-ĀRYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

KANAUJĪ (TIBHĀRĪ).

(DISTRICT, CAWNPORE.)

याक मनई-के दुइ लड़िका हते । उन-माँ-ते छोटे लड़िका-ने कहे
अपने बाप-तन कि माल-को जौन हींसा मोह-का चाहिये वह मोह-का दै-दे।
तब बाप-ने उन दूनौं जनेन-का वह मालु अलग-अलग कै दीन । और फिर
थोरे दिनन-में जब छोटे लरिका-ने सब मालु इकठौरी कै-लीन्होस तब एक
बड़ी दूर-के मुलुक-का चलो और हुन पहुँच-कै सब मालु खराब खराब कामेन-
माँ उठाय-डारोस । और फिर जब ओई मुलुक-माँ सूखा परो और वह पिटागेन
मरैँ लाग तब फिर ओई मुलुक-माँ याक ठिकाने याक तालेबर रहत-रहै ।
ओ-खी इहाँ चाकरी करैँ गा । ओह-ने यह-का सोरियाँ चरावैँ अपने खितवा-
माँ पठौस ॥

TRANSLITERATION AND TRANSLATION.

Yāk manai-kē dui larikā hatē. Un-mā-tē chhōtē larikā-nē
One man-of two sons were. Them-in-from the-younger son-by
kahō ap^anē bāp-tan ki, 'māl-kō jaun hīsā moh-kā chahiyē
it-was-said his-own father-to that, 'property-of which share me-to is-proper
wah moh-kā dai-dē.' Tab bāp-nē un dūnāū janen-kā wah
that me-to give-away.' Then the-father-by those both persons-to that
mālu alag-alag kai-dīn. Aur phir thōrē dinan-mē jab chhōtē
property separate was-made. And again a-few days-in when the-younger
larikā-nē sab mālu ik-ṭhauri kai-līnhōs, tab ēk barī dūr-kē
son-by all property one-place was-made, then one very distant
muluk-kā chalō, aur hun pahūch-kai sab mālu kharāb kharāb
country-to he-started, and there arrived-having all property evil evil
kāmeñ-mā uṭhāy-dārōs. Aur phir jab ōī muluk-mā sūkhā parō
deeds-in was-squandered. And again when that country-in famine fell
aur wah piṭāgen marāī lāg tab phir ōī muluk-mā yāk ṭhikānē
and he by-belly-fire to-die began then again that country-in one in-place
yāk tālēbar rahat-rahai. Ō-khī ihā chāk^ari karaī gā. Oh-nē
one rich-man was-living. Him-of near service to-do he-went. Him-by
yah-kā soriyā charāwāī ap^anē khī^awā-mā paṭhaus.
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 Kanaujī slightly mixed with the Awadhī dialect of Eastern Hindī. 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 Awadhī speaking. The dialect is, it is true, based on Kanaujī, but is largely mixed with Awadhī. 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 *ō*, but is the Awadhī *ā*. Thus we have *ghōṛā*, a horse, not *ghōṛō*; *ghōṛē-kā*, not *ghōṛē-kō*, of a horse; *hatā* (this is a Kanaujī form with an Awadhī termination), not *hatō*, he was; *gawā*, *gā*, not *gaō*, he went; *bhawā*, *bhā*, not *bhaō*, he became.

In the conjugation of the past tense, we have both the Kanaujī principle of using the past participle alone (*mārā*, I, thou, he, she, it struck), or else the conjugated form peculiar to Awadhī. Thus, (masculine)—

Sing.	Plur.
1. <i>māreū</i>	<i>mārā</i> .
2. <i>māris</i>	<i>māreā</i> .
3. <i>māris</i>	<i>mārin</i> .

The conjugation of the future in Awadhī differs only from that in Kanaujī in the third person singular. In the dialect under consideration the Awadhī custom is followed. Thus (I shall strike)—

Sing.	Plur.
1. <i>marīhaū</i>	<i>marīhāĩ</i> .
2. <i>marīhai</i>	<i>marīhau</i> .
3. <i>mārī</i> (not <i>marīhai</i>)	<i>marīhāĩ</i> .

In the specimens we may also note the following miscellaneous Awadhī forms,—*kā*, as the sign of the accusative-dative: *dīnh*, the past participle of *dēnā*, to give: the formation of a verbal noun in *āĩ*, as in *kahaĩ lāg*, 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; *barābādi*, ruined. This occurs elsewhere in Hardoi, and has also been pointed out in the case of present participles in Cawnpore.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

KANAUJĪ (MIXED DIALECT).

(TAHSIL SANDILA, DISTRICT HARDOI.)

एक मनई-के दुई लरिका हते । वहि-माँ-से जौन छोटकवा लरिका
हता सो अपने बाप-पर कहैँ लग कि जो हमार हिस्से-का रुपया होई
सो हमार बाँटि देव । तब वहि-के बाप-नेँ बाँटि दीन्ह । रुपया लै-के
छोटकवा लरिका कहूँ बिदेस-का चला-गा । हुँआँ अपन सब रुपया
बद-चलनी-माँ खरच कइ-डारेसि औ बनाव-के बरबादि हुइ-गा । थोरे
दिन-के बादि हुँआँ सूखा परि-गा । फिरि वहु केहूँ अमीर-के दुवारे गा ।
तब वहि अमीर-नेँ अपने खेतन-में सोरी चरावै-पर करि दीन्ह । जब वहु
हुँआँ कायल भवा तब वहु अपने बाप-के तीर आव-के कहैँ लग कि
हमार खता माँफ कौ-देउ । तब वहि-के बाप-नेँ खता माँफ कीन्ह और
खुसी भ ॥

TRANSLITERATION AND TRANSLATION.

Ēk manaĩ-kē duĩ larikā hatē. Wahi-mā-sē jaun chhot^akawā larikā
One man-of two sons were. Them-in-from who the-younger son
hatā, sō ap^anē bāp-par kahaĩ lāg ki, 'jō hamār hissē-kā rupayā
was, that his-own father-to to-say began that, 'what my share-of money
hōĩ sō hamār bāṭi 'dēw.' Tab wahi-kē bāp-nē bāṭi dīnh.
will-be that mine dividing give.' Then his father-by dividing it-was-given.
Rupayā lai-kē chhot^akawā larikā kahū bidēs-kā chalā-gā.
Money taken-having younger son somewhere foreign-country-to went-away.
Hūā apan sab rupayā bad-chal^anī-mā kharach kaĩ-ḍāresi, au
There his-own all money evil-conduct-in expenditure he-made-away, and
banāi-kē bar^abādi hui-gā. Thōrē din-kē bādi hūā
made-having (i.e. extremely) ruined he-became. A-few days-of after there
sūkhā pari-gā. Phiri wahu kehū amir-kē duwārē gā. Tab wahi
drought fell. Then he a-certain richman-of on-door went. Then that
amir-nē ap^anē khētan-mē sōrī charāwaĩ-par kari-dīnh. Jab wahu
richman-by his-own fields-in swine feeding-on he-was-employed. When he
hūā kāyal bhawā tab wahu ap^anē bāp-kē tīr āi-kē kahaĩ
there convinced, became then he his-own father-of near, come-having to-say

lāg ki, 'hamār khatā māph kai-dēu.' Tab wahi-kē bāp-nē
he-began that, 'my fault forgiveness make.' Then his father-by
 khatā māph kīnh, aur khusī bhā.
fault forgiveness. was-made, and glad he-became.

BUNDĒLĪ OR BUNDĒLKHANDĪ.

BUNDĒLĪ OF JHANSI.

The district of Jhansi is situated in the heart of Bundelkhand, and the dialect there spoken may be taken as the Standard form of Bundēlī. 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. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JHANSI.)

SPECIMEN I.

एक जने-के दो मोड़ा हते । ओर ता-में-सें लोरे-ने अपने दहा-सें कई धन-में-सें मेरो हिस्सा मो-खों देइ राखो । ता-के पीछे जँ-ने अपनो धन बरार दओ । बिलात दिना नई भये हते लोरो मोड़ा सब कछू जोर-के पछे मुलक चलो गओ ओर हुना बा-ने कुकर्मन-में अपनो सबरो धन गमा-दओ । जब बा-ने सब कछू उड़ा-दै बैठी तब बा मुलक-में बड़ो काल परो ओर वो माँगनो हो गओ । ता-खों पीछे बा-ने उस मुलक-के रहाइयन-में से एक जने-के ढिगा रन लगे । बा-ने बा-खों अपने खेत-में सुँगरा चराबे-के-लाने पठै-दओ । ओर बा-ने जो भुस सुँगरा खात-तो ता-सों अपनो पेट भरो चाउत-तो । कोऊ बा-खों कछू नई देत-तो । तब बा-खों होस भओ ओर बा-ने कई मेरे बाप-के कतेक मँदर-खों खैबे-के लाने बिलात रोटों होत-हँ ओर बच रतीं हँ ओर मैं भूखन-के मारे मरो-जात । मैं उठ-के अपनो बाप-के ढिगा जेहीं ओर बा-सों केहीं दहा-ए मैं-ने खरग-के उल्लो ओर तेरे आँगे पाप करो । मैं फिर तुमारो कोरा कुआबे-के लाक नईआ । मो-खों आपनो कर्मनन-के बिरोबर लेखो । रायी का की वो उठो ओर बाप-के हिना चलो । वो अपने दहा-सें दूर हतो अतेक-में बा-के बाप-ने बा-खों देख-लओ ओर भागत गओ ओर बा-खों गले-से लगाओ ओर मुँह चूमो । तब मोड़ा-ने बाप-सों कई दहा-ए मैं-ने खरग-के उल्लो ओर तेरे आँगे पाप

करो । मैं तेरो छोरा कुआवे-के लाक नइआँ । बा-के बाप-ने चाकरन-सें कई सब से नोने उन्ना लाओ ओर जा-खों पैरा देखो ओर हात-के नुसरिअन-में सुदरिया ओर पाओ-में पनइया पैरा देखो । अब सब जने जुर-के पाँत करें ओर बंधाई करें । काये-सें कि वो मोड़ा मरो हतो अब जो उठो । जात रओ तो फिर-के मिल गओ ॥

रायी का की बा-को बड़ो भइया खेत-में हतो ओर जब बा आउत-के बेरे घर-के नेरे आ गओ तब बाजो ओर नाच-के बोल सुनो । बा-ने अपने चाकरन-में-सें एक-खों दै-टेरो ओर बा-सें बूझन लगो कि जो सब का होत । बा-ने कई तेरो भैया आओ सो तेरे बाप-ने पाँत करी जा-के लाने कि बा-खों जियत अच्छो पाओ । ता पै वो रिस-में भर गओ ओर भीतर जावे-खों बा-खों मन ना भओ । ता-पै बा-खों बाप-ने आ-के थराई करी । बा-ने अपने बाप-सों जुआव करो के देख-लो मैं तुमारे कतेक दिनन-सें सेवा करत-हौं । कभ-जँ आप-की कयी-खों नयी टारी । तज आप-ने मोए कभजँ एक बुकरिया भी ना दई के मैं अपने हेतिओ-के संग हँसी खेल कहूँ । अब देख-लो अपन-खों जो मोड़ा जो हुरकिनिन-के संग अपनो धन खा-गओ तज आप-ने बा-खों आउत-यी पाँत करी । तब बाप-ने बा-से कयी ए बेठा तँ मेरे ढिँगा आठों पहर रउत ओर जो कछू मो-नो है सो सब तेरो है । तज बंधाई करनो चाउनो हतो काये कि तेरो लोरो भइया मरो हतो उठ जिओ ओर जात रओ तो फिर मिलो ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(DISTRICT, JHANSI.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō mōrā hatē. Ōr tā-mē-sē lōrē-nē apⁿnē
One man-of two sons were. And them-in-from the-younger-by his-own
 daddā-sē kaī, 'dhan-mē-sē mērō hissā mō-khō dēi-rākhō.' Tā-kē
father-to it-was-said, 'property-in-from my share me-to give-up.' That-of
 pīchhē ũ-nē apⁿnō dhan barār daō. Bilāt dinā naī
after him-by his-own property having-divided was-given. Many days not
 bhayē-hatē, lōrō mōrā sab kachhū jōr-kē pallē
become-were, the-younger son all anything having-collected a-far-off
 mulāk chalō-gaō, ōr hunā bā-nē ku-karman-mē apⁿnō sab^rrō
country(-to) went-away, and there him-by evil-conduct-in his-own all
 dhan gamā-daō. Jab bā-nē sab kachhū urā-dai baithō, tab bā
fortune was-wasted. When him-by all anything having-wasted it-was-sat, then that
 mulak-mē barō kāl parō, aur bō māgⁿnō hō-gaō. Tā-khō pīchhē
country-in great famine fell, and he beggar became. That-to after
 bā-nē us mulak-kē rahāiyyan-mē-sē ēk janē-kē dhigā ran lagō.
him-by that country-of inhabitants-in-from one person-of near to-live it-was-begun.
 Bā-nē bā-khō apⁿnē khēt-mē sūg^rrā charābē-kē-lānē paṭhai-daō. Ōr
Him-by him-for his-own fields-in swine feeding-of-for it-was-sent-away. And
 bā-nē jō bhus sūg^rrā khāt-tō tā-sō apⁿnō pēt bharō
him-by what husks the-swine used-to-eat those-with his-own stomach to-fill
 chāut-tō. Kōū bā-khō kachhū naī dēt-tō. Tab bā-khō hōs
wished. Any-body him-to anything not used-to-give. Then him-to sense
 bhaō, ōr bā-nē kaī, 'mērē bāp-kē katēk maīdār-khō
became, and by-him it-was-said, 'my father-of, how-many labourers-to
 khaibē-kē-lānē bilāt rōṭī hōt-haī, ōr bach ratī-haī, ōr maī
eating-of-for much) loaves becoming-are, and saved remaining-are, and I
 bhūkhān-kē-mārē marō-jāt. Maī uṭh-kē apⁿnō bāp-kē dhigā jēhō,
hunger-of-from dying-am. I having-arisen my-own father-of near will-go,
 ōr bā-sō kēhō, "daddā-ē, maī-nē Swarag-kē ultō ōr tērē āgē
and him-to I-will-say, "father-O, me-by God-of against and thee before

pāp karō. Maĩ phir tumārō chhōrā kuābē-kē lāk naiā. Mō-khō
sin was-done. I again thy son being-called-of worthy not-am. Me
 āp'nō kaminan-kē birōbar lēkhō." Rāyī kā, kī bō
thy-own servants-of (lit. menials) equal consider." Remained what, that he
 uṭhō ōr bāp-kē hinā chalō. Bō ap'nē daddā-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 dēkhī-lāō, ōr bhāgat
the-meantime-in him-of the-father-by him-to it-happened-to-be-seen, and running
 gaō, ōr bā-khō galē-sē lagāō, ōr mūh chūmō. Tab
went, and him-to neck-by it-was-embraced, and mouth was-kissed. Then
 mōrā-nē bāp-sō kāi, 'daddā-ē, maĩ-nē swarag-kē uṭhō ōr
the-son-by the-father-to it-was-said, 'father-O, me-by, heaven-of against and
 tērē āgē pāp karō. Maĩ tērō chhōrā kuābē-kē lāk naiā.
thee before sin was-done. I thy son being-called-of worthy not-am.'
 Bā-kē bāp-nē chāk'ran-sē kāi, 'sab-sē nōnē unnā
Him-of the-father-by the-servants-to it-was-said, 'all-than good wrapper
 lāō, ōr jā-khō pairā-dēō; ōr hāt-kē nugarian-mē mudariyā, ōr
bring, and this-one-to put-on; and hand-of fingers-on rings, and
 pāō-mē panaiyā pairā-dēō. Ab sab janē jur-kē pāt karē ōr
feet-on shoes put. Now (let-us-)all persons assembling feast make and
 badhāi karē. Kāyē-sē ki bō mōrā marō hatō, ab jī
rejoicings make. Because that that son dead was, now having-become-alive
 uṭhō; jāt-raō-tō, phir-kē mil-gaō.
arose; had-been-lost, again has-been-found.'

Rāyī-kā kī bā-kō baḍḍō bhāiyā khēt-mē hatō. Ōr jab bā
Remained-what that his elder brother the-field-in was. And when he
 āut-kē bēre ghar-kē nērē ā-gaō, tab bājō ōr nāch-kē
coming-of at-the-time the-house-of near came, then music and dancing-of
 bōl sunō. Bā-nē ap'nē chāk'ran-mē-sē ēk-khō dai-tērō, ōr
sound was-heard. Him-by his-own servants-in-from one-to it-was-summoned, and
 bā-sē būjhan lagō ki, 'jō sab kā hōt?' Bā-nē kāi, 'tērō
him-from to-ask began that, 'this all what is?' Him-by it-was-said, 'thy
 bhāiyā āō, sō tērē bāp-nē pāt karī, jā-kē-lānē ki bā-khō
brother came, so thy father-by a-feast was-made, this-of-for that him-to
 jiyat achchhō pāō.' Tā-pai bō ris-mē bhar-gaō, ōr bhitar
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 karī. Bā-nē ap'nē bāp-sō juāb karō kē, 'dēkh-lō,
entreaty was-made. Him-by his-own father-to answer was-made that, 'see,

maĩ tumārē katēk dinan-sē sēwā karat-hō. Kabha-ũ āp-kī.
I thy how-many days-since service doing-am. Ever-even your-honour-of
 kayī-khō naī tārī. Taū āp-nē mōē kabha-ũ ēk
saying not was-disobeyed. Even-then your-honour-by me ever-even one
 bukariyā bhī nā daī kē maĩ ap^anē hētiō-kē saṅg hāsi-khēl
she-goat even not was-given that I my-own friends-of with rejoicings
 karū. Ab dēkh-lō apan-khō jō mōrā hur^akinin-kē saṅg
may-do. Now see your-honour-to what son harlots-of in-company
 ap^anō dhan khā-gaō, taū āp-nē bā-khō āuta-yī pāt
his-own fortune ate-up, even-then your-honour-by him-for just-as-he-came a-feast
 karī. Tab bāp-nē bā-sē kayī, ‘ē bētā, taĩ mērē dhīgā
was-made.’ Then the-father-by him-to it-was-said, ‘O son, thou me near
 āthō-pahar raūt or jō-kachhū mō-nō hai sō sab tērō hai.
the-eight-watches livest and what-ever mine is that all thine is,
 Taū badhāi kar^anō chāunō hatō, kāyē ki tērō lōrō bhaiyā
Therefore rejoicings to-make proper was, because that thy younger brother
 marō hatō, uṭh jiyō; or 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 छीर-के ठिगाँ एक गरीब किसान-की खेती ठाढ़ी-ती । ता-खों लख-के माते बोलो कि काये-रे तैं-ने हमारी खेती अपने ठोरन-सेँ चरा लयी । तो-खों देख नयी परत कि हम रखवारी करे-हैं । किसान बोलो कि माते कक्का ठोर तो मेरे भुम्सारे-से हारे बरेदी लड़-गयो । माते-ने सुन-के कयी कि काल तेरो बाप हमारी फिराद-के लाने चऊतरे जात-तो । किसान-ने जुआब दओ कि बाप मेरो तीन मढ़ना-से परदेस-में है । तब माते-ने कयी के तो तेरी मतायी हुए । किसान बोलो मतायी मेरी बेजारी-से मर-गयी । तब मैं नन्नो हतो । बा-की मो-खों खबर नइय्या । माते-ने दौर-के बा-खों तीन चार लातें ओर गतकिन-से भौत मारो । फरेब-से सबरी खेती बा-की काठ-के अपने ठोरन-सों चरा-लयी ओर कयी के जो तैं फिराद-के-लाने राज-में जैहे तो हमारे मारे गाउँ-में बसन ना पेहे । किसान हार-सों अपने घरे आओ ओर अपने मानसन-सेँ माते-की सबरी हकीगत कयी । तब सब-की सम्मत भयी के चलो राज-में फिराद करें । हुना हाकिम-के आँगें सबरो ठीक हो-जैहे । ओर जो मोंगे बैठ रहें तो गाँवों-में निब्बो बड़ी दारें हुहे । तब किसान सब-की मुँह की कुदाई हेर-के बोलो कि सुनो भइय्या तला-में रेड़-के मगरा-सों बैर करबो भलो नइयाँ ओर अब तो हम-ने जा ठान-लयी कि खेती पाती जा गाँव-में ना करें । बन्जी-भोरी कर-केँ अपनो पेट भरहें ओर अपनी मइय्या-में डरे तो रहें ॥

बा बेरा हुना सुतके मान्स जुरे ते । किसान-की बातें सुन-के मोंगे हो-गये । उन-में-सेँ एक जने-ने कयी के सुनो भैय्या जबर फरेबी-के आँगें निबल बे-अपराधी-की बात काम नई आउत । ता-सेँ भइय्या गम खाओ ओर अपने घरे बैठ-रओ ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ.

(DISTRICT, JHĀNSI.)

SPECIMEN II

TRANSLITERATION AND TRANSLATION.

Ēk gāw-kē mātē-kī chhīr-kē dhigā ēk garib kisān-kī
One village-of headman-of sīr-land-of near one poor cultivator-of
 khētī thārhi-ti. Tā-khō lakh-kē mātē bōlō ki, 'kāyē
fields standing-were. Them having-seen the-headman spoke that, 'why
 rē, taī-nē hamārī khētī apⁿē dhōran-sē charā-layī. Tō-khō
O, 'thee-by my crops thy-own cattle-by were-caused-to-be-grazed. Thee-to
 dēkh-nayī-parat ki ham rakhⁿwārī karē-haī? 'Kisān bōlō ki,
the-seeing-not-does-fall that I watch doing-am? 'The-peasant spoke that,
 'mātē kakkā, dhōr, tō, mērē bhunsārē-sē hārē barēdī
'headman uncle, cattle, verily, my morning-from fields(-to) the-herdsman
 laī-gaō.' Mātē-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 chaūt^rrē jāt-tō.' Kisān-nē juāb
father my complaint-of-for court-to going-was.' The-cultivator-by answer
 daō ki, 'bāp mērō tīn mainā-sē par-dēs-mē hal.' Tab
was-given that, 'father my three months-from foreign-land-in is.' Then
 mātē-nē kayī kē, 'tō tērī matāyī hūē.' Kisān
the-headman-by it-was-said that, 'then thy mother it-may-be.' The-cultivator
 bōlō, 'matāyī mērī bējārī-sē mar-gayī. Tab māī nannō hatō.
spoke, 'mother my illness-from died. Then I small was.
 Bā-kī mō-khō khabar naīyyā.' Mātē-nē daur-kē bā-khō
Her to-me remembrance is-not.' The-headman-by having-run him-to
 tīn chār lātē ōr gat^akin-sē bhaut mārō. Pharēb-sē sab^rī
three four kicks and thumps-with much it-was-beaten. Deceit-by all
 khētī bā-kī kāṭ-kē apⁿē dhōran-sō charā-layī, ōr
crops him-of cut-having his-own cattle-by were-caused-to-be-grazed, and
 kayī kē, 'jō taī 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
 gāū-mē basan nā pēhē.' Kisān hār-sō apⁿē
village-in to-live not thou-wilt-be-allowed.' The-peasant fields-from his-own

gharē āō, ōr, ap'nē mān'san-sē mātē-kī sab'ri hakigat
house-to came, and his-own men-to the-headman-of all true-account
 kayī. Tab sab-kī sammat bhayī kē, 'chalō, rāj-mē phirād karē.
said. Then all-of opinion became that, 'go, state-in complaint let-us-make.
 Hunā hākim-kē āgē sab'rō thīk hō-jēhē. Aur jō mōgē baith-raihē,
There ruler-of before all right will-become. And if mute we-will-sit,
 tō gāō-mē nibbō barī dārē huhē.' Tab kisān sab-kī
then village-in to-live-safely great time will-be.' Then the-peasant all-of
 mūh-kī kudāi hēr-kē bōlō ki, 'sunō, bhaiyyā, "talā-mē rēi-kē
face-of leaping having-seen spoke that, 'hear, brother, "tank-in living
 mag'rā-sō bair kar'bō bhalō naiyā." Ōr ab, tō, ham-nē jā
crocodile-with enmity to-do good not-is." And now, verily, me-by this
 thān layī ki khētī-pātī jā gāw-mē nā karē,
determination has-been-taken that cultivation this village-in not I-may-do,
 banjī-bhōrī kar-kē ap'nō pēt bhar'hē, ōr ap'nī marayyā-mē
trade-etcetera having-done my-own stomach I-shall-fill, and my-own cottage-in
 darē tō rehē.'
I-being verily will-remain.'

Bā bēra hunā mut'kē māns jurē tē. Kisān-kī bātē
That time there many persons collected were. The-peasant-of words
 sun-kē mōgē hō-gayē. Un-mē-sē ēk janē-nē kayī kē,
having-heard silent they-became. Them-in-from one person-by it-was-said that,
 'sunō, bhaiyyā, jabar pharēbi-ke āgē nibal bē-ap'rādhi-kī bāt
'hear, brother, strong deceiver-of before weak innocent-of words
 kām-naī-āut. Tā-sē, bhaiyyā, gam-khāō ōr ap'nē gharē baith-raō.'
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 (*chaūt'rā*) somewhere in the centre of the village, and settles petty disputes.

his cattle, and said to him, 'if you go to court¹ 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.

BUNDĒLĪ OF JALAUN.

Immediately to the north of the district of Jhansi lies the district of Jalaun. The dialects spoken on the eastern border are Nibhaṭṭā (see p. 529) and Lodhāntī (see p. 465), but over the rest of the district the dialect is the same as that of Jhansi, slightly influenced by the Kanaujī spoken in Cawnpore. It is spoken by 360,129 people. It may be taken as practically pure Standard Bundēlī, although in the north of the district it is more affected by Kanaujī 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 Bundēlī spoken by the great mass of the Bundēlī-speaking population. The influence of Kanaujī is most evident in the pronounciation. This is not so broad as in Bundelkhand proper. The vowel *ē* is preferred to *ai* and *ō* to *au*. Thus we have *ēsō* instead of *aisō*, of this kind; *pē* for *pai*, on; *jēhai* for *jaihai*, he will go; *ōr* for *aur*, and; *lōtan* for *laṭan*, to return; *ōrat* for *aurat*, a woman.

Vowels seem to be interchanged under the influence of a neighbouring *h*. We have *sahir* for *sahar* or *shahr*, a city; *pih^rrān* for *pahirān*, to clothe; *kih^rhai* for *kah^rhai*, he will say; *buhut* for *bahut*, much.

In nouns the oblique form in *an* is often used for the singular, as in *ḍērān-pē*, at the house. This is more common in Hamirpur immediately to the south-east. In the specimen, the Kanaujī form *tuṁhē*, 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 *kahī*, it was said. Very good instances of this idiom are *jā kahī*, he said this, *lit.* this was said. Here *jā*, the feminine of *jō*, this, agrees with *bāt* understood. So *tis^rrē dīn-kī kahī* for *tis^rrē dīn-kī bāt kahī*, 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 Jáláun :—

Bundēlī (Standard)	.	.	.	.	.	.	.	.	.	.	360,129
„ (Nibhaṭṭā)	.	.	.	.	.	.	.	.	.	.	10,200
„ (Lodhāntī)	.	.	.	.	.	.	.	.	.	.	8,000
Hindōstānī	.	.	.	.	.	.	.	.	.	.	10,244
Other languages	.	.	.	.	.	.	.	.	.	.	7,788
TOTAL (1891)										.	<u>396,361</u>

The following specimen is a folktale from Jalaun :—

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI.

(DISTRICT, JALAUN.)

घासी-राम बाबा-नें पूत-बुलाकी नाऊ-सें कही के हमारे संग तीरथन-कों चलो । तब नाऊ-नें अपनी नाइन-सें सलाह कर-के जा कही के हमारे किसानन-के बहुत आमदनी हुइहै सो मारी जेहै । बाबा-नें कही जो आमदनी हुइहै सो हम देखें । तब नाऊ-नें फिर बात बनाई के हम दुनियाँ-दारी-में जो चरित्र देख आयहैं सो तुम्हें बतावने परहै । जम-ईं नहीं बतायहो तम-ईं लोट आयहैं । तब दोऊ एसी कह-के चल-दये ।

एक मुकाम-पे नाऊ बाजार-सें सब सामान ले-के बाहर कटो । तब बा-नें कही के कोन-ऊँ चरित्र हम-नें नहीं देखो-है । तो का देखत-है के एक डाँक चली-जात-है ओर डाँक-कों सिपाई चला-चल कहत चलो-जात-है । एसो देख-के वो डेरन-पे आओ ओर जब दो-ऊ जनें रोटी बनाय खाय-के तय्यार भये तब नाऊ-नें कही के बाबा एक बात हम देख आये हैं सो बताओ । उन-नें कही कहो । तब बा-नें कही के एक डाँक चली जात-है ओर सिपाई चला-चल कहत चलो-जात-है । ता-को मायनो बताओ । उन-नें कही तुम पाँय दाबो हम कहत-हैं । सुनो । जा सहिर-में एक साहूकार-की बहू बड़ी कबूल सूरत है ओर बा-को खामिंद पहेस-में है । बा एक दिन अपनी बिरादरी-में बुलौआं गई-हतो । जब उठे-सें लोटी तो आँधी पानी आओ । बा एक मुसलमान-के घर-में अपने घर-के धोखे-सें घुस गई । जब बा-नें जानी के जो हमारो घर नहियाँ तब बिलबिलाय-के अपने घर-कों भजी । इत्ते-में मुसलमान निकरो । बा-नें कही जा कौन-की ओरत हमारे मकान-में घुस आई । देखें चहिये । तब वो बाही-के पीछूँ-पीछूँ चल-के बा-के घर-पे जाय-के पता सुराक लगाओ । देखो के जा ओरत-के घर-में कोऊ आदमी नहियाँ । कोऊ एसो उपाय करे चहिये जा-सें जा-कों अपने घर-में डार-ले । वो सहिर-में जाय-के एक भटियारी-के मोड़ा-कों दस पचीस रुबय्या दे-के वाय सिखओ ओर जनाने उठना पहिराय-के षाद-

साह-के दरबार-में पीनस-में बैठा-के लिवाय-गओ । साहकार-की बह-की नाँव-से अर्जी दर्द के में साहकार-सों राजी नहीं हों । में मुसल्मान-सों राजी हों । बादसाह-ने कही के हिंदू-कों एसे मुसल्मान न भये चाहिये । जब न मानी तब कही के काल फिर अर्जी दियो । तब फिर दूसरे दिन बा-ने अर्जी दर्द । बादसाह-ने फिर तीसरे दिन-की कही । अब साहकार-की बह-कों खबर भई के मेरे नाम-से मेरे लेबे-की अर्जी दर्द गई-है । बा-ने अपने खामिंद-के लिवाय-के-कों डाँक रमाने करी-है ।

सो घासी-राम बाबा कहत-हैं के इत्ती बात तो हुइ-गई जो हम-ने कही । अब जो नई हुइ-है सो हम कहत-हैं के सबेरे वो साहकार-आय-जेहै ओर बादसाह-के दरबार-में बा ओरत-के नाम-से अर्जी लगहै सोई साहकार पुहुँच-जेहै ओर बादसाह-सों हाँत जोर-के किहहै के हजूर जा ओरत हमारो मोल जो जहाँ धरो-है बताय-दे फिर चली-जाय । जब बा ओरत निकरहै तब साहकार किहहै के हजूर जा-हमारी ओरत नहियाँ । देखे चाहिये के कोन है । जब बादसाह देखेहैं तो भटियारे-को मोड़ा निकरहै । तब बादसाह बा मुसल्मान ओर मोड़ा-कों धरती-में गड़ाय देहैं ओर साहकार अपने घर-कों चलो-जेहै ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(DISTRICT, JALAUN.)

TRANSLITERATION AND TRANSLATION.

Ghāsī-rām bāpā-nē Pūt-bulākī nāū-sē kahī kē, 'hamārē saṅg
Ghāsī-rām saint-by Pūt-bulākī barber-to it-was-said that, 'me-of with
 tīr^athan-kō chālō.' Tab nāū-nē ap^anī nāin-sē salāh
holy-places-to go.' Then the-barber-by his-own barber's-wife-from counsel
 kar-kē jā kahī kē, 'hamārē kisānan-kē buhuṭ ām^adanī huihai,
made-having this was-said that, 'my clients-to great income will-be,
 sō mārī jēhai.' Bābā-nē kahī, 'jō ām^adanī huihai sō
that destroyed will-go.' The-saint-by it-was-said, 'what income will-be that
 ham dēhaī.' Tab nāū-nē phir bāt banāī kē,
we (I) will-give.' Then the-barber-by again word (excuse) was-made that,
 'ham duniyā^adārī-mē jō charitra dēkh-āy^ahaī, sō tumhē
'we (I) worldly-affairs-in what actions having-seen-shall-come, that to-you
 batāw^anē par^ahai. Jabha-ī nahī batāy^ahō, tabha-ī lōṭ-āy^ahaī.
to-explain will-fall. When-even not you-will-explain, then-even I-shall-return.'
 Tab dō-ū ēsī kah-kē chal-dayē.
Then both such said-having went-off.

Ēk mukām-pē nāū bajār-sē sab sāmān lē-kē
One place-at the-barber the-market-from all materials taken-having
 bāhar karhō. Tab bā-nē kahī kē, 'kōna-ū charitra ham-nē nahī
out came. Then him-by it-was-said that, 'any action me-by not
 dēkhō-hai.' Tō kā dēkhat-hai kē ēk ḍāk chālī-jāt-hai, ōr
been-seen-has.' Then what seeing-he-is that a post going-along-is, and
 ḍāk-kō sipāī 'chalā-chal' kahat chālō-jāt-hai. Ēsō dēkh-kē
the-post-to a-peon 'get-on-get-on' saying going-along-is. Such seen-having
 bō ḍēran-pē āō, ōr, jab dō-ū janē rōṭī banāy-khāy-kē tayyār
he lodging-to came, and, when both persons bread made-eaten-having ready
 bhayē, tab nāū-nē kahī kē, 'bābā, ēk bāt ham
became, then the-barber-by it-was-said that, 'Holy-Sir, one thing I
 dēkh āyē-haī, sō batāō.' Un-nē kahī, 'kahō.' Tab bā-nē
having-seen come-am, that explain.' Him-by it-was-said, 'say.' Then him-by
 kahī kē, 'ēk ḍāk chālī-jāt-hai, ōr sipāī "chalā-chal"
it-was-said that, 'a post going-along-is, and a-peon "get-on-get-on"

kahat chalō-jāt-hai. Tā-kō māy^anō batāō. Un-nē kahī,
saying going-along-is. That-of the-meaning explain. Him-by it-was-said,
 'tum pāy dābō, ham kahat-haī. Sunō. Jā sahir-mē ēk
'you (my-)feet shampoo, I telling-am. Hear. This city-in a
 sāhūkār-kī bahū barī kabūl-sūrat hai, or bā-kō khāmind paddēs-mē
merchant-of wife very beautiful is, and her-of the-husband far-country-in
 hai. Bā ēk din ap^anī birādārī-mē bulauā gai-hatī. Jab utē-sē
is. She one day her-own relations-in on-invitation gone-had. When there-from
 lōṭī, tō ādhī pānī āō. Bā ēk Musalmān-kē ghar-mē ap^anē
she-returned, then storm rain came. She a Musalmān-of house-in her-own
 ghar-kē dhōkhē-sē ghus-gai. Jab bā-nē jānī kē jō hamārō
house-of mistake-from entered. When her-by it-was-known that this my
 ghar¹ nahiyā, tab bil^abilāy-kē ap^anē ghar-kō bhajī. Ittē-mē
house is-not, then horrified-being her-own house-to she-fled. Meanwhile
 Musalmān nik^arō. Bā-nē kahī, "jā kaun-kī ōrat hamārē
the-Musalmān came-out. Him-by it-was-said, "this whom-of wife my
 makān-mē ghus-āī. Dēkhē chahiyē." Tab bō bāhī-kē pichhū-pichhū
house-in entered. To-see is-proper." Then he (by-him) her-of after-after
 chal-kē bā-kē ghar-pē jāy-kē patā surāk lagāō. Dēkhī
gone-having her-of house-on gone-having clue trace was-applied. It-was-seen (-by-him)
 kē, "jā ōrat-kē ghar-mē kōū ād^amī nahiyā. Kōū ēsō upāy karē
that, "this woman-of house-in any man is-not. Some such device to-make
 chahiyē jā-sē jā-kō ap^anē ghar-mē dār-lē." Bō
is-proper which-from this-one my-own house-in I-may-put." He (by-him)
 sahir-mē jāy-kē ēk bhatiyārī-kē mōrā-kō das pachīs rupayyā
the-city-in gone-having an innkeeper's lad ten twenty-five rupees
 dē-kē bāy sikhaō, or janānē urh^anā pih^arāy-kē bād^asāh-kē
given-having him. it-was-taught, and woman's clothing put-on-having the-king-of
 lar^abār-mē pīnas-mē, bāithāy-kē libāy-gaō. Sāhūkār-kī
court-in palanquin-in caused-to-sit-having got-him-taken-away. The-merchant-of
 bahū-kē nāw-sē arjī dai kē, "mē sāhūkār-sō rāji
wife-of name-by a-petition was-given that, "I the-merchant-with content
 nahī hō. Mē Musalmān-sō rāji hō." Bād^asāh-nē kahī kē,
not am. I the-Musalmān-with content am." The-king-by it-was-said that,
 "Hindū-kō ēsē Musalmān na bhayē chahiyē." Jab na manī,
"a-Hindū-to thus a-Musalmān not to-become is-proper." When not she-heeded,
 tab kahī kē, "kāl phir arjī diyō." Tab phir
then it-was-said that, "to-morrow again petition give." Then again
 dūs^arē din bā-nē arjī dai. Bād^asāh-nē phir tīs^arē
(on-)the-second day him-by petition was-given. The-king-by again the-third
 din-kī kahī. Ab sāhūkār-kī bahū-kō khabar bhāī kē, "mērē
day-of it-was-said. Now the-merchant-of wife-to news became that, "my

nām-sē mērē lēbē-kī arjī dai-gai-hai." Bā-nē ap'nē khāmind-kē
name-by my taking-of petition 'given-been-has.' Her-by her-own husband

libāy^abē-kō dāk ramānē karī-hai.
causing-to-take-for a-post dispatched been-made-has.'

Sō Ghāsi-rām bābā kahat-hai kē, 'itti bāt tō hui-gai,
So Ghāsi-rām the-saint saying-is that, 'so-much affair indeed been-has,
 jō ham-nē kahī. Ab jō naī huihai sō ham kahat-hai kē,
what me-by was-said. Now what 'new will-be that I telling-am that,
 sabērē bō sākūkar āy-jēhai, or bād^asāh-kē dar^abār-mē bā
in-the-morning that merchant will-arrive, and the-king-of court-in that
 orat-kē nām-sē arjī lag^ahai. Sōi sākūkar pahūch-jēhai, or
woman-of name-by petition will-be-brought-up. That merchant will-arrive, and
 bād^asāh-sō hāt jōr-kē kih^ahai kē, "hajūr, jā orat
the-king-to hands folded-having will-say that, "Your-Majesty, this woman(-by)
 hamārō māl jō jahā dharō-hai, batāy-dē; phir chalī-jāy."
my property which where been-placed-has, let-her-show; again let-her-go-away."

Jab bā orat nikar^ahai, tab sākūkar kih^ahai kē, "hajūr,
When that woman will-come-out, then the-merchant will-say that, "Your-Majesty,
 jā hamārī orat nahiyā. Dēkhē chahiyē kē kōn hai." Jab bād^asāh
this my wife is-not. To-see is-proper that who she-is." When the-king
 dēkh^ahai, tō bhatiyārē-kō mōrā nikar^ahai. Tab bād^asāh bā
will-see, then the-innkeeper-of lad will-come-out. Then the-king that
 Musalmān or mōrā-kō dhar^atī-mē garāy-dēhai, or sākūkar ap'nē
Musalmān and lad the-ground-in will-bury, and the-merchant his-own
 ghar-kō chalō-jēhai.
house-to will-go.'

FREE TRANSLATION OF THE FOREGOING.

The Saint Bābā Ghāsi-rām once asked his barber, Pūt-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 Musalmān's house instead of her own. As soon as she discovered her mistake she was horrified and ran off to her own house. The Musalmān 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 rupées, 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 Musalmān." The king said that it was not right that a Hindū should become a Musalmān, 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. I have told you what has happened. 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 Musalmān and the lad, and the merchant will go in peace to his own house.'

BUNDĒLĪ 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 Bundēlī in Jalaun, it is estimated that about 20,000 speak this patois. It was incorrectly entered as Bhadaurī in the original Rough List of the Jalaun dialects. It has nothing to do with that dialect, which is a mixture of Bundēlī 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; *kaũ* as well as *kō̃*, the sign of the accusative-dative; *hau*, you are; *chalan* and *gaan*, he went; *baithan*, he sat; *karau*, he was made; *barau*, great. There is the same fluctuation of vowel sounds that we have noticed in Central Jalaun. Thus, *sib*, all; *buhut*, many; *puhūchan*, to arrive. In the pronouns, 'he, that,' is *ba*, not *bā*, 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.

BUNDĒLĪ.

(WEST OF DISTRICT JALAUN.)

एक बेर बास्साय और बीरन बैठे-हते । बास्साय-ने बीरन-से पूछी कै पट कौन-को बड़ौ है । तब बीरन-ने कही कै महराज जा-कौ जैसौ डोल ता-कौ तैसौ पेट । तब बास्साय-ने फिर कही कै नइँ बताओ सब-तें बड़ौ पेट कौन-को है । तब बीरन-ने कही कै सिब-तें बड़ौ पेट तौ जिमीदारन-को है । अब बास्साय-ने कही कै बताओ जिमीदार-को पेट कैसे बड़ौ है । अच्छी बतायहँ । ज कह-के बीरन एक दिना काज गाँव-के जिमीदारन-के हिंयाँ जाय दुके । जब बीरन दरबार-में न गये तब बास्साय-ने बुलाइवे-कों आदमी पठओ । जब न मिले तब अपने राज-भर-में और और-ज देसन-में टुँडौआ पुहुँचाये । जब टुँड टुँड-के हार-गये और न मिले तब बास्साय-ने बहुत-से बुकरा मँगाये और उन-कों तौल-के गाँवन गाँवन-के जिमीदारन-के हिंयाँ पठये और कही कै इन-कों छे महिना-लों खूब चराबे । अकेलों तौल-में न बढ़न पावें । तौल बढ़है तौ बड़ौ डंड देहँ । सिब जिमीदार अपनी अपनी उपाव सोचन लगे । जा गाँव-में बीरन हते हुँआँ-के जिमीदार उन-के ढिगाँ गये और उन-सों कही कै जा-कौ जतन बताओ । बीरन-ने कही बेहड़ा-में-तें एक भिड़ा मँगाय-के बुकरा-के आगे बँधाय देव । फिर बाय खूब चराओ । ब डर-के मारें कम-जँ न चेतहै न तौल-तें जादाँ बढ़है । उन लोगन-ने ऐसो-ई करौ । जब छे महिना-में सिब बुकरा मँगाये और तौले-गये तौ सिब तौ तौल-तें बढ़े और जा-में बीरन हते बा गाँव-के जिमीदारन-को बुकरा तौलउतें पौआ-भर कम कढ़ौ । तब बास्साय-ने उन जिमीदारन-सों कही कै तुमारे हिंयाँ बीरन हैं । उन-कों लिआओ । उन-ने कही हमारे हिंयाँ नइँया । बास्साय-ने बड़ी घुरकी दिखाई तौ-ज उन-ने न बताये । तब बास्साय-ने कही कै बुकरा काबे कम भअौ । उन-ने कही कै हमारे हिंयाँ रोगी बुकरा पठओ-हतो । बा-ने चारौ-सारौ कछू नइँ खाअौ । अमै नेक चेतौ-है । ता-सेँ कम भअौ-है । फिर बास्साय-ने ऐसो-ई कइयक उपाव करे अकेलों बीरन-को पतौ न लगौ । तब कही कै जो कोज बीरन लिआवे ता-कों एक हजार रुपैया इनाम देहँ । तब बे जिमीदार

बौरन-कों लिवाय-गये । बास्माय बीरन-सौं उठ-के मिले और पूछी कै तुम कहाँ
 दुके ते । हम-ने तौ सिब मुलक ढूँड़-डारौ । तब बीरन-ने कही कै हम तौ हँई
 कौस-भर-पै इन जिमीदारन-के घर-में दुके-ते । देखो जिमीदार-कौ कितनो
 बड़ौ पेट है कै हम-कों दुकार्ये रहे और तुम-ने मुलक-भर ढूँड़-डारौ तौ-ज
 हमें न पाओ । तब बास्माय-ने कही कै बीरन तुम साँची कहत-हौ जिमी-
 दार-कौ पेट सिब-तें बड़ौ है । और उन जिमीदारन-कों बहुत डनाय रहे ।

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELĪ.

(WEST OF DISTRICT JALAUN.)

TRANSLITERATION AND TRANSLATION.

ʼĒk bēr bāssāy aur Bīran baiṭhē-hatē. Bāssāy-nē
One time the-Emperor and Bīrbal seated-were. The-Emperor-by
 Bīran-sē pūchhī kai, 'pēt kaun-kō barau hai?' Tab Bīran-nē
Bīrbal-to it-was-asked that, 'belly whom-of large is?' Then Bīrbal-by
 kahī kai, 'Mahārāj, jā-kau jaisau dīl tā-kau taisau pēt.'
it-was-said that, 'O-great-king, whom-of as-large form him-of so-large belly.'
 Tab bāssāy-nē phir kahī kai, 'naī, batāō sab-tē barau
Then the-Emperor-by again it-was-said that, 'no, tell all-than large
 pēt kaun-kau hai?' Tab Bīran-nē kahī kai, 'sib-tē barau
belly whom-of is?' Then Bīrbal-by it-was-said that, 'all-than large
 pēt tau jimīdār-kō hai.' Ab bāssāy-nē kahī / kai,
belly then the-landholder-of is.' Now the-Emperor-by it-was-said that,
 'batāō, jimīdār-kō pēt kaisē barau hai.' 'Achchhī, batāy'haī,
'tell-me, the-landholder-of belly how large is.' 'Very-good, I-shall-tell,'
 ja kah-kē Bīran ēk dinā kāū gāw-kē jimīdāran-kē hīyā
this said-having Bīrbal one day a-certain village-of landholders-of near
 jāy dukē. Jab Bīran dar'bār-mē na gayē tab bāssāy-nē
going hid-himself. When Bīrbal court-in not went then the-Emperor-by
 bulāibē-kō ād'mī paṭhaō. Jab na milē, tab ap'nē
calling-for men were-sent. When not he-was-found, then his-own
 rāj-bhar-mē, aur aura-ū dēsan-mē dhūrauā puhūchāyē. Jab
kingdom-entire-in, and other-too countries-in searchers were-despatched. When
 dhūr-dhūr-kē hār-gayē aur na milē tab bāssāy-nē
searched-searched-having they-were-tired and not he-was-found then the-Emperor-by
 buhut-sē bukrā māgāyē, aur un-kaū taul-kē, gāwan-gāwan-kē
many-very goats were-sent-for, and, them weighed-having, villages-villages-of
 jimīdāran-kē hīyā pathayē, aur kahī kai, 'in-kō chhē
landholders-of near they-were-sent, and it-was-said that, 'these six
 mahinā-lō khūb chaṛābē. Akēlō taul-mē na barhan pāwē.
months-for well feed. But weight-in not to-increase they-may-get.
 Taul barh'hai, tō barau daṇḍ daihaī. Sab jimīdār
(If-)weight increase, then great punishment I-will-give.' All landholders

apⁿnau apⁿnau upāw sōchan lagē. Jā gāw-mē Bīran hatē,
their-own their-own device to-think began. What village-in Bīrbal was,
 hūā-kē jimīdār un-kē dhīgā gayē, aur un-sō kahī kai, 'jā-kau
there-of landholders him-of near went, and him-to it-was-said that, 'this-of
 jatan batāō.' Bīran-nē kahī, 'beh^rā-mē-tē ēk bhirā māgāy-kē
means tell.' Bīrbal-by it-was-said, 'forest-in-from lone wolf sent-for-having
 buk^rrā-kē āgē bādhāy-dēw. Phir bāy khūb charāō. Ba dar-kē
goat-of before tie-up. Then him well feed. He fear-of
 mārē kabha-ū na chet^ahai, na taul-tē jādā barh^ahai.'
on-account ever-even not will-be-healthy, nor weight-by much will-increase.'
 Un lōgan-nē aisō-i karau. Jab chhē mahinā-mē sib buk^rrā
Those people-by so-even it-was-done. When six months-in all goats
 māgāyē aur taulē-gayē, tō sib tau taul-tē barhē, aur
were-sent-for and weighed-were, then all verily weight-by increased, and
 jā-mē Bīran hatē, bā gāw-kē jimīdāran-kau buk^rrā taūlaūtē
which-in Bīrbal was, that village-of landholders-of goat by-weighing
 pauā-bhar kam karhau. Tab bāssāy-nē un
one-quarter-of-a-seer-full less came-out. Then the-Emperor-by those
 jimīdāran-sō kahī kai, 'tumārē hīyā Bīran haī; un-kō liāō.'
landholders-to it-was-said that, 'you-of near Bīrbal is; him bring.'
 Un-nē kahī, 'hamārē hīyā naīyā.' Bāssāy-nē barī
Them-by it-was-said, 'us-of near he-not-is.' The-Emperor-by much
 ghur^kkī dikhāī, tau-ū un-nē na batāyē. Tab bāssāy-nē
browbeating was-shown, then-he them-by not was-told. Then the-Emperor-by
 kahī kai, 'buk^rrā kāyē kam bhaau?' Un-nē kahī kai,
it-was-said that, 'the-goat why less became?' Them-by it-was-said that,
 'hamārē hīyā rōgī buk^rrā pathāō-hatō. Bā-nē chārau-sārau kachhū
'us-of near diseased goat sent-was. Him-by grass, etc. anything
 naī khāau. Abhai nēk chētau-hai, tā-saī kam bhaau-hai.' Phir
not was-eaten. Now well well-it-is, that-from less become-has.' Then
 bāssāy-nē aisē-i kaīyak upāw karē. Akēlō
the-Emperor-by of-this-nature-even several devices were-employed. But
 Bīran-kau patau na lagau. Tab kahī kai, 'jō kōū
Bīrbal-of clue not was-found. Then it-was-said that, 'if anybody
 Bīran liābē tā-kō ēk hajār rupaiyā inām daihaī.' Tab
Bīrbal will-bring him-to one thousand rupees reward I-will-give.' 'Then
 bē jimīdār Bīran-kō libāy-gayē. Bāssāy Bīran-sō uṭh-kē
those landholders Bīrbal produced. The-Emperor Bīrbal-with arisen-having
 milē, aur puchhī kai, 'tum kahā dukē-tē. Ham-nē tau
met, and it-was-asked that, 'you where concealed-were. Me-by verily

sib mulak dhūr-dārau.' Tab Biran-nē kahī kai, 'ham
all countries have-been-searched-out. Then Birbal-by it-was-said that, 'I
 tau hēi kōs-bhar-pai in jimīdāran-kē ghar-mē dukē-tē. Dēkhō;
verily here a-kōs-full-at these landholders-of house-in hid-was. See,
 jimīdār-kau kit-nō barau pēt 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 bāssāy-nē kahī kai, 'Biran, tum sāchī kahat-hau.
Then the-Emperor-by it-was-said that, 'Birbal, you truth speaking-are.
 Jimīdār-kau pēt sib-tē barau hai.' Aur un jimīdāran-kō buhut
The-landholder-of belly all-than large is. And those landholders-to great
 inām daō.
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.

BUNDĒLĪ OF HAMIRPUR.

The language of the central portion of Hamirpur is the same as the standard Bundēlī 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-kā*, to me, which in Jhansi would be *mō-khō*. The change of *mō* to *mau* is merely a matter of spelling as explained in the introduction to the dialect. The *kā* instead of *khō* 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:—

Standard Bundēlī spoken by	384,000
Lodhāntī	98,000
Kuṇḍrī	11,000
Banāpharī	5,000
Tirhārī	3,000
Hindōstānī	12,000
Other languages	720
	513,720

Of these Banāpharī and Tirhārī are (in this district) not forms of Bundēlī, but are based on Eastern Hindī mixed with Bundēlī forms. They have been already dealt with under the head of Eastern Hindī (see Vol. VI, pp. 140, 142, and 146). Kuṇḍrī 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 Hindī mixed with Bundēlī, and has been described under the former language (Vol. VI, pp. 152 ff.). The Kuṇḍrī of Hamirpur is described below on pp. 527 ff. as it has a Bundēlī basis, though mixed with Eastern Hindī.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI.

(DISTRICT, HAMIRPUR.)

एक जने-के दो कुवँर ते । लौरे-ने मालकान-तें कई कि ऐं जू मौ-काँ
 धन-में-से जो मोरो हीसा होय सो मिलबै आवै । तब उन-ने अपनो धन
 बाँट दओ । कछू दिनन भये-ते कि लौरे कुवँर बोट धन जोर-के परदेस जात
 रये । माँ लुचपन-में दिन खोये और अपनो धन वड़ा डारो ॥

TRANSLITERATION AND TRANSLATION.

Ēk janē-kē dō kuwār tē. Laurē-nē māl'kān-tē kī
One man-of two sons were. The-younger-by father-to it-was-said
 ki, 'aī 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 bāṭ daō.
let-it-be-obtained. Then him-by his-own wealth having-divided was-given.
 Kachhū dinan bhayē-tē ki laurē kuwār bōt dhan jōr-kē
Some days been-had that the-younger son much wealth having-collected
 par'dēs jāṭ rayē. Mā luch'pan-mē din khōyē aur ap'nō
far-country going was. There debauchery-in days were-lost and his-own
 dhan warā-dārō.
wealth was-squandered.

BUNDĒLĪ 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 Bundēlī known as Bhadaurī, to be described later on, and that of the old Guna Agency is the Mālwī dialect of Rājasthānī. 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 Bhadaurī.

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 Bundēlī 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.

BUNDĒLĪ.

(STATE, GWALIOR.)

एक साहूकार तो । बा-की चार बेटा ते और धन मुतकेरो तो । बा-ने अपने जीयत-में अपनो धन चारों बेटन-को बराबर बाँट दओ । और चार लाल अपनी मौत जिन्दगी-को निआरे रख छोड़ें । पनमेसर-की मरजी-से साहूकार मर-गओ । और बे चारों लाल बेटन-ने एक टिपारी-में धर दए ।

जब कुछ दिन बीत गए तो बड़े बेटा-ने टिपारी-को देखो । बा-में एक लाल कम-हतो । तब आपस-में चारों-ने बिचार करो कि सिबाय हम चारन-के और काहू-को खबर न ती । लाल कौन ले-गयो । ता-पै राजा-के पास निआव-को गए और कही है राजा हमारो निसाफ कर और लाल ऐसे हेर कि लाल मिले और चोर-की लाज रहे । राजा-ने अपने दीवान-से कही कि जा-को निसाफ कर नहीं-तो अन पानी न खाजँगो ।

राजा जा-ही सोंच-में तो कि बा-की मोड़ी-ने कही कि अरे बाप जा निआव मोए सौप-दे । और मोड़ी-ने उन चारन-के पाछे मुखबर छोड़ दए कि बे बिन-की बात-चीत सुन-के खबर देत-रहें । मुखबरन-ने बिन चारन-की मन-में भर-दर्द कि राजा-की बेटो अन्तर-गियानी है कोई बात बा-से डोकी नहीं रह-सकत-है । जब मोड़ी-ने अपनो भय उन चारन-के मन-पर खूब जमाए लओ तौ चारन-को टिपारी और लालन सुझाँ अपने सामने बुलाय-के कही कि हम आज रात-को लाल हेरेंगे । और रात-के बखत अँधेरे-में लाल निआरे कर-के और कुछ अपने-पास-से मिलाए-के बिन-को दए कि बे टिपारी-में डालत-जाएँ । तब सबन-ने लालन-को टिपारी-में डालो और जब गेने तो एक लाल बढो । जा सुरत-से लाल मिल गओ और चोर-की लाज रही ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ.

(STATE, GWALIOR.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhukār tō. Bā-kē chār bētā tē, aur dhan mut^akērō
One banker was. Him-to four sons were, and fortune plenty
 tō. Bā-nē ap^anē jiyat-mē ap^anō dhan chārau bētan-kō barābar
was. Him-by his-own living-in his-own wealth the-four sons-to equally
 bāt daō; aur chār lāl ap^anī maut jind^agī-kō
having-been-divided was-given; and four rubies his-own death life-for
 niārē rakh-chhōrē. Pan^amēsarakī mar^ajī-sē sāhukār mar-gaō.
separately were-kept-apart. God-of will-from the-banker died.
 Aur bē chārō lāl bētan-nē ēk tipārī-mai dhar-daē.
And those four rubies sons-by one basket-in were-kept.

Jab kuchh din bīt-gaē 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 āpas-mē
was-seen. That-in one ruby less was. Then themselves-among
 chārō-nē bichār karō ki, 'sibāy ham chāran-kē aur
the-four-by consideration was-made that, 'except us four other
 kāhū-kō khabar na tī. Lāl kaun lē-gayō? Tā-pai
anyone-to information not was. The-ruby who took-away? There-upon,
 Rājā-kē pās niāw-kō gaē, aur kahī, 'hē Rājā, hamārō
the-king-of near justice-for they-went, and it-was-said, 'O King, our
 nisāph 'kar, aur lāl aisē hēr ki lāl milē aur
justice do, and ruby so search that the-ruby may-be-found and
 chōr-kī lāj rahē.' Rājā-nē ap^anē diwān-sē kahī
the-thief-of honor may-endure.' The-king-by his-own minister-to it-was-said
 ki, 'jā-kō nisāph kar, nahī-tō an pānī na khāūgō.
that, 'this-of decision do, otherwise food water not I-will-eat.'

Rājā jā-hī sōch-mē tō ki bā-kī mōrī-nē kahī
The-king this-very anxiety-in was that his daughter-by it-was-said
 ki, 'arē bāp, jā niāw mōē saūp-dē.' Aur mōrī-nē
that, 'O father, this decision to-me entrust.' And the-daughter-by
 un chāran-kē pāchhē mūkh^abar chhōr-daē ki bē bin-kī bāt-chit
those four-of after spies were-set that they their conversation

sun-kē khabar dēt-rahē. Mukh^abaran-nē bin chāran-kē man-mē
hearing information might-be-giving. The-spies-by those four-of mind-in
 bhar-daī ki, 'Rājā-kī bēṭī antar-giyānī hai; kōī bāt
it-was-filled that, 'the-king-of daughter' internal-knower is; any thing
 bā-sē ḍōkī nahī rah-sakat-hai.' Jab mōrī-nē ap^anō
her-from concealed not remain-can.' When the-daughter-by her-own
 bhay un chāran-kē man-par khūb jamāe-laō, tau chāran-kō
fear those four-of mind-on well had-been-impressed, then the-four-to
 ṭipārī aur lālan suddhā ap^anē sām^anē bulāy-kē kahī ki, 'ham
basket and rubies along-with herself before calling it-was-said that, 'I
 āj rāt-kō lāl hērēgē.' Aur rāt-kē bakhat ādhērē-mē
to-day night-at rubies will-search.' And night-of time darkness-in
 lāl nārē kar-kē, aur kuchh ap^anē-pās-sē milāy-kē
rubies separate made-having, and some her-own-near-from mixed-having
 bin-kō daē ki bē ṭipārī-mē ḍālat-jāē. Tab
them-to they-were-given that they basket-in dropping-may-continue. Then
 saban-nē lālan-kō ṭipārī-mē ḍālō aur jab
all-by rubies-with-reference-to basket-into it-was-dropped and when
 genē tō ēk lāl barhō. Jā sūrat-sē lāl
they-counted then one ruby increased. This manner-from rubies
 mil-gaō; aur chōr-kī 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 be 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.

BUNDĒLĪ OF ORCHHA.

The Bundēlī 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 Pahari, 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 *aĩ* or *ẽ*, as in *ap^anaĩ* or *ap^anẽ*, own; *dharẽ*, placed, agreeing in each case with a noun in the oblique plural. The usual sign of the accusative-dative is *kaĩ*, *kaũ*, or *khã* (not *khô*); of the agent, *naĩ*; and of the instrumental-ablative *saĩ*. *Unaĩ* is used to mean 'to them', or (respectfully) 'to him.' The nominative of the reflexive pronoun is *apun*, he himself, or they themselves. The sign of the conjunctive participle is *kaĩ*, as in *uṭh-kaĩ*, having arisen. Note the contracted form *rāt*, remaining. Note also that like *kahĩ*, he said, *pũchhĩ*, he asked, is always in the feminine, agreeing with *bāt*, understood. These peculiarities are illustrated in the accompanying folktale, which has been prepared by Rāj Sahib Kāshi Pershad, Vakil, Charkhari.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(STATE, ORCHHA.)

एक बेरै एक हाँथी मर गवो तो । जब ऊँ-कौ जी जमराज-के गवो तो
 उन-नैँ पूँछी के तैँ इतनो बड़ो है और आदमी जो इतनो हलकौ है ऊँ-के
 बस-मैँ काये रात । हाँथी-कौ जी बोलो कि तुमैँ मुरदन-सैँ काम परत-है ।
 अबै जिंदन-सैँ काम नहीं परो । जम-राज सोचे कि जिंदा कैसे होत हूँ । अपने
 जमदूतन-खाँ हुकम दवो कि जाव सिंसार-सैँ एक जिंदा लै आवो । बे गये
 और एक मुसद्दी-कौ लै आये जो अपनी खाट-में सब अपने कागद आगद
 धरें सोवत-तो । जब जमपुरी-में पहुँचै तो मुसद्दी-खाँ एक जागाँ उतार दवो ।
 और अपुन जमराज-कैँ गये । इतनैँ बीच-मैँ मुसद्दी-नैँ उठ-कैँ अपने सब कपड़ा
 पहिने और एक परवानो बिसनु-की कचहरी-को लिखो कि जमराज खारज
 व सिवराज बहाल । और तयार हो-कैँ बैठ रहे । जब जमराज के सामने गये
 तब भट परवानो उनैँ दवो । जमराज-ने परवानो देखत-नईँ सब अपनी जागाँ-
 कौ काम सिवराज-खाँ सौंपो और अपुन बिसनु-कैँ गये । और बित्तवारी करी कि
 मो-सैँ का काम बिगरो कि मैँ बरखास कर दवो गवो । इतनैँ बीच-मैँ सिवराज-नैँ
 अपने हेतो व्यवहारी मिरत-लोक-सैँ बुला-कैँ खूब सुख करो और फिर उतईँ
 पठुवा दवो । बिसनु जमराज-खाँ संगै लै-कैँ सिवराज-के पास आये और बोले
 सिवराज-सैँ कि तुम-नैँ अब खूब काम कर लवो-है । और फिर सिवराज-खाँ
 मिरत-लोक-मैँ पठुवा दवो । और जमराज-सैँ कही कि देखो जिंदा कैसे होत-
 हैं और फिर जमराज-खाँ उन-कौ काम सौंप-कैँ अपने लोक-खाँ चले गये ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(STATĒ, ORCHHA.)

TRANSLITERATION AND TRANSLATION.

Ēk bērai ēk hāthī mar-gawō-tō. Jab ū-kau jī Jam-rāj-kai
One time one elephant died-had. When his soul Jamrāj-to
 gawō, tau un-naĩ pūchhī kai, 'taĩ it^anau barau hai aur ād^amī
went, then him-by it-was-asked that, 'thou so large art and man
 jō it^anau hal^akau hai, ū-kē bas-maĩ kāyē rāt.' Hāthī-kau
who so small is, his subjection-in, why livest.' The-elephant-of
 jī bōlō ki, 'tumaĩ mur^adan-saĩ kām parat-hai; abai
soul spoke that, 'to-thee dead-bodies-with business falls; now-even
 jindan-saĩ kām nahī parō.' Jam-rāj sōchē ki, 'jindā kaisē
living-beings-with business not fell.' Jamrāj thought that, 'living how
 hōt hūhaĩ?' Ap^anē Jam-dūtan-khā hukam dawō ki, 'jāw,
being will-be?' 'His-own death-angels-to order was-given that, 'go,
 sinsār-saĩ ēk jindā lai-āwō.' Bē gayē aur ēk musaddī-kaũ
world-from one living-being bring.' They went and one writer
 lai-āyē jō ap^anī khāt-mē sab ap^anē kāgad āgad dharē sōwat-tō.
brought who his-own cot-on all his-own papers etc. putting sleeping-was.
 Jab Jam-purī-mē pahūchai tau musaddī-khā ēk jāgā
When Jampurī-in he-reaches then the-writer-as-for one place(-in)
 utār-dawō; aur apun Jam-rāj-kaĩ gayē. It^anaĩ-bich-maĩ
it-was-put-down; and themselves Jamrāj-to went. In-the-meantime
 musaddī-naĩ uṭh-kaĩ ap^anē sab kap^arā pahinē aur ēk
the-writer-by arisen-having his-own all dress was-put-on and one
 par^awānau Bis^anu-kī kachah^ari-kō likhō ki 'Jam-rāj khāraj wa
letter Vishnu-of court-of was-written that 'Jamrāj dismissed and
 Siv-rāj bahāl,' aur tyār hō-kaĩ baiṭh-rahē. Jab Jam-rāj-kē
Sivrāj appointed,' and ready become-having sat-down. When Jamrāj-of
 sām^anai gayē tab jhāt par^awānau unaĩ dawō. Jam-rāj-nai
before he-went then suddenly the-letter to-him was-given. Jamrāj-by
 par^awānau dēkh^atana-ī sab ap^anī jāgā-kau kām Siv-rāj-khā
the-letter seeing-on-even all his-own office-of work Sivrāj-to
 saūpō aur apun Bis^anu-kaĩ gayē. Aur bint^awārī karī
was-made-over and himself Vishnu-to he-went. And petition was-made

ki, 'mō-saī kâ kām big'rō, ki maī bar^akhās-kar-dawō-gawō.
that, 'mé-by what work was-spoiled that I dismissed-made-was.'
 It^anaī-bīch-maī Siv-rāj-naī ap^anaī hēti byaw^ahārī mir^at-lōk-saī
In-the-meantime Sivraj-by his-own friends companions the-mortal-world-from
 bulā-kaī khūb sukh karō aur phir utaī paṭhuwā-dawō.
called-having well merriment was-done and again thither were-sent-away.
 Bis^anu Jam-rāj-khā saṅgai lai-kaī Siv-rāj-kē, pās āyē aur
Vishnu Jamraj with(-him) taken-having Sivraj-of near came and
 bōlē Siv-rāj-saī ki, 'tum-naī ab khūb kām kar-lawō-hai.' Aur
spoke Sivraj-to that, 'you-by now well work been-done-has.' And
 phir Siv-rāj-khā mir^at-lōk-mē paṭhuwā-dawō. Aur Jam-rāj-saī kahī
again Sivraj-to mortal-world-in was-sent-away. And Jamraj-to it-was-said
 ki, 'dēkhau, jindā kaisē hōt-haī,' aur phir Jam-rāj-khā • un-kau
that, 'see, living-beings how are,' and again Jamraj-to his
 kām saūp-kaī ap^anaī lōk-khā chalē-gayē.
office entrusted-having his-own world-to went-away.

FREE TRANSLATION OF THE FOREGOING.

HOW THE WRITER CHEATED THE GOD OF DEATH.

Once upon a time an elephant died. When he appeared before Jamrāj, the God of Death,¹ 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).' Jamrāj thought to himself that he would like to see what sort of thing a living being was, so he sent his angels² 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 Jampurī, they set him down and went off to report their arrival to His Majesty. In the meantime the Writer (whose name was Seorāj) got up and put on his clothes. He then wrote a forged order from Vishṇu to this effect, 'Jamrāj is dismissed, and Seorāj 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 Jamrāj, he presented his forged order, and the King of the Dead on seeing it made over his office to Seorāj, and hurried off to Vishṇu's Court, where he humbly made a representation asking what fault he had committed to earn his dismissal.

In the meantime Seorāj 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 Jamrāj, or Yama, is the king of the Land of Shades. His realm is called Jampurī, something like the Hebrew Sheol. His messengers or Angels are called Jamdūt. According to the story, Jamrāj is a subordinate of Vishṇu. 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.

Vishṇu took Jamrāj with him, and came down to Seorāj, whom he congratulated on his cleverness and sent back to the Land of Mortals. Then said he to Jamrāj, '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.)

एक जने-के दो लरका हते । और उन-में-से लुहरे-ने अपने बाप-से
कही, ददा, जाजात-को हँसा जो कछू मोरो कड़े मो-खों दे देउ । और ज-ने अपनी
गिरस्ती उन-खों बाँट दई । और भीत दिना नें बीते नने लरका-ने सबरो इखटो
समेटो और अपनी गैल आन मुलक-खों धरी । और उते अपनो धन गुडोई-में गमा
दयो । और जब ज सब उड़ा चुको, तबई-के ज देस-में एक बड़ी भारी काल
परो और ज तंग होन लगे ॥

TRANSLITERATION AND TRANSLATION.

Ek	janē-kē	dō	lar ^a kā	hatē.	Aur	un-mē-sē	luh ^a rē-nē
One	man-of	two	sons	were.	And	them-in-from	the-younger-by
ap ^a nē	bāp-sē	kahī,	daddā,	jājāt-kō	hēsā	jō	kaṭhḥū
his-own	father-to	it-was-said,	father,	property-of	share	what	anything
mōrō	karē,	mō-khō	dē-dēū.	Aur	ū-nē	ap ^a nī	girastī
mine	may-come-out,	mē-to	give-away.	And	him-by	his-own	property
un-khō	bāṭ	daī.	Aur	bhaut	dinā	nē	bitē
them-to	having-divided	was-given.	And	many	days	not	passed
lar ^a kā-nē	sab ^a rō	ikhattō	samētō	aur	ap ^a nī	gail	ān
son-by	all	together	was-gathered	and	his-own	way	another
dhārī,	aur	utē	ap ^a nō	dhan	gunḍōī-mē	gamā-daō.	Aur
was-taken,	and	there	his-own	fortune	debauchery-in	was-wasted.	And
jab	ū	sab	urā-chukō	tabaī-kē	ū	dēs-mē	ēk
when	he	all	had-wasted	then	that	country-in	one
parō,	aur	ū	taṅg	hōn	lagō.		
fell,	and	he	poor	to-be	began.		

BUNDĒLĪ OF NARSINGHPUR.

To the East of Saugor lies the District of Damoh in which Bundēlī is also spoken. There it is an Eastern variety of the dialect similar to the Khaṭōlā 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 Baghēlī (see Vol. VI, pp. 172 ff.). In the South-Western part of this last-named District, the dialect may be classed as Bundēlī with equal propriety, and shades off into pure Baghēlī 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 Rājasthānī but along the Saugor border standard Bundēlī is spoken by about 67,000 people. It gradually fades off into Mālwi. In Gwalior the main language is the Bhadaurī form of Bundēlī, but along the Eastern frontier, we have, to the north, where it marches with the state of Datīā, Pāwārī Bundēlī, and further south, on the borders of Jhansi and Saugor, standard Bundēlī 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 Narbada valley proper. Here also, as in Saugor, the language is ordinary Bundēlī. 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.

BUNDĒLĪ.

(DISTRICT, NARSINGHPUR.)

कोई आदमी-के दो मोड़ा हते । तिन-में-से नन्हे-ने अपने बाप-से कहीं
के ए दादा घर-के धन-में-से जो मेरो हीसा हो सो मो-खों दे-दो । तब बाप-
ने उन-खों अपनी धन बाँट द्यो । कछू दिनों-के पीछे नन्हे मोड़ा अपनी धन-
दौलत ले-के दूर देस-खों चलो गयो और भाँ गवारी चाल-से सब खो द्यो ।
जब सब धन बढ़ा-गयो तब बा देस-में बड़ो काल परो और वो भूखों मरन लगे ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād'mī-kē dō mōrā 'hatē. Tin-mē-sē : nanhē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap'nē bāp-sē kahī ke, 'ē dādā, ghāt-kē dhan-mē-sē jō
his-own father-to it-was-said that, 'O father, house-of property-in-from which
mērō hīsā hō sō mō-khō dē-dō. Tab bāp-nē un-khō
my share may-be that me-to give. Then the-father-by them-to
ap'nō dhan bāt daō. Kachhū dipō-kē pichhē
his-own fortune having-divided was-given-away. Some days-of after
nanhō mōrā ap'nī dhan-daulat lē-kē dūr dēs-khō chalō-gaō.
the-younger son his-own property taking distant country-to went-away,
aur bhā gawāri chāl-sē sab khō-daō. Jab sab dhan
and there bad conduct-by all was-wasted-away. When all fortune
bahā-gaō tab bā dēs-mē barō. kāl parō aur bō bhūkhō
was-spent then that country-in great famine fell and he from-hunger
maran lagō.
to-die began.

BUNDĒLĪ OF HOSHANGABAD.

• 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 Hindōstānī *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 *mōṛā-nē chalō-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.

BUNDĒLĪ.

(DISTRICT, HOSHANGABAD.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

कोई आदमी-के दो मौड़ा हते । उन-में-से नेंने-ने बाप-से कई दादा
 धन-में-से मेरो बाँटो होय सो मोय दे-दो । तब बा-ने अपनो धन बाँट दओ ।
 मुतके दिन नई भए कि नेंने मौड़ा-ने अपनो बाँटो सबरो समेट कर-के दूर देस
 चलो-गओ और वहाँ गँमारी-में दिन काटते अपनो धन उड़ा-दओ । जब सबरो
 धन उड़ा दओ तब बा देस-में बड़ी काल पड़ो और वह गरीब हो-गओ ।
 और वो जा-के वहाँ-के रैनबारों-में-से एक-खाँ रैन लगे जे-ने बा-के खेत-में सूअर
 चरान-खों भेजो । और वो उन छीमियों-में-से जिने बे सुंगर खात-थे अपनो
 पेट भरन चाहत-थे । और बाय कोई कछू नहीं देत-थे ॥

TRANSLITERATION AND TRANSLATION.

Kōi d'mi-kē dō mōrā hatē. Un-mē-sē nēñē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
 bāp-sē kāk, 'dādā, dhan-mē-sē mērō bāṭō, hōy sō
the-father-to it-was-said, 'father; property-in-from my share may-be that
 mōy dē-dō.' Tab bā-nē ap'nō dhan bāṭ daō.
to-me give. Then him-by his-own fortune having-divided was-given.
 Mut'kē din naī bhaē ki nēñē mōrā-nē ap'nō bāṭō sab'rō
Many days not became that the-younger son-by his-own share all
 samēt-kar-kē dūr dēs chalō-gaō, aur whā gāmārī-mē
having-been-collected foreign land-to it-was-gone-away, and there profligacy-in
 dīn kāt'tē ap'nō dhan urā-daō. Jab sab'rō dhan
days passing his-own property was-wasted-away. When all property
 urā-daō tab bā dēs-mē barō kāl parō aur wah garīb
was-spent then that country-in great famine fell and he indigent
 hō-gaō. Aur bō jā-kē whā-kē rain-wārō-mē-sē ēk-khā rain lagō,
became. And he going there-of inhabitants-in-from one-with to-live began,
 jē-nē bā-kē khēt-mē sūar eharān-khō bhējō. Aur bō un
whom-by he fields-in swine to-feed was-sent. And he those

chhīmiyō-mē-sē jinē bē suṅgar khāt-thē ap^anō pēt bharan-
husks-in-from which those swine eating-were his-own stomach to-fill
 chāhat-thō, aur bāy kōi kachhū nahī dēt-thō.
wished, and to-him anybody anything not giving-was.

BUNDĒLĪ OF SEONI.

South-east of Narsinghpur lies the district of Seoni. Bundēlī is spoken in the northern two-thirds of this district. South of this the language is Marāthī. 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 Musalmāns, whose vernacular is Urdū.

The number of Bundēlī-speakers in Seoni district is estimated at 195,000. Immediately to the East lie the districts of Māndla and Balāghāt in which the vernacular is a form of Baghēlī, so that Seoni District is the extreme south-eastern limit of Bundēlī. As will be seen from the few lines of the Parable of the Prodigal Son given below, the language is quite ordinary Bundēlī. The only sign of Baghēlī influence is the use of *khō* instead of *khō* as the sign of the accusative-dative.

In the Rough List of Languages originally compiled for Seoni, the vernacular was wrongly shown as Baghēlī, not Bundēlī.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ.

(DISTRICT, SEONI.)

कीर्त्त आदमी-के दो लरका हते । ज-में-से नन्हें-ने अपने ददा-से कही,
अरे ददा धन-में-से जो मोरे हीसा बाँटा-को हो सो मोरो मो-कों दे-दे । तब
ज-ने ज-कों अपनो धन बाँट दओ । बहुत दिना नही भये-हते के नन्हों लरका
सब हीसा बाँटा-को धन ले-के दूर मुलक-कों चलो गओ और हुआँ खोटे
कामों-में सबरो हीसा-बाँटा-को धन खो दओ ।

TRANSLITERATION AND TRANSLATION.

Kōi aḍ'mī-kē dō lar'kā hatē. Ū-mē-sē nanhē-nē
A-certain man-of two sons were. Them-in-from the-younger-by
ap'nē daddā-sē kahī, 'arē, dāddā, dhan-mē-sē jō mōrē
his-own father-to it-was-said, 'O' father, property-in-from which my
hīsā-bāṭā-kō hō sō mōrō mō-kō dē-dē.' Tab ū-nē ū-kō
share-divided-of may-be that mine me-to give-away.' Then him-by him-to
ap'nō dhan bāṭ daō. Bahut dinā nahī bhayē-hatē
his-own fortune having-divided was-given. Many dāys not had-become
kē nanhō lar'kā sab hīsā-bāṭā-kō dhan lai-kē dūr
that the-younger son all share-lot-of property taking distant
mulak-kō chālō-gaō aur hūā khōṭē kamō-mē sab'rō hīsā-bāṭā-kō
country-to went-away and there evil deeds-in all share-lot-of
dhan khō-daō.
property wasted-away.

KHAṬŌLĀ BUNDĒLĪ OF BUNDELKHAND.

Leaving the Central Provinces, we now return to Bundelkhand proper. The Bundēlī 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 Maharajnagar 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 Khaṭōlā. 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 Khaṭōlā is said to be 569,200.

We may note the following local peculiarities,—*nahiyā*, are not; *daihan*, you will give; and *jaihai*, he will go. *Jō*, this, has a nominative feminine *jā*.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ).

(STATE, PANNA.)

(Bai Sahib Kāshī Pershad.)

एक राजा-कैँ एक बेटी हती । राजा पूजा-के लाने एक बाबा राखे-हते । और बाबा-की कही बहुत मानत-हते । राजा-की बेटी बहुत सुन्दर हती । जब हुस्यार भई तब राजा-नेँ ऊ-के ब्याह-की बिचार करो । बेटी-की नुनार्इ-पै बाबा जो राजा पूजा-के लाने राखे-हते मोहत-हतो । बाबा-नेँ राजा-सेँ कही कै ई बेटी-के लखिन अच्छे नहियाँ और जो ई-कौँ अपने दूतै रहन दैहौ तो राज कूट जैहै । सो आप-कौँ चाहिये कै ई-कौँ अपने राज-सेँ निकार देव । राजा-नेँ कही अच्छी और पूँछी कै कैसेँ निकारैँ । बाबा बोलो एक कठारा बनवा-कैँ ऊ-में खैबे-खाँ धर देव और बेटी-कौँ ऊ-में बैठार देव और नदी-में बहा देव । बाबा-नेँ दूतै तौ राजा-सेँ जा कही और माँझ नदी-के नीचैँ दो चार कोस-के फासले-पर जो चेला रहत-हते उनैँ दूसारी लगा-राखो कै नदी-में जो कौनउँ कठारा कड़े तौ रोक-राखिऔ और बिना हमारे आए ना खोलिऔ । राजा-बैँ बेटी-कौँ कठारा-में बंद कर-कैँ और खैबे-खाँ धर-कैँ नदी-में बहा दओ । कठारा बहत बहत एक दूसरे राजा-के गाँउ हो-कर जो नदी-के किनारैँ थोड़ी दूर-पै हतो निकरो । राजा-नेँ जो कठारा बहत देखो मँगवा लओ और जो खोलो तौ ऊ-में-सेँ बेटी निकर आई । राजा-नेँ पूँछी तुम को हौ । बेटी-नेँ बतायो कै हम फलाने राजा-की बेटी आँय । राजा-नेँ कही कै जैसी उन-की बेटी तैसी हमारी । जाव रनवास-में रहौ और राजा-नेँ एक घुर-मूँआ बाँदर मँगा-कैँ ऊ कठारा-में बंद कर-कैँ कुड़ा दओ । कठारा बहत बहत जब चलन-के ऐंगर हो-कर कड़ो तौ उन-नेँ पकर लओ और बाबा-खाँ खबर दई कै कठारा रोक राखो-है । बाबा राजा-सेँ कौनउँ मिस-सेँ कुटी लै-कर चलन-कैँ गओ और कठारा धरो देख-कैँ बहुत खुसी भओ । बाबा चलन-सेँ बोलो कै आज रात भर खूब भजन गाव और जो कोई टेरै वा चिल्लाव तौ काऊ-की ना सुनिऔ । चेला खूब भजन गाउन लगे और बाबा कठारा उठा-कैँ एक घर-में लै गओ और घर-के

किबारे खूब बंद कर-कैं जो कठारा खोलो तौ ऊ-मैं-सैं बाँदर निकर आओ ।
 बाबा जानत-तो कै बेठी हूँ और बाबा-खाँ चीँथन लगो । रात भर चीँथो
 और बाबा खूब चिल्लात रहो अकेलैं काऊ-नैं ना सुनी । जब अँधयारी भई
 और बाबा बड़ी देर-लौँ ना निकरो तब चलन-नैं जो किबारे टारे तौ एक बड़ा
 बाँदर निकर-कैं भग्न गओ और बाबा एक कौनै-मैं मरो डरो मिलो ॥

कहावत

जो जा-कौँ जैसी करै सो तैसो फल पाइ ।
 सुंदर बेठी राज-घर बाबै बन्दर खाइ ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (KHATŌLĀ).

(STATE, PANNA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kaĩ ēk bēṭī hatī. Rājā pūjā-kē lānai ēk
One king-to one daughter was. The-king worship-of for one
 bābā rākhē-hatē. Aur bābā-kī kahī bahut
mendicant-priest keeping-was. And the-mendicant-of saying much
 mānat-hatē. Rājā-kī bēṭī bahut sundar hatī. Jab husyār
hoped-for-was. The-king-of daughter much beautiful was. When of-age
 bhaī, tab Rājā-naĩ ū-kē byāh-kau bichār karō.
she-became, then the-king-by her marriage-of consideration was-made.
 Bēṭī-kī nunāī-pai bābā, jō rājā pūjā-kē lānai
The-daughter-of beauty-on the-mendicant, whom the-king worship-of for
 rākhē-hatē, mōhat-hatō. Bābā-naĩ rājā-saĩ kahī kai,
keeping-was, enamoured-was. The-mendicant-by the-king-to it-was-said that,
 ‘ī bēṭī-kē lachhin achchhē nahiyā aur jō ī-kaũ ap^anaĩ itai
‘this daughter-of signs good not-are and if this-one yourself near
 raḥan daihau, tau rāj chhūṭ-jāihai. Sō āp-kaũ
to-remain you-will-allow, then the-kingdom will-be-lost. Therefore you-to
 chāhiyē kai ī-kaũ ap^anaĩ rāj-saĩ nikār-dēo.’ Rājā-naĩ
it-is-proper that this-one your-own kingdom-from you-turn-out.’ The-king-by
 kahī, ‘achchhī,’ aur pūchhī, kai, ‘kaisaĩ
it-was-said, ‘good (word),’ and it-was-inquired that, ‘how
 nikāraĩ?’ Bābā bolō, ‘ēk kaṭhārā baṇ^awā-kaĩ
may-we-turn(-her)-out?’ The-mendicant spoke, ‘one wooden-chest got-made-having
 ū-maĩ khaibē-khā dhar-dēo, aur bēṭī-kaũ ū-maĩ baiṭhār-dēo, aur
that-in eating-for put, and daughter it-in to-set-cause, and
 nadi-maĩ bahā-dēo.’ Bābā-naĩ itai, tau rājā-saĩ
river-in to-float-away-allow.’ The-mendicant-by here on-the-one-hand king-to
 jā kahī, aur māĩ nadi-kē nīchaĩ dō chār kōs-kē
this was-said, and on-the-other-hand river-of downwards two four kōs-of
 phās^alē-pai jō chēlā rahat-hatē unaĩ isārau lagā-rākhō kai,
distance-on what disciples living-were to-them hint was-arranged that,

'nadī-maĩ jō kaunaũ kaṭhārā karē tau rōk-rākhiāu, aur binā
 'river-in if any wooden-chest pass then stop(-it), and without
 hamārē āē nā khōliau.'
 my coming not open(-it).
 Rājā-naĩ , bēṭī-kaũ kaṭhārā-maĩ band kar-kaĩ, aur
 The-king-by daughter wooden-chest-in shut-up made-having, and
 khaibē-khā dhar-kaĩ, nadī-maĩ bahā-daō. Kathārā
 eating-for put-having, river-in to-flow-away-it-was-given. The-wooden-chest
 bahat-bahat ēk-dūs^arē rājā-kē gāu hō-kar jō
 floating-floating another king-of village been-having (i.e. through) which
 nadī-kē kinārāĩ thōṛī dūr-pai hatō nikārō. Rājā-naĩ jō
 river-of side little distance-at was came-out. The-king-by when
 kaṭhārā bahat dēkhō māg^awā-laō aur jō khōlō . tau
 wooden-chest floating was-seen it-was-sent-for and when it-was-opened then
 ū-maĩ-sai bēṭī nikar-āi. Rājā-naĩ pūchhī, 'tum kō
 that-in-from the-daughter came-out. The-king-by it-was-asked, 'you who
 hau?' Bēṭī-naĩ batāyō kai, 'ham phalānai rājā-kī'
 are?' The-daughter-by it-was-explained that, 'I such-and-such' king-of
 bēṭī , āy.' Rājā-naĩ kahī kai, 'jaisī un-kī bēṭī taisī
 daughter am.' The-king-by it-was-said that, 'as his daughter so
 hamārī. Jāo ran^awās-maĩ rahō,' aur rājā-naĩ ēk ghur-mūā
 mine. Go seraglio-in live,' and the-king-by one horse-faced
 bādar māgā-kaĩ ū kaṭhārā-maĩ band kar-kaĩ
 monkey having-sent-for that wooden-chest-in shut-up made-having
 chhurā-daō. Kathārā bahat-bahat jab chēlan-kē
 was-let-loose(-into-the-river). The-wooden-chest floating-floating when disciples-of
 aĩgar hō-kar karō, tau un-naĩ pakar-laō, aur bābā-khā
 near become-having passed, then them-by it-was-caught, and the-mendicant-to
 khabar daĩ kai, 'kaṭhārā rōk-rākhō-hai.' Bābā
 information was-given that, 'the-wooden-chest stopped-been-has.' The-mendicant
 Rājā-saĩ kaunaũ mis-saĩ chhuṭī lai-kar chēlan-kaĩ gaō
 the-king-from some pretence-from leave taken-having disciples-to went
 aur kaṭhārā dharō dēkh-kaĩ bahut khusī bhaō.
 and the-wooden-box put seen-having much pleased became.
 Bābā chēlan-saĩ bōlō kai, 'āj rāt-bhar khūb
 The-mendicant the-disciples-to spoke that, 'to-day the-whole-night well
 bhajan gāo aur jō kōī tērai wā chillāi tau kāū-kī
 hymns sing and if anybody call or cry-out then anybody-of(-words)
 nā suniau.' Chēlā khūb bhajan gāun lagē aur bābā
 not listen.' The-disciples well hymns to-sing began and the-mendicant

kaṭhārā uṭhā-kaĩ ěk ghar-maĩ lai-gaō aur ghar-kē
the-wooden-chest lifted-up-having one room-into took-away and room-of
 kibārē khūb bānd kar-kaĩ jō kaṭhārā khōlō tau
shutters well shut made-having when the-wooden-chest was-opened then
 ū-maĩ-saĩ bādar nikar-āō, (bābā jānat-tō kai,
that-in-from a-monkey came-out, (the-mendicant thinking-was that,
 'bēṭī hūhai,') aur bābā-khā chīthan lagō. Rāt-bhar
'the-daughter will-be,') and the-mendicant to-rend began. The-whole-night
 chīthō aur bābā khūb chillāt rahō, akēlaĩ kāū-naĩ
he-was-rent and the-mendicant much screaming remained, but anybody-by
 nā sunī. Jab ādh'yārī bhaĩ aur bābā baṛī
not he-was-listened-to. When morning became, and the-mendicant a-long
 dēr-laũ nā nik'rō, tab chēlan-naĩ jō kibārē tāre
time-for not, came-out, then the-disciples-by as the-shutters were-opened
 tau ěk baṛā bādar nikar-kaĩ bhagg-gaō, aur bābā
then one large monkey come-out-having ran-away, and the-mendicant
 ěk kaunai-maĩ marō ḍarō milō.
a corner-in dead thrown-down was-found.

KAHĀWAT.

SAYING.

Jō jā-kaũ jaisī karai sō taisō phala pāi ;
Who whom-to as he-does he such fruit obtains ;
 Sundara baiṭhī rāja-ghara bābai bādara khāi.
The-beautiful-one sat (in-)a-king's-house the-mendicant-indeed a-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

THE PRINCESS AND THE CHEST.

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,¹ 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.

¹ *Ādḥayārī* is so translated, and this meaning is required ; but the word usually means 'darkness.'

KHAṬŌLĀ BUNDĒLĪ OF DAMOH.

In the Central Provinces District of Damoh, the vernacular is a form of Bundēlī closely agreeing with the Khaṭōlā 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 HINDĪ.

BUNDĒLĪ (KHAṬŌLĀ).

(DISTRICT, DAMOH.)

कोई मनखे-के दो लरका हते । ज-में-से लुहरे-ने अपने ददा-से कई कै
ए ददा धन-में-से जो मोरो हीसा होय सो मो-खाँ बाँट दवै । तब ज-ने ज-
खाँ अपनो धन बाँट दवो । भौत दिन नई भये कै लुहरो लरका सबरो धन
समेट-के दूर मुलक-में कड़ गयो और उतै बदमासी-में अपनो धन बढ़ा-डारो ।
जब ज-ने सबरो धन बढ़ा-डारो तब उतै काल परो और ज गरीब
हो-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi	man ^a khē-kē	dō	lar ^a kā	hatē.	Ū-mē-sē	luh ^a rē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	daddā-sē	kaī	kai,	‘ē daddā,	dhan-mē-sē	jō mōrō
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O father,</i>	<i>property-in-from</i>	<i>which my</i>
hīsā	hōy	sō	mō-khā	bāṭ dawai.’	Tab ū-nē	ū-khā ap ^a nō
<i>share may-be</i>	<i>that</i>	<i>me-to</i>	<i>dividing</i>	<i>give.’</i>	<i>Then him-by</i>	<i>him-to his-own</i>
dhan	bāṭ-dawō.	Bhaut	din	naī	bhayē	kai luh ^a rō
<i>fortune</i>	<i>having-divided-was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>became</i>	<i>that the-younger</i>
lar ^a kā	sab ^a rō	dhan	samēt-kē	dūr	mulak-mē	kaṛ-gayau aur
<i>son</i>	<i>all</i>	<i>property</i>	<i>having-collected</i>	<i>distant</i>	<i>country-into</i>	<i>went-out and</i>
utai	badmāsi-mē	ap ^a nō	dhan	baṛhā-dārō.	Jab ū-nē	sab ^a rō
<i>there</i>	<i>bad-conduct-in</i>	<i>his-own</i>	<i>fortune</i>	<i>wasted-away.</i>	<i>When him-by</i>	<i>all</i>
dhan	baṛhā-dārō,	tab	utai	kāl	parō,	aur ū garīb hō-gaō.
<i>property</i>	<i>had-been-spent,</i>	<i>then</i>	<i>there</i>	<i>famine</i>	<i>fell, and</i>	<i>he poor became.</i>

LODHĀNTĪ OR RĀṬHŌRĀ BUNDĒLĪ 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 Lōdhā caste. The tract is accordingly known as Lodhānt. The most important fiscal division in it is Pargana Rāṭh of Hamirpur, and the form of Bundēlī here spoken is known as Lodhāntī or Rāṭhōrā. 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 Rāṭhōrā.

We thus get the following figures for the number of people speaking Lodhāntī or Rāṭhōrā. They are not the same as those originally published in the Rough Lists of languages of these districts.

Jalaun	8,000
Hamirpur	98,000
Bundelkhand Agency	39,500
TOTAL	145,500

The Lodhāntī dialect is nearly pure Bundēlī. It has all the peculiarities of the Bundēlī of Orchha described above, such as *kaũ* or *khã*, the sign of the accusative-dative; *saĩ*, the sign of the instrumental-ablative; and *kaĩ*, the sign of the conjunctive participle. The vocabulary is peculiar. The following words occurring in the specimen (a folktale provided by Rai Sahib Kashi Pershad of Charkhari) and elsewhere are worth taking as examples:—

anuā, a false accusation, a calumny. In ordinary Hindōstānī this is considered a woman's word.

upadrai, a quarrel. Cf. Hindōstānī *upadrav*, a calamity.

baiyar, a woman, a wife.

chunātũ, a box for holding lime, Hindōstānī *chunautĩ*.

khālaĩ, below.

baĩran, to imprison; *bĩran*, to be imprisoned. Cf. Hindōstānī *bẽrā*, a bolt.

nibēran, to decide, discriminate. Cf. Hindōstānī *nibẽrānā*, to divide.

khuvāhand (= *khāwand*), a husband.

suānanu, gold.

luāhanu, iron.

akēlaĩ, but.

Generally speaking the pronunciation of Lodhāntī is more broad than elsewhere in Hamirpur. The sound of *au* is often preferred to that of *ō*. Thus, we have *kau* instead of *kō* to mean 'of', and *mautĩ* instead of *mōtĩ*, a pearl. 'My' is sometimes even *muāranu*, cf. *suānanu*, *luāhanu* above. Strong adjectives, also, such as *barānu*, great, end in *au* instead of *ō*. Similarly, we have *ap^{nai}* for *ap^{nē}*, and *byātā*, a son, for *bētā*. Most strong nouns end in *ō* or *au*, but some, especially nouns of relationship like *byātā*, end in *ā*. The oblique form of such nouns in *ā* also ends in *ā*. Thus, accusative *lar^{kā}-khã*, a boy. So *supēt ghurā-kau palāichā*, 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. *Janaĩ*, persons, is a nominative plural.

Among the pronouns we may note *bau*, he; *bā*, she; oblique *bā* for both genders. *Jau* is 'this.' *Ūē* is 'him,' and *una-ī*, 'them also.' 'Anyone' is *kōū*, obl. *kāū*. *Āp* or *apun* is 'Your Honour.'

In the case of verbs, again note the use of the feminine, agreeing with *bāt* understood in forms like *bichārī*, it was considered; *kahī*, it was said; *pūchhī*, it was asked. Other forms worth noting are *āñ*, having come; *khābā*, having caused to eat; *khāāĩ*, the act of eating, a feminine verbal noun as in Banāpharī; and *pahinai* for *pahinī*, worn, a feminine in *ai*, again as in Banāpharī.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LODHĀNTĪ OR RĀṬHŌRĀ).

(DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

एक कोऊ साहूकार रहै । वा चार जनेँ घर-में हते । साहूकार वा साहूकारिन वा साहूकार-का बहू वा ब्याटा । जौन गाँव-में साहूकार रहत-तो बा गाँव-के राजा-नेँ बिचारी के साहूकार-सेँ हजार दो हजार रुपैयाँ कौनउ अनुआ उपद्रै-सेँ लै लओ चाहिये । रात-केँ राजा ज-के घर-की पछीत आन लगे कि साहूकार-की बहू वा ब्याटा रात-केँ जो निकरहैँ तो एही-में जखँ। डाँड़ लैहौ । अकेलैँ साहूकार-के घर-में-सेँ कोऊ ना गओ आओ । और जहाँ तहाँ पर रहे ॥

साहूकार-की बहू वा ब्याटा जो भीतर परे-ते बहू-नेँ अपने स्वामिया-सेँ कही कि सोओ बहुत रात जात-रही-है । ज-नेँ कही कि पान लगा-देव । खा-केँ सो रहैँ । बिगर पान खाएँ मोरी आँखी ना लगहै । बइयर-नेँ कही कि चुनाटू-में चूना नही आय । बी बोलो खालैँ डुकर-की थैलिया-में-सेँ चूना लै-आओ । बा खालैँ आई । उतईँ चूना ना मिलो । सो जा-केँ ज-नेँ स्वामिया-सेँ कही कि ओईँ थैलिया-में चूना नहियाय । बी बोलो कि बिगर पान मोरी आँखी ना लगहै सो अपनी नथुनिया-में जो नौ लाख-कौ मौती पहिने-है सो ई-खाँ दिया-की जोत-सेँ जरा-देव कि चूना हो-जाय । ज-नेँ मौती-की चूना बना-केँ पान लगाओ और जए खवा-दओ और फिर बे सो-रहे ॥

राजा-नेँ जो पछीते लगे हते सब सुनौ और मन-में बोलो कि जब एक बिरी पान-के लाने नौ लाख-कौ मौती जरा-दओ-है तो जा-के धन-कौ कौन मित है ॥

राजा अपने महलन-कौ आवत-रहे और जब सकारौ भओ तब साहूकार-कौ पकर बुलाओ वा पूँछी कि तुम बड़े कि हम बड़े । साहूकार-नेँ कही कि मैं नही जानत के कौ बड़ौ आय । आप-ई जाने । राजा-नेँ साहूकार-कौ

हवालात-में बैड़ दओ और फिर राजा-नेँ साहूकारिन वा ज-के लरका-कौँ बुलाओ वा पूँछी के हम बड़े हैं के तुम । उन-ई-नेँ निबेरी ना करो । तब उन-ई-कौँ हवालात-में बिँड़ा-दओ । फिर साहूकार-की बहू-कौँ बुला-केँ पूँछी कि हम बड़े कि साहूकार बड़ौ है । ज-नेँ कही कि गरी-परवर जो मैं जान माफ़-कर पाऊँ तौ कहौँ । राजा-नेँ कही कि तोरी जान' माफ़ है कह । ज-नेँ कही के ना-तौ अपुन बड़े आय ना मोरौ समुर बड़ौ आय । दिन बड़ौ है । राजा-नेँ पूँछी कि कैसेँ दिन बड़ौ है । ज-नेँ कही देखौ काल मोरे समुर-की दिन बड़ौ हतो कि मोरे खुवाहंद-नेँ नौ लाख-की चूना एक बिरी पान-में खा-लओ । और आज अपुन-की दिन बड़ौ है कि अपुन-के हुकम-सेँ मोरे सास समुर वा खुवाहंद भूखे हवालात-में बिँड़े-हैं । सो दिन बड़ौ है । कोऊ काऊ-सेँ बड़ौ नही आय । राजा जा सुन-केँ खुसी भए और ज-के सास समुर वा खुवाहंद-कौँ हवालात-सेँ छोड़-दओ वा ज-खाँ इनाम दई और ज-कौँ ज-के घरे पठवा-दओ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (LODHĀNTĪ OR RĀTHORĀ).

(DISTRICT, HAMIRPUR.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ek kōū sāhūkār rahai. Wā chār janaī ghar-maī hatē.
A certain merchant was. And four persons house-in were.
 Sāhūkār, wā sāhūkārīn, wā sāhūkār-kā bahū
The-merchant, and the-merchant's-wife, and the-merchant's daughter-in-law
 wā byātā. Jaun gāw-maī sāhūkār rahat-tō, bā gāw-kē
and son. What village-in the-merchant living-was, that village-of
 rājā-naī bichārī kai, 'sāhūkār-saī hajār dō hajār
the-king-by it-was-thought that, 'the-merchant-from thousand two thousand
 rupaiyā kaunaū anuā upadrai-saī lai laō chāhiyē.
rupees some pretended quarrel-by having-taken to-take is-proper.'
 Rāt-kaī rājā ū-kē ghar-kī pachhit ān lagō ki,
Night-at the-king his house-of rear having-come stayed that,
 'sāhūkār-kī bahū wā byātā rāt-kaī jō nikar^ahaī,
'the-merchant-of daughter-in-law and son night-by if they-will-come-out,
 tau ēhī-maī ū-khā dāṛ laihaū.' Akēlaī sāhūkār-kē ghar-maī-saī
then this-in him-to fine I-will-take.' But the-merchant's house-in-from
 kōū nā gaō āō, aur jahā-tahā par-rahē.
anyone not went came, and where-there they-lay-down.

Sāhūkār-kī bahū wā byātā jō bhitar parē-tē,
The-merchant-of daughter-in-law and son who inside lying-down-were,
 bahū-naī ap^anaī swāmiyā-saī kahī ki, 'sōō, bahut rāt
the-daughter-in-law-by her-own husband-to it-was-said that, 'sleep, much night
 jāṭ-rahī-hai.' Ū-naī kahī ki, 'pān lagā-dēo, khā-kaī
going-been-has.' Him-by it-was-said that, 'betel prepare, eaten-having
 sō-rahāī. Bigar pān khāaī mōrī ākhī nā lag^ahai.
let-us-go-to-sleep. Without betel eating my eye not will-close.'
 Baiyar-naī kahī ki, 'chunāṭū-maī chūnā nahī āy.' Bau
The-woman-by it-was-said that, 'the-limebox-in lime not is.' He
 bōlō, 'khālaī dukar-kī thāliiyā-maī-saī chūnā lai-āō.' Bā khālaī āī.
spoke, 'below old-man-of bag-in-from lime bring.' She below came.

Uta-ĩ chūnā nā milō. Sō jā-kaĩ ū-naĩ swāmiyā-saĩ
There-even lime not was-got. Therefore gone-having her-by the-husband-to
 kahī ki, 'ō-ĩ thāliyā-maĩ chūnā nahiyāy.' Bau bōlō ki,
it-was-said that, 'that-even bag-in lime is-not.' He spoke that,
 'bigar pān mōrī ākhī nā lag^ahai, sō ap^anī nathuñiyā-maĩ
'without betel my eye not will-close, therefore your-own nosering-in
 jō nau lākh-kau mauti pahinai-hai, sō i-khā diyā-kī jōt-saĩ
what nine lakhs-of pearl worn-is, that this-for lamp-of flame-in
 jarā-dēo, ki chūnā hō-jāy.' Ū-naĩ mauti-kau chūnā banā-kaĩ
burn, that lime may-become.' Her-by pearl-of lime made-having
 pān lagāo, aur ūē khabā-daō, aur phir bē sō-rahē.
betel was-prepared, and to-him to-eat-was-given, and again they went-to-sleep.

Rājā-naĩ, jō pachhitai lagō-hatē, sab sunau, aur inān-maĩ
The-king-by, who in-the-rear stayed-had, all was-heard, and mind-in
 bōlō ki, 'jab ēk birī pān-kē lānai nau lākh-kau mauti
he-spoke that, 'when one roll (of) betel-of for-the-sake nine 'lakhs-of pearl
 jarā-daō-hai, tau jā-kē dhan-kau kaun mit hai?'
burnt-been-has, then this(-person)-of wealth-of what limit is?'

Rājā ap^anai mah^alan-kaũ āwat-rahē, aur jab sakārau bhaō,
The-king his-own palace-to coming-was, and when morning became,
 tab sāhūkār-kaũ pakar bulāo, wā pūchhī ki, 'tum
then the-merchant having-seized was-summoned, and it-was-asked that, 'you
 barē ki ham barē?' Sāhūkār-naĩ kahī ki, 'maĩ nahī
great or we (I) great?' The-merchant-by it-was-said that, 'I not
 jānat kai kō barau āy. Ap^a-ī jānai.' Rājā-naĩ
knowing that who great is. Your-Honour-alone knows.' The-king-by
 sāhūkār-kaũ hawālāt-maĩ baĩr daō, aur phir rājā-naĩ
the-merchant-to jail-in imprisoning was-given, and again the-king-by
 sāhūkārīn wā ū-kē lar^akā-kaũ bulāo wā pūchhī
the-merchant's-wife and his son-to, it-was-summoned and it-was-asked
 kai, 'ham barē haĩ kai tum?' Una-ī-naĩ nibērau nā
that, 'we (I) great are or you?' Them-also-by distinguishing not
 karō. Tab una-ī-kaũ hawālāt-maĩ bīrā-daō. Phir
was-made. Then them-also-to jail-in it-was-imprisoned. Again
 sāhūkār-kī bahū-kaũ bulā-kaĩ pūchhī ki, 'ham
the-merchant-of daughter-in-law summoned-having it-was-asked that, 'we (I)
 barē ki sāhūkār barau hai?' Ū-naĩ kahī ki, 'garī-par^awar,
great or the-merchant great is?' Her-by it-was-said that, 'poor-cherisher,
 jō maĩ jān māph-kar pāũ, tau kahaũ.' Rājā-naĩ kahī
if I life pardon-making get, then I-may-say.' The-king-by it-was-said

ki, 'tōrī jān māph hai, kahū.' Ū-naĩ kahī kai, 'nā-tau
that, 'thy life pardon is, say.' Her-by. it-was-said that, 'neither
 apun barē āy, nā mōrau sasur, barau āy. Din
Your-Honour great is, nor my father-in-law great is. The-day
 barau hai.' Rājā-naĩ pūchhī ki, 'Kaisaĩ din barau hai?'
great is.' The-king-by it-was-asked that, 'how the-day great is?'
 Ū-naĩ kahī, 'dēkhau, kāl mōrē sasur-kau din barau
Her-by it-was-said, 'behold, yesterday my father-in-law-of the-day great
 hatō, ki mōrē khuwāhand-naĩ nau lākh-kau chūnā ēk birī pān-maĩ
was, that my husband-by, nine lakhs-of lime one roll (of) betel-in
 khā-laō. Aur āj apun-kau din barau hai, ki
was-eaten. And today Your-Honour-of the-day : great is, that
 apun-kē hukam-saĩ mōrē sās, sasur, wā khuwāhand
Your-Honour-of the-order-by my mother-in-law, father-in-law, and husband
 bhūkhē hawālāt-maĩ bīrē-haĩ. Sō din barau hai. Kōū
in-hunger jail-in imprisoned-are. Therefore the-day great is. Anyone
 kāū-saĩ barau nahī āy.' Rājā jā sun-kaĩ khusī bhāē,
anyone-than great not is.' The-king this heard-having pleased became,
 aur ū-kē sās, sasur, wā khuwāhand-kaū hawālāt-saĩ
and her mother-in-law, father-in-law, and husband-to jail-from
 chhōṛ-daō, wā ū-khā ū-kē gharē paṭh-wā-daō.
it-was-released, and her-to her in-house it-was-sent.

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,¹ 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 BUNDĒLĪ OF DATIA AND THE NEIGHBOURHOOD.

Pāwārī is the name for the variety of Bundēlī which is spoken in those parts of the Gwalior and Bundelkhand Agencies of Central India, in which the Paramāra or Pāwār Rājput̃s 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 Bhañder Districts of that State.

The number of its speakers is reported as follows:—

Bundelkhand Agency	203,500
Gwalior	150,000
TOTAL	353,500

Pāwārī hardly differs at all from ordinary Bundēlī. It has a few local peculiarities, most of which it shares with the Lodhāntī just described. This will be evident from the following folktale, which, like so many of these Bundēlī 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-pīgālā, lamentation.

līraiṇā, a fox.

kōl-kadaiṇā, carrying on the shoulders.

sīkā, a swing-shelf.

We see very strongly in force the Bundēlī tendency to omit a medial *h* and to contract. Thus, we have *kai* for *kahi*, having said; *raṇṅau*, I shall remain; *raō*, remained; similarly *rahat-tō*, he was remaining, becomes *ratō*. Other verbal forms worth noting are *lag^hhai*, he will reach, and *lakhañ-ratō*, he was remaining gazing. The following causal verbs occur in the specimen, *kuān*, to cause to say; *dikhāban* (neuter in sense, really a potential passive), to be visible; *dibān*, to cause to give.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDĒLĪ (PĀWĀRĪ).

(STATE, DATA.)

(Rai Sahib Kashi Pershad.)

एक साहूकार एक तलाव-के किनारै रतो । एक दिन एक कंगाल साहूकार-के दूतै माँगवे-कौँ आओ । साहूकार बोलो कि जो तलाव-में सब रात ठाड़ो-रहै बाए मैं बीस रुपैया देव । कंगाल बोलो मैं ठाड़ो रओँगी और साहूकार-सँ तीन बेर कुवा-केँ रुपयन-की पक्की कर लई । और कंगाल तलाव-में रात-के समैयाँ जाय-केँ ठाड़ो भओ । और हुन-बीचाँ बाए कोऊ ना दिखावे अकेलैँ एक दिया दूर गाँव-के दिवाले-में उजरत दिखावे । सो बाए अपनी नजर-सँ लखैँ रतो । सकारैँ तलाव-में-सँ कढ़-केँ साहूकार-के ठिकाँ गओ और साहूकार-सँ बोलो कि रुपैया देव । साहूकार बोलो जा तौ बता रात भर तो-कौँ काज-कौँ आसरौ तौ नाई रओ । कंगाल बोलो मोए काज-कौँ आसरौ नाई रओ । अकेलैँ दिवाले-में एक दिया उजरत दिखात-रओ । साहूकार-नैँ कही कि तैँ-नैँ सब रात दिया-सँ तापो और बाए कछू ना दओ ।

बौ हाड-पिंगला करत चलो गओ । गैल-में बाए एक लिरैया मिलो और पूँछी कि हाड-पिंगला कैसी करत-जात-है । बा-नैँ सब हाल कहि सुनाओ । लिरैया बोलो कि मैं रुपैया तोए दिबा देहौँ । अकेलैँ तैँ मोए कोल-कदैयाँ धर ले-चल और इत-ई-कौ-इत-ई उतार जाइये । और पैलाँ गाँव-में के आ कि, वन-कौँ राजा आउत-है सो अपने अपने कुत्ता बाँध लेव । कंगाल गाँव-में के आओ और लिरैया-कौँ लिवा-गओ । लिरैया-नैँ जा-केँ पंचादत जोरी और कही कि दो खम्म गार-देव जा-सँ सीका बाँध-देव और जा-में चावसन-की हंडी घर-देव और तरैँ आग बार-देव कि चावर चुर-जावैँ । पंच बोले केँ हंडी दूर टंगी-है । आँच ना लगहै । चावर कैसेँ चुरहैँ । लिरैया बोलो कि दिया-सँ तापत कैसेँ हैं । ऐसेँ चावर चुरहैँ ।

पंच कछू ना बोले । लिरैया बोलो कि ना दिया-सँ कंगाल-नै तापो-है ना ,
 चावर चुरहै । बाए रुपैया गिन-देव । और साहूकार-सँ बाए रुपैया गिना-
 देण । कंगाल-नै रुपैया ले-कै लिरैया-कौ कोल-कदेयाँ धरो और बन-मै बाए
 उतार-आओ और फिर अपने घरे गओ ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELI (PĀWĀRĪ).

(STATE, DATIA.)

(Rai Sahib Kashi Pershad.)

TRANSLITERATION AND TRANSLATION.

Ēk sāhūkār ēk talāw-kē kinārai ratō. Ēk din ēk
 One merchant one tank-of on-bank living-was. One day one
 kaṅgāl sāhūkār-kē itai māḡbē-kaū āō. Sāhūkār bōlō ki,
 poor-man the-merchant-of near begging-for came. The-merchant said that,
 'jō talāw-maī sab rāt thārō-rahai bāē maī bīs rupaiyā
 'who the-tank-in all night standing-may-remain to-him I twenty rupees
 dēw.' Kaṅgāl bōlō, 'maī thārō raaūgau,' aur
 may-give.' The-poor-man said, 'I standing-up will-remain,' and
 sāhūkār-saī tīn bēr kuwā-kaī rupaiyan kī pakḡi
 the-merchant-from three times caused-to-say-having rupees of assurance
 kar laī. Aur kaṅgāl talāw-maī rāt-kē samaiyā
 having-made was-taken. And the-poor-man the-tank-in night-of at-time
 jāy-kaī thārō bhaō. Aur hun-bichā bāē kōū nā
 gone-having standing-up became. And there to-him anyone not
 dikhābai, akēlaī ēk diyā dūr ḡāw-kē dibālē-maī ujrat dikhābai.
 is-visible, but one light distant village-of temple-in shining is-visible.
 Sō bāē ap^{nī} najar-saī lakhaī ratō. Sakāraī
 Therefore to-it his-own gaze-with looking-at (he-)remaining-was. At-dawn
 talāw-maī-saī karḡ-kaī sāhūkār-kē dhikā gaō aur
 tank-in-from come-out-having 'the-merchant-of near (he-)went and
 sāhūkār-saī bōlō ki, 'rupaiyā dēw.' Sāhūkār bōlō, 'jā tau
 the-merchant-to said that, 'rupees give.' The-merchant said, 'this indeed
 batā, rāt bhar tō-kaū kāū-kau ās^{rau} tau nāī raō.' Kaṅgāl
 tell, night whole thee-to anyone-of help verily not was.' The-poor-man
 bōlō, 'mōē kāū-kau ās^{rau} nāī raō. Akēlaī dibālē-maī ēk diyā
 said, 'to-me anyone-of help not was. But the-temple-in a light
 ujrat dikhāt-raō.' Sāhūkār-naī kahī ki, 'taī-naī sab
 shining being-visible-was.' The-rich-man-by it-was-said that, 'thee-by all
 rāt diyā-saī tāpō,' aur bāē kachhū nā daō.
 night lamp-from warming-was-done,' and to-him anything not was-given.

Ban hāi-pīg^alā karat chalō-gaō. Gail-maī bāē ek līraiya
He lamentation making departed. The-road-in to-him a fox
 milō, aur pūchhī ki, 'hāi-pīg^alā kaisau karat-jāt-hai?'
was-met, and it-was-asked that, 'lamentation why' making-going-thou-art?'
 Bā-naī sab hāl kahi sunāō. Līraiya bōlō ki,
Him-by all affair having-told was-caused-to-be-heard. The-fox said that,
 'maī rupaiyā tōē dibā dēhāū. Akēlaī taī mōē
'I rupees to-thee having-caused-to-give will-give. But thou me
 kōl-kadaiyā dhar lai-chal, aur 'ita-ī-kaū-ita-ī utār
on-shoulders having-placed take-away, and here-even-of-here-even having-deposited
 jāiyē; aur pailā gāw-maī kai ā ki, "ban-kau rājā
go; and first the-village-in having-said come that, "the-forest-of the-king
 āut-hai, sō ap^anai ap^anai kuttā bādh-lēw." • Kaṅgāl
coming-is, therefore your-own your-own dogs tie-up." The-poor-man
 gāw-maī kai āō aur līraiya-kaū liwā-gaō. Līraiya-naī
the-village-in having-said came and the-fox took-away. The-fox-by
 jā-kaī pāchāit jōrī aur kahi ki,
gone-having an-assembly-of-arbitrators was-brought-together and it-was-said that,
 'dō. khamm gār-dēw; jā-saī sīkā bādh-dēw; aur jā-maī
'two poles bury; these-from a-swinging-frame tie; and this-in
 chāw^aran-kī haṇḍī dhar-dēw; aur taraī āg bār-dēw ki chāwar
rice-of cooking-pot place; and below fire alight-set that the-rice
 chur-jāwaī.' Pañch bōlē kaī, 'haṇḍī dūr taṅgi-hai;
may-be-cooked.' The-arbitrators said that, 'cooking-pot distant hung-is;
 āch nā lag^ahai; chāwar kaisaī chur^ahaī?' Līraiya bōlō ki,
heat not will-reach; rice how will-be-cooked?' The-fox said that,
 'diyā-saī tāpat kaisaī hāī? Aisaī chāwar chur^ahaī.
'lamp-from warm-making how is? So the-rice will-be-cooked.'
 Pañch kachhū nā bōlē. Līraiya bōlō ki, 'nā diyā-saī
The-arbitrators anything not said. The-fox said that, 'not lamp-from
 kaṅgāl-naī tāpō-hai, nā chāwar chur^ahaī. Bāē
the-poor-man-by warming-been-done-has, not rice will-be-cooked. To-him
 rupaiyā gin-dēw.' Aur sāhūkār-saī bāē rupaiyā
the-rupees count-and-give.' And the-merchant-from to-him rupees
 ginā-daē. Kaṅgāl-naī rupaiyā lai-kaī
were-caused-to-be-counted-over-and-given. The-poor-man-by the-rupees taken-having
 līraiya-kaū kōl-kadaiyā dharō aur ban-maī bāē utār-āō,
the-fox on-his-shoulders was-placed and the-forest-in him he-deposited,
 aur phir ap^anai 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,¹ 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 be 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 *śikā* 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, Bundēli has on its west the closely related Braj Bhākhā dialect of Western Hindī and on its east the Baghēli dialect of Eastern Hindī. In the District of Hamirpur it extends nearly up to the Jamma, 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 Bundēli 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 Hindī (Vol. VI, pp. 132 ff.). These are all mixtures of Baghēli and Bundēli, 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 (Banāpharī) in Hamirpur, although Banāpharī elsewhere is distinctly a form of Bundēli.

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 Jūṛar-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 Bundēli and is described on p. 527.

South-east of Hamirpur, *i.e.* in the north-east of the Bundelkhand Agency of Central India and the neighbouring portions of the Baghelkhand Agency, the true Banāpharī is spoken. It also is a mixed dialect, but here, although containing many peculiarities which are distinctively those of Eastern Hindī, it is in the main Bundēli.

Finally, so far as these mixtures with Eastern Hindī are concerned, we have seen that Tirhārī (which we have classed as a form of Baghēli) runs along the south bank of the Jamma 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 Bundēli of that district. This form of speech is called Nibhaṭṭā (p. 529). It is based on Bundēli, but has many of the peculiarities of Eastern Hindī. Elsewhere in Jalaun the language is good Bundēli.

On the north-west, Bundēli shades off into Braj Bhākhā through what is known as Bhadaurī (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 :—

Name of Dialect.	Where spoken.	Number of speakers.	
Banāpharī	Bundelkhand	245,400	
	Baghelkhand	90,000	335,400
Kuṇḍrī	Hamirpur . . . . .	.....	11,000
Nibhaṭṭā	Jalaun . . . . .	.....	10,200
Bhadaurī	Gwalior	1,000,000	
	Agra	250,000	
	Mainpuri	8,000	
	Etawah	55,000	
			1,313,000
	TOTAL . . . . .	.....	1,669,600

It must be remembered that, besides these, 5,000 speakers of Banāpharī in Hamirpur, and a few speakers of Kundrī in Banda have been classed under Baghēli.

Of these dialects Banāpharī is by far the most important on account of its possessing a literature. Bhādaurī, on account of the number of its speakers, comes next.

BANĀPHARĪ.

Banāpharī is the form of Bundēli spoken by members of the Banāphar tribe of Rājput, 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, Banāpharī is one of the most important forms of Bundēli, as in it are preserved the many bardic songs regarding the famous heroes Ālhā and Ūdal, 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 Banāpharī is estimated as follows :—

Bundelkhand Agency	245,400
Hamirpur	5,000
Baghelkhand Agency	90,000
TOTAL	340,400

Leech in his account of the language quoted in the list of authorities of Bundēli remarks that Banāpharī differs from Standard Bundēli in having a larger mixture of Urdū. 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-Ūdal 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 *najarat* a present participle, meaning 'looking at,' which in Hindi would be *najar kar-tā*, from the Arabic *nazar*; and *tajawījai*, he intends, from the Arabic *tajwīz*. Leech further describes Banāpharī as a 'kind of slurred and slovenly Urdū.' This account cannot be called accurate, for the foreign element found in its *grammar* is Baghēli, not Urdū. Banāpharī is a mixture of Bundēli and Baghēli 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 Baghēli 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 Bundēli 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 Ūdal. It will be seen that the version of the Parable agrees with

Standard Bundēlī in nearly all particulars, but that the other three specimens show numerous examples of the influence of Eastern Hindī.

The following account of the main peculiarities of Banāpharī is based on the specimens and on Mr. Vincent Smith's notes.

PRONUNCIATION.—This closely follows ordinary Bundēlī. The diphthongs *ai* and *au* are commonly used for *ē* and *ō* respectively. Thus *sai* instead of *sē*, from. Far more common is the change of *ō* to *wā* 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 *khēt* and *khīāt*, a field; *kēr* and *kyār*, of; *ghōr* and *ghiwār*, a horse.

As regards consonants, *n* often becomes *l*; thus, *jalam*, for *janam*, birth; *jalanī*, for *jananī*, a mother. *L*, on the other hand, often becomes *r*, as in *tar^awār* or *tal^awār*, 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, *sar^amān*, for *sanmān*, respect; *sar^amūch*, for *samūch*, entire; and *asarār*, for *bē-shumār*, countless.

A long vowel is regularly shortened in the antepenultimate; thus, the root *mān*, heed, makes its first person singular future *manihāū*, and *khēl*, sport, makes its respectful imperative *khiliyāi*. We occasionally meet short *e* and short *o*, in words like *mohi*, me (but *mō-hī*, even I), and *jeh*, whom.

DECLENSION.—Many feminine nouns end in the termination *ai* (corresponding to Hindōstānī *ī*), which is not changed in the oblique case. Thus, *ēk juhārai*, one salute; *śikārai*, hunting; *khābarai*, news, used both as a singular and as a plural; *salāmai*, respects, used as a plural in III, 58. Strong Tadbhava nouns usually end in *ō*, as in Bundēlī, but sometimes the Eastern Hindī form in *ā* is employed. These nouns form their oblique bases in *ē*. Thus, *ghōrō*, or *ghōrā*, a horse, oblique form, *ghōrē*. Sometimes we have, as in *bhāūrā*, a bee (IV, 1), the oblique form ending in *ā*, which is probably an instance of borrowing from Rājasthānī; similarly *chēlā-nai kahus*, the disciple said.

A very common oblique form both in the singular and in the plural ends in *an* or *en*. Thus, *khētan-mā*, in the field (III, 77; cf. 78, and IV, 193); *chaukan-kā*, to the palace square; *āhū saudāgar māi ghōren-kā*, *ghōran-kā bēchaī jāw*, 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 Hindī, or whether a conjugated form of the tense is used, as in Eastern Hindī. Hence, even in the latter case, the verb agrees in gender with the object. Thus we have *bānī-nai lāg taul-daī*, the shopman weighed out the ration; *yā bāt brāhman sunī*, the Brāhman heard this thing; *bābā pūchhis*, the recluse asked; *chēlā-nai kahus*, the disciple said; *nā śikhyū* (fem.) *barārāi sāg*, I have not learnt the warding off of arrows (IV, 183). In the last example, *śikhyū* is in the feminine to agree with *barārāi*. The masculine would be *śikhōy*.

The following are the usual forms which the case terminations take :—

Agent, *nē*, *nai*.

Accusative-Dative, *khā* (not *khō*), *kā*, *kā*, *kaū*, *kai*.

Dative, *lānē*, *khītir*, *kājē*, for.

Instrumental-Ablative, *sai, saĩ, khaĩ, tai, saũ, sō, san, pai.*

Genitive, *kēr, kyār.* Common gender, direct and oblique.

kērau, kyārau, kau, kã. Masculine, direct.

kērē, kyārē, kē. Masculine, oblique.

kērī, kyārī, kai, kī. Feminine, direct and oblique.

Locative, *mai, mā, mähĩ, mahanĩ.*

The Personal **Pronouns** are *mai, maĩ, I*; *ma-hũ, I also*; *ma-hĩ, even I*; obl. form, *mohi, moh, muah, mō*; *mōhĩ, to me*; *mōr, mōrau, mwār, mwārau, my*; *ham, we*; *ham-hũ, we also*; *ham-hĩ, even we*; obl. form, *ham*; *hamaĩ, to us*; *hamār, hamārau, hamārau, our.*

tuĩ, taĩ, tai, thou; *ta-hũ, tō-hũ, thou also*; *ta-hĩ, tō-hĩ, even thou*; obl. form, *tohi, toh, twah, tō*; *tōhĩ, to thee*; *tōr, tōrau, twār, twārau, thy*; *tum, you*; *tum-hũ, you also*; *tum-hĩ, even you*; obl. form, *tum*; *tumaĩ, to you*; *tumār, tumārau, tumārau, your.*

ũ, wā, he, that; *wa-hũ, he also*; *wa-hai, even he*; obl. form, *wah, wā*; *wahĩ, to him*; *ũy, ũy, they*; *wō-ũ, wa-ũ, they also*; obl. form, *un*; *unhaĩ, to them*; *unhun, them also*; *unhin, even them.*

Similarly *ĩ, yā, this*; obl. form, *eh, yā*; Plur. *ĩ*; 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.

Kāhũ or *kōũ* is 'anyone,' obl. *kāhũ*. *Kō* or *kaun* (obl. *kyā*) 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 Hindī, and the other, the participle with suffixes indicating the number and person, as in Eastern Hindī. It is also to be noted that in the latter case, the suffixes are added to the strong form of the participle in *ō*, and not to the simple base. Thus *mārō-s*, not *māra-s*, he struck.

The Verb Substantive is —

Present, I am, etc.

	Sing.	Plur.
1	<i>āhũ, haũ.</i>	<i>āhaĩ, āhen, āhyan, han.</i>
2	<i>āhĩ, hĩ.</i>	<i>āhũ, āhā, hā.</i>
3	<i>āhĩ, āhai, hai, āi.</i>	<i>āhaĩ, āhĩ, haĩ, āi.</i>

Hawaũ may be substituted for *haũ*, and so throughout.

Past, I was, etc.

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
<i>hatō</i> or <i>tō.</i>	<i>hatĩ</i> or <i>tĩ.</i>	<i>hatē</i> or <i>tē.</i>	<i>hatĩ</i> or <i>tĩ.</i>

For all persons, exactly like the Hindōstānī *thā*. Or,—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hatōy</i> or <i>tōy</i> .	<i>hatyũ</i> or <i>tyũ</i> .	<i>hatyan</i> or <i>tyan</i> .	<i>hatin</i> or <i>tin</i> .
2	<i>hatōy</i> or <i>tōy</i> .	<i>hatī</i> or <i>tī</i> .	<i>hatyō</i> or <i>tyō</i> .	<i>hatyū</i> or <i>tyū</i> .
3	<i>hatō</i> or <i>tō</i> .	<i>hatī</i> or <i>tī</i> .	<i>hatē</i> or <i>tē</i> .	<i>hatī</i> or <i>tī</i> .

Or else,—

	Sing. (com. gen.).	Plur. (com. gen.).
1	<i>rahaũ</i> .	<i>rahan, rahaĩ</i> .
2	<i>rahas</i> .	<i>rahā</i> .
3	<i>rahai</i> .	<i>rahaĩ</i> .

The Negative Verb Substantive, 'I am not,' is thus conjugated :—

	Sing.	Plur.
1	<i>niyāhũ</i> .	<i>niyāhan</i> .
2	<i>niyāhī</i> .	<i>niyāhā</i> .
3	<i>nihāi</i> .	<i>nihāĩ</i> .

The Active Verb is thus conjugated in its principal parts :—

Present Conjunctive, (If) I strike, etc.—

	Sing.	Plur.
1	<i>māraũ</i> .	<i>māran</i> .
2	<i>māras</i> .	<i>mārā</i> .
3	<i>mārai</i> .	<i>māraĩ</i> .

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); *bwālas*, thou speakest (IV, 42); *māgas*, (what) thou mayest ask for (IV, 101); *jās*, thou art going (IV, 119); *khāy*, they eat (III, 44).

The following are examples of the **Imperative**:—*Mār*, strike thou; *mārā*, strike; *pukārā*, summon; *kāṭau*, cut; *karāyas*, cause thou to make; *khiliyāĩ*, be good enough to play.

Future.—I shall strike, etc. This has two forms, viz.—1. *Mārāb*, used for all genders, numbers, and persons, as in old Eastern Hindī;—2.

	Sing.	Plur.
1	<i>marīhaũ</i> or <i>mar^ahāũ</i> .	<i>mar^abē</i> , <i>marīhē</i> or <i>mar^ahē</i> .
2	<i>marīhai</i> or <i>mar^ahai</i> .	<i>marīhā</i> , <i>marīhau</i> , <i>mar^ahā</i> , or <i>mar^ahau</i> .
3	<i>mārī</i> .	<i>marīhāĩ</i> or <i>mar^ahāĩ</i> .

Note that when the first syllable is long, and falls in the antepenultimate, it is shortened. So we have *marīhaũ*, I will heed, in IV, 133. *Kāihai* (IV, 133), thou wilt say, is slightly irregular as in Bundēli.

Tenses formed from the Present Participle.

The **Present Participle** is *mārat* (com. gen.); or *mar^atō* (masc.), *mar^atī* (fem.). From it are formed the usual tenses. Thus,—

Present.—*Mārat-haũ* (often written *mārathaũ*), I am striking. Any other form of the Auxiliary may be used.

Imperfect.—*Mārat-hatōy*, I was striking. Any other form of the Auxiliary may be used. As an isolated form, I may quote *karai rāhai*, he was doing.

Past Conditional.—This may be formed in two ways. Either the present participle alone is used (exactly as in Hindōstānī), or else we have a tense conjugated on the model of Eastern Hindī. For the first form we have *mar^atō* (masc.), *mar^atī* (fem.), (if) I, thou, he, or she had struck; *mar^atē* (masc.), *mar^atīĩ* (fem.), (if) we, you, or they had struck. For the second form we have the following:—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mar^atōy.</i>	<i>mar^atyũ.</i>	<i>mar^atyan.</i>	<i>mar^atin.</i>
2	<i>mar^atōy.</i>	<i>mar^atī.</i>	<i>mar^atyō.</i>	<i>mar^atyũ.</i>
3	<i>mar^atō.</i>	<i>mar^atī.</i>	<i>mar^atē.</i>	<i>mar^atīĩ.</i>

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 Hindōstānī), 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, *maĩ-nai mārōy* means 'I struck something masculine,' but *maĩ-nai māryū* 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.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mārōy.</i>	<i>māryū.</i>	<i>māryan.</i>	<i>mārin.</i>
2	<i>mārōy.</i>	<i>mārī.</i>	<i>māryō.</i>	<i>māryū.</i>
3	<i>mārōs.</i>	<i>mārīs.</i>	<i>mārōn.</i>	Not given.

These may be taken as the standard-forms, but other forms for the third person singular are met. These are *māras*, *mārīs*, 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, *baiṭh* or *baiṭhō*, he sat down; *baiṭh* or *baiṭhī*, she sat down; *baiṭh* or *baiṭhē*, they (masc.) sat down; *baiṭh* or *baiṭhī*, they (fem.) sat down.

Perfect.—*Mār-haū* or *mārō-haū*, I have struck. Any other form of the Auxiliary can be used.

Pluperfect.—*Mār-hatōy* or *mārō-hatōy*, I had struck. Any other form of the Auxiliary can be used. In both tenses the construction is that of ordinary Hindōstānī.

The **Infinitive** is *māran*, *māraĩ*, *mārab*, or *mar^abō*. *Māraĩ* 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^abō* is *mar^abē*.

Irregular Verbs.—

The following irregular past participles have been noted :—

Infinitive.	Past Participle.
<i>āub</i> , <i>āwab</i> , or <i>aibō</i> , to come	<i>āwō</i> , fem. <i>āī</i> .
<i>jāib</i> , to go	<i>garwō</i> , <i>gā</i> , or <i>gau</i> ; fem. <i>gai</i> or <i>gaī</i> .
<i>dēb</i> , to give	<i>dawō</i> , <i>dau</i> , <i>dīnh</i> , or <i>dīn</i> ; fem. of <i>dawō</i> or <i>dau</i> , <i>dī</i> .
	From <i>dīnh</i> , we have <i>dīnhō</i> , fem. <i>dīnhī</i> .
<i>lēb</i> , to take	The same as for <i>dēb</i> , substituting <i>l</i> for <i>d</i> .
<i>karab</i> , to do	<i>kaṛ</i> , <i>karō</i> , or <i>kīnh</i> , <i>kīnhō</i> .

The verbs *āub*, and *jāib*, are quite irregular in the past tense. That of *āub* is conjugated as follows :—

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>āwaĩ.</i>	<i>āyũ.</i>	<i>āyan.</i>	<i>āin.</i>
2	<i>āwai.</i>	<i>āyĩ.</i>	<i>āyō.</i>	<i>āyũ.</i>
3	<i>āwō.</i>	<i>āĩ.</i>	<i>āyē.</i>	<i>āĩ.</i>

Any other form of the past participle may be used for the third person. The past tense of *jāib* is similar. Thus, *gawaĩ*, I went, and so on.

The future of *āub* is *aihaũ*, I shall come ; *aibē*, etc., we shall come ; *aĩ*, he shall come. Similarly, *jaihaũ*, I shall go.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARĪ.)

SPECIMEN I.

(Rai Sahib Kashi Pershad.)

काहू-कै दुइ लरका हतै । लहुरे लरका अपनै बाप-सै कहो कै
 बाप मोर हींसा बाँट द्या । और वह-नै सब द्वारा बाँट द्यो । और वह-नै
 सब थोरे दिनन-मै इकट्ठा कर ल्यो और बहुत दूरी देस-खाँ चलो ग्यो और
 वहाँ आपन सब द्वारा वाहीयाद-मै बहाइ द्यो ॥

TRANSLITERATION AND TRANSLATION.

Kāhū-kai	dui	lar ^a kā	hatai.	Lahurē	lar ^a kā	ap ^a nai
<i>A-certain-one-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>(By-)the-younger</i>	<i>son</i>	<i>his-own</i>
bāp-sai	kahō	kai,	‘bāp,	mōr	hīsā	bāṭ
<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>my</i>	<i>share</i>	<i>having-divided</i>
			<i>give.’</i>	<i>Aur</i>		
wah-nai	sab	dyārā	bāṭ	daō.	Aur	wah-nai
<i>him-by</i>	<i>all</i>	<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>And</i>	<i>him-by</i>
						<i>everything</i>
thōrē	dinan-mai	ikaṭṭhā	kar-laō,	aur	bahut	dūri
<i>a-few</i>	<i>days-in</i>	<i>collected</i>	<i>was-made,</i>	<i>and</i>	<i>very</i>	<i>far</i>
						<i>country-to</i>
						<i>he-went-</i>
gaō,	aur	wahā	āpan	sab	dyārā	wāhīyād-mai
<i>away,</i>	<i>and</i>	<i>there</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>absurdities-in</i>
						<i>was-caused-to-flow-away.</i>

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARI.)

SPECIMEN II.

(Rai Sahib Kashi Pershad.)

एक ब्राह्मन वा एक ब्राह्मनी रहै । दोऊ मिहरिया मुँसवा आँइ ।
कुछ दिन बीतै धुबक परो । तब ब्राह्मन आपन मिहरिया छोड़ दखिन भाग
गा । और एक साहूकार-कै चाकर रहो । पाँच सौ रुपैया कमाइस ।
जब दो बरसै हो चुकी तब ब्राह्मनी-की खबर आई । और साहूकार-सै
बिदा माँग-कर आपन घर-कौ रेंगो । जब कुछ दूर घर रह-गा तब मन-मै
सोधिस कै ब्राह्मनी करजदार हुइ गई छहै सो मै काज बड़े आदमी-के इहाँ
रुपैया धर देंव । गाँउ-मै एक बाँनी रहै । तिया-सन कहस कै भाई मोर
रुपैया धरोहर धर राख । इतने बीच-मै एक बैरागी-का चेला लाग लैन
आयो । बाँनी-नै जल्दी-मै चेला-कौ लाग तौल दई और चेला लाग लै-गा ।
बाबा पूछिस आज लाग सिवाइ काहे है । चेला-नै कहस कै एक राहगीर
बाँनी-के इहाँ पाँच सौ रुपैया-की धरोहर-की बात-चीत करै रहै । सो मो-खाँ
लाग जल्दी-मै तौल दिहस-है । बाबा मन-मै सोधो कै वा राहगीर-कौ कौनउ
जुगत-सै बुलाव । सो अधिकारी कनक वा घी ऐचस वा चेला-सै कहिस कै
या जिस फेराव और बाँनी-सै कहव कै हमार बाबा काह-का हराम नहीं
खात आँइ । चेला गा और जिस फेर दिहस । या बात जब वा ब्राह्मन
सुनी तब कहिस कै या बाबा ईमानदार है । यह-के इहाँ रुपैया मै धरव ।
ब्राह्मन बाबा ढिंग गा वा कहस कै महाराज मोर रुपैया धर राखौ । बाबा-नै
रुपैया लै-कर एक कोठा-मै ब्राह्मन-के साम्हनै गाड़ दिहस और ब्राह्मन आपन
घर चलो गा । अपनी ब्राह्मनी सै पूछिस कि काह-की करजदार तौ नाही
हा । ब्राह्मनी कहस कि नियाहँ । तब कुछ दिन बीतै ब्राह्मन आपन रुपैया
लैन बाबा ढिंग गा । बाबा कहिस हमार ढिंग कब धर गा । ब्राह्मन मन-माँ
गिल्याँद मानी और एक जिमीदार-सै आपन सब हाल जा कहिस । जिमीदार

कहुस कै हमार जोर निहाँइ । तुम फलानै मौजा-कौ, बीबी-कौ सुनाव । ब्राह्मन
बीबी-कै गा और आपन हाल कहुस । बीबी कहो कै मै फलानै दिन बाबा-के
ढिंग जाव सो तुहीं आइ-जाइस । बीबी सब आपन जमाँलै-कर बाबा ढिंग गई
और कहिस कै मोर मियाँ साहब मदारन गे ते सौ नहीं आये आँइ । मै
उन-के टूँडै-ख जात-हौं । मोर धरोहर धर राखी । दूतनै बीच-मै ब्राह्मन
आइ-गा वा कहुस कै बाबा मोर रुपैया दै राख । बाबा-नै रुपैया उखार-कर-
कै दे दीन । या सोच-कर-कै कै जो मै या-सै भगड़हौं तौ बीबी आपन
रुपैया ना धरहै । बीबी देखिस कै ब्राह्मन आपन रुपैया पाइ-गा । तब बाबा-
सै कहिस कै मोर भाई कहत आवा-है कै मियाँ साहब मदारन-सै आइ-गे
सो अब मै धरोहर ना धरहौं । और फिर बीबी हसन लाग वा ब्राह्मन
हसन लाग और बाबज हसै लाग ॥

॥ कहावत ॥

बीबी हसौ मियाँ घर आये । हसे मुसाफर गठरी पाये ॥
तुम का हसे मियाँ भीखे । एक तमासा ये भी सीखे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ) DIALECT.

(STATE, CHARKHARĪ.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk brāhman wā ēk brāhmanī rahai. Dōū mihariyā mūs^awā
One brāhman and one brāhman's-wife were. Both wife husband
 āi. Kuchh din bitai dhubak parō. Tab brāhman
are (i.e. were). Some days passed famine fell. Then the-brāhman
 āpan mihariyā chhōṛ dakhin bhāg-gā. Aur ēk sāhūkār-kai chākar
his-own wife leaving south ran-away. And one banker-to servant
 rahō. Pāch sau rupaiyā kamāis. Jab dō bar^asai
remained. Five hundred rupees he-earned. When two years
 hō-chukī tab brāhmanī-kī khabar āi. Aur sāhūkār-
had-passed then the-brāhman's-wife-of remembrance came. And the-banker-
 sai bidā māg-kar āpan ghar-kau raīgō. Jab kuchh
from leave begged-having his-own house-to he-started. When some
 dūr ghar rah-gā tab man-mai sōdhis kai, brāhmanī
distance house remained then mind-in he-thought that, brāhman's-wife
 karaj-dār hui-gai hūhai, sō mai kāū barē ād^ami-kē ihā rupaiyā
indebted become will-be therefore I some great man-of near rupees
 dhar-daīw. Gāu-mai ēk bānī rahai. Tiya-san kahus kai,
deposit-may. The-village-in one shopman was. Him-to he-said that,
 'bhāi, mōr rupaiyā dharōhar dhar-rākh.' It^anai-bich-mai ēk
'brother, my rupees deposit keep.' The-meantime-in one
 bairāgī-kā chēlā lāg lain āyō. Bānī-nai jaldī-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 pūchhis, 'āj lāg siwāi kāhē-hai?' Chēlā-nai
The-recluse asked, 'today rations much why-is?' The-disciple-by
 kahus 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-kī dharōhar-kī bāt-chit, karai-rahai, sō mō-khā lāg
rupees-of deposit-of conversation doing-was, therefore me-to rations

jaldī-mai taul-dahas-hai.' Bābā man-mai sōdhō kai wā rāh-gīr-kau
haste-in weighed-has.' The-recluse mind-in thought that that way-farer-to
 kaunaū jugat-sai bulāw. Sō adh^hkārī kanak wā ghī
some means-by call. So superfluous wheat-flour and clarified-butter
 aichas, wā chēlā-sai kahis kai, 'yā jins phērāw, aur
he-drew-forth, and disciple-to he-said that, 'this stuff return, and
 bānī-sai kahab kai, "hamār bābā kāhū-kā harām
the-shopman-to you-will-say that, " my recluse anybody-of ill-gotten(-things)
 nahī khāt-āi." Chēlā gā aur jins phēr-dahas. Yā bāt
not eats." The-disciple went and the-stuff returned. This thing
 jab wā brāhman sunī tab kahis kai, 'yā bābā imāndār
when by-that brāhman was-heard then he-said that, 'this recluse honest
 hai. Yāh-kē ihā rupaiyā mai dharab.' Brāhman bābā
is. This-one-of near money I shall-deposit.' The-brāhman the-recluse
 dhing gā, wā kahas kai, 'Mahārāj, mōr rupaiyā dhar-rākhau.'
near went, and said that, 'Sir, my rupees keep-in-deposit.'
 Bābā-nai rupaiyā lai-kar ēk kōthā-mai brāhman-kē sāmhnai
The-recluse-by money taken-having one room-in brāhman-of before
 gār-dahas, aur brāhman āpan ghar chalō-gā. Apⁿni
was-buried-by-him, and the-brāhman his-own house went-away. His-own
 brāhmanī-sai pūbhhis kai, 'kāhū-kī karaj-dār tau nāhi
brāhman's-wife-from he-asked that, 'any-body-of debtor indeed not
 hā ?' Brāhmanī kahus, 'niyāhū.' Tab kuchh din bītai
thou-art ?' The-brāhman's-wife said, 'I-am-not.' Then some days passed
 brāhman āpan rupaiyā lain bābā dhing gā. Bābā
the-brāhman his-own money to-take the-recluse near went. The-recluse
 kahis, 'hamār dhing kab dhar-gā ?' Brāhman map-mā gilyād
said, ' me-of - near when did-you-keep ?' (By-)the-brāhman mind-in shame
 mānī aur ēk jīmīdār-sai āpan sab hāl jā kahis.
was-felt and one landholder-to his-own all account going said.
 Jīmīdār kahus kai, 'hamār jōr nihāi. Tum phalānai
The-landholder said that, ' my power is-not. You such-and-such
 maujā-kī bibi-kau sunāw.' Brāhman bibi-kai gā aur
a-village-of dancing-girl-to relate.' The-brāhman the-dancing-girl-to went and
 āpan hāl kahus. Bibi kahō kai, 'mai
his-own account said. (By-)the-dancing-girl it-was-said that, ' I
 phalānai din bābā-kē dhing jāb, sō tuhī āi-jāis.'
such-and-such a-day the-recluse-of near will-go, therefore you-also come.'
 Bibi sab āpan jamā lai-kar bābā dhing gai
The-dancing-girl all her-own substance taking the-recluse near went

aur kahis kai, 'mōr miyā-sāhab Madāran gē-tē, sō nahī āyē-āi.
and said that, 'my master Madāran gone-was, but not returned-is.
 Mai un-kē dhūrai-khā jāt-haū. Mōr dharōhar dhar-rākhō.' It'nai-bich-mai
I him to-look-for am-going. My deposit keep.' The-mean-time-in
 brāhman āi-gā, wā kahus kai, 'bābā, mōr rupaiyā dai-rākh.
the-brāhman arrived, and said that, 'father, my money give-up.'
 Bābā-nai rupaiyā ukhār-kar-kai dē-dīn. Yā sōch-kar-kai kai,
The-recluse-by money taking-out was-given-up. This thinking that,
 'jō mai yā-sai jhagar^ahaū tau bibī āpan rupaiyā nā
'if I this-one-with shall-quarrel then the-dancing-girl her-own money not
 dhar^ahai.' Bibī, dēkhis kai brāhman āpan rupaiyā
will-deposit.' The-dancing-girl saw that the-brāhman his-own money
 pāi-gā, tab bābā-sai kahis kai, 'mōr bhāi kahat āwā-hai
got, then the-recluse-to she-said that, 'my brother saying come-is
 kai, "miyā-sāhab Madāran-sai āi-gē." Sō ab mai dharōhar
that, "the-master Madāran-from arrived." Therefore now I deposit
 nā, dhar^ahaū.' Aur phir bibī hasan lāg, wā brāhman
not will-place.' And again the-dancing-girl to-laugh began, and brāhman
 hasan lāg aur bābā-ū hasai lāg.
to-laugh began and the-recluse-also to-laugh began.

Kahāwat,—

(Hence-the-)saying,—

Bibī hasī miyā ghara āyē; hasē musāphara gaṭhari
The-dancer laughed her-master home came; laughed the-traveller purse
 pāyē.
he-got.

Tuma kā hasē, miyā bhikhē? Eka tamāsā yē bhī sikhē.
You why laughed, master mendicant? A trick this-one also learnt.

FREE TRANSLATION OF THE FOREGOING.

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 recluse 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 recluse must be a very honest man. I will deposit my money with him.' So he went off to the recluse and addressed him as follows,—'Holy Sir, will you deign to keep my money in deposit?' The recluse 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 recluse, and asked for his money, but the latter said, 'when did you ever leave any money with me?' Filled with shame at the recluse's 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 recluse's. On the day fixed the dancing girl brought her savings to the recluse, and said to him, 'my master went some time ago to the fair of Madāran¹ 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 recluse 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 recluse, 'my brother has just come, and he says that my master has returned from the Madāran, 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 recluse. 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 Makanpur in Kanaūj in honour of the famous saint Shāh Madār, who is buried there.

THE SONGS OF ĀLHĀ AND ŪDAL.

I do not suppose that any epic poem is at the present day so popular as that of Ālhā and Ūdal, 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 *Mahōbā Khaṇḍ* of the Prithirāj Rāsau, attributed to Chand Bardāi (Fl. 1190 A.D.). Chand Bardāi was the court bard of Prithirāj Chauhān, King of Delhi. The *Mahōbā Khaṇḍ* deals mainly with the war between that Monarch and Parmāl, the Chandēl of Mahōbā, and according to another, and more probable, tradition was the work of Jagnāik, 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. lxi, lxii, and lxiii of the *Calcutta Review*, under the title of the 'Nine-Lākh Chain, or the Mārō 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 Ālhā'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 Bundēli 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 Banāpharī sub-dialect of Bundēli, 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 Ālhā and Ūdal is known as the 'Sairā' or 'Ālhā.' Separate fragments which are recited at one time are called 'Pāwārā,' '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 'Ālhā 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 Rāthōr King of Kanauj; and (3) Parmāl or Parmardī, the Chandēl King of Mahōbā 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 Pāl Tōmar of Delhi, and, when he died, Prithirāj, 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. Prithirāj 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 Shihābu'd-dīn, the 'Meteor of the Faith,' and his son fled to Marwar, where he established the principality now known as Jodhpur. Parmāl reigned from about 1165 to 1202 A.D. He was defeated and expelled from Mahōbā by Prithirāj in the year 1182. Here legend departs from history. According to the former Parmāl was so crushed with this defeat that he abandoned his kingdom and fled to Gayā where he ultimately died, being the last of the Chandēl Kings of Mahōbā. As a matter of history twenty years later we still find him fighting bravely against the Musalmān Kutbu'd-dīn at Kālinjar. He was not the last of his race, but had several obscure successors on the throne.

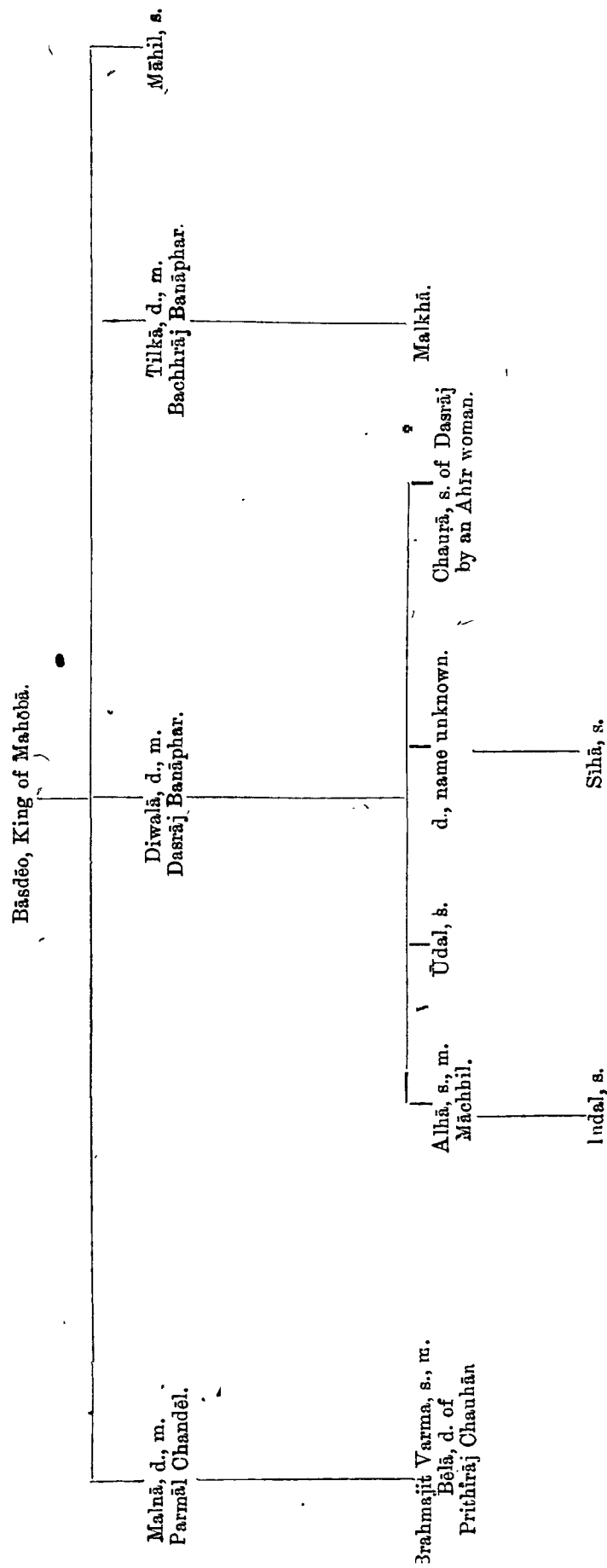
The historical Parmāl was probably the son of his predecessor Madana-Varmā Chandēl, but the legendary account is quite different. It runs as follows:—

Parmāl conquered the whole of India. The first city he conquered was Mahōbā in Bundelkhand, of which Bāsdēo Parihār was the prince. Bāsdēo had one son Māhil and three daughters, Malnā (also called Padminī), Diwalā, and Tilkā. Parmāl married Malnā and treated Māhil 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.

Parmāl, according to Chandēl custom, had two faithful attendants belonging to the Banāphar tribe of Rājput. They were named Dasrāj and Bachhrāj. To Dasrāj he gave his sister-in-law Diwalā in marriage, and to Bachhrāj, Tilkā. By these marriages, Dasrāj had two sons Ālhā and (much younger) Ūdal, and Bachhrāj had one, Malkhā. Dasrāj had another son by an Ahīr woman, who was named Chaurā, or Chaūrā.¹ On his birth he was exposed in the river, and was picked up and taken to Prithirāj Chauhān 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 Ālhā and Ūdal. Dasrāj also had a daughter, who bore a son called Sīhā.

Finally, Parmāl had a son by Malnā, named Brahmajit Varmā. Much against his father's will he married Bēlā, the daughter of Prithirāj, but was killed while yet a boy on the fatal field of Uraī. He never brought his bride home, and, in the specimens now given, we find Bēlā still in her father's house, but, like a true Rājput 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 Dhāndō.



The other prominent figures in the poem (besides Prithirāj and Jaichand) are :—

Jagnāik, bard of Parmāl.

Lākhan, nephew of Sōnichand.

Rāypāl, elder son of Sōnichand.

Gulālān, younger son of Jaichand.

Rāybhān, Rājā of Kurhat, a fief of Kanauj, under Jaichand.

Miyān Tālhan of Benares (see below).

Ali Alāwar

Kālē Khān

Jarī Bēg

Sultān

Bahubali

} Sons of Tālhan.

Hīrsing Dēo

Bīrsing Dēo

Pūran Dēo

} Chiefs of Gānjar. Conquered by Ālhā, but subsequently his allies.

Matauwā Ahīr, in the service of Brahmajit.

Diriyā, Ūdal's henchman. He was groom of the horse Bendulā.

Rāmāpati of Gwalior, one of Prithirāj's commanders.

Ranjit, another son of Parmāl.

Alkhā, another son of Bachhrāj.

Kariliyā, the name of Ālhā's horse

Bendulā or Benduliyā, Ūdal's horse

} These were magic horses and could fly.

Singhin, Miyān Tālhan's horse.

Manōrath, Jaichand's horse.

Of the above Miyān (or Mirā) Tālhan is the most important figure. He was a Musalmān of Benares, who took service under Parmāl. He and Dasrāj (Ālhā and Ūdal's father) were intimate friends, and had exchanged turbans. After the latter's death he attached himself to Ālhā and Ūdal, and followed their fortunes to Kanauj. Ālhā looked upon him as his father, and he appears throughout as the Nestor of the story. He was killed in the final struggle at Uraī and was buried at Mahōbā, where his tomb near the Kirat Sāgar is still shown. He rode a horse called 'the lioness' (Singhin) and had nine sons and eighteen grandsons.

Parmāl gave Ālhā the district of Kālīnjar, to the south-east of Mahōbā (in the present district of Banda) as his fief. To Malkhā he gave the fief of Sirsā.¹ We pass over the many and glorious exploits of Ālhā, Ūdal, and Malkhā in their early years and hasten to the final catastrophe. Māhil, Parmāl'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 Parmāl to demand from Ālhā his famous mare, Kariliyā, 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 Tālhan of Benares, they repaired to Kanauj, where Jaichand received them,

¹ Sirsā is in the present Gwalior State, on the river Pating, not far from Amāhā. See Gwalior Gazetteer (1906), Vol. I, p. 194.

but, being himself in dread of Ālhā, despatched him on an expedition against the rebellious chiefs of Gānjar (traditionally identified with Gujerat), who had hitherto successfully defied all the forces sent against them. Accompanied by Lākhan, the nephew of Jaichand, Ālhā and Ūdal successfully accomplished their task, and were received into great favour, Ālhā having the fief 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. Māhil diligently fanned the flame, and persuaded Prithirāj to bide his time for vengeance. After the lapse of eight years Māhil 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 Mahōbā. 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 Māhil, 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 Ālhā and Ūdal. Prithirāj, with Rājput 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 Ālhā and Ūdal. On the way Jagnāik halted at Kurhat on the bank of the Jamna, where the local Rājā, Rāybhān, 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 Rāybhān.

He was cordially received by Ālhā who, however, refused to assist Parmāl till his mother Diwalā pressed upon him his duty as a Rājput. 'Let us fly to Mahōbā,' exclaimed Diwalā.¹ But Ālhā was silent, while Ūdal said aloud, 'May evil spirits seize Mahōbā! Can we forget the day when, in distress, he drove us forth. Return to Mahōbā—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 Rājputs, 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 Rājput dances with joy at the mere name of strife—but ye, degenerate, cannot be the sons of Dasrāj—some carl 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 Mahōbā, 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 Ālhā 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 Rāypāl and Gulālan, and his nephew Lākhan, with Ālhā to assist the Chandēl against the Chauhān of Delhi.

The army marched. On the way they passed Knrhaṭ where Jagnāik demanded vengeance for his stolen horse-armour. A battle ensued in which Rāybhān was defeated and compelled to restore his booty. In admiration of the Banāphars' valour, he, 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 Ālhā 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 Rājput 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. Diwalā, after vainly trying to stop Ālhā and Ūdal in their flight, ordered her dooly to be set down, and getting out desired Ūdal 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 Ālhā and Ūdal returned and repulsed Chaurā.

The brothers, ere they reached Mahōbā, halted to put on the saffron robe, the sign of 'no quarter' to the Rājput warrior. The intelligence of their approach filled the Chandēl prince with joy, who advanced to embrace his defenders, and conduct them into the city; while the queen Malnā came to greet Diwalā, 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 Mahōbā, but, urged by the Banāphars and their mother, he at length consented to march his host towards Uraī. In the preliminary fights, which lasted several days, the boy Brahmajit 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 Padminī or Malnā, and conveying her to the royal seraglio at Delhi; but Chaurā himself had a fair young wife, and stayed to dally 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 Ūdal, who intercepted Rāmāpati at Kālpi 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 Uraī. Parmāl, 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 Ālhā's and the other chief's entreaties to remain and animate his troops, he not only refused to stay, but insisted on Ālhā himself escorting him to Kālinjar. Before Ālhā could return to command his forces, the battle had been fought, and Parmāl's troops had been annihilated. Ālhā's son Indal, Ūdal, and the faithful Tālhan had all been slain. Seeing this, furious with rage, Ālhā drew his magic sword to destroy Prithirāj's army; but his arm was arrested by the goddess Dēvi Śārādā,¹ and at her entreaty he consented to sheathe his sword, if Prithirāj would turn and fly seven paces. Prithirāj did so, and, satisfied by this concession to his invincibleness, Ālhā disappeared from mortal view, and now dwells in that mysterious land of darkness, the Kajrī-ban, which is so famed in all the legends of the east. On the last day of each moon he visits Dēvi Śārādā'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 Uraī, according to the legend,² Parmāl fled to Gayā, where he died.

So ends this tale of Rājput 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 Ālhā and Ūdal from Kanauj to Mahōbā, the march from Kanauj and the fight with the Chauhān forces on the way. It breaks off abruptly in the middle of the combat. The second (marked Specimen IV) commences in Delhi, where Chaurā brings the news of the death of Brahmajit at Uraī. It then describes Rāmāpati's mission to abduct Malnā, and how hē was defeated on the way by Ūdal, who had been forewarned by Bēlā.

¹ Now worshipped at Mahiyār 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 Archæological Survey of India.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BANĀPHARĪ). DIALECT.

(DISTRICT, HAMIRPUR.)

SPECIMEN III.

प्रश्न जयचंद का ।

की कुछ गिर गा जमुना मा की दह मा कगार ।
 मैं तो से पूछौं लाखन राने काहे मा उठै भनकार ॥

उत्तर लाखन का ।

ना कुछ गिर गा जमुना मा ना दह मा गिरी कगार ।
 सूर महीबे का आवत है जेह के लोहे उठै भनकार ॥

जयचंद ने कहा ।

जँघिया ड़ालैं औ धर काँपे हिलैं बत्तीसौ दाँत । ५ ।
 गरमै आय जाय जो महुबे का कनउज देइ मोर उजार ॥

लाखन ने कहा ।

ऐसी न कहिये महाराजा भूँठी ना मोहीं मुहाय ।
 जैसे थापे है चन्देलै पहिले तोही थापे समान ॥

जयचंद के दरबार की तारीफ़ ।

गऊ-कोस लौ जाजम पर गर्ई तकिया कोई डेढ़ हजार ।
 पलथी से पलथी जहाँ अरभी ती भालन भुँड हुरियाय । १० ।
 किररा माचो तो लोहे का अरभी तो खेरो सार ।
 कुरी निबारा जहाँ बैठे ते रजपूत ठिकौना लाग ॥
 खाये अफीमन के सनका ते बिन मारे न बदलैं बात ।
 देवी भगवती धरी पलथी पै जैसे ल्वाटे कालिया नाग ॥

आल्हा का हरकारा जयचंद के पास गया ।

गिरो साँड़िया जाय दरबार मा राजा सुन बात हमार । १५ ।
 सूर महीबे का आवत है राजा खबरदार हुइ जाँव ॥

जयचंद के दरबार में आल्हा का पहुँचना ।

आवत देखो आल्हा का सभा उठी भहराय ।
भई सलामें गन डीलन औ बड़े भये सरमान ।
दहिनी बाजू आल्हा का खाली कर दौ तंबू माँझ ॥

जयचंद ने आल्हा से कहा ।

एक जुहारैं तोरी सकरहियाँ एक तौ साँझी बार । २० ।
कौन साँकरो तोही पर गौ जो तैं आवै दुपहरी माँझ ॥

आल्हा ने जयचंद की जवाब दिया ।

एक जुहारैं मोरी सकरैयाँ एक तौ साँझी बार ।
आये मनौवा हैं महुबे से सो राजा तोह को करौं सलाम ॥

जयचंद ने कहा ।

टूटी घुड़ा-घर से तैं आवै घोड़ा तैं चलोय मताय ।
जब मैं चाहौं तोही जूझैं का सौरोय नगर महीब । २५ ।
हँस कै राजा बोलन लागो आल्हा सुन बात हमार ।
एक एक गोहूँ के दुइ दुइ लैहौं घी के काटौं चौगुने दाम ।
दूध के मोलन पानी कटिहौं आल्हा सुन बात हमार ।
खाय मतानीय तैं गाँजर मा मोहरा मा दैहौं भुकाय ।
मार निकारो तोही चंदेले ने घर डोम के छोलन डार । ३० ।
याद बिसर गै तोही वा दिन के जब आवै दुपहरी माँझ ॥

ऊदल ने जयचंद को जवाब दिया ।

हँस कै ऊदल बोलन लागो राजा सुन बात हमार ।
को है निकरैया मोही दुनिया मा केह के मुँह मा दाँत ।
जेह के कारन मैं भागो तौय सो गाँजर मा दीन्ह गँवाँय ।
बाप-न पाई तोरे गढ़ गाँजर बंगाला दीन्होँय दिवाय । ३५ ।
बेरी मारिँव तोरी केरी अस कान धरे मिमियाय ।
मारोँय बिजहटा दिन दुपहर बंगाले आगी लगाय ।
नौ दा भगाय दौ जे ने लाखन का बाप मारो कनौजी क्यार ।
तौन दिवाय दौ तोही राजा मैं सुख सोवो कनौजा माँझ ।
बारा बजारैं तोरी लुटवाय लई सब हाथी डायौ बढवाय । ४० ।
ऐसा दु-बहियाँ तैं राजा तोय मोहीँ तुरतैं देतोय लौँटाय ॥

जयचंद ने जदल से फिर कहा ।

हँसी मसकरी बेटा तो से कीन्ही औ तैं तौ गवै खसियाय ॥

जदल ने जयचंद को जवाब दिया ।

हँस कै जदल बोलन लागो राजा सुन बात हमार ।
हँसी मसकरी कर बिसुवन से जे दीन्ह तुम्हारो खाँय ।
हँसी मसकरी हम से का कीन्ही दाँतन से लोह चबाँय ॥ ४५

राजा जयचंद ने गुस्सा होकर कहा ।

कतिकी नहाँय गवैँ मैँ कालिंजर लौटत दा मारो महीब ।
तबै मनसवा कहाँ जदल तोय जब मैँ लूटे ते बारा बजार ॥

आल्हा ने राजा को जवाब दिया ।

ठीकौँ अँधाँय गवै तैं कतिकी लौटत दा मारो महीब ।
खेलत शिकारैँ तौय रमना मा खबरैँ दीन्हीँ डाँक-बरदार ।
जब मैँ आवैँ महुबे का तब छूटा घली तलवार । ५० ।
जब तैं भागोय खेतन से तब मैँ ने डूँचो मनोरथ धार ।
ना पत आवै जो राजा तोही ता मैँ अबै मँगाय लेंव धार ॥

राजा जयचंद आल्हा से बोला ।

तुम तौ जैयो महुबे को मुँह-माँगी देव तुम्हें आज ॥

आल्हा ने राजा से यह माँगा ।

माया तुम्हारी राजा चाहौँ ना चाहौँ ना अर्थ भँडार ।
लाखन राना मोह का मिलै जो नदिया में करै सहाय ॥ ५५

राजा ने आल्हा का इसकंदर मदद दी ।

लाख बछिरे से दीन्ह लाखन सवा लाख रायपाल ।
बेटा गुलालन को जब दीन्हो तब घोड़ा दीन्ह बावन हजार ॥

आल्हा ने राजा से इजाजत लेकर महीबे का कूच किया ।

कीन्हीँ सलामैँ आल्हा ने जब फौजैँ करीँ तयार ।
कूच कराय दवो कन्नौज से फौजैँ चलीँ गायगुँवार ॥

आल्हा ने कुरहट में मकाम किया और जगनायक ने जौन की बाबत अर्ज किया ।

डेरा पर गये जाय कुरहट मा जगनायक जोरे हाथ । ६० ।
पाखर ऐँच लई मेरे घोड़े की सो मँगवाय दे बनापर आल्हा ॥

ek thār-mē jēi rōi khūlu niki tārīyā-tē Sūrj-Nārāyanu-kē
 one dish-in was-eaten the-brood very good way-in The-Sun-God-to
 khūbu bar-kati bhai.
 much blessing became.

Sūrj-Nārāyanu ap-nī astr pās āyē Sūrj-Nārāyanu chōri-chōrā
 The-Sun-God his-own wife-at near came. The-Sun-God secretly
 kāu pajjā-nē jāni nāhi. Phiri Sūrj-Nārāyanu-ki astri-kō ādhānu
 any subject-by it-was-known not. Then the-Sun-God-of wife-to pregnancy
 rahi-gayō. Tab un-kē paidā bhayau putra nabaī mahinā. Pajjā-
 occurred. Then her-of born became son (in-)ninth month. The-subjects-
 mē chabāu bhaau. Phiri Sūrj-Nārāyanu ap-nē dēs-kāu niki
 among scandal occurred. Then the-Sun-God his-own country-to good
 tārīyā-sō āyē. Lāu las-kar lai-kē āyē. Tab un-kāu rathu
 way-in came. Banner army taken-having he-came. Then his chariot
 gail-mē ataki-gaau. Tab ham-nē kahī kai, 'Sūrj-Nārāyanu-kau
 way-in stuck-went. Then us-by it-was-said that, the-Sun-God-of
 jāidā putra hōy-gau, tau bā-kē chhuaī-tē rathu chāli-hōy.
 begotten son he-will-be, then his touching-by the-chariot will-go.
 Tab hamārē-tumārē jānē tō Sūrj-Nārāyanu-kau nāhi, thō.
 Then our-your-in knowledge to-be-sure the-Sun-God-of not, he-was.
 Sūrj-Nārāyanu ap-nē man-mē jānat-ē kai, hamārau bēta hai.
 The-Sun-God his-own mind-in knowing-was that, my son he-is.
 Tab bēta ghar-tē āau, rathu pāy-kē āgūthā-tē chhui-daau.
 Then the-son house-from came the-chariot, foot-of finger-with was-touched.
 Rathu chhui-uthau. Ap-nē ghar-kāu chalaū-āau. Tab ap-nē
 The-chariot he-came-to move His-own house-to he-came-away. Then his-own
 ghar āi-poli-chaū khūbu niki tārīyā-tē ānandu bhaau. Khūbu
 house he-arrived. Then very good way-in rejoicings took-place. Well
 bhajanu bhāu.
 hymn-singing took-place.

FREE TRANSLATION OF THE FOREGOING.

Sūrj-Nārāyan, 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

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.¹

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 Bundēli 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 Hindī, and so does Jabalpur, although the language of the latter district gradually merges into Bundēli as we go westwards. Narsinghpur and the greater part of Hoshangabad speak standard Bundēli, but the rest of Hoshangabad speaks Malvī 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 Marāthī and a number of broken dialects described under the head of Eastern Hindī (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 Bundēli and Marāthī, which is dealt with here. Seoni, like Narsinghpur to its north-west, speaks standard Bundēli. Chhindwara, which is linguistically separated from the Bundēli of Hoshangabad by the Satpura range in which the languages are Gōṇḍi and Kūrkū, has a broken form of Bundēli in the centre of the district, and Marāthī 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 Bundēli patois of Chhindwara is mainly remarkable for the large quantity of Hindōstānī words and idioms with which it is interlarded. West of Chhindwara lies Betul, of which the main dialects are a corrupt Mālvi and Marāthī.

South of the Satpura table-land lies the great Nagpur plain, of which the language is Marāthī. In the district of Nagpur, however, a number of tribes scattered over the whole area use a language which is locally known as 'Hindī.' An examination of the specimens which I have received shows that it is a broken mixture of Bundēli and Marāthī.

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 'Hindī.'

We thus get the following list of broken dialects of the south:—

Lōdhi (Balaghat)	18,600
Chhindwara, Bundēli	145,500
„ Kōshṭi	3,242
„ Kumbhārī	4,400
'Hindī' of Nagpur	153,142
Other Kōshṭi Dialects of the Central Provinces	105,900
Kōshṭi of Berar	8,800
Kumbhārī of Buldana	2,650
	480
TOTAL	289,572

THE BROKEN DIALECT OF THE BALAGHAT LŌDHĪS.

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 Marārī, Pōwārī, and Lōdhī. The first two have already been dealt with under the head of Eastern Hindī (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 Hindōstānī, Dakhinī Hindōstānī, Marāṭhī, Baghēlī, 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 Hindōstānī, *mērē-kō* is Dakhinī, *ap^{al}*, own, is Marāṭhī, *ō*, 'that,' is Baghēlī, and *chukō*, *paryō*, *gayō* are Bundēli.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (LŌDHĪ BROKEN DIALECT).

(DISTRICT, BALĀGHAT.)

एक आदमी-ख दो लड़का थे । ओ-में-से छोटा-ने बाप-से कहा हे
बाप सम्पत-में जो मेरा हिस्सा हो सो मेरे-को दे-देव । तब ओ-ने अपनी
सम्पत बाँट दीन्ही । भवत दीन नहीं बीते छोटा लड़का सब एकट्ठा कर-खु
दूर देस चलि गयो और वाहाँ लुचपन-माँ दीन गुमाते हुए अपनी सम्पत
उड़ाय दीन्ही । जब वह सब उड़ाय चुको तब वो देस-में बड़ो अङ्गाल पड़्यो
और ओ देस-माँ जा-कु कङ्गाल भय गयो ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mi-kha	dō	lar'kā	thē.	Ō-mē-sē	chhōṭā-nē
One	man-of	two	sons	were.	Them-in-from	the-younger-by
bāp-sē	kahā,	'hē	bāp,	sampat-mē	jō	mērā
the-father-to	it-was-said,	'O	father,	property-in	what	my
sō	mērē-kō	dē-dēw.'	Tab	ō-nē	ap'li	sampat
that	me-to	'give-away.'	Then	him-by	his-own	fortune
Bhāwat	din	nahī	bītē,	chhōṭā	lar'kā	sab
Many	days	not	passed	the-younger	son	all
dūr	dēs	chali-gayō,	aur	wāhā	luch'pan-mā	din
distant	country(-to)	went-away,	and	there	riotous-living-in	days
ap'li	sampat	urāy-dinhī.	Jab	wah	sab	urāy-chukō,
his-own	fortune	was-wasted-away.	When	he	all	spending-finished,
bō	dēs-mē	barō	ankāl	paryō	aur	ō
that	country-in	great	famine	fell	and	that
bhay-gayō.						country-in
he-became.						going

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 Bālāghāt tract (distinct from the Balaghat district), consists of the hill country above the slopes of the Satpura Mountains, and the southern, or Zērghāt of the tract of lowland beneath them. The language of the Zērghāt is Marāṭhī. The Bālāghāt 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 Kūrkūs. Between them and the Zērghāt, *i.e.* in the central part of the district, the language is a corrupt Bundēli.

At least eight different dialects, called respectively Baghēli, Bundēli, Kumbhārī, Gāoli, Rāghōbansī, Kirārī, Kōshṭī, and Pōwārī, were originally returned as spoken in Central Chhindwara. A reference to the specimens of what is called 'Baghēli' shows that it is not Baghēli at all, and that it scarcely differs from what is reported as Bundēli. 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 Bundēli of the district, and others are in Marāṭhī. 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 Bundēli. At the same time, a very similar form of Kumbhārī, also based on Bundēli, 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 Gāoli, Rāghōbansī, 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 Bundēli. Again, the 3,242 speakers of the Kōshṭī dialects, which are popularly believed to be a form of Marāṭhī, turn out to be speakers of mongrel mixtures of that language with Bundēli, the latter being the basis. Finally, 3,000 Pōwārs 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 Bundēli of the District.

We thus get the following figures for the Bundēli spoken in Chhindwara :—

Ordinary Bundēli of the District, *viz.* :—

'Baghēli' (so-called)	35,000	
Bundēli	83,500	
Pōwārī	3,000	
		121,500
Gāoli		
Rāghōbansī		
Kirārī		
Kōshṭī		3,242
Kumbhārī		4,400
	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 Hindōstānī. 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 Hindōstānī expression, and, in the next, the same idea expressed by a Bundēlī one. For instance, the agent case of the third personal pronoun is sometimes the Hindōstānī *us-nē*, and sometimes the local Bundēlī *ō-nē* or *wō-nē*. On the other hand, we find the suffix *kō* sometimes used, as in Hindōstānī, for the accusative-dative (as in *rahan-kō chalō-gaō*, he went to live), and sometimes, as in Bundēlī, for the genitive (as in *tērō aur Bhagpān-kō kasūrwar*, a sinner of (i.e. before) thee and God). In the specimen which follows there are numerous instances of nouns declined after the Hindōstānī method, and further attention will not be drawn to them.

The following peculiarities which are not due to Hindōstānī 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 Hindōstānī *kō*) *khũ*, corresponding to the pure Bundēlī *khō*, occurs; thus, *mē-khũ*, to me. We also find *kha* and *khē*. For the ablative-instrumental both *sē* and *sa* occur.

In the **pronouns**, the oblique forms of *maĩ*, I; *taĩ*, thou; and *jō*, this or who, are *mē* (not *mō*); *tē* (not *tō*); and *jē* (not *jā*) respectively. Thus, *mē-khũ*, to me; *jē-khũ*, accusative, which.

The pronoun of the third person is *ō* or *wō* (not *bō*), and its oblique form (besides the Hindōstānī one) is not *bā* but *ō*, *wō*, or *uwō*. The last form is common amongst Kurmīs.

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 *mēhẽ*. This form corresponds to the Bundēlī *mōē*, etc.

In **verbs**, the past tense of the verb substantive is usually *hatō*, but we also have *hathō* (especially among Kurmīs) (compare Dakhinī Hindōstānī *athā*) and *thō* (a Bundēlī or Kanaujī corruption of the Hindōstānī *thā*). We may note the usual Bundēlī fondness for contractions, as in *kahũ*, for *kahhũ*, I will say. The past tense of *dēn*, to give, is *daō* or *dēō*. So *lēn*, to take.

We may also note that the word for '(he or she) said' is *kahō*, not the feminine *kahī*, as in standard Bundēlī.

In other respects these dialects closely follow ordinary Bundēlī.

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.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDI.

BUNDELI (MIXED DIALECT).

(DISTRICT, CHANDWARA.)

(Assistant Surgeon L. N. Chowdhri, 1899.)

एक आदमी-के दो बेटे होते । उन-में-से छोटे-ने अपने बाप-से कहा
दादा मेरो हिस्सा-को माल में-खूँ दे-दो । इस-पर उस-ने अपनी घर जिन्दगी
बाँट-दुआ । मुतके दिन बीतन न पाये कि छोटे बेटा सबरो माल-टाल
इकठो कर-के दूर-के मुलक-में चलो गयो । और ओ-ने अपनी पूँजी बड़-
माँसी-में खरच कर-डारो । और जब ओ-ने सब खरच कर-डारो तब वो मुलक-
में एक बड़ो भारी काल पड़ो और ओ-खूँ तंगी होन लगी । और वह उस
मुलक-के एक भले आदमी-के जोरे रहन-को चलो-गयो । इस आदमी-ने
ओ-खूँ अपने खेतों-में सुबरो-के चराउन-के लाने भेजो । वह खुसी-से अपनी
पेट फल फूल-से भरत-यो जे-खूँ सुबर खात-ये और कोई आदमी ओ-खूँ कछू
नहीं देत-ये । जब वह आप-दे आओ तब ओ-ने यह कहा । मेरे बाप-के
कितने तन्खाहदार नौकरो-को पूरी पूरी राटी खान-को और देन-को मिलत-हे
और मैं भूखों मरत-हूँ । मैं अब उठ-के अपने दादा-के जोरे जाहूँ और ओ-ने
यह कहूँ कि दादा मैं तेरो और भगवान-को कसूरवाँ हूँ और मैं तेरे बेटा
कहन-के लायक नई हूँ । मे-खूँ अपनी एक तन्खाहदार नौकर कर-के
राख-ले ॥

TRANSLITERATION AND TRANSLATION.

Ek	ād'mī-kē	dō	bētē	hatē.	Un-mē-sē	chhōtē-nē	ap'nē
One	man-of	two	sons	were.	Them-in-from	the-younger-by	his-own
bāp-sē	kāhō,	'dādā,	mērō	hissā-kō	māl	mē-khū	dē-dō.'
father-to	it-was-said,	'father,	my	share-of	the-property	me-to	give-up.'
Is-par	us-nē	ap'nī	ghar-jind'gi	bāt	daō.	Mut'kē	
Hereupon	him-by	his-own	livel'hood	having-divided	was-given.	Many	
din	bitan	nā	pāyē,	ki	chhōtē	bētā	sab'rō māl-tāl
days	to-pass	not	were-allowed,	that	by-the-younger	son	all property

ik^athō kar-kē dūr-kē mulak-mē chalō-gaō, aur ō-nē ap^anī
together made-having distant country-into it-was-gone-away, and him-by his-own
 pūjī badmāsī-mē kharach kar-dārō. Aur jab ō-nē sab
fortune wickedness-in expenditure was-made. And when him-by all
 kharach kar-dārō tab wō mulak-mē ēk barō bhārī kāl parō,
expenditure was-made then that country-in one very heavy famine fell,
 aur ō-khū taṅgī 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^amī-kē jōrē rahan-kō chalō-gaō. Is ād^amī-nē ō-khū ap^anē
man-of near live-to went-away. This man-by him-to his-own
 khētō-mē suwārō-kē charāun-kē lānē bhējō. Wah khusī-sē
fields-in swine feeding-of for it-was-sent. He pleasure-with
 ap^anō pēt phal phūl-sē bharat-thō jē-khū suwar khāt-thē,
his-own belly fruits flowers-with filling-was which swine eating-were,
 aur kōi ād^amī ō-khū kachhū nahī dēt-thē. Jab wah āp-i
and any men him-to anything not giving-were. When he himself-to
 ā, tab ō-nē yah kahō, ‘mērē bāp-kē kīt^anē tankhāh-dār
came; then him-by this was-said, ‘my father-of how-many hired
 nōk^arō-kō pūrī-pūrī rōṭī khān-kō aur dēn-kō milat-hai, aur maī
servants-to full-full bread eating-for and giving-for being-got-is, and I
 bhūkhō marat-hū. Maī ab uṭh-kē ap^anē dādā-kē jōrē
from-hunger dying-am. I now arisen-having my-own father-of near
 jāhū aur ō-sē yah kahū ki, “dādā, maī tērō aur Bhag^ayān-kō
will-go and him-to this will-say that, “father, I of-thee and God-of
 kasūrwar hū, aur maī tērō bētā kahan-kē lāyak naī hū. Mē-khū
sinner am, and I thy son calling-of worthy not am. Me
 ap^anō ēk tankhāh-dār nōkar kar-kē rākh-lē.”
thy-own one hired servant making keep.”

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 :—

Gāolī	16,093
Rāghōbansī	3,114
Kirārī	4,750
TOTAL, SAY	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 Bundēlī of the district. This will be amply shown by a few lines of the version of the Parable in each. Of the three Rāghōbansī borrows most freely from Hindōstānī.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (GĀOLĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-को दो छोकरे हथे । वो-में-से नान्हे छोकरा-ने बाप-से
 कहो कि दादा मेरो हिंसा कर-दे । तो ओ-के दादा-ने हिंसा बाटा कर-दयो ।
 मुतके दिन नहीं भये-हथे के नान्हे छोकरा-ने अपनी सब धन ले-के दूर
 मुलख-खे चलो गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi āḍ'mī-kō dō chhōk'rē hathē. Wō-mē-sē nānhē
A-certain man-to two sons were. Them-in-from the-younger
 chhōk'rā-nē bāp-sē kahō ki, 'dādā, mērō hisā kar-dē.'
son-by the-father-to it-was-said that, 'father, my share make.'
 Tō ō-kē dādā-nē hisā bātā kar-daō. Mut'kē din nahī
Then him-of the-father-by. share divided was-made. Many days not
 bhayē-hathē kē nānhē chhōk'rā-nē ap'nō sab dhan lē-kē
become-were that the-younger son-by his-own all wealth taken-having
 dūr mulakh-khē chalō-gaō.
a-far country-to it-was-gone-away.

In the above the only point to be noticed is the way in which the case of the agent in *nē* is used for the subject of an intransitive verb in a past tense,—*chhōk'rā-nē chalō-gaō*, it was gone by the son, the verb being used impersonally, as in the Sanskrit *putrēṇa gatam*.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (RĀGHŌBANSĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-के दो लड़के थे । वो-में-से छोटे-ने अपने दादा-से कहा
 के दादा धन-में-से जो मेरो हिस्सा बैठे सो मेहे देव । तब उन-के बाप-ने
 अपना सब धन बाट द्यो । बहोत दिन नहीं बीते कि छोटे लड़के-ने
 अपना सब धन जमा कर-के दूर देस-को निकल-गयो ॥

TRANSLITERATION AND TRANSLATION.

Kōi	ād ^a mī-kē	dō	laṛ ^a kē	thē.	Wō-mē-sē	chhōṭē-nē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>
ap ^a nē	dādā-sē	kahā	kē,	‘dādā,	dhan-mē-sē	jō mērō hissā
<i>his-own</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>wealth-in-from</i>	<i>what my share</i>
	baithē	sō	mēhē	dēw.’	Tab	un-kē bāp-nē
	<i>may-sit (i.e. may-be-calculated)</i>	<i>that</i>	<i>to-me</i>	<i>give.’</i>	<i>Then</i>	<i>them-of the-father-by</i>
ap ^a nā	sab	dhan	bāt	daō.	Bahōt	din nahī bītē
<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days not passed</i>
ki	chhōṭē	laṛ ^a kē-nē	ap ^a nō	sab	dhan	jamā kar-kē dūr
<i>that</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>collected made-having a-far</i>
	dēs-kō	nikal-gaō.				
	<i>country-to</i>	<i>it-was-gone-out.</i>				

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.

BUNDELI (KIRĀRĪ).

(DISTRICT, CHHINDWARA.)

कोई आदमी-के दो छोकरा हते । वो-में-से नाने छोकरा-ने अपने
बाप-से कहो दादा धन-को जो हिस्सा मेरा है सो मेहे दे-दे । तो ओ-के
दादा-ने हिस्सा बाँटा कर-दौ । सुतके दिन नहीं भये-हते के छोटे छोकरा-ने
अपने हिस्सा-को सबरो धन जमा कर-के दूर-देस-को चलो-गयो ॥

|| ————— ||

TRANSLITERATION AND TRANSLATION.

Kōī	ād'mī-kē	dō	chhōk'rā	hatē.	Wō-mē-sē	nānē
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger</i>
chhōk'rā-nē	ap'nē	bāp-sē	kahō,	'dādā,	dhan-kō	jō hissā mērā
<i>son-by</i>	<i>his-own</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>wealth-of.</i>	<i>what share mine</i>
hai sō mēhē	dē-dē.'	Tō	ō-kē	dādā-nē	hissā	bāṭā
<i>is that to-me</i>	<i>give-away.'</i>	<i>Then</i>	<i>him-of</i>	<i>the-father-by</i>	<i>the-share</i>	<i>divided</i>
kar-dau.	Mut'kē	din	nahī	bhayē-hatē	kē	chhōṭē
<i>was-made.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>become-were</i>	<i>that</i>	<i>the-younger</i>
ap'nē	hissā-kō	sab'rō	dhan	jamā	kar-kē	dūr
<i>his-own</i>	<i>share-of</i>	<i>all</i>	<i>wealth</i>	<i>collected</i>	<i>made-having</i>	<i>a-far</i>
chalō-gaō.						<i>country-to</i>
<i>it-was-gone-away.</i>						

Here again we have the same idiom with an intransitive verb.

‘HINDĪ’ OF NAGPUR.

From the district of Nagpur, which lies immediately to the south of Chhindwara, and of which the main Aryan language is Marāṭhī, 105,900 people were returned as speaking ‘Hindī.’ 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 ‘Hindī’ 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 Marāṭhī. Indeed, owing to the influence of the schools of the district, which are, as a rule, Marāṭhī, 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.

BUNDĒLĪ ('HINDĪ' OF NAGPUR).

(DISTRICT, NAGPUR.)

एक आदमी-खे दो पोछा हते । ओ-में-को नन्ही लरका बाप-खे किहे
दादा मोरे हिस्सा-को माल मो-खे दे-दे । फेर ओ-ने अपनी जिनगी-की दोई
पोछन-खे बाटनी कर-दई । आगे थोड़ेच दिन-में नन्हे पोछा-ने अपनी सब
धन सावडी । फेर ऊ दूसरे मुलक-में फिरन-खे गओ । वहाँ अपनो सब पैसा
ओ-ने चहुल-बाजी-में उड़ा-दओ ॥

TRANSLITERATION AND TRANSLATION.

Ēk ād^amī-khē dō pōryā hatē. Ō-mē-kō nanhō lar^akā
One man-of two sons were. Them-in-of the-younger son(-by)
bāp-khē kihē, 'dādā, mōrē hissā-kō māl mō-khē dē-dē.'
the-father-to it-was-said, 'father, my share-of property me-to give-away.'
Phēr ō-nē ap^anī jin^agi-kī dōi pōryan-khē bāt^anī kar-dai. Āgē
Then him-by his-own property-of both sons-for share was-made. Afterwards
thōr-ēch din-mē nanhē pōryā-nē ap^anī sab dhan sāv^adī.
a-few days-in the-younger son-by his-own all fortune was-collected.
Phēr ū dūs^arē mulak-mē phiran-khē gaō. Wahā ap^anō sab paisā
Then he another country-into wander-to went. There his-own all money
ō-nē chahul-bāji-mē urā-daō.
him-by profligacy-in was-wasted.

THE KOSHṬĪ DIALECTS.

The Kōshṭīs 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:—

Chhindwara—									
•	Marāṭhī Kōshṭī	.	.	.	.	.	.	.	2,638
	Hindī Kōshṭī	.	.	.	.	.	.	.	604
									3,242
	Chanda	.	.	.	.	.	.	.	8,000
	Bhandara	.	.	.	.	.	.	.	800
								TOTAL	12,042

The rest of the Kōshṭīs were reported to speak ordinary Marāṭhī. 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 Kōshṭīs of Berar, making a total of 14,692, who will be dealt with later on, together with Kumbhārī.

An examination of the specimens received from these localities shows that there is really no such thing as a special Kōshṭī dialect. What is meant is that these Kōshṭīs speak a corrupt mixture of Bundēlī, Chhattīsgarhī, and Marāṭhī, 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 Bundēlī, and the *Zērghāṭ* or Low-land, to the south, which forms in reality a portion of the Nagpur and Berar Plain. The Kōshṭī dialect of the Bālāghāṭ is known as 'Hindī Kōshṭī' because it is more infected with Bundēlī (as might be expected), than the Kōshṭī dialect of the Zērghāṭ.

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 'Hindī Kōshṭī' of Chhindwara, and a short tale from Chanda, where the Marāṭhī element predominates.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDELI (MIXED 'HINDĪ' KŌSHṬĪ).

(DISTRICT, CHHINDWARA.)

कोई मनुष्य-का दो पुत्र हताँ । उन-में-से छोटे-ने पिता-से कही दादा
संपत्ती-में-से जो मोरो हिस्सा होय सो मो-खे दे दे । उन-ने उन-खे अपनो धन
बाँट दई । बहुत दिन नहीं भया-हताँ कि छोटे लड़का सब कछु इकट्ठो
कर-के दूर देश-खे चलियो गये ॥

TRANSLITERATION AND TRANSLATION.

Kōi manushya-kā dō putra hatā. Ūn-mē-sē chhōṭē-nē
Any man-of two sons were. Them-in-from the-younger-by
pitā-sē kahī, 'dādā, sampattī-mē-sē jō mōrō hissā hōy
the-father-to it-was-said, 'father, fortune-in-from which my share may-be
sō mō-khē dē-dē.' Ū-nē un-khē ap'nō dhan bāṭ
that, me-to give-away.' Him-by them-to his-own fortune having-been-divided
'dāi. Bahut din nahī bhayā-hatā ki chhōṭē laṛkā sab
was-given. Many days not become-were that the-younger son all
kachhu ikatṭhō-kar-kē dūr dēs-khē chaliyō-gayē.
things collecting a-distant country-to went-away.

The Kōshṭi of Chanda is much more mixed with Marāṭhī. We may also note a sign of the dative (*na*) which appears to be borrowed from some dialect of Gujarātī. 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 HINDĪ.

BUNDĒLĪ (MIXED KŌSHṬĪ DIALECT).

(DISTRICT, CHANDA.)

एक मानुस-ला दुय लहान पोखा होता । एक पोखा आनि एक पोरगी । पोखा होतो वो रूपन फार साजरो होतो । पोरगी साधारन होती । एक दिवस वय दुय पोखा आरसा जवर खेलता खेलता पोखा पोरगी-ला बलत बाई येन आरसा-मा आमी देखवन कोन साजरो दिसत । पोरगी ला वो बेस नही वाटे । बला समजे की यो मला हिनाबसाठी बलत । मंग वा आपलो बाप जवर जाऊन भाई-को गर्हाना सांगीस । वा बलीस बाबा आरसा-मा रूप देखून समाधान पावनु यो बायको-को काम । वा-मा मानुसन मन दिनु नही । बाप दुय भन-ला पोट संग धरून उन-की सामाधानी करीस । वो बलीस पोखा हो तुम्ही भगडो नको । आज पासल तुम्ही दुय जन-ही दर-रोज आरसा-मा देखत जा ॥

TRANSLITERATION AND TRANSLATION.

Ēk mānus-lā duy lahān pōryā hōtā. Ēk pōryā āni ēk pōr-gī.
One man-to two small children were. One boy and one girl.
 Pōryā hōtō wō rūp-na phār sāj-rō hōtō. Pōr-gī sādharan
The-boy was he appearance-by very beautiful was. The-girl common
hōti. Ēk diwas wāy duy pōryā ār-sā. jawar khēl-tā, khēl-tā
was. One day those two children mirror near playing playing
pōryā pōr-gī-lā balat, 'bāi, yē-na ār-sā-mā āmī dekh-ban kōn sāj-rō
the-boy the-girl-to says, 'sister, this mirror-in we will-see who beautiful
disat.' Pōr-gī-lā wō bēs nahī wāṭē. Wā-lā sam-jē
appears.' The-girl-to that well not was-felt. Her-to it-was-thought
kī, 'yō mā-lā hināb-sāṭhī balat.' Maṅg wā āp-lō bāp
that, 'this' (person) me-to lowering-for says.' Then she her-own father
jawar jāūn bhāi-kō garhānā sāgis. Wā balis, 'bābā,
near having-gone the-brother-of complaint told. She said, 'father,

ārsā-mā rūp dēkhūn samādhān pāw^anu yō bāy^akō-kō kām.
mirror-in appearance having-seen satisfaction to-get this woman-of business.
 Wā-mā mānus-nā man, dinu nahī.⁹ Bāp duy jhan-lā
It-in man-to mind to-put is-not(-proper).⁹ The-father the-two persons-to
 pōṭ saṅg dharūn un-kī sāmādhāni karis. Wō balis, 'pōryā
breast near having-held them-of satisfaction made. He said, 'children
 hō, tumhī jhag^adō nakō. Āj pāsāl tumhī duy jan-hī dar-rōj
O, you quarrel do-not. Today from you two persons-even every-day
 ārsā-mā dēkhat-jā.⁹
mirror-in continue-to-look.⁹

KŌSHṬĪ AND KUMBHĀRĪ OF BERAR.

The Kōshṭīs and Kumbhārs of Berar speak also a corrupt form of Bundēlī. The following is the number of speakers reported of each :—

Kōshṭī—											
Akola	.	.	.	.	.	.	.	.	.	.	300
Ellichpur	.	.	.	.	.	.	.	.	.	.	250
Buldana	.	.	.	.	.	.	.	.	.	.	2,100
											2,650
Kumbhārī—											
Buldana	.	.	.	.	.	.	.	.	.	.	580
TOTAL											
											3,230

I give a specimen of Kumbhārī which comes from Buldana. The Kōshṭī 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 Kumbhārī. 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 'Kumbhārī' is as follows:—

Central Provinces—	
Bhandara	30
Chhindwara	4,400
Chanda	1,000
	5,430
Berar—	
Akola	4,500
Buldana	580
	5,080
TOTAL	10,510

Of these, the Bhandara Kumbhārī is a corrupt Baghelī, and has been dealt with under that dialect of Eastern Hindī (Vol. VI, pp. 180 ff.). The Kumbhārī 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 Warhādī of the district. There remain:—

Kumbhārī of Chhindwara	4,400
„ Buldana	580
TOTAL	4,980

Of the 4,400 Chhindwara Kumbhārs, some speak a corrupt Bundelī, and others a corrupt Marāṭhī. It is impossible to say how many speak each, and hence I perforce put the whole number under Bundelī. The Marāṭhī form of their dialect has been dealt with under the Marāṭhī of the Central Provinces (Vol. VII, p. 295).

The Bundelī form of the Chhindwara Kumbhārī is simply the broken Bundelī of the district, and needs no exemplification.

The Kumbhārī of Buldana is a corrupt mixture of Bundelī with Marāṭhī and traces of Gujarātī 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 Kōshṭī.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

WESTERN HINDĪ.

BUNDĒLĪ (BROKEN DIALECT OF KUMBHĀRS).

(DISTRICT, BULDANA.)

एक अदमी-को दो लडका थे । नन्हो बाप-को कहानो लागो बा मोरे हिस्सा-की जीनगी मो-का दे । बाप-ने आपनी जीनगी दोनो-मो वाट दई । थोडे दीन-से नन्हो लडको आपनी जीनगी ले-के देस-को उपर गवो । वहाँ चैनबाजी-से आपनी जीनगी सब उडा दीई । ए-का सब पैसा खर्च हो-के वी देस-मो बडो काल पडो । ओ-के वास्ते बडी आडचण पडी । फेर ओ एक आदमी-के तरफ जा रहा-है । उइ अदमी-ने अपने खेत-मे डुक्कर राखवे-का धरे । वहाँ ए अदमी-न डुक्कानी खा डारे-को कोण्डा-पर खुषी-से आपन पेट भरे हाते । परंतु ओ-को कि-ने ओ-बी दय नही । ए-के वास्ते डू-की आखी उघडी । जब तो आपुन-सो कहा लागो मोरे बाप-के कितनेक नौकर-पास मुझो पुरको बचे ऐसे है । पण हम छाँ भुके मरते । फेर मै अब बाप-के तरफ जान हूँ ओ-का कहूँ की बा मै देव-को व तोरू भीत अपराधी हूँ । मै तारो लडका कहने माफक नहीं । मो-का डू उपराध मोलकरी सरीखो लगाव ॥

TRANSLITERATION AND TRANSLATION.

Ēk ad'mi-kō dō laḍ'kā thē. Nanhō bāp-kō kawhānō lāgō,
One man-to two sons were. The-younger father-to to-say began,
 'bā, mōrē hissā-kī jīn'gī mō-kā dē.' Bāp-nē āp'nī
'father, my share-of property me-to give.' The-father-by his-own
 jīn'gī dōnō-mō wāṭ daī. Thōḍē dīn-sē nanhō
property the-two-amongst dividing was-given. A-few days-after the-younger
 laḍ'kō āp'nī jīn'gī lē-kē dēs-kō upar gawō. Whā
son his-own property taken-having country-to over went. There
 chain-bāji-sē āp'nī jīn'gī sab udā-dī. Ē-kā sab paisā
merry-making-with his-own property all was-squandered. His all money
 kharch-hō-kē vī dēs-mō baḍō kāl , paḍō; ō-kē-wāstē baḍī
having-been-spent that country-in a-great famine fell; that-of-for great
 āḍ'chan paḍī. Phēr ō ēk ād'mi-kē taraph jā rahā-hai. Uī
difficulty fell. Then he one man-of towards going remained. That

ad^amī-nē ap^anē khēt-mē ḍukkar rākh^abē-kā dharē. Whā ē
man-by his-own field-in swine feeding-for he-was-put. There this
 ad^amī-na ḍukkā-nī khā-ḍārē-kō kōḍā-par khushī-sē āp^ana pēt
man-by swine-by eaten-thrown-of husks-upon gladness-with his-own belly
 bharē-hātē; parantu ō-kō ki-nē ō bī day nahi.
would-have-been-filled; but him-to anyone-by that even was-given not.
 E-kē-wāstē i-kī ākhī ugh^aḍī. Jab tō āpun-sō kavhā lāgō, ‘mārē
This-for his eyes opened. Then he himself-to to-say began, ‘my
 bāp-kē kit^anēk naukar pās suddhō pur-kō bachē aisē hai;
father-of how-many servants near even filled-of to-spare such is;
 paṇ ham hyā bhukē mar^atē. Phēr mai ab bāp-kē taraph
but I here of-hunger am-dying. Then, I now father-of towards
 jāna hū ō-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
 aparādhī hū; mai tārō laḍ^akā kahanē māphak nahī; mō-kā
sinner am; I thy son to-be-called worthy am-not; me-to
 i-up^arādh mōl^akarī sarikhō lagāwa.”
hence-forward a-labourer ‘like treat.’”

STANDARD LIST OF WORDS AND SENTENCES IN WESTERN HINDĪ.

STANDARD LIST OF WORDS AND

English.	Hindōstānī (Delhi).	Dakḥinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
1. One	Ēk	Ēk	Ēk
2. Two	Dō	Dō	Dō
3. Three	Tīn	Tīn	Tīn
4. Four	Chār	Chār	Chār
5. Five	Pāch	Pāch	Pāch
6. Six	Chha	Chhē	Chha
7. Seven	Sāt	Sāt	Sāt
8. Eight	Āṭh	Aṭh	Aṭh
9. Nine	Nau	Nav	Nō
10. Ten	Das	Das	Das
11. Twenty	Bis	Bis	Bis
12. Fifty	Pachās	Pachās	Pāchchās
13. Hundred	Sau	Saw	Sō
14. I	Maī	Maī	Mē
15. Of me	Mērā	Mērā	Mērā
16. Mine	Mērā	Mērā	Mērā
17. We	Ham	Ham	Ham
18. Of us	Hamārā	Hamārā, apnā	Mhārā
19. Our	Hamārā	Hamārā, apnā	Mhārā
20. Thou	Tū	Tū	Tū
21. Of thee	Tērā	Tērā	Tērā
22. Thine	Tērā	Tērā	Tērā
23. You	Tum	Tum	Tam
24. Of you	Tumhārā	Tumārā	Thārā
25. Your	Tumhārā	Tumārā	Thārā

Bāngarū.	Braj Bhākhā.
Ēk	Ēk, ēku
Dō	Dwai
Tin	Tini, tin
Chār	Chāri, chār
Pāch	Pāch
Chhi	Chhai
Satt	Sāt
Atṭh	Āṭh
Nũ	Nau
Das	Das
Bis •	Bis
Pāchās	Pachās
Sau	Sau
Maĩ	Hũ, maĩ
Mērā	Mērau, mēryau
Mērā	Mērau, mēryau
Ham, hamē	Ham
• Mhārā	Hamārau, hamāryau
Mhārā	Hamārau, hamāryau
Thũ, tũ, taũ	Tū
Tērā	Tērau, tēryau
Tērā	Tērau, tēryau
Tham, tamhē	Tum
Thārā	Tumbārau, tumbāryau, tihārau, tihāryau.
Thārā	Tumbārau, tumbāryau, tihārau, tihāryau.

Kanauji (Cawnpore).	Bundeli.
Ēku	Aik, ěk
Dui	Dō
Tini	Tin
Chāri	Chār
Pāch	Pāch
Chhah, chhai	Chhai
Sāt	Sāt
Āth	Āth
Naw	Nō, nan
Das	Das
Bis	Bis
Pachās	Pachās
Saw	Sau
Maĩ	Mē, maĩ
Mōrō	Mō-kō, mērō
Mōrō	Mērō
Hamaĩ, hamu, ham	Ham
Hamārō	Ham-kō, hamārō, hamāō
Hamārō	Hamārō
Tū	Taĩ, tũ
Tōrō	Tō-kō; tērō
Tōrō	Tērō
Tum, tumh	Tum
Tumhārō	Tum-kō, tumārō, tumāō
Tumhārō	Tumārō

SENTENCES IN WESTERN HINDĪ.

Bundēli (Banāphari).	Bundēli (Bhadauri of Gwalior).	English.
Yēk	Ēk	1. One.
Duy	Dwai	2. Two.
Tin	Tin	3. Three.
Chār	Chār	4. Four.
Pāch	Pāch	5. Five.
Chhai	Chhai	6. Six.
Sāt	Sāt	7. Seven.
Āth	Āth	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty.
Sau	Sau	13. Hundred.
Mai, maĩ	Hō, haũ, maĩ, maĩ-ũ	14. I.
Mōr, mōrau, mwār, mwārau	Mērau	15. Of me.
Mōr, mōrau, mwār, mwārau	Mērau	16. Mine.
Ham	Ham, ham-ũ	17. We.
Hamār, hamārau, hamārau	Hamārau	18. Of us.
Hamār, hamārau, hamārau	Hamārau	19. Our.
Tuĩ, tai, taĩ	Tē, tē-ũ	20. Thou.
Tōr, tōrau, twār, twārau	Tihārau	21. Of thee.
Tōr, tōrau, twār, twārau	Tihārau	22. Thine.
Tum	Tum, tum-ũ	23. You.
Tumār, tumārau, tumārau	Tumhāau	24. Of you.
Tumār, tumārau, tumārau	Tumhāau	25. Your.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
26. He	Woh	Wō, woh	Ō, oh
27. Of him	Us-kā	Us-kā	Us-kā
28. His	Us-kā	Us-kā	Us-kā
29. They	Wē	Wē, ō	Wē
30. Of them	Un-kā	Un-kā	Un-kā
31. Their	Un-kā	Un-kā	Un-kā
32. Hand	Hāth	Hāth	Hāt
33. Foot	Pāw	Pāw	Pā
34. Nose	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh
36. Mouth	Mūh	Mū	Mūh
37. Tooth	Dāt	Dāt	Dāt
38. Ear	Kān	Kān	Kān
39. Hair	Bāl	Bāl	Bāl
40. Head	Sir	Sir	Sir
41. Tongue	Zabān	Jibh	Jib
42. Belly	Pēt	Pēt	Pēt
43. Back	Piṭh	Piṭh	Piṭh
44. Iron	Lohā	Lanwā	Lohā
45. Gold	Sōnā	Sunnā	Sonnā
46. Silver	Chādi	Chādi	Chādi
47. Father	Bāp	Bāp	Bāppū
48. Mother	Mā	Mā	Mā
49. Brother	Bhāi	Bhāi	Bhāi
50. Sister	Bahin	Bhain	Bāhan, bobbō
51. Man	Ādmī	Ādmī, marad	Yād'mī, māpas
52. Woman	'Aurat	Aurat	Lugāi, bir-bānnī

Bāngarū.	Braj Bhākhā,
Oh	Wah, buh, gu, gwa . . .
Us-kā	Wā-kau, bā-kau, gwā-kau .
Us-kā	Wā-kau, bā-kau, gwā-kau .
Waĩ, oh	Wē, bē, gwē
Un-kā	Wini-kau, bini-kau, guni- kau.
Un-kā	Wini-kau, bini-kau, guni- kau.
Hāth	Hāthn, hātu
Pair	Pāũ
Nakk	Nāk, nāk
Akh	Ākhi
Mũh	Maũh, mũh ^a rau
Dand	Dātu
Kēn	Kānu
Bāl	Bāru
Sir	Mũru
Jib	Jibh
Pēt	Pētu
Dhūi	Pĩthi
Lōyā	Lōhan
Siōnā	Saunaũ
Chādi	Chādi
Bābbū	Kakkū, dāu
Mā	Ammā, maiyō
Bhāi	Bhaiyā, bhai ^k rau, biran .
Bībi	Bhai ⁿ i
Mānas	Lōgu, maddu, māsu . . .
Bayyar	Lugāi, baiyari

Kanaujī (Cawnpore).	Bundōlī.
Wuh, wahu	Bō, ū
Wuhi-kō, wuhi-kyār, wuhi-kōrō.	Ū-kō, ū-khō
Wuhi-kō	Ū-kō, ū-khō
Ui, wē	Bē
Un-kō	Un-kō, un-khō
Un-kō	Un-kō, un-khō
Hāt	Hāt
Pāū	Pāu
Nāki	Nāk
Ākhī	Ākh
Mūhu	Maū
Datiyā	Dāt
Kānu	Kān
Bāru	Bār
Mūru	Mūr, mūrī
Jibhiyā	Jibh, jīb
Pētū	Pēt
Pīthi	Pīth
Lōhu	Lōhō, lōu
Sōnu	Sōnō
Chādi	Chādi
Bāpu	Bāp
Maiyā	Matāi, matārī
Bhaiā	Bhaiyā
Bahinī	Bain, behan
Maradu	Ādmi, lōg
Logāi	Lugāi, aurat

Bundēli (Banāphari).	Bundēli (Bhaḍauri of Gwalior).	English.
Ū, wā	Ba, ba-ū	26. He.
Wā-kau, wā-kērau, etc.	Bā-kau	27. Of him.
Wā-kau, etc.	Bā-kau	28. His.
Ūy, wē	Bē, bē-ū	29. They.
Ūn-kau, etc.	Bin-kau	30. Of them.
Un-kau, etc.	Bin-kau	31. Their.
Hāth	Hāth	32. Hand.
Gwārau	Pāw	33. Foot.
Nāk	Nāk	34. Nose.
Ākh	Ākhi	35. Eye.
Muh, moh*ṛō	Mōh	36. Mouth.
Dāt	Dāt	37. Tooth.
Kān	Kān	38. Ear.
Bār	Bār	39. Hair.
Mūr	Mūr	40. Head.
Jibh	Jubān	41. Tongue.
Pēt	Pēt	42. Belly.
Piṭh	Piṭh	43. Back.
Lwāhō	Lōh	44. Iron.
Swānō	Sōnō	45. Gold.
Chādi	Chādi	46. Silver.
Bāp	Kakā	47. Father.
Mah*tārī	Mhatārī	48. Mother.
Bhāi	Bhaiyā	49. Brother.
Bahinī	Baihin	50. Sister.
Ād*mi	Māns	51. Man.
Mihariyā	Jani	52. Woman.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
53. Wife . . .	Biwi . . .	Aurat . . .	Lugāī, ghar-wālī . . .
54. Child . . .	Bachchā . . .	Bachchā . . .	Ulād, jātag-bālē . . .
55. Son / . . .	Bēṭā, larākā . . .	Bēṭā . . .	Bēṭṭā . . .
56. Daughter . . .	Bēṭī, larākī . . .	Bēṭī . . .	Bēṭṭī, dhi . . .
57. Slave . . .	Ghulām . . .	Gulām . . .	Gulām . . .
58. Cultivator . . .	Kāshṭkār . . .	Khērūt . . .	Jottā, bōwā, }kisān . . .
59. Shepherd . . .	Gaḍaryā . . .	Ḍhāngar . . .	Gadar ^a yā . . .
60. God . . .	Khudā . . .	Khudā, Allāh . . .	Bhag ^a wān, Rām-jī . . .
61. Devil . . .	Shaitān . . .	Saitān . . .	Dānā . . .
62. Sun . . .	Sūraj . . .	Sūrij . . .	Suraj . . .
63. Moon . . .	Chāḍ . . .	Chāḍ . . .	Chāḍ . . .
64. Star . . .	Sitārā . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Āg . . .	Āg . . .	Āg . . .
66. Water . . .	Pānī . . .	Pānī . . .	Pānī . . .
67. House . . .	Makān . . .	Ghar . . .	Ghar . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gaū, gāy . . .	Gāī . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
71. Cat . . .	Billī . . .	Billī . . .	Billī . . .
72. Cock . . .	Murgh . . .	Mūrgā . . .	Mur ^a gā . . .
73. Duck . . .	Battakh . . .	Badakh . . .	Battak . . .
74. Ass . . .	Gadhā . . .	Gaddhā . . .	Gadhā . . .
75. Camel . . .	Ūṭ . . .	Ūṭ . . .	Ūṭ . . .
76. Bird . . .	Paranda . . .	Pakhērū, pankhī . . .	Chir ^a yā . . .
77. Go . . .	Jā . . .	Jā . . .	Jā . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Baiṭh . . .	Baiṭh . . .	Baiṭh . . .

Bāngarū.	Braj Bhākhā.
Lugāi	Ghar-bārī, bahū
Chhūraṭ	Bālaku, chhauṭṭā, chhaurā
Bēṭā	Bēṭā, pūtu
Chhōrī	Biṭiyā, bēṭī, dhi
Naṅkar	Gulāma, ṭah ^a luā
Karsiyā	Kisānu
Pāli	Garariyā
Rām	Pan ^a mēsuru, Bhag ^a mānu
Shitān	Saitānu
Sūraj	Sūrju, sujṭā
Chand	Chandā
Tārah	Taraiyā
Āg	Āgi
Pāni	Pāni
Dhūṇḍ	Bākhari
Ghōṛā	Ghōṛā
Dhāṇḍi	Gaiyā
Kuttā	Kuttā
Billi	Bilaiyā
Kukkar	Murgā
Battak	Batak
Khottā	Gad ^a hā, gadhā
Uṭh	Ūṭu
Chirī	Chiraiyā
Tur	Jāu, jā
Jim	Khāu, jāi ^a -lāu
Baiṭ	Baiṭh

Kanauji (Cawnpore).	Bundēli.
Meh ^a rārū . . .	Janī, baiyar, bauriyā . . .
Bach ^a wā . . .	Balak, mōr ^a lā . . .
Bet ^a wā . . .	Lar ^a kā, bētā . . .
Chhokariyā . . .	Bitiyā, mōrī . . .
Gulāmu . . .	Lai-palak . . .
Kisānu . . .	Kisān . . .
Char ^a wāhu . . .	Garariyā . . .
Daīn . . .	Par ^a mēsūr, Īsur, Bhag ^a wān
Parēt . . .	Bhūt, pirīt . . .
Suriju . . .	Sūraj . . .
Jūdhaiā . . .	Chandā, junaiā . . .
Nakhat . . .	Tārē, taraiyā . . .
Āgi . . .	Āgi . . .
Pāni . . .	Pāni . . .
Ob ^a rī . . .	Ghar, bakh ^a rī . . .
Ṭaṭuā . . .	Ghur ^a wā . . .
Gāi . . .	Gaū, gaiyā . . .
Kūkuru . . .	Kuttā . . .
Bilārī . . .	Bilaiyā . . .
Murugu . . .	Mur ^a gī . . .
Battak . . .	Badak . . .
Gad ^a hā . . .	Gadhā . . .
Ūṭu . . .	Ūṭ . . .
Chiriyā . . .	Chiraiyā, pakhērā . . .
Jān . . .	Jā . . .
Khān . . .	Khā . . .
Baiṭhu . . .	Baiṭh . . .

Bundēli (Banāpharī).	Bundēli (Bhadsarī of Gwalior).	English.
Mihariyā	Lugāi, ghar-bāli	53. Wife.
(No word of common gender)	Lauā	54. Child.
Lar ^a kā	Lalā	55. Son.
Bitiyā	Bitiyā	56. Daughter.
Rut ^a ya	Chākar	57. Slave.
Kisān	Kisān	58. Cultivator.
Garariyā	Pohiyā	59. Shepherd.
Pan ^a mēsur	Pan ^a mēsur	60. God.
Bhūt	Masān	61. Devil.
Sūraj	Sūrj	62. Sun.
Chandarmā	Chandramā	63. Moon.
Tārāgan	Taraiyā	64. Star.
Āgi	Āgi	65. Fire.
Pāni	Pāni	66. Water.
Ghar	Ghar, bhākhar	67. House.
Ghwārau	Ghōrā	68. Horse.
Gai	Gaiyā	69. Cow.
Kuttā	Kuttā	70. Dog.
Bilaiyā	Bilaiyā	71. Cat.
Mur ^a gā	Mur ^a gā	72. Cock.
Badak	Badak	73. Duck.
Gadhā	Gad ^a hā	74. Ass.
Ūt	Ūt	75. Camel.
Chiraiyā	Pakhairu	76. Bird.
Jā	Jā	77. Go.
Khā	Jē	78. Eat.
Baith	Bēth	79. Sit.

English.	Hindōstānī (Delhi).	Dakhinī of Bombay.	Vernacular Hindōstānī (Upper Doab).
80. Come . . .	Ā . . .	Ā . . .	Āw . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār . . .
82. Stand . . .	Kharā hō . . .	Kharē (<i>sic</i>) hō . . .	Kharā hō . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .	Dē . . .
85. Run . . .	Bhāg . . .	Bhāg . . .	Bhāg, dōṛ . . .
86. Up . . .	Upar . . .	Ūpar . . .	Uppar . . .
87. Near . . .	Nazdik . . .	Najik, pās . . .	Nērē . . .
88. Down . . .	Nichē . . .	Nichē, talē . . .	Talē . . .
89. Far . . .	Dūr . . .	Dūr . . .	Dūr . . .
90. Before . . .	Pesh̄tār, pah̄lē . . .	Sāmnē . . .	Pah̄lē, s̄ah̄mī . . .
91. Behind . . .	Pichhē . . .	Pichhē . . .	Pichhē . . .
92. Who? . . .	Kaun . . .	Kaun . . .	Kōṇ . . .
93. What? . . .	Kyā . . .	Kyā . . .	Kē . . .
94. Why? . . .	Kyū . . .	Kyū . . .	Kyū . . .
95. And . . .	Aur . . .	Nē, anē, hōr, aur . . .	Ar, har, ōr, aur . . .
96. But . . .	Lēkin . . .	Pan, lēkin, magar . . .	Par, akai . . .
97. If . . .	Agar . . .	Agar, jō . . .	Ajyā, jō . . .
98. Yes . . .	Hā . . .	Hā, hoy . . .	Hā . . .
99. No . . .	Nāhī . . .	Naī . . .	Nī, nā . . .
100. Alas . . .	Afsōs . . .	Arē, rē, tōbā . . .	Wāh . . .
101. A father . . .	Bāp . . .	Bāp . . .	Bāppū . . .
102. Of a father . . .	Bāp-kā . . .	Bāp-kā . . .	Bāppū-kā . . .
103. To a father . . .	Bāp-kō . . .	Bāp-kō, -kū . . .	Bāppū-kū, -nū, -nē . . .
104. From a father . . .	Bāp-sē . . .	Bāp-sē . . .	Bāppū-tē, -tē . . .
105. Two fathers . . .	Dō bāp . . .	Dō bāp . . .	Dō bāppū . . .
106. Fathers . . .	Bāp . . .	Bāp . . .	Bāppū . . .

Bāngarū.	Braj Bhākhā.
Ā	Ā
Mār	Mār, pīt
Khar	Ṭhārē hōu
Mar	Mar, majjāu
Dē	Dēu
Bhāj	Bhaji jāu, bhagi jāu
Ūpar	Ūpar
Nērē	Jaurāĩ, ḡhīng
Hēth	Nichaĩ
Parē	Dūri
Sām ^a nē	Āgaĩ, samũbi
Pachhē	Pichhaĩ, pāchhaĩ
Kaup	Ko
Kē, kai	Kā, kahā
Kyũ	Kāē-kũ, kāhē-kũ
Hōr	Auru
Par	Pari
Jē	Jau
Hā	Āhā, hāhā
Nahĩ	Nāĩ, nāhi
Sōch	Hai hai, arē|rē
Bābbū	Dāu
Bābbū-kā	Dāu-kau
Bābbū-tī, -tē	Dāu-kũ, -kaũ, -kaĩ
Bābbū-kā-nī-tī, -tē	Dāu-sũ
Do bābbū	Dwai dāu
Ghaṇē bābbū	Dāu

Kanauji (Cawnpore).	Bundeli.
Āu	Ā
Kūt	Mār, pīt, kūt
Thārhā hō	Thārhā rē
Maru	Mar
Dēu	Dē
Bhāgu	Dōr, bhāg
Ūchē	Ūpar
Nagich	Pās, nagich
Tar-khalō	Nichē, tarō
Phāsilō	Dūr, alag
Pahālē	Āgē, sām ^{nē}
Pāchhē	Pīchhē, pachhaī
Kaunu	Kō
Kāhā	Kā, kāhē
Kyaū	Kāhē, kāyē, kyō
Auru	Ōr
Lēkin, par, pē	Par, parant, phir
Jau	Jō
Hā, achchhō	Haō, hā
Nahī	Nāiyā; nāī
Sōchū	Pachh ^{tāw} , arō
Bāpu	Bāp
Bāpu-kō	Bāp-kō
Bāpu-kō	Bāp-khō
Bāpu-sē	Bāp-sē
Dūī bāpu	Dō-bāp
Bāpuī	Bāpan

Bundeli (Banāphari).	Bundeli (Bhadauri of Gwalior).	
Ham-nai mārō, māryan . .	Ham-nē mārāu . .	188. We beat (<i>Past Tense</i>).
Tum-nai mārō, māryō . .	Tum-nē mārāu . .	189. You beat (<i>Past Tense</i>).
Uṇ-nai mārō, mārōn . .	Bīn-pē mārāu . .	190. They beat (<i>Past Tense</i>).
Maĩ mārāt-haũ	Maĩ māṭṭa hō . .	191. I am beating.
Maĩ mārāt-hatō, mārāt-hatōy.	Maĩ māṭṭa hatō . .	192. I was beating.
Maĩ-nai mārō-hatō, mārō-hatōy.	Maĩ-nē mārāu hatō . .	193. I had beaten.
Maĩ mārāũ	Haũ mārāũ . .	194. I may beat.
Maĩ marihaũ	Haũ mārāũgō . .	195. I shall beat.
Taĩ marihai	Tē mārāigō . .	196. Thou wilt beat.
Wā māry	Ba māryhai . .	197. He will beat.
Ham marihē, marihai . .	Ham-ũ mārhai . .	198. We shall beat.
Tum marihē, marihau . .	Tum-ũ mārhai . .	199. You will beat.
Uy marihai	Bē-ũ mārhai . .	200. They will beat.
Maĩ mārō jāt-haũ	Maĩ mārāu hō . .	201. I should beat.
Maĩ mārō gaō	Maĩ mārāu hatō . .	202. I am beaten.
Maĩ mārō jaihaũ	Maĩ mārāu jāũgō . .	203. I was beaten.
Maĩ jāt-haũ	Maĩ chalō, maĩ jāt . .	204. I shall be beaten.
Taĩ jāt-hi	Tē ōhalai, tē jāt-hai . .	205. I go.
Wā jāt-hai	Ba chalai, ba jāt-ha . .	206. Thou goest.
Ham jāt-hai	Ham-ũ jāt-hai . .	207. He goes.
Tum jāt-ha	Tum-ũ jāt-hō . .	208. We go.
Uy jāt-hai	Bē-ũ jāt-hai . .	209. You go.
Maĩ gaō, gā, gaōy	Maĩ gayau . .	210. They go.
Taĩ gaō, gā, gaōy	Tē gayau . .	211. I went.
Wā gaō, gā	Ba gayau . .	212. Thou wentest.
Ham gaō, gē, gayan	Ham-ũ gayē . .	213. He went.
		214. We went.

English.	Hindostānī (Delhi).	Dakḥinī of Bombay.	Vernacular Hindostānī (Upper Doab).
215. You went . . .	Tum gaē . . .	Tum gaē . . .	Tam gayē . . .
216. They went . . .	Wē gaē . . .	Wo gaē . . .	Wē gayē . . .
217. Go . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jātā . . .	Jātā . . .	Jāttā . . .
219. Gone . . .	Gayā . . .	Gayā . . .	Gayā, giyā . . .
220. What is the name?	Tumhārā nām kyā hai?	Tumārā nām kyā hai?	Tērā kē nā hē?
221. How old is this horse?	Is ghōrē-kī 'umr kyā hai?	Yē ghōrē-kī umr kitnī hai?	Yū ghōrā kai baras-kā?
222. How far is it from here to Kashmir?	Yahā-sē Kāshmir kitnī dūr hai?	Hyā-sē Kāshmir kitnē (sic) dūr hai?	Hintar Kasmir kitnī dūr hē?
223. How many sons are there in your father's house?	Tumhārē bāp-kē ghar-mē kitnē bēṭe hai?	Tumārē bāp-kē ghar-mē kitnē bēṭe hai?	Tērē bāppū-kē ghar-mē kai bēṭe?
224. I have walked a long way to-day.	Maī āj bahut chalā-hū . . .	Āj maī bahōt chalā . . .	Āj mē bahōt dūr-lō pāhū gayā.
225. The son of my uncle is married to his sister.	Mērē chāchā-kē laṛ-kē-kī us-kē bahin-sē shādī hui hai.	Mērē chāchā-kē bēṭe-nē us-kī bhain-sē shādī kiya (sic).	Mērē chāchchā-kē bēṭe-kā byāh us-kī bahān-kī sāṭh hūā.
226. In the house is the saddle of the white horse.	Ghar-mē safēd ghōrē-kā zīn hai.	Ghar-mē sufēd ghōrē-kā zīn hai.	Koṭṭhī-mē dhōlē ghōrē-kī kātṭhī hē.
227. Put the saddle upon his back.	Us-kī piṭh-par zīn kasō . . .	Us-kē piṭh-par zīn rakh . . .	Us-kē uppar kātṭhī pādho . . .
228. I have beaten his son with many stripes.	Maī-nē us-kē laṛ-kē-kō bahut-sē tasmō-sē mārā-hai.	Maī-nē us-kē bēṭe-kū bahōt chharyā mārā.	Mē us-kē bēṭe-kā bahōt bēṭ mārē.
229. He is grazing cattle on the top of the hill.	Woh pahār-kī chōṭī-par mawēshī-charā-rahā-hai.	Wō dōgar-kē sir-par dhōr charātā-hai.	Ō tillē-pē dhāgar chugāwē.
230. He is sitting on a horse under that tree.	Woh us darakhṭ-kē nichē ghōrē-par baithā-hai.	Wō us jhār-kē talē ghōrē-par baithā-hai.	Ō us rukh-kē talē ghōrē-pē chadhā baṭṭha.
231. His brother is taller than his sister.	Us-kā bhāī us-kī bahin-sē ziyādā lambā hai.	Us-kā bhāī us-kē (sic) bhain-sē ūchā hai.	Us-kā bhāī us-kī bahān-tē ghaṇā unchchā.
232. The price of that is two rupees and a half.	Us-kī qimat dhāī rupayē hai.	Us-kī kimat aṛhāī rūpiyā hai.	Wā chij dhāī rupae-kī . . .
233. My father lives in that small house.	Mērā bāp us chhōṭē ghar-mē rahātā-hai.	Mērā bāp us chhōṭē ghar-mē rahtā-hai.	Mērā bāppū us chhōṭṭē ghar-mē rahē.
234. Give this rupee to him.	Us-kō yeh rupayā dē-dō . . .	Yē rūpiyā us-kū dēo . . .	Yū rupayā usē dē-dō . . .
235. Take those rupees from him.	Us-sē woh rupayē lē-lō . . .	Wō rūpiyā us-kē pās-sē lēo . . .	Yē rupae us-pa-tē lē-lō . . .
236. Beat him well and bind him with ropes.	Us-kō khūb mārō aur rassi-yō-sē bādh-dō.	Us-kō khūb mārō aur rassi-sē bādhō.	Usē ghaṇā mār-piṭ-kē jewarī-tē bādhō.
237. Draw water from the well.	Kūē-sē pānī khichō . . .	Kūvē-sē pānī nikālō . . .	Kuē-mē-tē pānī khanchchō . . .
238. Walk before me . . .	Mērē sāmānē chalō . . .	Mērē agē chalō . . .	Mērē agē chāl . . .
239. Whose boy comes behind you?	Tumhārē picḥhē kis-kā laṛ-kā-ātā-hai?	Kis-kā chhōkrā tērē picḥhē ātā-hai?	Tērē picḥchhē kis-kā lōṇā-āwē?
240. From whom did you buy that?	Tum-nē woh kis-sē kharidā-hai?	Yē tū-nē kis-kē pās-sē bēchtē-liyā?	Tē yā chij kis-kē-tē lai?
241. From a shopkeeper of the village.	Gāw-kē ek dūkāndār-sē . . .	Khēḍī-kē dūkāndār-kē pās-sē.	Gām-kē bān'yā-pa-tē . . .

Bāngarū.	Braj Bhākhā.
Tham gaē	Tum gaē
Oh gaē	Wē gaē
Jā	Jāu, jāau
Jāndā	Jātu
Gayā	Gayau
Thārā kai nū sai ? . .	Tihārau nām kahā ai ? .
Yoh ghōrā kēḍ barā hai ? .	Ji ghōrā-kaiḥ bass kau ai ? .
Aiṭhē-tē Kashmir kit ^{nī} bāt hai ?	Jhā-tē 'Kasmīrī-kū kitēk dūri ai ?
Thārē bābbū-kē ghar ^{kaē} jaryat hai ?	Tihāre dāu-ki bākhari-mē kitēk pūt ai ?
Maī āj ghanē dūr chālyā .	Āju maī bhantu chalyā .
Mērē kākē-kē, chhōrē-kā oyāh us-ki bibi-sētī hōyā-sē.	Mērē kākā-kan pūt wā-ki bhainī-kū byāyau-ai.
Dhūṇḍ-mē dhaulē ghōrē-ki kāṭhī sē.	Bākhari-mē dhaulē ghōrā-ki jīn ai.
Us-ki kur-par kāṭhī dhar diyō.	Wā-ki pīṭhī-pai jīn dhari dēu.
Mai-nā us-kē chhōrē-ti ghanē kōryā-sitē mārya-sē.	Maī-nē wā-kē pūt-kū bhaut kurran-sū mārāu-ai.
Oh pahār-kē sikhār dāgar charāwē-sai.	Wuh pahārī-ki tug ^{si} -pai dhōr charāmatu-ai.
Oh ēk ghōrē-par-us rūkh-kē tālē baiṭhā-sē.	Wuh ghōrā-pai wā pēṛ-kē nīchāī baiṭhau-bhayau-ai.
Us-kā bhāī ns-ki bibi-tē ghanā ūchā sē.	Wā-kau bhāī ^k rau wā-ki bhāīnī-sū lambau ai.
Us-kā mōl dhāī (sic) rōpayā sai.	Wā-kau mōlu arhāī rupaiyā ai.
Merā bābbū us chhōṭī dhūṇḍ-mē rah ^{awē} -sē.	Mērau dāu bā chhōṭī bākhari-mē rahatu-ai.
Yoh rōpayā us-ti dē-dō .	Bā-kū ^{ji} rupaiyā dai-dēu .
Un rōpayā-ti us-ti lē-lō .	Bā-pai-tē bē rupaiyā lai-lēu.
Us-tē zōr mārō ar jīvayā-sitē bādḥ-diyō.	Bā-kū khūbu pīṭau aurū bā-kū rassini-tē bādḥau.
Kūē-tē pānī kāḥ-diyō .	Kūā-mē-sū pānī khaīchau .
Mērē āgē chālō . . .	Mērē saūhī chalau . . .
Kis-kā jaryat thārē pāchhē āwē-sē ?	Tihāre pāchhāī kaun-kau chhaurā āmatu-ai ?
Oh thā-nē kis-tē mōl-liyā ?	Tum-nē buh kaun-pai-sū mōl liyau ?
Gām-kē ēk haṭṭālā-tē .	Gām-kē ēk dukān-bārē-pai-sū.

Kananjī (Cawnpore).	Bundēli.
Tum gayē-rahō . . .	Tum gayē . . .
Wē gayē-rahāi . . .	Bē gayē . . .
Jāu . . .	Jā . . .
Jātu . . .	Jāt . . .
Gao . . .	Gao . . .
Tumhārō kaunu nāmu hai ?	Tumāō (tōrō) kā nāo hai ?
Jau taṭuā kitti umir-kō hai ?	Jō ghur ^a wā kai bars-kō hai ?
Ihā ^a tē Kāsmīr kit ^a ni dūri hai ?	It-sē Kāsmīr kitek dūr hai ?
Tumbārē bāpu-kē ghar-mahā kit ^a nē larikā hai ?	Tumāyē bāp-kē ghar-mē kai lar ^a kā hē ?
Maī āju dūri chālō-rahō .	Maī āj bilāt rīngō phirō . .
Hamārē chāchā-kō larikā bahi ⁱ -ki bahini-tē biyāhō hai.	Mērē kakkā-kō lar ^a kā ū-ki bain-kō biāhō hai ?
Ob ^a ri-mē sapēd taṭuā-kō jīnu dharō-hai.	Sapēt ghur ^a wā-kō palaichā ū ghar-mē dharō hai.
Tāṭuā-kēri pīthi-par jīnu dhar-dēu.	Ū-ki pīth-pai palaichā dhar dō.
Bahi-kē larikā-kā maī-nē bahut bētan mārō-hai.	Maī-nē ū-kē lar ^a kā-khō khūb kōran-sē mārō.
Wahu goruan-kā pahār-ki chuṭaiyā-par charāwat-hai.	Bō pahār-ki chuṭiā-pai dhōr charāut-āy.
Wahu ēk taṭuā-par wā rūkh-kē tarē baithō-hai.	Bō ū rūkh-kē naiḥchē ghur ^a wā-pai baithō hai.
Bahi-kō bhāi bahi-ki bahin-sē ūchō hai.	Ū-kō bhāiyā ū-ki bain-sē ūchō hai.
Wā-kō dām aṛhāi rup ^a yā hai.	Ū-kō dām aṛhāi rupaiyā hai.
Hamār bāpu uhi chhōṭi ob ^a ri-mahā basat-hai.	Mērē bāp ū hal ^a kē ghar-mē rat-hai.
Jē rup ^a yā bahi-kā dēu . .	Jō rupaiyā ū-khō dēi rākhō.
Un rup ^a yan-kā un-sē lai-lēu	Bē rupaiyā ū-sē lēi lō .
Bahi-kā bahut mārāu auru bahi-kā jauri-sē bādhi-dēu.	Ū ē ain mār-kē jēorā-sē bādhi dēo.
Kuṡā-tē pāni khaīchi-lēu .	Kuā-sē pāni aīchhō . .
Hamārē sām ^a nē chālō .	Mōrē āgē rīngō . .
Tumhārē pāchhē kehi-kō larikā āwat-hai ?	Kaun-kō mōrā tumāyē pāchhē āut ?
Bahi-kā tum-nē kehi-sē laō-rahai ?	Bō tum-nē kaun-sē laō-tō ?
Gāū-kē dukāndār-tē .	Gāw-kē ēk bāniyā-sē .

Bundēli (Banāpharī).	Bundēli (Bhādaurī of Gwalior).	English.
Tum gaē, gē, gayō . . .	Tūm-ū gayē . . .	215. You went.
Ūy gaē, gē . . .	Bē-ū gayē . . .	216. They went.
Jā . . .	Jāu . . .	217. Go.
Jāt . . .	Jāt . . .	218. Going.
Gaō, gā, gau . . .	Gayau . . .	219. Gone.
Tumār kā nāw hai ? . . .	Tihārō kā nāu hai ? . . .	220. What is your name ?
Yā ghur ^a wā kai barā ^a kā hai ?	Ji ghōrā kit ^a ni bassan-kō hai ?	221. How old is this horse ?
Ihā-tā ⁱ Kashmir kit ^a ni dūr hai ?	Hiyā-sē Kas ^a mir kittā dūr hai ?	222. How far is it from here to Kashmir ?
Tumār bāp-kē ghar-mai kai lar ^a kā hai ?	Tihārē pitā-kē ghar-mē kai lar ^a kā hai ?	223. How many sons are there in your father's house ?
Āj mai bahut niāgō . . .	Āj hāu ⁱ bauhat ^a chal-kē āo hāu.	224. I have walked a long way to-day.
Mōrē kakā-kē lar ^a kā-khā bahiniwā-ki byāhī hai.	Hamārē kakā-kē lar ^a kā-kau byāh bā-ki baihin ^a sē bhaō hai.	225. The son of my uncle is married to his sister.
Ghar-mai supēt ghur ^a wā-kā palāichā dharō hai.	Bā ghar-mē bā suphēd ghōrā-kō pallēchā dharō hai.	226. In the house is the saddle of the white horse.
Wā-ki pith-par palāichā dhar dyā.	Bā pallēchā-kō bā-pai kasō.	227. Put the saddle upon his back.
Wā-kē lar ^a kā-khā mai ⁱ -nai bahut chap ^a kan mārō hai.	Ham-nē jā lar ^a kā-kē bauhat dūrukiyā daī.	228. I have beaten his son with many stripes.
Wā pahār-kē ūpar gōrū charāwat hai.	Bā dārē-pai pohiyā-pauhē charāi rāhau hai.	229. He is grazing cattle on the top of the hill.
Wā wā pyārē-kē taraī ghur ^a wā-pai baiṭhō hai.	Ba ghōrā-pai charṭhō ṭhārṭhō hai pēr-kē nichē.	230. He is sitting on a horse under that tree.
Wā-kau bhāi wā-ki bihan-sāu ūchō hai.	Bā-kau bhaiyā bā-ki baihin-sō barō hai.	231. His brother is taller than his sister.
Wā-kau mōl arāi rupaiyā hai.	Bā-kē dām arāi rupaiyā hai.	232. The price of that is two rupees and a half.
Mōr bāp wā hal ^a ki maraiyā mai rahat hai.	Mērau kakā bā chhōṭi-sī bākhar-mē rahat hai.	233. My father lives in the small house.
Wā-khā yā rupaiyā dāi dyā.	Jē rupaiyā un-kō dēu . . .	234. Give this rupee to him.
Wā sāu yā rupaiyā lai lyā . . .	Bē rupaiyā lai lēu . . .	235. Take those rupees from him.
Wā-khā khūb mār aur jiy ^a ri-sāi bādh dyā.	.....	236. Beat him well and bind him with ropes.
Pāni kuwā-tāi aich-lā . . .	Kuā-tē pāni bhar lāu . . .	237. Draw water from the well.
Mōr āgai nāig . . .	Hamārē sām ^a nē phirō . . .	238. Walk before me.
Kyā-kau lar ^a kā tumār pāchhai āwat hai ?	Kaun-kau lar ^a kā chalu āut hai pāchhē ?	239. Whose boy comes behind you ?
Wā kyā-khai lai hai ?	Kaun-tē tum-nē bā-kō laō ?	240. From whom did you buy that ?
Gāw-kē dukan-dār-sai . . .	Bā gāu-kē baniyē-kē-tē . . .	241. From a shopkeeper of the village.

PAÑJĀBĪ.

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 Pahārī. Further south, in the districts lying on or near the right bank of the river Jamnā, *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 Hindī. 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 *Bār* of the Rechna Doab.

To its north and north-east Pañjābī is bounded by the Pahārī 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 Bāngarū spoken in the country immediately to the west of the Jamna. On the south it has the Bāgrī and Bikanērī 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 Hindī 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 Bhattiānī. 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.¹ The two languages, thus closely resembling each other, merge into each other without difficulty. Indeed, it is a curious fact that the Dōgrā, 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 Bāgrī.

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 Pahārī 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 Lahndā 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 Lahndā,—more Pañjābī to the east,—more Lahndā to the west. We shall see that the reason for this is that an old form of Lahndā must once have extended right up to the Sarasvatī, and that it is still the foundation of Pañjābī. The Lahndā 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 Lahndā. 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 Pabbī range in the Gujrat district, go across the district to the Gujranwala town of Rāmnaḡar 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 Lahndā; 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 Lahndā 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 Lahndā. Except in Multan, we do not find Lahndā inflexions *established* till we cross the Chenab.

An interesting fact arises from the foregoing discussion. The Puñjab, or *Panj-āb*, Pañjābī and the Land of the Five Rivers. is properly the 'Land of the Five Rivers,' the Jhelum, the Chenab, the Ravi, the Bēas, 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 Bēas 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.'

Pañjābī has two dialects,—the ordinary idiom of the language, and Dōgrā or Dōgri.

Dialects and Sub-dialects. The latter, in various forms, is spoken over the submontane portion of the Jammu State and over most of the headquarters 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 Pañjābī is spoken over the rest of the Pañjābī area in the plains of the Punjab, and has also encroached into the neighbouring Simla Hill States. This standard Pañjābī varies slightly from place to place, and its purest form is admitted to be that of the *Mājh* or middle part of the Bari Doab, centring round Amritsar. This *Mājhi* sub-dialect may be said to be the language of cis-Ravi Lahore, of Amritsar, and of Gurdaspur. Lower down the Doab, in the district of Montgomery, the language is not pure *Mājhi*, but is mixed with *Lāhndā*. We may take *Mājhi* as the standard form of Pañjābī. But, owing to the accidental circumstance that the first serious European students of Pañjābī lived at Ludhiana and not at Amritsar, another standard Pañjābī, which we may call the European Standard Pañjābī, has also come into existence. Ludhiana, where J. Newton wrote his *Grammar* in 1851, where a 'Committee of the Lodian Mission' published the first Pañjābī 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 Pañjābī for Englishmen. It is only natural that these eminent scholars should have taken as their standard that particular phase of Pañjābī 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 Pañjābī and are strange to the *Mājh*.¹ Of these the most striking is the employment of the peculiar cerebral *ḷ*. The sound of this letter is not heard in the *Mājh*, although its employment is taught in all the grammars and dictionaries.²

We thus see that there are two standards of Pañjābī, that of the *Mājh*, 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.³

¹ So definitely do even scholars like Mr. E. P. Newton take the Ludhiana Pañjābī as their standard that they actually give forms peculiar to the *Mājh* as exceptions. Compare pp. 33, 57, and 73 of his grammar. If he had taken the *Mājh* 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 *Mājh*, would have been treated as exceptional.

Dr. Tisdall's little *Simplified Grammar* is the only one I have seen which is by an Englishman and which is confessedly founded on the *Mājh* dialect.

I may mention here that the Pañjābī versions of the Scriptures are criticized by native scholars as being in the idiom of Ludhiana.

² The use of this cerebral *ḷ* is restricted to a well defined tract of country. In the northern plains of India, it is heard between the *Bias-cum-Sutlej* on the west, and the Ganges on the east. It is hence prominent in the Eastern Punjab, both where Pañjābī and where Hindōstānī and Bāngarū are spoken, and in the Upper Gangetic Doab, where the language is Hindōstānī. It is also common in the Western Pahārī of the Simla Hill States and the neighbourhood, and in the Central Pahārī of Garhwal and Kumaon, but does not appear in the Eastern Pahārī or Khas-kurā of Nepal. The central line from which it here radiates may be taken as the course of the sacred river, the Sarasvatī. I have not met with it in Braj Bhākha, but, through Bāngarū, it extends south into the Bāgrī country and thence over Rajputana, Central India, Gujarat, and the Marāṭhā country. In the south of India it is heard in Dravidian languages. It does not occur in Sindhī, nor is it in Kashmīrī or Khas, but is heard in *Lāhndā* and the neighbouring Pañjābī tract west of the *Mājh*. It occurs in the other Himalayan Indo-Aryan dialects west of Western Pahārī, but gradually disappears as we approach Kashmīrī through Punchhī.

³ The *Dulhan Darpan*, an adaptation of the *Mir'at-ul 'arūs*, by Bhāi Hazārā Singh Giānī of Amritsar, which is in the purest dialect of the *Mājh*, does not contain a single cerebral *ḷ* from cover to cover.

The other sub-dialects of ordinary Pañjābī are the dialect of the Jullunder Doab, Pōwādhī, Rāthī, Mālwāī, Bhaṭṭiānī, 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 Pōwādh, 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 Hindōstānī of Umballa and East Patiala, and the Bāngarū of Karnal. To its south it has the Rāthī Pañjābī to be described immediately, and to its west Mālwāī Pañjābī. As we may expect, Pōwādhī Pañjābī is more and more influenced by Western Hindī as we go eastwards. Immediately to the south of Pōwādhī and Mālwāī Pañjābī, in the valley of the Ghaggar, lies the Rāthī Pañjābī of the Rāth or 'Ruthless' Musalmān Pachhādās of that tract. It is even more strongly infected by the Bāngarū dialect of Western Hindī than Pōwādhī. It is also noteworthy for its preference for nasal sounds. To its south lie the Bāgrī and Bāngarū of Hissar. West of the 76th degree of east longitude as far as the Sutlej lies the Mālwā or old settled dry country of the Sikh Jatts, to the south of which lies the 'Jangal' or unsettled country. The language of these areas is known as Mālwāī Pañjābī or Jāngalī. To its south it has the Rāthī Pañjābī of the Ghaggar valley, and the Bhaṭṭiānī Pañjābī of South Ferozepore and Bikaner. Mālwāī 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 *ṇ* and *ḷ* respectively. South of the Mālwā in South Ferozepore and north-west Bikaner, lies Bhaṭṭiānā, the country of the Bhaṭṭīs. Here Pañjābī is merging into Rājasthānī and we find a mixed dialect which I name Bhaṭṭiānī. Bhaṭṭiānī is spoken on the left bank of the Sutlej a long way up into Ferozepore, and is there locally known as Rāthaurī. Crossing the Sutlej we enter the Bari Doab. The central portion of this is the Mājh 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 Lahndā.

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 Pabbī 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 Bhaṭṭiānī. Everything to the east of this line I call, for the purposes of this Survey, Pañjābī, and everything to its west Lahndā. This Pañjābī of north-east Gujrat, of the Rechna Doab, and of east Montgomery becomes more and more infected with Lahndā 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 PANJABI IN AREAS IN WHICH IT IS A VERNACULAR.

Mājhi—		
Lahore	1,033,824	
Amritsar	973,054	
Gurdaspur	800,750	
		2,807,628
Jullunder Dōābi—		
Jullunder	905,817	
Kapurthala	296,976	
Hoshiarpur	848,655	
Mixed dialects	207,321	
		2,258,769
Pōwādhi—		
Hissar	148,352	
Umballa	337,123	
Kalsia State	18,933	
Nalagarh State	39,545	
Mailog State	3,193	
Patiala State	837,000	
Jind State	13,000	
		1,397,146
Rāthi—		
Hissar	36,490	
Jind State	2,500	
		38,990
Mālwāi—		
Ferozepore	709,000	
Ludhiana	640,000	
Faridkot	110,000	
Maler-kotla	75,295	
Patiala	334,500	
Nabha	207,771	
Jind	44,021	
Kalsia	9,467	
		2,130,054
Bhattiāni—		
Rāthi of Bikaner	22,000	
'Bāgrī' of Ferozepore	56,000	
Rāthauri of Ferozepore	38,000	
		116,000
Pañjābi merging into Lahndā—		
North-east Gujrat	457,200	
Sialkot	1,010,000	
East Gujranwala	505,000	
Trans-Ravi Lahore	17,398	
East Montgomery	292,426	
North Bahawalpur	150,000	
		2,432,024
Dōgrā—		
Standard	568,727	
Kaṇḍiālī	10,000	
Kāngrā Dialect	636,500	
Bhaṭṭiālī	14,000	
		1,229,227
Total number of speakers of Pañjābi in the area in which it is a vernacular . .		12,409,838

Pañjābī 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 Pōwādhī-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 PAÑJĀBĪ IN DISTRICTS AND STATES OF THE PUNJAB IN WHICH IT IS NOT A VERNACULAR.

Rohtak	238
Gurgaon	178
Dēlhi	1,784
Pataudi	132
Loharu	7
Dujana	2
Karnal	25,500
Simla	3,280
Simla Hill States:—	
Bashahr	276
Keonthal	194
Baghal	129
Baghat	702
Jubbal	27
Kumharsain	95
Bhajji	36
Balsan	38
Dhami	30
Kuthar	188
Kunhiar	97
Mangal	10
Bija	65
Tarhoch	12
Nahan	8,197
	10,096
Mandi	732
Suket	146
Chamba	2,387
Multan	87,102
Dera Ismail Khan	7,238
Dera Ghazi Khan	6,999
Muzaffargarh	8,480
	TOTAL 154,301

We therefore arrive at the following figures for the total number of speakers of Pañjābī in the Punjab, as reported for this Survey:—

In areas in which it is a vernacular	12,409,838
In areas in which it is not a vernacular	154,301
GRAND TOTAL for the Punjab	12,564,139

At the Census of 1891, 15,754,895 people were recorded as speaking Pañjābī (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 Pañjābī 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 Lahndā. On the

other hand the above figures include 636,500 speakers of the Kangra dialect who, in the Census tables, are shown as speaking Pahārī, and also include the 434,000 speakers of Dōgrā in Jammu territory and 22,000 speakers of Bhaṭṭiānī 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 12,262,395. 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 Pañjābī 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 distinction was made between Lahndā and Pañjābī, the two being grouped together under one head—Pañjābī. I therefore in the following table cannot give the number of speakers of Pañjābī 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 Lahndā and Pañjābī 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 Lahndā. The remainder should approximately represent the total number of speakers of Pañjābī outside the Punjab.

TABLES SHOWING THE TOTAL NUMBER OF PERSONS WHO SPOKE PAÑJĀBĪ OR LAHNDĀ OUTSIDE THE PUNJAB
ACCORDING TO THE CENSUS OF 1891.

Kashmir	66,106 (estimated).
Sindh (and Khairpur)	22,150
United Provinces (and States)	13,080
Quetta	10,544
Burma	8,105
Bengal (and States)	2,857
Hyderabad	2,439
Bombay (and States)	3,334
Rajputana and Central India	99,790 (estimated).
Andamans	1,513
Ajmer-Merwara	1,154
Central Provinces	1,154
Madras	498
Berar	373
Baroda	255
Assam	160
Mysore	18
TOTAL	<u>233,530</u>

Deducting three-twentieths of this, *i.e.* 35,030, for Lahndā, we arrive at an estimated total of 198,500 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 :—

Speakers of Pañjābī as a local vernacular in the Punjab and elsewhere . . .	12,564,139
Speakers elseywhere in India	198,500

GRAND TOTAL of all speakers of Pañjābī	<u>12,762,639</u>
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Most of the speakers of Pañjābī outside the Punjab are either Sikh troops or police-officers and the like.

Pañjābī, together with Western Hindī, 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 Hindī. 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 Musālmān 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 Sindhī, Kāshmīrī and the languages of the Indus-Kōhistān. 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 Hindōstānī forms of Western Hindī 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 Hindōstānī 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 Jhelūm-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 Sindhī, 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 Sarasvatī, 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 Pōwādh or Eastern Punjab. In the Rechna Doab these characteristics become more prominent and here we come to the conventional

boundary line between Pañjābī and Lahndā. In the Jech Doab they are still more in evidence and Lahndā may be said to be firmly established. In the Sindh-Sāgar 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 Pañjābī is a composite language.

To change the metaphor, its substratum is a language of the Outer Circle akin to the modern Lahndā, while its superstructure is a dialect of Western Hindī. The superstructure is so important, and has so concealed the foundation, that Pañjābī 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 Hindī always becomes *b*, while in the Pañjābī it is in certain cases retained. Thus, Western Hindī *bich*, but Pañjābī *vichch*, in.

Pronunciation.

This is also characteristic of Sindhi, Lahndā and Kāshmirī.

There is another circumstance in Pañjābī 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 *ghōḍassa*, of a horse; *juttō*, joined; *khaggō*, a sword; *makkhaṇam*, ointment; *mārissai*, 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 *ghōḍāsa*; *jūtō*; *khāgō*; *mākhaṇam*; *mārīsa*.¹ In the modern vernaculars of the Central Group, we observe this tendency acting with no uniformity. In Western Hindī 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 *makkhaṇam* becomes *makkhan* in Literary Hindōstānī, but we often hear *mākhan* in the mouths of the villagers. In Rājasthānī the tendency to simplify the compound increases as we go westward and southward till we arrive at Gujarātī in which language simplification, with compensatory lengthening of the preceding vowel, has become the general rule. We have *mākhan* and never *makkhan*. On the other hand, the Hindōstānī of the Upper Gangetic Doab prefers the pronunciation of the double letter, with the short preceding vowel, so that we have always *makkhan* and not *mākhan*. Pañjābī follows suit in this. It never simplifies such compounds. We always have *makkhan*, not *mākhan*. Similarly we have Pañjābī *kamm*, but Hindōstānī *kām*, work; Pañjābī *vichch*, but Hindōstānī *bich*, in; Pañjābī *uchchā*, but Hindōstānī *ūchā*, high.² All this gives a predominant sound of sharply doubled letters throughout a Pañjābī 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 Śaurasēnī show fewer signs of this tendency than some of the others. Śaurasēnī may be looked upon as the parent of Western Hindī, and of the superstructure (as distinct from the substratum) of the other languages of the Central Group.

² Lahndā, in this, follows Pañjābī. It has *makkhan*. Sindhi carries the process forward another way. It simplifies a surd compound consonant but does not lengthen the vowel. It has *makhan*. All this is of importance when considering the derivation of Pañjābī words. For instance we may be sure that the Pañjābī word *sītā*, sewn, is not contracted from **sittā*. Such a contraction would be against the genius of Pañjābī, Lahndā, or Sindhi.

In the declension of nouns, we find that the termination of strong masculine substantives with *-a*-bases, is *ā*, not *au* or *ō* as in pure Western Hindi. Thus we have *ghōrā*, a horse, not *ghōrau* or *ghorō*, as in Western Hindi.

Nominal termination.

This is typical of nearly all the languages of the Outer Circle. Compare the Marāthī *ghōḍā* and the Bengali *ghōṛā*.¹

A characteristic of Pañjābī 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 Lahndā, 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.²

Termination of the Genitive.

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 Gangetic Doab, and is clearly borrowed from Pañjābī in which language its employment (under the form of *naī*) is regular.

Termination of the case of the Agent.

The plurals of the pronouns of the first and second persons (*asī*, we, oblique form *asā*, and *tusī*, ye, obl. form *tusā*), are relics of the old Lahndā basis of the language, and do not belong to the true Central Language, which has *ham* and *tum* respectively. Compare Sindhi *asī* (obl. *asā*), we; Lahndā *assī* (obl. *assā*), we; *tussī* (obl. *tussā*), you; Maiyā (of the Indus Kohistān) *tus*, you; Kāshmirī *ās* (obl. *asē*), we. Moreover, these pronouns make their genitives *asādā*, *tusādā*. The cerebral *ḍ* in these words is typical of Lahndā.

Personal Pronouns:

The Pañjābī verb occasionally makes a passive voice by adding *ī* to the root.³ This is common in Lahndā, 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.

Passive voice.

¹ In this respect, Pañjābī has reacted on those dialects of Western Hindi which are geographically nearest to it. The dialect of the Upper Gangetic Doab, and the Literary Hindōstānī founded upon it, both have *ā*, not *au* or *ō*. So also Braj Bhakhā nouns substantive, but not adjectives.

² Both *dā* and *kā* are derived from the same old Sanskrit word *kṛitāḥ*. Both have come down to the vernaculars through the Prakrit *kidaō* or *kidau*. In Hindōstānī, in process of time, the *ḍ* disappeared, and the word became *kiaō*, 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 *kidaō*, 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 *ghōḍahī kidau* (hence *ghōṛē kā*) in which *kidau* is as distinct a word as is 'of' in the English phrase. But the speakers of the old Lahndā said *ghōḍahīkidau*, in which they dealt with *kidau* as if it were a termination like the *i* in the Latin *equi*. Now, there is a well-known phonetic rule that in a case like this a *k* between two vowels in the same word disappears. Hence as *ghōḍahīkidau* was spoken as one word it became *ghōḍahīḍau*, and hence *ghōṛēdā*, without any hyphen between the *ghōṛē* and the *dā*. 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 *kidau* is noted by Prakrit Grammarians as surviving in Śaurasēnī Prakrit the language of the Central and Upper Gangetic Doab, but its occurrence in Lahndā 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 Pañjābī reading. Except Mr. Tisdall's, all the grammars include Lahndā under Pañjābī. Mr. E. P. Newton mentions this passive, but all his examples are taken from the *Janam Sākhī*, a Lahndā 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, Lahndā has *ākheus*, said (*ākheā*) by him (*us*), i.e. he said. In the Mājhi dialect of Pañjābī, these also occur. Thus, *ākhius*, he said. We rarely hear these further East.

Finally, like Lahndā and Sindhi, Pañjābī 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 Pañjābī and Sindhi, which is infinitely more natural and captivating than anything which the hide-bound 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. Pañjābī 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, Hindōstānī, and to the fact that for centuries the Punjab has been ruled from Delhi; but 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 Hindōstānī (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 Hindī, both of which characteristics are due to its old Lahndā foundation. Some of the most common Pañjābī words do not occur in Hindōstānī. Such are *pin*, a father; *māū*, a mother; *ākhnā*, to say; *ikk*, one; *sāh*, breath; *tih*, thirst, and hundreds of others, all of which can be found in languages of the Outer Circle.

The mixed character of the languages of the Central and Western Punjab (Pañjābī and Lahndā) 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 civilisation 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 Brāhman (a dreadful thing to an orthodox Hindū of the Middle Country), living in petty villages, and governed by princes who supported themselves by internecine war. Not only were there no Brāhman, 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

¹ Comparative Grammar, Vol. I, p. 51.

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.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 Madhyadēśa and the Punjab.

Pañjābī has a very scanty literature. The oldest work which is usually said to be written in the language is the *Adi Granth*, the sacred Scriptures of the Sikhs; but, although the manuscripts of the book are universally written in the Gurmukhī 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 Hindī, while others even wrote in Marāṭhī. The best known Pañjābī portion is the *Jappī*, or introductory stanzas by Nānak, who was born in 1469 A.D. The celebrated *Janam Sākhī* (a life of Nānak) is in Lahndā, not in Pañjābī. Later works are the *Sākhī-nāma* (translated into English by Sardār Attar Singh Bhadauriā), another *Janam Sākhī* by Maṇi Singh, and a life of Har Gōbind, the sixth guru (1606-1638 A.D.). Some of these are probably in Lahndā, but I cannot say this for certain, as I have not seen any of them. The *Wārā Bhāi Gurdāsādā* is a collection of verses dating from the guruship of Arjun (1581-1606 A.D.), and has been printed (Amritsar, 1879). The verses are written in the style known as *wār*. A *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. Thornton² mentions the *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, Hindī, or Persian. The most famous of these imitators is Hāshim, who flourished in the time of Ranjit Singh. The *Khair Manukh* 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 Rasālū, to Hīrā and Rānjhā, and to Mirzā and Sāhibā. The version of the Hīrā and Rānjhā 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 *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.

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 *Mithridates* (1808—1817).

¹ Can the author of this description have had the customs of the Jatts in his mind when writing? The passage referred to above is *Mahābhārata*, VIII, 3029 ff. In l. 2033 the tribe of Jārttikas is mentioned, and these perhaps were the ancestors of the modern Jatts.

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 Lahndā, in which the *Janam Sākhī* and other works are written. This is an altogether different language, akin to Sindhi and Kāshmirī.

I.—GENERAL (including Texts).

ĀDI GRANTH,—*Srī Guru Granth Sāhib Jī*. Numerous editions. I have noted the following. Unless otherwise stated, they are in the Gurmukhī character. Lahore, 1864; *ib.*, 1868; *ib.*, 1881; Gujranwala, 1882; Lahore, 1885; *ib.*, 1886; *ib.*, 1887; *ib.*, 1889; Amritsar, 1892; Lucknow (Dēva-nāgarī character), 1893.

Selections, etc.,—*A collection of ślokas from the Ādi Granth. Composed by Tēgh Bahādur, the ninth Guru.* Lahore, 1867. *Pōthī Anandu Sāhib Mahlā (Devotional hymns of the Sikhs), composed by Guru Amar Dās* (consisting of 40 verses from Rāg Rāmālī of the Ādi Granth). Lahore, 1873.

Pañj Granth Ādi,—(A collection of eight devotional books of the Sikhs, consisting of selections from the Ādi Granth.) Lahore, 1874; Gujranwala (Persian character), 1875; Lahore, 1878; *ib.*, 1879; Gujranwala (Persian character), 1879; Lahore, 1881; *ib.*, 1882; *ib.*, 1885; *ib.*, 1886; Amritsar (Persian character), 1895.

Pōthī Bahirās,—(A manual of Sikh evening prayers, consisting of selections from the Ādi Granth and the Granth of Guru Gobind Singh.) Lahore, 1867, 1869, (with other extracts from the Ādi Granth) 1869, 1873, 1874, (with select passages from the Ādi Granth, Persian character) 1874, 1875, 1878, 1879; Amritsar, 1893.

Pōthī Japjī,—(A collection of Sikh hymns and prayers, composed by Nānak, which form the introductory chapter to the Ādi Granth.) Lahore, 1865, 1868, (Persian character) 1871, (Persian character) 1872, 1873, (with other verses by Nānak taken from the Ādi Granth) 1873, 1874, (Persian character) 1874; Amritsar, 1875; Karachi, (in Khoja-Sindhi 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 Maṇi Singh) 1877, (with a commentary by Paṇḍit Salgrām Dās) 1877; (Persian character) Sialkot, 1877; (Persian character) Lahore, 1878, 1879, (with Maṇi Singh's commentary) 1879; (Persian character) Sialkot, 1879; Amritsar, 1882; (with commentary of Hariprakās, entitled *Bōdh-arthāvalī*) Rawalpindi, 1889; Lahore, (with Bihārī Lāl's commentary) 1891, with Maṇi Singh's commentary) 1900.

(The original text of the Japjī form is given as an appendix to Trumpp's Translation of the Ādi Granth.)

Translations of the Japjī. Text in Persian characters, with a Hindōstānī translation and notes. Followed by the *Janam-sākhī*, or Life of Nānak, and the *Gurbilās*, or account of his successors. Lahore, 1870. The same, Lahore, 1878. With an interlinear translation in Hindōstānī, Gujranwala, 1879. With an Introduction and translation into Hindōstānī by Sardār Itr Singh of Patiala, Gujranwala, 1879. *Jap-paramārtha*, an edition of the Pañjābī text, with a Hindi translation and notes by Lakshman Prasād Brahmachārī, Lucknow, 1887. A Circular Letter to the Sikhs, dated Amritsar, December 24th, 1897, written by M. Macauliffe. To this is added a tentative translation of the Japjī into English. Letter printed at the New Anglo-Gurmukhi Press, Amritsar, *Translation of the Japjī*. By M. Macauliffe. *Journal of the Royal Asiatic Society*, 1900, pp. 43 ff.

Pōthī Āsādī Wār. (A collection of hymns from the Rāg Āsā of the Ādi Granth. Repeated by Sikhs after the Japjī and the Hazārēdē Sabd as a morning divine service.) Lahore, (1873), (Persian character) 1874, (Persian character) 1875, 1876, 1877. *The Āsā dī Wār. A Morning Prayer of the Sikhs*. By M. Macauliffe. *Indian Antiquary*, Vol. xxx. (1901), pp. 537 ff. (A translation of the *Āsādī Wār* into English, with a short Introduction.)

Translation of the Ādi Granth—

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The Pañjābī language is usually said to be written in the Gurmukhī alphabet; indeed, the name ‘Gurmukhī’ is often applied, most incorrectly, to the language itself. There is no more a ‘Gurmukhī’ language than there is a ‘Dēva-nāgarī’ one. As a matter of fact several languages have been written in Gurmukhī. The *Ādi Granth*, which is throughout written in that character, is mostly in some dialect or other of Western Hindī, and even contains some Marāṭhī hymns.

The true alphabet of the Punjab is known as the *Laṇḍā* or ‘clipped.’ It is connected with the Mahājani 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 Aṅgad, the second Sikh Guru (1538-1552 A.D.), this *Laṇḍā* was the only alphabet employed in the Punjab for writing the vernacular. Aṅgad found that Sikh hymns written in *Laṇḍā* were liable to be misread, and he accordingly improved it by borrowing signs from the Dēva-nāgarī 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-mukhī*, 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 *Laṇḍā* has remained current all over the Punjab, and is especially used by shop-keepers.

Closely resembling *Laṇḍā* is *Ṭākṛī* or *Ṭākṛī*, the character employed in the Himalayas north of the Punjab, a refined variety of which is *Dōgrī*, the official character of Jammu. *Ṭākṛī* leads us further north into Kashmir. Here, just as Gurmukhī is a polished form of *Laṇḍā*, we find the Śāradā character employed in Kashmir by Hindūs for all purposes. It is a polished variety of *Ṭākṛī*, and is as complete as Dēva-nāgarī. In order to show the close connection between these four alphabets, I give them together, in parallel columns, on the following page. *Laṇḍā* and *Ṭākṛī* 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

¹ *Dōgrī* is fully described in pp. 637 ff. For other varieties of *Laṇḍā* and *Ṭākṛī*, 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.

Gurmukhi.	Laṇḍā.	Ṭakrī.	Śārada.		Gurmukhi.	Laṇḍā.	Ṭakrī.	Śārada.	
ਮ	ਮ	ਮ	म	'āirā'	ੳ	ੳ	ੳ	ੳ	ḍa
ਫ	ਫ	ਫ	फ	'irī'	ਫ	ਫ	ਫ	ਫ	ḍha
ਭ	ਭ	ਭ	उ	'ūrā'	ਭ	ਭ	ਭ	ਭ	ṇa
ਭ	ਭ	ਭ	प	ō	ਤ	ਤ	ਤ	ਤ	ta
ਸ	ਸ	ਸ	म	sa	ਬ	ਬ	ਬ	ਬ	tha
ਹ	ਹ	ਹ	ह	ha	ਦ	ਦ	ਦ	ਦ	da
ਕ	ਕ	ਕ	क	ka	ਪ	ਪ	ਪ	ਪ	.dha
ਖ	ਖ	ਖ	प	kha	ਨ	ਨ	ਨ	ਨ	na
ਗ	ਗ	ਗ	ग	ga	ਪ	ਪ	ਪ	ਪ	pa
ਘ	ਘ	ਘ	घ	gha	ਭ	ਭ	ਭ	ਭ	pha
ਙ	ਙ	ਙ	ङ	ṇa	ਬ	ਬ	ਬ	ਬ	ba
ਚ	ਚ	ਚ	च	cha	ਤ	ਤ	ਤ	ਤ	bha
ਛ	ਛ	ਛ	छ	chha	ਮ	ਮ	ਮ	ਮ	ma
ਜ	ਜ	ਜ	ज	ja	ਯ	ਯ	ਯ	ਯ	ya
ਝ	ਝ	ਝ	झ	jha	ਰ	ਰ	ਰ	ਰ	ra
ਢ	ਢ	ਢ	ढ	ṇ	ਲ	ਲ	ਲ	ਲ	la
ਟ	ਟ	ਟ	ट	ṭa	ਵ	ਵ	ਵ	ਵ	va
ਠ	ਠ	ਠ	ठ	ṭha	ੳ	ੳ	ੳ	ੳ	ra

While the Śāradā alphabet closely follows the Dēva-nāgarī in the arrangement of its letters, and in the system of representation of its vowels, Gurmukhī, with Laṇḍā and Tākri, diverges somewhat from the latter in both particulars.

Gurmukhī has only one sibilant ਸ *sa*, corresponding to the Dēva-nāgarī स. It has nothing to correspond to the Dēva-nāgarī श *śa* or ष *ṣha*, these letters not being required for the Pañjābī language. When it is desired to represent the sound of *sh*, as it appears in words borrowed from Arabic or Persian, a dot is put under ਸ *sa*. Thus, ਸ *śha*.

In the order of the alphabet, ਸ *sa* and ਹ *ha* do not come at the end, after the other consonants, as in Dēva-nāgarī, but *precede* the other consonants, coming immediately after the vowels.

The system of representing vowels in Gurmukhī is somewhat peculiar. It has three signs, *viz.* ਅ, ਏ, and ਓ which are known respectively as *āiṛā*, *īṛī*, and *ūṛā*. These are used when vowels are initial, as bases to support the non-initial forms of the vowels it is desired to represent. With these bases they become initial vowels. ਅ *āiṛā* is used as the base of the initial forms of ਅ *a*, ਆ *ā*, ਐ *ai*, and ਔ *au*, the non-initial forms of the last three being ਿ and ੁ respectively. As in Dēva-nāgarī, ਅ *a* has no non-initial form. ਏ *īṛī* is used as the base of the initial forms of ਏ *i*, ਈ *ī*, and ਏ *ē*, the non-initial forms of these vowels being ਿ, ਿ, and ੁ respectively. ਓ *ūṛā* is the base of the initial forms of ਓ *u* and ਊ *ū*, the non-initial forms of these vowels being ੁ and ੁ respectively. Finally by slightly modifying the upper curve of ਓ *ūṛā*, so as to leave it open, we get ਓ, the initial form of the vowel *ō*, of which the non-initial form is ੁ.

We thus arrive at the following vowels as written in the Gurmukhī alphabet.

INITIAL FORMS.

ਅ *a*, ਆ *ā*, ਏ *i*, ਈ *ī*, ਓ *u*, ਊ *ū*, ਏ *ē*, ਐ *ai*, ਓ *ō*, ਔ *au*.

NON-INITIAL FORMS.

ਕ *ka*, ਕਾ *kā*, ਕਿ *ki*, ਕੀ *kī*, ਕੁ *ku*, ਕੂ *kū*, ਕੇ *kē*, ਕੈ *kai*, ਕੋ *kō*, ਕੌ *kau*.

The Gurmukhī consonants are as follows :—

ਸ <i>sa</i> ,	ਹ <i>ha</i> ,			
ਕ <i>ka</i> ,	ਖ <i>kha</i> ,	ਗ <i>ga</i> ,	ਘ <i>gha</i> ,	ਙ <i>ṅa</i> .
ਚ <i>cha</i> ,	ਛ <i>chha</i> ,	ਜ <i>ja</i> ,	ਝ <i>jha</i> ,	ਞ <i>ṇa</i> .
ਟ <i>ṭa</i> ,	ਠ <i>ṭha</i> ,	ਡ <i>ḍa</i> ,	ਢ <i>ḍha</i> ,	ਣ <i>ṇa</i> .
ਤ <i>ta</i> ,	ਥ <i>tha</i> ,	ਦ <i>da</i> ,	ਧ <i>dha</i> ,	ਨ <i>na</i> .
ਪ <i>pa</i> ,	ਫ <i>pha</i> ,	ਬ <i>ba</i> ,	ਭ <i>bha</i> ,	ਮ <i>ma</i> .
ਯ <i>ya</i> ,	ਰ <i>ra</i> ,	ਲ <i>la</i> ,	ਵ <i>wa, va</i> ,	ੜ <i>ṛa</i> .

Each vowel and consonant has, in Pañjābī, a definite name. Thus, non-initial ਿ *ā* is called *ā-kannā*, non-initial ਿ *i*, *i-siārī*, and so on. Similarly, ਸ *sa*, is called *sassā*, ਹ *ha* is called *hahā*, and so on. It is unnecessary to give these names here, as they are of little practical use and can be found in any Pañjābī Grammar.

There are two nasal signs, viz. ' known as *tippī*, and ' known as *bindī*.

Tippī can be written over any syllable containing (non-initial) *ū*, or any of the short vowels *a*, *i*, or (non-initial) *u*. Before *ਸ* *sa*, it is pronounced as *n*. Thus, ਅੰਸ is pronounced *ans*. Before *ਹ* *h* or another vowel, or at the end of a word, it has the sound of the *n* in the French word *bon*, which I represent by the sign *~* over the vowel nasalised. Thus, ਸਿੰਹ *sīh*, ਜਿਉ *jīu*, ੋਂ *nū̃*. Before any other consonant it has the sound of the nasal of the class to which that consonant belongs. Thus, ਚੰਗਾ *chāṅgā*, ਪਾਛੀ *pañchhī*, ਪਿੰਡ *piṇḍ*, ਹਿੰਦੂ *hindū*, ਖੰਨਾ *khannā*, ਅੰਬ *amb*, ਸੰਮਤ *sammāt*.

Bindī may be written over any syllable containing any of the long vowels *ā*, *ī*, *ē*, *ai*, *ō* or *au*, whether initial or non-initial, or over the initial forms of *u* and *ū* (the non-initial forms of these last two vowels take *tippī*).¹ *Bindī* generally has the sound of the *n* in the French word *bon*, and is then represented in transliteration by *~*. Thus, ਬਾਂਸ *bāṣ*, ਅਸੀਂ *asī̃*, ਏਲੋਂ *ēlō̃*. Often, however, when not at the end of a word or preceding *h* or *s*, it is pronounced like *tippī*.

The Pañjābī language requires very few compound consonants. The following are the ones most usually met with:— ਸ *śa*, ਮੁ *mha*, ਨੁ *nha*, ਰੁ *rha*, ਲੁ *lha*, ਗੁ *gha*, ਗਜ *gya*, ਸਥਾ *stha*, ਤਾ *tya*, ਸਮਾ *sma*. When ਰ *ra* is the second member of a conjunct it takes the form of a subscript dash. Thus, ਸ੍ਰਾ *sra*, ਕ੍ਰਾ *kra*, ਖ੍ਰਾ *khra*, ਗ੍ਰਾ *gra*, ਤ੍ਰਾ *tra* (rather common), ਦ੍ਰਾ *dra*, ਪ੍ਰਾ *pra*, ਬ੍ਰਾ *bra*, ਭ੍ਰਾ *bhra*.

When a letter is doubled the sign '̣, known as *adhik*, is written above the line immediately in front of it. Thus, ਸੱਪ *sapp*, ਗੱਦੀ *gaddī*, ਅੱਸੁ *assū*, ਬਿੱਛੁ *bichchhū*, ਪੱਥਰ *patthar*.

Other compound consonants are indicated by mere juxtaposition. Thus, ਬਕਬਕੀ *bakbakī*, not *bakabakī*, as we might expect; ਖੁਰਚਣ *khurchan*, not *khurachan*; ਮਾਟਣਾ *māṭṇā*, not *māṭanā*; ਮਾਰਦਾ *mārda*, not *māradā* or *mār'dā*.

In the Eastern Punjab, but not in the Mājh, there is a cerebral *l*-sound which also occurs in Lahndā, Vernacular Hindōstānī, Central and Western Pahārī, Rājasthānī, Gujarātī, Marāṭhī, and Oṛiyā. It is indicated by affixing a short tick to the right hand lower corner of the ordinary character for *l*. Thus, ਲਾ̣ *la*.

As in Western Hindī the inherent *a* of the final consonant of a word is not pronounced.

The letter ਵ sometimes has the sound of *wa*, and sometimes that of *va*. The *va* 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 Pañjābī 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 Bhāi Māyā Singh's Dictionary which commence with the letter and in which that letter is pronounced as *v*. In all other Pañjābī words commencing with the letter it is pronounced as *w*.¹

Hitherto we have dealt with the alphabets employed by Sikhs and Hindūs. It must be remembered that there is also a large Musalmān population in the Pañjābī-

¹ See pp. 633 ff.

speaking area, which uses Pañjābī as freely as its Hindū neighbours. These people, however, when they write the language usually employ the Perso-Arabic alphabet as adapted for Hindōstānī. It has no local peculiarities.

Specimens written in all the foregoing scripts (except Landā) will be found in the following pages. No specimens have been received in Landā, 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.

Pañjābī Grammar in the main follows that of Hindōstānī,
Grammar. so that few remarks are necessary.

As regards pronunciation, the only letters which require special notice are *h* and some of the aspirated consonants. In Lahndā these are pronounced in a peculiar way, and the same fact is evident in the western districts of the Pañjābī 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 *h* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly pronounced ع, '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 *pihāi*, the wages of grinding, pi'āi.

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, *lāh*, bring down, is very different in sound from *lā*, attach, although the *h* in the former is often quite inaudible. Similarly the first *ā* in *kāhlā*, speedy, is pronounced in a high tone, while in *kālā*, black, it has the ordinary tone, although the *h* in the former word is not itself sounded.

The same remarks apply to the *h* shown in transliteration of soft (not hard) aspirated consonants, *viz.* :—*gh*, *jh*, *dh*, *bh*, *nh*, *mh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants *kh*, *chh*, *th*, *ph*, or of *sh*. Thus, *bhrā*, a brother, is pronounced *b'rā*, *ghumā*, a measure of land, *g'umā*, and *Chanhā*, the Chināb river, is pronounced *Chan'ā*. On the other hand, in *kūrḥ*, in which *rh* follows an accented vowel, the *h* is inaudible, but the *u* is pronounced in a higher tone than in *kūr*, the joint of a plough; and the *a* of *bāggḥi* (pronounced *bāgg'i*, not *bāgg'i*), a buggy, is higher in tone than the *a* of *bāggi* (feminine), white.

In nouns, the most noteworthy peculiarities are that the oblique plural ends in *ā* and that the suffix of the genitive is *dā*, 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 Pañjābī 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 :—

kī milēā jē, literally, what was got to you, *i.e.* what did you get? Standard Pañjābī *tuhānū kī miliā*.

kī ākheā jē, what was said by you, what did you say? Standard *tusi kī ākheā*.

kī jē, 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, *kī jē*, already given, also means 'I ask you what has happened (to anybody, not necessarily to you).' Similarly :—

ōlthē dō jē, I say to you there are two there.

maī āyā jē, I say to you I have come.

sāhb jē, 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 *jē* 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 *sī* for both masculine and feminine singular, and for the masculine plural. This is generally explained as the feminine of *sā*, but much more probably it is a corruption of some old form akin to the Prakrit *āsī*, Sanskrit *āsīt*, he was. The infinitive of the finite verb generally ends in *na* (not *na*), though *na* occurs in the case of some verbs. The future presents a few irregularities and there is a passive voice formed by adding *ī* to the active root (see p. 616), but on the whole the conjugation of the verb closely resembles that of vernacular Hindōstānī. It is therefore believed that the annexed skeleton grammar will enable the student to understand the language of the following specimens.

PAÑJĀBĪ SKELETON GRAMMAR.

I. NOUNS.—Gender.—This closely follows Hindōstānī. The most important exception is *rāh*, a road, which is masculine in Pañjābī.
Number and Case.—The nominative plural closely follows Hindōstānī. Oblique plurals terminate in *ā*. Thus,—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
<i>munḍā</i> , a boy	<i>munḍē</i>	<i>munḍē</i>	<i>munḍiā</i>
<i>bāṇḍā</i> , a shopkeeper	<i>bāṇḍē</i>	<i>bāṇḍē</i>	<i>bāṇḍiā</i>
<i>manukkh</i> , a man	<i>manukkh</i>	<i>manukkh</i>	<i>manukkhā</i>
<i>bhāi</i> , a brother	<i>bhāi</i>	<i>bhāi</i>	<i>bhāiā</i>
<i>kāū</i> , a crow	<i>kāū</i>	<i>kāū</i>	<i>kāwā</i>
<i>piu</i> , a father	<i>piu</i>	<i>piu</i>	<i>pēwā</i>
<i>dhī</i> , a daughter	<i>dhī</i>	<i>dhīā, dhī</i>	<i>dhīā, dhī</i>
<i>kandh</i> , a wall (fem.)	<i>kandh</i>	<i>kandhā</i>	<i>kandhā</i>
<i>māū</i> , a mother	<i>māū</i>	<i>māwā</i>	<i>māwā</i>
<i>vidhwā</i> , a widow	<i>vidhwā</i>	<i>vidhwā</i>	<i>vidhwā</i>

— The following are the usual forms of the Vocative :—*ē munḍiā* (sing.) ; *ē munḍiō* : *ē bāṇḍiā* (or *bāṇḍē*) ; *ē bāṇḍiō* : *ē manukkhā* ; *ē manukkhō* : *ē bhāiā* ; *ē bhāiō* : *ē kāwā* ; *ē kāwō* (or *kāō*) : *ē pēwā* ; *ē pēwō* : *ē dhīā* ; *ē dhīō* : *ē kandhā* ; *ē kandhō* : *ē māwā* (or *māū*) ; *ē māwō* (or *māō*) : *ē vidhwā* ; *ē vidhwāō*. The nominative is sometimes used instead of the vocative.

There are also other cases occasionally met with ; viz. an agent plural in *ī* as in *tusī lōkī pāiā*, you people have obtained ; a locative singular in *ē*, as in *gharē*, in the house ; *chhāwē* (from *chhāū*), in the shade ; a locative plural in *ī*, as in *gur-mukhī akkharī*, in Gurmukhī letters ; an ablative singular in *ō*, as in *gharō*, from the house ; and an ablative plural in *ī*, as in *hatthī*, by hands.

The case postpositions are,—

Agent—*nai* (often omitted).

Dat.-Acc.—*nū*.

Instr.-Abl.—*tē, tō, thō, thī, dō, by, with, from*.

Gen.—*dā*.

Loc.—*vichch*, in ; *pur*, on ; *pās, pāh*, near ; *nāl*, with.

Many of these may be used with the oblique genitive masc., as *gharvichch* or *ghardē vichch*, in the house.

NOTE.—*Dā* of the genitive is a termination rather than a postposition. It should hence be written without a hyphen. Thus, *ghardā*, not *ghar-dā*, of a house. So also *nai* of the agent, and *nū* of the dative-accusative ; but *ghar-pur*, on the house, with a hyphen. Regarding the declension of the genitive, see Adjectives.

Adjectives.—Adjectives ending in *ā* and genitives agree with their qualified nouns in gender, number and form. Thus, *nikkā munḍā*, a good boy ; *nikkē munḍēnū*, to a good boy ; *ē nekkīā munḍiā*, O good boy ; *nikkē munḍē*, good boys ; *nikkiā munḍiānū*, to good boys ; *ē nikkīō munḍiō*, O good boys ; *nikkī kurī*, a good girl ; *nikkī kurīnū*, to a good girl ; *ē nikkīē kurīē*, O good girl ; *nikkiā kurīā*, good girls ; *nikkiā kurīānū*, to good girls ; *ghōrēdā mūh*, the horse's mouth ; *ghōrēdē mūh-vichch*, in the horse's mouth ; *ghōrēdī akkh*, the horse's eye ; *ghōrēdīā akkhā-vichch*, in the horse's eyes. The Hindōstānī system of using the termination *ē* for all oblique masculine cases, and *ī* for all feminine cases is also employed.

Comparison of adjectives is as in other Indian languages. Thus, *ih us-thō wadā hai*, this is greater than that : *ih sabhnā-thō wadā hai*, this is greatest of all.

II. PRONOUNS.—

	I.	Thou.	He, she, it, that.	This. (1)	This. (2)	Who, which. (1)	Who, which. (2)
Sing.							
Nom.	<i>haū</i> (obs.), <i>maī</i>	<i>tū</i>	<i>uh, ōh, ōhu, auh</i>	<i>ih, ēh</i>	<i>ah, āh, āhi</i>	<i>jō</i>	<i>jihṛā, jēhṛā</i>
Agent	<i>maī</i>	<i>taī</i>	<i>un, ōn, uhnaī, etc.</i>	<i>in, ēn, ihnaī, etc.</i>	.....	<i>jīn, jihnai, etc.</i>	
Obl.	<i>mai</i> , but <i>mē-tē</i> , from me.	<i>taī</i> (<i>tē-tē</i>)	<i>uh, us, ōs</i>	<i>ih, is, ēs, ais</i>	Base unchanged	<i>jih, jis</i>	
Gen.	<i>mērā</i>	<i>tērā</i>	<i>uhdā, usdā, etc.</i>	<i>ihdā, isdā, etc.</i>	.....	<i>jihdā, etc.</i>	
Plur.							
Nom.	<i>asī</i>	<i>tusī</i>	<i>ōh</i>	<i>ēh</i>	<i>ah, āh, āhi</i>	<i>jō</i>	
Agent	<i>asī</i>	<i>tusī</i>	<i>unhī, unhānai, etc.</i>	<i>inhī, inhānai, etc.</i>	<i>ahānai, etc.</i>	<i>jinhī, jinhānai</i>	
Obl.	<i>asā, sā</i>	<i>tusā, tuhā¹</i>	<i>unhā, ōnhā</i>	<i>inhā, ēnhā</i>	<i>ahā, āhā</i>	<i>jinhā</i>	
Gen.	<i>asāḍā, sāḍā</i>	<i>tusāḍā, tuhāḍā</i>	<i>unhāḍā, etc.</i>	<i>inhāḍā, etc.</i>	<i>ahāḍā, etc.</i>	<i>jinhāḍā</i>	

¹ In colloquial Pañjābī we have *twā, twāḍā*, instead of *tuhā, tuhāḍā*.

Ap, self, has its genitive *apnā*. In the sense of 'Your Honour,' the use of the word is borrowed from Hindōstānī. The usual respectful pronoun of the second person is the plural *tusī*.

Declined regularly, as an adjective.

	That. (1)	That. (2)	Who ? (1)	Who ? (2)	What ?	Anyone, someone.	Anything.
Sing.							
Nom.	<i>sō</i>	<i>tihṛā, tēhṛā</i>	<i>kaun</i>	<i>kihṛā, kēhṛā</i>	<i>kī, kiā</i>	<i>kōī, kōī</i>	<i>kuchh, kichh, kujh, kujj, kuh, kāsēnai</i>
Agent	<i>tin, etc.</i>		<i>kin, etc.</i>		<i>kāhnai, etc.</i>	<i>kinē, kisēnai</i>	
Obl.	<i>tih, tis</i>		<i>kih, kis</i>		<i>kāh, kās</i>	<i>kisē</i>	<i>kāsē</i>
Gen.	<i>tihdā, etc.</i>		<i>kihdā, etc.</i>		<i>kāhdā, etc.</i>	<i>kisēdā</i>	<i>kāsēdā</i>
Plur.							
Nom.	<i>sō</i>	Declined regularly, as an adjective.	<i>kaun</i>	Declined regularly, as an adjective.	Not used.	Like the plural of <i>kaun</i>.	.....
Agent	<i>tinḥī</i>		<i>kinḥī, etc.</i>				.....
Obl.	<i>tinḥā</i>		<i>kinḥā</i>				.....
Gen.	<i>tinḥādā</i>		<i>kinḥādā</i>				.....

III. VERBS.—A.—Auxiliary Verb and Verb Substantive.

Present Tense.—I am, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hā, hāgā, haī</i>	<i>hā, hāgī, haī</i>	<i>hā, hāgē, haīgē</i>	<i>hā, hāgīā, haīgīā</i>
2	<i>haī, haīgā, ē</i>	<i>haī, haīgī, ē</i>	<i>hō, hō, hōgē, haīgēō</i>	<i>hō, hō, hōgīā</i>
3	<i>hai, haigā, haisu, haī, ī, ē, nē, jē.</i>	<i>hai, haigī, haisu, haī, ī, ē, nē, jē.</i>	<i>han, han-gē, haīgē, hain, hainī, hainsu, nē, jē.</i>	<i>han, han-gīā, haīgīā, hain, hainī, hainsu, nē, jē.</i>

Past Tense.—I was, etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1 } 2 } 3 }	<i>sā, sāgā, sī, sīgā, thā</i>	<i>sī, sīgī, thī</i>	<i>sē, sē-gē, sī, sī-gē, thē</i>	<i>sīā, sī-gīā, thīā</i>
also 1	<i>sā, sāgā, hai-sā</i>	<i>sā, sāgī, hai-sā</i>	<i>sā, sē-gē, hai-sē</i>	<i>sā, sī-gīā, hai-sīā</i>
2	<i>hai-sī</i>	<i>hai-sī</i>	<i>hai-sē, saū</i>	<i>hai-sīā, sīō</i>
3	<i>hai-sī, sāī</i>	<i>hai-sī, sāī</i>	<i>san, san-gē, sain, sān, hai-san</i>	<i>san, san-gīā, sain, sān, hai-san</i>

• The negative of the forms *hai-sā*, etc., is *hai-nahī-sā*, etc. The negative of *sī* is *nasō* or even *thā nasō*. *Nasō* 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.).		Past.			
			Sing.		Plur.	
	Sing.	Plur.	Masc.	Fem.	Masc.	Fem.
1	<i>hā</i>	<i>hā</i>	<i>sā, sī</i>	<i>sī</i>	<i>sā, sī, sē</i>	<i>sīā</i>
2	<i>haī</i>	<i>hō, hō</i>	<i>sā, sī</i>	<i>sī</i>	<i>saū, sī, sē</i>	<i>sīā</i>
3	<i>hai</i>	<i>han</i>	<i>sā, sī</i>	<i>sī</i>	<i>san, sī, sē</i>	<i>san, sīā</i>

B.—Active Verb.—

Root,—	<i>ghall, send</i>
Infinitive,—	<i>ghallnā, ghallaṇ, to send</i>
Pres. part.—	<i>ghāldā, sending</i>
Past part.—	<i>ghallīā, sent</i>
Noun of Agency,—	<i>ghallaṇ-wālā, a sender</i>
Gerund,—	<i>ghallīā, sending</i>
Conjunctive part.—	<i>ghall, ghalli, ghall-kē(-kar, -kar-kē), ghalli-kē(-kar, -kar-kē)</i>

NOTE.—If the root ends in *n*, *r*, *l*, or *r*, the infinitive ends in *nā*, not *nā*. Thus, *jāṇnā*, to know; *mārnā*, to strike.

Roots ending in a vowel or *h* form the pres. part. in *ndā*. Thus, *āundā*, coming; *rahindā*, remaining; *khāndā*, eating; *gāhandā*, threshing. Sometimes the pres. part. takes the termination *nā*. Thus, *dēkhnā*, for *dēkhdā*, seeing.

Roots ending in *i*, and a few others form the past part. in *ā*, not *iā*. Thus, *rahiā*, remained; *labbhā*, found. Roots in *āu* and *āhu* drop the *u*. Thus, *āunā*, to come; *āiā*, come; *chāhunā*, to wish; *chāhiā*, wished. Other roots in *u* change it to *v*. Thus, *jīunā*, to live; *jīviā*, lived.

Roots ending in *i* or *u* drop it in the conjunctive participle. Thus, *rahiṇā*, *rah* or *rahi*; *āunā*, *ā*.

Present subjunctive (old simple present),
I may send.

	Sing.	Plur.
1	<i>ghallā</i>	<i>ghalliyē</i>
2	<i>ghallē, ghallē</i> (obs.)	<i>ghallō, ghallō, ghallō</i> (obs.)
3	<i>ghallē</i>	<i>ghallan</i>

Imperative, send thou, *ghall*, *ghallē*, *ghallē* (obs.); send ye, *ghallō*, *ghallio*. Forms like *ghallē*, be pleased to strike, are borrowed from Hindōstānī, and are not true Pañjābī.

Future, I shall send. Formed by adding *gā* (sing. masc.), *gi* (sing. fem.), *gē* (masc. plur.), and *giā* (fem. plur.) to the present subjunctive. The 1st plur. is *ghallāgē*. Optional forms of the 3rd sing. are *ghallūgā*, *ghallūgu*, *ghallū*. The verb agrees with its subject in gender, number and person as in Hindōstānī.

Tenses are formed from the present participle and from the past participle as in Hindōstānī. Thus, *jō māi ghalldā*, if I had sent; *māi ghalldā-hā*, I am sending; *māi ghalldā-si*, I was sending; *māi āiā*, I came; *māi ghallā*, he was sent by me, I sent him; *māi āiā-hā*, I have come; *māi ghallā-hai*, I have sent him; *māi āiā-si*, I had come; *māi ghallā-si*, I had sent him; and so on.

Tenses formed from the past participles of transitive verbs are treated exactly as in Hindōstānī. The construction may be passive personal or passive impersonal. Thus (passive personal), *uhnai ikk chitthi likhē*, by him a letter was written, he wrote a letter; (passive impersonal) *unhānai kurinū mārīā*, by-him with-reference-to-the girl it-was-beaten (or a-beating-was-done), he beat the girl.

C.—Irregular Verbs.—

Irregular Past Participles.

Root	Past Participle
<i>siān</i> , recognise,	<i>siātā*</i>
<i>sīu</i> , sew,	<i>sītā</i>
<i>sau</i> , sleep,	<i>suttā*</i>
<i>kahi</i> , say,	<i>kihā*</i>
<i>kar</i> , do,	<i>kītā*</i>
<i>khalō</i> , stand,	<i>khalōtā</i>
<i>khar</i> , stand,	<i>kharā</i>
<i>kharō</i> , stand,	<i>kharōtā</i>
<i>kā</i> , eat,	<i>kāhdā, kādhā</i>
<i>jan</i> , bear, bring forth,	<i>jāiā, jāinā*</i>
<i>jā</i> , go,	<i>giā, gaiā</i>
<i>jān</i> , know,	<i>jāttā*</i>
<i>thān</i> , resolve,	<i>thayā*</i>
<i>qhahi</i> , <i>qhahi</i> , fall,	<i>qhātthā, dhiṭthā*</i>
<i>dēkh</i> , see,	<i>diṭthā, diṭthā*</i>
<i>dē</i> , give,	<i>dittā</i>
<i>dhō</i> , wash,	<i>dhōtā*</i>
<i>nahāu</i> , bathe,	<i>nahātā*</i>
<i>pahin</i> , put on (clothes),	<i>paidhā*</i>
<i>pahut</i> , <i>pahūch</i> , arrive,	<i>pahuttā, pahuntā, puijā, pahū-chiā.</i>
<i>pachhān</i> , recognise,	<i>pachhātā*, pachhainā*</i>
<i>parō</i> , string (beads),	<i>parōtā*</i>
<i>pār</i> , tear,	<i>pātā*</i>
<i>pī</i> , drink,	<i>pītā</i>
<i>pīh</i> , grind,	<i>pīthā</i>
<i>puchāu</i> , convey,	<i>puchātā*</i>
<i>pai</i> , <i>pau</i> , fall,	<i>piā, paiā</i>
<i>phas</i> , stick fast,	<i>phātthā*</i>
<i>bannh</i> , bind,	<i>baddhā*</i>
<i>baras</i> , rain,	<i>batthā*</i>
<i>mar</i> , die,	<i>mōiā*</i>
<i>rahi</i> , remain,	<i>rihā*</i>
<i>rinnh</i> , stew,	<i>riddhā*</i>
<i>rō</i> , weep,	<i>runnā*</i>
<i>lahi</i> , alight,	<i>latthā*</i>
<i>liāu</i> , bring,	<i>liāndā*, āndā*</i>
<i>lai</i> , take,	<i>liā, laiā, lītā, littā.</i>

D.—Passive Voice.—The Passive voice may be formed as in Hindōstānī by conjugating the past participle with *jānā*, to go. Thus, *munḍā mārā-giā*, the boy was struck; *kurī mārī giā*, the girl was struck. Or *i* may be added to the root. Thus, *ū mārīdā-hai*, he is being beaten. This form is practically confined to tenses formed from the present participle, and is principally heard in the western districts.

E.—Causal Verbs.—These are formed much as in Hindōstānī. There are causals and double causals. Thus, *sikhānā*, to learn; *sikhāunā*, *sikhāunā* or *sikhālnā*, to teach; *sikhāunā*, to have taught; *utthnā*, to rise; *utthāunā*, to raise; *utthāunā*, to have lifted; *jāgnā*, to awake; *jāgnā*, to waken; *jāgnā*, to get wakened; *baithnā*, to sit; *biṭhāunā*, *baithāunā*, *baithālnā*, *biṭhālnā*, *baithālnā*, *biṭhāunā*, to seat; *biṭhāunā*, to have seated: *turnā*, to go; *tōrnā*, to send off; *turwāunā*, to have sent off; *jālnā*, to burn; *jālnā*, *jāunā*, to burn (trans.); *tutthnā* or *tutthā*, to break; *tōrnā*, to break (trans.); *turwāunā*, to have broken.

F.—Compound Verbs.—These are formed as in Hindōstānī. Thus, *bhāj jānā*, to run away; *jā saknā*, to be able to go; *māi kamm kar chukkiā hā*, I have finished the work; *asī rōṭi khā haṭē*, we have finished eating bread; *jāiā karnā*, to go regularly; *jāiā chāhunā*, to wish to go; *jānē chāhunā*, to wish to go; *jō tū rōṭi khānē chāhē*, if thou wish to eat bread; *bālak rōnē laggā*, the child began to cry; *jānē dēnā*, to allow to go; *jānē* (or *jānā*) *pāgā*, he will be allowed to go; *hassdā rahiṇā*, to continue laughing; *jāndā rahiṇā*, to die; *uh nachchdē tappdē challiā āundā-sā*, he was coming along singing and dancing; *uh challiā jāndā-sā*, he was going along; *uh challiā giā*, he went away.

IV. NEGATIVE.—The usual negative particles are *na*, *nā*, *nā*, *nahī*, *nāhī*, *nāhi*. With the imperative we have usually *nā*, but *nāhī*, etc., are also employed. *Mat* is borrowed from Hindōstānī and is not true Pañjābī. A negative form of the past tense of the verb substantive is *nasō*, was not, which does not change for gender, number, or person. Sometimes we find *thā nasō* with the same meaning.

Roots ending in *u* change it to *w* or *v*; thus, *āwā*; or drop it, as in *āā*. The 3rd sing. may end in *u*, and the 3rd plur. in *un* or *ān*. Thus, *āvē*, *āē*, or *āū*, he may come; *āwan*, *ān*, or *āun*, they may come. Roots ending in *i* drop it in this tense. Thus, *rahā*, I may remain. The 3rd plur. may end in *in*. Thus, *rahan* or *rahiṇ*. Roots ending in other vowels optionally insert *w* or *v*. *Dhōnā*, to wash; *dhōā* or *dhōwā*, I may wash. Roots in *n* change it to *n* in the 3rd plur. Thus, *jānnā*, to know; *jānan*, they may know.

Those words marked with the sign * may also be regular. Thus, *siāniā*. In nearly all cases the gerund takes the regular form only. Thus the gerund of *khalō* is *khalōiā*. The following gerunds, however, are irregular:—

	makes	<i>siā</i>
<i>sīu</i>		<i>sīā</i>
<i>jā</i>		<i>jāyā, jāiā</i>
<i>dē</i>		<i>dīā</i>
<i>nahāu</i>		<i>nahāiā</i> or <i>nahātiā</i> .
<i>pahut</i>		<i>pahutā</i> or <i>pahuntā</i> .
<i>pīh</i>		<i>pīthā</i>
<i>pai</i>		<i>piā</i> or <i>paiā</i>
<i>lai</i>		<i>liā</i> or <i>laiā</i>

Dē, give, has its pres. part. *dindā*; its pres. subj. *dīā* or *dēwā*; its imperat. sing. *dih*, plur. *diō* or *dēwō*.

Pai, fall, has its pres. subj. as follows:—

	Sing.	Plur.
1	<i>pawā</i>	<i>paiē</i>
2	<i>pāē, pawē</i>	<i>paō, paō, pawō, pawō</i>
3	<i>paē, pawē</i>	<i>paiṇ</i>

Liāndā and *āndā*, the past participles of *liāu*, bring, are treated as belonging to transitive verbs, and take the subject in the agent case, but the regular participle *liāiā* is treated as belonging to an intransitive verb, and takes its subject in the nominative.

Lai, take, has its present subj. *lauā*, conjugated like *pawā*, above.

The following feminines of past participles are irregular:—

Masc.	Fem.
<i>kihā</i> , said	<i>kahi</i>
<i>giā</i> , gone	<i>gai</i>
<i>rihā</i> , remained	<i>rahi</i>
<i>liā</i> , taken	<i>lai</i>

The present participle of the verb *kōnā*, to become, is *hundā*.

The verb *āunā*, to come, often makes its conjunctive participle *ān-kē*.

List of Pañjābī words in which an initial *ṛ* is pronounced as *v* and not as *w*.

- Vā*, wind, air.
Vāch, a tax on village artizans.
Vāchak, a reader.
Vachāū, preservation.
Vachāunā, to protect.
Vachāwā, a protector.
Vachhāi, spreading a bed.
Vāchhar, driving rain.
Vaḍānak, a kind of wheat.
Vaḍbōl, *vaḍbōlā*, a boaster.
Vaḍḍā, *waḍḍā*, great.
Vaḍḍh, a field which has been reaped.
Vaḍḍh, increase.
Vāḍḍhā, profit.
Vaḍḍhī, a bribe.
Vāḍḍhī, reaping, a carpenter.
Kaḍḍhā, to cut.
Vāḍḍhū, superfluous.
Vaḍērā, an ancestor, great, large.
Vāḍhā, a sojourner.
Vaḍhāi, reaping, wages for reaping.
Vaḍhān, an increase.
Vaḍhāunā, to enlarge.
Vaḍhērā, much, more.
Vāḍhī, reaping, a bribe.
Vaḍhīk, more.
Vāḍhū, superfluous.
Vaḍhwāi, reaping, wages for reaping.
Vaḍhwāunā, to cause to be reaped.
Vaḍiāi, greatness.
Vaḍiāunā, to magnify.
Vaḍphūlgī, *vaḍphūlī*, extravagance.
Vāh, good! (interjection).
Vahar, *vahīr*, a young calf.
Vāhī, ploughing.
Vahī, an account book.
Vahin, the flowing of a stream; consideration, thought.
Vahinā, to flow.
Vahitar, a beast of burden or for riding.
Vahṇ, the surface of a roughly ploughed field.
Vāhṇā, *vāhṇā*, to plough.
Vaid, a doctor.
Vaidan, *vaidanī*, a female doctor.
Vaihan, *vaihin*, the flowing of a stream.

- Vaihnā*, to sit, to flow.
Vair, enmity.
Vairan, *vairī*, an enemy.
Vairān, *vairānī*, waste, depopulated.
Vais, the name of a certain caste.
Vāj, sound, voice (corruption of *āvāz*).
Vajānā, *vajāunā*, to play upon a musical instrument.
Vajj-vajākē, by beat of drum.
Vajnā, to emit a sound.
Vakālat, agency.
Vakam, sapan wood (used as a dye).
Vākambā, *wakhūmbā*, a certain tree, *Careya arborea*.
Vakamī, coloured with *vakam*.
Vakīl, an agent, a pleader.
Vakkh, separate, asunder.
Vakkhōdī, near the time for bringing forth young (of a cow or mare).
Vakkhō-vakkhī, *vakkhrā*, divided, separated.
Val, a crook, bend.
Val, hair; a breeze.
Valā, a round rafter.
Valā, towards, by.
Valāit, *vaiait*, see *vilāit*.
Valgan, the wall round a courtyard.
Valī, a saint, a prophet.
Valnā, to surround.
Valtōh, *valtōhā*, *-hū*, *-hī*, a large brass cooking vessel.
Van, a certain tree, *Salvadora oleoides*.
Vanj, traffic, commerce.
Vañjh, a bamboo, a tent-pole.
Vār, *wān*, an arrow; a kind of coarse twine.
Varaich, name of a sept of the Jaṭ caste.
Vargā, like, equal to; timber to support the earth filled in.
Vargalānā, *vargalāunā*, to inveigle, persuade.
Vārī, a window, a small door; time, turn.
Varī, a preparation of pulse.
Variām, bold, brave.
Variāmgī, 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.
Vartāunā, to divide, distribute.
Vartāwā, usage, custom; a divider.

INTRODUCTION.

- Vasāū*, 'growing (of a village).
Vasākh, see *visākh*.
Vasōā, a Hindū holiday occurring on the first of *Vasākh*.
Vast, a thing, goods and chattels.
Vāt, distance, space ; a road.
Vat, a weight ; enmity ; a boundary line between fields, etc.
Vatt, again ; moisture in the ground.
Vatwānī, a clod for cleaning.
Vayāh, a wedding.
Vayāhnā, *vayāhunā*, to marry.
Vayāhtā, married (of a woman).
Vayākarn, grammar.
Vayākarnī, a grammarian.
Vayāpak, pervading.
Vayāpī, pervading.
Vēchnā, to sell.
Vēdānt, the Vēdānta system of philosophy.
Vēkhñā, to see.
Vēl, a climbing plant.
Vēlā, time, moment.
Vēlnā, *vēlnā*, a rolling-pin ; to roll, to seed cotton.
Vēlnī, a machine for seeding cotton.
Vērhā, the courtyard of a house.
Vēsākh, see *visākh*.
Vēsākhī, see *visākhī*.
Viāhnā = *vayāhnā*.
Viāhtā = *vayāhtā*.
Vīch, an interval.
Vichār, consideration.
Vichch, in.
Vichōlā, a mediator.
Vidā, dismissed.
Viddiā, *viddyā*, knowledge.
Vigāṇā, to be spoiled.
Vigāṇā, to spoil.
Vigārū, a spoiler.
Vigrāū, damage ; one who spoils.
Vigrāunā, to cause to be spoiled.
Vikāū, sale, selling ; for sale.
Vikāunā, to cause to be sold.
Vikh, poison.
Vilāit, *vilait*, *valāit*, or *valait*, a country ; England.
Vilāitī, foreign ; English.
Vilkñā, to sob, lament.
Vingā, crooked, uneven.

- Vir*, a brother (used by a sister).
Virāṇā, a waste, solitude.
Vird, daily use, practice.
Virk, name of a sept of the Jat caste.
Virṭā, scarce, rare, far apart.
Virōdh, enmity.
Virōdhī, quarrelsome.
Virt, a circle of clients.
Visāh, trust, faith.
Visākh, *vasākh*, *vēsākh*, name of a month.
Visākhī, *vasōā*, *vēsākhī*, the first day of Visākh, on which a festival occurs.
Vishṭā, ordure.
Vissarṇā, to be forgotten; to forget.
Viṭṭh, a bird's dung.
Viṭṭhṇā, to drop dung (of a bird).
Vuhār, conduct, behaviour; trade, traffic.

DŌGRĀ OR DŌGRĪ.

The DŌgrā or DŌgrī dialect of Pañjābī takes its name from DŌgar 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 Kāshmir, in which a variety of dialects, such as Rāmbanī and Pŏguli, intermediate between DŌgrā and Kāshmirī are spoken. These dialects in many respects closely resemble DŌgrā, but I have classed them with Kāshmirī 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 Bhadarwāh, the language of which, Bhadarwāhī, is a form of Pahārī. To the east of Jammu lies the State of Chamba. The main language of Chamba, Chamēālī, is also a form of Pahārī; but a mixed form of speech called Bhaṭēālī, which is based on DŌgrā, 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 Pañjābī. DŌgrā is, however, spoken along the northern border of these districts. South-east of Jammu lies the district of Kangra; here a dialect of Pañjābī is spoken which is closely allied to DŌgrā. Not far to the west of Jammu City runs the river Chenab, beyond which lies the Naushahra country. DŌgrā extends to a few miles beyond the Chenab. Further on we come to the hill dialects connected with the northern form of Lahndā.

The word DŌgar is popularly said to be a corruption of the Sanskrit Dvigarta, 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 'DŌgar' is derived, through the Prakrit 'Doggara.'¹

As will have been gathered from the foregoing remarks, DŌgrā is bounded on the south by standard Pañjābī, on the east and north-east by Pahārī, on the north by the semi-Kāshmirī hill dialects, and on the west by Lahndā.

There are three sub-dialects of DŌgrā mentioned in the reports. These are Kaṇḍiālī, the Kāngrā Dialect, and Bhaṭēālī. Kaṇḍiālī is a mixture of standard Pañjābī and DŌgrā spoken in the hills of the north-east of Gurdaspur. The Kāngrā Dialect is the main language of the head-quarters *taḥṣīls* of Kangra District, and Bhaṭēālī is spoken in Western Chamba. Like Kaṇḍiālī, the Kāngrā Dialect is a mixture of DŌgrā and standard Pañjābī, with also a few peculiarities of its own, while Bhaṭēālī is a mixture of DŌgrā, Kāngrī, and Chamēālī.

The following are the estimated number of speakers of DŌgrā in localities in which it is a vernacular:—

¹ See Dr. Stein's translation of the *Rājatarāṅgiṇī*, Vol. II, p. 432. It will be observed that the initial *ḍ* of DŌgar has been cerebralised. This is an example of the influence of Lahndā, in some dialects of which an initial *ḍ* is often cerebralised. Thus in the Thālī of Shahpur, the root *dā*, give, becomes *ḍā*.

Dōgrā Proper—									
Jammu and neighbourhood	.	.	.	.	.	.	.	.	434,000
Gurdaspur	.	.	.	.	.	.	.	.	60,000
Sialkot	.	.	.	.	.	.	.	.	74,727
									568,727
Kaṇḍiāli (Gurdaspur)	.	.	.	.	.	.	.	.	10,000
Kāngrā Dialect	.	.	.	.	.	.	.	.	636,500
Bhaṭṭiāli	.	.	.	.	.	.	.	.	14,000
TOTAL									1,229,227

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 Bhaṭṭiāli figures are those reported by the Chamba officials. In Gurdaspur Dōgrā 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 *Alāqa* of the Sialkot *Tahsil*.

No information is available as to the number of speakers of Dōgrā outside the region in which it is a vernacular.

Dōgrā closely resembles standard Pañjābī. 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 Lahndā and (especially) Kāshmirī. 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 Lahndā. For the accusative-dative case, the usual suffix is *kē* or *gē*, instead of the Pañjābī *nū*. In Kāngrā an alternative suffix is *jō*. Dōgrā also prefers the word *thā* to mean 'was', instead of the more usual *sā* or *sī* of standard Pañjābī.

So far as I am aware the only Dōgrā 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 Dōgrā, one of which, a version of the *Lilāvati* (a mathematical work) is mentioned by Dr. Bühler.¹

Literature.

AUTHORITIES—

The only previous account of the Dōgrā dialect which I have seen is contained in the following :—

DREW, FREDERIC,—*The Jumboo and Kashmir Territories. A Geographical Account.* London, 1875. Account of Dogri, pp. 463 ff. Dogri Alphabet described, p. 471. Appendix I (pp. 503 ff.). Dogri Grammar.

Dōgrā has an alphabet of its own, which is allied to the Tākri alphabet current in the Punjab Himalayas. Some thirty or forty years ago, the then Mahārājā of Jammu and Kashmir caused to be invented a modified form of the current Tākri so as to bring it more into line with Dēvanāgarī and Gurmukhī. This improved Dōgrī is used for official documents, but it has not generally displaced the old Tākri form of script, which is that employed in the

¹ *Detailed Report of a Tour in search of Sanskrit MSS. made in Kāshmir, Rajputana, and Central India.* Bombay, 1877, p. 4.

following specimens. This alphabet is very imperfect. Theoretically it has all the letters found in Dēvanāgarī 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 Dōgrā document is no easy task.

There is another peculiarity in Dōgrā 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 Dēvanāgarī we were to write दआ when we meant to write दा. 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 दआ by *d'ā* and दा 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. Dōgrā 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 Ṭākri employed in the adjoining State of Chamba, which is closely allied to that used for Dōgrā, 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 Ṭākri type of Chamba.

The printed Chamba Tākri alphabet is as follows:—

Vowels.

ਠ *a* ਠ̄ *ā* ੳ *i* ੳ̄ *ī* ੴ *u* ੴ̄ *ū*
 ੲ *ē* ੲ̄ *ai* ਠ̄̄ *ō* ਠ̄̄̄ *au* • *m.*

Consonants.

ਠ <i>ka</i>	ਖ <i>kha</i>	ਗ <i>ga</i>	ਘ <i>gha</i>	ੜ <i>na</i>
ਚ <i>cha</i>	ਝ <i>chha</i>	ਜ <i>ja</i>	ਝ <i>jha</i>	
ਟ <i>ṭa</i>	ਠ <i>ṭha</i>	ਡ <i>ḍa</i>	ਢ <i>ḍha</i>	ਣ <i>ṇa</i>
ਤ <i>ta</i>	ਥ <i>tha</i>	ਦ <i>da</i>	ਧ <i>dha</i>	ਨ <i>na</i>
ਪ <i>pa</i>	ਫ <i>pha</i>	ਬ <i>ba</i>	ਭ <i>bha</i>	ਮ <i>ma</i>
ਯ <i>ya</i>	ਰ <i>ra</i>	ਲ <i>la</i>	ਵ <i>va</i>	
ਸ <i>sa</i>	ਹ <i>ha</i>	ੜ <i>ra</i>	ਲ̄ <i>la</i>	ਸ਼ <i>sha</i>

Conjuncts.

ਯਾ *yā* ਥਿ *thi* ਹਿ *hi* ਸੁ *su* ਪੁ *pū* ਓ *or* ਹੁ *hū*
 ਟੇ *tē* ਹੈ *hai* ਯੋ *yō* ਯਾ *yau* ਰਾਮ *or rā* ਝ *chhya*
 ਪ੍ਰਾ *pra* ਟ੍ਰਾ *tra* ਮਾ *mha*.

Numerals.

੦ 1, ੧ 2, ੨ 3, ੪ 4, ੫ 5, ੬ 6,
 ੭ 7, ੮ 8, ੯ 9, • 0.

Double letters are never written. They are left to be inferred by the reader. Thus, *dittā*, given, is written ਢਿਤ̄ *dittā*, but must be read *dittā*.

The following are the Dōgrā characters as used in the specimens :—

Vowels.

INITIAL FORMS.

𑂀 a, 𑂁 ā, 𑂂 i or ī, 𑂃 u or ū, 𑂄 or 𑂅
e, ē or ai, 𑂆 ō or au, 𑂇 or 𑂈

NON-INITIAL FORMS.

𑂉 ka, 𑂊 kā, 𑂋 ki or kī, 𑂌 or 𑂍 ku, 𑂎 kū, 𑂏 ke or kē,
𑂐 kai, 𑂑 kō, 𑂒 kau, 𑂓 kam or kām.

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—

𑂔 for 𑂕 dā; 𑂖 for 𑂗 tū. The letter e or ē is frequently written for i, and ō for u.

Consonants.

𑂘 ka, 𑂙 kha, 𑂚 ga, 𑂛 gha, 𑂜 na;
𑂝 cha, 𑂞 chha, 𑂟 ja, 𑂠 jha, 𑂡 ñ;
𑂢 ia, 𑂣 tha, 𑂤 da, 𑂥 dha, 𑂦 or 𑂧 na;
𑂨 ta, 𑂩 tha, 𑂪 da, 𑂫 dha, 𑂬 na;
𑂭 pa, 𑂮 pha, 𑂯 ba, 𑂰 bha, 𑂱 ma;
𑂲 ya, 𑂳 ra, 𑂴 la, 𑂵 va, wa;
𑂶 sha, 𑂷 sa, 𑂸 ha, 𑂹 ra.

NOTE.—That the same sign is employed for ja and ga, and for ba 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 sh, the character for chā is employed.

In order to facilitate comparison, I next give the current written forms of the letters of the Gurmukhī, Kāṅgrā, and Dōgrā alphabets.

Gurmukhī.	Kāṅgrā.	Dōgrā.		Gurmukhī.	Kāṅgrā.	Dōgrā.	
ਅ	ਘ	ਘ	'āiṛā'	ੳ	ੳ'	ਭੁਭ	ḍa
ਏ	ਓ	ਓ	'ēṛē'	ਏ	ਏ	ਭੁ	ḍha
ਓ	ਓ	ਓ	'ūṛā'	ਏ	=	ਭੁ	ṇa
ਓ	ਓ	ਓ	ō	ਤ	ਤ	ਤ	ta
ਸ	ਸ	ਸ	sa	ਥ	ਥ	ਥਥ	tha
ਹ	ਹ	ਹ	ha	ਦ	ਦ	ਦ	da
ਕ	ਕ	ਕ	ka	ਪ	ਪ	ਪਪ	dha
ਖ	ਖ	ਖ	kha	ਨ	ਨ	ਨ	na
ਗ	ਗ	ਗ	ga	ਪ	ਪ	ਪ	pa
ਘ	ਘ	ਘ	gha	ਫ	ਫ	ਫ	pha
ਬ	ਬ	ਬ	ba	ਬ	ਬ	ਬ	ba
ਚ	ਚ	ਚ	cha	ਭ	ਭ	ਭ	bha
ਛ	ਛ	ਛ	chha	ਮ	ਮ	ਮ	ma
ਜ	ਜ	ਜ	ja	ਯ	ਯ	ਯ	ya
ਝ	ਝ	ਝ	jha	ਰ	ਰ	ਰ	ra
ਞ	ਞ	ਞ	ṇa	ਲ	ਲ	ਲ	la
ਟ	ਟ	ਟ	ṭa	ਵ	ਵ	ਵ	wa
ਠ	ਠ	ਠ	ṭha	ਕ	ਕ	ਕ	ra

ḌOGRĀ GRAMMAR.

In its grammar Ḍogrā closely resembles standard Pañjābī. 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 *a* than anything else. Indeed *ā* is often written for it. In the skeleton grammar which follows I represent this final sound by *e*, but *ai* or *ā* would be equally correct. Similarly *ē* is often written *ai* or *ā*.

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 *ā*, which has just been described. The termination of the feminine oblique form singular is *ā*. These terminations also occur in the northern dialects of Lahndā and in Western Pahārī. The termination of the oblique plural is *ē*, *ai* or *ā*. The postposition of the accusative-dative is generally *kī* or *gī*, and very rarely the Pañjābī *nū*. Sometimes *de* (the locative of the genitive termination *dā*) is employed for the dative, as in *jāedāti-wālede jāi*, having gone to a rich man. The other postpositions coincide with those in use in Pañjābī.

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 *mikī*, *migī*, or *mī*; 'thee' is *tukī*, or *tugī*; and 'him' is *usī*. Similarly the accusative-dative of 'this' is *isī*. The conjugation of verbs presents a few irregularities. There is an alternative form ending in *dā*, of the past participle. Thus, *mōīdā*, dead; *gōāchādā*, lost; *chāhīdī-hai*, it is proper; *giādā-thā*, 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 Pahārī. The future has several forms which are strange to standard Pañjābī. The syllable *che* or *chai* is added to the Imperative to give a permissive force. Thus, *khāchai*, let us eat; *manāchai*, let us celebrate. In the word *khāden*, they (were) eating, the final *n* is a pronominal suffix meaning 'they,' added to the verb in imitation of Kāshmīrī. There are occasional instances of neuter participles as in *chūmiā*, it was kissed.

It is hoped that the above remarks will be sufficient to enable the student to read the Ḍogrā specimens, with the aid of the Skeleton Grammar which follows.

DŌGRĀ SKELETON GRAMMAR.

I. NOUNS. Gender.—This follows standard Pañjābī.

Number and Case :—

Singular.		Plural.	
Direct.	Oblique.	Direct.	Oblique.
Masc.—			
<i>lauhrā</i> , a boy.	<i>lauhre</i>	<i>lauhre.</i>	<i>lauhrē.</i>
<i>babbā</i> , a father.	<i>babbe.</i>	<i>babbā</i> or <i>babbāṭ.</i>	<i>babbā</i> or <i>babbāṭ.</i>
<i>ḍaṅgar</i> , an ox.	<i>ḍaṅgre.</i>	<i>ḍaṅgar</i>	<i>ḍaṅgrē.</i>
Fem.—			
<i>bakrī</i> , a she-goat.	<i>bakriā.</i>	<i>bakriā.</i>	<i>bakriē.</i>

The terminations *e* of the oblique singular, and *ē* of the oblique plural are short. They are often written *ai* or *ā*, and *aṭ* or *āṭ*, respectively. Thus, *sahbedā*, *sahbaidā*, or *sahbādā*, of the sāhib. However written, the pronunciation resembles that of a short *a* or *ā*, respectively.

Two cases are formed without postpositions,—the Vocative and (optionally) the Accusative-dative. The following are the forms of the **Vocative**:—Sing., *lauhreā* or *ā lauhrā*; *ḍaṅgrā* or *ā ḍaṅgar*; *bakriā* or *ā bakrī*: Plur., *ā lauhrē*; *ā babbāṭ*; *ā ḍaṅgrē*; *ā bakriē*.

The optional forms of the **Accusative-Dative** are:—Sing., *lauhreṭ*; *babbāṭ*; *ḍaṅgreṭ*; *bakriāṭ*: Plur., *lauhrēṭ*; *babbāṭ*; *ḍaṅgrēṭ*; *bakriēṭ*.

The **Postpositions** are,—Acc.-dat., *kī* or *gī*, *kachh*, to; Instr., *kane*, by; Abl., *thwā*, *thō*, *kachha*, from; Gen., *dā*, as in standard Pañjābī, obl. masc. also *dai*; Loc., *vich*, in; *pās*, near; *par*, on; Agent, *ne* or *nai*, by.

Adjectives ending in *ā* are thus declined. Masc. Sing., direct, *kālā*, black; oblique, *kāle*; Plur., direct, *kāle*; obl., *kālē*; Fem. Sing., direct, *kālī*; obl., *kālīā*; Plur., direct, *kālīā*; obl., *kālīē*. In other respects adjectives are treated as in standard Pañjābī.

II. PRONOUNS.

	I	Thou.
Singular—		
Nominative	<i>āṭ</i> , <i>maṭ</i> , <i>mē</i> .	<i>tū</i> .
Agent	<i>maṭ</i> , <i>mē</i> .	<i>taṭ</i> , <i>tē</i> , <i>tudh</i> .
Accusative-dative	<i>mi-kī</i> , <i>mi-gī</i> , <i>mī</i> .	<i>tu-kī</i> , <i>tu-gī</i> .
Genitive	<i>mērā</i> .	<i>tērā</i> .
Ablative	<i>mērē-thwā</i> .	<i>tērē-thwā</i> .
Locative	<i>mērē-vich</i> .	<i>tērē-vich</i> .
Plural—		
Nominative	<i>as</i> .	<i>tus</i> .
Agent	<i>asē</i> .	<i>tusē</i> .
Accusative-dative	<i>asē-kī</i> , <i>-gī</i> , <i>-ī</i> , <i>asē</i> .	<i>tusē-kī</i> , <i>-gī</i> , <i>-ī</i> , <i>tusē</i> .
Genitive	<i>sārā</i> .	<i>tusārā</i> , <i>thwārā</i> .
Ablative	<i>sārē-thwā</i> .	<i>tusē-thwā</i> .
Locative	<i>sārē-vich</i> .	<i>tusē-vich</i> .

DŌGRĀ SKELETON GRAMMAR.

	He, she, it, that.	This.	That same.	This same.	Who.	He, that.	Who ?	What ?	Anyone.	Anything.
ing.										
Nom.	ō, oh.	ie, eh, ehe.	ūai.	īai.	jō.	seh.	kun, kaun.	keh.	kōī.	kichh, kijh.
Acc.-dat.	usī.	isī.	usse-kī.	isse-kī.	jisī.	tisī.	kusī.	kus-kī.	kuse-kī.	kuse-kī.
Obl.	us, uh.	is, ih.	usse.	isse.	jis.	tis.	kus, kuh.	kus.	kuse.	kuse.
Plur.										
Nom.	ō, oh.	ē, eh.	ūai.	īai.	jō.	seh.	kun, kaun.	keh.	kōī.	kichh, kijh.
Obl.	un, une, ũ.	in, ine, ī.	unneī.	inneī.	jine.	jine.	kune.	kune.	kune.	kinīā, kine.

Kōkā, declined regularly as an adjective, is 'which?' The reflexive pronoun is *apū*; Gen., *apnā*; Acc.-dat., *apū-kī*, *-gī*; Abl., *apne-thuā*; Loc., *apne-vich*; Agent, *apū*. The plural is the same as the singular.

III. VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

Present Tense, 'I am, etc.'—

	Singular.	Plural.	The past tense is <i>thā</i> , or <i>sā</i> , which, as usual, is treated like an adjective. Thus, masc. plur. <i>the</i> ; fem. sing. <i>thī</i> ; fem. plur. <i>thiā</i> . 'I was' is <i>sā</i> .
1	<i>hā, ā.</i>	<i>hāī, hē, āī, ē.</i>	
2	<i>hāī, hē, āī, ē.</i>	<i>hō, ō.</i>	
3	<i>hai, he, ai, e.</i>	<i>hāī, hē, āī, ē, hain.</i>	

B.—Active Verb.

Root,—*mār*, strike.

Infinitive,—*mārṇā*, to strike.

Present Participle,—*mārdā* or *mārṇā*, striking.

Past Participle,—(1) *māriā*, struck; fem. *mārī*; Plur. masc., *māre*; fem. *māriā*.
(2) *māriādā* or *mārīdā*, etc.

Conjunctive Participle,—*mārī-ke*, *mārīe*, or *mārīai*, having struck.

Noun of Agency,—*mārṇe-wālā*, a striker.

Present Subjunctive and old Present Indicative. 'I may strike,' 'I strike,' etc.			Future. 'I shall strike,' etc.	
Singular.	Plural.	Singular.	Plural.	
<i>mārā.</i>	<i>mārē, mārche.</i>	<i>mārān.</i>	<i>māran, māre</i> (fem. <i>-giā</i>).	
<i>mārē.</i>	<i>mārō.</i>	<i>mārga</i> (fem. <i>-gī</i>).	<i>mārgiō, māre</i> (fem. <i>-giā</i>).	
<i>māre.</i>	<i>mārē, māren.</i>	<i>marag</i>	<i>mārgā, mārgan, māraṅge, māraṅgan.</i>	

Instead of *mārgā* (*-gī*) we may have *mārgḥā* (*-ghī*), and, instead of *māre* (*-giā*), *mārghe* (*-ghīā*).

Imperative, *mār*, strike thou; *mārō*, strike ye; *mārche, mārchai*, let me, thee, him, us, you, them, strike.

Participial Tenses.

āū mārdā, or *mārṇā*, I strike, (if) I had struck.

āū mārdā-ā, mārṇā-ā, I am striking.

āū mārdā-sā, mārṇā-sā, I was striking.

mē māriā, I struck (him).

mē māriā-e, I have struck (him).

mē māriā-sā, I had struck (him).

Irregular Past Participles.

hōnā, to become, Past part. *hōā*, or *huā*. (Pres. part. *hundā*).

jānā, to go, Past part. *giā*.

karnā, to do, Past part. *kītā* or *kariā*.

dēnā, to give, Past part. *dittā*.

lēnā, to take, Past part. *littā*.

The Passive Voice is formed with *jānā*, as in Pañjābī.
Causals and Double Causals are formed as in Pañjābī.

STANDARD PAÑJĀBĪ.

In order to illustrate the standard Pañjābī 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 Pañjābī of the Mājh. The standard of the grammatical sketch is rather a refined version of the Pañjābī spoken in the Pōwādh¹ of the District of Ludhiana, which differs slightly from the Pañjābī of Amritsar.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

ਇੱਕ ਮਨੁੱਖ ਦੇ ਦੋ ਪੁੱਤ ਸਨ। ਅਤੇ ਉਨ੍ਹਾਂ ਵਿੱਚੋਂ ਛੋਟੇ ਨੇ ਪਿਉ ਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮਾਲਦਾ ਜਿਹੜਾ ਹਿੱਸਾ ਮੈਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਸੋ ਮੈਨੂੰ ਦੇ ਦਿਓ। ਅਤੇ ਉਸਨੇ ਉਨ੍ਹਾਂ ਪੂੰਜੀ ਵੰਡ ਦਿੱਤੀ। ਅਰ ਥੋੜੇ ਦਿਨਾਂ ਪਿੱਛੋਂ ਛੋਟਾ ਪੁੱਤ ਸਭੋ ਕੁਛ ਕੱਠਾ ਕਰਕੇ ਦੂਰ ਦੇਸਨੂੰ ਚੱਲਿਆ ਗਿਆ ਅਰ ਉੱਥੇ ਆਪਣਾ ਮਾਲ ਬਦ ਚਲਣੀ ਨਾਲ਼ ਉਡਾ ਦਿੱਤਾ। ਅਤੇ ਜਾਂ ਉਹ ਸਭ ਖਰਚ ਕਰ ਚੁੱਕਿਆ ਤਾਂ ਉਸ ਦੇਸ ਵਿੱਚ ਵਡਾ ਕਾਲ਼ ਪੈ ਗਿਆ ਅਤੇ ਉਹ ਮੁਤਾਜ ਹੋਣ ਲੱਗਾ। ਅਰ ਉਹ ਉਸ ਦੇਸ ਦੇ ਕਿਸੇ ਰਹਿਣਵਾਲੇ ਦੇ ਕੋਲ਼ ਜਾ ਰਿਹਾ ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਪਣਿਆਂ ਖੇਤਾਂ ਵਿੱਚ ਸੂਰਾਂ ਦੇ ਚਾਰਣ ਲਈ ਘੱਲਿਆ। ਅਰ ਉਹ ਉਨ੍ਹਾਂ ਛਿੱਲੜਾਂ ਨਾਲ਼ ਜੇਹੜੇ ਸੂਰ ਖਾਂਦੇ ਸਨ ਆਪਣਾ ਢਿੱਡ ਭਰਣਾ ਚਾਹੁੰਦਾ ਸੀ, ਪਰ ਕਿਨੇ ਉਸਨੂੰ ਕੁਛ ਨਾ ਦਿੱਤਾ। ਪਰ ਉਹਨੇ ਸੁਰਤ ਵਿੱਚ ਆਣਕੇ ਕਿਹਾ ਭਈ ਮੇਰੇ ਪਿਉ ਦੇ ਕਿੰਨੇਰੀ ਕਾਮਿਆਨੂੰ ਵਾਫਰ ਰੋਟੀਆਂ ਹਨ ਅਤੇ ਮੈਂ ਐੱਥੇ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ਼ ਜਾਵਾਂਗਾ ਅਤੇ ਉਸਨੂੰ ਆਖਾਂਗਾ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ। ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ ਪੁੱਤ ਸਦਾਵਾਂ। ਮੈਨੂੰ ਆਪਣਿਆਂ ਕਾਮਿਆਂ ਵਿੱਚੋਂ ਇੱਕ ਜਿਹਾ ਰੱਖ। ਸੋ ਉਹ ਉੱਠਕੇ ਆਪਣੇ ਪਿਉ ਕੋਲ਼ ਗਿਆ। ਪਰ ਉਹ ਅਜੇ ਦੂਰ ਸੀ ਕਿ ਉਹਦੇ ਪਿਉਨੇ ਉਸਨੂੰ ਛਿੱਠਾ ਅਤੇ ਉਹਨੂੰ ਤਰਸ ਆਇਆ ਅਰ ਦੌੜ ਕੇ ਗਲੇ ਲਾ ਲਿਆ ਅਤੇ ਉਹਨੂੰ ਚੁੰਮਿਆ। ਅਰ ਪੁੱਤ ਨੇ ਉਸਨੂੰ ਆਖਿਆ ਪਿਤਾ ਜੀ ਮੈਂ ਅਸਮਾਨਦਾ ਅਰ ਤੇਰੇ ਅੱਗੇ ਗੁਨਾਹ ਕੀਤਾ ਹੈ ਹੁਣ ਮੈਂ ਇਸ ਜੋਗ ਨਹੀਂ ਜੋ ਵੇਰ ਤੇਰਾ

¹ See Pōwādhī, *post*, pp. 679 ff.

ਪੁੱਤ ਸਦਾਵਾਂ ॥ ਪਰ ਪਿਤਾਨੈ ਆਪਣੇ ਚਾਕਰਾਂਨੂੰ ਕਿਹਾ ਕਿ 'ਸਭਥੋਂ' ਚੰਗੇ ਬਸਤ੍ਰ ਛੇਤੀ ਕੱਢਕੇ। ਇਹਨੂੰ ਪਹਿਨਾਓ ਅਰ ਇਹਦੇ ਹੱਥ ਵਿੱਚ ਅੰਗੂਠੀ ਅਰ ਪੈਰੀਂ ਜੁੱਤੀ ਪਾਓ। ਅਤੇ ਖਾਂਦੇ ਹੋਏ ਅਸੀਂ ਖੁਸ਼ੀ ਕਰਿਯੋ ਕਿੰਉ ਜੋ ਮੇਰਾ ਇਹ ਪੁੱਤ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ। ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਫੇਰ ਲੱਭਿਆ ਹੈ।' ਸੋ ਉਹ ਲੱਗੇ ਖੁਸ਼ੀ ਕਰਨ ॥

ਪਰ ਉਹਦਾ ਵਡਾ ਪੁੱਤ ਖੇਤ ਵਿੱਚ ਸੀ ਅਰ ਜਾਂ ਉਹ ਆਣਕੇ ਘਰਦੇ ਨੇੜੇ ਅੱਪੜਿਆ ਤਾਂ ਰਾਗ ਨਾਚਦੀ ਅਵਾਜ਼ ਸੁਣੀ। ਤਦ ਨੌਕਰਾਂ ਵਿੱਚੋਂ ਇਕਨੂੰ ਆਪਣੇ ਕੋਲ ਸੱਦਕੇ ਪੁੱਛਿਆ ਭਈ ਇਹ ਕੀ ਹੈ। ਅਤੇ ਉਸਨੇ ਉਹਨੂੰ ਆਖਿਆ ਤੇਰਾ ਭਰਾਉ ਆਇਆ ਹੈ ਅਰ ਤੇ ਪਿਉਨੈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ ਇਸ ਲਈ ਜੋ ਉਹਨੂੰ ਭਲਾ ਚੰਗਾ ਪਾਇਆ। ਪਰ ਉਹ ਗੁੱਸੇ ਹੋਇਆ ਅਤੇ ਅੰਦਰ ਜਾਣਨੂੰ ਉਹਦਾ ਜੀ ਨਾ ਕੀਤਾ। ਸੋ ਉਹਦਾ ਪਿਉ ਬਾਹਰ ਆਣਕੇ ਉਸਨੂੰ ਮਨਾਉਣ ਲੱਗਾ। ਪਰ ਉਹ ਆਪਣੇ ਪਿਉਨੂੰ ਉੱਤਰ ਦਿੱਤਾ ਵੇਖ ਮੈਂ ਐਨੇ ਵਰਿਗਾਂ ਥੋਂ ਤੇਰੀ ਟਹਿਲ ਕਰਦਾ ਹਾਂ ਅਤੇ ਤੇਰਾ ਹੁਕਮ ਕਦੇ ਨਹੀਂ ਮੋੜਿਆ ਅਰ ਤੈਂ ਮੈਨੂੰ ਕਦੇ ਇੱਕ ਪਠੋਰਾ ਬੀ ਨਾ ਦਿੱਤਾ ਜੋ ਮੈਂ ਆਪਣਿਆਂ ਬੇਲੀਆਂ ਨਾਲ ਖੁਸ਼ੀ ਕਰਾਂ। ਪਰ ਜਦ ਤੇਰਾ ਇਹ ਪੁੱਤ ਆਇਆ ਜਿਹਨੈ ਕੰਜਰੀਆਂਦੇ ਮੂੰਹ ਤੇਰੀ ਪੁੰਜੀ ਉਡਾ ਦਿੱਤੀ ਤੈਂ ਉਹਦੇ ਲਈ ਵਡਾ ਪਰੋਸਾ ਪਰੋਸਿਆ ਹੈ। ਪਰ ਉਹ ਉਸਨੂੰ ਆਖਿਆ ਬੱਚਾ ਤੂੰ ਸਦਾ ਮੇਰੇ ਨਾਲ ਹੈਂ ਅਤੇ ਮੇਰਾ ਸਭੋ ਕੁਛ ਤੇਰਾ ਹੈ। ਪਰ ਖੁਸ਼ੀ ਕਰਨੀ ਅਤੇ ਅਨੰਦ ਹੋਣਾ ਜੋਗ ਸੀ ਕਿੰਉਕਿ ਤੇਰਾ ਇਹ ਭਰਾਉ ਮੋਇਆ ਸੀ ਅਤੇ ਫੇਰ ਜੀ ਪਿਆ ਹੈ ਅਰ ਗੁਆਚ ਗਿਆ ਸੀ ਅਤੇ ਹੁਣ ਲੱਭਿਆ ਹੈ ॥

[No. I.]

INDO-ARYAN FAMILY,

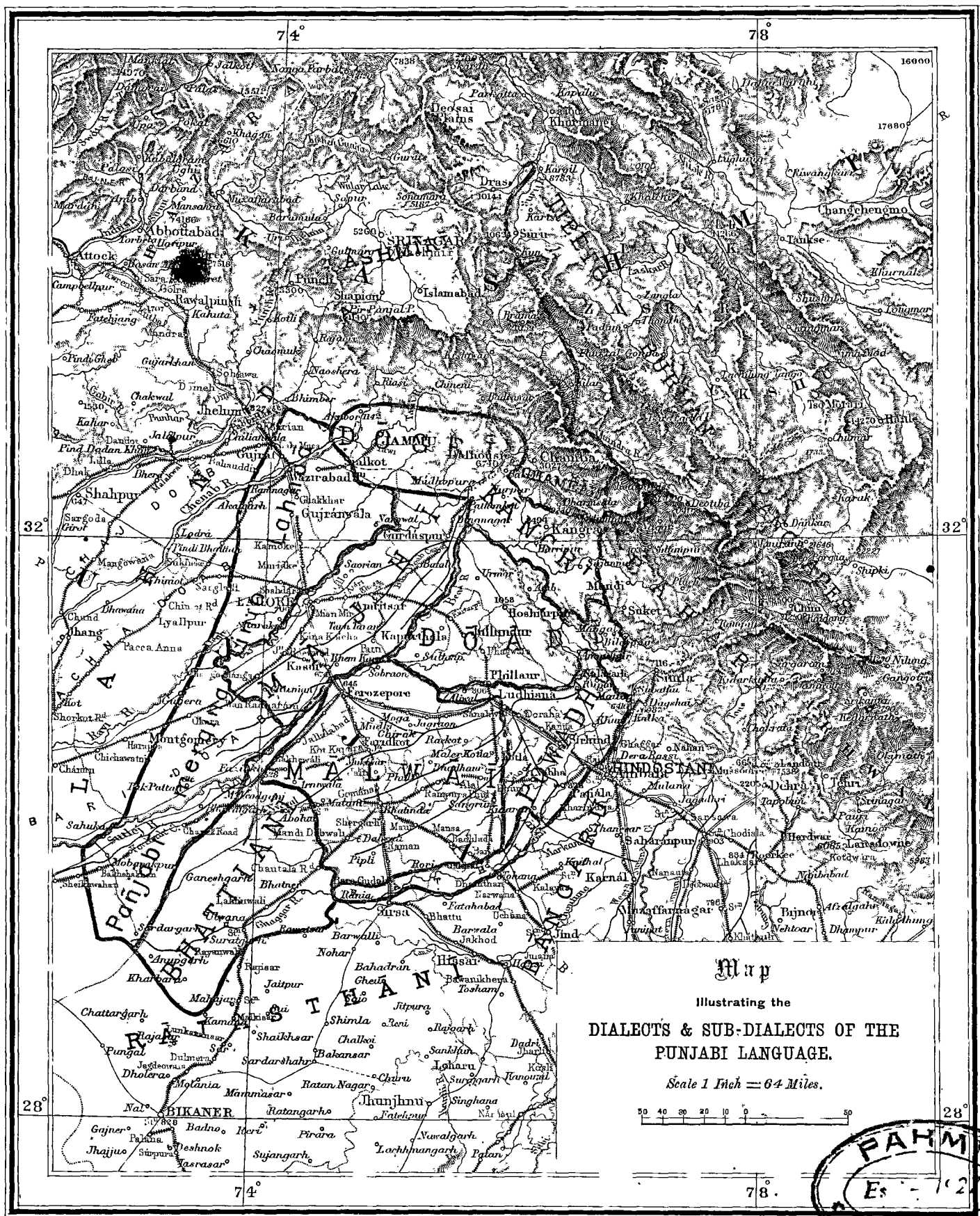
CENTRAL GROUP.

PAÑJĀBĪ.

(British and Foreign Bible Society, 1890.)

TRANSLITERATION AND TRANSLATION.

·Ikk manukkhde dō putt san. Atē unhā-vichchō chhōtēnai
 One man-of two sons were. And them-from-in the-younger-by
 piunū ākhīā, ‘pitā-jī, maldā jīhrā hissā mainū
 the-father-to it-was-said, ‘father-dear, the-property-of whatever share me-to
 pahūchdā-hai sō mainū dē-diō.’ Atē usnai unhānū pūjī
 arriving-is that me-to give-away.’ And him-by them-to the-wealth
 wāṇḍ dittī. Ar thōrē dinā pichchhō, chhōtā putt,
 having-divided was-given. And a-few days from-after, the-younger son,
 sabhō kuchh katthā kar-kē, dūr dēsni chaliā-giā, ar
 all anything together made-having, a-distant country-to went-away, and
 othē āpnā māl bad-chalni-nāl udā-dittā. Atē jā uh
 there his-own property bad-behaviour-with was-squandered. And when he
 sabh kharach kar-chukkiā, tā us dēs-vichch wadā kāl pai-giā,
 all spending had-finished, then that country-in a-great famine fell;
 atē uh mutāj hōṇ laggā. Ar uh us dēsdē kisē
 and he distressed to-be began. And he that country-of a-certain
 rahin-wālēdē kōl jā rihā, atē usnai unū āpnā
 inhabitant-of near having-gone remained, and him-by as-for-him his-own
 khētā-vichch sūrādē chāraṇ-lāi ghaliā. Ar uh unhā chhillrā-nāl
 fields-in swine-of the-feeding-for it-was-sent. And he those husks-with
 jēhrē sūr khāndē san āpnā dhidd bharnā chāhundā-sī, par
 which the-pigs eating were his-own belly to-fill wishing-was, but
 kinē usnū kuchh nā dittā. Par unai surat-vichch āṇ-kē
 by-anyone him-to anything not it-was-given. But him-by senses-in come-having
 kihā, ‘bhai! mērē piudē kīnē-hī kāmīānū wāphar
 it-was-said, ‘Lo! my father-of now-many-even servants-to superfluous
 rōṭiā han, atē māi aithē bhukkhā mardā-hā. Māi utth-kē
 loaves there-are, and I here hungry dying-am. I arisen-having
 āpiē piū kōl jāwāgā, atē us-nū ākhāgā, ‘pitā-jī, māi
 my-own, father near will-go, and him-to I-will-say, ‘Father, by-me
 asmāndā ar tērē aggē gunāh kitā-hai; hun māi is jōg
 heaven-of and of-thee before sin done-is; now I (of-)this worthy



[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhde dō putt sē. Atē chhōtēnāi unā vichchō
One man-of two sons were. And the-younger-by them from-among
 āpnē piunū ākhiā, 'bāpū-jī, mālāi wand jīhrī māinū
his-own father-to it-was-said, 'father-dear, property-of share which me-to
 āundi-hai dēu.' Atē usnai unānū āpnī jadāt wand
coming-is give.' And him-by them-to his-own possessions having-divided
 ditti. Ar thōrē dinā pichchhō chhōtā putt sabbō kuj
was-given. And a-few days afterwards the-younger son all anything
 katthā kar-kē durādē dēsū chaliā-giā, ar otthē āpnā
together made-having a-distant country-to went-away, and there his-own
 dhan wail-dāri vich guā-dittā. Atē jaddō sabbō kuj kharach
wealth profligacy in was-lost. And when all anything expended
 kar-chukiā, tā us dēs vich waddā kāl ā-piā, ar
was-made-completely, then that country in a-great famine fell, and
 oh mutāj hōn laggā. Atē uh us dēsdē kisē rahañ-wālēdē
he needy to-be began. And he that country-of a-certain dweller-of
 kōt jā-kē kammā rahi-piā. Ar ōsnai uhnū āpnā pāliā
near gone-having labourer remained. And him-by him-for his-own fields
 vich sūr chārañ-lai ghaliā. Ar jīhrē chhillar sūr
in swine feeding-for it-was-sent. And what husks the-swine
 khāndē-sī uh unā nāl āpnā dhiḍ bharnā chāhundā-sī, par
eating-were he those with his-own belly to-fill wishing-was; but
 kinē ōsnū nā dittē. Ar jad surat vich āiā,
by-anyone him-to not they-were-given. And when memory in he-came,
 tē ākhiā, 'mērē piudē kinnē-hī kammānū wāphar
then it-was-said, 'my father-of how-many-even labourers-to superfluous
 rōtiā han, ar māi bhukkhā mardā-hā. Māi utli-kē āpnē piū
loaves are, and I hungry dying-am. I arisen-having my-own father
 kōl jāwāgā, ar ōsnū ākhāgā, 'bāpū-jī, māi Rābbdā atē
near will-go, and him-to I-will-say, 'father-dear, by-me God-of and

tērē aggē gunnāh kītā-hai, ar huṇ maĩ is jōgā nahĩ
of-thee in-front sin done-is, and now I this worthy (am-)not
 jō phēr tērā putt sadāwā. Mainũ āpnĩā kāmĩā
that again thy son I-may-be-called. Me [thine-own labourers
 vichchō ikk jihā rakkh.”” Sō ōh uṭh-kē āpnē piu
from-among one like keep.”” So he arisen-having his-own father
 kōl āiā. Par ōh ajē dūr sī jō uhdē piunai ōhnũ
near came. But he still distant was that him-of the-father-by him-for
 vėkhiā, tē ōsnũ taras āiā daur-kē gal
it-was-seen, and him-to compassion came run-having (on-) the-neck
 lagiā, ar uhnũ chummiā. Atē puttnai uhnũ ākhiā,
he-was-attached, and him-for it-was-kissed. And the-son-by him-to it-was-said,
 ‘bāpū-jī, maĩ Rabbdā ar tērē aggē gunnāh kītā-hai, huṇ maĩ
‘father-dear, by-me God-of and of-thee in-front sin done-is, now I
 is jōgā nahĩ jō phēr tērā putt sadāwā.’ Par
this worthy (am-)not that again thy son I-may-be-called.’ But
 piunai āpnē chākrānũ kihā, ‘sab-tō chāngē lirē
the-father-by his-own servants-to it-was-said, ‘all-than good garments
 kadh-kē ihnũ puāō; ar ihdī hatthĩ
taken-out-having this-one-to cause-to-put-on; and this-one-of on-the-hands
 chhāp, tē pairĩ jutti pāō; atē khāiyē tē khusiā
a-ring, and on-the-feet shoes put-on; and we-may-eat and rejoicings
 manāiyē; kiũ-jō ih mērā putt mōiā sī, tē phēr
we-may-celebrate; because-that this my son dead was, and again
 jiũ-piā-hai; guāch giā sī, tē labh-piā-hai.’ Sō ōh laggē
alive-fallen-is; lost gone was, and found-fallen-is.’ So they began
 khusiā karān.
rejoicings to-make.
 Par ōhdā wadḍā putt paili vich sī. Jad
But him-of the-great son the-field in was. When
 ōh ā-kē ghardē nērē aparīā, tã rāg nāchdī awāj
he come-having the-house-of near arrived, then music dance-of sound
 sunī. Tad naukrā vichchō ikknũ sadd-kē puchehhiā,
was-heard. Then the-servants from-among one-to called-having it-was-asked,
 ‘ih kī gall hai?’ Atē ōsnai ōhnũ ākhiā, ‘tērā bharā
‘this what matter is?’ And him-by him-to it-was-said, ‘thy brother
 āiā-hai, ar tērē piunai mamāni kītī-hai, kiũ-jō ōsnũ
come-is, and thy father-by a-feast made-is, because-that him-for
 rājī-bājī pāiā.’ Ar ōh gussē hōiā, atē andar jāpnũ
safe-and-sound it-was-found.’ And he angry became, and within going-for
 ōsdā jī nā kītā. Tã uhdā piu bāhar ān-kē
him-of the-mind not was-made. Then him-of the-father outside come-having

uhnũ manāun laggā. Ar uhnai āpnē piunũ uttar vich
him-to to-remonstrate began. And him-by his-own father-to answer in
 ākhiā, 'vēkh, maĩ ainē warhiā-thō tērī ṭahal kardā-hā, tē
it-was-said, 'see, I these-many years-from thy service doing-am, and
 tērā hukam kadē nahĩ mōriā. Par taĩ mainũ kadē ikk
thy order ever not was-turned-aside. But by-thee me-to ever a
 pathōrā bī nā dittā, jō maĩ āpnā bēlā nāl khusi
kid even not was-given, that I my-own friends with rejoicing
 kardā. Par jad tērā ēh put (for putt) āiā, jisnai tērā sārā
might-have-made. But when thy this son came, whom-by thy all
 dhan kañjarīā nāl udā-dittā, taĩ uhdē lai mamānī kitī.
wealth harlots with was-squandered, by-thee him-of for a-feast was-made.'
 Par uhnai ōsnũ ākhiā, 'putt, tũ sadā mērē nāl haĩ, / atē
But him-by him-to it-was-said, 'son, thou always of-me with art, and
 mērā sabbō kujj tērā hai. Par khusi karnī, ar anand
mine all anything thine is. But rejoicing to-be-done, and joy
 honā jōg sī, kiũ-jō ih tērā bharā mōiā sī, tē
to-be-become proper was, because-that this thy brother dead was, and
 phēr jiũ-piā-hai; ar guāch piā-sī, tē labh-piā-hai.
again alive-fallen-is; and lost fallen-was, and found-fallen-is.'

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MAJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN II.

ਗੱਲਾਂ ਸੁਣਕੇ ਸਾਹਬਾਂਦੀਯਾਂ ਕਾਂ ਜਾਂਦੇ ਸਰਮਾ ।
 ਭੁਖਿਆਂ ਚੁੰਜਾਂ ਮਾਰੀਆਂ ਪਰੀਂ ਨ ਉੱਡਾ ਜਾ ॥ ੧ ॥
 ਮੋਇਆਂਦਾ ਮਾਸ ਨ ਛੱਡ ਦੇ ਪੌਂਹਚ ਕੇ ਲੈਂਦੇ ਖਾ ।
 ਨਾਲ ਜਰਾਨਾ ਜੱਟਦੇ ਨਾ ਲਈ ਪੱਗ ਵਟਾ ॥ ੨ ॥
 ਚੰਗੀ ਕਰ ਬਹਾਲੀਏ ਪੇੜੇ ਲਏ ਚੁਰਾ ।
 ਸੋਹਨੀ ਸੂਰਤ ਬਾਵਰੀ ਜਲ ਕੇ ਹੋਣੀ ਸਵਾਹ ॥ ੩ ॥
 ਉਹਦਾ ਬੁਰਾ ਨ ਤੱਕੀਏ ਜਿਹਦਾ ਲੱਈਏ ਲੂਣ ਖਾ ।
 ਜੇ ਧੀ ਹੁੰਦੀ ਅਸੀਲਦੀ ਜੰਡ ਨਾਲ ਲੈਂਦੀ ਢਾਹ ॥ ੪ ॥
 ਮੋਇਆ ਮਿਰਜਾ ਸੁਣ ਕੇ ਬੈਠੀ ਕੰਡ ਭੁਵਾ ।
 ਗੋਰ ਪੁਛੈਂਦੀ ਤੁਧਨੂੰ ਮੈਥੇ ਜਾਣਾ ਆ ॥ ੫ ॥
 ਝੂਠੇ ਘਰਨੂੰ ਛੱਡ ਦੇ ਸੱਚੇ ਵਲ ਜਾ ।
 ਛੇਕੜਦਾ ਘੋਲ ਹੈ ਪਿੰਡੇ ਪਾਨੀ ਪਾ ॥ ੬ ॥
 ਜਟ ਮਰ ਗਿਆ ਤੂੰ ਜੀਉਂਦੀ ਲੱਖ ਲਾਨਤ ਤੇਰੇ ਭਾ ।
 ਕਾਂਵਾਂ ਬੋਲੀ ਮਾਰੀਆਂ ਸਾਹਬਾਂ ਮਰੀ ਕਟਾਰੀ ਖਾ ॥ ੭ ॥
 ਲੋਥਾਂ ਪਈਆਂ ਰਹੀਆਂ ਹੇਠਾਂ ਜੰਡਦੇ ਬੁਤ ਵੜੇ ਭਿਸਤੀਂ ਜਾ।
 ਕੋਈ ਮੁਸਾਫ਼ਰ ਮਰ ਗਿਆ ਕਿਨੇ ਨ ਮਾਰੀ ਧਾ ॥ ੮ ॥
 ਭਾਈ ਹੁੰਦੇ ਬੋਹੜਦੇ ਦੁਖ ਲੈਂਦੇ ਵੇਡਾ ।
 ਬਾਝ ਭਰਾਵਾਂ ਜਟ ਮਾਰਿਆ ਕਿਨੇ ਨਕੀਤੀ ਹਮਰਾ ॥ ੯ ॥
 ਬੋਹੜੀਓ ਮਿਰਜਿਆ ॥

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, AMRITSAR.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

- Gallā sun-kē Sāhbādiyā kã jāndē sarmā.
The-words heard-having Sāhbān-of the-crows (were-)going ashamed.
- ‘Bhukkhīā chujjā mārīā, parī na uddā-jā. • (1)
‘Hungry beaks were-struck, by-feathers not it-could-be-flown. (1)
- ‘Mōiādā mās na ohhaḍḍ-dē, paūhach-kē lainde-khā.
‘The-dead-of flesh not having-left, arrived-having we-ate-up.
- ‘Nāl jarānā Jāḍdē, nā laī pagg waṭā. (2)
‘With love the-Jat-of, not was-taken turban having-exchanged. (2)
- ‘Changī kar bahālī-ē, pēḍē laē churā.
‘Good having-made thou-caused-to-sit-art, dough taken having-stolen.
- ‘Mōh*ni sūrat, bāwarī, jal-kē hōṇī sawāh. (3)
‘Lovely form, O-mad-one, burnt-being is-to-become ashes. (3)
- ‘Uhdā burā na takkī-ē, jihdā lai-ē lūṇ khā.
‘Him-of evil not thought-is, whom-of been-taken-is salt having-eaten.
- ‘Jē dhī hundi asildī, jāṇḍ nāl
‘If daughter thou-hadst-been noble(-caste)-of, jand with
 laindī phāh. (4)
thou-wouldst-have-taken hanging. (4)
- ‘Mōiā Mirjā sun-kē, baiṭhī kaṇḍ bhuwā.
‘Dead Mirza having-heard, seated the-back was-turned.
- ‘Gōr puchhaindī “tūdhnū mai-thē jāṇā-ā.” (5)
‘The-grave (is-)asking “thee-to me-near to-be-gone-is.” (5)
- ‘Jhūṭhē gharnū chhaḍḍ-dē, sachchē wal jā.
‘The-untrue home abandon, the-true-one towards go.
- ‘Chhēkardā ghōl hai, piṇḍē pānī pā. (6)
‘The-last-of combat is, on-the-body water put. (6)
- ‘Jāṭ mar-giā, tū jīundi, lakkh lānat tērē bhā.
‘The-Jat is-dead, thou art-alive, 100,000 curses of-thee on.’
- *Kāwā bōlī mārīā, Sāhbā marī kaṭārī khā. (7)
The-crows’ word struck, Sāhbān died dagger eating. (7)

Lōthā paīā rahiā hēthā jaṇḍdē, but. warē Bhistī jā.
The-corpses fallen remained below the-jand-of, spirits entered Heaven having-gone.

‘Kōī musāphar mar-giā,’ kinē na mārī dhā. (8)
‘Some wayfarer died,’ by-anyone not was-struck alas. (8)

Bhāī hundē bauhaṛdē, dukh laindē wandā.
Brothers if-there-had-been they-would-have-come, grief they-would-have-taken a-share.

Bājh bharāwā Jaṭ māriā, kinē na kīti ham-rā. (9)
Without brothers the-Jat was-killed, by-anyone not was-made help. (9)

Bauhaṛō Mirjiā!
Return Mirza!

FREE TRANSLATION OF THE FOREGOING.

(*Sāhbān, beloved of Mirzā the Jaṭṭ, 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.¹ Mad one, thy beauteous body will some day be burnt to ashes.

4. ‘Slight not thou him whose salt thou hast eaten. If thou hadst 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 heardest 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.²

7. ‘The Jaṭṭ 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 unrecognised as those of passing travellers in a foreign land.

9. Had he had brothers they would have come to share his sorrows. The Jaṭṭ 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 Musalman’s body before burial.

The following ballad deals with the marriage of Nau Nihāl 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 Nihāl 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 Nihāl married Jās-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 Nihāl himself was killed on the day of his father's cremation by an archway falling upon him.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

MĀJHĪ DIALECT.

(DISTRICT, LAHORE.)

SPECIMEN III:

(GURMUKHĪ CHARACTER.)

ਚੜ੍ਹਿਆ ਚੇਤ੍ਰ ਪਈ ਪੁਹਾਰ। ਯਾਰੋ ਵੱਡੀ ਹੋਈ ਸਰਕਾਰ। ਧਮਕੇ ਕਾਬੁਲ ਤੇ ਕੰਧਾਰ।
ਡੇਰੇ ਘੱਤੇ ਅਟਕੋਂ ਪਾਰ ॥

ਵੱਡਾ ਖੜਕ ਸਿੰਘ ਸਰਦਾਰ। ਤੂੰ ਕਿਉਂ ਬੈਠਾ ਮੌਤ ਵਿਸਾਰ। ਉ ਵੀ ਚੜ੍ਹਿਆ ਨਾਲ
ਕਰਾਰ। ਓੜਕ ਚੱਲਨਾ ॥

ਚੇਤੋਂ ਫੇਰ ਆਈ ਵਸਾਖੀ। ਤੇ ਸਰਕਾਰ ਵੱਡੀ ਮਸਤਾਕੀ। ਸੁੰਦਰ ਬਨ ਬਨ
ਆਵਨ ਹਾਥੀ। ਨਜਰਾਂ ਲੈ ਲੈ ਮਿਲਨ ਸੁਗਾਤੀਂ। ਸੂਬੇ ਰਲ ਮਿਲ ਚੜ੍ਹਨ ਜਮਾਤੀਂ।
ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਬੈਠੇ ਫੇਰ ਅਟਾਰੀ ਵਾਲੇ। ਚੰਗੇ ਚੰਗੇ ਸੱਦ ਬਹਾਲੇ। ਉਨਾਂਦੇ ਲੇਖ ਜੋ ਹੋ ਗਏ
ਕਾਲੇ। ਟਕੇ ਤੋਰਨ ਤੋਲਾਂ ਵਾਲੇ। ਵਿੱਲ ਨ ਲਾਂਵੇਦੇ ॥

ਰਾਣੀ ਜਸਕੌਰ ਘਰ ਜੰਮੀ। ਨੀਵੇਂ ਦੀਦੇ ਬੋਹਤ ਸਰਮੀਂ। ਉੱਚੇ ਲੇਖ ਤੇ ਚਿੱਤ
ਕਰਮੀਂ। ਭਰ ਭਰ ਥਾਲ ਵਗਾਵਣ ਦੱਮੀਂ। ਕਰਨ ਬੈਰਾਇਤਾਂ ॥

ਵਸਾਖੋਂ ਫੇਰ ਹੋਈ ਚਤਰਾਈ। ਬੇਟੀ ਸ਼ਾਮ ਸਿੰਘ ਘਰ ਜਾਈ। ਲਾਗੀ ਫੂਡ
ਕਰਨ ਕੁੜਮਾਈ। ਮੁਲਕ ਇਨਾਮ ਜੋ ਖਾਂਦੀ ਦਾਈ। ਮੁੱਢੋਂ ਸਰਕਾਰਦੇ ॥

ਹੁਣ ਜੇਠ ਮਹੀਨਾ ਚੜ੍ਹਿਆ। ਕੌਰ ਸਜਾਚਾ ਖਾਰੇ ਚੜ੍ਹਿਆ। ਰਲ ਮਿਲ ਭਾਬੀਆਂ
ਸਾਲੂ ਫੜਿਆ। ਓਨੂੰ ਰੂਪ ਸਵਾਯਾ ਚੜ੍ਹਿਆ। ਰਾਣੀ ਜਸਕੌਰ ਦਿਲ ਹਰਿਆ। ਸਗਨ
ਮਨਾਂਉਂਦੇ ॥

ਅੱਗੇ ਹੋਈ ਜਜ ਤਿਆਰ। ਚੜ੍ਹਿਆ ਮਾਝੇਦਾ ਸਰਦਾਰ। ਜਾਂਜੀ ਸੋਹਨੇ ਜਿਉਂ
ਗੁਲਜਾਰ। ਘੋੜੇ ਕੁੱਝਣ ਕੁਲ ਬਾਜਾਰ। ਲਾੜੇ ਪਹਨੀਂ ਵੇਰ ਤਲਵਾਰ। ਘੋੜੇ ਚੜ੍ਹਿਆ ਸਨ
ਹਥਿਆਰ। ਜੰਜ ਸੁਹਾਂਉਂਦੀ।

ਪਹਨ ਪੁਸ਼ਾਕਾਂ ਬੈਠਾ ਨ੍ਹਾਕੇ। ਦਿੱਤਾ ਤਿਲਕ ਪਰੋਸਤ ਆਕੇ। ਸੋਹਰਾ ਬਾਪ ਪਹਨਾਵੇ
ਆਕੇ। ਗਾਵਣ ਸੱਯਾ ਮੰਗਲ ਜਾਕੇ। ਸਗਨ ਮਨਾਂਉਂਦੀਆਂ ॥

ਹੋਈ ਜੰਜ ਤਿਆਰ। ਸੂਬੇ ਚੜ੍ਹੇ ਬੇਸੁਮਾਰੇ। ਪਹਨ ਪੁਸ਼ਾਕਾਂ ਸਨ ਤਲਵਾਰ। ਵੰਡਣ
ਮੁਹਰਾਂ ਬੇਸੁਮਾਰੇ। ਲਾਗੀ ਲੋਕਰ ਹੋਏ ਨਿਹਾਲ। ਸੱਯਦ ਸਾਧੂ ਸਨ ਪਰਵਾਰ। ਲੇਨ
ਖੇਰਾਇਤਾਂ ਨਾਮੇ ਗੁਫਾਰ। ਦੇਨ ਅਸੀਸ ਭਰੇ ਭੰਡਾਰ। ਸਾਹਬ ਧਿਆਉਂਦੇ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE.)

SPECIMEN I.

ਇੱਕ ਮਨੁੱਖ ਦੇ ਪੁੱਤ ਬੇ। ਉਨ੍ਹਾਂਚੋਂ ਲੌਢੇ ਨੇ ਪੇਓਨੂੰ ਆਖਿਆ ਕਿ ਓ ਪੇਓ ਮਾਲਦਾ ਹਿੱਸਾ ਜੋ ਮੈਂਨੂੰ ਪਹੁੰਚਦਾ ਹੈ ਮੈਂਨੂੰ ਦੇ। ਜਦ ਓਹਨੇ ਮਾਲ ਉਨ੍ਹਾਂਨੂੰ ਬੰਡ ਦਿੱਤਾ। ਬੋੜੇ ਦਿਨਾਂ ਬਿੱਚੋਂ ਲੌਢੇ ਪੁੱਤ ਨੇ ਸਾਰਾ ਕੱਠਾ ਕਰਕੇ ਇੱਕ ਦੂਰਦੇ ਦੇਸਦਾ ਪੈਂਡਾ ਕਰਿਆ। ਔਰ ਉੱਥੇ ਅਪਣਾ ਮਾਲ ਬਿਕਰਮੀ ਬਿੱਚ ਬੋਇਆ। ਔਰ ਜਦ ਸਾਰਾ ਗੁਮਾ ਚੁੱਕਾ ਉਸ ਦੇਸ ਬਿੱਚ ਬੜਾ ਮੰਦਵਾੜਾ ਪਿਆ ਓਹ ਕੰਗਾਲ ਹੋਣੇ ਲੱਗਿਆ। ਜਦ ਉਸ ਦੇਸਦੇ ਇੱਕ ਰਾਜੇ ਦੇ ਜਾ ਲੱਗਿਆ। ਓਹਨੇ ਓਹਨੂੰ ਖੇਤਾਂ ਬਿੱਚ ਸੂਰ ਚਾਰਣ ਭੇਜਾ ਔਰ ਓਹਨੂੰ ਆਸ ਥੀ ਕਿ ਇਨ ਛਿਲਕ ਤੇ ਜੋ ਸੂਰ ਖਾਂਦੇ ਹਨ ਅਪਣਾ ਢਿੱਡ ਭਰੇ, ਕੋਈ ਉਸਨੂੰ ਨ ਦਿੰਦਾ ਥਾ। ਜੋ ਸੋਝੀ ਬਿੱਚ ਆ ਕੇ ਕਹਾ—ਮੇਰੇ ਪੇਓ ਦੇ ਬਹੁਤੇ ਮਿਹਨਤੀਆਂਨੂੰ ਬਾਲ੍ਹੀ ਹੋਟੀ ਹੈ, ਔਰ ਮੈਂ ਭੁੱਖਾ ਮਰਦਾ ਹਾਂ। ਮੈਂ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲੇ ਜਾਉਂਗਾ ਔਰ ਉਨ੍ਹਾਂ ਕਹੂੰਗਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ ਹੈ। ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਉਂ ਮੈਂਨੂੰ ਅਪਣੇ ਮਿਹਨਤੀਆਂ ਬਿੱਚੋਂ ਇੱਕ ਦੇ ਬਰਾਬਰ ਕਰ। ਫਿਰ ਉੱਠਕੇ ਅਪਣੇ ਪੇਓ ਕੋਲ ਚੱਲਿਆ। ਓਹ ਅੱਜੇ ਦੂਰ ਥਾ ਓਹਨੂੰ ਦੇਖਕੇ ਓਹਦੇ ਪੇਓਨੂੰ ਤਰਸ ਆਇਆ ਹੋਰ ਭੱਜਕੇ ਓਹਨੂੰ ਗਲ ਲਾ ਲਿਆ ਹੋਰ ਬਾਲ੍ਹਾ ਚੁੱਮਿਆ। ਪੁੱਤ ਨੇ ਓਹਨੂੰ ਕਹਾ ਓ ਪੇਓ ਮੈਨੇ ਰੱਬਦਾ ਤੇਰੇ ਕੋਲ ਬੁਰਾ ਕਰਿਆ, ਹੋਰ ਹੁਣ ਇਸ ਲੋਕ ਨਹੀਂ ਜੋ ਫਿਰ ਤੇਰਾ ਪੁੱਤ ਕਹਾਉਂ। ਪੇਓ ਨੇ ਅਪਣੇ ਨੌਕਰਾਂਨੂੰ ਕਹਾ, ਚੰਗੇ ਤੇ ਚੰਗੇ ਕਪੜੇ ਕੱਢ ਲਿਆਓ, ਇਹਦੇ ਪਾਓ। ਹੋਰ ਈਧੇ ਹੱਥ ਬਿੱਚ ਛਾਪ, ਹੋਰ ਪੈਰਾਂ ਬਿੱਚ ਜੁੱਤੇ ਪਾਓ, ਹੋਰ ਅਸੀਂ ਛਕੇ ਹੋਰ ਖੁਸੀ ਹੋਵੇਂ ਕਿਉਂਕਰ ਮੇਰਾ ਏਹ ਪੁੱਤ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਬੋਇਆ ਗਿਆ ਥਾ ਹੁਣ ਮਿਲਿਆ ਹੈ। ਫਿਰ ਓਹ ਖੁਸੀ ਕਰਨ ਲੱਗੇ॥

ਓਹਦਾ ਬੜਾ ਪੁੱਤ ਖੇਤ ਬਿੱਚ ਥਾ। ਜਦ ਘਰ ਦੇ ਨੇੜੇ ਆਇਆ, ਗਾਂਓ ਦੇ ਹੋਰ ਨੱਚਦਿਆਂਦੀ ਅਬਾਜ ਸੁਣੀ। ਫਿਰ ਇੱਕ ਨੌਕਰਨੂੰ ਬੁਲਾ ਕੇ ਪੁਛਿਆ, ਇਹ ਕੀ ਹੈ। ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਤੇਰਾ ਭਾਈ ਆਇਆ ਹੈ, ਹੋਰ ਤੇਰੇ ਪੇਓ ਨੇ ਬੜੀ ਰੋਟੀ ਕਰੀ ਹੈ, ਕਿਸ ਬਾਸਤੋਂ ਜੋ ਓਹਨੂੰ ਭਲਾ ਚੰਗਾ ਥਿਆਇਆ। ਓਹਨੇ ਗੁੱਸੇ ਹੋਕੇ ਨ ਚਾਹਾ ਜੋ ਅੰਦਰ ਜਾਵੇ। ਫਿਰ ਓਹਦੇ ਪੇਓ ਨੇ ਬਾਹਰ ਆਕੇ ਓਹਨੂੰ ਮਨਾਇਆ। ਓਹਨੇ ਪੇਓ ਤੇ ਜਬਾਬ ਦਿੱਤਾ

ਦੇਗਾਂ ਇਤਨੇ ਬਰ੍ਹੇ ਤੇ ਮੈਂ ਤੇਰੀ ਟੈਹਲ ਕਰਦਾ ਹਾਂ, ਔਰ ਕਦੇ ਤੇਰੇ ਕਹਣੇਦੇ ਬਾਹਰ ਨਹੀਂ
 ਚੱਲਾ, ਪਰ ਤੈਂ ਕਦੇ ਬੱਕਰੀਦਾ ਮੇਮਨਾ ਮੈਨੂੰ ਨਹੀਂ ਦਿੱਤਾ, ਜੋ ਅਪਣੇ ਮਿਤਰਾਂਦੇ ਨਾਲ
 ਖੁਸੀ ਮਨਾਵਾਂ, ਹੋਰ ਜਦ ਤੇਰਾ ਏਹ ਪੁੱਤ ਆਇਆ, ਜਿਹਨੇ ਤੇਰਾ ਮਾਲ ਕੰਜਰੀਆਂ ਬਿੱਚ
 ਖੋਇਆ, ਤੈਂ ਓਧੇ ਬਾਸਤੇ ਬੜੀ ਰੋਟੀ ਕਰੀ, ਓਹਨੇ ਓਹਨੂੰ ਕਹਾ, ਓ ਪੁੱਤ ਤੂ ਨਿਤ ਮੇਰੇ
 ਕੋਲ ਹੈ, ਹੋਰ ਜੇੜ੍ਹਾ ਮੇਰਾ ਹੈ ਓਹ ਤੇਰਾ ਹੈ। ਫਿਰ ਖੁਸੀ ਹੋਣਾ ਔਰ ਖੁਸ ਹੋਣਾ ਚਾਹੀਏ
 ਥਾ, ਕਿਉਂਕਰ ਤੇਰਾ ਭਾਈ ਮਰ ਗਿਆ ਥਾ ਹੁਣ ਜੀਵਿਆ ਹੈ, ਹੋਰ ਖੋਇਆ ਗਿਆ ਥਾ
 ਹੁਣ ਬਿਆਇਆ ਹੈ ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ikk manukkhde dō putt the. Unhāchō laudhēnē pēōnū
One man-of two sons were. Them-in-from the-younger-by the-father-to
 ākhia ki, 'ō pēō, maldā hissā jō maī-nū pahūchdā-
it-was-said that, 'O father, the-property-of share which me-to arriving-
 hai, maīnū dē. Jad ohnē māl unhānū band
is, me-to give. Then him-by the-property them-to having-divided:
 dittā. Thōrē dinā-bichchō laudhē puttnē sārā katthā kar-
was-given. A-few days-from-within the-younger son-by whole together having-
 kē ikk dūrdē dēsdā paidā kariā; aur utthē apnā
made one distance-of country-of journey was-made; and there his-own
 māl bikarmī-bichch khōiā. Aur jad sārā gumā-chukkā,
property bad-action-in was-wasted. And when all wasted-was-completely,
 'ns dēs-bichh barā mādwarā piā; oh kangāl hōnē laggiā. Jad
that country-in (a) great famine fell; he poor to-be began. Then
 us dēsdē ikk rājēdē jā laggiā. Ohnē ohnū
that country-of one raja-in-of having-gone he-was-employed. Him-by him-to
 khētā-bichch sūr chāran bhējā. Aur ohnū ās thī ki, in
fields-in swine to-feed it-was-sent. And him-to hope was that, these
 chhilak-tē jō sūr khāndē-han, apnā dhidd bharē; kōi
husks-with which the-swine eating-are, his-own belly he-may-fill; anyone
 usnū na dindā-thā. Jō sōjhī-bichch ā-kē kahā, 'mērē
him-to not giving-was. Then senses-in come-having it-was-said, 'my
 pēōdē bahutē mihnatiānū bālhi rōṭi hai, aur maī bhukkhā mardā-
father-of many labourers-to much bread is, and I hungry dying-
 hā; maī utth-kē apnē pēō-kōlē jāūgā, aur unhū kahūgā,
am; I arisen-having my-own father-near will-go, and him-to I-will-say,
 'ō pēō, mainē Rabbdā tērē kōl burā kariā-hai; hōr hun is
'O father, me-by God-of of-thee near fault done-is; and now this
 laik nahī jō phir tērā putt kahāū, maīnū apnē
worthy (I-)am-not that again thy son I-may-be-called, me-to thine-own

mihnatiā-bichchō ikkdē barābar kar.” Phir utth-kē apnē pēō
labourers-from-in one-of equal make.” Then arisen-having his-own father
 kōl challiā. Ōh ajjē dūr thā, ōhnū dēkh-kē ōhdē pēōnū
to he-started. He yet distant was, him-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 chummiā. Puttnē ōhnū kahā, ‘ō pēō, mainē
much it-was-kissed. The-son-by him-to it-was-said, ‘O father, me-by
 Rabbdā tērē kōl burā kariā; hōr hun is laik nahī
God-of of-thee near fault done-is; and now this worthy (I-)am-not
 jō phir tērā putt kahāū.’ Pēōnē apnē naukrānū
that again thy son I-may-be-called.’ The-father-by his-own labourers-to
 kahā, ‘changē-tē changē kaprē kaddh liā, ihdē pāo;
it-was-said, ‘good-than good clothes having-taken-out bring, him-to put-on;
 hōr idhē hatth-bichch chhāp, hōr pairā-bichch juttē pāo; hōr asī
and his hand-in (a-)ring, and feet-in shoes put-on; and we
 chhakaī, hōr khusī hōwāī; kiūkar mērā ēh putt mar-giā-thā, hun
may-eat, and glad may-be; because, my this son dead-gone-was, now
 jiviā-hai; khōiā-giā-thā, hun miliā-hai.’ Phir ōh khusī karan laggē.
alive-is; lost-gone-was, now found-is.’ Then they joy to-do began.
 Ōhdā barā putt khēt-bichch thā. Jad ghardē nērē āiā,
His elder son the-field-in was. When the-house-of near he-came,
 gāodē hōr nachchdiādi abāj sunī. Phir ikk naukrānū
singing and dancing-women-of noise was-heard. Then one servant-to
 bulā-kē puchhiā, ‘ih kī 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 pēōnē barī rōṭī kari-hai, kis-bāstē
‘thy brother come-is; and thy father-by a-great feast done-is, because
 jō ōhnū bhalā-changā thiāiā.’ Ōhnē gussē hō-kē na
that him-to safe-(&-)sound he-was-found.’ Him-by angry become-having not
 chāhā jō andar jāwē. Phir ōhdē pēōnē bāhar
it-was-wishea that inside he-may-go. Then his father-by outside
 ā-kē ōhnū manāiā. Ōhnē pēō-tē jabāb
come-having him-to it-was-remonstrated. Him-by the-father-to answer
 dittā, ‘dēgā, itnē barhē-te maī tērī taihal kardā-hā, aur
was-given, ‘see-then, so-many years-from I thy service doing-am, and
 kadē tērē kahēdē bāhar nahī challā; par taī kadē bakriā
ever thy saying-of out not went; but by-thee ever goat-of
 mēmnā mainū nahī dittā, jō apnē mitrādē nāl khusī
kid me-to not was-given, that my-own friends-of with happiness

manāwā. Hōr jad tērā ēh putt āiā jihnē tērā māl
I-may-celebrate. And when thy this son came whom-by thy property
 kañjarīā-bichch khōiā, taī ōdhē bastē barī rōṭi kari.
harlots-among was-wasted, by-thee him-of for a-great feast was-made.'
 Ōhnē ōhnū kahā, 'ō putt, tū nit mērē kōl hai, hōr
Him-by him-to it-was-said, 'O son, thou always of-me near art, and
 jērḥā mērā hai ōh tērā hai; phir khusī hōṇā aur khus
what mine is that thine is; then (in-)happiness to-be and glad
 hōṇā chāhīē thā; kiṭkar tērā bhāī mar-giā-thā, huṇ jīviā-hai
to-be proper was; because thy brother, dead-gone-was, now alive-is;
 hōr khōiā-giā-thā, huṇ thiāiā-hai.
and lost-gone-was, now found-is.'

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULĀRAN, JIND STATE.).

SPECIMEN II.

ਇਕ ਆਦਮੀ ਧਾੜਵੀ ਥਾ। ਉਹ ਸਾਡੇ ਦੇਸ ਆਗਿਆ। ਉਧੇ ਮੁੜਦੇ ਹੁਏਦੇ ਮਨ ਬਿਚ ਆਈ ਚਾਰ ਪੰਜ ਰੁਪਏਦੀ ਰੁੰ ਲੇ ਚੱਲਾਂ। ਮੁੜ ਕੇ ਪਿੰਡ ਬਿਚ ਰੁੰ ਲੈਣ ਬੜ ਗਿਆ। ਇਕ ਬੁੱਢੀ ਬੈਠੀ ਕਤਦੀ ਥੀ। ਉਹਨੂੰ ਰੁੰ ਪੁਛੀ। ਉਹਨੇ ਆਖਿਆ ਹੈ ਭਾਈ ਏਹ ਬਾਣੀਏਨੂੰ ਬੋਲ ਮਾਰ ਲਿਆ। ਉਹ ਬਾਣੀਏਨੂੰ ਬੁਲਾ ਲਾਇਆ। ਉਹ ਬੁੱਢੀ ਬੋਲੀ ਏਨੂੰ ਰੁੰ ਜੋਖ ਦੇ॥ ਧਾੜਵੀ ਬੋਲਿਆ ਬੁੱਢੀ ਏਹਨੂੰ ਚਾਰ ਪੰਜ ਆਨੇ ਦੇ ਕੇ ਜੋ ਮੈਂ ਬੱਧ ਤੁਲਾ ਲੂੰ। ਤੂਹੀ ਕਿਉਂ ਨਹੀਂ ਜੋਖ ਦਿੰਦੀ। ਫਿਰ ਬੀਖੇਂਗੀ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਲੇ ਜਾ ਭਾਈ ਮੈਂ ਅਗੰਤ ਬਿਚ ਲੂੰਗੀ। ਉਹ ਕਹਿੰਦਾ ਅਗੰਤ ਕਿਹਨੇ ਦੇਖਾ ਹੈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਮੈਂ ਦੇਖ ਆਈ ਹਾਂ। ਉਹ ਕਹਿੰਦਾ ਤੂੰ ਕਿੱਕਰ ਦੇਖ ਆਈ। ਬੁੱਢੀ ਕਹਿੰਦੀ ਧੀ ਜਮਾਈ ਮੇਰੇ ਕੋਲ ਬਸਦੇ ਥੇ। ਮੇਰੀ ਮੈਂਹ ਸੁਣੀ ਥੀ। ਉਨ੍ਹਾਂਦੀ ਸੁਣੀ ਹੁਈ ਥੀ। ਮੈਨੇ ਧੀਨੂੰ ਆਖਿਆ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦੇ ਦੇ। ਜਿੰਦਣ ਮੇਰੇ ਦੁਧ ਹੋਗਿਆ ਤੈਨੂੰ ਦੇ ਦੂੰਗੀ। ਧੀਨੇ ਘੋਓ ਦੇ

ਦਿਤਾ। ਫਿਰ ਉਹ ਮਰ ਗਈ। ਮੈਂ ਕੁਮਾਰੀਆਂ ਗਈ। ਉਥੇ ਗਈ ਹੁਈ ਧੀਨੇ ਫੜ ਲਈ। ਕਹਾ ਕਿ ਮੇਰਾ ਸੇਰ ਘੋਓ ਉਧਾਰਾ ਦਿੱਤਾ ਹੋਇਆ ਦੇ ਦੇ। ਮੈਨੇ ਕਹਾ ਮੇਰੇ ਕੋਲ ਕੀ ਹੈ। ਜਮਾਈਨੂੰ ਦੇ ਦੂੰਗੀ। ਮੇਰੇ ਕੋਲ ਬਸਦਾ ਹੈ। ਧੀ ਬੋਲੀ ਉਧਾ ਕੁਛ ਵਾਸਤਾ ਨਹੀਂ। ਜੇੜਾ ਮੈਂ ਦਿੱਤਾ ਹੈ ਉਹ ਮੇਰਾ ਦੇ ਦੇ। ਫਿਰ ਸੇਰ ਡਰ ਮਾਸ ਪੱਟ ਬਿਚੋਂ ਮੇਰਾ ਲੈ ਕੇ ਬੈੜਾ ਛੱਡਿਆ। ਏਹ ਦੇਖਲੈ ਟੋਹਣਾਂ ਪੱਟ ਬਿਚ ਸਕੀ ਧੀਦਾ ਪਾਇਆ ਹੁਆ ਹੈ। ਤੂ ਰੁੰ ਬੱਧ ਪੱਟ ਲੈ ਜਾ ਅਗੰਤ ਲੈ ਲੂੰਗੀ। ਧਾੜਵੀਨੂੰ ਏਹ ਗਲ ਸੁਣ ਗਿਆਨ ਆਗਿਆ। ਰੁੰ ਲਿੱਤੀ ਨਹੀਂ। ਆਪਣੇ ਘਰਨੂੰ ਚੱਲਾ ਗਿਆ। ਘਰ ਜਾ ਜੇੜਾ ਮਾਲ ਲੁਟਿਆ ਕਸੂਟਿਆ ਥਾ ਬਾਮਣਾਂ ਫਕੀਰਾਂਨੂੰ ਪੁੰਨ ਕਰ ਦਿੱਤਾ ਧਾੜਵੀਦਾ ਛੱਡ ਦਿੱਤਾ ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(THĀNĀ KULARAN, JIND STATE.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik admī dhārvī thā. Ōh sādē dēs ā-giā. Ōdhē
One man robber was. He (to-)our country came. Him-of
 murdē-huēdē man-bich āi chār pañj rupaēdī rū lē
returning-of mind-in came four five rupees-of cotton having-taken
 challā. Mur-kē piṇḍ-bich rū lain bar-giā. Ik
I-may-go. Returned-having the-village-in cotton to-take he-entered. One
 buddhī baithī katli-thī, ehñū rū pūchhī. Ōhnē
old-woman seated spinning-was, her-to (for-)cotton it-was-asked. Her-by
 ākhiā, 'hai bhāi, eh bāniēñū bōl-mār liā.' Ōh bāniēñū
it-was-said, 'O brother, this banyā-to calling bring.' He the-banyā-to
 bulā laiā. Ōh buddhī bōli, 'ēñū rū jōkh
having-called brought. That old-woman spoke, 'him-to cotton having-weighed
 dē.' Dhārvī bōliā, 'buddhī, ehñū chār pañj ānē dē-kē
give.' The-robber spoke, 'old-woman, him-to four five annas given-having
 jō maī baddh tulā lū. Tū-hī kiū nahī
if I more having-caused-to-weigh take. Thou-thyself why not
 jōkh dindī, phir jhikhēgi. Buddhī
having-weighed (art-)giving, afterwards thou-wilt-repent.' The-old-woman
 kahindī, 'lē-jā, bhāi, maī agant-bich lūgi.' Ōh
was-saying, 'take-away, brother, I the-future-life-in shall-take.' He
 kahindā, 'agant kihñē dēkhā hai?' Buddhī kahindī,
(was-)saying, 'the-future-life whom-by seen is?' The-old-woman (was-)saying,
 'maī dēkh āi-hā.' Ōh kahindā, 'tū kikkar dēkh
'I having-seen come-am.' He (was-)saying, 'thou how having-seen
 āi?' Buddhī kahindī, 'dhī jamāi mērē kōl
came?' The-old-woman (was-)saying, 'daughter son-in-law me near
 basdē-thē; mērī maīh sūñī thī; unhādī sūñī-huī
living-were; my she-buffalo in-calf was; them-of one-which-had-calved
 thī; mainē dhinū ākhiā, "sēr ghēō udhārā dē-dē;
was; me the-daughter-to it-was-said, "seer ghee loan give;

jiddan mērē dudh hō-giā, tainū dē-dūgi."
when in-my(-house) milk (shall-)have-become, thee-to I-shall-give."
 Dhīnē ghēō dē-dittā. Phir ōh mar-gai. Maī kumārīā
The-daughter-by ghee was-given. Then she died. I Hades
 gai; ōthē gai-huī dhīnē phar-lai; kahā ki, "mērā
went; there the-gone daughter-by I-was-seized; it-was-said that, "my
 sēr ghēō udhārā dittā-hōiā, dē-dē." Mainē kahā, "mērē kōl
seer ghee loan given, give." Me-by it-was-said, "me near
 ki hai? Jamāinū dē-dūgi; mērē kōl basdā-hai." Dhī
what is? The-son-in-law-to I-shall-give; me near living-he-is." The-daughter
 bōli, "ōdhā kuchh wāstā nahī. Jērḥā maī dittā-hai, ōh mērā
spoke, "him-of any concern is-not. What by-me given-is, that mine
 dē-dē." Phir sēr bhar mās patṭ bichō mērā lai-kē khairhā
give." Then seer full flesh thigh from-in my taken-having seizure
 chhaddiā. Eh dēkh-lai, tōhnā patṭ-bich saki dhidā pāiā-huā hai.
was-left. This observe, cavity thigh-in real daughter-of made is.
 Tū rū baddh-ghaṭṭ lāi-jā, agant
Thou cotton increasing-diminishing (i.e. bargaining) taking-go, (in)-the-future-life
 lai-lūgi." Dhārvinū ēh gal sur-kē giān ā-giā; rū
I-shall-take. The-robber-to this word heard-having knowledge came; cotton
 litti nahī; apnē gharnū challā-giā. Ghar jā-kē jērḥā
was-taken not; his-own house-to he-went-away. Home gone-having what
 māl lūtiā kasūtiā thā, bāmṇā phakīrānū punn kar
property looted plundered was, Brahmans beggars-to charity doing
 dittā; dhārvidā kamm chhadd-dittā.
was-given; robber-of profession was-abandoned.

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 calved, 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 Brāhmanas and beggars, and gave up the profession of a robber.

The following specimen of Pōwādhī comes from Umballa. It is given, as originally written, in the Dēva-nāgarī character.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PANJĀBĪ.

PŌWĀDHĪ DIALECT.

(DISTRICT UMBALLA.)

इक्क जुलाहेदी अच्ची रातनूँ अक्ख खुल गई । अपणी जुलाहीनूँ केहा के मैनूँ डोडे मळ के दे । तीमीने केहा के मै-ते हुण नहीं उठ हुन्दा । जुलाहेने फेर केहा जे हुण तूँ, मैनूँ डोडे मळ के देवें ताँ में तैनूँ हजार हजार रुपये-दिआँ चार बाताँ सुणावाँ । जुलाहीने डोडे मळ के दित्ते ओर हुक्का भरके दित्ता । जुलाहा बातेँ सुणावन लगिआ । उस वेळे शहरदे बादशाहदा पुत्त गली बिच्च जांदा था । जुलाहेदी गल्ल सुण कर सोचिआ के इसदिआँ गल्लाँ सुण के जाणा है के एह केहिआँ गल्लाँ सुणांदा है । जुलाहेने चार गल्लाँ सुणाइआँ । १ जेहड़ा आदमी अपणी मुटियार तीमीनूँ पेओके छड़े ओह अहमक है । २ जो अपणे ते बड़ेदे नाळ यारी लावे ओह अहमक है । ३ जो बिण पुछे पंच बणे ओह अहमक है । ४ जो घर में हुंदे सुंदे-लड़ बग्ग के ना तुरे ओह अहमक है । जुलाहा बाताँ सुणा के सो गिआ ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALECT.

(DISTRICT UMBALLA.)

TRANSLITERATION AND TRANSLATION.

Ikk julāhēdī addhī rātnū akkh khul-gaī. Apnī julāhīnū
A weaver-of half night-at the-eyes opened. His-own weaver's-wife-to
 kēhā kē, 'mainū dōdē mal-kē dē.' Tīminē
it-was-said that, 'me-to poppy-heads rubbed-having give.' The-wife-by
 kēhā kē, 'mai-tē hun nahī uth hundā.' Julāhēnē
it-was-said that, 'me-by now not rising (is-)becoming.' The-weaver-by
 phēr kēhā, 'jē hun tū mainū dōdē mal-kē dēvē,
again it-was-said, 'if now thou me-to poppy-heads rubbed-having give,
 'tā māī tainū hājār hājār rupayēdiā chār bātā sunāwā.
then I thee-to thousand thousand rupees-of four words cause-to-hear.'
 Julāhīnē dōdē mal-kē dittē, ōr hukkā
The-weaver's-wife-by poppy-heads rubbed-having were-given, and hookah
 bhar-kē dittā. Julāhā bātē sunāwan laggīā. Us
filled-having was-given. The-weaver the-words to-cause-to-hear began. That
 vēlē shahrdē bādshahdā putt gallī-bichch jāndā-thā. Julāhēdī
at-time the-city-of king-of son lane-in going-was. The-weaver-of
 gall sun-kar sōchiā, kē, 'isdiā gallā sun-kē
word heard-having it-was-thought that, 'this-one-of words heard-having
 jānā hai, kē ēh kēhiā gallā sunāndā-hai.' Julāhēnē
to-be-gone is, that this-one what words causing-to-hear-is.' The-weaver-by
 chār gallā sunāiā. '1. Jēhrā ādmī apnī mutiyār
four words were-caused-to-be-heard. '1. What man his-own full-grown
 tīminū pēokē chhaddē, ōh ahmak hai. 2. Jō
wife-to in-her-father's-house abandons, he most-foolish is. 2. Who
 apnē-tē barēdē nāl yārī lāvē, ōh ahmak hai.
himself-of-than greater-of with friendship brings, he most-foolish is.
 3. Jō bin puchhē pañch bāpē, ōh ahmak hai.
3. Who without being-asked arbitrator becomes, he most-foolish is.
 4. Jō ghar-mē hundē-sundē lar bannh-kē nā turē,
4. Who house-in while-being the-edge-of-cloth bound-having not sets-out,
 ōh ahmak hai.' Julāhā bātā sunā-kē sō-giā.
he most-foolish is.' The-weaver the-words caused-to-hear-having went-to-sleep.

FREE TRANSLATION OF THE FOREGOING.

A certain weaver awoke at midnight, and asked his wife to prepare a poppy-drink¹ 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 king² 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 *Julāhā* 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.

PAÑJĀBĪ.

(THĀNĀ KARAMGARH, STATE PATIALA.)

PŌWĀDHĪ DIALECT.

دیکھو کھتے ہتھ نال مٹا دب رکھیا ہے سچے ہتھ وچہ پُرانی ہے۔
 سامنے درخت دے ہیٹھ حقہ آر پانی دا گھڑا پیا ہے۔ اوتھ ہی اک منڈا
 بیٹھا ہے۔ کرساں بچارہ تھوڑی جی رات تے اوٹھیا ہے۔ هل اور بھلداں
 نوں لیکے تڑے تڑے کھیت پر آن پہونچیا ہے۔ جد سورج سر پر آوندا
 ہے۔ تاں گھروالی روٹی لیوندي ہے۔ ایہہ هل کھول دندا ہے۔ بھلداں
 نوں چارہ پوندا ہے۔ اپ ہتھ منہ دھوئے تھنڈا ہوندا ہے۔ روٹی کھاندا
 ہے۔ حقہ پیندا ہے۔ بھلداں نوں پانی پلوندہ ہے۔ پیکے تھوڑا جیہا چر آرام
 لندا ہے۔ گھروالی ساگ سوگ لیکے چلی جاندی ہے۔ کم بٹھا، ہوندا ہے۔
 تاں بچارہ اسی دھندے وچہ دن پورا کردندا ہے۔ نہیں تاں ہور کم کار
 کردا ہے۔ جد سورج چھین لگدا ہے تاں هل اور بھلداں نوں لیکے گھر
 آوندا ہے۔ سر پر چارہ دی گٹھڑی لیوندا ہے۔ بھلداں دے آگے چارہ پوندا
 ہے۔ گھروالی دھار کڈھدی ہے۔ روٹی پکوندي ہے۔ ایہہ کھوسی کھوسی بال
 بچان وچہ بیٹھ ے کھاندا ہے۔ پھیر ایہے جیہے سوان نال پیر پساں ے
 سوندا ہے اک بادشاہاں نوں پھلاں دی چھیجاں پر بھی نصیب نہیں *

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

PŌWĀDHĪ DIALLECT.

(THĀNĀ KARAMGARH, STATE PATIALA.)

TRANSLITERATION AND TRANSLATION.

Dēkhō, khabbē hatth nāl munnā dab rakkhīā-hai, sajjē
See, left hand with plough-handle pressing kept-is, right
 hatth vich purānī hai. Sāmnē darakhtdē hēth huqqa ar pānīdā
hand in ox-whip is. In-front a-tree-of beneath hookah and water-of
 gharā piā-hai. Utthē-hi ikk munda baithā hai. Kīrsān
jar put-down-is. Here-also a child seated is. The-cultivator
 bichārā thōrī-jī rāt-tē utthīā-hai. Hal aur bhalḍā-nū
the-poor-man a-little-very night-from arisen-is. Plough and oxen
 lē-kē, tarkē-tarkē khēt-par ān pahūchiā-hai. Jad sūraj
taken-having, very-early the-field-on having-come arrived-he-is. When the-sun
 sir-par āundā-hai, tā ghar-wālī rōṭṭī liaundi-hai. Eh hal
the-head-on coming-is, then the-house-mistress bread bringing-is. He the-plough
 khōl-dindā-hai. Bhalḍā-nū chāra paundā-hai. Āp hatth mūh
loosening-is. The-oxen-to fodder causing-to-fall-he-is. Himself hand mouth
 dhō-kē thandā hōndā-hai. Rōṭṭī khāndā-hai. Huqqa pīndā-hai.
washed-having cool becoming-he-is. Bread eating-he-is. Hookah drinking-he-is.
 Bhalḍā-nū pānī plōndā-hai. Pai-kē thōrā-jehā chir arām
The-oxen-to water causing-to-drink-he-is. Fallen-having a-little-very time rest
 lindā-hai. Ghar-wālī sāg-sūg lē-kē chālī jāndī-hai.
taking-he-is. The-house-mistress vegetables-etc. taken-having gone going-is.
 Kammi buhtā hōndā-hai. Tā bichāra īsī dhandē-vichēh din
Work much becoming-is. Either the-poor-fellow this occupation-in the-day
 pūrā kar-dindā-hai. Nahī-tā hōr kamm-kār kardā-hai. Jad sūraj
full making-is. Otherwise other business doing-he-is. When the-sun
 chhipan lagdā-hai. tā hal aur bhalḍā-nū lē-kē ghar āundā-hai.
to-be-hidden beginning-is, then plough and oxen taken-having house coming-he-is.
 Sir-par chāra-dī gathrī liaundā-hai. Bhalḍā-dē āgē chāra
Head-on fodder-of bundle bringing-he-is. Oxen-of in-front fodder
 paundā-hai. Ghar-wālī dhār kaḍḍhī-hai. Rōṭṭī pakōndī-hai.
causing-to-fall-he-is. The-house-mistress milk drawing-is. Bread cooking-she-is.
 Eh khusī-khusī bāl-bachchā-vichēh baith-kē khāndā-hai. Phir ēhē jēhē
He happy-happy children-among sat-having eating-is. Again he such

suwād nāl pair pasār-kē sōndā-hai, ik bādshāhā-nū phullā-di
comfort with feet extended-having sleeping-is, as kings-to flowers-of
 chhiṣṣā-par bhī naṣīb nahī.
beds-on even fortune is-not.

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.

RĀTHĪ.

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 *Rāth*, or the ruthless ones. As their second name indicates, they are a turbulent lot. Their language is known as *Pachhāḍī* or *Rāthī*. A similar language is spoken in the Ghaggar valley in the Kularan *thānā* of the Jind state. Here it is called *Jānd* or *Naili*. *Naili* is probably the same as *nālī*, which is the local name of the Ghaggar valley. I do not know the origin of the name *Jānd*, unless it refers to the *janḍ* bush which is a very prominent object in this wild tract.

Under whatever name it is called, *Pachhāḍī*, *Rāthī*, *Jānd*, or *Naili*, it is the same form of speech, i.e., *Pōwādhī Pañjābī*, strongly mixed with the *Bāngarū* 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 *Mālwāī Pañjābī* spoken immediately to the west.

The number of speakers reported is—

Hissar (Rāthī)
Jind (Jānd)

36,490

2,500

38,990

I give three specimens of this dialect, viz., a portion of the Parable of the Prodigal Son and a folktale from Hissar, and another folktale 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 Jāt. The sign of the dative is *nū* or *nē*. Sometimes we have the *Bāngarū sā*, I am; *sai*, he is. The termination *gī* is used in the present as well as in the future. Thus, *āēgī*, she comes; the *Mālwāī* future *jāsū*, I will go, occurs. The past participle of *ghallnā*, to send, is *ghattā*, not *ghalliā*.

Note the nasal pronunciation of *chāhāḍā*, wishing; *āūḍā*, coming; *jāsū*, I will go, and the substitution of a dental *dh* for a cerebral *dh* or *rh* in *baḍhē*, for *barhē*. (specimen II).

The case of the agent is formed as follows:—

Singular.	Plural.
<i>ghōrē</i>	<i>ghōrēā.</i>
<i>gharē</i>	<i>gharā.</i>
<i>bichchūē</i>	<i>bichchūā.</i>
<i>bittē</i>	<i>bittā.</i>
<i>jūnāsē</i>	<i>jūnāsā.</i>
<i>baihñē</i>	<i>baihñā.</i>

It will be observed that the agent plural is always the same as the oblique form plural.

The suffix of the accusative-dative is *kī* or *jō*.¹ That of the locative is *bich*. In other respects the declension of nouns follows Pañjābī.

Adjectives follow the rules of Pañjābī, except that an adjective agreeing with a noun in the agent case is itself put in that case. Thus, *lauhrē puttrē*, by the younger son.

The first two personal pronouns are thus declined:—

	I.	We.	Thou.	You.
Nominative	<i>maĩ</i>	<i>asṣā</i>	<i>tū</i>	<i>tussā.</i>
Agent	<i>maĩ</i>	<i>assā</i>	<i>taĩ, tudh</i>	<i>tussā.</i>
Acc.-Dative	<i>minjā</i>	<i>assājō</i>	<i>tijō</i>	<i>tussājō.</i>
Locative	<i>minjō-bich</i>	<i>assā-bich</i>	<i>tijō-bich</i>	<i>tussā-bich.</i>
Genitive	<i>mērā</i>	<i>mhārā, assāḍā</i>	<i>tērā</i>	<i>tumhārā, tamhārā, tussāḍā.</i>

The forms *mhārā* and *tamhārā* are taken from Pāhārī.

The following are the principal parts of the other pronouns:—

	That, he, etc.	This.	Who.	That, he, etc.	Who?	What?
Singular—						
Nominative	<i>oh</i>	<i>eh</i>	<i>jō, jeh</i>	<i>seh, saih</i>	<i>kun</i>	<i>kiā, kyā.</i>
Agent	<i>unĩ</i>	<i>inĩ</i>	<i>jinĩ</i>	<i>tinĩ</i>	<i>kunĩ, kinĩ</i>	...
Oblique	<i>us</i>	<i>is</i>	<i>jis</i>	<i>tis</i>	<i>kus, kuh</i>	<i>kes (dat. kajō).</i>
Plural—						
Nominative	<i>oh</i>	<i>eh</i>	<i>jō, jeh</i>	<i>seh, saih</i>	<i>kun</i>	
Oblique	<i>unā.</i>	<i>inā</i>	<i>jinā</i>	<i>tinā</i>	<i>kinā</i>	

¹ The suffix *jō* is really the locative of a genitive postposition *jā*. In Kāngrā *jā* has become obsolete, but it still survives in a slightly different form in Sindhi. It is derived from the Sanskrit *kāryakāḥ*, through the Prakrit *kājja*, the *ka* being dropped according to a well known phonetic rule. The fact that *jō* is a locative is well shown by its employment with certain postpositions. Such postpositions are originally nouns in the locative. Thus, *sāmhne*, before, is really the locative of *sāmhna*, 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 Kāngrā dialect, with *sāmhna* in gender and case. Hence, *tijō samhne*, before thee, is literally 'in thy front,' and *tijō* is the locative masculine of an obsolete genitive *tijā*, thy. Similarly, *bich*, in, is a contraction of an old locative *vichche*, in the middle, and *tijō bich*, 'in thee, is' literally, 'in thy middle,' or 'in the middle of thee.' In an exactly similar way, the Hindi *kō* 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, *unhā*, *inhā*, etc. 'Anyone' is *koi*, obl. *kusi*. 'Anything' is *kichh*. 'Self' is *appū*, oblique form the same, genitive *appū*.

Adēhā, of this kind; so, *tadēhā*, *jadēhā*, *kadēhā*.

The verb substantive is conjugated as follows:—

Present, I am, etc.

	Singular.	Plural.
1.	<i>hā, hai</i>	<i>hā, hū, haĩ.</i>
2.	<i>hē, hai</i>	<i>hā, hā, haĩ.</i>
3.	<i>hē, hai</i>	<i>hā, hai, hīn, han.</i>

The past tense is sing. masc., *thā* or *thū*; fem., *thī*; plur. masc., *the*; fem., *thiā*.

In the Active Verb, the Infinitive and Participles follow Pañjābī. Thus the present participle is *mārdā* or *mārnā*, striking. The Present Subjunctive follows the analogy of the verb substantive. Thus, *mārē* or *mārai*, thou mayst strike; *mārā*, I or we may strike. The first person plural may be *mārē*, as in Pañjābī. 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 Pañjābī—

Future, I shall strike, etc.

	Singular.	Plural.
1.	<i>mārgā, mārgā, mārgā, mārgā</i>	<i>mārgē, mārgē.</i>
2.	<i>mārgā, mārgā</i>	<i>mārgē, mārgē.</i>
3.	<i>mārgā, mārgā</i>	<i>mārgē, mārgē.</i>

We now and then meet stray Pahārī forms of the future, such as *hōn*, he will be; *bhōlā*, he will be.

The past participle sometimes drops the *i*, as in Hindōstānī. Thus, *laggā*, for *laggiā*, begun; *milā*, for *miliā*, got.

There is a Respectful Imperative ending in *ā*. Thus, *rakkhā*, be good enough to keep me.

The Frequentative compound frequently appears with the force of an ordinary present definite. Thus, *mārā kardā-hā*, I am striking.

The Inceptive compound verb is formed with the direct, and not the oblique form of the infinitive. Thus, *karnā laggā*, he began to do.

Note that contrary to the Pañjābī and Hindōstānī construction, the verb *bōlnā*, to speak, is treated as a transitive verb in the past tenses. Thus, *lauhkē puttrē bōliā*, the younger son said.

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 . . . 1865-72. Lahore, 1874. (App. 4, Glossary; App. 5, Proverbial sayings.)

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 Mūltānī 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 Kāngrā dialect, I give, first, a version of the Parable of the Prodigal Son; second, a short folktale; and, third, a few local proverbs.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KANGRA DIALECT.

(DISTRICT KANGRA.)

SPECIMEN I.

ਯੁਗੀ ਗੰਤਭਟਮੇ ਮੈ ਪੁਤਰ ਬੇ । ਤਿਨੇ ਧਿਸ਼

ਲੈਤਯੇ ਪੁਤਰੇ ਧਧੇ ਯਥੇ ਧੇਲਿਯੋ ਤੇ ਤੇ

ਧਪੁਤੀ ਤੇ ਯਿਯੇ ਯਥੇ

ਲਟੇ ਫਟੇ ਧਿਸ਼ ਗੰਤ ਤਿਸ਼ ਤੇਤ ਗੰਤ ਗਿੰਤ ਮੋਧੇ।

ਤੇ ਧਧੇ ਤਿਨੇ ਯੀ ਧਪਯ ਲਟੇ ਫਟੇ ਧੰਧੀ ਮਿਤ।

ਗੰਤੇ ਮਿਸ਼ ਰੇਤੀ ਪੀਤ ਤੇ ਯੇਟ ਪੁਤਰ ਗੰਤ ਯਿਯੇ

ਯਿਯੇ ਯਥੇ ਮੂਰੇ ਮੋਧੇ ਯੀ ਯਲ ਗਿਯੇ । ਫਿਰੇ

ਤਿਥੁ ਲੁਸਪਯੇ ਧਿਸ਼ ਮਿਸ਼ ਯਟਮੇ ਯਟਮੇ ਧਪਯ ਲਟੇ

ਫਟੇ ਉਤਰੇ ਮਿਤ । ਤੇ ਗੰਤ ਗੰਤ ਯਿਯੇ ਤੁਗਤੀ ਮੁਯੇ

ਤੇ ਤਿਸ਼ ਗੁਲਧੇ ਧਿਸ਼ ਧਧੇ ਯਲ ਧਧੇ ਤੇ ਗੰਤ

• ਝ ਝਲ ਤੇ ਗਿਯ। ਤੇ ਸੋ ਤਿਸ ਗੁਲਬੇਸ
 ਗਤੁਯ ਧਿਯ ਝੇਸੀ ਯਮਗਿਣੇ ਧਲ ਤੇਤਲ ਲਗ
 ਤਿਸੀ ਤਿਸਕਿ ਯਪਏ ਲਤਭੇ ਧਿਯ ਸੂਝ ਸੋਝ
 ਤੇਤਿਯ। ਸੋ ਝਖ ਝੁਝ ਸਿਝਝ ਝੇ ਤਿਯਝੀ
 ਸੂਝ ਖਮ ਬੇ ਯਪਏ ਪਟ ਤੇਤਲ ਸੋਤਮਝ।
 ਤੇ ਝੇ ਯਮਗੀ ਤਿਸਝੀ ਸਿਝ ਝੀ ਸਿਝ ਝ।
 ਤੇ ਤਿਸਝੀ ਧਮ ਧੇ ਤੇ ਪੋਲਿਯ ਤੇ ਸੋ
 ਧਧੇ ਧਲ ਸਿਝਝ ਤੀ ਗਤੁਯ ਝੀ ਧਧੇ ਤੇ ਤੀ ਤੇਟੀ
 ਯੁਲੀ ਤੇਤਮੀ ਤੇ ਤੇ ਸੋ ਤੁਝ ਗਯ ਝੇਝ ਤੇ।
 ਸੋ ਤੇਠੀ ਝੀ ਯਪਏ ਧਧੇ ਧਲ
 ਤੇਝੇ ਤੇ ਤਿਸਝੀ ਗਲਝ ਤੇ ਤੇ ਧਧੁਝੀ
 ਸੋ ਸੂਝ ਤੇ ਤੇਲਧੇ ਤੇ ਤਿਝੇ ਸੋਝਝ ਧਧ
 ਝੀਝ ਤੇ । ਤੇਤਲ ਸੋ ਤੇਤਲ ਪੁਤਲ ਗੁਲਝਝ ਤੇ
 ਝੀਝ ਤੇ । ਸਿਝ ਯਪਏ ਗਤੁਯ ਧਿਯ ਝੇਸੀ

ਧਰਧਰ ਸਮਝੀ ਆਈ ੨੪ । ਤੂੰ ਸੋਤ ਉਠੀ
 ਆਈ ਯਪੜੇ ਧਧੇ ਧਲ ਗਿਯੋ ਤੂੰ ਸੋਤ ਮੂੜੀ ਤੀ
 ਥੋਂ ਤੂੰ ਤਿਸਮੈਂ ਧਧੇ ਤਿਸਯੋ ਮਿਖੀ ਆਈ ਮਧ
 ਆਈ ਤੂੰ ਬਿਟ ਮੋਢੇ ਆਈ ਤਿਸਮੈਂ ਗਲੇਂ
 ਲੰਗੀ ਆਈ ਫੜੇਂ ਲਟ । ਪੁਤਰੇ ਤਿਸਯੋ
 ਧੌਲਿਯੋ ਤੂੰ ਧਧੁਯੋ ਨੈਂ ਸੁਰ ਸੋ ਤੂੰ ਉਲਟ ਆਯੋ
 ਤੁਝੋਂ ਸਾਝੇ ਧਧੇ ਆਤ ਤੂੰ ਤੂੰ ਫਿਰੀ ਤੁਝੋਂ
 ਪੁਤਰੇ ਗੁਲਯੋ ਤੂੰ ਤੂੰ ੨੩ । ਤੂੰ ਤੀ ਧਧੇ
 ਯਪੜੇ ਵੇਝੋਂ ਆਈ ਧੌਲਿਯੋ ਤੂੰ ਸਾਝੇ ਤੂੰ ਧਰੋ ਆਪਣੇ
 ਆਈ ਆਈ ਸੇਯੋ ਲੋਯੋ । ਆਯੋ ਸੇਯੋ ਤੂੰ
 ਸੁਰੀ ਤੂੰ ਪੈਰੋਂ ਧਿਸ ਤੁਟੇ ਧੌਯੋ । ਤੂੰ ਖੌਟੇ ਆਯੋ ਯਯੋ
 ਆਈ । ਆਤ ਤੂੰ ੨੩ ਸੋ ਪੁਤਰੇ ਸਾਝਿਯੋ ਥੋਂ
 ਫਿਰੀ ਆਯੋ ਤੁਝੋਂ ਤੂੰ । ਗੁਲਯੋ ਗਿਯੋ ਥੋਂ ਫਿਰੀ
 ਗਿਲ ਤੂੰ । ਤੂੰ ਸੋਤ ਸੋਤ ਆਯੋ ਲਗੇ ॥

ਤਿਸਮ ਧੜ ਪੁਤਾ ਲਤੜੇ ਧਿਸ ਥੀ ।
 ਤੋ ਕੇ ਸੋਤ ਯਯੰਮ ਤੋਏ ਘੋਰੇ ਥੋੜੇ ਪੁਕ ਤੇ
 ਤਿਨੀ ਧੜੇ ਯੇ ਰੇ ਰਸੋਮੀ ਯਯੰਮ ਸੁਝੀ । ਤੋ ਤਿਨੀ
 ਯਧਏ ਰੇਯਧ ਧਿਸ ਯੇ ਸੀ ਯਯੰਮੀਟਯੀ ਸਮੀ ਯਧੀ
 ਯਧੁ ਧਲ ਪੁਯਿਯੰ ਤੇ ਟੜ ਯਿਯੰ ਤੇ । ਤਿਨੀ ਤਿਸ
 ਯਧ ਧਲਿਯੰ ਤੇ ਤੁਯੰਧ ਤੋਏ ਯਯੰਧ ਤੇ ਤੋ
 ਤੁਯੰਧ ਧਧ ਧੜੀ ਤੇਸਮੀ ਰਸੋ ਯੀਤੀ ਤੇ । ਯੇ
 ਸਲ ਯਧੀ ਤੇ ਤਿਸ ਯੀ ਤਲ ਸੁਧ ਸਿਲ ਤੇ ।
 ਯਧ ਤਿਨੀ ਯਲਯੀ ਯੀਤੀ ਤੋ ਯਯੰਧ ਤੁਯੰਧ
 ਸੁਯਿਯੰ । ਯੇ ਸਲ ਯਧੀ ਤਿਸਮ ਧਧ ਧੜੇ
 ਯਯੰ ਯਧੀ ਯਧੰਧ ਲਗ । ਤਿਨੀ ਧਧ ਯੀ
 ਤੋਏ ਸਿਯੰ ਤੇ ਸੀ ਤੋਯਿਯੰ ਧਧੰਧ ਤੇ
 ਤੁਯੰਧੀ ਯੋਤਲ ਯਧੰਧ ਤੇ ਤੋ ਯਧੀ ਤੁਯੰਧ
 ਤੁਯੰਧ ਤੇ ਧੜੇ ਰੀ ਤੋਯੰਧ । ਤੋ ਤੁਯੰਧ

ਜਮੀ ਮਿੱਤਿ ਯੇ ਝੋਲੁ , ਭੀ ਚੀ
 ਮਿਤ ਕੈ ਮੈਂ ਯਪਏ ਮਿਤਯੋ ਜੇਕੈ ਮੈਂ
 ਜਾਮ । ਯਪਾ ਤੁਯੋ 23 ਪੁਤਾ ਕੈ ਅਭਿਯੰਮੰ .
 ਸਥੈ ਤੁਯੋ ਲਟ ਫਟ ਖੌ ਗਿਯੋ ਤੇ
 ਤਿਤੈ ਸੋਤ ਯੋਯੋ ਤਿਤੈ ਤੁਯੋ ਤਿਸਾਯੀ
 ਧਰੀ ਝੋਲੁ ਯੈ ਧੌਯੋ ਤੇ । ਧਯੋ ਤਿਸਾਯੀ
 ਧੋਲਿਯੋ ਕੈ ਤੇ ਪੁਤਾ ਤੁ ਸਮ ਸੋ ਜੇਕੈ ਤੇ ।
 ਕੈ ਅਯੋ ਸੋ ਤੇ ਸੋਤ ਸੋਤ ਤੋ ਤੇ ।
 ਯਪਾ ਮੈਂ ਜਾਯੀ ਜੇਕੈ ਧੁਸੀ ਤੋਯੋ ਠੀਯੋ
 ਥੈ । ਅਭਿਯੰ ਜਾਯੀ ਕੈ 23 ਤੋ ਤੋਯੋ ਠੀਯੋ
 ਗਿਯੋ ਥੈ ਠੀਯੋ ਅੰਮ ਤੋਯੋ ਤੇ । ਗੁਯੋਯੀ
 ਗਿਯੋ ਥੈ ਠੀਯੋ ਮਿਲੈ ਤੇ ॥

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KĀNGRĀ DIALECT.

(DISTRICT, KANGRA.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kuṣī māḥṇuede dō puttār the. Tinā bichā lauhkē
A-certain man-of two sons were. Them from-among by-the-younger
 puttrē babbe kanē bōliā jē, 'he bāpū-jī, jē-kichh glārede.
son the-father to it-was-said that, 'O father-sir, whatever house-of
 latte-phatte bichā mērā hisā hōē, seh minjō dēō.' Tā
goods from-among my share may-be, that to-me give.' Then
 babbē tinā-kī apnā latṭā-phattā baṇḍī dittā. Mate
by-the-father them-to his-own property having-divided was-given. Many
 din nahī bīte jē chhōṭā puttār sabh-kichh kiṭṭhā karī-kē
days not passed that the-younger son everything together made-having
 dūr dēse-kī chālā-giā; phirī titthū luchpane bich din kaṭde
a-far country-to went-away; then there debauchery in days in-spending
 kaṭde apnā latṭā-phattā udāi-dittā. Jā seh sabh-kichh
in-spending his-own property was-squandered. When he everything
 bhugṭī-chukkā tā tis mulkhe bich barā kāl peā, hōr seh kankāl
spent-had then that country in a-great famine fell, and he in-want
 hōi-giā. Hōr seh tis mulkhe māḥṇuā bichā ik-sī ādmīē bāl
became. And he that country-of men from-among one man near
 rehṇā laggā, jinī tisjō apne lāhre bich sūrā chārṇā bhējīā.
to-dwell began, by-whom him-as-for his-own field in swine to-feed it-was-sent.
 Seh kakkh-kūrā-sikrā kanē jinā-kī sūr khāde-the apnā pēṭ
He chaff-rubbish-husks by which the-swine eating-were his-own belly
 bharnā chāhdā-thā. Hōr kōi ādmī tis-kī kichh nahī dindā-thā.
to-fill wishing-was. And any man him-to anything not giving-was.
 Tā tis-kī yād āi, hōr bōliā jē, 'mēre babbe bāl
Then him-to memory came, and it-was-said that, 'my father near
 kitne-hī majūrā-kī khāne-tē bhī rōṭī ghullī rēhdī-hē,
how-many servants-to eating-than even bread left-over-and-above remaining-is,
 hōr maī bhukkhā marā karnā-hā. Maī utṭhī-karī apne babbe
and I hungry dying doing-am. I arisen-having my-own father

bāl jāghā 'hōr tis-kī gallāghā jē, "hē bāpū-jī, maī surge-tē .
near will-go and him-to I-will-say that, "O father-sir, by-me heaven-from
 ultā hōr tijō 'sāmhne pāp kitā-hē. Hūn maī tumhārā puttār
against and thee-to before sin done-is. Now I your son
 gulūāne jōg nahī hā. Minjō apne majūrā bichā ik-sī
to-be-called fit not am. Me your-own servants from-among one
 barābar samjhī-karī rakkhā." Tā seh utthī-karī apne babbe
like considered-having keep." Then he arisen-having his-own father
 bāl giā, hōr seh dūr-hī thā jē tisdē babbē tis-kī dikkhī-karī
near went, and he distant-even was that by-his father him-to seen-having
 dayā kitī, hōr khiṭṭ dēi-karī tisdē galē laggi-karī
compassion was-made, and running given-having on-his neck been-attached-having
 phāḍ lae. Puttrē tis kane bōliā, 'hē bāpū-jī, maī
kisses were-taken. By-the-son him to it-was-said, 'O father-sir, by-me
 surge-tē ultā kanē tumhāre sāmhne pāp kitā-hai, hōr phirī
heaven-from against and you-of in-front sin done-is, and any-more
 tumhārā puttār gulūāne jōg nahī hā.' Tā-bhī babbē
your son to-be-called worthy not I-am.' Then-even by-the-father
 apne naukrā-kī, bōliā jē, 'sabhñā-tē khare kapre kaḍḍhī-karī
his-own servants-to it-was-said that, 'all-than good clothes brought-out-having
 is-kī lōā; kanē isdē hatthē gūthī, hōr pairā bich jūtṭe
this-one-to put-on; and this-one-of on-hand a-ring, and feet in shoes
 pōā; hōr khāiē kanē ānand kariē. Kēh jē eh mērā
put-on; and let-us-eat and rejoicing let-us-make. Because that this my
 puttār marī-giā-thā, phirī jīdā hōiā-hē; guāchī-giā-thā,
son having-died-gone-was, again living become-is; having-been-lost-gone-was,
 phirī milā-hē.' Tā seh mauj karṇā lagge.
again got-is.' Then they rejoicing to-do began.

Tisdā barā puttār lāhre bich thā. Hōr jā seh āḍḍā
Him-of the-elder son the-field in was. And when he coming
 hōi ghare nēre pujjā, tā tinī bāje kanē nāchedī
having-become the-house near arrived, then by-him music and dancing-of
 oāj sunī. Hōr tinī apne naukrā bichā ik-sī ādmīe-kī
noise was-heard. And by-him his-own servants from-among one man-to
 saddī-karī appū bāl puchchhiā jē, 'eh kiā hē?' Tinī
called-having himself near it-was-asked that, 'this what is?' By-him
 tis kane bōliā jē, 'tumhārā bhāū āiā hē, hōr tumhārē babbē
him to it-was-said that, 'your brother come is, and by-your father
 barī umdī rasō kitī-hē, is gallā-karī jē tis-kī bhalā-chaṅgā
a-very excellent feast made-is, this reason-making that him-to safe-and-well

milā-hē.' Appar tinī jalnī kitī, hōr andar jānā nahī chāhiā.
got-he-is.' But by-him wrath was-made, and within to-go not he-wished.
 Is gallā-karī tisdā ' babb bāhar āi-karī manānā laggā.
This reason-making him-of the-father outside come-having to-remonstrate began.
 Tinī babbe-kī uttar dittā jē, 'maī itniā barsā-tē tumhārī
By-him the-father-to answer was-given that, 'I so-many years-from your
 tēhl kardā-hā, hōr kaddī tumhāre hukme-tē bāhar nahī hōiā.
service doing-am, and ever your order-from outside not became.
 Hōr tussā kaddī minjō ik chhēlū bhī nahī dittā jē maī apne
And by-you ever to-me a kid even not was-given that I my-own
 mittrā kane mauj kardā. Appar tumhārā eh puttar jē
friends with rejoicing might-have-done. But your this son by-whom
 kañjariādē sāthē tumhārā laṭṭā-phatṭā khāi-giā-hē, jīhā seh āiā tīhā
harlots-of in-company your property devoured-is, when he came then
 tussā tis-kī barī chhail rasō banāi-hē.' Babbē tis-kī
by-you him-for a-very fine feast prepared-is.' By-the-father him-to
 bōliā jē, 'hē puttar, 'tū sadā mēre kane hē. Jē-kichh
it-was-said that, 'O son, thou always of-me near art. Whatever
 mērā hē, seh sabh tērā hē. Appar mauj karī kanē khusī
mine is, that all thine is. But rejoicing to-be-done and happiness-
 hōnī thik thā, kīhiā-karī jē eh tērā bhāū marī-giā-thā,
to-become proper was, because that this thy brother having-died-gone-was,
 phirī jīdā hōiā-hē; guāchī-giā-thā, phirī milā-hē.
again living become-is; having-been-lost-gone-was, again got-is.'

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KĀNGRĀ DIALECT.

(DISTRICT, KANGRA.)

SPECIMEN II.

ਓਯੇ ਸੀ ਧੁਯੀਟੇ ਪੰਝਤ ਰੁਪਧੇ ਓਯੇ ਸੀ
 ਯਯਤੋ ਧਲ ਬੈਯੀ ਰਧੇ ਬੈ ਯਯਤੋ ਤਿਸਤੋ ਯਯੀ ਯਯੀ
 ਧੁਯੀ ਬੈਤੋ ਬੈਤੋ ਸੈਯ ਲੰਯੀ ਥੀ। ਓ ਓਯੇ ਮਿਯ
 ਧੁਯੀਟੇ ਯਯਤੋ ਤੋ ਯਧਯੀ ਬੈਯੀ ਗੰਯੀ ਤੋ ਯਯਤੋ
 ਲੈਯ ਯਯੀ ਪੰਝ ਰੁਪਧੇ ਧੁਯੀ ਮੋਯ ਯਯੇ ।
 ਫਿਯੀ ਓ ਧੁਯੀ ਤਿਸ ਤੋ ਪਯਿ ਪਯਿ ਸੈਯ
 ਯਯੀ ਯਯੀ ਲੰਯੀ ਰਤੀ । ਓ ਫਿਯੀ ਲੈਯ
 ਤੋਯੇ ਤੋ ਪੰਝ ਰੁਪਧੇ ਧੁਯੀ ਓ
 ਧੁਯੀਯਮੋ ਗੁਯੀ ਗਟ । ਓਯੇ ਗਲਯ ਗਲਯ
 ਲੈਯੇ ਤੋ ਯਯਤੋ ਓ
 ਪੰਝ ਪੰਝਤੋ ਲਯੇ ਗਟ ਪੰਝ ਯਯੀ ਲਯੇ ਪਯਿ ।
 ਮਯ ਯਯਤੋ ਪਯਿ ਪਯੇ ਤੋ ਧੁਯੀ ਯਯਿ ਯਯਿ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KANGRĀ DIALECT.

(DISTRICT, KANGRA.)

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ik-sī buddhīṣ pājāh rupayye ik-sī karāre bāl thainī
By-one old-woman, fifty rupees a money-lender near deposit
rakkhe-the. Kanē tis-tē kaddi-kaddī buddhī thōrā thōrā
placed-were. And him-from now-and-then the-old-woman a-little a-little
• saudā lēdi-thī. Jā ik din buddhīṣ karāre-tē
provisions taking-was. When one day by-the-old-woman the-money-lender-from
apnī thainī māngī, tā karārē lēkhā karī
her-own deposit was-asked, then by-the-money-lender calculation having-made
pañj rupayye bākī dēnā kaddhe. Phirī bhī buddhī
five rupees balance to-be-given were-drawn-out. Again also the-old-woman
tis-tē pāo-pāo saudā kaddi-kaddī lēdi-rahī. Jā phirī
him-from quarter-quarter provisions now-and-then taking-was. When again
lēkhā hōiā, tā pañj rupayye bākī bhī buddhīṣde
calculation became, then the-five rupees balance also the-old-woman-of
mukī-gae. Is gallādā gallān lōkā eh kitā jē,—
exhausted-went. This matter-of saying by-people this was-made the

- ‘pañj pājāhā lai-gaē,
‘the-five the-fifty were-taken-away,
‘pañjā-kī lai pāo.
‘the-five took the-quarter.
‘damm karārā bas peī,
‘deceit of-the-money-lender power she-fell,
‘tā buddhī āo jāo.’
‘then old-woman come go.’

FREE TRANSLATION OF THE FOREGOING.

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.

PAÑJABI.

KANGRA DIALECT.

(DISTRICT, KANGRA.)

SPECIMEN III.

ਬਤੀ ਖਸਨੇ ਜੋਤੀ।

ਜਿਸ ਬਤਿਯ ਖਸਨੇ ਨੇ ਕੰਟ।

ਜੋਤ ਬਤੀ ਖਸਨੇ ਜੋਤੀ ਖਟੇ॥੧॥

ਪਰ ਤਬੋ ਪਯਤੋ ਸੁਰੇਤੋ ਬਤੀ।

ਜਮੀ ਨੇ ਤੋਨੇ ਪਤਿਤਯੋਮੇ ਤੋਤੀ॥੨॥

ਯਾ ਕੰਮੇ ਮੋਲੇ ਪਯਤੋ।

ਯਾ ਕੰਮੇ ਫੋਤੋਤੋ ਸੁਰੇਤੋ।

ਯਾ ਕੰਮੇ ਫੋਤਤਿਟੇ ਧੀਟੇ।

ਯਾ ਕੰਮੇ ਫੋਤਗੇਟੇ ਧੀਟੇ॥੩॥

ਸਰਸ ਮੋਤੋ। ਧਸ ਨੇਤੀ ਮੋਤੋ॥੪॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

KĀNGRĀ DIALECT.

(DISTRICT, KANGRA.)

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

1. Khētī khasme sēli.
1. *Cultivation owner with.*
Jisā khētīā khasm nā jāē,
What field the-owner not may-go,
Seh khētī khasme-kī khāē.
That field the-owner eats.
2. Par hatthē banj, sunēhē khētī,
2. *By-another's hand trading, by-a-message cultivation,*
Kaddi nā hōn batihyāde tētī.
Ever not will-be thirty-two-of thirty-three.
3. Ghar jāde dhōlē bajnē,
3. *House goes by-drum being-played,*
Ghar jāde bauhtē sajnē,
House goes by-many guests,
Ghar jāde bauhtiē dhiē,
House goes by-many daughters,
Ghar jāde bāhrīē bīē.
House goes by-borrowed-from-another seed.
4. Grās dēnā. Bās nahī dēnā.
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.¹
2. Trading at second hand, and cultivation by message will never turn thirty-two into thirty-three.²

¹ Compare Mr. Maconachie's *Selected Agricultural Proverbs of the Panjab*. Nos. 694, 697.

² Compare Mr. Maconachie, No. 698. I have copied his translation.

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.

BHAṬĒĀLĪ.

The main dialect of the State of Chamba is known as Chamēālī, and is a form of Western Pahārī. 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 Kāngrā 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 Pañjābī. Thus the Bhaṭēālī *mārēā* corresponds to the Pañjābī *māriā*. 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 Kāngrā. The case of the agent is also very similar. Thus:—

SINGULAR.			PLURAL.		
Nominative.	Oblique.	Agent.	Nominative.	Oblique.	Agent.
<i>Masculine.</i>					
<i>ghōrā</i> , horse	<i>ghōrē</i>	<i>ghōrē, ghōraĩ</i>	<i>ghōrē</i>	<i>ghōrēā</i>	<i>ghōrēā</i>
<i>ghar</i> , house	<i>gharē</i>	<i>gharē, gharaĩ</i>	<i>ghar</i>	<i>gharā</i>	<i>gharā</i>
<i>hāthi</i> , elephant	<i>hāthi, hāthiē</i>	<i>hāthiē, hāthiaĩ</i>	<i>hāthi</i>	<i>hāthiā</i>	<i>hāthiā</i>
<i>Feminine.</i>					
<i>kurī</i> , girl	<i>kurīā</i>	<i>kurīā</i>	<i>kurīā</i>	<i>kurīā</i>	<i>kurīā</i>
<i>bhaiṇ</i> , sister	<i>bhaiṇū</i> or <i>bhaiṇā</i>	<i>bhaiṇū</i> or <i>bhaiṇā</i>	<i>bhaiṇū, bhaiṇā</i>	<i>bhaiṇū, bhaiṇā</i>	<i>bhaiṇū, bhaiṇā</i>
<i>gau</i> , cow	<i>gāi</i>	<i>gāi</i>	<i>gauā</i>	<i>gauā</i>	<i>gauā</i>

It will be noted that the agent plural is always the same as the oblique plural. *Bhaiṇ* is sometimes pronounced *bhēṇ*.

The case postpositions are:—

Dat.-Acc., *kēā*, *ki*, or *kanē*.

Abl. *kachhā* or *kichhā*, *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 *ghōṛā̃*, instead of *ghōṛēā̃*. While the oblique form singular of nouns corresponding to *ghar* usually ends in *ē*, it sometimes ends in *ā*, so that from *mulkh*, a country, we have both *mulkhē* and *mulkhā̃*. Feminine nouns in *i* sometimes drop the final *ā* of the oblique singular, as in *surti-vichch* instead of *surtiā-vichch*, in memory.

The **Pronouns** present a few departures from the Dōgrā and Kāngrā Standards.

The Personal Pronouns are as follows : —

I.	We.	Thou.	You.
Nom. <i>maĩ</i>	<i>asā̃, asī̃</i>	<i>tū</i>	<i>tusā̃, tusī̃</i>
Agent. <i>maĩ</i>	<i>asā̃</i>	<i>taĩ, tuddh</i>	<i>tusā̃</i>
Dat. Acc. <i>mikēā, mikī, mēki</i>	<i>asā̃-keā, -kī</i>	<i>tukeā, tukī</i>	<i>tusā̃-keā, -kī</i>
Abl. <i>maĩ-kachhā, mērē kachhā</i>	<i>asā̃-kachhā</i>	<i>taĩ, tērē-kachhā</i>	<i>tusā̃-kachhā</i>
Gen. <i>mērā</i>	<i>sārā</i>	<i>tērā</i>	<i>tusārā, tuhārā, tuārā</i>
Loc. <i>mērē bichch</i>	<i>asā̃-bichch</i>	<i>tuddh-bichch</i>	<i>tusā̃-bichch</i>

In the ablative, as usual, we may have *kichhā* instead of *kachhā*.

For the third person and demonstrative pronouns, we have—

He, that.			This.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>sē, hē, ō</i>	<i>sē, hē, ō</i>	<i>ēh</i>	<i>ēh</i>
Agent.	<i>unnī</i>	<i>unhā̃</i>	<i>innī</i>	<i>inhā̃</i>
Obl.	<i>us</i>	<i>unhā̃</i>	<i>is</i>	<i>inhā̃</i>

In the genitive, we have *uddā* as well as *us-dā*.

Who, *jē*, Ag. sing. *jinī*, Obl. sing. *jis*.

Who? *kun*, Ag. sing. *kunī*, Obl. sing. *kus*, Gen. sing. *kudā*.

What? *kyā, kē*, Gen. *kaidā*.

Other pronouns are *kōī*, some one, any one; *kichchh*, something, anything.

Conjugation.—The verb substantive closely follows Kāngrā. Thus :—

Present, I am, etc.

	Sing.	Plur.
1	<i>hā̃</i>	<i>hā̃</i>
2	<i>hai</i>	<i>hā̃</i>
3	<i>hai</i>	<i>han, hin</i>

The Past is *thā*, fem. *thī*, Pl. *thē*, fem. *thīā*. Once, in the specimen, we have the Pahārī *thō*, instead of *thā*.

The Active verb follows Kāṅgrā. Thus:—

Present Subjunctive (*mārnā*, to strike).

mārā, -*ē*, -*ē*, -*ā* or -*īē*, *ā*, -*an*.

Future masc. sing. *māhrghā*, plur. *māhrghē*. This tense does not change for person. The feminine is formed in the usual way.

Pres. Part. *mārdā*.

Past Part. *mārēā*. In the specimen, we have *milā* as well as *milēā*.

Mr. Grahame Bailey gives the present tense as formed in the usual way,—by suffixing the verb substantive to the present participle; thus, *mārdā-hā*, 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 Dōgrā present participle may end in *nā*.

When *r* immediately precedes *n*, the two often become *ṇ*. Thus, *marnā*, I die, becomes *maṇā*, and *karnā*, to do, becomes *kaṇā*.

The following are examples of irregular verbs:—

Infinitive.	Pres. Part.	Past Part.	Future.	1 Pres. Subj.
<i>paunā</i> , to fall	<i>pondā</i>	<i>pēā</i>	<i>pōghā</i> or <i>paūghā</i>	<i>pauā</i> .
<i>haunā</i> , to become	<i>hundā</i>	<i>hōēā</i>	<i>huṅghā</i>	<i>hauā</i> .
<i>aunā</i> , to come	<i>aundā</i>	<i>ayā</i>	<i>aūghā</i>	<i>auā</i> .
<i>jānā</i> , to go	<i>jandā</i>	<i>gēā</i> , <i>gā</i>	<i>jaṅghā</i>	<i>jā</i> .
<i>raihnā</i> , to remain	<i>raihndā</i>	<i>rēhā</i>	<i>raihnghā</i>	<i>rēhā</i> .
<i>baihnā</i> , to sit	<i>baihndā</i>	<i>baiṭheā</i>	<i>baihngghā</i>	<i>bauhā</i> .
<i>khānā</i> , to eat	<i>khāndā</i>	<i>khādhā</i>	.....	
<i>pīnā</i> , to drink	<i>pīndā</i>	<i>pītā</i>	.....	
<i>dēnā</i> , to give	<i>dindā</i>	<i>dittā</i>	<i>dīnghā</i>	
<i>lainā</i> , to take	.....	<i>lēā</i>	.....	
<i>galānā</i> , to speak	.....	<i>galayā</i> or <i>galāyā</i>	.....	
<i>karnā</i> or <i>kaṇā</i> , to do	.....	<i>kittā</i>	.....	

Note the short *a* in *ayā*, *jandā*, *jaṅghā*, and *galayā*.

SENTENCES.

- What is your name?
Tērā nā kē hai?
- How old is this horse?
Is ghōrēdī kitṇī umbar hai?
- How far is it from here to Kashmīr?
Itthē-kachhā (or itthū) Kashmīr kitṇe dūr hai?

4. How many sons are there in your father's house?
Tuāre babbēdē ghar kitnē jāgat han?
5. I have walked a long way to-day.
Mañ ajj barē dūrā-kachhā (or kichhā) haṇḍī ayā.
6. The son of my uncle is married to his sister.
Mērē chāchēdā jāgat usdī bhainū-kanē biāhā hai.
7. In the house is the saddle of the white horse.
Gharē hachchhē ghōrēdī kāṭhī hai.
8. Put the saddle upon his back.
Usdā piṭṭhī-par kāṭhī bannhī dēā.
9. I have beaten his son much.
Mañ usdā jāgat matā mārēā.
10. He is grazing cattle on the top of the hill.
Sē dhārēdē, kēhā uppur gauā-bakriā chugāndā-hai.
11. He is sitting on a horse under that tree.
Sē us rukkhē-hēṭh ghōrē uppur baiṭhēā hai.
12. His brother is taller than his sister.
Uddā bhāi apnā bhēnū- (or bhēnā-)kachhā baḍḍā hai.
13. The price of that is two and a half rupees.
Usdā mul dhāi rupayyē hai.
14. My father lives in that small house.
Mērā babb (or bāpū) us halkē gharē raihdā-hai.
15. Give these rupees to him.
Uskēā ēh rupayyē dēi-dēā.
16. Take those rupees from him.
Sē rupayyē us-kachhā lēi-lēā.
17. Beat him well and bind him with a rope.
Uskēā jugṭi karī mārō, jōrīā-kannē bannhō.
18. Draw water from the well.
Khuhē-kachhā pānī kaḍḍhō.
19. Walk before me.
Mañ aggē chalō.
20. Whose son comes behind you?
Kudā puttār tuārē pichchhē aundā hai?
21. From whom have you bought that?
Sē tuddh kus-kachhā mallē lēā-hai?
22. From a shopkeeper of the village.
Girāḍēdē haṭiābālē-kachhā.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATĪĀLĪ DIALECT.

(STATE CHAMBA.)

6:10 ਭਾਗਤ ਨੇ ਨੇ ਨਿਮ ਭੁ ਉਤੇ ਪਾਸੇ ਪਾਸੇ ਪੇ
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[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

PAÑJĀBĪ.

BHATĀLĪ DIALECT.

(STATE CHAMBA.)

TRANSLITERATION AND TRANSLATION.

Iki-admiē-dē dō jatak thē. Unhā-vichchā nikkē babbē-
One-man-of two sons were. Them-from-in by-the-younger the-father-

kanē galayā, 'hē bāpū, gharbārīdā hēsā jē mēki mildā-
to it-was-said, O-father, the-property-of share which to-me being-got-

hai mēki dē.' Unnī ghārbārī baṇḍī-dittī. Thōrēā-rōjā-
is to-me give.' By-him the-property was-divided-out. A-few-days-

uprant nikkē-jatakē sabh-kichchh kiṭṭhā karī dūr-mulkhā-
afterwards by-the-younger-son everything together having-made a-far-country-

kī gēā. Utē jāi-karī, jē apnī gharbārī thī, sē
to it-was-gone. There gone-having, what his-own property was, it

luchpanē-vichch guāi. Jā sabh mukī-gēā, us-mulkhē-
debauchery-in was-lost. When all was-completed, that-country-

vichch barā kāl pēā, atē ō kaṅkāl hōi-gēā. Tā
in a-great famine fell, and he poor became. Then

us-mulkhē ik-sahukārē-kachh jāi rēhā. Unnī
of-that-country a-merchant-near having-gone he-remained. By-him

apnē-khētrā-vichch sūr chugānē-kī bhējā, atē usdī
his-own-fields-in swine feeding-for he-was-sent, and him-of

10. marjī thī jē, 'jē chij sūr khāndē-thē, sē maī bī khā.'
desire was that, 'what things the-swine eating-were, that I also may-eat,'

Apan us-kī kōi dindā na thō. Tā apnīā
But him-to anyone giving not was. Then his-own

surtī-vichch āi-karī, galayā jē, 'mērē-babbēdē kitnēā
memory-in come-having, it-was-said that, 'my-father-of how-many

ਮਧਾਂ ਅ ਧੀਯੰਤੀ ਓਪਰੁ ਮੇ ਤੁਥੈ ਮਾਰੁ ਮੇ ਓਯੰ

ਮਖੈ ਓਹ ਮਾ ਓਪਰੁ ਤੇ ਮਖੈ ਧੰਤੁ ਓਯੰ ਓਯੰ

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5. ਓਯੰ ਮਧਾਂ ਧੰਤੁ ਮੇ ਧੰਤੁ ਤੇ ਓਯੰ ਮਾ ਓਪਰੁ ਤੇ

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majūrā-kī rōṭiyā hīn, apan maĩ bhūkhē maṇā. Maĩ itē-
servants-to loaves are, but I by-hunger die. I here-

kachhā uṭhī-karī apnē-babbē-kachh jānghā atē us-kī
from arisen-having my-own-father-to will-go and him-to

galānghā, “hē bāpū, maĩ surgēdā atē tērā gunāh kittā, hūn
will-say, “O father, by-me’ heaven-of and of-thee sin was-done; now

maĩ is jōgā nahī jē tērā puttār baṇā. Apnē-majūrā-vichchā
I (of-)this worthy not that thy son I-may-become. Thy-own-servants-from-in

ik-majūrā-sāhī mē-kī bī baṇā.” Tā uṭhī-karī apnē-babbē-
one-servant-like me also make.” Then arisen-having his-own-father-

kachh chalēā. Ajē ō dūr thā jē usdē babbē-kī dīkhī-
to he-went. Still he far was that him-of father-to seen-

karī dard āī; dōṛī-karī us-kī galē-kanē lāyā, kanē-
having pain came; run-having him-of neck-to he-was-applied, kiss-

sunē dittē. Puttrē us-kī galāyā, ‘hē bāpū, maĩ surgēdā
ings were-given. By-the-son him-to it-was-said, ‘O father, by-me heaven-of

atē tērā pāp kittā, phirī is jōgā nahī jē tērā
and of-thee sin was-done, again (of-)this worthy not that thy

puttār baṇā.’ Babbē apnē-nōkrā-kī galāyā jē, ‘achchhē achchhē
son I-may-become.’ ‘By-the-father his-own-servants-to it-was-said that, ‘good good

kaprē kaḍḍhī lēī-auō, atē us-kī lāwauō; atē usdē
clothes having-brought-out bring, and him-to apply; and him-of

hatthē gutthī, atē pairā jutī; atē dhām lāō, jē asī
on-hand a-ring, and on-feet shoes; and feasting apply, that we

ਥੰਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ
ਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ
ਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ ਆਥੰ

[illegible]

khāi-kārī khusī kariē; kihā jē ēh mērā puttar mōyādā
eaten-having rejoicing may-make; because that this my son dead

thā, hun jindā hōēā; guāchī-gēā-thā, hun phirī milēā. Tā
was, now living became; lost-gone-was, now again was-found. Then

ō khusī kanā lagē.
they rejoicing to-do began.

Atē usdā baddā puttar khētrē-vichh
And him-of the-great son the-field-in

thā. Jā gharē-kachh ayā, gānē atē nachchnēdi uwāj sunī.
was. When the-house-near he-came, singing and dancing-of noise was-heard.

5. Tā iki-nōkrē-kī sadi-kārī puchhēā jē, 'ēh kē hai?' Unnī
Then one-servant-to called-having it-was-asked that, 'this what is?' By-him

us-kī galāyā jē, 'tērā bhāī ayā, atē tērē-babbē dhām
him-to it-was-said that, 'thy brother came, and by-thy-father a-feast

lāī, is-wāstē jē us-kī rāji-bāji milā. Unnī
was-applied, this-for that him-to safe-sound he-was-got. By-him

nikharī-kārī na chāhēā jē, 'andar jā.' Tā usdē babbē bahār
become-angry-having not it-was-wished that, 'within I-may-go.' Then him-of by-the-father outside

āī-kārī us-kī patyāyā. Unnī babbē-kī jubāb dittā jē,
come-having him-to it-was-consolated. By-him the-father-to answer was-given that,

10. 'dikh, māī itnēā-barsā-kachhā tērī tēhal karnā, atē
'see, I so-many-years-from thy service do, and'

kadē tērē-galāyā-binā māī kōī gal nahī kittī;
ever thy-word-without by-me any thing not was-done;

apan tusā ik bakridā chhēlū sarī-bī na dittā
but by-you one goat-of kid even not was-given

ਨੇ ਮੇ ਓਪਰੇ ਮਾਏ ਮੇ ਖਜਾ ਮੇਂ ਨੇ ਤੇਂ ਤੇ ਯੇ .ਯੇ
 ਮਾਮੇ ਤੇਂ ਮੇਨੇ ਤੁਧਰੇ ਸੇਧ ਗੁਰਦੇ ਤੇਂ ਪਮ ਤੇਂ
 ਓਹ ਓਹ ਮਾਏ ਤੇ ਯੇ ਤੇ ਜੇ ਮੇ ਮਲੇ ਤੇਂ ਤੇ
 ਓਹ ਨੇ ਮਲੇ ਮੇਂ ਤੇ ਤੇ ਤੇ ਓਪਰੇ ਖਜਾ ਮਾਏ
 ਓਹ ਖਜਾ ਤੇਂ ਖਾਏ ਮਨ ਤੇ ਮੇਂ ਨੇ ਤੇ ਤੇ ਤੇ
 ਮੇਂ ਦੇ ਦੇ ਦੇ ਨੇ ਤੇ ਗੁਰਦੇ ਮੇਂ ਦੇ ਦੇ ਮੇਂ

jē maĩ apṇē-mitrā-kanē khusī karā. Jā tērā ēh puttār ayā,
that I my-own-friends-with happiness may-make. When thy this son came,

jini tērā māl lachpaṇē-vichch guāyā, tusā dhām lāi.
by-whom thy property debauchery-in was-lost, by-you a-feast was-applied.'

Unnī us-kī galāyā, 'hē puttār, tū sadā mērē-kachh rēhdā-hāi,
By-him him-to it-was-said, 'O son, thou always of-me-near remainest,

atē jē-kichchh, mērā hai, sē tērā hai. Apaṇ khusī kaṇā,
and whatever mine is, that thine is. But rejoicing to-do,

atē khusī hōṇā khari gal hai; kihā jē tērā ēh bhāi
and rejoicing to-become proper thing is; because that thy this brother

mōyādā thā, sē jindā hōṇā; guāchī-gēā-thā, huṇ milā.
dead was; he living became; lost-gone-was, now was-got.'

LIST OF STANDARD WORDS

English.	Mājh (Amritsar).	Pōwādhī of Ambala.	Mālwaī (Ferozepore).
1. One	Ikk	Ikk	Ik
2. Two	Dō	Dō	Dō
3. Three	Tinn, trai	Tinn	Tinn
4. Four	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj
6. Six	Chhai	Chhi	Chhi
7. Seven	Satt	Satt	Satt
8. Eight	Atth	Atth	Atth
9. Nine	Nau	Naũ	Naũ
10. Ten	Das	Das	Das
11. Twenty	Vih	Bih	Vih, bih
12. Fifty	Pañjāh	Pañjāh	Pañjāh
13. Hundred	Sau	Sau	Sau
14. I	Maĩ	Maĩ	Maĩ
15. Of me	Mērā	Mērā	Mērā
16. Mine	Mērā	Mērā	Mērā
17. We	Asī	Asī	Asī
18. Of us	Saddā	Saddā	Asādā, sādā
19. Our	Saddā	Saddā	Asādā, sādā
20. Thou	Tū	Tū	Tū
21. Of thee	Tērā	Tērā	Tērā
22. Thine	Tērā	Tērā	Tērā
23. You	Tusī	Tusī	Tusī
24. Of you	Tuhāddā	Tuhāddā	Thuāddā
25. Your	Tuhāddā	Tuhāddā	Thuāddā

AND SENTENCES IN PAÑJĀBĪ.

Dōgrī.	Kāngrā.	English.
Ik	Ikk	1. One.
Dō	Dō	2. Two.
Trai	Trai	3. Three.
Chār	Chōur	4. Four.
Pañj	Pañj	5. Five.
Chhē	Chhi, chhē	6. Six
Sat	Satt	7. Seven.
Ath	Atth	8. Eight.
Nau	Nau	9. Nine.
Das	Das	10. Ten.
Bih	Bih	11. Twenty.
Pañjah	Pañjah	12. Fifty.
Sau	Sau	13. Hundred.
Āñ	Mañ	14. I.
Mērā	Mērā	15. Of me.
Mērā	Mērā	16. Mine.
As	Assā	17. We.
Sārā	Mhārā	18. Of us.
Sārā	Mhārā	19. Our.
Tū	Tū	20. Thou.
Tērā	Tērā	21. Of thee.
Tērā	Tērā	22. Thine.
Tus	Tussā	23. You.
Tusārā	Tamhārā, tumhārā, tussāḍā	24. Of you.
Tusārā	Tamhārā, tumhārā, tussāḍā	25. Your.

English.	Mājhi (Amritsar).	Pōwādhī of Ambala.	Mālwāī (Ferozepore).
26. He	Uh	Ōh	Ōh
27. Of him	Uhdā	Ōhdā	Ōhdā
28. His	Uhdā	Ōhdā	Ōhdā
29. They	Uh	Ōh	Ōh
30. Of them	Unhāḍā, unhdā	Unhāḍā	Ōhnāḍā
31. Their	Unhāḍā, unhdā	Unhāḍā	Ōhnāḍā
32. Hand	Hatth	Hatth	Hatth
33. Foot	Pair	Pair	Pair
34. Nose	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh
36. Mouth	Mūh	Mūh	Mūh
37. Tooth	Dand	Dand	Dand
38. Ear	Kann	Kann	Kann
39. Hair	Wāl, kēs	Wāl, kēs	Bāl, wāl
40. Head	Sir	Sir	Sir
41. Tongue	Jibh	Jibh	Jibh
42. Belly	Dhiddh, dhiḍḍ, pēt	Dhiḍ	Dhiḍ
43. Back	Pitṭh	Pitṭh	Pitṭh, kaṇḍ, dhūī
44. Iron	Lōhā	Lōhā	Lōhā
45. Gold	Siōnnā, sōnnā	Sōnā	Sōnā, sōēnā
46. Silver	Chāḍi	Chāḍi	Chāḍi
47. Father	Piu, piō, bāppū, bāpū	Piū	Pēō, bāpū
48. Mother	Mā, māi, bēbbē	Mā	Mā
49. Brother	Bharā, vīr, bhāi	Bhāi, bhāiā, bharā	Bharā
50. Sister	Bhaiṇ	Bhaiṇ	Bhaiṇ
51. Man	Manukkh, mānas, ādmī	Manukkh, māpus, ādmī	Manukkh, ādmī
52. Woman	Tīvī, buddhi	Tīvī	Tīvī, timī