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LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RAJASTHANI AND GUJARITI

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VOL. I X

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SPECIMENS OF THE RAJASTHANI AND GUJARATI

COLLECTED AND EDITED BY

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-naeari alphabet, and others related to it —

अ ०, आ ०, इ १, ई १, उ ॥, ऊ ॥, ए ०, ऐ ०, औ ०, प्र ०, ए ०, ऐ ०, औ ०, यो ०, यी ०, यी ०.

व ka ब bha ग ga घ gha ङ nga च cha छ chha ज ja झ zha ञ ña
 ट ta ठ tha ड da ढ dha ण na त ta थ tha द da ध dha न na
 प pa फ pha ब ba भ bha म ma य ya र ra ल la व va or va
 श sha ष sha स sa ह ha ण na ङ na ञ na ण na

Visarga (:) is represented by *ḥ*, thus क्रमः *kramah*. Anuswara (') is represented by *m*, thus विश्वं *viśvaṃ*, वनं *vaṇaṃ*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus दण्ड *daṇḍa*. Anuswāra or Chandra-hindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

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

a, etc.	j	d	r	n	e
ā	āh	ḍ	r̄	ñ	ē
y	h	ṇ	s	ṅ	f
ū	kā	ṣ	ś	ṭ	g
ū				ṭ	ḡ
ū				ṭ	i
				ṭ	m
				ṭ	n
				ṭ	when representing sounds like
				ṭ	in Devanagari by ~ over
				ṭ	unmarked vowel.
				ṭ	so or p
				ṭ	ñ
				ṭ	y, etc.

Tanwin is represented by *n*, thus *fawru*. *Alif-e maghira* is represented by *ḡ*—thus, *da'wḡ*.

In the Arabic character, a final silent *h* is not transliterated,—thus *sinj* *banda*. When pronounced, it is written,—thus, *sinj* *gundāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, **बन** *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) **देवता** *dēh'tā*, pronounced *dēh'tā*; (Kāśmīrī) **बन** *ban*, pronounced *ban*; (Bihārī) **देवता** *dēh'tā*.

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

(a) The *ts* sound found in Marāṭhi (ॢ), Puṣṭō (٢), Kāśmīrī (٢, ॢ), Tibetan (ཅ་), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *ds* sound found in Marāṭhi (ॣ), Puṣṭō (٣), and Tibetan (ཅ་) is represented by *ds*, and its aspirate by *dsʰ*.

(c) Kāśmīrī ٢ (ॣ) is represented by *s*.

(d) Sindhi ٢, Western Panjābī (and elsewhere on the N.-W. Frontier) ٢, and Puṣṭō ٢ or ٣ are represented by *n*.

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

٢ *f*; ٣ *fs* or *ds*, according to pronunciation; ٤ *q*; ٥ *r*; ٦ *qʰ* or *g*, according to pronunciation; ٧ *qʰ* or *gʰ*, according to pronunciation; ٨ or ٩ *u*.

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

١٠ *dh*; ١١ *dhʰ*; ١٢ *h*; ١٣ *f*; ١٤ *hʰ*; ١٥ *ph*; ١٦ *ji*; ١٧ *jʰ*; ١٨ *chʰ*; ١٩ *h*; ٢٠ *dh*; ٢١ *q*; ٢٢ *qʰ*; ٢٣ *chʰ*; ٢٤ *k*; ٢٥ *kh*; ٢٦ *gg*; ٢٧ *qʰ*; ٢٨ *h*; ٢٩ *h*.

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

a, represents the sound of the *a* in *all*.

a, " " " *a* in *hat*.

e, " " " *e* in *met*.

o, " " " *o* in *hot*.

e, " " " 6 in the French *4ta.it*.

o, " " " *o* in the first *o* in *promote*.

o, " " " *o* in the German *schon*.

u, " " " *u* in the " *milhe*.

th, " " " *th* in *think*.

dh, " " " *th* in *this*.

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus *k'*, *t' p'*, and so on.

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

INTRODUCTORY NOTE.

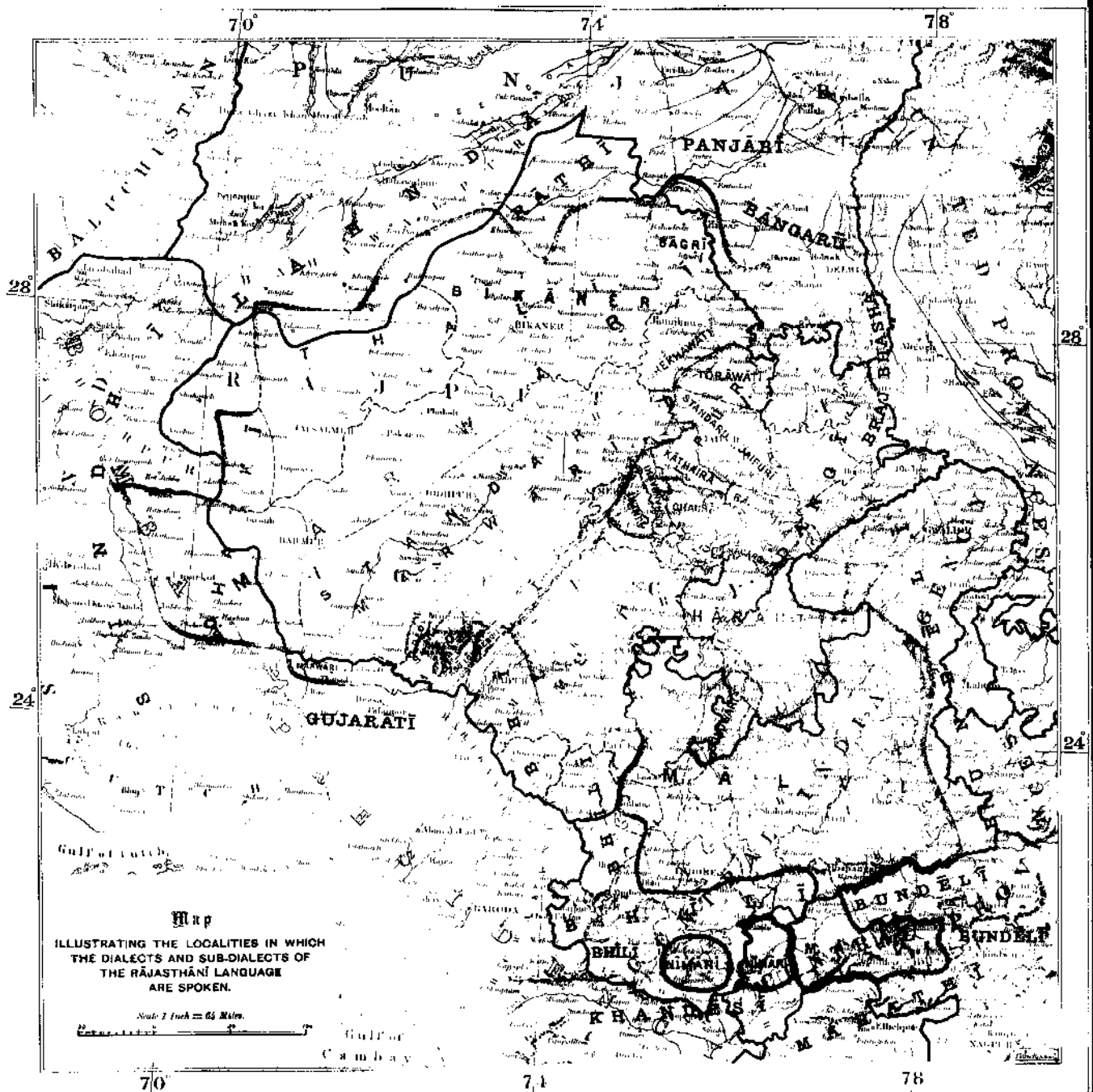
I TAKE this opportunity of tendering my thanks to the many friends who have assisted me in the compilation of the following pages. Most particularly do I record my indebtedness to the Rev. G. Macalister, M.A., of Jaipur, and to the Rev. G. P. Taylor, D.D., of Ahmedabad. To the former gentleman I owe not only a very complete series of specimens of the dialects spoken in the State of Jaipur, but also the valuable book on the same subject, which was written by him at the request of His Highness the Maharaja. Limits of space did not permit me to utilize in their entirety the numerous specimens provided by him, but, that they may be available to future students, these have all been carefully filed in the India Office with the records of the Linguistic Survey.

To Dr. Taylor I owe an equally heavy debt of gratitude. Besides furnishing me with specimens of dialectic Gujarati, he most kindly revised the proofs of the whole section dealing with that language, and has materially enhanced its value by his criticisms and suggestions. His revision has stamped the section with an authority that no labours of mine could have supplied.

GEORGE A. GRIERSON.

CAMBERLEY ;

February 24, 1908.



RAJASTHANI.

Rajasthani means literally the language of Rajasthan, or Rajwara, the country Name of language, where of the Rajputs. The name, as connoting a language, has been invented for the purposes of this Survey, in order to distinguish it from Western Hindi on the one hand, and from Gujarati on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindi,' just as they have also used that name for Bihari and for the Eastern Hindi of Oudh. Natives do not employ any general name for the language, hut content themselves with referring to the various dialects, Marwari, Jaipur!, Malvi, and so forth. Rajasthani is spoken by an estimated number of more than fifteen millions of people, and covers an area which may be roughly estimated at 180,000 square miles. The number of speakers is that estimated in the returns made for this Survey, which were based on the returns of the Census of 1891. The figures for Rajasthani in the Census for 1901 are much less,—i.e., 10,917,712. The difference is no doubt due to the uncertain line which lies between Rajasthani and Western Hindi, and between Rajasthani and Sindhi. In 1891 many speakers of Western Hindi and Sindhi were included in the figures which were, for the Survey, interpreted as representing Rajasthani. On the other hand, a large reduction was to be expected in 1901, owing to the lamentable famines which have prevailed in the preceding decade over the area in which Rajasthani is spoken. The figures for 1901, therefore, though more accurate for the time at which they were recorded, cannot be taken as representing the normal number of persons who might be expected to speak this language. This I am inclined to put down at about twelve millions. As, however, the whole of the Linguistic Survey is founded on estimates which are derived from the figures of the Census of 1891, I am compelled to adhere to the larger estimated total in the following pages. No other figures which give the necessary details are available. The totals given must therefore be received with great reserve. We may compare the estimated number of speakers, and the area in which Rajasthani is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rajasthani is bounded (going from north to south) by the Braj Bhasha and Bundeli dialects of Western Hindi. On its Language boundaries.

south (from east to west), it has Bundeli, Marathi, Bhili, Khandesi, and Gujarati. Bhili is also spoken in two Mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rajasthani country.

On its west (from south to north) it has Sindhi and Lahnda, and on its north (from west to east) it has Lahnda, Panjabi, and the Bahgaru dialect of Western Hindi. Of these, Marathi, Sindhi, and Lahnda belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Relationship to neighbouring Panjabi, Gujarati, and Rajasthani, which are classed as languages. languages of the Central Group, were originally occupied by languages belonging to the Outer Circle. Over them the language of the Central Group, now represented in its purity by Western Hindi, gradually spread in a wave

Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rajasthani, therefore, and especially Western Rajasthani presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rajasthani, the pronunciation of *a* like the *a* in 'ball', of *è* and *ai* like the *a* in 'hat', and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *a* and the inability to pronounce a pure *»* when it really does occur, an *h*-sound being substituted. Again, Rajasthani nouns have the oblique form in *a*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rajasthani, like the Outer Lahnda, forms its future in *ß*, and in the west we find a true passive voice,—forms unknown or almost unknown at the present day in Western Hindi.

All this is born out by what we know of the way in which Rajputana and Gujerat have been populated by their present inhabitants. At the time of the great war of the Mahabharata, the country known as that of the Pañohalas extended from the River Chambal up to Hardwar at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchals represented one of the Aryan tribes who were first to enter India, and that, therefore, it is probable that their language was one of those which belonged to the Outer Circle of Indo-Aryan Sanskritic languages. If this is the case, it is *à fortiori* also true of the rest of Rajputana more to the south. The theory also further requires us to conclude that as the Aryans who spoke the Inner Group of languages expanded and became more powerful, they gradually thrust those of the Outer Circle, who were to their south, still further and further in that direction. In Gujerat, the Inner Aryans broke through the retaining wall of the Outer tribes and reached the sea. There are traditions of several settlements from the Madhyadesa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwaraka in the time of the Mahabharata war. The only way into Gujerat from the Madhyadesa is through Rajputana. The more direct route is barred by the great Indian Desert. Rajputana itself was also occupied in comparatively modern times by invaders from Central Hindostan. The Rathurs abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwahas of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yadavas members of which tribe still occupy their original seat near Mathura. The Gahlots of Mewar, on the other hand, are, according to tradition, a reflex wave from Gujerat, driven into the neighbourhood of Chitor after the famous sack of Vallabhi. We thus see that the whole of the country between the Gangetic Doab and the sea coast of Gujerat is at present occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled, who belonged to what I call the Outer Circle, and whom they either absorbed or drove further to the south, or both.

Rajasthani contains five dialects, those of the West, of the Central East, of the North-East, and two of the South-East. They have many varieties, which are explained in the sections dealing with each. Here, I shall confine myself to the main dialects. The most important of all, whether we consider the number of its speakers, or the area which it covers, is the Western dialect, commonly known as Marwari. It is spoken, in various forms, in Marwar, Mewar, Eastern Sindh, Jaisalmir, Bikaner, the South Panjab,

and the North-West of the Jaipur State. The area occupied by Marwari is greater than that occupied by all the other Rajasthani dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Harauti, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipuri, although in the East of Rajputana, is more nearly allied to Gujarati than is Marwari, the latter dialect tending rather to agree with the Sindhi, immediately to its west. North-Eastern Rajasthani includes the Mewati of Alwar, Bharatpur, and Gurgaon, and the Ahirwati of the Ahir country south and south-west of Delhi. It is the form of Rajasthani which agrees most closely with Western Hindi,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rajasthani. It is admittedly an intermediate form of speech, and the point is not one of great importance, but in my opinion it must be classed under the latter language. The principal South-Eastern dialect is the Malvi, spoken in Malwa and the adjoining country. It has Bundeli (a Western Hindi dialect) to its east and Gujarati to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rajasthani than Jaipuri, possessing some forms which are evidently connected with those of Western Hindi. The other South-Eastern dialect is Nimadi. It is by origin a form of Malvi, but is spoken in a rather isolated position amongst a number of non-Aryan hill tribes. It has hence been so affected by the influence of the neighbouring Bhili and Khandesi that it is now a distinct dialect, with marked peculiarities of its own.

According to the returns supplied for the Linguistic Survey, the estimated number of speakers of each of the dialects of Rajasthani in the area in which it is a vernacular is as follows. As previously explained, the figures given in the Census of 1901 are much less :—

Marwari	6,088,389
Central-East	2,907,200
North-Eastern	1,570,099
Malvi	4,350,507
Nimadi	474,777

Total number of speakers of Rajasthani in the area in which it is
a vernacular as estimated for the Linguistic Survey . . . 15,390,972

No figures are available as to how many speakers of any of the dialects of Rajasthani except Marwari are found in other parts of India. In 1891, 451,115 speakers of Marwari were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Marwari' to indicate any inhabitant or dialect of Rajputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rajasthani, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rajasthani in India was at least 15,842,087.

The literary history of Rajasthani is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in literature. the preset place. The only dialect of Rajasthani which has a considerable recognised literature is Marwari. Numbers of poems in Old Marwari or Dingal, as it is called when used for poetical purposes, are in existence but have not as

yet been studied. Besides this, there is an enormous mass of literature in various forms of Rajasthani, of considerable historical importance, about which hardly anything is known. I allude to the corpus of bardic histories described in Tod's *Rajasthan*, the accomplished author of which was probably the only European who has read any considerable portion of them. A small fraction of the most celebrated history, the *Prithiraj Rasau* of Chand Bardai, has, it is true, been edited and translated, but the rest, written in an obsolete form of a language little known at the present day, still remains a virgin mine for the student of history and of language. The task of producing the whole is, however, too gigantic for any single hand, and unless it is taken up by some body of scholars acting on a uniform plan, I fear that the only students of Rajputana history for many years to come will be fish-insects and white-ants. Besides these Bardic Chronicles Rajasthani also possesses a large religious literature. That of the Dadu Panthi sect alone contains more than half a million verses. 'We do not know in what dialect of Rajasthani any of these works are written. The portion of the Prithiraj Rasau which has been published is written in an old form of Western Hindi,—not Rajasthani,—but, unfortunately, this work, while the most celebrated, is also the one regarding the authenticity of which the most serious doubts are justified. The Serampur missionaries translated the New Testament into *Marwari*, *Udaipuri* (i.e., Mewari), *Bikaneri* (a form of Marwari), *Jaipuri* proper, *Harauti* (an Eastern dialect), and *Ujaini* (i. e. Malvi).

The only essay dealing with the Rajasthani dialects as a group is one by the present writer on pp. 787 and ff. of the Journal of the Royal Asiatic Society for 1901, entitled *Note on the principal Rajasthani Dialects*. Most of this is incorporated in the following pages.

For printed books the Deva-nagari character is used. The written character is a corrupt form of Deva-nagari, related to the Modi alphabet written character. used in Marathi, and to the Mahajani alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters d and r.

The grammars of the various dialects are described, under the head of each. I here propose to give a brief comparative sketch of the grammars of the four principal dialects, Marwari, Jaipur!, Mewari, and Malvi, based on the *Note* referred to above. Nimadi, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rajasthani, is often irregular. In certain cases *a* is pronounced like the *a* in 'ball,' *e* and *ai* like the *a* on 'hat', and *au* like the *o* in 'hot.' Short *e* and *o* (like the first *o* in 'promote') also undoubtedly exist, but the distinction is never shown in writing. When I have been certain, I have marked the distinction in transliterating the specimens, but every *e* which I could not be sure was short, had to be marked as long, and many of these are really short.

Especially in the west and south, the letter *a* is pronounced like a rough *h*, thus agreeing with Northern Gujarati and many Bhil dialects. On the other hand, in the same locality *ohh* is commonly pronounced as *8*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hath*, a hand, becomes *at*.

I take this opportunity of explaining the pronunciation of the letter **व**, sometimes transliterated *to*, and sometimes *v*. In Western Hindi and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichar*, consideration, becomes *bichar*. In Rajasthani we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marathi section of the Survey it is regularly transliterated *v*, but this does not indicate its exact pronunciation. In English the letter *v* is formed by pressing the upper teeth on the lower lip. It is thus a denti-labial. This sound, so far as I am aware, does not occur in any Indo-Aryan language. In India *v* is a pure labial, and is formed by letting the breath issue, not between the teeth and the lip, but between the two lips. An experiment will show the correct sound at once. It is something between that of an English *w* and that of an English *v*. This sound naturally varies slightly according to the vowel which follows it. Before long or short *a*, *u*, *o*, *ai*, or *au* it is nearer the sound of *to*, while before long or short *i* or *e* it is nearer that of *v*. These sounds will be naturally uttered under the influence of the following vowel, so long as the consonant *to* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rajasthani I represent the *to*-sound by *to*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Marwari' not 'Marvari,' because the *to* is followed by *a*, but 'Malvi,' not 'Malwi,' because the *v* is followed by *i*.

Rajasthani agrees with Gujarati and Sindhi in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindi are here very common. In fact every medial *l* or *n* which has come down from Prakrit is cerebralised, unless it was doubled in the Prakrit stage. A Prakrit *ll* is represented by a dental *l*, and a Prakrit *nn* by a dental *n* in Rajasthani. This is fully explained, with examples, in dealing with the dialects. It will be observed that *initial l* and *n* are not cerebralised.

In the following tables, I also give the Braj Bhasha, Bundeli and Gujarati forms for the sake of comparison.

As regards gender, the rule of Western Hindi is generally followed, that there are only two genders, a masculine and a feminine. In one or two dialects of Western Hindi we have noted sporadic instances of the use of a neuter gender. In Rajasthani these occasional instances become more and more common as we go west and south till we find the neuter gender firmly established in Gujarati.

The following tables illustrate the declension of the four chief Rajasthani dialects.

A—DECLENSION.

(a) Strong masculine *tadbhava* noun. *ghoro*, 'a horse.'

	Bra.j.	Bundeli.	Mewati.	Rajasthani.			Gujarti.
				Malvi.	Jaipuri	Marwari.	
<i>Singular.</i>							
Direct	<i>ghdra</i>	<i>ghwaro</i>	<i>ghoro</i>	<i>ghodo</i>	<i>gh5r5</i>	<i>ghodo</i>	<i>ghodo</i>
Agent			<i>ghorai</i>	<i>ghode</i>	<i>ghorai</i>	<i>ghodai</i>	<i>ghode</i> or <i>ghodoe</i>
Oblique	<i>ghOre</i>	<i>ghware</i>	<i>ghora</i>	<i>ghoda</i>	<i>ghora</i>	<i>ghoda</i>	<i>ghoda</i>

A.—DECLENSION.

(a) Strong masculine tadbhava noun. *ghoro*, 'a horse'—(continued).

	Braj.	Bundell	Rajasthani				Gujarati.
			Mewati.	Malvi	Jaipuri	Marwari	
<i>Plural.</i>							
Direct	<i>ghore</i>	<i>ghware</i>	ghora	ghoda	ghora	ghoda	<i>ghoda(ð)</i>
Agent			ghora	ghoda	ghora	ghoda	<i>ghoda(ð)-e</i>
Oblique	<i>ghorau or ghorans</i>	<i>ghwaran</i>	ghorā	ghdda	ghora	ghoda	<i>ghoda(ð)</i>

(6) Strong feminine tadbhava noun *ghori*, 'a mare.'

	Braj	Bundeli.	Merati.	Rajasthani			Gujarati
				Malvi	Jaipuri.	Marwari	
<i>Singular.</i>							
Direct	<i>ghori</i>	<i>ghwari</i>	ghori	ghodi	ghori	ghodi	<i>ghodi</i>
Agent			ghori	ghodi	ghori	ghodi	<i>ghodie</i>
Oblique	<i>ghori</i>	<i>ghwari</i>	ghori	ghodi	ghori	ghodi	<i>ghodi</i>
<i>Plural</i>							
Direct	<i>ghoriya</i>	<i>ghwariya</i>	ghorya	ghodya	ghorya	ghodya	<i>ghodi(ð)</i>
Agent			ghorya	ghodya	ghoryi	ghodya	<i>ghodi (ð)-e</i>
Oblique	<i>ghoriyan</i>	<i>ghwarin</i>	ghorya	ghodya	ghorya	ghodya	<i>ghodi(ð)</i>

(c) Weak masculine tadbhava noun. *ghar*, 'a house'

	Braj.	Bundels	Mewati	Rajasthani			Gujarat ¹ .
				Malvi	Jaipuri	Marwari.	
<i>Singular</i>							
Direct	<i>ghar</i>	<i>ghar</i>	ghar	ghar	ghar	ghar	<i>ghar</i>
Agent			ghar	ghar	ghar	ghar	<i>ghare</i>
Oblique	<i>ghar</i>	<i>ghar</i>	ghar	ghar	ghar	ghar	<i>ghar</i>
<i>Plural.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	ghar	ghar	ghar	ghar	<i>ghar(-ð)</i>
Agent			ghara	ghara	ghara	ghara	<i>ghar(-ð)-e</i>
Oblique	<i>gharau or gharani</i>	<i>gharan</i>	ghara	ghara	ghara	ghara	<i>ghar(-ð)-e</i>

In the above we note the typical Rajasthani and **Gujarati singular** oblique form in *a*, instead of *S*. In Rajasthani the plural of the *a* is *a*. It will also be noted that all the Rajasthani dialects have a special form for the Agent case, instead of using the oblique **form** with the postposition *ne* or its equivalent. Mewati and Malvi, which are most nearly related to Western Hindi, also optionally employ *ne* or *nai*,

Malvi has also a plural formed by suffixing *hor*, which reminds us of the old Kanauji *hwar* and the Khas (Naipali) *haru*.

All these nouns have also an organic locative in *e*, or *ai*. Thus *ghare*, in a house.

B — POSTPOSITIONS

	BraJ	Bundeli.	Mewati.	Rajasthani.			Gujarati
				Malvi.	Jaipuri.	Marwari.	
Agent	<i>ne</i>	<i>ne</i>	<i>nai</i>	<i>ne</i>			
Genitive	<i>kau, ke, ki</i>	<i>ko, ke, ki</i>	<i>ko, kâ, ki</i>	<i>ro, rā, ri; ko, ka, ki</i>	<i>ko, ka, ki</i>	<i>ro, rā, ri</i>	<i>no, na, ni</i>
Dative	<i>kau</i>	<i>kho</i>	<i>nai</i>	<i>ne, ke</i>	<i>nai, kai</i>	<i>nai</i>	<i>inS</i>
Ablative	<i>so, te</i>	<i>so, \$</i>	<i>sai, tai</i>	<i>u. se, su</i>	<i>su, sai</i>	<i>su, u</i>	<i>thi</i>

In the above, note that the oblique genitive ends in *a*, as in Gujarati!, not in *e*, as in BraJ and Bundeli. The forms commencing with *r* are typical of Rajasthani. The dative postpositions commencing with *.n* are typical of Rajasthani and Gujarati. So is the *e* or *ai* of the Agent. Note that Mewati and Malvi are the only dialects which can optionally employ a postposition for the case of the Agent.

The dative cases are always locatives of corresponding genitive postpositions. Thus *kai* is the locative of *ko*, and *nai* the locative of the Gujarati *no*. Note that in Malvi and Mewati *ne* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *dchchho*, good; fern, *achchhi*; masc. obl. *achchha*. Adjectives (including genitives) have, however, a further declension. When the noun is in the agent or locative, the adjective is put into that case too, and not into the oblique form. Thus, *kale ghore lat mari*, the black horse kicked; *raja-ke ghare*, in the Raja's house. In other words adjectives agree in case with the nouns they qualify. When the noun is in the oblique form, the adjective is put into the oblique form, and when the noun is in the agent or locative, the adjective is put into the agent or locative as the case may be. So we have in Gujarati *bije da hade*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundeli	Bajasthani.				Gujarti.
			Mewati.	Malvi.	Jaipur.	Marwari.	
<i>Singular.</i>							
Direct	<i>mat, hau</i>	<i>mi, mat</i>	<i>mai</i>	<i>mu, hu</i>	<i>mai</i>	<i>hu, mhu</i>	<i>hu</i>
Oblique	<i>, mohi, md, muj</i>	<i>mo, moy</i>	<i>mu, muj</i>	<i>ma, mha, mha</i>	<i>ma, mu, mai</i>	<i>mha, mai</i>	<i>ma, mara</i>
Genitive	<i>. merau</i>	<i>mo-ko, mero, mo-no</i>	<i>mero</i>	<i>maro, mharo</i>	<i>mharo</i>	<i>mharo, maro</i>	<i>ma, o</i>
<i>Plural.</i>							
Direct	<i>ham</i>	<i>ham</i>	<i>ham, hama</i>	<i>mhe, apa</i>	<i>mhe, apa</i>	<i>mhe, me, apa</i>	<i>ami, ap'ne</i>
Oblique	<i>hamau, hamani</i>	<i>ham</i>	<i>ham</i>	<i>mha, apa</i>	<i>mha, Spa</i>	<i>mha, ma, apt</i>	<i>am, amara, apan, ap'na</i>
Genitive	<i>. hamarau</i>	<i>ham'ko, hamaro, hamao</i>	<i>mharo</i>	<i>mhamo,</i>	<i>mha-ko, ap'nu</i>	<i>mharo, maro, aparo</i>	<i>amaro, ap'no</i>

Second Person.

	Braj.	Bundeli.	Rajasthani.				Gujarti.
			Mewati	Malvi	Jaipuri.	Marwari.	
<i>Singular</i>							
Direct	<i>taī, tu</i>	<i>tat, tu</i>	<i>tu</i>	<i>tu</i>	<i>tu</i>	<i>tu, thu</i>	<i>tu</i>
Oblique	<i>. tohi, to, tuj</i>	<i>to, toy</i>	<i>tu, tuj</i>	<i>ta, tha, tha</i>	<i>ta, tu, tai</i>	<i>tha, tai</i>	<i>ta, tara.</i>
Genitive	<i>. terau</i>	<i>to-ko, tero, to-no</i>	<i>tSr6</i>	<i>tharo</i>	<i>tharo</i>	<i>tharo</i>	<i>taro</i>
Direct	<i>. turn</i>	<i>turn</i>	<i>turn, tarn, tham</i>	<i>the</i>	<i>the</i>	<i>the, tame</i>	<i>tame</i>
Oblique	<i>. tumhau, turn</i>	<i>turn</i>	<i>tarn</i>	<i>tha</i>	<i>tha</i>	<i>tha, tama</i>	<i>tarn, tamarS-</i>
Genitive	<i>. tumharau, tiharau</i>	<i>tum-ko, tumaro, tumao</i>	<i>tharo</i>	<i>thano</i>	<i>tha-kO</i>	<i>tharo, tamaro</i>	<i>tamaro</i>

In these two pronouns the distinguishing points of Rajasthani leap to the eye. The declensional base of the singular in Braj and Bundeli is *mo-, muj-,* or *me-; to-, tuj-; or to-.* In Rajasthani it is *ma- or mU; ta- or tu,* in this agreeing with Gujarati

In the plural it is *mha* and *tha* instead of *ham* and *turn*. There is also a tendency in Rajasthani to aspirate the first consonant in the singular, so that we get *mha* and *tha*. Mewati alone shows signs of agreement with its neighbour Braj in the formation of the genitive. On the other hand, in the second person, its plural agrees with Gujarati in having *tarn*, not *turn*, which it optionally aspirates to *tham*. In the genitive plural Malvi has the termination *no*, which corresponds to the *no* which Gujarati uses for substantives, and which appears in the genitive of *dp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rajasthani, and the use of *dp* to mean 'we,' only employed, as in Gujarati, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Munda. or Dravidian languages. On the other hand, Rajasthani sometimes employs the genitive of *dp* to mean 'own,' in this respect agreeing with Western Hindi: but this method of using the word is very loosely followed, and the genitive of the ordinary pronouns are more often employed.

B.—DEMONSTRATIVE PRONOUNS.

This.

	Bra]	Bundeli.	Rajasthani				Gujarati
			Mewati.	Malvi.	Jaipuri.	Marwari.	
<i>Singular.</i>							
Direct	yah	jo	yo, fem, ya	yo, fem, ya	yo, fem. ya"	a, yo, fem. a, ya	la
Oblique	yahi, ya	ja	ai	ini, ani	I	in, ini, ani	a
<i>Plural</i>							
Direct	ye	je	yai	ye	ye	e, ai	a
Oblique	inhau, ini	in	in	ina, ana	ya	ina, ana, ya, a	a

That.

	Bra]	Bundeli.	Rajasthani.				Gujarati.
			Mewati.	Malvi	Jaipuri.	Marwari	
<i>Singular.</i>							
Direct	wo, wah	U, bo	wo, woh, fem. wa	WO, fem wa	WO, fem, wa	U, fem wa"	6
Oblique	wahi, wa	u, ba	wai	uni, wani	U	un, uni, wani	9
<i>Plural.</i>							
Direct	wa, wai	be	wai	vi	wai	wai	§
Oblique	unhau, uni	un	on	wana	wa	una, wana,	e

	Braj.	Bundell.	Mewati.	Rajasthani.		Marwari	Gujarati.
				malvi	Jaipuri		
<i>Relative</i>	<i>jau, jaun</i>	<i>jō</i>		<i>jō</i>	jo, jyo, fem. jika	jo, jiko, fom. jika	<i>je</i>
<i>Oblique</i>	<i>jahi, ja</i>	<i>ja</i>	<i>jhai</i>	<i>jani</i>	<i>ji</i>	jin Jan, jani	<i>je</i>
<i>Correlative so</i>		<i>so</i>			<i>so</i>	so, tiko. fem. tika	<i>te</i>
<i>Oblique</i>	<i>tahi, ta</i>	<i>ta</i>			<i>ti</i>	tin, tini	<i>te</i>
<i>Interrogative,</i>							
<i>Maso., fom</i>	<i>ko, kau</i>	<i>ko</i>	<i>kaun</i>	<i>kun</i>	<i>kun</i>	kun, kan	<i>kon</i>
<i>Oblique</i>	<i>kahi, ka</i>	<i>ka</i>	<i>kaih</i>	<i>kani</i>	<i>kun</i>	kun, kan	<i>kona, ko</i>
<i>Neater</i>	<i>kaha, ka</i>	<i>ha</i>	<i>ke</i>	<i>kai</i>	<i>kai</i>	<i>kai</i>	
<i>Indefinite.</i>							
<i>Msec. fern.</i>	<i>kou, koi</i>	<i>kou</i>	<i>koi</i>	<i>koi</i>	<i>koi</i>	<i>koi</i>	<i>koi</i>
<i>Neater</i>	<i>kuch</i>	<i>kachn</i>	<i>kimai</i>	<i>kai</i>	<i>kyo</i>	<i>kai</i>	<i>kai, kai</i>

With regard to the relative, it must be observed that in Rajasthani it is very often used in the sense of a demonstrative.

In the above pronouns, the differences between Rajasthani and Braj-Bundeli are not so great, but it will be seen that there are several sets of forms (including feminine nominatives singular) which are peculiar to Rajasthani.

Verbs.—The verb of Western Rajasthani has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindi. The typical syllable of this voice is, *ij*. Thus *marⁿo*, to strike; *marijⁿo*, to be struck. A similar form occurs in Sindhi and Lahnda, both languages of the Outer Circle. Gujarati also has a passive voice, but makes it by the addition of *a*, the resulting form thus agreeing with Western Hindi potential passives such as *dikhana*, to be visible.

A.—VERBS SUBSTANTIVE.

It will be observed that the conjugational roots used are those which are common to the languages of other parts of India. The Mewati *su* is, of course; only a phonetic spelling of the Jaipuri *chhu*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rajasthani are that, in the present, the first person plural ends in *a*, that (except in Mewati) the third person plural is not nasalised, and that, as usual, the plural of the past tense ends, as in the case of adjectives, in *a*.

	Braġ	Bundeli.	Rajasthani.				Gujarati.
			Mewati.	MALVI	Jaipuri.	Marwari	
PRESENT.							
Singular.							
1	hau	ho, aw	hu,su	hu	Chhu	hu	chhu
2.	hat	he, ay	hai, sa, sai	he	chhai	hai	chhe
3	hai	he, ay	hai, sai	he	chhai	hai	chhe
Plural.							
1.	hai	he ay	ha, sa	ha	chha	ha	chhie
2	hau	ho, aw	ho, sa	ho	chho	ho	chho
3.	hai	he, ay	hai, sai	hai	chhai	hai	chhe
PAST.							
Singular.							
Masc.	hau, hatau	hato, to	ho, tho, so	tho	chho	ho	hato
Plural.						i	
Masc.	he, hute	hate, te	ha, tha, sa	tha	chha	ha	hata

B.—THE FINITE VERB.

In Rajasthani the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Panjabi and Western Hindi, of which latter Braġ and Bundeli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindi, and follows that of Gujarati. The other exception is the conjugation of the Imperfect, which is done by adding the auxiliary verb to a verbal noun in the locative. Both these exceptions do occur, however, in the Western Hindi of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rajasthani. It will be sufficient to give only a few of the principal tenses of the intransitive verb *chal*, 'go.' Transitive verbs, of course, use the passive construction in the case of tenses derived from the past participle.

- (a) *Old Present*.—This tense is, as in other cognate languages, often employed as a present Subjunctive. More often, however, it has its proper power of a Present Indicative. Its conjugation is practically the same in all Indo-Aryan languages. In Rajasthani we may note that, as in the verb substantive and in the simple future, the first person plural ends in *a*,

and that, except in Mewati, which in this particular agrees with its neighbour Braj, the third person plural is not nasalized.

	BraJ	Bundeli.	Rajasthani				Gujarati
			Mewati.	Malvi.	Jaipur!.	Marwari	
<i>Singular.</i>							
1.	<i>chatau</i>	<i>chalu</i>	chalu	chalu	chalu	chalu	<i>chalu</i>
2.	<i>chalai</i>	<i>chale</i>	chalai	chale	chalai	chalai	<i>chale</i>
8.	<i>chalai</i>	<i>chale</i>	chalai	chale	chalai	chalai	<i>chale</i>
<i>Plural.</i>							
1.	<i>chalai</i>	<i>chale</i>	chalia	chala	chala	chall	<i>chalie</i>
2.	<i>chatau</i>	chalo	chalo	chalo	chalo	chal5	<i>chalo</i>
3.	<i>chalai</i>	<i>chale</i>	chalai	chale	chalai	chalai	<i>chale</i>

(b) *Imperative.*—This tense is practically the same in all Indo-Aryan languages.

	BraJ.	Bundeli	Rajasthani.				Gujarati
			Mewati	Malvi	Jaipuri	Marwari	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	chal	chal	chal	chal	<i>chal</i>
<i>Plural.</i>							
2	<i>chatau</i>	<i>chalo</i>	chalo	chalo	chalo	chalo	<i>chalo</i>

(c) *Future.*—Two forms of this tense occur, which we may call the Simple Future and the Periphrastic Future respectively. The Simple Future is the direct derivative of the Prakrit Future, *chalissami* or *chalihami* ; thus, *chal^osyu* or *chal^ohu*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalu-ga*, which probably means 'I am gone (*go*) that I may go (*chalu*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	BraJ.	Bundeli.	Rajasthani.				Gujarati
			Mawarati.	Malvi.	Jaipuri	Marwari.	
<i>Singular.</i>							
1.	<i>chali^{ho}hu</i>	<i>chali^{ho}</i>			chal ^o syu	chal ^o hu	<i>chalis</i>
2.	<i>chali^{hi}</i>	<i>chali^{he}</i>		...	chal ^o si	chal ^o hi	<i>chal^ose</i>
3.	<i>chali^{hi}</i>	<i>ohali^{he}</i>			chal ^o si	chal ^o hi	<i>chal^ose</i>

SIMPLE FUTURE—*contd.*

	Braj.	Bundeli	Rajasthani.				Gujarati.
			Mewati.	Malvi	Jaipuri.	Marwari.	
<i>Plural.</i>							
1.	<i>chali hai</i>	<i>chali he</i>			chal ^a syā	chal ^a ha	chal ^a su
2.	<i>chali hau</i>	<i>chali ho</i>			chal ^a ayo	chal ^a h5	chal ^a so
3.	<i>chali hai</i>	<i>chali he</i>			chal ^a si	chal ^a hi	chal ^a se

PERIPHRASTIC FUTURE.

	Braj.	Bundeli.	Rajasthani.				Gujarati.
			Mewati.	Malvi.	Jaipuri.	Marwari.	
<i>Singular.</i>							
Masc. 1.	<i>cfealau-gau.</i>	<i>chalu-go</i>	chau-go	chalu-ga	chalu-lo	chalu-la or -go	
<i>Plural.</i>							
Masc. 1.	<i>chalai-ge</i>	<i>chale-ge</i>	chala-ga	chala-ga	chala-la	chala-ia or	

Note that in Malvi and Marwari the singular terminations are *ga* and *la* respectively, not *go* and *lo* as we should expect. Unlike the *go* of Mewati and Marwari and the *lo* of Jaipuri, *ga* and *la* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *ga* of Standard Hindi.

- (d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindostani. In that language, as in Braj and Bundeli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *mat chal^ata hu*, 'I am going.' In Rajasthani, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarati. Thus, to take Jaipuri as an example, we have—

Singular.

1. *mai chalu chhu*, 'I am going'
2. *tu chalai chhai*, 'thou wast going.'
3. *wo chalai chhai*, 'he was going.'

Floral.

1. *mhe chala chha*, 'we are going.'
2. *the chalo chho*, 'you are going.*'
3. *wai chalai chhai*, 'they are going.'

The following are the forms which this tense takes in the various languages in the first person singular. In Braj and Bundeli only the masculine forms are shown :—

Braj	. <i>chalaitu hau.</i>
Bundeli	. <i>chalaittho or chait aw.</i>
Mewati	chaitu hu.
Malvi	chalu chalu hu.
Jaipuri	. <i>chalaichitu.</i>
Marwari	chal chalu hu.
Gujarati	. <i>chalu chhu.</i>

- (e) *The Imperfect.*—The usual way of forming the imperfect in Rajasthani is to add the past tense of the verb substantive to an oblique verbal noun in *ai*, which does not change for gender, number or person. Thus we have in Jaipuri *mat chalai chho*, I was going, literally, I was on going, or as was said in old English 'I was a-going.' A similar idiom is heard in the Upper Gangetic Doab, where it has probably been borrowed from Rajasthani. The line of borrowing is quite traceable. Malvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindi and Gujarati. The present participle may also be optionally used in Marwari. We thus obtain the following forms of the imperfect :—

Braj	. <i>hau chaitu ho.</i>
Bundeli	. <i>maiaichait to.</i>
Mewati	. maiaichaitai ho.
Malvi	hu chaitai to tho.
Jaipuri	. maiaichaitai chho.
Marwari	. huhuchaito ho, hu chaitai ho.
Gujarati	. <i>huhuchaito hato.</i>

- (f) *Participles and Infinitives.*—The following are the most usual forms in the Rajasthani dialects :—

	Present Participle.	Past Participle.	Infinitives	
Braj	. <i>chalaitu</i>	. <i>chaitu</i>	. <i>chalⁿnahalⁿnau</i>	<i>chaituau.</i>
Bundeli	. <i>chait</i>	. <i>chalo</i>	. <i>chalam,</i>	<i>chaitu.</i>
Mewati	chaito	. <i>chaito</i>	. chalⁿnu,	chalⁿbo.
Malvi	. chaito	. <i>chaito</i>	. chalⁿno,	chalⁿwo.
Jaipuri	. chalⁿto	. <i>chaito</i>	. chalⁿnu,	chalⁿbo.
Marwari	. <i>chaito</i>	. <i>chaito</i>	. chalⁿno, chalⁿnu,	chalⁿbo.
Gujarati	. <i>chaito</i>	. <i>chaito</i>		<i>chaitu.</i>

The differences are slight, but it will be seen that when they exist the Rajasthani dialects agree among themselves, and with Gujarati, but differ from Braj and Bundeli.

In Rajasthani verbs of speaking govern the dative of the person addressed, not syntax. the ablative, as in Western Hindi. Here again the Gujarati idiom is followed.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindi, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-ne stri-ko mara* (not *mari*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarati, on the contrary, the verb is attracted to the gender of the object. Thus, *tene stri-ne marl* (not *maryo*), literally, by him, with reference to the woman, she was struck. Rajasthani sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindi and Gujarati.

Rajasthani delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *ka^rro* or *ka^rro-k*, how many; *kha gayo* or *kha gayo-s*, where did he go? To these may be added *ro* or *do*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rajasthani.

It will be seen from the above that the Rajasthani dialects form a group among themselves, differentiated from Western Hindi on the one hand and from Gujarati the other hand. They are entitled to the dignity of being classed as together forming a separate, independent language. They differ much more widely from Western Hindi than does, for instance, Panjabi. Under any circumstances they cannot be classed as dialects of Western Hindi. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarati.

In the inflexion of nouns they agree with Gujarati and differ from Western Hindi. The postpositions they use in the declension of nouns are either peculiar to them, or else agree more often with Gujarati than with Western Hindi.

In the formation of the two personal pronouns they have taken an entirely independent course, and in the few cases in which the inflexions of these agree with the inflexions in another language it is again Gujarati to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarati and Western Hindi.

The conjugation of the verb differs but slightly in all these languages, but even in this Rajasthani has struck out a path for itself in the formation of the first and third persons plural, and of the imperfect tense. In one important point, the formation of the present definite, it agrees with Gujarati in adopting a principle which is altogether foreign to the genius of Western Hindi.

Taking the dialects separately, Mewati is the one which most nearly resembles Western Hindi. Here and there we find in Malvia point of agreement with Bundeli, while Jaipuri and Marwari agree most closely with Gujarati.

I now proceed to deal with each dialect separately.

MARWARI.

Standard Marwari is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also spoken where spoken. on the east in the neighbouring British districts of Ajmer and Merwara and in the States of Kishangarh and Mewar; on the south in the States of Sirohi and Palanpur; on the west in the Sind district of Thar and Parkar and in the State of Jaisalmer; and on the north in Bikaner, in the Shekhawati tract of the State of Jaipur, and in the south of the panjab. In this area the number of its speakers is about six millions.

On the east Marwari is bounded by the Eastern dialects of Rajasthani, of which we have taken Jaipuri as the standard. On the south-east language boundaries. it has the Malvi dialect of Rajasthani and a number of Bhil dialects. On the south-west it is bounded by Gujarat. On the west, it has, to the south, the Sindhi spoken in Sind and Khairpur, and, further north, the Lahnda of the State of Bahawalpur. On the north-west it has Panjabi. It merges into Lahnda and Panjabi through a mixed form of speech entitled Bhattiani, which has little connexion with Rajasthani; on the north-west it merges into Panjabi and the Bangaru dialect of Western Hindi through Bagri. In the extreme north-east of the area, it has Mewati directly to its north.

Standard Marwari varies but little from Jaipuri. We may note three main points of difference. In Jaipuri the postposition of the genitive is *ko*, while in Standard Marwari it is *ro*. In Jaipuri, the verb substantive is *chhu* I am, *chho*, was; in Marwari it is *hu*, I am, *ho*, was. In Jaipuri there are two forms of the future. Of one the typical letter is *a*, as in *mar^asyu*, I shall strike. The other takes the suffix *lo*, which changes for gender and number; thus, *maru-lo*, I shall strike. In Marwari, there are three forms. In one of these, the typical letter is *h*, as in *mar^hhu*, I shall strike. In another *la* is added, which does not change for gender or number, as in *maru-la* I shall strike; while the third adds *go*, like the Hindi *ga*.

Standard Marwari is spoken in the centre of the Marwar State. In the north-east of the State, and in 'Kishangarh, Ajmer, and west Merwara the dialect is somewhat mixed with Jaipuri. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Marwari, known as Mewari or Merwari, according to locality. In South Marwar, in the State of Sirohi, and in the north of Palanpur in Gujarat, the Marwari is affected by Gujarati, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhi makes itself felt. Here we have a number of minor dialects, the principal of which are Thali and Dhat^aki, which are grouped together as Western Marwari. Finally there are a Northern Marwari in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Marwari merging into Jaipuri, and Bagri of North-East Bikaner, and the South Panjab, in which it merges into Panjabi and Bangaru.

It should be noted that, right in the heart of the Marwar country, between Marwar and Mewar, the Aravali hills are inhabited by tribes speaking various Bhil languages. These have also affected the Marwari spoken in their neighbourhood.

The following table shows the estimated number of speakers of Marwari in the Number of speakers. area in which it is a vernacular.

Table showing the number of speakers of Marwari in the area in which it is a Vernacular.

Standard Marwari—		
Marwar,		1,591,160
Eastern Marwari—		
Marwari-Dhundhari (Marwar).	49,300	
Gorawati (Kishangarh).	15,000	
Marwari of Ajmer.	208,700	
Marwari of Merwara.	17,000	
Mewari (including Merwari).	1,684,864	
		1,974,864
Southern Marwari—		
Godwari (Marwar).	147,000	
Sirohi—		
(Sirohi).	169,300	
(Marwar).	10,000	
	179,300	
Deorawatl (Marwar)	86,000	
Marwari-Gujarat—		
(Marwar).	30,270	
(Palanpur).	35,000	
	65,270	
		477,570
Western Marwari—		
Thali—		
(Marwar).	380,900	
(Jaisalmer).	100,000	
	480,900	
Mixed dialects.	204,749	
		685,649
Northern Marwari—		
Bikaneri—		
(Bikaner).	533,000	
(Bahawalpar)	10,770	
	543,770	
Shekhawati.	488,017	
Bagri.	327,859	
		1,359,146
Total number of speakers of Marwari in the Marwari area		6,088,389

The Marwaris are a great mercantile community, and there are few parts of India where some of them may not be found carrying on the banking business of the country. No complete materials are at hand to show the number of speakers of their language away from their home. The following incomplete statistics are compiled from the Census figures of 1891. It will be seen that for several provinces figures are not available. Moreover, even where figures are given, these should be received with some suspicion, for there is no doubt that many speakers of other dialects of Rajasthani, such as Jaipuri or Malvi, have been included under Marwari.

Table showing the number of speakers of Marwari so far as known, in Provinces of India other than Rajputana and Ajmer-Merwara.

Bengal	
Berar	
Bombay and Feudatories .	<i>i.e. the Provincial total 276,090 less 35,000 for Palanpur.</i>
Burma	
Central Provinces and Feudatories	
Madras and Agencies	
United Provinces and Native States	
Punjab and Feudatories .	Approximate. Separate figures not avail-
Nizam's Dominions	No figures available.
Baroda	
Mysore .	
Rajputana .	No figures available.
Central India	No figures available.
Coorg	
Kashmir	No figures available.
Total number of speakers of Marwari so far as known, in places in India outside the Marwari area	

Besides the above there are to be found here and there in India scattered tribes who are said to speak some form or other of Marwari. Such are the Ods of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Marwari, but others do not, and it is best to neglect them here, and to consider them subsequently under the head of Gipsy tribes. More definitely Marwari are the Mahelri and Oswali of Chanda in the Central Provinces. They are the languages of two Marwari-speaking mercantile castes, and the figures for them have been included in the general figures for Marwari spoken in the Province. So also has the dialect of the Kirs who have settled in Narsinghpur in the Central Provinces. They cultivate melons, and are said to have immigrated from Jaipur. We should therefore expect that their language would belong to the Eastern Group of Rajasthani dialect, but the specimens of it which I have received are written in what is certainly a mixture of Marwari and Malvi. Bhojari, another tribal dialect of the Central Provinces, which is usually classed as Marwari, is really bad Bundeli. Turning to the North-Western Provinces we find Churuwali returned as a special dialect from the District of Farukhabad. It is the language of the Churuwals, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikaneri, and is already included in the Marwari figures.

The total number of recorded Marwari speakers is therefore as follows:—

Marwari speakers at borne,	6,088,369
abroad.	451,115
TOTAL	6,589,504

Allowing for unrecorded entries, we may safely put the total number of speakers of Marwari in British India at, at least, 6,550,000.

Marwari has an old literature about which hardly anything is known. The writers sometimes composed in Marwari and sometimes in Braj Bhakha. In the former case the language was called *Dingal* and in the latter *Pingal*. None of the *Bingal* literature has yet been published. I have seen some works in prosody in it, and it is known that it contains several important bardic chronicles. Mr. Robson published a collection of dramatic works in Marwari which are noticed below in the list of authorities. Mira Bai, the famous poetess, was queen of Mewar. Any poems of hers, however, which I have seen are in Braj Bhasha.

AUTHORITIES—

Very few works deal with Marwari. I know of the following:—

- ROBSON, REV. J.—*A Selection of Khyals or Marwari Plays, with an Introduction and Glossary.* Bewar Mission Press, 1866.
- KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, . . . also the colloquial Dialects of . . . Rajputana . . . with copious Philological Notes.* First Edn., Allahabad and Calcutta, 1876. Second Edn., London, 1893.
- FALLON, S. W.—*A Dictionary of Hindustani Proverbs, including many Marwari, Panjabi, Maggah, Bhojpuri and Tirhuti Proverbs, Sayings, Emblems, Aphorisms, Maxims, and Similes, by the late S. W. F.* Edited and revised by Capt R. C. Temple, assisted by Lala Faqir Chand Vaish, of Delhi. Benares and London, 1886.
- PANDIT RAM KARN SARMA.—*Marwari Vyakarana.* A Marwari grammar written in Marwari. No date or place of publication in my copy, Pjodhpur. About 1901.

For books and the like the ordinary Deva-nagari character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahajani' character of Upper India and to the written character. Modi of Marathi, is used. Some of the forms in this are peculiar, and great carelessness is observed in the spelling,—vowels being quite commonly omitted,¹ so that it is often illegible. No types have ever been cast in this character, but facsimile specimens of documents written in it will be found in the following pages:—

The following account of the grammar of Standard Marwari is based on the specimens and on Pandit Ram Karn Sarma's *Marwari Grammar Vyakarana*. It is interesting to note that the Marwari verb has a regular organic Passive Voice. Although the grammar of Marwari is here treated before that of the other dialects, it is not so fully treated as, that of Central Eastern Rajasthani which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rajasthani dialect, because more materials were available for it than for the

The Mahajan character is really this Marwari current script which has been carried in the course of trade all over India. Its illegibility, owing to the omission of the vowels, has given rise to numerous stories. One of the best known is of the Marwari merchant who went to Delhi. Thence his clerk wrote home 'babu ajmer gayo, lari bahi bhej-dije, the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, *Babu dj mar-gayi, bari bahu bhej dije*, the Babu died to-day, send the chief wife,—apparently to perform his funeral obsequies!

others, and the student is recommended to read the Central Eastern Rajasthani grammar before the Marwari one, as several references to it occur in the latter.

PRONTUCIATION.

In a, the termination of the oblique plural of nouns, the *a* is pronounced broadly something like the *a* in all. The diphthongs *at* and *au* have each two sounds. In Tatsama words they are pronounced as in Sanskrit. In Tadbhava words they are pronounced more shortly. The *ai* is sounded almost like the *a* in 'hat' and the *au* almost like the *o* in 'hot.' In such cases, in order to draw attention to the fact, I transcribe them *di* and *au* respectively. It may be added that *e* and *di* are often practically interchangeable, and so are *o* and *au*.

As in Eastern Rajasthani *i* and *a* are often interchanged as in *jinai-rai* for *janai-rai*, to a perron. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakki*, a millstone, is often pronounced *sakki* and *chhachh*, buttermilk, as *sas*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *ḷ* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaḷiḥ*, gone, becomes, in Mārwaṛi, *chaḷiyō*. A dental *ḷ* represents a Prakrit double *ḷ*. Thus, Prakrit *chaḷḷiḥ*, gone, becomes, in Mārwaṛi, *chāḷiyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

In writing Mārwaṛi the letters *ḍ* and *ṛ* are distinguished. This is not done as in Hindi by representing *ṛ* by the sign for *ḍ* with a dot placed under it, thus *ṛ*. In Mārwaṛi there are two distinct characters, viz., *ḍ* for *ḍ* and *ṛ* for *ṛ*. In printed Mārwaṛi, when the type for *ḍ* is not available, the Devanāgarī letter *ṛ* is often substituted for it, which is very inconvenient; as, in that case, for instance, only the context can tell whether *ṛ* represents 'ḍaḷḷō' or 'ḍamō.' In printing the Mārwaṛi specimens in the Devanāgarī character, I shall represent *ḍ* by *ṛ* and *ṛ* by *ṛ*.

Aspiration and the letter *h* are commonly omitted. Thus *paḍḥō* for *paḍḥāḥō*, to read; *paḷḷō* for *paḷḷiḥ*, first; *kaḷḥō* for *kaḷḥāḥō*, to say.

The letter *s* is quite commonly pronounced as *sh* in English. The rule is almost universal.

DECLENSION.

Nouns are declined as follows. It will be noticed that the agent case never takes the postposition *ne*, but has, like the locative, a special form in declension :—

Tadbhava masculine noun in o.

	Sing.	Plur.
Nom.	<i>ghodō</i> , a horse.	<i>ghodā</i> .
Agent	<i>ghodē</i> , <i>ghodai</i>	<i>ghodā</i> .
Loc.	<i>ghodē</i> , <i>ghodai</i> .	<i>ghodā</i> .
Obi.	<i>ghodā</i> .	<i>ghodā</i> .

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar</i> .
Agent	<i>ghat</i> .	<i>ghara</i> .
Loc.	<i>ghare</i> , <i>gharai</i> , <i>ghara</i> , <i>ghara</i> .	<i>ghara</i> .
Obi.	<i>ghar</i> .	<i>ghara</i> .

Tadbhava feminine nouns in i.

Nom.	<i>ghodi</i> , a mare.	ghodiya , ghodya .
Agent	<i>ghodi</i>	<i>ghodiya</i> , <i>ghodya</i> .
Loc.		<i>ghodiya</i> , <i>ghodya</i> .
Obl.	<i>ghodi</i> .	<i>ghodiya</i> , <i>ghodya</i> .

*Tadbhava feminine noun ending in a consonant**

Nom.	<i>bat</i> , a word.	<i>bata</i> .
Agent	<i>bat</i> .	<i>bata</i> .
LOG.		<i>bata</i> .
Obl.	<i>bat</i> .	<i>bata</i> .

We occasionally meet with a feminine locative in *a*, as in *un biriya*, at that time.

OTHER NOUNS.

	<i>Sing.</i>		<i>Plur</i>	
	<i>Nom.</i>	<i>Obl.</i>	<i>Nom.</i>	<i>Obl.</i>
Masculine.	' <i>raja</i> , a king.	<i>raja</i> ,	<i>raja</i> .	<i>rajawa</i> .
	<i>muni</i> , a sage.	<i>muni</i> ,	<i>muni</i> .	<i>muniya</i> .
	<i>teli</i> , an oilman.	<i>teli</i> .	<i>teli</i> .	<i>телиya</i> .
	<i>sadhu</i> , a saint.	<i>sadhu</i> .	<i>sadhu</i> .	<i>sadhuwa</i> .
	<i>babu</i> , a gentleman.	<i>bdbu</i> .	<i>babu</i> .	<i>babuwa</i> .
Feminine.	<i>ma</i> , a mother.	<i>ma</i> .	<i>matwa</i> .	<i>maua</i> .
	<i>murti</i> , an image.	<i>murti</i> .	<i>murtiya</i> .	<i>murtiya</i> .
	<i>tamakhu</i> , tobacco.	<i>tamakhu</i> .	<i>tamakuwa</i> .	<i>tamakuwa</i> .
	<i>bahu</i> , a daughter-in-law	<i>bahu</i> .	<i>bahuwa</i> .	<i>bahuwa</i> .
	<i>gau</i> , a cow.	<i>gau</i> .	<i>gauwa</i> .	<i>gauwa</i> .

The usual postpositions are :—

Acc.-Dat.	<i>nai</i> ,	<i>nai</i> ,	<i>kanai</i> ,	<i>rai</i> .
Instr. and Abl.		<i>u</i> .		
Genitive	<i>ro</i> ,	<i>ko</i> ,	<i>tano</i> ,	<i>hando</i> .
Locative	<i>me</i> ,	<i>mat</i> ,	<i>mahai</i> ,	<i>mat</i> , <i>may</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *nai* (or *nal*) and *rai* are locatives of *no* and *ro* respectively. *Kanai* is a contraction of *kai-pat*, which is the locative of *ko-no*. *Kb*, *no*, and *ro* are all genitive postpositions. *Ko* and *ro* occur in Marwari and *no* in the neighbouring Gujarati. Further remarks regarding the use of *rai* will be found below.

The usual suffix of the genitive is *ro*. *Tano* and *hando* are archaic, and are now only found in poetry. *Kb*, as a genitive suffix, is used in those parts of the Marwari area which border on tracts in which Mewari or Malvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *ro*, *rai*, and *nai* should be joined to the noun without hyphens, as is done with the *nO* of Gujarati, while *ko*, *tano*, and *hando* should have hyphens. Thus *ghodano*, *ghodara*, *ghodanai*, but *ghoda-ko*, *ghoda-tano*, and *ghoda-hando*. This is a question of derivation which will be found explained under the head of Gujarati on p. 328 *infra*. In Rajasthani, in which both the omission and the retention of the hyphen occur, the strict adherence to the rule would be liable to cause confusion in the mind of the reader. I have therefore, in the case of that language, abandoned scientific accuracy and have inserted the hyphen everywhere. Thus, *ghoda-ro*, *ghoda-rai*, *ghoda-nai*.

The genitive terminations are liable to change as in Eastern Rajputana. *Mo* (*ko*, *tano*, *hando*) changes to *ra* (*ka*, *tana*, *handa*) before a masculine noun in the oblique singular or in the plural; to *ri* (*ki*, *tani*, *handi*) before any feminine noun; and to *re* or *rai* (or sometimes *ra*) before any masculine noun in the agent or locative. As postpositions like *agai*, in front, before, or *pachhai*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rai* or *re*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khet-ro dhan*, the paddy of the field; *raja-ra ghoda-su*, from the horse of the king; *khet-ri kakadiya*, the cucumbers of the field; *ghar-rai pachhai*, behind the house; *tha-rai bap-rai ghar-mai*, in your father's house; *ap-rai kheta-mai*, in his own fields; *in-rai hat-mat*, in his hand; *kheta-rai pali*, the boundary of the fields, literally, 'in of the fields'; *un des-rai*, in of that country, one amongst its inhabitants; *tha-rai babo-sa goth kivi*, by your father a feast was made; *un-rai bap dltho*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nai* or *nai* is itself the locative of the Gujarati genitive termination *no*), we often find *rai* used as a postposition of the dative, but in such cases it is attached, not to the oblique form, but to the locative of the noun. Thus, *nhai un-rai befai-rai ghana chab'kiya ri-dvl-hai*, I have given many stripes to his son; *ek jinai-rai doy daw'ra ha*, to a certain man there were two sons; *un-rai goth*, a feast for him. In the first example it will be noted that the *rai* of *un-rai* is also in the locative to agree with *betai*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rai* is often used instead of *ra*. Thus *ap-rai bap-nai kayo*, he said to his father; *ap-rai hukam-nai lopiyo nahi*, I did not disobey your order.

Finally, when a noun itself is in the locative with *mat*, the *mai* is sometimes attached to the inflected locative in *di*, and not to the oblique form. Thus *kuphaidai-mai* (not *kuphaida-mai*), in debauchery.

To sum up, we may now give the following complete paradigm of the declension of *ghiha*, a horse :—

	Sing.	Plur.
Nom.	<i>ghodo.</i>	<i>ghoda.</i>
Agent	<i>ghode, ghodai.</i>	<i>ghoda.</i>
Accus.	<i>ghodo, ghoda-nai.</i>	<i>ghoda, ghoda-nai.</i>
Instr.	<i>ghoda-su, ghada-u.</i>	<i>ghoda-su, ghoda-u.</i>
Dat.	<i>ghoda-nai.</i>	<i>ghoda-nsi.</i>
Abl.	<i>ghoda-su, -u.</i>	<i>ghoda-su, -u.</i>
Gen.	<i>ghoda-ro (-ko, -tano, -hando).</i>	<i>ghoda-ro (-ko, tano, -hondo).</i>
Loc.	<i>ghodai, ghodai, ghoda-me, etc.</i>	<i>ghoda, ghoda-me, etc.</i>
Voc.	<i>he ghoda.</i>	<i>he ghoda.</i>

Adjectives.—Adjectives nearly follow the customary Hindustani rule. The oblique masculine of tadbhava adjectives ending in *o* ends in *d*, and the feminine in *i*. Thus,—

Kalo ghodo hawa-ra jiu jay-hai, the black horse goes like the wind.

Kala ghoda-nai dorawo, make the black horse gallop.

Kali ghodi badi saitan hai, the black mare is very vicious.

Kali ghodi-nai dorawo, make the black mare gallop.

"When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kale ghode Iai mari*, the black horse kicked; *nain'kiai daw'rai gayo*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhotai ghar-mai*, in a small house.

In comparison the ablative is used, or (as in Gujarati) the word *kar'ta* is employed in the sense of 'than,' as in *uchcharan-me mul swara kar'ta lamba bolijai*, in pronunciation they are uttered longer than the original vowels.

Numerals.—These are given in the list of words; *do*, two, has *dbya* for its oblique form and agent, so *tin*, three, has *Una*.

As ordinals, we may quote *pailo*, first; *dujo*, second; *tijo*, third; *chotho*, fourth; *pach'wo*, fifth; *chhattho*, sixth; *sat'wo*, seventh; *ath'wo*, eighth; *naso' mo*, ninth; *das'wo*, tenth, and so on. *Pach'wo* has its agent *pach'we* and its oblique form *pach'wa*: So for other ordinals in *o*. The others are declined regularly. *Chhelo* (as in Gujarati) is 'last.'

PRONOUNS.—The pronouns have, as usual, special forms for the Accusative-Dative and for the Genitive.

The Pronoun of the First person is thus declined. It has two forms of the plural. One, *apa*, includes the person addressed. The other, *mhe*, does not necessarily do so. *Mhe* means 'we', and *apa*, 'we including you'

	Singular.	Plural	
		Including person addressed.	Excluding person addressed.
Nom	<i>hu, mhu.</i>	<i>apa.</i>	<i>mhe, me.</i>
Agent	<i>mhai, mai</i>	<i>apa.</i>	<i>mha, ma.</i>
Acc.-Dat	<i>mha-nai, ma-nai</i>	<i>apa-nai.</i>	<i>mha-nai, ma-nai.</i>
Gen.	<i>mharo, maro.</i>	<i>apa-ro.</i>	<i>mharo, maro.</i>
Obl.	<i>nihil, null, mhara, mara, mharai, marai</i>	<i>apa.</i>	<i>mha, ma, mhara, mara, mharai, marai.</i>

So, for the Second person, we have—

Nom.	<i>tu, thu.</i>	<i>the, tame.</i>
Agent	<i>thdi, tai</i>	<i>tha, tama.</i>
Ace -Dat.	<i>tha-nai, ta-nai.</i>	<i>tha nai, tama-nai</i>
Gen.	<i>tharo.</i>	<i>tharo, tama-ro.</i>
Obl.	<i>thai, tai, thara, tharai.</i>	<i>tho, thara, tharai, tama.</i>

The honorific pronoun of the second person is *dp*, your honour. It is regularly declined. Thus, *ap-nai*, to your honour; *ap-ro* of your honour. Another honorific pronoun is *raj*, your honour, also regularly declined. *Ji, ji-sa, sa, or sab* are added to a noun to indicate respect. Thus *raw-ji-sa, thakur-sa, seth-sab*, all of which are titles; *babo-sa or babo-ji*, O father!

The Reflexive pronoun is also *dp*. *Ap-ro* is 'one's own.'

The pronoun of the third person is supplied by the demonstrative pronouns *o*, *this*, **and** *wo*, *that*. These **have** feminine forms in the nominative singular only. They are thus declined—

	This.	That.
Sing. Norn.	<i>o</i> , <i>yo</i> , fem. <i>a</i> , <i>ya</i> .	<i>wo</i> , <i>u</i> , <i>uwo</i> ; fem. <i>wa</i> , <i>uwa</i> .
Agent	<i>in</i> .	<i>un</i> .
Acc.-Dat	<i>t-nai</i> , <i>in-nai</i> , <i>ani-nai</i> .	<i>u-nai</i> , <i>un-nai</i> , <i>wani-nai</i> .
Gen.	<i>in-ro</i> .	<i>un-ro</i> .
Obl.	<i>t</i> , <i>in</i> , <i>ani</i> .	<i>u</i> , <i>un</i> , <i>wani</i> .
Plur. Nom.	<i>ai</i> , <i>e</i> .	<i>wai</i> , <i>we</i> , <i>uwai</i> , <i>uwe</i>
Agent	<i>ai</i> , <i>a</i> , <i>ya</i> , <i>ina</i> .	<i>wai</i> , <i>wa</i> , <i>uwa</i> , <i>una</i> , <i>wana</i> .
Obl.	<i>di</i> , <i>a</i> , <i>ya</i> , <i>ina</i> .	<i>wai</i> , <i>wa</i> , <i>uwa</i> , <i>una</i> , <i>wana</i> .

The Relative Pronoun is often used in the sense of a Demonstrative Pronoun.

The Relative and Correlative pronouns are/5 or *jiko*, *who*, and *so* or *tiko*, *he*. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jo</i> , <i>jyo</i> , <i>jiko</i> , <i>jiko</i> , fem. <i>jika</i> , <i>jaka</i> .	<i>so</i> , <i>tiko</i> , fem. <i>tika</i> .
Agent	<i>jin</i> , <i>jan</i> , <i>jani</i> , <i>jini</i> , <i>ji</i> , <i>jikan</i> , <i>jikai</i> .	<i>tin</i> , <i>tini</i> .
Obl.	<i>jin</i> , <i>jan</i> , <i>jani</i> , <i>ji</i> , <i>jikan</i>	<i>tin</i> , <i>tint</i> .
Plur. Nom.	<i>jo</i> , <i>jyo</i> , <i>jiko</i> , <i>jikai</i> , <i>jakai</i>	<i>so</i> , <i>tika</i> , <i>tikai</i> .
Agent	<i>jai</i> , <i>ja</i> , <i>jya</i> , <i>jina</i> , <i>jina</i> , <i>jika</i> .	<i>tina</i> , <i>tika</i> .
Obl.	<i>jai</i> , <i>ja</i> , <i>jya</i> , <i>jina</i> , <i>jana</i> , <i>jika</i> .	<i>tina</i> , <i>tika</i> .

The Relative Pronoun is quite commonly used as a Demonstrative, as is also the case in Eastern Rajasthan. Many examples will be found in the specimens.

The Interrogative Pronouns are *kun*, who ? (masc. and fern.) and *kai*, what ? (neut.) They are thus declined—

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun, kan.</i>	<i>kai, kai, kau.</i>
Agent and Obl. form.	<i>kun, kan, kuni, kani, kin, ki.</i>	<i>kuni.</i>
Plur. Nom.	<i>kun, kan.</i>	
Agent and Obl. form.	<i>kuna, kana, kina</i>	

The Indefinite pronouns are *koi*, anyone, and *kai, kai* or *ki*, anything. *Koi* has its agent and oblique form *kini, kuni*, or *ko*. When *ki* is used, the letter *i* must be added to the postposition, as in *ki-ro-i*, of anyone. *Kai, kai* or *ki* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing	Plur
1. <i>hu</i>	<i>ha</i>
2. <i>hai.</i>	<i>ho</i>
8. <i>hai.</i>	<i>hai</i>

The past tense is masc. sg. *ho*, pl. *ha*, fem. sg. and pl. *hi*, was. It does not change for person.

The principal parts of the verb 'to become' are as follows :—

Root, *ho*, become.

Present Participle—*hoto, huto, wheto* (masc. pl. *-ta*; fem. *-ti*), becoming.

Past Participle—*huwo, huyo, whiyo, whio* (fem. *hui*), become.

Adjectival Past Participle—*huworo, huyoro*, become.

Conjunctive Participle—*huyar, huy-nai, ho-kar, ho, wheto-knai, wher*, having become.

Infinitive—*howan, how^ano, hono, huno, whaino, whainu, whaibo*, to become.

Noun of Agency—*hon-walo*, one who becomes.

Simple Present—I become, I may or shall become, etc,

	Sing.	Plur.
1.	<i>huu, hoi, wheu.</i>	<i>huwa, whai, whaiha.</i>
2.	<i>huwai, whai.</i>	<i>huwo, whao, whaino.</i>
3.	<i>huwai, whai.</i>	<i>huwai, whai.</i>

Definite Present—I am becoming, etc. *huu-hu* or *wheu-hu*, etc.

Imperfect, I was striking, etc.

wheto-ho, as in Hindi, or

whai-ho, as in Eastern Rajasthani.

Future, I shall beoome, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>whehu.</i>	<i>wheha.</i>
2.	<i>whehi.</i>	<i>wheho.</i>
3.	<i>whehi.</i>	<i>whehi.</i>

2nd form —

huu-la, wheu-la, etc.

3rd form,—

huu-go, wheu-go, etc.

Imperative, beoome!

sing, what, plur. houo.

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mar*, strike.

Present participle, *mar^ato* striking.

Past participle, *mariyo, maryo* (fem, *mari*), struck.

Adjectival past participle, *mariyoro, mariyo-huwo*, stricken.

Conjunctive participle, *mar, mar-kar, marar, mar-nai* (or *-nai*), *maru-nai* (or *-nai*), *mar^ato-knai*, having struck.

Infinitive, *maran, mar^ano, mar^anu, mar^abo* to strike.

Nouu of Agency, *mar^anawalo, mar^abawalo*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mara-hua*. When a participle is used adverbially, it takes the termination *8*. Thus, *mulk-me liya phiru, I will take (thee) about the country; mharo mal magaw^ata ghar^a na kar^asi jej*, he will not make an hour's delay in sending for my property; *aw^ata aw^ata ghar nero ayo*, as he came along he arrived close to the house.

Simple Present—1 strike, I may strike, I shall strike, etc.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>maru.</i>	<i>maro.</i>
2.	<i>marai.</i>	<i>maro</i>
8.	<i>marai.</i>	<i>maro.</i>

This tense is often employed as a present subjunctive or even as a future.

Present Definite, I am striking, etc

Formed by conjugating the simple present with the present tense of the auxiliary verb.

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>maru-hu.</i>	<i>mara-ha.</i>
2.	<i>marai-hai.</i>	<i>maro-ho.</i>
3.	<i>marai-hai.</i>	<i>maro-ho</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindi, With the present participle and the past tense of the auxiliary verb, or else the past tense of the auxiliary verb is added to a verbal noun in *ai*. Thus—

Form I.

	SIRS.		PLUS.	
	Maw.	Fem.	Mute.	Fem.
1.	<i>mar^oto-ho</i>	<i>mar^oti-hi</i>	<i>mar^ata-ha</i>	<i>mar^oti-hi</i>
2.	<i>mar^oto-ho</i>	<i>mar^oti-hi</i>	<i>mar^ata-ha</i>	<i>mar^oti-hi</i>
3.	<i>mar^oto-ho</i>	<i>mar^oti-hi</i>	<i>mar^ata-ha</i>	<i>mar^oti-hi</i>

Form II.

	SING.		PLUR.	
	Masc.	Fete.	MASC.	Fem
1.	<i>mardi-ho</i>	<i>marai-hi</i>	<i>marai-ha</i>	<i>marai-hi</i>
2.	<i>mardi-ho</i>	<i>marai-hi</i>	<i>marai-ha</i>	<i>marai-hi</i>
3.	<i>mardi-ho</i>	<i>marai-hi</i>	<i>marai-ha</i>	<i>marai-hi</i>

Future, I shall strike.

This has three forms—

Form I.—This tense is formed directly from the root—

	Sing	Plur
1.	<i>mar^ohu, mar^osu, maru</i>	<i>mar^oha, mara</i>
2.	<i>mar^ohi, mar^osi, mari</i>	<i>mar^oho, mara</i>
3.	<i>mar^ohi, mar^osi, mari</i>	<i>mar^ohi, mari</i>

The forms with *s* belong to Eastern Rajasthani, and, in Marwari, are only employed in the singular.

II.—This is formed by adding *la* to the simple present. *La* corresponds to the *lo* of Eastern Rajasthani, but does not change for gender or number, as *lo* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>maru-la</i>	<i>maru-la</i>
2.	<i>mari-la</i>	<i>maro-la</i>
3.	<i>mari-la</i>	<i>maro-la</i>

III.—This is formed by adding *go*, which changes for gender and number, to the simple present. It properly belongs to Eastern rajasthani.

	Sing.		Plur	
	MASC.	Fem.	MASC.	Fem.
1.	maru-go	<i>maru-gi</i>	<i>maru-ga</i>	<i>maru-gi</i>
2.	marai-go	<i>marai-gi</i>	<i>maro-ga</i>	<i>maro-gi</i>
3.	<i>marai-go</i>	<i>marai-gi</i>	<i>marai-ga</i>	<i>marai-gi</i>

Imperative, strike thou, etc.

2. sg. *mar*, pl. *maro*.

Respectful forms *marjai*, *marijai*, *marjyo*, *marijo*.

Past Tenses.—These are formed from the past participle as in Hindi. Transitive verbs use the passive or the impersonal construction, and intransitive ones the active or the impersonal construction. The various tenses will be found below. Note that the impersonal construction, with the subject in the case of the agent, can be used with intransitive as well as with transitive verbs. Thus, *nain^akiai daw^arai gayo*, by the younger son it was gone, i.e., the younger son went.

The following additional tenses are formed from the present participle :—

hu mar^ato (if) I had struck.

hu mar^ato-huu, I may be striking.

hu mar^ato-hu3rdld, I shall (or may) be striking.

hu mar^ato-hoto were I striking.

The following are the tenses formed from the past participle:—

mhai mariyo, I struck (him).

hit suto, I slept.

mhai mariyo-hai, I have struck (him).

hu suto-hu, I have slept.

mhai mariyo-ho, I had struck (him).

hu suto-ho, I had slept.

mhal mariyo-huwai, I may have struck (him).

hu suto-huu, I may have slept.

mhai mariyo-huu-lo, I shall (or may) have struck (him).

hu suto-huu-lo, I shall (or may) have slept.

mhai mariyo-hoto, had I struck (him).

hu suto-hoto, had I slept.

In the above *suto* is an irregular past participle of the intransitive verb *sow^ano*, to sleep. The regular form, *soyo*, is also used.

Irregular verbs.—The following verbs are also irregular:—

kar^ano, to do, past participle *kiyo* (fern, *hi* or *kivi*) or *kariyo*.

Iew^ano, to take, past participle *liyo* (fern. *li* or *livl*).

dew^ano, to give, past participle *diyo* (fem, *di* or *divi*).

plw^{no}, to drink, past participle *piyo* (fem, *pi* or *pivi*).

jaw^{no}, to go, past participle *gayo* (fern. *gai*).

kah^{no}, *kaino*, or *kaiw^{no}*, to say, 3. pres. *kawai* ; past participle *kayo* (fern. *kahi* or *kai*); conjunctive participle *kaiyar*.

Like *kah^{no}* are conjugated *rah^{no}*, to remain, and *bah^{no}*, to flow.

The past participles of *kar^{no}*, *dew^{no}* and *lew^{no}* are sometimes *kino*, *kidho* or *kido* ; *dino*, *didho* or *dido* ; and *lino*, *ltdho* or *lido*, respectively. Similarly *khaw^{no}*, to eat, makes *khadho*. *Mar^{no}*, to die, has *mariyo* or *muchyo*. *Dekh^{no}*, to see, has *ditho*.

Other verbs sometimes form the past participle in *o*, not *iyō*, as in *kasalo bhug^{tan} Iago*, he began to feel want.

Causal verbs.—These are formed generally as in Hindi except that the causal suffix is *aw*, not *d*, and the double causal suffix is *waw*, not *wa*. Thus, *ud^{no}*, to fly; causal *udao^{no}* ; double causal *ud^{waw}^{no}*. Boot vowels are shortened as in Hindi, viz., *d* to *a* ; *i*, *e*, and *di* to *i* ; and *u*, *o*, and *au* to *u*.

Causals formed like *mar^{no}*, to kill, from *m^a^{no}*, to die, and *khol^{no}*, to open, from *khul^{no}*, to be open, are as in Hindi

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah^{no}*, to flow, *bawaw^{no}*, and from *kah^{no}*, to say, *kawaw^{no}*.

The following do not follow the usual Hindi rules:—

dew^{no}, to give, causal *diraw^{no}*, double causal *dir^{waw}^{no}*.

leW^{no}, to take, causal *liraw^{no}*, double causal *lir^{waw}^{no}*.

siw^{no}, to sew, causal *siwaw^{no}*.

khaw^{no}, to eat, causal *khawaw^{no}*.

piw^{no}, to drink, causal *piwaw^{no}*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah^{no}*, to remain. Thus *gato rah^{no}*, is 'not to sing,' not (as in Hindi) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, *kiwan jar-do kai manakh mahai ata rahai*, shut the door that people may not come in.

Passive voice.—Marwari has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mar^{no}*, to strike ; *marij^{no}*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

Active	Passive
<i>kar^{no}</i> , to do	<i>karij^{no}</i>
<i>khaw^{no}</i> , to eat	<i>khawij^{no}</i>
<i>lew^{no}</i> , to take	<i>liri^{no}</i>
<i>dew^{no}</i> , to give	<i>dirij^{no}</i>

Even neuter verbs can take this passive (*cf.* the Latin *luditur a me*), and are then construed impersonally. Thus, from *dW^{no}*, to come, we have *awij^{no}*, to be come; *mhai-su awijai nahi*, by me it is not come, I cannot come. Other examples of these passives, *mhu marijiyo*, I was struck; *that-su nahi khawijai-la*, it will not be eaten by you, you will not be able to eat it. It will be observed that these passives have always a kind of potential sense, like the potential passive formed by adding *a* to the root in the languages of Hindostan proper.

Compound **verbs**.—These are as in Hindi, except that intensive verbs are often formed by prefixing *ro*, *paro*, or *waro*, which are adjectives and agree in gender with the object of any tense (not only the past tenses) of a transitive verb, and with the subject of an intransitive verb. *Waro* is used when the action is reflexive, and makes a kind of middle voice, as in *waro lew^ono*, to take for oneself.

Examples are:—

paro mar^ono, to kill (Hindi *mar-da^ona*).

paro jaw^ono, to go away (Hindi *chala-jana*).

paro uth^ono, to rise up (Hindi *uth-jana*).

thu waro ja, thou (masc.) go away.

thu wari ja, thou (fern.) go away.

u pothi warl lewai, let him take the book for himself.

hu pothi warl leu-hu, I take the book for myself.

it pothi pari dehi, he will give the book away.

mhai chab^okiya ri divi-hai, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bo*, and not as in High Hindi. Thus, *jabo kar^ono*, to go frequently.

Inceptive verbs are formed with the infinitive in *n*, as in *uwo kasalo bhug^otan lago*, he began to experience want.

Vocabulary.—Marwari vocabulary is much nearer that of Gujarati than that of Hindi. In studying the language a Gujarati dictionary will be found very useful. We may specially note the typical Gujarati word *ne* or *nai*, and, and the Gujarati termination *ij* or *hij* used to give emphasis, and connected with the Sauraseni Prakrit *jjeva*, as in *in-su-hij*, even from these; *mar^owari bhakha-ri unnati how^ona-sut mar^owar-ro to phay^odo huwai-ij*, by importance being attached to the Marwari language, Marwar itself will certainly profit. Sometimes this is doubled and becomes *jej* as in *kar^osi-jej*, he will certainly do.

The termination *ro* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *bado-ro daw^oro*, the elder son; *jako-ri gaw-ri kacheri-ma ubo-rl hai*, the cow which is standing in court. It will be seen that the *o* in *jako* and *ubo* is not changed for the feminine when *ro* follows.

CENTRAL EASTERN RAJASTHANI.

The Central Eastern dialect of Rajasthani contains four forms of speech which are recognised by natives as independent dialects. These are Name of dialect. Jaipuri, Ajmeri, Kishangarhi, and Harauti. So old and firmly established are these distinctions that the Serampore Missionaries in the beginning of the 18th century made separate translations of the New Testament into Jaipuri and Harauti. And yet all these four forms of speech differ so slightly that they are really (one dialect which can be named Eastern Rajasthani. Over the whole area, which is clearly shown in the map facing p. 1, the language varies slightly from place to place, as is usual in the plains of India, but such local differences are too unimportant to justify us in allowing them to create separate dialects. Of the four, Jaipur! is the most important and may be taken as typical of the rest.

Eastern Rajasthani is spoken in the centre and south of the Jaipur State and in the Thakurate of Lawa and those parts of Tonk which are Where spoken. close to Jaipur, in the greater part of the Kishangarh State, and the adjoining portion of the British district of Ajmer, in the Hara States of Bundi and Kota (hence the name Harauti), and in the adjoining portions of the States of Gwalior, Tonk (*pargana* Chabra), and Jhallawar.

On its north-east, Eastern Rajasthani has the Mewati dialect of the same language ; on its east, in order from north to south, the Dang sub-Language boundary. dialects of the Braj Bhasha spoken in East Jaipur, the Bundeli of the centre, and the Malvi of the south, of the Gwalior Agency of Central India. On its south it again has Malvi and also the Mewari form of Marwari and on its west and north-west Marwari. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rajasthani dialects.

We have taken Jaipur! as the standard of Eastern Rajasthani. In the year 1898 sub-dialects. His Highness the Maharaja of Jaipur published the results of a special linguistic survey of the State, which was conducted by the Rev. G. Macalister, M.A. From this it appears that no less than thirteen different forms of speech are employed in the State, of which six are forms of Jaipuri. These are Torawati, of the Tomar country in the north of the State, standard Jaipuri in the centre, Kathaira and Chaurasi in the south-west, and Nagarchal and Rajawati in the south-east. Kishangarhi is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmer, and Ajmeri over the east centre of the latter district. Harauti is the dialect of Bundi and Kota, and also of the neighbouring portions of Jhallawar, Tonk, and Gwalior. In the last-named State about 48,000 people speak a sub-form of Harauti called Sipari or Shiopuri.

We thus get the following figures for the dialects and

Number of speakers. sub-dialects of Eastern Rajasthani :—

JAIPURI.—

Standard	790,231
Torawati	342,554
Kathaira	127,957
Chaurasi	182,133

Carried over 1,442,875

	Brought forward	1,442,875	
Nagarchal		71,575	
Rajawati		173,449	
			1,687,899
Kishangarhi			116,700
Ajmeri			111,500
Harauti—			
Standard	943,101		
Siparl	48,000		
			991,101
	TOTAL EASTERN RAJASTHANI		2,907,200

No trustworthy figures are obtainable as to the number of speakers of Eastern Rajasthani outside the tract of which it is a vernacular. The only dialect of Rajasthani for which such figures are available is Marwari, and there can be little doubt that the figures given for that dialect include many speakers of Jaipuri and its related forms of speech.

Jaipuri has a large literature, which is all in manuscript and about which very little is known. The most important is probably the collection of works by the reformer, Daduji and his followers. Regarding these, the Rev. John Traill, in 1884, says as follows:—

"It is now twelve years since I was first introduced to the Bhasha by the study of a religious poet called Dadu. This man was born in Ahmedabad in A.D. 1544, but he lived and taught a great deal in Jaipur, where many of his disciples are still to be found. The Naga soldiers of Jaipur form a part of them.

The Book, or Bani of Dadu, I have translated into English. One of the copies of the Bani now in my possession was written 234 years ago. In the Bani there are 20,000 lines, and in Dadu's life, by Jan Gopal 8,000. Then Dadu had fifty-two disciples, who spread his ideas through the country, and who all wrote books of their own, which are believed to be still extant in the Daddwaras founded by them. Taking up the list of Dadu's disciples, I copy out a few names, with what each is said to have written:—

Gharib Das	32,000 lines.
Jaisa	124,000 "
Prayag Das	48,000 "
Rajab-ji	72,000 "
Bakhna-ji	20,000 "
Sankar Das	4,400 "
Baba Banwari Das	12,000 "
Sundar Das	120,000 "
Madho Das	68,000 "

And so on, through all the 52 disciples. All are said to have written more or less.

I say 'are said to have written,' for no European has yet collected their writings, though they are well known among the common people. I hardly meet a native unable to repeat some verse of poem or song composed by them. I believe that most of the books can yet be bought or borrowed for being copied. I have through friends seen, and am in possession of many books belonging to these men, and only the scanty resources of a private individual prevent me from possessing more of them. The men above mentioned are Dadu's immediate disciples; their disciples also wrote, and in this sect living authors are still to be found, so that men have been writing throughout the 340 years of this sect's existence."

The Dadu-panthis are an offshoot of the sect founded by the celebrated Kabir. They worship Rama, but temples and images are prohibited. No doubt most of Dadu's disciples wrote in their native tongue, Jaipuri, but all the works of Dadu himself which I have seen are in an old form of Western Hindi.

The name 'Jaipuri' employed for the main language of Eastern Rajasthani has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhundhari, or Jaipur? Its various names

the language of the Dhundbar country. This tract is the country lying to the south-east of the range of hills forming the boundary between Shekhawati and Jaipur proper. The name is said to be derived from a once celebrated sacrificial mount (*dhundh*) on the western frontier of the State.¹ Other names employed by natives are *Jhar-sahi boll*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kai-kui-ki boll*, or the speech of *kai-kui*, from the peculiar word *kai*, which, in Jaipuri, means 'what'? The people of Shekhawat do not use the Jaipuri word *malai*, on, and they facetiously call a speaker of Jaipuri a '*malai-halo*', or 'man who uses *malai*'

I know of the following works which deal with Jaipuri, and with the Dadu-Panthis:—

AUTHORITIES—

WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus— Asiatick Researches*, Vol. xvi (1828). A Sketch of the Dadu-Panthis on pp. 79 and ff. Reprinted on pp. 103 and ff. of Vol. i. of *Essays and Lectures on the Religion of the Hindus*. London, 1861.

SIDDONS, LIEUT. G. R.—(Text and) *Translation of one of the Granthas, or Sacred Books, of the Dadu-panthi Sect. Journal of the Asiatic Society of Bengal*, vi (1837), pp. 480 and ff., 750 and ff.

TRAILL, REV. JOHN.—*Memo, on Bhasha Literature*. Jaipur, 1884.

ADELUNG, JOHANN CHRISTOPH.—*Mithridates oder allgemeine Sprachenkunde*, etc. Vol iv Berlin, 1817. Brief notices of Jaipur on pp. 488 and 491.

KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindi, also the colloquial Dialects of Rajputana . . . with copious philological notes*. Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipuri, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mewari.

MACALISTER, REV. G.—*Specimens of the Dialects spoken in the State of Jeypore*. Allahabad, 1898 (Contains Specimens, a Vocabulary, and Grammars.)

Of the above, Mr. Macalister's work is a most complete and valuable record of the many forms of speech employed in the Jaipur State. It is a Linguistic Survey of the entire State.

For books and the like the ordinary Deva-nagari character is employed. The written character is the same as that found in Marwar, and is described
Written character. on p. 19.
on p. 19.

As excellent materials are available, and as Jaipuri can well be taken as the standard of the Eastern Rajasthani dialects, I give the following pretty

Grammar. full account of its peculiarities. This is mainly based on the Bev. G. Macalister's excellent work, and has additions here and there gathered from my own reading.

As regards pronunciation, we may note a frequent interchange of the vowels *a* and *i*. Thus, *pindat*, a *pandit*; *sir gayo* = Hindostani *sar gaya*, it decayed; *minakh* for *manukh*, a man; *dan* for *dm*, a day. The vowel *o* is sometimes represented by *u*, as in *dinu*, instead of *dino*, given; *kyu*, instead of *kyo*, why. The diphthong *at* is preferred to *e*, as in *mat*, in. In words borrowed from Persian ending in *h* followed by a consonant, an *i* is inserted as in *jhair* for *zahr*, poison, *sair* for *shahr*, a city.

As regards consonants, aspiration is commonly omitted. Thus we have both *bi* and *bhi*, also; *kusi* for *khushi* (Persian *khushi*), happiness; *ado*, half; *sik^hbo*, to learn; *kar^hbo*, to draw, pull; *lad^hbo* (for *lad^hbo*), to obtain; *de* for *deh*, a body; *say* for *aahay*, help. In *par^hbo* for *par^hbo*, to read, and *chhar^hbo* for *char^hbo*,

¹ See Chapter I of the *Annals of Amber* in Tod's *Rajasthan*.

to rise, the aspirate has been transferred from one letter to a preceding one. So also in *jhair* for *zahr*, poison, already quoted and *bhagat* (i.e., *bakhat* for *waqt*) time.

We have seen that in words like *aay* for *sahay*, a medial *h* is dropped. This is the case with verbs like *rah^obo*, to remain, and *kah^obo*, to speak, which are frequently written *raibo* and *kaibo* respectively. More often, however, *kah^obo* is written *khaibo*, with the Aspiration transferred to the first consonant. So we have *khu-chhu*, say; *khai-chhai*, he says; *khai*, it (fern.) was said; *khani*, a-story; *mharaj*, for *maharaj*, a king; *bhaito*, for *bah^oto*, floating; *mharo*, for *maharo* (Hindustani *hamara*), my; *tharo*, for *taharo*, thy.

The letters *s* and *h* often appear as cerebrals (सृ ष and षृ ण respectively). This is a survival from old times. The rule is (as in Panjabi, Marathi, and Gujarati) that in a *laddhaka* word when an *s* or an *h* was doubled in the Prakrit stage of the language, it remains a dental; but when it was not so doubled it is cerebralised. Thus we have:—

Prakrit.		Rajasthani.
<i>dinnu</i> , given	<i>dinu</i>	(dental n)
<i>ghallai</i> , he throws		<i>ghalai</i> (dental l)
<i>bolliau</i> , spoken		<i>bolyo</i> (dental l)
<i>challiau</i> , gone	<i>chalyo</i>	(dental l)
But <i>janau</i> , a person	<i>jano</i>	(cerebral n.)
<i>balu</i> , a child		<i>bal</i> (cerebral l)
<i>chaliau</i> , gone	<i>chalyo</i>	(cerebral l)
<i>kalu</i> , time		compare <i>kal</i> , a famine

Some monosyllabic words are enclitics, and are written as part of the preceding word. In such cases, when the enclitic word commences Enclitics and suffixes. What a, and the preceding word ends with a vowel, the initial *a* of the enclitic is usually, but not always, elided. Such enclitic words are *ar*, and; *ak*, that; *k* (for *kai*), or; *as*, he, by him, his, she, etc.

As *ak* often takes the form *k*, it is liable to be confused with *k*, or. The word *as* meaning 'he,' etc., is not recognised in Mr. Macalister's grammar, but I do not think that there can be any doubt as to its existence. It is quite a common enclitic pronoun of the third person in many Indian languages. For instance, it is used in Bundeli and in Eastern Hindi.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, *कर कर* *karar* is 'having done,' but *कर कर* *karyo-r*, for *karyo-ar*, did and.

Examples of the use of these enclitics are as follows:—

ar, and:—

chhot^okyo beto . . . *chalyo-gayo ar* . . . *ap-ko dhan ura-dinu*, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

आँसू राँसू गौरी (आँसू) *khar-jt nadi-nat bolya*, midnight passed, and the youth spoke to the barber.

ñ-mai dūr-sū aīō dēkhyō-'r (देवीर) *bāp-mai dayā d-gai*, from a distance he saw him coming, and pity came to the father.

a*, that:—

jō thē puchhō-'k (पूचिअ) 'māhē kēī karē?' *iō mai yā khē-ōkhē-'k* (अचिअ) 'aurā-ki aīy kar'ba-mai sadā tyār rahō-'k (रचिअ) *jī-sū thē kām-kā minākē wāhī-jāwō*, if you ask that 'what shall we do?' then I am saying this that 'always remain ready to help others that by this you may become a useful man.'

On the other hand, the initial *a* is not elided in *i Iyak konai ak tha-ko-beta baju*, I am not so worthy that I should be called thy son.

k, or:—

kāī thē jāyō-'k (जायिअ) *kōmai*, will you go or not.

wō rūfi khāi-ōkhāi-'k (खायिअ) *dādā piyō ckhāi*, has he eaten bread or drunk milk.

as, asi, pronominal suffix of the third person:—

dp bichar-as ab aidai raiba-ko dharam konai,—she herself considered * it is not proper to stay here.' Here the initial *a* is not elided.

rani puchhi-S, 'wa kai bat chhai?'—the queen asked (lit. by the queen it was asked-by-her), 'what is that thing?'

ma-nai-s khāi konai, he did not tell it to *hi8* mother. This suffix sometimes takes the form *asi* as in *i nadi-mai hīrd moti whai-si*, in this river there are diamonds and pearls, cf. *kanai-'si-'k*, near (him).

jid udai sasarai-s gawar-i-gawar chha-i, then there in his father-in-law's house they verily were perfect boors.

kha gayo-s, where did he go?

too kyo ayo nai-s, why did he not come.

mai-s to aidai-i chho, it was I who was here.

Here the *as* does little more than emphasize the word *mat*.

There is one more enclitic particle added to adjectives of quantity and kind. It also is *k*. It does not affect the meaning, but probably, to judge from the instances of its occurrence in cognate languages such as Kāśmīrī and Bihārī, originally meant, of him, 'of her, 'of it, or 'of them.' Thus, *कतरि katarō* or *कतरीय katarō-k*, feminine *कतरी katarī* or *कतरीय katarī-k*, how much? *kasyō* or *kasyō-k*, feminine *kasyī* or *kasyī-k*, of what kind. *Katarō-k* probably means literally 'how much of him?'

DECLENSION.

Nouns Substantive.—The usual genders are masculine and feminine. There are also occasional occurrences of a neuter, as in *sunyu*, it was heard. The masculine would be *sunyo*, and the feminine *sunī*.

As regards **declension**, there are wide divergencies from the system which is familiar in Hindostani.

Tadbhava nouns, which in Hindostani end in *a*, in Jaipuri end in *o*. Thus, *ghoro*, a horse (Hindostani *ghora*). The normal oblique form singular and the nominative plural of these nouns ends in *d*, thus, *ghora-ko*, of a horse; *ghora*, horses. The oblique

plural ends in *a*, as *ghora*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghorai*. This is employed as a locative, and means 'in a horse' It is also used to form the case of the agent, 'by a horse' On the other hand, the agent is equally often the same in form as the nominative. Thus, *poto khai* or *potai khai*, by the grandson it was said, the grandson said. We thus get the following declension for this class of nouns. I give the word *poto*, a grandson, which is that employed by Mr. Macalister as an example:—

	Singular.	Plural.
Nom.	<i>poto</i>	<i>potā</i>
Agent	<i>poto, potai polai</i>	<i>potā, pota</i>
Loc.	<i>potai</i>	<i>potā,</i>
Obl.	<i>potō pota</i>	<i>, potā</i>
Voc.	<i>pota pota</i>	<i>poto, potāmo</i>

Note that the Agent case never takes the sign *ne* or *mi* as it does in Hindostani. The locative may also be formed with postpositions as in Hindostani.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>su, su, sat.</i>
Genitive	<i>ko.</i>
Locative	<i>mat (in), upar or malai (on).</i>

Regarding these various postpositions, the following should be noted. The postpositions of the Accusative and Dative, *kai* and *nai* are by origin locatives (like *potai*) of genitive suffixes *ko* and *no*, *Kh* itself is used in Jaipuri, and *no* occurs in the closely related Gujarati. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *ko* has an oblique masculine *ka* and a feminine *ki*. Thus, *pota-ko ghorō*, the horse of the grandson; *pota-ka ghora-malai*, on the horse of the grandson; *pota-ki bat*, the word of the grandson. It has also a locative form *kai*, which is usually, but not always, employed when in agreement with a noun in the locative. Thus, *ap-kai sas'rai lugai kanai gayo*, he went to his wife in his father-in-law's house. As already explained, the suffix *nai* is itself a locative, and so is *malai*; hence, when a genitive is in agreement with a noun governed by these postpositions, it also is put in the locative; thus, *kanai* for *kai-nai* explained above; *ap-ko matho ar nak pani-kai bara-nai rdkhai-chhai*, it keeps its head and nose outside the water; *sait-kai malai*, on the butter milk. Similarly *agai*, before, and *pachhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *tha-kai pachhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *muda agai*, before the mouth, for *muda-kai agai*.

The locative postposition *malai* is sometimes used with the locative of the genitive, as in *sait-kai malai* above, and is sometimes attached directly to the oblique base, as in *pota-malai*, on the grandson.

Other examples of the locative in *ai* are *akkal thikanai ai*, his sense came into a right condition; *jo bato mharai batai awai*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggaila*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in 5. Other nouns show, however, occasional instances of a locative singular in *a*. Thus, *baga chala*, let us go into the garden; *bazara chain*, let us go to market; *dukana-mai rahyo*, he remained in the shop; *pachha* (as well as *pachhai*), behind. These are all (except perhaps *pachha*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *godya*, on the lap; *godalya*, on the knees; *god^apothya*, on the back; *dhartya*, on the ground; *belya*, early; *bhaiya*, on the ground; *hatelya*, on the palm of the hand; *marya* (oblique form of an obsolete verbal noun *marl*) *pachhai*, after dying.

Omitting this locative in *a*, which does not appear to occur with all nouns, the following are examples of the declension of nouns other than tadbhavas in *o* :—

	Singular.	Plural
Horn.	<i>raja</i> , a king	<i>raja</i>
Agent	<i>raja</i>	<i>raja, raja</i>
Obl.	<i>raja</i>	<i>raja</i>
Nom.	<i>bap</i> , a father	<i>bap</i>
Agent	<i>bap</i>	<i>bap, bapa</i>
Obl.	<i>bap</i>	<i>bapa</i>
Norn.	<i>chhorl</i> , a girl	<i>chhorya</i>
Agent	<i>chhorl</i>	<i>chhorya</i>
Obl	<i>chhorl</i>	<i>chhorya</i>
Nom.	<i>bat</i> (fern.) a thing, a word	<i>bata</i>
Agent	<i>bat</i>	<i>bata,</i>
Obl.	<i>bat</i>	<i>bata</i>

The following examples illustrate the use of adjectives

ek chokho minakn, a good man.
ek chokha minakh-ko, of a good man.
chokha minakn, good men.
chokha min^akha-ko, of good men.

Comparison is formed with the ablative, as in Hindostani. Thus, *u-ko bhai u-ki bhain-su lambo chhai*, his brother is taller than his sister. Sometimes *bich*, between, is used, as in *wo maryo kido u bich bado ar bharyo chho*, that dead insect was bigger and more heavy than he.

PUONOUNS.—The pronoun of the first person is *mat*. It has two plurals, one *apa*, we (including the person addressed), and another *mhe*, we (excluding him). If you say to your cook 'we shall dine to-night at eight o'clock,' and if you employ *apa* for 'we,' you invite him to join the meal, while if you employ *mhe*, you do not.

The following are the principal forms :—

	Singular.	(excluding the person addressed)	Plural. (including him.)
Nom.	<i>mat</i>	<i>mha</i>	<i>apa</i>
Agent	<i>mat</i>	<i>mhe</i>	<i>apa</i>
Acc.-Dat.	<i>mu-nai, ma-nai, mharai</i>	<i>mha-nai,</i>	<i>mha-kai</i>
Genitive	<i>mharo</i> (-ra,ri,-rai), <i>mhaw^alo</i>	<i>mha-ko</i>	<i>apa-nai; ap^anai</i>
Oblique form	<i>mu, ma, mai</i>	<i>mha</i>	<i>ap^anu</i> <i>apa</i>

In the above *mharo* is treated exactly like a genitive in *ko*. So is *apⁿnu*, obl. masc. *apⁿna*, locative *apⁿnai*, fem. *apⁿni*. Note that *apⁿnu* means 'our,' not 'own' Mr. Macalister gives the following examples of its use :—

apⁿnu ghorō gayo, our horse went.

apⁿna chhora yo kam karyo-chhai, our boys have done this deed.

wo apⁿna ghora-malai baithyo, he is seated on our horse.

tod apⁿna chhora-nai pharawai-chhai, he is teaching our children to read.

The principal forms of the pronoun of the **second person** are:—

	Singular.	Plural.
Nom.	<i>tu</i>	<i>the</i>
Agent	<i>tu</i>	<i>the</i>
Acc.-Dat.	<i>tu-nai, ta-nai, tharai</i>	<i>tha-nri, tha-kai</i>
Gen.	<i>tharo (-ra, -rī, -rai)</i>	<i>tha-ko</i>
Obl.	<i>tu, ta, tai</i>	<i>tha</i>

The genitive *tharo* is treated exactly like a genitive in *ko*.

I have pointed out that the accusative-dative suffixes *nai* and *kai* are really locatives of genitive suffixes. Here further note that the accusative-datives *mharai* and *tharai* are locatives of the genitives *mharo* and *tharo* respectively.

The **Reflexive pronoun** is *dp*, self. It is declined regularly, its genitive being *ap-ko*. It should be noted that the use of *ap-ko* when the pronoun refers to the subject of the sentence is not obligatory in Jaipur!. In Gujarati this use has disappeared altogether. Thus, we have not only *chhot^okyo ap-ka bap-nai khai*, the younger (son) said to his father, but also *mat uth^ssyu ar mhara* (not *ap-ka*) *bap-kanai jasyu*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yo*, this; and *too or jo*, he, it, that. The form *jo* is declined exactly like the relative pronoun *jo*, to which reference can be made. As an example of its use in the sense of a demonstrative pronoun (which indeed is common in Western Hindi, too) we may quote *chhora chhorya ar bara ad^mya-kai chiro ji-su lagawai-chhai*, vaccination is performed from it (the cow) on boys, girls, and grown-up people. Similarly the pronominal adverb *jid* means both 'then' and 'when,' as in *jid nai*, . *roba laggyo-jid ram khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yd*, *tod*, and *ja*, respectively, in the nominative singular only. In the other cases of the singular, and throughout the plural, the feminine is the same as the masculine.

The following are the principal parts of *yd* and *tod*.

yo, this		wo, that		
sing.		Plur.	Sing.	Plur.
Nom.	yo, (fem.) ya	ye	wo, (fem.) wa	wai
Agent •	yo, (fem.) ya	ye or ya	wo, (fem.) wa	wai or wa
Acc.-Dat	i-nai, •kai	ya-nai, -kai	u-nai, -kai	wa-nai, -kai •
Gen.	t-ko	ya-ko	u-ko	Wa-ko
Obl.	i	yo	ft	wa

The **Relative** pronoun, which in the form *jo* is also used as a demonstrative pronoun, is thus declined:—

Singular.		Plural
Nom.	<i>jo</i> or <i>jyo</i> , (fem.) <i>ja</i>	<i>jo</i> or <i>jyo</i>
Agent	<i>jo</i> or <i>jyo</i> , (fem.) <i>ja</i>	<i>jo</i> , <i>jyo</i> , <i>ja</i> , or <i>jya</i>
Acc.-Dat.	<i>ji-nai</i> , <i>-kai</i>	<i>ja-nai</i> , <i>-kai</i> ; <i>jya-nai</i> , <i>-kai</i>
Gen.	<i>ji-ko</i>	<i>ja-ko</i> , <i>jya-ko</i>
Obl.	<i>ji</i>	<i>ja</i> , <i>jya</i>

The **Interrogative pronouns** are *kun*, who? and *kai*, what? Neither changes in declension. Thus *kun-ko*, of whom? *kai-ko*, of what? The word *kai* is typical of Jaipur, which is hence locally called the *kai-kui-ki boli*.

Koi means 'any' and *kei*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindostani *kuchh*, anything, nor can I find it in the specimens.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

The Verb Substantive is declined as follows:—

Present, I am, etc.

	Sing.	Plur.
1.	<i>Chhu</i>	<i>chha</i>
2.	<i>chhai</i>	<i>Chho</i>
8.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc, *chho*, fem, *chhl*; plur., masc., *chha*, fem. *chhi*. it does not change for person.

The Verb *whaibo*, to become, is irregular. The following are its principal parts:—

<i>Infinitive.</i>	<i>whaibo</i> , <i>hobo</i> , <i>whainu</i> , or <i>honu</i> , to become.
<i>Present Participle.</i>	<i>whaito</i> , hold, becoming.
<i>Past Participle.</i>	<i>huyo</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hor</i> , having become.
<i>Adverbial Participle,</i>	<i>whaitai</i> , <i>hotai</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hot</i> , <i>hobahalo</i> , <i>hobalo</i> , <i>honⁿhar</i> , <i>hobako</i> , <i>hotib</i> , or <i>hotab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hou</i> , or <i>hu</i>	<i>wha</i>
2.	<i>hoy</i> , <i>what</i>	<i>ho</i>
3.	<i>hoy</i> , <i>what</i>	<i>whai</i>

Future,

Of this there are two forms, viz.:—

I shall become, etc.

I.

Sing.

Plur.

1. *hou-la, hou-lo, hula, or hulo*

wha-la

2. *hoy-lo, ho-lo, whailo*

ho-la

3. *hoy-lo, ho-lo, whai-lo*

whai-la, or ho-la

II.

1. *hosyu*

hosya

2. *hosi*

hosyo

3. *hosi*

hosi

Imperative,—2. sg., *whai*, pl., *ho* ; respectful *whijo, whaijo, or hojo*.

The other tenses are regularly formed from these elements.

Finite Verb.—The conjugation of the Finite Verb differs widely from that of Hindostani. Not only are the auxiliary verbs different, but so are the radical tenses and participles-of the verb.

In Hindostani the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipuri it is used not only as a present subjunctive but also in its true sense of a simple present indicative.

The present definite is formed by conjugating not the present participle, but the simple present with the auxiliary. Thus, not *mar^{to}-Chhu*, but *maru-chhu* I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mat marai-chho*, not *mar^a mar^{to}-ohho*, I was striking, literally, I was on-striking. Compare the English 'I was a-striking.'

The future has two forms. One is formed on the analogy of the Hindostani future, *Ia* or *Io* being substituted for *ga*. Thus *mat maru-la* or *mai maru-lo*, I shall strike. In the plural *Ia* is alone used, and not *Io*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Sauraseni Prakrit future. Thus *mat mar mar^asyu*, I shall strike.

The Infinitive ends in *bo* or *nu*, thus *mar^{bo}* or *mar^{nu}*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *marar*, having struck; *der*, having given. This termination must be distinguished from the enclitic particle *or* or *V* meaning 'and,' with which it has nothing to do. It is derived from *kar*, of which the *k* has been elided, while the rest has been welded into one word with the root and has become a true termination, not a suffix.

The past tenses of transitive verbs are constructed passively as in Hindostani, but it must be remembered that in Jaipuri the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be ;—

Hindostani—

us-ne

ghore-ko

mara

Jaipuri—*

wo

ghora-nai

maryo

English—

by-him

to-the-horse

it-was-struck.

With these **remarks** I give the following conjugational forms of the **verb** *mar^abo*, to strike:—

<i>Infinitive.</i>	<i>mar^abo</i> (obl. <i>mar^aba</i>) or <i>mar^anu</i> (obl. <i>mar^ana</i>), to strike.
<i>Present Participle.</i>	<i>mar^ato</i> , striking.
<i>Past Participle.</i>	<i>maryo</i> (obl. sing. and nom. plur. masc. <i>marya</i> ; fem. <i>mari</i>), struck.
<i>Conjunctive Participle.</i>	<i>marar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mar^atai</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mar^abahalo</i> , mar^abalo <i>mararo</i> or <i>marako</i> , a striker.
<i>Simple Present and Present Subjunctive—</i>	
I strike or may strike, etc.	

	Sing.	Plur
	1. <i>maru</i>	<i>marā</i>
	2. <i>marai</i>	<i>maro</i>
	3. <i>marai</i>	<i>marai¹</i>
<i>Future—</i>		
	I shall strike, etc.	
I.	1. <i>maru-la</i> or <i>maru-lo</i>	<i>marā-la</i>
	2. <i>marai-lo</i>	<i>maro-la</i>
	3. <i>marai-lo</i>	<i>marat-la</i>

(Fern. *maru-li*, pl. *marā-li*, and so on.)

II.	1. <i>mar^asyu</i>	<i>mar^asyu</i>	~~<i>mar^asyu</i>~~
	2. <i>mar^asi</i>	<i>mar^asi</i>	~~<i>mar^asyu</i>~~
	3. <i>mar^asi</i>		~~<i>mar^asi</i>~~

(The masculine and the feminine are the same in this form.)

<i>Present</i>	<i>Definite—</i>	I am striking, etc.
		1. <i>maru-chhu</i> <i>marā-chha</i>
		2. <i>marai-chhai</i> <i>marā-chha</i>
		3. <i>marai-chhai</i> <i>marai-chhai</i>

<i>Imperfect—</i>	1 was striking, etc.	
	1. <i>mai marai-chho</i>	<i>mhe marai-chha</i>
	2. <i>tu marai-chho</i>	<i>the marai-chha</i>
	3. <i>wo marai-chho</i>	<i>wai marai-chha</i>

(Fem. sing. and pl. *marai-chhl*.)

Past— I struck (by me was struck), etc.

1. <i>mai maryo</i>	<i>mhe maryo</i>
2. <i>tu maryo</i>	<i>the maryo</i>
3. <i>wo maryo</i>	<i>wai maryo</i>

Other forms are:—

<i>Perfect</i>	<i>mat maryo chhai</i> , I have struck.
<i>Pluperfect</i>	<i>mat maryo chho</i> , I had struck.
<i>Past Conditional</i>	<i>jai mai mar^ato</i> , if I had struck.

Nota that the 3rd plural is not nasalised

Similarly we have, after the analogy of Hindostani, *mat mar^{to}-hu*, I may be striking; *mat mar^{to}-hu-lo*, I shall be striking, I may be striking; *jai mat mar^{to}-whaito*, were I striking; *mat mario-whai*, I may have struck; *mai mario-whai-lo*, I shall have struck, or may have struck; *jai mat mario-whaito*, had I struck.

The following **irregularities in conjugation** have been noted by me.

The past participle ends in *yd*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggo*, as well as *laggyo*, he began.

The word *khaichai* is used over and over again in Mr. Macalister's selections, and usually appears to have the meaning of 'he said.' It seems to be a corruption of *kahai-chhai*, he says, used as a historical present. It may be noted that the aspiration of the auxiliary verb is regularly dropped in Nimadi. See p. 61.

Prom *debo*, to give, we have an imperative *dyo*, and a past participle *dinu* or *diyo*. Similarly *lebo*, to take, has *lyo* and *linu* or *liyo*. *Kar^{bo}*, to do, makes its past participle regularly *karyo*. *Jabo*, to go, has its past participle *gayo*, *giyo*, *gyo*, or *go*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *bap-nai khai*, he said to his father; *u-nai puchhl*, he asked him. Note that the past participle is feminine, to agree with *bat*, understood.

Compound verbs are much as in Hindostani. *Nakh^{bo}* is used like *dalna* in that language. Thus, *chhora-nai mar-nakh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^{bo} kar^{je}*, do continually, keep doing, = Hindostani *kiya kijiye*. Inceptives are formed with the oblique infinitive, as in *raiba laggyo*, he began to remain.

The verb *āḍḍ*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āḍḍ*, bring; *jy-āḍḍ*, he came to life; *lāḍḍ-āḍḍ*, he was found. In Dēva-nāgarī these words are written *जावो*, *जीवावो*, and *जायावो* respectively.

Causals are formed as in Hindostani. It may be noted that the causal of *pit^{bo}*, to be beaten, is *pit^{bo}*.

The usual **Negative** is *konai*. Thus, *konai*, I am not (worthy); *konai rou*, I do not weep. Generally the *ko* precedes the verb and *-nai* follows, as in *koi-i ad^{mi} ko-deto-nai*, no one used to give. *Kb* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nai ko bolyo*, the barber said; *nai ko dukan-mai utar-gayo*, the barber descended into the shop. Judging from the analogy of other dialects, *ko* seems to be connected with *koi*, any, and may be considered as equivalent to the English 'at all.'

MEWATI.

Mewati is, properly speaking, the language of Mewat, the country of the Meos, but it covers a larger tract than this. It is the language of the

Name o f D i a l e c t e c t
whole of the State of Alwar, of which only a portion is

Mewat. Mewati is also spoken in the north-west of the State of Bharatpur and in the south-east of the Panjab district of Gurgaon. These last two areas do fall within Mewat. To the north-west of the Alwar State there is situated the Kot Kasam *Nizamat* of the Jaipur State and the Bawal *Nizamat* of the Nabha State. Here also Mewati is spoken. The Jaipur and Nabha people call their Mewati '*Bighota-ki boli*,' a name the exact meaning of which I have failed to ascertain.

The *Alwar Gazetteer* (pp. 167-8) defines the true Mewat country as follows :— The ancient country of Mewat may be roughly described as contained within a line running irregularly northwards from Dig in Bharatpur to somewhat above the latitude of Bewari. Then westwards below Bewari to the longitude of a point six miles west of Alwar city and then south to the Bara stream in Alwar. The line then turning eastwards would run to Dig, and approximately from the southern boundary of the tract.

Mewati is bounded on the east by the Braj Bhakha of Bharatpur and east Gurgaon and on the south by the Dang dialects of Jaipur. On its

Language Boundaries.

north it has the Ahirwati of west Gurgaon. On its south-west it has the Torawati form of Jaipuri, and on the north-west, the mixed dialect of Narnaul *Nizamat* of Patiala. Beyond this last is Shekhawati. The Narnaul dialect will be considered under the head of Ahirwati.

Mewati itself is a border dialect. It represents Bajasthani fading off into the Braj Bhakha dialect of Hindi. It varies slightly from place to place, and, in Alwar, is said to have four sub-dialects, viz.:— Standard Mewati, Rathi Mewati, Nahera Mewati, and Katber Mewati. Kather Mewati is also the Mewati of Bharatpur. The Kather tract consists of the north-west of Bharatpur, and of a small portion adjoining it in the south-east of Alwar. Kather Mewati is, as might be expected from its position, mixed with Braj Bhakha. So also, it may be observed, is the Mewati of Gurgaon. Nahera Mewati is mixed with Jaipuri. Nahera is the name of the western portion of *Tahsil* Thana Ghazi which lies in the south-west of Alwar State. The *Bath* (ruthless) tract is the country of the Chauhan Rajputs and lies near the north-west border. Bathi Mewati, as well as the Mewati of Kot Kasam of Jaipur and Bawal of Nabha is mixed with Ahirwati. Over the rest of Alwar the language is Standard Mewati. The Alwar State officials give the following figures for the number of speakers of each of these sub-dialects :—

Standard Mewati	253,800
Rathi Mewati	222,200
Nahera	Mewati 169,800
Katber	Mewati 113,800
	TOTAL 758,600

In Bharatpur, Kather Mewati is spoken by 80,000 people in the divisions of Nagar, Gopalgarh, Pahari, and Kama, so that we may put down the total number of speakers

of Kather Mewati at 193,300. I do not propose to refer to these sub-dialects again. They are all mixed forms of speech and are of no importance.

The number of speakers of Mewati, in the Mewati-speaking tract, is reported to be as follows. It must be explained that the Nahha State has given no separate figures for the Mewati of Bawal, which its return shows as Ahirwati, not Mewati. I put it down as having roughly about 20,000 speakers :—

Rajputana—	
Alwar.	758,600
Bharatpur.	80,000
Kot Kasam of Jaipur.	17,054
	855,654.
Punjab—	
Gurgaon.	245,600
Bawal of Nabha.	20,000
	265,500
TOTAL	1,121,154,

No figures are available for Mewati spoken abroad except that there are said to be 18,694 speakers of it in Delhi district who probably really speak Ahirwati, and 800 speakers of it in Jalaun in the United Provinces.

I am not acquainted with any literary work in the Mewati dialect.

The Rev. G. Macalister has given a short grammar and several specimens of *Authoritiles*. Bighota, i.e., the Mewati of Bawal and Kot Kasam, in his admirable *Specimens of the Dialects spoken in the State of Jaipur*, to which work frequent reference has been made, when describing the Central Eastern Rajasthani dialects. The only other allusion to the language with which I am acquainted is contained in a few lines in the language section of the Gurgaon Gazetteer.

The following account of the Mewati dialect is based, partly on Mr. Macalister's Grammar notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipuri.

The declension of nouns closely follows that of Jaipuri. The only difference is Declension that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *tat* instead of *su*. We thus get the following declension of *ghoro*, as horse:—

	Sing.	Plur.
Nominative	<i>ghoro</i>	<i>ghora</i>
Agent	<i>ghoro, ghorai, ghora-nai</i>	<i>ghora, ghora, ghora-nai</i>
Accusative	<i>ghora-nai, -kai</i>	<i>ghora-nai, -kai</i>
Dative	<i>ghora-nai</i>	<i>ghora-nai</i>
Ablative	<i>ghora-tai</i>	<i>ghora-tai</i>
Genitive	<i>ghora-ko (ka, kai, ki)</i>	<i>ghora-ka, etc.</i>
Locative	<i>ghorai, ghora-mai</i>	<i>ghora-mai</i>
Vocative	<i>ghora</i>	<i>ghoro</i>

It is unnecessary to give other examples. The Jaipuri grammar gives all that is **necessary**.

The Genitive suffixes *ko*, *ka*, *kai*, and *kl* are used exactly as in Jaipur!

Adjectives often end in *yd*, where in Hindi they end in *a*, and in Jaipuri in *o*. Thus, *achhyo*, good; *bharyo*, severe.

We occasionally find remains of a neuter gender, as in *sunyu*, it was heard.

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

	I	Thou.
Sing. Nom.	<i>mai</i>	<i>tu</i>
Agent	<i>mat</i>	<i>tai, tu</i>
Obl.	<i>muj, mu, merai</i>	<i>tuj, tu, terai</i>
Gen.	<i>mero</i>	<i>tero</i>
Plur. Nom.	<i>ham, hama</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mharai</i>	<i>tam, tharai</i>
Gen.	<i>mharo</i>	<i>tharo</i>

I have not noted the use of *dp*, to mean *we, including the speaker,' in this dialect. 'Own' is *ap^onu*, obl. *ap^ona*.

The Demonstrative Pronouns are *yo*, this, and *wo* or *bo*, *he*, it, that. As in Jaipur!, the nominative singular has a feminine form for each, viz.:—*ya* or *a*, this ; *tod*, she. The following is the declension:—

	This.	That.
Sing. Nom.	<i>yd, fem, yd, a</i>	<i>wo, bo, woh, fern. wa.</i>
Agent	<i>yd (fem, yd, a), ?, at</i>	<i>wo, bo (fem, wa), bi, wai</i>
Obl.	<i>at</i>	<i>wai waih</i>
Gen.	<i>ai-ko</i>	<i>wai-ko, waih-ko</i>
Plur. Nom.	<i>ye, yai</i>	<i>we, wai, waih</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-ko</i>	<i>un-ko</i>

The Relative and Interrogative Pronouns are thus declined :—

	Who.	Who?
Sing. Nom.	<i>jo, jyo</i>	<i>kaun</i>
Obl.	<i>jhai, jaih</i>	<i>kaih (ablative kit-tai)</i>
Plur. Nom.	<i>jo, jyo</i>	<i>kaun</i>
Obl.	<i>jin</i>	<i>kin</i>

As elsewhere in Rajputana, the Relative often has the force of a demonstrative-pronoun.

The Neuter Interrogative pronoun is *he*, what ? The oblique form singular is **kyaa**.

The Indefinite pronoun *km*, anyone, has its oblique **form** *kah* or *kahi* 'Anything' is *kimai*

It will be seen that, on the whole, the pronominal declension closely follows—"Western Hindi.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.*Present. * I am,' etc.*

	Sing.	Plur.
1.	hu	ha,
2.	hai, ha	ha
3.	hai	hat

Past. ' I was,' etc.

1. 2. and 3.	Sing.		Plur.	
	Masc.	Fern.	Masc	Fern.
	ho ol hau or tho	hi thi	ha tha	hi thi

The following are the principal parts of the verb 'to become':—

Infinitive ' *whaibo*, *hobo*, *whainu*, to become.*Present Participle* *hoto*, *whaito*, becoming.*Past Participle* *huyo*, become.*Conjunctive Participle* *ho-kar*, *hor*, having become.*Noun of Agency* *whaitu*, *whain^ahar*, one who becomes.*Simple Present. ' I become, I may become', etc.*

	Sing.	Plur.
1.	hou, hu.	wha.
2.	whai, wha	ho
6.	whai, wha	what

Note that (unlike Jaipuri, but like Western Hindi) the 3rd Person Plural is nasalised.

Present Definite *hu-hu*, I am becoming.*Imperfect* *whai-ho*, I was becoming.*Future* *hu-go*, I shall become.**FINITE VERB.**—The principal parts are :—*Infinitive* *mar^abo*, *mar^anu*, to strike.*Present Participle* *mar^ato*, striking.*Past Participle* *maryo*, struck.*Conjunctive Participle* *mar-kar*, *marar*, *mar-karhani*, haying struck.*Noun of Agency* *maray-walo*.

Simple Present. ' I strike' or ' may strike,' etc.

Sing.			Plur.
2.	<i>marai,</i>	<i>marā</i>	<i>marā</i>
3.	<i>marai,</i>	<i>marā</i>	<i>marai</i>

Definite Present. ' I am striking,' etc.

Formed, as usual in Rajasthani, by conjugating the verb substantive with the simple present:—

<i>maru-hu</i>	<i>marā-ha</i>
<i>marā-hai</i>	<i>marā-ho</i>
<i>marai-hai</i>	<i>marai-hai</i>

Imperfect. ' I was striking,' etc.

Formed, as usual, by conjugating the past tense of the verb substantive with a verbal noun in *ai*. The same for all persons.

Sing.			Plur.	
Masc.	1	Fern.	Masc	Fem.
1. 2 and 3	<i>marai-ho</i>	<i>marai-hi</i>	<i>marai-ha</i>	<i>marai-hi</i>

Future. Formed with *go* (compare Hindi *ga*), as in North Jaipuri.

Sing.			Plur.	
Masc	Fem		Maw.	Fem.
1.	<i>maru-go</i>	<i>maru-gi</i>	<i>marā-ga</i>	<i>marā-gi</i>
2		<i>marā-gi</i>	<i>maro-ga</i>	<i>maro-gi</i>
3.	<i>marai-go</i>	<i>marai-gi</i>	<i>marai-ga</i>	

Past, maryo, fem. mari; Plur. marya, fem. mari, struck (by me, thee, etc.), as usual.

Past Conditional. mar^{to}, (if I) had struck, etc.

Other tenses can be formed from the above elements, as in Jaipuri.

In other respects, the dialect closely follows Jaipuri.

AHIKWATI.

Ahirwati, also called Hirwati and Ahirwal¹ (or the language of the Ahir country) is

General description spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dabar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mewati. This tract is geographically a continuation of the Gurgaon country. In the same direction, it covers the Jhajjar Tahsil in the south of the district of Rohtak. Further north we have the Bangaru dialect of Western Hindi, and the Ahirwati of Delhi and Rohtak, is much mixed with this dialect.

* To the east of Ahirwati, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mewati, of which Ahirwati is merely a variety. We may take the centre of the Ahirwati-speaking country as Rewari in West Gurgaon.

To the west of Gurgaon lies the southern tract of the state of Nabha. Here, except in the north of the tract, where Bangaru is spoken, the language is also Ahirwati. Again, along the west of this portion of Nabha, and still further south, along the west of the state of Alwar, lies the long narrow Narnaul *Nizam* of Patiala, which has to its north the Dadri *Nizam* of Jind, and to its west the Shekhawati territory of Jaipur. To its south, lies the Torawati country of Jaipur. In Dadri of Jind the language is mainly Bagri. In Shekhawati it is a form of Marwari; in Torawati it is a form of Jaipuri; in Alwar it is Mewati; and in south Nabha it is Ahirwati. The language of Narnaul of Patiala is also Ahirwati, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahirwati represents the connecting link between Mewati and three other dialects, Bangaru, Bagri, and Shekhawati. Although it has one striking peculiarity, which appears all over the area which it occupies,—I allude to the form taken by the verb substantive,—it has in other respects various local varieties due to the influence of the neighbouring dialects. Its backbone is, however, throughout Mewati, and it can only be classed as a form of that dialect of Rajasthani.

The Abhirs, or, as they are called at the present day, Ahirs, or Hirs, were once a most important tribe of Western India. On the famous stone pillar at Allahabad, Samudra-gupta (4th century A.D.) records their names as that of one of the nations whom he has conquered. When the Kattis arrived in Gujarat in the 8th century they found the country in the hands of the Ahirs.

The Ahirs owned Khandesh and Nimar, and a shepherd chief of their tribe named Asa is said to have founded the fort of Asirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of 'Abipla. and, at the beginning of our era, there were Ahir rajas so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Abhiras in several parts of Western India. In parts of Gujarat itself there are at the present day people

¹ Properly speaking there should be a hyphen in each of these three names. Thus, Ahir-wati, Hir-wati, and Ahir-wal.

² A small portion of the State of Dujana is also within Gurgaon, but no separate language return has been received for it, and it may be left out of account.

³ In the original Rough List of Languages, this Narnaul dialect was called Bagri-Mewati. I find that it is simplest to look upon it merely as a form of Ahirwati.

speaking an Ahir dialect. The dialect of Rajasthani spoken in Malwa is usually called Malvi (distinct from the Malwai dialect of Panjabi), but is also called Ahiri; and that curious form of Gujarati, which is half a Bhil dialect, and which is generally known as Khandesi, also bears the name of Ahirani. Kay more, between Khandesh and the Ahirwati country of Gurgaon there lies the wild hilly territory occupied by the Bhils, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhil should be explained as an old corruption of the word Abhira. All these colonies of Ahirs who have been described as possessing languages of their own, have been separated so widely, and for so many centuries, that it is not reasonable to expect that at the present day they should be found using the same form of speech, nor is this the case. There are, nevertheless, some striking points of agreement between Ahirwati and Khandesi which deserve attention. The most important of these is the use of the word *su* to mean 'I am' which is typical of Ahirwati and its connected dialects, and is also common in Khandesi.

The number of speakers of Ahirwati is reported to be as

Number of speakers.		follows:—
Gurgaon		159,900
Pataudi		19,000
Delhi (returned as Mewati)		18,694
Rohtak (Jhajjar)		71,470
South Nabha.		43,881 ¹
Narnaul of Patiala (returned as Bagri-Mewati)		136,000
		TOTAL 448,945

I know of no works written in Ahirwati, and of no previous account of their literature, authorities language.

Ahirwati is written in all three characters, Deva-nagari, Gurmukhi, and Persian.

The choice of alphabet lies with the writer. For instance,

Written character. the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhi character, and those of the district of Gurgaon, in which there are a number of Braj Bhakha speakers, are in Deva-nagari. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahirwati in the Deva-nagari and Persian characters. Those in the Gurmukhi character need not be printed.

In its grammar Ahirwati differs but little from Mewati. It is the stepping stone between that dialect and the Bangaru dialect of Western

Grammar.

Hindi spoken in Delhi, Rohtak, East Hissar, and Karnal.

In south Rohtak and in the Dabar tract of Delhi as we know, the language is actually Ahirwati. It hence shows some points of connection with Bangaru, the principal being the use of the word *su*, instead of the Mewati *hu*, to mean I am. The following are the main particulars in which Ahirwati differs from Mewati. I take the Ahirwati of Gurgaon as the standard.

The nominative of strong masculine nouns of the a base ends in o, with an oblique singular in *a*, thus agreeing with Mewati as against Bangaru which has *a*, with an oblique *ṣ*. The same rule is followed in adjectives and in the suffixes of the genitive, it

¹ The Nabha figures were reported to be 63,881, and of these 20,000 have been shown under Mewati. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rajasthani, end in *e*, not *a*. Thus, *mhare* (not *mhara*) *ghari*, in my house. Nouns of this class form the locative singular in *i* or at, as *ghore*, or *ghorai*, in a horse. Masculine nouns ending in consonants form the locative in *i*, as in *ghari*, in a house. The usual suffix of the dative is *not* or *ne*, and the same suffix is also used for the case of the agent. The genitive suffix is *ko*, as in Mewati. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tu-ne kar^ono tho*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *merai*, to me.

As usual, there are occasional instances of a neuter gender, as in *dinu*, that which is to be given.

The personal pronouns are as in Mewati. We have also *ma-ne* as well as *mu-ne*, by me. Note the use of *ne* to form the agent case of these pronouns. *Tumharo* is 'your.' 'Own' is *ap^onu* or *ap^ono*, masculine oblique *ap^ona*.

The demonstrative pronouns are *yd* or *yoh* (feminine *yd*), this, oblique singular *aih* or *ah*, oblique plural *in*, often used in the sense of the singular; and *too* or *woh* (feminine *tod*, that), oblique singular *waih* or *wah* or *u*, oblique plural *un*, also often used as a singular. As usual the relative pronoun is often employed in the sense of a demonstrative. So *jab*, then, as well as 'when.'

In other respects, the pronouns follow Mewati. Probably the oblique singular of *jo* and *kaun*, are *jaih* or *jah* and *kaih* or *kah*, respectively, but I have not come across examples.

In verbs, the only thing to note is the verb substantive. In the present this is:—

	Singular.		Plural.
1.		su	sa.
2.	sa,	sai	so, or sai.
3.	sai		sai

The past is *tho*, was, feminine *thl*, masculine plural *tha*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, so (*si*, *sa*) is also used, as well as *tho*.

The *sai* of the second plural present is borrowed from Bagri. The syllable *go* is sometimes added to the present, like the *ga* of Panjabi. Thus, *sai-go*, he is, corresponding to the Panjabi *hai-ga*.

In other respects verbs are conjugated as in Mewati.

MALVI.

Malvi is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular.

Where spoken.

It is spoken in the Malwa tract, *i.e.*, in the Indore, Bhopal, Bhopawar, and Western Malwa Agencies of Central India. On the east it also extends into the south-west of the Gwalior Agency, into the adjoining Rajputana State of Kota (the main language of which is Harauti), and into the neighbouring Chabra *Pargana* of Tonk. It is also spoken in the Nimbahera *Pargana* of Tonk, on the eastern border of Mewar, which is geographically a portion of the Western Malwa Agency. It has crossed the Narbada and is spoken in a corrupt form in the western part of the Hoshangabad district, and in the north of the Betul district of the Central Provinces, and also by some tribes in Chhindwara and Chanda.

On the north, Malvi has the East Central dialects of Rajasthani, of which we have taken Jaipuri as the standard. To the east it has

Language Boundaries.

the Bundeli dialect of Western Hindi spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundeli of Narsinghpur and Eastern and Central Hoshangabad, the Marathi of Berar, and the Nimadi dialect of Bajasthain spoken in North Nimar and Bhopawar. On its north-west it has the Mewari form of Marwari, and on its south-west Gujarati and Khandesi. This description does not take into account the numerous Bhil and Gond dialects spoken in the mountainous parts of the Malvi area. These are shown in the map facing p. 1.

Malvi is distinctly a Rajasthani dialect, having relations with both Marwari and Jaipuri. It forms its genitive by adding *ko* as in the latter

Relationship to Marwari and Jaipuri.

language, while the present tense of the verb substantive follows Marwari and is *hu*, not *chhu*. The past tense of the verb substantive is formed on independent lines, and is *tho*, thus closely agreeing with Western Hindi. The future of the finite verb is formed from the simple present by adding *ga*, which (like the Marwari *la*) does not change for number or gender. The imperfect tense is formed by adding the past tense of the *verb* substantive to the present participle (as in Hindostani), and not by adding it to a verbal noun in *e* or *ai*, as in other Rajasthani dialects.

Malvi is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring

Sub-dialects.

Bundeli, and speak of an Eastern Malvi, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sondwari, spoken by the Sondias, a wild tribe who inhabit the north-east of the Western Malwa Agency, the adjoining Chaumahla *pargana* of the state of Jhalawar, and the neighbouring portion of the Bhopal Agency. The Malvi of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Malvi spoken by Rajputs of Malwa proper is called Rangri. It is distinguished by its preference for Marwari forms.

The following table shows the estimated number of speakers of Malvi in the area Number of speakers. in which it is a vernacular :—

Eastern Malvi—		183,750
		405,978
		1,800,000
		147,000
Western Malwa Agency	1,241,500	
Sondwari—		1,245,500
Western Malwa	115,000	
Jhalawar (Chaumahla)	86,556	
	2,000	
		203,556
Broken Malvi of the Central Provinces—		1,449,056
Hoshangabad	126,523	
Betul	119,000	
Bhoyari of Chhindwara	11,000	
Katiyal of Chhindwara	18,000	
Pat'vi of Chanda	200	
		274,723
		TOTAL = 4,350,507

No figures are available to show the number of speakers of Malvi in other parts of India. It is true that from a few districts some speakers of Malvi spoken elsewhere in India- Rangri are reported, but to give the number of these would only be misleading. No doubt many persons who were returned as speaking Marwari really spoke Malvi. As the main dialect of Central India, Malvi has exercised considerable influence on the Dakhini Hindustani of Hyderabad and Madras.

I do not know of any previous account of the Malvi dialect, or of any literary Authorities and Literature. Works Written in it.

The Deva-nagari character, usually in a corrupt form closely allied to that used for written character. Marwari, is employed for writing Malvi.

As Mewati represents Rajasthani merging into Braj Bhakha and Panjabi, so Malvi Grammar. represents Rajasthani merging into Bundeli and Gujarati.

We may take the language of the Indore Agency of Central India as the standard form of the dialect, and the specimens given, on which the grammatical sketch which follows is based, come from the Junior Branch of the Dewas State in that area.

As stated above, Malvi, in the Malwa country, has two forms, viz. :—Rangri (properly spelt Rahg^ari) or Raj-wari, spoken by Rajputs, and Malvi (properly spelt Mal^avi), sometimes called Ahiri, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rangri shows a tendency to agree with the dialects of central Rajputana, Marwari (under the form of Mewari) and Jaipuri.

Malvi, itself, is certainly a Rajasthani dialect, although it now **and** then shows a tendency to shade off into Bundeli or Gujarati. As regards the name Ahiri, attention has been drawn, when dealing with Ahir-wati,¹ to the number of localities in India to whose language this tribe has given its name.

The following brief grammatical sketch is based on the specimens from the Indore Agency. The language closely agrees with Jaipuri and Marwari, which have been treated at considerable length, and I now confine myself to giving only the main heads. Unless it is otherwise stated, my remarks apply both to Rangri and to Malvi proper.

PRONUNCIATION.—There is the usual Rajasthani tendency to pronounce *ai* as *i*, and *au* as *o*. Thus we have *he* or *hai*, is; *chen* for *chain*, pleasure; *or* for *aur*, and. As usual *i* and *u* **are** often changed to *a*; thus, *dan*, a day; *matti* for *mitthi*, a kiss; *thakar*, for *thakur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kado* for *kadho*, draw (water); *bi*, for *bhi*, also; *adai*, for *adhai*, two and a half; *dud*, for *dudh*, milk; *lido* or *lidho*, taken (a Gujarati form); *kido* or *kidho*, done (also Gujarati); *manak*, for *manukh*, a man; *matti*, for *mitthi*, a kiss. To this group belongs the common Rajasthani contraction of verbs whose roots end in *h*, as *re-hai*, for *rahe-hai*, he remains; *keno*, for *kahⁿno*, a saying, an order; *riyo* or *rayo*, for *rahyo*, was.

Words which elsewhere begin with *b* sometimes follow Gujarati in having *to*. Thus, *wat* as well as *bat*, a word.

A perusal of the specimens will show that the sound of *d* is everywhere preferred to that of *r*. The sound really fluctuates between these two, and the use of *d* is rather a matter of spelling.

As compared with Rangri, Malvi shows a decided, but not universal preference for dental over cerebral letters. Thus Malvi has *apⁿno*, own; *marⁿno*, to strike; while **Rangri has *apⁿno*, and *marⁿno*.**

When a noun ends in a long vowel, it may almost be nasalised *ad libitum* and, *vice versa*, a nasal at the end of a word is commonly dropped *ad libitum*. Thus the oblique plural ends quite as often in *a* as in *ā*, and the postposition of the locative is *me* or *me*.

DECLENSION.-NOUNS SUBSTANTIVE.

Gender.—I have not noted any trace of the neuter gender.

Number and Case.—The usual Rajasthani rules for forming the plural and the oblique form are followed. Thus:—

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghoda</i> , a horse	<i>ghoda</i>	<i>ghoda</i>	<i>ghoda</i> .
<i>teg^odo</i> , a dog	<i>teg^oda</i>	<i>teg^oda</i>	<i>teg^oda</i>.
<i>bap</i> , a father	<i>bap</i>	<i>bap</i>	<i>bapa</i> .
<i>lad^oki</i> , a daughter	<i>lad^oki</i>	<i>lad^okya</i>	<i>lad^okya</i> .
<i>wat</i> , a word	<i>wat</i>	<i>wata</i>	<i>wata</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Malvi, as distinct from Rangri, the plural may take the suffix, *hor*, *horo*, or *hono*. This is specially interesting as we meet the same plural termination in the Khas language of Nepal, under the form of *haru* or *heru*. So, also, in the old form of Kanauji preserved in Carey's translation of the New Testament published early in the nineteenth century, there is a plural termination *hwar*.¹ Examples of this form in Malvi are *bap-har*, fathers; *beti-horo*, daughters; *ad'mi-hon-se* (not *admya-hon-se*), from men; *ghoda-hono*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *e*, as in *ghare*, in a house.

Rāngri makes its case of the agent by adding *ē* or *ē*. Thus, *bāpē* or *bāpē*, the father (saw). This word is written sometimes *बापे* and sometimes *बाप*. Another example is *chhōtā laṭhāṭ chhāyē-gayō*, by the younger son it was gone. Which shows that the *ē* can be added to the oblique form (as in Gujarāṭi), and that the agent case is sometimes used before the past tense of neuter verbs, as we have often before noticed in the dialects of Rājasthān and Western Hindī. The *ē* is not always used. Thus we have *oi sar'dār* (not *sar'dārē*) *dri karī*, that *sar'dār* accepted.

Malvi, itself, on the contrary, alone among the Rajasthani dialects, uses *ne* exactly as in Western Hindi. Thus, *chhota chhora-ne bap-se kiyo*, the younger son said to his father.

The usual case postpositions (omitting those of the agent) are as follows :—

Accusative-Dative	<i>ne</i> , <i>ke</i> .
Ablative-Instru.	
Genitive	<i>ko</i> , <i>ro</i> .
Locative	<i>me</i> , <i>me</i> .

Of these, Malvi seldom employs *ne* for the accusative-dative. We have already seen that it uses it for the agent. In Rangri, however, it is quite common as an accusative-dative postposition. The genitive postposition *ro* properly belongs to Mewari. It is most common in Rangri. Malvi prefers *ko*. These two postpositions are declined as in the other Rajasthani dialects,—feminine *hi*, *ri* ; oblique masculine *ha*, *ra*. As usual they generally take the forms *he* and *re*, when agreeing with a noun in the locative or (in Rangri) the agent. Thus, *pita-re ghare*, in the house of the father.

Pronouns.—The personal pronouns in Rangri are as follows :—

Singular.	I.	Thou.
Nominative	<i>hu</i>	<i>tu</i>
Agent	<i>mhai</i>	<i>thai</i> .
Oblique	<i>mha</i> , <i>mha</i> , <i>ma</i>	<i>tha</i> , <i>tha</i> , <i>ta</i> .
Genitive	<i>mharo</i> , <i>maro</i>	<i>tharo</i> .
Plural.		
Nominative	<i>mhe</i> , <i>me</i>	<i>the</i> , <i>thai</i>
Oblique	<i>mha</i>	<i>tha</i>
Genitive	<i>mha-ko</i> , <i>mha no</i>	<i>tha-ko</i> , <i>thano</i> .

In all the above, the nasals [are frequently omitted. Malvi differs slightly. ' I ' is *hu* or *mu* ; ' our ' is *lamaro*, not *mha-ko* ; and ' your ' is *tamaro*, not *tha-ko*. ' you ' is *tarn*, not *the*.

¹ eg, *ham-hwar*, we, in Luke IV, 23.

Besides the above forms, the first person has, as in other dialects of Rajasthani, a plural which includes the person addressed. I have noted the following forms (Rangri) *apa-ne*, to us; (Malvi) *apan*, we; *apan-ne*, by us.

'Your Honour' is *ap*, genitive *ap-ro* or *ap-ko*. *Sa* and *ji* are respectful suffixes. Thus, *bhabha-sa*, a father. 'Self' is *dp*, genitive (Rangri) *ap^ano*, (Malvi) *ap^ano*. *Ap^ano* is, however, as is common in Rajasthani, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *o-ne ap^ana mal-tal-ko bato kar-diyo*, he divided his property, we have in the immediately preceding sentence *chhota chhora-ne o-ka bap-se kiyo*, the younger son said to his father.

The pronoun of the third person differs in Rangri and Malvi. Its forms are as follows :—

	Rangri.	Malvi
Singular—Nominative	wo, he, it; wa, she; u, he, she, it	u.
Oblique	wani, wana, uni, una, un,, vi, u wa	o, una, us.
Plural—Nominative	vi	vi.
Oblique	wana	un.

As usual, nasals may be omitted. The agent case in Rangri is *u*, as in *u raj^aput kari*, that Rajput did. The emphatic syllable *-j* is often added, as *u-j wakhat*, at that very time.

The demonstrative pronoun *yd*, this, is similarly declined. Thus:—

	Rangri.	Malvi.
Singular—Nominative	yd, feminine yd	yo, feminine yd.
Oblique	ani, im, i, yd	e, and, ina, is.
Plural—Nominative	ya	ye.
Oblique	ana, ina	in.

The Relative is:—

	Rangri.	Malvi.
Singular—Nominative	Jo	Jo.
Oblique	jani, ji	je, jis.
Plural—Nominative	je	Je.
Oblique	jana	jín.

Similarly 'who?' is *kun*, oblique singular (Rangri) *kani*, etc. (Malvi) *ke*, etc. 'What?' is *kai*, *kai*, or *kai*. 'Anyone' *koi*. As an adjective this does not change in inflexion, but (Rangri) *kani-e nahi diya*, no one gave them. Malvi, however, has here *koi-ne*.

Pronominal adjectives often take the pleonastic suffix, *k*, which is so common in Jaipuri. Thus, *kit^aro-k*, how much? *kit^ara-k*, how many?

As elsewhere in Rajasthani, the relative over and over again has the force of a demonstrative pronoun. So we have *jad*, 'then' and 'when'; *'jathe*, 'there' and *where.*

A number of pronominal adverbs are pure locatives as will be seen from the following :—

atho, this place; *atha-se*, from here; *athe*, here.
watho, that place; *watha-se*, from there; *wathe*, there.

utho, that place; *utha-se*, from there; *uthe*, there.

jatho, what place, that place; *jatha-se*, from where, from there; *jathe*, where there.

katho, what place? *katha-se*, from where? *kathe*, where?

CONJUGATION—Auxiliary verbs and verbs substantive.—

Present. I am.

Singular.	Plural.
1. <i>hu</i>	<i>ha.</i>
2. <i>he, hai</i>	<i>ho.</i>
3. <i>hi, hai</i>	<i>he. hai.</i>

Note that, as usual in Rajasthani, the third person plural is not nasalised—

Past. I was.

Masc.	sing.	<i>tho;</i>	plur.	<i>tha.</i>
Fem.	sine.	<i>thl;</i>	plur.	<i>thi.</i>

As elsewhere, this tense does not change for person. Rangri has also a form *thako*, was.

The following are the principal parts of the verb 'to become'—

	Rangri.	Malvi
Infinitive	<i>wheno, weno</i>	<i>hono.</i>
Present Participle	<i>wheto, weto</i>	<i>hoto.</i>
Past Participle	<i>whayo</i>	<i>huo.</i>
Conjunctive Participle	<i>whe-ne, wai-ne</i>	<i>hui-ne.</i>
Imperative	<i>who</i>	<i>ho.</i>
Future	<i>wauga, wuga</i>	<i>hougo.</i>

Finite verb.—Principal Parts.

Infinitive	<i>mar^ano, mar^awo</i>	<i>mar^ano</i> , to strike.
Present Participle	<i>mar^awo</i>	<i>mar^ato</i> , striking.
Past Participle	<i>maryo</i>	<i>maryo</i> , struck.
Conjunctive Participle	<i>mari-ne, mar-ne</i>	<i>mari-ne, mar-ne</i> , having struck.

Noun of agency *mar^awa-walo* *mar^awa-walo* a striker.

Simple Present. This is as in other Rajasthani dialects. It is used as a simple present (I strike); as a present conjunctive (I may strike); and as a future (I shall strike).

Singular.	Plural.
1. <i>maru</i>	<i>mara,</i>
2. <i>mare</i>	<i>maro.</i>
3. <i>mare</i>	<i>mare.</i>

The Present Definite— I am striking, as elsewhere in Rajasthani.—

Singular.	Plural.
1. <i>maru-hu</i>	<i>mara-ha.</i>
2. <i>mare-he</i>	<i>maro-ho,</i>
3. <i>mare-he</i>	<i>mare-he.</i>

The Imperfect (I was striking) is not formed on the model of the other Rajasthani dialects with an oblique verbal noun in *e*, but with the present participle, as in

Gujarati and Bundeli. Thus, *he mar^dto-tho*, I was beating, and so on, as in those languages

The Future is formed by adding *ga*, which does not change for number or gender, to the simple present. The *ga* thus follows the *la* of Marwari. Thus :—

	Singular.	I shall strike.	Plural.
1.	<i>maruga</i>		<i>maraga.</i>
2.	<i>marega</i>		<i>maroga.</i>
3.	<i>marega</i>		<i>marega.</i>

Malvi sometimes substitutes the Bundeli *go* for *ga*, and this *go* is liable to change for number and gender. Thus : *hu marugo*, I (masculine) shall strike; *ha marugi*, I (feminine) shall strike; *ham maraga*, we (masculine) shall strike; *ham maragi*, we (feminine) shall strike. The futures with *s* or *A* for their characteristic letters do not seem to occur.

The tenses from the past participle are formed as usual. Those of transitive verbs are construed passively. Thus:—

Rangri	Malvi.
<i>mat maryo</i>	<i>mha-ne maryo</i> , I struck.
<i>hu chalyo</i>	<i>hu chalyo</i> , I went.
<i>mat maryo-hai</i>	<i>mha-ne maryo-hai</i> , I have struck.
<i>hu chalyo hai</i>	<i>hu chalyo-hai</i> , I have gone.
<i>mat maryo-tho</i>	<i>mha-ne maryo-tho</i> , I had struck.
<i>hu chalyo-tho</i>	<i>hu chalyo-tho</i> , I had gone.

Neuter verbs are sometimes construed impersonally, with the subject in the agent case, as in *lad^akae gayo*, the son went.

There are the usual irregular past participles. The only ones which require special notice are the three,—

<i>kar^ano</i> , to do, past participle	<i>karyo</i> , <i>kidho</i> , <i>kido</i> .
<i>lend</i> , to take,	„ <i>liyo</i> , <i>lidho</i> , <i>lido</i> ,
<i>deno</i> , to give,	„ <i>diyo</i> , <i>didho</i> , <i>dido</i> .

The forms *kidho*, *lidho*, and *didho*, also occur in Gujarati. *Jano*, to go, has its past participle *gayo* or *giyo*.

We have seen that the conjunctive participle ends in *i-ne*. "When the root of the verb ends in *a*, the whole becomes *ay-ne* in Rangri and *ai-ne* in Malvi. Thus, *pay-ne*, having got; *jay-ne*, having gone; *bulai-ne*, having called; *ai-ne*, baring come.

Causal are formed somewhat as in Marwari, that is to say, they often insert a *d* after the characteristic *a*. Thus, *jimado*, you cause to eat. In Marwari *r* is inserted.

A potential passive is, as usual, formed by adding *a*. Thus (Rangri) *sun^ano* to hear; *sunano*, to become audible. Note that, as in Northern Gujarati, these potential passives form their past tenses by adding *no* (Malvi *no*) to the root. The past tense is accordingly the same in form as the infinitive, Thus (Rangri) *sunano*, it became audible; (Malvi) *batano*, it was displayed. It may be noted that in Awadhi, all verbs in *a* form their past tenses in this fashion.

Compound verbs are formed as usual. As an uncommon form of an intensive compound we may note the Malvi *dai-lakh^ano*, to give away. As examples of other

compound verbs we may give *bhejya kare*, he sends regularly ; *pad^awa lagi*, she began to fall. In one instance, Malvi has the Bundeli form *kene lagyo*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarati) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thoda-j dana-me*, in a very few days ; *up^r-aj*, even upon.

The Rajasthani suffix *do* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *balu-da*, the children; *minak-di*, the little she-cat; *teg^a-do*, a dog. *Lo* is also used in the same sense as in *kukad-la*, O wretched cock.

NIMADI.

Nimadi is the dialect of Rajasthani which is spoken in the tract known as Nimawar. Nimawar consists of the Nimar district of the Central Provinces (except the Burhanpur *Tahsil*, which lies in the valley of the Tapti, not in that of the Nerbada, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nimadi is not the only language of Nimawar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nimadi speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nimadi is spoken, but in both the language is practically the same.

Nimadi has no literature, and has not hitherto been described. The number of its speakers is estimated to be as follows:—

Nimar	181,277
Bhopawar	293,500
TOTAL	474,777

Nimadi is really a form of the Malvi dialect of Rajasthani, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarati and Bhil languages, and also of the Khandesi which lies to its south. The Nimadi of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarati than does the Nimadi of Nimar.

In its pronunciation Nimadi is mainly peculiar in its almost universal change of every *e* which occurs in Rajasthani to *a*. This runs through the entire grammar.

Thus the sign of the agent case is *na*, not *ne*, and of the locative *ma*, not *me*. So *aga* for *age*, before, and *rahach* (sometimes written *rahech*, hut pronounced *rahach*), he remains. This is also a marked peculiarity of Khandesi.

Nimadi is not fond of nasal sounds, and frequently drops them. Thus, *dat*, not *daṭ*, a tooth, and *ma*, not *ma* (for *me*), in. As in Malvi and Khandesi, aspiration is often dropped, as in *hat*, not *hath*, a hand; *bhuko*, for *bhukho*, hungry.

The letters *r* and *n* are interchangeable as in *lim* and *nim*, tree.

In the neighbouring Bhil languages, both *j* and *oh* are commonly pronounced as *s*. In Nimadi, *eh* seems to be pronounced according to its proper sound, but *j* is often interchanged with it. Thus in Nimar both *jawach* and *jawaj* means 'he goes.' In the specimens which come from Bhopawar such forms are always written with *j*. The letter *jh* is often pronounced as a *z*, as in the Marathi of Berar, and as in some forms of Khandesi.

In the declension of nouns, the common form in *e*, which in Rajasthani is used sometimes for the agent and sometimes for the locative, appears in Nimadi as ending in *a*. Thus we have *ghara*, in a house.

Strong masculine *tadbhavas* in *o*, form their oblique form in *a*, as in Malvi. Thus, *ghodo*, a horse, *ghoda-ko*, of a horse. To form the plural the termination *na* is added to the oblique form singular. Thus, *ghodana*, horses; *ghodana-ko*, of horses:

¹ The language of the Burhanpur Tahiti is Khandesi.

bap, a father; *bap^ana*, fathers; *beti*, a daughter; *betind*, daughters. When no ambiguity is likely to occur, this *na* is often omitted.

The case postpositions are as follows. It will be observed that many of them differ from those in use in Malvi merely owing to the change of 3 to *a*.

Agent, *na*,
Accusative-dative, *ka*.
Instrumental-ablative, *si*, *su*.
Genitive, *ko*, (*ka*, *ki*).
Locative, *ma*.

We occasionally find the Rajasthani *ka*, and the Bundeli *khe* (under the form of *kha*) used for the Accusative-dative. Bundeli is spoken a short way to the east of Nimar.

The genitive postposition *ko* is used with a singular masculine noun in the direct form, and *ka* with a masculine noun in the oblique form. *Ki* is used with feminine nouns. In two instances I have noted *ka* used to agree with feminine nouns. These are—*mhara kaka-ka ek chhora-ki o-ka bahen-si sadi huich*, a son of my uncle is married to his sister; and *o-ko bhai o-ka bahen-si ucho chhe*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Hau, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhara*, my; *ham*, we; *hamaro*, our; *apan*, we (including the person addressed); *ap^ano*, our (including the person addressed); *apan-na*, by us.

Tu, thou; *tu-na*, by thee; *thdro*, thy; *turn*, you; *tumhara*, your.

Ye, this; oblique *ina* or *e*.

Wo, he, that; oblique *una*, wo, o, *wa*; Pl. *wo*; oblique *un*.

Jo, who (singular and plural); *je-ko*, of whom; oblique singular *je*.

Kun or *kun*, who? *kun-ko*, of whom; *kai*, what? *koi*, anyone; *kai*, anything.

The influence of the Bhil dialects and of Khandesi is most evident in the conjugation of the Nimadi verb. The present tense of the verb substantive is *chhe*, which (like the Khandesi *se*) does not change for number or person.

The past tense of the verb substantive is *tho* (*tha*, *thi*), as in Malvi. When used as an auxiliary verb *chhe* drops the final *e* and its aspiration, and becomes *ch*, which in its turn (especially in Bhopawar) often becomes *j*. We thus get the following form of the present of *mar^anu*, to strike.

I am striking.

Singular.	Plural.
1. <i>maruch</i> or <i>maruj</i>	<i>marach</i> , <i>maraj</i> .
2. <i>marech</i> , <i>marach</i> , <i>marej</i> , <i>maraj</i> .	<i>maroch</i> , <i>maroj</i> .
3. <i>marech</i> , <i>marach</i> , <i>marej</i> , <i>maraj</i> .	<i>marech</i> , <i>marach</i> , <i>marej</i> , <i>maraj</i> .

Similarly the perfect is *maryoch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khandesi termination *se*, instead of *ch*. The word is *huse*, and it is always translated 'he became,' not 'he has become'. Khandesi itself usually takes a simple *s* in the present, not *se*. The Par^adhi Bhil dialect uses *ch* like Nimadi.

The future (as in Gujarati) has *s* for its characteristic letter, and is conjugated as follows:—

Singular.		Plural.
1.	<i>maris</i>	<i>mar^asa.</i>
2.	<i>mar^ase</i>	<i>mar^aso.</i>
8.	<i>mar^ase</i>	<i>mar^ase.</i>

Sometimes we find the true Malvi future formed by adding an unchangeable *ga*.

The infinitive ends in *nu*, thus, *mar^anu*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apan-na anand manaw^anu ni khusi honu*, joy was meet to be celebrated and happiness was meet to be (note that the participle is masculine although agreeing with a feminine noun) by us. The oblique form of the infinitive ends in *na*, thus, *mar^ana-ko*, of beating.

MARWARI.

The following specimen of Marwari comes from Marwar itself. It is a version of the parable and is an excellent example of the dialect. I give it in facsimile, in order to show the form which the Deva-nagari alphabet assumes in Western Rajputana. Note the differing forms for *d* and *r*. The letters *l* and *l* are not distinguished in writing, but I have marked the difference in transliteration. No difficulty should be experienced in reading it with the aid of the transliteration and translation which follows it.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI.

MARWAR

STATE.

[ओरु जीरो रे दोय नावडा ला: छिंवां मांय मूं नैर्न
 छिं ओ आपरै बाप नै न्यो छै बाबो या मारी पांती
 रो माज आवै जीझी ननै दिरा वो: जरै छेला गो
 परी घर बिहरी छेला नै नांउ दिनी: थोडा दिटां
 पछे नै नछि ओ नावडै आपरी मारी पूंजी नै जीझ
 रुपर धं गयी नै छै आपरी मारी मता न्हू रै
 नै नै छेला दिनी: यैं ज छुटियां पछे छेला देय मै
 जबरो नाउ पडियो तो छिवी न्हमाजो लुजतण
 जाणो: नै पछे छेला देय रे ओरु रे बाया न्नै रं
 यो तो छेला आपरै छेतां मै मूरं री नार न्यरावण

ई नै बाबो जी कुं परचे मर रो नै आपरो नोरुं
 नै आपरो पूत न चाकुं जे डोरयो नहीं: जरै
 बाप व्याहरुं नै नई ई अभाभा साबा जाओ
 नै ई ए नै पैराओ नै ई ए रे हात में भूंदी पे
 राओ नै पजां में पजर सीयां पैराओ नै आओ
 बरीया सी न दं नै तत नार जसावां नार एओ
 नव डो भर नवी जमारो पायो हे जभीयो डो
 जाबो हें: तरै मार ली राजी कुआ:

छि ए बिरियां छि एरो बहो डो नव डो पेत नै हो
 नै आवतां आवतां घर ने डो आयो जब छि
 ए हाडा डार सुणिया: जरै अ न नार
 नै तेउ बूजीओ नै ओ होल नई ई हें: जब छि ए
 नई नै धारो नई आय जयो हें नै धारै बाबो
 मा छि ए रै डोर डारुं पाडो आव एरी गोठ

निवीहैं जीए छिपर छिबोरीमां बलियो ने
 भांय जमो जलीं जरै छिए रो बाप बारे आ
 यो ने छिए खुं मिमरा यारी निनी जद छिए
 नई नई इतिरा बरस छुं आपरी न्ना नरी नरी
 नै नदेई आपरै ऊ न्न नै जो पियो नली तो
 ई आप न नै नदेई जे न्न पा जलु भारै साथि
 यां नै जो ठ देवण मालु दिरां यो नली नै ह नै
 आ आपरो हा न डो आयो जी एमैं जंघर बि
 नरी लु न्नियार रां हां नै प्रवाय दिनी जी ए रै
 मालु आप इती धुमी निनी हैं तो छिए न्न यो
 नै नावा लु न्नित भारै साथे रै वैं नै भारै जो
 हैं हें जि न्नो यैं जंघारो ई ज हें आपु सी न्न रण
 जो जली नि छि न्नै थारो न्नाई भर नै उ जो जनम
 दियो है नै जमियो ठाँ धा नो हें

[No. I.)

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jinai¹-rai doy daw^ara ha. Uwa-may-su nain^akiai
A man-to two sons were. Them-amongst-from by-the-younger
 ap-rai bap-nai kayo kai, 'babō-sa, mari pati-ro mal mal
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jiko ma-nai dirawo.' Jarai un ap-ri ghar-bik^ari una-nai
that me-to cause-to-give'. Thereon by-him his-own living them-to
 bat-divi. Thora dihora pachhal nain^akiai daw^arai ap-ri sari
was-divided. A-few days after by-the-younger son his-own all
 pnji bhe^{li}-kar par khanda gayo, nai uthai ap-ri
property gathered-having foreign to-country it-was-gone, and there his-own
 sari mata ku-phaidai-mai uday-divi. Saig khutiya pachhai
all substance riotous-living-in was-wasted. All on-being-spent • after
 un des-mai jab^aro kai pariyo, to uwo kasalo bhug^atan lago.
that country-in mighty famine fell, then he want to-feel began,
 Nai pachhai un des-rai ek raiwasi-kanai rayo. To
And afterwards that country-in-of a citizen-with he-lived. Then
 un ap-rai kneta-mai sura-ri dar charawan-nai meliyo. To
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sura-rai charan-ro khakh^alo ho, jin-su ap-ro pet bharan-ro
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 mato kiyo, parant khakh^alo-hi kini un-nai dino nahi.
resolve was-made, but the-husk-even by-anyone him-to was-given not,
 Saw^achet huwo, jarai bichari kai, 'marai pita-kanai kit^ara
Conscious he-became, thereon it-was-thought that, ' my father-with how-many
 dain^agiya ha, jina-nai dhapau bati mil^ati-hi, un up^arant
hired-servants were, whom-to enough bread being-given-was, that more~than
 ki ugelo bhi uwa-rai raito-ho; nai hu bhuka
something to-spare also them-to remaining-was; and I in-hunger
 maru-hu. Su hamai hu pagabal-hoy marai bap-kanai
perishing-am. So now I arisen-having-become my father-to
 jau, nai un-nai kau kai, " babo-sa, mai Par^amesar-su
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ ai should be pronounced as a in 'hat.'

bemukh-huwo nai ap-su kupatar-pano kiyo, all hamai ap-ro
turned-face-became and you-with undeservedness teat-done, so now your
 chhoru kawau jairo to rayo nahi; su hamai ap ma-nai
son I-may-be-called worthy indeed remained not; so now you me-to
 dain^agiya saras^atai rakho." ' Pher uth-nai bap-kanai gayo. To
a-hired-servant as keep." And arisen-having father-to he-went. But
 aga-su aw^ata-nai un-rai bap un-nai ditho, to daya
before-from while-coming by-his father him-to it-icas-seen, and compassion
 ai, su dor-nai chhati lagay, balo liyo. Tarai
come, so run-having breast having-applied, kiss was-taken, Thereupon
 daw^arai kai kai, 'babo-ji, hu Par^amesar-ro nai ap-ro Chor
by-the-son it-was-said that, 'father, I God-of and your-own sinner
 hu, nai ap-ro put kawau jairo rayo nahi.' Jarai
am, and your-own son I-may-be-called worthy remained not.' Thereon
 bap Cbak^ara-nai kai kai, 'amama gaba lao, nai in-nai
by-the-father servants-lo it-was-said that, 'the-best robe bring, and him-to
 pairao; n&I in-rai hat-mai mud^ari pairao, nai paga-mai pagar^akhiya
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pairao, nai ao batiya chik^ada, nai tat^akar lagawa;
put-on, and come bread we-may-eat, and merriment toe-may-make;
 karan ' o daw^aro mar, nawo jamaro payo-hai; gamiyoro, labo
for this son having-died, new birth got-has; lost, found
 hai.' Tarai sara-hi raji hua.
is Then ail-indeed merry became,*

Un biriya un-ro badoro daw^aro khet-mai ho, nai aw^ata aw^ata
At that-time his elder son field-in was, and in-coming in-coming
 ghar nero ayo, jad un hag^ara-that suniya. Jarai
house near came, then by-him dance-(and)-music were-heard. Thereupon
 6k cbakar-nai ter bujio kai, 'o dol kai bai' Jad
one servant-to calling it-was-asked that, 'this matter what is?' Then
 un kai kai, ' tharo bhai ay-gayo bai; nai tharai babo-sa
by-him it-was-said that, 'your brother come is; and by-your father
 un-rai thor-thora pachho awan-ri goth kivi hai.' Jin-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.' Thereupon
 uwo risa baliyo, nai may gayo nahi. Jarai un-ro bap
he with-jealousy burnt, and within went not. Then his father
 barai ayo nai un-su sistachari kivi. Jad un kai
out came and him-to entreaty was-made. Then by-him it-was-said
 k&I, 'it^ara baras hu ap-ri cbak^ari kari, nai kadei ap-rai
that, 'so-many years by-me your service was-done, and at-any-time your
 bukam-nai lopiyo nahi, toi ap ma-nai kadei ek
commandment-to it-was-transgressed not, yet by-yon me-to ever-even a

khaj^aru. marai sathiya-nai g6th de-wan saru dirayo nahi
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nai hamai o ap-ro daw^aro ayo, jin saig ghar-bik^ari ruliya
And now this your son came, by-whom whole living-etc. vicious
 randa-nai khaway-divi, jin-rai saru ap iti khusi
harlots-to was-caued-to-be-devoured, him-to for by-you so-much merriment
 kivi hai.' To un kayo kal, "bhaba, tu nit marai
made is.' Then by-him it-was-said that, 'son, thou ever me
 sathe raiwai, nai marai godai hai jiko Saig tharo-ij hai. A
with lifest, and in-my near is whatever all thine-alone is. This
 khusi karan j6g hi; kiukai tharo bhai mar-nai, dujo
merriment doing meet was; for by-thy brother having-died, second
 janam liyo-hai; nai gamiyoro, labo hai.'
birth been-taken-is; and lost, he-found is.'

EASTERN MARWARI.

The language of the east of the Marwar State differs slightly from the standard form of the dialect.

To the east of the State lie, in order from north to south, the States of Jaipur and Kishangarh, and the British districts of Ajmer and Merwara. Down the centre of Ajmer-Merwara, from north to south run the Arvali Hills which in Ajmer may be taken as the boundary between Marwari and Jaipuri (including Ajmeri). The district of Merwara is in the south almost entirely mountainous country, and here the Bhils—who inhabit the fastnesses speak a Bhil dialect locally known as *Mag'ra-ki boli*, from *mag'ro*, a Bhil word for "mountain." Further north in Merwara the range bifurcates, enclosing the pargana of Beawar. In this northern half of Merwara natives recognise two dialects. That on the east they call Merwari, which is practically the same as the Mewari of the State of Mewar immediately to the east. The dialect on the western side they call Marwari. The two hardly differ. As will be seen later on, Mewari (and hence Merwari) is only an eastern form of Marwari slightly affected by Jaipur!, and the dialect on the west of Beawar is the ordinary dialect of eastern Marwar, with its vocabulary here and there influenced by that of the neighbouring Bhil tribes. Along the common frontier of Marwar and Merwara, the hills are inhabited by Bhils, and their language is known in Marwar as the *Girasiya-ki bolt*, or *Nyar-ki bbli*.

Merwara separates the State of Marwar from that of Mewar, and the estimated numbers of speakers of its main languages are as follows :—

	Spoken by
North-west, Marwari	17,000
North-east, Mgrwari (i.e., Mewari)	54,500
Mag'ra-ki boli (Bhil language)	44,500
Other languages	3,999
TOTAL	= 119,999

The range of the Merwara hills on the Marwar side gradually becomes higher and more precipitous as we go south till it finally meets the Vindhya mountains near the isolated mount of Abu, in Sirohi.

The relative positions of the languages of Ajmer are dealt with on pp. 200 and ff. The principal ones are Ajmeri (a mixed form of Jaipur!), in the east-centre and north-east; Marwari, on the west side of the line of the Arvali hills bordering on Marwar; and Mewari in the country on the south, bordering on Mewar. The Marwari is the same in kind as the Marwari of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipuri holds its own up to the frontier, but in Kishangarh immediately to the south, Marwari is spoken for a short distance from the frontier.

Returning to Marwar itself, I have said that the language of the eastern part of the State differs slightly from the standard. This only means that in the north-east it is approaching Jaipuri more and more nearly as we go eastwards. We find here and there the Jaipuri genitive in *led* instead of the Marwari one in *ro*; the Jaipuri verb substantive *chhu*, I am, instead of the Marwari *hu*, and the Jaipuri future with *a*, instead of the Marwari future ending in *la*. The varying proportions of the admixture of Jaipuri

have led natives to give special names to the dialects of different localities. Thus the Marwari spoken in Marwar close to the Jaipur frontier is called, in Marwar, Dhundhari (one of the names of Jaipuri), because the Jaipuri influence is very strong. Here indeed the language is a mixed one, and, near the Jaipur border, is probably nearer Jaipuri than Marwari. In Kishangarh the local Marwari is called Gorawati a name probably identical with the south-eastern Gddwari of Marwar. Further south, in Ajmer the Marwari does not seem to have any special name, nor is any such given for the Marwari of Merwara.

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mewari. It is only a form of Eastern Marwari. On account of its historical importance it will be dealt with at greater length further on, and detailed figures will then be given.

The following are the figures of the various forms of Eastern Marwari:—

Marwari-Dhundhari (Marwar)	49,300
Gorawati (Kishangarh)	15,000
Marwari of Ajmer	208,700
Marwari of Merwara	17,000
Mewari (including Merwari)	1,684,864
TOTAL = 1,974,864	

I commence with the most northern of these dialects, Marwari-Dhundhari, and proceed southwards.

MARWARI-DHUNHARI.

In the extreme north-east of the Jodhpur State, where it borders on the Jaipur State, the dialect is said to be a mixture of Marwari and Jaipur!, or as the latter is locally called Dhundhari. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipur!, while as we go further into Marwar the Marwari element more and more predominates. The local return gives separate figures for pure 'Dhundhari' and for 'mixed Dhundhari.' They are as follows :—

Dhundhari.	28,500
Mixed dialect.	20,800
	49,300

The specimens which I have received of both of these show that the language differs but little from Standard Marwari. No doubt this is merely an accident of the locality where they were collected. There is certainly a gradual shading off of Marwari into Jaipuri.

It will suffice to give a few lines of a version of the parable in the 'mixed' dialect to illustrate the above remarks.

The short sound of ai is here written as if it were e. I have transliterated it *ai* as in Standard Marwari. Thus, *kai*. We may notice a few Jaipur! forms, such as *bi*, by him ; *led*, of; *chho*, was ; but in the main the language is Marwari.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP:

RAJASTHINI.

MARWARI-DHUNDHARI.

STATE JODHPUR

एक जवा-ने दो टावर हा । बा-से-रूँ छोटको आप-का बाप-ने कयो केँ बाबा-की मारें पांती-
ने आवेँ जवो माऊ म-में यो । जवाँ बीँ आप-की घर-बिकरी बाँ-ने बाँट-सीकी । बोझा-सा दिना
पहें छोटको डावड़ी आप-की सगळी पूँकी भिळी कर परदेस गयो । बठें बाप-की सारी पूँकी
कुपळा-में लचा-दी । सगळो निपड़ियाँ पहें बीँ देस-में जवरो काळ पड़ियो । तो वो कवालो
भुगतबा लाखो । पहें बीँ देस-का रेबावाला कने रयो । वो आप-का क्षेत्राँ में खूँ-की चार चरावा
सेखी । तो बीँ खूँ-से चरावा-को काचलो हो जी-रूँ आप-की पेट भरवा-को मतो कयो ।
एक काचलो-ही कोरे ह-ने दिवो कोनी ।

[No. 2,]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI-DHUNDHARI.

JODHPUR, STATE.

TRANSLITERATION AND TRANSLATION.

Ek jana-kaI do tabar ha. BA-maI-sU chhot^akye
A-certain man-to two sons were. Them-among-from the-younger-by
 ap-ka bap-nai kayo kai, ' babajl, marai pati-mai awai jako
Ms-own father-to it-was-said that, ' father, my share-in may-come that
 mal ma-nai dyo.' JadyS bi ap-kl ghar-bik^ari ba-nai bat
property me-to give.' Then by-him his-own property them-to having-divided
 dini. Thora-sa dina pachbai chhot^akyo daw^aro ap-ki sag^ali puji
was-given. A-few days after the-younger son Ms-own all substance
 bheli-kar par-des gayo. Bathai ap-ki sari puji
together-having-made a-foreign-country went. There Ms-own all substance
 kuphanda-mai uda-di. Sag^alo niw^ariya pachhal bi des-mai
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^aro kal pariyo, to bo kasalo bhug^ataba lagyo. Pachhai
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bi des-ka raibawala-kanai rayo. Bi ap-ka kheta-mai
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sura-ki dar charaba melyo. To bi sura-kai charaba-ko
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khakh^alo cbho ji-su ap-ko pet bhar^aba-ko mato karyo. Pan
hush was that-by his-own belly fling-of intention was-made. But
 khakh^alo-hi koi i-nai diyo koni.
husk-even by-anybody this-to was-given not.

MARWARI OF KISHANGARH (GORAWATI) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipur than the dialect shown in the preceding pages.

As a specimen I give a short folk-song from Ajmer. It is not exactly teetotal in its sentiments, but its language is unexceptional as an example of dialect. Notice the frequent use of expletive additions, such as *m*, *ji*, and *ro* (feminine *ri*). The last termination has been already discussed in the Marwari grammar (see p. 30). It is also employed in Jaipur!, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *daru-ri* might be translated 'a dear little drop of wine.' We may also note the way in which the first person plural is employed in the sense of the singular.

I No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI (EASTERN).

DISTRICT AJMER.

अमला-में आका लागो नारा राख । पीबो-नी दाब-ही ॥
 कुरक वा-नें घुलजा-भी भर मोला-की वाक । थड़ेक मोड़ा उमजो-की पिवा-नी नारे पाव ।
 पीबो-नी दाब-ही । अमला-में आका लागो नारा राख । पीबो-नी दाब-ही ॥
 जा रं दासी बाव-में ओर छब राजन-री दात । वदेक मझक पधारवी तो मतवाळी
 पधारवा । पीबो-नी दाब-ही । अमला-में आका लागो नारा राख । पीबो-नी दाब-ही ॥
 वारी ओळूं रंजे करा नारी करे न कोय । वारी ओळूं रंजे करा करता करे जो होय ।
 पीबो-नी दाब-ही । अमला-में आका लागो नारा राख । पीबो-नी दाब-ही ॥

TRANSLITERATION AND TRANSLATION.

	Am ^a la-mai		achha		lago,		mhara		raj ;		piwo-ni
	Intoxication	(of-opium)-in	nice		you-appear,		my		Lord;		do-drink
daru-ri											
wine.											
	Suraj l		tha-nai		puj ^a sya-ji		bhar		motya-ko		thal;
	O-Sun !		you-to		we-will-worship		having-filled		pears-of		a-dish;
	gharek		mora		ug ^a jo-ji;		piya-ji		mahrai		pas;
about-a-ghari			late		rise-please;		(as-my)-husband		to-me		near (It) ;
piwo-nl	daru-ri ;				am ^a la-mai		achha		lago		mhara
do-drink	wine;		intoxication		(of-opium)-in		nice		you-appear		my
piwo-ni	daru-ri.										Lord;
do-drink	wine.										

Ja Go	e-dasi <i>O-maid-servant</i>	bag-mai <i>garden-in</i>	or <i>and</i>	sun <i>hear</i>	rajan-ri <i>the-lord-of</i>	bat, <i>talk,</i>
kadek <i>at-what-time</i>	mahal <i>palace</i>	padhar ^a si <i>will-come</i>	to <i>then</i>	mat ^a walo <i>the-intoxicated</i>	dhan ^a raj ; <i>lord-of-wealth;</i>	
piwi-ni <i>do-drink</i>	daru-ri; <i>wine;</i>	am ^a la-mai <i>intoxication-in</i>	achha <i>nice</i>	lago, <i>you-appear,</i>	mhara <i>my</i>	raj; <i>Lord;</i>
piwo-ni <i>do-drink</i>	daru-ri. <i>wine.</i>					
Thari <i>Thy</i>	olu <i>longing</i>	mhe <i>I</i>	kara, <i>do,</i>	mharl <i>mine</i>	karai <i>does</i>	na <i>not</i>
						koy; <i>anybody;</i>
						thari <i>thy</i>
						olu <i>longing</i>
mhe <i>I</i>	kara; <i>do;</i>	Kar ^a ta <i>Fate</i>	karai <i>does</i>	jo, <i>what,</i>	hoy; <i>becomes ;</i>	piwo-ni <i>do-drink</i>
						daru-ri, <i>wine,</i>
						am ^a la-mai <i>intoxication-in</i>
achha <i>nice</i>	lago, <i>you-appear,</i>	mhara <i>my</i>	raj ; <i>Lord;</i>	piwo-ni <i>do-drink</i>	daru-ri. <i>wine.</i>	

FREE TRANSLATION OF THE FOREGOING.

You are charming when full of opium, my Lord. Do drink wine.

O Sun ! I will worship you with a dish full of pearls; please rise an hour late, as my husband is with me. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

Go, O Maid, into the garden and hear what my lord has to say, as to when he will come to the palace, the intoxicated mighty one. Do drink wine. You are charming-when full of opium, my Lord. Do drink wine.

I sigh for thee, none sighs for me; I sigh for thee, (but) that which Fate does, takes-place. Do drink wine. You are charming when full of opium, my Lord. Do drink wine.

MARWARI OF MERWARA.

The Eastern Marwari of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gigo*, a son ; *ajuka* (Sanskrit *ajivika*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Marwari *khai* is often written *ph e*. In such cases I have transliterated it *ai*. Forms like *wuna* for *una*, are mere varieties of spelling. Note the employment of *ro* in a contemptuous sense in the word *sur-ro*, a pig. In *bachh*, having divided, a *t* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI (EASTERN).

DISTRICT MERWARA.

किन्नी आदमी-रे होय गीगा हा । पुर्वा-मा-हूँ नानकी भा-हूँ बचपिची के ओ मा भाबूना-
मा-हूँ जकी नहीरे बटो होय ओ न-ने यो । तरे यी पुर्वा-मा आप-री आबूना बच-दीवी ।
बच-दीवस मां यीतिघा-हा के नानकिची सीनो जोग सधेटर भल्ल देखा जाकी यो भर बुठी
खोटा बाला-मा दिवस बितायतो-बुची आप-री आबूना बिताय-दीवी । जरी विष जोग बिताय-
दीवी तरां विष देस-मां बड़ो काळान्तर पड़ियी भर बु भागी हो-गये । भर हाकर विष देस-रा
रखवबाला-मा-हूँ शेक-रे अठे रखवब कालियो । किन्नी विष-ने आप-रा जाला-मां खरका
परायब खतर भेजियो । भर बु विषी कीतरां-मा-हूँ विष-ने खरका खायता-हा आप-री पेट
भरव खापियो-हो । भर विषी-ने कुची मां देखा हा ।

TRANSLITERATION AND TRANSLATION.

Kini	ad ^a mi-rai	doy	giga	ha.	"Wuna-ma-hu	nan ^a kyai
A-certain	man-to	two	sons	were.	Them-among-from	by-the-younger
bha-hu	kah ^a wiyo	kai,	'au	bha,	ajuka-ma-hu	jako mharo
the-father-to	it-was-said	that,	' O	father,	property-in-from	which our
bato	hoy	O	mha-nai	dyo.'	Tarai vi	wuni-nai ap-ri
share	may-be	that	me-to	give.'	Then	by-him him-to his-own
ajuka	bachh	divi.	Ghana	diwas	ni	bitiya-ha kai
property	having-divided	was-given.	Many	days	not	passed-tcere that
nan ^a kiyo	gigo	sag	sametar	alag	desa	halyo-gyo, ar
the-younger	son	all	having-collected	a-far	in-country	went-away, and
wuthi khota	chala-ma	diwas	bitaw ^a to-huwo	ap-rl	ajuka	bitay-divi.
there	bad	conduct-in	days	spending-become	his-own	property was-wasted-away.
Jara	vin	sag	bitay-divi	tara	vin	des-ma bard kalantar
When	by-him	all	was-expended	then	that	country-in a-great famine

pariyo; ar Wu nago ho-gayo, ar halar vin des-ra
 fell; and he destitute bechme; and having-gone that country-of
 rah^awan-wala-ma-hu yek-rai athai rah^awan lagiyo. Jini vin-nai
inhabitants-among-from one-of near to-live he-began. By-whom him-to
 ap-ra jawa-ma sur-ra charawan khatar bhejiyo. Ar wu vini
his-own fields-in swine feeding for it-was-sent. . And he those
 chhit^ara-ma-hu jin-nai sur-ra khaw^ata-ha ap-ro pet bharan chaviyo-ho;
husks-in-from which-to swine eating-were his-won belly to-fill he-wishing-was;
 ar vini-nai kuni ni dewa-ha.
 •and him-to anybody not giving-was.

MEWARI.

Turning now to the east, we come to Mewar, the proper home of Mewari. This form of Marwari is spoken over the whole of the Mewar State, except in the south-west and south, where the hill country is inhabited by Bhils, who have their own language. Mewari has to its east, on the north the Harauti of Bundi, and further south, the Malwi of the Malwa Agency in Central India.

Besides being spoken in the tract politically known as the state of Mewar or Udaipur, it is also spoken in two tracts which fall geographically in the same area. These are the Gangapur pargana of the Nimach district of Gwalior and the Nimbahera pargana of Tonk. It is also spoken in various areas bordering on Mewar, viz., in the north of the Partabgarh State, in the north-east of Merwara (where it is called Merwari), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwari), and in the hilly tract known as the Khairar, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairari. These various kinds of Mewari will be dealt with in detail further on.

The number of speakers of Mewari is estimated to be as follows :—

Mewar (including pargana Gangapur of Gwalior)	1,300,000
Tonk (Nimbahera)	58,000
Partabgarh	5,000
Ajmer	24,100
Morwara (Merwari)	54,500
Kishangarh (Sarwari)	15,000
Khairari—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	228,264
	1,684,864

The Mewari spoken in Udaipur partakes of the general character of all the dialects of Eastern Marwari. It is really a mixture of Marwari and Jaipuri. The typical Jaipuri *chhu*, I am, *chho*, was, do not occur: instead we have the Marwari *hu* and *ho*. On the other hand, the suffix of the genitive is *ko* as in Jaipuri, *TO* only occurring in pronominal forms such as *mharo*, my. The other postpositions are *ne* or *ke* for the accusative dative, *hu* (= Marwari *u*) for the ablative, and *ma*, for the locative. The pronouns are usually declined as in Marwari, but we sometimes meet Jaipuri forms like *vi*, the oblique form of *it*, that. In the verbs there are some slight divergencies from the standard. Before the past tense of a transitive verb the nominative is sometimes used instead of the agent, as in *Ihor^akyo kahyo*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *or*, i.e., *kar^ahar*, having done. The original form from which both the regular *karar* and *kar^ahar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara^aar*, from which both *karar* and *kar^ahar* are descended. In the latter an *h* has been inserted for the sake of euphony.

The pluperfect takes the force of the imperfect, as in *khawa-ha*, they were eating; *chawo-ha* he was wishing.

The verb *deno*, to give, makes its past tense *dido*, he gave, and similarly we have *kido*, he made.

The word for 'and' is the Jaipur *ar* or *har*.

It will be sufficient to give a portion of a version of the Parable as a specimen of Mewari.

No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWARI.

STATE UDAIPUR.

कुछी मनस-से दोय बेठा हा । वाँ-माँ-ई ल्होड़क्यो आप-का बाप-ने खजो हे बाप पूँकी-
माँ-ई की न्हाटी पाँती होई न-ने खो । जद वाँ वाँ-ने आप-की पूँकी बाँठ दीदी । घोड़ा बन
नर्वा हुवा हा बी ल्होड़क्यो बिटो सगळो धन मेळी करहर परदेस परी-गयो अर छडे सुबाप-माँ इन
गमावता हुवा आप-की सगळी धन उबाय दीदी । जद क सगळो धन छडा चुक्यो तद बी ईश-माँ
मारी जाळ पड़ी हर क ठीठायको हो-गयो । हर क जाव-ने वा देख-का रजवावाळो-माँ-ई एक-के
नखें रहवा लाखी । वाँ वाँ-ने आप-का खेत-माँ पूर चराबा-ने मेळो । हर क वाँ झूतरा-ई जाँ-ने
पूर खावा-हा आप-की घेठ भरवी चावी-ही । हर वा-ने कीर्त भी धारिं नही देतो-ही । जद
वाँ-ने चेत हुयो हर बी जाजो मौ न्हावा बाप-से जतरा-ही दानवाँ-ने जावा-ई बदती रोटी मिळै-ई
हर ई मखाँ मक । ई ऊठर न्हावा बाप नखें जाखेंलो हर वा-ने कहुँको के ई बाप बेकुंठ-ई
कण्ठी हर आप-से देखताँ पाप सीदो-ई । ई मेरुँ आप-की बिटो कुहावा जोगी नही ई । न-ने
आप-का दानवाँ-माँ-ई एक-के सरीखी कर-यो ॥

[NO. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RAJASTHANI

MEWARI.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kuni	manakh-ke	doy	beta	ha.	Wa-ma-hu	lhor ^a kyo
A-certain	man-to	two	sons	were.	Them-among-from	(by-)the-younger
ap-ka	bap-ne	kahyo,	' he	bap,	puji-ma-hu	jo mhari
Ms-own	father-to	it-waa-said,	' O	father,	property-in-from	what my
pati	howai	mha-ne	dyo.'	Jad	wa wa-ne	ap-ki puji
share	may-be	me-to	give.'	Then	by-him them-to	his-own property
bat	didid.	Thora	dan	nahi	huya ha	kai lhoi ^a kyo
having-divided	was-given,	A-few	days	not	passed were	that the-younger
beto	sag ^{lo}	dhan	bhelo	kar ^a har	par-des	paro-gayo,
son	all	wealth	together	having-made	foreign-country	went-away,
ar	uthai	luchcha-pan-ma	dan	gamav ^a ta-huwa	ap-ko	sag ^{lo}
and	there	riotousness-in	days	in-having-passed	hia-own	all
dhan	uday-dido.	Jad	u	sag ^{lo}	dhan	uda-chukyo, tad vi
wealth	was-squandered.	When	he	all	wealth	had-expended, then that
des-ma	bhari	kal	paryo,	har	u	totay ^{lo} ho-gayo, bar
country-in	a-mighty	famine	fell,	and	he	poor became, and
ii	jay-nai	wa	des-ka	rah ^a bawala-ma-hu	ek-kai	nakhai
he	having-gone	that	country-of	inhabitants-among-from	one-of	near
rah ^a ba	lagyo.	Wa	wa-ne	ap-ka	kheta-ma	sur charaba-ne
to-remain	began.	By-him	him-to	his-own	field-in	swine feeding-for
melyo.	Har	u	wa	chhut ^a ra-hu	jya-ne	sur khawa-ha ap-ko
it-was-sent.	And	he	those	husks-with	which-to	swine eating-were his-own
pet	bhar ^a bo	chawo-ho;	har	wa-ne	koi bhi	kai nahi
belly	to-fill	wishing-was;	and	him-to	anyone even	anything not
deto-ho.	Jad	wa-ne	chet	huyo	har	vi kahyo kal,
giving-was	Then	him-to	consciousness	became	and by-him	it-was-said that,
'mhara	bap-ke	kat ^a ra-hi	dan ^a kya-ne	khaba-hu	bad ^a ti	roti
'my	father-of	how-many	hired-servants-to	eating-than	more	bread
milai-hai,	har	hu	bhukha	maru;	hu	uthar mba-ra bap nakhai
being-got-is,	and	I	in-hunger	die;	I	having-arisen my father near
jaulo	har	wa-ne	kahnlo	kai,	" he	bap, Baikunth-hu ul ^a to har
will-go	and	him-to	will-say	that,	"O father,	Heaven-from against and

MEWARI OF AJMER.

Mewari is reported to be spoken in the south of the district of Ajmer on the Udaipur border, by 24,100 people. It does not differ in character from ordinary Mewari, though there are slight local variations which are not worth recording. The only point which need be noted is the preference for the genitive termination *ro* instead of *ko*, which is what might be expected from the fact that this part of Ajmer borders on the Marwari-speaking tract. As an example I give a short folksong in honour of the Rana of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWARI.

DISTRICT AJMER.

रखो राधे-राधे हिंदुपत रखो राधे-राध ।
 न्हारे बखो हिवड़ा भाय । बिकाको रखो राधे-राध ॥
 मोख न्हारे बगमंड पनारे । मोख बिराजे भाव ।
 सीली उमरावां छाव हिंदुपत । रखो राधे-राध ॥
 न्हारे बखो हिवड़ा भाय । बिकाको रखो राधे-राध ॥
 बिहारावळ मली भाव-री । मोख मोखर तुखान ॥
 भाया-रा कर्क ओछाववा । पळ पळ न्हारे भाव ।
 बिकाको रखो राधे-राध हिंदुपत । रखो राधे-राध ॥
 न्हारे बखो हिवड़ा भाव । बिकाको रखो राधे-राध ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP..

RAJASTHANI.

MEWARI.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyo	Rane-Raw	Hindupat;	rasyo	Rane-Raw.	Mharai
<i>Cultured</i>	<i>Rane- Raw</i>	<i>Lord-of-the-Hindus ;</i>	<i>cultured</i>	<i>Rane-Raw,</i>	<i>My</i>
basyo	hiwara-may,	bilalo	rasyo	Rane-Raw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Bane-Raw.</i>	
Jokha	karai	Jagamandra	padharai,	nokha	birajai
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines</i>
Sola	umarava	sath,	Hindupat;	rasyo	Rane-Raw.
<i>Sixteen</i>	<i>nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus;</i>	<i>the-cultured</i>	<i>Bane-Raw.</i>
basyo	hiwara-may;	bilalo	rasyo	Rane-Raw.	
<i>has-taken-abode</i>	<i>heart-in;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rane-Raw.</i>	
Nichharawal	prathi	natha-ri	krod	mohar	kuraban.
<i>As-offering</i>	<i>the-earth</i>	<i>lord-of</i>	<i>ten-million</i>	<i>gold-mohars</i>	<i>(I-will-) sacrifice.</i>
Aya-ra	karu	Ochbawana	pala-pala	waru	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-Will-give</i>	
pran.					
<i>the-breath</i>	<i>(of-my-life).</i>				
Bilalo	rasyo	Rane-Raw,	Hindupat;	rasyo	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Bane-Raw,</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	
Rane-Raw.	Mharai	basyo	hiwara-may,	bilalo	rasyo
<i>Rane-Raw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
<i>Rane-Raw.</i>					
<i>Rane-Raw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The outlured King of Ranas, Lord of the Hindus, has taken up his abode in my heart, the handsome and cultured King of Ranas.

When he wishes to go to the Jag-mandir¹ palace, and sits glorious in the state barge accompanied by his sixteen nobles, he has taken up his abode in my heart, the handsome and cultured King of Ranas.

As an offering to the Lord of the Earth will I give away ten million golden coins. When he comes I will make a great festival, and every moment will I spend my life breath in his service. The handsome and cultured King of Ranas has taken up his abode in my heart.

MEWARI OF KISHANGARH.

Mewari is also reported to be spoken by 16,000 in half of parganas Sarwar and Fatehpur of the State of Kishangarh, where it borders on the Mewar State. Like the language of the adjoining portion of Ajmer it in no way differs from Standard Mewari, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwari.

MERWARI.

Along the north-east frontier of the State of Mewar lies the hilly British district of Merwara. In the southern portion of Merwara the language is known as *Magra-ki boli*, and is classed as one of the many Bhil dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Marwari. Over the rest of the northern half of the district we find a population estimated at 64,600 speaking Mewari, which, owing to its being spoken in Merwara district, is locally called Merwari. Although it has this separate name it in no way differs from ordinary Mewari, and specimens are unnecessary.

¹ The *Jag-mandir* is a famous palace at Udaipur, situated on an island in the Pichols Lake.

² See Part I I of this volume, pp. 81 and ff.

MEWARI (KHAIRARI).

The Khairar is the name of the hill country where the three States of Jaipur, Bundi, and Mewar meet. It is mainly inhabited by Minas, whose speech is a corrupt Mewari. The Khairar extends into all three States, and the number of speakers of the Khairari dialect is estimated to be—

[illegible]

The main language of Jaipur is Jaipuri and of Bundi Harauti, both of which belong to the eastern group of Rajasthani dialects. That of Mewar is Mewari, which belongs to the western group of the same. Hence, Khairari is a mixture of both groups. Thus we find both the *chhu* of the east, and the *hu* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairari will be found in Mr. Macalister's *Specimens* of the Jaipur dialects. Several folktales in the dialect will be found on pp. 129 of that volume, and a grammatical sketch on p. 52 and ff. of the second part of the same.

For our present purposes it will suffice to give a short extract from the Parable of the Prodigal Son (provided by Mr. Macalister). It will be seen that both the eastern and the western forms of the verb substantive are found in this brief passage.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWARI

(KHAIRARI).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

कोई आवसी-के दो बेटा हा । वॉ-में-वूँ छोटी कँ-का बाप-ने बीयो बाप बन-में-वूँ जो
 जारी पतिनी आवै जो म-ने दे । क बाप-को बन वॉ-में बटि-दीदी । वोड़ा दना पावै छोटी
 बेटो सब बन लेर घर-देह-में कड़-यो भर उरै छोटे गिले कगर बाप-को सब बन उका-दीयो ।
 क सब बन उका-दीया कयाँ कँ देह-में बडो बाळ पड़ो भर क रँगाल छो-यो । क गियो भर
 कँ देह-का रैबाहाला-में-वूँ एक-के दे-यो । भर क कँ-ने आप-का खेत-में खर बराबा लगायो ।
 जो पातझाँ खर खाई-का जाँ-वूँ क आप-को पेट भरवा-वूँ राजी हो ।

TRANSLITERATION AND TRANSLATION.

Koi ad^ami-kai do beta ba. Wa-mai-su chhoto u-ka
 A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bap-nai kiyo, ' bap, dhan-mai-su jo mhari pati awai
 father-to it-was-said, 'father, wealth-among-from what my share may-come-
 jo ma-nai de.' u ap-ko dhan wa-nai bat diyo.
 that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thora dana paobhai chhoto beto sab dhan ler
 A-few days after the-younger son all wealth having-taken
 par-des-mai uth-gyo, ar udai khotai gelai
 a-foreign-country-into having-arisen-went, and there bad in-way
 lagar ap-ko sab dhan uda-diyo. XT sab dhan
 having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uda-diyo jadya u des-mai bado kal paryo, ar u kagal
 was-squandered then that country-in a-great famine fell, and he poor
 ho-gyo. u giyo ar u des-ka raiba-hala-mai-su ek-kai
 became. He went and that cointny-of inhabitants-from-among one-in-(house)-of
 rai-gyo. Ar u u-nai ap-ka kheta-rnai sur cbaraba khanayo.
 remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jo pat^rya sur khawai-chha ja-su u ap-ko pet bhar^aba-su
 What husks swine eating-were them-with he his-own belly to-fill
 rajl chho.
 willing was.

GODWARI.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyar-ki, boli*. This extends a short distance into Marwar territory and into Sirohi. We shall deal with the latter State subsequently. In Marwar, immediately to the west of the *Nyar-ki boli* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Marwari is called Godwari (from the Godwar tract in which it is spoken).

As explained above it is a mixed dialect, possessing many Gujarati (Bhil) and some Malvi forms.

In this dialect the letter *ch* is fully pronounced, and not like *ai*. I therefore transliterate it *e*. The letter *oh* usually becomes *s* as in *sarawo* for *charawo*, to graze (cattle). *S* becomes *h*. Thus, *aukh-dev*, a proper name, pronounced (and often written) *hukh-dev*; *hard* for *saro*, all.

A short extract from the Parable of the Prodigal Son will suffice as an example of this dialect. We may note the following peculiarities borrowed from Gujarati : *be*, two ; *dik'ro* (Gujarati *dik'ro*), a son ; *ti* (Gujarati *thi*), from ; *hato*, he was ; *hare-ne* (Gujarati *kari-ne*), having done. The use of *tho* (fem, *thi*) for ' was ' is borrowed from Malvi. I may add that the future is as in Standard Marwari. Thus, *jau*, I will go ; *kea*, I will say. Note also that transitive verbs in the past tense can have the subject in the nominative, instead of in the agent case. Thus, *lord dik'ro kiyo*, the younger son said. In Eastern Rajasthani, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MAUWARI

(GODWARI).

JODHPUR STATE.

एक जगह-रे वे डीकरा जंता । बच्चा-में-ती मोरो डीकरो भाप-रा बाप-ने जिवो भावा-की मारी पौली-रो मारु भावे जको मने बँटवार करेने थो । जरे वधे भाप-री जग-वकारी बच्चा-ने पाँडेने दे-ही । मोरा हारा केरे कोरकियो डीकरो बच-री पौली भाई जको सेळी करेने परहेस गो वे बटे बच-री पौली की को अकच्छा-में समाय-हीही । जाली खुदिया केरे बच देस-में मोरो काळ पड़ियो । तरे वो भूक-तिर सुनतवा लायो । अठा केरे बच देस-रा एख रेवाही थावे रिलो । वे एख बच-ने लछूरी-ने खरावा-ने खेत-में भेजियो । तो बच भडरा-रे खारवा-रो खाकळो जतो ताब-ती भाप-रो घेठ भरवा-रो मतो खीयो । एख बच-ने खाखो-ही जचरे दीहो गो ।

[No. 8.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

MAJRWARI

(GODWARI).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jana-re be dik^ara hata. Wana-me-ti loro dik^aro
A-certain man-to two sons were. Them-from-among the-younger son
 ap-ra bap-ne kiyo, 'bhaba-ji, mari pati-ro mal awe jako
his-own father-to said, 'father, my share-of property may-come that
 ma-ne wat^awar kare-ne dyo.' Jare wane . ap-ri ghar-wak^ari wana-ne
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wate-ne de-di. Thora dara kere lor^akiyo dik^aro wan-ri pati
having-divided was-given. A-few days after the-younger son his share
 ai jako bheji kare-ne par-des go; ne wathe wan-ri
came that together having-made foreign-country went; and there his
 puji thi so aphanda-me gamay didi. Hari khutiya
property was that riotous- living-in having-wasted was-given. All on-being-lost
 kere wan des-me moto kal. pariyo. Tare wo bhuk-tir
after that country-in a-mighty famine fell Then he hunger-and-thirst
 bhugat^awa lago. Atha kere wan des-ra ek rewasi paye
to-feel began. Here after that country-of one inhabitant near
 riyo. Ne un wan-no bhadura-ne sarawa-ne khet-me meliyo.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent
 To wan bhadura-re sar^awa-ro khak^alo hato tan-ti ap-ro pet
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar^awa-ro mato kido. Pan wan-ne khakbo-hi kane-i dido
filling-of intention was-made. But him-to husks-even by-any-one was-given
 ni
not.

SIROHI.

The Sirohi dialect is spoken in the State of Sirohi and in a small tract of Pargana Jalor of Marwar, which lies on the Sirohi frontier.

Mount Abu is within the Sirohi State, and the people who live upon it, known as the *Abu Lok*, speak a form of Sirohi, which is called Rathi by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirohi. I shall, however, give a short account of it after dealing with the main specimens of that dialect. In the south-west of the State yet another form of Sirohi is spoken. It is called Saeth-ki Boli, and will also be considered separately.

The estimated number of speakers of Sirohi (including Rathi and Saeth-ki Boli) is as follows :—

Sirohi—	
Sirohi	161,300
Rathi	2,000
Saeth-ki Boli	6,000
Marwar.	169,300
	10,000
	179,300

In the Sirohi dialect, the mixture of Gujarati is very strong. Nouns usually follow the Marwari declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarati. The only exception is the future tense which follows Marwari. The neuter gender of Gujarati is regularly employed, and as in that language ends in *u*, with a plural in *a*. I do not propose to discuss the Gujarati mixture at any great length. It would be waste of paper to do so, for it leaps to the eye in both the specimens; but the following peculiarities of Sirohi, looked at from a Marwari point of view, may be noticed.

The letter *t* is often dropped when initial, as in *want* or *an*, him, and it is equally often added at the beginning of a word as in *wuo* for (*h*)*uo*, became.

Ch, *chh*, *s*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarawo* for *charawo*, to graze (cattle); *mndan-pur* for *chandan-pur*; *ser* for *sahr* (سهر), a city; *duaat*, for *dushta*, wicked; but uncompounded *sha* is pronounced *kha* or *ka*, as in *rninak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dérũ* for *dēharũ*, a temple; *gor* and *ghar*, a house; *gaṇā* and *ghaṇā*, many; *jāḡ*, and *jhāḡ*, jungle.

Unlike *Mārwarī*, the cerebral *ṣ* *sa* is pronounced as if it were dental.

ṣ *sa* and *ṣ* *sa* are both pronounced as *ṣ* *sa*. When *ṣ* *sa* is initial it is pronounced as *ṣ* *sa*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, *das*, ten, is pronounced *da*. In such cases, I transliterate the word thus, *da(s)*.

There is a regular neuter gender as explained above. The suffix of the genitive is *rō* (plural, *rā*) fem. *rī*, neuter *rũ*, (plural *rāĩ*). A good example of the neuter is *māhādēv-rũ dērũ dēhātũ*, a temple of Mahādēva was seen. The suffix of the ablative is *si*.

Amongst the pronouns, note the Gujarati *pētō*, self.

The past tense of the verb substantive is *to*, was, thus:—

	<i>Singular.</i>		<i>Plural.</i>
Masc.	<i>to</i>	.	<i>ta</i>
Fern.		<i>ti</i>	<i>ti</i>
Neut.	<i>t u</i>	.	<i>t a</i>

The form *to* is probably a contraction of *ato* for the Gujarati *hato*, but it may also be considered to be a disaspirated form of *tho*. *To* also occurs in the distant Bundeli dialect of Western Hindi, and in Northern Gujarati.

In verbs note the frequent use of *paro* and *waro* (here written *aro*) to form compound verbs as explained in the Marwari Grammar {*vide p.* 30}.

As specimens of Sirohi, I give a short extract from the Parable of the Prodigal Son and a folktale, both of which have been prepared for the Survey by Babu Sarat Chandra Ray Chowdhury, Private Secretary to the Maharao of Sirohi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI (SIROHI).

SIROHI STATE.

कोई भिनक-रे बे दिकरा ता । वच-साव-ती नौगळे दिकरे भावा-ने किछु की भी भावा-ची आँपके अब धन-साव-ती जो सारे परती आवे चितक स-ने दिओ । जरि वचे पोता-री धन वाँटीने दे दीओ । नचा दाका नी बुझा जरि नौगळी दिकरी हारई धन शैको करीने अरुगो देखा कर गो । जरि बटे कुचारे-में दाका नसावने पोता-री धन नसाओ । तरि पक्षे वच देस-में सोढो काक पछिओ । जरि वो अंगीर बुओ । जरि वो जायने वच देस-रा रेवाचिओ-साव-ती एक-रे पानती रेवा-चाओ । अदि वचे वच आदमी-ने पोता-रा छितर-में झर धरावा जाक भेलिओ । जरि वो आच्छुं दूर खाता-तां वच-साव-ती वच-री पेठ भरवा-री मरवी बुई । पक्ष कोई भिनक वच-ने जाई नी देता-ना ॥

(No. 9.)

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(SIRIHI).

SIROHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi	minak-re	be	dik ^a ra	ta.	Wan-may-ti	nan ^a ke
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>by-the-younger</i>
dik ^a re	bhaba-ne	kiyu	ke,	' O	bhaba-jl,	ap ^a ne an
<i>by-the-son</i>	<i>father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>in-your-own that</i>
dhan-may-ti	jo	mare	pati	awe	jit ^a ru	ma-ne dio'
<i>property-among-from</i>	<i>what</i>	<i>to-me</i>	<i>share</i>	<i>may-come</i>	<i>so-much</i>	<i>me-to give.'</i>
Jari wane	pota-ro	dhan	wati-ne	de-dido.	Gana	dada ni
<i>Then by-him</i>	<i>his-own</i>	<i>property</i>	<i>divided-having</i>	<i>was-given.</i>	<i>Many</i>	<i>days not</i>
wua	jari	nan ^a ko	dik ^a ro	haru-i	dhan	bhelo kari-ne
<i>became</i>	<i>when</i>	<i>the-younger</i>	<i>son</i>	<i>all-even</i>	<i>property</i>	<i>together made-having</i>
al ^a go	desawar	go.	Jari	wate	luchai-me	dada gamay-ne
<i>distant</i>	<i>(to)-country</i>	<i>went</i>	<i>Then</i>	<i>there</i>	<i>riotous-living-in</i>	<i>days passed-having</i>
pota-ro	dhan	gamao.	Tari	pase	wan	de(s)-me moto
<i>his-own</i>	<i>property</i>	<i>was-wasted.</i>	<i>Then</i>	<i>afterwards</i>	<i>that</i>	<i>country-in a-great</i>
kal	padio.	Jari	wo kangir	wuo.	Jari	wo jay-ne wan de(s)-ra
<i>famine</i>	<i>fell.</i>	<i>Then</i>	<i>he poor</i>	<i>became.</i>	<i>Then</i>	<i>he gone-having that country-of</i>
rewasia-may-ti	ek-re	Pag ^a ti	rewa	lago.	Jari	wane wan
<i>inhabitants-among-from</i>	<i>one-in-of</i>	<i>near</i>	<i>to-live</i>	<i>began.</i>	<i>Then</i>	<i>by-him that</i>
ad ^a mi-ne	pota-ra	khatar-me	bur	sarawa	haru	melio. Jari wo
<i>man-to</i>	<i>his-own</i>	<i>field-in</i>	<i>swine</i>	<i>grazing</i>	<i>for</i>	<i>it-was-sent. Then those</i>
khakh ^a lu	hur	khata-ta	wan-may-ti	wan-ri	pet	bhar ^a wa-ri mar ^a ji
<i>husk</i>	<i>swine</i>	<i>eating-were</i>	<i>that-from-among</i>	<i>him-of</i>	<i>belly</i>	<i>filling-of wish</i>
wui;	pan koi	minak	wan-ne	kai	ni	deta-ta.
<i>became;</i>	<i>but</i>	<i>any</i>	<i>man</i>	<i>him-to</i>	<i>anything</i>	<i>not giving-was.</i>

No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(SIROHI).

SIROHI STATE.

SPECIMEN II.

एक सन्ध्यापूर नाँव शहर हूँ । वष-में एक चणवाको हाउकार लो । वष-री बु जाई ली । वष पु-ने होमार केवा लागी के वे दुरमोती परिभा नी जको दुरमोती संगवेने घर । होमार लो अतर्ब के-ने एरो-गी । जरि पक्ष हाउकार गरे आयो । जरि हाउकार-रे पुए कीछ के म-ने दुरमोती पिरावो । जरि वष हाउकारे कीछ के सुँ परदेख-में केवा जाछ-हूँ ने लावेने पिराव । तर्हि वो हाउ-कार अतर्ब के-ने देसावर गो । जाता जाता अलगी दरिभा कमारे गो । जायने वषे दरिभा छपर तीन धरवा दीदा । तर्हि वष-ने वीरपुं आयुं ने अठेदुरमोती नी छ । जरि वो छडेने वीर-पुओ ने पासो आवतो लो । अतरे मारग-में एक महादेव-बं देहं देखिछ । जरि वो हाउकार वष देरा-में जायने बेटी । अतरा-में माहादेवजी-रो पूजारी एक बामण आयो ने वषे बामण पूषियुं के सुँ कुष छे । जरि वो केवा लागी के सुँ हाउकार हूँ । तर्हि वष बामण कीयुं के सुँ खुँ आयो । जरि वो हाउकार वीरपुओ के दुरमोती केवा हाऊ आयो-हूँ । तर्हि बामण कीछ के सुँ माहादेवजी छपर भरपुं दे । जको व-ने माहादेवजी दुरमोती देखे । जरि वषे हाउकारे माहादेवजी छपर धरवा दीदा । तर्हि माहादेवजी रात-रा बामण-रे सोखे जायने कीछ के ए बामण पुं अष अंदारा बेरा-में अतरेने दुरमोती लावेने अष-मे दे । जरि वो बामण अंदारा बेरा-में अतरेने दुरमोती लावेने हाउ-कार-ने दीदा । जरि वो हाउकार दुरमोती के ने गरे आवता तका मारग-में एक ठग मिळिओ । जरि हाउकारे ठग-ने देखीने मन-में विचारियुं के मोती ठग अरा-केह । जरि हाउकारे पीता-री हाउक फाठेने दुरमोती परा-गालिओ । पक्ष वो हाउकार ठग-रे गरे मो । जरि बाटी-बीजी जायने रात-रा जतो । अतरे ठग-री बेटी आई । जरि हाउकारे पूषिछ के सुँ कुष छे । जरि वा ठग-री बेटी केवा लागी के सुँ व-ने ठगवा आई-हूँ । जरि हाउकारे कीछ के भलाह ठग । पक्ष मारव एक वेष हाउक । जरि कीछ के का के-छे । जरि वषे कीछ के सुँ राय करे जष-में पाप-रा भागीदार गर-रा कोई बेछे के नी । जरि वा नीछे आवेने गरवाकां-ने पूषिछ के सुँ पाप कर्ब जष-में ये पाप-रा भागीदार हो के नी । तर्हि गरवाकां वीरपुओ के म घा-रा पाप-रा भागीदार नी ह । जरि वा ठग-री बेटी पासो हाउकार पालती जावने बीली के के हाउकार सुं व-ने ठगुं नी । ने सुं म-ने घा-रे फाटे के-ने जा । तर्हि हाउकार ने ठग-री बेटी बेह जवा रात-रा छडे माते व-ने हाउकार-रे गरे गिधां मे के जो दुरमोती लाभा-यां जको हाउकार-री बु-ने पिराविओ । ने पक्ष मजा करवा लागो ॥

[No. 10.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**MARWARI

(SIROHI).

SIROHI STATE.

SPECIMEN II.**TRANSLITERATION AND TRANSLATION.**

Ek Sandan-pur nam ser tu. Wan-mi ek dhan-walo haukar
One Chandanpur by-name city there-was. That-in one rich merchant
 to. Wane-rl wu hai ti. Wan wu-ne honar kewa lago
was. Sis wife beautiful was. That wife-to one-goldsmith to-say began
 ke, 'the dur^amoti peria ni, jako dur^amoti magawe-ne
that, 'by-you royal-pearl it-worn' not, therefore royal-pearl procured-having
 per.* Honar to at^aru ke-ne paro-go. Jari pase
wear' The-goldsmith on-his-part so-much said-having went-away. Then after
 haukar gare ayo. Jari haukar-re wu-e kiu ke,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-ne dur^amoti perawo.' Jari wane haukare kiu ke,
'me-to royal-pearl put-on' Then by-that by-merchant it-was-said that,
 'mu par-des-me lewa jau-hu; n6 lawe-ne pgrawu.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-yon).'
 Tari wo haukar at^aru ke-ne desawar go. Jata
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jata al^ogo daria kanare go. Jay-ne wane daria upar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tin dhar^ana kida. Tari wan-ne soinu ayu ke athe dur^amoti
three fastings were-made. Then him-to dream came that here royal-pearl
 ni he. Jari wo ute-ne vir-wuo, ne paso aw^ato-to; jat^are
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 marag-me Mahadev-ru' deru dekhiu. Jari wo haukar wan. dera-
on-the-road Mahadev-of temple was-seen. Then that merchant that temple-
 in jay-no beto Jat^ara-me Mahadev-ji-ro pujari ek baman
in gone-having eat. In-the-meantime Mahadev-of priest one Brahman
 ayo, ne wane blm^ane pusiya ke, 'thu kun he?' Jari
came, and by-that by-Brahman it-was-asked that, 'thou who art?' Then
 w5 kewa lago ke, 'mu haukar hu.' 'Tari wan bam^ane
he to-tell began that, 'I a-merchant am' ' Then that by-Brahman

¹ Note that *dur^amoti* being of extreme value, always agrees with participle*, etc., in the neuter plural.

kiyu ke, thu kyu ayo?' Jari wo haukar
that, 'thou why host-come ?' Then the merchant
 bolio ke, 'dur^amoti lewa haru ayo-hu' Tari bam^ane
spoke that, ' royal-pearl to-bring for come-I-am' Then by-the-Brahman
 kiu ke, 'thu Mahadev-jl upar dhar^anu dg; jako
it-was-said that, 'thou Mahadev upon fasting give; then
 tha-ne Mahadev-jl dur^amoti dei.' Jari wane haukare
thee-to Mahadev a-royal-pearl will-give.' Then by-that by-merchant
 Mahadev-jl upar dhar^ana dida. Tari Mahadev-jl rat-ra
Mahadev on fastings were-given. Then (by)-Mahadev night-at
 baman-re soine jay-ne kiu ke, ' e hitman,
the-Brahman-to in-dream gone-having it-was-said that, ' O Brahman,
 thu an adara vera-me ut^are-ne dur^amoti lawe-ne
thou this dark well-in descended-having royal-pearl brought-having
 an-ne de.' Jari wo baman adara vera-me ut^are-ne
this-to give' Then that Brahman the-dark well-in descended-having
 dur^amoti lawe-ne haukar-ne dida. Jari wo
royal-pearl brought-having the-merchant-to was-given. Then the
 haukar dur^amoti le-ne gare aw^ata taka
merchant the-royal-pearl token-having to-house in-coming then
 marag-me ek thag mijio. Jari haukare thag-ne
the-way-on one robber was-met. Then by-the-merchant robber-to
 dekhi-ne man-me vichariyu ke, 'moti thag ara-
seen-having mind- in tt-was-thought that, ' the-pearl the-robber will-take-
 lei' Jari haukare pota-ri hatal phade-ne
for-himself'. Then by-the-merchant his-own thigh torn-open-having
 dur^amoti part-galia, Pase wo haukar thaga-re gare
the-pearl was-kept. Afterwards the merchant robber-in-of in-home
 go. Jari batibiji khay-ne rat-ra huto. Jat^are thag-ri
went. Then bread-etc. eaten-having night-at slept. Then robber-of
 beti ai. Jari haukare pusiu ke, 'thu kun
daughter came. Then by-the-merchant it-was-ated that, ' thou who
 he?' Jari wa thag-ri beti kewa lagi ke, 'mu
art?' Then that robber-of daughter to-say began that, 'i
 tha-ne thag^awa al-hu.' Jari haukare kiu ke,
thee-to to-rob come-am' Then by-the-merchant it-was-said that,
 'bhalai, thag; pan maru ek ven hambal.' Jari kiu
' very-well, rob; but my one word hear.' Then it-was-said
 ke, 'ka ke-he?' Jari wane kiu ke, 'thu
that, 'what art-thou-saying ? ' Then by-him it-was-said that, 'thou
 pap kare jan-me pap-ra bhagldar gar-ri koi
sin art-doing that-in sin-of partner (members)-of-the-house any-one

wehe ke ni Jari wa nise awe-ne gar-wala-n
 will-be or not." Then by-her below come-havng members-of-the-house-to-
 pusiu ke, 'mu pap karri jan-me the pap-ra bhagidar
 it-was-asked that, ' I sin do that-in you sin-of partners
 ho ke ni, Tari gar-wala bolia ke, 'me
 are or not.' Then the-members-of-the-house spoke that, 'We
 tha-ra pap-ra bhagidar ni ha, Jnri wa thag-ri beti
 thee-of sin-of sharers not are' Tken that robber-of daughter
 pasi haukar pag^ati jay-ne boli ke, 'he haukar, mu
 again the-merchant near gone-having spoke that, ' 0 merchant, I
 tha-ne thagu ni; ne thou ma-ne tha-re sate le-ne
 thee-to mil-rob not; and thou me-to thee-of with taken-having
 ja.' Jari haukar ne thag-ri beti bei jana
 go.' Then the-merchant and the-robber's daughter both persons
 rat-ra ute-mate be-ne haukar-re gare gia ne we
 night-at camel-upon sitting the-merchant-in-of in-home went and they
 jo dur^amoti laa-tha jako haukar-ri wu-ne perawia,
 what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 ne pase maja kar^awa laga.
 and then merriment to-do they-began.

FREE TRANSLATION OF THE FOREGOING.

There lived a rich merchant in a city called Chandanpur. He had a very beautiful wife. One day a jeweller said to her, 'you do not wear a royal¹ pearl. You should surely get one and wear it.' So the jeweller went home, and when the merchant came in his wife said to him that he must give her a royal pearl to put on. He said he would go off on a journey to look for one, and would bring one back to her. So he went off on his journey and at length reached the shore of a distant sea. There he fasted and prayed,² and he was told in a dream that no royal pearls were to be got there. So he got up and went on. On the road he found a temple of Mahadeva, and sat down there. The Brahman priest of the temple came up to him and asked him who he was. He replied that he was a merchant. 'Why have you come here?' 'I am come for a royal pearl.' Said the Brahman, 'fast and pray to Mahadeva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahadeva, and in the night the deity came to the Brahman in a dream and told him to go down into a certain dark well where he would find a royal pearl, which he should bring up and give to the merchant. The Brahman did so, and brought up a royal pearl which he gave as instructed.

So the merchant took the pearl and started for home. On the way he met a *Thag*.³ As soon as he saw him he thought to himself that the *Thag* would take his royal pearl from him, so he slit up his thigh, and concealed the jewel in the wound. Afterwards he went as a prisoner to the *Thag*'s house, and, after he had eaten some food, lay down at night time to sleep. The *Thag*'s daughter came into his room

¹ A *dur^amoti*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dhar^ano* in this story means to sit doggedly and fasting at the door of a temple or the like, to extort compliance of a demand from the idol.

³ A. *Thag* combines robbery with murder.

' Who are you ?' said the merchant. • I am come to rob and murder you,* said she. • All right,* said the merchant, ' rob away. But first hear one word which I have to say to you.' • What is that ? * replied she. 'Tell me,' said he, * if the other people of the house will take their fair share of the guilt of the sin you are going to commit.' So she went downstairs and asked the people of the house if they would share the guilt. ' We won't be sharers in the guilt, * said they. Then the *Thag's* daughter came up again to the merchant, and said, ' merchant, I'm not going to rob and murder you. Leaye the place, but take me with you.* So the merchant and the *Thag's* daughter that very night, mounted a camel and went off to his house, where he put the royal pearl on his wife, and they lived happy ever after.

ABU LOK-KI BOLI OR RAJHI.

The inhabitants of the villages on Mount Abu¹ consist mainly of a mixed race peculiar to the locality, who style themselves *Lok*, i.e., the 'people' of Abu. Nothing definite is known about their origin. They style themselves Rajputs, and according to local tradition are the descendants of Rajputs, who settled on the mountain in the 13th century, after the building of the celebrated temple of Vrishabha-deva, and took to themselves wives of the daughters of the aborigines. The Rajputs of the plains call them *Rathi*, i.e., half-castes, a title which they resent.

Their dialect closely resembles that of the rest of *Sirohi*. A good example of its mixed character will be found in the specimen, in which both the *Marwari* (h)o, and the *Sirohi-Gujarati* to are used to mean 'was.'

As a specimen I give a short extract from an account of their customs. It may be added in explanation of it that, till lately, a young man often took his wife by stratagem. He would go out with a *sari* concealed about his person, and, watching his opportunity, would throw it over her, when she became his wife, whether willing or not. The practice, of course, often led to family feuds, and retaliation frequently assumed the form of a raid on the offending lover's house and the carrying off of his cattle, household goods, etc. These feuds were generally settled by the Raj officials through a *panchdyat* of the *Lok*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Raj, and a feast to the brethren, ending with *amalpani*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *dund* for *dand*, punishment, and *gano* for *guno*, crime. The word *ward* used to form compound verbs in the middle voice becomes *oro*. The genitive *e-ru* (neuter), of this, is used to mean 'of this kind.' Note the word *joje*, corresponding to the Gujarati *joije*, it is necessary. There are several *Bhil* words in the short specimen. Such are *khol^oru*, a hut; *dalū*, a branch; *puthe*, behind.

There are several cases of disaspiration. Such are *jag^oro*, a quarrel, and *gar*, a house. *Sori*, as usual, is for *chori*, theft. *Hawa-ho* is for *sawa-so*. *Har^oko* is for *sarikho*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(SIROHI-RATHI).

SIROHI STATE.

एक भाई छोरी-घटो घर-मे बीरोल गाली-ई। भाभी घर-मे गाली-ई। जण-रे घाते बुण्ड-मुण्ड
राख-ती कीटो। तरे जगरो भांगिओ। हवा को खिचा खिदा। भाभी ए-ईं तूं सत पांथिरो
अमोल बुण्ड-रे बाखो तोलिओ। बीरोले-रे साते सत वरा कलीओ बीरो। बीरुन पांथिओ।
आत-मे ओ धपी कोले नहीं। हाऊं-कहाऊं कलिआवा-रे कीटुं-ओईं। तरी भांभी पीया हरकी
भाटो उगे-रे घर-मे राखिओ बीरु नहीं। उए-रे घर-मे बीरुन पांथिओ उष-रो गनो बापिओ।
जण-रे भाते पुठेबाऊं खनवावा-रो सकिओ नीं। ओटो भाभी ए-ईं तूं के राजा-ईं बुण्ड-मुण्ड नो
तूं। खन बसिओ तो मे वारो बुण्ड पडे जगरो सोइवनी-तो मे औजसती-तो।

¹The following is based on the information given in the *Rajputana Gazetteer*, First Edition, Vol. I 11, pp. 139 and ff., q.v. for further particulars.

[No. II.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

MARWARI (SIROHI-RATHI) DIALECT.

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

ek bhai sori-peto gar-me birot gali-i ; bhabi
One brother thieving (i.e., privately) house-in a-woman kept-had ; brother's-wife
gar-me gali-he. Jan-re mate dund-mund raj-ti kido. Tare jag^aro
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhagio. Hawa-ho rupia dida. Age e-ru
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tu ; sat paseri amol dunde-re waste tolio. Birote-re
was ; (that-)seven Jive-seers opium punishment-of for was-weighed. The-woman-of
mate sat wari kajjo kido. Khol^ara padia. Nyat-me o
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhani joje nahi. Dalu-kabadu knjia-ware
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidu-oru. Tari aho piya har^ko bhato une-re gar-me rakhio
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
koi ni. Ue-re gar-me khol^ara pade-no un-ro gano thapio.
anything not. Him-of home-in huts destroyed-haiing him-of crime was-established.
Jan-re mate puthe-waru khan^a wawaro malio ni. Othe ago
Him-of on-head follower helper was-got not. There in-former-times
e-ru tu ke raja-ru dund-mund ni tu. Khun habh^aho
such-(custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
to be-war^ao dund pade, jag^aro sotaw^ato-to ke Ojam^ato-to.
then two-time punishment falls, quarrel being-ended-was or being-extinguished-was.

FREE TRANSLATION OF THE FOREGOING.

A brother secretly kept a woman in his house. It was in the bouse of his brother's wife that he kept her. The king's officials inflicted punishment on him for this. The personal quarrel was then settled by his paying in addition a hundred and twenty-five rupees (to the persons injured). In former times he had to weigh out thirty-five seers of opium as a fine (to them). As for the woman the quarrel remained against her (*i e.*, she was not re-admitted to caste) for seven years. His huts would be pulled down, and he was not allowed into caste ; the branches and door leaves (of the hut) were taken away by the persons who had the quarrel with him, and not so much as a stone worth a pice

did they leave behind. His guilt was established by his hut being pulled down. There was no one who would help or assist him.

Formerly the custom was that there was no punishment in the king's court, but now, if any crime is heard of, the guilty person is twice punished, and the quarrel is at once ended or extinguished for good and all.

SAETH-KI BOLI.

Saeth or Sath is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Marwari of Sirohi is so mixed with Gujarati, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. NOLO the way in which, as in Northern Gujarat, *h* is pronounced as *a*. Thus we have both *chaw^hri* and *saw^hri*, a marriage pavilion; *pache* and *pase*, afterwards. This form of speech is said to be spoken by 6,000 people. As a specimen of it I give an interesting folktale received from Sirohi.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(SAETH-KI

BOLI).

SIBOHI STATE.

एक राजा उलेनी ननरी-रो भयी यो । वो राजा रात-रा बजार-मे गीयो ने वहाएत आबती-बी । वने राजाए पुचीतु के नु कुच के । भवनारे कीतु के सु वहाएत हु । एक भर्त्सम-ने अटि लखवा-ने वास्ते जाउ-तु । राजाए पुचीउ के सु अटि रुखीयो । वे वहाएत कीतु के लेवा अटि कछीस तेवा बरताई केही आउ । वहाएताए वो अटि लीखीयो के ए भर्त्सम-ने नवने मेहीने एक दीकरो आवे । दीकरो जगमती भौंवे तो बाप मर-जाए । वो दीकरो घरनवा-ने वास्ते जाए तो चबरीभा-ने बाग मारे । एतु केहीने वहाएत राजा पागती-वी मरे नई ॥

एसे राजाए भर्त्समीने घरम-बेन कीधी । एसे दीकरो जगमती दीकरा-रो बाप परो-सुयो ने दीकरो भोटो हुओ । जरे राजाए दीकरा-ने मगाई कीधी । ने जान-रो लारी कीधी ने परनवा-याक बुधा । एसे दीकरा-ने भान-ने जापने नही मारवा-रो पको बंदोबस्त कर दीकराने चबरीभा-ने बीआहीओ ने परनवा-ने चबरीभा-नी उत्तरीने बीद बीदरनीने एक छोडारी कोठी-मे मालीने बंद करीआ के बाग दीकराने म मारे । एसे जान रवांभी हुई । तरे दीकराने कोतु लेवा कागी के भांपाई केहीने छोडारी कोठी-मे जाप वास्ते गाछीआ । दीकरे कीतु के एको भदाएताए-रो अटि कछीओ के मने चबरीभा-ने बाग मारवा-रो लखीओ । जग-धी ने राजाने घरम-भाई कीदी । जरे राजाए भौंपनि छोडारी कोठी-मे मालीआ । जरे दीकराए कोउ के बाग लेवी के-के । तरे एने दीकरे छोडारी कोठी-मे बेटातका वाग-रो सेरो लाछीओ । जरे उने सेरा-रो वाग भगे-ने दीकराने परो-मारीओ । एसे जरे आबिने राजाए छोडारी कोठी छगाछी तो भर्त्सम-ने दीकराने सुओ दिखीओ ने बाग बारे गीकछीओ । तरे राजाए मने-मे जांभीतु के वहाएता-रा अटि लखीआ के-के तो करा के ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RIJASTHINI.

MARWARI (SAETH-KI BOLI).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ek raja Ujeni nag^ari-ro dhani tho. Wo raja rat-ra bajar-me
 A king Ujeni city-of lord was. That king night-at bazaar-in
 gio, ne Wadaet aw^ati-thi. Wan-no rajae puchiyo ke, 'thou
 went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kua he?' Aw^anare kiyu ke, 'mu Wadaet hu. Ek
 who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharaman-re at lakh^awa-re-waste jau-chu.' Rajae puchiyo
 Brahman-to lines-of-fortune writing-for going-am' By-the-king it-was-asked
 ke, 'su at lakhio?' Te Wadaet kiyu ke, 'jewa
 that, 'what lines were-written?' Then (by-) Providence it-was-said that, 'what
 at lakhis tewa wal^ata kehi jau.' Wadaetae wo
 lines I-shall-write those in-coming-back having-told I-go' By-Providence that
 at likhio ke, 'e Bharaman-re naw^amo mehine ek dik^aro
 line was-written that, 'this Brahman-to in-ninth in-month a son
 ave. Dik^aro janam^{to} Sab^are, to bap mar-jae. Wo
 may-come. The-son being-born he-may-hear, then the-father may-die. That
 dik^aro paran^awa-re-waste jae, to Chaw^ana-me wag mare.'
 son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill*
 Ewu kehioe Wadaet raja pag^ati-thi gare gai.
 This having-said Providence the-king near-from in-home went.
 Pache rajae bharamani-ne dharam-ben, kidhi.
 Afterwards by-the-king as-for-the-Brahmani god-sister she-was-made.
 Pache dik^aro janam^ata dik^ara-ro bap paro-muo; ne dik^aro
 Afterwards the-son on-being-born the-son-of the-father died; and the-son
 moto huo. Jare rajae dik^ara-re Sagai kidhi, ne
 big became. Then by-the-king the-son-to betrothal was-made, and
 jan-ri tyari kidhi; ne paran^awa-Saru
 the-marriage-procession-of preparation was-made; and marrying-for
 wua. Paso dik^ara-re Saw-re jaene,
 they-became(-ready). Aftericards the-son-of father-in-law-to having-gone,
 nahl mar^awa-ro pako bandobast kar, dik^ara-ne
 not getting-killed-of thorough arrangement having-made, as-for-the-son

saw ^a ria-me	biadio,	ne	par ^a navine
<i>the-marriage-pavilion-in</i>	<i>he-was-caused-to-sit,</i>	<i>and</i>	<i>hating-caused-to-marry</i>
saw ^a ria-thi	ut ^a rine	vid	vldar ^a ni-ne
<i>the-marriage-pavilion-from</i>	<i>having-caused-to-descend</i>	<i>as-for-the-bridegroom</i>	<i>(and-)bride</i>
ek lodari kothi-me	galine band	karia,	ke wag
<i>an iron grain-bin-in</i>	<i>kaving-placed shut-up</i>	<i>they-were-made,</i>	<i>that a-tiger</i>
dik ^a ra-ne na mare.	Pase	jan	rawani hui.
<i>the-son not may-kill.</i>	<i>Afterwards the-marriage</i>	<i>-procession</i>	<i>started became.</i>
Tare dik ^a ra-ne wohu	kewa lagi ke,	'apa beia-ne	lodari kothi-me
<i>Then to-the-son the-bride</i>	<i>to-say began that,</i>	<i>' (as-)for-us two</i>	<i>iron bin-in</i>
kan-waste galia ?'	Dik ^a re kiyu	ke, 'ewo	Wadatae-ro at
<i>what-for are-we-put ?</i>	<i>By-the-son it-was-said</i>	<i>that, ' this</i>	<i>Providence-of line-of-fate</i>
lakhio ke mane	saw ^a ria-me	wag	mar-warō lakhio.
<i>was-written that me</i>	<i>marriage-pavilion-in</i>	<i>a-tiger killer</i>	<i>was-written.</i>
Jan-thi me raja-ne	dharam-bhai kido.	Jare rajae	apa-ne
<i>That-from I to-the-king</i>	<i>god-brother was-made.</i>	<i>Then by-the-king</i>	<i>as-for-us-two</i>
lodari kothi-me galia.'	Jare dik ^a rie	kiu ke,	'wag
<i>iron bin-in were-placed.'</i>	<i>Then by-the-girl</i>	<i>it-was-said that,</i>	<i>' a-tiger</i>
kewo we-he ? '	Tare wane	dik ^a re lodari kothi-me	beta-taka
<i>what-sort becoming-is ?</i>	<i>' Then by-that</i>	<i>by-son the-iron bin-in</i>	<i>while-sitting</i>
wag-ro chero	kadio.	Jare une	chera-ro wag
<i>a-tiger-of picture</i>	<i>was-drawn.</i>	<i>Then by-that</i>	<i>picture-of (by-)tiger</i>
wane-ne dik ^a ra-ne	paro-mario.	Pase jare	avine rajae
<i>as-for-thal as-for-son</i>	<i>he-was-killed.</i>	<i>Afterwards when</i>	<i>having-come by-the-king</i>
lodari kothi ugadi, to	bharaman-re	dik ^a ra-ne muo	dekhio,
<i>the-iron bin was-opened, then</i>	<i>the-Brahman-of</i>	<i>as-for-son dead</i>	<i>he-was-seen,</i>
ne wag bare nik ^a lio.	Tare rajae	mane-me	janiyu
<i>and the-tiger outside came-out.</i>	<i>Then by-the-king</i>	<i>mind-in</i>	<i>it-was-known</i>
ke, ' Wadaeta-ra at lakhia	we-he,'	so khara he.	
<i>that, providence-of lines written</i>	<i>becoming-are,¹</i>	<i>those true are.</i>	

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a certain king ruled in the City of Ujjain. One night he went into the bazaar, and met the God of Fate.¹ The king asked him who he was, and he answered, 'I am Fate. I am on my way to write the lines of fortune on the brow of a Brahman.' 'The king asked him what he was going to write, and Fate said he would tell him on his way back. Then Fate went on and wrote the following lines on the Brahman's forehead,—'Nine months hence let a son be born to this Brahman, and as

¹Waddet is a corruption of Vidhata, the name of God, as the Creator and Disposer of human affairs. He is here represented as writing the lines of fate on the brow of a human being. Those lines are called *at*. According to the usual belief he writes them on a child's forehead on the sixth night after birth, but in the present story he is represented as writing them on the brow of a full-grown man.

soon as the father hears of the birth of a son let the father die. Let the son go forth to be married, and let a tiger kill him in the marriage-pavilion.' Then Fate told the king what he had written and went home.

Then the king made the Brahman's wife his god-sister. In process of time a son was born and the father died as it was written. By and bye, the son grew up and the king got him betrothed. Then the usual preparations for the marriage were carried out, and the son went forth to his future father-in-law's house. The king made elaborate arrangements to prevent his being killed in the marriage pavilion, and after the wedding ceremonies were concluded he shut the bride and bridegroom up in a strong iron chest like a grain bin, so that the tiger might not get at him to slay him. Then the bride began to ask the son, 'why have we two been shut up in this iron grain-bin?' The son replied that it was written in his line of fate that a tiger should kill him in the marriage pavilion, that therefore the king had made him his god-brother, and had shut them both up in the iron bin. The bride asked what a tiger was like, so the youth, seated as he was in the bin, drew a picture of a tiger. As soon as he had finished, the picture came to life and slew him. Some time afterwards the king had the bin opened, and there he found the Brahman's son lying dead, and a great tiger leaped out of the bin and disappeared.

So the king understood that the saying was quite true that whatever was written in the lines of fate was sure to happen.

DEORAWATI

Immediately to the east of the Sirohi dialect, we find in the Marwar State a form of speech, known as Deorawati, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarati than Sirohi. We even find the Gujarati interrogative pronoun *Su*, what? appearing under the form of *hu*. The Gujarati *chhu*, and the Marwari *hu*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Marwari *ro*, and never the Gujarati *no*.

It is quite unnecessary to give specimens of this mixed form of speech.

MARWARI-GUJARATI.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarati. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarati, and in Palanpur Marwari. This double nomenclature well illustrates its composite nature. It naturally varies much from place to place, and in the mouths of different people.

A large number of Musalmans, whose native language is Hindostani, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindustani in this border dialect.

The specimen which I give comes from Palanpur. It is a short folk tale. The reader will note how Hindustani and Marwari are mixed up, and also the free infusion of Gujarati vocabulary. The only genuine dialectic forms seem to be the long vowels in the pronominal oblique forms *in*, *jin*, etc. This does not seem to be an error of the scribe, but to be a deliberate attempt to represent the actual pronunciation.

The estimated number of speakers of this Marwari-Gujarati is:—

Marwar.	30,270
Palanpur.	35,000
TOTAL	65,270

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI (MIXED WITH

GUJARATI).

STATE PALANPUR.

एक सेठ-रा कने ईग-रा चार तुलजिभ दीवाको-रा दाहाके बचीस सेने-कुं थिये । सेठ-जी-भे ईग-रा भागी टिबल-पर एक मोता-जी घर-दीनी ओर उभा-री बाजू-में पाँच पाँच बपिया-री चार उमकी-ओ जीनी । ओर सेठ-जी-ए एक मोकर-कुं पुँसिया के घाँरे ओ नीता-जी बाहीजे-के के पाँच बपिया बाहीजे-के । बाचेव ई पढी सक् लकी । जोप-सूँ मोरे-तो पाँच बपिया लेणा के । बाद सेठ-जी-भे दुसरे-कुं पुँसिया के घाँरे काँई पखंड के । ओ नीता-जी के पाँच बपिया । साहेब से पढिया-तो ई । सगर मोरे-तो बपिया-री गरज के । जीन-सूँ बपिया लेता-ई । तीसरे-भे भी बपिया लीना । सोबा सखल ओ चवद बरस-रो उमर-रो ओ । जीन-सूँ सेठ-जी-भे पुँसिया के घाँरे भी बपिया बाहीजे-के । सख-भे-ने जबाब दिया के साहेब मोरे-तो नीता-जी बाहीजे-के । से अपनो जुटी भा-के भागे पढ़ना । से सहे-बार उस-ने नीता-जी उपाव लीनी । ईन-साहे-सूँ एक बीना मोहर निकल भाई । के देख-कर तीन् सखल बरस-सूँ नीके आकने लगे ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI (MIXED WITH

GUJARATI).

STATU PALAUPUR.

TRANSLITERATION AND TRANSLATION.

Ek seth-ra kane in-ra cbar mulajim diwali-ra dahade bakshis
 A merchant-of near him-of four aervants Diwali-of on-day present
 lene-ku aye. Seth-ji-ne in-ra age tebal-par ek gita-ji
 taking-for came. The-merchant-by them-of in-front table-on a Gita
 dhar-dini, or una-ri baju-me pach pach rupiya-ra char dhag²li-o
 was-placed, and it-of side-in five five rupees-of four heaps-also
 kini. Pher seth-ji-e ek nokar-ku pusiya ke, 'tha-re
 were-made. Then by-the-merchant a servant-to it-waa-asked that, 'you-to
 o gita-ji chahije-he ke pach rupiya chahije-he?' 'Saheb, hu padhi
 this Gita neceaaary-is or five rupees necessary-are ?' 'Sir, I to-read
 saku nahi. Jin-su more-to pach rupiya lena he.'
 am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bad seth-ji-ne dus²re-ku pusiya ke, 'tba-re kai
 Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand he, o gita-ji ke pach rupiya?' 'Saheb, me padhiya-to
 pleasing is, thts Gita or five rupees ? ' 'Sir, I educated-indeed
 hu; magar more-to rupiya-ri garaj he. Jin-su rupiya
 am; but to-me-indeed rupees-of concern is. This-from rupees
 leta-hu.' Tis²re-ne bhi rupiya lina. Chotha sakas jo
 taking-I-am.' The third-by also rupees were-taken. The-fourth person who
 chawad baras-ri umar-ro tho; jin-su seth-ji-ne pusiya ke,
 fourteen yeara-of age-of was; him-from the-merchant-by it-was-asked that,
 'tha-re bhi rupiya chahije-he ?' Lad²ke-ne jabab diya ke,
 'you-to also rupees necessary-are ?' The-boy-by answer was-given that,
 'Saheb, more-to gita-ji chahije-he. Me ap²ni budhi ma-ke
 'Sir, to-me-indeed the-Gita necessary-is I my-own old mother-of
 age padhuga.' Ye kahe-kar us-ne gita-ji upad-lini. In-mahe-su
 in-front will-read.' This said-having him-by the-Gita was-lifted. It-in-from
 ek sona mohar nika| ai. We dekh-kar tinu askas
 a gold com having-issued came. That seen-having tht-three persona
 saram-su niche bhal²ne lage.
 shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwali festival, they came to him for the customary presents. The merchant set a table in front of them, and on it put a copy of the Bhagavad Gita¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gita or five rupees. 'Sir,' replied he, 'I don't know how to read. Hence, for my part, it's five rupees that I must take.' Then the merchant asked the second what his choice was,—the Gita or five rupees. 'Sir,' said he, 'it is true that I can read; but, for my part, rupees are what I want. Therefore I am taking them.' So also the third servant elected to take the rupees. The fourth was a lad of fourteen years, and the merchant asked him, saying, 'I suppose you too are going to choose the rupees.' But the boy replied, 'Sir, for my part, I want the Gita, and I'll read it to my old mother.' So he lifted up the volume, and lo and behold, there fell out of it a golden coin. When the others saw this, all they could do was to hang their heads in shame.

¹ One of the Hindu Scriptures It is accounted very holy.

WESTERN MARWARI.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thal* or sandy waste, which, commencing in Marwar, stretches into Bikaner on the north and into Jaisalmer, Sind and Mallani on the west and south. The dialect of the *Thal* of Bikaner will be dealt with later on. The dialect of the rest of the *Thal* may be styled 'Western Marwari.'

Immediately to the west of Marwari, the language is Sindbi, and hence Western Marwari is Marwari more or less mixed with that language. Everywhere it is clearly Marwari in the main, the Sindhi element, even when it is most prominent, playing quite a subordinate part. We may consider Western Marwari under two heads:—Thaji proper and the mixed dialects.

Thali proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Thareli dialect of Sindbi, and in the south centre of that State there are a few speakers of Dhat^aki, one of the mixed dialects. The dividing line between Thareli Sindhi and Thali runs about ten miles to the west of the town of Jaisalmer.

To the north of Jaisalmer lies the State of Bahawalpur, in which Lahnda is the main language.

The following is the estimated number of speakers of Western Marwari:—

Thali proper:—	
Marwar:	380,900
Jaisalmer:	100,000
	480,900
Mixed dialects.	204,749
TOTAL	685,649

The mixed dialects will be dealt with subsequently. The principal is the Dhat^aki of Thar and Parkar and Jaisalmer.

Thali proper is in the main good Marwari, it has a slight admixture of Sindhi, and also of the Gujarati spoken further south. I give two specimens of it, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a popular song. The Thali of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhi we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tina*, not *tin*, three; *satta*, seven; *attha*, eight; *gaya*, cow; but *kan*, not *kana*, an ear, and *nak*, not *naka*, a nose, because the vowel is not a heavy one. So also, as in Sindhi, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nak*, a nose; *hath*, not *hath*, a hand; *akh*, not *akh*, an eye. The pleonastic termination *do* or *to* occurs both in Eastern and in Western Rajasthani, but it is especially common in Thali and Sindhi. Thus *chhoto-ro*, the younger. The word for 'one' is *heke*, compare Sindhi *hik^a* or *hikiro*. The words *ma-jo*, my, *ta-jo*, thy, have the Sindhi suffix *jo* of the genitive.

On the other hand, the influence of Gujarati is seen in words like *be*, two: *dik^aro*, a son, and in the future formed with *s* as *in jais* (pronounced *jaish*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghoro*, with a final *o*, form the oblique singular in *i*, not *d*. Their nominative plural ends in *a* and the oblique plural in *a* as usual. Thus, from *hukko*, a *hukka*, we have a genitive, *hukke-rb*; *bhalo manas*, a good man; *bhale manas-ro*, of a good man; *bhala manas*, good men; *bhala manasa-ro*, of good men; *tha-re bap-re ghar-me*, in your father's house; *ma-je kake-re dik^{re}-ro biya*, the marriage of the son of my uncle.

The postposition of the accusative dative is *ua*. In other respects the declension of nouns does not differ from that in Standard Marwari.

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhi termination *jo*, of the genitive, instead of the Marwari *ro*. Thus *ma-jo*, my; *ta-jo*, thy; hut *mha-ro*, our; *tha-ro*, your. Another form of a possessive genitive occurs in *mayalo*, mine; *tayalo*, or *tealo*, thine. 'I' is *hu*; obl. sg. *ma*; ag. sg. *me*; nom. pl. *mhe*; obl. and ag. pl. *mha*. 'Thou' is *tu* or *tu*, obl. sg. *ta*; ag. sg. *te*; nom. pl. *the*; obl. and ag. pl. *tha*.

The demonstrative pronouns are *e*, this, *o*, that, as follows :—

Singular.		Plural	
Nom	Ag and Obl.	Nom.	Ag. and Obl
<i>e</i> , this	<i>iye</i>	<i>e</i>	<i>iya</i> .
<i>o</i> , thai, he	<i>uwe</i> .	<i>o</i>	<i>uwa</i> .

Jiko, he, who, etc., as usual; *kun*, who? *ke-ro*, of whom? *ki*, what? *ki*, anything; *kya*, why?

CONJUGATION.

Auxiliary Verbs and Verbs Substantive—The present tense of the verb substantive is *ai*, am, art, is, are, which does not change for number or person. Sometimes it appears in the form *e* or *i*, and *i* is the regular form used as an auxiliary.

The past is *hato*, fern. *hati*, plural (masc.) *hata*, (fem) *bath*. We also have *to* instead of *hato*.

Finite Verb.—The present definite is formed by adding the auxiliary *i* to the simple present. Thus—

Singular.	Plural.
1. <i>mar-a-i</i>	<i>mar-a-i</i> .
2. <i>mare-i</i>	<i>maro-i</i> .
3. <i>mare-i</i>	<i>mare-i</i> .

The imperfect is formed with *hato* or *to*. Thus *mar^ato-hato* or *mar^ato-lo*.

The Future is formed on the Gujarati system. Thus—

Singular.	Plural.
1. <i>maris</i>	<i>mar^asa</i>
2. <i>maris</i>	<i>mar^aso</i>
3. <i>mar^ase</i>	<i>mar^aso</i>

It will be observed that the second person singular is the same as the first person singular, thus agreeing with some of the dialects of north Gujarat. In soath Gujarat it is the third person singular which is the same as the second person.

In other respects the regular conjugation does not differ from that of Standard Marwari.

There are, as usual, many contracted forms, such as *kayo*, said ; *rayo*, remained ; *re-i* is remaining ; *payo*, fallen ; *mo*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *u/h-ar* (उह-अर) instead of उहअर *u/har*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dāstō kōy-nī*, no one used to give ; *tāō kō-dīgō-nī*, thou gavest not.

I give two specimens of Thali, both from Jaisalmer. One is a version of the Parable of the Prodigal Son, and the other is a folk song.

[NO. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(THALI).

JAISALMER STATE.

SPECIMEN I.

वेधे मगल-रे ने दिक्कत ईता । उनी-माथ-रू कोटीरु बाप-ना कवी अरे बाप मा-जी पत्नी-रो बन बोवे जिखी म-ना हो । ताजो छवे आप-री बन लवा-ना बेंच दिखी । जिखी-रू पछे बेनी-ईन कोटीरु दिक्कत आप-री खीय बन भेळी ले परदेस कवी-मो । अर छवे कुचारी-में दिन कडने आप-री बन कोय-दिखी । जानी भी सारी भीखी-पीखी कोय-रवी ताजी छवे देस-में भारी काक पयो अर उनी-ना तंजवाई बोजन लगी । पछे छवे देस-रे कुंछे कने जाय रचन लगी । जिखे छवे-नां लुअर बराबन-नां आप-रे केता-में सेलियो । अर भी लुअर-रे खावने-रे कोटुरा-रू आप-री पेट भरनो चावतो-सी । अर खीय उनी-नां की देवतो खीय-नी । ताजो छवे-री अकल ठा आई अर कवन लगी के मजि बाप-रे किता-ईं मजुरी-नां पेट भरन-रू बत्ती रोटियां मजे-ईं अर रू पूछ मर्रा-ईं पयो । रू छठ-अर आप-रे बाप कने कार्रम अर उने-नां करीय बाप-जी में भव-वान-री अर वां-री पाय कियो-ई । रू बळे खां-री दिक्कत कुषावण-रे कायक कोय-नी । म-नां आप-रे मजुरा-में बत्ती । पछे भी छठ-अर आप-रे बाप कने मयो । पन भी आधी-ईन रूँतो का रती-में कव-रे बाप उने-नां देख-अर दया की अर होइ-अर बळभांसी पत्ती । अर छवे-री बत्ती जिखी दिक्कत उने-नां कवी बाप-जी में मगवान-रो अर वां-री पाय कियो-ई । रू बळे खां-री दिक्कत कुषा-वन-रे कायक कोय-नी । पन बाप आप-रे बाकरी-नां कयो के अयक कपड़ा काठ-अर इने-नां पिरावी छवे-रे कड-में बीटी अर पगा-में पगराची पिरावी । अर आपां बरख अर गोठ करले । खोले ए मांकी दिक्कत भी तो बळे जीवियो ई । मुईजियो तो बळे लयो-ई । पछे भी बरख करन कवा ।

छवे बळत छवे-री बत्ती दिक्कत खेत-में रूँतो । अर जानी भी जर कने भावो ताजी छवे बांले अर नाच-री कडकी खमियो । अर छवे बाकरी-माथ-रू वेधे-नां आप-रे कने तेक-अर पूजियो के ए की ए । छवे छवे-नां कयो के ता-जी भाई आयो-ई अर ता-जे बाप छवे-रे राखी-खुसी आवन-री मोठ जी-ए । पन उनी-नां रीय आई अर माथ नी जावन लगी । ताजो छवे-री बाप बाद आस-अर उने-नां मगवान लगी । छवे बाप-नां जवाब दीखी के देखी रूँ रतां बरवा-रू खां-री बाकरी पयो करा-ई । अर कडे खां-रे तुकल-नां खोखपिखी कोय-नी । अर मां म-नां आप-रे बैलियां भेळी मोठ करन-रे बाळो कडे लेक बकरिखी की-दिखी-नी । पन ए दिक्कत जिखी खां-री पन पातरियां भेळी छवाय बादी-ई जिखे-रे आवले-ईं खां गोठ परी-की । बाप छवे-नां कयो बिटा तूँ चवा-ई मां-जे भेळी ई अर जिखी मगली आधी-पीछी आईं भी खीय लेखाजी ए । पन खुसी अर बरख करनो कार्रजतो-सी खोले ए ता-जी भाई सी तो बळे जीवियो ई । मुईजियो तो बळे लयो-ई ।

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHANI.

MARWARI

(THALI).

JAISALMER, STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Heke	manakh-re	be	dik ^a ra	hata.	Uwa-may-su
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>
chhoto-re	bap-na	kayo,	'are	bap,	ma-ji patti-ro
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' 0</i>	<i>father,</i>	<i>my share-of</i>
dhan howe	jiko	ma-na	do. '	Tano	uwe ap-ro dhan
<i>wealth may-be</i>	<i>that</i>	<i>me-to</i>	<i>give'</i>	<i>Then</i>	<i>by-him his-own wealth</i>
uwa-na	bech	diyo.	Jike-su	pachhe	bego-ij
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>immediately</i>
chhoto-ro	dik ^a ro	ap-ro	soy	dhan	bhelo
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>
par-des	uwo-gyo.	Ar	uthe	luchai-me	din kadh ^a te
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days passing</i>
ap-ro dhan	khoy-diyo.	Jano	o	sari	othi-pothi
<i>his-own wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>property</i>
khoy-rayo,	tano	uwe	des-me	bhari	ka payo
<i>was-squandered-away',</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine fell,</i>
ar uwe-na	tang ^a chai	howan	lagi.	Pachhe	uwe des-re
<i>and him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that country-of</i>
heke kane	jay	rawan	lago.	Jike	uwe-na suar
<i>one near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to swine</i>
charawan-na	ap-re	kheta-me	meliyo.	Ar	o suara-re
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he swine-of</i>
khaw ^a ne-re	chhitura-su	ap-ro	pet	bhar ^a no	chaw ^a to-to; ar
<i>eating-for</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was; and</i>
koy	uwe-na	ki	dew ^a to	koy-ni.	Tano uwe-ri akal
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then him-of senses</i>
tha ai	ar	kawan	lago	ke, 'maje	bap-re kitai
<i>right came</i>	<i>and</i>	<i>tosay</i>	<i>he-began</i>	<i>that, ' my</i>	<i>father-to how-many</i>
majuro-na	pet	bharan-su	batti	rotiya	male-i, ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is, and</i>
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hu bhukh mara-i payo. Hu ' uth-ar ap-re
I of-hunger dying-am fallen. I having-arisen my-own
 bap kane jais ar uwe-na kail, "bap-ji, me
father near will-go and him-to will-say, " father, by-me
 Bhag^awan-ro ar the-ro pap kiyo-i; hu bale
God-of and you-of tin been-done-has; I now
 tha-ro dik^aro kuwawan-re layak koy-ni; ma-na ap-re
your son being-called-for worthy am-not; me-to your-own
 majura-me ghato." ' Pachhe o uth-ar ap-re bap kane
labourers-in put. " ' Afterwards he having-arisen his-own father near
 gayo. Pan o agho-ij hato ka iti-me uwe-re
went. But he yet-a-far was that the-meantime-in his
 bap uwe-ua dekh-ar daya ki, ar daur-ar gal^abani
by father him-to having-seen compassion was-made, and having-run embracing
 ghati, ar uwe-ro bako liyo. Dik^are uwe-na kayo, ' bap-ji,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 me Bhag^awan-ro ar tha-ro pap kiyo-i. Hu bale tha-ro dik^aro
by-me God-of and you-of sin been-done-has. I now your son
 kuwawan-re layak koy-ni.' Pan bap ap-re chak^ara-na
being-called-for worthy am-not.' But by-the-father his-own servants-to
 kayo ke, 'asal kap^ara kadh-ar iye-na perawo, uwe-re
*it-wan-said that, * excellent clothes having-taken-out this-to put-on, his*
 hath-me biti ar paga-me pagar^akhi perawo; ar apa harakh ar
hand-in a-ring and feet-in shoes put; and (let-just rejoicing and
 goth kar^aje; kyo-ke e majo dik^aro mo to, bale jiviyo i;
feasting make; because-that this my son dead was, again alive is;
 guljiyo to, bale ladho-i. ' Pachhe o harakh karan laga.
lost was, again found-is.' Afterwards they merriment to-make began.
 Uwe-bakhat uwe-ro bado dik^aro khet-me hato. Ar jano o
At-that-time his elder son field-in was. And when he
 ghar kane ayo tano uwe baje ar nach-ro khar^ako suniyo. Ar
house near came then him-by musio and dancing-of sound was-heard. And
 uwe chak^ara-may-su heke-na ap-re kane ter-ar puchhiyo ke,
him-by servants- from-among one-to his-own near having-called it-was-asked that,
 e ki e?' Uwe uwe-na kayo ke, ta-jo bhai ayo-i,
this what is ?' Him-by him-to it-was-said that, ' thy brother is-come,
 ar ta-je bap uwe-re raji-khusi awan-ri goth ki-e' Pan
and thy father him-of safe-and-sound coming-of a-feast has-done' But
 uwe-na ris ai ar may ni jawan lago.
him-to anger came and within not to-go he-began.
 Tano uwe-ro bap bar ay-ar uwe-na manawan lago.
Then him-of father out having-come him-to to-entreat began.

Uwei bap-na jawab diyo ke, ' dekho, hu ita bar^asa.su
Him-by father-to reply was-given that, 'see, I so-many years-from
 tha-ri chak^ari payo-kara-i; ar kade tha-re hukam-na Olanghiyo
your service have-been-doing; and ever your order-to it-was-transgressed
 koy-ni; ar tha ma-na ap-re beliya bheli goth karan-re waste
not; and by-you me-to my-own friends with feast doing-of for
 kade hek bak^ariy-o ko-diyo ni. Pan e dik^aro jiko tha-ro dhan
ever one kid-even was-given not. But this son who your wealth
 patariya bhelo uday ayo-i, jike-re aw^ate-i tha
harlots with having-wasted come-is, him-of just-on-coming by-you
 goth pari-ki. Bap uwe-na kayo, ' beta, tu
a-feast has-been-made. By-the-father him-to it-was-said, ' son, thou
 sada-i ma-je bhelo i ar jiko mayali athi-pothi ai o soy
always-even me-of in-company art and what my property is that all
 teali e. Pan khusi ar harakh kar^ano cbaijto to, kyo-ke
thine is. But happiness and rejoicing to-do necessary was, beoause-that
 e ta-jo bhai mo to, bale jiviyo i; guijiyo-to, bale ladho-i.'
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(THALI).

STATE JAISALMER.

SPECIMEN II.

बाई बाई ठीका कबकरी-री धोठ ।
 तमाकू छाये रे मां-जा गाढा माकू कीरडी ।
 रे मां-रा राज ॥

बाध उतारी बछरी-रे छूठ ।
 बछरी छाये रे मां-जा गाढा माकू आले मोतिथी ।
 रे मां-रा राज ॥

छेथे लीये छिरदारी-री काब ।
 काबिल लीये गाढे भाक-रा कामब बाबिबा ।
 रे मां-रा राज ॥

कधे रे बासीका तमाकू-री मोक ।
 कथे-रे पावे मां-जा गाढा माकू तमाकू बीबी ।
 रे मां-रा राज ॥

कपये-री दीनी अथ टाक रे ।
 कीर-री दीनी मां-री कासी सुंदर पा-मरी ।
 रे मां-रा राज ॥ १ ॥

छीने कपे-रा बिलहवा चढाय ।
 कपे-री डोडी रे गाढा माकू भली तोले ।
 रे मां-रा राज ॥

रातडली रे भँवर गई अथ रात ।
 मोका मां यधारिया रे मां-जा गाढा माकू भँवर बी ।
 रे मां-रा राज ॥

नया-भा नया-ता नीरा रे कीरिणी-रे काब रे ।
 हुको जवारी बाबिलो मां-बी कासी सुंदर बाबिलो ।
 रे मां-रा राज ॥

हुको-री पावे मुंडी बाध उधरिदा घोडी रे ।
 हुको मां-री ताकविले पठकाय बिलम पठकावी राबले मोकटे ।
 रे मां-रा राज ॥

बाबि रे बाबि मोरा ते बाँ-ई-पर सीख ।
 परचीजे छे बाबा पुसक-गठ-री पदमची ।
 रे बाँ-रा राज ॥ १० ॥

परची भवर पाँच पचीख ।
 में भाँ-जी-रे बेटा साठजी रे माँ-जा माठा माक ।
 रे बाँ-रा राज ॥

बाशि रे बाशि बाँडा-री घमसाँच ।
 माँझिया रे रस-माँ-जी सीकड़ बेरच-रो माजची ।
 रे बाँ-रा राज ॥

भासा भासाँ जुडखे-री लगाम ।
 कडियाँ-री भासाँ रे गाढा माक-री कटारी ।
 रे बाँ-रा राज ॥

बाँगिये रे मुँगड़ला रकसाय ।
 पितलक भागे रे माँ-जी सीकड़ बेरच बावची ।
 रे बाँ-रा राज ॥

बाँगिये चरट रोपाय रे ।
 बाँजे न चुपाँ माँ-जी सीकड़-माँ सीकली ।
 रे बाँ-रा राज ॥ १५ ॥

बाढी बाढी भीतड़ली चुबाय रे ।
 बाँझिये न देछाँ माँ-जी सीकड़-माँ माकली ।
 रे बाँ-रा राज ॥

बाँवड़-जे रे रसाया बासंग माग ।
 बिम्बू-री बाधी माँ-जी गाढा माक जँ तो महीं करी ।
 रे बाँ-रा राज ॥

बाजमकी रे बाँ-ई-री डकाय ।
 बेकीका तड़ावाँ रे गाढे माक-रा डाँडवा ।
 रे बाँ-रा राज ॥

काँगाँ डोडाँ-री बाँवड़ली रे डुकाय ।
 डाँडाँ-ई बाडाँ रे भँवर-जी-रा चिलमिया ।
 रे बाँ-रा राज ॥

कोमे कपि-री चुबैयो कराय ।
 कोलीकेँ जडावाँ रे गाढे माक-री चिलमकी ।
 रे बाँ-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHANI.

MARWARI

(THALI).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ai ai, dhola, ban^ajare-ri poth.
Came came, beloved, a-merchant-of package.
 Tamaku layo, re ma-ja gadha maru, sorathi.
Tobacco he-brought, O me-of intimate friend, of-Kathiawad.
 Re mha-ra raj.¹
 O me-of prince.
 An uteri bad^ale-re heth.
Raving-brought it-is-put-down a-fig-tree-of under.
 Bad^alo chhayo, re ma-ja gadha maru, jajhe motiye.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.
 Lese lese Sir^adara-ro sath.
Will-take will-take Sardars-of party.
 Kayek lese gadhe maru-ra Baman Baniya.
A-little will-take intimate friend-of Brahman Baniya,
 Kahe, re bani-ra, tamaku-ro mol,
 Tell, O Baniya, the-tobacco-of price,
 Kaye-re pare, ma-ja gadha maru, tamaku cbokhi.
What-of circumstance, me-of intimate friend, tobacco excellent.
 5 Rupaye-ri dini adh tak re;
A-rupee-of is-given half chittack O;
 Mhor-ri dini, mha-ri sachi sundar, pa-bhari.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.
 Sone rupe-ra chelaiya ghaday,
Gold silver-of scales having-formed,
 Rupe-ri dadi, re gadha maru, bhali tole.
Silver-of scale-beam, O intimate friend, well weigh.
 Ratad^ali, re bhawar, gai adh rat;
Night, O darling, passed half night;

¹ This line is repeated as a refrain after each verse. I shall not give it again in the transliteration

M6da kya padhariya, re ma-ja gadha maru bhawar-ji?
Late why arrived, O me-of intimate friend darling ?
 , Gaya-ta gaya-ta, gora de, saina-re sath re,
(We-)gone-had gone-had, fair body, companions-of with O,
 Hukko hajari chhakiyo, ma-ji sachi sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhakiyo.
was-smoked.

Hukke-ri awe bhundi bas, up³rata podho re,
Hukka-of comes fetid smell, turning-away sleep O,
 Hukko tha-ro talariye pat³kay, chilam pat³kawa
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 raw³le chow³te.
on-public cross-road.

10. Awe re awe, gora de, tha-i-par ris;
There-comes O comes, fair body, thee-even-on anger;
 Par³nije le awa Pugal-gadh-ri pad³mani.
Having-married having-taken I-will-come Pugal-garh-of a-padmini.
 Par³no, bhawar, pach pachis ;
Marry, darling, five twenty-five;
 Me bhabhe-ji-re beti lad³ki, re ma-ja gadha maru.
I father-of daughter beloved, O me-of intimate friend.
 Age re age ghoda-ri gham³san,
In-front O in-front horses-of crowd,
 Bhasiya re rath ma-ji sokar beran-ro baj³no.
Behind O carriage me-of rival enemy-of sounding.
 Jhala jhala ghud³le-ri lagam,
I-may-catch catch horse-of bridle,
 Kadiya-ro jhala re gadha maru-ro kataro.
Loins-of I-may-catch O intimate friend-of dagger.

- Aganiye re mugar³la ral³kay,
In-the-courtyard O mung-grain having-scattered,
 Pit³lak bhage re ma-ji sokar beran saw³ki.
Having-slipped may-break O me-of rival enemy co-wife.
- 15• Aganiye gharat ropay re,
In-the-courtyard a-millstone having-set-up O,
 Kane na suna ma-ji sokar-na bol³ti.
By-ear not I-may-hear me-of rival speaking.
 Adi adi bhitar³li chunay re,
Across across a-small-wall having-built o,
 Akhiye na dekha ma-ji sokar³li-na mal³ti.
With-the-eye not I-may-see me-of rival walking-about.

- Hathar-le re ramaya basang nag,
With-the-hand O have-been-played-with venomous snakes,
 Bichchhu-ri kbadhi, ma-ji gadha maru, hu to nahi dara.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jajam-ri re tha-i-ri dhalay,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Beli-ra tedawa re gadhe maru-ra saina.
Friends I-may-call O intimate friend-of companions.
 Laga dada-ri dhuynr¹li re dukhay,
Cloves cardamoms-of fire-bowl O having-lit-up,
 Hatha-su chada re bhawar-ji-ra chilamiya.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
 20 Sone rupe-ro hukaiyo karay,
Gold silver-of hukka having-caused-to-be-made,
 Moti-re jadawa re gadhe maru-ri chilam-ri.
With-pearls I-may-get-it-studded O intimate friend-of the-hukka-bowl.

FREE TRANSLATION OF THE FOREGOING.

Wife addresses husband.—O my intimate friend! A merchant has arrived with packages of Kathiawar tobacco laden on bullocks.

O my intimate friend ! He has put down the packages under a fig tree which seems adorned (by the tobacco) as if it were studded with numerous pearls.

It will be purchased by Sardars and a little by the Brahmans and Banias of my intimate friend.

Wife to the tobacco merchant.—O Bania! tell me the circumstance of the tobacco and at what rate you will sell it.

Wife to her husband.—O my intimate friend, the tobacco is an excellent one.

Tobacco merchant replies.—O my beautiful damsel. I have sold half a chittack of tobacco for a rupee and one quarter of a seer for a gold mohar.

Wife addresses merchant.—O my friend, have the scales and the beam made of gold and silver and weigh the tobacco properly,

After a few days the husband having come home late at night the wife says.—O my intimate friend, my darling ! Why have you come so late as when half the night has passed?

Husband answers.—O fair coloured, true, and beautiful damsel I had gone for a walk with my friends and there we smoked a hukka worth a thousand rupees.

Wife with an anger.—A fetid smell of a hukka comes from your breath. Turn your face to the other side and sleep. I would throw away the hukka on the open ground and its bowl on the public cross-road.

Husband's answer.—I am displeased with you, O fair coloured and beautiful damsel, I will now get the Padmini from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Bajputana. Padmini is the name of the most excellent kind of women.

Wife says.—Never mind, O my lover, you may marry five or twenty-five such women. I am a darling daughter of my father.

The husband then goes to marry and returns with his new wife. The former wife says.—Numerous horses are in front, and in the rear is heard the sound of the carriage of my rival wife and enemy.

I may catch my husband by the reins of the horse ridden by him or by the dagger fastened by him at his loins.

I will strew *mung* grain on the courtyard so that my rival may slip and break **her leg**.

I will get a millstone set up in the courtyard and have it worked, so that I may not hear the voice of my rival.

I will get a wall built across that I may not see my rival walking about.

The wife gets courage again and says.—I have played with venomous snakes and I am not afraid of a scorpion sting.

Then again becomes softened and entreats her husband.—Let me get a carpet spread and let me invite your companions to sit on it with you : having lit the burning charcoal, let me myself fill the bowl of your hukka with cloves and cardamoms.

Let me get you a hukka made of gold and silver, and let me have its howl studded with pearls.

MIXED MARWARI AND SINDHI.

The word *Dhat* means 'desert,' and it is applied specifically to the desert tract of the Sind district of Thar and Parkar as well as to the adjoining portion of the State of Jaisalmer. Native authorities say that it includes the following towns:—

In Thar and Parkar—	Chelar.
Umarkot.	Parno.
Chhor.	Naursar.
Gadhra.	Gundra.
Mitti.	In Jaisalmer—
Rangdar.	Mayajlar.
Chachra.	Khuri of Samkhabha Pargana.
Jaisinghdar.	

The district of Tuar and Parkar consists of three tracts, (1), the *Pat* or plain, of the Eastern Nara, in the North-West and Centre-West of the district; (2) the *Parkar* tract to the South-East; and (8) the *Thar* or desert (corresponding to the *Dhat*). The language of the *Pat* is Sindhi. That of the *Parkar* tract is Sindhi, and, in the extreme South, Gujarati.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Marwari, but along the common frontier there is a narrow tract in which the language is said to be *Sindhi'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Marwari and Sindhi in which Sindhi predominates. To the North-East of this tract there is an acknowledged mixture of the two languages. North of Mallani, up to the frontier of Jaisalmer, the language is described by the Marwar officials as a mixture of Thali and Sindhi. This tract is really a continuation of the *Dhat*, and the language in *no* way differs from *Dhat*^aki.

Dhat^aki, or the language spoken in the *Dhat*, is simply Thali with a stronger infusion of Sindhi forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhi is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Dhat* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Marwari or of Thali with Sindhi in varying proportions. It is unnecessary to consider them separately. All that we need do is to record the estimated number of speakers of each, which are as follows:—

Marwar-Mallani so-railed 'Sindhi'	46,960	
Marwari and Sindhi mixed	15,000	
Thaji and Sindhi mixed	70,000	131,960
Jaisalmer <i>Dhat</i> ^a ki		150
Thar and Parkar <i>Dhat</i> ^a ki ¹ .		72,639
TOTAL mixed dialects of Marwari and Sindhi		204,749

¹ Standard Marwari is also spoken in Thar and Parkar, but by immigrants

I do not propose to give specimens of all these varieties. It will suffice to print two popular songs in Dhat^{AKI}, one from Thar and Parkar, and the other from Jaisalmer. Dhat^{AKI} is also known by other names, such as Tharechi, or Thareli, the language of the Thar. The employment of these latter names leads to confusion with the true Thareli dialect of Sindhi, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Thālī, shows many Sindhi peculiarities. Such are the employment of the Sindhi letters ڀ (پ) and ڄ (ج) which I transliterate *ḍha* and *ḡa* respectively. The letter ڙ *ḡa*, which is strange to Sindhi, but is common in Mārwarī, does not occur. Note also the Sindhi termination *u* in *sharamu*, shame, *bichāru*, a pretext. It is worthy of remark that *nāhar* (we should read *nahār* according to the metre) means (like the Sindhi *nāharu*) 'a wolf,' while in Bajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisācha dialects of the North-Western Frontier and in Sindhi, there is a tendency to confuse cerebral for dental letters (e.g. *dāḡe* for *dife*, give, *khēl* for *khēl*, a field) and to harden soft ones, as in *kawāli* for *gāw*, a cow.

No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(DHAT^{AKI}

THALI).

DISTRICT THAU AND PARKAR.

आल अवेला नूँ आबिआ कहरी सुल-में काज । ना-री मंहती नर नही रप सुनबी-री घाज ॥
 बहर उलेबी नूँ फिरिओ मइले आबिओ काज । ताव अवेला आबिओ तुज नूँ काव काज ॥
 बहर न्ही घर आपने राजा नूँ भी घर जा । मैं अइला-सी-सी जेसी नूँ नो नूँ नो नूँ ॥
 जेहिर ककली बली जाली नली नाहर । जोखो लाहे गिंदु-नां लाखो करे बिपाव ॥
 अईओ मीह पचावा उकाज गिर अइव । बर जेदरी-रा कुच्छि तो त-नां घरसुन आवे मीह ॥ ५४
 कल कहेबी सिंगार राजा करे पुकार । जोखसु लासबी-जिअ-नां लाखो करे बिपाव ॥
 नारि डीजे खेत-नां नारि खेत-नां नार । राजा कळे रईअत-नां जिजे-रे नूँ कले लज नार ॥
 नूँ नत करे बहीबी नूँ नो नो नो नो । नो-नो-नो नूँ नूँ नूँ नूँ नूँ नूँ नूँ ॥
 आबि डिअो आप-री आबि नत लोपो आप । नूँ नवली नूँ नूँ नूँ नूँ नूँ नूँ ॥

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(DHAT^{AKI}

THALI).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

Aj avela kyu avia, kah-ro muj-me kam?
Today late why came, what-of me-in business ?
 Tha-ro mah^{to} ghar nahi, ie sugani-ro Sam.
You-of clerk at-home not, this chaste-one-of husband.
 Sah^r Ujeni hu phirio, mah^{le} avio aj.
City Ujjain I walked, in-(this)-quarter came today.

Tas avelo avid, tuj bbalawan kaj.
Therefore late came, to-you talking for.
 Chandar gyo ghar ap^{ne}, raja tu bhi gbar ja.
The-moon has-gone house its-own, O-king thou also house go.
 Mai abbala-si-se kaiso bbalano, tu kehir hu ga.
Me humble-like-with what talking, thou lion I cow.
 Kehir kawali bakhe, chhali bakbe nahar,
Lion cow devours, goat devours wolf,
 Jokho lagge jindu-na, lakho kare bicharu,
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aio, sih pachana, hekal gir abbi.
Ah, lion fearless, alone roaring brave.
 Ghar ud^{ra}-ra dhundi to ta-na, Saramu na awe sih.
Souses mice-of searching then thee-to, shame not comes lion.
 Saj Sahechi sigar, raja kare pukar,
Put-on Sahechi good-apparel, king makes command,
 Jokhamu Jagg^{si} jia-na, lakho kare
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bicharu.
pretext
 Bbari dije khetar-na, bbari khet-ns khai?
Sedge put fields-to, hedge the-field eats?
 Raja dande raiat-na jin-re, kuk kane lagg jai?
King injures subjects his, complaint whom near goes?

Kuk mat kar, re
Complaint not make, O
 Sahechl, kuk kaiaki hoi?
Sahechi, from-complaint what results?
 Kehar-ke mukh bbak^ri, chhuti suni na koi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Ani dia ap-ri, ani mat lopo ap,
Oath I-give thee-of, oath not transgress thou,
 Hu kawali tu brahman, h3 bbeti tu bbap.
I cow thou brahman, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour; what business have you with me? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice?

King.—O Sahechi, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it)? If the king injures his subjects to whom can they go for redress?

King.—Do not complain, Sahechi; what will you gain by complaint? Have you ever heard that a goat, once in the lion's mouth, escaped?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brahman. I am the daughter, you my father.

The following song is song in the Dhat at marriage festivities. It is in praise of a Sddha Rajput, of Khuri, named Hathi Singh, the son of Daulat Singh. It tells, bow he visited Haidarabad in Sind, where he was honoured by the Mirs. On his return to Khuri he learns from Bhagwan Singh, the son of Anda Singh of Chhor (in Thar and Parkar) how Bhagwan's uncle Hem-Raj had been arrested by Jodha the Hakim (i.e. Maharajah) of Jodhpur in Marwar. Hathi Singh was sufficiently powerful to meet Jodha on equal terms and to settle the dispute without a conflict.

Hathi Singh lived in the time of Mul Raj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhat^{ki} is not so strongly influenced by Sindhi as that which comes from Thar and Parkar. The Sindhi letters ڙ (ڙ) and ڙ (ڙ) do not occur, and there is one instance of a cerebral ڙ *ja*. The verb 'to give' is, however, spelt with a cerebral ڙ , as in *ڙيندو*, given. The mixed nature of the dialect is well shown by the use of the Bikaneri *oāṭṭ* to form the present tense of verbs. The oblique form *ra* of the genitive is employed to form an accusative in *maṭṭā-rā pāṭṭ*, may they obtain pleasures.

[No. 17.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MARWARI

(DHAT^{ki})

(THALI).

STATE JAISALMER.-

१. भरवती माता तुम पाए जायी । जाया बहीरी खाये बभ माया ।
२. बरिभी रे बोडो ईशा-में बकी । बैरी कबे-रा खुला उदरके ।
३. बिच जायी-बिच-रे खदाए खुले । बिच-बिच-री कभी न जाये ।
४. राजा माने-के मूल-राज राजा । बीते-रा बाजा झूरी-में बाजा ।
५. जायी-बिच बडिया ईश्वर-बाद जाये । जाये मीरा-नी माकस बिच ।
६. मीर बाबिन दूरी कुच बिचो । कड़ी छिरपाव भे बोडो बिचो ।
७. छिरपाव पेचरे-ने छेरे पचाया । छेरे-रा बोडी दीसे बबोका ।
८. जायी बिच बडिया ईश-भा जाये । सारी डाट-में कचरंग पाये ।
९. भगवान पंडे-रो छोड़-रू पाये । काये ईश्वर-रा कावद जाये ।
१०. कावद बचाये रीस बचाये । पड़ो मजर-नी बोरे न जाये ।
११. बडियो को बोडो भेर चलाये । जायी बिच-रा कागद बोडी-नी जाये ।
१२. जायी बिच काकस कुचा-के भेका । भेका छप-ने बात बिचारी ।
१३. भला दोमत-बिच-रे कपूर जायी । बाध भरे-ने मोलिका बचायी ।
१४. बाध भट कुच नीत जाये । छोट बोडा न जीजा-रा पाये ।

No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RIJASTHINI.

MARWARI (DHAT^AKI

THALI).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasati mata tuj pae laga.
 Sarasati mother thy at-feet I-fall,
 jana ghaneri sahe budh maga.
 to-know much all wisdom we-beg.
2. Bario re Sodho desa-me banko.
 Brave O Sodha' countries-in gallant.
 beri uwe-ra suta udar^ake.
 enemies him-of while-asleep start-up.
3. Siwa Hathi-Singh-re sadae sukhe.
 Subjects Hathi Singh-to always are-happy.
 ridh-sidh-ri kami na kahe.
 prosperity-success-of want not any.
- 4, Raja mane-chhe Mul-raj raja.
 King respecting-is Mul-raj king.
 jite-ra baja Khuri-me baja.
 victory-of musical-instruments Khuri-in are-sounded.
- 5, Hathi-Sihgh cbadhiya Haidarabad jawe.
 Hathi-Singh mounted Haidarabad goes.
 jawe Mira-na malam kidhe.
 , goes the-Mirs informed made.
- 6 Mir Sahib tutbo hukm dinbo.
 Mir Sahib was-pleased order was-given.
 ruri sir^apaw ne ghoro dinbo.
 excellent robe and horse was-given.
7. Sir^apaw peh^are-ne dere padharya
 Robe put-on-having to-camp he-set-out
 dere-ra beli dise sajora.
 camp-of followers appear well-pleased.
8. Hati-Singh chadhiya des-na awe.
 Hathi-Singh mounted country-to comes.
 sari Dhat me uch^arang pawe.
 all Dhat-in festivities he-gets.

9. Bhag^awan Ande-ro Chhor-su awe.
Bhagawan Anda-of Chhor-from comes.
 kake Hem-Raj-ra kagad laws.
uncle Hem-Raj-of papers he-brings.
10. Kagad bachawe ris chadbawe
Tapers he-reads anger hr-raises.
 'ero najar-ma koi na awe?
'such sight-in any-one not comes'
11. Waliyo-tho Sodho ber ghatawe
Returned-was Sodha enmity puts.
 Hathi-Singh-ra kagad Jodha-na jawe.
Hathi-Singh-of papers Jodha-to go.
12. Hathi-Singh Hakam huwa-chhe bhela.
Hathi-Singh the-Hakim become-are together.
 bhela hue-ne bat bicbari.
together become-having affair was-considered.
18. Bhala! Daulat-Singh-re saput jayo.
Well ! Daulat-Singh-to good-son was-born.
 thal bhare-ne motiya badhayo.
tray , filled-having pearls present.
- 14, Charan Bhat gun git gawe.
Bards Panegyrists virtues song sing.
 ut, ghora, ne moja-ra pawe.
camel", horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvati,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sodha Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

8. Hathi Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mul Raj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khuri.

5. Hathi Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mirs of Sindh.

6. The Mir Sahib was pleased and presented him with a grand robe of state, and a horse.

7. Hathi Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hathi Singh mounted his horse and returned to his own country, and all Dhat rung with festivities.

9. Then Bhagwan, the son of Anda, came to him from Chhor, and gave him a letter from his uncle Hem Raj.

10. As soon as he read it he became inflamed with rage, and cried ' I know no one who would act so."

11. So mighty are the Sodhas that when any of them returns displeased (there is great trouble). So Hathi Singh sent a letter to Jodha, the Hakim of Jodhpur.

12. Hathi Singh and the Hakim met, and the matter was decided (favourably to Hem Raj).

13. Well done ! Daulat Singh's son is a good son. Let us receive him with a dish filled with pearls.

14. Bards and Panegyrists sing his virtues, may they obtain camels, horses, and every pleasure as their reward.

¹ The letter informed him that Hem Raj had been arrested by the Hakim of Jodhpur. Hathi Singh is loath to believe that anyone should dare to do this.

NORTHERN MARWARI.

BIKANERI-SHEKHAWATI.

To the north of the Marwar State lie the State of Bikaner and the Shekhawati tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahnda, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Panjabi speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bagri.

In the north-west of Bikaner in the triangle enclosed by the Bahawalpur and Firozpur frontiers, there is a mixed dialect spoken. It is called Bhattiani, and is a compound of Lahnda, Panjabi, and Bikaneri. It is dealt with under the head of Panjabi.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bagri. Over the rest of the State the language is Bikaneri. Bikaneri is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shekhawati tract of Jaipur. The language of the adjoining portion of Jaipur is Jaipuri, which has been discussed on pp. 31 and ff. The language of Shekhawati bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikaneri spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bagri is spoken. This is Bikaneri merging into Panjabi and Bangaru, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikaneri and Shekhawati are the same language. They are simply Marwari with an infusion of Jaipuri, which naturally increases as we go eastwards. We may call the joint Bikaneri-Shekhawati dialect, together with Bagri, 'Northern Marwari.' The approximate number of speakers of this form of Marwari is :—

Bikaneri—		
Bikaner.	533,000	
Bahawalpur	10,770	
		543,770
Shekhawati	488,017	
Bagri	327,859	
	TOTAL	1,359,146

A version of the New Testament in Bikaneri was published by the Serampore Missionaries in 1820. The language is the same as that now about to be described.

The following points may be noted in connexion with this Bikaneri-Shekhawati dialect.

In the declension of nouns the oblique form of strong *taddbhava* nouns in *o*, like *ghoro*, a horse, often ends in *ai*, (especially in the ablative) as *in bikai-su*, from *Bika* (nom. *Biko*) ; *potai-hu*, from a grandson. In Bikaneri, the postposition of the genitive is the Marwari *ro*, while in Shekhawati it is the Jaipuri *ho*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *ko* is also met in Eastern Marwari.

In the pronoun of the first person, the form of the genitive varies, we have *mharo*, *mhar^olo*, *mero*, and *mer^olo*, 'my,' so we have *tharo*, *thar^olo*, *tero* and *ter^olo* 'thy.' With *mhar^olo*, *thar^olo*, etc., compare the Western Marwari *mayalo*, *tayalo*. In Shekhawati. we often find Jaipuri forms of the pronoun of the third person, such as *65*, *be*; *bi*, *by him*. In Bikaneri, the Marwari forms are used. *Ke* is 'what?'

Over the whole tract, both the Marwari and the Jaipuri forms of the verb substantive are in constant use. Both *hu* and *chhu*, I am, and *ho* and *chho*, was.

In the finite verb, the future is usually formed with *s*, as in *mar^ssyu*, I shall strike. In Shekhawati we also now and then find the Jaipuri (Torawati) form with *go* (*marugo*). Torawati is the form of Jaipuri spoken immediately to the east of Shekhawati. In other respects, the verb is conjugated as in Marwari.

I give examples of this Northern Marwari from both Bikaner and Shekhawati,

The following account of the fortunes of Bika and of the founding of Bikaner comes from the State of that name. The language is the same as that just explained. Both *chhai* and *hai* are used as verb substantives and the oblique forms of strong masculine tadbhava nouns in *o* often end in *ai*. The only peculiarity which may be noted is the Gujarati fashion of making the participle of a transitive verb in the past tense agree in gender with the object even when in the impersonal construction. Thus *jata-ri jata-nai jiti* {not *jito*}, tribes of Jats were conquered.

As the original MS. is a good example of the writing of this part of India, I give it in facsimile. In the transliteration I have silently corrected the numerous instances in which the vowels are incorrectly written.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHANI.

BIKANERI.

STATE

BIKANER.

राव दीनजी श्रीधरजी नीतीश्वरजी

६१० जीचपुराण दहीरजी

VOL. IX, PART II. नरसंहार नरसंहार लुट्टा

॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
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 ॥ ॐ नमो भगवते वासुदेवाय ॥
 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

सिखीजी लारी उगलवा राबहा

राबसिखीजी वीरी रंगववरजी

वी केजीरो वीहा वीयो

वीमदेनमे जद राबवीकेजी

वीलो वरावगरी नगमे वरीजी

गे लारीयो वग वग नही हथि

वरीर वीकेजी वरीर लारी पांरये

नगपसमे लडाही उंही होये

लडाहीमे लारी उरग वीरराबवीकेजी

जीगा पगलारी येर ही

जलो नलो मिक्की पायद राबवीकेजी

લઉના રહા ઝીર પઢે
 ઘડેલું નાળી ઘાટીને જમે અમાર
 નાકાનિરો યેરુ વચી હોઠે
 શીલો પ્રનાવણરી મનમે પ્રરી ઝીર
 મોવપણ નીલી વચામવદેટું ને પ્રચીરી
 તીલી ખાળી ઝીર ફીમે દીગલું
 રાવવીકોળી ઝાપરી રાજચોની
 વીકાનિરે પ્રર લીલી ઝે પઢે મોકી
 દેવર જોમસરુ રીખાવેરે બીલાતં
 ખાલીને બીરાલીયા ઝીર મેરે
 ઉચર ખાટીરી ખાતમીને ખાળી

झोर खेवाँरै जी बांगे कोसर आपनी

राज घांगी की कानैरै लारे जायल

झोर जाहं हार परा की कौनो

आपरा चली करलीया हाथे पछे

रावबी द्वेजी द्वेही जी न जीनी

राजकुमारा जीतार आपरै राजमै

सैललीया झोर शिखेछं पछे

रावबी द्वेजीरै छोटो नाडी बाँहजी

मेहल राजकुमारी राज जगपरा

हो एउर मेठी रावबी द्वेजी

जीतार बोसलीयो मो हलंगी

भाळूँ त्रजीगमलजी मो हळ्ळा

शिये त्रजीगमलजीने रावजीछी

मार परो शिया मो हळ्ळोरी

राज आपरो कुठे बांदेजीने

देवदीपो केही दातापठे राववादेजीने

मो हळ्ळीकैर दवाया शिंदी

कारण त्री हो के मो हळ्ळाने

दीलीने वादला डात्री डीमा वंघाडी

मारकां जीको दीलीने वाद पाहरी

कानीलु डीकाररी लुबोदारठा

महिलांने प्रदग शियेमारंग बांदी

[No. 18.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

BIKANERI.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Raw Biko-ji sambat 1522 miti Asoj sud 10 Jodh-pur-su
 Prince Bika year 1522 date Asoj bright-half 10 th Jodhpnr-from
 bahir hua, ar Mandor-mai ayar mukam kiyo; or
 started became, and Mandor-in having-come a-halt was-made; and
 pher Desⁿok Sri Mata-ji Karⁿi-ji-ri haj^ri-mai hajar hua; or
 again (at-)IDesnok Sri Mother Karni-of presence-in present became; and
 bathai-su gaw Chadasar-mai ayar theh^ra. Or bathai-
 there-from milage Ghandasar-in having-come he-remained. And there-
 su Kodam-desar ayar tin baras tai Kodarn-desar-mai
 from (to-)Kodamdesar having-come three years during Kodamdesar-in
 reya. Or Kodam-desar-mai ek chhoto-so kot kar^awayo.
 he-remained. And Kodamdesar-in a small fort was-caused-to-be-made
 Or Kodam-desar-su uthar gaw Jag^lu-mai barns das tai
 And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 raba. Bai bakbat Bbatiya-ro raj athai chho, jika-ra malak
 he-dwelt. At-that time the-Bhatis-of rule here was, whom-of lord
 Sekho-ji Bhati Pugal-ra raw ha. Raw Sekho-ji-ri beti Rang
 Sekha Bhati Pugal-of prince was. Prince Sekha-of daughter Bang
 Kuwar-ji-su Bikai-ji-ro biha kiyo. Kodarn-desar-mai jad Raw
 Kuwar-with Boka-of marriage teas-made. Kodamdesar-in when by-Prince
 Bikai-ji kilo karawan-ri man-mai kari-chhi, to Bhatiya
 Bika the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhatis
 banawan nahi diyo; or Bikai-ji or Bhatiya-rai
 to-get- it-built not teas-allowed; and Bika and the-Bhatis-of
 apas-mai larai hui. Iyai larai-mai Bhati
 themselves-among fighting took-place. This fighting-in the-Bhatis
 hara, or Raw Biko-ji jita. Pan Bhati
 were-defeated, and Prince Bika was-victorious. But the-Bhatis
 pher-hi janai-tanai moko payar Raw Bikai-ji-su
 again-even whenever opportunity having-obtained Prince Bika-with
 lar^ataraha. Or pachhai uthai-su Rati ghati-mai jathai abar
 fighting-remained. And afterwards there-from Rati valley-in where now

Bikaner-ro sehar baso-ro chhai kilo karawan-ri man-mai
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 kari; or sambat 1545 miti Besakh badai tij-nai
(intention-) was-made ; and pear 1546 date Baisakh dark-half third-on
 kilai-ri nivi ghati. Or iyai din-su Raw Bikai-ji
the-fort-of foundation was-laid. And this day-from Prince by-Bika
 ap-ri raj-dhani Bikaner kar-livi. Ai pachhai moko
himself-of capital Bikaner woe-established. This after opportunity
 dekhar Saik*sar Roniyai-rai Godara Jata-nai jit-liya.
having-seen Saiksar Roniya-of the-Godara Jats-to they-were-conquered.
 Or pher dus*ri Jata-ri jata-nai bhi jiti or
And again other Jats-of tribes-to also they-were-conquered and
 uwa-re gawa-nai khosar ap-ri raj-dhani Bikaner
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 larai laya. Or Jata har-para Bikai-ji-nai
with-(him) they-were-brought. And by-the-Jats (who)-were-defeated Bika-to
 ap-ra dhani kar-liya. Iyai pachbai Raw Bikai-ji
their-own lord he-was-acknowledged. This after Prince by-Bika
 kan gaw Khichi Raj*puta-ra jitar ap-rai raj-mai
several villages Khichi Bajputs-of having-conquered his-own rule-in
 bhel-liya. Or iyai-su pachhai Raw Bikai-ji-rai chhotai bhai
were-united. And this-from after Prince Bikt-of by-younger brother
 Bidai-ji Mohal Raj*puta-ro raj gaw Chhapar Dronpur-mai
Bida the-Mohal Rajputs-of rule village Chhapar Dronpur-in
 chho. RaW Bidai-ji jitar khos-liyo.
was. By-Prince Bida having-conquered they-were-taken-possession-of
 Mohala-ro malak Ajit-Mal-ji Mohal chha. Iyai Ajit-Mal-ji-nai
The-Mohals-of ruler Ajit-Mall Mohal was. This Ajiti-Mail-to
 Baw Jodhai-jl mar-paro. Iya Mohala-ro raj ap-rai betai
by-Prince Jodha was-killed. These Mohals-of rule his-own son
 Bidai-ji-nai dew-diyo. Kaii dina pachhai Raw Bidai-ji-nai
Bida-to was-given. Several days after Prince Bida-to
 Mohala pher dabaya. Iyai-ro karan o ho kai
by-the-Mohals again he-was-attacked. This-of reason this was that
 Mohala-nai Dili-rai Bad*saha-ki-(for ri) himat badhai. Sarang
the-Mohals-to Delhi-of Emperor-of encouragement was-offered. Sarang
 Kha jiko Dili-rai Bad*saha-ri kani-su Hisar-ro subaidar chho,
Khan who Delhi-of Emperor-of side-from Hissar-of subadar was,
 Mohala-nai madat iyai Sarang Kha di.
the-Mohals-to help by-this Sarang Khan was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bika set out from Jodhpur on the 10th of the bright half of Asoj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karni.¹ Thence he went on to Chandasar. From Chandasar he went to Kodamdesar, where he stayed three years, and built a small fort. Thence he went to the village of Janglu where he dwelt for ten years. At that time this country was under the rule of the Bhatīs, the over-lord of whom was Sekho Bhatī of Pugal, Bika married Sekho's daughter Rang Kuwar.

When Bika thought of building the fort in Kodamdesar the Bhatīs objected, and a war arose on this score, in which the Bhatīs were defeated, and Bika was victorious. But the Bhatīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bika went on to the Rati valley, where now stands the city of Bikaner, and there he determined to build a fort. Its foundations were laid on the third of the dark half of Baisakh Sambat 1545, and from that date Bika made Bikaner his capital.

After this, as he saw opportunity, he conquered the Godara Jats of Saiksar Roniya, and also brought other Jat tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jats admitted their defeat, and acknowledged Bika as their ruler.

After this Bika conquered several villages of the Khichi Rajputs, and brought them under his rule.

After this Bika's younger brother Bida was in the territory of the Mohal Rajputs of Chhappar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mohals had been Ajit Mall Mohal, who had been slain by Bida's father Jodha, and Jodha gave the territory to his son Bida. For a long time the Mahals continued to attack Bida. The reason of this was that they were encouraged by the Emperor of Delhi. Sarang Khan was Subadar of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karni was a Charan woman, whose supernatural power secured the country to Bika and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MARWARI (SHEKHAWATI).

From Shekhawati I give two specimens. One is a portion of a version of the Parable of the Prodigal Son, and the other is a folktale, curiously like our nursery story of the old woman and the bonny bunch of black berries.

Both have been provided by the Rev. G. Macalister, to whom I am indebted for so many excellent specimens from the Jaipur State.

For further information regarding Shekhawati, the reader is referred to that gentleman's *Specimens of the Dialects spoken in the State of Jeypore*. Specimens of the dialect will be found on pp. 1 and ff. of Part I, and a grammar on pp. 1 and ff. of Part II of that work.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

SPECIMEN I.

SHEKHAWATI.

STATE JAIPUR.

(Rev. G. Macalister, M.A., 1899.)

एक जणा-वे दीय नेटा बा । बा-मे-सूं कोठको बाप-का बाप-ने कैयो बाबा धन-मे-सूं
 भिरा बन्त-को बावे जखो भवे दे-दे । दी बाप-को धन बा-मे बाट-दीयो । बोड़ा दिन
 पक्षे कोठको नेटो सो सोर-समेटर परदेस-में घणी दूर ऊठ-म्हो घर बठे खोटा गैक बाबर
 आप-को सो धन गमा-दीयो । चोर बी खोखूं बिनाइ-दीयो जहां बी देख-में जवरो काक
 पड़ो घर मो कंगाल हूय-म्हो । मो कार बी देख-का एक रैवाला-के रह्यो घर मो बी-ने बाप-का
 कैता-में घर बराबर-ने खिनातो । जका पातड़ा घर जाय-का बा-ने कार बाप-की घेट
 मर-ने राखी हो घर कोई पादमी में-ने कोनी दे-की । घर बी-ने म्यान खाकी जहां में कछी
 भिरा बाप-का मोकर-बाकरा-ने रोटी बची घर में भूखा रहें । में ऊठसूं घर मेरे बाप-के कने
 जाखूं घर में-ने कैखूं बाप में राम-जी-को पाप कखो घर तेरो पाप कखी घर अब में तेरो
 नेटो कुजवावय ओगो कोनी । तेने मोकरा-में एक मन्हे बी राख-वै॥

CENTRAL GROUP.

SHEKHAWATI.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899,)

TRANSLITERATION AND TRANSLATION.

Ek	jana-kai	doy	beta	ha.	Ba-mai-su	chhot ^a kyo					
<i>A-certain</i>	<i>person-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	<i>(by)the-younger</i>					
ap-ka	bap-nai	kaiyo,	'baba,	dhan-mai-su	mera	bant-ko	awai				
<i>his</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>wealth-in-from</i>	<i>my</i>	<i>Share-of</i>	<i>comes</i>				
jako	man-nai	de-de.'	Bi	ap-ko	dhan	ba-nai	bat	diyo.			
<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>By-him</i>	<i>his-own</i>	<i>wealth</i>	<i>them-to</i>	<i>dividing</i>	<i>was-given.</i>			
Thora	din	pachhai	chhot ^a kyo	beto	so	sor-sametar	par-des-mai				
<i>A-few</i>	<i>days</i>	<i>after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>foreign-country-into</i>				
ghani	dur	uth-gyo.	Ar	bathe	khota	gaila	Chalar				
<i>very</i>	<i>far</i>	<i>went.</i>	<i>And</i>	<i>there</i>	<i>(in-)evil</i>	<i>ways</i>	<i>having-behaved</i>				
ap-ko	so	dhan	gama-diyo.	Or	bi	sokyu	bigar-diyo,				
<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>And</i>	<i>by-him</i>	<i>all</i>	<i>was-wasted,</i>				
jana	bi	des-mai	jab ^a ro	kal	paryo,	ar	bo	kangal			
<i>then</i>	<i>that</i>	<i>country-in</i>	<i>severe</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poor</i>			
huy-gyo.	Bo	jar	bi	des-ka	ek	raibala-kai	rahyo.				
<i>became.</i>	<i>He</i>	<i>having-gone</i>	<i>that</i>	<i>country-of</i>	<i>one</i>	<i>citizen-in-of</i>	<i>lived.</i>				
Ar	bo	bi-nai	ap-ka	kheta-mai	sur	charawan-nai	khinato.				
<i>And</i>	<i>(by-)him</i>	<i>him-to</i>	<i>his</i>	<i>fields-into</i>	<i>swine</i>	<i>to-feed</i>	<i>it-was-sent.</i>				
Jaka	pat ^a ra	sur	khay-chha	ba-nai	khar	ap-ko	pet	bharan-nai			
<i>What</i>	<i>husks</i>	<i>swine</i>	<i>eating-were</i>	<i>them-to</i>	<i>having-eaten</i>	<i>his</i>	<i>belly</i>	<i>to-fill</i>			
rajl	cbho.	Ar	ko	ad ^a mi	bai-nai	koni	de-chho.	Ar	bi-nai		
<i>willing</i>	<i>he-was.</i>	<i>And</i>	<i>any</i>	<i>man</i>	<i>him-to</i>	<i>not</i>	<i>giving-was.</i>	<i>And</i>	<i>him-to</i>		
gyan	ayo,	jana	bai	kahi,	'mera	bap-ka	nokar-chak ^a ra-nai				
<i>understanding</i>	<i>came,</i>	<i>then</i>	<i>by-him</i>	<i>it-was-said,</i>	<i>'my</i>	<i>father-of</i>	<i>servants-to</i>				
roti	ghani,	ar	mai	bhuka	maru.	Mai	uth ^a syu	ar	merai		
<i>bread</i>	<i>much-(is),</i>	<i>and</i>	<i>I</i>	<i>hungry</i>	<i>am-dying.</i>	<i>I</i>	<i>will-arise</i>	<i>and</i>	<i>my</i>		
bap-kai	kanai	jasyu	ar	bai-nai	kaisyu,	"bap,	mai	Ram-jji-ko			
<i>father-to</i>	<i>near</i>	<i>will-go</i>	<i>and</i>	<i>him-to</i>	<i>will-say,</i>	<i>"father,</i>	<i>by-me</i>	<i>God-of</i>			
pap	karyo,	ar	tero	pap	karyo;	ar	ab	mai	tero	beto	kuh ^a wawan
<i>sin</i>	<i>was-done,</i>	<i>and</i>	<i>thy</i>	<i>sin</i>	<i>was-done;</i>	<i>and</i>	<i>now</i>	<i>I</i>	<i>thy</i>	<i>son</i>	<i>to-be-called</i>
jogo	koni;	terai	nok ^a ra-mai	ek	man-nai	bi	rakh-lai.	' '			
<i>worthy</i>	<i>am-not;</i>	<i>thy</i>	<i>servants-among</i>	<i>one</i>	<i>me-to</i>	<i>also</i>	<i>keep.</i>	' '			

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP;

RAJASTHANI.

SHEKHAWATI

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक तो चिढ़ी ही और एक कामकी ही । दोनों धरम-भारें हैं । चिढ़ी-ने तो साबी मोती पर कामकी-ने पारै साब । कामकी कही से देखा चिढ़ी तेरी मोती । मोती सेर मोमकी-पर जा बैखी । चिढ़ी कही से नीमकी २ काब उड़ा-दे । में कूँ उड़ाईं भारे । भेरो से खीयो । जहाँ जाती कने गरं से जाती २ तूँ नीमकी काट । में में कूँ काटूं भारे । भेरो से खीयो । जहाँ पड़े राजा कने गरं से राजा २ तूँ जाती छंड । में कूँ छंडूं भारे । भेरो से खीयो । जहाँ पड़े राणीयाँ कने गरं से राणीयो २ से राजा-सूं कखो । में कूँ कखूं भारे । जारो से खीयो । जहाँ पड़े बूला कने गरं से बूली २ से राणीयाँ-का कपड़ा काटो । में कूँ काटूं भारे । जारो से खीयो । जहाँ पड़े चिढ़ी कने गरं से चिढ़ी २ से बूसा मारो । में कूँ मारूं भारे । जारो से खीयो । जहाँ पड़े कुत्ता कने गरं से कुत्तो २ से चिढ़ी मारो । कुत्ता बीका भारे में कूँ मारूं । जारो से खीयो । जहाँ पड़े जाना कने गरं से जान २ से कुत्ता मारो । में कूँ मारूं भारे । जारो से खीयो । जहाँ पड़े बाखो कने गरं से बाखो २ से जान बाखो । में कूँ बाखूं भारे । जारो से खीयो । जहाँ पड़े जोड़े कने गरं से जोड़ा २ तूँ बाखो भुजाय । में कूँ भुजाईं भारे । भेरो से खीयो । जहाँ पड़े हात्ती कने गरं से हाती २ से जोड़ो खोखो । में कूँ खोखूं भारे । जारो से खीयो । जहाँ पड़े खीड़ीयाँ कने गरं से खीड़ीयो २ से हाती की खंड-में बड़ी । में कूँ बड़ाईं भारे । जारो से खीयो । से हाती-की खंड-में ने बड़ी-नी तो में खी-ने मारखूं ॥

जहाँ कीड़ी बीकी खी-ने कूँ मारै भारे । में हाती-की खंड-में बड़ियाँ । जहाँ पड़े हाती बीका भारे भेरी खंड-में कूँ बड़ो । में जोड़ो खोखूं । जोड़े कही भारे म-ने कूँ खीयो । में बाखो भुजाखूं । बाखो कही म-ने कूँ भुजायो भारे । में जान बाखूं । जान कही खी-ने कूँ बाखो भारे । में कुत्ता मारखूं । कुत्ता कही खी-ने कूँ मारो भारे । में चिढ़ी मारखूं । चिढ़ीयाँ कही खी-ने कूँ मारो भारे । में बूसा मारखूं । बूसा कही खी-ने कूँ मारो भारे । में राणीयाँ-का कपड़ा काटखूं । राणीयाँ कही जारो कपड़ा कूँ काटो भारे । में राजा-सूं कखूं । राजा कही भेरो-सूं कूँ कखो भारे । में जाती छंडखूं । जाती बीका म-ने कूँ छंडो भारे । में नीमकी काट-मिखूं । नीमकी कही म-ने कूँ काटो भारे । में काम उड़ाखूं । काम कही म-ने कूँ उड़ायो भारे । में चिढ़ी-को मोती देखूं ॥

No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTANI.

SHEKHAWATI.

STATE JAIPUR,

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

Ek-to chiri hi, or ek kag^{lo} ho. Donyu dharam-bhai
 A hen-sparrow was, and a crow was. Both religious-brothers
 ha.
 were.

Chiri-nai to" ladyo moti, ar kag^{lo}lai-nai pai
 The-sparrow-to on-the-one-hand was-found a-pearl, and the-orow-to was-got
 lal. Kag^{lo}lai kahi kai, 'dekha, chiri, tero moti.'
 a-ruby. By-the-crow it-was-said thai, 'let-me-see, sparrow, thy pearl.'
 Moti ler nim^{ri}-par ja baithyo. Chirl
 The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahi kai, 'nim^{ri} nim^{ri} kag ura-de.' 'Mai kyu
 it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly' 'I why
 urau, bhai? Mero ke liyo?' Jana khati kanai
 should-cause-to-fly, brother? Of-me what is-taken? Then, a-carpenter near
 gai kai, 'khati khati, tu nim^{ri} kat.' Kai,
 she-went that, 'carpenter carpenter, thou the-neem-tree cut' (He-said-)that,
 'mai kyu katu, bhai? Mero ke liyo?' Jana
 'I why should-cut, brother? Of-me what is-taken?' Then
 pachhai raja kanai gai kai, 'raja raja, tu khati
 after the-king. near she-went that, 'king king, thou the-carpenter
 dand.' 'Mai kyu dandu, bhai? Mero ke liyo?' Jana
 fine,' 'I why should-fine, brother? Of-me what is-taken?' Then
 pachhai raniyi kanai gai kai, 'raniyo raniyo, the raja-su
 after the-queens near she-went that, 'queens queens, you the-king-with
 ruso.' 'Mhe kyu rust, bhai? Mharo ke liyo?'
 be-angry' 'We why should-be-angry, brother? Of-us what is-taken?'
 Jana pachhai chusa kanai gai kai, 'chuso chuso, the raniya-ka
 Then after the-mice near she-went that, *mice mice, you the-queens-of
 kap^{ra} kato.' 'Mhe kyu kata, bhai? Mharo ke liyo?'
 clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Jana pachhai billi kanai gai kai, 'billi billi, the chusa
 Then after the-cats near she-went that, 'cats cats, you the-mice

maro.' 'Mhe kyu mara, bhai? Mharo ke liyo? ' Jana
kill.' ' We why should-kill, brother? Of-us what is-taken ? ' Then
pachhai kuttai kanai gai kai, 'kutto kutto, the billi
after the-dog near she-went that, 'dogs dogs, you the-cat
maro.' Kutta bolya, 'bhai, mhe kyu mara? Mharo ke
kill.' The-doga spoke, 'brother, we why should-kill? Of-us what
liyo ? ' Jana pachhai daga kanai gai kai, ' dag
is-taken ? ' Then after the-cudgels near she-went that, ' cudgels
dag, the kutta maro.' ' Mhe kyu mara, bhai? Mharo
cudgels, you the-dogs beat ' 'We why should-beat, brother? Of-us
ke liyo ? ' Jana pachhai baste kanai gai kai, ' baste baste,
what is-taken?' Then after the-fire near she-went that, 'fire fire,
the dag bald.' 'Mhe kyu bala, bhai? Mharo ke
you the-cudgels burn ' ' We why should-burn, brother? Of-us what
liyo ? ' Jana pachhai jorai kanai gai kai, ' jora jora, tu baste
is-taken ? ' Then after a-tank near she-went that, ' tank tank, thou thr-fire
bhujay.' ' Mai kyu hhujau, bhai ? Mero ke liyo ? ' Jana
extinguish.' ' I why should-extinguish, brother ? Of-me what is-taken ? ' Then
pachhai hatya kanai gai kai, ' hati hati, the joro
after the-elephants near she-went that, ' elephants elephants, you the-tank
soso.' ' Mhe kyu sosa, bhai ? Mharo ke liyo ? '
drink-up.' ' We why should-drink-up, brother ? Of-us what is-taken ? '
Jana pachhai kiriya kanai gai kai, ' kiriyo kiriyo, the
Then after the-ants near she-went that, ' ants ants, you
hati-ki sud-mai baro.' ' Mhe kyu bara, bhai ? Mharo
the-elephant-of trunk-in enter' ' We why should-enter, brother ? Of-us
ke liyo ? ' ' The hati-ki sud-mai nai barogi to mai
what is-taken ? ' You elephant-of trunk-in not will-enter then I
tha-nai mar^asyu.'
you will-kill.'

Jana kiri boli, ' mha-nai kyu marai, bhai ? Mhe
Then the-ant said, ' us why dost-thou-kill, brother ? We
hati-ki sud-mai bar^asya' Jana pachhai hati bolyo, ' bhai,
the-elephant-of trunk-in will-enter' Then after the-elephant spoke, ' brother,
meri sud-mai kyu baro ? Mai joro sos^asyu.' Jorai
my trunk-in why do-you-enter ? I the-tank will-drink-up.' By-the-tank
kahi, ' bhai, ma-nai kyu soso ? Mai baste bhujasyu.'
it-was-said, ' brother, me why drink-up ? I the-fire will-extinguish.'
Baste kahi, ' ma-nai kyu bhujawo, bhai ? Mai dag
By-the-fire it-was-said, ' me why extinguish, brother ? I the-cudgel

bal^asyu.' Dag kahi, 'mha-nai kyu balo, bhai ?
will-burn. *By-the-cudgel it-was-said,* *' us why burn, brother i*
 Mhe kutta mar^asyu Kutta kahi, mha-nai kyu maro,
We the-dogs will-beat: By-the-dogs it-was-said, *us why beat,*
 bhai Mhe billi mar^asyu Billiya kahi, 'mha-nai
brother ? We the-cat will-kill By-the-cats it-was-said, *' us*
 kyu maro, bhai ? Mhe chusa mar^asyu' Chusa kahi,
why kill, brother ? We the-mice will-kill: By-the-mice it-was-said,
 ' mha-nai kyu maro, bhai ? Mhe raniya-ka kap^ara kat^asyu
' us why kill, brother? We the-queens-of clothes will-cut.'
 Raniya kahi, 'mhara kap^ara kyu kato, bhai? Mhe
By-the-queens it-was-said, ' our clothes why cut, brother ? We
 raja-s3 rus^asyu, Raja kahi, ' merai-su kyu
the-king-with will-be-angry.' By-the-king it-was-said, me-with why
 ruso, bhai ? Mai khati dand^asyu.' Khati bolyo,
be-angry, brother ? I the-carpenter will-fine: The-carpenter spoke
 ' ma-nai kyu dando, bhai ? Mai nim^ari kat-ger^asyu.'
' me why fine, brother ? I the-neem-tree having-cut-will-cause-to-fall.'
 Nim^ari kahi, ' ma-nai kyu kato, bhai ? Mai
*By-the-neem-tree it-was-said, * me why cut, brother ? I*
 kag urasyu.' Kag kahi, ' ma-nai kyu
the-crow will-cause-to-fiy: By-the-crow it-was-said, ' me why
 urawo, bhai ? Mai chiri-ko moti desyu.'
cau8e-to-fly, brother ? I the-sparrow-of pearl will-give:

FREE TRANSLATION OF THE FOREGOING.

There were a hen-sparrow and a crow who were sworn friends. It chanced that the sparrow found a pearl and the crow a ruby. The crow asked the sparrow to show him the pearl, and then flew away with it to the top of a neem tree.

Said the sparrow, ' O neem tree, neem tree, shake the crow off his perch and make him fly away.'

Said the neem tree, ' why should I make him fly away ? What has he taken of mine ?'

So the sparrow went to a carpenter. ' O carpenter, carpenter, out down the neem tree.' ' Why should I cut it down ? What has it taken of mine ?'

So she went to the king. ' O king, king, fine the carpenter.' ' Why should I fine him ? What has he taken of mine ?'

So she went to the queens ' O queens, queens, be angry with the king.' ' * Why should we be angry with him ? What has he taken of ours ?'

So she went to the mice. ' O mice, mice, gnaw the clothes of the queens.' ' Why should we gnaw ? What have they taken of ours ?'

So she went to the cats. ' O cats, cats, kill the mice.' ' Why should we kill them ? What have they taken of ours ?'

So she went to the dogs. 'O dogs, dogs, kill the cats.' 'Why should we kill the cats? What have they taken of ours?'

So she went to the sticks. 'O sticks, sticks, beat the dogs.' 'Why should we beat? What have they taken of ours?'

So she went to the fire. 'Fire, fire, burn the sticks.' '* Why should we burn them? What have they taken of ours?'

So she went to the pond. '** Fond, pond, quench the fire.' '* Why should I quench it? What has it taken of mine?'

So she went to the elephants. 'Elephants, elephants, suck the pond dry.' 'Why should we suck it dry? What has it taken of ours?'

80 she went to the ants. 'Ants, ants, crawl up the elephants' trunks.' 'Why should we crawl up the trunks? What have they taken of ours?' 'If you don't crawl up the elephants' trunks, I will kill you.' *

Then said the ant, 'why kill me, I will crawl up the elephants' trunks.'

Then said the elephants, 'why crawl up our trunks? We will suck the pond dry.'

Then said the pond, 'why suck me dry? I will quench the fire.'

Then said the fire, 'why quench me? I will burn the sticks.'

Then said the sticks, 'why burn us? We will beat the dogs.'

Then said the dogs, 'why beat us? We will kill the cats.'

Then said the cats, 'why kill us? We will kill the mice.'

Then said the mice, 'why kill us? We will gnaw the queens' clothes.'

Then said the queens, 'why gnaw our clothes? We will be angry with the king.'

Then said the king, 'why be angry with me? I will fine the carpenter.'

Then said the carpenter, 'why fine me? I will cut down the neem tree.'

Then said the neem tree, 'why cut me down? I will make the crow fly away.'

Then said the crow, 'why make me fly away? I will give the sparrow back her pearl.'

BAGRI.

The word *Bagri* or more correctly *Bag^{ri}*, literally means the language of the

Meaning of name.

Bagar country. A range of rocky hills intersects nearly the whole of Shekhawati in the Jaipur State, in a north* eastern direction, and close upon its eastern frontier. The country on the east side of these hills is called Dhundhar (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bagar, which includes nearly the whole of Shekhawati, and is generally applied to the sandy country where water is only procurable at a great depth.¹ This Bagar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bagri. The language of Shekhawati, etc., though closely allied to Bagri, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bagar² also appears under the form Bangar, and this, in its turn, gives its name to the dialect of Western Hindi called Bangaru which is mainly spoken in East Hissar, Delhi District, and Karnal. Bangaru is a form of speech quite different from Bagri. The latter is a dialect of Rajasthani.

Bagri has to its north Panjabi, to its east Bangaru, to its south-east Ahirwati, and to its south and west the Bikaneri-Shekhawati form of Marwari. It represents Marvri merging into Panjabi and Bangaru, and though it is certainly affected by these two forms of speech, its backbone is essentially Marwari.

The home of Standard Bagri is in the north-east corner of the Bikaner State. Immediately to its east and north lies the Panjab district of Hissar. The part of Hissar which lies to the north is mainly the Sirsa Tahsil, in the south of which Bagri is also spoken. In the north of Sirsa we have Panjabi. Bagri is also spoken in that part of the rest of the Hissar district which lies to the east of Bikaner. It extends north even into a small tract of the Patiala State.³ Here it has to its north Panjabi, and to its east Bangaru. The western boundary of Bangaru may be defined as a line passing through Fatahabad, Hissar, and Kairu. There is, however, no hard-and-fast division between the two forms of speech. West of the line just described there is a good deal of debateable ground, a considerable portion of the tract being held by Bagri immigrants, and the effect of their immigration has been to introduce a decidedly Bangaru element into their Bagri rather than the reverse. True Bagri, as distinguished from Bangaru, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizamat of the Jind State. In Loharu the language is Bagri, and so it is in Dadri, except at the eastern end, where it is Bangaru.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beanes, i. 9.

² Many derivations have been proposed for this word, but the above is the most probable one. It has been connected with *bagar*, a kind of coarse grass, used for making mats, which grows in the tract, and with the Panjabi *bakar* or *bakkar*, a goat.

³ Bagri is here spoken in Sardulgarh-Dhudal in Nizamat Anahadgarh; i.e., in the extreme south of the central portion of Patiala State, where it juts out into the Hissar District, immediately to the east of Sirsa Tahsil.

South, again, of Loharu and Dadri lies the Narnau Nizamat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahirwati.

Bagri is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Firozpur. An examination of the specimens received shows that it is not a true Bagri, but is rather a mixture of Bikaneri and Panjabi. It has none of the peculiar characteristics of Bagri. Specimens of it will be found in the section devoted to Panjabi (Vol. IX, Pt. I).

Shekhawati, which is spoken immediately to the south of Bagri, is often said to be the same as that dialect, but that is not the fact. It is true that a great part of the Shekhawati area consists of Bagar country, and hence it is not incorrect to speak of Shekhawati as Bagri, but the dialect which is known as Bagri is not Shekhawati, although it is closely allied to it. Shekhawati represents Bikaneri Marwari mingling into Jaipuri, while Bagri represents it merging into Paniabi and Baigaru.

The number of speakers of Bagri is estimated to be as follows:—

RAJPUTANA—		
Bikaner		3,000
PANJAB—		
Hissar	271,820	
Anahadgarh of Patiala	13,000	
Loharu	20,139	
Dadri of Jind	19,400	
		324,359
TOTAL		327,359

I know of no literary work written in Bagri. The only account of the dialect with which I am acquainted is in Mr. J. Wilson's *Final Report on the Revision of Settlement of the Sirsa District in the Punjab, 1879-83*. In Section 100 (pp. 120 and ff.) there is a general account of the dialect, and Appendix II gives a brief grammar, and some short verses in the dialect.

Some of the specimens of Bagri which I received were written in the Persian character, others in the Deva-Dagari, and others again in that form of the Dgva-nagari character which is used in Marwar, and which has separate signs for d and r (see p. 20).

The pronunciation¹ of Bagri mainly differs from that of the neighbouring Panjabi and Bangaru in being broader in its vowel sounds. The vowel a sounds almost like the a in 'all.' Thus *kaka*, an uncle, is pronounced *cowcase*, and the people themselves often spell this sound with *ô*, not *a*. Similarly in pronouncing the other vowels a speaker of Bagri makes them as broad as he can, while a speaker of Panjabi often cuts them short, at the same time often doubling the following consonant, e. g., Bagri *îâbar*, a child, Panjabi *îabbar*, a family; Bagri *îîbâ*, Panjabi *îîbâ*, a sandhill; Bagri *kûf*, Panjabi *kuff*, a bruise. The Marwari pronunciation of *ê* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ê* is quite commonly written *a*. Thus the suffix *ga* (sign of the conjunctive participle) is as often as not written *a*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsa Settlement Report.

In the pronunciation of consonants *h* is often pronounced as *g*. This is most noticeable in the suffix of the genitive *ग* *gā*, which is often written *ह* *hā* or even *ह* *hā*, but is always pronounced *gā*, the *h* having a tendency to be pronounced like *aw*.

As in Standard Marwari, a medial *h* is commonly dropped, as in *kasu*, for *kah^osu*, I will say; *kayo*, for *kahyo*, said; *chayo*, for *chahyo*, he wished.

In Bikaner, the Bagri often prefers an initial *b* to *t* or *v*. Thus *bo*, not *wo*, he. Mr. Wilson observed the same peculiarity in Sirsa, hut in other parts of the Bagri area which are more under the influence of Panjabi, Bangaru, or Ahirwati, the *t* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bagri having Panjabi to its north, and Bangaru and Ahirwati to its east, varies considerably from place to place, as it comes under the influence of these languages. I give two specimens, one of which is in what I may call the Standard Bagri of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bangaru. I do not propose to give a complete grammar. Bagri closely resembles Marwari, and reference can be made to the grammar of that language, on pp. 19 and ff., for further particulars. As already stated, I take the Bagri of Bikaner as the standard.

The declension of nouns closely follows Marwari. Strong tadbhava nouns of the Declension. *a* base, have their nominative singular in *o*, as in Marwari. Thus:—

	Sing.	Plur.
Nom.	<i>ghoro</i> , a horse	<i>ghora</i>
Obl.	<i>ghora</i>	<i>ghora</i>
Voc.	<i>ghara</i>	<i>ghoro</i>

The *o* of the nominative is sometimes written *a*, under the influence of Panjabi or Bangaru, but its sound is that of *o*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *e* in the singular, and *a* in the plural. Thus, *ghore*, *ghora*. The suffix *nai* or *ne* is not used for this case except under the influence of neighbouring languages. In the case of other nouns, the Agent Singular is the same as the nominative, while the plural ends in *a*. Thus *bap maryo*, the father struck; *bapa maryo*, the fathers struck. The oblique plural of all nouns ends in *a*.

The Rajasthani locative in *e* or *a* is also common. Thus *ghare* or *ghara*, in a house.

For the case-postpositions, the Dative-Accusative suffixes are *ge*, *ne*, and (in Hissar) *nai*, *nā*. The last is borrowed from Panjabi. *ग* *gā* is often written *ग* *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gā*.

The suffixes of the Instrumental-Ablative are *su* and *ta*.

The Locative has a variety of suffixes, of which the commonest are *ma* and *mi*.

The Genitive suffix is peculiar to Bagri, and is typical of the dialect. It is *yd*, oblique *ga*, locative and agent masc. *ge*, fern. *gi*. As usual *ge* is used before a noun in the agent or locative case singular, and *ga* before other oblique cases. Thus *raja-ge man-me*, in the king's mind; *raja-ge age*, before the king; *raja-ge bap dekhyo*, the king's father saw; *raja-go hāt-su*, from the king's hand; *raja-ga rupaiya*, the king's rupees. As the influence of Panjabi and Bangaru is stronger, the use of *ge* increases.

and it is often used instead of *ga*, and becomes the general form of the oblique genitive masculine, following the example of Panjabi and Hindustani.

In writing, *go* sometimes appears as *ga*, and *ge* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *ko*, *ka*, *ke*, *ki*. This again does not affect the pronunciation, which is that of *g*. If *k* is heard in such cases, it is an instance of borrowing from Bangaru.

Instead of *ga*, *ga*, *ge*, *gi*, the true Marwari forms *ro*, *ra*, *re*, *ri* also often appear, and are subject to the same rules, *mutatis mutandis*. *Ro* is sometimes written *rs*, and *re* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of a-bases, end in 3, and are treated exactly like the genitive terminations.

Pronouns—The pronouns of the first and second persons are as follows :—

	I.	You.
Sing. Nom.	<i>hu</i>	<i>tu</i>
Agent	<i>mat</i>	<i>tai</i>
Genitive	<i>mero</i>	<i>tero</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhe</i>	<i>the</i>
Genitive	<i>mharo, mha-go</i>	<i>tharo, tha-go</i>
Oblique	<i>mha, mha, mhe</i>	<i>tha, tha, the</i>

Mat and *tai* are only used in the Agent case, not in the nominative. Thus *hu karu*, I do; *mat karyo*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yd* or 5, this, and *bo*, that. They have feminine forms in the nominative singular only, viz., *yd* or *a*, this; *ba*, that. The Hissar forms differ slightly from the Standard Bagri ones. The latter are as follows:—

	This.	That.
Sing. Nom.	<i>yo, o; fern, yd, a</i>	<i>bo; fem. ba</i>
Agent	<i>i, a, iya</i>	<i>bi, ba, uwa</i>
Oblique	<i>i, iya</i>	<i>bi, uwa</i>
Plur. Nom.	<i>at</i>	<i>bat</i>
Obl.	<i>a, in</i>	<i>ba, bin, un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh; fem. yd, a</i>	<i>took; fem. tod.</i>
Agent	<i>i</i>	<i>vi, fem. wa</i>
Obl.	<i>i</i>	<i>vi</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>a, in</i>	<i>wa, vin, un</i>

The Relative pronoun is *jako* (gen. *ji-go*), fem. *jaka*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun*, (genitive *ki-go*) who? and *he*, what? In Hissar, we have *kihya* and *kai* for 'what?' *Kuhi* is 'anything' and *koi* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plnr.
1.	<i>hu</i>	<i>ha</i>
2.	<i>hai</i>	<i>ho</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Marwari. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bangaru or Ahirwati, we have,—

	Sing.	Plnr.
1.	<i>su</i>	<i>sa</i>
2.	<i>sai, se</i>	<i>se</i>
8.	<i>sai, se</i>	<i>san</i>

The past is—

	Sing.	Plnr.
Masc.	<i>ho</i>	<i>ha</i>
Fem.	<i>hi</i>	<i>hi</i>

In Hissar and other parts affected by Bangaru and Ahlrwati, we have *tho, tha, thi*.

Finite Verb.—As usual in Rajasthani the tense which in Hindostani is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>maru</i>	<i>mara</i>
2.	<i>mare</i>	<i>maro</i>
8.	<i>mare</i>	<i>mare</i>

In Hissar, the third person plural is *mare*.

The Definite Present is formed by conjugating the preceding tense (not the present participle) with the verb substantive. Thus :—

Definite Present.—I am striking, etc.—

	Sing.	Plur.
1.	<i>maru-hu</i>	<i>mara-ha</i>
2.	<i>mare-hai</i>	<i>maro-ho</i>
3.	<i>mare-hai</i>	<i>mare-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *e*. It does not change for person. Thus:—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mare-ho</i>	<i>mare-ha</i>
Pern.	<i>mare-hi</i>	<i>mari-hl</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindostani. Thus, *hu mar^{to}-tho*.

The *Future*, as in Bikaner and elsewhere in Bajputana, has the letter « as its characteristic. It is conjugated as follows:—

Future,—I shall strike, etc.—

Sing.	Plur.
1. <i>mar^asyu</i>	<i>mar^asa</i>
2. <i>mar^asi</i>	<i>mar^aso</i>
3. <i>mar^ai</i>	<i>mar^asi</i>

In Hissar the s becomes sh, pronounced like an English sh, and we have the following conjugation:—

Sing.	Plur.
1. <i>mar^asu</i>	<i>mar^asa</i>
2. <i>mar^asi</i>	<i>ma^aso</i>
3. <i>mar^ai</i>	<i>mar^asan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mar^abo*, *mar^ano*, *maran*, to strike.

Present Participle, *mar^ato*, striking.

Past Participle, *maryo* (often written *mario*), struck.

Conjunctive Participle, *mar-ge*, *marar*, *mar-kar*, having struck.

Noun of Agency, *maran-alo*, *mar^ane-alo*, a striker.

From these elements the remaining tenses can be formed as in Hindustani. Tenses formed from the past participle of a transitive verb require, as usual, the subject to be in the case of the agent.

Regarding the three forms of the conjunctive participle, *mar-ge* is the true Bagri form. *Marar* is Marwari and *mar-kar* is Bangaru. We may note the form *buld-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karan*, to do, is *karyo*.

The Marwari compound verbs with *paro* and *ward* occur in Bagri. Thus *paro-gayo*, he went away. Cf pp. 30 and ff.

The Marwari termination *ro* is common with adjectives and participles. Thus *moto-ro*, the elder son; *badho-ro*, fern, *badho-ri*, tied up; equivalent in meaning to the Hindostani *bsdhi-hui*.

A common form of the negative is *ko-ni*, which is also frequently met elsewhere in Rajputana. Thus *ko gayo ni*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *so* or *so-kui* (*sab-koi*), all; *kane*, near, from near, from; *dhoro*, from; *gail*, with; *afhe*, *ihe*, here; *bathe*, there; *kathe*, where? *eso*, such; *hambe*, yes. In the second specimen, the phrase *ghate na badhe*, neither diminishes nor increases, deserves notice. The negative *na*, not, refers both to the preceding and to the following verb. In such a case it is known as *dehall-dlpak*, threshold-illuminating, as it gives light backwards as well as forwards, like a lamp set in a doorway.

[NO. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

BAGRI.

STATE BIKANER.

धीरे माँच-ना दोष बेडा जा । बाँ-माँच-सूँ लोड़कियो बाप-में कयी क भी बाबा घर-नी धन-साध-में-ता जतो न्हारे बँट घाबे जकी म-में है-दी । जकता बाप घर-ना धन-साध-ना बाँटा घर-नी बाँ-में बाँट-दियो । बोझा-सा दिन पके लोड़कियो नेटो घाघ-गो वो धन सेको कर-नी चखन सुखन-में परी-भयी और बँटे कुमारग-में खी-खँई धीव-दियो । सगको बिगाड़ा पके बाँ सुखन-में जवरी भारी कुचको हुयो और नो बँगाक हुय-नयो । और वो बाँ सुखन-रे रहके-घाके एक माँचस कने भाय-नी बँ-नी नेके रहय जाली । और बी छठ-में बाप-गा खेत-में खर चराव-वेर दिखी । और वो खुरा-ना आवन-गा बोझा-सूँ चकी दोरी पेट भरई करतो-चो । और बी-में कोई कूँदी नहीं देतो । जहाँ बी-में सेतो हुयो और घाघ-गे म-में कयी क न्हारे बाप-गे तो चलाई माँचस है और बाँ माँचसा-गे दोटी चगाव-पगाव पकी रहै-ई और झं भरतो मर-झं । सूँ चडिया चास-नी न्हारे बाप कने चारू और बी-में कलूँ क भी बाबा में भगवान-नी जाली और चारे मँठा-मे पाय कला-ई । जकता धन जालो नेटो कवाच जोगी नहीं रह्यो । पच म-में चारे माँचसा-में एक माँचस बचाय-ली । और वो छठ-में बाप-गे बाप कने जायो । बी-में चकी-खारी दूर-सूँ बी-रे बाप देख्यो । जरा दया कर-नी भाव-कार सँमें जावर बी-में गला-गे सनायो और नाक सिधा । और भेटे कयो क भी बाबा भगवान-ने छामने और घाली चाला जाली में पाय कला-ई और घाली नेटो कवाच जोगी नहीं झं । पच हावे बाप-गे माँचसा-में कयी सगका-सूँ चोखा नामा जाली-नी है-में पैरायो । और है-नी जात-में मूँवड़ी पैरायो । और पमा-में पनरकी पैरायो । और चापा जीमख जीमा और मजा करई है-वेर क न्हारे भी नेटो भर-नयो छेकं लीयो-ई । मूस-नयो-बी छेकं लायो-ई । और है कोच करण जागा ॥

भमार-ताई छव-री मोटीकी नेटो खेत-में हो । जरा वो घर-में जायो और घर-नी नेकी पूगो ती वी गीत भईयो और भावली सुनो । जरा बी घाघ-ने माँचसा-मँहया एक जने-में सुलाय-नी बूको क भी ने है । जरा व बी-में कयो क तेरो भार पायो-ई घर तेरे बाप जीमख जको-है है-है बी-में नो राजी-बूली सिक्की-ई । जरा नो चणी रीसाँची हुयो और घर-में बकुची नहीं पायो । जकता है-नी बाप मँगाव-ने बार जायो और मँगायो । जरा हय बाप-में कयो क देखो जता घर-ताई में तेरो बीकी जखी-ई । और कदेई घाली धव-कयो नहीं जखी । पच तोही ये म-में कदे-ही बकुरियो-ही नहीं दियो क झं न्हारे मीतरा-नी हँमें खली करतो । पच जालो भी नेटो जखी जालो धन-साध राँजा-नी सँमें कुमारग-में खोय-दियो जवने जावता पाच-बाँ-नी वेर जीमख जको । जरा बी बी-में कयो क घर बेडा तू तो सदाई न्हारे सेको है । और बी-सूँ न्हारे कने है जको तेरो-ई है । भी तेरो भार भर-भयो-ही जकी छेकं लीयो-ई । और मूस-भयो-ही जकी छेकं लायो है । जकता राजी बूली और कोच करण जाही-नी ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

BAGRI

STATB BIKANER.

TRANSLITERATION AND TRANSLATION.

Koi ' manas-ga doy beta ha. Ba-may-su lhor^akiye bap-ne
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayo ka, ' o baba, ghar-ge dhan-mal-me-ta jato mhare
il-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bat ave, jako ma-ne de-do.' Jak^ata bap ghar-ga dhan-mal-ga
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bata kar-ge ba-nw bat-diyo. Thora-sa din pacbhe
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhor^akiyo beto ap-go so dhan bhelo kar-ge alag mulak-me
the-younger son himself-of all wealth together made-having a-distant country-in
 paro-gayo, Or bathe kumarag-me so-kui khoy-diyo. Sag^{lo}
went-away, and there evil-conduct-in everything was-sqttandered. All
 bigara pachhe bi mulak-me jab^{ro} bhari kus^{mo} huwo, or bo kahgal
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayo. Or bo bi mulak-re rah^{ne}-ale ek manas kane jay-ge
became. And he that country-of an-inhabitant a man near gone-having
 bi-ge bhele rahans lago. Or bi uwa-ne ap-ga kheta-me
him-of with to-remain began. And by-him him-to himself-of fields-in
 sur charawan-bei heryo. Or bo sura-ga khawan-ga chhoda-su
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghani dori pet bharai kar^a-to-ho. Or bi-ne koi koi nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 deto. Jana bi-ne cheto huyo, or ap-ge man-me kayo
used-to-give. Then him-to thought became, and himself-of mind-in it-was'Said
 ka, ' mhare bap-ge to ghana-i manas hai, or ba man^a-sa-ge
*that, * my father-to indeed many-indeed men are, and those men-to*
 roti agan-pagan pari rahai-hai, or hu mar^a-to maru-hu. Su
bread abundantly fallen remains, and I dying dying-am. Therefore
 athiya chal-ge mhare bap kane jasu, or bi-ne kasu ka, " o
from-here gone-having my father near I-will-go, and him-to I-will-say that, " O
 baba, mai Bhag^{wan}-ge age or thare mudha-ge pap karya-hai.
father, by-me God-of before and your face-io sins done-are.

Jak^ata, ab tharo beto kawawan jogo nahi rahyo. Pan ma-ne
Therefore now your son to-be-called Jit not (1-) remained. But me
 tharg man^asa-me ek manas banay-le. " ' Or bo uth-ge ap-ge
your men-among one man make-for-yourself." ' And he arisen-having himself-of
 bap kane ayo. Bi-ne ghani-sari dur-su bi-re bap dekbyo.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jara daya kar-ge bhag-kar same jayar bi-ne gala-ge
Then compassion made-having run-having near having-gone him-to neck-to
 lagayo, or bala liya. Or bete kayo ka, ' o
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, ' O
 baba, Bhag^awan-ge sam^ane or thari akhya age mai pap karya-hai,
father, God-of before and your eyes before by-me sins done-are,
 or tharo beto bajan jogo nahi hu' Pan babe ap-ge
and your son to-be-called fit not I-am.' But by-the-father himself-of
 man^asa-ne kayo, 'sag^ala-su chokha gabha lyay-ge l-ne
men-to it-teas-said, 'all-than excellent garments brought-having this-one-to
 pairawo ; or i-ge hat-mi mud^ari pairawo, or paga-me pagar^akhi
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairawo; or apa jiman jima, or maja kara; f-bei ka, mkare
put-on; and use a-feast may-eat, and rejoicing may-do; this-for that, to-me
 o beto mar-gayo, pheru jiyo-hai ; gum-gayo-ho, pheru ladho-hai'
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Or bar kod karan laga.
And they merriment to-make began.

Abar-tai uwa-ro moto-ro beto khet-me ho Jara bo ghar-ne ayo,
Now-up-to him-of the-elder son Jield-in was. Then he house-in came,
 or ghar-ge nero pugo, to bi git gaw^ano or nach^ano suno.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jara bi ap-ge man^asa-maiya ek jane-ne bulay-ge
Then by-him himself-of men-among a person-to summoned-having
 bujho ka, ' o ke hai ? ' Jara ba bi-ne kayo ka,
it-was-enquired that, ' this what is ? ' Then by-him him-to it-was-said that,
 tero bhai ayo-hai, ar tere bap jiman karyo-hai, i--bei bi-ne
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bo raji-khusi milyo-hai.' Jara bo ghano risano huyo, or ghar-me
he safe-sound got-is.' Then he very angry became, and the-house-in
 bar^ano nahi chayo. Jak^ata i-go bap manawan-ne
to-enter not it-was wished. Then him-of the-father remonstrating-for
 bar ayo, or manayo. Jara iya bap-ne kayo
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, ' dekho, ata baras-tai mai tero hiro karyo-hai; or kade-i
that, ' see, so-many years-during by-me thy service one-is; and ever-even

tharo an-kayo nahi karyo. Pan to-hi the ma-ne kade-hi
your disobey tag not was-done. But nevertheless by-yon me-to ever-even
 bak^ariyo-hi nahi diyo ka hu mhare mit^ara-ge sage khusi
a-kid-even not waa-given that I my frienda-of with rejoicing
 kar^ato. Pan tharo o beto, jake tharo dhan-mal rada-ge
might-have-made. But your this son, by-whom your possession harlots-of
 sage kumarag-me khoy-diyo, jaka-re aw^ata pan bi-ge
with evil-conduct-in was-aquandered, that-one-of on-coming as-soon-as him-of
 bei jiman karyo.' Jara bi bi-ne kayo ka, 'are beta,
for a-feast was-made.' Then by-him him-to it-was-said that, ' o son,
 tu to sada-i mhare bkelo hai. Or so-kui mhare kane
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jako tero-i hai. o tero bhai mar-gayo-ho, jako pheru
is, that, thine-even is. This thy brother dead-gone-was, He again
 jiyo-hai; or gum-gayo-ho, jako pheru labho-hai; jak^ata raji huno
living-it; and lost-gone-was, he again got-is; therefore happy to-become
 or kod karan chahije-ho.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

Bāgṛī.

STATE BIKANER.

एक राजा हो । बी एक साधुकार कने दूध पोष जोड़ एवैयो देखिबो और बुझो । बी राजा-बी मन-में एसी-क चाहे कि ई-रा कवैया जोसबा चाहीबे । एही तजवीज-सू लेबा चाहीबे कि ई-ईं दुरो बी मासूम न देवे । बी राजा बी साधुकार-ने बुझावो । साधुकार साधुकार-ने एसी फरमाई कि बार बीज जे-नू पैदा कर-दे । एक तो घटे-बी घटे । एक बधे-बी बधे । एक घटे न बधे । एक घटे और बधे । साधुकार इकरार कबो कि हे महीने-में चारों बीज जाजिर करव । बी-ईं राजा इकरार-नामा लिखवा-लीयो कि हे महीने-में जाजिर न कबं तो मेरे कर-माही जो धन है सो राज-रो होवो । इकरार लिख साधुकार घर-में रावो । चरों जा गुमास्ता-ने कासी-कासी जागज होवा कि किछां भाउ मिटै ऐ चारों बीज खरीद-कर मेज देखो गुमास्तां सुखेरी डूब करी खावी नहीं । गुमास्तां छलटो जवाब सेठ-ने लिख-दीयो कि घटे किछां भाउ ऐ बीजां खावी नहीं और न जोई घटे इहाँ बीजां-नू जावै-है । साधुकार-ने बड़ी भारी फिकर होयो अब काहिं जावता करीजे । धन तो राजा से-खेसी । मंडो ठाकी होसी ।

तो साधुकार-नो सुनाई होखी वा-नू काहिं एवो फिकर है सेठ-जी सो खा-ने तो बतावो । सेठ कहच खावो । सुगार-ने किछां बताव । सुगारै वट पकड़-बीवो । नू तो पूछा-बी रचयू । सेठ-जी चार-कर बतावच खावो । बार बीज बादशाह मर्गि-है । सो गुमास्तां कने लिखा-वा । सो गुमास्तां जवाब दे सेवो-है । चारों बीज न खावा तो माता-वन सब राख से-खी । साधुकार-बी बोली कि बी बीजां खातर राख काहिं न्हारो धन से-खी । ऐ चारों बीजां से न्हारे बाप कने क्यार-बी । न्हारा जुनबा-में बांधोड़ी एकी है । राज मर्गनी दे-देया । साधुकार एही कही जा-ने पाछां दिखावो । साधुकार-बी एही कही कि जावो से राज-में भरजी कर-देखी कि बाप न्हारा-नू काहिं बीजां मर्गी । एही एवो बीज तो गुमास्तां-दे कने साध-जावै ॥

राजा बाप-रे मन-में एसी बिचारी कि ये तो बीज-समझ बात कही-यो । पच एही बीज बुझावो कने साध-जावै तो सुनाई बुझावो । राजा साधुकार-गी सुगार-ने जरकारो बतावच सेवो । साधुकार-बी कज्जो कि राजा-बी बाप-री कोई सुतकर बाँदी मेज-देवे तो ई बाँदी-नू दे-देया । बाँदी राखी-ने दे-देया । राजा राजा-ने दे-देया । राजा न मानी । ईं ठाले बार बेर जरकारो नयो चर बार ईकां जावो । पछे साधुकार-बधी चार । हात-में एक बाळ क्यार । एक दूध-नो कटोरी बाळ-माही राखी बार एक दाना चना-नी एक दाना सोठ-नो एक दूध चार-नी । एक एक दाना चरख-कारा-ने चारी और घास बी चरख-कारा-नी खावे । दूध-नो बाँटवो राजा-जी-नी खावे चर-दीयो । राजा एही फरमाई कि साधुकार-बधी नू न्हारी धरम-नी पुत्री है । बीज बीज पछे देखो । येइ काहिं कियो येइ बता जा-ने । बी कज्जो भव-दाता पछां बाप-री बीज से-खो । पछे बतावगी । बाप पूछो-वो कि एक घटे-बी घटे । बीज तो खर है । और बाप कज्जो बधे-बी बधे सो बीज ठुका है । बधी-बी ककी-जाए । और

एक बटे न बसे सो काम-गी रेखा है । और बटे और बसे सो बोज छटि है । राजा भूखी
 ओइ नै काँई कह्यो । सोली आप-री कचहरी-में बैस्यो ओई नहीं है ओई चोकी है ओई होगर
 है कि ओई ओ न कह्यो कि ओइ-पती-गे घर-सँ बीरबानी कचहरी-में किछाँ या छके । और
 आप बसो हो सो दूध पीयो । दूधराँ साकिन हो । मैं आप-ने कह नहीं सकती । नारि पीहर-ने
 राजबाइ-से पधारो । तो आप-ने भी बानर बतावे ।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

BAGRI.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ek raja tho. Vi ek sahu^{kar} kane das pach kr^{or} rupaiyo
A king was. By-him a merchant near ten five crores rupee
 dekhio aur sunyo. Vi raja-ge man-me esi-k ai ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 ' i-ra rupaiya khos^ana chahije. Esi taj^awij-su
 ' *this-one-of rupees to-be-taken-away it-is-proper Such device-by*
 lena chahije ki i-hu buro bi malum na
they-are-to-be-taken it-is-proper that to-l.im-also evil also apparent not
 deve.' Vi raja vi sahu^{kar}-nai bulayo. Bulaar
it-may-give.' By-that king that merchant-to it-was-called. Raving-summoned
 sahu^{kar}-nai esi phar^amai ki, 'char chij mhe-nu paida kar-de.
the-merchant-to such was-ordered that, ' four things me-for produced make.
 Ek to ghate-hi ghate. Ek badhe-hi badhe. Ek
One verily decreases-verity decreases. One increases-verity increases. One
 ghate na badhe. Ek ghate aur badhe.' Sahu^{kar} ik^ar^{ar}
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyo ki, ' cbhe mahine-me chara chij hajir kar^asu.'
was-made that, ' six months-in thefour things present I-will-make.'
 Vi-su raja ik^ar^{ar}-nama likh^awa-liyo ki, 'chhe mahine-me
Him-from by-the-king a-bond was-caused-to-be-written that, ' six months-in
 hajir na ' karu, to mere ghar-mahi jo dhan hai so raj-ro
present not I-make, then my house-in what wealth is that the-Government-of
 hoyo.' Ik^ar^{ar} likh sahu^{kar} ghar-me gayo.
became.' Bond having-written the-merchant house-in went.
 Ghara ja, gumasta-nai kani-kani kagaj diya ki,
In-the-house having-gone, agents-lo one-by-one letters mere-sent that,
 ' kihya bhau milai, ai chara chl^j kharid-kar bhej-deo.'
'at-whateter rate they-may-be-got, these four things purchased-having send.'
 Gumasta buteri dhud kari, ladhi nahi. Gumasta
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul^ato jawab seth-nai likh diyo ki, ithe kihya bhau ai
in-return answer the-banker-to was-written that, ' here at-any rate these

chija Jadhī nahi aur na koi ithe inha ctija-nu janai-hai
*things are-got not, and not any-one here, these things knows**
 Sahukar-nai baro bhari phikar hoyo, 'ab kai jab'ta karije?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?
 Dhan to raja le-lesi. Bhudo dhalo hosi.
*Wealth indeed the-king will-take-for-himself Bad state will-be**
 To sahuکار-gi lugai boli, 'tha-nu kai eso phikar
Then the-merchant-of wife spoke, ' you-to why such anxiety
 hai, seth-ji? So mha-nai to batao.' Seth kaliaṇ lagyo,
is, banker-sir ? That me-to indeed explain.' The-banker to-say began,
 ' lugai-ge kihya batau ?' Lugai hath pakar-liyo.
' a-woman-to what may-I-show ?' By-the-woman obstinacy was-taken-up.
 ' Hu to puchha-hl rah'su.' Seth-ji har-kar batawan
'I indeed in-asking-veryly will-remain' The-banker given-up-having to-explain
 lagyo. ' Char chij Bad'sah magi-hai. So gumasta kane
began. ' Four things by-the-Emperor asked-for-are. So the-agents near
 likha-tha. So gumasta jawab de-bhejyo-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.
 Chara chij na dyaga, to mal-dhan sab raj
The-four things not I-shall-give, then property-wealth all the-Government
 le-lesi.' Sahukar^ani boli ki, 'a chija khatar
will-take-for-itself' The-merchant's-wife spoke that, ' these things for
 raj kai mharo dhan le-lesi? Ai chara chija
the-Government why my wealth will-take-for-itself? These four things
 mhe mhare bap kane lyai-thi. Mhara bug'cha-me badho-ri
/ my father from-near brought-had. My bundle-in tied
 pari hai. Raj mag'si, de-desa.' Sahukar
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant
 esi kahi, 'mha-nai akhya dikhao.' Sahukar^ani esi
such was-said, ' me-to in-eyes show.' By-the-merchant' s-wife such
 kahi ki, 'jao the raj-me ar'ji kar-deo ki, " ap
was-said that, 'go you court-in representation make that, " by-Your-Honour
 mhara-su kai chija magi. Esi esi chij to lugaya-re
me-from why tht-things were-asked-for. Such such things indeed women-of
 kane ladh-jawe."
near are-obtained ,"

Raja ap-re man-me esi bichari ki, 'the to
By-the-king his-own mind-in such was-considered that, 'by-you indeed
 soch-samajh bat kahi-thi. Pan esi chij lngaya-kane
having-thought (-and)-understood word said-was. But such things women-near
 ladh-jawe, to lugai bulao.' Raja sahuکار-gi lugai-nai
are-got, then (your)-wife summon.' By-the-king the-merchant-of wife-for

har^akaro bulawan bhejyo. Sahukar^ani kahyo ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'raja-ji ap-ri koi mut^abar badi bhej-dewe, to hu
 'His-Majesty his-own some trustworthy female-slave may-send, then I
 badi-nu de-desu Badi rani-nai de-desi.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.
 Bani raja-nai de-desi.' Raja na mani. I
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhale char ber har^akaro gayo, ar char hela ayo.
manner four times the-measenger went, and four times came(-back).
 Pachhe sahukar-bachchi ai. Hat-me ek thal lyai. Ek
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dudh-go katoro thal-mahi rakhyo, aur ek dana chana-go, ek
milk-of cup tray-on was-placed, and a grain gram-of, a
 dana moth-go, ek dub ghas-gi. Ek ek dana ahal-kara-ge
grain vetch-of, a blade grass-of. One one grain the-officials-of
 age, aur ghas bi ahal-kara-ge age, dudh-go bat^ako raja-ji-ge
before, and grass also the-officials-of before. milk-of dish His-Majesty-of
 age dhar-diyo. Raja esi phar^amai ki, 'sahukar-bachchi,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,
 tu mhari dharam-gi puttri hai. Woh chij pachhe deo.
thou my religion-of daughter art. Those things afterwards give.
 Yeh kai kiyo, yeh bata mha-nai.' Wa kahyo,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-data, pah^ala ap-ri chij le-leo. Pachhe bataugi.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.
 Ap puchho-tho ki, "ek ghate-hi ghate." Woh
By-Your-Honour asked-it-was that, "one decreases-verity decreases" That
 to umar hai. Aur ap kahyo, "badhe-hi
indeed life is. And by-Your-Honour it-was-said, "increases-verity
 badhe," so woh trishna hai. Badhi-hi chali-jae. Aur "ek
increases" so that ambition is. Increasing-verity it-goes-on. And "one
 ghate na badhe," so karm-gi rekh hai. Aur "ghate aur
decreases not increases," so fate-of line is. And "decreases and
 badhe," so woh srishti hai.' Raja puchhi, 'yeh tai
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee
 kai karyo?' Boli, 'ap-ri kachah^ari-me baithyo koi
why was-done ?' She-spoke, ' Your-Honour's court-in seated some-one
 gadho hai, koi ghero hai, koi dagar hai, ki koi
ass is, some-one horse is, some-one
 o na kahyo ki, " krur-pati-ge ghar-su bir^abani kachah^ari-me
this not was-said that, "millionaire-of house-from a-woman court-in

kīhyē ā vakē." Aur āp bachohō hō, sō dādū pīō. Dūārē
how come can." And Your-Honour baby is, so milk drink. Besides
 mālk hō, hū āp-nai kah nahī sak-ī. Mhārē pīthar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj-wār-mē padhārō. Tō āp-nai hl dīggar batīwā.
kingdom-in go. Then Your-Honour also beast they-will-point-out.'

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a king who got news of a merchant who was reputed to possess five or ten crores of rupees. So the king thought to himself that he must get this money out of the merchant, but in such a way that the latter could not complain of injustice being done to him.

So the king sent for the merchant, and told him he wanted four things, namely (a) a thing which is ever decreasing; (b) a thing which is ever increasing; (c) a thing which neither decreases nor increases; and (d) a thing which both decreases and increases. The merchant promised to bring these four things in six months, and signed a bond that, if he did not do so, all his property might be confiscated. He then went home and wrote to each of his agents abroad to procure these four things for him, no matter at what cost. The agents searched as best they could, but had to report that they could not get the things at any price, and that, in fact, no one knew of them. Then the merchant fell into great anxiety. 'What am I to do?' thought he. * The king will confiscate my property, and I shall be a ruined man.'

His wife noticed his anxiety and asked the cause. The merchant at first refused to tell her. 'What is the use,' he said, 'of explaining this to a woman?' But she persisted and the merchant gave in and told her how the king had asked for these four things, how his agents had failed to find them, and how his property would be confiscated. She replied, 'why should your property be confiscated on this account? I brought these four things from my father's house when I was married, and have them safely tied up in my bundle.' The merchant asked to see them with his own eyes, but she said, 'go now to court and say, "why did Your Majesty ask me for these things? These are the kind of things that are got from a woman."'

(The merchant did so), and the king replied, 'you agreed to provide the things with your eyes open, but now you say that they are only to be found with a woman. So send for your wife.' Then the king sent a messenger for the merchant's wife. When the messenger came to her, she said, let His Majesty send some trusty woman from among his maid servants. I will give her the things. She will give them to the Queen, and the Queen will give them to the king.' The king refused to accept this reply, and sent the messenger again with the same result. Four times did the messenger go and return, and at last the merchant's wife came to the court. She brought with her a tray on which was a cup of milk, a grain of gram, a grain of vetch, and a blade of grass.

She laid the blade of grass, or one of the grains before each of the courtiers, and the cup of milk before the king. The king said to her, 'I look upon you as my daughter. Before you give me the four things, explain to me what you have just been doing.' She

replied, ' Cherisher of the poor, first accept the four things. You ask for a thing that is ever decreasing. That is life. You ask for a thing that is ever increasing. That is ambition, which is never satisfied. The thing which never increases or diminishes is one's fated lot; and the thing which both increases and diminishes is the created universe." Then the king asked her the meaning of her actions. She said, some of your courtiers seated here, are asses, some are horses, and some are brutes, for they had not the sense to remonstrate against bringing a millionaire's wife into public view in open court. (Hence I offered them their appropriate food). And you, sire, are a baby, therefore please drink this milk which I have brought. But you are also ray Lord and King, and hence I cannot say more to you. But go to my father's kingdom, and there Your Majesty will also be pointed out as a brute.

¹ Here there is a pun. The Hindi *ghaṭ'na barh'na* means ' to change.' Creation is always changing.

CENTRAL-EASTERN RAJASTHANI.

JAIPURI.

The following two specimens of Jaipuri come from Jaipur itself. They are a version of the Parable of the Prodigal Son and a portion of a folktale, and illustrate the grammatical sketch given on pp. 33 and ff. They have been prepared for this survey by the Rev. G. Macalister. On pages 34—74 of that gentleman's *Specimens*, the student will find a further number of excellent examples of this form of speech.

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (STANDARD),

JAIPUR

STATE,

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

एक जवा-के दो बेटा छ। वी-में-हूँ छोटको बाप-का बाप-ने खई दादा-जी धन-में-हूँ
 जो बड़ी नारे बंटी आवे सो भू-ने जो । जो बाप-को धन वी-ने बंटी दीनू । जोका-ई दिना पाके
 छोटको बेटो सन सोर-सधेतर दूर परदेस-में चळ्यो-गयो घर छई जुमीकाँ बालर बाप-की । धन
 चढ़ा-दीनू । छ-ने सब-कुँ चढ़ा-दीयाँ पाके छं देस-में एक बड़ी बाक पछो घर सो भे-मो कंगार ।
 सो गयो घर छं देस-का रैवाड़ा-में-हूँ एक जवा-के रैवा कछो । सो छ-ने दूर परवा-ने
 बाप-का खेत-में बिनाली । घर जो पातड़ा काय-का वी-कुँ जो बाप-को पैठ मरवा-ने राखी हो ।
 छ-ने जोई-ई पादमी को-दिती-ने । सब छ-की चक्क ठिक्काई पाई । जिह सो दोख्यो थक
 नारा बाप-का नरा मँजूर कने चतरो छे-क ने बाप खा-से घर बीर पाकी पटक-के घर में
 भूसा मई । में छटखूँ घर नारा बाप कने जाखूँ घर छ-ने खेखूँ सब दादा-जी में पथमेवर-
 को पाप कछो-के घर वी-के बावे पाप कछो-के घर सब ई लायक कोने सब वी-को बेटो जानू ।
 भू-ने भी वी-का मँजूर-में एक मँजूर राख-ल्यो । सो छजो घर बाप-का बाप कने पायो । छ-ने
 दूर-हूँ चातो देखी-र बाप-ने दवा आ-नई । सो मागर छ-ने नई सनावी घर छ-हूँ ईत कछी ।
 बेटो बाप-ने कर दादा-जी में पथमेवर-को पाप कछो-के घर वी-के भागी पाप कछो-के घर
 सब में ई लायक कोने सब वी-को बेटो जानू । सब बाप बाप-का बादग्या-ने खई-क जोका-
 हूँ जोका कता ल्हावी घर छ-ने पैरायो । छ-का जता-में बंटी-पैरायो घर पर्ग-में जूकाँ
 पैरायो । सब बाप बाप-दीवाँ घर जुसी करी । कौक यो नारी बेटो मर-नयो-की जो छिर
 बीयायो घर गुम-नयो-की जो लायायो । घर दे जुसी करवा काम्या ।

जै-बो बड़ी बेटी छैत-में हो । वो भाबो घर घर-के जगैलीक यौजो भिद नाचबो नाचो घर बजाबो चुल्हू । वो पादर्या-में-ई-एक-ने चुबावो घर जै-ने पूछी चक थे कौई माता भै-है । वो जै-ने खई-क सारी भार पावो है । जौ-ई धारी बाप जीमव कबो-है जौक जै-कने वो जीका भकां चा-गवो । वो रोच जै-गवो घर सई-ने खो-गयो-ने । ई-ई जै-बो बाप बारा-ने पावो घर जै-ने मगायो । वो चुपाव देर चाप-का बाप-ने खई-क देख यां पतरा बरती-ई जै धारी ठैक कई-ई घर धारी जैबो खदेई की-नाखी-ने । तौ-बी नू नू-ने तो एक बकरा-की बखो भी बदे को-हीनू-ने-क में नारा साती भायकां-ने छेर कुली करतो । एब बारा ई बेटा-ने जाता-ई जो धारी धन रांवां-में उड़ा-दीनू नू जै-जै-तहिं जीमव कबो । वो जै-ने खई नैटा नू बदा नारी साव है । ज्यो-कू नारे कने है वो धारी-ई है । कुली करवो घर राजी जैबी जैती मात-ई जौ कौक यो धारी भारं मर-गयो जो वो खेर जीयावो घर शुभ गवो जो वो सापावो-है ।

[No. 23.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

JAIPURI (STANDARD).

JAIPUR STATE.

SPECIMEN I.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek jana-kai do beta chha. Wa-mai-su chhot^akyo ap-ka
 A man-to two sons were. Them-among-from by-the-yotmger his-own

bap-nai khai, 'dada-ji, dhan-mai-su jo bato mharai
 father-to it-was-said, ' O-father, wealth-among-from what share my
 batai awai, so mu-nai dyo.' Wo ap-ko dhan wa-nai bat-dinu.
 in-share comes, that me-to give.' He his-own wealth them-to divided.

Thora-i dina pachhai chhot^akyo beto sab sor-sametar dur
 A-few-indeed days after younger son all gathering far
 par-des-mai chalyo-gayo, ar udai kuggaila chalar ap-ko
 foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan ura-dinu. U-nai sab-kyu ura-diya pachhai u
 wealth was-wasted-away. Him-to all-whatever-was being-wasted after that

des-mai ek baro kal paryo, ar wo whai-go kagal.. Wo gayo ar
 country-in a great famine fell, and he became poor. He went and
 u des-ka raibahala-mai-su ek jana-kai raiba laggo. Wo
 that country-of dwellers-among-from one man-with to-live began. By-him
 u-nai sur charaba-nai ap-ka kheta-mai khinato. Sur jo pat^ara
 him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khay-chha wa-su wo ap-ko pet bhar^aba-nai raji chho.
 eating-were them-from he his-own belly filling-for pleased was.

U-nai koi-i ad^ami ko-deto-nai. Ab u-ki akkal thikanai
 Rim-to any-even man (was-) giving-not. Now his wisdom in-a-right-place
 ai. Jid wo bolyo ak, 'mhara bap-ka nara majura-kanai
 came. Then he said that, ' my father-of many labourers-with
 afro cbhai-'k wai ap kha-le ar aur pachho-patak-le, ar
 so-much is-that they themselves may-eat and also may-spare, and
 mai bhuka maru. Mai uth^asyu ar mhara bap-kanai jasyu,
 / in-hunger die. I will-arise and my father-near I-will-go,

ar u-nai khaisyu ak, "dada-ji, mai Pan^amesar-ko pap
and hint-to I-will-say that, " O-father, by-me God-of sin
 karyo-chhai, ar tha-kai agai pap karyo-chhai, ar ab I
done-has-been, and you-of before sin done-has-been, and now this
 layak konai ak tha-ko beto baju. Mu-nai bhi tha-ka
worthy (am-)not that your son I-may-be-called. Me-to also your
 majura-mai ek majur rakh-lyo." ' ' Wo uthyo ar ap-ka
labourers-among one labourer keep." * He arose and his-own
 bap-kanai ayo. U-nai dur-su ato dekhyo-'r bap-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 daya a-gai. Wo bhagar u-nai galai lagayo ar
compassion came. By-him running him-to on-neck it-was-applied and
 u-su hat karyo. Beto bap-nai khai, ' dada-ji,
him-with love was-made. By-the-son father-to it-was-said, ' O-father,
 mai Pan^amesar-ko pap karyo-chhai, ar tha-kai agai pap
by-me God-of sin done-has-been, and you-of before sin
 karyo-chhai, ar ab mai I layak konai ak tha-ko beto
done-has-been, and now I this worthy (am-)not that your son
 bajn.' Pan bap ap-ka ad^amya-nai khai-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 ' chhokha-su chhokha latta lyawo ar u-nai pairawo; u-ka hata-mai
' good-than good clothes bring and him-to clothe; his hands-on
 biti pairawo, ar paga-mai jutya pairawo. Ar apa
wring place, and feet-on shoes put. And let-us-all
 khawa piwa ar kusi kara; kyok yo mharo beto mar-gayo-
eat drink and merriment make ; because this my son dead-
 chho, jo pher jiy-ayo; ar gum-gayo-chho, jo lady-ayo. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusi kar^aba laggya.
they merriment to-make began.

U-ko baro beto khet-mai chho. Wo ayo ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 pauchhyo, jid nach^abo gabo ar bajabo sunyu. Wo ad^amya-
reached, then dancing singing and playing he-heard. He men-
 mai-su ek-nai bulayo ar u-nai puchhi ak, ' ye kai bata
among-from one-to called and him-to asked that, ' these what things
 whai-chhai?' Wo u-nai khai-'k, ' tharo bhai ayo-chhai,
are-being-done ?' He him-to said-that, ' thy brother come-is,
 ji-su tharo bap jiman karyo-chhai; kyok u-kanai wo nika-
which-for thy father a-feast has-made; because him-to he safe-and
 bhajS a-gayo. ' Wo ros whai-gayo, ar mai-nai ko-gayo-nai. I-su
sound came. ' He angry became, and within went-not. This-for

u-ko bap bara-nai ayo, ar u-nai manayo. Wo
his father outside came, and him-to persuaded. He
 juwab der ap-ka bap-nai khai-'k, 'dekh, ya at^ara bar^asa
answer giving his-own father-to said-that, ' behold, these so-many years-
 su mai than thail karu-chhu, ar tharo khaibo kade-i ko-nakhyo-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bi tu mu-nai to ek bak^ara-ko bachcho bhi kade
not; yet thou me-to indeed a goat-of young-one even ever
 ko-dinu-nai-'k mai mhara sati-bhay^ala-nai ler kusi
gavest-not-that I my companions-and-friends haying-taken merriment
 kar^ato; pan thara I beta-nai ata-l, jo tharo dhan
might-make; but thy this son-to on-coming-immediatety, who thy wealth
 rada'-mai ura-dinu tu u-kai-tai jiman karyo.' Wo u-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'beta, tu sada mhari sath chhai; jyo-kyu mharai-kanai
said, ' son, thou always me with art; whatever me-near
 chhai so tharo-i chhai. Kusi kar^abo ar raji whaibo
is that thine-alone is. Merriment to-make and pleased to-be
 whaiti bat-I chhi; kyok yo tharo bhai mar-gayo-
becoming (proper-)thing-verily was; because this thy brother dead-
 chho, so pher jiy-ayo; ar gum-gayo chho, so lady-ayo chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

IN DO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

JAIPURI (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक राजा हो । घर जे-ने दो बेटा ह । भगवान-की परी मरणी दुईस को राजा बेटा बाकक हा जिही मर-गयो । भरती भगत चाप-का छोटा भार-ने हुसार थाप-का दोन्ही बाकका-की घर चाप-की रांभी-की सरम क-ने बाब नयो घर या हो-गयो बल ये दोन्ही काम-काज-में ने कनई जिते काम-काज राज-को नू करवी करवे । घर ये खांषा समजका भै-जाय जित् यो-की राज-पाट यो-ने समका-दीजे । सो राजा-ने मर्खा पाई यो-ई काम-काज करै कर सारा राजपाट-को कुत्ताकुल यो-ई नातिक भै-नी । बोझा-या दिना पाईयो चाप-का मन-में बिचारी-बस ये दोन्ही भतीजां बड़ा भै-जायता तो राज-पाट चापका हात-सुं हल-जायको । जे जे तो यो-ने पैसी-ई सरा-मंजामा-को उपाय करी । सो वो वा बात बिचारर घर-का भार-ने हुसायो घर जे-ने काज देर या खर-बस, तू यो दोन्ही कोरा-ने मार-जाव । भार हामक तो भर-कीनी पंच मन-में बच-ई पिछावे । घर जे काका-का सेवा-सुं भैर-का राह करार यो दोन्ही-की खंवार करवा-ने रचवास-में गयो । ये दोन्ही भार खंवार करावा-ने पाया । जित् नारै राह पिटी-में-सुं जाडर भख्या घर रोना काय नयो जित् रांभी करै करै भार खवास तू को रोवे-है । राजा-की मर-गया तो यथा मर-जायो । बाराण करी तो बोझा-या दिना-में ये भी राजा भै-जायका । नेवनी बोल्को म्हाराज में ई बात-सुं कोने रोख । जे चोरी बात-सुं रोख-सुं । रांभी पूछी-स वा कांई बात जे थी-सुं तू रोवे-है । नेवनी खर बस म्हाराज यो खंवार-का काका-की नू-ने यो दोन्ही-ने मारवा-बी-ताई भैर-का राह दीना-है । घर या खर छे-स तू यो दोन्ही-ने मार-नाह । सो म्हाराज नू-सुं तो माका की-जाव-ने । नारै तो ये-ई राजा है । यो में ई बात-सुं रोख-सुं । रांभी खवास-ने ती पांच नौर देर बिहा-का-दीयो घर चाप बिचारी-बस बस रोखै रैवा-की भरम कोने । जे जे तो यो दोन्ही-ने खर कीड़ी-ने चकी बाव ।

[No. 24.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (STANDARD).

JAIPUR STATE.

SPECIMEN II.

(Rev. Q. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek raja chho. Ar u-kai do beta chha. Bhag^awan-ki asi
 One king . was. And him-to tico sons were. God-of such
 mar^aji hui-'s wo raja beta balak chha jidi mar-gayo. Mar^ati
 trill became-to-him that king sons children were then he-died. Dying
 bhagat ap-ka chhota bbai-nai bular ap-ka donyu bal^aka-ki
 time his-own younger brother-to having-called his-own both children-of
 ar ap-ki rani-ki saram u-nai ghal-gayo, ar ya khai-gayo
 and his-own queen-of protection him-to he-entrusted, and this said
 ak, ' ye donyu kam-kaj-mai nai sam^ajai jittai kam-kaj
 that, * these both works-duties-in not understand till-then works duties
 raj-ko tu kar^abo-kar^aje. Ar ye syana samaj^ana whai-jay,
 kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid ya-ko raj-pat ya-nai sam^ala-dije.' So raja-nai marya pachhai
 then them-of throne them-to make-over' So the-king-to dying after
 yo-i kam-kaj karai, ar sara raj-pat-ko kulakul yo-I malik
 he-alone works-duties does, and entire throne-of complete he-alone master
 whai-go. Thora-sa dina pachhai yo ap-ka man-mai bichari-as,
 became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'ye donyu bhatija bara whai-jay-la, to raj-pat ap^ana hat-su
 ' these two nephews big will-become, then the-throne our hand-from
 khus-jay-lo. Jai whai, to ya-nai paili-i mara-nakhaba-ko
 will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upay kara.' So wo ya bat bicharar ghar-ka nai-nai
 device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulayo, ar u-nai lalach der ya khai-as,
 it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 tu ya donyu chhora-nai mar-nakh.' Nai hamal to bhar-lini,
 ' thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 pan man-mai ghanu-i pistawai. Ar u kaka-ka kaiba-su jhair-ka
 but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rachh karar wa donya-ki sawar kar^aba-nai ran^awas-mai
 implements having-got-made them both-of hair-culting doing-for female-apartments-in
 gayo Wai donyu bhai sawar karaba-nai aya. Jid
 went. Those two brothers hair-cutting getting-done-for came. When
 nai rachh peti-mai-su karar melya ar
 by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 roba lag-gayo, jid rani khai, ' arai bhai Khawas,¹ tu
 to-weep he-began, then the-queen-by it-was-said, ' O brother Barber, thou
 kyo rowai-chhai ? Raja-ji mar-gaya, to parya-mar-jawo. Naran kari,
 why dost-weep ? The-King is-dead, then let-him-be-dead. (If)-by-God it-is-done,
 to thora-sa dina-mai ye bi raja whai-jay-la.' New^agi bolyo,
 then a-very-few days-in these also king will-become.' The-servant spokes
 ' Mharaj, mai I bat-su ko-nai rou Mai aur-i bat-su
 ' Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rou-cbhu.' Rani puchhi-'s, 'wa kai bat chhai jl-su
 am-weeping.' By-the-Queen it-was-asked-by-her, ' that what thing is which-from
 tu rowai-chhai?' New^agi khai ak, 'Mharaj, ya
 khou dost-weep ? ' By-the-servant it-was-said that, ' Your-Majesty, these
 kawara-ka kaka-ji mu-nai ya donya-nai mar^aba-kai-tai jhair-ka rachh
 princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dina-chhai, ar ya khai-chhai-'k, " tu ya donya-nai mar-nakh"
 have-been-given, and this has-been-said-that, " thou these two-to kill-cast."
 So, Mharaj, mu-su to marya ko-jay-nai. Mharai to ye-i
 So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verily
 raja chhai. So mai I bat-su rou-chhu.' Rani khawas-nai to
 king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pach mhair der bida-kar-diyu, ar ap bichari-
 five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, ' ab aidai raiba-ko dharam ko-nai. Jai whai, to ya
 by-her, ' now here living-of propriety (is-)not. If it-may-be, then these
 donyu-nai ler kauri-nai chali-chalu.'
 two having-taken somewhere-to let-me-depart '

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had two sons. By the will of God it was so
 ordained that he died while they were yet children. On his deathbed he called to him
 his younger brother and entrusted to him the care of his two children and of his queen.
 He said to him, ' as long as these children are too young to understand the business of the
 state, you must rule the kingdom, but as soon as they have reached years of discretion,
 you must make over the throne to them.' So after the king's death the brother performed
 all the duties of the state and became complete master of the throne. After a short while
 he thought to himself that in course of time his nephews would grow up and take the

¹ The word *Mahade* or *Mahade* (مہادی), a confidential servant, is employed in Jaipuri to mean 'barber'

kingdom from him. So he determined, if it were possible, to get them murdered beforehand. He therefore sent for his domestic barber and bribed him to murder the two princes. The barber, it is true, consented to do the deed, but in his heart of hearts he sorely repented of his task. As instructed by the uncle he provided himself with poisoned implements for hair cutting and repaired to the inner apartments to cut the princes' hair. The two brothers came to get their hair cut, and the barber, while he was taking the implements out of their case, and laying them out, began to weep. Then the Queen Mother asked him why he was weeping. 'The king is dead and gone,' said she, 'and regrets are unavailing. Please God, these boys will soon be kings themselves.' 'Your Majesty,' said he, '*that is not why I am weeping. I am weeping for something altogether different.' *And what is that?' asked the queen. The barber replied, 'Your Majesty, I have been given poisoned barber's tools by their uncle with which to kill these two princes. But, Your Majesty, I can't do it. To me, it is only these two who are king. And that is why I am weeping.' So the queen gave the barber five gold sequins and sent him away. Then she considered that it was no longer safe to stay there, and that she had better take the two lads somewhere else.

(The above is only the commencement of a long story. The reader who wishes to learn the rest, how one brother found two rubies, how the other slew an ogre and married his daughter, and how both finally came by their rights and pardoned the wicked uncle, will find it on pp. 71 and ff. of Mr. Macalister's book on the Jaipur dialects.)

JAIPURI (TORAWATI).

The hilly district in the north of Jaipur state is known as Torawati, the ancient home of the Tomar or Tuar Rajputs of Delhi. To its east lies the state of Alwar, the main language of which is Mewati. To its north lies a portion of the state of Patiala of which also the language is a form of Mewati. To its west and north-west lies the Shekhawati district of the state of Jaipur, the language of which is Shekhawati. The number of its speakers is estimated at 342,554.

As might be expected, Torawati differs from Standard Jaipuri in being mixed with Shekhawati and Mewati. It represents Jaipuri shading off into these two dialects. We note the typical Jaipuri disuse of aspirates in the word *mi* for *meh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thak* or *thag*, to be weary. This is a very old peculiarity, dating from at least the 12th century.

The genitives singular of the first and second personal pronouns are *mero* and *tiro*, **my* ' and ' *thy* ' respectively. The plurals are *waro*, our, and *tharo*, your. The oblique plural of the first personal pronoun is *md*.

The proximate demonstrative pronoun is *o*, *au*, or *yd*, this, plural *ai*. Its singular oblique base is *ai* or *au*. Its plural oblique base is *a*.

The remote demonstrative pronoun is *bo*, that, plural *bai*, *ba*, or *bat*. The obl. sing. is *bai*, *bai*, or *bi*, and the oblique plural is *ba*.

The relative pronoun is *jako*, who, obl. sg., *jaka*, *jai*, or *ji*; nom. pl. and obl. pl. *jaka*.

The interrogative pronoun *kun*, who? has an obl. sg. *kai*. *Ke*, obl. sg. *kya*, is ' what ' ? *Koi* or *kayo* is ' any, ' with an obl. sg. *kai*.

Jana is ' then. '

In the conjugation of the verb, the noun of agency ends in *tu*, as in *mar^{tu}*, one who strikes. The future takes *go*, as in *maru-go*, I will strike. We may note the irregular causal verb, *pay^{bo}*, to cause to drink.

The negative is *konyai*.

In other respects the grammar follows that of Standard Jaipuri, and standard forms are also freely used instead of those given above. For further particulars the student is referred to Mr. Macalister's grammar in his *Specimens*

The following specimen of Torawati is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI

(TORAWATI).

JAIPUR STATU.

Rev. G. Macalister, M.A., 1899.)

पूराभी भाटी को सिंदी-को राजा। सो सिंदी-का राज-में भेकता-का पिछता में बाँदियो।
 एक रात बरस ताँची में कीन्ही बरसी लको देस हुतक हुतक नै-गयो। जाक पड़ गयो। एक
 बीबाका बह-बस चाँ-के तो सिंदी-का राज-में भेकता-का पिछता में बाँदियो-बस। फिरचाँ-की
 छार के जी-में किसतूको फिरच है। बी-के सींगड़ी-के में बाँदियो। जको बी फिरच-ने मारे
 एक दारा राज-में में बरहे। सो राजा बलाक सोको छिर फिरचाँ-की गैल दिया-हे। सो
 सोका भावता-गया। जे सोका रैता-गया पर फिरच बी रैता-गया। सो कोर तो रै-गया पर
 बी किसतूको फिरच पर राजा कोई सैकड़ी कोच बज्जा-गया। सो फिरच दाबर लबी
 रै-गयो। जहाँ राजा फिरच-ने मार-गैयो। सो रात बरस-की बाबूदो लो को मुखक धार
 में पार पयो। सो राजा में-को बाको सोका-का जौना-के चिप-गयो। बाकोको तो की-ई
 राजा। सो राजा में सुरत नई पर सोका-ने सुरत। जो कोई लकाइ बगान-के साँई एक
 छिर-की ठाँबी की। सो मिनकी-की बोली छपर सोको बी छिर-की ठाँबी कने पार लकी रह्यो
 पर बीको। जहाँ छिर लकी रै सोको सो बाँई कीको। बाँ-में देखा। कंभाड़ लोकर देको।
 सो दो पार जहाँ पार देखे तो सोका-का जौना-के एक मानवी चिप-रह्यो-हे। सो बी-ने चतार
 साँई-ने से-गया। सोका-ने बाघ दापू डे-दियो। बी-ने सुबाघ दियो। ऊँ में जपटर सुबाघ
 दियो। सो बादेक रात-को बी-ने निवाँच बापको। सो बी जावा-ने साँयो। सो जाट-की बेटी
 बाप-की भा-कनै-धूँ हूद ल्कार पाबी पर पार सुबाघ दिवी। जेर बुँवार हुँवार सो लखी-ई।
 जहाँ तया बजा लबी पूली। दू छुब है। छटे को है। छटे बाबो है। जहाँ बी लको
 सिंदी-की तो में राजा हूँ। पूराभी भाटी मेरो नाँव है।

(No. 25.]

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

RAJASTHANI,

JAIPURI

(TORAWATI).

JAIPUR STATE.

{Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Phul-ji Bhati chho Sindi-ko raja. So Sindi-ka raj-mai Mer^ata-ka
 Phul-ji Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 pindata me badiyo. Jad sat baras tani me konyai bar^asyo,
by-pandits rain was-tied-up. Then seven years during rain not rained,
 jako des hutal-phutal whai-gayo, kal par-gayo. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibala kahi-as, ' tha-kai to Sindi-ka raj-mai
by-those-who-say it-was-said-by-them, ' you-of verily Sindh-of kingdom-in
 Mer^ata-ka pindata mo badiyo-a9. Hir^ana-ki dar cbhai,
Merta-of by-pandits rain has- been-tied-up-by- them. Deers-of herd is,
 ji-mai kis^aturyo hiran chhai. Bi-kai sig^ari-kai me badiyo. Jako bi
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiran-nai maro. Jad thara raj-mai me bar^asai.' So raja
deer kill. Then your kingdom-in rain may-rain ' So by-the-king
 hajjaru ghero ler hir^ana-ki gail diya-chhai. So ghora
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thag^ata-gaya, je ghora raita-gaya ar hiran bi
became-tired, so-that the-horses remained(-behind) and the-deers also
 raita-gaya So or to rai-gaya, ar bo kis^aturyo hiran
remained (-behind). So others verily remained(-behind), and that musk deer
 ar raja koi saik^ari kos chalya-gaya. So hiran thakar ubo
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayo. Jana raja hiran-nai mar-geryo. So
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sat baras-ko asudo cbho, so musal. dhar me ar paryo.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 So raja me-ko maryo ghora-ka hana-kai chip-gayo. Thakyo-ro to
So theking rain-of was-struck horse-of pommel-to clung. Wearied indeed

chho-i raja. so raja-nai surat nai, ar ghora-nai
was-*verily* ike-king. So the-king-to consciousness was-not, and the-horse-to
surat. J5«kSI ujar-began-kai mai ek hir-ki dhani chhi. So
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was. So
min«kha-ki boll sunar gh6r6 bi hir-ki dhani kanai ar
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
kharo rahyo ar hisyo. Jana hir kahi, 'rai, ghoru
standing remained and neighed. Then by-the-Ahir it-was-said, ' O, horse
so kai hisyo? bara-nai dekha. Kavar kholar dekho.'
that what neighed? outside-to let-us-see. The-door having-opened See.'
So do chyar jana ar dekhai, to ghora-ka hana-kai ek
So two four persons having-come see, *verily* a-horse-of pommel-to a
man«bi chip-rahyo-chhai. So bi-nai utar mai-nai le-gaya man

clinging-is. So him having-taken-down within-to they-brought.

Ghora-nai ghas danu. de-diyo. Bi-nai suwan-diyo. . Rui-mai.
The-horse-to grass grain was-given. Him-to it-tcas-put-to-sleep. Cotton-in
dap«tar suwan-diyo. So adek rat-ko bi-kai niwach bap«ryo.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
So bi khaba-nai magyo. So jat-ki betil ap-ki
So by-hint food-for it-was-asked. So a-Jat-of by-daughter her-own
ma-kanai-su dud ly-ar payo, ar par
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
suwan-diyo. Pher suwar huyo-«r bo uthyo-i. jana
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
tamma-hamma sab-i puchhyo, ' tu kun chhai? Khate-ko chhai ?
' you-we ' by-all-even it-was-asked, ' thou who art ? Where-of art-thou ?
Khate ayo-chhai ?' jana bi ' khayoy, ' Sindi-ko to mai
Whence come-art-thou ?' Then by-him it-was-said, ' Sindh-of indeed I
raja chhu. Phul-ji Bhati mero naw chhai.'
king am. Phul-ji Bhati my name is.*

FREE TRANSLATION OF THE FOREGOING.

Phul-ji Bhati was the King of Sindh. Now the Pandits of Merta tied up the rain in the kingdom of Sindh. For seven years no rain fell, so that the country was ruined, and a famine arose. Then the Tellers said, 'In your kingdom of Sindh the Pandits of Merta have tied up the rain. There is a herd of deer amongst which there is a musk-deer. They have tied the rain to its horn. So you must kill that musk-deer, and then rain will fall in your kingdom.' So the King took thousands of horses and pursued the herd of deer. All the horses became tired, and they and the herd of deer stopped running. Only the musk deer went on for some hundreds of leagues pursued by the King. At last it too wearied and halted, and the King slew it. Then all the rain which

had been stored up for seven years, fell like a pestle in torrents. It struck the King, so that he had to cling to the pommel of his saddle. He was so wearied that he lost consciousness, but the horse retained its consciousness. There was a hamlet of an Ahir there in the wild forest, and the horse, hearing the voice of men, came near the hamlet, and, halting, neighed. Cried the Ahir, 'what is that horse which neighed? Let us go outside, and see. Open the door and look.' So three or four people went outside, and there they saw a horse, with a man clinging to the pommel of its saddle. So they brought him inside, and gave the horse some fodder. The King they wrapped in cotton and put to bed. At about midnight he became warm and asked for food. A Jat's daughter fetched some milk from her mother, and after giving him a drink put him to sleep. At dawn he got up and they asked him who he was and he told them. 'Who art thou?' they asked, 'and, whence art thou come?' He replied that he was the King of Bindh, and that his name was Phul Bhati.

(The rest of this interesting folktale will be found in Mr. Macalister's *Specimens*, pp. 17 and ff.)

JAIPURI (KATHAIRA).

The dialect of that portion of the Jaipur state which lies to the south of the Sambhar lake and to the north-east of the Kishangarh state, is known as Kathaira, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipuri, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kathaira *ku* may be used as the sign of the accusative-dative and *syu* as that of the ablative. The agent case of the second personal pronoun is *tai*, the nominative being *tu*. The oblique form is also *tai*. The proximate demonstrative pronoun is *at* or *o* (fem. *a*), this; obl. sg. *i*; nom. pl. *at*, obl. pl. *ya*. The remote demonstrative pronoun is *wai* or *bo* (fem. *ba*), obl. sg. *wai* or *bi*; nom. pl. *bai* or *wai*, obl. pl. *wa*.

All pronouns, except those of the first and second persons, form the agent by adding the postposition *nai*. This is not used with substantives. Thus, *banyu* (not *banya-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *mai*, by me; *tai*, by thee; *i-nai*, by this; *wai-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haita-i*, immediately on becoming; *haibalo*, one who becomes; *kai* (not *khai*) is 'he said'; *kiyo* is 'a thing said.' *Jajyo* or *jaje* is 'be good enough to go,' *Janu* is translated 'you know.' 'Gone' is *giyo*, *gayo* and *gyo*.

In other respects Kathaira is the same as Standard Jaipuri. We may note the change of *i* to *a* in forms like *bakai-li*, it will be sold; *bachri*, considered; *pand* for *pind* in *pand chhutabo*, to be rid off; and *jad* for *jid*, then. There is the usual disaspiration in *adi*, half, *bar* for *barh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *ap-kai ghar-kai barai*, lit., in the outside of the house of herself, i.e., outside her own house.

In the specimen we find an example of a construction which I have not noticed in Standard Jaipuri, though it probably occurs in that dialect, as I have met it in the pang dialects still further to the east. I allude to the Gujarati way in which the impersonal construction of the past tense of a transitive verb is perverted by making the verb agree in *gender* with the object. Thus, *banyu ap-ki lugai-nai jagai* (not *jagayo*), by-the-shop-keeper his-own wife-as-to she-was-wakened. Strictly speaking the impersonal construction requires the verb to be in the neuter or (when that gender does not occur) in the masculine. Here, however, *jagai* is put in the feminine to agree with *lugai*. This is the regular idiom of Gujarati.

Further examples of Kathaira will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RAJASTHANI.

JAIPURI (KATHAIRA).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक बाँझू हो । रात-बी भगत दीखू सोय सुगई घर-में खुता जा । पादी रात बिधाँ एक चोर चार घर-में चढ़-गयो । छँ भगत-में बाँझाँ-में नौद-सँ शित हो-यो । बाँझाँ-ने चोर-को ठीक पढ़-यो । जद बाँझू भाय-की सुगई-ने जगई । जद सुगई-ने कई बाज सिठाँ-के दसावराँ-सँ चीन्हाँ जाली छे । सो राई' भीत मेंनी हो-की । तढ़लै रिप्याँ बराबर बसी-की । राई-का पाती-ने नीकाँ जावता-सँ निक-दे । जद सुगई कई राई-का पाता दावकी तबारी-का बाँझाँ-में पड़ा-बै । तढ़लै-ई नीकाँ निक-देखू । चोर भा दात सुपर भन-में बचारी राई पाती-में-सँ बाँदर ले-चाको । चोर चीच-सँ बाँझू काम छे । जद बी चोर राई-का पाती-की घोट बाँदर ले-गियो । बाँझू देखी चीर भाच-सँ बन्धी । राई ले-यो । भाच-सँ पंच-हुयो । जद दन कप्याँ-ई बी चोर राई-की भीकी भरर बेचवा-में बजार-में ज्वावी । तो बजार-का पीसा-की ठाई छिर-का भाव-सँ मांगी । जद चोर भन-में समझी बाँझू चाकाकी करर पाप-का घर-को धन बचा-लियो । पच बी बाँझाँ-की तो घेर बी बाकर चोरी कर-की । नीचू बीच दन बीच-में देर फेकें बी-ई बाँझाँ-ने चोरी करवा चळ्ळो-गियो । रात-बी भगत चोर बाँझू जाव्यो । चोर बाँझाँ-को धन भाच सारी एक गठड़ी-में बाँदर हो-ने कर लियो । जद बाँझू देखी भन जेको कर-खू तो न जायाँ चोर स-में मार जावसी । घर जेको में कछो तो धन ले-जासी । जद बाँझू पाप-की सुगई-ने जगई । चोर एक बचारी-पर जार चढ़-यो । बचारी-में जा बेळी । जद बाँझू दीवो जोयो घर सुगई-ने कई में तो गंगा-जी जावू । एक छोटी-सी गठ-में कपड़ा लता बाँदर लार हुयो । जद सुगई मोछी को भगत गंगा-जी जाव-की कहि । दकुन्दाहिँ चळ्ळा-जाव्यो । ऐ सम्राचार चोर बेळीर हुके । जद हा सुगई पाप-को घर-ले बारी चार बाकीसी-पाकीसी-में जगारा । कारो घर-को बची गंगा-की जाय-ही बार ई भगत को छे बाकर समझा-यो के दकुन्दाहिँ चळ्ळो-जाव्यो । जद दस बीच पादसी बाँझाँ-का घर-में निका हो-व्या घर वारा जवाँ बी बाँझाँ-ने समझायो बार तो रात छे । दकुन्दाहिँ घाटी खुसी छे तो चळ्ळो-जावे । जद दो बाँझू कई वे जावू में तो याँ-को बियो भान जावू । पच को चोर गठ बाँझाँ बैव्यो । मारा सगळा घर-की को कियॉ दे-खो । चरी चाकाकी बाँझू करर चोर-ने पकड़ा-दियो ।

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

JAIP TJRI (KATHAIRA).

JAIPUR STARE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek	banyu	chho.	Rat-ki	bhagat	donyu	log	lugai	ghar-mai
A	shopkeeper	was,	Night-of	time	both	husband	wife	house-in
suta-chha.	Adi	rat	giya	ek	chor	ar	ghar-mai	
asleep-were.	Half	night	on-having-gone	a	thief	having-come	house-in	
bar-gayo.	u	bhagat-mai	banya-nai	nid-su	chet	ho-gyo.		
entered.	That	time-in	the-shopkeeper-to	sleep-from	awakening	became.		
Banyu-nai	chor-ko	thik	pay-gyo.	Jad	banyu			
The-shopkeeper-to	the-thief-of	knowledge	came.	Then	by-the-shopkeeper			
ap-ki	lugai-nai	jagai.	Jad	lugai-nai	kai,	'	aj	
his-own	wife(-to)	was-awakened.	Then	the-wife-to	it-was-said,	'	to-day	
setha-kai	dasawara-su	chithya	lagi-chhai,	so	rai	bhot		
merchants-to	foreign-countriea-from	letters	have-arrived,	that	mustard	very		
maigi	ho-li,	tar ^a kai	ripya	barabar	bakai-li.	Rai-ka		
dear	will-be,	to-morrow	to-rupees	equal	it-will-be-sold.	Mustard-of		
pata-nai	nika	jab ^a ta-su	mel-de.'	Jad	lugai	kai,	'rai-ka	
vessels	well	safety-with	keep.'	Then	by-the-wife	it-was-said,	'mustard-of	
pata	bar ^a Ii	tabari-ka	khuna-mai	parya-chhai.	Tar ^a kai-i	nika		
vessels	outer	verandah-of	corners-in	lying-are.	To-morrow-even	well		
mel-desyu'	Chor	a	bat	sugar	man-mai	bachari,		
I-will-arrange'	By-the-thief	this	thing	having-heard	mind-in	it-was-thought,		
'ral	pata-mai-su	badar	le-chalo;	or	chij-su	kai		
'mustard	vessels-in-from	having-packed-up	take-away;	other	thing-from	what		
kam	chhai?'	Jad	bo	chor	rai-ka	pata-ki	pot	
business	is?'	Then	that	thief	mustard-of	vessels-of	package	
badar	le-giyo.	Banyu	dekhi,	'or	mal-su			
having-tied-up	took-away.	By-the-shopkeeper	it-was-seen,	'other	goods-from			
bachyo;	rai	le-gyo,	mal-su	pand-chhutyo.'				
he-escaped;	mustard	he-took-away,	goods-from	he-was-rid.'				
Jad	dan	ugya-i	bo	chor	rai-ki	jholi	bharar	
Then	day	on-being-risen	that	thief	mustard-of	bag	having-filed	
bech ^a ba-nai	bajar-mai	ly-ayo.	To	bajar-ka	plsa-ki	dhai		
selling-for	bazaar-in	brought.	Then	basaar-of	plice-of	two-and-a-half		

ser-ka bhaw-su magi. Jad chor man-mai sam^ajhi,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 'banyu chalaki karar ap-ka ghar-ko dhan bacha-lyo.
' by-the-shopkeeper cleverness havmg-done his-own house-of wealth was-saved.
 Pan bi banya-kai to pher bi chalar chori kar^ani.'
But that shopkeeper-in-of verily again also having-gone theft I-will-do.'
 Minu bis dan bich-mai der pher-u bi-i
A-month twenty days interval-in having-given again-also that-very
 banya-kai chori kar^aba chalyo-giyu. Rat-ki bagat pher
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 banyu jagyo. Chor banya-ko dhan mal saro ek
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gath^ari-mai badar ha-nai kar-lyo. Jad banyu
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dekhi ak, 'helo kar^asyu, to na jana chori ma-nai
was-seen that, ' noise I-will-make, then not we-know the-thief me
 mar-nakh^asi, ar helo nai karyo, to dhan la-jasi'
will-murder, and noise not was-made, then wealth he-will-take-away.'
 Jad banyu ap-ki lugai-nai jagai. Chor ek
Then by-the-shopkeeper his-own wife (-to) was-wakened. The-thief a
 bakhari-par jar chad-gyo, bakhari-mai ja-baithyo Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 banyu diwo joyo, ar lugai-nai kai, ' mai
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 to Ganga-jl jasyu.' Ek chhoti-si gath-mai kap^ara-latta badar
verily Ganges will-go' A very-little bundle-in clothes having-tied-up
 tyar huyo. Jad lugai boli, 'o bagat Ganga-ji jaba-ko
ready he-became. Then the-wife said, ' this time Ganges going-of
 kai Dannugyai chalya-jayyo.' Ai samachar chor baithyo-baithyo
what ? At-daybreak please-depart.' These words the-thief seated-seated
 sunai. Jad ba lugai ap-kai ghar-kai barai ar
hears. Then by-that wife her-own house-of in-outside having-come
 arosi-parosya-nai jagaya. 'Mharo ghar-ko dhani Ganga-ji jay-chhai,
the-neighbours were-awakened. ' My house-of lord Ganges is-going,
 bar I bhagat. So the chalar sam^ajha-dyo kai, " dannugyai
now at-rhis time. So you having-come remonstrate that, " at-daybreak
 chalyo-jaje.'" Jad das bis ad^ami banya-ka ghar-mai bhela
please-depart?" Then ten twenty men the-shopkeeper-of house-in assembled
 ho-gya, ar sara jana bi banya-nai sam^ajhayo, 'bar,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 to, rat chhai, dannugyai thari khusi chhai to chalyo-jaje.'
indeed, night is, at-daybreak thy wish is then please-depart.'

Jad bō bānyāī kai, 'thē jānāī māī tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
mān-jānyāī; paṇ ṭ ohōr gāṭh bādyāī baithyō, mharā sag'ā
will-head; but this thief bundle on-being-tied is-seated, my entire
ghar-ki ṭ kīyāī mai-lō?' Aśī ohālakī bānyāī karar
house-of he how will-remain!' Such trick by-the-shopkeeper having-done
obōr-nai pak'ā-diyō.
the-thief(-to) was-caused-to-be-caught.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a shopkeeper. He and his wife were asleep one night in their house, when at midnight a thief broke in. Just then the shopkeeper awoke and noticed the presence of the thief. So he woke his wife and said to her, 'letters have come from foreign parts to the merchants here that the price of mustard is going to rise. To-morrow it will be worth its weight in silver. You must take great care of the jars of mustard.' The wife replied that the mustard was lying in the corners of the outer verandah, and that she would make it all right to-morrow. When the thief heard this he thought to himself, 'I must pack up and carry off the jars of mustard. What is the use of touching anything else?' So he tied up the jars of mustard in a packet and went off with himself, leaving the shopkeeper happy in the knowledge that his other goods were not touched.

At daybreak the thief filled a bag with mustard and went to the bazaar to sell it. They only offered him at the rate of two and a half seers for one of the pice current in the bazaar. Then the thief understood that the shopkeeper had played a trick on him and thereby saved his property. So he made up his mind to visit his house again, and this time steal something of real value. After waiting a month or twenty days he accordingly broke into the shopkeeper's house again. The shopkeeper awoke this night also, but by this time the thief had tied up all his property in a bundle. The shopkeeper understood that, if he raised a noise the thief would probably murder him, and if he did not raise a noise he would have all his property stolen. So he woke his wife. The thief thereupon climbed into a granary and sat hidden there. The shopkeeper lit a lamp and said to his wife, 'I am going straight off now to visit the River Ganges.' Then he tied up a few clothes in a bundle and became ready to set out. His wife replied, 'this is not the time to go and visit the Ganges. Wait till daybreak and then go.' These words were all heard by the thief as he sat in the granary. Then the wife went outside and awoke the neighbours. 'My husband,' said she, 'is going off to visit the Ganges, and wants to start at once. Please come and persuade him to wait till daybreak.' So ten or twenty men assembled in the house of the shopkeeper and remonstrated with him saying, 'Now it is night. At daybreak, if you still wish to go, you can.' The shopkeeper replied, I am quite ready to do what you recommend, but there is this thief sitting there with his bundle. Is he to remain in possession of everything in my house?' So by this trick the shopkeeper got the thief captured.

JAIPURI (CHAURASI).

The Chaurasi form of Jaipuri is spoken immediately to the south of Kathaira, on the border of the Kishangarh Staie, in the Thakurate of Lawa, and in the portion of the Tonk Staie which forms an enclave in the Jaipur Staie. It is spoken by the following estimated number of people:—

In Jaipur	Territory.	98,773
In Lawa Territory.		3,360
In Tonk	Territory.	So,000
TOTAL		182,133

Chaurasi differs hardly at all from Standard Jaipuri.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tu*, not *tu*, and that the interrogative pronoun *kun*, who? has an oblique form *kuni*. Further particulars will be found on pp. 54 and 55 of Mr. Macalister's Grammar.

The specimen is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP,

RAJASTHANI.

JAIPURI (CHAURASI).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

दही देवता गियो जाट बोझी पर चढर । कोर दही-में कोस तनिष कछे पूंछो । रात पड़-गी । सहे-ई रे-गही । भाग-फाटीर जखो दही-को गेहे खान-खो । कोसेक ही दही घर उछो-ई दही मेगी-ई बाँझू मऊ-खो । सो बाँझा-को या पयबरत सो कोर बोझ-से दूधूयाँ पेसी तो छ-के थैम पड़-जाय । ही कोर-ई नोसे कोने । छ वनत-का ही हो जाट बासतो-ई माजन-ने कियो के राम राम । जद ई गाऊ काछी । जद जाट जूता-की दीनी । जद कोस तर्हि जाट तो बोझी-ई चतरर जूता-ई जूततो गियो घर हो गाऊ बाधो गियो । जद दही-को दूध-ने जाता जाता हन बाध खो । उई हवाई बोझा को बड़ो-को रे । जद बाँझू बोझो मा-से जूता-की पड़ी । जतो बाँधी बाँधी पड़े तो बा-बाधां कहिं नई । जद सीवां बोझो न्हारे को पड़े । नारे-ई पड़े । जद सीवां बोझो छ लकटा लकटा खन कहे जाखो । जद बाँझू बोझो मारा कोटवाळी-में छे-जाखू । जद सीवां बोझो कोटवाळी-में तो मत जाखो । घर हा भवारी छे बी-की तो जाट-ने नो-दे नू जा घर नू नारे घरों बखो-का घर दूधूयाँ भवारी-का-ई जाट-ने पकड़ जावे । घर छ वनत-का-ई कोटवाळी-में छे-जावे हो ब्याव हो-जाखी । घर बवार से कोटवाळी-में जाखो तो बोझा-ने-ई वेठा-देखी घर ब्याव दूधूयाँ होछी । जद जाट तो भवारी-को बखो-गियो घर बाँझू बाँझा-की घरों बखो-गियो । भवारी रात-की वनत जाट-ने रोवां बोझी छुपार । रात-की रात तो रोवां नार हो-गियो । हन छाखो घर बाँझू बाधो घर-ई । बास कठ कोटवाळी-में बास

जब भी रोटी बाहर बाकलाई । बैठ-बोकीरूँ । ई रोटी का-की दाक पी-चियो । मजो बसू
 भी बियो । मन्वारी-ने मुबार । बारा की बगत रोटी-का बाई दाम हुवा । मन्वारी बोली भी बची
 भीक ददायी जमर लीई वाद राखूँ । जब जाट देखी जमर वाद रैवा जली बाई बरी । जब जाट
 पचास रत्ना काहर दीना । वहा पटक-दिया मन्वारी । मूं-ने तो बची भीक की जमर-ई वाद
 राखूँ । जब रीब बाई जाट-ने पकड़ा ई-ने मन्वारी-ने नाक काट बियो ॥

[No. 27.]

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

JAIPURI (CHAURASI).

JAIPUR STATE,

TRANSLITERATION AND TRANSLATION.

(Rev. G. Macalister, M.A., 1899.)

Dalli dekh^{ba} giyo Jat ghorī-par chadar. Koi dana-
Dethi for-seeing went a-Jat mare-on having-mounted. Some days-
 mai kos tinek udai puchhyo, Eat par-gi udai-i rai-gyo.
in kos about-three there arrived. Night fell there-veryly he-stopped.
 Bhag-phatir uthyo Dalli-kai gailai lag-gyo Kosek ri
At-break-of-day he-rose Delhi-of on-road he-started. About-a-kos remained
 Dalli ar ud-i-su Dalli keni-su bsnyu mal-gyo.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 So banya-kai ya pan-barat so koi bol-le
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak(-to-him)
 dannugya paili to u-kai bairn par-jay. So koi-su
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bolai konai. U bagat-ka so yo Jat chal^{to}-i majan-nai
he-speaks not. (At-) that time then by-this Jat going-even the-merchant-to
 kiyo kai, ' Ram Earn.' Jad I gal kadi. Jad Jut
it-was-said that, ' Ram Rm. ' Then by-him abuse was-made. Then by-the-Jat
 juta-ki dini. Jad kos tai Jat to ghorī-su
shoe-of- (beating) was-given. Then a-kos up-to the-Jat on-his-part mare-from
 utarar juta-su kut^{to} giyo, ar yo gal kadya
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyo. Jad Dalli kai darujai jata jata dan ath-gyo. Udai sapai
went. Then Delhi-of at-gate going going the-day closed There the-sepoy
 bolya, ' kyo laro-chho rai ? ' Jad banyu bolyo, ' ma-lai jutya-
said, ' why are-you-quarrelling eh ? ' Then the-shopkeeper said, ' me-to shoes-
 ki why pari; jatti, Kha-ji, tha-kai parai, to
of-(beating) have-fallen; if-so-many (shoes), O-Khan-ji, to-you were-to-fall, then
 ka-jana kai whai.' Jad miya bolyo, ' mharai kyo
who-knows what would-happen.' Then the-Musalman said, ' to-me why
 parai; tharai-i. parai.' Jad miya bolyo, ' the
should-they-fall; to-you-only they-fall.' Then the-Musalman said, ' you
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lar^ata lar^ata ab kadai jasyo ?' Jad banyu bolyo, ' mara,
quarrelling quarrelling now where will-go ?' Then the-shopkeeper said, 'maharaj,
 kot^awali-mai le-jasyu.' Jad miya bolyd, ' kot^awali-mai
police-court-into I-shall-take-(him).' Then the-Musalman said, ' police-court-into
 to mai jawo, ar wa bhatyari chhai, Ji-kai to Jat-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jat-to
 kai-de, "tu ja," ar tu tharai ghara chalyo-ja; ar dannugya-i
tell, "thou go," and thou thy to-houae go; and at-day-break-even
 bhatyari-ka-su Jat-nai pakar-lyaje. Ar u-bagat-ka-i
the-innkeeper' s(-house)-from the-Jat do-you-seize-and-bring. And at-that-time-even
 kot^awali-mai le-jaje, so nyaw ho-jasi. Ar abar the
police-court-into take-away, then justice will-be-done. And now you
 kot^awali-mai jasyo to donya-nai-i baitha-desi, ar nyaw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannug a hosi.' Jad Jat to bhatyari-kai chalyo-giyo;
at-day-break will-be-done.' Then the-Jat on-his-part the-innkeeper-to went;
 ar banyu banya-kai ghara chalyo-giyo. Bhatyari
and the-shopkeeper the-shopkeeper's in-home went. The-innkeeper
 rat-ki bagat Jat-nai rotya chokhi khuwai. Rat-ki-rat to
night-of at-time the-Jat-to bread good caused-to-eat. At-night then
 rotya khar so-giyo. Dan ugyo ar banyu
bread having-eaten he-slept. The-day broke and the-shopkeeper
 ayo ghara-su, 'chal uth kot^awali-mai chala.' Jad ki,
came house-from, ' come get-up police-court-into let-us-go.' Then it-was-said,
 'roti khar chal^asyu.' Baith-gyo banyu. I roti
** bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread*
 kha-li, daru pl-liyo; naso ghanu ho-giyo. Bhatyari-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulai, ' thara do bagat roti-ka kai dam huya ?' Bhatyari
it-was-called, ' thy two times bread-of what coat ia ?' The-innkeeper
 bolo kai, 'asi chij darawo umar-tai yad rakhu.'
said that, ' such a-thing cauae-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jat dekhi, 'umar yad raiba jasi
Then by-the-Jat it-was-seen, ' for-a-lifetime memory for-remaining such-a-thing
 kai dya ?' Jad Jat pachas rapya kadar
what shall-we-give ? ' Then by-the-Jat fifty rupees having-taken-out
 dina. Pachha patak-diya bhatyari. 'Mu-nai to
were-given. Afterwarda they-were-flung-down by-the-innkeeper. ' Me-to indeed
 asi chij dyo umar-i yad rakhu.' Jad ris ai
such a-thing give for-lifetime-verily memory I-may-keep.' Then anger came
 Jat-nai, pakar i-nai bhatyari-nai nak kat-liyo.
the-Jat-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jat got on his mare and started off to see Delhi. After going on for some days, he came to within, three kos or so of the city. There he passed the night, and went on again in the very early dawn. When he was still about a kos from Delhi he met a shopkeeper. Now this shopkeeper had made a vow that if any one should speak to him before sunrise he would look upon it as a bad omen. Hence he himself spoke to no one. As the Jat passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jat took off his shoe and gave him a drubbing with it. Then he got off his mare, and they went along, he beating, and the shopman cursing. By the time they got to the city gate the sun had set, and the guards asked them what they were fighting about. Said the shopkeeper, 'I have been beaten with a shoe, and if you, Sir, had oaten as many blows as I have, who knows what would have happened.' The Musalman soldier said to him, 'why should they fall on me?' It is you they have fallen on. Where do you intend to go to while you are fighting?' Said the shopkeeper, 'Sir, I'll take him straight to the police-court.' Replied the Musalman, 'don't do that. Here is this innkeeper here. Tell the Jat to stay for the night with her, and do you go to your home. In the morning you can fetch the Jat from his lodging and take him to the police-court, where you'll find justice waiting for you. If you both go now you'll only find yourselves locked up, and you won't get your justice till the morning.'

So the Jat went off to the inn and the shopkeeper to his own house. The innkeeper cooked some nice bread for his dinner, and then went to sleep. At daybreak the shopman turned up and called to him to come along to the police-court. He answered that he would do so as soon as he had finished his breakfast. So the shopkeeper sat down while the Jat ate and drank till he got quite tipsy. Then he asked the innkeeper for the reckoning. 'Give me something,' said she, 'that I shall remember all my life.' The Jat considered to himself, 'what is it that I can give her that she will remember all her life?' So he gave her fifty rupees. She threw them on the ground crying, 'it's something that I shall remember all my life that I want.' Then the Jat got angry and laid hold of the innkeeper and cut off her nose.

(The rest of this folktale will be found on pp. 142 and ff. of Mr. Macalister's *Specimens*.)

JAIPURI (KISHANGARHI).

The state of Kishangarh lies between the state of Jaipur and the British district of Ajmere. Immediately to its east lie those parts of Jaipur in which the Kathaira and Chaurasi forms of Jaipuri are spoken. A very similar form of Jaipuri is spoken in Kishangarh and in the extreme north-east of Ajmere, where the latter juts out into Kishangarh territory. In Kishangarh it is called Kishangarhi, and this name will also apply to the Jaipuri of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh.	93,000
Ajmere.	23,700
TOTAL	116,700

Kishangarhi is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Marwari, and, in the south, where it adjoins Mewar, Mewari.

The following are the only peculiarities of Kishangarhi which I have noticed. The nominative singular of the pronoun of the first person is *hu*, and its genitive is *maro*. 'Thou' is *tu*. 'These' is *a*. The demonstrative pronoun *bo* has its oblique form *u* or *un*, and *jo*, that or which, has its oblique form *jin*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (KISHANGARHI).

DISTRICT AJMERE.

एक राजा-की बेटी-सँ भूत आतो-हो । और एक आदमी राज खातो-हो । राजा बारी बाँध-ही-की । बारी-सँ जीम जाता-हा । एक दिन एक कुमार-का बेटा-की बारी छी । अर छँ-का घर-सँ छँ दिन एक पावनी आवी । अ बारा रोका लग्ना । बह ओ पूछी है क्यूँ रोवी-हो । कुमारी बोली मारै एक-ही बेटो है । और ई राजा-की बार्ह-सँ भूत आवै-है । सो रोनीमा एक आदमी खावे-है । सो आक मारा बेटा-की बारी है । सो ओ छूटे जावी । बह ओ खई तूँ रोवे मत । बारा बेटा-की बदली चूँ जाऊँ-को । रात बीता-ई बी गयी । और आग-पर एक हवाई बखता-ई भूत आयो । तबकै-ई बह भंगन मुधारवा-नै गई ती बार्ह-नै सोखी तरह-सँ देखी । भंगन जार राजा-नै खई । राजा बरकारी भेल कुमार-नै एकटा बुलावी । राजा खई रात-नै बारा बेटा-की बारी छी । सो कौई करो । कुमार खई माराज मारै एक पावनी आवी-है । जीम-नै खगवी-हो । राजा जम-नै बुलायो और बारी जगीगत पुछी । और बार्ह-नै छँ-नै परजा-ही और आबी राज दि-दिवी ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI

(KISAHANGARHI).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ek raja-ki beti-mai bhut ato-chho. Or ek ad^ami
A-certain king-of daughter-in evil-spirit used-to-come And one man
 roj khato-chho. Kaja bari badh-di-chhi. Bari-su
daily he-uaed-to-eat. By-the-king a-turn fixed-was. The-tum-according-to
 log jata-chha. Ek din ek khumar-ka beta-ki bari chhi. Ar u-ka
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-mai u din ek paw^ano ayo. A sara roba lagya, Jad
house-in that day one guest had-come. These all to-cry began. When
 6 puchhi, ' the kyu rowo-chho ?' Khumari boli, ' marai
by-him it-was-asked, ' you why crying-are?' The-potteresa said, ' to-me
 ek-hi beto cbhai; or I raja-ki bai-mai bhut awai-chhai,
one-only son is; and this king-of daughter-in evil-aplrit has-entered,
 so rojina ek ad^ami khawai-chhai So aj mara beta-ki bari
and every-day one man he-eats. And to-day my son-of turn
 cbhai, so o uthai jasi.' Jad o khai, ' tu rowe
is, therefore he there will-go.' Then by-him it-was-said, ' thou cry
 mat. Thara beta-ki bad^ali hu jau-lo.' Rat hota-I bo
do-not. Thy son of instead I will-go.' Night as-soon-as-became he
 gayo. Or ag-par ek dawai rakh^ata-i bhut bhago
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 Tad^akai-i jad bhahgan bhuar^aba-nai gai to bai-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chokhi tarah-su dekhi. Bhangar jar raja-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khai. Raja har^akaro bhej khumar-nai pak^ara
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulayo. Raja khai, 'rat-nai thara beta-ki bari chhi.
he-was-sent-for. By-the-king it-was-said, ' last-night thy son-of turn was.
 So kai karo ?' Khumar khai, ' maraj, marai ek paw^ano
By-him what was-done ?' By-the-potter it-was-said, ' aire, to-me one guest
 ayo-chhai, jin-nai khanayo-chho.' Raja un-nai bulayo or sari
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

baggat pūohit. Or hāi-nai ā-nai par'ṇā dī, or ādhō
history was-asked. And daughter-as-to him-to in-marriage she-was-given, and half
 rāj dē-diyō.
kingdom was-given.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a daughter, who was possessed by an evil spirit that used to eat a man every day. In order to keep him supplied with food the king arranged for one of his subjects to come in turn to be eaten up. One day it was the turn of a potter's son. It chanced that the potter had then a guest in his house. The latter asked them why they were all weeping. The potter's wife explained that she had an only son, that the king's daughter was possessed by a man-eating demon, and that it was now the turn of her son to go and be eaten. The guest told her not to cry, as he would go instead. So when night fell he started off and went to the princess. When he arrived he sprinkled some medicine on the fire, and immediately the demon departed from her. Next morning when the sweeper-woman came to sweep up the place, she found the princess in her right mind, and went and told the king. The king sent a messenger to call the potter, and when he came, asked him what his son had done when he went on the preceding night to be eaten up. The potter explained, that he had sent a guest instead of the son. So the king sent for the guest, and learnt from him all that had occurred. Then he gave the princess to him in marriage, and bestowed half his kingdom upon him.

JAIPURI (NAGAROHAL).

The Nagarchal variety of Jaipuri is spoken in the centre of the south of the state of Jaipur, and in that part of the state of Tonk which lies immediately to the east. The estimated number of speakers is—

Jaipur.	53,575
Tonk	18,000
TOTAL	71,575

It differs very slightly from Standard Jaipuri. The pronoun of the first person is *mhu*, as well as *mai* and the pronoun of the second person is *tai*, as well as *tu*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *je*, not *jo*. As a specimen, I give a portion of a folktale, for which I am indebted to Mr. Macalister. For further particulars as to vocabulary and grammar, that gentleman's work can be consulted.

[No. 29.]

"

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (NAGARCHAL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1898.)

एक मातकी जो घर एक दरवाजा जो । या दोन्हीं-को भायेंकाचारो जो । दन-में तो पाप-को चावे जठे सेको कल्लो करे घर रात-में दोन्हीं हाँमल हो-जायें । मागकी तो जपर रोखड़ा-पर बैठ आवे घर दरवाजा रोखड़ा-के नीचे बैठ जावे । या दोन्हीं-को खास अच्छी घूषू जो छेई दन बहीत हो-बीदा । एक दन खाऊ-के घर दरवाजे मल्लाप कठे-ई बुझो । जद खाऊ या बच्चार बोलो-घस यो दरवाजा मोटो छे । ई-सूँ भायेंकाचारो करर कठे-न-कठे ई-ने जंङ-में फलार मरा-नखायें । जद ई-ने बोलो-घस चा-रे दरवाजा भापां भी भायेंका मंड-जायें । जद दरवाजा बोलो के मागकी घर में भायेंको मंड-रयो-छूँ । घर तू कोछे-के चापां मंड-जायें । तो नूँ तो नारा भायेंका कानका-ने पूछा बना तै-सूँ भायेंको मैं मंडूँ । जद खाऊ बोलो-घस तू चारा भायेंका-नै काल बूझो । मैं चारे नोछे चाऊ-छूँ । चापां भायेंका मंडा-खा । जद दरवाजा बोल-का ज-ई रोखड़ा नीचे मागका-नै बूझी की रे भायेंका न-ने पाव खाऊ मळो जो । जो जं या बीस चापां भायेंका मंड-जायें । जो तू बी तो मंडा घर तू के तो मैं मंडा । जद मागकी बोलो-घस नारी बीसो मनि-छे तो तू खाऊ-सूँ भायेंको मत मंडे । जोई दन खाऊ त-ने कठे-न-कठे दगो करर जंङ-में फलार दे-गो । जद घर दूरर दन ज खाऊ दरवाजा मळो । तो के पाव तो तू चारा भायेंका-नै बूझायो । घस चापां दोन्हीं भायेंका मंडा । जद दरवाजा बोलो चरे भाई खाऊ नारो भायेंको तो नट-लो-घस तू भायेंको मत मंडे । जद खाऊ बोलो-घस चापां तो मंडा । जद खाऊ बी बोल-का ज-बी चार-चार जं-ई रोखड़ा नीचे गीयो जठे मागकी-र दरवाजा बैठे-का । जद दरवाजा कानका-ने कर बूझी के बी तो मनि कोने । भायेंको मंडा नै-ई था-न्यो । जद मागकी बोलो तू नारी मनि-छे तो ई-सूँ भायेंको मत मंडे । खाऊ-की मात दलावाज छे । दगो करर त-ने जोई दन मरा बहाली ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (NAGARCHAL).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek kag^alo chho, ar ek haran chho. Ya donya-kai
 A crow there-was, and a deer there was. These two-in-of
 bhayailacharo chho. Dau-mai to ap-kai chawai
 friendship there-was. The-day-during verily themselves-of in-the-wish
 jathai chejo kary-abo-karai, ar rat-nai donyu samal
 there picking-up-of-food doing-they-do, and night-at the-both together
 ho-jawai. Kag^alo to upar rokh^ara-par baith-jawai, ar
 *used-to-become. The-crow then above tree-on would-sit, and
 haran rokh^ara-kai nichai baith-jawai. Ya donya-kai jyas asyo
 the-deer tree-of beneath would sit. These two-to love so
 ghanu jo kei dan badit-ho-giya Ek dan syal-kai ar
 much(-was) that several days passed. One day a-jackal-to and
 haran-kai malap kathai-i huyo; jad syal ya
 the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyarar bolyo-as, 'yo haran moto chhai; I-su bhayailacharo karar
 thinking said-about-him, ' this deer fat is; him-with friendship making
 kathai-n-kathai i-nai phad-mai phasar mara-nakhawa.'
 in-some-place-or-other him-to a-net-in entrapping le-us-cause-to-be-killed.'
 Jad l-nai bolyo-as, ' a-rai haran, apt bhi bhayai|a
 Then him-to he-said-to-him, ' come-O deer, (let-)us also friends
 mad-jawa.' Jad baran bolyo kai, ' kag^alo ar mai
 began (i.e. become). Then the-deer said that, ' a-crow and I
 bhayailo mad-rayo-chhu, ar tu kaiai-chhai, "apa mad-jawa."
 friends are-already-become, and thou sayest, " (let-)us become(-frienda.)"*
 To mhu to mhara bhayaila kag^ala-nai puchhya bana tai-su
 Then I indeed my friend the-crow-to asking without thee-with
 bhayailo nai madu.' Jad syal bolyo-as, 'tu thara
 friend not may-become.' Then the-jackal said-to-him, * thou thy
 bhayaila-nai kal buj^aje; mai tharai godai au-chhu, apa bhayaila
 friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

mada-la . ' Jad haran athan-ka u-I rokh'ra nichai
shall-become' Then by-the-deer sunset-at the-same tree under
 kag'la-nai buji ki, 'rai bhayaila, mha-nai aj eyaj
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 malyo-chho; jo u ya ki-'s, "apa bhayaila mad-jawa."
met-was; to by-him this was-said-by-him, " let-us friends become"
 Jo tu kai, to mada; ar tu kai, to nai
If thou would-say, then toe-will-become; and (if)-thou say, then not
 mada.' Jad kag'lo bolyo-as, 'mharo kaibo manai-chhai,
we-will-become' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 to tu syal-su bhayailo mat madai. Koi dan syal
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kathai-n-kathai dago karar phad-mat phasy-a-de-go.'
thee-to somewhere-or-other a-fraud practising a-net-in mil-entrap.'¹
 Jad pher dus'rai dan u syal-ar haran malyo. To kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'aj to tu thara bhayaila-nai buji-ayo? Ab apa
** to-day then thou thy friend-to must-have-asked ? Now let-us*
 donyu bhayaila mada.' Jad haran bolyo, 'a-rai bhai syal,
both friends become. Then the-deer said, ' O brother jackal,*
 mharo bhayailo to nat-gyo-as, " tu bhayailo mat madai." "
my friend indeed refused-to-it, " thou friend do-not become." '
 Jad syal bolyd-as, 'apa to mad'sya.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syal bi athan-ka u-ki lar-lar u-i rokh'ra nichai
the-jackal also the-evening-in him-of with the-same tree underneath
 giyo jathai kag'lo-r haran baithai-chha. Jad haran kag'la-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 pher buji kai, 'yo-to manai konai; bhayailo mad'ba bai-i
again asked that, ' this-indeed yields not; friend becoming for
 a-gyo.' Jad kag'lo bolyo, ' tu mhari manai-chhai to I-su
has-come' Then the-crow said, ' (if)-thou me obey-dost then him-wtth
 bhayailo mat madai. Syal-ki jat dagabaj chhai. Dago
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai koi dan mara-ghalasi.'
practising thee-to some day he-will-cause-to-be-killed.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a crow and a deer, who were great friends. Every day they would go out, each where he thought fit, to feed, and at night they met at a tree in whose branches the crow used to roost, while the deer stayed at its foot. In this mutual affection a long time passed. One day the deer met somewhere or other a jackal. The jackal said to himself, 'this is a fine fat fellow. I must make friends with him, so as to get him caught in a net and killed.' So he said to the deer, 'come along, let us also start a friendship.' The deer replied that he had already become the friend of a crow, and that he could not start a new friendship, as the jackal suggested, without first consulting the crow. 'Very well,' said the jackal, 'to-morrow you can consult your friend. Then I will join you, and we shall all be friends together.' So at even-tide, when they met at the tree, the deer said to the crow, 'my friend, I met a jackal to-day, and he wants to join me as a friend. I shall answer yes or no just as you say.' The crow said, 'if you follow my advice, you won't take the jackal for a friend. Some day he will treacherously get you caught in a net.' Next day the jackal again met the deer. Said the jackal, 'well, have you spoken to your friend? Come along, and let us become friends.' Replied the deer, 'brother jackal, my friend won't agree that you also should be a friend.' But the jackal insisted, and said that they should certainly swear friendship. So he accompanied the deer to his tree, and the latter again said to the crow, 'this gentleman here insists on becoming a friend.' The crow said, 'if you follow my advice, you won't become his friend. Those jackals are a deceitful lot. Some day he will treacherously get you killed.'

(The rest of the story will be found on pages 124 and ff. of Mr. Macalister's *Selections*. The jackal does get the deer trapped. The crow releases him, and the jackal is ultimately killed.)

JAIPURI (RAJAWATI).

To the north-east of the area in which Nagarchal Jaipuri is used, and lying to the east of the portion of the Tonk state which is itself to the east of the Chaurasi area, in the heart of the Jaipur territory, we find Rajawati Jaipuri spoken. Towards the north it is more mixed with Standard Jaipuri. The number of its speakers is estimated to be—

Pure	Rajawati	133,939
Mixed dialect		39,510
TOTAL		173,449

Rajawati has immediately to its east the Dang dialects which I have grouped under Braj Bhakha. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haibo* (Jaipuri *whaibo*), to become. Its principal parts are as follows:—

Infinitive, *haibo* or *hainu*, to become. Present participle, *haito*. Past participle, *hiyo*, obl. masc. *hlya*, fem. *hi*. Conjunctive participle, *hair*. Adverbial participle, *haitai*. Noun of agency, *haibalo*.

Present tense:—

<i>Sing.</i>		<i>Plural.</i>
1.	hu	hu
2. <i>hai</i>		ho
3. <i>hai</i>		hai

The future is *hu-lo*, etc., or *haisyu*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarati form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *chart bachcha-nai dekhyā* (not *dekhyo*), the hen-sparrow saw the young ones. Similarly, *chari chara-nai kiyo*, the hen-sparrow said to the cock; but *raja ki*, the king said, in which *ki* agrees with the feminine *bat* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and *ft.* of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI

(RAJAWATI).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

एक तो चढ़ो जो घर एक चढ़ी की। बां दीन्हां-का सुलाको राणा-का सैल-की में-ने की। तो चढ़ी-के तरकोकी-गाव-का परताव-रूँ मन्हा कीया। तो बां बर्षा-की बां चढ़ा-की घर चढ़ी-की परीत देखर रांभी भीत खुची की। बा रांभी चढ़ा-चढ़ी-की बोली समझी-की। चढ़ी चढ़ा-नी कीयो भक में मर-बाईं ती म्हारा मन्हा दुख नै पावे। चढ़ो कीजो काँहि वासते तो नू मर-से। घर काँहि कासते मारा मन्हा दुख पावे। तें जखी चढ़ी खेर म-ने मन्ही की तो कोनै घर जो खदात नू मर-बाईं तो यो-ई म्हारी घरम है भक में नै परखू घर बर्षा-ने परबसता खडु लिखू। ये मारा बां दीन्हां-के करार कीया जो रांभी खुच-री। दस पाँच दन तो मन्हा-का घर चढ़ी मर गई। भव चढ़ी म्हारा घर भव रांभी है जो देख-री चढ़ा-ने घर बर्षा-ने। म्हार दम-की पाई-ई चढ़ो है जो दूसरी चढ़ी खीयावो। बा चढ़ी कं चढ़ा-का बर्षा-ने देखा। देखता-ई चढ़ी-के तो तन-बदम-में पाग काग-नी चक ये तो खीक-का कोरा है। जो चढ़ो तो बां-के वासते चुगी ब्यावे जो बाजो ब्यावे। घर बा चढ़ी है जो बाक-ने में-ने-रूँ मन्हा काँटा चुँच-में ब्यावे। जो भी-ने नै काँटा म्हार दे बां बर्षा-ने। दन दो एक-की में-ने नै मन्हा मर गीया। भव कं रांभी-की क्वाक भायो भक चर्षा-जो नू मर-बाईं तो राजा की दूसरी मीयाव कर-से घर मारा बर्षा-ने बा चर्षा-ई मार-नाई। जनावरा-ई-की में-ने यो ईरको है तो रांभी-में तो पूरो ईरको कैती-ई पावी-ई। बा चढ़ी-का बर्षा-की घर चढ़ी-की रांभी-के चढ़ो एक खीच जा-रयो। जद एक दन राजा पूछी रांभी-ने भक रांभी मारे भक्तो खीच काँहि-तो है। नै कीयो नै बैठरी नै खीक-की लपटा-ने खुसी। चर्षो काँहि खीच है मारे। जो म-ने है। रांभी खीयो-क म्हारा म-ने तो काँहि-ई बात-नी खीच कोने। राजा खी तो भक्तो खदावी काँहि-की है मारे। जद रांभी की म्हारा मारे एक खीवर है। घरम पाँच-की जमर है। कं-की मारे पूरो खीच है।

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

JAIPURI (RAJAWATI).

JAIPUR STATE.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION.

Ek	to	charo	chho,	ar	ek	Chari	chhi.	Wa
A	verily	cock-sparrow	was,	and	a	hen-sparrow	was.	Those
donya-ko	ghusalo	raja-ka	mail-kai	mai-nai	chho.	To		
both-of	a-nest	a-king-of	palace-in-of	within	was.	Then		
chari-kai	Tar ¹ iki-nath-ka	par ¹ tab-su	bachcha	hiya.	To			
the-hen-sparrow-to	Tarlokinath-of	favour-by	young-ones	became.	Then			
wa	bachcha-ki	wa	chara-ki	ar	chari-ki	parit		
those	young-ones-of	that	cock-sparrow-of	and	hen-sparrow-of	love		
dekhar	rani	bhot	khusi	hi.	Wa	rani		
having-seen	the-queen	very-much	pleased	became.	That	queen		
chara-chari-ki			boli		sam ² jai-chhi.			
the-cock-sparrow	(and-) the-hen-sparrow-of		language		understands.			
chari	Chara-nai		kiyo	ak,	'mai	mar-jau,		
By-the-hen-sparrow	the-cock-sparrow-to		it-was-said	that,	'(if) I	die,		
to	mhara	bachcha	dukh	nai	pawai.'	Charo	bclyo,	
then	(let-)my	young-ones	pain	not	suffer?	The-cock-sparrow	said,	
' kai	was ² tai	to	tu	marai-chhai,	ar	kai	was ² tai	thara
' (for-)what	reason	then	thou	shouldst-die,	and	(for-)what	reason	thy
bachcha	dukh	' pawai?	Tai	jasi	chari	pher	ma-nai	
young-ones	pain	should-suffer ?	Thee	like	hen-sparrow	again	me-to	
malai	bi	to	konai;	ar	jo	kadat	tu	mar-jawai
will-be-obtained	also	indeed	not;	and	if	peradventure	thou	die
to	yo-i	mharo	dharam	chhai	ak	mai	nai	par ² nu,
then	this-alone	my	vow	is	that	I	not	(am-)to-be-married,
bachcha-nai	par ² bas ² ta	kar-leayu.'	Ye	bata	wa	donyaa-kai		
the-young-ones-to	support	will-make.'	These	things	these	both-to		
karar	hiya,	jo	rani	sun-ri.	Das	pach	dan	to
agreements	became,	that	the-queen	hearing-remained.	Ten	five.	days	thus
nak ¹ lya,	ar		chari	mar-gai.	Ab	Charo		
passed-away,	and		the-hen-sparrow	died.	Now	the-cock-sparrow		
khurab,	ar	ab	rani	chhai,	so	dekh-ri		
in-a-bad-way	(was),	and	now	the-queen	(that-)is,	she	watching-remained	

chara-nai ar bachcha-nai. Chyar dan-kai pachhai-i
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charo chhai, so dus^{ri} chari. liy-ayo. Wa chari
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 u chara-ka bachcha-nai dekhya; dekh^ata-i
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 chari-kai to tan-badan-mai ag lag-gi, ak ye to
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-ka chhora chhai. ' So charo to wa-kai
co-wife-of children are. Therefore the-coek-sparrow on-the-one-hand them-of
 was^atai chugo ly-awai so achhyo ly-awai, ar wa chari
for plcked-up-(food) brings that good brings, and that hen-sparrow
 chhai so bar-kai mai-nai-su galya kata chuch-mai ly-awai, so
is that fence-in-of within-from rotten thorns beak-in brings, and
 wa-nai wai kata ly-ar de wa bachcha-nai. Dan do ek-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 mai-nai wai bachcha mar-giya. Ab u rani-kai khyal ayo ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 'asya jyo tu mar-jawai, to raja bi dus^{ro} biyaw kar-le,
' in-this-way if thou die, then the-king also another marriage will-make,
 ar thara bachcht-nai wa asya-i mar-nakhai. Janawara-i-kai
and thy children-to she in-this-way-surely may-kill, The-animals-even-in-of
 mai-nai yo ir^akho chhai, to ranya-mai to puro ir^akho
among this ill-will is, then queens-among indeed complete ill-will
 haito-i ayo-chhai.' Wa chari-ka bachcht-ko ar chari-ko
becoming-verily come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
 rani-kai baro ek soch cbha-rayo. Jad ek dan raja
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 puchhi rani-nai ak, ' Rani, tharai atto soch kai-ko
it-was-asked the-queen-to that, ' O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhabo, nai baith^{bo}, nai dil-kai up^ara-nai khusi.
is? No bathing, no sitting, nor body-in-of on happnesu-(is).
 Asyo kai soch chhai tharai? So ma-nai khai.' Rani
Such what anxiety is to-thee? That me-to tell.' By-the-queen
 kiyo-'k, 'Mharaj, ma-nai to kai-i bat-ko soch konai.'
it-was-said-that, ' Oh-maharaj, me-to indeed any thing-of anxiety is-not'
 Raja ki, 'to atti udasi kai-ki chhai tharai?'
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
 Jad rani ki, 'Mharaj, mharai ek kawar chhai; bars
Then by-the-queen it-was-said, 'Oh-maharaj, to-me one son is; years
 pachek-ki umar chhai; u-ko mharai puro soch chhai'
about-five-of age is; him-of to-me complete anxiety is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a pair of sparrows made their nest in a king's palace, and by the favour of God had some young ones. The queen, who could understand their language, used to look with much pleasure on the love they showed to their children. One day the hen-sparrow said to the cock, 'if I chance to die, you will take care of our young ones, will you not?' He replied, 'why should you die, and why should our young ones suffer? I shall never find another hen like you, and I hereby make a vow that, if, by chance, you do die, I will not marry again, and will support the chicks.' You must know that the queen had listened to all this talk and knew how they had settled it. A few days afterwards the hen-sparrow died and the queen kept watching the cock and the young ones.

Four days had hardly passed before the cock-sparrow brought home a new maie. Directly she caught sight of the chicks fire blazed up in her heart. 'Aha,' cried she, 'these are the chicks of a co-wife.' Well, the cock-sparrow kept bringing good healthy food for the young ones, but the new hen used to pick up rotten thorns from the hedge and give them to eat, so that in two days they all died.

Now the queen thought to herself that if she died, the king would in this way marry again, and her successor would kill her children. • For if,' said she, 'there is so much jealousy among uncivilised animals, it is certain that there will be plenty of it among queens.' So she became filled with sorrow over the fate of the sparrow chicks. One day the king asked why she was so full of sorrow. • You don't bathe, you don't sit quiet, there is no life in you. What sorrow is in your heart? Tell me.' The queen replied, 'Your Majesty, I have no cause of sorrow.' 'Then,' said the king, 'why are you so sorrowful?' So she confessed 'Your Majesty, I have one only son. He is now five years' old, and I am full of sorrow about him.'

(The rest of the story will be found on pp. 112 and ff. of Mr. Macalister's *Selections*. We there learn how the king promised, in the event of the queen's death, never to marry again, and to take care of the son. How the queen died, and how, after a time, the king did marry again. How the new queen hated the young prince, and persuaded the king to banish him, and how (sad moral 1) the king and his new queen lived happy ever after.)

AJMERI.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhi variety of Jaipuri already described on pp. 188 and ff. To its north it also has Kishangarh. To its west it has Marwar, of which the language is Marwari, and to its south Mewar, of which the language is Mewari. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhi, and is locally known as Dhundari, one of the names of Jaipuri. In the west of the district the language is a form of Marwari. In the south it is Mewari. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipuri. It is known as Ajmeri. In the city of Ajmere the Musalmans speak ordinary Hindostani. We thus get the following figures for the languages spoken in Ajmere :—

Ajmeri.	111,500
Jaipuri (Kishangarhi)	23,700
Marwari	208,700
Mewari	24,100
Hindostani	41,000
Other languages.	13,359
TOTAL	422,359

It will suffice to give as a specimen of Ajmeri the first half of a version of the Parable of the Prodigal Son. The following are the only points in which the language differs from Standard Jaipuri. *Mha-nai* is 'to me.' Besides the standard forms the pronoun of the third person takes the forms *wai* and *wa* both in the nominative and in the oblique cases. The negative is *kona*, instead of *konai*,

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AJMERI.

DISTRICT AJMERE.

कलस आदमी-वै हो बैठा बा । बाँ होयाँ-बाँ छोटी छी वी बाय-वै जियी बाय नारे
 पोती आवै वी बन न-वै दे-दे । ओर आप-को बन व-ने जाँट-दिवो । भर वषा दन कोन
 हुया वै छोटी भेटो छव बन भेकी कर दूर दैव चळी-नवो । ओर छँवै दाम-दाम लुचापन-वै
 बी-दियो । भर लह वै लनको लरव कर-बुखी व लुक्क-मँ जंगी काक पड़ो भर वै सुँगतो होवा
 कान्को । पर बटे-का रङ्गवाडा-वँ मळो भर छँ छँ-को छेत-मँ गूर चरावा भेळी । भर छँ
 गूर बाता-का बी होका-वँ पेट भरवा-की लार छी । पन खोदँ छँ-ने दीना भड़ी । भर लह
 छँ-ने छेत हुयो व कळी नारा बाय-वै कलस बाबरा-वै रोटी धनी व भर मँ तो भूको
 मर-वँ । जँ छँठर नारा बाय नवै चाल-को भर छँ-ने कलस बाय मँ राम-बी-की भर चारी
 होवा-वै आनी पाप कळी-वै भर चारी भेटो कलस जियी भड़ी रली । न-ने नारा नीकरा

जान पय नीकर राख-से । अर है जेखो आर बाप जोड़े आयो । दो दूर-ही खो के जे-को
 बाप जे-ने ऐक-जियो अर जे-पर विवा आ-गई । अर दीवर जे-की नका-वूँ मन्दी अर
 बाको कियो । अर बेटी बाप-ने कजो में परमिचर अर सारी आंखों-में हुनो बाको-से अर बारी
 वेटी कपड़ा लिखी नकी रह्यो । पय बाप आप-का नीकरा-ने पुकस चियो के आबाहुँ आबा
 कपड़ा खाको आर है-ने पैरा-की अर धाव-में खलो पैरा-की अर है-का पग-सें पहरणी ।
 आपनो खाको अर मचा करो । खाई है नारी बेटी मर-वली खो अर पाखो जी-गयो-से ।
 जे गस-भली-की अर पाखी काखायो । अर है कुशी करवा काखो ।

No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AJMERI DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasya ad^ami-kai do beta chha. Wa doya-ma chhoto
A-certain man-to two sons were. Those two-among the-younger
 chho wo bap-nai kiyo, 'bap, mharai pati awai jo dhan
was by-him father-to it-was-said, ' father, to-me share comes that wealth
mha-nai de-de.' Or ap-ko dhan wa-nai bat-diyo. Ar ghana dan
me-to give.' And his-own wealth them-to was-divided. And many days
kona huya kai chhoto beto sab dhan bhelo kar dur
not became that the-younger son all wealth together having-made a-far
des chajyo-gayo. Or udai dam-dam luchchapana-mai kho-diyo.
country went-away. And there every-farthing debauchery-in was-squandered.
 Ar jad wai sag^{lo} kharach kar-chukyo wa mulk-mai jangl kal
And when he all expense had-done that country-in a-great famine
 paryo, ar wai mug^{to} hoba lagyo; par wathai-ka rah^{bala}-su
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 ma^{jo}yo. Ar u u-ko khet-mai sur charaba bhejyo. Ar u
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sur khata-chha ji chhoda-su pet bhar^{ba}-ko tyar chho. Pan
swine eating-were those husks- with belly filling-of ready was. But
 koi u-nai dina nahi. Ar jad u-nai chet huyo
by-anybody him-to wat-given not. And when him-to consciousness became
 wa kabyd, 'mhara bap-kai katta-'k chak^{ra}-kai
by-him it-was-said, ' my father-out-of-the-home how-many servants-to

roti ghani chhai; ar mai to bhuka maru-chhu. mai uthar
bread much is; and I indeed of-hunger die. I having-arisen
 mhara bap-kane jau-lo ar u-nai kahasyu, " bap, mai Ram-ji-ko
my father-to will-go and him-to will-say "father, by-me God-of
 ar tharo donya-kai agai pap karyo-chhai; ar tharo beto kah^aba
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahi rahyo ; mha-nai thara nok^ara jyan ek nokar
worthy-of not (I-)remained ; me-to thy servant like one servant
 rakh-lai.'" Ar wai uthyo ar bap kore ayo. Wo dur-hi
keep" ' And he arose and father near came. He at-a-distance-even
 chho kai u-ko bap u-nai dekh-liyo, ar u-par diya a-gai.
was that his by-father him-as-lo he-was-seen, and him-upon ply came.
 Ar daurar u-ki gala-su malyo ar bachyo liyo. Ar
And having-run his on-lhe-neck was-joined and kiss was-taken. And
 beto bap-nai kahyo, ' mai Par^amesar ar thari akhya-mai
by-the-son father-to it-was-said, ' by-me God and thy sight-in
 guno karyo-chhai. Ar tharo beto kah^aba jisyo nahi rahyo.'
sin done-is. And thy son to-be-called worthy-of not (I-)remained.'
 Pan bap ap-ka nok^ara-nai hukam kiyo kai, 'achha-hu
But by-the-father his-own servants-to order was-made that, ' good-than
 achha kap^ara lyao ar I-nai paira-dyo, ar hath-mai chhallo
good clothes bring and this-to cause-to-wear, and hand-in a-ring
 paira-dyo, ar I-ka pag-mai pagar^akhi. Ap^ano khao ar maja
put, and this-of Jeet-in -shoes-put. Let-us eat and merriment
 karo. Kya-kai wai mharo beto mar-gayo-chho, ar pachho ji-gayo-chhai ;
make. Because he my son dead-was, and again alive-is;
 u gam-gayo-chho, ar pachho lady-ayo.' Ar wai khusi kar^aba
he lost-was, and again is-found.' And they pleasure to-do
 lagya.
 began.

HARAUTI.

Harauti is the language spoken in the states of Bundi and Kota, which are mainly inhabited by Hara Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Thaliawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Harauti. Of the remainder, 24,000 speak the Khairari form of Mewari employed by the Minas of the Khairar or hill country in the north-west of the state. The remainder speak languages belonging to other parts of India.

The languages of Kota are as follows:—

Harauti.	553,395
Malvi	80,978
Others.	84,688

Malvi is spoken in the south-east and south-west of the state where it borders on Malwa, and in the Shahabad pargana. A few years ago portions of the Jhallawar state were transferred to Kota, and the above figures allow for the change.

In Gwalior, Harauti is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopuri or Sipari) in the Shiopur pargana, which lies to the north of Shahabad. In the Chabra pargana of Tonk, which lies to the south-east of Kota, the main language is Malvi, but along the Kota frontier we meet Harauti.

In the Jhallawar state, as now constituted, Harauti is spoken in the Patan Pargana in the north of the state, which has Harauti-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Harauti :—

Bundi (including the Chiefship of Shahpura).	330,000
Kota	553,395
Gwalior.	17,000
Gwalior (Shiopur).	48,000
Tonk (Chabra)	17,000
Jhallawar.	25,706

TOTAL . 991,101

As a dialect, Harauti belongs to the group of Eastern Rajasthani dialects of which we have taken Jaipuri as the standard. It has to its east and south the Bundeli dialect of Western Hindi and the Malvi dialect of Rajasthani, and any peculiarities which it possesses are due to the influence of these two forms of speech.

We may take the dialect of the states of Bundi and Kota and of the north of Jhallawar as being the standard form of Harauti, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *i* is often preferred to *ai*. Thus, where Jaipuri has *kai*, to, Harauti has *he*. The letter *t* is preferred in infinitives like *howo*, to become, and in other words, such as *as^wab* for *asbab*, property.

The influence of Bundeli is most marked in the case of the agent, which regularly takes the postposition *ne*, while in Jaipuri the agent never takes this suffix. Thus we

have *chhot^akya-ne kahi*, the younger son said. Ne is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipuri, as in *koi u-ne kai nhai deto*, no one used to give anything to him. In one instance the termination *hi* is employed to indicate the dative. It is *keta-k mhan^atya-he roti mile-chhe*, to how many servants is bread got. Nearly the same termination occurs in the Malvi of Bhopal (pp. 258 and 268). Sometimes *ku* is the sign of the dative-accusative, as in *ek-ku gode bular*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipuri, but take the ablative with *su*, as in Western Hindi. Thus, *bap-su kahi*, he said to the father.

The pronouns show greater divergence from Jaipuri. All the Jaipuri forms occur, but we have also *mhu* or *mu*, I; *mha*, we; *mui*, *mhai*, or *mei*, to me; *ma-tie*, by me (agent); *mha-ko*, of me; *tei*, to thee; *wai* or *ui*, to him; *wai*, to them. For 'this' (besides *yo*, feminine *yd*) we have * used in the nominative as well as in the oblique form; similarly, *i* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *ap^ano* and *ap-ko*, but *ap^ano* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Harauti does not otherwise differ (if we allow for the frequent preference of *e* to *ai*) from Standard Jaipuri.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kota. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Marwari alphabet takes in Eastern Bajputana. It will be seen that the letters are much deformed. The spelling is erratic, and vowels which ought to be written above or below the line are quite commonly omitted. This is a peculiarity of the alphabets of Rajputana, and has spread all over India, in the so-called Mahajani script, which is really the vernacular character of Marwari merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *godhe* for *godei*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI

STATS KOTA.

SPECIMEN I.

રેણુઆદ્યામા ક દો પેવા ઘાગામલ છોવડ
 નપાપલુકા-દાજા મ્હાર પાતા શ્રીમન
 જોમહુપુગલ મન દેખાડોનો જીનઆપણો
 ધન ગાદીપાદ દીખ્ખો મળાદાન નહો પાપાર
 છ કે છોવડો પેવા જાગીમાલ અનપાપ-
 દ્વારક દુવ દેવા નલોગરી અરકુલકુલ
 દુવદુવ-આપ શ્રીમતીમન- પાગાલુલ
 જો-જાગીલ શ્રીપાનુદરી-અરકુલ
 ગાદીપણે નોમળી નાદાર દીગરી રે
 ગાદી-કુદેલકા અકુઆ પામીગરી
 રૂપાકાગો-કુનકુહાઆપણા જેનામધુનનરપા
 પેદામેલો અરકુન ગાદીનોલોકાકાલુ પેલનરપો

પન્નારી કેન્દ્રી સુવખ્યાપોત્તરછાન્નકરકોરી
 ઉન્નકાઉન્નકો દેનો - જહુન્નકો દેપંકો - નો
 પન્નારી કેન્દ્રી પાપકા કેન્દ્રી ઉન્નકા - કોન્ન
 રીનો લીમાલછી કેન્દ્રી પાપકા પાપકા પાપકા
 હુન્નકા અમુન્નકા અમુન્નકા અપમાના પાપકો ઉન્નકો
 જાઉન્નકો અમુન્નકો ઉન્નકો કેન્દ્રી હેદાન્નકા
 પવમેન્નકો ઉન્નકા અમુન્નકા અમુન્નકા કેન્દ્રી
 પાપકો રીકાન્નકા અપકો પેલો પાગકો
 ગન્નકો - પવમેન્નકો હેદાન્નકા કેન્દ્રી ઉન્નકો
 જાઉન્નકો - જાઉન્નકો અપકા પાપકો ઉન્નકો
 ગાન્નકો અમુન્નકો હેદાન્નકો કેન્દ્રી પાપકા ઉન્નકો
 હેદાન્નકો - અમુન્નકો કેન્દ્રી પાપકો
 કાગો અમુન્નકો - ઉન્નકો કેન્દ્રી
 હેદાન્નકો - પવમેન્નકો અમુન્નકા અમુન્નકા કેન્દ્રી

ડગઆગમન મારો પાપકરો અરમુઆપકો પે
 દો પાગજાનનુ છુ - નો રેર પાતાન આપણા
 નાકરાનુકીકે - થાગાના પદકી પીયાળ
 પ્યાડરકી રસપીઅરકી કાળમમુદકી
 અરપગામ નુ ગા રસપી - મ્હાનો માગાઅન
 આગ દકરાગા - કુકુચુ) મારો પેલો મનગી
 કોલો રેરુનાકો) છ - અરંગમગી) લો રેરુ
 પાકો) છ - જદુપુકુઆકુપાકાગા - કુકી
 પડો પેલો માલમલો અરજદુકુ આપગા
 જાગગોડ પોનો નો પાજોઅર નાતકુગો
 અરકુન આપકા નાકરાનુ - રેકુકુગા છ પુલ
 પુલોકેકો) કાકી હોનો) - કુનકુકુકી) કે
 માકોન (કાઆ) છ નાકા આકાપાપન
 ગોટકુના) - કીક પાન આપકો પેલો નીપુ

नीजागणोपाशुछ-इतुं नवीनवृत्तममम
 छानिहजापोछाउ-नदुर्दुष्टो-पापदुर्दुष्टा
 रमनापावणी नीतुनपापछउही उदेष्टोमुम
 तरापरजापुगाडीमेप्राउररउछुअरथाडी
 डाप्पुमेनउहीवहवो रेरनाथानमाडीउउ
 दुनगोमीनडादीप्पुउमुमनामाडाबन
 गोदनीदेनी-परनप्पुथाडीपेवोजोमगहगा
 गोउषहव=आपडोमारीमनपगाउनापो
 दुर्दुष्टासुमानवमोडीउनी-जाशपापपोछोउ
 अरपेवगुनीमारगोउवहापुरीउछअर
 जोकुमारगोउछनोमारीहाजाग-इत
 कुनीछरपोअरनालाहोपोजीगछ-उनागोप्पु
 थारोनादीमवगाडीछोनीरेदुलाउछ-
 अरगंमगीकीछोनीरेदुपाडीछ-

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI.

STATE KOTA..

SPECIMEN I.

TRANSLITERATION AND TRANSLATION,

Ek asami-ke do beta chba. Wa-me-su chhot^akya-ne bap-su
 A person-to two sons were. Them-in-from the-younger-by the-father-to
 kahi, ' daji, mhari pati-ko dhan jo mui pugai-chhai ma-nai
 it-was-said, ' father, my share-of wealth which to-me falls me-to
 de-khado.' So u-ne ap^ano dhan wai bat-diyo. Ghana din ne
 give-away* So him-by his-own wealth to-them ' was-divided. Many days nut
 howa paya-chha, ke chhot^akya beto saro mal-as^awab s'horar¹
 to-become got-were, thai the-younger son all property having-collected
 dur-desa chalo-giyo, ar uthe kuchajan rahar ap-ko saro
 in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhan bigar-nskhyo. Jab gode kai bi na rhiyo, ar uthe
 wealth was-wasted-away. When nearly anything even not remained, and there
 kal bi padyo; to ghano nadar ho-giyo. Pher waha u
 a-famine also fell : then very destitute he-became. Again there that
 des-ka ek asami gode rhaiwa lagyo. U-ne uhi ap^ana
 country-of a person near to-remain he-began. Him-by him his-own
 kheta-me sur charawa-wei melyo. Ar u-ne waha nolai-su pet
 felds-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar^awo bacharyo ke jai sur khawa-kare-chha; ar
 to-fill it-was-thought that which the-swine eating-continually-were; and
 koi u-ne kai tihai deto. Jad u-ne yad pari to
 anyone him-to anything not used-to-give. When him-to memory fell then
 bachari ke, ' m(h)ara bap-ka keta-k mhan^atya-he it^ari
 it-was-considered that, ' my father-of how-many servants-to so-much
 roti mi|e-chhe ke wa-ku khawa pachhe bhi bach rahai-chhai;
 bread is-got that them-to eating after even over-and-above remains;
 ar mu bhuka maru-chhu. Ab m(h)ara bap gode-hi jaugo,
 and I in-hunger am-dying. Now my father near-even I-will-go,
 ar u-su kabu-go ke, " he daji, ma-ne Par^amesur-ke san^amukh ar
 and him-to I-will-say that, " O father, me-by God-of before and

¹ ' s h represents an aspirated *sh*, and is written with an apostrophe to distinguish it from the ordinary *sh*. This sound is also found in the Gujarati of Kathiawar, vide *pott*, pp. 426 and if.

ap-ke muda age pap karyo-chhai. I karan ap-ko beto bag^awa
 you-of face before sin done-is. For-this reason you-of son to-be-called
 jog nhai chhu. Parantu ab mei ap-ko ek mhan^atya ju rakh-lo." '
 worthy not I-am. But now me you-of a servant like keep."
 Jab u uthar ap-ka bap gode giyo. Ar dur-hi chho
 Then he having-arisen his-own father near went. And distant-even he-was
 ke uka pita-ne ui dekhar diya kari, ar bhagar
 that him-of father-by to-him having-seen compassion was-made, and having-run
 u-ka gale ja lagyo, ar chumo. Lad^aka-ne u-se kahi
 him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
 kg, 'he daji, Par^amesur-ke san^amukh ar ap-ke muda age ma-ne
 that, ' O father, God-of before and thee-of face before me-by
 ghano pap karyo, ar mu ap-ko beto bag^awa jog nhai chhu.'
 great sin was-done, and I you-of son to-be-called worthy not am.'
 To pher pita-ne ap^ana chak^ara-su kahi ke, 'ghana bhari
 Then again the-father-by his-own sereants-to it-was-said that, 'very heavy
 bad^aki posakh khadar ui pherawo; ar u-ka hat-me mud^ari
 costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar paga-mi jutya pherawo. Mha jimaga ar anand karaga;
 and feet-on shoes put-on. We will-feast and rejoicing will-make;
 kyuke yo m(h)aro beto mar-giyo-chho, pheru jiyo-chhai; ar gam-giyo-
 because this my son dead-gene-was, again alive-is; and lost-gone-
 chho, pheru payo-chhai.' Jad we khusi kar^awa lagya.
 was, again found-is.' Then they happnesu to-make began.

U-ko bado beto mal-me chho. Ar jad u ati bagat jag
 Him-of the-elder son field-in was. And when he coming time house
 gode pochy, to bajo ar nach sunyo. Ar u-ne ap-ka
 near arrived, then music and dancing was-heard. And him-by his-own
 chak^ara-me-su ek-ku gode bular puchhyo ke, 'yo kai
 servants-in-of one near having-called it-was-asked that, 'this what
 ho-rhyo-chhai?' U-ne u-su kiyo ke, 'tha-ko bhal ayo-chhai,
 happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,
 ji-ki tha-ka bap-ne goth kari-chhai; kyu-ke wa-ne ap-ko beto
 wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jiw^ato-jag^ato payo-chhai.' Parantu u-ne ros karyo, ar meh^aladi nai
 living-waking found-is.' But him-by anger was-made, and inside not
 jawo chayo. Jad u-ko bap ui ar manawa lagyo.
 to-go wished. Then him-of the-father to-him having-come to-entreat began.
 To u-ne bap-su kahi ke, 'dekho, mu at^ara bar^asu-su
 Then him-by the-father-to it-was-said that, 'see, I so-many years-from
 tha-ki sewa kar-rhiyo-chhu ar tha-ko kiyo ma-ne kadi
 thee-of service doinam; and thee-of that-which-it-said me-by ever

nai talyo. Pher bhi tha-ne m(h)ai ek ur^ano bhi nhi
not was-disobeyed. Again also thee-by to-me one kid even not
 diyo ke mhu mbara bbailu-ne goth to deto.
was-gieen that I my friends-to feast indeed might-have-given.
 Parantu yo tha-ko beto jo bhag^atana gode rabar
But this thee-of. ton by-whom harlots near having-remained
 ap-ko saro dhan bagad-nakbyo u-ka ata-hi tha-ne
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasoi kari' Jin-pe bap bolyo ke, ' are beta, tu-to
dinner was-made? This-on the-father said that, ' O son, thou-very
 m(h)are gode sadiw rhiyo-chhai, ar jo-kuchh m(h)are gode cbhai
me near always remained, and whatever me near is
 so tharo-i jan. Parantu kusi kar^awo ar raji howo
that thine-even know. But rejoicing to-make and happy to-beoome
 jog cbbai, karan yo tharo bbai mar-giyo-cbbo, so pheru"
proper is, because this thy brother dead-gone-was, he again
 jiyo-cbbai ; ar gam-giyo-chho, so pberu payo-chhai.'
alive-is; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI.

KOTA STATE.

SPECIMEN II.

एक सहर-में सुरमल बरामन की। वो दोजीना कम भिन्न-भा कर-के आप-भा उदर-पुरण करे-की। एक गाँव-में जावे तो-भी तीन घेर बैकरकी आवे। दो गाँव जावे जब-भी वो-ही आवे। और छं बरामन-के एक रुकड़ी बुँवारी की। कम बरामन-की अली-ने कहीं के नाराज आपनी भाग ती हैं सुकन के और हैं नक्या-का पैठा बात काँई-सूँ कराना। जब बरामन सोचो अब सूँ काँई करे। एक गाँव जाछें तो-भी तीन घेर बैकरकी भिजे और दो गाँव जाछें तो-भी दो-ही भिजे। नारा सारा-की काँई बात है। बरामन-की अली बौली नाराज डॉ-सूँ काँई भी उदम न होवे। और उपाह करनी चाहिये। मगत करो कम सब कुछ हो। अगर मगत कुछ नही हो। सोत भगकी मची। सोत दंगो कसो। जब बरामन-के-तर्हि सुखी आयो। बरामन बर-सुँ भीकक-कर परदेस-में पावो। बीस सोस-पर नार बचारी के कटी चाला। पावे पैठा-में बरह आई। वाहाँ एक सुन्दर बगीचे और बावरी दिखी। वाहाँ एक बोली-राज तपस्या कर-रहिया का। भर वा-ने सम्राह थका-रही-ही। बरामन-ने बचारी के अब कटी चाला। अब तो संत-जन भिज-गिया। था-की सेवा कराना। भगवान खावाई भी देगो। जब या बचारी बरामन असमान बुहार-कर सादु-की सेवा-में बैठ-नियो। जब सेवा करता सोत रोख ही-गिरा जब सादु-की-की चकक जगड़ी। जब बरामन-सूँ कहीं के बरामन तू मोग। था-की सेवा करता तीरू बना इन ही-नियो। जब बरामन-ने कहीं नाराज काँई मोगूँ। नारे एक बुँवारी रुकड़ी के अठारा बीस बरस-की बी-भा पैठा बात भी हुआ। दो नारी चरवाकी-के और नार रुकड़ी ही-गई। जब सूँ चककी आयी। कूकी नारे पास काँई भी सरतन ने हो। जब संत-जन-ने परमाई के से बुँधी मागव-की तू से-जा और उदर-में नार बैक-हीजे। जादा लोभ ती करजे मतो। भर कथा-का पैठा बात हो-जावे कतना-का हया से-काकजे। भर छं बुँधी-में या बात लिखी की के

जीत-की वेज कु-जीत-की भाई।

पीर पेटी नार पराई ॥

चामी हो नर भीवे।

बीधे हो नर मरे ॥

गम राखी हो आनंद करे ॥

जब वो बुँधी सेर बरामन सहर-में गियो। एक साङ्गार-का सङ्का-सूँ नार कहीं के से बुँधी आप से-काकी और मेरूँ दो सो हया से-काकी। सो साङ्गार-का बुँवर-के छं बुँधी-में सोख-की बातों मंडो देखर दो सो चया तुरत से-काफ़ा। और बंवी से-काकी। और बरामन हया सेर कथा-को न्याव चाँ हया-से कर-दीनी ॥

No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI.

KOTA STAIB.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek sahar-me dur^abal Baraman chho. Wo rojina kan bhig^asyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-ke ap^aka udar-pur^ana kare-chho. Ek gaw-me jawe to-bhi
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tin ser bekar^ari awe; do gaw jawe jab-bhi wo-hi
three seers grain-doles may - come; two villages he-may-go then-even that-much
awe. Or u Baraman-ke ek lar^aki kuwari chhi. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
baraman-ki astri-ne kahi ke, 'Mharaj, ap^ano bhag to i
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab chhai, or I kannya-ka pela hat¹ kai-su karaga ?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Baraman bolyo, 'ab mu kai karu. Ek gaw jau to-bhi tin
the-Brahman said, 'now I what can-do. One village if-I-go still three
ser bekar^ari mile, or do gaw jau to-bhi wo-hi
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
mile. Mbara sara-ki kai bat chbai ?' Baraman-ki astri
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
boli, 'Mbaraj, tha-su kai-bhi uddam na howe. Or upai kar^ano
*said, * Sir, you-by any-even profession not becomes. And remedy to-do*
chahi-yg. Mhanat karo, jab aab-kuchh ho. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes Without exertion
kuchh nhi bo.' Bhot jhag^aro macho; bhot dango karyo.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Baraman-ke-tai gusso ayo. Baraman ghar-su nikal-kar
Then the-Brahman-of-to anger cam., The-Brahman house-from started-having
par-des-me chalyo. Bis kos-par jar bachari
another-country-into went. Twenty kos-distance having-gone it-was-thought
ke, 'kathi cbala?' Pachhe gela-me barad ai. Waha ek
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagichi or baw^ari dekhi. Waha ek jogi-raj tapasya
beautiful garden and a-well was-seen. There one saint-king austerities

¹ This is a colloquial phrase meaning to marry; from the use of the turmeric powder applied to the persons of the bride and bridegroom at the time of marriage.

kar-rhiya-chba, ar wa-ne samad Chara-rakhi-chbi. Baraman-ne
practising-was, and him-by absorption undergone-being-was. The-Brahman-by
 bachari ke, 'ab kathi chala? Ab to sant-jan mil-a
it-was-thought that, ' now where do-we-go? Now indeed saintly-persons are-
 giya. Ya-ki sewa karaga. Bhag^awan khabai bhi dego.' Jab
found. These-of service I-will-do. God food even will-give Then*
 ya bachari, Baraman as^atan buhar-kar sadu-ki sewa-me
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
 beth-giyo. Jab sewa kar^ata bhot roj ho-giya.
sat-doton (i.e. employed-himself). Then service in-doing many days passed.
 Jab sadu-ji-ki palak ug^ari. Jab baraman-su kahi ke,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
 ' Baraman, tu mag. Mha-ki sewa kar^ata tei ghana dan
 * Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days
 ho-giya.' Jab Baraman-ne kahi, 'Mharaj, kai magu.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.
 Mhare ek kuwari lar^aki chhai athara bis baras-ki, ji-ka pela
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hat nhi huwa; so mhari ghar^ahali-ke or mhare larai ho-gai
hands not are-become; and my wife-to and to-me quarrel took-place.
 Jab mhu chalyo-ayo; ku-ki mhare pas kai-bhi sar^atan ne chho.'
Then I come-away; because me-of near any-even money not was.'
 Jab sant-jan-ne phar^amai ke, 'ye chunthi kagad-ki tu
Then the-saint-person-by it-was-ordered that, ' this piece paper-of thou
 le-ja, or sahar-me jar bech-dije. Jada lobh-to kar^aje mati;
take, and a-city-in having-gone sell. Great avarice-veryly make not;
 ar kannya-ka pela hat ho-jawe ut^ana-sa rupya le-kar^aje.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And
 6 chunthi-me ya bat likhi-chhi ke,
that piece-in this thing written-was that,
 ' Hot-ki ben, ku-hot-ko bhai.
 '(well)-being-of a-sister, evil-being-of a-brother.
 Pir beti nar parai.
 Father's-house daughter woman not-one's-own.
 Jage so nar jiwe.
 Wakes that man lives.
 Sowe so nar mare
 Sleeps that man dies.
 Gam rakhe so anand kare'
 Passions controls he happiness does.'
 Jab yo chunthi ler Baraman sahar-me giyoo Ek sabukar-
Then this piece having-taken the-Brahman a-city-in went One merchant-
 ka lar^aka-su jar kahi ke, 'ye chunthi ap le-kharo, or
of son-to having-gone it-was-said that, ' this piece you accept, and

mei do so rupya de-kharo.' So sahu-kar-ka kuwar-ne u
 to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthi-me chokhi sikh-ki bata mandi dekhar do so
 place-in good teaching-of principles arranged having-seen two hundred
 rupya turat de-kharya, or chunthi le-khari Or Baraman
 rupees immediately were-given, and the-place was-accepted And the-Brahman
 rupya ler kannya-ko byaw wa rupya-se kar-dino.
 rupees having-taken daughter-of marriage those rupees-by was-performed.

FREE TRANSLATION OF THE FOREGOING.

In a certain city there was a poor Brahman who lived on daily grain doles; but if he begged in one village he could get only three seers of corn, and if in two still not more than the same quantity.

As he had a daughter to be married his wife said to him ' Maharaj; such is this fate of ours ! How shall we be able to marry this daughter ? ' On this the Brahman said ' What can I do ? If I beg in one village I get only three seers of grain, and if in two no more than the same quantity. I can do nothing more.'

Then the wife of the Brahman said ' Cannot you follow some other calling ? You must do something else. Work hard and everything will come all right Nothing can be done without hard work.'

A long dispute and quarrel took place between them. The Brahman thereupon lost his temper, and he left his home on a journey to a distant country.

After having travelled a distance of some twenty kos, he began to consider to what direction he should turn his steps.

After walking a little further he entered a forest and came upon a beautiful little garden and a tank where a saint was seated absorbed in his devotions.

The Brahman thought, I shall not go any further now that I have found a sage. I will serve him and God is sure to support me.

Having thus made up his mind he dusted the place and sat down to wait upon the holy man.

Many days he passed in the service of the saint. At length the saint opened his eyes and said to the Brahman, ' As thou hast served me for so many days ask a boon.'

Then the Brahman said, ' What boon can I ask ? I have a grown up daughter of eighteen or twenty years. There was a quarrel between me and my wife and I have left home in consequence having no means for arranging her marriage.'

On this the saint spoke, ' Take this piece of paper and sell it in a city. Do not covet much, but accept only so much money as may suffice for thy daughter's marriage.'

On the paper was written, ' A sister only loves her brother in prosperity, but a brother loves him even in adversity. A wife away at her father's house is beyond the control of her husband. He is living who is wide-awake, and a man asleep is practically dead. Happy is he who controls his passions '

Having taken this piece of paper the Brahman went to a city where he asked the son of a merchant to buy it for Rs. 200. The merchant's son was so struck with the moral instruction contained on the paper that he at once purchased it for the sum demanded

The Brahman returned home with the money and performed the marriage of his daughter.

HARAUTI (SIPARI).

The western portion of the state of Kota consists of the pargana of Shahabad, lately transferred to it from Jhallawar. In Shahabad and the Gwalior country to its east and south the language is Malvi, mixed with the Harauti and Bundeli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Malvi, mixed with the Harauti of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chubra, who dwell on or near the Kota border, speak Harauti itself.

The Shahabad country is mostly mountainous, and the mixed Malvi there spoken is hence locally known as Dangibai or Dhanderi.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Harauti, but is mixed with the neighbouring Bundeli and Dangi. The Gwalior people call this form of Harauti Shiopuri, while the Kota people call it Sipari, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipari or Shiopuri dialect I give a short folktale, which comes from the Gwalior state. It will be seen that it is in the main Harauti. Instances of borrowing from Bundeli are the use of *ho*, as well as *chho*, for 'was,' or *hu*, as well as *chhu*, for 'I am.' In *bachchn-kū*, to the children, we have an oblique plural and postposition borrowed from Dangi.

No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

HARAUTI

(SIPARI).

STATE

GWALIOR.

एक सुभाकी और एक सुभाकी एक ठोर रजबी करे-हा । एक दिन बाँ-कुँ प्यास जायो । अद सुभाकी-ने सुभाका-बूँ कड़ी पाणी पीवा चाली । तू कड़ाका भी जाये-हे । वहाँ एक माहर-की आदर है । तू कोर कड़ाकी जाणतो-कोवे तो आपण पाणी पिया । ई प्यासी मर-बूँ । या माहर ने पाणी-की ठोर पै गया । वहाँ जार सुभाकी-ने पुकी तू कोर कड़ाकी जाये-हे । भूँ-की ने पाव आया माहर-ने बाँ-कुँ देखि-लिया । अद सुभाका-ने कड़ी बूँ ती लारी बाला भू-बयी । सुभाकी-ने कड़ी पे सुभाका यहाँ लमो बूँ रज-गियो । पाणी पीर जायक काका-बूँ सजाम कर । सुभाको भट पाणी पीवा-कायो चर अद पाणी पीर जाव-गियो जँने माहर-बूँ सजाम करी । जेर सुभाकी-की काकी देखर जँने जँ-बूँ कड़ी कि तू काँ भोले-हे । तू भी पाणी पीर पायवा काका-बूँ सजाम कर । अद सुभाकी पाणी पी-बुकी जँने माहर-बूँ कड़ी के जँ-की जाग-ने बाकी । वहाँ नार दो वहाँ है । यो सुभाको तो कहे-हे थे मारा-हे । चर में कहे-बूँ थे मारा है । जी-बूँ से बाक-कर जाँ-की ही पाती पाक-लो । अद माहर-ने पाय-का सज-जे बकारी की बूँ जाँ चार-ने खा-आजंनो । अब से वहाँ-बूँ कलटा बावका अर जर-ने आया । तो.

हुभाड़ी-ने आप-का हुभाड़ा-खूँ चली कि तू भीतर कार खीनूँ बचान-खूँ बारी छि-आ । नाहर पोती पाड़-देगी । हुभाड़ी कर-की मारी बारे नहीं बड़ो । मैं-ही रियो । जइ हुभाड़ी बोली में बचान-खूँ जाल-खूँ । या बहर बा-नी जा-हुली । बारे बबिली नाहर ही जमो रहबो लखो । पावै हुभाड़ी-ने आप-की नाड़ अदिर-में-खूँ बारी बाहर नाहर-खूँ बोली बाबा खी-खी राजी-नामो हो-मिथी । एव बबिली तो लुभाड़ा-ने से-लीनी पीर एक स-मि । नाहर कन्टी लाम-से खडो-नबो । ई तरह वे बच-मिया । पीर नाहर-खूँ बाली-में जगार व-नि दाबो पी-बियो ॥

No. 34)

INDOARYAN FAMILY.**CENTRAL GROUP,****RAJASTANI.**

HARAUTI

(SIPARI),

STATS

GWLJIOR.

TRANSLITERATION AND TRANSLATION.

Ek suaryo aur ek suari ek thor rah^abo karai-ha.
 A jackal and a she-jackal one in-a-place living doing-were.
 Ek din wa-ku pyas lagi. Jad suari-ne suarya-su
 One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
 kahi, 'pani plba cbala. Tu kahanya bhi janai-hai?
 it-was-said, ' water to-drink let-us-go. Thou stories too knowest ?
 Waha ek nahar-ki adar bai. Tu koi kabani jan^ato-howe
 There one tiger-of a-den is. Thou any story if-thou-know
 to apan pani plya; hu pyasi maru-chhu.' Ya kahar
 then we water may-drink; I thirsty dying-am.' This having-said
 we pani-ki thaur-pai gaya. Waha jar suari-ne
 they water-of place-near went. There having-gone the-she-jackal-by
 puchhi, 'tu koi kabani janai-hai?' Jyu-hi we pas aya
 it-was-asked, 'thou any story knowest ?' When-just they near came
 nabar-ne wa-ku dekhi-liya. Jad suarya-ne kahi, 'nu to sari
 the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, ' I indeed all
 bata bbul-gayo.' Suari-ne kahi, 'ai sualya, yaba ubho kyu rab-giyo ?
 things have-forgotten.' She-jackal said, ' O jackal, here standing why remainest ?
 Pani pir layak kaka-ku salam kar.' Snaryo jhat pani
 Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
 plba-lagyo, ar jad pani pir dbay-giyo u-ne nahar-ku
 to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salam kari. Pber suari-ki ari dekhar u-ne u-su
 obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
 kahi ki, ' tu kai jhakai-hai ? Tu-bhi pani pir ap^ana
 it-was-said that, ' thou what peeping-art ? Thou-too water having-drunk our
 kaka-ku salam kar.' Jad suari pani pi-cbuki u-ne nabar-su
 uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
 kahi ke, ' mha-ki jag-ne cbalo; waha mhare do bachcha hai; yo
 itt-was-said that, 'my to-home come; there my two young-ones are; this
 suaryo to kahai-hai, " ye mhara hai," ar mai kahu-hu, " ye
 jackal on-the-one-hand saying-is-that, " they mine are," and I saying-am, " they

mhara hai." Ji-su the chal-kar wa-ki do pati par-do.' Jad nahar-ne
mine are" So thou having-come them-of two shares make.' Then the-tiger-by
 ap-ka man-mi bachari kai, ' hu ya chara-ne kha-jaugo.'
his-own mind-in it-was-thought that, ' I these four-to will-eat-up.'
 Ab we waha-su ul^ata baw^arya ar ghar-ne aya. To
Now they there-from back returned and the-house-to came. Then
 suari-ne ap^aka suarya-su kahi ki, 'tu bhitari jar
*the-she-jackal-by her-oton jackal-to it-was-said that, * thou inside having-gone*
 donu bachchan-ku bare le-a. Nahar pati par-dego.' Suaryo
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-ki mari bare nahi karyo; maine-hi riyo. Jad suari
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bali, ' mai bachchan-ku lau-hu.' Ya kahar wa bhi
said, ' I the-young-ones-to bringing-am.' This having-said she also
 ja-ghusi. Bare akelo nahar hi ubho rah^abo-karyo.
entered. Outside alone the-tiger only standing remained.
 Pachhai suari-ne ap-ki nar adar-me-su bare kadar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nahar-su boli, 'baba, mha-ko rajinamo ho-giyo. Ek bachcho to
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suarya-ne le-lino, aur ek ma-ne. ' Nahar ul^ato dang-me
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chalo-gayo. I tarah we bach-giya, aur nahar-ku bata-me
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagar wa-ne pani pi-liyo.
having-engaged them-by water was-drunk.

FREE TRANSLATION OF THE FOREGOING.

There lived a jackal and his she-jackal. One day they felt thirsty, so the jackaless said to the jackal, 'Come, jackal, let us drink water. But do you know any stories or not? There is a den of a tiger. If you know any stories, then will we drink water. I am dying of thirst.' So they went on and on to the water-place, when the jackaless said, '*Jackal, do you know any story or not.' As soon as they were there the tiger caught their eye. Then said the jackal, 'I have forgotten all.' Then said the jackaless, 'Jackal, what mean you standing here. Take a drink and make an obeisance to our worthy uncle.' The jackal on his part instantly fell to drinking water, and when refreshed he said, '*Uncle, good-morning.' Then turning to the jackaless he said, 'jackaless, what are you at? You also drink water and bow down to our worthy uncle.' When refreshed by her draught the jackaless spoke to the tiger, 'Worthy uncle, come to our dwelling; there are two cubs of ours. This jackal says they are his and I say they are mine. So come and make a fair division.' Then the tiger said to himself, 'These are

two and there are two cubs. I will devour all four simultaneously.' So they returned. Going on and on they gained their dwelling. Then the jackaless said to the jackal, 'Drag them out hither so that the revered uncle may make his division.' The jackal went inside, but was afraid to come out again. The jackaless in her turn said, 'I myself will bring the cubs.' She ran into the hole, and the tiger remained standing all alone outside. Then the jackaless put her head out of the burrow and said, 'Worthy uncle, we are reconciled. He has taken one and given me the other,' The tiger returned to the forest, and they escaped, for they drank water safely by engaging him in talk.

MEWATI.

Two specimens of Mewati are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folk-tale. Both come from Kot Kasam of Jaipur, and have been provided by the Rev. G. Macalister.

£ No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RIJASTHINI.

MEWATI.

STATE JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, B.A., 1899.)

कह्नी बादसी-के दी बेठा जा । उन-में-तें कोटा-ने अप्पा बाप-तें कह्नी बाबा उन-में-तें भिरा बट-की चाबे सो मू-ने बटि-दे । वैङ-ने अप्पा धन उन-ने बटि-दीयो । सवा दिन नाँच बुया जब कोटी बेठी सब धन ले-कर पर-देस-में चळ्ळी-गयो । अर सत जा-कर सब धन कुमेली चळ-कर बिगाड़-दीयो । अब वैङ-ने सारी धन बिगाड़-दीयो जब वैङ देस-में भीत भाक्की लाळ पड़ो अर वो लालाक हो-गयो । वो नयो अर वैङ देस-का रङ्ग-वाळा या उन-में-तें एक-के रह्यो । वो वैङ-ने अप्पा छेता-में खूर बरायक-ने खँदायो । ओ बरका खूर बाव-जा उन-में वो अप्पा पेट भर-ने राजी हो । कोई बादसी वैङ-ने किल्ले की नाँवें देतो । अब वैङ-ने खुरत बाई उन कह्नी भिरा बाप-का भौकरा-ने रोटी वषी अर में भूको भङ्ग-ई । में उठ्ठो अप्पा बाप-के कने काजेंतो अर वैङ-ने कङ्गो बाबा में रँदुर-की पाप कह्नी अर तेरो पाप कळो अर तेरो बेठी कङ्ग लायक नाँव । तेरा भौकरा-में मू-ने बी राख-ली । वो जळो अर अप्पा बाप कने पायो । वैङ-की बाप वैङ-ने दूर-ही-तें पावतो देखो । अब वैङ-ने दया बाई । अब होङ-कर गळे लमायो अर वैङ-ने खूमर भाटप लाग्यो । बेठी वैङ-ने कह्नी बाबा में रँदुर-की पाप कळो अर तेरो पाप कळो अर तेरो बेठी कङ्ग लायक नाँव । पर बाप भौकरा-में कह्नी बाबा-में पाछा अप्पा खावो अर वैङ-ने पहरावो । वैङ-का हाता-में मँठी पहरावी अर पागा-में जोड़ी पहरावो । हम खों पोवाँ अर खुसी करा । खूँ वो भेरो बेठी मर-नयो वो जो फिर-के जीयायी है । जातो-रह्यो वो सो पा-वयो । अर ये खुसी करप लाग्यो ॥

वैङ-की वडी बेठी छेता-में हो । वो पायो अर घर-के नीकूँ पायो जब वो गावणू बजा-वणू बीर गावणू सुण्य । वैङ भौकरा-में-तें एक बुलावो अर वैङ-ने पुछो दी है बात हो-रही है । उन वैङ-तें कह्नी तेरो भाई पावो है अर तेरे बाप-ने काफत दर्द-है खूँ वो वङ-ने राजी-कुसी नाँच लिख्यो । वीङ जोय हो-गयो । अर भीतर नाँच गयो । अब वैङ-की बाप बाहर पायो अर वीङ मनायो । उन सुबाब कह-कर अप्पा बाप-ने कह्नी देख रतना बरसा-तें

में तेरी धवा कर्क-भूँ कबै में तेरी कबचू जाँह गिहो । तो-ही तें मूँ-ने कबै एक बकरी-जो
 कबो यो ना दिवो पक हें पपवा भावका-भी बाब कबो करतो । पर तें तेरो दो बेटो पाव-
 तें-ही जहें तेरो बग दाँह-में लजा-दिवो बेंच-ने कापत बंद । बीह बेंच-ने कबो पैटा ए
 कदा मेरे घाली-के । जो बिमें मेरे कबै के सो तेरो-ही के । राखी होइ खर कबो कर्क
 पावो बात के । कूँ यो तेरी भाई मर-गवो बी सो फिर-बो जीयावो के । जाती रहो जो
 यो पा-गवो के ।

I No. 35.)

INDO-ARYAN FAMILY.**CENTRAL GROUP.****RAJASTHANI.**

MEWATI

DIALECT.

STATE

JAIPUR.

SPECIMEN I.

(Rev. G. Macalister, M.A. 1899.)

TRANSLITERATION AND TRANSLATION.

Kahi ad^ami-kai do beta ha. Un-mai-tai Chhota-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap^ana bap-tai kahi, 'baba, dhan-mai-tai mera bat-ko awai
his-own father-to it-was-said, ' father, wealth-among-from my portion-to comes
 so mu-nai bat-de.' Waih-nai ap^anu dhan un-nai bat-diyo.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghana din nah huya jab chhoto beto sab dhan le-kar
Many days not became then the-younger son all wealth taken-having
 par-des-mai chalyo-gayo. Ar ut ja-kar sab dhan
foreign-country-in went-away And there gone-having all wealth
 kuggailai chal-kar bigar-diyo Jab waih-nai saro dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigar-diyo, jab wain des-mai bhaut bharyo kal paryo;
was-squandered-away, then that country-in a-very mighty famine fell;
 ar wo kangal ho-gayo. Wo gayo ar waih des-ka rahan-wala
and he a-beggar became. He went and that country-of inhabitants
 tha, un-mai-tai ek-kai rahyo. Wo waih-nai ap^ana kheti-mai
were, them-among-from one-in-of remained, By-him him-to his-own fielda-in
 sur charawan-nai khadayo. Jo bar^achha sur khay-ha un-tai wo
swine feeding-for it-was-aent. What husks swine eating-were them-from he
 ap^anu pet bharan-nai raji tho. Koi ad^ami waih-nai kimai bi naya
his-own belly filling-for ready was. Any man htm-to anything even not
 deto. Jab waih-nai surat ai un kahi, 'mera bap-ka
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk^ara-nai roti, ghani, ar mai bhuko maru-hu. mai uthugo
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap^ana bap-kai kanai jaugo, ar waih-nai kahugo, "baba, mai
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Isur-ko pap karyo, ar tero pap karyo; ar tero beto kahan
God-of sin was-done, and thy sin was-done; and thy son to-be-called"
 layak naya. Tera nauk^ara-mai mu-nai bi rakh-le." ' Wo
fit I-am-not, Thy Servants-among me-to also keep." ' He:
 uthyo ar ap^ana bap-kanai ayo. Waih-ko bap waih-nai
arose and hia-own father-near came. Mis by-father him-to
 dur-hi-tai aw^ato dekhyo. Jab waih-nai daya ai;
distance-even-from coming he-was-seen. Then him-to compassion came;
 jab daur-kar galai lagayo, ar waih-nai chuman-chatan laggyo.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Betai waih-nai kahi, ' baba, mai Isur-ko pap karyo ar
By-the-son him-to it-was-said, ' father, by-me Hod-of sin was-done and'
 tero pap karyo. Ar tero beto kahan layak naya.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But
 bap nauk^ara-tai kahi, 'achhya-tai acbbya kap^ara lyawo ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 waih-nai pah^arawo; waih-ka hata-mai guthi pah^arawo, ar paga-mai jori
him-to put-on; his hands-on a-ring put, and feet-on shoes
 pah^arawo. Ham kha piwa ar khushi kara. kyu yo mero beto
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayo-tho, jo phir-kai jiy-ayo-hai; jato-rahyo-tho, so pa-gayo.'
dead-gone- was, he again has-become-alive; lost-remained-was, he is-found.'
 Ar wai khushi karan laggya.
And they pleasure to-do began.

Waih-ko bado beta khet-mai ho. Wo ayo ar gbar-kai nirai ayo,
Sis elder son field-in was. Me came and house-to near came,
 jab w³ gaw^anu bajaw^anu aur nach^anu. sunyu. Waih nauk^ara-
then by-him singing music and dancing was-heard. By-him servants-
 mai-tai ek bulayo ar waih-nai puchhi, ' yo ke bat ho-rahi
from-among one was-called and him-to it-was-asked, this what thing going-on
 hai?' Un waih-tai kahyo, 'tero bhai ayo hai; ar terai bap-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
 japhat dai-hai; kyu wo waih-nai raji-khushi an milyo.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'
 Won chhoy ho-gayo; ar bhitari nah gayo. Jab waih-ko bap bahar ayo
Me angry became; and in not went. Then his father out came
 ar woh manayo. Un jubab kah-kar ap^ana
and by-him (he-)was-persuaded. By-him reply said-having hia-own-
 bap-nai kahyo, 'dekh, it^ana bar^asa-tai mai teri sewa karu-hu;
father-to it-was-said, ' lo, so-many years-from I thy service doing-am;
 kabai mai tero kah^anu nah geryo; taubi tai mu-nai kabai ek
ever by-me thy command not was-broken; still by-thee me-to ever one-

bak^ari-ko bachcho" bi na diyo, ak mai ap^ana bhay^ala-ki
she-goat-of asyoung-one even not was-given, that I my-own friends-of
 sath khusi kar^ato. Par tai tero yd beto aw^atai-hi
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhai tero dhan randa-mai uda-diyo waih-nai japhat dai.'
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'
 Woh waih-nai kahi, 'beta, tu sada merai sajhahi hai, jo-kimai
By-him him-to it-was-said, ' son, thou always me with art , whatever
 merai kanai hai so tero-hi hai. Raji honu ar khusi kar^anu
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 achhi bat hai; kyu yo tero bhai mar-gayo-tho, so pbir^a-kai jiy-ayo
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jato-rahyo-tho, so pa-gayo hai.'
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP-

RAJASTHANI.

MEWATI.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

एक हीर जो घर एक कामकी घर एक नाहार घर एक बीयो यी चार्क बंध कृपा-में पक्षा-
वा । एक राजा सिकार खेलतो छोड़े-यो । वैज-ने छायाई पिस । वैजी कृपा-पर पायो ।
कृपा-में देखी तो चार जानवर पक्षा-हैं । फेर कागको बीखो के तू झू-ने काठ-से तो तेरे सौय
भीड़ पड़ेगी जब में तेरे काम पाछेंगे । जब राजा-ने यो काठ-बीयो । जब कागको बीखो जब
जब-ने काठीयो । हीर-ने मत काठीयो । कागका-ने काठ-बीयो जब बीयो बीखी के झू-ने बी
काठ-से । में तेरे भीड़ पक्षा-में काम पाछेंगे । वैज-ने बी काठ-बीयो । यो बीखो हीर-ने मत
काठीयो । नाहार-ने काठ-से । जब बी बी काठ-बीयो । बीपी बी काठ-बीयो । फेर नाहार
बीखो में-ने बी काठ-से । के में तो तू-ने ना काई । तू तो झू-ने खा-जा । फेर बीखी
नाहार जब में तू-ने ना खाई । तू झू-ने काठ-से । तू-में भीड़ पड़ेगी जब में तेरे काम
पाछेंगे । जब तेरे सौय भीड़ पड़े जब तू भेरे कने जा-भेयो । जब राजा-ने बी काठ-बीयो ।
जब नाहार बीखो जब हीर-ने मत काठीयो । जब हीर बी बीखी के झू-ने बी काठ-से ।
जब राजा-ने दवा पा-गई । यो बी काठ-बीयो । हीर बीखो जब भीड़ पड़े जब भेरे कने
जा-भेयो तू । चार्क बंधवा बंधवा घर-ने बन्धा-भया । राजा सिकार खेलत बंधवा घर पायो ।

कोरक दिन राजा-ने बी-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयी वैज-ने । जब वैज-ने कछुला मानकी चाँदी-का छोरा सोना-का
सुरही सोना-की दई । मास भीत-यो दिवो । जब वैज-ने पीठ बाँध दई नाहार-ने । फेर
राजा बीखी सुक-में तो यो बीध भीड़ चले । नाहार बीखो भेरे ऊपर पीठ धर-से । तू बी
चढ़-से । गरी बाँध पीछवा-धुँसी । फेर पीठ बी धर-कर नाहार ऊपर । घर राजा बी
चढ़-बीयो । फेर उन-का गाँव-में जा उताओ । जब राजा पीठ बंधवा घर-ने बीयायो घर
नाहार जंगल-में गयो ।

फेर दूसरे दिन राजा कागका कने गयो । जब कागकी बीखो बैठ-जा । में तेरे चाटे
किमें खाछे-हूँ । राजा बैठ-गयो । कागको गाँव-में चढ़-गयो । एक बीरबानी-ने जब काठ-
कर घर बीरकी सोना-को घर राखवा-वा । यो उन-ने से-कर उछियायो । फेर राजा-ने
दे-दई । राजा घर बीयायो ।

दूसरे दिन राजा हीर-के गयो । हीर-ने बैठ-बीयो । वैज बाँध-में रोधीना बादमी-
की बक बीयो-करतो भैंसी घर गैस । वैज दिन वैज-ही-को बीरकी यो हीर-की बक-की ।
राजा-ने रथोई खिलाई घर किंवाड़ी भीतर बीठा-में झू-बीयो घर लीकल बना-दई । फेर

धीर नाँव-में नवी के जवदी चाको न्हारे एख बादमी पा-नवी-हे बज-में खाँगा । अब चब पा-नवा । भैंवा-पर बोल कर-दरे । कहीं-ही बाया चर भैंव राखा-में नी पकड़-खाया । हात पाँव बाँध-कर पटक-दीयो चर भाटा-के कुरी पैनावच हाग-नवा ॥

बी बी कामको भैंव-को भायको बी बी उछ-रझो-बी । भैंव-ने देखी तो उछ-कर नाहार कने नवी । नाहार-ने बोली के राखा तो धीर कने चक्को-गयो । भैंव-ने तो भैंवा-की बज-में हँसा । खारी हो-रई है । जवदी चाब चर बीपा-ने नी से-चास । खेर बज-दीया चर बीपा-ने चाब-के-लीयो । तो तीनू मनचुनो करब चाम्बा के कामका तू के करानो । से में भैंवा-की चोत-का-भरि-लें बाती से-कर नाँव-में पूर धूँगे । बगका बादमी नाँव-में भाग-जाँवना । मोरे पान न्धार बटेंगा । कामको नाहार-ने बोली तू के करानो । से पान न्धार रचेना कन-ने से का-जनी । में बी भुको भई-हुँ । खेर नाहार-बीपा-ने बोली तू के करानो । के धीरे छपर तम चढा-दीयो । में से-कर भाग-जाँवो । कने-ही जा पौँच-वा । अब राखा-की नाङ-पर कुरी धरी चर कामको बाती छे-कर नाँव-में पूर दरे । जव नाँव-में बादमी भाज-वा चाग-ने देख-कर । तीन बादमी रझा । जिन-ने नाहार खा-गयो । बीपा-पर चढा-दीयो । बीपी छे-कर भाग्यायो । कर नाहार चर कामको बी भाग्याया । राखा-ने राखा-के चर चाबो । ने चपरी चर गवा ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MEWATI.

STATE JAIPUR.

SPECIMEN II.

(Rev. G. Macalister, M.A., 1899.)

TRANSLITERATION AND TRANSLATION,

Ek hir ho, ar ek kag^alo, ar ek nahar, ar ek chaupo,
 An Ahir was, and a crow, and a tiger, and an ass,
 ye chyaru andh kuwa-mai parya-tha.' Ek raja sikar khel²to
 these the-four a-blind well-in fallen-were. A king hunt playing
 dolai-tho. Waih-nai lagy-ai pis. Wai-hi kuwa-par
 a-wandering-was. Him-to was-applied thirst. That-very well-on
 ayo. Kuwa-mai dekhyo to chyar jan^awar parya-hai.
 he-came. The-well-in it-was-seen then four animals fallen-are.
 Pher kag^alo bolyo kai, 'tu mu-nai kadh-le, to terai-maya
 Then the-crow said that, 'thou me take-out, then thee-on
 bhir paraigi, jab mai terai kam a3go.' Jab raja-nai
 difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wo kadh-liyo. Jab kag^alo bolyo ak, 'sab-nai kadh-iyd.
 he was^ataken-out. Then the-crow said that, * all please-take-out.
 Hir-nai mai kadh-iyd.' Kag^ala-nai kadh-liyo, jab chaupo
 The-Ahir not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bolyo kai, 'mu-nai bi kadh-le. mai terai bhir parya-mai
 said that, ' me also take-out. I to-thee difficulty falling-on
 kam augo.' Waih-nai bi kadh-liyo. Wo bolyo, 'hir-nai
 of-use will-come.' Him-for also it-was-taken-out. He said, ' the-Ahir
 mat kadh-iyd. Nahar-nai kadh-le.' Jab wo bi kadh-liyo.
 not please-take-out. The-tiger take-out? Then he also was-taken-out.
 Chaupo bi kadh-liyo. Pher nahar bolyo, 'mu-nai bi
 The-ass also was-taken-out. Then the-tiger said, ' me also
 kadh-le.' Kai, ' mai to tu-nai na kadhu
 take-out.' (He-answered-) that, ' I indeed thee not will-take-out.
 Tu to mu-nai kha-ja.' Pher bolyo nahar ak, 'mai
 Thou indeed me will-eat-up.' Then said the-tiger that, ' I

tu-nai na khau. Tu mu -nai kadh-le. Tu-mai bhir paraigi,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab mal terai kam augo. Jab terai-maya bhir parai,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tu merai kanai a-jaiyo.' Jab raja-nai wo kadb-liyo.
then thou to-me near please-come.' Then the-king-by he was-taken-out.
 Jab nahar bolyo ak, ' hir-nai mat kadhiyo.' Jab hir
Then the-tiger said that, ' the-Ahir not please-take-out.' Then the-Ahir
 bi bolyo kai, ' mu-nai bi kadh-le.' Jab raja-nai daya a-gai.
*also said that, *me also take-out.' Then the-king-to pity Came,*
 Wo bi kadb-liyo. Hir bolyo ak, ' bhir parai, jab
He also was-taken-out. The-Ahir said that, ' difficulty may-fall, then
 merai kanai a-jaiyo tu.' Chyaru ap^ana ap^ana ghar-nai
to-me near please-come thou.' The-four their-own their-own house-to
 chalya-gaya. Raja sikar khelar ap^anai ghar ayo.
went-away. The-king hunting having-played to-his-own house came.

Koi-k din raja-nai ho-gaya. Jab raja-mai bhir pari.
Some days the-king-to passed. Then the-king-in difficulty fell.
 To raja nahar kanai gayo. Nahar pa-gayo waih-nai.¹ Jab
Then the-king the-tiger near went. The-tiger to-as-found him-by. Then
 waih-nai karula tag^ari chadi-ka, dora sona-ka, mur^aki
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sona-ki dai. Mal bhaut-so diyo. Jab waih-nai pot
gold-of were-given. Goods much-very were-given. Then him-for a-bundle
 badh dai nahar-nai. Pher raja bolyo, ' muj-sai to
having-tied was-given the-tiger-by. Then the-king said, ' me-by indeed
 yo bojh nah cholai.' Nahar bolyo, 'merai upar pot dhar-le.
this load not goes-on' The-tiger said, ' to-me on the-bundle place.
 Tu bi chadh-le Tharai gaw pauh^acha-dyugo.' Pher
Thou also mount. Thee (to-)the-village I-will-cause-to-arrive.' Then
 pot bi dhar-lai nahar upar. Ar raja bi chadh-liyo.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Pher un-ka gaw-mai ly-a utaryo. Jab raja
Then him-of village-in having-brought he-was-deposited. Then the-king
 pot ap^ana ghar-nai liy-ayo, ar nahar jangal-mai gayo.
the-bundle his-oum house-in brought, and the-tiger the-forest-in went.

Pher dus^arai din raja kag^ala kanai gayo. Jab kag^alo
Again on-another day the-king the-crow near went. Then the-crow
 bolyo, 'baith-ja; mai terai atai kimai ly-au-hu.' Raja
said, ' sit-down; I thee for something bringing-am.' The-king

¹ Note the subject of a *neuter* verb, in the agent-case.

baith-gayo. Kag^alo gaw-mai ud-gayo. Ek bair^abani-nai nath
sot-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kadh-kar ar bor^aJo sona-ko dhar rakhya-tha. Wo un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 le-kar udiy-ayo. Phgr raja-nai de-dai. Raja ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-ayo.
brought (them).

Dus^arai din raja hir-kai gayo. Hir-nai baitha-
On-another day the-king the-Ahir-to went. The-Ahir-by he-was-caused-
 liyo. Waih gaw-mai rojina ad^ami-ki bal liyo-kar^ato bhaiyo
to-sit. That village-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jaih din waih-hi-ko os^aro tho hir-ko
house according. On-that day that-even-of turn was the-Ahir-of
 bal-ko. Raja-nai rasoi jimal, ar kiwara bhitir kotha-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 mai mud-diyo, ar sakal laga-dai. Pher hir gaw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahir the-village-
 mai gayo kai, 'jal^adi chalo, mharai ek ad^ami a-gayo-hai,
in went (saying-) that, ' quickly come, to-me a man come-is,
 bal-mai dyaga.' Jab sab a-gaya. Bhaiya-par jot
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhaya liy-aya, ar waih raja-nai bi pakar
was-arranged. Sweetmeats they-brought , and that king also having-seized
 ly-aya. Hat paw badh-kar patak-diyo ar bhata-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone'
 kai chhuri paina^awan lag-gaya.
to a-knife to-whet they-became-engaged.

Jo wo kag^alo waih-ko bhay^alo tho, wo ud-rahyo-tho. Waih-
Who that crow him-of friend was, he flying-was. Him'
 nai dekhyo, to ud-kar nahar kanai gayo. Nahar-nai
by it-was-seen, so fiown-having the-tiger near he-went. The-tiger-to
 bolyo kai, 'raja to hir kanai chalyo-gayo. Waih-nai
he-said that, ' the-king indeed the-Ahir near went. Him
 to bhaiya-ki bal-mai dega. Tyari ho-rai-hai. Jal^adi
indeed the-earth-Of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chal, ar chaupa-nai bi le-chal.' Pher chal-diya, ar chaupa-nai
come, and the-ass also take' Then they-went, and the-ass-to
 sath le-liyo. To tinu man^asubo karan la-gya kai, 'kag^ala,
with it-was-taken. Then the-three consultaion to-make began that, ' O-crow,
 tu ke karago?' Kai, 'mai bhaiyi-ki jot-ka-maya-tai
thou what wilt-do?' {He-said') that, ' I the-earth-Of lamp-of-in-from

bati le-kar gaw-mai pur dyUgo. Sag^ala ad^ami gaw-mai
 wick taken-having village-in conflagration mil-give. All men village-in
 bhag-jayaga. Koi pan chyar dataiga.' Kag^alo nahar-nai
 will-run-away. Some Jive four will-remain-behind.' The-crow the-tiger-to
 bolyo, 'tu ke karago?' Kai, 'pan chyar rahaiga,
 said, 'thou what wilt-do?' (He-said-) that, 'five four will-remain,
 un-nai mai kha-lyugo. mai bi bhuko maru-hu.' Pher nahar
 them I will-eat-up. I also hungry dying-am.' Again the-tiger
 chaupa-nai bolyo, 'tu ke karago?' Kai, 'merai upar
 said, 'thou what wilt-do?' (He-said-) that, 'me-on above
 tarn chadha-diyo. mai le-kar bhag-jaugo.' Kanai-hi ja
 you cause-to-mount. I taken-having will-run-away.' Near-even having-gone
 pauh^achya. Jab raja-ki nar-par chhuri dhari, ar kag^alo
 they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bati le-kar gaw-mai pur dai. Jab gaw-
 the-wick taken-having the-village-in conflagration was-given. Then the-
 mai ad^ami bhaj-ga ag-nai dekh-kar. Tin ad^ami rahya.
 village-in (he-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nahar kha-gayo. Chaupa-par chadha-diyo. Chaupo
 Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 le-kar bhagy-ayo. Pher nahar ar kag^alo bi bhagy-aya.
 taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Raja-nai raja-kai ghar ghalyo. "Wai ap^anai ghar gaya.
 The-king-to in-the-king-of house was-put. They in-their-own house went.

FREE TRANSLATION OF THE FOREGOING.

An Ahir, a crow, a tiger, and a donkey had all fallen together into a blind well. It
 chanced that a king was hunting in the neighbourhood, and came to the well to quench
 his thirst. There he saw the four animals. The crow said to him, 'if you take me out,
 I'll be of use to you if ever you fall into trouble.' So he took the crow out. Then
 the crow said to him, 'take all the others out, except the Ahir.' When the donkey saw
 that the crow had got out, he said, 'if you take me out, I'll be of use to you if
 ever you fall into trouble.' So the king took him out. Then said the donkey, 'don't
 take out the Ahir, but take out the tiger.' When the tiger saw that the donkey had
 been taken out, he said, 'take me also out.' The king said he could not do that, as he
 was afraid of the tiger eating him up. The tiger replied, 'I won't eat you up. If
 you take me out, I'll be of use to you if ever you fall into trouble. If ever you fall
 into trouble, come straight to me.' So the king took him out. Then said the tiger,
 'don't take out the Ahir.' Then the Ahir also said, 'take me out too,' and the king,
 moved by pity, took him out. Then said the Ahir, 'if ever you fall into trouble, come to
 me.' Then the four went each to his own house, and the king finished his hunting
 and went home.

After some days had passed, the king fell into trouble. He went to the tiger. The tiger gave him a bracelet and girdle of silver, and a necklace and an earring of gold. In short, he tied a great heap of valuables in a bundle and gave them to the king. It was so heavy that the king had to confess that he could not carry it home. 'Never mind,' said the tiger, 'tie the bundle on to my back, and ride on me yourself, and I'll take you back to your village.' So the king tied the bundle on the tiger's back and mounted himself, and in this way was conveyed back to his village, where the tiger set him down. Then the king took the bundle into his own house, and the tiger went back to the forest.

Next day the king went to the crow. The crow said, 'sit down, and I'll bring something for you.' So the king sat down, and the crow flew off to the village. A woman there had just taken off her nose-ring and her anklet of gold and put them down. These the crow snapped up and flew off with them to the king. The king took them and brought them home.

Next day the king went to the Ahir. The Ahir told him to sit down. Now in that village the Earth-God used each day to take a man, house and house about, as a sacrifice, and that very day it was the turn of the Ahir to provide the victim. So he gave the king some food, and locked him up in an inner room. Then he ran off to the village saying, 'come quickly to my house. I've got a man there, and we can sacrifice him.' So they all hurried to the Ahir's house. They set up a sacrificial lamp, and laid out an offering of sweetmeats. Then they took the king and after tying his hands and feet they threw him down and began to whet the sacrificial knife.

Just at that time his friend the crow flew by and saw what was happening. He flew at once to the tiger and said, 'the king after all has gone to that Ahir, and they are going to sacrifice him to the Earth-God. Come along at once, and take the donkey with you.' So they started and took the donkey with them. They began to consult, and asked the crow what he intended to do. 'I'll take the wick of the sacrificial lamp,' said he, 'and will set fire to the village with it. All the men will run off to the village, and only four or five will remain behind.' Then the crow said to the tiger, 'what do you intend to do?' The tiger said, 'as there will be only four or five men, I will eat them up. I am quite famished with hunger.' Then the tiger asked the donkey what he would do. The donkey replied, 'do you put the king on my back, and I'll gallop off with him to a safe place.' By this time they had arrived at the scene of the sacrifice and found the king lying, with the knife actually being applied to his throat. Then the crow carried off the burning wick of the lamp and set fire to the village. When the men saw the conflagration, they ran off to the village, and only three remained behind. These the tiger ate up. Then they mounted the king on the donkey, and the donkey galloped off along with the tiger and the crow. They left the king in his own house, and then they all went off each to his own home.

AHIRWATI.

I give two specimens of Ahirwati. One is in the Deva-nagari character, and is a version of the Parable of the Prodigal Son from Gurgaon. The other, written in the Persian character, is in the mixed dialect of Jhajjar of Rohtak.

No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHAN].

AHIRWATI.

DISTRICT GURGAON.

एक सप्ताह-से दो बेटा था। उन-साथ-तैं छोटी-सी बाप-तैं बीछो-सक बाबा-जी माऊ-की बट की भू-तैं हीर-हीर हो दे-दी। जब क-तैं वो माऊ-की बट जिस तरह बाबो-की उसी तरह बाट-दियो। बीछा दिन पीछे छोटी बेटो सगळी माऊ जमा कर-ले पर-हीरा-तैं चको-नवो चर बटे अपणु धन बहु-पकनी-तैं छो-दियो। जब सन करण कर-पुको चोर बंध देख-तैं बड़ो जाऊ पक-गयो चर बोह बंगाल ही-नवो तो बटे-ही बंडो देस-का भागवान किमीदार-ले जा लखो। उन बोह अपणा क्षित-से छर चरावण-तैं भवो। चर उन बाड़ी के उन बीछो-का-तैं जो छर जाय-जा उन-तैं अपणो पेट भर। कूड़े बंध-तैं बीछे बिसें भाव दे-यो। जब सुन संभार-ले कड़ी चक नारे चरो कितना-की मिजिनतिया-तैं रोटी ले चर में भूखी मरतो डोऊ-तूं। तैं उठ-के अपणा बाबा-जी कनै जाखेंगो चर-उन-तैं कहेंगो कि म-तैं बंधी-की चोर तुम्हारी सत्वत खोट कखो-ले चर हब में इसो ना रझो कि फिर तेरो बेटो कहाजै। चर हब तू भू-तैं अपणा मिजिनतिया-की तरह-ही राख-ले। जब उज्जा-तैं अपणा बाप पावने चक-दियो। चोर वो बसी छर वो चक देखता-ही बंध-का बाप-तैं महर जा-सई चोर भाग-ले अपणं गले लजा-लियो बीर बोहत धार कियो। बेटा-तैं कड़ी चक बाबा-जी हमों बंधी-की बीर तेरो सत्वत खोट कखो-से। हब में तेरो बेटो कहावच लायक ना रझो। बंध-को बाप अपणा मिजिनतिया-तैं बीछो-सक चप्पा-तैं चप्पा कपड़ा बंध-तैं पहराय-दी। चर बंध-का हाथ-में मूंडी बीर पावा-तैं जोड़ी पहराय-दी। चर हम खाई चर खुसी करांगा। कूड़े तेरे लेखे धरे बेटा-तैं फिर-के जय लियो-सै। खुयो पायो-सै। जब वो बाव-चोचका करण लखो॥

बंध-को बड़ो बेटो क्षित-सें बी। जब चर-के नीकें पायो नाजा-बाजा-तैं लुच-ले अपणा एक मिजिनती-तैं बीछो-सक कि, वो के से। उन कड़ी के तेरो भाई चायी-से बीर तेरा बाबा-जी-तैं बड़ो खातर-हारी करो-से मू-चक बंध-तैं राजो-खुसी चा-भिक्यो। बीह खोह बी-कर भीतर भाव गयो। बंध-का बाप-तैं वो बाहर जा-कर-के मनायो। उन अपणा बाप-तैं कड़ी चक देख में इतना बरस-तैं तेरो डकल कंध-तूं चर कड़ी तेरो कछो ना भिखो-से मल तैं कदो भू-तैं एक बकरो-की बखो ना दियो जेह-तैं में भी अपणा पिआर उन्धिया-की खातर मरतो। हब जब-तैं तेरो बी बेटो चायी चर हब तेरो सगळी धन जिसबधा-तैं खुवा-गुटा-दियो तकी-तैं बंध-की बीहत खातर कधी। उन बंध-तैं कड़ी बेटा तू सदा-तैं भरे भीरे सा। बिसें भेरी तेरो दो नाथी से। तू-तैं बी भाव करवी हो चक तेरा हब भाई-तैं फिर-के जय लियो-सै। चक खुयो बीर फिर भिखो-सै-गी।

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AHIRWATI.

DISTRICT GUEGAON.

TRANSLITERATION AND TRANSLATION.

Ek sakas-ke do beta tha. Un-mah-tai chhot^ano bap-tai
A-certain man-to two sons were. Them-in-from the-younger the-father-lo
 boiyo ak, 'baba-ji, mal-ko bat jo mu-ne dinu hoy,
said that, 'father, the-property-of share which me-to ta-be-given may-be,
 so de-do.' Jab u-ne wo mal-ko bat jis tarah kahyo-tho,
that give Then him-by that property-of share which way said-it-Was,*
 us-i tarah bat diyo. Thora din plchhe chhoto
in-that-very way having-divided it-was-given. A-few days after the-younger
 beto sag^olo mal jama-kar-ke par-desa-ne chalo-gayo; ar
son all property collected-made-having foreign-countries-to went-away; and
 wathai apⁿu dhan bad-chalⁿi-ne kho-diyo. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyo, aur wah des-me baro kal par-gayo, ar woh kangal
made-completely, and that country-in a-great famine fell, and he indigent
 ho-gayo, tau wathai-hi wahi des-ka bhag^awan jimidar-ke ja
became, then there-even that-very country-of a-rich landlord-to going
 lagyo. Un woh ap^ana khet-me sur charawan-ne bhejo.
he-engaged-himself. By-him he his-own fields-m swine feeding-for was sent.
 Ar un chahi ke un chhol^aka-tai; jo sur khay-tha,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-tai apⁿo pet bharai; kyu-ke wah-ne koi kimai
them-by his-own belly he-may-fill; because him-to anybody anything
 nah de-tho. Jab surat sabhar-ke kahi ak, 'mhare
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 ghari kit^ana-hi mihin^atiya-ne roti sai, ar mai bhukho mar^oto
on-house how-many-even labourers-to bread is, and I hungry dying
 dolu-su. mai uth-ke ap^ana baba-ji kanai jaugo ar un-tai
wandering-am. I arisen-having my-own father near will-go and him-to
 kahugo ki, 'ma-ne Dhani-ko aur tumharo al^abat khot karyo-sai;
I-will-say that, ' me-by God-of and your surely evil-deed done-is;
 ar ib mai iso na rahyo ki phir tero beto kabau. Ar
and now 1 such not remained that again thy son I-may-be-called. And

ib tu mu-ni ap^{na} mihi^atiya-ki tarah-hi rakh-le"" Jab uthya-tai
now thou me thy-own labourers-of like-even keep" ' Then arisen-having
 ap^{na} bap pah^{ne} chal-diyo. Aur wo abhi dur the ak dekh^{ta}-
his-own father near he-started. And he yet far was that on-seeing'
 hi wah-ka bap-ne mahar a-gai, aur bhaj-ke ap^{ne} gale laga-
even him-of father-to pity came, and run-having on-hia-own on-neck he-was-
 liyo, aur bohat pyar kiyo. Beta-ne kahi ak ' baba-ji,
attached, and much caress was-made. The-son-by it- was-said that ' father,
 bami Dhani-ko aur tero al^{bat} khot karyo-sai. Ib mai tero beto kahawan
I God-of and thy surely evil have-done. Now I thy eon to-be-called
 layak na rahyo.' Wah-ko bap ap^{na} mihin^atiya-ne bolyo ak, 'achchha-
worthy not remained.' Him-of father his-own labourers-to spoke that, ' good-
 tai-achchha kap^{ra} ah-ne pah^{ray}-do; ar ah-ka hath-me guthi, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pawame jori pah^{ray}-do ; ar ham khah ar khusi karaga;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyu-ke mere lekhe mere beta-ne phir-ke janm liyo-sai; khuyo, payo-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wo cbaw-choch^{la} karan lagyo.
Jab he rejoicing to-make began.

Wah-ko baro beto khet-me tho. Jab ghar-ke nire ayo
Him-of elder son field-in was. When the-houae-of near he-came
 gaja-baja-ne sun-ke ap^{na} ek mihin^ati-ne bolyo ki,
music-etc.(obj.) heard-having his-own one labourer-to he-spoke that,
 'yo ke sai? ' Un kabi ke, ' tero bhai ayo-sai;
'this what is? ' By-him it-was-said that, ' thy brother come-is;
 aur tera baba-ji-ne bari khatar-dari kari-sai; nyu-ak wah-tai:
and thy father-by a-great feast done-is; because-that him-by
 raji-khusi a-milyo.' Won chboh ho-kar bhitar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nah gayo, Wah-ka bap-ne wo bahar a-ka-ke manayo.
not went. Him-of the-father-by he outside come-having he-was-appeased.
 Un ap^{na} bap-tai kahi ak, 'dekh, mai it^{na} baras-tai
By-him his-own father-to tt-was-said that, ' see, I so-many years-since
 teri tahal karu-su ; ar kadi tero kahyo na geryo-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tai kadi mu-ne ek bak^{*ri}-k6 bachcho na diyo jah-tai mai
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhi ap^{na} piara dhabbiya-ki khatar kar^{to}. Ib jab-tai
also my-own dear companions-of feasting might-have-done. Now since
 tero yo beto ayo ar in tero sag^{lo} dhan. kis^{bana}-ne
thy this son came and by-this-one thy all fortune harlots-to
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khuwa-luta-diyo tamhi-ne wah-ki bohat khatar kari.' Un
was-squandered-away thee-even-by him-of great feasting was-done' By-him
 wah-ne kahi, ' beta, tu sada-tai mere dhore sa; kimai
him-to it-was-said, ' son, thou ever-from me-of near art; whatever
 mero tero do nahi sai. Tu-ne bi cbaw kar^ano tho,
mine thine two not is. Thee-to also merry-making to-be-done toot,
 ak tera in bhai-ni phir-ke janm liyo-sai; ak khuyo, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir milyo-sai-go.
again (he) found-is.

The other specimen of Ahirwati comes from the Jhajjar Tahsil in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahir (or as they are often locally called Hir) caste. An Ahir promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahir invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahirwati of this district. The first sentence, *ek Ahir dukhalo paro tho*, is good Ahirwati, and the second, *us-ka jamai bere-nai aya*, is equally good Bangaru. So throughout the whole specimen Bangaru and Ahirwati forms are found side by side, often in the same sentence. Sometimes we have words like *bold*, for the Ahirwati *bolyo*, and sometimes words like the Bangaru *bola*. The only local peculiarity is the dropping of the *y* in the past participle (*bold* for *bolyo*) which is general over the whole of the Rohtak district. In one place the oblique form *aih* is used for the nominative *yd*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AHIRWATI.

DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو نہر۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ آیا۔ اہیر نے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھائی سے بولو۔ کہ اینہ لال بگڑی والو کون بیٹھو سے۔ وہ بولو۔ نیرو مہمان سے۔ کہ کونسو سے۔ یو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ ہاں جی تو بیرا میرے آج اوت ہوئی ہے۔ تو کچھ مانگ۔ ہیر کا جمای بولو۔ کہ بیرا تو جی کو کڑو سے۔ مین مانگونا۔ سونا دیگو۔ وہ بولا کہ ناہے طرح دونگو۔ میرے مرتے کے مونہہ نین نکل گئی۔ ہیر کے جمای نے کہا۔ نہ جی تم دو۔ تو مین نے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ بو بڑو سہنو۔ کہ یا جیلی نین تین چند کے پوری گیل۔ اور جینہنہ اکیس ۲۱ برس دھوے دھوے ہو گئے۔ میرے کا کا حکملا کے ہاتھ کی۔ میرے کالج کی کرر۔ جینہہ پر نین تین بیابہ بگڑاں سے۔ نین نے کی طرح دیدوں۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AHIRWATI.

DISTRICT

ROHTAK.

Ek ahir dukhalo paro tho. Us-ka jamai bere-nai aya.
An Ahir tick fallen was. Him-of the-son-in-law enquiry-for came,
 Jis din woh aya, Ahir-kai mari-inari ot ho-rahi-thi. Hir
On-what day he came, the-Ahir-to gradually recovery occurring-was. The-Ahir
ap^{ne} bhai-se bolo ki, 'aih lal-pag^{ri}-walo kaun baitho sai?' Woh
Ms-own brother-to said that, 'this red-turban-person who seated ist ?' He
bolo, 'tero mehman sai.' Ki, 'kaun-so sai?' 'Yo sai Jai-kali-
said, 'thy guest it.' {He-replied-} that, 'Who is? ' 'This is Jai-kali-
kai ghar-walo.' Woh hir bola ki, 'tu Jai-kali-kai ghar-walo sai ?'
to husband.' That Ahir said that, 'thou Jai-kali-to husband art ?,
Ki, 'ha-ji.' ' To, bira, merai aj ot hui-sai.
(He-replied-) that, 'yes-Sir.' ' Then, brother, to-me to-day recovery become-is,
Tu kuchh mag.' Hir-ka jamai bolo ki, 'bira, tu
Thou something ask-for.' The-Ahir-of son-in-law said that, ' brother, thou
ji-ko kar^{ro} sai. Mai maguga, so na dego.' Woh bola
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
ki, 'nah kai-tarah dugo? Mere mar^{te}-ke muh-tai nikal-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'
Hir-ke jamai-nai kaha ki, 'ji tarn do, to mai-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
chausang jeli latak-rahi woh de-do.' Hir bola ki, 'tu
four-pronged corn-rake hanging-was that give-away The-Ahir said that 'thou*
baro sohanoo; ki ya jeli tin tin chand-kai pori gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
jaih-nai ikis baras dbare-dhare ho-gayo, mere kaka Hukam^ala-ke hath-ki.
which twenty-one years keeping ' became, my uncle Hukamlo-of hand-of
Mere kal^{je}-ki kor. Jaih-par tin tin biyah big^ara-sai. tai-nai
My liver-of plice. Which-on three three weddings spoiled-are. Thee-to
kai-tarah de-du ? ' 'how I-give-away? ' _____

FREE TRANSLATION OF THE FOREGOING.

There was a certain Ahir, who had fallen sick. His son-in-law came to visit him. It happened that that day he was a little better. He asked his brother who the young:

fellow with the red turban was. *A guest,' said he. 'Who is he?' 'Its Jai-kali's husband.' Said the Ahir, 'are you Jai-kali's husuand?' 'Yes, sir.' 'Then, brother, to-day I feel better. Ask me for a present.' 'Sir,' said the son-in-law, 'your soul is tightened now. If I ask for anything, you will not give it.' 'Why should I not give it? What you have heard are the truthful words of a dying man.' Very well, if you give anything, give me that four-pronged corn-rake that used to hang there.' 'That,' said the Ahir, 'is just what I can't give you, my fine fellow. It has three rings on each joint. I have had it by me for one-and-twenty years. It is the one which my dear old uncle Hukamlo used to work with. It's a regular bit of my liver. I have broken off three marriages for each (joint) rather than part with it. How on earth *can* I give it you?'

MALVI.

I give two specimens of Standard Malvi and two of Rangri, all from the Dewas State in the Indore Agency of Central India. One of each pair is a version of the Parable of the Prodigal Son. The second Rangri specimen is a tale illustrating Rajput heroism, and the second Malvi one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STAIE

DEWAS, JUNIOR BRANCH).

SPECIMEN I.

बोरे चादमी-के दो छोरा या । उन-मे-से छोटा छोरा-ने बो-का बाप-से कियो के दाव-जी न-के न्हारी बन-भी बिखो है-काच । बोर बो-ने उन-से अपना मात-तात-को बाँटो कर-दियो । फिर बीछा-ई दिन-में क छोटे छोरो सब अपना मात-मत्त एकही करी-ने कोई एक दूर देश-में एकही-गयो । बोर वाँ सेन-में रे-ने बो-ने सब अपना पग उछै-दियो । सब घर-व कुचा-पर उभा देस-में भीत बड़ी काऊ पयो और बो-के खावा पीवा-भी भीत चउथन पडवा लाभी । जदे क उभा देस-में कोई-एक चादमी-के पास जे-ने रियो । क चादमी बो-के खुल्ला परावा-के अपना कतु-में भेजा कर । बोर खुल्ला की कोई फोतरा खाता-वा बो-के उपर-ज क खुली-से रतो । पग छ-री बो-के कोई-ने दियो नी । जदे क दूद-में पायी तो केन कम्बो न्हारा बाप-के बरे तो सुनता-ज मेनत मजुरी करवा-वाका-के भी घेठ भरी-ने नचे हतरो खावा-के भिन्ने । और पूँ र्वा भूख-से मरु । अब थाँ-से पूँ उठी-ने बाप-के वाँ जे-ने रूँगा के दाव-जी पूँ तमारी और भगवान-को गुनागार पूँ और ए-के उपरांत पूँ घारो छोरो जेधावा-के नायक नी रियो । न्हारी निमती तूँ अपना नोकर-में कर । फिर क थाँ-से उठी-ने अपना बाप-के पास पायो । बो-का बाप-ने क दूर छेटी-से कोने-ज बो-के देखी और बो-के दया पाई और भावो और बो-के गका-से बीछाई-कियो और बो-के मही दी । फिर उभा छोरा-ने बो-का बाप-के कियो के दाव-जी पूँ भगवान-को और तमारी गुनागार पूँ और पूँ तमारी छोरो जेधावा-के नायक नी पूँ । पग बाप-ने बो-का नोकर-जीन-से कियो के एक भीत कम्बो थकी काव और ए-के पेरार और ए-का हात-में धंगुडी पेरार और पग-में जूती पेरार । और पाज जीमी-छुटी-ने बड़ी बुरक अपना मनावीगा । कौंके न्हारी यो मन्वो कुपो छोरो पाज जीवतो कुपो । जो खोवै-गयो-बो पग, फिर भिन्ने । जदे भी बड़ी बुरक मनावी लावा ।

अब बो-को बडो छोरो कित-में को । और जदे क कम्बो और घर-के पास पायो बो-के नाचवा-को और नावा-को बाबाव सुवानो । फिर बो-ने नोकर-जीन-से एक-के दुजे-ने पुछो रन बात-को घर-व में है । फिर बो-ने कियो के घारो भाई पायो-हे और घारा बाप-से-क खुली-मजा-में भिन्ने जे-से बो-ने शेष दीवी-हे । फिर बो-के खुल्ला पायो और घर-में जावे नी ।

जे-से ओ-ओ बाप बाहिर ऐ-ने ओ-के समझावा लाओ । पन ओ-ने ओ-का बाप-से कियो के देख
 नूँ बारी इतरा बरस-से देवा बहूँ-नूँ ओर बारी झ-ने ओनी कधी-री उलाओ नी । ऐसी होसी
 भी झ-ने न-से लारा भितर बरीबर वेन करवा-के बाओ कदी नी बबरी-ओ बचो दिवो नी ।
 ओर ओ-ने बारी माल रामजनी-के हाथ लहै-दिखी उमा छोरा-से बाओ सेल दीयो । फिर ओ-ने
 ओ-से कियो के थैठा नूँ बसिया बहारे-ज पास रे-हु । ओर जो कहँ न्हारे पास छेऊ सब
 बारी-ज छे । यो बारी भाई मयी ओ ओर पाओ ओषती बुयो । ओषाई-मयी-ओ ओर
 पोओ पायो । ए-के बाओ अपन-ने हरक बतानो यो ओग छे ।

[No. 39.]

INDOARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi ad^ami-ke do chhora tha. Un-me-se chhota chhora-ne
 A-certain wan-to two sons were. Them-in-from the-younger son-by
 o-ka bap-se kiyo ke, ' day-ji, mha-ke mharo dhan-ko
 him-of father-to it-was-said that, ' father-sir, me-to my wealth-of
 hisso dai-lakh.' Or o-ne un-me ap^ana mal-tal-ko bato
 share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thoda-i din-mi u chhoto chhoro sab ap^ani
 was-made. Then a-few-very days-in that younger son all his-own
 mal-matta ekatti kari-ne, koi-ek dur des-me chalyo-gayō.
 property together made-having, a-certain distant country-in went-away.
 Or wa chen-me rai-ne o-ne sab ap^ano dhau
 And there pleasure-in remained-having him-by all his-own wealth
 udai-diyō. Sab kharach hua-par una des-me bhot bado kal
 was-squandered. All expenditure been-on that land-in a-very great famine
 padyō, or o-ke khawa-piwa-ki bhot ad^achan pad^awa lagi. Jade
 fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 u una des-me koi-ek ad^ami-ke pas jai-ne riyo. U
 he that land-in a-certain man-of near gone-having remained. That
 ad^ami o-ke sud^ala charawa-ke ap^ana khet-me bhejya-kare. Or
 man him swine feeding-for his-own field-in sends-regularly. And
 sud^ala jo-koi phot^ara khata-tha, o-ke up^ara-j u khusi-se
 the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 reto; pan u. bi o-ke koi-ne diyō ni. Jade
 would-have-remained; but that even him-to anyone-by was-given not. When
 u sud-me ayo, to kene lagyo, 'mhara bap-ke ghare to
 he sense-in came, then to-say he-began, ' my father-of in-home indeed
 muk^ata-j menat majuri kar^awa-wala-ke bi pet bhari-ne
 many-veryly labour wage doers-to even belly filled-having
 bache, it^aro khawa-ke mile, or hu ya bhuk-se
 there-remains-overt so-much eating-for is-got, and I here hunger-from

maru. Ab ya-se hu uthi-ne bap-ke wa jai-ne
 die. Now here-from I arisen-having father-of there gone-hating
 kuga ke, "day-ji, hu tamaro or Bhag^awan-ko gunagar hu, Or
 will-say that, "father-sir, I you-of and God-of sinner am, and
 e-ke up^arat hu tharo chhoro kewawa-ke layak ni riyo. Mhari
 this-of beyond I thy son being-called-for fit not remained. My
 gin^ati tu ap^ana nokar-me kar." ' Phir u wa-se
 counting thou thine-own servant-among make." ' Then he there-from
 uthi-ne ap^ana bap-ke pas ayo. O-ka bap-ne u dur
 arisen-having his-own father-of near came. Him-of father-by he far
 chhetipe hote-j o-ke dekhyo; or o-ke daya ai, or
 at-distance in-being-indeed him-to it-was-seen ; and him-to compassion came, and
 bhagyao, or o-ke gala-se chotai-liyo, or o-ke maiti di. Phir una
 he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhora-ne o-ka. bap-se kiyo ke, ' day-ji, hu Bhag^awan-ko or
 son-by him-of father-to it-was-said that, ' father-sir, I God-of and
 tamaro gunagar hu, or hu tamaro chhoro kewawa-ke layak ni
 you-of sinner am, and J your son being-called-for worthy not
 hu.' Pan bap-no o-ka nokar-hon-se kiyo ke, 'ek bhot
 am.' But the-father-by him-of servants-to it-was-said that, ' a very
 achchho angoo law, or e-ke peraw; or o-ka hat-me
 good robe bring, and this-one-to put-on; and this-one-of hand-on
 aguthi peraw, or pag-me juto peraw, or aj jimi-chuthi-ne
 ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 bado harak apan manawaga. Kyo-ke mharo yo maryo
 great rejoicing we-all will-celebrate. Because-that my this dead
 huo chhoro aj jiw^ato huo; yo khowai-gayo-tho, pan phir
 been son today living became; this lost-gone-was, but again
 milyo.' Jade vi bado harak inanawa lagya.
 was-got.' Then they great rejoicing to-celebrate began.
 Ab o-ko bado chhoro khet-me tho. or jade u chalyo
 Now him-of the-elder ton the-Jield-in was. And when he walked
 or ghar-ke pas ayo, o-ko nach^awa-ko or gawa-ko awaj
 and house-of near came, him-to dancing-of and singing-of noise
 sunano. Phir o-ne nokar-hon-me-se ek-ke bulai-ne puchhyo,
 became-audible. Then him-by servants-in-from one called-having it-was-asked,
 * in bat-ko arath kai he ? ' Phir o-ne kiyo ke, ' tharo
 ' this affair-of meaning what is ? ' Then him-by it-was-said that, * thy
 bhai ayo-he, or thara bap-se u khusi-maja-me milyo, je-se
 brother come-is, and thy father-by he good-health-in was-got, which-from
 6-ne sel diwi-he.' Phir o-ke ghusso ayo, or ghar-me
 him-by a-feast given-is.' Then him-to anger came, and the-house-in
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jawe ni. Je-se o-ko bap baher ai-ne o-ke
he-goes not. That-from him-of the-father outside corns-having him-to
 sam^ajawa lagyo. Pan o-ne o-ka bap-se kiyo ke, 'dekh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hu thari it^ara baras-se sewa karu-hu, or tharo ma-ne keno
I thy so-many years-from service doing-am, and thy me-by word
 kadi bi ulagyo ni. Eso hote bi tha-ne mha-ke mhara
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barobar chen kar^awa-ke waste kadi bi bak^ari-ko bachcho
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyo ni. Or je-ne tharo mal ram-jani-ke sath, udai-diyo,
was-given not. And whom-by thy property harlots-of with was-squandered,
 una chhora-ke waste sel diwi.' Phir o-ne o-se kiyo
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 ke, 'beta, tu hamesa mhare-j pas re-he. Or jo-kai mhare'
that, 'son, thou ever me-of-verily near remaining-art. And whatever me-of
 pas he, u sab tharo-j he. Yd tharo bhai maryo-tho, or
near is, that all thine-verily is. This thy brother dead-was, and
 pachho jiw^ato huo; khowai-gayo-tho, or pichho payo;
afterwards living became; lost-gone-was, and afterwards was-found;
 e-ke waste apan-ne harak batano yo jog he.'
this-of for us-all-by rejoicing was-displayed this proper is.'

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परकाळा

पिंजी पेर म-ने न्यायत भीषत लाप्पी बी माक-जी ।
 जेँ दुसरो जेँ दुसरो चीस गुर्जावताँ माक-जी ।
 जेँ तिसरो जेँ तिसरो बाकू-डा समजावताँ माक-जी ।
 चौबी पेर रखीर निपावताँ लाप्पी बी माक-जी ।
 पाँचमी पेर नाय जिजावताँ लाप्पी बी माक-जी ।
 छहो पेर म-ने शिव बिजाताँ लाप्पी बी माक-जी ।
 सातमी पेर म-ने हार खेलाताँ लाप्पी बी माक-जी ।
 जेँ आठमे जेँ आठमे बीलपी बीरी बूँखडी माक-जी ।
 जेँ ती-ने सोख संताप्यो रे बूँख-ला ।
 जेँ न्हारी जेँ न्हारी रत-मे बीलपी रे बूँखडस ।
 डार डार मिनजी फिरे माक-जी ।
 जेँ पत्ते जेँ पत्ते बीरी बूँखडी माक-जी ।
 डार टूटी मिनजी पडी माक-जी ।
 जेँ बूँख जेँ बूँख करे बदावना माक-जी ।
 कबी धूर पिलाजें बी मिनक-डी ।
 जेँ बूँख जेँ बूँख मार भगाव वो मिनक-डी ।
 चाँगन डीन बजाव बी माक-जी ।
 चाँगन गीह गजाव बी माक-जी ।
 जेँ बूँख जेँ बूँख मार हुषा बदावना माक-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

LAGAN-KA,

PAR^ABATYA.

MARRIAGE-OF

MORNING-SONGS.

Pelo	per	ma-ne	nhawat	dhowat	lagyo,	wo	maru-ji.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kai,	dus ^{ro} ,	kai,	dus ^{ro}	sis	guthaw ^a ta,	maru-ji.	
Ah,	<i>the-second,</i>	ah,	<i>the-second</i>	head	<i>braiding.,</i>	<i>beloved.</i>	
Kai,	tis ^{ro} ,	kai,	tis ^{ro}	balu-da	sam ^a jaw ^a ta,	maru-ji.	
Ah,	<i>the-third,</i>	ah,	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>	
Chotho	per	rasoi	nipaw ^a ta	lagyo,	wo	maru-ji.	
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Pach ^{mo}	per	nay	jimaw ^a ta	lagyo,	wo	maru-ji.	
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>	
Chhatto	per	ma-ne	sej	bichhata	lagyo,	wo	maru-ji.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Sat ^{mo}	per	ma-ne	sar	khel ^a ta	lagyo,	wo	maru-ji.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Kai,	ath ^a me,	kai,	ath ^a me	bolyo	beri	kuk ^a do,	maru-ji.
Ah,	<i>at-the-eighth,</i>	ah,	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock,</i>	<i>beloved.</i>
Kai,	to-ne	sok	satapyo,	re	kukad-la.		
Ah,	<i>thee-by</i>	sorrow	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>		
Kai,	mhari,	kai,	mhari	rat-me	bolyo,	re	knkad-la.
Ah,	<i>my,</i>	ah,	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O</i>	<i>cock.</i>
Pal	dal	min ^a ki	phire,	maru-ji.			
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>	<i>beloved.</i>			
Kai,	patte,	kai,	patte	beri	kuk ^a do,	raaru-ji.	
Ah,	<i>on-leaf</i>	ah,	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>	
Dal	tuti	min ^a ki	padi,	maru-ji.			
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>	<i>beloved.</i>			
Kai,	kukad,	kai,	kukad	kare	badaw ^a na,	maru-ji.	
Ah,	<i>the-cock,</i>	ah,	<i>the-cock</i>	<i>makes</i>	<i>joy-celebration,</i>	<i>beloved,</i>	

Kachcho dud pilau, wo minak-di.
Fresh milk will-I-give-thee-to-drink, O she-cat.
 Kai, kukad, kai, kukad mar-bhagaw, wo minak-di.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.
 Agan dhol bajaw, wo maru-ji.
In-the-courtyard drum play, O beloved.
 Agan gid gawaw, wO maru-ji.
In-the-courtyard song cause-to-be-sung, O beloved,
 Kai, kukad, kai, kukad, mar hua badaw^ana, maru-ji.
Ah, cook, ah, cock, (thy-)beating became joy-celebration, beloved.

FREE TRANSLATION OF THE FOREGOING.

The first watch¹ was spent in bathing and washing, O Beloved.
 Ah! the second, ah! the second was spent in braiding my hair, O Beloved.
 Ah! the third, ah! the third, in reconciling little children, O Beloved.
 The fourth watch was spent in preparing food, O Beloved.
 The fifth² watch was spent in feeding my husband, O Beloved,
 I spent the sixth watch in spreading the bed, O Beloved.
 The seventh watch was spent by me in playing ches³, O Beloved.
 Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.
 Alas, thou hast kindled my sorrow, O wretched chanticler.⁵
 Ah! in my, ah! in my love-time didst thou crow, O chanticler.
 A she-cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, flieth chanticler, mine enemy, O Beloved.
 The branch broke, the she-cat fell, O Beloved.
 Ah! chanticler, ah! chanticler sounds a pæan of escape, O Beloved.
 I shall make thee drink fresh milk, O she-cat.
 Ah! beat, ah! beat chanticler and make him flee, O she-cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
 Ah! chanticler, ah! I chanticler, thy defeat hath resulted in triumph-song.

¹ There are eight *pahars* or watches, in the twenty-four hours.

² This is the first watch after sunset.

³ In Indian poetry, a husband and wife are often represented as playing chess far into the night.

⁴ This is the last watch before dawn. After cook-crew, a husband cannot stay with his wife.

⁵ The termination *lo*, like *do*, signifies contempt.

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE

DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो खवर बा । बच्चा-मे-सूँ छोटा लकड़ाए बच्ची-का पिता-ने बच्ची के भाभा-की न-ने ज़ारा धन-की बाँटी दे-काही । और बच्चीएँ बच्चा-का धन-की बाँटी बच्चा-ने कर-दियो । और मोठा-न इना-मे बच्ची छोटा लकड़ाए सब आपसी धन एकट्ठो कर-ने काठेस दूर दिस-में चम्बी-गयो और बटे सेन-सूँ दै-मे बच्चीएँ सब आपसी धन उछाय दियो । और जो ई-के पास वो क सब खरप कर-दियो और बच्ची देख-मे एक बच्ची भारी काक पयो । और बच्ची-के जावा-पीसा-की बच्ची अछपन पखवा लायी । जद क बच्ची देख-में कोरै एक बाइसी-के पास जाय-ने रह्यो । बच्ची आदमीएँ बी-ने दूर बराबा-के बाइसी आपसा छित-पर लेख्यो । और दूर जो कीहै जौतरा घाता-या बच्ची-रे ऊपर-न क खुसी-सूँ रह्यो । एख बी-भी बी-ने बच्चीएँ जहिँ दिथा । जद बी-ने सुब आयी बच्चीएँ जयो के ज़ारा पिता-रे घर तो जेगत मजदूरी करवा-वाका-वे-ई पेट भरी-ने बचे इतरी जावा-ने मिठे-है । और ई भूखा मर-सूँ । अवे अठा-सूँ छठी-मे सूँ पिता-के बटे जाकें मे बर्बुगा के भाभा-सा सूँ आप-को मे मजवान-की अपराधी सूँ और आप-की लकड़ो बाक-वा-के लायक नी रह्यो । ज़ारी मिचती आप आप-रा नोकरा-मे करो । और क यठा-से छठी-मे आप-के पिता-के पास आयो । पख बी-का बापें बी-ने दूर-से आवतो दीख-ने बी-ने बच्ची-की इया आयी और दोहरी बूझो जाय-ने क बच्ची-के गळा लाख्यो । और बच्ची-री मूँच बूझ्यो । और बच्ची लकड़ाएँ आपसा पिता-ने बच्ची के भाभा-सा सूँ मजवान-की मे आप-को अपराधी सूँ और सूँ आप-की लकड़ो केबावा-वे लायक नी सूँ । तो-भी बच्ची-का पिताएँ आपसा नोकरा-ने बछ्यो के आँखो-धंकरकी काब जोर ई-ने पछेराव । ई-का जाल-में भीठी पछेराव और ई-का पग-में पनरही पछेराव । आज बी-मी चुठी-ने आखी इरख खुसी करीना । कारख के ज़ारी यो मन्वी-बकी लकड़ो जीवतो न्यो । बी-बाई-गयो बी पय बाइसी मजदूरी । जदी बी बच्ची इरख मजावा लाजा ।

अब बच्ची-को बच्ची मजदूरी छित-पर यो । बज्जता-बज्जता क घर-के मजीक आयो तो बी-ने बटे मजवा गावा-को अभाव दुखायो । और बच्चीएँ एक मोकर-ने मुलाय-ने पूछी के भाव यो काँहें ह । जद बच्चीएँ बच्चा-के जयो के वारो भाई आवो-छे । और ज़ारा आप-ने क खुसी-मजा-सूँ मजदूरी अची-के बाइसी के मिजमानी दिवी-छे । जद बी-ने रोख आयी और घर-में जावे गयो । ऊ-सूँ बच्ची-की बाप बाइर आवी-ने बी-ने सज्जबावा लाख्यो । पख बच्चीएँ बी-का बाप-ने जियो के देखो ई बत-की इतरा बरय-सूँ देवा कर्क-सूँ और बा-को केयो नै जदी भी कोखो नथी । अही मेला भी बापें क-ने ज़ारा जेठू-खोमवा-के बरोबर आराम-सैन करवा-के बाइसी जदी बकरी-को बच्ची भी दीखो नथी । पख बच्चीएँ बा-की धन रामज्जती-जी मेरु-मे दै-ने उछाय दियो बच्ची लकड़ा-के बाइसी कोका-ने जीमाको-छे । जद बच्चीएँ बच्ची-ने जयो के पिता नूँ सदा ज़ारे पास रहे-है । और जो काँहें ज़ारे पास ह क सब ज़ारी ह । यो वारो मन्वी-बकी भाई भाव तनि जीवतो मजदूरी । और गम नयो-को क पीछो पायो । अची-के बाइसी आपा-ने इरख खुसी करवी जोग्य ह ।

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHAN].

MALVI

(RANGRI).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi ek ad^ami-ke do kawar tha. Wana-me-su chhota lad^akae
A-certain one man-to two sons were. Them-in-from the-younger by-son
 wani-ka pita-ne kayo ke, bhabha-ji, mha-ne mhara dhan-ko bato
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 de-kado. Pher wani wani wana-ka dhan-ko bato wana-mo kar-diyo. Pher
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thoda-j dana-me wani chhota lad^akae sab ap^ano dhan ekattho
a-few-only days-in that younger hyson the-whole his-own wealth together
 kar-ne kathe-k dur-des-me chalyo-gayo, aur wathe chen-su
made-having somewhere distant-country-in it-was-gone, and there ease-with
 rai-ne wanie sab ap^ano dhan uday-diyo. Pher jo i-ke pas
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 tho u sab kharach-kar-diyo, pher wani des-me ek bado-bhari kal
was that all was-spent, then that country-in one very-great famine
 padyo, or wani-ke khawa-piwa-ki badi ad^achan pad^awa lagi. Jad u
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 wani des-me koi ek ad^ami-ke pas jay-ne rahyo. Wani ad^amie
that country-in a-certain one man-of near gone-having lived. That by-man
 vi-ne sur charawa-ke-waste ap^ana khet-par bhejyo. Or sur jo-koi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhot^ara khata-tha wani-re up^ara-j u khusi-su reto Pan
husks eating-were them-of upon-even he gladness-with would-have-lied. But
 vi-bhi vi-ne kanie nahi diya. Jad vi-ne suddh avi, wanie
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 kayo ke, 'mhara pita-re ghare to mhcnat-majuri-kar^awa-wala-ke-i
was-said that, ' my father's in-the-house while labour-hire-doers-to-even
 pet bhari-ne bache it^aro khawa-ne mile-hai; or hu bhukha
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 maru-hu. Abe atha-su uthi-ne hu pita-ke wathe jau ne kahuga
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

ke, "bhabha-sa, hu ap-ko ne Bhag^awan-ko ap^aradhi hu; or
 that, " father-sir, I your-Honour-of and God-of guilty am; and
 ap-ko lad^{ko} baj^awa-ke layak ni rahyo. Mhari gin^{ti}
 your-Honour-of son being-called-for worthy not remained. My reckoning
 ap ap-ra nok^ara-me karo." ' Or u watha-se
 your-Honour your-Honour-of servants-among make." ' And he there-from
 uthi-ne ap^ane pita-ke-pas ayo. Pan vi-ka bapa vi-ne
 arisen-having his-own father-of-near came. But his by-father him-to
 dur-se aw^ato dikh-ne vi-ne wani-ki daya avi, or dod^ato-huo
 distance-from coming seen-having him-to him-of compassion came, and running
 jay-ne u wani-ke gala lagyo, Or wani-ro muh chumyo.
 gone-having he him-of on-the-neck, was-applied, and his face was-kissed.
 Or wani lad^akae ap^ana pita-ne kahi ke, ' bhabha-sa, hu Bhag^awan-ko
 And that by-son his-own father-to it-was-said that, ' father-sir, I God-of
 ne ap-ko ' ap^aradhi hu; or hu ap-ko lad^{ko} kewawa-ke
 and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 layak ni-hu.' To-bhi wani-ka pitae ap^ana nok^ara-ne kahyo ke,
 worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
 'achhi angar^akhi law or i-ne paheraw, i-ka hat-mi bithi paheraw, or
 'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-ka pag-me pagar^akhi paheraw. Aj jimi-chuthi-ne achhi harakh-
 his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusi karaga; karan-ke mharo yo maryo-thako lad^{ko}, jiw^ato
 rejoicing we-will-do; because-that my this dead-was son, alive
 whayo; khowai-gayo-tho, pan pachho malyo.' Jadi wi bado harakh
 became; lost-gone-was, but again is-got.' Then they great joy
 manawa laga.
 to-celebrate began.

Ab wani-ko bado lad^{ko} khet-par tho; chal^ata-chal^ata u ghar-ke
 Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik ayo, to vi-ne wathe nach^awa-gawa-ko awaj sunano. Or vanie
 near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ek nokar-ne bulay-ne puchhyo ke, ' aj yo kai he ? ' Jad
 one servant-to called-having it-was-asked that, ' to-day this what is ? ' Then
 warn! wana-ke kayo ke, 'tharo bhal ayo-he; or thara bap-ne u
 by-him him-to it-was-told that, ' thy brother come-is; and thy father-to he
 khusi-maja-su malyo; ani-ke waste ya mij^amani divi-he. ' Jad vi-ne,
 safe-and-sound was-got ; this-of for this feast given-is. ' Then him-to,
 ris avi, or ghar-me jave nahi. U-su wani-ko bap bahar
 anger came, and house-in he-goes not. Therefore his father come-having
 avi-ne vi-ne sam^ajawa lagyo. Pan wanie vi-ka bap-ne kiyo ke,
 out him-to to-entreat began. But by-him his father-to it-was-said that,

'dekho, hu ha-ki it^ara baras-su sewa karu-hu, or tha-ko keno mhai
 ' see, I thy so-many years-from service doing-am, and thy word by-vie
 kadi-bhi lopyo nahi; asi wheta bhi thai mha-ne mhara
 ever-even was-transgressed not; so on-being even by-you me-to my
 hetu-sob^tya-ke-barobar aram-chen kar^awa-ke waste kadi bak^ari-ko
 friends-Companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachcho bhi didho nahi Pan janie tha-ko dhan ram^ajanya-ki gel-me
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-ne uday-diyo, wani lad^aka-ke waste loka-ne jimado-
 lived-having has-been-squandered, that son-of for people-to oaising-to-eat-thou-
 ho.' Jad wanie wani-ne kayo ke, 'beta, tu sada mhare pas
 art.' Then by-him him-to it-was-told that, ' son, thou always me-of near
 reve-hai; or jo-kai mhare pas he, u sab tharo he. Yo tharo
 living-art; and whatever me-of near is, that all thine is. This thy
 maryo-thako bhai, aj ta-ne jiw^ato malyo; or gam-gayo-tho, u pichho-
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 payo; ani-ke waste apa-ne harakh-khusi kar^ano jogy^a hai.'
 is-found; this-of for us-to merriment to-do proper is.¹

No. 42.]

IN DO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आजावला-का पहाड़-में की दरबार-ने इलाके कूठामिरपुर नामक-ने जकार २० । २१-की पैदाइश-को ठकायो है । जठे एक बार-आय-ने जकार की अकार-की दातारी पाय-ने पाखी आवा कगी । जद लेका-ने गिरासिया मिर सीवा और भीली-का कर-सूँ ठाकर-ने अरज करवा-सूँ एक पछियार सरदार-ने ठाकर ई-की नार दीयो । आने गिरासिय या-ने लटवा-ने वाको सेवा ॥

बारण राव साधू ब्राह्मण सुनाई और एकका दीकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नही । परंत गिरासिया भील सीवा या । ये-भी बारण राव-ने लूटा-को विचार राखी-है । परंत आप जाल राजपूत जे-ने दुसमना-ने धागे कर-ने आपकी जात बारण कताय-ने लडाई-सूँ बच-ने सीवा-को छोड कर-यो या बात निहित सनज-ने की जाना-से वाको आयो-की की सरदार भी या बात आरी करी नही । आखर भगडो हुआ । पछियार सरदार-का जात-सूँ बारा आदमी छित पया । एक-रा जात-री तरवार-वार लागवा-सूँ पछियार-रो मायो भी घब-सूँ अरुम हुआ । पर काब रण-ने छप-रवी । और लधू-पर प्रहार करवा-सूँ अवकी बार तरवार भी टूट-पड़ी । ती कटार छिच-ने जबंधण दीठ-ने कुछ दूर जाय आपका दुसमना-ने मार-माख्यो । और खेर लडाई-सूँ पकट-ने जठे आप-को मायो कठ पछी-की कठे आय-ने मोखी बाल-ने वेठ-गयो । कटारी-ने बंगरची-की बाल-ने पछे बाहरी बल-ने संह-ने म्यान-ने खीची । और खेर आप-रा नुरत-रा भिक्कला हुआ रज प्रवाह-सूँ मूत्तिका-रा पिंड कर-ने आप भी माका-रे पाठ करीर जोखी । या सब बात का बारण अलख जमी जमी देख-रखी-यो । राजपूत मायो गयो परंत बारण-रो साज बच-गयो ।

यो अडा-सूँ बाल-ने आगे सिरोही हलाके खींच नामक देवठा चावुराच सरदार-जे ठकावे जाव-ने जो हुई की की खारी बात कही । ती ठाकर हर-बभ-कीय या बात सुब-ने लच सरदार-का लका बाबाच कीदा ।

या बात कवर नरपार-देव-की सुब-ने आप सँ-ज वखत पिता-की कपरी-में बाधा और पूछी । तो बारण जेर सब बात कही । तो सुब-ने कवर-कीय कही ने मावी बच्चा केँ काबंघ सचू-ने आर-ने पाखे माया नखी आव-ने अखावी-की बाल-सूँ कटारी माज-ने म्यान-ने खीची की तो डीक । परंत कटार बंगरची-की बाल-जे भीतर-ने पछे सीधी के बाहर-जे पछे । तो बाहर-जे पछे पूछी तो जेर सँ-जे जाँई है । या बात कवर-की-की सुब-ने माहाजी जाव-ने सब हजवा कान्वा । एक घर बीर सरदार-की बहादुरी-में कोई तरे-सूँ आप पंडे बीरताई-को सनंध राख-ने कुटिलता-सूँ मृतता बसावची हा बात ठाकर-हाव-ने भी आजी भी कगी । तो आप कछी की सुबो की कवर-की बाहर भीतर-की पछी जाँई करे । सँ राजपूत

मो जो करी हो वची-ज भाङी करी । भीर मायने एहे कटारी भावना-की या भताई तो अब बी जोई रकपूती करी । जद करजो जद जाथोना की ठीक है । जै-हूँ तो जो वची जो कर दिखारै । कवरजीए पिता-मा मूँहा-हूँ असा करवा वचन बुच-मे वची-ज वचन पिता-जे कबक वही एच कयो की तीस बरख-की उमर बुझा केहे एक महीनो भी भागी नही बीपकी । भीर एच पबिदार दरदार-की तरब-हूँ अगळो कर-मे भावो बव्या पावे तरवार बसाव-ने माया-वे पाव भाव-कर मायिला पला-हूँ कटार भाज-ने म्यान-में कर-मे पावे केत पछणी ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Adaw^ala-ka pahad-me Sri dar^abar-ke ilake Judamer-pur
 Aravali-of hills-in illustrious darbar-of ¹ in-the-jurisdiction Judamerpur
 namak-ne hajar vis pachis-ki pedas-ko thakano hai. Jathe ek
 name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 charan ay-ne hajar do adai-ki datari pay-ne pachho jawa
 bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lago. Jad gela-me girasiya Mer, Mina or Bhila-ka dar-su
 began. Then the-way-in free-hooters Mers, Minds and Bhils-of fear-from
 Thakar-ne araj kar^awa-su ek Padiyar sar^adar-ne Thakar i-ki
 the-Thakur-to application making-by one Pariyar Sardar-to by-the-Thakur him-of
 lar dino. Age girasaye ya-ne lut^awa-ke wastu
 in-company was-given. Onwards by-freebooters these-to plundering-of for
 gherya.
 they-were-surrounded.

Charan-Raw, sadhu, brahman, lugai or ek^ala dok^ala diwali-band-ne
 A-Charan-Rao, a-saint, a-Brahman, a-woman and alone in-twam armed-man-to
 Rajput girasiyo lute nahi. Parant girasiya Bhil, Mina tha. Ye
 a-Rajput freebooter robs not. But the-freebooters Bhils, Minds were. These
 bhi Charan-raw-ne lut^awa-ko vichar rakhe-he. Parant ap kbas
 too Chdran-Rdo-to robbing-of consideration entertain. But he himself
 Raj^aput whe-ne dus^amana-ke age dar-ne ap^ani jat charan
 Rajput being enemies-of in-front feared-having Ms-own caste bard
 batay-ne ladai-su bach-ne, jiwa-ko lobh kar^ano, ya wat
 shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-ne jo japta-ke waste ayo-tbo vi sar^adar bhi
 censurable considered-having who escorting-of for come-had by-that sardar too
 ya wat ari kari nahi. Akhar jhag^ado huo. Padiyar
 this thing acceptance was-made not. At-last a-struggle took-place. Poriyar-

¹ The illustrious Darbar, or the Darbar par excellens the Court at Udaipur.

Sar^{dar}-ka hat-su bara ad^{mi} khet padya. Ek-ra hat-ri tar^{war}-
Sardar-of hands-from twelve men on-the-jield fell. One-of hand-of a-sword-
 war lag^{wa}-su Padiyar-ro maiho bhi dhad-su alag hud,
stroke being-hit-from the-Pariyar-of head also the-trtmk-from separate became,
 par kabandh ran-me rup-rayo, or satru-par prahar kar^{wa}-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 su ab-ki-bar tar^{war} bhi tiit-padi. TO katar khech-ne
by this-time the-sword too broken-j'ell-down. Yet dagger drawn-out-having
 kabandhe dod-ne kuchh dur jay ap'na dTis'mana-ne
by-the-headlesu-trunk run-having a-little distance having-gone his-own enemies'to
 mar-nakbyo. Or pher utha-su palat-ne jathe ap-ko maiho
were-cut-down. And then that-place-from returned-having where his-own head
 kat padyo-tho, wathe ay-ne godi-gal-ne beth-gayo. Katari-ne
cut-off lying-was there come-having knelt-having he-sat-down Dagger-to
 angaV^{khi}-ki chal-ke palle bah^{ri} bag^{le} ptichh-ne myan-me
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kidhi, or pher ap-ra turat-ra nik^{ly}-hua rakt-prawah-su mritika-ra
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 plnd kar-ne ap bhi matha-re pas sarir chhodyo. Ya sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wat u charan alag ubho ubho dekh-rahyo-tho. Raj^{put}
thing that bard aloof standing standing witnessing-was. The-Rajput
 maryo-gayo, parant charan-ro mal -bach-gayo.
killed-was, but the-bard-of property saved-was.

Yo atha-su chal-ne age Sirohi ilake Khiwaj
This{ -man) here-from walked-having further Sirohl district Khinwaj
 namak Dew^{da} Ghahuwan Sar^{dar}-ke thakane iay-ne jo
by-name Dewada Chahuwan Sardar-of in-the-estate gone-having what
 hui-thi so sari wat kahi. To Thakar Har^{bam}-jie ya
happened-had that all story was-told. Then Thakur by-Harbamji this
 wat sun-ne un Sar^{dar}-ka ghana bakhan kida.
story heard-having that Sardar-of very-much praises were-made.

Ya wat kavar Nar-pal-dew-ji sun-ne ap u-j wakhat
This story the-Prince Narpal-Dew-ji heard-having himself at-that-very time
 pita-ki kacheri-me aya, or puchhi, to charane pher sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wat kahi. So sun-ne kavar-jie kahi ke, / maiho
account was-said. That heard-having by-the-Prince it-was-said that, ' the-head
 katya, kede kabandh satru-ne mar-ne pachhe
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 maiha nakhe ay-ne ajabi-ki chal-su katari maj-ne
4 he-head near come-having robe-of skirt-by dagger wiped-having

myan-me kidhi, so to thik. Parant katar angar^akhi-ki
sheath-into was-made, that verily; right. But the-dagger robe-of
 cbal-ke bhitari-ke palle maji, ke bahar-ke palle?' Jo
*skirt-of umer-of on-border was-wiped-clear, or outer-of on-border?*⁷ If
 bahar-ke palle puchhi to pher u-me kai hai? Ya wat
*outer-of on-border it-was-wiped then indeed it-in what in? ** This remark
 kawar-jl-ki sun-ne nadani jan-ne sab has^awa lagya. Ek sur
prince-of heard-having folly known-having all to-laugh began. One brave
 bir sar^adar-ki bahaduri-me koi tare-su ap pande bir^atai-ko
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamand rakh-ne kutil^ata-su nyun^ata bataw^ani ya
pride entertained-having crookedness-through deficiency to-be-shown this
 wat Thakar-sab-no bhi achhi ni lagi. To ap kahyo
thing the-Thdkur-Sahib-to also well not was-felt. Then by-him it-was-said
 ki, ' suno-ji kawar-ji, bahar bhitari-ko palle kai kare? U
that, ' listen- O prince, outer inner-of border what makes? By-that
 Raj^aput to jo kari so ghani-j achhi kari. Or may^ale
Rajput as-to what was-done that very-much good was-done. And inner
 palle katari maj^awa-ki ya batai to ab tha koi raj^auti
border dagger wiping-of this was-pointed-out then now you some heroism
 karo. Jad kar^ajo, jad janaga ki thik hai. U-su
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 to jo bani ' so kar dikhai.' Kawar-jie pita-ka
indeed what was-done that having-done was-shown' By-the-Prince father-of
 muda-su asa kar^ada wachan sun-ne wani-j wakhat pita-ke
mouth-from such harsh words heard-having the-same time father-of
 rub^aru iso pan karyo ki, ' tis baras-ki umar hua
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kede ek mahino bhi age nahi jiwa^ano; or un Padiyar
after one month even afterwards not to-live; and that Pariyar
 sar^adar-ki tarah-su jhag^ado kar-ne matho katya pachhe tar^awar
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalay-ne matha-re pas ay-kar mayela palla-su katar
brandished-having head-of by-the-side come-having inner border-with dagger
 maj-ne myan-me kar-ne pachhe khet pad^ano'
cleansed-having sheath-into made-having afterwards to-the-ground to-fall.'

FREE TRANSLATION OF THE FOREGOING.

In the Aravali hills in the territory of Udaipur was a state by name Judamerpur, yielding a revenue of twenty or twenty-five thousand rupees. There, a certain bard having come, and having received a gift of two or two and a half thousands, began to

go back. Then being afraid of the neighbouring freebooters, Mers, Minas, and Bhils, he requested the Thakur and got from him a Pariyar Sardar to accompany him. Then the freebooters came from all sides to loot them.

Rajput freebooters do not plunder a bard, a saint, a Brahman, a woman, or one or two armed soldiers. But these freebooters were Bhils and Minas; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardar who formed the escort, did not like to take advantage (of the above-mentioned Rajput custom), as he held it disgraceful to covet life by avoiding a skirmish, by representing himself for fear of the enemies to belong to the bard tribe. At last the fight ensued. By the hand of the Pariyar Sardar twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyar Sardar, too, was separated from the body. But the headless trunk strode over the field, and this time even the sword broke to pieces in striking the enemies. Then drawing out its dagger the headless body ran, and going a certain distance, killed the enemy, and again returning from that place came to where the head lay lopped off, and sat down (firmly) on its knees. Then wiping the dagger clean on the outer face of the skirt of his robe, he put it into the sheath, and having made clayballs with the flow of his welling life-blood, laid itself down near the head. All this the bard was witnessing, standing aloof. The Rajput was killed, but the property of the bard was saved.

He, walking onwards from this place and reaching a state by name Khinwaj in the district of Sirohi, belonging to the Devda Chuhuwan Sardar, related all that had happened. Then the Thakur Harbamji hearing this tale, praised that Sardar exceedingly. Hearing this Prince Narpal Deoji came at that very time into the court of his father, and on being asked the bard again related the whole story. Hearing it, the Prince said, 'it is all very well that the body, after the head was cut off, killed the enemy, and again coming near the head cleansed the dagger with the skirt of the robe and put it into the sheath. But was the dagger wiped clean on the inside of the skirt or on the outside? If it was wiped on the outside of the skirt, then what is there (worthy of high praise)?' Hearing this remark of the Prince and thinking it foolish, all began to laugh. The Thakur Sahib, too, did not like that the exploit of a brave warrior Sardar should be shown at a disadvantage, out of crooked malice and high conceit of one's own prowess. So he said * Listen, O Prince, what difference can the inner and the outer side make? As to that Rajput, whatever he did was splendidly accomplished; and with regard to what you have said of wiping the dagger clean on the inner side, when you yourself achieve any Rajput-like valour then you may do as you say; we will then acknowledge it to be well done. He had evidently done what he could.' Hearing such harsh words from the mouth of his father, the Prince, even at that very time, and in the very presence of his father, vowed never to live even for one month after the age of thirty, and like that Pariyar Sardar after a fight when his head should be cut off, to brandish the steel, to come near the head, to wipe clean the dagger on the inner side, to put it into the sheath, and then to fall on the ground.

MALVI OF KOTA AND GWALIOR.

Malvi is spoken in the east (the Shahabad *Pargana*) and south-east of the state of Kota, in the adjoining portion of the Tonk State, known as Chabra *Pargana*, and in the south-west of the Gwalior Agency, immediately to the east of Kota and to the north of the Bhopal Agency.

The estimated number of speakers of Malvi in this locality, after allowing for the portion of Jhalawar lately transferred to Kota, is as follows:—

Kota	80,978
Tonk (Chabra).	20,000 ¹
Gwalior Agency.	895,006
TOTAL	995,984

This appears under various names. In the forest tract in the south-west of the Gwalior Agency and in the neighbouring portion of the Shahabad *Pargana* of Kota, which is known as the Pang, the language is known as Dangihai, Dangesra or Dhanderi, with a reported number of speakers as follows:—

Gwalior	95,000
Kota (Shahabad).	6,000
TOTAL	101,000

Further, inquiry, however, shows that this does not differ from the ordinary Malvi spoken in the neighbourhood, and I have therefore included the figures in those given above for the Malvi of Kota and Gwalior. In Kota the Malvi is locally known as Kundali.

The Malvi spoken in this locality has Bundeli immediately to its north-east and east, and the Harauti form of Jaipuri to its north-west and west. It is hence affected by these two dialects. As a specimen of it I give a folktale (familiar to readers of the Arabian Nights) which comes from Kota. In the Gwalior Agency, the language is similar, but more influenced by Bundeli, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Malvi. I also draw attention to a few points which are typical of that dialect.

There is the usual tendency to disaspiration and uncertainty of the vowel scale. Thus we have *buji*, for *bujhl*, enquired; *sat* for *sath*, a companion; *riyo*, remained. Note *kher*, for *kahar*, having said. As examples of vowels, see *gar^ano*, *tor gir^ano*, to fall; *dan*, for *din*, a day; *giyo*, for *gayo*, gone; *roho-ho*, for *raho-ho*, you remain.

The cerebral *n* is more common than in Standard Malvi. Thus, *mar^ano*, instead of *marⁿno*, to strike.

In the declension of nouns, we have a locative in *he in* the word *chhorihe*, in the daughter. This form also occurs in the neighbouring Harauti and in the Malvi of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhai*, to me. The plural is regularly used for the singular in *mha*, we, for *I*; *tha*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *ho* (*ha*, *hi*), not *tho*, thus following Bundeli. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Malvi speakers of Chabra have been reported.

Rajasthani system, with a verbal noun in *e*, and not with the present participle as in regular Malvi. Thus, *rahi-ho*, not *rah^{to}-ho*, was dwelling. The Jaipuri verbs compounded with *aw^a* *no* come, with *y* as a junction semi-consonant, are common. Thus, *Iagy-ai*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(STATE KOTA.)

एक भक्तो मानस नाथ-में जावे-थी । मारज-में छं-के-ताई एक दुखरी बादमी भिज्जो । छं-ने छं-के की भी बारी कोई नाथ है । तो छं-ने भिज नाथ बतायो । घर छं-ने बूकी भी बारी कोई नाथ है । छं-ने छं-को बद नाथ बतायो । घर भी भी बाक करे सात-थी छोयो । बीड़ा साब भिया घर छं बद-ने की के हें तब साप्पाई । झुड़ा-पर पानी पीवा बाधा । तो झुड़ा-पर जार छं भिज-ने बीटी झुड़ा-में पानो भरवा-साक पठ्ठो । पछाड़ी-सूं छं बद-ने छं-के चबो है-छाथो । छं झुड़ा-में गर-पयो ॥

झुड़ा-के बीचे एक जैक पीपली-की थी । सो छं पीपली-ने उलज-गियो । बीर रात-भर छं झुड़ा-में रियो । छं झुड़ा-में दो बंद रहै-जा । रात-में ने दोयू बताया । एक-में भी के को भाई-साब बाँ धाज-बाज काथा रोरो-थो । तो छं-ने भी के सूं बादसा-की बीरी-जा छीस-में हूं । दुखरा-ने की के सूं हैं झुड़ा-जा ठावा-के नीचे धन भोत-खोज है । ई-की बचाकी कर्क-सूं । या खेर पछा-के धूडी की ना-ने बीर छं बीरी-जा छीस-में-सूं झुड़ा-ने तो छूटी के थी । तो जवाब दियो की यं-तो कदी-नी न छूटी । परंतु बीर हैं झुड़ा-को जल छे-पार छं-के छाँटा है-बाक तो छूट-जाया । दुखरा-ने की के ना-की धन की ना बीर-में ने छे-जावा-दा । परंतु बीर हैं झुड़ा-को जल बाक छं ठाम-पर छड़के तो ना छं-सूं बीर-की कौबल ने कथा । धन छं-ई छे-जावे । या रात छं भिज-ने सुच-सीनी ।

दूजे दम बचकारा झुड़ा-पर पाणी भरवा छावा । बीर छं भिज-ने झुड़ा-में-सूं बारे छाथो । दो बार छड़ी-में बाँध खेर छं-ने पछी एक बीटी जल-की भरर बाई गियो के जाहाँ छं बंद बादसा-की बीरी-में बाज-रिया-थी । बादसा-के यो नीम हो के छं-जा छीस-में बड़ी बंद है । जो ई-में झुड़ा-दिगो छं-ई-ने परवा-हूँगो । तो ई-ने जार छं-को छपाव रो-थी कबो के छं-की बाक-पर छं झुड़ा-जा जल-बा छाँटा दिया । 'बंद' 'बंद' छूट-गियो । छं-के नीरांत बी-सवी । बादसा-ने वा बीरी छं-के-ताई परवा-ही । पछा-ई को ठावा-के नीचे-सूं 'छं' धन-पर जल छड़कार वो धन भी बाक-गियो । बीर सुनार घर धन खेर पारब करवा साब-गियो ॥

[No. 43.]

IN DO-ARYAN FAMILY. CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ek bhalo manas gaw-ne jawe-ho. Marag-me U-ke-tai ek-dus-ro
 ' A gentle man village-to a-going-was. The-road-in him-of-to another
 ad*mi milyo. U-ne U-se ki kai, ' tharo kai naw hai?' To
 man was-met. Him-by him-to it-was-said that, ' your what name is ?' Then.
 U-ne 'Nek' naw batayo. AT U-ne buji kai,, ' tharo
 him-by ' Good' name was-shown. And him-by it-was-enqmred that, ' your
 kai naw he ? ' U-ne U-ko ' Bad' naw batayo, ar
 what name is !' Him-by him-of . 'Wicked' name was-shown, and
 ki kai, 'chal mhare sat-hi hoyo.' Thora
 it-was-said that, ' come to-rne a-companion-verily thou-becomest.' A-little
 sak giya ar u Bad-ne ki kai, ' mhai tas
 distance they-went and that Wicked-by it-was-said that, ' to-me thirst
 lagy-ai Kura-par pani piwa chala.' To kura-par jar
 has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 U Nek-ne loto ' kura-me pani bhar*wa-saru pat*kyo.
 that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhari-su u Bad-ne u-ke dhakko de-kharyo. U kura-
 Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 me gar-paryo.
 in fell-down.

Kura-ke biche ek rukh pip*li-ko ho. So U pip*li-me
 The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyo, or rat-bhar u kura-me riyo. , U kura-me
 he-entangled-went, and night-whole that well-in he-remained. That well-in
 do jand rahe-ha. Rat-me we donu bat*laya. Ek-ne ki
 two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, ' ko, bhai-sab, tha aj-kal kaha roho-ho ?' To u-ne
 that, ' well, brother-sir, you now-a-days where living-are ? ' Then him-by
 ki kai, 'mu Bad*sy-a-ki Chhori-ka dil-me hu.' Dus*ra-ne
 it-was-said that, ,I the-king-of daughter-of body-in ' am' The-other-by
 ki kai, 'mu, I kura-ka dhana-ke niche dhan bhot-sok hai.
 it-was-said that, 'I, this well-of mouth-of below wealth great . is.

I-ki rukhali karu-hu.' Ya kher pah^ala-se puchhi kai,
This-of guarding doing-I-am.' This having-said the-first-to it-was-asked that,
 ' tha-n6 koi U chhori-ka dil-me-su chhurawe to
 ' you-to any-one that daughter-of body-in-from (if-) may.release then
 chhuto kai nhi ? ' To jawab diyo kai, ' yu-to kadi-bi
 do-you-leave or not ? ' Then answer was-given that, ' thus-indeed ever-even
 na chhuta. Parant koi i kura-ko jal le-jar u-ke
 not we-leave But any-one this well-of water having-taken-away this-one-to
 chhata de-khar, to chhut-jawa.' Dus^ara-ne ki kai, ' mha-ko
 drops may-put, then we-leave.' The-second-by it-was-said that, ' us-of
 dhan bi mha koi-ne ne le-jawa-da. Parant koi I
 wealth also we any-one-to not to-take-away-allow. But any-one this
 kura-ko jal kharar u tham-par chhar^ake to mha
 well-of water having-drawn that place-on (if-)may-sprinkle then we
 u-su kai-bi khechal nhe kara. Dhan u-i le-jawe.'
 him-from any-even obstruction not do. The-wealth he-alone takes-away.'
 Ya bat u Nek-ne sun-lini.
 This word that Good-by was-listened-to.

Duj6 dan ban^ajara kura-par pani bhar^awa aya.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Or u Nek-ne kura-me-sul bare kharyo. Do chyar
 And that Good-to the-well-in-from outside it-was-drawn. Two four
 ghari-me sas ler u-ne pah^ali ek loto jal-ko
 hours-in breath having-taken him-by first a vessel water-of
 bharar wa-i giyo kai jaha u jand bad^asyaki chhorihe
 having-filled there-indeed went that where that demon the-king-of daughter-in
 lag-riya-ho. Bad^asyake yo nim ho kai, 'u-ka dil-me baro
 dwelling-was The-king-to this rule was that, ' her-ot body-in a-great
 jand hai. Jo i-ne chhura-dego u-i-ne par^ana-dugo.'
 demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 To i-ne jar u-ko upai yo-hi karyo kai u-ki
 Then this-one-by having-gone her-of remedy this-verity was-done that her-of
 akh-par u kura-ka jal-ka chhata diya. Jad jand
 eye-on that well-of water-of drops were-given. Then the-demon
 chhut-giyo. U-ke nirat ho-gayi. Bad^asyane wa chhori u-ke-tai
 left. Her-to relief became. The-king-by that daughter hirn-of-to
 par^ana-di. Asya-i wo dhana-ke niche-su u dhan-par
 in-marriage-was-given. So-verity he the-mouth-of below-from that wealth-on
 jal chhar^akar wo dhan bi khar-liyo. Or lugai ar dhan
 water having-sprinkled that wealth also was-dug-out. And wife and wealth
 ler anand kar^awa lag-giyo.
 having-taken happlness to-do he-began.

FREE TRANSLATION OF THE FOREGOING.

A gentleman was going to a village. On the way he met another man who asked him his name. The gentleman replied his name was 'Good.' The gentleman asked the other man in return what his name was, and he was told that it was 'Wicked,' and that now they could travel in company. They had not gone far when Wicked said that he was thirsty, and suggested that they should go to a well. They came to a well and Good lowered his brass vessel to draw out water, when Wicked pushed him down into the well.

In the well there was a pipal tree, on which he fell and stopped the whole night. There were two demons living in the well, and while conversing together the one asked the other, 'Brother, where are you staying now-a-days?' He replied that he was in possession of the body of the daughter of the king. The other thereupon said that he for his part was watching a great treasure which was buried under the mouth of that well. The latter then asked the former, 'Would you anyhow leave the princess if an endeavour be made to that effect?' He replied, 'Not by any ordinary means, but only when the water of this well is sprinkled over the body of the princess.' The other remarked that he too would not obstruct anybody from carrying away the treasure if he only sprinkled the water of that well over the spot. Good overheard all this conversation.

Next day some travelling merchants came to the well and took out Good, who after resting a little took a vessel of water from the well and carried it to the palace of the king where the possessed princess was. The king had vowed that he would give the princess in marriage to whoever expelled the demon from her body. Good sprinkled his water over the eyes of the princess and she was immediately dispossessed and cured. The king thereupon gave his daughter to Good in marriage. Good subsequently secured the treasure buried under the mouth of the well after sprinkling water over the spot, and thus became blessed with wife as well as wealth.

MALVI OF THE BHOPAL AGENCY.

The Malvi which is spoken in the Bhopal Agency by 1,500,000 people, and is the main language of the tract, differs but little from the standard of the Indore Agency. As a specimen I give a folktale which comes from the Narsingharh state. The following points may be noted.

There is the usual disaspiration, as in *ubo* for *ubho*, standing up. On the other hand we have *phe* for *pe*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*nazr*), a present; *kawar* for *kuwar*, a prince. In the specimen the vowels are often written long when they ought to be short, and nasals are frequently omitted. These are only instances of carelessness on the part of the writer, and such have been silently corrected in the transliteration.

In the infinitives of verbs, the letter *b* is preferred to *to*. Thus we have *pvj^obo*, to worship; *kud^obo*, the act of leaping; *chhor^obo*, the act of releasing.

In the declension of nouns we meet the termination *hi*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Harauti (pp. 258 and 204). Examples of it here are *bhesahe*, to the buffalo; *khalhe*, into the river; *ghorahe*, to the horse.

As the specimen is a good example of the written hand current in Malwa, I give it in facsimile. The writing is not always careful. Sometimes the termination *d* is erroneously written for *o* as in *khushi-ka* (for *ko*) *amal-pani hoya* (for *hoyo*), opium-water of happiness took place (*i.e.* was drunk).

तीस सालीस यास होमा मर
 हुंवर नवानीसीय जी रसमाड पदाम
 मर रावतजीसाव डे पास डाकमादमीमगे
 बीयारीडे हुंवर नवानी सीय जी डी

ਘੋੜੀ ਪਾਟੀ ਨੇ ਫੇਰਾਂਗਾ ਆਰ ਨਾ
 ਬੀਚਾਰੁ ਤੇ ਨੇੜੋ ਘਰਾਓ ਜਦ ਪਛਾ
 ਪਾਟੀ ਆਈ ਆਰ ਸਵਾਰੀ ਕੇਰ ਬੋਧ
 ਪੁਛਕਾ ਪਦਾਰੀ ਜਦ ਨੇੜੋ ਆਪੋ
 ਜੇਡੀ ਗੋਡੀ ਕੰਦੀ ਥੀ ਜੋ ਗੋਡੁ
 ਭਾਟੀ ਜਦ ਰਾਧਾਜੀ ਸਾਥਨੇ ਕਥਣ
 ਭੀ ਈ ਨਾਥ ਨੇੜੋ ਆਉ ਸੋ ਆਰੋ
 ਨਾਗੋ ਤੇ ਆਲਪਾਜੀ ਭੀ ਭੁੰਗਾਰੀ
 ਤੇ ਨੀਝੇ ਗਏ ਜਦ ਰਾਧਾਜੀ ਸਾਥ ਨੇ
 ਭੁਭੁਰ ਨਧਾਭੀ ਸੀਧਜੀ ਸੇ ਭੁਭੀ ਤੇ,
 ਹੁੰ ਆਨੇਥੋਭੇ ਨਮ ਪੀਠ ਝੇਰੀ ਗਧਾ
 ਹੋ. ਜਦ ਭੁਭੁਰੀ ਨੇ ਧੋਭਾ ਭੀ ਲੁਗਾਮ
 ਕੇਂਧੇ ਫੋਗੀਭਾ ਭੋਭਾ ਭੀ ਫਰੀ
 ਜਦ ਧੋਭੇ ਨਾਗੋ ਨੇ ਨੇੜਾ ਹੇ ਜਾਭੀਧੋ

पान अषाढान जमोने डो मसाळ श्री
 जमोने डो सीपारी घोडाडे सगे
 अर दीपा ठे घोडा हें घीरां घीरां
 दान में जेनागो जमाप जमोने रायन
 जी साव दोरी सरदान डेरा वे पदरा
 जमोने रायन जी साव ने जमोने डकर
 जपानी सीधजी ने डंसो जमारोगे
 डंसो जमारोगे डे रायन जी साव
 मेल मे पदरा जमोने डकर जी साव
 डेरा मे पोडगात्रा दुसरा हीन
 धुसी डा जमल पानी होला
 नीजन् नीछरापल होरी हीगाम
 बाटी डकर जी साव जी जेसा
 मान वा डी बडारी होरी

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chalis bar^s hoyā; jad Kavar Bhawani Singh-ji Raj-garh.
 Thirty forty years became; when Prince Bhawani Singh-jl to-Rajgarh
 padarya. Jad Rawat-ji-sab-ke pas-ka ad^amin-ne bichari ke, 'Kavar
 went. Then Rawat-ji-sahib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawani Singh-ji-ki chareti pati-phe dekhaga.' Or ya bicbar-ke
 Bhawani Singh-ji-of riding a-race-course-on we-will-see.' And this thought-having
 bheso charayo. Jad par^awa pati ai; Or sawari
 a-he-buffalo was-fed. When the-festival race came; and the-procession
 kher-bor puj^aba padari. Jad bheso ayo, je-ki gori bandi
 acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thi. Jo gorya kati jad Rawat-ji-sab-ne bar^achha-ki di.
 were. When those-legs were-cut then Rawat-ji-sahib-by spear-of was-struck.
 Ab bheso chalyo so at^{ro} bhagyo ke Jal^apai-ki dug^{ri}-ke niche
 Now the-buffalo went-off and so-much ran that Jalpa-jl-of mountain-of under
 gayo. Jad Rawat-ji-sab-ne Kavar Bhawani Singh-ji-se kai
 he-went. Then Rawat-ji-sahib-(by) the-Prince Bhawani Singh-jl-to it-was-said
 ke, 'hu jane-tho ke, tarn pith-phe-i gaya-ho.' Jad kavar-ji-ne
 that, 'I thinking-was that, you back-on-verily gone-are.' Then the-Prince-by
 ghora-ki lagam khech-ke do tin kor^ara-ki dai. Jad ghor
 horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhagyo to bhesahe ja-liyo. Jad bhesa-ko to khalhe
 ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kud^{bo} hoyo, or Kavar Bhawanl Singh-jl-ko tar^awar-ko hat chhor^{bo}
 jumping became, and the-Prince Bhawani Singh-ji-of a-sword-of hand loosening
 hoyo. Bhesa-ka dhol sarika pura alag alag ho-gaya.
 became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ado anag, or ado unag ho-gaya, or ap lagam pakar-ke
 Half this-aide, and half that-side became, and himself the-reins having-held
 uba ho-gaya. Ham kher-bor-me dhur^ata-hoya unag gaya or
 standing became. We acacia-jujube-in making-a-search that-side went and
 hela parya. Jad Kavar-sab-ne juwap diyo ke, 'hu yo ubo
 a-cry was-raised. Then the-Prince-sahib-by reply was-given that, 'I this standing

hu.' Jad ham sab Kawar-ji-sab-ke pas gaya. Jad bak^ara maga-ke
am' Then , we all the-Prince-sahib-of near went Then a-goat sent-for-having
 un-ka matha katya or loi her-ke kuran-me jhelyo Or
its head was-cut and blood taking-having tubs-in it-was-poured and
 ghora-ke lagayo. Char char^awadar or do masal^cchi or do sipai
the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy
 ghora-ke sate kar-diya, ke ghorahe dhira dhira than-me
horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lea-jo. Ap or Rawat-ji-sab doi sar^adar dera-phe
bring (imperative). He and Rawat-ji-sdhib both the-chiefs the-camp-on
 padarya. Or Rawat-ji-sab-ne or Kawar Bhawani Singh-ji-ne
went. And Rawat-ji-Sahib-by and the-Prince Bhawani Singh-ji-by
 kaso arogyo. Kaso arog-ke Bawat-ji-sab mel-me padarya, or
dinner was-eaten. Dinner eaten-having Rawat-ji-sahib palace-in went, and
 Kawar-ji-sab dera-me por-gaya. Dus^ara din khusi-ka amal pani
the-Prince-sahib camp-in slept. The-next day rejoicings-of opium water
 hoya; nijar nichh^arawal hoi. Inam bati Kawar-ji-
became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sab-ki bhesa mar^aba-ki barai hoi.
sahib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawani Singh (then heir-apparent of the Narsingharh state) went to Rajgarh, when some of the courtiers who attended on the Rawatji¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwa Pati*² came and a procession went out for worshipping the acacia and jujube trees, the buffalo was brought with his legs tied. As soon as his legs were loosened the Rawatji struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jalpaji Hill. The Rawatji then said to Prince Bhawani Singh, 'I thought you had followed the heels of the buffalo.' Thereupon the Prince pulled his horse's reins and whipped him twice or thrice. The horse galloped and overtook the buffalo. As he (the buffalo) jumped into the stream, Prince Bhawani Singh gave him a blow with his sword and cut him asunder, the two pieces falling apart as those of a drum, half on one side and half on the other. Prince Bhawani Singh holding the reins stood still. We searching for him among the acacia and jujube trees arrived thither and called out for him. The Prince replied, 'I am standing here.' All of us then went to him. Then a goat was sent for and after beheading it, the blood was poured into tubs and was rubbed on the horse. Four grooms, two torch-bearers, and two sepoy who accompanied the horse, were directed to walk the horse to the stable slowly,

¹ Rawat-ji is the title of the RAjas of Narsingharh.

² This festival is held on the day after the Diwali, and is celebrated by horse-races.

while both the Sardars, the Prince and the Rawatji, returned to the camp and took dinner together. After dinner the Rawatji returned to his palace and Prince Bhawani Singh went to sleep in his camp.

Next day a Darbar was held when opium was distributed and rejoicings made. Offerings and presents were made, rewards were given, and the Prince was highly praised for killing the buffalo.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

(STATE JHABUA.)

एक सरयव नाम करी-ने आदमी थी । बगी-रा सा-बाप औरंगा-जं आदि था । सरयव बगाने तोहना फरतो-थी । चालता चालता आदि-आदी-ने रसा-मे तरस जागी । जदी सरयव-ने आदी के डेटा, पानी पाव । भों-ने तरस जगनी । जदी छ पण-ने वठे डेटार-ने पानी भरवा-ने तकाव उपर गियो । बगी तकाव उपर राजा दशरथ-की बीबी थी । बगी वकत सरयव पानी भरवा जामे । जदी राजा दशरथ दूर-जं वैक्यी । तो जान्यो के कोरें जरम्यो पानी पीने-के । एही जानी-ने राजा-ए बाप माथी । जो सरयव-रे जाली-ने जामे । जो सरयव बगी वकत राम राम धरवा जामे । जदी राजा-ए आधयो के यो तो कोरें मनथ रहे । एही जानी-ने राजा दशरथ सरयव जने गियो । तो देखी तो आपयो भागेज । राजा सीध करवा मंथी । जद सर-यव बोळो के धीर मारी मीत बाजा जात-से-ज लखी-थी । अबे सारा सा-बाप-ने जानी पावथी । अतरो केह-ने सरयव तो मरि-गियो । ने राजा दशरथ पानी भरि-ने बेन बैनीर-ने पावा-ने आवो । जदी आदि आदी बोळवा के नूं खूंज रहे । दशरथ बोळी के जाने औरें काम रहे । में पानी पीयो । जदी बेन बोली में तो सरयव लिखाव दुधरा-का जाल-तो पानी पी-पीया । दशरथ बोळी के में दशरथ हैं । ने सारा जालें अजान-में सरयव मरि-गियो । आदि-आदी सरयव-की अरथ दुषी-ने बा । बा । जरी-ने राजा दशरथ-ने कुराप दीहो के जनी बापू मारी डेटो माथी बगान-व बापू नूं मरथे । एही कुराप री-ने आदि-आदी की मरि-गिया ।

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE JHABUA)

TRANSLITERATION AND TRANSLATION.

Ek Sar^awan nam kari-ne ad^ami tho. Wani-ra ma-bap akha-u
 A Sarwan name made-having man was. Him-of mother-father eyes-by
 ada tha. Sar^awan wana-ne tokya phar^ato-tho. Chal^ata
 blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chal^ata ada-adi-ne rasta-me taras lagi. Jadi
 in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^awan-ne kido ke, ' beta, pani paw. mha-ne taras
 Sarwan-to it-was-said that, ' son, water give-to-drink. Us-to thirst
 lagi.' Jadi u wana-ne wathe bethai-ne pani bhar^awa-ne
 is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 talaw upar giyo. Wani talaw upar Raja Dasrath-ki choki thi.
 a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jani wakhat Sar^awan pani bhar^awa lago. Jadi raja Das^arath
 At-that time Sarwan water to-draw began. Then by-king Dasrath
 dura-u dekhio. To janyo ke, ' koi haranyo pani
 distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pive-he.' Eso jani-ne rajae ban maryo, jo
 drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^awan-re cnhati-me lago. Jo Sar^awan wani wakhat 'Ram Ram'
 Sarwan-to breast-in stuck. When Sarwan at-that time 'Ram Ram'
 kar^awa lago, jadi rajae janyo ke, ' yo to koi manakh
 to-make began, then by-the-king it-was-known that, 'this indeed some man
 he.' Eso jani-ne Raja Das^arath Sar^awan kane giyo. To dekhe
 is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 to ap^ano bhanej. Raja soch kar^awa mandyo. Jad Sar^awan bolyo
 indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 ke, 'kher, mari mot thana hat-se-j lakhi-thi. Abe mara
 that, 'it-is-well, my death thy hand-from-only written-was. Now my
 ma-bap-ne pani paw^ajo.' At^aro kei-ne Sar^awan to
 mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 mari-giyo, ne Raja Das^arath pani bhari-ne ben benoi-ne
 died, and King Dasrath water drawn-having sister sister's-husband-to

pawa-ne ayo. Jadi ada-adi bolya ke, ' tu
causing-to-drink-for came. Then the-blind-man-and-woman said that, ' thou
kun he?' Das^arath bolyo ke, 'thane kai kam he? The pani piyo.'
who art ?' Dasrath said that, ' to-you what business is? ' You water drink.
 Jadi ben boli, 'me to Sar^awan siway dus^ara-ka hat-ko pani ni
Then the-sister said, ' we verily Sarwan except other-of hand-of water not
piya.' Das^arath bolyo ke, 'hu Das^arath hu, ne mara hat-u ajan-me
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
 Sar^awan mari-giyo.' Ada-adi Sar^awan-ko maran Irani-no, 'ha,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
ha,' kari-ne Raja Das^arath-ne harap dido ke, ' jani ban-u maro beto
alas,' made-having King Dasrath-to curse gave that, ' what arrow-by our son
maryo, wani-j ban-u tu mar^aje.' Eso harap dei-ne
was-struck, that-verily arrow-by thou die. Such curse given-having*
 ada-adi bi mari-giyo.
the-blind-man-and-woman also died.

FREE TRANSLATION OF THE FOREGOING.

There was a man named Sarwan. His parents were blind. Sarwan used to carry them from place to place. While going along on the road the blind man and the blind woman became thirsty. Then they said to Sarwan, 'Son I give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Raja Dasrath. was on a watch at the tank. When Sarwan commenced drawing water, Raja Dasrath saw him from a long distance and thought it was a deer who was drinking. He accordingly shot an arrow which wounded Sarwan in the breast. Sarwan then began to cry 'Ram, Ram.'¹ The Raja then understood that it was a man. He therefore went to Sarwan. When he saw that it was his nephew he began to lament. Then Sarwan said to him, 'Lament not, my death was destined to take place by your hands. Now give (this) water to my parents to drink.' Having said this, Sarwan died, and Raja Dasrath took the water and came to his sister and brother-in-law, the parents of Sarwan, to give them to drink. Then the blind pair said, 'Who art thou? Dasrath replied, 'What have you to do with (that)? Drink water.' Then his sister said that they would not drink water which was not fetched by Sarwan. Dasrath said: 'I am Dasrath. Sarwan was unknowingly killed by me.' The blind pair hearing of the death of Sarwan cried aloud and cursed Raja Dasrath, 'Let the very same arrow, which has caused the death of our son, kill you.' Having thus cursed him, the blind man and the blind woman also breathed their last.

¹ Ram was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharach's daughter teach Moëas 'the Bible and the Testament.'

MALVI OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindostani. The Bhils speak Bhili, and nearly all the rest speak Malvi. Adjoining the Agency are the Rajputana states of Tonk and Jhallawar, in both of which Malvi is spoken on the Malwa border. In Tonk in Rajputana,¹ it is spoken in the Nimbahera pargana, which is situated on the south-eastern border of Mewar. In Jhallawar (after allowing for the recent transfer of part of the territory of that state to Kota) it is spoken in the Chaumahla tract, which lies in the south-west of the state.

The Chaumahla tract is a part of the Sondwar country. The Sondwar country extends into the Western Malwa Agency and even into the adjoining portion of the Bhopal Agency. - In the Western Malwa Agency it comprises *Pargana* pirawa of Tonk in Central India, and *Targanas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Malvi is spoken which is called Sondwari. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Malvi. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana states:—

Malvi—		
Western Malwa.	1,241,600	
Nimbahera of Tonk.	4,000	
		1,245,500
Malvi (Sondwari)—		
Western Malwa.	115,000	
Chaumahla of Jhallawar.	86,550	
Bhopal.	2,000	
		203,556
Bhili (Western Malwa).	56,000	
Hindostani (Western Malwa).	190,000	
Other languages spoken in Western Malwa	16,868	
TOTAL	1,711,924	

I now proceed to deal with the Standard Malvi of Western Malwa (including that of Nimbahera of Tonk), of which the estimated number of speakers is 1,245,500. As a specimen I give a Rangri folktale which comes from the state of Ratlam. As may be expected from the geographical position of the Agency, the language is somewhat affected by Central Rajasthani. There is the usual loss of aspiration as in *wayo*, for *wayo*, he became. In Eastern Marwari there is a tendency for an initial *s* to be pronounced as *h*, and this is, as we shall see, also a marked peculiarity of Sondwari. It also appears in the Malvi of Western Malwa, as in *haje*, for *sajhe*, in the evening; *hun^ono*, for *sun^ono*, to hear; *ham^oJadi-ne*, for *sam^ojhadi-ne*, having persuaded. There is the Central Rajasthani preference for a cerebral *n*, as in *sun^ono* quoted above. There is the Standard Malvi preference of *to* over *b*, as in *wat* for *bat*, a word.

In pronouns there is the Central Rajasthani *apa*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk state are in Rajputana, and here also Malvi is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *je*, as we have noted in Bhopawar. Thus, *kije* for *kahije*, say. There is an instance of the Mewari h future in *watdihu*, I will show. There is the Marwari causal with *d* in *ham^a Jadi-ne*, having persuaded, and *rowad^a je*, cause to cry (an imperative in *je*).

There is also an instance of the Gujarati custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *ne*. Thus, *chhora-ne rowadya* (not *rowadyo*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE RUTLAM.)

एक खानम खाऊनीए आपना घनी खाऊनी-ने खऊने के अकरके नारी हुवावक कटे करीया । तो घनीए खऊने के नाहार-री गुफा-माथ । जदी नाहार भाविया तो आपने-ने नार-बायगा । तो खाऊनीए खऊने के जदी नूं खूं-बाई तो तूं टावखा-टूखरी-ने पूंठखा भरी-ने रोवाकले ने नूं पूछूं के ई खूं-रीके-हे । तो तूं बीके के ई नाहार-री काऊनी मति-हे ।

बोछा दन पळे ये दीरई जना जाई-ने नाहार-री गुफा-माथी हुवावक खीदी । घनी दन जद इले नाहार आये में खनेर-लेवा काखी के नारा घर-में कोई न कोई है । तो जदी खाऊनी-ने नूं खीदी । या रात हुनता-ज खाऊनीए खौरा-खोरिवा-ने पूंठखा भरी-ने रोवाखा । तो खाऊनी बोऊने के अय मनक-कुम्हरी टावखा टूखरी खूं-रीके-हे । तो खाऊनी बोली के ओ घर-मंजन-राजा खौरा खौरा नाहार-री काऊनी मति-हे । या रात हुनता-ज नाहार-री जी कक-भयो में पीछे पांव भाखी में विचार करवा काखी के नारा घर-में नाने खावावारी कोई न कोई नारा-जें मोठो जनाकर है । अहा विचार-माथी या रात खाडि-खीदी ने दुखरे दन भाखी तो बी या-की या-ज रात हुनी-ने पळे भाखी । अतरा-क-में एक बाईरो बनी-ने मिळो खौर बाईराए पुछी के नूं नाहार राजा आज नूं भाखा भाखा खिरी-ही । तदी नाहार बोऊने के नारा घर-माथी नारो खावावारी कोई न कोई है । या रात हुनी-ने बाईरो अनी बात-री बीमली करवा नाहार-री गुफा कने नवी ने पाखी भाखी ने केवा काखी के ए नारा माछ एक खाऊनी पळे है ने घनी-जें तूं तूं खूं-रीके-हे । या रात हुनी-ने नाहार-ने भरीकी भी बयो । तो बाईराए खऊने के आपा-री पूंछणी दीरई भरी बाईर के-ने काखी ने नूं जाने खाऊनी पळे बताइहूं । या रात हुनी-ने दीरई पूंछणीयों भरी बाईर-ने अवे थे नाहार-री गुफा भाखी बाखा । खाऊनी-ने अना-ने किछ खूं-कारी खीदी । ने खाऊनी खौरा-ने रोवाखा तो खाऊनीए पुछी के टावखा-टूखरी खूं-रीके-हे । तो खाऊनीए खऊने के खौरा-खीरी नाहार-री काऊनी मति-हे । खाऊनी बोली के अना-ने रोवा मत दो । हाजी राखी । अवार धीरे धीरे बाईरो जामो नराहार-ने इजवाजी-ने काने-है । या रात हुनता-जी-ज नाहार-ने जाखी के बाईरा-ने मन-ने तो खपट है ने पाछा जलन भासतो मारतो भाग-जमो ने बाईरो पूंछणी-नूं बंधी-यो ओ अधिकार-मधिकार-ने मति-गयो । ने खाऊनी पळे जना-ने रोवा काखी ।

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(RANGRI).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ek gyaban syal^{ne} ap^{na} dhani syalya-ne kahyo ke, 'abar^{ke}
 A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhari huwawad kathe karoga?' To wanie kahyo ke, 'naha-ri
 my lying-in where will-you-make? ' Then by-him it-was-said that, 'a-tiger-of
 gupha-may.' 'Jadi nahar awega to apa-ne khai-jayga.' To syalyae
 den-in.' ' Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kahyo ke, 'jadi mu khukharu, to tu tabarya-tub^{ri}-ne chutakya
 it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bhari-ne rowad^{je}, ne hu puchhu ke, "I kyu rove-he?" to tu
 filled-having cause-to-cry, and I ask that," these why Crying-are?" then thou
 kije ke, "i nahar-ro kal^{jo} mage-he." ' '
 say that, " these tiger-of liver wanting-are." ' '

Thoda dan pachhe ye doi jana jai-ne nahar-ri gupha-mahi
 A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwawad kidi. Wani dan jad haje nahar ayo, ne saner
 lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lewa lagyo ke, 'mhara ghar-me koi-na-koi he,' to jadi syalyane
 to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 h⁶ kidi. Ta wat hun^{ta}-j syal^{nie}
 throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhora-chhoriya-ne chutakya bhari-ne rowadya. To syalyo
 the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bolyo ke, 'ay Kanak-sundari tabarya-tub^{ri} kyu rove-he?' To
 said that, 'O Kanak-sundari male-female-children why crying-are? * Then
 syalⁿⁱ boli ke, 'o Dar-bhanjan-raj, chhora-chhori nahar-ro kal^{jo}
 the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 mage-he.' Ya wat hun^{ta}-j nabar-ro ji ud-gayo, ne
 wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 pichhe paw bhagyo, ne vichar kar^{wa} lagyo ke, 'mhara ghar-me mha-ne
 backwards feet he-fled, and thought to-make began that, 'my house-in me-to
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khawawaro koi-na-koi . mhara-u moto janawar he.' Asa vichar-mahi
eater someone-or-other me-than strong animal is.' Such thought-in
 wa rat kati-didi, ne dus're dan avyo to bi ya-ki ya-j wat
that night was-passed, and on-second day he-came so also this-of this-even word
 huni-ne pachhe bhagyo. At'ra-k-me ek bad'ro ani-ne milyo, or
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
 bad'rae puchhyo ke, 'kyu, nahar raja, aj kyu, bhagya bhagya,
by-the-monkey it-was-asked that, ' why, tiger king, to-day why, fled fled,
 phiro-ho ? ' Tadi nahar bolyo ke, 'mhara ghar-mahi mharo
wandering-you-are ? ' Then the-tiger said that, ' my house-in my
 khawawaro koi-na-koi he.' Ya wat huni-ne bad'ro ani wat-ri
eater someone-or-other is,' This word heard-having the-monkey this word-of
 chok'ri kar'wa nahar-ri gupha kane gayo, ne pachho avyo, ne kewa
investigation to-make the-tiger-of den near went, and back came, and to-say
 lagyo ke, 'e mhara sab, ek syalyo wathe be, ne wani-u tu yu kai
began that, ' o my lord, a jackal there is, and him-from thou thus what
 dare-he ? ' Ya wat huni-ne nahar-ne bharoso ni wayo. I'd
fearing-art ?" This word heard-having the-tiger-to confidence not became. Then
 bad'rae kahyo ke, 'apa-ri puchh'di. doi bheri badi-le-ne
by-the-monkey it-was-said that, 'us-of tail both together tied-together-hat>ing
 chala, ne hu tha-ne syalyo wathe wataihu.' Ya wat huni-ne
let-us-go, and I you-to-the-jackal there will-show. This word heard-having*
 doi puchhadiya bheri bad-ne, abe ye nahar-ri gupha adi
the-two tails together tied-having, now these the-tiger-of den towards
 chalya. Syalya-ne ana-ne dekh khukharo kido, ne syalie
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
 chhora-ne rowadya. To syalyae puchhyo ke, 'tabarya-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, ' male-female-
 tub'ri kyu rowe-he?' To syal'nia kahyo ke, 'chhora-
*children why crying-are?** Then *by-the-she-jackal it-was-said that, 'the-male-*
 chhori nahar-ro kal'jo mage-he.' Syalyo bolyo ke, 'ana-ne rowa
female-cubit a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
 mat do. Chhana rskho. Abar dhire dhire bad'ro mammo nahar-ne
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
 ham'jadi-ne lave-hu.' Ya wat ' hun'ta-hi-j nahare
persuaded-having bringing-is.' This word on-hearing-verily-immediately by-the-tiger
 janyo ke, ' bad'ra-re man-me to kapat he,' ne pachha
it-Was-thought that, ' the-monkey-of mind-in verily treachery is,' and back
 phalag mar'to mar'to bhag-gayo, ne bad'ro puchh'di-su bandyo-tho, so
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
 bhadikai-bhadikai-ne mari-gayo, ne syalyo wathe maja-me rewa lagyo.
dashed-dashed-being he-died, and the-jackal there happiness-in to-live began.

FREE TRANSLATION OF THE FOREGOING.

There was once upon a time a she-jackal who was in the family way, and she asked her husband where he intended to arrange for her lying-in on this occasion. 'In a tiger's den,' said he. 'But the tiger will come and eat us up?*' The jackal replied, 'when the tiger comes I will cough, and then you must pinch the young ones and make them squeal I will ask you why they are crying, and you must answer that they want some tiger's liver.'

A few days afterwards the two went into a tiger's den, and there she was delivered of her cubs. In the evening the tiger came home, and sniffed about saying, 'there seems to be someone in my house.' Then the jackal cleared his throat. His wife then pinched the cubs and made them squeal. The jackal said, 'O Kanak Sundari,¹ why are the children crying.'

'O Dar Bhanjan, my prince,' she replied, 'the babies want some tiger's liver.' When the tiger heard this his soul flew-away, and he ran back as fast as he could; for he thought that there was some animal in his den who was mightier than he was, and who would gobble him up. So he spent the whole night thinking about this. Next day he came again to his den, and the same thing happened, so when he heard the same conversation he ran away.

As he was going along, he met a monkey who asked him why he was wandering about in this way. Said the tiger, 'there's some one in my den who wants to gobble me up.' When the monkey heard this¹ he went off to investigate, and soon returned saying, 'My lord, it is only a jackal who is there. Why dost thou fear him?' But the tiger refused to believe him. Then the monkey said, 'let us tie our tails together and go into the den, and I'll show you the jackal there?' So the two tied their tails together and approached the den. The jackal saw them and coughed. Then the she-jackal made the cubs squeal and her husband asked her why they were crying. 'They want some tiger's liver,' said she. He replied, 'don't let them cry. Make them hold their tongues. My uncle, the monkey, is gradually persuading a tiger to come in for them.' When the tiger heard these words, he thought that the monkey was meditating treachery. He bounded backwards and fled for his life. The monkey's tail was tied to his, so the monkey was soon dashed to pieces and died; while the jackal lived happily for the rest of his life in the tiger's den.

¹ He gives his wife a grand name, and so does she him, in order to impress the tiger.

SONDWARI.

Sondwari¹ is the language of the Sondias, a wild tribe, which inhabits the tract known as Sondwar, in the north-east of the Western Malwa Agency, and in the Chaumahla, the southern portion of the Jhallawar state. In the Western Malwa Agency, it includes the pirawa *Pargana* of the state of Tonk, and *Pargans* Satkheda and Garot of Indore.

Besides this, some two thousand speakers of Sondwari are found in the adjoining Agency of Bhopal. These latter have emigrated from the Sondwar tract. The number of speakers of Sondwari is estimated as follows:—

Western Malwa Agency—

Tonk and Indore	115,000
Chaumahla of Jhallawar	86,556
Bhopal	2,000
TOTAL	203,656

The following account of the sundias is taken from pp 200 and ff. of Vol. II. of the *Rajputana Gazetteer* :—

Their chief clans are Rahtor, Tawur, Jadon, Sesodia, Gehlot, Chohan, and Solankhi. The Chohans are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Sesodias and others from Mewar from seven to nine centuries ago. The Chaumehla Sondias consider themselves as descended from Rajputs of the different clans, and assert that the families they are descended from are now in several instances holders of influential jagirs in the states from which they emigrated. One account makes out that the people derived their name from the country which, being bounded by two rivers of the name of Sind, was called Sindwara, corrupted into Sondwara, which caused the inhabitants to be called Sondias. The other account makes the people give this name to the country, their name being a corruption of the Hindi word Sandhia—twilight, i.e. mixed (neither one thing nor the other). A Sondia, with his comparatively fair complexion, round face, shaven chin, and peculiar large, white turban, is at once distinguishable from other classes. Though given to quarrelling among themselves, more particularly over land, they can combine, as was recently seen when a deputation from a pargana, consisting of over one hundred persons, retired in sulks owing to one of their number having had his turban knocked off by a sepoy, which was considered as an indignity to the whole body, and resented as such. They are simple and very ignorant, and still given to taking what belongs to others, which now chiefly shows itself in cattle-lifting. They have taken to agriculture, and some of the Chaumehla patels are well-to-do, but, as a class, they do not appear thrifty, and their village expenses are very high. A few villages are held in jagir, the remains, it is said, of considerable possessions granted originally by the Muhammadan emperors as an inducement to settle. The following is the account given by Malcolm in his Central India of the Sondias in his time :—

" They are often called Rajputs, but are mixture of all classes, or rather descendants of a mixed race. In their origin they were probably outcasts ; and their fabulous history (for they consider themselves as a distinct people) traces them from a prince who, in consequence of being born with the face of a tiger, was expelled to the forests, where he seized upon women of all tribes, and became the progenitor of the Sondias, or, as the term implies, 'mixed race,' some of whose leaders soon after settled in Malwa, where they have ever since maintained themselves as petty Zamindars, or landholders, as well as plunderers.

" That the Sondias have a claim to antiquity, there can be no doubt; but we have no record of their ever having been more than petty robbers, till the accident of their lands being divided among four or five local authorities, always at variance and often at war with each other, combined with the anarchy of Central India during the last thirty years, raised them into importance as successful freebooters. Though often opposed to the Grassias, who are settled in the same tract, a congeniality of pursuit has led to their being much associated with the latter, and particularly since the insanity of Jeswant Rao Holkar. From that date, neither life nor property was secure within the range of the lawless bands of Sondwara, most of whom, from breeding their own horses, were well-mounted. At the peace of Mundesar, the Sondias were—

¹ Properly spelt with a hyphen, Snd-wari.

estimated in number at 1,249 horse and 9,250 foot, all subsisting by plunder, for the possessions they claimed as their own were in a state of complete desolation."— (Vol. I.)

"The principal among the illegitimate, or, as they are often termed, half-caste, Rajputs in Central India, are the Sudis, who have spread from Sondwara (a country to which they give the name) to many adjoining districts. A short history of them has been given. They are Hindus, and take pride in tracing their descent from Rajput heroes; but their habits have led them, on many points, to depart from the customs of their fathers, and, except refraining from the flesh of buffaloes and cows, they little observe the peculiar usages of the Hindus. This tribe is divided into many classes or families, which take their names from Rajput ancestors, but all intermarry. Second marriages among their women are very common; and, from the steilt usages of the Rajputs upon this point, there is none on which they deem the Sondias to have so degraded the race from which they are descended.

"The Sondias have been either cultivators or plunderers, according to the strength or weakness of the government over them; but they have always had a tendency to predatory war, and have cherished its habits, even when obliged to subsist by agriculture. Their dress is nearly the same as that of the other inhabitants, though they imitate in some degree the Rajputs in the shape of their turbans. They are, in general, robust and active, but rude and ignorant to a degree. No race can be more despised and dreaded than the Sondias are by the other inhabitants of the country. They all drink strong liquors, and use opium to an excess; and, emancipated, by their base birth and their being considered as outcasts, from the restraints which are imperative upon other branches of Hindu society, they give free scope to the full gratification of every sensual appetite; consequently, vices are habitual to this class which are looked upon by almost every other with horror and disgust. There is little union among the Sondias, and acts of violence and murder amongst themselves are events of common occurrence, even in what they deem peaceable times. Their usual quarrels are about land, and each party is prompt to appeal to arms for a decision. This race has not been known to be so quiet for a century, as at present. When the pindari war was over, their excesses gave the British Government an opportunity of seizing their strongholds and compelling them to sell their horses, which has in a great degree deprived them of the ability to plunder, but still the presence of troops is essential to repress their turbulent disposition; and a long period of peace can alone give hopes of reforming a community of so restless and depraved a character. The women of this tribe have caught the manners of their fathers and husbands, and are not only bold, but immoral. The lower ranks are never veiled, appear abroad at visits and ceremonies, and many of them are skilled in the management of the horse, while some have acquired fame in the defence of their villages, or, in the field, by their courageous use of the sword and spear.

"At their marriages and feasts the Sondias are aided by Biahmans, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Charans are treated with more courtesy; but the Bhats, who relate the fabulous tales of their descent, and the musicians, who sing their own deeds or those of their fathers, are the favourites, on whom they bestow the highest largesses."

I give two specimens of Sondwari, both of which come from the state of Jhallawar. One is a version of the Parable of the Prodigal Son. The other consists of two songs sung by women. The following are the main peculiarities of the dialect. In other respects it is the same as ordinary Malvi.

The most typical peculiarity of Sondwari is the universal change of an initial *s* to *h*. Its speakers call themselves *Hondia*, not *Sondia*. There are several examples of this in the specimens, amongst which we may quote, *hag^olo* or *hag^oro*, for *sag^olo*, all; *hat^oro*, for *sat^oro* (a Gujarati word), a daily portion of food; *hau*, for *sadhu*, good; *hamal^ono*, for *sabhal^ono*, to hear; *ham^ojar^ono*, for *sam^ojhano*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *suk^olo*, for *chhok^olo*, chaff.

There is the usual Malvi loss of aspiration, as in *loro*, for *Ihoro*, young; *ti* or *thi*, from; *dido* or *didho*, given; *wayo*, for *whayo*, became; *hamal^ono*, for *sabhal^ono*, to hear (another Gujarati word); *ham^ojar^ono*, for *sam^ojhano*, to remonstrate.

In the declension of nouns, the ablative suffix is *ti* or *thi*. The accusative-dative has the usual *ke* and *ne*, and also *he*, as in other Malvi-speaking tracts. The agent also takes *ne*, as in *beta-ne kahi* the son said. In the following passage, *us* is used once to form the agent, and once to form the accusative, *ma-ne.....pap kidho.....ma-ne the halt-wal^odia bhelo rahho*, I have sinned, keep thou me among (thy) servants.

The suffix *hi* is also used for the locative. Examples of its use are, (dative) *wana-he wat-di*, he divided to them; (locative) *tha-ki rukam-pat bachh'rya-dum'rya-he urai-didi*, be wasted your substance on singers and dancers.

As regards the pronouns, *api* or *ap'ne* means 'we, including the person addressed.* *Ap'no* is 'own.'

The past tense of the verb substantive is usually *the*, but sometimes we find the Bundeli form *ho*. Besides *he*, we have *hai* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Malvi, but with the oblique verbal noun as in Central Rajasthani. Thus, *bhari-tho*, he was filling, literally, was a-filling. Causal verbs are formed with *d* or *r* as in Marwari. Thus, *ham'jaryo*, he remonstrated, literally, he caused to understand.

Sondwari has a peculiar vocabulary, many words being strange to other Rajasthani dialects. The following instances occur in the specimens:—*ji*, a father; *modi*, a mother; *wal'di*, a servant; *war*, a year; *rotho*, bread, plural *rotha*, a feast; *banu*, a bridegroom; *bird*, a brother.

On the whole Sondwari possesses a distinctly Bhil character, as the above notes have shown. Nearly all these peculiarities also occur in Bhil dialects.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(SONDWARI).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा बा । जोड़का बेटा-ने वनी-का जी-के कहीं के स-ने मारा बाँटा-की ककम-पात दई-दी । जेदी वनी-का जी-ने अपनी ककम-पात बना-ई बाँट-री । जोड़ा हिना पावे जोड़ी बेटे वनी-का बाँटा-की ककम-पात कई बैगको चढा-गयो । पाचा वनी-ने वनी-का बाँटा-की जगकी ककम-पात घोगाड़-दीदी । भर वनी-के पां काई नहीं रयो और वनी मूक-में बाळ पयो । जेदी भुका सरवा लाग्यो । जेदी वनी मूक-का एक हाज आदमी पां नयो । भर वनी हाज आदमी-ने भुका चरावा माक-में मोकल्यो । क लावार बर-ने वनी सुक-की पेट भर-यो जी सुककी भुका-के खावा-की यो । वनी-ने बावा जोर नही दि-यो । जेदी वनी-ने मन पड़ी जेदी केवा लाग्यो के मारा जी-के बना हाकी बाळदी है । बना-के पेट भर-ने रीठा लिठे-ई बना हतरा है । जू भुका मर-जू । अने जू मारा जी-के पां-के बातो रजू । बना-की कर्तुस जी स-ने राम-जी-का घर-को पाप कीयो जां-की भी बराम-कीर बयो । जां-की बेटे बाववा अयो नहीं रयो । अवे स-ने जे हाकी बाळहिआं भेको राखो । क छडी-ने वनी-का जी पां भायो । पच क बैगको दो वनी-का जी-ने देखो अवाक करे-ने दीयो भर छाती-ने कमायो भर मुँह पीको दीयो । जेदी बेटे जी-ने मोल्यो जी स-ने राम-जी-को पाप कीयो भर जां-के भी बलूच बयो । जां-की बेटे बाववा अयो नहीं रयो । जेदी वनी-का जी-ने हाज्जो बाळहिआं-की कही । अजी-ने

हाक पीतरा काशी-ने परावी-हो अर अनिकिअ-ने बीछाँ अर पगाँ-ने काछा परावी-हो । आपी चापी-ने कावाँ पीचाँ । सारी बेटो सरी गयो-बी अवे पाछो जीवतो वयो । वो खोचार्ह गयो-वो अवे पाछो गयो । जँदी जगरा मिळी-ने राखी खुशी मया ।

अतरा-ने वषी-को मोठो बेटो साक-ने बो । छ साक-ने-बी अपना घर-के पाँ-हे आयो अर गीत माच हासळी । जँदी हाकी-ने तीही-ने पूछो के अनी जगळीं बात-को काई सतसब छे । हाकी-ने कही के हाँ-बी लोछी भाई आयो जार अर हाँ-का जी-ने रोठा करावा छे किछु-के बी वना जाल तरा पाका भाई-गयो । जँदी बड़ा बेटा-ने री कामी अर चरे बी गयो । जँदी वषी-का जी-ने आयो-ने वषी-ने इसवाझो । जँदी वषी-ने जी-बी कयो स-ने अतरा घर-बी हाँ-की साकरी लीधी । हाँ-का बीछा चारे चाल्वा नहीं । हाँ-ने एक बकरी-को बची बी नहीं दीयो वो पूँ भार-हेनु-मे गोठ-धुसरी करतो । हाँ-ने अनो बेटा-के आवताँ-ही जमी-ने हाँ-की जगरी ककल-पात नाकड़ा-बुसछाँ-छे उछार्ह होही जमी-ने हाँ-ने रोठा सीया । जँदी वषी-का जी-ने कही के बेटा नू भारे पा रयो ; घर-टापरो खेत-साक चारी छे । आपने राखी खुशी-बी रचाँ । सारी भाई आयो की राखी वयो चार्हने । सारी सार्ह सरी गयो-वो अवे पाछो जीवतो वयो । खोचार्ह गयो-वो खेर लाहो छे ।

No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI

(SONDWARI).

(STATE JHALLAWAR.).

SPECIMEN I.

Ek ad^ami-ke do beta tha Lor^aka beta-ne wani-ka ji-he
 A man-to two sons were. The-younger son-by him-of father-to
 kahi ke, 'ma-ne mara wata-ki rukam-pat dai-do.' Jadi wani-ka
 it-was-said that, 'me-to my share-of property give-away.' Then him-of
 ji-n6 ap^ani rukam-pat wana-he wat-di. thora dina pachhe
 father-by his-own property them-to was-distributed. A-few days after
 loro beto wani-ka wata-ki rukam-pat lai veg^alo chalyo-gayo.
 the-younger son him-of share-of property having-taken far went-away.
 Waha wani-ne wani-ka wata-ki hag^ali rukam-pat vigar-didi. Ar
 There him-by him-of share-of all property was-wasted. And
 wani-ke pa kai nahi rayo, or wani mulak-me kal paryo,
 him-of near anything not remained, and that country-in a-famine fell,
 jadi bhuka mar^awa lagyo. Jadi wani mulak-ka ek hau ad^ami
 then by-hunger to-die he-began. Then that country-of a good man
 pa gayo. Ar warn hau ad^ami-ne bhadura charawa mal-me
 near he-went. And that good man-by swine to-feed field-in
 mokalyo. U lachar wai-ne wani suk^ala-thi pet bhare-the
 he-was-sent. He help^{ee}a become-having that chaff-by belly a-filling-he-was
 jo suk^alo bhadura-ke khawa-ko the. Wani-ne khawa koi nahi
 which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 deve-the. Jadi wani-ne gam pari; jadi kewa lagyo ke,
 a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mara ji-ke ghana hali-wal^adi he. Wana-he pet bharne
 'my father-to many ploughmen-servants are. Them-to belly filled-having
 rotha mile-he, ghana hat^ara he. Hu bhuka maru-hu.
 loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Ab6 hu mara ji-ke pa-he jato rahu. Wana-ti kahuga,
 Now I my father-of near-to going I-remain. Him-to I-will-say,
 "ji, ma-ne Ram-ji-ka ghar-ko pap kidho, tha-ko bi haram-khor
 "father, me-by God-of house-of sin was-done, you-of also traitor
 wayo. Tha-ko beto baj^awa aso nahi rayo. Abe ma-ne
 I-became. You-of son to-be-called such not I-remained, Now me

the hali-wa^adia bhelo rakho." ' U uthi-ne wani-ka ji pa
thou servants with keep. " ' **He arisen-having him-of father near**
 ayo. Pan u veg^alo the, wani-ka ji-ne dekhyo, awal
came. But he far teas, him-of father-by he-was-seen, companion
 kari-ne doryo ar chhati-ne lagayo, ar mude boko-
made-having he-ran and breast-to he-was-attached, and on-face hist
 didho. Jadi beto ji-thi bolyo, 'ji, ma-ne Ram-ji-ko-
was-given. Then the-»on the-father-to said, 'father, me-by God-of
 pap kidho ar tha-ke-thi bemukh wayo. Tha-ko beto baj^awa
sin was-done and you-of-from averse I-became. You-of son to-be-called
 jaso nahi rayo.' Jadi wani-ka ji-ne halya-wal^adia-thi kahi,
such not I-remained.' Then him-of father-by servants-to it-was-said,
 'ani-ne hau chit^ara lavi-ne paravi-do; ar ag^a-lia-me vitya, ar
' this-one-to good clothes brought-having put-on; and fingers-on rings, and
 paga-me kharya paravi-do. Api dhapi-ne khawa piwa.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Maro beto mari gayo-tho, abe pachho jiw^ato wayo; yo
My son having-died gone-was, now back living became; this-one
 khowai gayo-tho, abe pachho ladyo.' Jadi hag^ara mili-ne
having-been-lost gone-was, now back-again was-got.' Then all come-together-having
 raji khusi waya.
happy rejoicing became.

At^ara-me wani-ko moto beto mal-me the. U mal-me-thi
So-much-in him-of great the-son field-in was. He field-in-from
 ap^ana ghar-ke pa-he ayo, ar git-gal bam^ali. Jadi
his-own house-of near-to came, and songs-etcetera were-heard. Then
 hali-ne teri-ne puchhyo ke, ' ani hag^ali wat-ko
a-servant-to called-having it-was-asked that, ' this all affair-of
 kai mat^alab he?' Hali-ne kahi ke, ' tha-ko loro
what meaning is ? ' The-servant-by it-was-said that, ' you-of younger
 bhai ayo hai, ar tha-ka ji-ne rotha karaya-he,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyu-ke vi gbana hau tara pachha ai-gayo.' Jadi bara
because-that he very good way back-again came.' Then the-elder
 beta-ne ri lagi ar ghare ni gayo. Jadi wani-ka
son-to anger was-attached and in-the-house not he-went. Then him-of
 ji-ne avi-ne wani-ne ham^ajaryo. Jadi wani-ne
father-by come-having him-to it-was-remonstrated. Then him-by
 ji-thi kayo, 'ma-ne at^ara war-thi tha-ki chak^ari
the-father-to it-was-said, ' me-by so-many years-from you-of service
 kidhi. Tha-ka kiya bare chalya nahi. Tha-ne
was-done. You-of things-said outside were-caused-to-go not. You-by
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ek bak^ari-ko bachcho bi nahi diyo, jo hu
one she-goat-of young-one even not was-given, that I
 bhai-hetu-me goth-gug^ari kar^ato, Tha-ne ani beta-ke
brothers-friends-among feasting (I-)might-have-done. you-by this son-of
 aw^ata-hi, jani-ne tha-ki hag^ari rukam-pai bachh^arya-dum^arya-he
on-coming-even, whom-by you-of all property singers-danoers-on
 urai-didi, jani-ke tha-ne rotha diya.' Jadi wani-ka
wag-squandered, hint-to you-by loaves were-given.' Then him-of
 ji-ne kahi ke, 'beta, tu mare pa rayo. Ghar-tap^aro
father-by it-was-said that, ' son, thou me-of near remained. Souse-hut
 khet-mal tharo he. Ap^ane raji khusi^athi raha. Tharo
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhai ayo jo raji-wayo chaije. Tharo bhai mari
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayo-tho, abe pachho ji wto wayd; khowai gayo-tho, pher
gone-ices, now back-again living became; having-been-lost gone-was, again
 lado he.'
got is

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI (SONDWARI).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जो बाँ-की धोड़ी-के नके घुंमर-माल । पाखा-का मियर माजका रे बन-का । बना-जो बाँ-का
 हाव-से हकी कमाव । घावाँ-की मेदी रावपी रे बन-का । बना-जो से तो चठ चाल्वा मज अधरात ।
 . मारी घुली नकरी धोकाकी रे बन-का ॥ १ ॥

लोकक माथि पीपकी रे बीरा । जनी-घर चढ़ जोख कारी वाट । मीछी-काखी घुमर
 कापीयो । भाभी-को भनवर मने-मिच्छी रे बीरा । पंथा-से राखी बाई-री होव । मीछी-काखी
 घुमर कापीयो । काखी तो जगरा हाक कावधि रे बीरा । नही-तर रीथि कारे देव । मीछी-कापीयो
 घुमर कापीयो । मेरू तो डाक भराई बीरा । ओरू तो बीरा भर-पके । मीछी-कापीयो घुमर
 कापीयो । बापू तो हाव पचाव । तोरू तो तोका तीव । मीछी-काखी घुमर कापीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI,

MALVI

(SONDWARI).

(STATE

JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Bana-jl, tha-ke ghorl-ke gale ghungar-mal.
O-bridegroom-sir', you-of mare-of on-nech bell-necklace.
 Pawa-ka newar-baj^ana, re ban-ra.
Feet-of ornament-musics, O bridegroom.
 Bana-ji, tha-ka hath-me haryo rumal.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pawa-ki medi rach^ani, re ban-ra.
Feet-of henna-colour well-dyed, O bridegroom.
 Bana-ji, the to charh chalya, maj adh^arat,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Mari suti nag^ari oj^aki, re ban-ra.
My sleeping village was-awakened, O bridegroom!
- (2) Kankar mathe pip^ali, re bira,
Border on a-pipal-tree, O brother,
 Jani-par charh jou tbari wat.
Which-on having-mounted I-watch thy path.
 madi-jayo chunar laviyo.
The-mother-born a-scarf brought.
 Bhabhi-ko bhan^awar gane-mel^aje, re bira.
Brother's-wife-of nose-ring pawn, O brother.
 Pancha-me rakho bai-ri hob.
The-village-assembly-in preserve sister-of dignity.
 Madi-jayo chunar laviyo.
The-mother-born a-scarf brought.
 Lawo, to bag^ara haru law^aje, re bira,
If-you-bring, then all for bring, O brother,
 Nahi-tar rije thare des.
Otherwise remain in-thy country.

madi-javiyo chunar laviyo.
The-mother-born a-scarf brought.
 Melu, to dhal bharai, bira;
If-I-put (-it), then a-shield was-filled, brother;
 Orhu, to hira jhar-pare.
If-I-wear (-it), then jewels fall-in-showere.
 Madi-javiyo chunar laviyo.
The-mother-born a-scarf brought.
 Napu, to hath pachas;
If-I-measure (-it), then ells fifty;
 tolu, to tola tib.
If-I-Weigh (-it), then tolas thirty.
 Madi-jayo chunar laviyo.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-neckiace on your mare's neck, and her anklets sound musically.
 O Bridegroom, you have a green kerchief in your hand, and your feet are fast-dyed with henna-colour.
 O Bridegroom, you mounted and started at midnight, and awakened my sleeping village.
- (2) O Brother, on the garden-boundary is a *pipal* tree, and I climb upon it, and watch for your coming.
{Refrain} The son of my mother has brought a scarf.
 O Brother, pawn the nose-ring of my sister-in-law (your wife), and thus save your sister's dignity in the village assembly.
{Refrain} The son of my mother, etc
 O Brother, if you bring, bring for all of us, or else stay at home.
{Refrain} The son of my mother, etc.
 O Brother, if I put it into a shield, it fills it; if I wear it, there is a shower of jewels.
{Refrain} The son of my mother, etc.
 If I measure it, it is fifty ells long; if I weigh it, it is thirty tolahs.
{Refrain} The son of my mother, etc.

THE BROKEN MALVI OF THE CENTRAL PROVINCES.

Malvi is spoken, but in a corrupt form, being much mixed with Bundeli and Nimadi, in parts of the Hosbangabad and Betul Districts. With this may be classed the corrupt forms of Malvi used by the Bhoyars and Katiyas of chhindwara, and the Pat^{as}was, or silk-weavers, of Chanda. I shall deal briefly with each of these. The following is the estimated number of speakers of these broken dialects :—

Malvi of	Hoshangabad	126,528
Malvi of Betul (called	Dholewari).	119,000
Bhoyari of	Chhindwara.	11,000
Katiyai of	Chhindwara	18,000
Pat ^{as} vi of	Chanda	200
	TOTAL	274,728

MALVI OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundeli, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsil* of Harda, and the State of Makrai does not speak Bundeli, but a corrupt form of Malvi. The number of speakers is estimated at 126,523.

This tract has the Bundeli-speaking portion of Hoshangabad to its east. The Malvi-speaking tract of Central India to its north, the Nimadi of Nimar to its west, and the Marathi-speaking district of Ellichpur to its south. The language is a mixture of Malvi, Bundeli, and Nimadi, the basis being Malvi. As usual in these border dialects, there does not appear to be any mixture of Marathi.

A detailed examination of this mixed dialect is not necessary. It is sufficient to give, as an example, a short fable. Examples of the use of Bundeli expressions are *khe* for the sign of the accusative-dative, and *go* for *gayo*, gone. The Nimadi idioms are more numerous. Such are *aga* for *age*, in front; *chhe*, is; *jach*, he goes. We may also note the peculiar form *lis-ke*, meaning 'having taken.' This is Bhili. In the Bhili of Khandesh *li-s* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(DISTRICT HOSHANGABAD).

बड़े-का दिन एक सादसी अपना हीरा-खी लीखी जंगल-में जाइ-रह्यो-यो । हीरो भी चार चार दोड़तो-जातो-यो जंगल-मारी-ने कह्यो कस्यो कि सादा-भी देखी सही यो कितरो बड़ी पेड़ जवा-में उबड़ि-ने जाइ पयो । भला देखी तो यो कसो पयो होय-यो । तब भी-का बाप-ने कही कि बेटा या जंघायल-में निरि-पयो । तब भी-का हीरा-ने कही कि भला देखी तो यो बेट-को भला कसो पतली पोर कितरी उँची छे । सब से-खी जंघायल-ने कही नहीं उखायो । भी-का बाप-ने नयाव दियो कि बेटा सागीन-को आडोपन भी-का गिरन-को कारण छे । यो-खी अपनी हासन-को सब नयापन-को मर्भो यो । यो जब बड़े बस्ये तब हसतो चलीत नहीं । बिचारी बेट-को भला जरा-सी जवा-में सट-पट्ट डूब-जाय । एसी यो बचि-बयो ॥

No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kai-ka din ek ad^ami ap^ana chhora-khe liske jangal-me
On-a-certain day a man his-own son taken-having forest-in
 jai-rahyo-the. Chhoro jo aga aga dod^ato-jato-tho hak-mari-ke
going-was. The-son who before before running-going-was called-out-having
 kah^ano lagyo ki, 'dada-ji, dekho sahi, yo kit^aro bado ped hawa-me
to-say began that, 'father-sir, see verily, this how large tree wind-in
 ukh^adi-ke jai padyo. Bhala, dekho to, yo kaso
been-uprooted-having having-gone fell. Well, see now, this how
 padyo hoy-go.' Tab O-ka bap-ne kahi ki, 'beta, ya
fallen became.' Then him-of father-by it-was-said that, 'son, this
 udhawal-me giri-padyo.' Tab o-ka chhora-ne kahi ki, 'bhala,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
 dekho to, yo bet-ko jhad kaso pat^alo or kit^aro uchcho chhe.
see now, this cane-of tree how thin and how high it-is.
 Aru ye-khe udhawal-ne kyo nahi ukhadyo ?' O-ka bap-ne
And it-to the-storm-by why not was-it-uprooted ? 'Him-of father-by
 jawab diyo ki, 'beta, sagon-ko jadopan o-ka gir^ana-ko karan
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
 chhe. O-khe ap^ani dalan-ko aru badapan-ko garbh the. Wo jab
is. It-to its-own boughs-of and greatness-of pride was. It when
 have chale, tab hal^ato chal^ato nahi. Bicharo bet-ko jhad
the-wind comes, then shaking moving not. The-poor cane-of tree
 jara-si haw-a-me latu-patu. hui-jach. Eso wo bachi-gayo.'
*a-little-very wind-in bending becomes. So it escaped**

FREE TRANSLATION OF THE FOREGOING.

A man once went into a forest with his son. As the boy was running in front of him, he called out, *see, father, how this great big tree has been uprooted by the wind, and is lying fallen. How did it fall ?' The father said that it had been blown down by a storm. Then the son said 'but see, here is this cane tree, so thin and high. Why did not the storm uproot it too ?' His father replied, * my son, the stiffness of the teak tree was the cause of its fall. It was proud of its branches and of its great size. When the wind came, it refused to sway or rock. But this poor little cane-tree bends at once to the slightest breeze, and hence it escapes.'

DHOLEWARI OF BETUL.

South of the central portion of the Hoshangahad district, in which Bundeli is spoken, with Nimar to its west, the Bundeli-speaking chhindwara to its east, and the Marathi-speaking districts of Ellichpur and Amraoti to its south, lies the district of Betul. In the north of Betul a mixed language, very similar to that of Harda in Hoshangahad, and locally known as Dholewari, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marathi. The line of division between the two languages is an ethnological one. The Marathi speakers are Kunbis, who originally came from the Deccan. The Dholewari speakers are principally Bhoyars and Dholewar Kurmis. The former say that they came from Dhara-nagari in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marathi and Dholewari, there are also in Betul, Kurku spoken by 31,400 persons, and Gondi by 91,000. The Marathi speakers number 75,000.

Like the language of Harda, this Dholewari is a broken mixture of Malvi, Bundeli, and Nimari, the first predominating, but here Bundeli is stronger than in Harda. The past tense of the verb substantive is both *the* and *hatyo*, the latter being the Bundeli *hoto*, with a Malvi termination. Note also the Marathi *sathi*, for.

The specimen is a short statement taken down in a Court of Justice.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।

जवाब—हमारी टाँडा जैतापुर-पर हव्यो । हम खात आदमी हता । हम परतवादा-से हम बेच-कर आगत-वा थीर हम खात-म-से पीछ पैगुल हाट-का खाटी ल रोक गयो थी । ठोर-गीर कहाँ साव-में नी ले-गयो । सब ठोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ ठोर हता । हमारा-म-से कोर-की थोरी-में चालान नी भयो । जैतापुर-पर कोर टाँडा नी हतो । जब हम फिर-कर आगत-वा तब सना गाँव-से यना बाजू जब दो बिपाही-ने हम-को लामे मिला ।

TRANSLITERATION AND TRANSLATION.

Sawal.	Tum ^{ro}	tada	kaha	pakadyo-gayo	?
Question.	Your	caravan	where	seized-was	?
Jawab.	Hamaro	tada	Jaitapur-par	hatyo.	Ham sat ad ^a mi hata.
Answer.	Our	caravan	Jaitapur-on	was.	We seven men were.
Ham	Parat-wada-se	mahu.	bech-kar	awat-tha,	aur ham sat-ma-se
We	Parat-wada-from	mahua	sold-having	coming-were,	and us seven-in-from
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Piru Baitul hat-ka sathi u roj gayo-tho. Dhor-gir kaht
Piru to-Betul market-of for that day gone-watt. Cattle-etcetera any
 sath-me ni le-gayo. Sab dhor Jaitapur-par Lata.
company-in not he-took-away. All cattle Jaitapur-on were.
 Hamara-sab tada-me 87 dhor hata. Hamara-ma-se koi-ki
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chori-me chalan ni bhayo. Jaitapur-par koi tada
theft-in sent-up-for-trial not he-became. Jaitapur-on any caravan
 ni hato. Jab bam phir-kar awat-tba, tab una
not was. When we returned-having coming-were, then that
 gaw-ke ena-baju jab do sipahi-ne ham-khe laye
village-of on-this-side when two constable-by Us having-brought
 mila.
were-met.

Free translation unnecessary.

BHOYARI OF CHHINDWARA.

We have just seen that the Bhoys of Betul claim to have come from Dhara-nagari, and speak a broken Malvi. In the adjoining district of Chhindwara the local Bundeli is often mechanically mixed with Marathi, and examples have been given in Vol IX., Pt. I. The Bhoys of Chhindwara have retained their original Malvi, but, in the same way, have mixed it with Marathi, so that it has become a broken patois. A few lines of a version of the Parable of the Prodigal Son will be sufficient to illustrate it. The number of speakers is estimated at 11,000. Note the way in which a final *e* is often represented by *a*. This is borrowed from Nimadi and also agrees with the practice of the Marathi of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI (BHOYARI BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मासुस-ला दुई बेटा होता । ते-म-को मासो बाप-ला लहान आम्ही भावा म-ला
मारा विद्या-को घन भाव-के मू दे । तब आ-ने घन ओ-ला बाड-दियो । तब, थोडा दिन-म
मासो बेटा घमवी जमा कर-कन दूर सुलुस-म गयो आकर वहाँ वाहि्यात-पना कर-कन आपलो
पेसो उडवी । तब ओ-न अवधी चढी उपर वना सुलुस-म मोठी दुष्कार पयो । ओ-ना बिपत एक
लागी । तब वो बीज सुलुस-मा एक भला मासुस-के जवर रक्यो ।

TRANSLITERATION AND TRANSLATION.

Koni	ek	manus-la	dui	beta	hota.	Te-ma-ko	nanho	
Certain	one	man-to	two	sons	were.	Them-in-of	the-younger	
bap-la	kahan	lagyo,	'baba,	ma-la	mhara	hissa-ko	dhan	ay-he.
the-father-to	to-say	began,	'father,	me-to	my	share-of	wealth	comes,
tyu de.'	Tab	a-ne	dhan	o-la	bat-diyo.	Tab	thora	
that give.'	Then	him-by	wealth	him-to	was-divided.	Then	a-few	
dina-bh	nanho	beta	sam ^a dho	jama	kar-kan	dur		
days-after	the-younger	son	all	together	made-having	a-distant		
muluk-ma	gayo,	aur	waha	wahiyat-pana	kar-kan	ap ³ lo	paiso	
country-in	went,	and	there	riotousness	made-having	his-own	money	
udayo.	Tab	o-na	aw ^a dho	kharcha-upar	wana	muluk-ma		
was-squendered.	Then	him-to	all	on-being-spent-after	that	country-in		
motho dushkal	padyo.	O-na	bipat	padan	lagi.	Tab	wo w6n	
great famine	fell.	Him-to	difficulty	to-fall	began.	Then	he that	
muluk-ma	ek	bhala	manus-ke	jawar	rahyo.			
country-in	one	gentle	man-of	near	lived.			

PAT^{AVI} OF CHANDA.

the Pat^{was}, or silk-weavers, of Chanda in the Central Provinces speak another of these broken dialects. It looks as if the original language of these people was Marathi and that they had abandoned it for Rajasthani. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marathi words, and there are a few Marathi inflexions, but most of the grammar seems to be Rajasthani (with here and there some Bundeli), and for convenience sake we may class the language as a form of Malvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Pat^{nuli} or Pat^{wegari}, and is a form of Gujarati. It is described below on pp. 447 and 448.

[No. 62.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

MALVI (PAT^{AVI} BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोछा हुये । ति-का-मं-ती रुझानी थाप-ब समे बाबा जे माल-
माली-को वाटनी म-क भावं-को ते हे । मंग ति-न तेक-क जसत वाटी-दिये । मंग कोछा दिवस-मे
रुझान पोरे समझे जमा करी-कुन्हा दूर देख-स गये । आनिक ताहा बारबंद-पना-ती थापली
जमा छलाई दिये । मंग ति-न अवधी खरणा-वर से देख-मे मोठो मझाओ पडे । मंग ति-क भवचन
पछ-क लगे । तवा ति-न ते देख-मे एक मला मनुष्य जवर 'रहे । ति-न मंग ति-क चुकर चरा-
वं-क ओपली वावर-मे थडे । तवा चुकर के कोछा खाती-जोती ते कोछा-ती थापली पीट भरत
अथो ति-का दिक-मे बाबना हुई । आनि ति-क कोनी दिया नही ।

TRANSLITERATION AND TRANSLATION.

Koni	ek	manushya-ka	don	porya	huye.	Ti-ka-man-ti	lahano
Some	one	man-to	two	sons	were.	Them-of-in-from	the-younger
bap-ka	mane,	' baba,	je	mal-matto-ko	wat ^a ni	ma-ka	awam-ko,
the-father-to	says,	'father,	what	property-of	share	me-to	coming-off(-ie),
te	de.'	Mang	ti-na	teu-ka	jama	wati-diye.	Mang
that	give*	Then	him-by	them-to	property	was-divided.	Then
diwas-me	lahan	pore	sam ^a do	jama	kari-kunya	dur	des-ka
days-in	the-yoanger	by-eon	all	collection	made-having	a-far	country-to
gaye,	anik	taha	bar ^a band-pana-ti	ap ^{lo}	jama	udai-diye.	Mang
went,	and	there	debauchery-by	his-own	property	squandered.	Then
ti-na	aw ^a dho	khar ^a chya-war	te	des-me	motho	mahagro	pads.
him-by	all	on-being-spent-after	that	country-in	a-great	famine	fell.
Mang	ti-ka	ad ^a chan	padah-ka	lage.	Tawa	ti-na	te
Then	him-to	difficulty	falling-to	began.	Then	him-by	that
							country-in

ek bhala manusuya jawar rahe. Ti-na mang ti-ka dukar
a gentle man near it-was-remained. Him-by then him-to twine
 charawan-ka ap^olo wawar-me dhade. Tawa dukar je koda
feeding-fot his-own field-in it- was-sent. Then the-swine what chaff
 khato-hoto, te koda-ti ap^olo pot bhar^onu aso ti-ka dil-me bas^ona
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 hui. Ani ti-ka koni diya nahi.
was. And him-to anyone gave not.

NIMADI.

As examples of Nimadi, I give a version of the Parable of the Prodigal Son from Nimar, and a fragmentary folktale from Bhopawar.

[No. 53.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

NIMADI

(DISTRICT NIMAR).

कोई एक आदमी-का बुरा लड़का था। उस-म-से छोटा-न अपना बाप-से बड़ो अरे दादा अपनी धन-दीलत-न की भारी बिलो डीय की म-क दूर-भाक। तब बाप-न अपनी धन-दीलत अपना बेटा-न-का बाट-दी। बहुत दिन बिता नही हुए-से कि छोटी बेटो अपनी सब धन-दीलत लिह-न कहीं दूर देस-क चळ्ळी-गयो अरु वहाँ दूना-बखीडा-म दिन तेर-बारि-न अपनी धन-दीलत छार-दी। अरु जेव सब धन-दीलत बरबाद हुए-गई तब उना सुलक-म बडो अकाळ पड्यो। अरु वी अंगार बुर-गयो। तब वी जाह-न उना देस-का रहैनावाका-म-सी एक-का घर जाह-न रह्यो। अरु उना आदमी-न व-ख अपना खेतना-म सुवर चराण-क भण्यो। तब जिन-क हिलका-क सुवर खाह-रझा-या वो हिलका खाह-न अपना पेट भरनू असी मोबत गुजरी थी। अरु कोई आदमी वो-ख कहै न दे। असी वक्त-म जब वो-की खुंदी जाह-न आख्या सुनी। तब वो कहे फारा दादा-का खेतना राख्वा-बुवा नीकर के की जो पेट भरि-न रोटा खावच अरु रह्यो-छड्यो बर्धि-न घर लह-जाच अरु हउं छाँ भूको मरी-रझोच। हउं अरु उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगैदी नी वारा अगैदी बडो पाप कियो जे-का-की धारो लह्यो कहेलाक-की भारी अवकात नही रही। वारा राख्वा बुवा नीकरना-म-सी हउं भी एक नीकर के अखो समस्त। असी बर्हि-न वो उख्यो नी अपना बाप-का पास आयो। वो दूर-सी जाह-रझो-यो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दवा आई। तब वो दौखी नी बेटा-का मळा-म लिप्यो नी ओ-का चुम्मा लिया। बेटा-न बाप-सी बड़ो दादा म-न भगवान-का अगैदी नी वारा अगैदी बडो पाप कियो जे-का-की धारो लह्यो कहेलाक-की भारी अवकात नही रही। एतरा-एर भी बाप-न अपना नीकरना-सी बड़ो की सब-को आझा कापडा लाह-न लहका-क पड़ेनाच अरु ओ-का उंगली-म अंगठी हालो अरु ओ-का पाव-म छालव-जू पड़ेना देव। अपन मजा-म खास पीस नी चैन करस। कौकी हउं समझो-को की थे भारी भारी मरि-गयो-बु-से धन नही किरि भी थे बिंदी छे। वो कयहँ चळ्ळी-गयो-यो पर किरि भाह गयो। असी कठि-न वो चैन करन लाग्वा ॥

अब ओ-की बडो बेटो खेत-म यो। वो अपन लह्यो नी घर-का पास पहुँचो तब उन-न सुखो की बान्यो अरु नाच चळी-रझाच। ओ-का-पर-ही उन-न अपना नीकरना-म-सी एक-क पुकाको नी ओ-क पूछो की थे काँह हुए-रझोच। नीकर-न ओ-क बड़ो की भारी भाह आयोच नी वारा बाप-न बापत दिविस कौकी भारी भाह आखो भको घर आह-गयोच।

ए-का-पर-खी बड़ा भारी-क हूखी आयी नी घर-स नहीं जाव । तँव बाप बाहर आवी नी बड़ा बेटा-क सनायी । ते-का-पर-खी बड़ा बेटा-न बाप-की कछी देवली एतरा बरस-खी जारो वीरा-बाबरी कर्कष कभी जारा पुकस-क नहीं तोखी । एतरा-पर भी नून स-क एक बार-भी बकरी-की बखी तक नहि दिखी की चुरँ अपना दोघना-का साथ बैन करती । उन जारा छोटा छोटा-न रीकना-का साथ रचि-न अपनी मन-दीक्षत उछार होवी वो खीरो खरे आत-का साथ नून व-का साठ बाफत दीधीव । तँव बाप अपना बड़ा बेटा-खी बोछो बेटा नू ती सदा नारा पावव हैं नी जो नारी जन-दीक्षत से सब वारिच से । अपन समझा वा जो जारो भार अरि-नयो-हु-से उन नहि फिरि भी वो जिंदी से । वो खरुं चळो-गवो-वो पर फिर आर गयीच ए-का साठ आपन-क पावसे खी अपन-न अनेद सनाबनू नी खूखी होखू ।

[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

NIMADI.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Koi ek ad^ami-ka dui lad^aka tha. Un-ma-su chhota-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap^ana bap-su kahyo, 'are dada, ap^ani dhan-daulat-ma jo
his-own father-to it-was-said, ' O father, our wealth-property-in whatever
 mharo hisso hoy so mha-ka dai-nhak, ' Tawa bap-na ap^ani
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap^ana bctana-ka bat-di. Bahut din bitya, nahi
wealth-property his-own sons-to was-divided. Many days passed not
 hu-se ki chhoto beto ap^ani sab dhan-daulat lii-na kahi
been-were that the-younger son his-own all property token-having some
 dur des-ka chalyo-gayo, aru waha danga-bakheda-ma din
distant country-to went-away, and there riotous-conduct-in days
 ter-kari-na ap^ani dhan-daulat udai-di. Aru jawa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar^abad hui-gai, tawa una mulak-ma bado akal padyo, aru wo
destroyed became, then that country-in a-great famine fell, and he
 kangal hui-gayo. Tawa wo jai-na una des-ka rahenawala-ma-si
poor became. Then he gone-having that country-of inhabitants-in-from
 ek-ka ghara jai-na rahyo, Aru una ad^ami-na wa-kha ap^ana
one-of in-house gone-having lived. And that man-by him-to his-own
 khet^ana-ma suwar charana-ka bhejyo; tawa jina chhil^aka-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khai-rabya-tha wo chhil^aka khai-na ap^ano pet bbar^anu asi
to-eat-used these husks eat en-having his-own belly to-fill such
 uaubat guj^ari-thi. Aru koi ad^ami wo-kha kai na de.
an-event occurred-had. And any man him-to anything not gives.
 Asi wakt-ma jab wo-ki dhundi jai-na akhya khuli, tawa
Such time-in when him-of pride gone-having eyes were-opened, then
 wo kahe, 'mhara dada-ka ket^ara rakhya-huwa naukhar chhe, ki jo
he says, 'my father-of how-many kept servants are, that who
 pet bhari-na rota khawach aru rahyo-sahyo
belly filled-having breads eat and that-which-remained-over-and-above

badhi-na ghara lai-jach, aru hau hya bhuko mari-rahyocho.
tied-having in-house take-away, and I here hungry dying-remained-am.
 Hau awa uthi-na ap^ana dada-ka pas jais aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 "dada, dada, ma-na Bhag^awan-ka aghi ni thara aghi
"father, father, me-by God-of in-presence and thee-of in-presence
 bado pap kiyoy, je-ka-si tharo lad^ako kahelana-ki mhari aw^akat
great sin was-done, which-of-from thy son being-called-of my worth
 nahi rahi; thara rakhya-huwa naukara^ana-ma-si hau bhi ek naukara
not remained; thy kept servants-in-from I also one servant
 chhe, aso samajh." ' Aso kahi«na wo uthyo ni ap^ana
am, such (you-may-)understand." ' Such said-having he arose and Ms-own
 dur-ka pas ayo. Wo dur-si ai-rahyo-tho, et^ara-ma o-ka bap-na
father-of near came, He far-from coming-was, when his father-by
 6-ka dekhyo, wa o-ka daya ai. Tawa wo daudyo ni
him-to it-was-seen, and him-to compassion came. Then he ran and
 beta-ka gala-ma lip^atyo ni o-ka chumma liya. Beta-na
the-son-of the-neck-in embraced and him-of kisses were-taken The-son-by
 bap-si kahyo, 'dada, ma-na Bhag^awan-ka aghi ni
the-father-to it-was-said, 'father, me-by God-of in-the-presence and
 thara aghi bado pap kiyoy, je-ka-si tharo lad^ako
of-thee in-the-presence great sin was-done, which-of-from thy son
 kahelana-ki mhari aw^akat nahi rahi.' Et^ara-par-bhi bap-na
being-called-of my worth not remained.' So-much-on-even the-father-by
 ap^ana naukara^ana-si kahyo, ki, 'sab-si achha kap^ada lai-na
his-own servants-to it-was-said, that, 'all-than good clothes brought-having
 lad^aka-ka pahenaw; aru o-ka ug^ali-ma ag^athi dalo aru o-ka paw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 dal^ana-ku panhaina dew. Apan maja-ma khasa pisa ni
putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar^asa; kyau-ki hau sam^ajho-tho ki ye mharo chhoro
merriment will-make; because-that I understood-had that this my son
 mari-gayo-hu-se, pan nahi, phiri-bhi ye jindo chhe; wo kathai
dead-gone-was, but no, again-even he alive is; he somewhere
 chalyo-gayo-the, par phiri ai-gayo.' Aso kahi-na wo Chain
gone-away-had, but again returned.' Thus said-having they merriment
 kar^ana lagya.
 to-do began.

Awa o-ko bado be to khet-ma the. Wo aw^ana lagyo ni ghar-ka
Now his elder son field-in was. He to-come began and house-of
 pas pahuchyo; tawa un-na sunyo ki 'bajyo aru nach
near reached; then him-by was-heard that 'music and dancing

chali-rahya-ch.' O-ka-par-si un-na ap'na naukara-na-ma-si ek-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to
 pukaryo ni o-ka puchhyo ki, 'ye kai hui-rahya-ch ?'
it-was-called and him-to it-was-asked that, 'this what going-on-is ?'
 Naukar-na o-ka kahyo ki, 'tharo bhai ayoch, ni thara
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy
 bap-na japhat divich, kyau-ki tharo bhai achho-bhalo ghara
father-by a-feast given-is, because-that thy brother safe-well in-house
 ai-gayoch.' E-ka-par-si bada bhai-ka ghusso ayo ni ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in
 nahi jaw. Tawa bap bahar ayo ni bada beta-ka manayo.
not goes. Then the-father out came and the-elder son-to it-was-entreated.
 Te-ka-par-si bada beta-na bap-si kahyo, 'dekh^ajo, et^ara
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many
 baras-si thari sewa-chak^ari karuch, kabhi thara hukam-ka nahi
yeare-from thy service I-domg-am, ever thy order-to not
 todayo. Et^ara-par-bhi tu-na ma-ka ek-war-bhi bak^ari-ko
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of
 bachcho tak nahi diyo ki hau ap'na. dost^ana-ka sath chain
a-young-one even not was-given that I my-own friends-of with merriment
 kar^ato. Ina thara chhota chhora-na rand^ana-ka sath rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having
 ap'ni dhan-daulat udai-divi, wo chhoro ghara ata-ka
his-own property was-wasted-away, that son to-house on-coming-of
 sath tu-na wa-ka-satha japhat divich.' Tawa bap apna bada
with thee-by him-of-for a-feast given-is' Then the-father his-own elder
 beta-si bolyo, 'beta, tu-to sada mhara pasa-ch chhe, ni jo
son-to said, 'son, theu-indeed always me-of near art, and whatever
 mhari dhan-daulat chhe, sab thari-ch chhe. Apan sam^ajha-tha ki
my property is, all thine-alone is. We understood-had that
 tharo bhai mari-gayo-hu-se, pan nahi, phiri-bhi wo jindo chhe; wo
thy brother dead-gone-was, but no, again-even he alive is; he
 kathai chalyo-gayo-tho, par phiri ai-gayoch; e-ka-satha apan-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to
 chay^aje ki apan-na anand manaw^anu ni khushi
it-was-meet that us-by merriment was-to-be-celebrated and happiness
 honu.'
was-to-be-become.'

No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

NIMADI.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा दो । वो बिचार-बुद्धि काय । बड़ी कलर-ही तो बिचार देखत देखत बी-बू
 पानी-की तोस काबी । ज-न अपना मन-म कयो बी पानी बँई बसा मिठ तो पीछे ।
 इतरा-स बी-बू एक लीम-की भाड़ गहरी मजर आयी । बड़ा पानी होबसा असो पानी-न
 चोड़ दुवड़ाई-न लीम पास नयो । काँ काई-न देखत तो एक पछी तकराई पछी-न एक जोनी
 पछी-न लताई-न बढी-बी न बो-बो सेको बसती-स आटी माँगन गयो-बो । राजा-न मन-म कयो
 बी बड़ा पानी मिठन बँई मिठ । कसी जमा-न जोगी बढी-न । बो-ती बढत राजा बोना-बी
 सुगट पछी-बी । बो-न कली-की पासो होय । ते-का-छ राजा-बू बँई समज नहीं पछी
 न मरेकी साँप जोगी-का मका-स बढी-आयो । इतरा-स आटी जोगी-न सेको आयो
 सेला-न अपना गुरु-का मका-स साँप बढी-को देखी-न साँप-बू कयो बी जिन-न नारा गुरु-का
 मका-स साँप बढी-बी-बी बी-बू तू काई-न रात-स बस । अन्धान राजा अपना महुका-स
 आई-न सुगुट सतारी-न बजा । ते-ब राजा-बू पैत आई की आपन जीबी-का मका-स मरेकी
 साँप बढी-आयो । थे सुबो काय-बू कयो । यज अज काई-न साँप निवाळी-आई । असो
 बिचार करी-न राजा बिदा बूयो ।

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

NIMADI DIALECT.

(STATE BHARWANI, BHOPAWAE AGENCY).

TRANSLITERATION AND TRANSLATION.

Ek raja the. Wo sikar-kha jay. Badi phajar-si to
 A king there-was. He hunting-for goes. Early morning-from indced
 sikar khel^ata-khel^ata wo-kha pani-ki tis lagi. U-na ap^ana
 hunting in-sporting-in-sporting him-to. water-of thirst was-felt. Him-by his-own
 man-ma kayo ki, 'pani kai jaga mila to pinu.'
 mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It^ara-ma wo-kha ek lim-ko jhad gah^aro najar ayo. Waha pani
 So-much-in him-to one nim-of tree dense insight came. There water
 hoy^aga aso jani-na ghodo daw^adai-na lim pas gayo.
 will-be so thought-having horse caused-to-run-having the-riim near he-went.
 Wha jai-na dekhaj to ek sukhi talai padij na ek jogi
 There gone-having it-seen-is then one dried tank lying-is and one devotee
 palak lngai-na bathyo the, na wo-ko chelo was^ati-ma ato
 eye-lashes closed-having seated was, and him-of disciple village-into flour
 mag^ana gayo-tho. Raja-na man-ma kayo ki, 'yaha pani mila
 to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kai mila; kasi jaga-ma jogi bathyoy ! ' Wo-ti bakhhat
 not anything got; what-sort-of place-in the-devotee seated-is / At-lhat time
 raja sona-ko mugat paheryo-the; wo-ma Kali-ko waso hoj;
 (by-)the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
 te-ka-su raja-kha kai samaj nahi padi. Na marelo
 that-of-from the-king-to any understanding not occurred. And a-dead
 sup jogi-ka gala-ma wal^avi-ayo. It^ara-ma ato
 serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 magi-na chelo ayo. Chela-na ap^ana guru-ka gala-ma
 begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sap wal^avelo dekhi-na sap-kha kayo ki, 'jin-na mhara
 a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 guru-ka gala-ma sap wal^avyo-hoy, wo-kha tu jai-na
 preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having
 rat-ma das.' Alyag raja ap^ana mahal-ma ai-na mugat
 the-night-in bite.' Here the-king his-own palace-in come having crown

utari-na	bathya.	Tawa	raja-kha	chet	ai	ki,	'apan
<i>put-off-having</i>	<i>sat.</i>	<i>Then</i>	<i>the-king-to</i>	<i>consciousness</i>	<i>came</i>	<i>that,</i>	<i>' I</i>
jogi-ka	gala-ma	marelo	sap	wal ^a vi-aya;	ye	buro	kam
<i>the-devotee-of</i>	<i>on-the-neck</i>	<i>a-dead</i>	<i>serpent</i>	<i>having-put-came;</i>	<i>this</i>	<i>bad</i>	<i>work</i>
karyo.	Pan	ab	jai-na	sap	nikali-au.		Aso
<i>was-done.</i>	<i>Bat</i>	<i>now</i>	<i>gone-having</i>	<i>the-serpent</i>	<i>(aken-off-having-I-will-come.</i>		<i>Thus</i>
vichar	kari-na	raja	bida-buyo.				
<i>consideration</i>	<i>made-having</i>	<i>thc-king</i>	<i>set-out.</i>				

FREE TRANSLATION OF THE FOREGOING.

There was a king. He used to go for hunting in the early morning. (One day) when he was hunting he felt thirsty. He was thinking of drinking water if it could be got somewhere, when he caught sight of a shady *mm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nim*. On going there he found that there was a dry tank, and by it a devotee seated with his eyes closed. His disciple had gone to the village for begging flour. The king said to himself that there was neither water nor anything there and that it was a strange place for a devotee to sit in. At that time the king was wearing a crown of gold, in which abode the demon Kali,¹ and through its influence the king could not understand what he was doing; so he took up a dead serpent which was lying there, and folded it round the devotee's neck. By this time the disciple returned after doing his begging. Seeing the serpent folded round his preceptor's neck, he said to the serpent, 'Go and bite at night him who has folded you round the neck of my preceptor.' In the meanwhile the king had returned to his palace and the moment he took off the crown and sat down he remembered that he had folded the serpent round the devotee's neck, and that it was a very wicked action. So he resolved to go back at once and take it off. So thinking, the king set out.

¹ The prasiding, evil genius of the present age

LIST OF STANDARD WORDS AND

English.	Marwari	Marwari (Thali of Jaisalmer).	Jaipuri.	Mawati
1. One	Ek	Hek	Ek, yek	Ek
2. Two	Doy	Be	Do	Do
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyar, chyar	Chara	Chyar	Chyar
5. Five	Pach	Pucha	Pach	Pach
6. Six	Chhaw	Chhaw, chha	Chhai	Chhai
7. Seven	Sat	Satta	Sat	Sat
8. Eight	Ath	Attha	Ath	Ath
9. Nine	Naw	Naw	Nan	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachas	Pachas	Pachas	Pachas
13. Hundred	So, Saik'ro	So	Sau	Sau
14. I	Hu, mhu	Hu	Mai	Mai
15. Of me	Mharo, maro	Ma-jo	M h a r o	Mera
16. Mine	Mharo, maro	Mayalo	m h a r o	Mery
17. We	Mhe, me	Mhe	Mhe	Ham, hama
18. Of us	Mharo, maro	Mha-ro	Mha-ko	Mharo
19. Our	Mharo, maro	M h a - r o	Mha-ko	Mharo
20. thou	Tu, thu	Tu, tu	Tu	Tu
21. OF thee	Tharo	Ta-jo	Tharo	Tero
22. Thine	Tharo	Tayalo	Tharo	Tero
23. You	The, tame	The	The	Tam, tum, tham
24. Of you	Tharo, tamaro	Tha-ro	Tha-ko	Tharo
25. Your	Tharo, tamaro	Tha-ro	T h a - k o	Tharo

SENTENCES IN RAJASTHANI.

Malvi (Rangri).	Malvi (when different from Rangri).	Nimadi (Nimar)	English.
Ek		Ek	1. One
Do		Dui	2 Two.
Tin		Tin	3. Three.
Char		Char	4 Four
Pach		P a c h	5 Five
Chhe		Chhaw	6. Six
Sat		Sat	7 Seven
Ath		Ath	8. Eight
Naw		Naw	9 Nine.
Das		Das	10. Ten.
Vis		Bis	11 Twenty
Pachas		Pachas	12 Fifty
Sa		Sau	18 Hundred
Hu		Hau	14. I
Mharo, maro		Mharo	15 Of me.
Mharo, maro		Mharo	16 Mine.
Mhe		Ham	17. We
Mha-ko, mhano	Hamaro	Hamaro	18 Of us.
Mha-ko, mhano	Hamaro	Hamaro	19 Our
Tu		Tu	20. thou
Tharo		Tharo	21 Of thee.
Tharo		Tharo	22. Thine.
The, thai	Tam	Tum	23. You.
Tha-ko, thano	Tamaro	Tumharo	24. Of you.
Tha-ko, thano	Tainaro	Tumharo	25. Your.

English.	Marwari	Marwari(Thali of jaisalmar).	Jaipur.	<i>Mawri</i>
26 He .	Wo,u,uwe .	O	Wo	Wo, woh
27. Of him	Un-ro .	Uve-ro .	U-ko .	Waih-ko . * .
28 His .	Un-ro .	Uve-ro .	U-ko .	Waih-ko
29 They .	We, wai, uwe .	O	Wai	We, wai, waih
30 Of them	Una-ro .	Uwa-ro .	Wa-ko .	Un-ko .
31 Their	Una-ro .	Uwa-ro	Wa-ko .	Un-ko .
32 Hand	Hat	Hath	Hat .	Hit .
33 Foot	Pag	Pag	Pag . * .	Paw, pag
34. Nose .	Nak	Nak	Nak .	Nak .
35 Eye	Akh; nain	Akh	Akh	Akhya .
36 Month	Mudo .	Mudo .	Mudo	Moh .
37 Teeth	Dat	Ditta	Dat	Dat .
38. Ear .	Kan	Kan .	Kan	Kan .
39 Hair .	Kes, bal	Kes	Bal	Bal
40 Head	Matho .	Mattho .	Matho	Sir .
41 Tongue	Jib	Jibh	Jib	Jib .
42. Belly	Pet	Pet .	Pet	Pet
43 Back	Maur .	Putthi	Mangar	Mangar, pith .
44. Iron	Lo	Lo .	Lo	Loh
45 Gold	Sono	S o n o	Sonu	Sonu .
46 Silver	Rupo	Chadi, rupo .	Chadi	Chadi
47. Father	Bap	Bap	Bap	Bap, babo
48 Mather	Ma	Ma	Ma	Ma
49. Brother	Bhai	Bhai	Bhai	Bhai
50. Sitter	Bain	Ben	Bhain	Bahan .
51. Man	Minakh; ad'mi	Manakh, manas, idmi	Motyar, minakh, ad'mi	Ad'mi, mard, motyar
52. Woman	Lugai .	Lugai	Lugai	Bair*bani, bir*bani, lugai .

Malvi (Rangri).	Malvi (when different from Rangri).	Nimadi (Nimer).	English.
U.	U.	Wo	26 He
Wani-ko, -ro; uni-ko, -ro; vi-ko, -ro	O-ko, una-ko, us-ko .	Us-ko, o-ko	27. Of him.
Wani-ko, -ro ; uni-ko, -ro, vi-ko, -ro	O-ko, una-ko, us-ko .	Us-ko, o-ko	28. Hie
VI -	Vi	Wo	29 They
Wana-ko, wana-ko .	Un-kO .	Un-kO .	30. Of them.
Wana-ko, wana-ko	Un-ko	Un-ko	31 Then.
Hat		Hat	32 Hand
Pag .		Paw	33. Foot
Nik		Nak	34 Nose
Akh		Akh	35. Eye
Mudo		Mundho	36 Mouth.
Dat		Oat	37. Tooth
Kan		Kan	38 Ear
Kes		Bal	39. Hair.
Matho		Sir	40. Head
Jibh		Jibh	41. Tongue
Pet		Pet	42 Belly.
Pith		Pit, put .	43 Back
Loh	Luwo	Loho	44. Iron
Sons	Sono, sunnd	Sunno	45 Gold.
Chudi		Chadi	46 Silver.
Bap. bhabha, pita	Bap, dada, day-ji	Bap, dada, dado	47. Father.
MS .	Ma, jiji .	Ma, maya	48. Mother.
Bhai		Bhai	49 Brother.
Bain, ben .		Ba h e n	50 Sister.
Ad'mi, manak		Ad'mi	51. Man.
Lugai ,	Bail*	Aw*rat	52 Woman.

English.		Mrwari (Thall of Jaisalmar).	Jaipuri	Mawari.
53. Wife	Jorayat; hahu	Bau	Bhau, lugal	Lugal
54. Child	Tabar; balak	Tabar	Balak, tabar	Balak
55. Son	Bero, dik'ro	D i k ' r o	Beto	Beto, choro
56. Daughter	Beti, dhiw'ri, dik'ri	Dik'ri	B e t i	Beti, chori
57. Slave	Golo; chakar	Chakar	Bado	Bado *
58. Cultivator	Kaf'sa	Hall	Pal'ti	Kisan, jimidar
59. Shepherd	Evalyo	GOwal, gori	Guwalyo	Guwal
60. God	Isvar; Ram-ji	Par'mesar, bhag'wan	Pan'mesar	Ram, Isur
61. Devil	Rakas	Setan	Rakas, paret, bhut	Bhut, paret
62. Sun	Suraj-ji	Suraj	Suraj	Suraj
63. Moon	Chandar'ma-ji	Chandarna	Chad	Chad
64. Star	Tare	Tart	Taro	Taro
65. Fire	Bac'dew	Baste	Ag, baste, baisandar	Ag, agya
66. Water	Jal	P a n i	Pani	Pani
67. House	Ghar	Ghar	Ghar, jaga	Ghar
68. Horse	Ghoro	Ghoro	Ghoro	Ghoro
69. Cow	Gay	Gaya	Gay	Gay
70. Dog	Kutto, gindak	Kutto	Kuk'ro, gandal, g'Adak'ro	Kutto, kuk'ro
71. Cat	Minui	Billi, minni , ...	Bilal, balal, myau	Bilal
72. Cock	Kuk'ro	Kukaro	Mur'go	Mur'go
73. Duck	Ad	Ad	Batak	Batak
74. Ate	Gadho, puranyo	Gado	Ghado, gadairo	Gadho, chaupo , ...
75. Camel	Uth, pagal, todio; mayyo jakhoro	Ut	Uth	Ut
76. Bird	Pakheru	Pankhi	Chiri, chari	Chiri
77. Go	Ja	Ja	J&	Ja
78. Eat	Jim	Kha	Kha	Kha
79. Sit	Baith	Bais	Baith	Baith

Malvi (Rangri)	Malvi (when different from Rangri)	Nimadi (Nimar).	English.
Lugal, wau	Baa	Ladi, hay'ki	63 Wife.
Balak chhoro .		Bachcho	54 Child.
Lad'ko, beto .		Beto, chhoro, lad'ko	55 Son.
Lad'ki, beti .		Beti, chhori, lad'ki .	56. Daughter
Lodo		Gulam .	57. Slave
Kar'shan	Kir'san	Kisan	58 Cultivator
Gad'ri .		Gadariyo	59 Shepherd.
Parameswar		Dewa	60 God.
Bhut, jind .		Bhut	61 Devil.
Suraj		Suraj	62 Sun
Chad		Chad	63. Moon.
Tara		Taro	64 Star.
was'di .	Basti	Kg	65 Fire.
Pani	Pani	Pani	66 Water
Ghar		Ghar	67 House
Ghoro		Ghodo .	68 Horse.
Gay		Gay	69. Cow.
Kutto, kut'ro, teg'do		Kutto, kutro .	70 Dog
Min'ki		Billi, majar	71 Cat.
Kuk-do .		Kuk'do .	72 Cock.
Badak .		Badak .	73. Duck
Gado, ras'bo		Gadho	74 Asa.
Ut		Ut	75. Camel.
Pakheru		Panchhi, pakheru	76. Bird.
Ja		Ja	77. Go
Kha .		Kha	78 Eat
		Bath	79 Sit

English	Marathi	Marathi (Transliteration)	Devanagari	Devanagari
80. Come	Āw	Āw, ā	Ā, āw	Ā
81. Bees	Ka	Mar	Pip	Mar
82. Stand	Ūth-ho	Ūth	Ūth-wha	Khaṇḍ whā
83. Die	Mar	Mar	Mar	Mar
84. Give	Dā-do	Dā	Dā	Dā
85. Run	Dog	Daur	Bhag	Daur, bhāḍ
86. Up	Ūcha, spar	Ūcha	Ūpar	Ūpar
87. Near	Kaṇh, nāḥṇ, grām	Nēḥ, kaṇh	Kaṇh	Nēḥ, nāḥṇ, kaṇh
88. Down	Hōḥṇ, nōḥḥṇ	Nōḥ	Nōḥ	Nōḥ
89. Far	Āḥṇ	Āḥṇ	Dūr	Dūr
90. Before	Āḥṇ, pādā	Āḥṇ	Phūli, ḥṇ	Āḥṇ
91. Behind	Āḥṇ, pādā	Phaḥṇ	Phaḥṇ, pādā	Phaḥṇ, pādā
92. Who	Kū	Kū	Kū	Kū
93. What	Kū, kū	Kū	Kū	Kū
94. Why	Kū	Kū	Kū	Kū
95. And	Nā, or	Nā, or	Nā, or	Nā, or
96. But	Par	Par	Par	Par
97. If	Jā	Jā	Jā, jā, jā	Jā
98. Yes	Hā	Hā, hāḥ	Hā, hāḥ, hāḥ, hā, hā	Hā
99. No	Nā	Nā, kōḥ	Nā, kōḥ	Nā
100. Also	Gajab-āḥ	Āḥ, kōḥ	Āḥ, kōḥ	Āḥ
101. A father	Bāp	Bāp	Bāp	Bāp
102. Of a father	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ
103. To a father	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ
104. From a father	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ	Bāp-āḥ, -āḥ
105. Two fathers	Dōy Bāp	Dōy Bāp	Dōy Bāp	Dōy Bāp
106. Fathers	Bāp	Bāp	Bāp	Bāp

Malvi (when different from Marwari (Rangri).

	Rangri)	Nimadi (Nimar).	English.
		Aw	
		mai	80 Come.
Ubho-re .		Khado .	81. Beat.
Mar		Mar	82 Stand.
De		Da, de	83 Die
Dod		Bhag .	84 Giro
Upar . . .		Upar	85 Ran
Mere		Pas, najik	86 Up.
Niche		Nicha	87 Near
Dur, veg ¹ lo		Dur . . .	88. Down.
Pela, age		Aga	89 Fat
Pachhe		Pachha .	90. Before
Kun .		Kun, kun	91 Behind.
Kai.kai	Kai,kai	Kai	92 Who.
Ka, kyu, kyo .		Kyau	93 What.
Aur or, ne		Aru, ni, wa.	94. Why.
Par, parant, pan		Pan	93 And
Jo		Agar	96 But
Ha . .		Ha	97. If.
Ni, ni .		Nahi	98. Yes.
Are-are		Ai bap-re	99. No
Bap		Bap	100 Alas.
Bap-ko, -ro		Bap-ko	101 A father.
Bap-ne, -ke .	Bap-ke .	Bap-ka	102 Of a father
Bap-su, -se, -u .		Bap-si	103. To a father.
I Do bap .		Dui bap .	104. From a father
Bap	Bap, bap-hor (or horo, -hon, -bono, and so throughout all declensions).		105. Two fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Marwari	Marwari(Thajj of Jaisalmer)	Jaipuri.	Mewati
107 Of fathers	Bapa-ro	Bapa-ro	Bapa-ko	Bapa-ko
108. To fathers	Bapa-nai, -kanai	Bapa-na . . . Bapa-su	Bapa-nai Bapa-su	Bapa-nai Bapa-tai, -Bai .
110 A danghtel	Beti	Dik'ri .	Beti * * * *	Beti
111. Of a daughter .	Beti-ro	Dik'ri-ro	Beti-ko	Beti-ko
112 To a daughter .	Beti-nai, -kanai	Dik'ri-na	Beti-nai	Beti-nai
113 From a daughter	Beti-su	Dik'ri-su	Beti-su	Beti-tai, sai .
114 Two daughters	Doy betiya	Be dik'niya	Do beti, do betya .	D o b e t i
115 Daughters	Betiya	Dik'niya	B e t y a	Betya
116 Of daughters .	Betiya-ro	Dik'niya-ro	Betya-ko	Betya-ko
117 To daughters	Betiya-nai, -kanai .	Dik'niya-na .	i Betya-nai	Betya-nai
118 From daughters	Betiya-su	Dik'niya-su .	Betya-su	Betya-tai, -sai. . . .
119 A good mau	Ek bhalo ad'mi	Bhalo manas	Ek chokho minakh .	Ek achhyo ad'mi .
120 Of a good man .	Ek bhala ad'mi-ro .	Bhale manas-ro	Ek chokha minakh-ko	Ek achhya ad'mi ko .
121 To a good man .	Ek bhala ad'mi-nai, -kanai	Bhale manas-na	Ek chokha minakh-nai	Ek achhya ad'mi-nai
122 From a good man	Ek bhala ad'mi-su .	Bhale manas-su	Ek chokha minakh-su	Ek achhya ad'mi-tai, sai .
123 Two good men .	Doy bhala ad'mi	Be bhala manas	Do chokha minakh .	Do achhya ad'mi .
124 Good men	Bhala ad'mi .	Bhala manas	Chokha minakh	Achhya ad'mi .
125 Of good men	Bhala ad'miya-ro	Bhala manasa-ro	Chokha min'kha-ko .	Achhya ad'miya-ko .
126 To good men .	Bhala ad'miya-nai, -kanai	Bhala manasa-na	Chokha min'kha-nai	Achhya ad'miya-nai .
127. From good men .	Bhala ad'miya-su .	Bhala manasa-su	Chokha min'kha-su	Achhya ad'miya-tai, -sai
128 A good woman .	Ek bhali lugai	Bhali lugai .	Ek chokhi lugai	Ek achhi bair'bani .
129. A bad boy	Ek bhudo chhoro	Buro chhok'ro	Ek buro chhoro	Ek buro chhoro
130. Good women	Bhali lugaya	Bhali lugaiya .	Chokhi lugaya	Achhi bair'banya .
131. A bad girl	Ek bhudi chhori	Buri chhok'ri .	Ek buri chhori	Ek buri chhori
132 Good	Bhalo	Bhalo .	Chakho	Achhyo, chokho
133 Better	U'tpo .	Ghano bhalo	U-su chokho .	Waih-tai achhyo (better than that).

Malvi (Rangan)	Malvi (when different from Rangai)	Nimadi (Nimar).	English.
Bapa-ko, -ro . . .	Bap-ko, bap-hor-ko .	Bap'na-ko	107. Of fathers
Bapa-ne-ke .	Bap-ki, bap-hor-ke .	Bap'na-ka	108 To fathers
Bapa-su, se, -u	Bap-se, bap-hor-se	Bap'na-si	109. From fathers
Lad'ki	Beti	Beti	110. A daughter
Lad'ki-ko, -ro .	Beti-ko	Beti-ko	111 Of a daughter
Lad'ki-ne, -ke .	Beti-ke	Beti-ka .	112. To a daughter
Lad'ki-su, -se, -u	Beti-se	Beti-si	113 From a daughter.
Do lad'kya	Do beti, do beti-horo	Dui betina	114 Two daughters.
Lad'kya .	Beti-horo, betya	B e t i n a	115 Daughters,
Lad'kya-ko, -ro	Beti-hor-ko	Betina-ko	116 Of daughters.
Lad'kya-ne, -ke	Beti-ke, bsti-hor-ke .	Betina-ka	117 To daughtois
Lad'kya-su, -se, -u .	Beti-hon-se, beti hono-se .	Betina-si	118 From daughters
Achho ad'mi	Achchho ad'mi	Ek achho ad'mi	119 A good man
Achha ad'mi-ko, -ro .	Achchha ad'mi-ko .	Ek achha ad'mi-ko .	120 Of a good man.
Achha ad'mi-ne, -ke .	Achchha ad'mi-ke .	Ek achha ad'mi-ka .	121 To a good man
Achha ad'mi -su, -se, -u	Achchha ad'mi-se	Ek achha ad'mi-si .	122 From a good man.
Do achha ad'mi	Do achchha ad'mi	Dui achha ad'mi	123 Two good men
Achha ad'mi .	Achchha ad'mi-horo	Achha ad'mina	124 Good men
Achha ad'mya-ko, -ro	Achchha ad'mi-hor-ko	Achha ad'mina-ko	125 Of good men
Achha ad'mya-ne, -ke	Achchha ad'mi-horo-ke	Achha ad'mina-ka .	126. To good men
Achha ad'mya -su, -se, -u .	Achchha ad'mi-hon-se	Achha ad'mina-si	127 From good men
Achhi lugai	Achchhi baira .	Ek achhi aw'rat	128 A good woman
Khod'lo lad'ko	Buro choro . .	Ek kharab lad'ko	129 A bad boy
Achhi lugaya .	Achhi lugaya, achchhi lugaya-horo, achchhi baira-horo.	Achhi aw'rat'na	130 Good women.
Khod'li lad'ki .	Buri chori	Ek kharab lad'ki	131 A bad girl
Achha	Achchho	Achho	132. Good.
wani-su (than that) achho	O-se achchho .	Jado achha	133. Better.

English.	Marwari.	Marwari (thali of Jaipur).	Jaipuri	Mewati
134. Boat	Nirat-achho .	Mule bhalo .	Sah-su chokho.	Sab-tai achhyo
135. High	Ucho	Ucho .	Ucho	Ucho
136. Higher .	Gbano ucho, UN-SU Ucho .	Ghano ucho	U-su ucho	Waih-tai ucho
137. Highest .	Sag'ia-su ucho	Mule ucho	Sab-su ucho .	Sab-tai ucho
138. A horse .	Ek ghoru	Ghoru .	Ghoru	Ghoru . .
139. A mare .	Ek ghori	Ghori .	Ghori .	Ghori .
140. Horses .	Ghora .	Ghora .	Ghora .	Ghora .
141. Mares .	Ghoriya .	Ghoriya	Ghoriya	Ghoriya .
142. A bull .	Ek sad .	Baladh	sud,akal	Bijar .
143. A cow .	Ek gay	Gaya	Gay	Gay
144. Bulls .	Bid	Bal'dha .	sad, akal	Bijar. . . .
145. Cows .	Gaya .	Gaya	Gaya	Gaya . .
146. A dog .	Ek kutto, ek gindak	Kutto	Kuk'ro, gadak'ro	Kutto .
147. A bitch .	Ek kutti	Kutti	Kuk'ri, gadak'ri	Kutti
148. Dogs .	Kutta	Kutta .	Kuk'ra, gadak'ra .	Kutta .
149. Bitches .	Kutiya	Kutiya .	Kuk'rya, gadak'rya .	Kuttiya .
150. A he goat .	Ek bak'ro	Bak'ro .	Bak'ro .	Bak'ro .
151. A female goat .	Ek bak'ri, ek chhali	Bak'ri .	Bak'ri .	Bak'ri
152. Goats .	Bak'ra	Bak'ra	Bak'ra-bak'ri .	Bak'ra-bak'ri .
153. A male deer .	Ek hiran	Haran	Hiran	Hirn . .
154. A female deer .	Ek hir'ni		Hir'ni	Hir'ni .
165. Deer .	Hiran	Harana	Hiran	Hirn
156. I am .	Hu hu .	Hu ai .	mai chhu	mai hu .
157. Thou art .	Tu hai .	Tu ai .	Tu chhai	Tu hai,ha
158. He is .	Uwo hai	Oil	Wo chhai	Wo hai .
159. We are .	Me ha .	Mhe ai	Mhe chha	Ham ha
160. You are .	The ho .	The ai .	The chho	Tam ho .

Malvi (Rangri).	MALVI (when different from Rangri)	Nimadi (Nimar).	English.
Sab-su achho .	Sab-se achchho	Bado achho	134. Best
U cha	U c h o	Ucho	135 High.
Wani-su ucho .	Un-se ucho	Jado uoho	136 Higher
Sab-su ucho .	Sab-se ucho	Bado ucho	137. Highest.
Ghodo		Ghodo .	138 A horse
Ghodi		Ghodi	139 A mare
Ghoda	Ghoda-hono	Gboda, ghodana	140 Horses
Ghodya	Ghodi-hono	Ghodina	141 Mares.
Bel, balad	Sid	Sad	142 A ball
Gay	Gay	Gaya	143. A cow
Bel, bal'dya .	Sad-horo	s a d ' n a	144 Bulls
G a y a	Gay-hon	Gay'na	145 Cows.
Teg'do .	Kut'ro	Kutto	146 A dog
Teg'di	Kutti .	Kutti	147 A bitch
T6gmu	Kut'ra-horo	Kutta, kuttana	148 Dogs.
Teg'dya	Kut'ri-horo	Kuttina, ...	149 Bitches
Bak'ro, khaj'ru		Bak'ro	150 A he goat
Bak'ri		B a k ' r i	151 A female goat
Bak'rya	Bak'ra-hono .	Bak'rina	152 Goats.
Haran		Haran	153. A male deer
H a r ' n i		H a r ' n i	154. A female deer
Haranya	Hiran-horo	Haran'na	155. Deer.
Hu hu .		Hau chhe	156. I am
Tu hai, he		Tu chhe .	157. thou art.
U hai, he		Wə chhe	158 He is
Mhe ha .	Ham hi .	Ham aya	159 We are.
The hO .	Tarn ho .	Tum chho	160. You are.

English.	Marwari.	Marwari (Thali of Jaiselmar).	Jaipuri	Mewati.
161. They we . . .	Uve hai .	O ai	Wai chhai .	Wai hai. . .
162. I WAS . . .	HU ho .	Hu hato .	mai chho	mai ho, the .
168. thou wast	Tu ho .	Tu hato .	Tu chho .	Tu h o . t h o
164. He was .	Uwo ho .	O hato .	Wo chho	Wo ho, tho . ' .
165. We were .	Me ha .	Mhe hata	Mhe chha . . .	Ham ha ,tha .
166. Ton were . .	The ha .	The hata	The c hha . *	Tam ha, tha .
167. They were	Uve ha .	O hata .	Waichha	Wai ha, tha .
168 Be .	Ho (imperative)	Ho .	Whai	Wha
169 To be	Hu no .	H o w * n o . . .	Whaibo	Honu .
170. Being	Hoto, huro	How'to .	Whaito	Ho-to .
171 Having been	Huyar	Hoyar	Whair	Ho-kar
172 I may be .	Hu hou .	Hu howa	Mai hu	mai hu .
173 I shall be . .	Hu houla	Hu hois .	mai hu-lo, hosu	mai hugo
174. I should be			mai hu .	
175 Beat	Kuto .	Mar	pit	Mar .
176 To beat .	kut'no	Mar'no	pit'bo	Mar'nu .
177 Beating .	Kut'to	Mar'to .	Pit't6	Mar'to
178, Having beaten .	Kuiar	Marar .	pitar	Mar-kar
179 I beat .	Hu kutu	Hu mara-I	mai pitu	Mai maru
180. thou beatest .	Tu kutai	Tu mare-i	T u pitai	Tu mara
181 He beats ,	U kutai	O mare-i	We pitai	Wo mara
182. We beat .	Me kuta	Mhe mara-I .	Mhe pita . ,	Ham mara
183 Yon best .	The kuto	The maro-i . .	The pito .	Tam maro
184. They beat	Uve kutai	O mara-i	Wai pitai	Wai marai
185. I best (<i>Past Tense</i>) .	Mhai kutiyo .	Me maryo . *	Mai pityo	mai maryo . .
186 thou beatest (<i>Past Tenss.</i>)	Thai kutiyo .	Te maryo	Tu pityo	Tai maryo .
187. He beat (<i>Past Tense</i>) .	Un kutiyo	Uve maryo	Wo pityo	Waih maryo ,

Malvi (Rangri).	Malvi (when different from Rangri).	Nimadi (Nimar).	English.
Vi hai, he		Wo chhe	161. They are.
Hu tho		Hau tho .	162. I was.
Tu tho .		Tu tho .	163 thou wast.
U tho .		Wo tho .	164. He was
Mhe tha	Ham tha	Ham tha	166 We were
The tha .	Tam tha	Tum tha	166 You were.
Vi tha	Ho tha .	Wo the .	167 They were.
Who		HO	168 Be
Vheno, veno	H o n o	Houu	169 To be.
Vheto, veto .	Hoto	Hoto	170 Being.
Wai-ne .	Hui ne .	Hui-na	171 Having been.
			172 I may be.
Hu wauga, wuga	Hougo	Hau huis	173 I shall be.
			174. I should be.
Mir		Mar	175 Beat
Mar'no, mar'wo	Mar'no	Mar'nu	176 To beat.
Mar'to .		mar'to .	177 Beating.
Mari-ne		Mari-ne	178. Having beaten.
Hu maru		Hau maruch	179. I beat.
T u mare		Tu marach, marech .	180 thou beatest.
U mare		Wo marach, marech.	181. He beats.
Mhe mara, mara	Ham mara, mara	Ham marach .	182. We beat
The maro	Tam maro	Tum maroch . .	183 You beat.
Vi mare .		Wo marach, marech	184. They beat.
Mhai maryo .	Mha-ne maryo	Ma-na maryo .	185 I beat (<i>Past Tense</i>)
Thai maryo	Tha-ne maryo .	Tu-na maryo .	186 thou beatest (<i>Past Tense</i>).
Wau-i maryo	O-ne maryo	Un-na maryo .	187 He beat (<i>Past Tense</i>).

English.	Marathi.	Marathi (Transliterated).	Japanese.	Meaning.
188. We beat (Past Tense).	Māḥ khatye	Māḥ mārye	Māḥ piye	Hama mārye
189. You beat (Past Tense).	Tu khatye	Tu mārye	Tu piye	Tam mārye
190. They beat (Past Tense).	Uwā khatye	Uwā mārye	Waḥ piye	Un mārye
191. I am beating	Hē khatī-hā	Hē māḥ-i	Māḥ piṭī-ohī	Māḥ māḥ-hā
192. I was beating	Hē khatī-ho	Hē māḥ-to-hāto	Māḥ piye ohō	Māḥ māḥ-to, -ho, -tho
193. I had beaten	Mām khatye-ho	Mā mārye-hāto	Māḥ piye-ohō	Māḥ mārye-to, -tho
194. I may beat	Hē khatī	Hē māḥ	Māḥ piḥ	Māḥ māḥ
195. I shall beat	Hē khatī-lā	Hē māḥ-lā	Māḥ piḥ-lā, piḥ-lāyā	Māḥ māḥ-gō
196. Then will beat	Tū khatī-lā	Tu māḥ	Tu piḥ-lā, piḥ-lā	Tu māḥ-gō
197. He will beat	Uwō khatī-lā	Ō māḥ	Wō piḥ-lā, piḥ-lā	Wō māḥ-gō
198. We shall beat	Māḥ khatī-lā	Māḥ māḥ-lā	Māḥ piḥ-lā, piḥ-lāyā	Hama māḥ-gō
199. You will beat	Tu khatī-lā	Tu māḥ-lā	Tu piḥ-lā, piḥ-lāyā	Tam māḥ-gō
200. They will beat	Uwō khatī-lā	Ō māḥ-lā	Waḥ piḥ-lā, piḥ-lā	Wai māḥ-gō
201. I should beat			Māḥ piḥ	
202. I am beaten	Hē khatīye hā	Hē māḥīye-i	Māḥ piye-ohā	Māḥ piye-hā
203. I was beaten	Hē khatīye hō	Hē māḥīye	Māḥ piye-ohō	Māḥ piye-to, -ho, -tho
204. I shall be beaten	Hē khatīye jālī-lā	Hē māḥīye jāto	Māḥ piḥ-lā	Māḥ piḥ-gō
205. I go	Hē jā	Hē jāḥ-i	Māḥ jā	Māḥ jā
206. Thou goest	Tū jāḥ	Tu jāḥ-i	Tu jāy	Tu jāy
207. He goes	Uwō jāḥ	Ō jāḥ-i	Wō jāy	Wō jāy
208. We go	Māḥ jāḥ	Māḥ jāḥ-i	Māḥ jāḥ	Hama jā
209. You go	Tu jāḥ hō	Tu jāḥ-i	Tu jāḥ	Tam jāḥ
210. They go	Uwō jāḥ	Ō jāḥ-i	Waḥ jāy	Wai jāḥ
211. I went	Hē gaye	Hē gye, gaye	Māḥ gaye	Māḥ gaye
212. Thou wentest	Tū gaye	Tu gye, gaye	Tu gaye	Tu gaye
213. He went	Uwō gaye	Ō gye, gaye	Wō gaye	Wō gaye
214. We went	Māḥ gaye	Māḥ gaye	Māḥ gaye	Hama gaye

Malvi (Rangri).	Malvi (when different from Rangri).	Nimadi (Nimar).	English
Mha-e maryo .	Ham-ne maryo	Ham-na maryo.	188. We beat (<i>Past Tense</i>).
Tha-e maryo .	Tam-ne maryo	Tum-na maryo.	189 You beat (<i>Past Tense</i>).
Wana-e maryo	Un-ne maryo .	Un-na maryo .	190. They beat (<i>Past Tense</i>).
Hu maru-hu .		Hau mari rahyoch	191. I am beating
Hu mar ^{to} -tho .		Hau mari rahyo-tho .	192 I was beating
Mhai miryo-tho	Mha-ne maryo-tho .	Hau maryo-tho	193. I had beaten
Hu maru	Hu maru		194 I may beat
Hu maruga	Ha marugo, -ga	Hau maris	195 I shall beat
Tu marega	Tu marego, -ga	Tu maris	196 thou wilt beat.
U marega	U marego, -ga	Womur'se	197 He will beat.
Mhe maraga	Ham maraga	Ham mur'sa	198 We shall beat
The maraga	Tam maroga	Tum mar'so	199 You will beat
Vi maraga	Vi marega	Wo mar'se, mar'ga .	200 They will beat
	*		201 I should beat.
Hu maryo jau-hu		Ma-ka maryo .	202. I am beaten
Hu maryo gayo		Ma-kamaryo-tho	203. I was beaten.
Hu maryo jauga		Hau maryo jais	204. I shall be beaten
Hu jawu	Hu jau .	Hau jauch	205. I go
Tu Jawe, jay		Tu jach, tuja .	206 thou goest
U jaws, jay		Wo jach .	207 He goes
Mhe jawa	Ham jawa	Ham jawaj	208. We go
TheJawo	Tarn jawo	Tum jawoj, tum Jawa	209. Ten go.
VI jave, jay	Vi jave, jay	Wo jaj .	210 They go.
Hu gayo		Hau gayo	211. I went
Tu gayo .		Tu gayo .	212. thou wentest.
U gayo .		Wo gayo.	213. He went.
Mhe gaya	Ham gaya . .	Ham gaya	214 We went.

Māli (Rāngpī).	Māli (when different from Rāngpī).	Māli (Mīmar).	English.
The gayā	Yam gayā	Tam gayā	215 You went.
Vi gayā	Vi gayā	Wo gayā	216 They went.
Jā	..	Jā	217 Go.
Jāto	..	Jāto	218 Going
Gayō	..	Gayō	219 Gone.
Thārō nam kāi ?	Tamārō nam kāi ?	Tumārō nam kāi abhā ?	220 What is your name ?
Aqī ghōḍā-kī umar kāi ?	Ins ghōḍā-kī umar kāi ?	Ins ghōḍā-kī kasmīr umar abhā ?	221 How old is this horse ?
Hyā-ā Kasmīr kī-ri-k dūr hai ?	Yī-ā Kasmīr kī-ri-k dūr hai ?	Yāhā-ā Kasmīr kī-ri-k dūr abhā ?	222 How far wast thou here to Kashmir ?
Thā-kā pītā-kō wachē kī-ri-k lāḍkā hai ?	Thārā bāp-kā ghar-mē kī-ri-k lāḍkā hai ?	Thārā bāp-kā ghar-ma kī-ri-k abhārā abhā ?	223 How many sons are there in your father's house ?
Āj kī bahar dūr pharī-nē kyā	Nū āj bahar dūr abhāyō	Āj haū dūr-tak abhāyō gayō	224 I have walked a long way to-day.
Mīnārā kākā-kā bēnā-ē wān-ki bēn-ē byāw karyō	Mīnārā kākā-kā bēnā-ē ō-ki bēn-ē byāw karyō-hai	Mīnārā kākā-kā āk abhārā-ki ō-kā bahār-nē-ādi huiab	225 The son of my uncle is married to his sister.
Ghar-mē abhāi ghōḍā-ka khōḡī hai	..	Gapthāi ghōḍā-ko khōḡī ghar-ma abhā	226 In the house is the saddle of the white horse
Wapī-kā pīth-par khōḡī mājo	Ō-ki pīth-par khōḡī dhav	Ōkā pīth-par khōḡī kas	227 Put the saddle upon his back
Mhāt wapi-kā lāḍkā-nē ghapē kōḍā māryā	Mīnā-nē ō-kā abhārā-kō bhōt chāp-kā māryā	Mā-nā ō-kā abhārā-ka bahāt-nē sapthā māryā	228 I have beaten his son with many stripes
Ū wapi pāk-ri-kā mātthā-par dhāḍkā abhār-ē-hai	Ū tār-ri-kā mātthā-par dhōr chār-ē-kē	Wō badi-kā mātthā-par dhōr chār-ri-rah-yō	229 He is grazing cattle on the top of the hill.
Wapi-bad-kā nichā ā ghōḍā-par bēthā-hai	Ū nāi ghād-kā nichā ghōḍā-par bēthā-hō	Wā nāi ghād-kā nichā ghōḍā-par bāthi-rah-yō	230 He is sitting on a horse under that tree
Wapi-tō bhāt wapi-kī bēn-ē ūḥō hai	Ō-ko bhāt ō-ki bēn-ē ūḥō hai	Ō-ko bhāt ō-kā bahār-nē abhā	231 His brother is taller than his sister.
Wapi-ko māi adī rāpyā hai	Ō-ki kīmat adī rāpyā hai	Ō-ki kīmat adāi rāpyā abhā	232 The price of that is two rupees and a half
Wapi chhōḍā ghar-mē mātthā pītā rē-hai	Mīnārō bāp nāi chhōḍā ghar-mē rē-hō	Mīnārō bāp nāi chhōḍā ghar-ma rah-hō	233 My father lives in that small house
Yō rāpyō wān-nē dō	Ō-kā yō rāpyō dō	Yā rāpyō ō-kā dō	234 Give the rupee to him
Vi rāpyā wān-pā-ē lē	Vi rāpyā ō-kā-pā-ē lē	Wō rāpyā ō-kā-ē lē	235 Take those rupees from him
Wān-nē khāb mārō nē mār-ē bād	Ō-kā khāb mār nār ō-kā mār-ē bād	Ō-kā khāb mār-nē mār nār ō-kā mār-ē bād	236 Beat him well and bind him with ropes
Wāp rādī-mī-ē pāi kōḍī	Kōḍī-mī-ē pāi mārī	Kuwa-ma-ē pāi kōḍī	237 Draw water from the well.
Mhārō agdī chāi	Mhārō agdī chāi	Mhārō sāma chāi	238 Walk before me
Kapī-ko lāḍkā thārē pōchhā-ē ā-ā-hai ?	Tamārō pōchhā-ē-kō abhār-ē ā-ā-hai ?	Thārā pōchhā kun-kī abhār-ē ā-ā-hai ?	239 Whose boy comes behind you ?
Ū thā-ē kapi-kūn-ē mōi lūyō ?	Ū tam-nē kō-ke-pā-ē mōi lūyō ?	Kun-kī-ē tō-nā mōi lūyō ?	240 From whom did you buy that ?
Wāp gūw-kā dūkhāndar-kā-ē	Ūnā gūw-kā āk dūkhāndar-pā-ē	Gūw-kā wāp-ē	241 From a shopkeeper of the village.

GUJARATI.

The word 'Gujarati' means the vernacular language of Gujarat, and this name Terr

Name of Language. accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

Area in which spoken It is the court and business language of Cutch, and has even extended a short distance into Sind. The name 'Gujarat'

is derived from the Sanskrit Gurjaratra,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratra only covered that, portion of the modern Gujarat which lies north of the river Mahi, i.e. Kaira, Ahmedabad, Mahikantha, Palanpur, and Kadi of Baroda. The country got this name under the dynasty of the Chawadas, who ruled in Anahilawada between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lata, and the extension of the name of Gujarat to this tract seems to have taken place under Musalman rule.²

The Gurjaras (or, in the modern vernaculars, Gujars) were a foreign tribe who passed into India from the north-west and gradually spread

The Gurjaras (A.D. 400—600) as far south as Khandesh and Gujarat.

The present Gujars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gujar settlers further to the south and east. Though better looking, the Punjab Gujars in language, dress, and calling so closely resemble their associates the Jats or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gujars spread further east and south than the Jats. The earliest Gujar settlements seem to have been in the Punjab and in the United Provinces from the Indus to Mathura, where they still differ greatly in dress and language from most of the other inhabitants. From Mathura, the Gujars seem to have passed to east Rajputana, and from there, by way of Kota and Mandasor to Malwa, where, though their original character is considerably altered, the Gujars of Malwa still remember that their ancestors came from the Doab between the Ganges and the Jamna. In Malwa they spread as far east as Bhilsa and Saharanpur. From Malwa they passed south to Khandesh and west, probably by the Ratlam-Dohad route to the province of Gujarat.³ In the other direction, the Gujars extended north and are now found roaming over the Himalayas north of the Punjab and over the hills of Kashmir. It is an interesting fact that where they have not been absorbed into the rest of the population as in the plains of the Punjab (where two districts, Gujarat and Gujranwala, are named after them), they are always found to speak some dialect of one and the same language, closely connected with eastern Rajasthani and with Gujarati. The grammar of the Gujars of Swat is almost the same as that of the Rajputs of Jaipur.

The following is taken from pp. 1 and 2 of the *Early History of Gujarat*, already

Mixed origin of the population quoted. The richness of Mainland Gujarat, the gift of the of Gujarat. Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujaratta; see Dr. Fleet in the *Journal of the Royal Asiatic Society* for 1906, p. 458.

² *Bombay Gazetteer*, Vol. I., Part i., p. 5.

³ Nearly all that precedes is taken, and partly verbally quoted, from Chapter I of the *Early History of Gujarat* by Dr. Bhagyavantal Indrajit, in Vol. I., Part I. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarat' from the Sanskrit *Gujjara-rashtra*, through the Prakrit *Gujjara-rattha*. As shown by Dr. Fleet in the article quoted in note ², this is incorrect.

goodliness of much of Saurashtra,¹ 'the Goodly Land,' have from the beginning of history continued to draw strangers to Gujarat both as conquerors and as refugees.

By sea probably came some of the half-mythic Yadavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Parsis and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Parsi and Nawayat Musalman refugees from Khulagu Khan's devastation of Persia (A.D. 1250—1300); Portuguese and rival Turks (A.D. 1500—1600); Arabs and Persian Gulf pirates (A.D. 1600—1700); African, Arab, Persian and Makran soldiers of fortune (A.D. 1500—1800); Armenian, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the 80ythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jadejas and Kathis (now of Kathiawar) (A.D. 750—900); wave upon wave of Afghan, Turk, Mughul, and other northern Musalmans (A.D. 1000—1500); and the later Jadejas and Kathis (A.D. 1300—1500).

From the north-east the prehistoric Aryans and their descendants till almost modern times (A.D. 1100—1200) continued to send settlements of Northern Brahmins; and since the 18th century have come Turk, Afghan, and Mughul Musalmans.

From the east have come the Mauryans (B.C. 300); the half-Scythian Kshatrapas (B.C. 100—A.D. 300); the Guptas (A.D. 320); the Gurjaras (A.D. 400—600); the Mughuls (A.D. 1530); the Marathas (A.D. 1660—1760); and the British (A.D. 1750 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarati extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the lan-

Linguistic Boundaries

guage is Marwari. Gujarati has also encroached into Sind, where it is found near the southern coast of the district of Thar and Parkar, here also having a form of Marwari to its north. On the west it is bounded by the Ran of Cutch, and, further south, by the Arabian Sea. It does not extend into Cutch, as a vernacular, although it is there employed for official and literary purposes. It has, however, occupied the peninsula of Kathiawar. It extends as far south as the southern border of the district of Surat, where it meets the Marathi of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujaratis and Marathas) are mixed, and each preserves its own tongue. The boundary runs east so as to include the state of Dharampur, and then runs north along the foot of the hills which form the eastern boundary of Gujarat, till it joins the eastern frontier of Palanpur. These hills, here known as the Aravali Range, extend further north, as far as Ajmer, dividing Marwar from Mewar, and are throughout inhabited by Bhil tribes. These Bhils have also settled in the plains at the foot of the hills and all of them speak one or other of the dialects which I have grouped together as Bhili.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipuri and Malvi. Jaipuri and Malvi are both closely connected with Gujarati, and the Bhil dialects may be considered as linking them together.

¹ Smrashtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar. See Vol. IX, Part I I I.

The following is the number of persons reported for the purposes of this Survey to speak Gujarati in the tract in which it is a vernacular :—

Name of District, State or Agency	Reported number of Speakers.
Ahmedabad	840,000
Mahikanth	541,500
Palanpur	606,000
Cutch.	205,500
Kathiawar	2,571,000
Cambay	82,700
Kaira	840,000
Panch Mahals	188,000
Rewa Kantha	565,000
Broach	290,000
Surat	502,000
Baroda	2,025,759
Surat Agency	56,000
TOTAL	9,313,459

Gujarati is spoken by settlers in nearly every province and state of India. The Parsis, whose adopted language it is, are enterprising merchants, and most of the speakers outside Gujarat are of this nationality. In Madras there is also a large colony of silk weavers who immigrated centuries ago from Gujarat, many of whom still (see pp. 447 ff.) retain the language of their original home.

The following are the figures for Gujarati in areas in which it is not a vernacular. Most of them are taken from the tables of the Census of 1891, but those for Kashmir, Rajputana, and Central India are only estimates, as no language census was taken of these tracts in that year.

Province, State or Agency.	Number of Speakers.
Ajmer-Merwara	1,483
Assam	26
Bengal	1,713
Berar	20,954
Bombay (excluding the area in which Gujarati is a vernacular)	1,142,611
Burma	761
Central Provinces	17,050
Coorg	126
Madras	82,594
Punjab	1,457
United Provinces	5,079
Quetta, etc.	240
Andamans	364
Hyderabad State	26,994
Mysore State	2,182
Kashmir State (Estimate)	30
Rajputana Agency Estimate	27,313
Central India Agency	
TOTAL	1,330,977

To these we must add the Gujarati spoken by some wandering tribes of Bombay and Berar, viz.—

Kakari	122
Tarimuki or Ghisadi	1,669
TOTAL	1,791

The following is therefore the total number of speakers of Gujarati in all India, according to the figures compiled for this Survey :—

Gujarati spoken at	home.	9,313,459
„ „ abroad		1,330,977
„ „ by wandering tribes		1,791
TOTAL		10,646,227

In 1901 the total number of speakers of Gujarati was 9,165,831.

The only true dialectic variation of Gujarati consists in the difference between the **Dialects.** speech of the uneducated and that of the educated. That of the latter is the standard form of the language taught in grammars. That of the former differs from the standard mainly in pronunciation, although there are a few "clipped" or contracted verbal forms, especially in the present tense. The differences of pronunciation are nearly all the same over the whole Gujarati tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarati, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *i* as *e*, of *k* and *kh* as *ch* and *chh*, respectively, of *oh* and *chh* as *s*, of *s* as *h*, and a Cockney-like habit of dropping *h*. There is also a general tendency to confuse cerebral and dental consonants and to substitute *r* for *d* and *l*, to double medial consonants, and to pronounce the letter *a* as a broad *o*, something like the sound of *a* in *all*. The Parsis and Musalmans are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarati of their neighbours. Musalman Gujarati is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmans, however, speak Hindustani. The Gujarati of Parsis and Musalmans mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic. Natives give names (based upon caste-titles or upon the names of localities) such as Nagari, the language of the Nagar Brahmans, or Charotari, the language of the Charotar tract on the banks of the Mahi, to various sub-divisions of these dialects, but the differences are so trifling that they do not deserve special mention, although a few of them have been recognized in the following pages. From the nature of the case, it is impossible to give figures for the number of people speaking these dialects or sub-dialects. We can say how many people belong to a certain tribe, or how many live in a certain tract, but we cannot say how many of these speak the standard dialect and how many speak the dialect of the uneducated.

There is one kind of Gujarati, consisting of several dialects, which is not dealt with here. I allude to the many forms of the Bhil languages. These are dealt with separately.¹ They form a connecting link between Gujarati and Rajasthani, and are most closely connected with the former language. The total number of speakers of Bhil languages is 3,942,175, and if we add this to 9,313,459, the number given above for speakers of recognized Gujarati, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarati in every form in its proper home.

Gujarati (with Western Hindi, Rajasthani and Panjabi) is a member of the Central Group of Indo-Aryan Vernaculars. As explained in the General Introduction to the Group, it is probable that the original language of Gujarat was a member of the outer circle of

Place of the language in connection with the other Indo-Aryan languages

¹ See Vol. IX., Part III.

Indo-Aryan speeches, but that immigrants from the east, speaking a form of the language of the Central Group, came into the country and imposed their language upon it. How well this agrees with the actual facts of history so far as they are known, is shown by the paragraphs above¹ in which an account is given of the curious mixture of races which now inhabits Gujarat. Even the name of the country is derived from that of a foreign tribe who invaded it from the north and east—the Gurjaras. At the same time, although Gujarati belongs to the central group of languages, it still shows, like Rajasthani, only more so, many survivals of the old outer language, such as the loss of power of pronouncing *s* and *h*, the use of an oblique form of nouns which ends in *a*, and the frequent employment of a past participle of which the typical letter is *I*, as in Marathi and the Aryan languages of Eastern India. As might have been expected, these peculiarities (especially the incorrect pronunciation of *s* and *h*) are more prominent in the vulgar language of the uneducated than in the literary form of speech. The latter is more under the influence of the traditions of the central group.

We are fortunate in possessing a remarkable series of documents connecting the modern Gujarati with its immediate parent the Nagara form of Saurasena Apabhramsa. This was the Apabhramsa with which the Grammarians Hemachandra (ff. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nagar Brahmins form an important part of the learned Hindu community of Gujarat, and one form of Gujarati (according to some, its purest literary and certainly its most Sanskritized form) is called Nagari after them.⁸ It is probable that the Nagara Apabhramsa also derives its name from this literary caste. Hemachandra himself lived in north Gujarat and the language which he explained, though most likely dead in his time, was only an old form of the language spoken in the country round him.

The learning of Anahilawada Pattan did not die out with Hemachandra, and so early as the end of the 14th century (only two hundred years after his death) we find the earliest book written in what can be called Gujarati. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarati literature commences with the poetry of Narsingh Meta. We have thus a connected chain of evidence as to the growth of the Gujarati language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhramsa, and we can trace the development of Apabhramsa from the verses of Hemachandra, down to the language of a Parsi newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nagara Apabhramsa described by Hemachandra was most closely connected with that form of Prakrit known as Sauraseni, or the Prakrit of the central Gangetic Doab. From this it follows, as is also borne out by history, that the supersession of the old language of the Outer Circle by the one belonging to the Central Group had taken place long before his time.

¹ P. 824.

² See pp. 378 ff. Some authors derive the name 'Ntgarī' of the well-known Indian alphabet also from this tribe. At the preterit day, they employ the Nigari and not the Gujarati character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarati, I give at the end of this introduction a note on the connexion between Old Gujarati and Apabhramsa (see pp. 353 ff.). The connexion is very close. Indeed some of Hemachandra's verses are recognized by natives as only old Gujarati.

Gujarati closely agrees in its main characteristics with Western Hindi and still more closely with Rajasthani.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindi. There is, however, one noteworthy exception to this remark in which Gujarati agrees with Western Rajasthani. It is the fact that the genitive and dative of the noun are formed synthetically and not analytically. As this point has not been remarked before, it deserves to be treated at some length.

One of the most striking differences between the languages of the Central Group and of the Outer Circle is that in the former the procedure of declension is conducted analytically, i.e., by the addition of help-words, while in the latter it is conducted synthetically, i.e., by means of terminations. For example in Hindostani (belonging to the Central Group) 'of a horse' is *ghore-ka*, and 'to a horse' is *ghore-ko*, in which the help-words *ka* and *ko* are added to the word *ghore*. On the other hand, in Bengali, 'of a horse' is *ghorar*, and 'to a horse' is *ghorare*, in which the terminations *r* and *re* are suffixed to the word *ghora*, and in each case *ghorar* or *ghorare* becomes one simple word, pronounced as one whole, and not a compound like *ghore-ki* and *ghore-ko*.

The explanation of this is that the analytic languages are in an earlier stage of development than the synthetic ones. The latter were once also analytic, but in the process of linguistic development the two members of the compound became united into one word. What was a soldered joint is now a welded one. This can be best explained by an example, but before doing so, it is necessary to explain a certain phonetic law which existed in Prakrit and in Apabhramsa. This is that certain consonants (of which *k* and *t* are two) are liable to be elided when they fall between two vowels in the middle of a word, but are not liable to elision when they are at the commencement of a word, even though the preceding word ended in a vowel. Thus the word *chalati*, *ho* goes, becomes *chalai* in Apabhramsa, through the *t*, which is in the middle of a word and between two vowels, being elided; but in the phrase *kamassa tatta*, the essence of love, the first *t* of *tatta* is not elided, because although between two vowels, it is at the beginning of a word. It will thus be seen that the elision of a *k* or *t* (amongst other letters) in Apabhramsa is an infallible sign that it is in the middle of a word, and not at the beginning of one.

For our present purpose we may consider three old words which have become suffixes 01 terminations of the genitive. These are *hīa*, *hara* or *karau*, and *tanau*. The Hindostani *ghore-ka* is derived from the Apabhramsa *ghodai-kīa*. Here it will be seen that the *k* of *kīa* has not been elided in becoming *ka*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghore*, and *ka* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghorar* is derived from *ghodua-kara*, though an intermediate form *ghodaa-ara*. Here the initial *k* of *kara* has been elided. It had therefore become medial, and *kara* was therefore not a separate word, but was part of one word without a hyphen, thus *ghodaakarau*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghorar* as one word, and not *ghora-r*, as if it were two, and the declension is no longer analytical, but has become synthetical.

The case is exactly the same with the Western Rajasthani *ghodaro*, of a horse, usually, but wrongly, written *ghoda-ro*. It is derived from *ghodaakarau*, and the elision of the *k* shows that *ghodaakarau* and *ghodaro* are each one word and not two. The syllable *ro* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarati *ghodano*, of a horse. This is derived from *ghodaa-tanau*, through *ghodaarau*. Here again the elision of the *t* shows that *tanau* has ceased to be a postposition, and has become a termination, just as the letter *i* in *equi* is a termination and not a postposition. *Ghodan* is therefore one word and not two. *No*, like *ro*, is a termination, not a postposition, and it is wrong to write *ghoda-no*, with a hyphen as is usually done, just as it would be wrong to write *equ-i* instead of *equi*.

The case of the suffixes of the dative follows that of the genitive, because in all these languages, the dative is always merely the genitive, put into the locative case. *Ko* is the locative of *ka*, as *re* is that of *r* or *ro*, and as *ne* is that of *no*.

It will thus be seen that while the typical language of the Central Group, to wit Hindostani, forms its genitive and dative analytically, Gujarati and Western Rajasthani² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarat was simply a part of Rajputana. Its separation at the present day is only because one is mostly British territory and falls within the Bombay Presidency, while the other is not British territory, but is owned by native chiefs.

² So also Panjabi. The Panjabi *da* is a contraction of *kida*.

In its pronunciation of the vowels, Gujarati has several characteristic peculiarities.

Other Characteristic*. When a vowel is followed by a double consonant it generally prefers to simplify the consonant and to lengthen the vowel.¹ Thus, the Hindi *makhhan*, butter, is *makhān* in Gujarati; so the Apabhramsa *marissau*, I shall strike, becomes *maris* in literary Gujarati.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarati change the *a* to *e*, while in Hindustani the *a* is retained. Thus Hindustani *sahr* but Gujarati *seher*, a city.

Gujarati, like Sindhi and Rajasthani, usually has *e* and *o* where Hindostani has *ai* and *au*. Thus Hindostani *baitha*, Gujarati *bet ho*, seated; Hindostani *laundi*, Gujarati *Iondi*, a slave-girl. It will be observed that in *betho*, the *e* is short, not *e*.

Gujarati has a short *e* as well as a long *e*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rajasthani has a similar short pronunciation of *e*. Gujarati has no short *o*, but, on the other hand, in some words *o* is pronounced broadly, like the *a* in 'all.' A list of them will be found on pp. 345 and ff. In such cases, the letter is transliterated 6.

Many words which contain *i* in Hindostani have *a* in Gujarati. Thus Hindostani *bigarⁿna*; Gujarati *bagad^{wu}*, to be spoilt; Hindostani *likhⁿna*, Gujarati *lakh^{wu}*, to write; Hindostani *rnⁱnd*, Gujarati *ma^{wu}*, to be met; Hindostani *adhik*, Gujarati *adaku*, more.

In colloquial Gujarati, *a* frequently becomes the broad *d*, and *i* becomes *e*. This is especially common in North Gujarat. The change of *i* to *e* is a very old one, and occurred in Prakrit. Examples of these changes are *poni* for *pani*, water; and *mai es* for *maris*, I shall strike.

In Gujarati we sometimes have *a*, where we have *n* in Hindostani. Thus Hindustani *turn*, Gujarati *tame* [compare Mewati (Rajasthani) *tarn*], you; Hindostani *manus*, Gujarati *manas*, a man; Hindostani *hua*, Gujarati *hato*, was. In colloquial Gujarati *hato* is often pronounced *hulo*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarati shares with Rajasthani, Panjabi, Sindhi, and Marathi. The cerebral letters *d* and *dh* in literary Gujarati usually preserve their puro sounds, but in colloquial dialects when they come between vowels they often have the Hindi sounds of *r* and *rh*. In Northern Gujarati, moreover, *d* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindostani, but are extremely common (only as medial or final letters) in Gujarati. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramsa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramsa *sonnau*, Gujarati *sonu*, gold, with a dental *n*; Apabhramda *ghanau*, Gujarati *ghanu*, dense; Apabhramsa *challai*, Gujarati *chale*, he goes; Apabhramsa *chalai*, Gujarati *chale*, he moves. As already explained, Gujarati prefers to simplify a double consonant and to lengthen the preceding vowel at the same time. It thus happens that the dental letters, when medial, almost always follow long vowels. In colloquial Northern Gujarati there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exnotly the reverse tendency is observable in Panjabi.

In such cases, *d*, *dh*, and *i* generally become *r*. Thus, *mate* for *mate*, for ; *ditho* for *ditho*, seen ; *thora* or *thoda* for *thoda*, a few ; *loru* for *Iodhu*, iron ; *tene* for *tene*, by him ; *mar^awu* for *mal^awu*, to mingle ; *dah^ado* for *dahado*, a day ; *tu* for *tu*, thou ; *didho* or *didho* for *didho*, given. In fact we may say that in this form of the language dentals and cerebrals are often absolutely interchangeable, much as is the case in the Pisacha languages of the North-Western Frontier.

In colloquial Gujarati there is a strong tendency to pronounce *oh* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pas* for *pack*, five ; *uso*, for *ucho*, high ; *sar^awu*, for *char^awu*, to feed cattle ; *soru* for *chhoru*, a child ; *pusyo*, for *puchhyo*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zad* for *jh*ad, a tree. In the Charotar country, on the banks of the river Mahi, this *s* and *z* are pronounced as *ts* and *dz* respectively, so that the name of the tract itself is called by the people who live in it 'Tsarotar.' A similar pronunciation is found in Marathi.¹

While *ch* and *chh* become *s*, on the other hand *k*, *kh*, and *g*, especially when followed or preceded by *i*, *e*, or *y*, become *ch*, *chh*, and *j*, respectively, in Northern Gujarati. Thus, *dik^oro*, a son, becomes *dich^oro* ; *khetar*, a field, becomes *chhetar* ; the verb *lag^uwu*, to begin, makes its past tense *Iajyo*, not *lagyo* ; *page*, on foot, becomes *paje*. A similar change is observable in the Marathi of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nakhya*, on being thrown, becomes, first *nachhya*, and then *nasya*.

In Hindostani, *w* or *v* regularly becomes *b*, but in Gujarati it is preserved. Thus, Hindostani *bania*, Gujarati *wanio*, a shop-keeper ; Hindostani *bina*, Gujarati *vina*, without ; Hindostani *parbat*, Gujarati *parwat*, a mountain.

In colloquial Gujarati, the letters *s* and *sh* are often pronounced *h*, and this is the rule in the north (compare Western Rajasthani). Thus, *manah*, for *manas*, a man ; *ho*, for *60*, a hundred ; *huraj* for *suraj*, the sun ; *hu* for *su*, what ? *deh*, for *des*, a country ; *ham^jjayo*, for *sam^jjavyo*, caused to understand. In Kathiawar, an initial *s* is aspirated, so as to sound like ' *sh* ', which bears the same relationship to *h*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *uto*, for *huto* (i.e., *hato*), he was ; *u*, for *hu*, I ; *athi*, for *hathi*, an elephant ; *kau*, for *kahu*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ekatu*, for *ekathu*, in one place ; *hate* or *hail*, for *hathe*, on the hand ; *adaku*, for *adhiku*, more. Even in standard Gujarati an *h* is often omitted in writing, although it is still slightly audible. Thus the word *ame*, we, is sometimes pronounced *ahme*, in which *h* represents a faint aspirate. A list of the words which contain this faint *h* is given on pp. 347 and ff. Some dictionaries indicate this unwritten *h* by putting a dot under the syllable after which it is pronounced. Thus, *keh^hwu*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarati, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *maharani*, a queen, pronounced *m^harani*. Again, *ahu* is pronounced *'hau*, as in *bahu*, much, pronounced *b^h'hau*, and *ahi* is pronounced *'hai*, as in *lahiyo*, a scribe, pronounced *l^h'haiyo*. Similarly, words like *rahyo*, he remained, *kahyu*, it was said, are pronounced *r^h'hayo*, *k^h'hayo*, etc.

¹See Vol. VII., p. 22.

²See Vol. VII., p. 65.

In the Surat and Broach districts there are a few peculiarities of pronunciation. There is a tendency to double consonants, even at the beginning of a word. Thus, *ditthe* for *ditho*, seen; *nokkar tor nokar*, a servant; *amme* for *ame*, we; *nallo* for *nalo* (i.e. *nano*), small; *mmaro*, my. As in *nallo*, just quoted, there is a tendency to change *n* to *l*. This exists throughout Gujarat, but is specially strong in these two districts. In the same districts the letter *y* when it follows a consonant is pronounced before it, as if it were *i*. Thus, *maryo*, struck, is pronounced *mairo*. Even in standard Gujarati such forms as *avyo*, *lavyo*, are pronounced *divyo*, *laivyo*.

In Gujarati we often meet oases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *tip^awu* or *pit^awu*, to beat; so *kharaves* for *khawares*, I will give to eat; *defwd* for *deufto*, tire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charotar tract we meet *jambut*, for *majbut*, strong; *mag*, for *gam*, towards; and *nuskan*, for *nuksan*, injury.

The last remark leads us to the Gujarati spoken by uneducated Musalmans, who do not speak Hindostani. Their vocabulary is, naturally, full of Persian and Arabic words, and they have also many peculiarities of pronunciation which will be described in the proper place.¹ The principal is the incapability of distinguishing between cerebral and dental letters.

Very similarly the Gujarati spoken by Parsis often exhibits the change of cerebral letters to dentals.

Gujarati differs from Hindostani in having a neuter gender. It is true that in Hindostani there is a neuter interrogative pronoun, and that in other dialects of Western Hindi sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindi, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rajasthani these instances cease to be sporadic, and become more and more frequent as we go westwards till we find the neuter gender firmly established in Gujarat. In this respect Gujarati agrees with Marathi, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhok^aro* (masc), a hoy; *chhok^ari* (fern.), a girl; *chhok^aru* (neut.), a child (male or female).

The suffix *do* (masc), *di* fem., and *du* neut. added to nouns, is as common in Gujarati as it is in Rajasthani. It is a direct survival from Apabhramsa in which it also occurs. It is generally pleonastic in its signification, but sometimes (especially in the neuter) gives an idea of contempt. Examples of its use are *kuk^ado*, a cock; *biladi*, a cat; *gadhedu*, an ass.

In the declension of nouns Gujarati agrees with Western Hindi (except with the Hindostani dialect, which in this respect follows Panjabi) and Rajasthani in having the nominative singular of strong masculine a-bases ending in *o*. Thus, *ghodo*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *d*, which is quite strange to Western Hindi. Thus, *ghodano*, of a horse, but Western Hindi *ghode-ka*. Another peculiarity of Gujarati declension is the optional employment of the syllable *o* to form the plural.

In the declension of pronouns Gujarati has several peculiarities which have been already alluded to under the head of pronunciation. To this we may add the use of the

¹ See pp. 437 and ff.

word *su*, to mean ' what ? ' The Hindostani *kya* is also used, especially in the north where it appears under the form *chiya*.

In the conjugation of verbs we may note the use of the word *chhu*, to mean ' I am. ' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjabi and Rajasthani, but is unknown to Western Hindi, the pure representative of the Central Group. The characteristic letter of the future is *s* or *ś*. This *s*-future is also found in Lahnda (a language of the Outer Circle) and in some dialects of Rajasthani. In Western Hindi, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarati. Gujarati also possesses a true passive voice. Thus, *dekh^{wu}*, to see, *dekhawu*, to be seen. It often forms its causals by adding *ad*, or more commonly *aw* and sometimes *aw*, to the root. Thus, *dekhad^{wu}*, to cause to see; *karaw^{wu}*, to cause to do.

Gujarati has one important peculiarity in its syntax which is also sometimes found in Rajasthani, but which I have not noted elsewhere in India. It is in the use of the past tenses of transitive verbs. These are used either as passives, as in other Indian languages, or impersonally. In the former case, the participle which forms the tense agrees in gender and number with the object. Thus, *tene raj-dhani kari*, he founded a capital city, literally, by him a capital city was founded. In Hindostani (to take an example) there is also an impersonal passive construction, in which the object is put in the dative case, and the verb is put into the neuter or, as there is no neuter gender, into the masculine. Thus, *us-ne rani-ko chhora*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarati, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tene ranine muki*, he left the queen, literally, by him as for the queen, she was left. This idiom should be carefully noted, as it is very characteristic of the language. Here, again, we may note that the same idiom is found in the Marathi of the Konkan.¹

Gujarati has not a large literature, but it is larger than it has sometimes been credited with. Most of the books written before the introduction of printing were, as in the case of other Indo-Aryan Vernaculars, in verse. The earliest, and at the same time the most famous, poet whose works have come down to us in a connected form was Nar-singh Meta, who lived in the 15th century A.D. Before him there were writers on Sanskrit Grammar, Rhetoric, and the like, who employed an old form of Gujarati for their explanations. One of these grammars, the *Mudhavadbodha-mauktika*, was written in 1894 A.D. and has been printed. Nar-singh Meta (or Meheta) himself does not appear to have written any long continuous work. His fame rests upon his short songs, many of which exhibit considerable elegance. He was a Nagar Brahman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Siva, but his mother was devoted to Vishnu, and at her knee he gathered the first elements of the doctrine which he subsequently preached so gracefully in his numerous songs. He died in the year 1479, in the sixty-sixth year of his age. Other poets followed him, amongst whom we may mention Premanand Bhatt (ff. 1681 A.D. Author of the *Nar-singh Mehetanu Mameru*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-singh Meta, see the *Indian Antiquary*, Vol. xxiv (1895), p. 74.

Kalidas, Pritam, Rewasankar (translated the Mahabharata), Muktanand, Samal Bhatt (author of *Akola-Rani*, *Sards Kasturi*, *Murda Pachisi*, *Nand Batrisi*, *Padmawati*, *Stri-Charitra*, *Vikram-charitra*), Brahmanand and Dayaram. All these are admittedly inferior to Nar-singh Meta in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediaeval Masters of Hindustan. A more important side of Gujarati literature is the corpus of bardic histories, none of which have, so far as I am aware, been published, but of which the contents have been utilized by Forbes in his well-known *Ras Mala*.

The name 'Gujarat' has been known in Europe since the time of Marco Polo (1254—1324 A.D.), but the first mention that I find of the

Authorities.

name 'Gujarati' as applied to a language is in 1731. In November of that year the great Berlin librarian La Croze writes to his friend Theophilus Bayer a Latin letter in which he mentions the various languages of India, one of which is the 'Gutzeratica lingua.'¹ The next reference to the language which I have seen is a version of the Lord's Prayer in the '*Lingua Guzuratica*,' with a transcription into the Roman character and an interlinear translation in Latin, taken from manuscript papers of the celebrated Danish missionary Schultze, and published by Johann Friedrich Fritz (1748 A.D.) in that remarkable compilation entitled the *Orientalisch und Occidentalischer Sprachmeister*. The version in the vernacular is in the ordinary Gujarati character, and not in Deva-nagari, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tze	amara	Pita
Cælo	in	qui	es	noster
Pater				
Tumara	nama	pusa-karwane		
tuum	nomen	sanctificetur		
Tumara	ratschia	awe		
tuum	regnum	veniat		
Tumara.	man	paramandalo	kewun	karotzo
tua	voluntas	cælo in	sicut	fit
			ita	terra in fiat.

Adelung (1806), in his *Mithridates*² gives a brief notice of the language under the name of 'Guzuratte' or 'Suratte' and reprints (with corrections) Schultze's version of the Lord's Prayer. He mentions a manuscript Gujarati Dictionary by Franciscus Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indiana*. Adelung's brief notice (about half a small octavo page) is nearly all the written information which was available to the Serampore Missionaries when they published (in 1820, after thirteen years' labour) their version of the New Testament in 'Gujuratee.'

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¹ *Thesaurus epistolice La Crozianus*, Vol. iii, p. 64. Before this, in 1715. John Josiah Ketelars, who in 1713 was the Dutch East India Company's Director of trade at Surat, had written a Hindostani Grammar, which contains one or two Gujarati idioms wrongly attributed to Hindostani.

² Vol. i, p. 198. Published 1806.

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- JAVERILAL UMIASHANKAR,—See Ardaseer Framjee Moos.
- LAL-SANKAR UMIA-SANKAR TRAVADI,—See Har-Govind Dwarka-das Kanta-wala.
- MAHASUKH CHUNILAL,—See Pande Jesing Ratan-Chand.
- MOHNALAL, RAO SAHEB,—See Karsandas Mulji.
- MOHLAL SAMAL-DAS,—See Nabhubai Hirachaud Patel.
- NANABHAI RASTAMJI RANINA,—See Ardesir Framji Moos
- NAOROJI FAKDUNZI,—See Mahomed Cauzim, Miipa.
- NOWROJEE RHUTOMJEE,—See Mehrvanjee Hormusjee Mehta.
- RCSTOMJEB SORABJEE,—See Forbes, W.
- SAKERLAL,—See Montgomery.
- SUAKEAR-BHAI GULAB-BHAI PATEL,—See Vithal-rai Govardhan Vyas.
- TAPLPRASAD,—See Montgomery.
- TRIBHOVAN J. SUETH,—See Ishvarlal P. Khansaheb.
- VBAJ-LAL KILIDAS,—See Taylor, J. v. S.

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- " " —*Aneodote of Rdo Mdideva of Jodhpur. lb., pp. 96 & ff. (similar contents).*
- " " —*Historical sketch of the Town of Qoghd. lb., pp. 278 & ff. (similar contents).*
- " " —*Speculations on the Origin of the Ohdvads. lb., Vol. iv (1875), pp. 145 & ff. (similar contents).*
- " " —*Sketch of the Kdfhis. Especially these of the Tribe of Khdahar and House of Cho(ila). lb., pp. 321 & ff. (similar contents).*
- " " —*Historical sketch of the Principal Chdvadd settlements in Oujardt. lb., Vol. v (1876), pp. 350 & ff. (similar contents).*
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- VOL. IX, PART II.

It will be seen that these all closely follow Dēva-nāgarī, and numerous other compounds (which will be found in the grammars) are formed on the same principles. When *ra* is the first member of a compound, it takes the form *ṛ*. Thus, *ṛ*, *rīṭha*. When it is not the first member of a compound, it takes the form *ṛ*. Thus, *ṛ*, *grya*, *ṛ*, *bra*.

A good deal of this has been already dealt with on pp. 329 and ff., and need not be repeated. "We may add that *ṛ* is often written for *i* and *u* for

Pronunciation.

H. Ri is often pronounced *ru* (German *it*), but more commonly as the English *ru* in 'rule.' The letter *H* is a pure labial, as explained under Rajasthani (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *ṛ*, otherwise *ṛ*. The letter *ḥ* is properly pronounced like the *h* in 'session,' hut in some dialects sounds like an ordinary dental *h*. The letter *ḥ* is pronounced *gnya*, not *dnya* as in Marathi. In the Chardtar tract, *oh*, *ohh*, *J*, and *jh* are sounded *ta*, *tah*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarati is capricious, but recently steps have been taken by the Educational Department, with a view to securing a nearer approach to uniformity in this respect.

After the foregoing explanations, it is hoped that the following brief sketch of Gujarati Grammar will enable the reader to understand the specimens.

Grammar.

GUJARATI SKELETON GEAMMAR.

I,—NOUNS.—There are three genders, masculine, feminine, and neuter. There we two numbers, singular and plural.

Case.— Besides the nominative, there la a general oblique form, and an egent-loative. Thus :—

A.—Strong noun:

	Masc.	Fern.	Neut.
Sing. Nom.	<i>chhok'ro</i> , a boy	<i>chhok'ri</i> , a girl	<i>chhok'ru</i> , a child.
Obi.	<i>chhok'ra</i>	<i>chhok'rt</i>	<i>chhok'rd</i> .
Ag.-Loc.	<i>chhok're</i> , <i>ekhuk'rSS</i> , by or in a boy	<i>chhok'rie</i> , by or in a girl	<i>chhok'rS</i> , <i>chhok'rae</i> , by or in a child.
Plur. Nom.	<i>chhok'rS</i> , <i>chhok'rao</i> , boys	<i>chhok'rio</i> , girls	<i>chhok'ra</i> , <i>chhok'rao</i> , children.
Obi.	<i>chhok'ra</i> , <i>chhok'rao</i>	<i>chhok'rio</i>	<i>chhok'ra</i> , <i>chhok'rao</i> .
Ag-Loo.	<i>chhok'rae</i> , <i>chhok'raoe</i> , by	<i>chhok'rio</i> , by or in girls	<i>chhok'rae</i> <i>chhok'raoe</i> , by or in children.

B.—Other nouns. *Bdfak*, a child (nom. and obi. sing.) ; *balake*, by or in a child, *balako* (nom. and obi plur.) ; *lalake*, by or in children

The usual case suffixes are, ace -dat. ne; abl. *this* gen. no; loc (instead of e above) *ma* They are all added to the oblique form. Thus, *chhok'rdag*, to a boy ; *chhok'ra-thi*, from a boy ; *chhok'rdnB*, of a boy ; *chhok're* or *chhok'ra-ma*, in a boy *Ghate*, in a house, is nearly always written and pronounced *gher*.

The genitive *no* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often And *tons* or *kero* instead of *no*.

Instead of the ablative *the*, we sometimes, in the dialects, find *the*, which is an adjective agreeing in gender, number, and case with the thing which is taken from the noun in the ablative.

The case of the agent is also used as an instrumental

Note that *ne*, the sign of the ace -dat u the lossive of the genitive *nO* *NO* and *ng* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhok'rdnB* On the other hand, *thi* and *ma* are postpositions and require hyphens Thus, *chhok'ra-thi*. This is a matter of history which is too long to explain here. (See p 828)

AdjectiveB.—A strong adjective (molding genitives, and the tho-ablative) has its masculine in o, its feminine in i, and its neuter in e. It agrees with its noun in gender, number, and case, except that it does not take the plural forms m 6. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, BO is the adjective. If, however, the noun in the agent case is the subject of a transitive verb, the adjective is put into the oblique form. Examples *sdro chhok ro*, a good boy, *sard chhok'rae*, to the good boy, *iSri chhok'ro*, good girls ; *saru chhok ra*, a good child, *Sara chhok'rae*, to Rood children, *bije dahade* on the second day, *ena (nut ere) bhatrj B tndgyo*, his nephew asked. Adjectives other than strong do not change

Comparison is formed as usual by the ablative. Thus, *maiba-thi moft*, larger than the head ; or, as in Marwari, with *kar'tS*, with the obi gen. ; thus, *dar'mdand Icar'tS uehi*, higher than the door. Generally *nd* is omitted *Sahu-thi motu* or *sahu kar ta motu*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists

II—FBOWOUKTS.—The following is taken from Mr. Tayloi's Grammar

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, et, first person, sing AS, *ma*, *mara*, and *maj* (or *muf*) ; plur *am*, *amard*, *amo* Second person, sing, tu, ta, *tara*, *tuj*, plur. *tam*, *tamara*, *tamo* We thus get the following declension —

First Person

Singular.

Plural.

Second Person.

Singular.

Plural.

Base	IU.	ta.	tara	tuj	tam.	tamSrS.	tanS.
Nom.	r				<i>teme, tarn</i>		<i>tamB.</i>
Ace -Dat.		<i>tane</i>	<i>tSri</i>	<i>tuj'ne</i>	<i>tam'na</i>	<i>tamuri</i>	<i>tamSni.</i>
Ag.	1	a	<i>torS</i>	<i>tami</i>	<i>tamurS</i>	<i>tamurS</i>	<i>tamOi.</i>
Abl.	1-tht		<i>tori-thl</i>	<i>tn)-thi</i>	<i>tam-thi</i>	<i>tamdra-thi</i>	<i>tamd-tht.</i>
Gen.			<i>tiro</i>	<i>tuJ</i>		<i>temdro</i>	
Loo.			<i>tarS-mM</i>	<i>tuj Md</i>	<i>tatn-mS</i>	<i>famOrS-mS</i>	<i>tamo-mt.</i>

GUJARATI SKELETON GRAMMAR.

B-Finite Verb.

The usual principles of the central group are followed. In transitive verbs, the passive construction, with the subject in the agent case, is employed with the past participle. Note, however, that when the impersonal passive construction is employed, the participle of the verb is not put into the passive, as we should expect, but agrees in gender with the object. Thus, *stul rahul milil* (not *milili*), by him, with reference to the queen, she (not it) was left, he left the queen.

Principal parts.

Infinitive, *mar'ni*, to strike.

Present participle, *mar'ni*, striking.

Past " *mar'i*, *mar'e* (obscure), *mar'is* (declinable), *mar'it* (declinable), struck.

Future " *mar'ni* (gen. of *ni*), about to strike.

Conjunctive " *mar'e*, *mar'it*, having struck.

Present Gerund, *mar'ni*, on striking.

Past " *mar'it*, on having struck.

Nom. of Agency, *mar'ad* (declinable), *mar'adr* (undclinable), one who strikes or is about to strike.

(a) Sample tenses.

Present, 'I strike'; 'I may strike'; etc.		Future, 'I shall strike'; etc.				(b) Compound tenses. Present Indicative, 'I am striking';	
Sing.	Plur.	Standard		Poetic		Sing.	Plur.
		Sing.	Plur.	Sing.	Plur.		
1 <i>mar'i</i>	<i>mar'it</i>	<i>mar'it</i>	<i>mar'is</i>	<i>mar'ni</i>	<i>mar'ni</i>	<i>mar'e chhi</i>	<i>mar'e-chhi</i>
2 <i>mar'e</i>	<i>mar'e</i>	<i>mar'it</i>	<i>mar'is</i>	<i>mar'it</i>	<i>mar'it</i>	<i>mar'e-chhi</i>	<i>mar'e-chhi</i>
3 <i>mar'e</i>	<i>mar'e</i>	<i>mar'it</i>	<i>mar'it</i>	<i>mar'it</i>	<i>mar'it</i>	<i>mar'e-chhi</i>	<i>mar'e-chhi</i>

Imperative, 'strike thou'; etc. 2nd person sing. *mar*, pluri. *mar'e*; familiar, *mar'ad*, *mar'ad*, *phita*, sing. *mar'it*, plur. *mar'it*; yemative (3rd and 3rd person), *mar'e*.

(a) Participial tenses.

Transitive verb.

ni mar'ni, I used to strike.

(1) *ni mar'it*, (1) I had struck.

ni mar'it-chhi, I was striking.

(2) *ni mar'it-chhi*, (2) I may be striking.

(3) *ni mar'it-chhi*, (3) I had been striking.

ni mar'it (or *mar'it*), I struck (him).

ni mar'it-chhi, I have struck (him).

ni mar'it-chhi, I had struck (him).

(4) *ni mar'it-chhi*, (4) I may have struck (him).

(5) *ni mar'it-chhi*, (5) I had struck (him).

ni mar'it-chhi, I am about to strike.

ni mar'it-chhi, I was about to strike.

(6) *ni mar'it-chhi*, (6) I be about to strike.

(7) *ni mar'it-chhi*, (7) I had been about to strike.

Intransitive verb.

ni chhi'ni, I used to go.

(1) *ni chhi'it*, (1) I had gone.

ni chhi'it-chhi, I was going.

(2) *ni chhi'it-chhi*, (2) I may be going.

(3) *ni chhi'it-chhi*, (3) I had been going.

ni chhi'it (or *chhi'it*), I went.

ni chhi'it-chhi, I have gone.

ni chhi'it-chhi, I had gone.

(4) *ni chhi'it-chhi*, (4) I may have gone.

(5) *ni chhi'it-chhi*, (5) I had gone.

ni chhi'it-chhi, I am about to go.

ni chhi'it-chhi, I was about to go.

(6) *ni chhi'it-chhi*, (6) I be about to go.

(7) *ni chhi'it-chhi*, (7) I had been about to go.

Irregular verbs.

(1) *Shamli*, to become. Pres. sg. (1) *sham'i*, (2) *sham'i*; pl. (1) *sham'i*, (2) *sham'i*. Future (1) *sham'i*, (2) *sham'i*, and so on, conj. past. *sham'i*. The stem is *sham*, a, e, or a consonant. Otherwise it is *sham*. Note, however, *sham'i*, past part. and *sham'i* of pres. tense, 3rd and 3rd sing. and 3rd plur.

(2) *Jamli*, to go. Overlapped like *shamli*. Past part. also irregular. See below.

(3) *Jamli*, it is necessary (defective impersonal), fut. *jamli*; past subj. (1) *jamli*; pres. part. *jamli*. *Mar'e chhi'it jamli*, it was this book to necessary.

(4) Verbs like *hamli*, to take, *hamli*, to give, *hamli*, *hamli*, or *hamli*, to say, *hamli*, *hamli*, or *hamli*, to remain, form the 3rd and 3rd sing. and 3rd plur. pres. *hamli*, *hamli*, and *hamli* or *hamli*. So, conjunctive participle *hamli*, *hamli*, *hamli*; fut. *hamli*, and so on.

(5) Verbs with roots in *h*, like *hamli*, to strike, form the 3rd plur. present like *hamli*.

(6) If the root ends in *h*, it becomes *h* before the terminative *-e* and *-i*. Thus, *hamli*, to see, 1st, 2nd, 3rd, pres. *hamli*, become the *-h* is not a complete termination. *hamli*, to be, and *hamli*, to be, and *hamli*, respectively, with the terminative *-e*.

(7) If the root ends in *h*, it becomes *h* before *i* or *e* in some dialects, but not in the Standard. Thus (*hamli*), *hamli*, to do; *hamli*, having put. *hamli*, to pull; past part. *hamli*.

(a) Irregular past participles.

hamli, to hit.

past part. *hamli*, *hamli*.

hamli, to see.

" *hamli*, *hamli*.

hamli (with *hamli*), to know.

" *hamli*, *hamli*.

hamli, to enter.

" *hamli*, *hamli*.

hamli (or, better, *hamli*), to hear.

" *hamli*, *hamli*.

hamli, to give.

" *hamli*, *hamli*.

hamli, to do.

" *hamli*, *hamli*.

hamli, to ask.

" *hamli*, *hamli*.

hamli, to take.

" *hamli*, *hamli*.

¹ And so, throughout, the participle in *hamli* may be substituted for *hamli* in *hamli*.

² Or *hamli*, *hamli*, and so throughout.

<i>Piṇṇī</i> , to drink,	past part.	<i>piṇṇī</i> , <i>piṇṇī</i> .
<i>Ḥaṇṇī</i> , to be,	" "	<i>ḥaṇṇī</i> , <i>ḥaṇṇī</i> (negative).
<i>Suṇṇī</i> , to sleep,	" "	<i>suṇṇī</i> , <i>suṇṇī</i> .
<i>Māṇṇī</i> , to die,	" "	<i>maṇṇī</i> , <i>maṇṇī</i> or <i>maṇṇī</i> .
<i>Jaṇṇī</i> , to go,	" "	<i>jaṇṇī</i> , <i>jaṇṇī</i> .
<i>Kaṇṇī</i> , to be written,	" "	<i>kaṇṇī</i> , <i>kaṇṇī</i> .
<i>Kaṇṇī</i> , or <i>kaṇṇī</i> , to say,	" "	<i>kaṇṇī</i> , <i>kaṇṇī</i> .
<i>Kaṇṇī</i> , or <i>kaṇṇī</i> , to remain,	" "	<i>kaṇṇī</i> , <i>kaṇṇī</i> .
<i>Viṇṇī</i> , to be produced,	" "	<i>viṇṇī</i> or <i>viṇṇī</i> .
<i>Viṇṇī</i> , to be produced,	" "	<i>viṇṇī</i> or <i>viṇṇī</i> .

The past gerunds of these verbs are regular. Thus, *piṇṇī* (not *piṇṇī*) *kaṇṇī*, he writes frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, pastres whose roots end in *ḍ*, may optionally form the past participle by adding *ṇ* (*ṇ*, *ṇ*) instead of *ṇ* (*ṇ*, *ṇ*). Thus, *ḥaṇṇī* (or *ḥaṇṇī*), was killed, murdered, was killed; *kaṇṇī*, was printed. So, also, *piṇṇī*, for *piṇṇī*, was seen.

Passive Voice. The passive voice can be formed from both transitive and intransitive verbs. The passive of an intransitive is always impersonal (cf. Latin *faciendus est*).

The passive stem is formed by adding *ṇ* to the root. Thus, *kaṇṇī*, to write; *kaṇṇī*, to be written. If the root ends in a vowel, *ṇ* is added, not *ḍ*. Thus, *jaṇṇī*, to go. A preceding *ṇ* is shortened. Thus, *viṇṇī*, to see, passive *viṇṇī*; *piṇṇī*, to sing, passive *piṇṇī*; *kaṇṇī*, to come, passive *kaṇṇī*; *kaṇṇī*. It is come. Three pastres have usually a potential sense; *kaṇṇī*, it can be written; *piṇṇī*, it can be seen, it is visible; *kaṇṇī*, it can be come.

Another passive is formed by reduplicating the past participle with *ṇ*, to go, as in Western Hindi. Thus, *kaṇṇī* *kaṇṇī*, he was drunk. Another is formed with *ṇ*, to come, and the locative of the infinitive. Thus, *kaṇṇī* *kaṇṇī* *kaṇṇī*, this thing will come late along, will be slow.

With all these passives the doer of the action is put in the oblique, not in the case of the agent. Thus, *kaṇṇī* *kaṇṇī* *kaṇṇī*, this work was done by the king.

Causal Verbs. These (including transitive from neuter) are usually formed by adding *ṇ* or *ḍ* to the root, a preceding *ṇ* being shortened.

Thus, <i>kaṇṇī</i> , to write,	<i>kaṇṇī</i> , to cause to write.
<i>piṇṇī</i> , to see,	<i>piṇṇī</i> , to cause to see.
<i>kaṇṇī</i> , to hear,	<i>kaṇṇī</i> , to cause to hear.
Sometimes the added syllable is <i>ṇ</i> .	Thus, <i>kaṇṇī</i> , to release, <i>kaṇṇī</i> or <i>kaṇṇī</i> , to cause to release.

Irregular are—

<i>kaṇṇī</i> , to be killed,	<i>kaṇṇī</i> , to kill.
<i>kaṇṇī</i> , to be burned,	<i>kaṇṇī</i> , to burn.
<i>kaṇṇī</i> , to be met,	<i>kaṇṇī</i> , to mingle.
<i>kaṇṇī</i> , to drink,	<i>kaṇṇī</i> , to give to drink.
<i>kaṇṇī</i> , to die,	<i>kaṇṇī</i> , to strike, kill.
<i>kaṇṇī</i> , to be fired,	<i>kaṇṇī</i> , or <i>kaṇṇī</i> , to fire.

and others.

Double causals and passives can be formed from causals. Thus, *kaṇṇī*, to cause to eat, *kaṇṇī*, to cause to be warm; *kaṇṇī*, to be caused to be warm.

Compound Verbs. These are as in other Indo-Aryan languages, viz.—

(1) From the shorter form of the conjunctive participle

kaṇṇī,—*kaṇṇī* *kaṇṇī*, to strike down, kill.

kaṇṇī,—*kaṇṇī* *kaṇṇī*, to be able to write.

kaṇṇī,—*kaṇṇī* *kaṇṇī*, to be able to be written.

Completives,—*kaṇṇī* *kaṇṇī*, to finish writing.

(2) From the past gerund.

kaṇṇī,—*kaṇṇī* (or *kaṇṇī*) *kaṇṇī*, to speak frequently.

kaṇṇī (or *kaṇṇī*) *kaṇṇī*, to eat frequently.

kaṇṇī (or *kaṇṇī*) *kaṇṇī*, to go frequently.

(3) From the present participle, with *ṇ*, *ṇ*, or *kaṇṇī*.

Continuous,—*kaṇṇī* *kaṇṇī*, to keep talking.

(4) From the infinitive,—

kaṇṇī,—*kaṇṇī* *kaṇṇī* *kaṇṇī* *kaṇṇī* *kaṇṇī*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

kaṇṇī,—*kaṇṇī* (oblique) *kaṇṇī*, to allow to go.

kaṇṇī,—*kaṇṇī* *kaṇṇī*, to begin to do.

IV. PARTICIPLE. The negative of the verb substantive has been already described. *NE* is prohibitive. It follows the verb; *NE* *kaṇṇī*, do not fear. *NE* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na* *kaṇṇī*, do not fear. *NE* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *naḥ*.

Questions which do not contain an interrogative pronoun are generally collected by *kaṇṇī*, what? Thus, *kaṇṇī* *kaṇṇī* *kaṇṇī*, are you going?

The emphatic suffix *-ṇ* is of frequent occurrence. Thus, *kaṇṇī*, you indeed; *kaṇṇī*, only one. It corresponds to the Marathi *-ṇ*.

GUJARATI GRAMMAR.

APPENDIX I.

Words containing a short e.

The following list of Gtairati words containing short e is taken from the *NarmakoS*:—

eṭ (eṭṭ), sticks, fatters.
 eṭṭ, lazy.
 ev, three.
 ev, a snake.
 evaṭ (eṭṭaṭ), habit, custom.
 eṭṭ, in vain.
 eṭṭ, the waist.
 eṭṭiyā, a junket.
 eṭṭiyam, whither ?
 eam, how ?
 eor, eorṭ, a certain wild fruit.
 eorṭṭ, a eor-tree.
 eorṭo, a kind of dance.
 eorṭ, a mango.
 eor or eor, sharp pain, but eorṭ, a plantain.
 eor, consumption.
 eor, a hindrance.
 eṭṭ, pain, stamch.
 eṭṭ, secret, hidden.
 eṭṭ, indulgence.
 eṭṭ, drunkenness.
 eṭṭ, in a house.
 eṭṭ, deep-colored.
 eṭṭ, mad, foolish.
 eor or eṭṭ, a funeral pyre.
 eṭṭ, a muskrat.
 eṭṭ (eṭṭaṭ), rest, repose.
 eṭṭ, itching.
 eṭṭ, he is.
 eṭṭamāṭ, a certain metre.
 eṭṭiyam, whither ?
 eam, how.
 eor, poison.
 eor (eṭṭ), prying.
 eṭṭ, a peahen.
 eam, no.
 eor, a debt.
 eṭṭ, a woman in her first pregnancy.
 eṭṭ, a cow.
 eam, an eye.
 eam, intention.
 eam (eṭṭaṭ) or eamāṭ, always.
 eor, a narrow lane.
 eṭṭam, an anklet.
 eṭṭ, entered.
 eṭṭ, like to.
 eṭṭ, a kind of sweetmeat.
 eor, a flying pan.
 eṭṭ, a blow with the clenched fist.
 eor, confusion.
 eor, a method.
 eor (eṭṭ), beginning.
 eorṭ, to enter.

eam-āṭ, a woman passionately fond of her lover, but
 eam, love.
 eṭṭ, a snake's hood.
 eṭṭ, pretence.
 eṭṭṭ, to be spread.
 eṭṭṭ, a decision.
 eor, two.
 eṭṭṭṭ, about two or four.
 eṭṭṭ, a seat.
 eor (eṭṭ), a sister.
 eorṭ (eṭṭṭ), deaf.
 eor, a ball.
 eorṭṭ, to sit.
 eor or eṭṭ, fear.
 eṭṭṭ, an earthen cooking pot.
 eṭṭam, a certain musical mode, a form of Siva.
 eṭṭṭ, a frog.
 eṭṭṭ, a rem.
 eṭṭ, a certain plant (*Zosteris inermis*).
 eṭṭṭ, a white flower.
 eṭṭṭ, a joy, a reward.
 eṭṭam (eṭṭamāṭ), a guest.
 eor, interior space, be off !
 eor, dirt, filth.
 eṭṭṭ, spontaneously.
 eor, night.
 eam, dust.
 eor (eṭṭ) or eṭṭ, inclination, propensity.
 eṭṭ (eṭṭṭ), motten, yell.
 eor (eṭṭ), dust, debris etc.
 eor (eṭṭ), a wave.
 eṭṭam (eṭṭam), intent upon.
 eṭṭ, a rowel.
 eṭṭṭ (eṭṭṭṭ), to reflect, think (but eṭṭṭ, to take).
 eor (eṭṭ), a hole.
 eor, voice, word.
 eṭṭṭ, a lot.
 eṭṭ, a wooden bar fitted against a door.
 eṭṭṭ, a water cart.
 eor, enmity.
 eṭṭṭ, absence of worldly affection.
 eṭṭṭ, name of a certain musical mode.
 eor, with, along with.
 eor, wise, discreet.
 eṭṭ, a city.
 eṭṭ (eṭṭ), a little.
 eor, hump.
 eṭṭṭ, hemp-poth.
 eor, taking the air, a walk.
 eṭṭṭ (eṭṭṭṭ), to bear, endure.
 eor, sticks, fatters, cf. eṭ.
 eṭṭṭ, practice, habit, cf. eṭṭ.

GUJARATI GRAMMAR.

APPENDIX II.

Words containing a broad 6.

The following list of words in which o is pronounced like the *aw* in 'law,' and transliterated 6, is compiled from

śāṅkar, a surname.
śāṅkṛ *uṇḍ*, to call out.
śy'ṇḍ, small pieces of cake, etc.
śy'ṇḍ, half-boiled rice.
śyṇ'ṇḍ, to cook.
śyṇḍ, that which is spit out after chewing a thing.
śoṅkar, a voucher, a document (a corruption of 'voucher').
śoṅkar'ṇḍ, to utter, speak.
śoṅkṇḍ, unexpectedly.
śoṅkṇḍ, holiday.
śoṅkṇḍ, a sheet, coverlet.
śṇḍ, a sleep.
śṇḍ, a curtain, a veil.
śṇḍ, a shadow.
śṇḍ *uṇḍ*, to desire.
śṇḍ'ṇḍ, to forget.
śṇḍ, a nightmare.
śṇḍ, pregnancy.
śṇḍ, rescue, salvation.
śṇ, another. See *śṇ* in App. III.
śṇ'ṇ, joy, fruition.
śṇ'ṇ, a step-brother.
śṇḍ, joy, fruition, relief.
śṇ, dry or arid saliva in the mouth.
śṇḍ, simple, artless.
śṇḍ *uṇḍ*, to be bashful.
śṇḍ *uṇḍ*, free from obligation after returning a favour.
śṇḍ'ṇḍ, to recede, be contracted.
śṇḍ, a snake.
śṇḍ, coal.
śṇḍ *uṇḍ*, charcoal.
śṇḍ'ṇḍ, a mouthful of water.
śṇḍ'ṇḍ, the shell of a nut.
śṇḍ, *śṇḍ*, a wood-apple; but *śṇḍ*, a face.
śṇḍ, overripe.
śṇḍ *uṇḍ* (*śṇḍ* *uṇḍ*), a tyre; adorned with white leopards.
śṇḍ, a ore; a sunny.
śṇ, who?
śṇḍ, a hoe.
śṇḍ, a large bee.
śṇḍ, ever, at any time.
śṇḍ, an old she-buffalo.
śṇḍ, coal.
śṇḍ, greyish.
śṇḍ *uṇḍ*, one of a number of squares ruled on paper.
śṇḍ'ṇḍ, to mix.
śṇḍ, deficiency.
śṇḍ'ṇḍ, the iron part of a ploughshare.
śṇḍ, a small wisp of grass, but *śṇḍ*, a large rat.
śṇḍ, a mouthful.
śṇḍ, a wisp of grass.

śṇḍ'ṇḍ, a protest.
śṇḍ'ṇḍ, rumour.
śṇḍ, olefins; a search.
śṇḍ, the lap.
śṇḍ'ṇḍ, a recess in a wall.
śṇḍ, dirty, nasty.
śṇḍ, a tyre; a case; a cover.
śṇḍ, a ball, a tumour.
śṇḍ, a married woman invited to dinner in fulfilment of a vow.
śṇḍ, a kind of outlie-follower.
śṇḍ, forage; manure.
śṇ, a family priest.
śṇḍ, a dinner given by the father of a bride to the bridegroom.
śṇḍ, triangle, but *śṇḍ*, spherical.
śṇḍ, an empty triangle-jar.
śṇḍ, a large, heavy, hammer.
śṇḍ'ṇḍ, a drum.
śṇḍ, a quadrangle.
śṇḍ'ṇḍ, a quadrangular frame.
śṇḍ'ṇḍ, a square; an aggregate of four.
śṇḍ'ṇḍ, an ear ornament.
śṇḍ'ṇḍ, to start, shy.
śṇḍ, exact.
śṇḍ, a police station.
śṇḍ, a quadrangular spot for cooking.
śṇḍ'ṇḍ, square.
śṇḍ'ṇḍ, a kind of oblongated cloth.
śṇḍ'ṇḍ, on all sides.
śṇḍ'ṇḍ, quadrangular.
śṇḍ'ṇḍ, the figure 4.
śṇḍ, on all sides.
śṇḍ'ṇḍ, a period of four ghatis.
śṇḍ, a heap.
śṇḍ'ṇḍ, to cook.
śṇḍ, breadth.
śṇḍ, broad; fourfold.
śṇḍ, a heap.
śṇḍ'ṇḍ, on all sides.
śṇḍ'ṇḍ, thirty-four.
śṇḍ'ṇḍ, a raised square, a *śṇḍ'ṇḍ*.
śṇḍ, a kind of cloth.
śṇḍ, having four measures of time.
śṇḍ, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
śṇḍ, fourth.
śṇḍ'ṇḍ, a certain public officer.
śṇḍ'ṇḍ, four-edged.
śṇḍ, vigilance; a moon.
śṇḍ'ṇḍ, a quadruped.

APPENDIX II—Contd

-*chēp'gū*, a book.
chēp'gū, an account-book, a ledger, but *chēp'gū*, unknown.
chēp'dār, a mass-hunter.
chēp'dā, a kind of metre.
chēp'dāyā, a pamphlet.
chēp'dā, on all sides.
chēp'dā, a Riter, a spring.
chēp'dā, a cloth having four folds.
chēp'dā, the monsoon, rainy season.
chēp'dā, in four directions.
chēp'dā, a square.
chēp'dā, a cube.
chēp'dā, a public square in a village.
chēp'dā, eighty-four.
chēp'dā, a kind of vegetable.
chēp'dā, fourfold.
chēp'dā, on all sides.
chēp'dā, a place for cattle-grazing.
chēp'dā, twenty-four.
chēp'dā, sixty-four.
chēp'dā, a necklace with four strings.
chēp'dā, a slice.
chēp'dā, a kind of vegetable, but *chēp'dā*, a bodice.
chēp'dā, a fig. for I
chēp'dā, an embryo arrested in its growth in the womb, but
chēp'dā, a shrub.
chēp'dā, a piece of dry bark.
chēp'dā, bark.
chēp'dā, hunk.
chēp'dā, a wave.
chēp'dā, twins.
chēp'dā, a ghost, evil spirit.
chēp'dā, mockery, fun.
chēp'dā, mockery, but *chēp'dā*, a crowd.
chēp'dā, a place; a kind of sweetmeat.
chēp'dā, jocular, rude.
chēp'dā, shape, figure.
chēp'dā, a large drum.
chēp'dā, then, verily; on the other hand.
chēp'dā, then.
chēp'dā, nevertheless.
chēp'dā, look, aspect.
chēp'dā, an earthen pot with fire in it carried before a king.
chēp'dā, regularity.
chēp'dā, one and a half.
chēp'dā, miscellaneous; artless.
chēp'dā, a club.
chēp'dā, generous, profuse.
chēp'dā, the pole of a carriage.
chēp'dā, a drum; a thump.
chēp'dā, a kind of song sung by women.
chēp'dā, to whitewash.
chēp'dā, white.
chēp'dā, separate.
chēp'dā, a memorandum.
chēp'dā, holiness.
chēp'dā, a ketulodrum; a time, turn.
chēp'dā, the ninth day of a lunar fortnight.

chēp'dā, may not be.
chēp'dā, a scratch made by the nail.
chēp'dā (*chēp'dā*), name of a certain festival.
chēp'dā, mosquito.
chēp'dā, the ace of dice.
chēp'dā, a promise, vow.
chēp'dā, twenty-nine and three-quarters.
chēp'dā, three-fourths of one-hundred, seventy-five.
chēp'dā, three-quarters.
chēp'dā, a throw in dice, the ace and two dice, i.e. thirteen.
chēp'dā, last year.
chēp'dā, the amount held in the two hands placed open side by side.
chēp'dā, a street, a lane.
chēp'dā, a door-keeper.
chēp'dā (*chēp'dā*), wide.
chēp'dā, death.
chēp'dā, husk, chaff.
chēp'dā, memory.
chēp'dā, small, odour.
chēp'dā, spray.
chēp'dā, grains in an ear of corn.
chēp'dā or *chēp'dā*, four.
chēp'dā, in front.
chēp'dā or *chēp'dā*, a way, passage.
chēp'dā (*chēp'dā*), decrease.
chēp'dā, deer, high-priced.
chēp'dā, eating, food.
chēp'dā, the roll of names in a boys' school.
chēp'dā, delay.
chēp'dā (*chēp'dā*) or *chēp'dā*, the fame.
chēp'dā or *chēp'dā*, clarified butter or oil poured on dough.
chēp'dā (*chēp'dā*), gradually.
chēp'dā (*chēp'dā*), tree-blossoms; but *chēp'dā*, a peacock.
chēp'dā, soft hair.
chēp'dā, a maternal grandfather's house.
chēp'dā, name.
chēp'dā, to skid anything (or cooking).
chēp'dā, that part of a garment on which the lace is fixed.
chēp'dā, a preparation of gram-flour.
chēp'dā, mischief.
chēp'dā (*chēp'dā*), pertaining to a maternal grandfather's house
 [unknown].
chēp'dā (*chēp'dā*), a fierce quarrel.
chēp'dā, mira, celebration, but *chēp'dā*, a sapling.
chēp'dā, a child's penis.
chēp'dā, a slave-girl.
chēp'dā (*chēp'dā*), a purchaser.
chēp'dā (*chēp'dā*), to purchase.
chēp'dā, the side.
chēp'dā (*chēp'dā*), a veil.
chēp'dā, near, close to.
chēp'dā, with.
chēp'dā, rogues.
chēp'dā, a large needle.
chēp'dā (*chēp'dā*), to scum.
chēp'dā or *chēp'dā*, a weed.
chēp'dā, that which will be.
chēp'dā, be may be; let it be.

GUJARATI GRAMMAR.

APPENDIX III.

Words ID which there is an unwritten A.

In a good many Gujarātī words, a slight sound of *h* is heard although that letter is not represented in writing. The presence of this *h*-sound is indicated in the *Narmakōś* and one or two other dictionaries that imitate it by a dot under the syllable in which it is pronounced. Thus *hē*, pronounced *hēhu*, to say. The words in which this *h*-sound is heard vary according to locality and the speaker, but the following list includes most of those in which the standard dictionaries admit it. It will be observed that in many of these words the *h* is optionally written fully, thus, *hē* *hē* or *hē*, and that the *h*-sound is in most of them there by right of origin, as in *hē*, deaf, derived from the Sanskrit *baddhira*, through the Prakrit *baddhira*, or as in *hē*, better, from the Persian *bihār*. In the list, I have indicated this slightly pronounced *h*-sound by *h* with a dot under it. In future pages, I shall not trouble to indicate it at all. The list will supply the necessary information in all cases of doubt.

adhār (for *adhār* or *adhār*), eighteen
on 'nāṁs, without understanding.
adhār, we.
adhār, pertinacity.
adhār or *adhār*, the odder.
adhār, *adhār*, or *adhār*, a water-trough
adhār, painting
adhār or *adhār*, confused.
adhār, to paint
adhār, of this kind
adhār or *adhār*, a rain of fire
adhār, hot.
adhār or *adhār*, stocks, flocks; a drove of cattle
adhār, death-struggle.
adhār (pl.), a drove of cattle, but *adhār*, eater-||
adhār, vexation.
adhār or *adhār*, a water-trough.
adhār or *adhār*, an imminent shower of rain.
adhār, in this year.
adhār, a push.
adhār or *adhār*, habit, custom.
adhār, of this kind.
adhār or *adhār*, to be familiar.
adhār, a wave of water
adhār, in this year
adhār or *adhār*, an embroidered cloth.
adhār, like, following the example of. (The *Narmakōś* writes
the word for 'other' *adhār*, but other dictionaries have
adhār, and do not give the meaning here given for *adhār*.)
adhār or *adhār*, to clothe.
adhār, near.
adhār or *adhār*, like sloping bullock-track of a wall.
adhār or *adhār*, to be extinguished.
adhār, to comb.
adhār or *adhār*, on an unlucky day.
adhār, a top, a gallant.
adhār or *adhār*, cold.

adhār, the wall of a house
adhār, the.
adhār, a part of a marriage ceremony in which women
offer sweetmeats to the bridegroom.
adhār, or *adhār*, where? but *adhār*, why?
adhār, removing and replacing.
adhār, to extract.
adhār, one who brings out.
adhār, a decoction; an exit water channel
adhār, a message, but *adhār*, a visit of condolence
adhār, a story.
adhār, a palik-bearer, but *adhār*, a door
adhār, a kind of dance.
adhār or *adhār*, when?
adhār, a cotton pod, but *adhār*, helping.
adhār, coffee.
adhār, to be tossed.
adhār, vexation
adhār or *adhār*, an earthen pot.
adhār, a message.
adhār, a proverb.
adhār, whose.
adhār or *adhār*, a catastrophe
adhār, a proverb
adhār, at what time?
adhār, of what sort?
adhār, to say.
adhār, mortification (the disease).
adhār, a riddle.
adhār, a byre.
adhār, white leprosy.
adhār, marked with white leprosy.
adhār, a byre.
adhār, a kind of gum.
adhār, a kind of serpent.
adhār, a kind of grain, *adhār*.
adhār, a riddle, but *adhār*, a whip.

APPENDIX III—contd.

rāḥ or rāh, a road.
 rāḥā or rāḥā, a cry, a wailing.
 rāḥā (Rām), resin; (rupee), a dollar (corruption of English "royal").
 rāḥā or rāḥā, to be pleased.
 rāḥā or rāḥā, heading.
 rāḥā, a kind of bullcock-cart.
 rāḥā, a water wheel.
 rāḥā-māḥ, the line of vessels on a water-wheel.
 rāḥā, a spinning wheel.
 rāḥā, a cart.
 rāḥā or rāḥā, a kind of cement, but rāḥā, night.
 rāḥā, a residence.
 rāḥā, manner of living, conduct.
 rāḥā, inhabiting.
 rāḥā, rāḥā, etc. to remain, dwell.
 rāḥā-māḥā, to rub away.
 rāḥā or rāḥā, rustic, boorish.
 rāḥā, luncheon.
 rāḥā, very thick.
 rāḥā, a horse quarrel.
 rāḥā, an author.
 rāḥā or rāḥā, enjoyment of a pleasure, fruition.
 rāḥā, a paste.
 rāḥā-rāḥā or rāḥā-rāḥā, a complete army.
 rāḥā, a person of a certain sect of Banāḥ.
 rāḥā, distribution of presents to members of a community, but rāḥā, rearing.
 rāḥā, a kick.
 rāḥā, a conflagration; medicine that is to be looked, a kind of silk cloth.
 rāḥā, a line, a row.
 rāḥā, a bramble.
 rāḥā, burning charcoal, see rāḥā.
 rāḥā, see rāḥā.
 rāḥā, a bulled.
 rāḥā-rāḥā, an army.
 rāḥā, to distribute presents to members of a community.
 rāḥā, rāḥā, or rāḥā, fruition.
 rāḥā, delay.
 rāḥā, burning charcoal, see rāḥā.
 rāḥā-rāḥā, a towel.
 rāḥā-rāḥā or rāḥā-rāḥā, to wipe.
 rāḥā-rāḥā, plunder.
 rāḥā, to plunder.
 rāḥā, plundered property.
 rāḥā, a plunderer.
 rāḥā-rāḥā, robbery in several places.
 rāḥā or rāḥā, a blacksmith.
 rāḥā, booty.
 rāḥā or rāḥā, inclination, propensity.
 rāḥā-rāḥā or rāḥā-rāḥā, to move the limbs.
 rāḥā or rāḥā, a gesture.
 rāḥā, to limp.
 rāḥā, small trousers.
 rāḥā, trousers.
 rāḥā, a kind of thin whistling oaks.

rāḥā or rāḥā, drum, debts due.
 rāḥā, taking and putting.
 rāḥā or rāḥā, a wave.
 rāḥā, wavy lines.
 rāḥā, a kind of necktie.
 rāḥā, successful.
 rāḥā, absent upon.
 rāḥā-rāḥā, overtaken by sleep.
 rāḥā, hurry.
 rāḥā, to reflect, think, but rāḥā, to take.
 rāḥā, a scribe, a writer.
 rāḥā or rāḥā, iron.
 rāḥā or rāḥā, blood.
 rāḥā, rāḥā, or rāḥā, a frying pan.
 rāḥā or rāḥā, an iron pan.
 rāḥā or rāḥā, iron.
 rāḥā, to wipe.
 rāḥā, a buffoon.
 rāḥā, a daughter-in-law.
 rāḥā-rāḥā, girls who are both daughters-in-law in the same house.
 rāḥā-rāḥā, a married couple.
 rāḥā-rāḥā or rāḥā-rāḥā, a dispute.
 rāḥā-rāḥā-rāḥā, a certain quarrelsome kind of bird.
 rāḥā-rāḥā-rāḥā, quarrelsome.
 rāḥā-rāḥā or rāḥā-rāḥā, to quarrel.
 rāḥā-rāḥā or rāḥā-rāḥā, increasing.
 rāḥā-rāḥā, the shoot of a palm-plant.
 rāḥā-rāḥā, ugly, but rāḥā-rāḥā, to marry; to be spent.
 rāḥā-rāḥā, rāḥā-rāḥā, a certain snake-dinner.
 rāḥā-rāḥā, to scrape.
 rāḥā-rāḥā, to be cheated.
 rāḥā or rāḥā, the edge of a cutting instrument.
 rāḥā-rāḥā, a man who wrangles in order to pay less than he owes.
 rāḥā-rāḥā or rāḥā-rāḥā, to cut in two.
 rāḥā-rāḥā, rāḥā-rāḥā, or rāḥā-rāḥā, a desire.
 rāḥā, a vessel for holding gāḥ, but rāḥā, a garden.
 rāḥā, a ship, but rāḥā, speech.
 rāḥā or rāḥā, the dawn.
 rāḥā or rāḥā, help, aid, but rāḥā, a day.
 rāḥā or rāḥā, love.
 rāḥā or rāḥā, a lover.
 rāḥā or rāḥā, dear, beloved.
 rāḥā-rāḥā or rāḥā-rāḥā, well-wishing.
 rāḥā-rāḥā or rāḥā-rāḥā, a kind of horn.
 rāḥā, to persuade; to be dragged, but rāḥā, to blow.
 rāḥā or rāḥā, a kind of bird.
 rāḥā or rāḥā, ashamed, alone.
 rāḥā, a marriage.
 rāḥā, or rāḥā, a hole.
 rāḥā-rāḥā, distribution.
 rāḥā-rāḥā, to distribute.
 rāḥā, the span.
 rāḥā, dwarfish, span-high.
 rāḥā or rāḥā, a finger-ring.
 rāḥā-rāḥā, a kind of sweetmeat.
 rāḥā or rāḥā, a mango-fruit peeler.

APPENDIX III—concl'd.

vāṭak-vāṭak, to be the time of dawn.
 vāṭik or vāṭik, dawning (of water).
 vāṭipar, trade.
 vāṭipart, a trader.
 vāṭu or vāṭu, suspicion.
 vāṭant or vāṭant, suspicious.
 vāṭer or vāṭer, awkward, but *ver*, vanity.
 vāṭer'vāṭ, or vāṭer'vāṭ, to *ver*.
 vāṭer or vāṭer, difference, but *vāṭer*, a tax.
 vāṭi or vāṭi, a bullock-cart, but *vāṭi*, a sweeper.
 vāṭik, distress.
 vāṭik or vāṭik, quick.
 vāṭer'vāṭer'vāṭ, to spoil by over-indulgence.
 vāṭer, vāṭer, or vāṭer, a mother-in-law as related to her co-mother-in-law.
 vāṭer'vāṭer, the getting a thing cheap.
 vāṭer'vāṭer, to be cheated.
 vāṭer, marriage.
 vāṭer, a father-in-law, as related to his co-father-in-law.
 vāṭer, intercourse.
 vāṭer'vāṭer, a dealer.
 vāṭer'vāṭer or vāṭer'vāṭer, to flow; to bear, carry.
 vāṭer, a register, but *vāṭer*, a trap.
 vāṭer'vāṭer, to pass away.
 vāṭer'vāṭer, forced labour.
 vāṭer'vāṭer, business.
 vāṭer, a flow of water.
 vāṭer, a ditch full of stagnant water.
 vāṭer'vāṭer, without, deprived of.
 vāṭer, buying.
 vāṭer'vāṭer, a purchaser.
 vāṭer'vāṭer or vāṭer'vāṭer, to purchase.
 vāṭer, a trader, a *Beṭer*
vaṭer, taste, relish.
 vāṭer or vāṭer, honest, cf. *vāṭer*.
 vāṭer'vāṭer or vāṭer'vāṭer, (a bill) payable to the holder.
 vāṭer or vāṭer'vāṭer, a female friend.
 vāṭer or vāṭer, all.
 vāṭer or vāṭer, the nail of a ship.
 vāṭer or vāṭer, still, calm.
 vāṭer'vāṭer, to make a lattice frame with bamboo strips; but *vāṭer'vāṭer*, to rot.
 vāṭer'vāṭer, a kind of large leaf-vein.
 vāṭer'vāṭer, see *vāṭer'vāṭer*.
 vāṭer'vāṭer, to fasten bamboo together.
 vāṭer'vāṭer, an auspicious time.
 vāṭer'vāṭer or vāṭer'vāṭer, a shambles.
 vāṭer'vāṭer vāṭer'vāṭer, the Survey Department.

vāṭer'vāṭer or vāṭer'vāṭer, a pleasant taste or smell.
 vāṭer'vāṭer, palatable.
 vāṭer'vāṭer, a perfume-seller.
 vāṭer'vāṭer d'vāṭer, to be in heat (of an animal).
 vāṭer'vāṭer, dawn, but *vāṭer'vāṭer*, a rider.
 vāṭer'vāṭer, early, betimes.
 vāṭer'vāṭer, to be pregnant (of an animal).
 vāṭer'vāṭer, evening.
 vāṭer'vāṭer, a song sung in the evening.
 vāṭer'vāṭer or vāṭer'vāṭer, a bull.
 vāṭer or vāṭer, upright, honest, cf. *vāṭer*.
 vāṭer'vāṭer, a merchant.
 vāṭer'vāṭer, courteous dealing.
 vāṭer'vāṭer, a female friend.
 vāṭer'vāṭer, a meeting of respectable people.
 vāṭer'vāṭer, a caste meeting.
 vāṭer'vāṭer, see *vāṭer'vāṭer*.
 vāṭer'vāṭer, sixty.
 vāṭer'vāṭer, sixty years of age.
 vāṭer'vāṭer, plus one half.
 vāṭer'vāṭer, a wife's sister's husband.
 vāṭer'vāṭer, wise, discreet.
 vāṭer'vāṭer, an opponent.
 vāṭer'vāṭer'vāṭer, face to face.
 vāṭer'vāṭer or vāṭer'vāṭer, in front of.
 vāṭer'vāṭer, to catch, hold.
 vāṭer'vāṭer, sweetened.
 vāṭer'vāṭer, a kind of sweetmeat.
 vāṭer'vāṭer or vāṭer'vāṭer, an elephant's trunk.
 vāṭer'vāṭer, a kind of dry oak.
 vāṭer'vāṭer, soft, smooth.
 vāṭer'vāṭer, a hundred.
 vāṭer'vāṭer, an aggregate of a hundred.
 vāṭer, power of endurance.
 vāṭer, easily, a little.
 vāṭer'vāṭer or vāṭer'vāṭer, easy, not difficult; but *vāṭer'vāṭer*, a dress of honour.
 vāṭer'vāṭer, to endure, bear.
 vāṭer'vāṭer, to be agreeable.
 vāṭer'vāṭer, a female companion, cf. *vāṭer*.
 vāṭer'vāṭer, oppression.
 vāṭer'vāṭer, conduct, character.
 vāṭer'vāṭer, a roll.
 vāṭer'vāṭer, easy, not difficult.
 vāṭer or vāṭer, noise.
 vāṭer'vāṭer, to scamp.
 vāṭer'vāṭer or vāṭer'vāṭer, to be beautiful; vāṭer'vāṭer, to sift.
 vāṭer'vāṭer, a garment worn at times of ceremonial obscurity.
 vāṭer'vāṭer, a ruler sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1899, the late Mr. H. H. Dhruva published an edition of the *Mugdhāvabodhāmuktika*, which he described as "a Grammar for Beginners of the Gujarati Language." He cannot have given much study to the work, for a perusal of it will show that it is not a Gujarātī Grammar at all. It is a very elementary Sanskrit Grammar, with the explanations written in an old form of Gujarātī. The date of the work is A.D. 1894, and all that is known of the author is that he was the pupil of Dēva-sundara. His name is not given. As a Sanskrit Grammar the *Mugdhāvabodhāmuktika* is of very small value. It deals more with what we should call syntax than with the formation of words. But, as the explanations are written in the vernacular, these incidentally afford information as to what was the condition of the language of Gujarat between the time of the Prakrit Grammarian Hama-chandra (fl. 1150 A.D.) and the time of Narsingh Mātā (fl. 1400 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhraṃśa of the Prakrit Grammarians is remarkable; and, though the materials are very incomplete we are entitled to say that for the first time we have before us an unbroken chain of development between a Prakrit dialect and a modern Indian vernacular.

PHONETICS.

The original is carelessly printed. Great laxity is shown in the use of *anusvāra*, which is omitted *ad libitum*. When printed, it usually represents *anusvika*. Possibly it sometimes represents *anusvāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by ~. Forms like *iā*, *jā*, should perhaps be written *iam*, *jam*, respectively. I have silently corrected the numerous misprints in the use of *anusvāra*.

The letters *e* and *o* are no doubt often short, as in Apabhraṃśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāṭhī a single Prakrit *ṣ* remains cerebralized in the modern vernacular, but a double cerebral *ṣṣ* becomes dentalized to *ṣ*, thus following the example of Jaina Māhārāstri. The same rule obtains in Old Gujarātī. Thus, Apabhraṃśa *jāṣai*, Old Guj. *jāṣai*, he knows; but Ap. *paṣṣa*, Old Guj. *pāṣa*, a leaf; Ap. *aṣṣai*, Old Guj. *aṣai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhraṃśa, a conjunct *r* is optionally retained (Ho., iv, 398). Thus, *Chalira* or *Chārita*, N.P.; *grāmaṣ*, he obtains.

As in Prakrit, the diphthongs *eī* and *au* occur only as compounds of *e* and *ī*, and *o* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *eī*, *oī*. I have followed Professor Jacobi's example in omitting the diresis as a useless complication.

NOUNS.

"WEAK NOUN IN *a*.Ease, *ddna* (neut., Sanskrit loan-word), a gift; *Chaitta* (maso.), N.P., Chaitra.

Singular

	APABHRAṂṢA.	OLD GUJARATI.	MODERN GUJARATI.
Nom.	<i>ddna</i>	<i>ddna, Chaitta</i>	<i>ddn.</i>
	<i>ddnu, Chaitta</i>	<i>ddnū, Chaitta.</i>	
Acc.	<i>ddna</i>	<i>ddna, Chaitta</i>	<i>ddn.</i>
	<i>ddnu, Chaitta</i>	<i>ddnū, Chaitta.</i>	
		Also <i>ddna</i> as Dat.	Also <i>ddna</i> as Dat.
Instr.	<i>ddnāṭ, ddnā</i>	<i>ddnāṭ, ddnā</i>	<i>ddnā.</i>
Dat.	<i>ddna-tanū, iv, 426, 243</i>	<i>ddna-naṭ</i>	<i>ddn-nā.</i>
Abi.	<i>ddna-ku, -hita, -vaha,</i> <i>ddnatu.</i>	<i>ddna-tau, -hita, -vahu,</i> <i>ddna-tanau.</i>	<i>ddn-āṭi</i> (derived as adjective) <i>-āṭi-āṭi.</i>
Gen.	<i>ddna-tanau</i>	<i>ddna-tanau</i>	<i>ddn-tanā.</i>
		<i>ddna-nau</i>	<i>ddn-nā.</i>
		<i>ddna-vaṭi, -vaṭi</i>	(cf. <i>Māruṭi ddna-rō</i>).
	<i>ddna-kāṭi</i> (derivative), <i>iv, 426, 243</i>	<i>ddna-kāṭi</i>	cf. <i>ddn-kāṭi.</i>
Loc.	<i>ddni</i>	<i>ddni</i>	<i>ddnā.</i>
Obi. base	<i>ddpako, ddna</i>	<i>ddna</i>	<i>ddn.</i>

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāṭ*, peacocks dance. In Ap. it would be the same. In Mod. Gnj., it would be *mōr(-ō)*. Cf., however, *je līnga viddhakti vacchana huī, te tatp pratyaga paraṭ dīpi*, the terminations of gender, case and number, are added to the suffix *tatp*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śiṣya pūchhāi*, the disciple asks; *dharma-karavahāra jīva sukha pramat*, an individual who acts virtuously obtains bliss; *loka dekhāi*, the person sees.

(b) *Chaitta loka-sū vāta karai*, Chaitra converses with a person; *Maitta nāchāi*, Maitra dances; *anyāḍika-nau yogu huī*, the sense of 'other' or the like is indicated; *pūṇlīnga prathamō eka-vachanu huī*, it is the third person masculine singular. Neut. *dharmaṃ sukha-nai kāraṇi huī*, virtue is for (i.e. leads to) happiness; *chaitta-tanau dhanū gāmi oḷhāi*, Chaitra's wealth is in the village.

Reference⁸ here and elsewhere are to Hema-ohandxa't Grammar. In iv. 426 hema-ohandxa gives *tanena*, but we are authorised to substitute *tanī* for this by 843.

Accusative.—(a) *vitarāga vāñchhita dāi*, the ascetic grants a boon; *vāta karai*, converse (see above); *lapa karai*, he performs austerities; *gura-lanañ vachana hañ sñhalañ*, I listen to the word of the preceptor; *artha pñchhai*, he asks the meaning; *halu khedatau*, driving the plough (cf. below); *bija vāvai*, he sows seed; *sukha pramoi*, he obtains happiness; *śishya hañ sñhalañ*, I hear the disciple; *sāstra pañhatau*, reading the scriptures.

(b) *Chaittu kufu karai*, Chaitra makes a straw mat; *samañru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *hañ khedatau*, *halu*, what is he driving? the plough (cf. above).

Instrumental.—(a) *jiva dharmñ samañru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *hiñaiñ kñjatau*, *sñtradhārñ*, by whom is it being made? by the architect (see below); *śishyñ pathitañ hañ sñhalañ*, I listen to what is being read by the disciple; *e gramtha sukhiñ pañhaya*, this book can be read with pleasure; *brāvakñ deo pñju*, the god is worshipped by the votary; *gopālñ gae dohitñ*, while the cows are being milked by Gopāla; *chaitñ gāitai mañttu vāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *hiññ tarai*, *dharmñ*, by what does one cross? by virtue; *sñtradhārñ kñjatau prasāda*, *loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-nañ*, for bliss; *jaha vastu-nañ parityāga vñchñ*, for what thing abandonment is indicated. Instead of *nañ*, the word *kārañi* (the locative of *kāraña*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kārañi*), is commonly used. Thus, *vivekin moksha-nañ kārañi kñapai*, the man of discrimination strives after salvation; *dharmñ sukh-nañ kārañi hai*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahañ* is used to indicate the dative. Thus, *jaha-rahañ dāna dñjai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-nañ bolivai*, in saying the letter i.

Ablative.—*epiksha-tau pāna pañai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *tañau* and of *nañ* will be given under the head of adjectives. The suffixes *rahañ* and *raññ* occur frequently in the grammatical rules, as in *śha-rahañ*, of this; *a-vara-raññ*, (in the place) of a vowel of the *a*-set. No examples are available of *hiññ*.

Locative.—*sampradāñi*, in the dative; *chaittu-tañauñ dñanñ gāmi chhai*, Chaitra's wealth is in the village; *chaittu gāmi vasañ*, Ch. lives in the village; *sāda-nañ chhai*, at the end of a word; *meghñ varasatañ mora nāchhai*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *nañ* of the dative is really the instrumental masculine or neuter of the genitive termination *nañ*, which, as we shall see, is capable of being declined in all its cases.

GUJARATI.

STRONG NOUN IN *a*.

Base, *tarau* (mase), a star; *sonau* (neut.), gold.

Singular.

	આપખાનું.	Old Gujarati.	Modern Gujarati.
Nom.	<i>tārau, sonau</i>	<i>tārau, sonau</i>	<i>tārō, sonā.</i>
Acc.	<i>tārau, sonau</i>	<i>tārau, sonau</i>	<i>tārō, sonā.</i>
		Also same as Dat.	Also same as Dat.
Instr.	<i>tārāṭ, tāṛ</i>	<i>tārāṭ</i>	<i>tārā.</i>
Dat.	<i>tārā-ṭan</i>	<i>tārā-ṇāṭ</i>	<i>tārā-ṇā.</i>
Abi.	<i>tārā-ṭa, -hite, -uchte, tārāṭo.</i>	<i>tārā-ṭa, -iṭṭa, -ṭāu, -ṭāuṇ.</i>	<i>tārā-ṭā, -ṭā, -ṭāṭ.</i>
Gen.	<i>tārā-ṭanau</i>	<i>tārā-ṭanau, tārā-ṇau, tārā-ṇāṭ, -ṇāṭ.</i>	<i>tārā-ṭānā, tārā-ṇā (tārā-ṇā).</i>
	<i>tārā-ṭāṭ (dative)</i>	<i>tārā-ṭāṭ</i>	<i>tārā-ṭāṭ.</i>
Loc.	<i>tārā</i>	<i>tārā</i>	<i>tārā.</i>
Obi. base	<i>tārāṭa, tārau</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarati, the nom. plural masc. appears to end in *ā* and the neuter in *ā*. Cf. *Apabhraṃśa tāra* and *sonāṭ*. The distinction between masc. and neut. is, however, very doubtful, and possibly both terminations are used indifferently. The plural oblique base is the same as the nominative. In Modern Gujarati the forms for both the Nom. and the Obi. base are *tārā(-ō)* and *sonā(-ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlgaṭ kartā kriyā suchiyāṭ*, the original subject and action are indicated (here apparently *kartā* and *kriyā* agree with an adjective in the neuter plural, unless the termination is also used for the masculine); *ātmanepada-ṭāṇā nava vachanāṭ*, the nine persons of the *ātmanepada*; *ketalā*, how many (apparently masc.), and similar forms.

The following are examples of the use of some of the cases of the singular :—

Nominative.—*kriyā karivāṭ ju mūlgaṭ hui, su kartā*, the originator in doing an action is the subject; *tārau āgū*, the star rose; *ilā sonāṭ suāṭgaṭ vītāṭ*, gold is sold cheap here; *ātmanepada-ṇāṭ pākṭāṭ ekā-ja vachana hui*, the first (i.e., what we should call the third) person of the *ātmanepada* is only in the singular (*ja*=*śaurnāṭnī jjeva*); *jeha-ṛakāṭ kriyā hetupayāṭ na hui*, the actions of which do not become causality.

Accusative.—*sūtradhārī kījataṭ dekharaṭ loka dekhāṭ*, a person looks at a temple being built by the architect.

Instrumental.—*kari lei dei ityāṭi bolivāṭ*, by saying 'having done,' 'having taken,' 'having given,' etcetera.

Locative.—*ju karāṭ lī dī paṭhāṭ hui ityāṭi bolivāṭ*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivāṭ ju mūlgaṭ hui, su kartā* (see Nom.).

Oblique base.—*varga-ṭāṭ pākṭā akehara parāṭ*, after the first letter of a *varga*.

No examples of the employment of the other cases are available.

OTHER NOUNS.

Only sporadic examples of other nouns occur in the grammar. They are the following:—

Nominative singular.—*vivekiu moksha-nai karani khapai*, a man of discrimination strives for final beatitude; *karasaw, hala khedatau blja vavai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramddlu ughai*, while the preceptor is telling the meaning, Pramadi (or the lazy one) is drowsy.

Accusative singular.—*sutradhdri kijatl vdv loka dekhai*, a person looks at a well being built by the architect

Dative singular.—*jeha vastu-natparitydga auchli*, for what thing abandonment is indicated.

Genitive singular.—*guru-tariau vachana*, the word of the preceptor.

Genitive plural.—*e bihui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Norn. sing. above.

Locative plural.—*gopalii gde* (gen. sg. *gdi-nau*) *dohltle chaitu aviu*, Chaitra came while the cows were being milked by Gopala (loo. plur. absolute).

Oblique singular.—*karto* (nom. the same) *dgali*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *au*) ends in *l*. Thus, *puvvilau*, first; *puvill kriyd*, the first verb. So *kijatau* (masc.), *kijati* (fern.), *kijatau* (neut.). being done (pres. part. pasu.). Adjectives are declined like substantives. Thus, *8onau suhugau* (nom. neut), cheap gold; *varga-taito trlj* (nom. masc. *trljau*) *akshara-rahi paddnti*, (in the place) of the third letter of a set at the end of a word (here the adjective in the oblique form agrees with a genitive); *linga chhehild* (oblique form) *Sahda-tanau hui*, the gender (of a dvandva compound) is that of the last word; *gde dohltle*, while the cows are being milked (loc. plur. absolute).

The genitive in *tarf.au* or *nau* is treated exactly like an adjective, and is declined throughout all cases and numbers in agreement with the noun which it qualifies. When, however, the case of the principal noun is formed by adding a suffix to the oblique form, the suffix is not repeated after the genitive, which thus only appears in the oblique form. "When a genitive agrees with a noun in the instrumental or locative, it is itself put into the same case. Examples are—

Nom. sing. masc.—*eha'tanau* or *eha-nau*, of this; *anyddika-nau yogu*, the sense of * other,' and the like; *je karto-nau athavd karma-nau ddhdra hut, te adhikarana*, these things which are the receptacle of the subject or of the object are the *adhikarana*; *teha trlj* *akshara parai hakdra-raht trlj* *nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sag* at *a*) to the third one (in the place) of the letter *ha*.

Nom. sing. rem.—*karto-ni apekshd hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-tanau dhanu*, the wealth of Chaitra; *kauga-taqa dhanu*, whose wealth? *guru-tanau vachana*, the word of the preceptor; *apand karma-nau viteshana*, a qualifier of its own object; *bhdva-nu* (sic.) *viieshanu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—teha-nai yogi, in the sense of that; jeha-nai karani, for whose sake; vivekiu moksha-nai karani khapai, a man of discrimination strives for final beatitude; dharmu sukha-nai karani hut, virtue is for happinesu; ktwa-nai karmi dvitiya, in the object of (a word ending in) the suffix ktwa there is the accusative case; sabda-nai chhehi, at the end of a word; karasani-nai viseshani, in the adjective qualifying the word karasanl.

Obl. form sing.—pratyaya-nd k a r t a agali, before the subject of a suffix (here k a r t a is in the oblique form, which is the same as the nominative, being governed by agali); varga-tana trija akshara-rahi, (in the place) of the third letter of a varga; varga-tana pahild akshara parai, after the first letter of a varga.

Nom. plur.—dtmanepada-tana nata vachana, the nine persons of the atmanepada.

PRONOUNS.

The informaion regarding the personal pronouns is not complete. The pronoun of the first person is hau, I. So Ap.; Mod. Guj. hu No instance of the pronoun of the second person occurs. It was probably tuhu, as in Apabhrams'a. In Mod. Guj. it is tu. No other cases of either of these pronouns occur.

Instead of the genitive we have posuesive pronouns, which are adjectives. These are mdharau (Ap. mdharau, Mod. Guj. rndhro), my; amhdrau, (Ap. amhdrau, Mod. Guj. ahmdro), our; toharau (Ap. tuhdrau, Mod. Guj. tahro), thy; tamhdrau 'Ap. tumhdrau, Mod. Guj. tahmard), your.

'He,' that' is su, neut. ta. No instance of the feminine has been noted. The corresponding forms in Ap. are su (m.), sa (i.), tarh (n.). In Mod. Guj. we have te (com. gen.). The nom. plural is te (? com. gen.). In Ap. it is te (m.), too (f.), tai (n.). Mod. Guj. has te (-o) (com. gen.). Examples of these pronouns are—

Ouru-tanau vachana hau sabhalau, I listen to the word of the preceptor.

Ju tarai su karto, he who crosues (the ocean of existence) is the subject (of the sentence); so ju dehhai su karto; ja kijai ta karma, that which is done is the object (of the sentence); iishya Nostra padhi artha puchhai; ju puchhai su karto, tiha prathamd; kisu puchhai, artha; ja puchhai, ta karma, tiha dvitiya, the disciple having read the holy book asks the meaning; he who asks is the subject and therefore in the nominative case. What is asked? the meaning. That which is asked is the object and therefore in the accusative case; je linga vibhakti vachana hut, te satr pratyaya parai anii, the signs of gender, case, and number are put after the suffix Satr.

'This' is e, which is both masc. and neut. sing. and plur. In Ap. the forms are eho (m.), eha (f.), ehu (n.), sing.; ei (com. gen.), plur. In Mod. Guj. it is e for all genders and both numbers. There is a substantival oblique form, eha, for both sing. and plur. Examples are —

E grantha sukhit pathdyai, this book can be read with pleasure; e bihui-nai yogi, in the sense of these two; eha-nau, of this; eha-rahai, of this. From this oblique form we may assume that the oblique form of su is teha.

The relative pronoun is ju, neut. ja. The feminine has not been noted. The corresponding Ap. forms are ju, ja, jarh, Mod. Guj. je (com. gen.). There is also an instrumental jinat or jlina (this latter may posuibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihdt*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Jit tarai ; ja puchhai; as given above under *su* ; *jlna kari karai lii dii ityadi yuktii jihdi kahdi, anai jina kari karta kriya sadhai, ta karana*, the instrument is these things which are said (i.e. indicated) by the expression 'having done (by) what, he does, takes, or gives,' and 'having done (by) what, the subject accomplishes an action'; *jina i mulaga karto kriyd suchlyai*, by which the original subject and action are indicated. The dative sing. is *jeha-nai* or *jeha-nai kdrani* ; the abl. *jeha-tau*, -*hatau*, -*than*, -*thakau* ; *jeha-siu ityddi bolivai aahddi yogi tritlya hui*, in saying 'with whom' and the like, in 'the sense of 'with' and the like, the third case is used. The genitive is *jeha-nau* or *jeha-rahai*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nd*. For the nom. plur. we have *je linga vibhakti vachana hut* as given under *8u*.

The interrogative pronoun for masc. and fern, is *kauna* or *kuna*. Its instrumental singular is *kinax* or *kanai*, its abl. *kauna-tau*, its gen. *kiha-tanau*, and its obl. base *kauya* or *kina*. Compare Ap. *kavanu*, fern, *kavana*, and Mod. Guj. *kon*, obl. *k6nd*. Examples are—

Kauna tarai, who passes over? *chatidra ugai*; *kuna ugai*, *Chandra*, the moon rises. Who rises? The moon; *k'tnai kijatau*, by whom is (the palace) being made? *gde kanaT dohitte*, while the cows are being milked by whom? *vriksha-tau pdna padai*; *kauna-tau padai*, the leaf falls from the tree. From what does it fall? *kina-siu*, with whom?

The neuter interrogative pronoun is *kiau*, *kiau*, or *kiaiu* ; instr. *kisii*; dat. *kisd-nai kdrani* or *kauna-nai ka°*; abl. *kauna-tau*; gen. *kauna-tanau* ; loc. *kiaai* ; loc. plur. fern, (see examples below) *kme*. The forms with *kauna* refer to nouns having grammatically a masculine gender. Compare Ap. *kirn*, instr. *kind*, abl. *kisa*, gen. *kiasd*. Mod. Guj. has *6u*. Examples of this pronoun are—

Kt8u puchhai, what does he ask? *kisu khedatau, halu*, what does he drive? the plough; *kisau dekhai, prasdda*, what is he looking at? the palace; *guri arthu kahatai, kisiu kahatai*, while the preceptor is telling the meaning. What is he telling? *kiaii tarai, dharmi*, by what does he cross? by virtue; *kauna-nai kdrani, mokaha-naT*, for the sake of what? for beatitude; *kiad-nai karani dharmu hui, sukha-nat*, for what (i.e. tending to what) is virtue? for happiness; *kauna-tau padai, vriksha-tau*, from what does it fall? from the tree; *kiaai hutai, gdtai*, while what is going on? while singing is going on (loo. abs.); *gopdlii gde dohitie chaittu aviu*; *kiaai hutai, gde*; *gde kiale, dohitte*, while the cows were being milked by Gopala, Chaitra came; while what were being dealt with? cows; while what was being done to the cows (lit. while the cows were what, loc. plur. fem. abs.)? while they were being milked.

The reflexive pronoun occurs only in the genitive. Thus, *apani* (fem. of *-nau*) *kriya*, its own action; *apand karma-nau*, of its own object. Ap. has *appanau*. Mod. Guj. has *apand*, but it is used in the meaning of 'our' including the person addressed.

The only instance of an indefinite pronoun which I have noted is *amukau*, a certain person.

VERBS.

Conjugation is very superficially dealt with in the *Mugdhdvabodhamauktika*. No attempt is made to explain the formations of the various tenses. Only the personal terminations are given in Sanskrit, and that without any translation into the writer's

vernacular. Participles and the like are treated more fully. From what is given we can gather the following concerning Old Gujarati.

Present tense.—The only instance of the first person singular is *sabhalau*, I hear. The only other persons which occur are the third persons singular and plural. The termination of the third person singular is *ai*, or, after a vowel, *s*. That of the third person plural is *at*, or, after a vowel, *i*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>avai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ughai</i> , she is drowsy.	<i>nachai</i> , he dances.
<i>ugai</i> , (the moon) rises.	<i>padai</i> , it falls.
<i>karai</i> , he does.	<i>padhai</i> , he reads.
<i>khapai</i> , he strives.	<i>puchhai</i> , he asks.
<i>chhai</i> , it is.	<i>pramai</i> , he obtains.
<i>janai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vavai</i> , he sows.

sakai, he oan.

(b) *Vocalic roots.*

hui, he becomes. *Hi*, he takes.

dii, he gives.

The following are examples of the third person plural: *nucha?*, they dance; *hut*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj.:—

APABHRANSA.	OLD GUJARATI.	MODERN GUJARATI.	ENGLISH.
નાચેહુઁ.	નૅચાઁ.	નૅચેઁ.	I dance.
નાચેહાઁ.	નૅચાઁ.	નૅચેઁ.	he dances.
નાચેહાઁ.	નૅચાઁ.	નૅચેઁ.	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nachisau*, corresponding to the Mod. Guj. *nachis* and the Ap. *nachissau*. The noun of agency in *-anahdra* can be used as an immediate future, as in *hau kali amukau karanahdra*, I shall do such and such a thing to-morrow.

Fast tense.—This is formed as in all modern Indo-Aryan vernaculars from the past participle passive. All three constructions, the active, the personal passive, and the impersonal passive are used. Thus, *chaittu aviu*, Chaitra is come; *fadcakii deva pilpu*, the god was worshipped by the votary, i.e., the votary worshipped the god; *Srdvakii deva pujiu*, by the votary, with reference to the god, worship was done, i.e. the votary worshipped the god. In the impersonal construction the verb is not attracted to the gender of the object as is the case in modern Gujarat!

Past conditional.—This is formed with the present participle, as in *jai hau. padhata tau ubhalau huta*, if I had read I should have (?) understood. So also in Jaina Prakrit.

The **passive voice** is formed by adding *iy* to consonantal roots, and *ij* to vocalic ones. With the terminations *ai* and *at* of the third person, *iyai* can become *it*, and *iyai* *ft*.

The Ap. termination of the passive is *ijja*, or in Sauraseni Ap. *ia*. This form of the **passive** is not used in modern standard Gujarati. Examples are—

(a) *Consonantal roots.*

<i>uchchariyai</i> , it is pronounced.	<i>boliyai</i> , it is said,
<i>kahiyai</i> , it is said.	<i>suchtyai</i> , it is indicated.
<i>kahii</i> , it is said.	<i>suchii</i> , it is indicated.
<i>tarii</i> , it is passed over.	<i>anii</i> , they are brought.
<i>pathii</i> (not <i>padhii</i>), it is read.	<i>suchiyat</i> , they are indicated.

(b) *Vocalic roots,*

<i>dijai</i> , it is given.	<i>lijai</i> , it is taken.
<i>kijai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kijjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *d* or *ay* to the root. So also in Mod. Guj. Examples are—

<i>pathdyai</i> (not <i>padhdyai</i>), it can be read.	<i>boldyai</i> , it can be said, it is called,
	<i>vikdi</i> , it can be sold.
<i>kahai</i> , they can be said.	

Present Participle.—This is formed by adding *atu* (weak form) or *atau* (strong form). I have only noted the weak form in the neuter (cf. the genitive termination *nu* on p. 351). Thus, masc. *karatau*, fern. *karati*, neut. *karatu* or *karatau*, doing. So in the passive, *kijatau*, *-ti*, *-tau*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>pathatau</i> , reading.
<i>kahatau</i> , saying. Loo. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>khedatau</i> , driving (a plough).	<i>hutau</i> or <i>hutau</i> , beooming. Loo. abs. <i>hutai</i> .
<i>ghat atau</i> , happening.	or <i>hutai</i> .

(b) *Passive.*

<i>Mjatau</i> , being done.	<i>pathitau</i> , being read.
<i>gaitau</i> , being sung. Loo. abs.	<i>lijatau</i> , being taken.
<i>gditai</i> .	
<i>dohitau</i> , being milked. Loc.	
plur. fern. abs. <i>dohitie</i> .	

Examples of the use of these participles are—

Meg hi varasatai mora ndchai, while the cloud rains the peacocks dance; *guri arthu kahatai pramddiu ughai*, while the preceptor is telling the moaning, Pramadi is drowsy; *gopdlīi gae dohitie chaittu aviu*, while the cows were being milked by Gopala, Chaitra oame; *sishya sastra pathatau hausabhalau*, I listen to the disciple reading the holy book; *Sishyit idstra pafhitau hau sabhalau*, I listen to the holy book being read by the disciple 'chaittīi gaitai maittu nachai', Maitra dances while it is being sung (impersonal) by Caitra, i.e., while Chaitra sings.

Past Participle passive.—This usually ends in *iu* as in Ap. The examples found are *aviu*, come; *giu*, went; *pujiu* (neut.), worshipped; *utiu*, risen; *jagiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttaw*, *suta*. No examples occur of these past-participles which are usually irregular in Mod. Guj. In the last-named language the participle usually ends in *yb*, as in *uthyo risen*.

The conjunctive participle ends in *i* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *kari*, having done; *lei*, having taken; *dei*, having given; *pad hi*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *kari jdnai*, he knows how to do; *lei sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun,—This ends in *ivau* after consonantal and *vau* after vocalic roots. Thus, *karivau*, the act of doing; *levau*, the act of taking. The oblique forms, such as *karivd*, *leva*, are used as infinitives of purpose in sentences such as "the potter brings earth to make a pot" (in the original the example is only given in Sanskrit). The locative and instrumental are also very common.

The noun of agency is formed by adding *ayahara* to consonantal and *nahdra* to vocalic roots. Thus, *karayahara*, a doer; *le nahdra*, a taker. The Mod. Guj. forms would be *karanar*, *lindr*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

<i>siu</i> , with.	<i>agali</i> , before.
<i>mahi</i> , in.	<i>pachhalit</i> , behind.
	<i>parai</i> or <i>pari</i> , after.

It will be seen that the last four are nouns in the locative.

MISCELLANEOUS PRONOMINAL FORMS.

iha or *iha*, here; *tihu*, there; *jiha*, where; *kiha*, where?
havada, now; *tanarat*, then; *kavarai*, when? *aneri-vara*, at another time;
eka-vara, once; *sadaivai*, always.
im, in this manner; *tim*, in that manner; *Jim*, how; *kirn*, how?
iriu or *isau*, like this; *tiniu*, like that; *jisiu*, like what; *kisiu*, like what?
etalau, this much; *tetalau*, *jetalau*, *ketalau*.
etald (plural), this many; *jetala*, *jetala*, *ketala*.
evadau, this big; *tevadau*, *jevadau*, *kevadau*.
athau, facing in this direction; *tethau*, *jethau*, *kethau*.

The following is a list of words not mentioned in the preceding pages:—

aiya, (?) thus.
aji, even to-day, still, yet.
anai-kai, what else?
anareu (? *aneri*), adj., like another, of another kind.
anera *disi*, on another day (both words in *loo*).
anerd-tanau, belonging to another.
ahuna, during the present year.
ahunoka, belonging to the present year.
agile, adj., before, in front.
aju, to-day.

ajunu, of to-day, modern.
avatai kali, to-morrow (both words in loo.).
iha- tanau, belonging to here.
upari, above.
urahau, near, on this side.
upilu, adj., upper.
uyatra, ascent (*udyatra*).
eku-ja, one only.
oliu (of. *pailau*), facing towards one.
kanhai, near.
kai, somewhat (*kimapi*).
kali, to-morrow, yesterday. Cf. *gii-kali*, *avatai-kali*.
kaluna, of yesterday or to-morrow.
kujii-kai, who knows what, something or other.
kehaganto-tanau, adj., belonging to where ?
gamd, in *kehagamd*, *chihugamd*, *jimandgamd*, and *ddvdgama*, qq. v.
gdma-tanau, of or belonging to a village, rustic.
gii-kali, yesterday (both words in loo.).
chau, four.
chauthau, fourth,
ohihugamd, in all directions, on all sides.
chhehilu (obl. sg. *chhehild*), final, last.
ja, in *eku-ja*, only one=Ap.,;i (Hoh. iv, 420).
ja, (1) rel. pron. neut. (*yat*); (2) as far as (*ydvat*)
jai, if. The correlative is *tai* or *tau*.
jalya-lagal (? *jai-la*), from what time forth
jimaydgamd, on the right hand.
ddvdgama, on the left hand.
to", (1) dem. pron. neut. (*tai*); (2) so far as (*tovat*).
tai or *tau*, then. Correlative of *jai*.
tal-lagai, from that time forth.
tau, see *tau*
tau-kisiu, what then ? of what use is it (*taiah kirm*) ?
trihu, the three.
trijau, third.
dial, on a day, in *aneraï dial*, q. v.
naoa, the nine.
pailau, facing away from one, of. *oliu*.
paura, last year.
pardya, belonging to another.
pardru, the year before last.
pardroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pachamau, fifth,

- pachhilu*, adj., behind.
pashai, postposition, without, except.
pashali, adv., on all sides.
purvilu or *puvvilau*, old, antique, former.
bahiralau, adj., external.
bdhiri, adv., outside.
bi or *bihui*, both.
bi-rupa, doubled.
be or *bi*, two.
maudau, slow.
mdhilu, adj., in the middle.
vahilau, quick, swift.
vegolu, distant.
sarasiu, like, resembling.
sate, the seven.
huu, yes.
hethau, adj., facing downwards.
hethi, below.
hethilu, adj., beneath.

STANDARD GUJARATI,

The first specimen of standard Gujarati is a version of the Parable of the Prodigal Son, reprinted from the British and Foreign Bible Society's translation of the Gospel of St. Luke.

[No. I.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ બાપને કહ્યું કે, બાપ, જરાતો પહોંચતો બાજ અને આપ, ને તેણે તેઓને પુછ્યું વહેંચી આપી. અને થોડા દહાસ પછી નાનો દીકરો સધળું એકું કરીને વેચળા દેશમાં ગયો, ને ત્યાં રૂઝ ભોગે પોતાની સંપત્તિ ઉઘાડી નાખી. અને તેણે બધું ખર્ચી નાખ્યું, ત્યાર પછી તે દેશમાં થોડો દુકાળ પડ્યો, ને તેને તમી પાવા થાપી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના બેતરમાં છૂડીને ચારવા સાર તેને મોકલ્યો. અને એ સિંગો છૂડેઃ ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કાઈએ તેને આપ્યું નહીં. અને તે સત્વરેત થયો ત્યારે તેણે કહ્યું કે, મારા બાપના કાસ મળુચીને પુષ્કળ જોડણ છે, પણ હું તો બૂધે વિનાશ પામ્યું. હું જીને મારા બાપની પાસે જઈશ ને તેને કહીશ કે, બાપ, મેં આકાશ સાથા તથા તારી આમળ પાપ કીધું છે, અને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી, અને તારા મળુચીમાંના એકના ભેગો અણ. અને તે જીને પોતાના બાપની પાસે ગયો, ને તે હજી મણી વેચળો હતો ત્યારે તેના બાપે તેને દીકો, ને તેને કહ્યું આશી, ને તે કોઈને તેની કોટ વળાઓ, ને તેને મુંખન કીધું. અને દીકરાએ તેને કહ્યું કે, બાપ, મેં આકાશ સાથા તથા તારી આમળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું ચોખ્ય નથી. પણ બાપે પોતાના કાસને કહ્યું કે, ઉચમ વચ્ચે સર્ઈ આવો, ને એને પહેરાવો, ને એને કાચે વીટી પાસો, ને પગમાં ભેડા પહેરાવો. અને પાસેના વાજરચને કાપીને કાપે, ને આપણે ખાઈને ખાનંદ કરીએ. કેમકે આ માટે દીકરો યુઓ હતો ને પાસે જવતો થયો છે, ને ખેલાએલો હતો, ને ગડ્યો છે; ને તેઓ ખાનંદ કરવા લાગ્યા.

અને તેને વડે દીકરો બેતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાજ તથા નાચ સંભાળ્યા. અને તેણે માકોમાંના એકને બેલાવીને પુછ્યું કે, આ કું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા બાપે પાસેના વાજરચને કાપ્યા. કેમકે તે તેને સમીસલામત પાસો મર્યો છે. પણ તે કુસે થયો, ને અહિં આવવાની તેની ખુશી ન ફોલી. માટે તેના બાપે બહાર આવીને તેને કમળભરી. પણ તેણે ઉચર આવતાં બાપને કહ્યું કે, બે, આટલાં વરસ હું તારી માકરી કીધું, ને તારી આમળ મેં કદી ઉઘાડી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તેં મને બોલ્યું પણ કદી ન ફોલ્યું આપ્યું. પણ આ તારો દીકરો નેણે કસમેલોની સાથે તારી સંપત્તિ ખાઈ નાખી, તેના આવતાં જ તે તેને સાર પાસેના વાજરચને કાપ્યો. અને તેણે કહ્યું કે, દીકરો, તું મારી સાથે નિલ્ય છે, ને માફ સળળ તારું છે. આપણે તો ખુશી થઈું તથા કાચે કરશે જોઈતો હતો કેમકે આ તારો ભાઈ યુઓ હતો, ને પાસો જવતો થયો છે, ને ખેલાએલો હતો, ને જડ્યો છે.

[No. I.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ek manas ne be dik'ra hata. Ane ted-mi-na nanae
A to-man two sons were. And them-in-of by-the-younger
 bap'ne kahyu ke, 'bap, sampat no pahuohto bhag-
to-the-father it-was-said that, ' father, of-the-property the-arriving share
 mane ap,' ne tene teone punji wahechi apl.
to-me give,* and by-him to-them the-stock having-divided was-given.
 Ane theda daliada pachhi nano dik'ro sagh'lu ek'thu
And a-few days after the-younger son everything together
 karine vegila des-ma gayo, ne tya rang-bhoge potani
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat udari-nakhi. Ane tene badhu khar'chi-nakhyu,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyar paohhi te des-ma moto dukal padyo, ne tene tangi
then after that country-in a-heavy famine fell, and to-him distress
 pad'wa lagl. Ane te jaine te delna wat'nio-mi-na
to-fall began. And he having-gone that of country inhabitants-in-of
 ek'ne tyg rahyo, ne tene potana khetar-mi bhundone
in-of-one there he-remained, and by-him his-own fields-in to-swine
 char'wa saru tene mokalyo. Ane je singo bhundo
feeding for (as-) for-him he-was-sent. And what husks the-steine-
 khata-hata te-ma-thi potann pet bhar'wone teni ichcbha hatl, ne
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kole tene apyu nahi. Ane te saw chit thayo tyare
by-anyone to-him it-was-given not. And he conscious became then
 tend kahyu ke, 'mara bap'na ket'la majurone puahkal
by-him it-was-said that, ' my of-father how-many to-hired-servants copious
 rot'la chhe, pan hu to bhukbe vinas pamu-chhu.
loaves are, but I on-The-other-hand by-hunger destruction getting-am.
 Hu uthine mara bap'ni pase jais, ne tene kahis
I having-arisen my of-father in-neighbour hood wilt-go, and to-him I-will-say

ke, "bap, me akas sama tatha tari agai pap kidhu-chhs.
that, "father, by-me heaven against also of-thee betoro sin done-is.
 Ane have taro dik³ro kahewawa hu yogya nathi; mane tara
And now thy son to-be-called I worthy am-not; me thy
 majuro-ma-na ek³na jewo gan." ' Ane te uthine potana
servants-in-of of-one like count" ' And he having-arisen his-own
 bap³ni pase gayo, ne te haji ghano veg³lo hato tyare
of-fater in-neighbourhood went, and he yet - . great distant was then
 tena bape tend - ditho, ne tene karuna avi, ne te
his by father (as-) for-him he-was-seen, and to-him pity came, and he
 dodine teni kote wal©gyo, ne tene chumban kidhu.
having-run his on-neck was-embraced, and to-him kiss was-done.
 Ane dik³rae tene kahyu ke, 'bap, me akas sama
And by-the-son to-him it-was-said that, 'father, by-me heaven against
 taiha tari agal pap kidhu-chhe, ne have taro dik³ro kahewawa
also of thee before sin done-is, and now thy son to-be-called
 hu yogya nathi Pan bape potana das³ne kahyu
J worthy am-not.' But by-the-father his-own to-servants it-was-said
 ke, 'uttam wastra lai-awo, ne ene paherawo; ne
that, 'excellent garment having-taken-come, and to-this-one clothe; and
 ene hathe viti ghalo, ne pag-ma joda paherawo;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;
 ane palela wachhar³dane lavine kapo, ne ap³ne khaine
and the-fated to-calf having-brought slaughter, and we-all having-eaten*
 anand karie. Kem-ke a mare dik³ro muo hato, ne
rejoicing may-make. Because-that this my son dead was, and
 pachho jiw³to thayo-chhe; ne khowaelo hato, ne jadyo-chhe.' Ne
afterwards living become-is; and lost was, and got-is.' And
 teo anand kar³wa lagya.
they rejoicing to-make began.

Ane teno wado dik³ro khetar-ma hato. Ne te aw³ta
And of-him the-great son the-field-in was. And he in-coming
 ghar³ni pase pahochyo. Tyare tene rag tatha nach
of-the-house in-neighbour hood arrived. Then by-him music also dancing
 sabhalya. Ane tene chak³ro-ma-na ek³ne bolavine puchhyu
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked
 ke, 'a sui chhe ?' Ne tene tene kahyu ke, 'taro
that, ' this what is ?' And by-him to-him it-was-said that, ' thy
 bhai avyo-chhe, ne tara bape palela wachhar³dane
brother come-is, and thy by-father the-fated (as-) for-the-calf
 kapavyo, kem-ke te tene sahi-salamat pachho malyo-chhe.'
it-hat-been-slaughtered, because-that he him safe-sound back-again got-is.'

Pan te gune thayo, ne mahe aw'wani teni khusl nahoti.
But he in-anger became, and inside of-going of-him pleasure not-was.
 mate tend bape bahar avine tene
Therefore his by-father outside having-ooome (as-)for-him
 sam^ajavyo. Pan tene uttar ap^ata bap^ane
he-was-caused-to-understand. But by-him answer in-giving to-the-father-
 kahyu ke, 'jo, at^ala waras hu tari chak^ari karu-chhu, ne
it-was-said that, 'see, so-many years I thy service doing-am, and
 tari ajna me kadi ullanghi nathi; to-pan mara mitroni
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sathe khusi kar^awane, te mane bok^adiyu pan kadi
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahotu-apyu. Pan a taro dik^aro, jene kas^abenoni sathe tari
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khai-nakhi, tena aw^ata-j te tene saru
property was-devoured-entirely, of-him on-the-coming-even by-thes of-him for
 palela wachhar^adane kapavyo.' Ane tene kahyu ke,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dlk^ara, tu mari sathe nitya chhe, ne maru sagh^alu taru
'son, thou of-me in-company always art, and mine everything thine
 chhe. Ap^ane to khusi thawu tatha harkh kar^awo
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 joito-hato, kem-ke a taro bhai muo hato, ne pachho
being-proper-was, because-that this thy brother dead was, and afterwards
 jiw^ato thayo-chhe; ne khowaelo hato, ne jadyo-chhe.'
living beoome-is; and lost was, and got-is'

OLD STANDARD DIALECT,

As a specimen of old Gujarati, I give a short poem by Nar-Singh Meta, who flourished in the middle of the 15th century. It is taken from the introduction to shapurji Edalji's Gujarati dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

A POEM BY NAR-SINGH META (CIRC. 1450 A.D.)

પદો કે પોપટ રામ રામની સતી સીતા વદાવે ॥
પાસે બધાની પાંખડે, કુખે રામ બધાવે ॥
પોપટ તારે કારણે બીજા વાંસ વઢાવું ॥
તેતું બધાં પોપટ પાંખડે, બીરા રતને બઢાવું ॥
પોપટ તારે કારણે શી શી રસોઈ રજાવું ॥
સાકરના ઠરી મૂરમાં હાપરથી પીરસાવું ॥
ખાંખ પીળા તે પખ પાંડુરા, કોટે કંઠે કાઠે ॥
નરસાઈના સ્વામીને બળે રામ તાણી કેપાળો ॥

TRANSLATION.

Recite, O Parrot, may Sita, the chaste (wife) of King Rama, teach you.
Beside you having built a cage, may she cause you to mutter the name of Ram
with your mouth.
Parrot, for you I cause green bamboos to be cut;
Of them, O parrot, I am getting a cage made; I am causing it to be studded with
diamonds and jewels.
Parrot, for you what kinds of food shall I cause to be cooked ?
Having made sugared powder of wheat, I shall pour (*ghi*) over (it);
Your wing is yellow; and your foot is white; on your neck is a ring of black.
Worship the lord of Nar-Sai (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarati, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARAT.

(DISTRICT AHMEDABAD).

એક હવે રાખ, તેને સાત તો ડીકરા. આતે ઉપર વીરબાઈ બહેન હતી. આસો માસ આભે બજવાથો પાપવાડો આભે. વસ્ત્રોએને હાથડો આભે. સાતે જાણેની વસ્ત્રોએ વસ્ત્ર માંડ્યાં. બહેન કહે, જાણી, જાણી, અને કો'તો કુ કહે. જાણી જાણી, તમથી થશે નહિ. બહેને કહ્યું, યશી તોએ કરીશ, નહિ માય તોએ કરીશ. વીરબાઈ તો વસ્ત્ર બાઈને સુતાં. ફોજી રીતે પૂર્ણ કરીને લગ્ન. પછે હાથે ગોરમા રીતમાં, અને વીરબાઈને તો જીલા-બહેર થઈ ગઈ. જાણી જાણી જોઈ રહ્યાં, ગોરમા ઉપર સાંધણ કરી. ગોરમાએ સપનાં દીધાં, આખ કારણ નહિ સરે વીરબાઈની મેળા વિચારો. તેની પેરે વસ્ત્ર કંચો. તમે અને કુલને સાટે સોનાડું કુલ આપ્યું, પાણી સાટે કુલ આપ્યું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને કુખ પમાડ્યાં. વીરબાઈએ તો કુખની મારી કુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે ને કુલે લે ખરા બાવજી કુલે. વીરબાઈનું પાણી તે તમારા અમરતથી પછું જે બહુ મરુ. સોનેથી તો અને લાંબીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અને તો બાવના બુખ્યાં છીએ. વીરબાઈ નેનું કરશે, તેને વીરબાઈ નેનું થશે. તમે કરશો, તેનું તમે પામશો

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek	hato ¹	raja.	Tene	sat-to ²	dik ^a ra.	Sate ³	upar
One	was	king.	To-him	seven-very	sons.	The-seven	above
Vir-bai	bahen	hati.	Aso	mas	avyo.	Aj ^a walo	pakh ^a wado ⁴
Vir-bai	sister	was.	Asvin	month	came.	Bright	fortnight
	Waje-dasam ^a no ⁵	dahado	avyo.	Sate	bhaironi ⁶	wahuroe	
	Of-the-Vijaya-dasami	day	came.	The-seven	of-brothers	by-sisters-in-law	
warat	madya.	Bahen	kahe,	'bhabhi,	bhabhi,	mane	
vows	were-begun.	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me	
	ko'to ⁷	hu	karu'	Babhi	bolya, ⁹	'tam-thi	thase
(if)-you-say,-then	I	may-do.'	The-sisters-in-law	said,	'you-by	it-will-become	
nahi.'	Bahene	kidhu, ⁸	'	thase,	toe	karis;	nahi
not*	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not	
	thay,	toe	karis.'	Vir-bai	to	warat	laine
(if)-it-become,	even-then	I-will-do.'	Vir-bai	then	the-vow	having-taken	
suta. ⁹	Doheli	rite	puru	karine	ujavyu.	Ghane	
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many	
dahade	Gor-ma	rijhya,	ane	Vir-baine	to	lila-laher	
in-days	Gauri-mother	was-pleased,	and	to-Vir-bai	on-the-one-hand	happiness	
	thai-gal.	Bhabhi-babhi	joi	rahya.	Gor-ma		
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gauri-mother			
upar laghan	kari.	Gor-mae	sap ^a na ¹⁰	didha,	'am		
upon	fasting	woe-done.	By-Gauri-mother	dreams	were-given,	'in-this-manner	
karaj	nahi	sare.	Vir-baini	vela	vicharo.	Teni	pere
object	not	may-be-accomplished.	Vtr-bai's	time	consider.	Her	in-manner

NOTES.—This story is in the colloquial Gujarati of educated women. It is recorded in the language of an elderly lady of the Nagar Brahman caste.

¹ The verb *hato* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *to* is a common expletive need after numerals.

³ The *s* at the end of *sato* gives definiteness. *The seven*

⁴ *Pakh^awado* is here colloquially used in the masculine. The usual form is *pakh^awadiyu*, neuter.

⁵ *Waje* is a colloquial form of *vijaya*.

⁶ *Ro*, *do*, and *lo* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Ko'to* is a colloquial contraction of *kaho*, *to*.

⁸ *Kidhu*, done, is quite commonly employed in the sense of *kahyu*, said.

⁹ The neuter plural is used to agree with even a feminine singular noun to indicate respect. There are several other instances in the story.

¹⁰ *Sap^ana*. Here the plural is used instead of the singular to indicate respect.

warat karo. Tame mane phul^{ne} sate sonanu phul apyu; pani
vows make. By-you to-me of-flower for of-gold flower was-given; water
 sate dudh alyu; khawa sate am^{rat} alyu. Tame
for milk was-presented; eating for nectar was-presented. By-yon
 Vir-baine dukh pamadya. Vir-baie to dukhⁿⁱ
to-Vir-bai pain was-caused-to-reach. By-Vir-bai on-the-other-hand of-pain
 mari phul^{ne} sate jal. chadhavya; khawa sate jal
the-struck-one of-flower for water was-offered; food for water
 chadhavya; ane evi rite je karyu, te khara bhaw^{thi}
was-offered ; and such by-manner what was-done, that true feeling-from
 karyu. Vir-bainu pani te tamara am^{rat}-thi pan me ad^{ku}
was-done. Vir-bai's water that your nectar-than even by-me more
 ganyu. Sone^{thi} to ame lipie^{chhie}, ne am^{rat}-thi ame
was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 majie^{chhie}. Ame to bhaw^{na} bhukhya chhie. Vir-bai
scouring-are. We on-the-other-hand of-affection hungry are Vir-bai
 jewu kar^{se}, tene Vir-bai jgwu thase. Tame kar^{so}, tewu
as he-will-do, to-him Vir-bai as it-will-become. You will-do, so
 pam^{so}.
will-you-get.'

FREE TRANSLATION OF THE FOREGOING.

There was a king. He had as many as seven sons. These seven brothers had but one younger sister named Virbai. It was the month of Asvin, the bright fortnight, and the day of the *Vijaya-dasami*. The young wives of the seven brothers went through the initiatory ceremonies of the vow of the day. The sister says, 'dear Sisters, I would also do it, if you let me.' The sisters-in-law replied, 'you are not able to go through it.' The sister said, 'I will go through it, whether I have the ability or not.' As for Virbai, she went through the initiatory ceremonies, and laid herself down. In spite of insurmountable difficulties she finished it up to its closing ceremonies. As days went by, the goddess, Mother Gauri, was pleased with her, and Virbai was blessed with great happiness. Her sisters-in-law and others looked on in disappointment and resolved to starve themselves to death before the mother goddess. The mother goddess appeared before them in a dream, and said, 'you cannot secure your object in this way. Think of the circumstances under which Virbai performed her vow. Do as she did. In place of a flower, you gave me a gold flower; in place of water you gave me milk. You gave me the most delicious dishes in place of ordinary dishes. You put Virbai to immense trouble. As for Virbai, oppressed with difficulties, she gave me water in place of flowers, she gave me water in place of food—and thus whatever she did, she did with all her heart. I considered the water given by Virbai as of greater value than even the nectar given by you. As for gold, we smear our ground with it, and we scrub our pots with nectar. It is devotion that we hunger for. these who do as Virbai did will get what Virbai has got. You will get as you will do.*

The next specimen is a folksong from the district of Broach. It deals with the arrest and trial of the Gaikawar of Baroda, Malhar-rao, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાજનો અશ્વો,

કેહી બનીયે જુપાળી, મહારાવ કેહી બનીયે;
ભાગી પડતાં ન વાર, મહારાવ કેહી બનીયે. ટેક.
સંવત ઝોઝણિએ એકતીસ, પોસ માસ ગ્રહવાર;
ગ્રહસ પક્ષની સાતમે, ભેગે ઝાલ્યો એ અસવાર.

મહારાવ = 1

મલવા આભ્યા મહીપતી, બેશી કુદર વેઢેલ;
પકાયો તેને એક પલકમાં, ત્યારે પામ્યો બવા તવ ધેર.

મહારાવ = 2

ઠાપિ કાંપમાં કે ને, બપત કહું ધરબાર;
પાપ છુકે નહી કોઈને, એ તો કાણુ કહે વેઢેવાર.

મહારાવ = 3

કુવાઈ કરી અંબેજની, યરથર મૂળે શોક;
થરો કહે શુ રાયતું, સહુ પામ્યા આતીશી શોક.

મહારાવ = 4

રાણી બે રૂન કરે, છુના કયાખાઈ સોત;
કરે પ્રાર્થના ઈશની, કહે આપો હમાઈ ચોત.

મહારાવ = 5

આભ્યા વિષ દેશ પરદેશના, બેઠા કરે ભડું બપ;
ખાન ધરે જુગદીશતું, બાણે કાંમે છુતી બરી નૃપ.

મહારાવ = 6

એ મહારાવ વાંક શો, ઠાપિ ગુજને કેઠ;
કરે ભેડી એ કરમરી, અને ખાલી બતાવોની ભેઠ.

મહારાવ = 7

સર જીઈસ પેલી કહે, ઠાપિ રાય તમે કેર;
સરખતમાં થોલી કરી, તમે પામું કરનબને ભેઠેર.

મહારાવ = 8

કરનલ ફેર રાજી તણે, ફેરીડેન શરદર ;
તેને કલ્પવા કારણે, તમે બેલ કરી નહી વાર.

અભારરાવ૦ ૯

અભારરાવ વિરમય ધર્મ, બોલીએ કીલ વચન ;
નથી અનર એ કુળને, માફે જાણે મળે છે મન.

અભારરાવ૦ ૧૦

સર કુર્મય જેલી કહે, ન્યાય થશે પવિત્ર ;
નાહી કરશે ચિંતા કરી, તમે ધીરજ રાખો મિત્ર.

અભારરાવ૦ ૧૧

કાદવયાં ખન્યો સમી, આ મરમે રસાય ;
જોખાંતો તે થઈ મધા, જોને મદ્દાસમાં જુપાયા.

અભારરાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARATI

STANDARD

DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

MALAR-RAW^ANO
OF-MALAR-RAWGAR^ABO,
SONG.

Kedi banyo-re bhupal, Malar-Raw kedi banyo-re.
A-captive became-O the-protector-of-the-earth, Malar-Raw a-captive became-O.

Lagi pakad^ata na war, Malar-Raw kedi banyo-re.
There-was-undergone in-capturing no delay, Malar-Raw a-captive became-O.

II Tek II

II Refrain ||'

Samvat oganise-ekatriś, Pos mas guru-war;
Samvat nineteen-hundred-thirty-one, Pos month Thursday;

Sukal paksh^ani sat^ame jone jhalyo jhat as^awar.
Bright the-half-of on-the-seventh see arrested-(him) suddenly by-the-troops.

Malar-Raw, etc. II 1 II

Malar-Raw, etc. II 1 II

Mal^awa (for mul^awa) avya mahipati, besi sundar (for sundar) vehel;
To-visit came the-lord-of-the-earth, sitting a-beautiful chariot;

Pak^adya tene ek palak-ma, tyare pamyō jawa naw gher.
He-was-captured (as-for) him one moment-in, then he-obtained to-go not in-home.

Malar-Raw II 2 ||

Malar-Raw II 2 ||

Kidho kamp-ma ed ne japat karyu ghar-bar;
He-was-made the-camp-in a-captive and attached was-made (his) house-(and-)property ;

Pap niuke nahi koine, e to kon kare vehewar?
Sin leaves not anybody (unpunished) this then who would-do a-sinful-act ?

Malar-Raw II 3 II

Malar-Raw II 3 II

Duwai phari Angrej^ani, tliar-thar dhruje lok;
A-proclamation went-round of-the-English, shiveringly trembled the-people;

Thase have su ray^anu, sad pamyā¹ atise sok.
Will-become now what of-the-king, all got excessive grief.

Malar-Raw II 4 II

Malar-Raw II 4 II

¹ Pam^awu although a transitive verb, is construed as though it were mtransitive.

Rani be rudan kare, Suna Kama-bai sot;
Queens two weeping make, Suna-(bai) Kama-bal with;
 Kare prarthana Is^ani, 'have apo hamaru mot.'
*They-make a-prayer of-God, ' now give our death**

Malar-Raw II 5 II

Malar-Raw II 6 II

Arya vipra des par-des^ana, betha kare bahu
There-came Brahmins (of-)the-country of-other-countries, seated make much
 jap;
incantation ;
 Dhyan dhare Jugadis^anu, jane kale chhuti (for chhuti) jase
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free
 nrip.
the-king.

Malar-Raw II 6 II

Malar-Raw II 6 II

Kahe Malar-Raw ' wak so kidho muj^ane ked ; '
Says Malar-Haw ' fault what was-made to-me a-captive ; '
 Kar jodi kahe karagari, 'mane kholi
The-hands having-folded he-says having-implored, ' to-me having-disclosed
 batawoni bhed.'
do-show the-mystery.'

Malar-Raw II 7 II

Malar-Maw II 7 II

8ar Luis Peli kahe, 'kidho ray tame ker;
Sir Lewis Telly says, ' committed O-king by-you a-bad-act;
 Sar^abat-ma gholi-kari, tame payu kar^anal^ane jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malar-Raw II 8 II

Malar-Raw II 8 II

Kar^anal Pher rani-tano Resident Sar^adar;
Colonel Phayre the-Queen-of the-Resident General;
 Tene han^awa kar^ane, tame les kari nahi war.'
Him to-kill for, ly-you a-little was-made not delay.'

Malar-Raw II 9 II

Malar-Raw II 9 II

Malar-Raw vismay-thai bolio (for bolyo) din vachan;
Malar-Raw being-astonished spoke humble words;
 'Nathi khabar e muj^ane, maru bahu-re bale-chhe man.'
' There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malar-Raw II 10 II

Malar-Raw II 10 II

Sar	Luis	Peli	kahe,	'nyay	thase	pavitra;		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure;		
	Nahi	kar ^a so	chinta	kadi,	tame	dhiraj	rakho	mitra.
	Do-not	make	anxiety	ever,	you	patience	keep	O-friend.
Malar- <i>Raw</i> II 11 II								
Malar- <i>Raw</i> II 11 II								
Bharuch-ma		banyo		sahi,	a	gar ^a bo		rasal;
Broach-in		was-composed		indeed,	this	song		interesting ;
	O-chito	te	lai-gaya;	jone	Madras-ma		bhupal.	
	Unexpectedly	they	carried-off;	see	Madras-in		the-protector-of-the-earth.	
Malar- <i>Raw</i> II 12 II								
Malar- <i>Raw</i> II 12 II								

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHAR-RAO.

Refrain.—Malhar-rao, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) en Thursday, the seventh of the bright half of Pos in the Samvat year 1931, behold the troops suddenly arrested him
- (2) Sitting in a beautiful chariot he came to visit the Resident, and they captured him in a single moment, nor could he obtain leave to go home.
- (3) In the camp he was made a captive, and his house and property were attached. Sin leaves no one unpunished. Who therefore would do a sinful act ?
- (4) The English made proclamation, and the people trembled and shivered. They all felt excessive grief in their doubt as to what would now become of the king.
- (5) His two queens, Suna-bai and Kama-bai, weep and pray to God to end their lives.
- (6) Brahmans came from near and far, and sat and made incantations. They meditate on the God of the universe, as if the king would be set free to-morrow.
- (7) Says Malhar-rao, ' for what fault have I been made captive ? ' with hands folded in supplication he implores them to unfold the mystery.
- (8) Says Sir Lewis Pelly, ' O king, you have committed a bad act. You mixed poison in sharbat and gave it to the Colonel to drink.'
- (9) ' Colonel Phayre was the Resident on behalf of Her Majesty, and you had no hesitation in killing him.'
- (10) Malhar-rao was astonished, and spoke humble words, ' Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, ' pure justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhar-rao off, and now, behold, the protector of the earth is in Madras.

¹ A *gar'bo* is a kind of song sung by women, while dancing in a circle.

NAGARI GUJARATI.

The Nagar Brahmins have always formed an important part of the Gujarat community. The literary form of the Apabhramsa from which Gujarati is descended, was in olden times known as the Nagara Apabhramsa, and some scholars maintain that the Deva-nagari character owes its name to its being the form of writing used by this caste. At the present day they employ the Deva-nagari and not the Gujarati character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nagari Gujarati, but their language is ordinary Gujarati, with a slightly greater use of Sanskrit words than is met with in the Gujarati of other castes.

As a specimen I give a short extract from a version of the Parable of the Prodigal Son received from the Collector of Customs, Bombay.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

NAGARI DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माचवने में बीबरा हुआ । जने ते-भाई-ना ज्ञानाय पोताना जायने कर्तुं के बापा तभायी ज्ञान भिन्नगत-भा-भी के बिच्छो मारो जावसो होय ते मने जायो । ते-बी तेवे पोतानी भिन्नगत तेजा-सां बेहोरी जायी । बहुत दिवस जयां नही पटका-सां तो ज्ञाना होकराय सबकी चुकी एकटी करीने दूर देश तरफ प्रयाण कर्तुं ने पोतानुं सर्वस सम्पत्तायी-वी उबावी जावतुं । तेनी पावे भाईं शेष रत्न नही जने ते वस्तु ते देश-सां भोटो दुष्काळ पछो ने ते भोटो जापत्ती-सां जावो । पछी ते ते देश-ना एक नागरिकनी पावे गयो जने तेना जाव-सां रहो । तेहे तेने पोताला शीतर-भां बुद्धर चराववा मोखवो । जने बुद्धर के ज्ञानी ज्ञानी हतां तेन ज्ञाने पेट भरवाने पच ते मन्त्र बात । पच ते पच जोइय तेने जावो नही ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARITĪ.

NAGARI DIALECT.

(BOMBAY TOWN AND ISLAND),

TRANSLITERATION AND TRANSLATION.

Ek manas^ane be cbhok^ara hata. Ane te-ma-na nhanae
A-Certain to-man two sons were. And them-in-of by-the-younger
 potana bap^ane kahyu ke, ' bapa, tamari mal-mil^akat-ma-thi
his-own to-father it-was-said that, ' father, your goods-and-property-infrom
 je bisso maro aw^ato-hoy te mane apo.' Te-thi tene
what share my coming-may-be that to-me give.' Therefore by-him
 potani mil^akat teo-ma vehechi api. Bahu diwas thaya nahi
his-own property them-in having-divided was-given. Many days passed not
 et^ala-ma to nhana chhok^arae sagh^ali puji ek^athi karine
meanwhile-in that younger by-son all substance together having-made
 dur des-taraph prayan karyu, ne potanu sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattayi-thi udavi-nakhyu Teni-pase kai sesh rahyu nahi,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 ane te-wakh^ate te des-ma moto dushkal padyo ne te moti
and at-that-time that country-in mighty famine fell and he great
 apatti-ma avyo. E-thi te te des^ana ek nag^arik^ani pase gayo,
want-in came. Therefore he that of-country one of-oitzen near went,
 ane tena asray-ma rahyo. Tene tene potana khetar-ma dukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charaw^awa mok^alyo. Ane dukkar je chhala khats hata te-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khaine pet bhar^awane pan te magna that, pan te
having-eaten belly to-fill even he happy would-have-become, but that
 pan koie tene apya nahi.
even anyone-by him-to was-given not.

BOMBAY GUJARATI.

Bombay is a very polyglot city, but its main language is Marathi. It contains a large number of Gujarati settlers, whose language has adopted several Marathi expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Deva-nagari character, which will show that Bombay Gujarati differs very slightly from the standard form of the language. To the Musalman influence we owe the use of words like *rahis* for the Arabic-Hindustani *rais*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marathi, we may quote the use of *sop^awu*, instead of *ap^awu*, to give; *bar gam* (cf. Marathi *baheer gavi*), to a distant village; *wapar^awu*, to squander; and *garaj lagi*, want began to be felt. Some of these are, it is true, also used in standard Gujarati or in Hindostani, but their selection *here* is no doubt due to the influence of Marathi.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक मानसने बे छोकरा हता । ते-मा-ना नाना छोकराए तेना वापने कर्हु ते वापा मारो
मान मने मोणे । वापे तेनी दोखतना बे भाग कखा । बोडा दिवस पछी मानो बोकोरो पोतानी
दोखत करे बार नाम नवो चले खाँ बोडले जावे पोतानी दोखत वापरी-नाँची । चने भाए तेणे
बही दोखत सहापी-नाँची त्वारे ते देय-माँ बोडो दुकाळ पचो चने पेखानी एने गरज नानी ।
त्वारे ते देयना एक रक्षीय पंखि नवो जेणे एने खीतर-माँ बुकरो चारवा मोकळो । बुकरो खाला
तेकाळ खाई पछे पोतानुं पैट भकुं-छोट पच ते कोरए एने चाप्या नकीं ॥

TRANSLITERATION AND TRANSLATION.

Ek manas ^a ne	be	chhok ^a ra	hata.	Te-ma-na	nana	chhok ^a rae		
One	to-man	two	sons	were.	Them-in-of	the-younger	by-ton	
tena	bap ^a ne	kahyu	ke,	'bapa,	maro	bhag	mane	sopo.'
his	to-father	it-was-said	that,	'father,	my	share	to-me	give.'
Bapa	teni	dolat ^a na	be	bhag	karya.	Thoda	diwas	pachhi
By-the-father	his	of-wealth	two	shares	were-made.	A-few	days	after
nano	chhok ^a ro	potani	dolat	lai	bar	gam	gayo,	
the-younger	son	his-own	wealth	having-taken	a-distant	milage	went.	
ane	tya	boh ^a le-hathe	potani	dolat	wap ^a ri-nakhi.	Ane	jhare	
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And	when	
tene	badhi	dolat	udavi-nakhi,	tyare	te	des-ma	motto	dukul.
by-him	all	wealth	was-wasted-entirely,	then	that	country-in	a-mighty	famine

padyo, ane paisani ene garaj lagi. Tyare te des^ana ek rahis
fell, and of-money to-him want began. Then that of-country a citizen
 pase gayo, jene ene khetar-ma dukk^aro char^awa mokalyo.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukk^aro khata, te chhal khai ene potanu pet
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyu-hot, pan te koie ene apya nahi
filled-would-have-been, but they by-anyone to-him were-given not.

GAMADIA.

The Gamadia, or Gramya, Gujarati is a general name for the dialect spoken by the uneducated village people of Gujarat generally. It varies little from place to place, and reappears under various names. As a standard form of it, I take Sur^ati, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gamadia Gujarati, are the tendency to drop the letter *h*, and on the other hand to pronounce *s* as *h*, and *chh* as *s*; the tendency to pronounce a *y* when it follows another consonant in standard Gujarati, before the consonant; and a weak sense of the distinction between dental and cerebral letters. These will all be noted in the examples given in the following pages.

SUR^{ATI} GUJARATI.

The educated classes of the districts of Surat and Broach speak ordinary Gujarati, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Sur^{ti}*, or the language of Surat.

In pronunciation, *Sur^{ti}* continually pronounces the letter *s* as *A*, as we find in the Bhil languages and in Southern Rajasthani. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *manah*, for *manas*, a man; *haro* for *saro*, good; *hu*, for *su*, what? *hode*, for *sode*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hu* or *u*, pronounced *u*, I; *uto* for *huto*, a dialectic form of *hato*, was; *kau* for *kahu*, I say.

The letter *chh* is pronounced *8*. Thus, *chha*, six, is pronounced *sa*, and *chhu*, I am, is pronounced *su*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thoda* or *thoda*, few; *ekthu* or *ekthu*, in one place; *didhu*, *didhu*, or *didhu*, given; *tangi* or *tangi*, want; *tem* or *tem*, that much; *dittho* or *ditho*, seen; *tamaro* or *tamaro*, your; *tu* or *tu*, thou; *tedine* or *tedine*, having called; *dah^{do}* for *dahado*, a day. Cerebral *n* and *l* are rare. Thus we have *karan*, not *karan*, a cause; *gale*, not *gale*, on the neck.

The letter *n* is often changed to *l*. Thus, *nallo* for *nano*, younger; *lakh^{wu}*, for *nakh^{wu}*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nallo*, younger; *dittho*, seen; *nokkar* or *nokar*, a servant; *amme*, we; *mmaro*, my.

The letter *jh* is pronounced as *z*. Thus, *jhad*, pronounced *zad*, a tree.

When the letter *y* follows a consonant, it is pronounced before it, and is then sometimes written *y* and sometimes *i*. As most past participles end in *y* preceded by a consonant, this forms a very striking characteristic of the dialect. Numerous examples will be found in the specimens. The following are only a few,—*may^{ro}* or *mairo*, for *maryo*, struck; *pay^{do}* or *paido* for *padyo*, caused to fall, made; *chay^{lo}* or *chailo*, for *chalyo*, went; *may^{lo}* or *mailo*, for *malyo*, met; *po^yro*, for *poriyo* or *poryo*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nagpuri sub-dialect of the Bhojpuri dialect of Bihari.

Nouns ending in a consonant optionally add *a* in the oblique form. Thus, *bap^{ne}* or *bapane*, to a father; *bapo* or *bapao*, fathers.

The following are the first two personal pronouns :—

I.			Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom.	u	hame, amme, ammo	tu	tame, tamme, tantmo.
Agent	me	hame, amme, ammo	te	tame, tamme, tammo.
Gen.	maro, mmaro	hamaro, ammaro	taro	tamaro, tammaro.

Other forms are as in the standard dialect. As explained above, the *t* of the second person can optionally be cerebralised.

Besides the usual standard forms, *he* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

Sing.			Plur.
1	•	• <i>chhawu, chhu, ckhe, chho</i>	<i>chhaiye, chhie.</i>
2	•	• <i>chhe, chha</i>	<i>chho, chhe, chha.</i>
3	•	• <i>chhe, chha</i>	<i>chhe, chha.</i>

It will be noticed that *chhe* or *chha* can be used for any form except the first person plural.

It should be remembered that the *chh* is pronounced like *ʃ*, so that the words are really *sawu, su, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *huto* or *uto*, both being pronounced *uto*. When employed as an auxiliary verb *to* is often used instead of *uto*.

As regards finite verbs, the present definite is either conjugated as in the standard, or *chh* is added to all persons of the simple present. Thus, I strike.

Sing			Plur.
1	•	• <i>maru-chh</i>	<i>marie-chh,</i>
2	•	• <i>mare-chh</i>	<i>maro-chh.</i>
3	•	• <i>mare-chh</i>	<i>mare-chh.</i>

As explained above, the auxiliary employed for the imperfect is usually *to*. Thus, *u mar^ato-to*, I was beating.

The formation of the past participle has been explained under the head of pronunciation.

The future is sometimes written as in the standard dialect,—thus, *maris*, I will strike ; but the *ʃ* is pronounced as *h*, so that the true form of the future is—

Sing.			Plur.
1		<i>marih</i>	<i>mar^ahu.</i>
2	•	• <i>mar^ahe</i>	<i>mar^ahu.</i>
3	•	• <i>mar^ahe</i>	<i>mar^ahe.</i>

Sometimes the future ends in *d* or *wano*. Thus, *u utha*, I will arise; *u Jawa*, I will go ; *u kewano*, I will say.

The following specimen of Sur^ati is provided by the Collector of Customs, Bombay. It is printed, as received, in the Deva-nagari character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJABATI.

SUR^aTI DIALECT.

(VILLAGES OP SURAT AND BROACH).

एक वधूने बें पीयरा उता । ते-भा-ना बाबाए बापने कर्तुं के बापा जे मिशकत माई भारी
 बाबि ते मने बापी-बाबो । बापे मिशकतना बें भाग पाइल । पोवा (डोका) बाइदा-मां नाछो
 पीयरी सगलुं एकरुं (एकरुं) करीनि दूर सुख पाइलो ने तां पोतानी दोकतना बटाया वचवाइया ।
 भारे तेथे सगलुं उदावी-हीतुं (धीतुं) ते वधूने ते सुख-मां मोटी दुकास परछा जने तेने तंगी (टंगी)
 पछवा लागी । पछी ते ते सुख-मां रैनारने मरछो जे तेने जमीन-मां बुझर चारवा बीकइली ।
 तेथे पीतानुं वेठ बुझर जाता ते बुझवा-धी भरई-हीत पब ते कोरए तेने चारवा नई । जने ते
 वारे तेनी बुझ ठेकावे पावी ते मोरछो के सारा बापने तां राखेला बैठला बडा भागजोने जोखे
 टेस (तंस) बावानुं मछि-जे ने वधी कौतुं सुखे-जे जने उं तो सुखे मछ-कुं । उं बडा ने सारा बाप
 जोखे जवा ने जेवानो के बापा में टमारी (तमारी) जानळ ईचरनी बाक बररो-जे जने तमारी
 होकरो जेवजावा मने सावम नथी । मने तमारा मोकर पेठे राखी । ते उरछी ने तेना बाप
 जोखे चारवो । पब जसु वचो पाखो उतो ते वारे तेना बापे तेथे दीठो (चिठो) । तेथे दवा
 चाली ने ते दोरछो ने गछि वचनी-परछी जने वधी कीची । पीयराए कर्तुं बापा में टमारी वचु
 (रसु), ईचरनी हुनो कररो-जे जने टमारी पीयरी जेवजावा मने सावम नथी । पब बापे मोकरोने
 तेछीने (टेछीने) कर्तुं के सकय-मां सकय भज्जो सारो ने एने पिरावो । एना हाव-मां पीटी चाखो
 ने पने जोदा (जोडा) पिरावी जने कळ के पाखो बापये ज्वाखे पीखे ने नकट कर्तुं जेम-जे चा
 मारी पीयरी मरी-गरछी-तो ते वरी-ठी (वी) जीवटो वरछो-जे ने जोवर-गरछी-तो ते पाखो जइछो
 जे । ने तेथो गकट करवा चारवा ॥

तेनी वधी पीयरी चेतन-मां उतो । ते जेम जेम चेर तरफ चारवी तेम गान-तान-ना जवाव
 संभकावा । तेथे एक भाकरने मोलाइयो जने पुइलुं के चा रू जे । तेथे जेयुं के तारी नाछी
 भई चारवा-जे जने तारा बापे एक भाकट खावी-जे । कारण जे ते चारी पठेम जालो-जमी
 चारवो-जे । ते-ठी ते सुखे वधो जने वर-मां पेठो नई । तेठी तेनी बाप वार चारवी जने
 तेना कासा-धाखा कइवा । तेथे तेना बापने कर्तुं के में तमारी (टमारी) कूटला बडा (बडा)
 वरछो दवा बरदाइ कररी-जे जने कौई वधूने सजात तमारा (टमारा) हुकम तोइवा नथी ।
 तो-पब तसे चारा दोस्कारो सिंगी गकट उडाववा एक बोझुं पब चारहुं-भधी । पब चा
 पीयरो जेथे तमारी माक-मता रीछी-मां जने-कात-खरी सुधी-जे ते चारवी ते-चरव तसे एक
 भाकट (भाकट) पाइपी । तेथे जवाप चारवो जेहा तुं (तुं) तो वर-वनीस मारी सडे रछि-जे
 जने ते-ही छे सगलुं मारी जने जे ते तारुं जे । जने चा तारी भई मरी-गरछो-तो ते जीवटी
 पाखो चारवी-जे जने सुमर मरछो ते पाखो जइछो-जे । माटे नकट करी राजी जव प बडो-
 थक जे ।

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

SUR^ATI DIALECT.

VILLAGES OF SURAT AND BROAH

TRANSLITERATION AND TRANSLATION.

Ek	jan ^a ne	be	poy ^a ra	uta.	Te-ma-na	nallae	bap ^a ne
<i>One</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>by-the-younger</i>	<i>to-the-father</i>
kayu	ke,	'bapa,	je	mil ^a kat	mare	bhage	ave,
<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>what</i>	<i>property</i>	<i>in-my</i>	<i>in-share</i>	<i>may-come,</i>
mane	api-lakho	(for	nakho).'	Bape	mil ^a kat ^a na	be	bhag
<i>to-me</i>	<i>give-away.'</i>	<i>By-the-father</i>	<i>of-the-property</i>	<i>two</i>	<i>shares</i>		
paida	thoda	(or	thoda)	dah ^a da-ma	(for	dahada-ma)	nallo
<i>were-made.</i>	<i>A-few</i>			<i>days-in</i>		<i>the-younger</i>	<i>son</i>
sag ^a lu	ek ^a thu	(or	ek ^a thu)	karine	dur	mulakh	chailo,
<i>everything</i>	<i>in-one-place</i>	<i>having-made</i>	<i>a-far</i>	<i>country</i>	<i>went,</i>	<i>and</i>	<i>there</i>
potani	dolat ^a na	watana	waw ^a daiwa.	Jhare	tene	sag ^a lu	
<i>his-own</i>	<i>of-wealth</i>	<i>peas</i>	<i>threw-away.¹</i>	<i>When</i>	<i>by-him</i>	<i>everything</i>	
udavi	(for	udavi)-didhu	(or	didhu),	te	wakh ^a te	te
	<i>was-squandered-completely,</i>			<i>that</i>	<i>at-time</i>	<i>that</i>	<i>country-in</i>
moto	dukhal	paido,	ane	tene	tangi	(or	tangi)
<i>a-mighty</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>	<i>want</i>	<i>to-fall</i>	<i>began.</i>
Et ^a le	te	te	mulakh ^a na	renar ^a ne	mailo	jene	tene
<i>In-the-meantime</i>	<i>he</i>	<i>that</i>	<i>of-country</i>	<i>to-a-dweller</i>	<i>met</i>	<i>by-whom</i>	<i>his</i>
jamin-ma	dukkar	char ^a wa	mokailo.	Tene	potanu	pet	dukkar
<i>land-in</i>	<i>swine</i>	<i>to-feed</i>	<i>he-was-sent.</i>	<i>By-him</i>	<i>his-own</i>	<i>belly</i>	<i>swine</i>
khata,	te	kus ^a ka-thi	bhairu-hot,	pan	te	koie	
<i>used-to-eat,</i>	<i>these</i>	<i>husks-by</i>	<i>filled-would-have-been,</i>	<i>but</i>	<i>these</i>	<i>by-anyone</i>	
tene	aipa	nai.	Ane	te	ware	teni	sudh
<i>to-him</i>	<i>were-given</i>	<i>not.</i>	<i>And</i>	<i>that</i>	<i>at-time</i>	<i>of-him</i>	<i>sense</i>
avi,	te	boilo	ke,	'mara	bap ^a ne	ta	rakhela
<i>came,</i>	<i>he</i>	<i>said</i>	<i>that,</i>	<i>'my</i>	<i>in-of-father</i>	<i>near</i>	<i>hired</i>
badha	(for	badha)	manahone	joyye	tem	(or	tem)
<i>all</i>	<i>to-men</i>	<i>is-sufficient</i>	<i>so-much</i>	<i>of-eating</i>	<i>they-getting-are,</i>		
ne	wali	uchu	muke-chhe,	ane	u	to	bhukhe
<i>and</i>	<i>also</i>	<i>above</i>	<i>leave,</i>	<i>and</i>	<i>I</i>	<i>on-the-other-hand</i>	<i>by-hunger</i>
maru-chhu.	U	utha	ne	mara	bap	hode	jawa
<i>dying-am.</i>	<i>I</i>	<i>will-arise</i>	<i>and</i>	<i>my</i>	<i>father</i>	<i>near</i>	<i>will-go</i>
							<i>and</i>
							<i>will-sap</i>

¹ Threw away like peas, squandered.
PART

ke, " bapa, me tamari (or tamari) agal Ihar^ano wak kairo-chhe, and
that, "father, by-me of-you before of-God sin done-is, and
tamaro chhok^aro kew^adawa mane lajam nathi. Mane tamara nokar
your son to-be-called to-me fitness is-not. Me your servant

pethe rakho." ' Te uitho ne tena bap hode aiwo. Pan haju ghano
like keep." ' Me arose and his father near came. But yet much
agho uto, te ware tena bape tene ditho (or dittho).
distant he-was, that at-time his by-father as-for-him he-was-seen.

Tene daya avi ne te doido ne gale wal^agi-paido, ane
To-him compassion came and he ran and on-neck embracing-fell, and
bachchi kidhi. Poy^arae kayu, 'bapa, me tamari
kiss was-made. By-the-son it-was-said, 'father, by-me of-you

rubadu (or raju) Ihar^ano ghuno kairo-chhe, ane tamaro poy^aro kew^adawa
before of-God sin done-is, and your son to-be-called
mane lajam nathi.' Pan bape nokkarone tedine (or tedine)
to-me fitness is-not.' But by-the-father to-the-servanta having-called

keyu ke, 'sakay-ma sakai jhabbo lawo ne ene perawo.
it-was-said that, ' good-in good a-robe bring and to-this-one put-on.

Ena hath-ma viti ghalo, ne page joda (for joda) perawo;
Of-this-one hand-on a-ring put, and on-feet shoes put-on;

ane kau ke, " chalo, ap^ane khayye piyye ne gammat (for gamat)
and I-say that, "come, let-us-all eat drink and merriment

karye; kem-ke a maro poy^aro mari-gailo-to, te phari-thi (or thi)
make; because-that this my son dead-gone-was, he again

jiw^ato (for jiw^ato) thailo-cnhe; ne khowai-gailo-to, te pachbo jaido
living become-is; and lost-gone-was, he again recovered

chhe." ' Ne teo gammat kar^awa laiga.
is." ' And they merriment to-make began.

Teno wado poy^aro khetar-ma uto. Te jem-jem gher taraph
Mia elder son the-field-in was. He as-as in-the-house towards

aiwo, tem gan-tan^ana awaj sabh^aJaya. Tene ek cbakar^ane
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant

bolaiwo, ane puichhu ke, 'a hu chhe?' Tene keyu
he-was-called, and it-was-asked that, ' this what is ? ' By-him it-was-said

ke, ' taro nallo bhai aiwo-chhe, ane tara bape ek japhat
that, *thy younger brother come-is, and thy by-father a feast

ali-chhe; karan ke te hari pathem hajo-hamo aiwo-chhe.
given-is; because that he well like safe-sound come-is.

Te-thi (for -thi) te gusse thayo, and gbar-ma petho nai.
That-from he in-anger became, and the-houae-in entered not.

Te-thi teno bap bar aiwo ane tena kala-wala. kaira.
That-from his father outside came and of-him entreaties were-made.
 Tene tena bap³ne kayu ke, 'me tamari (or tamari) ket³la
By-him his to-father it-was-said that, ' by-me your how-many
 badha (or baddha) bar³ho thaya bardast kairi-chhe, ane koi wakhat majat
all years were service mode-is, and any time single
 tamara (or tamara) hukam toida nathi. To-pan tame mara
your orders broken were-not. Nevertheless by-you my
 dosdaro bhegi gammat udaw³wa ek wok³du pan ailu-nathi.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Pan a poy³ro jene tamari mal-mata rado-ma phane-phat-kari
But this son by-whom your property harlots-in having-wasted
 muki-chhe, te aiwo te-haru tame ek japhat (or jhaphat) aipi.'
thrown-is, he came him-for by-you a feast was-given.'
 Tene jabap ailo, 'betta, tu (or tu) to har-hammes
By-him answer was-given, 'son, thou on-the-one-hand always
 mari sathe rahe-chhe, ane te-tthi (for -thl) je sag³lu mari kane
of-me with remaining-art, and that-from what all of-me near
 chhe, te taru chhe. Ane a taro bhai mari-gailo-to,
is, that thine is. And this thy brother dead-gone-was,
 te' jiw³to pachho aiwo-chhe; ane gumai gailo, te pachho jaido-chhe;
he) living again come-is; and lost went, he again recovered-is;
 mate gammat kari raji thawu e badobad chhe.'
therefore merriment having-made happy to-be this proper is'

ANAW^ALA OR BHATHELA.

This is the dialect spoken by Bhathela or Anaw^ala Brahmans of Surat, Jalalpur, Chikhli, Balsar, and the Navsari division of the Baroda state. Natives recognize it as a distinct dialect, but it does not differ from the Sur^ati just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhil Dhodias and Naikas. It is quite unnecessary to give any specimen of it. I may mention that in some of the specimens of this dialect which have reached me from Surat, words containing the letter *chh* are phonetically spelt with *0*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur^ati. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur.	
1		<i>sie</i>	
2	<i>se</i>	<i>se</i>	
3	<i>Se</i>	<i>se</i>	

This, of course, is only a more phonetic way of writing, and does not constitute a new dialect.

GUJARATI OF E A S T E R N BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarati, much mixed with the Bhil dialects of the adjoining state of Rajpipla.

I give a short specimen of this mixed dialect.

We may note the occasional change of *s* to *h* as in *Har^abhan* for *Sar**h**han*, and of *chh* to *s* as in *paid* for *pachha*, afterwards. *L* sometimes becomes *n* as in *nok* for *lok*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *ha*, as in *nok^aha* for *lake*, by the people. The dative plural ends in *han*, as in *Talavyahan*, to Talavyas.

The Genitive masculine ends in *na*, and sometimes even in *a*. Thus, *Har^abhan^ana* or *Har^abhana*, of Sarbhan.

The sign of the locative is *mi*, as in *Angreji-mi*, in English territory.

The following pronominal forms may be noted, *ami*, we; *am^aha* or *am^hha*, by us; *amahan*, to us; *ama*, our (oblique); *tami*, you; *tiye*, by him; *tiya*, his (oblique).

In Verbs, note *way-ni*, it does not become; *viyo*, it became; *aid*, they were; *kayo*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyan*, we lived; *am^hha rupia magyan*, we asked for money; *amahan rupia ni apyan*, money was not given to us.

The Future is as in Bhil dialects, e.g. *apuhu*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *kat^ana*, we were doing; *rnajuri jati ri*, wages were going away; *rat*, (if) you remain. Note the additional suffix in *kat^ana* (for *kar^ato*), as in Rani Bhil. *Ri*, of course, is for *rahi*, and *rat* for *rahat*.

Examples of the Conjective Participle are *kai*, having done; *chhodi-n*, having left. Such forms are common in most Bhil dialects. In *jai^ane*, going, and *ne^ane-n*, taking off, there is a very old suffix *tane*, instead of the modern form *ne*, added to the participle in *i*: *ne* is itself derived from the ancient *tane*.

No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

MIXED DIALECT OF EAST BROACH.

દેસથી અમી ઉરબાણના. અમી ઉરબાણા રખે કતના. તી આસર ૧૫-૨૦ વરસ રખે કયો. તેઈ રખા રખિઆ અમાહાન ૫ વરસ કયો ની આપ્યાન. તાહાં અમહં રખિઆ માઆન. તાહાં નોકહં કહો ક આવત વરસ અમી રખિઆ આપ્યું. તાહાં અમહં પાસો રખો રાખ્યો. પશુ આવત વરસ પશુ રખિઆ ની આપ્યાન. તાહાં પાસા અમહં રખિઆ માઆન. તેથી અમનોકહ રખો નેતને તલાખાહાન આપ્યો. તેથી નેકનત મજૂરી ભતી રી. તેથી આમ છેડીન અમી આપકવાડીંગી કોઈ તાણા આમ ગોપારપરામી ભઈતને ખેતી કનાકાર રજાન. પશુ એક વરસ પાસો તાણા બીજ વરસ ઘોડે ધણે વીધો. તીજ વરસ વરસાદ આહાની. તાહાં આમા આમા તાહાં આતા તાણા કની ગયાન. તાહાં તીધે ઘોડેગોકે એકામે અનાજ આવત વરસ કયો ખાલી પુથે વપળી. વાસત અમેટમી ભત નેકનત મજૂરી કંઈ કવતા રાત. આવત વરસ પાસા તમી આવળ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rewasi ami Har^abhan^ana. Ami Har^abhana rakho kat^ana,
Inhabitants *we* *Sarbhan-of.* *We* *of-Sarbhan* *watch* *were-doing,*
ti *asar* 15-20 waras rakho kayo. *Tei* rakha rupia amahan
that *about* 15-20 years watch was-done. *But* of-watch money to-us
5 waras-lagi ni apyan. Taha am^aha rupia magyan. Taha
5 years-for not was-given. Then by-us money was-asked. Then
nok^aha kahyo ke, 'awat waras ami rupia apuhu.' Taha
by-people *it-was-said* *that,* *'* *coming* *year* *we* *money* *shall-give.'* *Then*
am^aha paso rakho rakhyo, pan awat waras pan rupia ni
by-us *again* *watch* *was-* *kept,* *but* *coming* *year* *again* *money* *not*
apyan. Taha pasa am^aha rupia magyan, tethi gam-nok^aha,
was-given. *Then* *again* *by-us* *money* *was-asked,* *thereupon* *by-village-people*
rakho net^anen talavyahan apyo. Tethi meh^anat-majuri
watch *taking-off* *to-Talavyas* *was-given.* *Thence* *labour-working-for-hire*
jati ri. Tethi gam chhodin ami Gay^akwadi-mi Dabhoi
going-away *was.* *Thence* *village* *having-left* *we* *Gaikwadi-in* *Dabhoi*
taluka gam Gopar-para-mi jait^ane kheti kana-haru rahyan; pan
Taluka *village* *Gapalpur-in* *going* *cultivation* *making-for* *remained;* *but*
ek waras pakyo, tatha bij waras thodo-ghano viyo. Tij
one year *(the-crop)-ripened,* *and* *second year* *scanty-very* *(-crop)* *became.* *Third*
waras war^asad ala-ni. Taha ama gama tahi ata tiya kani
year *rain* *was-given-not.* *Then* *our* *of-village* *owner* *were* *his* *near*
gayan; taha tiye yokyo-k, ' et^alo anaj awat waras-lagi
went; *then* *by-him* *it-was-said-that,* *'* *so-much* *grain* *coming* *year-to*
ma-thi puro way-ni; wasat Ahgreji-mi jat meh^anat
me-from *sufficient* *becomes-not;* *therefore* *English-among* *going* *labour-*
majuri kai jiw^ata rat, awat waras pasa tami aw^aja.'
working-for-hire *having-done* *living* *(if-)* *you-remain,* *coming* *year* *again* *you* *come.**

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhan. We served as watchmen of Sarbhan for about 15 or 20 years, but we were not paid for 5 years. When we asked for the rupees the people

told us that they would pay us the next year. Thereupon we continued to serve as watchmen. But the next year, too, we were not paid. We again asked for the rupees, whereupon the village people dismissed us and engaged Talavyas as watchmen. Then, as we could get no labour or work, we went to Gopalpur, a village in the Dabhoi Taluka, in the Gaikwar territory, to cultivate the land. We got crops for one year and scanty crops the next year. The third year, as no rain fell, we went to the zamindar of the village who told us that he could not provide us with grain till the following year, and that therefore if we went to the British territory and (there managed to maintain ourselves) and remained alive we might return the following year.

PARSI GUJARATI.

The Gujarati spoken by Parsis varies from the standard form of the language in some respects like the Gamadia dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarati.

In pronunciation it as a rule prefers *r* to *d*, the dental *I* to the cerebral *I*, and the dental *n* to the cerebral *n*. Thus, *pariyo*, not *padyo*, he fell; *agal*, not *agal*, before; *tene*, for *tene*, by him; *pan*, for *pan*, even. As in the Gamadia dialects, it shows a tendency to drop the letter *h*. Thus, *u*, I. The *h* is, however, often written, although not pronounced. On the other hand, none of the specimens received show any trace of the change of *s* to *h* or of *chh* to *s*. The distinction between cerebral and dental letters is preserved, but *n* is liable to be changed to *I* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *dukhar*, swine. Initial *e* is pronounced *ye*, as in *yek* for *ek*, one.

The declension of nouns is as in standard Gujarati, except that we often hear *me* instead of *ma* in the locative case. In the Pronouns, we have *u*, I, plural *hame*. *Ame* and *amo* are also used. For the third personal pronoun we often meet *tewan*, he, feminine *teni*, she. The word for 'what?' is *su*, not *Su* or *hu*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur.	
1	<i>maru-ch</i>	<i>marie-ch</i>	
2	<i>mare-ch</i>	<i>maro-ch</i>	
3	<i>mare-ch</i>	<i>mare-ch</i>	

The *s* of the Future becomes * and is not changed to *h*. Thus, *mar^sse*, he will beat. The first person singular is *maras*, not *maris*. Similarly, the first person plural is *mar^ssu*, not *marisu*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *maryo*, *mariyo*, or *maro*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amo jata hata*, for *ame jato hata*, we were going. The past subjunctive takes the suffix *e*. Thus (a woman is speaking), *agar-jo mane khabar hate*, to *kadi-bi hu tya ante nahi for jo mane khabar hot*, to *kadi pan hu tya suti nahot*; if I had known, I should never have slept there.

The past participle of *jawu*, to go, is *giyo*.

As a specimen of Parsi Gujarati, a short extract from a version of the Parable of the Prodigal Son will be sufficient.

Note that, as also occurs in the various dialects of Hindustani, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhalla chhok^srae giyo*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI

PARSI-GUJARATI.

(BOMBAY TOWN AND ISLAND).

એક સપ્તમને એ કોઠરા હતો. તેઓના નહાલા કોઠરાએ પોતાના આવાને કેવું બાવા તમારી કોલતમથી ને કિસ્સો ખાસ થાય તે અને આપે. તેથી તેને પોતાની કોલત તેવનમા વેળી આપી. બના હાલ થયા નહ એકલામા નહાલા કોઠરાએ પોતાની પુત્રી એકલી કરીને દૂર દેસાવર ગયો. તે તા અરામ કાલતની અંદર બહારી કુચાવી દીધી. તેની પાસે એક પૈ પન રહી નહ તે એ વખતે તે દેસામા એકો કુશલ પરિથો. તેથી તે એકી આદતમા આવી પરિથો. તે દેસામા એકો થેરના માનસ પાસે ગયો તે તેના આમામા રહ્યો. તેને પોતાના એવરમા કુશર ચરાવા સાર તેને એકલ્યો. કુશર ને કાલા આવતા હતા તે આકીને એક કાચાને પન તે રાજી હતો. પન તે પન કાલએ તેને અપિયા નહ.

TRANSLITERATION AND TRANSLATION.

Yek sakhas^ane be chhok^ara uta. Te-ma-na nhalla chhok^arae
One to-person two sons were. Them-in-of the-younger by-the-son
 potana bawane keyu, 'bawa, tamari dolat-ma-thi je hisso
his-own to-father it-was-said, 'father, your wealth-in-from what share
 maro thay, te mane apo.' Te-thi tene potani dolat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tewan-ma vechi api. Ghana dadha thayai nai et^ala-ma
them-among having-divided was-given. Many days became not the-meantime-in
 nhalla chhok^arae potani punji ek^ati karine dur desawar
the-younger by-son his-own property together having-made a-far country
 giyo, ne ta kharab halat^ani andar baddhi gumavi-didhi. Teni
he-went, and there bad of-ways in all was-sqandered. Of-him
 pase ek pai pan rahi nai, ne ye wakh^ate te des-ma
near one pie even remained not, and this at-time that country-in
 motto dukal pariyo. Te-thi te motti aphot-ma. avi
a-mighty famine fell, There-upon he mighty calamity-in having-come
 pariyo, ne te des^ana motte gher^ana manas pase giyo,
fell, and he of-the-country in-a-great of-in-house man near went,
 ne tena asra-ma rayo. Tene potana khetar-ma dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 cbarawa-saru tene mokalyo. Dukkar je chhala khata-uta,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 te khaine pet bhar^awane pan te raji uto. Pan te
these having-eaten belly for-filling even he willing was. But these
 pan koie tene apiya nai.
even by-anyone to-him were-given not,

CHAROTARI.

The *Charotar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charotari dialect of Gujarati takes its name from this tract, but is spoken over a somewhat wider area, i.e., over the whole of the Charotar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahi.

The educated people of this tract speak standard Gujarat!, but the cultivators speak Charotari.

Charotari closely resembles the other Gamadia dialect, but has also some peculiarities of its own. This will be evident from the following sketch of its grammar. I give two specimens of this dialect

Pronunciation.—The vowel *a* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *awin* *hawl*. This sound I represent in transliteration by *o*. It also occurs, but to a less extent, in the standard dialect. Thus, *ma*, in, is pronounced in Charotar like the French *mon*. Similarly, we have *lean* or *kon*, an ear; *tsodo*, for *chado*, the moon; *poni*, water; *hodh*, a bull. It is shortened in *bhai* for *bhai* a brother, *khaine* for *khaine*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *dzyo* for *dzayo* (i.e. *gayo*), he went; *thyo* or *thayo*, he became.

The letter *i* is often changed to *e*. Thus, *sego* for *Sigo*, husks; *hedyo* for *hidyo*, he started; *veti* for *vi* *t i*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mo* or *mo*, in; *thyu* or *thyu*, it became; *dau*, for *dau*, I go; *kahu* for *kahu*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *maru-tshu*, for *maru-chhu*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Surti. I have noted *dada*, for *dahada*, days; *hu* or *u*, I; *perao*, for *paherao*, clothe; *kew^arawa* for *kahew^arawa*, to be called.

The letter *ch* is frequently pronounced as *ts*; *chh* as *tsch*; *j* as *ds*; and *jh* as *dsch*. The pronunciation is so common that I have transliterated these letters *ts*, *tsch*, *ds* and *dsch* in the specimens and list of words. Examples are *ts^atsi*, having divided; *tschok^a-ro*, a son; *dsach^ayo*, found; *dsch^aro*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (૭) or (૨) *tshe* or *se*, he is; *tsch^ao* or *so*, six; *tsch^ats^ayo* or *s^ats^ayo*, far.

The letter *k* often becomes *ch* (*ts*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tsh*). Thus, *ts^aet^ala* for *ket^ala*, how many; *dit^aro*, for *dik^aro*, a son; *natsh^awu* for *nakh^awu*, to throw; *tshetar* for *kheta*, a field; *bhut^ashe* for *bhukhe*, by hunger

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *haru* for *saru*, for; *hard* for *sard*, good; *haw^ats^aet* for *saw^achet*, conscious; *hamo* for *samo*, against; *haha* for *sasa*, want; *had^azwan* for *sajiwan*, alive.

In the word *ham^arine* for *sabhaline*, having heard, *r* has become *r*.

In words like *ta* for *tya*, there; *tane* for *tyare*, then, a *y* has been dropped.

Nouns.—As in Sur^ati, nouns ending in a consonant have an oblique form in *a*. Thus, *bapa-pahe-thi*, from a father; *bapa*, fathers. This *a* is often nasalised so that

(especially in the ease of neuter nouns), we have words like *ghara*, houses; *tshet^ara*, fields. *Si* is a postposition of the instrumental, as in *khusi-si*, joyfully.

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

I.			thou.	
	Sing.	Plur.	Sing.	Plur.
Nominative	<i>hu, u</i>	<i>ami, amhe</i>		<i>tame, tamo</i>
Agent	<i>me, me</i>	<i>ante, amhe</i>	<i>te, te</i>	<i>tame</i>
Genitive	<i>maro</i>	<i>amaro, ahmaro</i>	<i>taro, tah^aro</i>	<i>tamaro</i>

Other forms are as in the standard dialect. The list of words also gives *am^ano*, of us; but other authorities doubt the existence of this form.

The demonstrative pronouns, and the pronoun of the third person are as in the standard dialect, but we have also a form with an initial A. Thus, *he*, he; *heno* or *hand*, his; *hene*, by him; *hand-kane-thi*, from near him; *hene* or *hane*, to him; *he-mo-no*, of in them.

Kasu is 'anything.'

Conjugation.—In the conjugation of the verb, the principal irregularity to be noted is that the second person singular ends (like the first person) in *u* as well as in *e*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^ati forms.

	Sing.	Plur.
1	<i>tshu</i>	<i>tshie</i>
2	<i>tshu, tshe</i>	<i>tsho, so</i>
3	<i>tshē, tsha, se</i>	<i>tshē, tsha, se</i>

The past tense is either *hato*, as in the standard, or *uto*, as in Sur^ati. "When used as an auxiliary we also find *to*. Thus, *khwayo-to*, he was lost.

The verb *thawu*, to become, makes its past tense *thayo* or *thyo*.

As regards the finite verb, attention must be called to the frequent optional dropping of a final nasal.

The following is the definite present of *mar^awu* or *mar^awu* to strike :—

	Sing.	Plur.
1	<i>maru-tshu, -tshu</i>	<i>marie-tshie</i>
2	<i>maru-tshu, -tshu, -tshe</i>	<i>maro-tsho, maro-so</i>
3	<i>mara-tshe, mare-tsh, mare-se</i>	<i>mare-tshē, -tsh, -se</i>

The imperfect is *mar^ato-uto* or *mar^ato-to*.

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In none of the specimens have I met any instance of the 6 of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>maree, maris</i>	<i>marisu</i>
2	<i>mares, maris</i>	<i>mar^oso</i>
3	<i>mar^ose</i>	<i>mar^ose</i>

Note how the *i* of the first and second persons singular is changed to *e*, and how it is also optionally shortened to *i*. So we have *jais*, I will go.

The past participle is much as in the standard dialect. Note, however, *ayo* for *avyo*, he came; and *dzyo*, *gyo*, or *gayo*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *a*. Thus, *khaine*, having eaten, for *khaine*.

At the end of a question, we find the word *kane*, 'is it not?' Thus, *e badhu tarn-fa tshe-kane*, that all is thine or is it not thine, *i.e.* it is certainly thine. The word is almost certainly a worn-down form of *kenahi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHAROTARI DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણસને બે છેકરા હતા. અને હેનાના નાનાએ હેના બાપને કહ્યું કે, બાપ, તમારી પુછ-માથી જે મારે બાપે આવે તે મને આપો. અને જેણે ચેતાની યલહત હેમને વેચી આપી. અને યેલા દાઝ યા નહીં એટલા-મા પેલા નાના છેકરાએ ચેતાની બધી પુછ શમેદી કરીને દેશાવર ભયે, અને તાં ઉડગીપણ-માં બધું ખોડ નાહ્યું. અને અરે હતા-કનેથી બધું ખસાસ થયું તારે એ કુલક-માં મારે દહાળ પડ્યે, અને હને ખાયા-પિધના હાંકાં પડ્યા માંડ્યા. અને જેણે જતે-કને એ દેશના એક રહેવાસીને આશરો લિધા. એણે હને વુડ મારવા ઉતાર-માં મોકલ્યો. કુદર ને છેડાં ખાતાં તે મધ્યાં હોત તો ખુશી-થી ખાત, પણ એમ એને દોષએ આપ્યા નહીં. અરે એને જાન આપુ તારે એ મોલ્યો કે, મારા બાપના એટલા બધા મોકર-આકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં છુલે મરવું પડે-છે. હવે તો હું મારા બાપ-કને જઈ ને કહું કે, બાપ, મેં પરમેશ્વરનો ને તમારો ધનો કહ્યો છે, ને તમારો દિયો કહેવરાવાને લાયક નથી; અને ખમાર આપી માર રાખો. આજ કહીને એ હેના બાપ-કને ભયે. પણ એના બાપાએ એને આલે-થી ભયે, એટલે દવા માર્ક, તેથી કહીકહીને એના દોઢે બાકી-પડ્યો, અને જમી કરી. છેકરાએ બાપને કહ્યું, બાપ, મેં તમારો ને પરમેશ્વરનો ધનો કર્યો-છે, ને તમારો દિયરો દેવરાવાને લાયક રહ્યો નથી. બાપે એના તોકરને કહ્યું કે, હારા-માં હારા વસતર લાકને હને ચેરાઓ, એને હાથે પેદી ધાલે; ને પળે ભેડા ચેરાઓ; અને અઢ-પીને ખુશી થઈએ; શા-થી કે આ મારે દિયરો જાણે કુલોલો ગિયતો ધરો-છે; એ જોવાયો, તે જડયો-છે. એમ કરીને બધા રાહ મથા.

આ વખતે એના મોટા છેકરા ઉતાર-માં હતો, તે અરે પરભણી આવ્યો તારે ગાલ ને નાચ હામરમા. એક ચાકરને મોકલ્યો પુછ્યું કે, આ બધી ધામધુમ શેની છે? આકરે કહ્યું કે, તમારે બપ આવ્યો-છે. એ હેમ-ખેમ પાછો આવ્યો તેથી તમારા બાપાએ ભળણી કરી-છે. આ હામરીને એ તપી-ભયો ને ધર-માં પેઠો નહીં. હેના બાપ ધર-ખાર આવ્યો ને અંધ આવવાને કમભવા માંડ્યો. પણ જેણે ભવાજ આપ્યો કે, આઠલાં વરહથી હું તમારી શેવા કહું-છું; તમારે કહ્યું કાઠ દાડો કથામ્મું નથી, તોય તમે મને એક બકરીના વચ્ચાં હરખ-પ મારા બાપને જોડે ગંબત કરવા નથી આવ્યું. પણ આ તમારો છેકરો જેણે બધી પુછ રડો-માં કુલ મેળની-નકી તે આવ્યો કે તરતા-જ તમે એના-હાર ઉભણી કરી. બાપે કહ્યું, દિયરો, તુ તો નીમ મારી પાંદે હતો, ને ને મારી કને છે એ બધું તાર-જ છે કને? આપણે ખુશી થઈને ગંબત કરવી એ સાજમ છે; શા-થી કે આ તારે બપ જાણે કુલોલો થયો છે; તે જોવાયો-તો, તે જડયો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHIROTABI

DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manah^ane bo tshok^ara hata. Ane he-mo-na nanae hena
A-certain to-man two sons were. And them-in-of by-younger his
 bap^ane kahyu ke, 'bappa, tamari punji-mo-thi je mare bhage
to-father it-was-said that, 'father, your property-in-from what my in-share
 ave te mane apo.' Ane hene potani mal^akat hem^ane
may-come that to-me give' And by-him his-own property to-them
 vetsi api. Ane thoda dada thya nahi et^ala-mo pela nana
having-divided was-given. And a-few days became not meanwhile that younger
 tshok^arae potani badhi punji sameti karine desawar dzyo,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 ane ta udaupana-mo badhu khoi-natshyu. Ane dzhare hana-kane-thi
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalas thayu tare e mulak-mo bhare dakal padyo,
all expended became then that country-in a-mighty famine fell,
 ane hane khadha-pidhana hiha pad^awa madya. Ane hene
and to-him eating-and-drinking-of difficulties to-fall began. And by-him
 dzate-kane e des^ana ek reh^awasino as^aro lidho. Ene hene
going that of-country one of-resident shelter was-taken. By-him to-him
 bhund tsar^awa tshetar-mo mok^alyo. Dukkar dze tshoda khata to
swine to-feed field-in he-was-sent. Swine which husks (are-) eating that
 malya hot to khusi-si khat; pan eya ene
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 koie apya nahi Dzhare ene bhan ayu tare e bolyo ke,
by-anyone were-given not. When to-him sense came then he said that,
 ' mara bap^ana tset^ala badha nekar-tsak^arone khata-pita wadhe
 'my of-father how many to-servants in-eating-(and-) drinking is-over-and-above
 et^alu tshē; ne mare ahi bhutshē mar^awu pade-tshē. Have
 so-much there-is; and to-me here hunger-with to-die fallen-is, Now
 to had mara bap-kane dzau ne kahu ke, "bapa, me
 indeed walk my father-near T-go and I-say that, "father, by-me

Par^amesar^ano ne tamaro ghano karyo-tshe; ne tamaro tshaiyo
of-God and your Sin done-is; and your son
 kahew^arawane layak nathi; mane pagar api tssakar rakho.' ' Am
to-be-called worthy am-not; to-me pay giving servant keep." So
 kahine e hena bap-kane dzyo. Pan ena bapae ene aghe-thi
having-said he his to-father went. But his by-father to-him distance-front
dzoyo et^ale daya ai, te-thi hadi-kadine eni kote bad^azhi-padyo,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 ane bat^asi kari. Tshok^arao bap^ane kahyu, 'bapa, me tamaro ne
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par^amesar^ano ghano karyo-tshe; ne tamaro dits^aro kew^arawane layak
of-God sin done-is; and your son to-be-called worthy
 rabyo nathi.' Bape ena nok^arone kahyu ke, 'hara-mo bara
remained not.' By-the-father his to-servants it-was-said that, ' good-among good
 was^atar laine hane perao; ane hathe veti ghalo ne
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 pad^aze dzoda. perao; ane khai-pine khusi thaie;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sa-thi ke a maro dits^aro dzane muelo dziw^ato thayo-tshe; e
what-for that this my son as-if dead alive become-is; he
 khowayo, te dzadyo tshe." Em karine badha rad^azi thaya.
was-lost, he found is." Thus making all merry became.

A-wakh^ate eno moto tshok^aro tsshetar-mo hato; te dzhare ghar-bhani
At-this-time his elder son field-in was; he when house-near
 ayo tare ganu ne nat^s ham^arya. Ek tssakar^ane bolaine
came then singing and dancing were-heard. One to-servant having-called
 put^ashyu ke, 'a badhi dham-dhum Seni tshe ?' Tsak^are
it-was-asked that, ' this all noise-and-bustle of-what is ? ' By-the-servant
 kahyu ke, 'tamaro bhai ayo tshe. E hem-khem pat^asho ayo
it-was-said that, 'your brother come is. Me safe-and-sound back came
 te-thi tamara bapae udzani kari-tshe.' A ham^arine e
therefore your by-father a-feast made-is.' This having-heard he
 tapi-dzyo, ne ghar-mo petho nahi. Heno bap ghar bar ayo
incensed-went, and house-in entered not. His father house out came
 ne moy aw^awane ham^adzawa mandyo. Pan hene dzawab apyo ke,
and in to-come to-entreat began. But by-him answer was-given that,
 'at^ala warah-thi hu tamari sewa karu-tshu; tamaru kahyu koi
** so-many years-from I your service doing-am; your word any*
 dadd uthamyu. nathi; toya tame mane ek bak^arina bat^atsa
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har^akhu-ya mara bhai-band-dzode gammat kav^awa nathi alyu. Pan a
like-even my friends-with merriment to-do not was-given. Bui this

tamaro tshok^aro dzene badhi punji rado-mo dhul-meI^avi-natshi,
 your son by-whom all property harlots-in to-dust-reducing-was-throicn,
 t6 ayo ke tar^ata-dz tame ena-haru udzani kari.' Bape
 he came that immediately by-you him-for a-feast was-made.' By-the-father
 kahyu, 'dis^ara, tu-to nit mari pahe hato, ne dze mari-kane
 it-was-said, 'son, thou-indeed always my near art, and what my-near
tshe e badhu taru-dz tshe-kane ? Ap^ane khushi thaine gammat
 i» that all thine-alone is-is-it-not ? By-us glad becoming merriment
 kar^avi e ladzam tshe; sa-thi ke a taro bhai dzane
 should-be-made this proper is; what-for that this thy brother as-if
 muelo dziw^ato-tshe; te khowayo-to, te dzadyo tshe.'
 dead alive-is; he lost-was, he found is.'

No. 11.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHAROTARI DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને ચરખોડો.

ચોરલાક ચોરો પેલીને ધરખં વિચારથી ચોરી કરવાના તેમજ ચોરો તે ચોરો પેલા ચરખાડ વના મેજું લેવા કમુ નહિ જાયું.
 તેથી તે તેને જીવડાને બઈઆ. પણ તે તેને ચારી નાંખવા જતા હતા, તાણે તેણે જીવને કારે બધું કાલાવાલાં કંઈ તેમને
 હંભારીને ચોરો કાઢેને તે હવે બાણુહને કુઠેકું કરીને અને તેમના કામ કાર વહેવા જવાડીને તેમણે કીધું, છુઆ ચોર
 કારણ કાર તારે બાણુ અને ચરખોડી નાંખીયુ. કેમકે તુ ચોરોને બાકાવોલ અને જવાડી રાખેલ, તેથી તારે બીધે નિશતે અને
 ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHAROTARI DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSORO THE-THIEVES			ANE AND		MARAGHADO. THE-CHICK.		
Tsetalak	tspro	pehine	ghar-mo	vitsar-thi	tsori	kar	Vana
Some	thieves	having-entered	a-house-in,	design-with	theft	to-commit	
te-ma;	etale	te	mohe	petha,	maragh'da	wana	dzewu
it-in;	in-the-meantime	they	inside	entered,	a-cock	except	worth
lewa	kasu	nahi	dzadyu,	te-thi	te	tene	untsakine
to-take	anything	not	was-found,	therefore	they	him	having-raised
lai-dzya.	Pan	te	tene	marl-natsh"wa	dzata-hata.	Tane	tone
took-away.	But	they	him	to-kill	going-were.	Then	by-him
dziwane	haru	bahu	kalawall	karya, tem ^a	ne	hamhharine	tset ^{lo}
life	for	much	beggings	were-done,	them	having-put-in-mind	how-much
kam nd	te	hato	manah ^{ne}	kuk'dekuk	karine,	ane	tem ^{na} kam
useful	he	was	to-mankind	crowing	having-made,	and	their work
haru	wahela	dzagadine.	Tem ^a ne	kidhu,			'lutstsa,
for	betimes	having-wakened.	By-them	it-was-done	(i.e. said),		'villain,
e-dz	karan	haru	taru	mathu	ame	matsedi-natshisu.	Kem-dze
this-very	reason	for	thy	head	we	will-wring-off.	For
tu	lokone	bhad'kawo-tsha,	ane	dzagadi		rakho-tsha,	
thou	to-the-people	alarming-art,	and	having-awakened		keeping-art,	
te-thi	tare	lidhe	nirante	ame	tsorl	karl	sak ^a ta-nathi.'
therefore	thee	for	in-quiet	we	theft	having-done	able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COOK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cook, so they took and carried him off. But as they were about to kill him, he begged hard for his life, putting them in mind how useful he was to mankind by crowing and calling them up betimes to their work.

'You villain,' replied they, 'it is for that very reason we will wring your head off; for you alarm and keep people waking, so that owing to you we cannot rob in peace.'

PATIDARI.

The language of the rest of the Kaira District closely resembles that of the Charotar tract. The Kunbis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *ptidars*. Hence the language of the cultivators of Kaira, excludng that of the Charotar tract, is locally known as Patidarl. As Charotari has been very fully discusued, I shall here content myself with noting only the main peculiarities of Patidarl, more especially referring to these points in which it differs from Charotari.

Pronunciation.—"We have noted how in Charotari the letter *d* is sometimes pronounced with a broad tone, something like that of the *o* in the French word 'mon.' This is carried further in Patidari, in which words that in the standard dialect are written with along *a*, are here written with a long *o*. Examples are *mi*, for *ma*, in; *woniyo*, for *waniyo*, a merchant; *mado*, for *mado*, sick; *nono*, for *nano*, younger; *pohe*, for *pase*, near; *gom^odu*, for *gam^odu*, a village; *homo*, for *samo*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dich^oro*, for *dlk^orb*, a son; *chidhu*, for *kidhu*, it was done. Before a *y*, the letter *g* becomes *j*, as in *majya* for *magya*, ask.

So far as I can judge from the specimens *ch*, *chh^j*, and *Jh* are not pronounced *ts*, *tsh*, *dz*, or *dzh*, as is the case in Charotari. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *a*, as in *wasan*, for *wachan*, a promise; *was^a*, for *wocha*, speech. *Chh* is regularly changed to ^s, as in *sok^arofor* *chhok^oro*, a son; *pase*, for *pachhe*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *a*, when that is the proper letter. The instance is *chhu*, written instead of *su*, for *su*, what?

As in Charotari, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rdchh^owu*, for *rdkh^owu*, to keep; *dechh^one*, for *dekh^one*, having seen. In the word *setar*, for *khetar*, a field, *kh* has first become *chh* and that, in its turn, has become *a*.

The letter *s* regularly becomes *h*. Thus, *hat*, for *sat*, seven; *ho*, for *su*, a hundred; *vlh*, for *vis*, twenty; *hap*, for *sap*, a snake.

An *h* is itself often elided, as in *athi*, for *hathi*, an elephant.

In dealing with the village dialect of Surat, we noticed that the distinction between dental and cerebral letters was hardly observed. The same is the case, but not to the same extent, in Patidari. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tu*, thou. Similarly, we have *to*, then, for the standard *to*.

The letters *d*, *r*, *I*, and *I*, are interchangeable. Thus, we have *agar*, for *agal*, before; *kalyo*, for *karyo*, done; *ghad*, for *ghar*, a house; and *maro malo*, or *mado*, my.

The vowel scale is not very definitely fixed. "We have *i* changed to *a* in *wachar*, for *vichar*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *hakhi*, for *sukhl*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition we seems to form the agent case. The

sentence is *Bhag^ouan-ne kar^owu*, which is translated, 'by God it -was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Me* or *is* 'by me.' As already said, 'my' is *maro*, *malo*, or *mado*. *Mare* seems to be used as the agent case in the phrase *mare dewo nathi*, by me he is not to be given, i.e., I cannot give him.

The following forms of the pronoun of the second person occur in the specimen,—*tu*, thou; *te*, by thee; *tade*, to thee. Note the cerebralisation of the *t*.

Su, written *chhu*, is 'what?' *Ohiya gom^ono* is 'of what village?' With *chiya* we may compare the Sindhi *chha*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiya*. Compare Hindostani, *kya*, what. *

Verbs.—The conjugation of verbs closely follows that of Charotari, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *to*, was. An irregular past participle of a finite verb is *kalyo*, done. If correctly translated, *kar^owu*, in *Bhag^owdn-ne kar^owu*, also means 'done.'

As a specimen of Patidari I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATIDARI

(DISTRICT KAIKA).

એક દારાગાની વાત.

એક વેણીયા તો, તેના આર સોઠરા તા, ને એનો બાપ મોદિ પડ્યો. એણે વચાર કર્યો કે, તું મરેશ ત્યારે સોઠરા વડી મરશે. તેથી તે ખસે જવતા જાયે મોઢા તૈયુને બાંધે બાંધે રાખ્યા આલ્યા, અને દોઢી નોંનાને પાંચે રાખ્યા આલ્યા. બાપવાંને કરતું કે એમને બાપ હાલે થયો. કુઠારે મોદે એવો ઘ્યો. નોંના સોઠરાએ વચાર કર્યો કે હું હો ગઈ હત્યા જઈ ત્યારે હોને વધુનરનો કૂતરો દેજો. પેલા સોઠરાએ કશું કે એણે બે માતું તે આપું. તું માલ્ય માલ્ય. વણુકારે હો રાખ્યા માલ્યા. તે વરતી એણે તો કૂતરો રાખ્યો. તે પસે ગોંઝાખાં ધારાળાને ઘેર પોપટ તો, તે પણ રાખ્યો. પસે પસે મહાડી રાજી, પસે આગર જતો તો. ત્યારે તેને એક વામરી તેની સોડીને હાથે વચાવતો તો, તે મર્યો. તે હોતો તો કે રાવી સોથનો અરખો આલ્યો કાળાએ કૂતરો આલ્યો, તોયે સોડી હાથની ને હાથની રહી. પસે એ સોઠરા તો આગર હોંડ્યો, હોંડ્યાં હોંડ્યાં મહારી હોંડ્યો મળ્યો. એનો બધો વેઠ હુમડી મોર, બધું હો રાખ્યું. મોર વળડી જોઈ તો વીધું બરેબર વાજી. પસે આગર હોંડ્યાં. હોંડ્યાં હોંડ્યાં વચાવું કે મારા મોઢા બાપ પોંદે જાએ, તાં જાએ અને તેણે બાપ પોંદે હાપ માયો. તેથી તેણે બાપ દેજી દેજીને નામ. મોઢા બાપએ વીધું કે આ કું કળું. કે બાપનું કલ જોળું, જતો રહે માલા હાલો ઘેર. પસે બાપ પોંદે જાએ. બાપને બાપા કયા. તારે બાપે એલછયો, પસે બાપે વીધું મારો કીપડો રાત્રી, કે રાત્રે હાથે તાં જા. કે માલા ઘડ માં નહ. બાપે કહું કે કું માલા ઘડ માં આયો ટો. રાત્રું મોળું વાડી નાંદેશ. તેથી સોઠરા તલાવડી ઉપર જઈ મોરો. તાં એક હાપ કોહુ કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાપવાનું કહું ને વીધું કે પેમે હાપ કોહુ કાઢી રયો સે, તે મારા મોંમે સે. હાપ પસે પસે આવવાનું વસન આપી જ્યો. વરતી એના ચોંખા મોંપિએ જા જાયા કહું. પસે કહું કે ચોંખા મને એક વાર જઈ આવવા હો, નામ દેવતાને વાસા ધઈ. પસે ચોંખાના વધી પોંદે આવીને કહે કે, મારો મોંમે આવે તે

એવ કહેળે કે ગારે જવા ફેલો નથી. પણે મણી ખાવળે. ને વરલી એવિા આયે ને અધિ પાવન માન્ય ને મેઠું તે આરું. પણે પેલે સોઠરે કહું કે અણી આરું તો ભંભુપાને સરેા કરી આવવા ફેળ. અણી એવે કાઢી આવી. પણે એવે એ રેઠરે કાઢી ભેરે. પણે તો હોનાનો એલ, ધેાનાની પાવમા લે જાઓ, એવ કહું. તેથી એલ ને પાવમાને મોઢેરે કાઢ ભંભુ. કવારે કહું. હો લોક કહે કે વખડો તો, ને આ મું કહું. હોનાનો એલ રો આ. વરલી કહે મીમા મોંઝનો રાજા આઠને વરલો રો. એણીમા કીચરીઆ પઠણાવવા તેપ્પાર આ. પણે એણીમા આંધ રવા ને રાજે સોઢી પઠણાઈ કીચી ને નખારાં આપી ને ડણકા આપ્યા ને એપીને કહી કમલ.

[No. 12]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATIDARI.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

		EK		DHARALANI		WAT.	
		A		OF- D BABAL O		STORY.	
Ek	woniyo	to;	tena	char	sok ^a ra	ta,	ne end bap modo
A	merchant	was;	of-him	four	sons	were,	and their father sick
padyo.	Ene	wachar	karyd	ke,	'hu	mares,	tyare sok ^a ra
fell.	By-him	thought	was-made	that,	'I	shall-die,	then sons
	wadh ^l -mars ^a se.'		Te-thi	te	pase	jiw ^a ta-jive	mota
	having-quarrelled-will-die.'		Therefore	that	after	while-pet-alive	elder
tain ^a ne	bahu	bahe	rupia	alya,	ane	hau-thi	
to-three	two-hundred	two-hundred	rupees	'were-given,	and	all-than	
nonane	pachchhe	rupia	alya.	Bhag ^a wn ^a ne	kar ^a wu		
to-younger	five-hundred	rupees	were-given.	By-God	it-was-done	that	
em ^a no	bap hajo	thayo.	Dukane	behe	ewo	thyo.	
their	father well	became.	In-the-shop	he-sits	such	he-became.	
Nona	sok ^a rae	wachar	karyo	kg,	'hu	ho-ho	gau
The-youngest	by-son	consideration	was-made	that,	'I	hundreds	miles
phar ^a wa	jau.'	Tyare	chhote	wan ^a jarano	kut ^a ro	dechhyo.	Pela
to-travel	. may-go.'	Then	on-a-field	of-a- Wanjaro	a-dog	was-seen.	That
sok ^a rae	kahyu	ke,	'enu	je	magu,	te apu.	Tu majja
by-boy	it-was-said	that,	'of-this	what	you-ask,	that I-give.	thou majja ask
majja.'	Wan ^a jare	ho	.rupla	majja.	Te	warti	
ask.'	By-the-Wanjaro	hundred	rupees	were-asked.	That	after	
ene	to	kut ^a ro	rachhyo.	Te	pase	gom ^a da-ma	
by-him	on-the-other-hand	the-dog	was-kept.	That	after	a-village-in	
dharalane	gher	papat	to,	te	pan	rachhyo.	Pase
in-of-a-Dhddolo	in-the-house	a-parrot	was,	that	also	was-kept.	Afterwards
pase	maladi	rachhi.	Pase	• agar	jato-to.	Tyare	tene,
afterwards	a-cat	was-kept.	Afterwards	further	going-he-was.	Then	to-him,
ek wagh ^a ri	teni	sodine	hah're	waraw ^a to-to,	te	malyo.	Te
a	fowler	his	daughter	in-husund's-honse	sending-was,	he	was-met.
kaheto-to	ke,	'rati	suoh ^a no	mar ^a gado	alyo,	kalio	kut ^a ro alyo.
telling-was	that,	'red	of-beak	cock	was-given,	black	dog was-given.

To-ye sodi dah^adah^ati ne dar^adah^ati rahi.' Pase e
 Nevertheless the-girl fobbing and sobbing remained.' Afterwards this
 sok^aro to agar hedyO. Hed^ata hed^ata
 boy on-the-other-hand further walked. In-walking in-walking
 madarl homo malyo. EnO badho veh, tum^adi, mhor,
 a-snake-charmer opposite was-mel. Ilis all costume, gourd, pipe,
 badhu-y ho rupie raehhyu. Mhor wajadi
 all-even hundred on-rupee was-kept. The-pipe having caused t.-sound
 jol to chidhu, 'barobar waji.' Pase
 having-seen then it-was made (ie. said), 'correctly it-sotnded.' Afterwards
 agar hedyo. Hed^atu hed^ata wacharyu" ke, mara
 farther he-walked. In-walking in-walking it-was-thought that, 'my
 mota bha'i pohe jau.' Ta jyo ane taine bhai
 elder brothers near I-may-go.' There he-went and the-three brothers
 pohe hap kadyo. Te-tki taine bhai dechhi-
 near a-snake was-produced. Thereon the-three brothers having seen-
 dechhine natha. Mota bhaie chidhu, *te a
 having-seen ran-away. , The-elder by-brothers it-was-said, 'by-thee this
 chhu kalyul? Te bap^anu kal bolyu, jato
 what was-done ? By-thee of-the-father the-family was-disgraced, going-
 rehe mala hah'da dhed.' Pase bap pohe jyo.
 remain my father-in-law Dhed.' Afterwards the-father near he-went.
 Bap^ane, 'bapa,' kaya. Tare bape olaohhyo.
 To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pase bape ehidhu, 'mado dich^ado sano ? Tu tade
 Afterwards by-the-father it-was-said, 'my son how ? thou to-thee-
 phave, la ja. Tu mada ghad-ma nai.' Bape kayo
 it-pleases, there go. thou my house-in not.' By-the-father if-was-said
 ke, 'tu mada ghad-ma ayo, to tadu bhothu wadi-nachhes.' Te-thi
 that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore-
 semade talaw^adl upar jai beth. Ta ek hap doku
 in-the-field a-tank on having-gone he-sat. There a snake head
 kadhine joi ryo-to. Tare kandiana hape
 putting-forth having-looked remaining-was. Then of-the-basket by.a-snake
 bar kad^awanu kayu, ne chidhu ke, 'pelo hap doku
 out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kadhi r^ayo-se, te maro momo se.' Hap
 having-put-forth remaining-is, he my maternal-uncle is; The-snake
 pase pasu aw^awanu wasan api jyo. "War^ati ena
 afterwards back of-coming promise having-given went. Thereupon his
 moma momiye, 'na jaw a,' kayu. Pase
 (by) maiernal-uncle by-maiernal-aunts, 'not go,' it-was-said. Afterwards

kayu ke, 'moma, mane ek war ja'i aw^awa
it-was-taid that, 'O-maernal-uncle, me one time having-gone to come
 do.' Nag Dew^atane wasa thai. Pase potana dhani pohe
allow.' Snake to-God speech became. Afterwards his-own master near
 avine kahe ke, 'maro memo ave, to em
having-come he-says that, 'my maernal-uncle (if)-oomes, then thus
 kahejo ke, "mare jawa dewo nathl." Pase
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 mani mag^ajo.' Ne war^ati momo ayo, no
a-snake-stone demand' And afterwards the-mafeinal-uncle came, and
 ohidhu, 'majya majya, je mogu, te apu.' Pase pele sok^are
it-was-said, 'ask ask, what you-ask, that I-give' Then by-that by-boy
 kayu ke, 'man! apu, to bhoniyan suto kari
it-was-said that, 'a-snake-stone give, then nephew free having-made
 aw^awa deu.' Mani mome kadi apl.
to-come I-allow.' Snake-stone by-the-maernal-uncle having-produced was-given.
 Pase ewo e tek^are uthi betho. Pase to,
Afterwards such he on-a-hill having-gone-up sat. Afterwards verily,
 'honano mhel, ghodani pay^aga thai-jao,' em kayu; te-thi mhel
'of-gold palace, of-hotsees troops let-become,' thus it-was-said; thereon palace
 ne pay^agane ch6pher kot badhayo {for badhayo). Hawar thayu.
and troops on-four-sides battlements was-made. Morning became.
 Htm lok kahe ke, 'wag^ado to, ne a su thayu? Honano
All people say that, 'open-land it-was, and this what became? Of-gold
 mhel so a? ' War^ati kahe, 'chiya gom^ano raja aine
a-palace what this? ' Then they-say, 'what of-village king having-come
 wasyo-se?' Woniya dich^ario painaw^awa taiyyar tha.
settled-Is? ' The-merchants {their-}doughters to-marry ready became.
 Pase woniya chyay raya? ne raje sodi painal-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 didhi, ne nagara athi ne dan^aka alya, no
was-given, and royal-drums elephants and tom-toms we,e-given, and
 khai-pine hakhi thaya.
hovng-caten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A D H A R A L A .¹

Once upon a time there was a merchant who had four sons. It chanced that he fell ill, and he thought to himself, 'I am going to die, and my sons will quarrel among

¹ Dharalas are a tribe of farmers and wandeling labourers. They are quite uneducated; and are a sept of the Koli cas'e.

themselves and come to grief.' So while he had yet strength, he sent for them, and gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjara, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjara asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharala, which he also bought. Then he went on and bought a goat. Then he met a fowler who was sending off his daughter to her husband's house. The fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all night. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his older brothers and pulled out a snake. When they saw it they ran away, and said to him,—'what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhed.¹ So then he went to his father, and said 'hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Be off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, 'for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone.' So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, 'give me a snake-stone, and I'll let your nephew go home with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. 'Why,' said they, 'this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹A Dhed is a low-caste scavenger. The expression is a terra of abuse.

²ID Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VADODARI.

From Bombay City a dialect of Gujarati has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda state. This state consists of four divisions, *me.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Pattani Gujarati is spoken; Baroda proper, on the east bank of the Mahi; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarati in this division, speak either standard Gujarati, if they are educated, or Anaw³la similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarati. As usual these who are educated speak the standard dialect. The rest speak Vadodari. Vadodari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Patidari) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a version of the Parable received from this locality.

The vowel *d* often becomes *o*, as in *mo*, in; *kon*, the ear; for *ma* and *kan*, respectively.

A is shortened before *i*, as in *bhai*, a brother; *khaine*, having eaten. *Kothen* becomes *oh* under the influence of a neighbouring *e* or *i* (*chet²la*, for *ket²la*, how many; *chewadaw²wu*, for *kewadaw²wu*, to be called); and *kh* similarly becomes *chh* (*chhetar* for *khetar*, a field; *bhuchhe* for *bhukhe*, by hunger).

Medial consonants are doubled as in *Sur²ti*; thus, *pottano*, own; *badhdhu* for *badhu*, all.

S often becomes *h*, as in *habh²li*, for *sabh²li*, having hoard; *hamvjawu*, for *sam²jawu*, to conciliate. *S*, however, seems to be preserved, and is sounded as an English *sh*, as in *des*, a country; *hois*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mare*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *maru-chhu*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarati spoken by cultivators of the Panch Mahals district who do not speak Bhili.

¹ See Vol. IX, Part I I I . . , pp. 198 and ff

themselves and come to grief.' So while he had yet strength, he sent for them, and" gave two hundred rupees to each of the three elder ones, and five hundred rupees to the youngest one. By the mercy of God he recovered, and became well enough to sit in his shop and do his business. Then the youngest son made up his mind to go on a journey of a hundred miles. So he started off, and on a field met a Banjara, or travelling grain merchant, with a dog. The boy asked him what he would take for the dog, and offered to give him whatever he should ask. The Banjara asked for a hundred rupees, to which the boy agreed, and took the dog. Then he went on to a village, and saw a parrot in the house of a Dharala, which he also bought. Then he went on and bought a oat. Then he met a fowler who was sending off his daughter to her husband's house. the fowler was saying, 'I gave her a cock with a red beak, and a black dog, and yet there she is, sobbing and crying.' Then the boy went on and met a snake-charmer. From him he bought all his paraphernalia,—his costume, his gourd, his music-pipe, and all,—for a hundred rupees. He tried the pipe, and found that he could play it all light. Then he went on again, and, as he walked, it struck him that he might go and visit his elder brothers. So he went to his elder brothers and pulled out a snake. When they saw it they ran away, and said to him,—' what is this that you have done? You have disgraced your family. Go away, you father-in-law Dhed.¹ So then he went to his father, and said ' hullo, dad,' and then his father recognized him. Said his father, 'you're not my son. Bo off with you, wherever you like. But don't come into my house. If ever you do that, I'll cut your head off.' So he went off and sat down by a tank in the fields. As he sat there, a snake put its head out of a hole in the ground and looked at him. One of the snakes in his basket asked him to take it out, ' for,' said it, 'that snake that has put its head out of the hole is my uncle.' So he let it out, after it had promised to come back again. Then its uncles and aunts all asked it to stay with them. Said it, 'nunkey dear, let me go this once, and I'll come back again.' (For it was a snake-god, and could speak.) Then it returned to its master and said, 'when my uncle comes to you, you must say that you can't let me go, and then you must ask him for a snake-stone,² So the uncle came, and offered to give him anything he asked for if he would only let his nephew go. So the boy said, ' give me a snake-stone, and I'll let your nephew go homo with you.' So the uncle gave him a snake-stone. Then the boy went up on a hill and sat there. He wished for a golden palace, and troops of horses. Straightway there appeared on the spot a palace, and troops of horses, surrounded on all sides by forts and battlements. Next morning when people got up they rubbed their eyes and looked at the hill. ' Why,' said they, ' this was open land, and what's this? How did this golden palace get there? What king is it that has come and settled there?' Then all the merchants of the place got their daughters ready to marry them to this wonderful stranger, but what chance had merchants? A real king came and married his daughter to him, and gave him royal drums, and elephants, and tom-toms. So they ate and drank, and lived happy ever afterwards.

¹ A Dhed is a low-cute scavenger. The expression is a term of abuse.

² In Indian folklore, snakes have magic powers, and, like the English toad, each bears a precious jewel, the snake-stone, in its head. The snake-stone grants its possessor his every wish.

VADODARI.

From Bombay City a dialect of Gujarati has been returned under the above name, as the dialect spoken in the Baroda division of the Baroda state. This state consists of four divisions, z., Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which rattan! Gujarati is spoken; Baroda proper, on the east bank of the Mahi; and Navsari, to the east of Surat. Most of the people in Navsari speak Bhil languages which are described elsewhere.¹ The 79,544 persons returned as speaking Gujarati in this division, speak either standard Gujarati, if they are educated, or Anawla similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarati. As usual these who are educated speak the standard dialect. The rest speak Vadodari. Vadodari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Patidari) of Kaira as a standard. It is unnecessary to publish any specimen of it. It will be sufficient to quote the following words from a volume of the Parable received from this locality.

The vowel *a* often becomes *o*, as in *mo*, *in*; *kon*, the ear; for *ma* and *kan*, respectively.

A is shortened before *I*, as in *bhal*, a brother; *khaine*, having eaten. *Koften* becomes *ch* under the influence of a neighbouring *e* or *i* (*chet^ala*, for *ket^ala*, how many; *chewaddw^awu*, for *kewaddw^awu*, to be called); and *kh* similarly becomes *chh* (*chhetar* for *khelar*, a field; *bhuchhe* for *bhukhe*, by hunger).

Medial consonants are doubled as in *Sur^ati*; thus *pottano*, own; *badhdhu* for *badhu*, all.

S often becomes *h*, as in *habh^ali*, for *sabh^ali*, having hoard; *ham^ajdwu*, for *samajawu*, to conciliate. *S*, however, seems to be preserved, and is sounded as an English *sh* as in *des*, a country; *hois*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mare*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *maru-chhu*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarati spoken by cultivators of the Panch Mahals district who do not speak Bhil.

¹ See Vol IX, Part I I I, pp. 198 and ff

rahyo,	jene	potika	chhetar-mo	bhunda	char ^a wa	mokalyo.	Ne
<i>he-remained,</i>	<i>by-whom</i>	<i>hit-own</i>	<i>field-in</i>	<i>swine</i>	<i>to-feed</i>	<i>hewas-sent.</i>	<i>And</i>
je	Sego	bhunda	khai-raheta	te-mo-thi	potauu	pet	
<i>what</i>	<i>husks</i>	<i>the- wine</i>	<i>eating-were</i>	<i>them-in-from</i>	<i>Ms-own</i>	<i>belly</i>	
khusl-thi	bharyu-hat,	te	pan	koie	tene	all	
<i>happiness-with</i>	<i>would-have-been-filled,</i>	<i>that</i>	<i>even</i>	<i>by-anyone</i>	<i>to-him</i>	<i>was-given</i>	
nal							
<i>not.</i>							

PATTANT GUJARATI.

The city of Pattan or Patau, the capital of the ancient state of Anahilawada, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarati spoken by the villagers of this tract and of the neighbourhood is called Pattani. This Pattani dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-eum-Modasa sub-division of the Ahmedabad district and in the greater part of the state of Palanpur. In the north of Palanpur it merges into Marwari through an intermediate dialect which has been dealt with under the head of Rajasthani.¹ On the east it has the various Bhil dialects of Mahikantha,² and on the south it has the village dialect of Ahmedabad, with which it is closely connected. On its west it is bounded by the Great and Little Ranns of Cutch. Over the whole of this area the educated people speak ordinary standard Gujarati.

Pattani possesses all the peculiarities of the village dialect of Ahmedabad, its only real difference being that it possesses these peculiarities in a higher degree, and exhibits them more regularly.

Pronunciation.—As usual in northern Gujarati, the *d* in the word *bhai*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *i* in *diya* for *daya*, compassion.

As usual, *ā* is often pronounced as a broad *o*, and is written, in the Gujarati character ડા. Thus, ડાઠિ *chāḍḍo*, for *chāḍḍo*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nāṇō* for *nāṇo*, small; *māḍḍō* for *māḍḍo*, to place. So firmly established is this custom that we sometimes even find words which have an *ī* in them by right of origin, written with an *ā*, i.e., the writer has attempted to spell according to the rules of standard Gujarati, and has blundered in doing so. Thus, in the first specimen *māj*, joy, is written *māj*. Following the principle of the change of *ā* to *o*, in the word *paṭṭōl*, a *paṭōl* or village headman, *ē* has been changed to *yō*.

A long *i* is regularly changed to *e* as is also common in northern Gujarati. Thus *niche*, for *niche*, below; *kemat*, for *kimat*, price; *veti*, for *viti*, a ring; *wat-chet* for *wat-chit*, conversation; *maris* or *mareh*, I shall strike.

In (*lakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *e* often becomes *a* or *ā*. Thus, *ana*, for *ane*, and; *ka* for *ke* that (conjunction); *hamu* or *hama*, for *hame*, now; *tama*, for *tame*, you.

Nasalization at the end of a word is omitted or introduced *ad libitum*. Numerous examples will be found in the specimens. Such are *hama* or *hama*, now; *karyu* for *karyu*, it was done; *ne* or *ne*, the sign of the dative; *khata-ta*, they (masculine) were eating. The oblique plural is often nasalized as in *ghara*, houses; *noḱra*, servants instead of the standard *gharo*, *noḱro*.

The letters *cā* and *chā* are regularly pronounced as *o*, and are usually written so. Even when *cā* and *chā* are written, they are pronounced as *o*. Indeed so entirely identical are the sounds represented by the Gujarati letters ડા, ડા, and ડા that they are

¹ see ante, p. 106.

² See Vol. IX, Part III, pp. 11 and ff.

written for each other *ad libitum* and are all pronounced *s*. Thus the standard word સુચિત્ *sāw'chāṭi*, conscious, is actually written સુચિત્ *chhāw'sat* in the first specimen, and similarly સુચિત્ *sābhāṭyā*, he heard, is written સુચિત્. Other examples of the pronunciation of these letters are *sāk'ri*, for *chāk'ri*, service; *chyār* or *sār*, four; *pās*, for *pāch*, five; *usā*, for *śāśā*, high; *vāśāwū*, for *vēchāwū*, to be sold; *vāsī*, for *vāśī*, having distributed; *khar'si*, for *khar'chī*, having spent; *sār'wū*, for *chār'wū*, to feed cattle; *sālā*, for *chālā*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pasyu*, for *puchhū*, it was asked; *nāsyā*, for *nāchhā*, i.e. *nāchhā*, on being thrown. On the other hand, *s* and *ś* are usually pronounced *h*, and are then, as explained below, written *h*.

As elsewhere in north Gujarat, *kh* is pronounced (and written) as *chh*, i.e. is pronounced as *s* (and sometimes written so). Thus, *khedu*, or *chhedu*, a cultivator, *chhetar*, for *khetar*, a field; *nasya*, for *nachhya*, i.e. *nakhyd*, on being thrown.

Very similarly, when the letter *g* is followed by *l*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lag'wu*, to begin; but *lajl*, she began; *lajya*, they began; *war'jya*, for *toal'gyb*, he embraced; *paje*, for *page*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mate*, for *mate*, for; *koti*, for *kote*, on the neck; *ath* or *ath*, eight; *ek'tu*, for *ek'thu*, in one place; ditho, for *ditho*, seen; *tene*, for *tene*, by him, as well as 'to him'; *dakar*, for *dukal*, a famine. D) and *dh*, however, usually become *r*. Thus, *ghodo* or *ghoro*, a horse; *thoro* *dara* for *thoda dahada*, a few days; *urarl*, for *udadi*, having squandered; *par'wu*, for *pad'wu*, to fall; *ward*, for *wado*, great; *jaro*, for *jadyo*, found; *Iodhu* or *loru*, iron.

The letters ** and 8* regularly become *A*. Thus, *ho*, for *so*, a hundred; *manah*, for *manas*, a man; *huraj*, for *suraj*, the sun; *hu* for *us*, what; *hid*, for *sld*, why? *deh*, for *des*, a country; *khuih*, for *khushi*, happiness; *Jcāh'mir*, for *kasmir*, Kashmir; *ham'jayo*, for *8am'jdyo*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ek'tu*, for *ek'thu*, in one place; *hdti*, for *hathe*, on the hand.

The cerebral *l*, like *d*, regularly becomes *r*. Thus, *mar'wu*, for *mal'tou*, to mingle; *sagh'ru*, for *sagh'lu*, entire; *agar* or *aqal*, before; *dhoru*, for *dholo*, white; *hat-waru*, for *hat-walo* a shop-keeper; *war'jyo*, for *wal'gyo*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhai*, for *nyal*, satisfied (cf. Hindi *nihal*).

Nouns.—The declension of nouns closely follows standard Gujarati.

The neuter as often as not ends in *u*, instead of *u*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *ne* or *ne*.

Nouns ending in a consonant, even when masculine, have a plural in *a*. Thus, *ghara*, houses; *nok'ra*, servants.

The agent-locative ends in *i*, instead of *e*. Thus, *hati* for *hathe*, on the hand; *koti* for *kote*, on the neck; *hathl* or *hathe*, for *sat he*, with; *bha*, a father; *moto-bhal*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mi* or *ml*. Similarly, we have *ti*, *ti*, or *tie*, by thee.

Other pronominal forms are *ami* or *ame*, wo; *dp'de*, we (including the person addressed); *amaro*, *ap'do*, our; *tama*, for *tame*, you; *teno*, of him; *tene* (not *tene*),

by him, to him; *I* or ?, he (declined regularly, thus, *Ind* or *Ino*, of him) ; *kun*, who ?
hu, what ?

Verbs—The verb substantive is thus conjugated in the present,—

	Sing	Plur.
1	<i>su,</i>	<i>saiye, siye, sa.</i>
2	<i>se, sa.</i>	<i>to.</i>
3	Se	<i>si, se.</i>

The negative verb substantive is *nathi*, is not.

The past is *hato* (as in standard Gujarati!), often contracted to *to*. The negative past is *natdy* was not, as in *nafu apyu*, was not given. 'I shall be' is *hois* or *heh*.

The Definite Present of the finite verb is thus conjugated. The varieties of form are mainly due to the lax use of the final nasal.

I am striking.

	Sing.	Plur
	<i>maru-sv, mai usu</i>	<i>marīye-saiye, etc.</i>
2	<i>mare-sa, marese</i>	<i>maro-so.</i>
3	<i>mare-se</i>	<i>mare-se, eto.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>maris, mareh.</i>	<i>mar^asu, mar^hu.</i>
2	<i>maris, mar^{se}, mareh</i>	<i>mar^a.so mar^ho</i>
3	<i>mar ,semar^hhe.</i>	<i>mar^asi,mar^hhe.</i>

The Present and Past Participles are as in standard Gujarati, with a few irregularities. The past participle of *jawu*, to go, is *isjyo, gyo*, or *Jelo*). That of *aw^awu*, to come, is *ayo*. Instead *jadyo*, got, we have *jaro*.

Lewu, to take, has its conjunctive participle *li*, for *lui*.

એક મનેખને બે સોરઠ હતા. તેઓએના નેન્યાએ બાપને કહ્યું બાપ મારામતાનો જે બાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને ખુલ્લું વેસી આપી. ઘોરા દારા પસી મેને સોરે સમર એક્ટુ ક્યું અને વેમરા ઢેકમેં ભયો. અને તાં મારા-મજામેં પોતાની ખુલ્લું હરારી દીધી. સમર ખરસી નાસ્મા પસી એ ઢેકમેં મોટો કકાર પર્વો ને તેને ખોલ પરવા લાજ. તે બઈને તે ઢેકના એક ફેવાદીને તાં રમો. તેને પોતાના છેતરમેં જુડો સારવાને તેને મોકલ્યો. જે કુદાં જુડો ખાતાં તાં તેવલી પોતાનું પેદ ભરવાની તેને મરજી થઈ, પન કોઈએ તેને આપ્યાં નહીં. અને જાને તે બવસેત થયો તાને તેને કહ્યું, મારા બાપને એકલા મજુરોને પુકર રોક્યા સે, પન કુતો જુએ મરસું. હુ કહીને મારા બાપ કને ભેક ને તેને કેહ કે બાપ મીં પરમેહર હામા ને તારી આગર ખાપ કીધું સે ને હમ કુ તારો સોરો કહેવાવા ભેજ નથી. અને તારા મોકરોએના એક ભેયો મન. તે કહ્યો અને બાપ કને ભયો, મે તે હજી થમો વેમરા હતા તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે જોરીને તેને કોલી વરભયો ને તેને બસી કીધી. સોરે તેને કહ્યું બાપ મીં પરમેહર હામા ને તારી આગર ખાપ કીધું સે હમ તારો સોરો કહેવાવા ભેજ નથી. પન બાપે પોતાના સાકરને કહ્યું કે હૌથી કારાં છુગરાં લીઆઓ ને તે એને પેરાઓ ; ને એને હાલી વેદી થાયો ; ને પળ ભેરા પેરાઓ ને આપકે ખાઈને આનંદ કરીએ, કેમકે આ મારો સોરો છુઓ તો ને પાસો છવતો થયો સે ; ને બાવામથો તો ને જયો સે. ને તેઓ આનંદ કરવા લાગ્યા.

હમ તેમો વયો સોરો છેતરમેં હતો. ને તે આવતોં ઘર કને આવ્યો ; તાને તેને રાજ અને તાસ કાંભયો. તેને સાકરમેંના એકને બોલાવીને પ્રસૂ, આ હું સે. તેને તેને કહ્યું તારો ભઈ આવ્યો સે, ને તારા બાપે એક વરી હુળની આપી સે, કેમકે તે હમખેમ પાસો મથો સે. પન તેને કથેષ ક્યો ને મોઈ આવ્યાને રાજ નતો. માતે તેના બાપે બાર આઈને તેને હમભયો પન તેને જાપાપ દેતોં બાપને કહ્યું જે આઠલાં વરહથી તારી સ્થાકરી કરે કું, ને મીં કથી તારો કુકમ ઓતયો નથી, તોપન મારા મીત્રો હાથે છુકી કરવાને તોં મને બોકર પન કથી નહું આપ્યું. આ તારો સોરો જને તારે ઘરમ સેનારો હાથે હરારી દીધું તે ભેઓ આવ્યો કે તાંએ તેને માને વરી હુળની આપી. તેને તેને કહ્યું, સોરો રોજ છુ મારા કાથી સે અને મારે સમર તાર સે. આપકે છુકી થઈ બેઈઈ હવ તથા હરખાઈ બેઈઈ હવ ; કેમકે આ તારો ભઈ મુએ તો ને પાસો છવતો થયો સે ; ને બાવામથો તો જયો સે.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATTANI.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ilk manekh'ne be sora hata. tuG-mo-na nonae bap^ane
 A to-man two sons were. Them-in-of • by-the-younger to-the father
 kayu, ' bap, mal-maiano je bhag mane mar^awano hoy, te mane
 it-was-said, 'father, of-the-property what share to-me tO'be-got is, that to-me
 ap.' Tene teone punji vesl apl. therā dara pasi
 give.' By-him to-them the-property haviny-divided was-given. A-few days after
 none sore sagh^aru ek^atu karyu, ana reg^ara deh-mo jyo,
 by-the-younger by-son everything together was-made, and a-distant country-in he-went
 ana ta maj-majha-mo potani punji urari-didhl. 9agh^ara
 and there deba^aohery-in his-own property was-squandered-away. Everything
 khar^asl-nasya-pasi e deh-mo moto dakar paryo, ne tene
 having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khot par^awa laji. Te jaine te deh^ana ek rewahine ta rayo.
 want to-fall began. He havmg-gone that of-country an of-inhabitant there remained.
 Tene potana chhetar-mo bhandō sar'wane tene mokalyo. Je
 By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 dhundha' bhundo khata-ta, te-wati potanu pet bhar^awani tene mar^aji
 husks the-swine eating-were, these-with his-own belly of-filling to-him desire
 thai, pan kole tene apyo nahl Ana jane te chhaw^aset thayo,
 was, but by-anyone to-him they-were-given not. And when he conscious became,
 tane tene kayu, 'mara bap^ane chut^ala majurone puh^akar rot^ala se,
 then by-him it-was-said, ' my to-fat her how-many to-servants sufficient loaves are,
 pan hu-to bhukhe maru-su. Hu uthine mara bap kane
 but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jeh, ne tene keh ke. "bap, ml Par^ame^ahar hama ne tari
 will-go, and to-him I-will-say that, "father, by-me God against and of-thee
 agar pap kidhu-su, ne hama hu taro soro kahewawa jog nathi. Mane
 before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tara nokaro-mu-na ek jewo gan."" Te uthyo ana bap kane jyo. Ne te
 thy servants-in-of one like count." ' He arose and the-father near went. And he
 hajl ghano veg^aro hato, tane tena bape ditho, ne tene
 still great distant was, then as-for-him by-the-fat her he-was-seen, and to-him

diya, ai, ne te dorine tene koti war^ajyo, ne tene basi
compassion came, and he having-run on-his on-neck hung, and to-him kite
 kidhl. Sore tene kayu, 'bap, ml Par^amehar hama
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 ne tari agar pap kidhu-se; hama taro soro kahewawa jog
and of-thee before sin done-is; now thy son to-be-called worthy
 natlil.' Pan bape potana sak^arane kayu .ke, 'hau-thi
I-am-not.' But by-the-fother his-own to-servants it-was-said that, ' all-than
 hara lug^ara li-ao, ne te ene perao; ne ene hati
good robes bring, and these to-him put-on; and to-this-one on-hand
 veti glials, ne paje jora perao; ne ap^ade khaine anand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 karie, kem-ke a maro soro muo-to, ne paso jiw^ato thayo-se;
may-do, because-that this my son dead-was, and again living become-is ;
 ne khoway^alo-to, ne jaro-se Ne teo anand kar^awa lajya.
and lost-was, and found-is; And they rejoicing to-make began.

Hama tend ward soro chhetar-mo hato. Ne te aw^ato ghar
Now his great son the-field-m was. And he in-coming the-house
 kane ayo, tane tene rag ana nas chhabharyo. Tene
near came, then by-him music and dancing was-heard. By-him
 sak sak^ara-mo-na ek^ane bolavine pusyu, 'a hu sg ?' Tene
*the-servants-in-of to-one having-called it-was-asked, * this what is?* By-him*
 tene kayu, ' taro bhai ayo-se, ne tara bape ek wari
to-him it-was-said, ' thy brother corns-is, and thy by-father a great
 ujani api-se kem-ke te hum-khem paso maryd-se.' Fan
feast given-is because-that he safe-sound back-again got-is.' But
 tene karodh karyo, ne mai ayang raj! nato.
by-him anger was-made, and within for-going willing he-was-not.
 mate tena bape bar aine tene ham^ajayo.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tene jabap deto bap^ane kayu, 'jo, at^ala
But by-him reply in-giving to-the-father it-was-said, ' see, so-many
 warah-thi tari sak^ari karu-su, ne mi kadhi taro hukam
year-from thy service doing-I-am, and by-me ever thy order
 otaryo-nathi, to-pan mara mitro-hathe khuhi kar^awane
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tI mane bok^au pan kadhi natfi-apyu. A taro soro jene
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 taru gharab senaro^ahathe urarl-didhu, te jeo ayo ke tie
thy living harlots-in-company was-wasted-aicay, he as came that by-thee
 tene mate wari ujani api.' Tene tene kayu, 'soro,
of-him for a-great feast was-given.' By-him to-him it-was-said I 'son,

roj tu mara hathl se, ana maru sagh^aru tarn se.
daily thou of-me in-company art, and mine everything thine is.
 Ap^ade khuhi thawu joltu hatu, tatha har^akhawu
To-us-wall rejoicing to-become being-proper ihtcae, also to-rejoice
 joitu hatu; kem-ke a taro bhai muo-to, te part
being-proper it-was; because-that this thy brother dead-was, he again
 jiw^ato thayo-se; ne khoway^alo-to, jaryo-se.'
living become-is; and loat-'was, found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PATTANI.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

જેવડશ્વ પદમેશ અને ખાદમખ બારોડા

Scene : પદમાચરની ભાષણ.

ખાદમખ—(ધોડા પાડીને) એ જેવડશ્વ આપો તો ખરા.

જેવડશ્વ—(પાસું ભેંટીને) એકોઠો, બારોડા, તમે આઈં આવી ?

ખાદમખ—આઈં આપે મેં દામ આ, ભણાવ તો તો ક સમો ફરી ન્યો સેં, નકર ભાદ ભરાંમશ્વને જેવડર તો કીદ ભડું પડે ? તમે ફરખા બાપા પહેલે આઈંને સત્ત નાંખતા ક જાણ થઈ જતા. હમ તો મજ્જરી ફરી ફરીને ડુંખલીએ છી ઈય સેં. ઈડું કલાનાક ભમ, જોમઈમાં માતા કાલકાનું અપ્પર સામે સેં. ઈડું જાફે થએ ક આરખમાં પહેરના ભડું દમ નથી.

જેવડશ્વ—એા કીક શું તમે બાપા તો. માખમાં તો તે મેં બડી વાતચેત પુરવા થકે, ભઈ, જરા મારે કતાવળ સેં માખમાં એકલાં થમકાશ્વ પડ્યાં સેં. ભઈ શા, જરા મકરમાં ભમો ને માવાઈને કહો ક, કાકરજીનો ચાળ કરવા અને કામે આઈં સેં એ બધી મુરતોને ભખાવવા કાળી પીડીને વેત માખ ઈંમ નથી. માખમાં ફરી ફરીને ફરખા પરમાશ્વે લોક આમે એ સેં એ.

ખાદમખ—હા, કું ભઈ સેં, પણ જરા થરની કહેવણમની તો વાવ કહો.

જેવડશ્વ—હો કહેવણમ સેં. ભઈ શા, વીધોડીનું થમકાશ્વ સામે સેં. ઈમાં વળી પેલા ભવેયા આપા સેં, માખમાં કહેલીઆ તો એકલા, ફર્પીર તો એકલા, એકલાનું પુકે કરિમ ?

ખાદમખ—હા, કાજી તો રાળ સેં. ભવેયાનો વેત તો પહેલો કરવા પડે, આખા મેં વરકાં ઉપર ઈંબાની રાજીનો નતો એકલ માખમાં દોરાં માજીકાને કુપાટો વળી ન્યો તો.

જેવડશ્વ—બઈ કહો સેા, એ તો ખરે ભેમે સેં, બળિનું તો શહેં અફે ઈંમ થકે, પણ આંમાંનું તો કડતું પડે.

ખાદમખ—હા, ભાદ ભરાંમશ્વ મક પસાંપાળ સેા ; કહે સેં ક નકિ ક કાજી અફે કયેા ; ચોર સેં, ચોર સેં, અતિતથે, ફર્પીર સેં, મહેતો સેં, મસંતો સેં, કુજ નેં ? હેં તમારે વાકે.

જેવડશ્વ—કાજી કહે સેા, બારોડા ; પણ આંમાંના દામ ભમ, પહેલાં તો માખના મજ્જરીથી કમે કતા.

ખાદમખ—હોયે, માપા, બારો ઈંને બારો, ને જવાડો ઈંને જવાડો તમારા ચોડાભઈ અયોને પહેલાં બાદવાળાં આમાં તાં તે અજીએ અમારા કૈશ આપી ભેમે સેં.

જેવડશ્વ—એા પદમેશ, રામ રામ, પાસા ભેમા થએ.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARITI.

PATTANI.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramaiis Persona—

Dew^akan Patyol ane matyam Barot.
 Dew-krishna Patel and matyam Bard.

Scene—

Palachar^ani bhagol.
Of-the-Palachar the-precincts.

maiya^m.—(Ghato padine) E Dew^akan-da, awo
 maiya^m.—(Voice having-caused-to-fall) Sere Dew-krishna-das come
 to, khara.
 indeed, in-truth.

Dfew^akan.—(Pasu jolne) Ohohu, . barot, tame ahl chya-thi ?
 Dew-kan.—(Back having-looked) Ho ! Bard, you here where-from ?
 matyam.—Ah I aye be dada thya. Jano-jso
 Matyam.—Here on-the-having-come two days became. Knowing-verity-you-are
 t6 ka samo phari jyo-se, nakar
 indeed that the-time having-turned gone-is, otherwise
 bhat bh'raman^ane dehawar te hid
 (to)-the-Bard to-the-Brahman {into}-a-foreign-country that why
 jawu pade ? Tama har^akha bapa pahe aine
 to-go falls ? You like gentleman near having-come
 6akan nakh'ta, ka nhal thai
 a-request (we)-used-to-throw, that satisfied having-become
 jata. Hama to majuri kari
 (we)-used-to-go. Now on-the-other-hand labour having-done
 karine tum^alia tuti jay-se. lnu
 having-done the-head-even being-broken going-is. Of-this
 hatyanah jay. Memai-ma mata Kal'kanu
 destruction may-go. Bombay-in (of)-mother of-Kalika

	khappar <i>the-sacrificial-dish</i>	sale-se. <i>going-is.</i>	Inu <i>Of-it</i>	haru <i>good</i>	thajo <i>be</i>	ka <i>that</i>
	mar'g-ma <i>the-way-in</i>	p'hdr ^a na <i>of-last-year</i>	jewu <i>the-like</i>	dakh <i>pain</i>	nathi. <i>is-not.</i>	
Dew ^a kan.—	Lyo,	thik	thyu	tame	aya	te.
Dew-kan.—	Take (i.e., well),	nice	it-was	you	came	that.
	so	te	be	ghadi	wat-chet	puswa
	you-are	(for-) that	two	gharis	conversation	the-asking will-be
	Bhai,	jara,	mare	utawal	se.	Gam-ma
	Brother,	a-little	to-me	hurry	is.	The-village-in
	chet-la	gham'han	padya-se.	Bhai	Sa,	
	how-many	crowds	fallen-are	Brother	Sir,	
	jara	mandar-ma	jao,	ne	bawa-jine	k'ho
	for-a-little	the-temple-in	go,	and	to-the-holy-person	say
	ka,	'thakor-jino	thal	kar'wa	ane	kale
	that,	of-the-idol	the-dish	to-make	and	yesterday
	al	se	e	badhl	mur ^a tyone	jamad ^a wa
	having-come	are	these	all	to-holy-men	to-cause-to-eat
	kali	rotino	vet	thay	?m	nathi.'
	black	of-bread	the-opportunity	may-be	so	not*
	Gam-ma	pharl-pharine	har ^a dha	par ^a mane		
	The-village-in	having-gone-round	(their-)faith	according-to		
	16k	ale,	e	le-jo.		
	people	give,	that	having-taken-go.		
matyam.—	Haru,	hu	jau-su,	pa.n	jara	gbar ^a ni
matyam.—	Good,	I	going-am,	but	for-a-little	of-the-house
	k ^a hol-sam ^a ni		to	wat	k ^a ho.	
	of-the-peace-welfare	on-the-other-hand	the-story	tell.		
Dew ^a kan.—	Hau	k ^a holam	se.	Bhai	Sa,	vighotinu
Dew-kan.—	(We-)all	peaceful-well	are.	Brother	Sir,	of-the-land-assessment
	dham'hanu	sale-se.	l-ma	wali		
	the-disturbance	going-on-is.	Thts-in-(i.e.,	m-addition-to)		also
	pela	bhawaiya	aya-se.	Gam-ma	t ^a helia	
	these	players	come-are.	The-village-in	beggars	
	to	et ^a la,	pbachir	to	et ^a la,	
	on-the-one-hand	so-many,	mendicants	on-the-other-hand	so-many,	
	chet ^a lanu	puru	karia ?			
	of-how-much	full	may-we-make ?			
matyam.—	Bha,	kan ^a bl	to	raja	se.	Bhawaiyano
matyam.—	Father,	the-cultivator	on the-other-hand	king	is.	Of the players
	vet	to	p'helo	kar'wo	pad'he,	ohyam-ka
	opportunity	indeed	first	to-make	will-fall,	because-that

be waraha upar lano rajipo nato.
two years above (i.e., past) of-them satisfaction was-not.

Et^{la} gam-ma dhora man'huao
In-so-much(-time) the-village-in the-cattle of-the-men

hubato wali jyo to.
a-heavy-blow having-turned went indeed.

dew^akan.— Kharu k^{ho}-so. E to khare lekhe
Dew-kan.— True saying-you-are. That indeed in-truth in-writing
se, bijanu to thatu ahe, lm
IS, (that-)of-others on-t he-one-hand being may-bet so
thahe; pan ayanu to kar^awu
it-will-be; but (that-)of-these on-the-other-hand to-make
pad^ahe.
it-will-fall.

matyam.— Bha, bhat bh'riman gau parilpal so, k^{he}-se
Matyam.— Father, Bard Brahman cow protector you-are, saying-they-are
ka nahi ka, ' kan^abi ahe karod' ?
or not that, ' the-cultivator at-the-back ten-millions ' ?
Mor se, chor se, atit se, phachir
Peacock there-is, thief there-is, devotee there-is, mendicant
se, m'heto se, maiandi se. Kun nhe ?
there-is, accountant there-is, clerk there-is. Who is-not ?
Hau tamare wahe.

Dew^akan.— All at-your at-the-back.
Dewkan,— Hachi k^{ho}-so, barot; pan agajya dada
-A-true (-story) saying-you-are, Bard; but former days
jya, p'hela to gam^ana dhani-rani
are-gone, at-first on-the-other-hand of-t he-village masters
hame hata.

matyam.— we were.
Matyam.— Howe, bapa, mard lne maro, ne
- Yes, Sir, you-may-kill him you-may-kill, and
jiwado ine jiwado. Tamara
you-may-cause-to-live him you-may-cause-to-live. Your
mota-bhai among p'hell bbata-wala alyl-ta,
by-grandfather to-us formerly the-bards(-fields) given-were,
te aji-e amara saiya asi bole-se.
(for-) that still-even our sons blessing saying-are.

Dew^akan.— Lyo, patyol, Ram Ram, pasa bhega
Dew-kan- -Take (i.e. well), Patel, Ram Ram, again met(-with-me)
thajo.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers:—Dew-krishna-das, the village headman.
matyam, a bard.

Scene:—A gate of the village Palaohar.

matyam (in a loud voice):—This is Dew-krishna-das I see, isn't it ?

Dew-krishna-das (looking round):—O ! ho ! ho ! where have you come from,
bard ? (or when did you come, bard ?)

Mat.—I came here two days ago: but it is plain that times are changed indeed, else why must bards and Brahmans travel so far from home ? Time was when we used to come to good folk like you and after making our requests would leave with our wants all supplied : but now we're just killed with constant hard work. Bad luck to it all ! In Bombay mata Kalika's bowl is going round (*i.e.*, death, or the plague, is now raging in Bombay): but, thank goodness, there isn't as much annoyance in travelling now as there was last year.

Dew.—I'm glad you're come, and as you're in the village we can have a bit of a chat together, though I am in a little hurry. What a crowd of pests are in the village ! But, friend, step into the temple and tell the priest that it is not convenient for you just now to make your offering to the idol or feed all the holy persons who came here yesterday. Go you your round of the village and collect what the people give as alms.

mat.—All right. I'll go; but first let me hear that at home you're flourishing.

Dew.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too these tumbler-folk have come, and the village shows crowds of street beggars and mendicants galore. "Whence are the demands of all these to be met ?

mat.—Friend, the farmer is a king. You'll have to satisfy first of all these tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the

Dew.—village.

—It's true what you say. This is indeed a necessary bill. Let the others be given what may be, but these we are bound to square.

mat.—Friend, you're the protector of bards and Brahmans and cows. Doesn't the saying run, ' Millions follow the farmer' (*i.e.*, the farmer can support millions of folk). The peacock, the thief, the devotee, the mendicant, the village accountant, the clerk, and who not ? All follow you (for support).

Dew.—You speak truly, bard; but the former days are gone. Once we were lords of the village.

Mat.—Yes, friend, life and death were in your band. Of old your grandfather gave us ' the bards' fields' and to the present day our sons bless him.

Dew.—So, Patel, Good day and may we meet again.

GUJARATI OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarati in the extreme south of the Bind district of Thar and Parkar, which is separated from Northern Gujarat by the Great Rann of Cutch. They are evidently immigrants from Gujarat, but I have not ascertained what dialect of Gujarati they speak. Specimens of Gujarati received from Thar and Parkar are in the ordinary literary form of standard Gujarati employed by educated people. The language of the uneducated is probably a form of Patani Gujarati, mixed with Marwari.

GUJARATI OF OUTCH.

In the Peninsula of Cutoh the following languages are reported to be vernaculars:—

Kachchhi	spoken by	311,000	people
Kayasthi	"	500	
Gujarati	"	205,500	"
Ayari or Ahiri	"	30,500	"
Hindustani	"	3,000	
	TOTAL	550,500	

Of these kachchhi will be dealt with under the head of Sindhl. Kayasthi,—a mixture of Rajasthani, Gujarati, and Kachchhi,—will be dealt with under the head of Kaohchhl.

The Hindostani of Outch has been dealt with under the head of Western Hindi,¹ and Ayari or Ahiri under the Bhil languages.⁸

There remains Gujarati. It is the home tongue of most Brahmans and Vanias, and is, in Outoh, the language of literature, business, and general correspondence. This description shows that it is essentially the language of the educated classes. It, therefore, as elsewhere in Gujarat, possesses no dialectic peculiarities, and in no way differs from the standard form of the language. Specimens of it are hence unnecessary.

¹ Vol. IX, Pt. I

² Vol. IX, Pt. III., pp. 63 and ff.

KATHIYAWADI.

The Gujarati spoken by the educated classes of the Peninsula of Kathiawar is, as usual, the standard dialect. The uneducated Hindus, on the other hand, speak a well defined dialect, known as Kathiyawadi or Kathiawadi. Most of the Musalmans speak Hindustani, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarati which will be dealt with separately.

Local authorities divide Kathiyawadi into four sub-dialects,—Jhalawadi spoken in the north-east, Sorathi in the south-west, Haladi in the north-west and centre, and Gohilwadi or Bhawnagari in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Haladi, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kaohchi, such as the use of *pand* "no, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kathiyawadi as a whole, and give two specimens of it, selecting those which have come from Jhalawad, as they are the most complete that I have received.

The following may be taken as the approximate number of speakers of Kathiya-wadi:—

Where spoken		"of
Bombay Town and Island		25 000
Kathinawar—		
Jhalawadi	437,000	
Hala l .	770,000	
Gohilwadi	631,000	2,571,000
TOTAL		2,596,000

Kathiyawadi has most of the peculiarities of northern Gujarat, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachdri* for *vichari*, having considered; *kapatar* for *kupatra*, a bad person. As usual *a* is shortened before *i*. Thus, *bhal* for *bhai*, a brother; *khalne*, for *khalne*, having eaten. So we have the change of *o* to *e* in *kemai*, price. *E* is sometimes changed to *ya* as in *gamyā* for *game*, in a village. The broad sound of *o*, which I transliterate as *d*, is rather common. We have even *ghodo*, a horse. The past participle of *jawu*, to go, is always written *jiyo*, although the *y* in other past participles is written as in the standard; thus, *hato* (not *hato*), was; *padyo* (not *padyd*), fallen.

The change of *ch* and *chh* to *s* is very common. *Chh* is often preserved in writing, but the pronunciation is always that of *s*, not *chh*. Thus although *pachha*, back-again, is written with *chh*, it is pronounced *pasa*. Before *i*, *e*, and *y*, however, the *chh* often becomes *s*, not *ch*. The following are examples of these changes: *sado* for *chado*, the

moon; *sar^uwu*, for *char^uwu*, to graze cattle; *sakar*, for *chakar*, a servant; *sad^uwu*, for *chad^uwu*, to mount; *pas*, for *pach*, five; *pasa*, for *pachas*, fifty; *so*, for *chha*, six; *sok^uro*, for *chhok^uro*, a son; *pase*, also spelt *pachhe*, after; *su*, also spelt *chhu*, I am; *sodawu*, for *chhodawu*, to release; *maras*, for *mare-chhe*, thou strikest (so *rowachh*, thou weepst; here written with *chh*); *se*, often written *chhe*, he is; *sete*, for *chhete*, far; *sedu*, also spelt *chhedu*, a cultivator; *pusyu*, for *puchhyu*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich^uro*, for *dik^uro*, a son; *chet^ula*, for *ket^ula*, how many? *cham*, for *kern*, why? *chede*, for *kede*, after; *chhetar*, for *khetar*, a field; *khedu*, *chhedu*, or *sedu*, a cultivator.

Jh is pronounced as *z*, as in *Jhod*, pronounced *zod*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s^hāhā*, for *sāhā*, want; *da^h*, ten; *e^h*, twenty; *dē^h*, for *dē*, a country; *par-dē^h*, a foreign country; *mā^has*, for *mā^{as}*, a man; *warā^h*, for *waras*, a year; *ja^h*, for *jaś*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *s* as *ṣ* *kh* does to *ś*. The same sound is common in the languages of Burmah, and is there transliterated *hs*. I cannot here transliterate *ṣ* by *sh*, as this would be confused with the *sh* representing the sound of *ś* in 'shun.' I therefore transliterate it *s^h* for want of a better sign. Examples are, *s^hāt*, for *sāt*, seven; *s^hō*, for *sō*, a hundred; *s^hāraj*, for *sāraj*, the sun; *s^hāhā*, for *sāhā*, want; *s^hārō*, for *sārō*, good; *s^hābharyā*, for *sābharyā*, he came to his senses; *s^hāb^hdō*, standing up; *s^hādīkī*, for *sādīkī*, a servant; *s^hapar^hmō*, for *sapar^hmō*, festive.

An initial *s* seems to be preserved. Thus, *Gu*, what? *syā-thi*, why.

The letter *h*, when medial, is elided. Thus, *kau*, let me say; *wail*, a wife; *re*, for *rahe*, he remains. The letter *l* usually becomes *r*. Thus, *sarya*, for *chhala*, husks. A final vowel is optionally nasalized. Thus, *at^{le}*, thereupon; *pachhe* or *pachhe*, after; *koye*, by anyone; *ne* or *ne*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^{ti}, nouns ending in consonants take *a* in the oblique form singular and in the plural (in the plural also *a*). Thus, *janane*, to a man (*Jen*); *bap^{ne}* or *bapane*, to a father; *gana*, songs; *bhud^{da}*, swine; *ghoda* or *ghoda*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sarya*, husks; *gothya*, feastings; *morya*, formerly; *gamyā*, in a village; *adya-ma*, on the side (of a pond). Compare *a-bhai*, he, oblique *abhiya*, below.

The plural is also indicated by the addition of *u*. Thus, *mairahu*, men; *dich^uriyu*, daughters; *gayu*, cows; *s^hathiyune*, to his servants; *radunl*, of harlots.

The *e* of the agent-locative is often nasalized. Thus, *at^{le}*, thereon; *koye*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarati. The locative of the genitive may be used as a dative. Thus, *mane* or *mare*, to me.

The pronoun of the third person is *te*, *ti*, or *i*. All these forms are declined regularly, except that the nominative plural of *i* may be *iwadai*. The case of the agent has a dental *n*, as in *me* by (as well as, to) him. *Im^{ne}* or *tem^{ne}* is 'to him' or 'to them.' The word *bhai*, is also employed with a pronoun of the third person. Compare standard Gujarati *bhay^{do}*, a man. Thus, *a-bhai*, he (lit. this man) (was sent to the fields); *bhaine*, (consciousness came) to him; *a-bhiyanu ojh^{ru}*, his belly. *Kun* or *kon* is 'who?', *kuno* is 'whose?', so (fern. *Gi*, neut. *su*) or *kiyo* or *chiyo* is 'what?' Its oblique form is *gyd*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person. Thus, *su*, I am, thou art. In other respects the conjugation of the verb closely follows the standard dialect, allowing for phonetic changes.

The present tense of the verb substantive is as follows :—

	Sing.	Plur.
1	<i>su.</i>	<i>saye.</i>
2		<i>so</i>
3	<i>se.</i>	<i>se</i>

This is often written *chhu*, etc., but the pronunciation is always *su*, etc

The past tense is *hato* or *to*, as in other northern Gujarat dialects. *Notu*, it was not.

The present tense of the finite verb is:—

	Sing	Plur.
1	<i>maru-su.</i>	<i>mrīe-saye.</i>
2	<i>maru-su, maras.</i>	<i>mare-se.</i>
3	<i>mare-se.</i>	<i>mare-se.</i>

* The standard forms are also used. The auxiliary is often written with *chh*. Thus, *marachh*, for *maras*, thou striketh. The imperfeot is *mar^ato-to*. The past participle is *maryo*.

The future is as in the standard dialect. The *s* seems to be preserved and not to be changed to *h*. Thus, *maris*, I shall strike.

The imperative ends in *ya*. Thus, *marya*, strike.

The past participle of verbs the roots of which end in *a* (passives) takes the termination *no*. Thus, *bharano*, he was filled; *jhalano*, he was seized; *lutano*, he was plundered; *marano*, he was killed.

The verb *jawu*, to go, has its present participle *jato*, *not jato*, and its past tense *jiyo*. In this word the final *o* is always written in the specimens as *o*, not as *o*. So also its infinitive is *Jawu*, not *jawu*. Similarly, *thawu*, to be, has its infinitive *thawu*, and its present participle *thato*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KATHIYAWADI.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોહરા હતા. ત્રીમાંથી નામે ઈના બાપને કીધું કે, બાપા, આપણ મઝીઆરામાંથી અને મારો બાળ આવ્યો. આઠમે ઈને બાપે બધી થરવખરી વેચી દીધી. ચોઠા દી એકે નામે તો પોતાના બાળનું બધું વેચીશ્વરી ઈના જે પૈસા આભાઈ ઈ દેને પરદેહમાં હતો, ને છપાંકી પોતાનું બધું એકે ઇમ હમાવામાંથી. આઠમે ચોઠા દીમાં તો બધું છુટીરિયું. એટલામાં ઈ દેહમાં-જ બારે કાળ પાચો. તારે ઈને આવનાઃ સ્કાંદા પચા. પછે ઈ એક તે દેહના સ્કારા વળાવાળા આસામીને છપાં જઈને સ્કારી રિયો. છપાં કણે આભઈ તો એભા પશુનાં જુઝાં વગરમાં સારવા છયા. પશુ જુઝાં તો સાર્યે આવ, ઈ તાણુહથી ખવાય નઈ નેદે તો ઈ ખઈને નબત. વળી ઈને કોયે કઈ નો આપ્યું; આઠમે આભીવાનું એકાઈ નો જરાણું તારે બઈને સ્કાંભરું, કે તારા બાપને ધરે તો એટલા દાંડિયા રથે છે. વળી ઇજને ખાવા પીવા પશુ મળવા મળે, ને આઈ મારે તો લાંબવું કરી પડેછે. તો લાવને, હું સ્કામ્હો થઈને તારા બાપ પાંહે ભઈ, અને તેજને જઈને કઈ કે, બાપા, હું તમારો ને પરજીનો સોર કું; હું તો કપાતર જમ્યો. પશુ હશે સોર કસોર થાય, પશુ આવતર કમાવતર થાય નઈ, ઇમ જણી અને તમારે છપાં દાંડિયો રાખો. ઇમ વચારી તે સ્કામ્હો થિયો અને પોતાના બાપ પાંહે હતો. ઈને બાપે તો ઈને શીટથી બાળ્યો કે અંતરમાં દયાનો ઉજળકો આભ્યો તેથી હારી કાઢી દીશરાની કોટે બાગી પડ્યો ને બચીયું જરવા માંડ્યો. સોહરો બોલ્યો, બાપા, હું તો તમારો ને પરજીનો એવો કુનેખાર થિયો કું કે તમારા જવાનો દીયરો દેવરાવા જોજ રિયો નથી. ઈને બાપે સ્કારીયુંને કહ્યું કે, જાઓ, ધરમાંથી સ્કારો સ્કવાયો લાઈને ઈને પેરાવો, ને હાથમાં વેશીઈ તથા પચે પગરખાં પેરાવો, વળી આજ સ્કપરમે દી ગણીને જમણુવાર કહે તથા મોળખજળ ખવરાવો. સ્માથી કે આજ મેં કુવો ધારેલો દીયરો સ્કહજન દેખ્યા, અને એવણુવો જાઓ સે. પછે બધા શીલાલેર કરવા માંડ્યા.

આઠાણુ ઈનો મોટો સોહરા તો હેતરમાં કામે હતો તો; છપાંથી પાછો વળી ધર પાંહે તો આભ્યો તારે પોતાને ધર નાસ થાતો ને ગાલું ગલાતાં સ્કાંભ્યા. પછે ઈને સાકરને સ્કાકરી પુશ્યું કે, આજ ધરે શી કામધોમ સે? તારે સાકરે જાણ્યો દીધો કે, તમારો બઈ આજ કીમખીમ પાછા આભ્યા, તેથી રાજી થઈને તમારે બાપે આજ બોલ્ય કરી સે. આથી ઈ એવો રીકો બળ્યો કે ધર કળો-જ નઈ. એથી ઈને બાપે આવીને કોહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, બાપા, આટલાં વરહ લગણુ મેં તમારી સ્કારી કરી, ને તમારે એક વેણુ વાડ્યું નઈ; તોય અને તો મારા બઈખંધને વેહવા દેવા સ્કારે એકે રાજર નો અપાણું; અને બ્યારે રાંડુની રખતમાં તમારી ચાલને હાડબાર દીયરો ધેર આભ્યો તારે તમે મોટી મેખાની કરી. બાપ બોલ્યો, બેઠા, હું તો યેજ મારી પાંહે-જ કું, ને મારી બધી કુટી પશુ તારી-જ સે. હાઈ એ કે આ કણે તો આપણે આણુ કરવો જોયે; સ્માથી કે, આ તારા કુવા ધારેલા બઈને જીવતો દીકો, અને એવાણુવો આજ જાઓ સે.

im^ane khawa-piwa pan mab^alakh male-chhe, ne ai
to-them to-sat-and-to-drink also more-than-enough being-got-is, and here
 marg to lagh^anyu kar^avi pade-chhe. To law^ane, hu s'hab^ado
to-me indeed fasting to-be-done falling-is. So come, I arisen
 thaine- mara bap pahe jau ane tem^ane jaine kali
having-become my father near may-go and to-him having-gone I-may-say
 ke, " bapa, hu tamaro ne Par^abhuno sor su; hu to kapatar
that, "father, I your and of-God thief am; I indeed unworthy
 jagyo. Pan hase, soru kasoru thay, pan maw^atar kamaw^atar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thay nai, im jani mane tamare iya dadiyo rakko. " ' Im
may-be not,¹ thus considering to-me on-your near servant keep. " ' Thus
 wachari te s'hab^ado thiyo ane potana bap pahe jiyo. Ine
having-thought he arisen became and his-own father near went. By-his
 bape to Ine Sete-thi bhalyo ke antar-ma
by-father on-his-part to-him distance-front he-was-seen that heart-at
 dayano umal^ako avyo. Te-thi hadi-kadhi dich^arani kote
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bajhi padyo ne bachiyo bhar^awa madyo. Sok^aro bolyo, ' bapa,
clinging he-fell and kisses to-take began. The-son said, 'father,
 hu to tamaro ne Par^abhuno ewo gunegar thiyo-su, ke tamara
/ indeed your and of-God so sinner become-am, that your
 jewano dich^aro kew^arawa jog riyo nathi.' Ine bape
of-like son to-be-called worthy remained not His by-father*
 s'hathiyune kayu ke, ' jao, ghar-ma-thi s'haro s'hawagho
to-servants it-was-said that, ' go, house-in-from . good garments
 lavine Ine perawo; ne hath-ma vedh-viti, tatha page
having-brought to-him put-on; and hand-in a-ring, and on-feet
 pagar^akha perawo; wali aj s'hapar^amo di ganlne jaman^awar
shoes put-on; and to-day festival day having-counted a-feasi
 karo, tatha dhol^amangal gaw^arawo. Sya-thi ke, aj me muwo
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dharelo dich^aro s'hajiwan dekhyo; ane khowanelo, jadyo-se.'
considered son alive was-seen; and was-lost, found-is.'
 Pachhe badha lila-ler kar^awa madya.
Afterwards all merriment to-do began.
 Atane ino moto sok^aro to chhgtar-ma kame jiyo-to; iya-thi
Now his elder son indeed field-in on-work gone-was; there-from
 pachho wali ghar pahe te avyo tare potane ghare nas
back returning house near he came then his-own in-house dancing

A well-known proverb inserted to make the meaning clear.

thato ne gana gawata s'habhaJya. Pachhe ine sakarne
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hak^ari pusyu ke, 'aj ghare si dhamdham se ?'
having-called it-was-asked that, 'to-day in-house what noise is ?'
 Tare sak^are jabap didho ke, ' tamaro bhai aj him^akhim
Then by-servant reply woe-given that, 'your brother to-day safe-and-sound
 pachha avya, te-thi raji thaine tamarg bape aj gothya
back came, therefore pleased being by-your by-father to-day a-feast
 kari se.' A-thi I ewo rese balyo ke gher jiyo-j
made is This-upon he so with-anger burnt that in-house went-surely*
 nai. E-thi ine bape avine phoh^alawā madyo. Tare
not. This-upon by-his by-father having-come persuasion was-begun. Then
 I bolyo ke, ' bapa, at^ala warah lagan me tamari sak^ari
he said that, 'father, so-many years for by-me your service
 kari, ne tamaru eke ven wadhyu nai ; toy mane
was-done, and your any order was-disobeyed not ; still to-me
 to mara bhaibandh^ane gothya dewa s'haru eke
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rabh^aru no apanu; ane jyare raduni ramat-ma tamari mayane
kid not was-given; and when of-harlots company-in your to-property
 udad^anar dich^aro gher avyo tare tame moti memani kari.'
squanderer son to-house came then by-you a-grand feast was-made.'
 Bap bolyo, ' beta, tu to roj mari pahe-j su ; ne
The-father said, ' son, thou indeed daily my near-surely art; and
 mari badhi mudi pan tari-j se. Haru e ke a tane
my all wealth even thme-alone is. Good this that this on-occasion
 t6 ap^ane anand kar^awo joye; Sya-thi ke, a tara muwa
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dharela bhaine jiw^ato ditho ; ane khowanelo, aj jadyo se'
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

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

GUJARATI.

KATHIYAWADI.

JUALAWAD (KATHIAWAR).

SPECIMEN II.

રળાયા મહવીની વાત.

મેરય ધાડં બજી પડતાં. તારે ગામડાંનાં માણસ રળાયા મહવીને ગામ્ય રાણીકરનાં પોતાને માલ ધાલ રાખતા; કારણ કે સારણું ગામ આમણું જ્યણી કોય કુટુંબ નઈ. પણ બોડી મેગલે તો રાણીકર માણું; ને બામણની સોડી ખાન જાણી. રળાયો ઈને સોડાવા છયો; પણ જાણ્યો. પછે થેવા ખડ્યો. તારે મેગલે પુરું કે, છુ ચમ રેવજ ? તારે ઈજી કાપુ કે, ચારી ખાવા ઝાડી છે, ઈનું કોઈને જોયાણુ વતાણું નથી. હવે તમે જાણી જાયો છે, તો ઈ ખાવા ઇમની ઇમ પડી રશે. મેગલે ખાવા નીકળે તો આધી લઈને ઈને સોડી મૂકવાનો ક્ષણ આપ્યો. પછી રળાયો ઇમને તેડીને એક તલાવની આપમાં લઈ છયો, ને કાપું કે, જોડ્યા મહરાની વાંહે ચેકાલ છે, તેથી બધે થોડાં હાંધ્યાં. તે ગારામાં ખુતી છયાં. રળાયો વાંહે હતો, તે ઝૂડી છયો. પસે થુળીએ આપીને તાંના લગધીર પરમારને રાવ બધી કે તમારો સારણુ જુઠાણો ને બામણની સોડી ખાન જલાણી. ઈ વાતની તમને જોડ્ય સે. તમે મોડાં સારણુ બામણુ જુઠાણો તો પસે તમારા જલ કેવા ગવાસી ? તારે લગધીરે કાપુ કે, છુ વડાંણુ જા, ને ઇઆના રાખને પણ કહે. હું બહે થોડાં લઈને સડુ છું. પછે રળાયો વડવાણુ છયો, ને લગધીર વારે સડ્યો. મારગમાં બેઠબેઠીયાં થીયા ને રોળું જામ્યું. તેમાં બોડી મેગલે સોડીને બેલાડ નાંખીને નાંદો. ઈની વાંહે લગધીર પાડ્યો, ને જાણીને હેઢે પછાડ્યો; પણ ઊગળકે ચારીને મેગલે લગધીર ઊપર સડી બેઠો. લગધીર વાંહે કઈ હથિયાર નોણુ, તેથી મેગલની પડમાં પડમાં ગળચી દાખી; એટલામાં જોલી બામણની સોડીએ મેગલની બેઠમાં સરી હતી, તે લગધીરને વતાવી; તે લગધીરે લઈને મેગલના પેડમાં ચારી. મેગલે પણ જમયો કુલાંડીને લગધીરને ચારી પાડ્યો. એમ એમ જમ્યાં ઝાંઝો થઈને મરાણુ. તાંના પાળીયા હજી છે. ||

hato, to s'hati-jiyo. Pase Mulie avine tana Lag^adhir-Par^amar^ane
 was, he decamped. Then in-Muli having-come of-there to-Lagadhir-Parmar
 raw khadhi ke, 'tamaro Saran lutano, ne Baman^ani
 complaint was-eaten that, ' your Charan was-plundered, and a-Brahman's
 sodi ban jhalani. I wat^ani tam^ane khotya se.
 daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tame betha Saran Baman lutase, to pase
 You while-sitting Charan Brahman (if-)they-will-be-plundered, then afterwards
 tamara jah kewa gawase ?' Tare Lag^adhire kidhu ke,
 your fames how will-be-sung ?' Then by-Lagadhir it-was-said that,
 'thou Wadh^awan ja, ne iana rajane pan kahe. Hu
 'thou Wadhwan go, and of-there to-the-king on-the-one-hand tell. I
 bahe ghoda laine sadu-chhu.' Pachhe Raliyo Wadh^awan
 two-hundred horses having-taken mounting-am.' Afterwards Raliya Wadhwan
 jiyo ne Lag^adhir ware sadyo. Marag-ma bhet-bheti-ya
 went and Lagadhir in-assistance mounted. The-road-on meetings
 thiya, ne rolu jamyu. Te-ma Bodi-Mogal sodine
 became, and a-scuffle ensued. That-in Bodi-Mughul the-(Brahman's)daughter
 belad-nakhine natho. Ini wahe Lag^adhir dhodyo, ne
 seated-behind-having-thrown fled. Of-him behind Lagadhir ran, and
 jhaline hethe pachhadyo. Pan umal^ako marine M6gal
 having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag^adhir upar sadi betho. Lag^adhir pahe kai hathiyar
 Lagadhir above having-mounted sat. Lagadhir near any weapon
 notu; te-thi Mogal^ani padya-padya gal^achi dabi.
 was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Et^ala-ma oli Baman-ni sodie Mogal^ani bhet-ma
 The-meantime-in that Brahman's by-daughter of-the-Mughul the-waist-in
 sari hati, te Lag^adhir^ane watavi. Te Lag^adhire laine
 a-poniard was, that to-Lagadhir was-shown That by-Lagadhir having-taken
 Mogal^ana pet-ma mari. Mogale pan jamaiyo
 of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulatine Lag^adhir^ane mari padyo. Em bey
 having-drawn lo-Lagadhir having-struck he-was-caused-to-fall. Thus both
 jana jhahi thaine marana. Tina paliya haji chhe.
 persons wounded having-become were-killed. Their memorial-stones still are.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF RALIYA GADHAVI.

In times gone by there were frequent raids made into Kathiawar, and so people used to deposit their goods and chattels in Ranihar, the village of the Bard named Raliya

Gadhavi in the belief that on one would think of raiding a Tillage of bards, who were known to* be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Banihar, and parried off a Brahman's daughter as a hostage. Baliya followed to rescue her, but was himself captured. He then began to weep, and the Mughul asked him why he did so, 'Because,' replied Raliya, 'all my money is buried in a certain place, and I haven't given anyone a clue as to where it is. Now you are carrying me off, and all that money will remain lying there, doing no good.' So the Mughul promised him that if the money could be found, he would let him go, and give him half of it. Raliya took them off to the side of a pond, and pointing out a muddy plect of ground said 'the money is buried on the far side of this slough. So they all urged on their horses, which stuck in the morass, and Raliya, who was going behind them, took to his heels.

He went to the village of Muli, and complained to its Raja, Lagadhir Parmar, saying, 'Your Bard has been plundered, and a Brahman's daughter has been carried off. This is a disgrace to you. If you let Bards and Brahman's be looted before your very eyes, who will be left to sing your praises?' Lagadhir replied, 'Go at once to Wadhwan,¹ and tell the Raja there. I am following at once with two hundred horses.' So Raliya went to Wadhwan, while Lagadhir set out on his expedition of rescue. On the way he met the freebooters. In the melee which ensued, Bodi Mughul took up the Brahman girl behind him, and rode away, pursued by Lagadhir, who caught hold of him, and pulled him off his horse. The Mughul twisted round and sat upon Lagadhir. The latter had no weapon handy, but seized his opponent by the throat. Then the Brahman girl pointed out to him a poniard which the Mughul carried in his belt, and Lagadhir plucked it out, and plunged it into his enemy's belly. But the Mughul simultaneously drew his soimitar and with it struck down the Hindu Raja. In this way both received mortal wounds and gave up the ghost. Their monumental stones exist to the present day.

¹ Both Muli and Wadhwan are in Jhalawad. Lagadhir was a historical character. He flourished at the end of the fifteenth century. According to tradition, the Brahman girl, in rescuing whom he lost his life, burned herself upon his funeral pyre. See *Kathiawar Gazetteer*, p. 565.

MUSALMAN GUJARATI.

Most of the Musalmans of Gujarat speak Hindostani, not Gujarati, and specimens of their language will be found in the section devoted to Western Hindi.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarati. The educated members of this class speak ordinary Gujarati, with a free admission of Hindostani (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarati-speaking Musalmans usually employ the dialect of their uneducated Hindu neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vh6rasai or the language of the Bohora community, and the dialect of a certain Musalman community of Kathiawar.

The Bohoras are a well-known trading community of Gujarat. We may take the town of Surat as their head-quarters, for there resides the chief Mullah of one of their principal divisions. In Broach, most of them are cultivators. Vhdrasai has been reported for the present Survey as a definite dialect of Gujarati from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 181,751 Bohoras were enumerated in the Bombay Presidency and Baroda, of whom 127,569 came from Gujarat (including Baroda). These Gujarat Bohoras were distributed as follows :—

Locality.	Number
	10,972
	13,520
Panch Mahals	4,216
	32,367
	12,905
	10,850
Other Native states	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhorasai dialect. Everywhere it is the same as the general dialect of the uneducated natives of

¹ See Vol. IX, Pt. I.

the locality where the Bohora speakers happen to be found. Thus, in Kaira, they drop their *h*'s like the other Kaira cultivators, and in Surat they mix up their cerebral and dental letters. If Vhorasai has any distinguishing mark it is this last, for the Bohoras of Bombay and of Mahikantha have carried this custom with them, and call a 'sou' *dik^oro*, not *dik^oro*, for 'was' they say *huto*, not *huto*, and for 'taken' they say *lidho*, not *lidho*. This peculiarity which is evidently taken from the local dialect of Surat, their head-quarters, does not entitle us to say that the Bohoras have any special dialect of their own. I therefore give no specimens of Vhorasai.

The Musalman Kharwas of Kathiawar are skilful and intrepid seamen. 'They man the native craft that visit Zanzibar, Aden, and the whole coast of Hindostan eastward as far as Singapur; and they are employed in steamers plying between Bombay and London, in some cases forming the entire crew.'¹ Their origin is obscure. They call themselves Pathans, but they are probably a mixed race with Hindu and Arab blood in them. The island of Piram was assigned to them by the Delhi Emperors, and they also hold rent-free lands in the detached Taluka of Gogo, belonging to the Ahmedabad district, which is geographically a part of Kathiawar. They speak a curious dialect. It does not differ materially in its grammar from standard Gujarati. Although it has in this respect a few peculiar characteristics, but its pronunciation differs widely. I am fortunate in being able to present two excellent specimens of this dialect, which come from Gogo. The following are the main points in which it differs from the standard dialect.

Pronunciation.—The vowels *d* and *e* and *e* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanæ*, for *nanæ*, by the younger (son); *maro*, for *maro*, my; *taro*, for *taro*, thy; *daro*, for *dado*, a day; *3athe*, for *sathe*, with; *hath*, for *hath*, a hand; *kadho*, for *kadho*, draw water; *tawar*, for *teware*, then; *kat^ala*, for *ket^ala*, how many? *jam*, for *jem*, as, like; *kam*, for *kern*, how, why? So the *a* in the Persian termination *dar* is shortened, as in *dos-dar*, for *dost-dar*, a friend; *dukan-dar*, for *dukan-dar*, a shopkeeper. Similarly, *d* is shortened before *i*, as in northern Gujarat. Thus, *khaine*, for *khaine*, having eaten; *bhai*, for *bhai*, a brother.

The vowel *i* is liable to be changed to *e*, as in northern Gujarat. Thus, *mares*, for *maris*, I shall strike.

As regards consonants, the principal point to notice is that the sense of distinction between cerebral and dental letters is altogether lost. The two classes are absolutely interchangeable. Thus, *t* becomes *t* in *huto*, was; *potano*, own; *sampat*, wealth; *te*, he; *watani*, a native; *khetar*, a field; *chhot^ara*, husks; *khato*, eating; *saw^ochet*, conscious; *gammat*, rejoicing; *jiw^ato*, living; *uttar*, an answer; *tu*, thou, and many others: *th* becomes (*h* in *thi*, from; *thiyo*, became; *taiha*, and; *lathi*, is not; *uthapiyo*, for *uthapiyo*, disobeyed; *sathe*, with; *d* becomes *d* in *dik^oro*, a son; *des*, a country; *dukal*, a famine; *Khuda*, God; *das*, a servant; *andar*, within; *dh* becomes *dh* in *khidhu*, for *kidhu*, done; and *lidho*, taken. In *dat*, a tooth, both consonants have been cerebralized.

On the other hand, *t* has become *t* in *moto*, great; *pet*, belly; *kat^ala*, for *ket^ala*, how many? *at^alo*, so much; *roti*, bread; *kote*, on the neck; *viti*, a ring: *th* has become *th* in *ek^athu*, in one place; and *betho*, *betho* or *beto*, seated: *nd* has become *nd*, in *bhundo*,

¹ *Kathiawar Gazetteer*, p. 159.

swine. The letters *d* and *l*, when medial, generally become *r*, as in *thora*, a few; *dara*, days; *uravi*, haying caused to fly; *pariyo*, for *padyo*, fell; *dorine*, for *dedine*, having run; *sagh^hru*, for *sagh^hlu*, entire; *veg^rro*, for *veg^llo*, distant; *tabhariyo*, for *sabhalyo*, heard; *agar*, for *aga^l*, before; *pachhar*, for *pachhal*, behind. On the other hand, *r* has become *d* in *khad^hchi*, expenditure; *modi*, having died; *chak^hdi*, service. Sometimes it becomes *n*, as in *lug^hna*, for *lug^hra*, clothes. So *n*, when standing alone, almost always becomes *n*, as in *manas*, for *manaca*, a man; *pan*, but; *gsn^hoount*; *ghano*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^{ti} dialect spoken in Surat and Broach, opposite Gogo, across Kathiawar.

An initial *n* often becomes *l*, as in *lakhi*, for *nakhi*, having thrown; *lathi*, for *nathl*, is not; *laoh*, for *nach*, dancing; *lokar*, a servant; *lak*, a nose.

The letter *i* becomes *a* in *maris* for *maris*, I shall strike, and other futures, and in the word *su*, what?

In the word *khidhu*, for *kidhu*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khadiyo*, for *kadyo*, was taken out. On the other hand, *h*, or an aspiration, is elided in *daro*, a day, for *dado*, i.e. *dahado*; *riyo*, for *rahiyo*, i.e. *rahyo*, remained; *nai* or *in*, for *nahi*, not; *kes*, for *kahes*, i.e. *kahis*, I will say; *kerawu* for *kew^hrawu*, for *kahew^hraw^hwu*, to be called; *rem*, for *rehem*, compassion; *perawo*, for *paherawo*, cloth; *bar* for *bahar*, outside; *beto* or *betho*, seated. This omission of *h* is also common in the standard dialect.

Letters are sometimes doubled under the influence of a preceding *r* or *l*. Thus, *bannu*, for *bar^hnu*, a door; *gowanni*, for *gowal^hni*, a herd-maiden. So, we have *dolla^hthi*, with ropes, for *dor^hda^hthi*, in which the *d* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharaves*, for *khawares*, i.e. *khaw^hdavis*, I will give to eat: so *det^hwa*, for *dew^hta*, fire.

A final nasal is sometimes dropped, as in *tamaru*, for *tamaru*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *thi*, not *thi*. The only dialectic peculiarity is the use of *hon*, to form the plural. Thus, *bapu*, a father; *bapuhon*, fathers. This termination *hon* is also found in the Malvi dialect of Bajasthani and in some forms of Khandesi.

Some adjectives form their feminines in *ei*, as in *badhei khad^hchi*, all expenditure. Compare *get*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the Second person is usually spelt with a cerebral *t*. Thus, *tu*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mi* or *hue* and *te* or *tue*, respectively. The genitive singulars are *maro* and *taro* or *taru*. The plurals are regular (allowing for the optional cerebralization of the *t* in the Second person). In the singular the nominative is also used as an oblique base. Thus, *hune*, to me; *tune*, to thee; *hu^hfi*, from me.

The pronoun of the third person is *te* or *i*, he, she, it, that: *te* is declined regularly in the singular. *J* is shortened in the oblique cases of the singular; thus, *ie*, by him; *ino*, of him. The plural of *te* is *tehon*, and of *i*, *ehon*, both being declined regularly.

The relative pronoun is *ji*, who, declined like *i*; thus, *jino*, whose. Similarly is declined *kon*, who? : genitive, *kino*, and so on; *su*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hu chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karuchh*, I do; *aviyochh*, he has come; *khidhuchh*, it has been done.

The past of the auxiliary is *huto*, fem, *hute*, plur. masc. *huta*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mar^ato*, striking. The past participle inserts an * before the *y*. Thus, *mariyo*, for *maryo*, struck. So we have *pariyo*, fell; *lakhiyu*, thrown; *mokaliyo*, sent; *apiyu*, given; *walagiyo*, he embraced; *lagiyo*, he began; *pochiyo*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *maruchh*, I am striking; *marechh*, thou art striking, and so on. So the perfect is *mariyochh*, he has been struck; similarly, *khidhuchh*, it is done; *thiyochh*, he has become; *dviyochh*, he has come. *Rechh*, for *rahechh* is a contracted form of the present definite.

An irregular simple present is *khei*, he says, for *kahe*.

The Imperfect and Pluperfect are regularly formed with *huto*. Thus, *mar^ato-huto*, he was striking; *ie mariyo-hufo*, he had struck.

The future is slightly irregular, as it changes *i* to *e* and *s* to *s*. We thus get,—

I shall strike.

	Sing	Plnr
1	<i>mares.</i>	<i>mar^asu,</i>
2	<i>mar^ase</i>	<i>mar^aso</i>
3	<i>mar^ase</i>	<i>mar^ase.</i>

Contracted forms are *hos*, I shall be; *jus*, I shall go; *kes*, I shall say; *res*, I shall remain.

the verbs *thawu*, to be, and *jawu*, to go, lengthen their first vowels. Thus, *thawu*, to be; *thato*, being; *Jato*, going.

Irregular past participles are *khidho*, done, from *kar^awu*; often used in the neuter to mean 'said' by so and so. *Rah^awu* has its past participle *riyo*, remained, and *jawu*, to go, makes *giyo*. The feminine of *giyo* is *gel* or *gi*. With *gei*, compare *badhei*, the feminine of *badho*, all.

The verb *lewu*, to take, makes its conjunctive participle *li*, for *lai*, having taken.

As specimens of Kharwa Gujarati I give a version of the Parable, and an amusing, if slightly coarse, folktales.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR^AWA.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને જે કીકરા ક્રૂડા. ને ટેઓમાંના નનાએ આપને ખીડું કે બાણ સંપદને પેલિટો બાગ કુને આપ. ને હએ પુછ વેદેની આપી. ચોરા કરા પછી ટે નનો કીકરો સપદે એકબુ કરીને કેનસ ડેસમાં ગિયો. ટે તંદ્ર વંચભોએ પેઠાની સંપદ કરાવી લાખી. ને હએ બહેઈ ખાખી સર્પિયકું હના પછી ટે ડેસમાં ચોતો કુકાલ પરિયો ને હને તંચી પરવા લાગી. ને ટે ભઈને ટે ડેસના વદનીઓમાંને એકના તંદ્ર રિયો ને હએ પેઠાના ખેટરમાં બહિને ચારવા સારે હને ચોઈસિયો ને એ ઊદરાં જુદો ખાદા ક્રૂડા ટેખી પેઠાનું પેત ભરવાને હની હએ કુદી પન ક્રેપએ હને આપિયું નથ. ને ટે સાવચેત રિયો તવાર હએ ખીડું કે મરા આપના કતલા મચુએને અસ થોવી મસેક પન કુ તો જુએ મડી ભઈજ. કુ જુદી મરા આપની પાસે ભજ ને હને ફેસ કે બાણ કુએ જુમાનું તંદ્રા તદે પાપ ખીડું ને હને તથો કીકરો ફેરાવા કુ ભેજ લહી. કુને તરા મચુએમાંના એકના ભજ અન, ને ટે જુદીને પેઠાના આપની પાસ ગિયો ને ટે હજી થને વેચરો તવાર હના બારે હને ભેયો ને હને ફેમ આવી ને ટે ડેરાંને હને કોતે વળિયો ને હને યુઆની લીહી. ટે કીકરાએ હને ખીડું કે બાણ કુએ જુમાનું તંદ્રા તદે પાપ ખીડું ને હને તથો કીકરો ફેરાવા કુ ભેજ લહી. પન બાણએ પેઠાના ડસને ખીડું કે દાંડાં જુમાનું લી આને ને હને પેરાયો ને હના હથમાં લીવી લાખો ને પથમાં ભેરા પેરાયો ને આપને ખઈને મચાદ કરિયે કથકે આ મરો કીકરો જુઓ કુટો ને પાછે જીવેટો રિયો ને પેલાયો કુટો ને અસિયો. ને એકોન મચાદ કરવા લાગિયા.

અને હને ચોતો કીકરો ખેટરમાં કુટો ને ટે આપમાં થરની પાસ પેલિયો તવાર હએ રાગ તંદ્રા લાગ્ય સંભરિયા. ને હએ ચોઈસમાંના એકને ટેરાંને પુછિયું કે આ સુ છે. ને હએ હને ખીડું કે તથો ભઈ આલિયો. તે તરા બાણએ એક મેલી ગીભ્યાની ખીટીક કથકે હને સહીસલામત પાછે અસિયો. પન ટે જુએ રિયો ને એકર આવવા હની જુદી ની કુદી. તોડી હના બારે ભર આવીને સમભવિયો. પન હએ જુદર આપમાં આપને ખીડું કે ભે અતલાં વરસ કું તરી ચાકડી ફેંક ને તથો કુકમ કુંએ કડી કોપિયો લહી. ટેપન મરા ડસરની સહે જુદી ફવાને કુંએ કુને ચોઈસું પન કડી ની આપિયું કું. પન આ તથો કીકરો ભિયો કસમનેની સહે તરી સંપદ ચોઈ લાખી હના આપમાંનું કુંએ હના સારે મેલી ગીભ્યાની ખીટી. ને હએ ખીડું કે કીકરા કુ મરી સહે જીભ જીભ ને મદે સપદે તદે છે. આપને ટે જુદી ફાનું તંદ્રા હજી કરવો ભેયે કથકે આ તથો ભઈ જુએ કુટો ટે પાછે જીવેટો રિયો ને પેલાયો કુટો ને અસિયો.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR^AWA.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek manas^{ne} be dik^ara huta; ne teo-ma-na nanae bap^{ne}
 A to-man two sons were; and them-in-of by-the-younger to-the-father
 kbidbu ke, 'bapu, sampat^{no} poch^{to} bhag
 it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hune ap.' Ne ie punji vehechi api. thpra dara
 to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhi, te nano dik^aro sagh^{ru} ekthu karine veg^{ra} des-ma
 after, that younger son everything together having-made a-far country-in
 giyo. Te tah rang-bhoge potani sampat
 went. By-him there in-delight-enjoyment his property
 uravi-lakbi. Ne ie badhei khad^achi-lakhiyu, ina
 was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhi te des-ma moto dupal pariyo, ne ine tangi
 after that country-in a-mighty famine fell, and to-him poverty
 par^awa lagi. Ne te jaine te des^{na} watanio-ma-na
 to-fall began. And he having-gone that of-country the-natives-in-of
 ek^ana tah riyo, ne ie potana khetar-ma bhundone char^awa
 one-of there remained, and by-him his-own field-in the-swine feeding
 saru ine mokaliyo. Ne je chhot^{ra} bhundo khata-huta,
 for as-for-him he-was-sent. And what husks the-swine eating-were,
 te-ma-thi potanu pet bhar^awane ini ichha huti, pan koie
 them-in-from his-own belly for-filling of-him wish was, but by-anyone
 ine apiyu nai. Ne te saw^achet thiyo; tawar ie
 to-him was-given not. And he conscious became; then by-him
 khidhu ke, 'mam bap^ana kat^ala majurone mas roti
 it-was-said that, ' my of-father how-many to-labourers enough bread
 malechh, pan hu to bbukhe madi-jaucbh. Hu uthi
 is-got. but I on-the-other-hand by-hunger am-dying. I having-arisen
 mara bap^ani pase jas, ne ine kes ke, "bapu,
 my of-father in-vicinity will-go, and to-him I-will-say that, " father,
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hue khudanu tatha taru pap khidhuchh, ne have ' taro
by-me of-God and of-thee sin has-been-done, and nova thy
 dik^{ro} kerawa hu jog lathi. H u n e tara majuro-ma-na ek^ana jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." ' Ne te uthine potana bapⁿⁱ pas giyo; ne te
count." ' And he having-arisen his-own of-father near went; and he
 haji ghano veg^{ro}, tawar ina bape ine joyo, ne ine
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rem avi, ne te dorine ine kote walagiyo, ne
compassion came, and he having-run on-his on-neck clasped, and
 ine buchchi lidhi. Te dik^{rae} ine khidhu ke, ' bapu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hue khudanu tatha taru pap khidhuchh, ne have taro dik^{ro}
by-me of-God and of-thee sin has-been-done, and now thy son
 kerawa hu jog lathi.' Pan bapue potana das^{ne}
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khidhu ke, ' ruda lug^{na} li-awo, ne ine perawo; ne
it-was-said that, ' good dresses bring, and to-this-one put-on; and
 ina bath-mi viti lakho, ne pag-ma jora perawo; ne
of-this-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 ap^{ne} khaine gammat. kariye, kam-ke a maro dik^{ro} muo
we-all having-eaten rejoicing may-make, because-that this my son dead
 huto, ne pachho jiw^{to} thiyochh; ne khowayo huto, ne
was, and back-again living has- become; and lost was, and
 maliyochh.' Ne ebon gammat kar^{wa} lagiya.
has-been-got.' And they rejoicing to-do began.

Ane ino moto dik^{ro} kbetar-ma huto. Ne te aw^{ta}
And of-him the-elder son the-field-in was. And he in-coming
 gharⁿⁱ pas pochiyo, tawar ie rag tatha lach sabhariya.
of-the-house near arrived, then by-him music and dancing were-heard.
 Ne ie lokaro-ma-na ek^{ne} terine puchhiyu ke, 'a
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 su chhe ?' Ne ie ine khidhu ke, 'taro bhai
what is ? ' And by-him to-him it-was-said that, ' thy brother
 aviyoohh, te tara bapue ek moti mijbani khidhichh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-ke ine sahi-salamat pachho maliyochh.' Pan te
because-that to-him safe-(and)-sound back-again he-has-been-got. ' But he
 gusse thiyo, ne andar aw^{wa} ini khusi ni huti.
in-anger became, and within to-go of-him willingness not was.
 Te-thi ina bapa bar avine sam^javiyo. Pan
Therefore his by-father out having-come he-toas-made-to-understand. But

ie utfar ap^ata bap^ane khidhu ke, 'jo, at^ala
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hu tari chak^adi karuchh, ne taro hukam hue kadi
years I thy service am-doing, and thy order by-me ever
 uthapiyo lathi, topan mara dos-dar^ani sathe khusi
woe-disobeyed not, nevertheless my of-friends in-company happiness
 thawane tue hune bokariyu pan kadi ni apiyu hutu. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 a taro dik^aro jie kas^abanoni sathe tari sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khoi-lakhi, ina aw^ati-j tue ina, saru moti mijbani
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khidhi.' Ne ie khidhu ke, ' dik^ara, tu mari sathe
was-made.' And by-him it-was-said that, ' son, thou of-me in-company
 roj rechh, ne maru sagh^aru taru chhe. Ap^ane to
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khusi thawu, tatha hadakh kar^awo joye, kam-ke a
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 taro bhai muwo huto, te pachho jiw^ato thiyochh; ne khoway^{lo}
thy brother dead was, he back-again living has-become; and lost
 huto, te , maliyochh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR^AWA.

GOGO (AHMEDABAD).

SPECIMEN II.

એક કુટુંબી ચક્રો ને એક કુટુંબી ચક્રો, એક સાલિયો મોખાને કાલો ને ચક્રી ભાગી કાળને કાલો. ધની ખીચરી ચક્રો : ને ચક્રી પાણી ભરવા ચેઈ. ચક્રો ખીચરી ખઈને આંખે પાટા ભાંડીને જઈ ગિયો. અવાખાં ચક્રી પાણી ભરીને આંખી, ને ખીડું ચક્રોનાં બાલજું બોલો. તારે ચક્રો ખેઈ મરી આંખો કાલો, ટો ચક્રોએ ધરો સાખી કાલો ને બાલજું બોલિયું. ટો ભોજો, ટો ખીચરી ની મરો. એ વાત ચક્રોને ખીડી કે ખીચરી કોન ખઈ ગિયું. ચક્રોએ ખેઈ કે રાખોને કુટરો ખઈ મરો. ચક્રો રાખ પાસે મીને રાખને ખીડું કે કાલો કુટરો મરી ખીચરી ખઈ ગિયો. ટો રાખને કુટરોને યુઠિયું કે ખીચરી કે ખીડી P ટો કુટરો ખેઈ કે ના, ને સકી ખીડી. ટો રાખને ચક્રોને યુઠિયું. ટો ચક્રોએ ખેઈ કે ના. ને બી ભાંડી ખીડી. ટો રાખને હિપરને કુટર કાલો કે ચક્રોને કુવાખાં લાખી ગિયો. ટો હિપરને લાખી કાલો. અવાખાં એક ગોવાજીની આંખી. ધને ચક્રોએ ખીડું કે ચક્રો ચક્રોને કુવાખાં નિકારો, ટો કું કમને ખીર ને રેતી ખરાવેલ. ટો રેતી ગોવાજીની કુવાખાં ભરી ને ચક્રોને આંખી. ટો ગોવાજીની લાંબી ચક્રો ધર મી. રેતી ચક્રોએ એક ભેટી ચરમ કરીને રેતી ગોવાજીની ખીડું કે આ ચક્રોનાં પાટાપર ભેટો. ટો રેતી ભેટી ; જ્યો ભેટી અવા ખીડીને ભેટી. ટો એ ખેઈ હવે ખીર ન ખીડી ને કુંચે બીડી.

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHAR^A

WA.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek	huto	chak ^a lo,	ne	ek	huti	chak ^a li.	Chako
One	was	cock-sparrow,	and	one	was	hen-sparrow.	The-cock-sparrow
laviyo	chokhano	dano	ne	chaki	lavi	dal ^a no	dano.
brought	of-rice	grain	and	the-hen-sparrow	brought	of-pea	grain.
Ini	khich ^a ri	pakavi;	ne	chaki	pani	bhar ^a wa	gei.
Of-thee	pottage	was-cooked;	and	the-hen-sparrow	water	to-draw	went.
Chako	khich ^a ri	khaine	akhe	pata	badhine		
The-cock-sparrow	the-pottage	having-eaten	on-eyea	a-bandage	having-tied		
sui-giyo.	Awa-ma	chaki	pani	bharine	avi,		
went-to-sleep.	The-meantime-in	the-hen-	sparrow	water	having-drawn	came,	
ne	khidhu,	'chaka-rana,	bannu	kholo.'	Tare	chako	
and	it-was-said,	'cock-sparrow-king,	the-door	open.'	Then	the-cock-sparrow	came
khei,	'mari	akho	dukhechh.'	To	chakie	gharo	
says,	'of-me	the-eyea	are-paining.'	Then	by-the-	hen-sparrow	the-pltcher
lakhi-didho,	ne	bannu	kholiyu.	To	joy ^a chh,	to	khich ^a ri
was-put-down,	and	the-door	was-opened.	Then	ahe-sees,	verily	the-pottage
ni	male.	E	wat	chakane	khidhi	ke,	'khich ^a ri
not	is-found.	This	fact	to-the-cock-sparrow	was-said	that,	'the-pottage
kon	khai-giyo?'	Chak ^a lo	khei	ke,	'rajano	kut ^a ro	khai-giyo.'
who	ate-up?'	The-cock-sparrow	says	that,	'the-king's	dog	ate-up.'
Chak ^a li	raja	pase	gi,	ne	rajane	khidhu	ke,
The-hen-sparrow	the-king	near	went,	and	to-the-king	it-was-said	that,
'tamaro	kut ^a ro	mari	khich ^a ri	khai-giyo.'	To	rajae	kut ^a rane
'your	dog	my	pottage	ate-up.'	Then	by-the-king	to-the-dog
puchhiyu	ke,	'khich ^a ri	te	khadhichh?'	To	kut ^a ro	khei
it-was-asked	that,	'the-pottage	by-thee	has-been-eaten?'	Then	the-dog	says
ke,	'na,	me	lathi	khadhi.'	To	rajae	Chak ^a lane
that,	'no,	by-me	is-not	eaten.'	Then	by-the-king	to-the-cock-sparrow
puchhiyu,	to	chak ^a lo	khei	ke,	'na,	me	bi
it-was-asked,	then	the-cock-sparrow	says	that,	'no,	by-me	also
khadhi.'	To	rajae	sipaing	hukam	didho	ke,	
eaten.'	Then	by-the-king	to-a-soldier	order	was-given	that,	

'chak^olane kuwa-ma lakhi-diyo.' To sipaie
' the-cook-sparrow the-well-in throw-away.' Then by-the-soldier-
 lakhi-didho. Awa-ma ek gowanni avi. Ine
he-was-thrown-away. The-meantime-in a herd-maiden came. To-her
 chak^olie khidhu ke, 'mara chak^olane kuwa-ma-thi
by-the-hen-sparrow it-was-said that, 'my cock-sparrow the-well-in-from
 nikaro, to hu tam^one khir ne roti kharaves.'
(if)-you-take-out, then I to-you rice-milk and bread will-cause-to-eat.'
 To peli gowanni kuwa-ma ut^ari, ne chak^olane
Then that herd-maiden the-well-in descended, and the-cook-sparrow
 khadiyo. To gowannine laine chak^oli ghar
brought-out. Then the-herd-maiden having-brought the-hen-sparrow home
 gi. Pela chak^olae ek lodhi garam Marine peli
went That by-cock-sparrow a griddle hot having-been-made that
 gowannine khidhu ke, 'a sunana pat^ala-par beto.' To peli bethi.
to-cow-herdess woe-said that, 'this golden seat-on sit. So she sat.*
 Javi bethi avi badine uthi. fo e khei
As-soon-as she-sat so-soon being-burnt she-got-up. Then she says
 'hame khir na khadhi, ne kule badi.'
' by-us (i.e. by-me) rice-milk not was-eaten, and on-my-seat I-am-burnt.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a cock-sparrow and a hen-sparrow. The cook-sparrow brought some rice grains, and the hen-sparrow brought some peas, and with them they cooked a mess of pottage. Then the hen went off to draw water, and, as soon as she was gone, the cook ate up the pottage, and tied a bandage over his eyes and lay down on his bed. In the meantime the hen came back with her water jar, and cried out, 'cock-sparrow, my king, open the door.' 'I can't,' said he, 'my eyes are hurting me.' So she put the pitcher down and opened the door herself. The first thing she saw when she looked round was that there was no pottage, so she asked her husband who had eaten it up. * The king's dog,' said he, * came and ate it up.'

So the hen-sparrow went off to the king and complained that his dog had eaten up the pottage. The king asked the dog if he had done so, and he denied. Then the king asked the cock-sparrow, and he denied too. Then the king told a soldier to throw the cock-sparrow down into a well, and this was done. It chanced that a herd-girl came by, and to her the hen-sparrow said, 'if you will take my cook-sparrow out of the well, I will give you rice-milk and bread to eat.' So the herd-girl went down into the well, and took out the cock. Then the hen took the herd-girl home with her, and the cock-sparrow heated a griddle red-hot, and said to the herd-girl, 'sit down, please, on this golden chair.' So she sat down on the griddle, and as soon as she did BO it burnt her and she jumped up again, saying, 'I didn't get any rice milk, and I am burnt on the part of me on which I sit down.'

PAT^ANOLI.

Patⁿuli, also called Saurashtri (or the language of Surat) and Khatri, is the language of the silk-weavers of the Deccan and Madras. Sir A. Baines, on page 141 of the Census Report for 1891, gives the following account of them:—

'The migrations of this class have not been clearly traced, but probably it was first brought above the ghats through one of the many local courts of old time in the Deccan.¹ The descendants of the original silk-weavers are now found exercising the same trade in Mysore, the Deccan, and in quite the south of the peninsula. The dialect they use is peculiar to themselves and is not current amongst them when dealing with other communities, though it has taken the colour of the countries through which the caste has passed, and is at present mainly Telugu, whereby it has lost its northern twang. The reason for this segregation may be found, perhaps, in the fact that a class of this sort, especially when engaged in a lucrative industry, raises its demands for social recognition as it recedes further from its place of origin. We thus find the Saurashtri weaver of the south employing priests of his own caste, who claim Brahmanical honours, and ignore connection with a region where silk-weavers are not in such a high position. This leads them to neglect or depreciate their former tongue. There are, nevertheless, over 77,000 Patnuli in the Madras Province who still return their language as of yore.'

Patⁿuli was returned in the census of 1891 from the Presidencies of Madras and Bombay, and from the state of Mysore. The following are the figures. Speakers are also found in Hyderabad, but no figures are available :—

BOMBAY—		
Bombay City	2	
Sholapur	587	
Dharwar	654	
Bijapur.	56	
Feudatories	301	
	—	1,600
MADRAS—		
Kistna	1	
Nellore	2	
Madras	989	
Chingleput	87	
North Arcot	2,793	
Salem	7,548	
Coimbatore	19	
South Arcot	311	
Tanjore	18,069	
Trichinopoly	4,523	
Madura	35,197	
Tinnevely	3,811	
South Canara	2	
	—	73,352
MYSORE (Bangalore)		5
	TOTAL	74,957

The Linguistic Survey does not extend to Madras, and hence no figures for or specimens of Patⁿuli have been received from that province or from Mysore. From Bombay, only 300 speakers of Patⁿuli have been returned for this Survey, and these from Ahmednagar, a district from which no speakers were returned in 1891. On the

¹ Hofrath Dr. Buhler has directed my attention, since this was first written, to the Gupta Inscription, translated at page 79, vol. III, of the *Corpus Inscriptionum*. In this, the colony of silk-weavers, which immigrated to Dasapur (Mandesar) from central and southern Gujarat, are praised for their industry and piety; the latter being, shown by the erection of a temple to the sun in the time of Kumara Gupta.—J. A. B.

other hand, 6,550 speakers of ' Pat^awegari,' also a dialect employed by silk-wearers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Pat^awegari of Bijapur is simply corrupt Marathi, while that of Belgaum and Dharwar is Pat^anuli. The following are, therefore, the figures for Pat^anuli as returned for this census from the Bombay Presidency :—

Ahmednagar.	300
Belgaum.	4,000
Dharwar.	1,500
TOTAL	5,800

It will be seen that these differ widely from the census figures. Indeed, it must be confessed that much reliance cannot be placed on either set. Pat^anuli is merely ordinary Gujarati, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Pat^anuli (or Pat^awegari) have been received from all the above districts. As just stated, it is ordinary Gujarati with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Pat^anuli are therefore quite unnecessary. No specimens are available of Madras Pat^anuli, but it, too, according to the census reports, is also the same as standard Gujarati.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Pat^avi, which appears to be based on Marathi. *Vide ante*, page 294.

KAKARI.

The Kakars are Pathan immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kakars were returned :—

United	Provinces	25,386
Punjab		4,386
Hyderabad		4,193
Bombay		122
	TOTAL	34,087

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kakari. It is used by Kakars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhini Hindostani. Kakars belong to the Kakarzahi tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shah Durrani about 1748. On his return from India, after having conquered the Marathas at the battle of Panipat in 1761, these Kakars remained in the country leading the life of outlaws, and, after rambling through the provinces of Agra and Gujarat, they found their way to Haidar 'Ali of Mysore. Thence they spread over the Deccan, where they now earn a living as servants, messengers, and horse-keepers.

Their speech is a mixed jargon, but is mainly based on Gujarati. I give a version of the Parable of the Prodigal Son into Kakari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarati basis. The Gujarati on which it is founded is that of North Gujarat, and is mixed with Rajasthani. Among special peculiarities we may mention,—

The tendency (also existing in Rajasthani) to weaken a final *c* to a short *a*. Thus the Gujarati *hame*, we, becomes *hama*; the Rajasthani dative suffix *ke*, becomes *ka* (this is the usual suffix of the dative); the Gujarati suffix *ne* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarati). Thus, *chhe*, is, becomes *che* or *cha*, and we have *utisna* for *uthisne*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *o*, with an oblique form in *a*. Thus, *beto*, a son; plural, *beta*. The suffix of the genitive is the Gujarati *no*. That of the dative is the Rajasthani *ka* (for *ke*). The agent case does not seem to be used.

The word for 'two' is *di*, as in Labhani.

The present tense of the verb substantive is *chhe* or *che* (*cha*), he is. Thus, *milacha* for *male-chhe*, it is got. The past is *hato* or *to* as in Northern Gujarati.

There are some curious forms of the finite verb in the specimen. Such are *karisendo*, he did; a doubled *tt* in the present participle as in *awatte*, in going. The conjunctive participle ends in *Una*, *land*, or *isna*. Thus, *jayisna*, having gone; *bharisna*, having filled; *watisno*, having divided; *utisna* or *utisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *ir* in *marirocha*, (I) am dying. Compare Tamil *iru*, be.

£No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KAKARI.

(DISTRICT BELGAUM).

Konek saakh^s-ka di beta hata. Tis-ma nhano beto
A-Certain person-to two sons were. Them-among younger son
 apano ba-ka kayo, 'ba, tari jin^agi-ma maje awatte
his-own father-to said, 'father, your property-in to-me that-may-come
 wato maje de.' Ba tis-ma apano mal watisno-dido.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhano beto apano wato lisna dur muluk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din nai hoya-ta, tit^ala-ma tyo dundhuyi apano mal
many days not had-been, meantime he luxury-with his-own property
 sam^adyo hal-karisendo. Tyo asyo karyo bad te muluk-ma mottu.
all squandered. He thus had-done after that country-in a-great
 dukal padisna ti-ka garibi ayi. Tyo te mulukno ek
famine having-fallen him-to poverty came. Me that of-country one
 Sakh^sno juj nauk^ari rhayo. Tyo lakh^s ti-ka suwar charawan-ka
of-person near service remained. That person him-to swine grazing-for
 apano khdt-ka mokhal-dido. Wha bhuke-ti tal^amalisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khate bhuso sudda khayisna pet bharali-rhato. Lekhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-ti kay-bi nai milla-to. Asya thoda din gaya, apano
anybody-from anything-even not obtained-was. So some days went, his-own
 pochh^hlyangani wat yad ayisna tyo apano dill-ma kayo,
of-former state {in}memory having-come he his-own mind-in said,
 'mara bano jul 'rhanu kittla nauk^aran-ka pet bharisna jasti
'my of-father near living how-many servants-to belly having-filled more
 hoyitlu kul milacha. Lekhin hya han 'bhukkyo mari-roca. Han
become food is-obtained. But here I hunger-by am-dying. I
 utisna mara ba-na jul jayisna, "ba, ban Allano pap
having-arisen my father-of near having-gone, " father, I of-God sin
 bano pap bhand-lido. Hau taro beto-kan-ka layakh nai. Maje
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 taro jul naukar sar^kkyu mukh^hle," ' kaisna wha-ti tyo
your near a-servant like keep" ' (so)-saying therefrom he

utisna apano band jul awatab ba ti-ka
having-arisen his-own of-father near while-coming father him-to

dur-tl dekhisna, rham ayisna, nhati-jayisna, kawato
distance-from having-seen, pity having-come, having -gone-running, embrace

marisna, mukko dido. Taba beto ba-ka kayo, 'ba,
having-struck, a-kiss gave. Then the-son father-to said, 'father,

hau Allano sam^ana taro sam^ana chuk karyo; maje taro
I of-God before your before Sin did; me your

betokari bulawu nako.' I-ka ba apano nauk^aran-ka kayo,
son-as (you)-call do-not.' This-to father his-own aervants-to said,

'choku posak layisna mara beta-ka peraw; angli-ma mundi
' best a-dress having-brought my son-to put-on; finger-in a-ring

ghalo, pay-ma jodo ghalo; khun-ka tayari karo; hama
put, feet-in shoes put; eating-for preparation make; we

khayisna khusi-howunga. Ka-ka-ta yo maro beto maryo-to,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,

phirisna wachyo; chukailido-to, milyo.' Yu sam^alisna sam^adya
again ia-alive; lost-was, is-found.' This having-heard all

khusi hoya.
glad became.

E-bakhat-ka tino moto beto khet-ma hato. Tyo gharna jul
At-this-time his elder son field-in was. He to-houae near

ayat bakhat-ka ti-ka gavannu nachannu sam^alyo. Tyo to
coming at-the-time him-to singing dancing heard. He that

naukar-ma ek jana-ka bulayisna, 'ti kasu cbalicha' puchhyo.
Bervanta-in one man-to having-called, ' that what is-going-on' asked.

Ti-ka tyo kayo, 'taro bhayi ayocha; tyo choko ayisna
Him-to he said, ' your brother is-come; he safe-and-sound having-come

pohachete sabab taro ba khanu tayar karisna
on-reaching on-account-of your father a-feast ready having-made

mukhyo.' Yu sam^alisna tyo moto beto ghus-hoyisna
has-kept.' This having-heard that elder son angry-having-become

mada-ma nai gayo. Sabab ti-no ba bhair ayisna mada-ma
in not went. Therefore his father out having-come in

akar kaisna ti-ka bahut kailido. Ti-ka tyo apano ba-ka
to-come saying him-to much entreated. That-to he his-own father-to

kayo, 'hau ittala waris taka tari nauk^ari karisna kaba tari
said, 'I so-many years till your service having-made ever your

wat todyo-nai. Lekhin hau mara dosan-ka milelisna
word broke-not. But I my friends having-gathered-together

khanu khavadan-ka tu maje kaba ek bak^aru-bi nai-dido. Kas^abin
feazt to-make thou to-me ever one goat-even not-gavest. Harlots

sangat padisna taru mal sam'dyo ning'lisna yo taro
in-company having-fallen your property all having-devoured this your
 beto ghar-ko ayo barabar-ka tu tina-wasti khanu karyo.'
son house-to come as-soon-as thou of-him-for a-feast hast-made.'
 Ba beta-ka kayo, ' tu sara wakhat mara sangat rhacha. Mara
Father son-to said, ' thou all the-time my with art. My
 jul chhe te sam'dyo taru chhe. Mare-to taro bhayi,
near is that all thine is. That-dead-was thy brother'
 phirisna wachyo; chukaili-gayo, te milyo. Asyo hama khusi
again is-alive; that-lost-gone-was, he in-found. So we happy
 honu barabar chhe.'
to-be proper is.'

TARIMOKI OR GHISADI.

The Ghisadi are a tribe of blacksmiths who wander, like our tinkers, over Southern India. The following numbers have been reported from that part of India to which the Survey extends:—

BERAR—	
Amraoti	200
Akola	4
Buldana	200
	404
BOMBAY—	
Poona	1,000
Satara	165
Belgaum	100
	1,265
TOTAL	1,669

The Ghisadi call themselves Tarlmuk. They are called Ghisadi (*i.e.* polishers) by their Hindu neighbours. Their tradition is that they originally came from Gujarat and this is borne out by their language. The fullest account of the tribe will be found in the *Poona Gazetteer*, as quoted below.

The earliest account will be found in an article entitled *On the Migratory Tribes of Natives in Central India*, by Edward Balfour, in Vol. xiii, Part I. (1844), of the *Journal of the Asiatic Society of Bengal*. Account of the *Taremoock or Wandering Blacksmith*, on pp. 8 and ff. *Taremoockee Vocabulary* on pp. 17 and 18.

The following works may also be consulted:—

BOMBAY GAZETTEER,—Vol. xviii, Poona, Pt I (1885), pp. 333 & ff

IB.,—Vol. xix (1885), Satara, p. 83.

IB.,—Vol. xxi (1884), Belgaum, pp. 135, 136

AURANGABAD GAZETTEER,—p. 272.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh*. Calcutta, 1896 Vol. III, pp. 373 & ff.

I give two excellent specimens and a list of words in Tarimuki, both of which come from Belgaum. The first is a version of the Parable of the Prodigal Son, and the second a piece of folklore. The language of the Berar specimens is identical, and they need not be printed.

An examination of the specimens will show that the language closely agrees with ordinary colloquial Gujarati. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarati). Thus, *pachal* for *pachhal*, after; *utina*, for *uthine*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *core* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manusya-na*, to a man; *utina*, having arisen; *chha* for *chhe*, is; *hama* for *hame*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done; *lewa-n*, to take; *huwa-n*, to become; *ayoch* for *ayo-chhe*, he has come; and *karyocha*, for *karyo-chhe*, he has done, in the same sentence.

As in the Marathi of Berar, an initial *v* before *e* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vel*, time; *icharyo*, for *cicharyo*, asked. A final *u* is dropped in *bakryan* (for *bakrya-nu*) *bachchu*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhini Hindostani, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhano beta kayo*, the younger son said.

The termination of the genitive is *no*, which is treated as in Gujarati, except that its neuter is *nu*, not *nu*. Similarly, all strong neuter nouns end in *u*, as in *bachchu*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tame*). 'They' is *oy*.

The verb substantive is thus conjugated in the Present:—

Sing	Plur
1. <i>chhau</i> .	<i>chha</i> .
2. <i>chha</i> .	<i>chha</i> .
3. <i>chha</i> .	<i>chha</i> .

When used as an auxiliary, it becomes *cha* or *ch* for all persons and both numbers. Thus—

I am striking, etc.

Sing.	Plur
1. <i>marucha</i> .	<i>marecha</i> .
2. <i>maracha</i> .	<i>marocha</i> .
3. <i>maracha</i> .	<i>maracha</i> .

In all the above the final *a* may be dropped. Thus, *maruch*.

The past of the auxiliary verb is *hoto* or *to*, as in colloquial Gujarati.

The simple present of the finite verb is practically regular, allowance being made for the change of final *e* to *a*. Thus,—

I strike, etc.

Sing	Plur
1. <i>maru</i> .	<i>mare, mara</i> .
2. <i>marā</i> .	<i>maro</i> .
3. <i>marā</i> .	<i>marā</i> .

The future is irregular. It takes the form *maros*, and does not change for number or person.

Other forms are regular. Thus,—

mar^awu_i to strike.
mar^ato, striking.
maryo, struck.
maryoch, has struck.
maryo-to, had struck.

Other minor peculiarities, especially those of vocabulary, will be learnt from the list of words and sentences.

No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TARIMUKI OR GHISADI.

(DISTRICT BELGAUM).

SPECIMEN I.

Kon^ata manusyana be porya hota. Wana-ma nhano beto
A-certain to-man two sons were. Them-among younger son

ap^alo bana kayo, 'ba, tari sampada-ma mana awani
his-own to-father said, ' father, your property-in to-me that-may-come

wato mana da.' Ba ona-mhayi ap^alo sampada wato-karin
share to-me give.' Father them-among his-own property having-divided

dido. Nhano beto ap^alo wato lena dur desna
gave. Younger son his-own share having-takeu a-far to-country

jayina ghana dis huya nai, owada-ma o dund
having-gone many days had-been not, meantime he debauched

hoyina ap^alo sampada sag^alo hal-karyo. O im
having-become his-own property all squandered. He so

karya-par wo des-ma mothi moh^agayi padina wana
having-done-after that country-in a-mighty famine having-fallen to-him

garibi avi. O wo des-ma ek manus-kan tsak^ari rhayo.
poverty came. He that country-in one man-near service(-in) remained.

E manusya wana dukkar charawa ap^alo khetarna lag^adi-dido.
This man him swine to-feed his-own to-field sent.

Wha bhukke-ti kal^awalina dukkar khawano kondo sudda khayina
There hunger-with being-overcome swine of-food husks also having-eaten

pet bhar^ato-to. Pan-ta wana ke-manga-ti kaya-ch mil^atu
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained

nau tu. Im thoda dis gaya, ap^alo pachali wat yad-kadina
not was. So some days passed, his-own former state having-remembered

o ap^alo man-ma kayo, 'mara ba-kan rhayel ghana tsakarna
he his-own mind-in said, 'my father-near remaining many to-servants

pet bharina jyasti an mil^atu-tu. Hu hya bhukke
belly having-filled more food being-got-was. I here with-hunger

marucha. Hu utina mara ba-kan jayina kahos, "ba,
am-dying. I havmg-arisen my father-near having-gone will-say, "father,

hu Devnu pap banu pap bandi-lido. Hu taro beto kai-lewan
I of-God sin of-father sin have-tied-got. I your son for-being-called

lyak nai. Mana ek tsakar par^aman tara-kan mukil." ' Im
worthy am-not. Me one servant like of-you-near keep." ' So

kain wha-ti utina ap^{lo}lo ba-mango jatana
having-said there-from having-arisen his-own father-near when-going
 ba ona dur-ti joyina daya avina nhasin-jayina
father him distance-from having-seen pity having-come running-having-gone
 mitti-marina mukko-dido. Tawa beto bana kayo, 'ba, hu
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Devnu agal banu agal chuk karyo. Mana taro beto karina
of-God before of-father before sin did To-me your son as
 bolawo nako.' Ba ap^{lo}lo tsakarna kayo, 'uttam dzhago
call not.' Father his-own to-servants said, 'best dress
 layina mara betana ghalo, bot-ma ang^{ti}ti ghalo, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jodo ghalo, khawana tayari karo. Hama khayina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwasu. Kakaito e maro beto maryo-to, 'phirin jitto huyo;
let-us-become. Because that my son dead-was, again alive became;
 gamayi-gayo-to, milyo.' Ye aikina sag^{lo}lo sant huya.
lost-gone-was, is-found.' This havmg-heard all happy became.
 Ye-yal ono wado beto khetar-ma hoto. O ghar-kan aw^{ti}tana
At-this-time his elder son field-in was. He house-near when-came
 wana ganu nachanu. aiku-ayu. Wo tsakar-ma ek^{ti}lan bolayina
to-him singing dancing came-to-hear. He servants-in one having-called
 su huwa-lagyo-kari icharyo. Ona o kayo, 'taro bhayi
what was-going-on-as-to inquired. To-him he said, 'your brother
 ayoch, o suk^{sim} ayo pochyo karina taro ba jamun
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyocha.' Ye aikin wado beto rag-ti mhayi gayo nai,
has-made.' This having-heard elder son anger-with in went not,
 manin ono ba baher avina mhayi aw karina wana
therefore his father out having-come in come in-order-to to-him
 ghanyo kayo. O ap^{lo}lo bana kayo, 'hu it^{ti}la waras parint
much said. He his-own to-father said, 'I so-many years till
 tari tsak^{ti}ri karina kandi tari wat bhagyo nai. Tari hu
your service having-done ever your word broke not. However I
 mara dosta milain khawa kara sati tu mana kandi
my friends having-gathered a-feast to-make for thou to-me ever
 ek bak^{ti}ryan bachchu dido-nai Pantu randana sangat padina
one of-goat young-one gavest-not. But of-harlots company {-in} having-fatten
 tari sampada sag^{ti}li gile-to. Ye taro beto ghara ayo
your wealth all devoured-had. This your son to-house come
 barabar tu wo-sati jamun karyo.' Ba betana kayo, 'tu
as-soon-as thou him-for feast made' Father to-son said, 'thow

hamesa ma-kan rhach. Ma-kau jew^ade chha te taru-ch.
always me-near art. Me-near whatever is that thine-alone.

Maral taro bhayi, jitto huyo ; chukay-gayo-to, milyo; manin.
That-was-dead thy brother, alive became ; lost-gone-was, it-found; therefore
hama khusi huwan barabar chha.'
we happy to-become proper is.'

No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TARIMUKI OR GHISADI.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKAN.

MIDDLE.

Pand^ara chang^ala manus dur desna jawa-lagya-ta, wat-ma sanna-pari
Fifteen good men a-far to-country going-were, road-in in-the-evening
ghano pani padyo. Tawa o hayihuyi jotana ek dbarm^asala
plentiful rain fell. Then they round-about when-seeing one inn
joyin wha jayin garam baisi-rhaya. thodi rat
having-seen there having-gone comfortably sat-down. A-little night
huya-par dusar wat-ti paud^ara chor^ata o-ch dharm^asalna
having-become-after another road-from fifteen thieves the-same to-inn
aya. Im chor^ata chang^ala manus tis lok milina
came. So thieves good people thirty people having-gathered-together
wha dhuni karina as^apis golakari baisya-ta. "Wha
there fire having-prepared round-about in-a-circle were-sitting. There
ek saw^akaro ap^alyo barobar pach manus lena ekaeki ayo.
one rich-man his-own with five men having-brought suddenly came.
O wari ona sanga ayel manusya bhari bhukkya huya-ta
He and his with that-had-come people very hungry become-were
karan o tis manusna, 'daya karina, tuma-kan ka
on-account-of he thirty to-men, 'pity having-made, your-near something
hachchito khawana dew,' kari icharyo. Tawa cbang^ala manus-ma koyi
if-be to-eat give,' as-to asked. Then good men-in some
lok phir^ati nik^alyo. Tawa ghar-ma-ti bandi-layel butti
people walking set-out. When house-in-from that-was-tied-and-brought food
ona dido. Tawa o saw^aaryo khayina sant huyina kayo,
to-him gave. Then that rich-man having-eaten happy having-become said,
'hu tumara-ma pand^ara rupaya bak^ashis dewos. Pantu tuma
**J of-you-among fifteen rupees reward will-give. But you*
ima-ch bais^atana hu at manus mejina nauna dido
in-this-way-only when-sitting I eight men having-counted to-ninth given
barobar o utina jawa-paje,' manin kayo. Ono kabul
as-soon-as he having-arisen must-go,' so said. Of-that they consent

huyo	karina	Saw ^a karyo	o-par ^a man	wati-dido.	Pand ^a ra
became	on-account-of	the-rhch-man	in-that-way	having-divided-gave.	Fifteen
chang ^a la	manusyana	bak ^a shis	mi yo	O	tis
good	to-men	reward	wan-obtained.	these	thirty
baisya-ta ?				people	how
were-sitting ?					

FREE TRANSLATION OF THE FOREGOING.

A PUZZLE

Fifteen good men were once going on a journey. In the evening, as they went along, it began to rain heavily, so they looked about, and seeing an inn, entered it and sat down.

A little later fifteen thieves came to the same inn by another road; and all the thirty formed a circle and sat round a fire in the courtyard.

Suddenly there arrived a merchant with five attendants, all very hungry, and he asked the circle of thirty for pity's sake to give him something to eat. So some of the good men got up and brought from inside the house the food they had in their baggage. The merchant ate and was happy.

Then he took out fifteen rupees, and said, * I will give these as a reward to you, on condition that I may give a rupee to each ninth man as you sit in your circle, and that as soon as any one gets a rupee he gets up and goes away, so that he cannot be counted over again.' They all agreed to this, and the merchant began counting, and gave a rupee to the 9th man and then to the 18th man, and then to the 27th, and then (going on round the circle again) to the 6th, and so on, each man as he got his rupee getting up and going away. It turned out that each of the fifteen good men got a rupee, and none of the fifteen thieves got anything.

How were the thirty men seated ?

[The answer is not given, but the puzzle is an easy one to solve. Beginning from the point in the circle at which the merchant began to count, the good men occupied the following places,—5th, 6th, 7th, 8th, 9th, 12th, 16th, 18th, 19th, 22nd, 23rd, 24th, 26th, 27th, 30th.]

LIST OF STANDARD WORDS AND

English.	Gujati (Standard).	Sur*ti	Charo t.	Patani.
1. One	Ek	Ek.	Ek, lshh	Ek.
2. Two	Be .	Be.	Be, banne	Be.
8. Three	Tran .	Tan	Tain	Tain
4. Four	Char . .	Char	Tsyar	Chyar,sar
ft. Five	Pach .	Pach	Pats	Pas .
6. Six	Chha .	Chha	Tsha, tsho, so .	8a
7. Seven .	Sat	Sat	Hat	Hat
8. Eight .	Ath	Ath	Ath	Ath, ath .
9. Nine	Naw	Naw	Nau	Naw
10. Ten	Dae .	Dah	Dah	Dah
11. Twenty .	Vls	Vih	Vlh	Vih'
12 Fifty	Pachas	Pachah	Pachah .	Pasah'
18 Hundred .	So	Ho	So, ho	Ho,ho .
14. I .	Hu .	U.	Hu,u	Hu,hu .
15. Of mo . . .	Maro	Maro, mmaro .	Mart	Maio
16. Mine	Maro	maro, mmaro .	Mars	Mart .
17 We ,	Ame	Hame, amme, ammo *	Ame, amhe	Ame, ami, ap'do
18. Of us .	Amaro	Hamaro, ammaro .	An'no, amaro, ahmaro	Amaro, ap'do .
19. Our	Amaro. . . .	Hamaro, ammaro .	An'no, amaro, ahmaro	Amaro, ap'do .
20 thou	Tu .	Tu	Tu,tu	Tu,tu .
21. Of thee	Taro .	Taro	Tah'ro, taro .	Tart
22 Thine .	Taro	Taro .	Tah'ro, taro .	Tart
23. Ton	Tame .	Tame, tamme, tammo	Tame, tamo .	Tame
24. Of yon .	Tamaro .	Tamaro, tammaro	Tamaro	Tamaro .
25. Your	Tamaro .	Tamaro, tammaro .	Tamaro	Tamaro , ...

SENTENCES IN GUJARATI.

Kathiyawadi (Jhalawadi).	Kharwa.	Ghisadi(Belgaum).	English.
Ek	Ek	Ek	1. One.
Be	Be	Be	2. Two.
Tain	Tan	Tin	3. Three.
Char	Char	Chyar	4. Four.
Pas	Pach	Pach	5. Five.
So	Chha	Chho	6. Six.
S'hat	Sat	Sat	7. Seven.
Ath	Ath	At	8. Eight.
Nan	Law	Nan	9. Nine.
Dah	Das	Das	10. Ten.
Vih	Vis	Is	11. Twenty.
Pasa	Pachcha	Pannas	12. Fifty
S'ho	Sa	Sau	13. Hundred.
Hu	Hu	Hu	14. I.
Maro	Maro	Maro	15. Of me.
Maro	Maro	Maro	16. Mine.
Ame	Hame, hamehon	Hama	17. We
Amaro	Ham&rO	Ham&rO	18. Of us.
Amaro	Hamaro	Hamaro	19. Oar.
Tu	Tu	Tu	20. Thou.
Taro	Taro, taro	Taro	21. Of thee.
Taro	Taro, taro	Tar©	22. Thine.
Tame	Tame, tame, tamehon	Tuma	23. Yon.
Tamaro	Tamaro, tamaro	Tumaro	24. Of yon.
Tamaro	Tamaro, tamaro	Tumaro	25. Your.

English.	Gujarati (Standard.)	Sur ^{ti} .	Charotari.	Patani
26. He	Te	Te	Te.e, ye	Te, e
27. Of him .	Tend	TenO	Teno, ono, heno	Teno, Ino
28. His	T e n o	TenO	Teno, eno, heno	Teno, InO
». They	Teo	Te, teo, tewan, ten .	Teo, eo, te	Tea, e
80. Of them .	Teono, tewno .	Ten ^r no	Tem ^r no, teono .	Teono, im ^r no, ten ^r no
31. Their .	Teono, temno .	Ten ^r no	Tem ^r no, teono	Teono, Im ^r no, ten ^r no
32. Hand .	Hath	Hath	Hath	Panucho, hath.
83. Foot	Pag	Pag	Pag	Pag
34. Nose	Nak	Nak	Nak	Nak
85. Eye	Akh	Akh	Akh, as, <u>at</u> sha .	<u>A</u> kh, okh, Skhya, achh, as.
36. Mouth	MS	Mo, moh ^r du .	Mo, modhu	Mho, mundhu, mudu
37. Tooth .	Dat	Dat	Dat, dat .	Dat, dot . .
38. Ear	Kan	Kan	Kon, kan	Kan, kon
39. Hair	Wal	Wal, nimaJa .	Wal, mowala .	War, wal
40. Head	Mathu	Mathu	Mathu	Mathu, bhodu
41. Tongue .	Jibh	Jibh	<u>D</u> zib, <u>d</u> ziv	Jibh
42. Belly .	Pet	Pet	Pet, hodz ^r ru, dodz ^y u	Pet
43. Back	W a s o	Bar ^r do, waso, pith .	Pith, bay ^r do, waho .	Bay ^r do, waho .
44. Iron	Lodhu	Lodhu, lodu .	Lodu	Loru, lodhu .
45. Gold	Sonu	Sonu	Honu	Honu
46. Silver .	R u p u	Rupu	Rupu, <u>ts</u> andi . .	Rupu
47. Father .	Bap	Bap	Bap, bapa, bha	Bap, bapa, bha.
48. Mother .	Ma	Ma	Ma, ba, I	Ma, madi, be, ji
49. Brother .	Bhai	Bhai, bhai	Bhai, bhai	Bhai
50. Sister .	Ben, bahen	Ben	Ben, bon, bun .	Bhun, ben
51. Man	Manas, bhay ^r do .	Manah	Manah ; manis; manakh .	Manah ^r , mahan, manekh, manakh
52. Woman . . .	Bay ^r di	Bairl	Bay ^r di, bairu, bairi .	Bay ^r ru

Kathiyawari (Jhalawadi).	Kharwa.	Ghialdi(Belgaum).	English.
Te,i	Te,i	Ō	26. He.
Teno, Ino	Ino .	Ono, wono	27. Of him.
Teno, ino	Ino	Ono, wono .	28. His.
Te, I, Iwadai .	tehon, ehon, teo	Oy	29. They.
Tem'no, im'no .	E h o n n o	Wano, ono .	30. Of them.
Tem'no, im'no .	E h o n n o	Wano, ono	31. Their.
Hath, baw ^a du ,	Hath .	Hat	32. Hand.
Pag, tatiya, taga, gada	Pag	Pag	33. Foot.
Nak	Lak	Nak .	34. Nose.
Ak h y a .	Akh .	Dola .	35. Eye.
Modhu, mo	Mu	Mundu	36. Mouth.
Dat	Dat	Dat	37. Tooth.
Kan	Kan	Kan	38. Bar.
Mo-wala	Bal	Kes	39. Hair.
Mathu, tolo . . .	Mathu	M a t u	40. Head.
Jibh, hull	Jibh	Jib	41. Tongue
Pet, ojhr'u, odar	Pet	Pet	42. Belly.
Waho, bar ^a do .	Balls	p i t o	43. Back.
Lodhu .	Lodhu	Lhodu	44. Iron.
S ' h o n u .	Sunn	Sonu	45. Gold.
R u p u	Rupu	Chandi	46. Silver.
Bapo, patya	Bapu	Ba	47. Father.
Ma,madi	Ma .	Ayl	48. Mother.
Bhai	Bhai	Bhayi	49. Brother.
Bon	Ben	Bhen	50. Sister.
Manah, jan	Manas	Manila	51. Man.
Bay ^a di. bar ^a di,bai .	Bairi	Bayi	52. Woman.

English.	Gujarati(Besndard).	Sur'ti	Charosari	Patani.
53. Wife .	Wahn	W a h u	Astri, bairu, bay'di, wahu .	Bay'di, wahu
54. Child .	Chhok'ru	chhok'ru, bachchu	Tshaiyu, tshadyu, tshok'ru	Chhoru, soru .
56. Son	Dlk'ro, chhok'ro	chhok'ro, poy'ro .	Tshaiyo, tshok'ro, motiar, dits'ro.	Chhok'ro, sok'ro, saiyo, soro
56. Daughter	Dlk'ri, chhodi .	chhok'ri, pori .	Tshodi, sok'ri, dits'ri	Chhok'ri, sok'ri, sori.
57. Blare .	Gulam	Chakar, gulam	Gulam, hundo	Daho, lunda ,
58. Cultivator	Khedut .	Khedut, khed'nar .	Tshedut, khedu, tshedu.	Khedu, chhedu
59. Shepherd	Bhar-wad	B h a r ^ w a d .	Bhar'wad	Bhar'wad
60. God	Is war	Paramahar	Par'mesar, Is'war .	Paramahar
61. Devil	Bhut, setan .	Bhut	Setan, dayit, rakhah	Bhut
62. Sun	Suraj .	s u r a j	Huraj	Huraj
63. Moon	Chandar'ma	Ghandar'ma chudo-mamo ,	Tsodo, tsandar'ma .	Chodo
64. Star	Taro	Tara	Taro	Taro
65. Fire	Dew'ta .	Ag, dew'ta ,	Dew'ta, ag, lahe	Dew'ta
66. Water .	Pani	P a n i	P o n i	pani
67. Howe	Ghar	Ghar. . . .	Ghar	Ghar
68. Hone	Ghodo	Ghodo	Ghodo, ghodu	Ghodo
69. Cow	Gay	Gai	Gay. . . .	Gay
70. Dog	Kut'ro .	K u t ^ r o	Kut'ro, kut'ru	Kut'ru
71. Oat	Biladi .	Biladi. . . .	Baladi, mani, manadi	Baladu, minari
72. Cook	Kuk'do .	m a r ^ g h .	Mur'ghe, kuk'do .	Knk'do, mar'gho
73. Dnck .	Batak	Batak	Batak	Batak
74. Ase	Gadhedu.	Gadhedo	Gadhedo	Gadhadu.
75. Camel .	Ut	Ut	Unt	Ut
76. Bird	Pankhi, pakshi	Pankhi	Pankhi, pan'shi	Panchhi
77. Go .	Ja	Ja	Dsa	Ja
78. Eat	Kha	Kha	EM	Kha
79. Sit .	Bes	Beh	Beh	Beh'

Kathiyawadi (Jhalawadi).	Kharwa	Ghisadi (Belgaum)	English.
Wau	Bairi	Bay ^a ka	53. Wife
Sok ^{ru}	Chhok ^{du}	Porya	54. Child
Sok ^{ro} , dich ^{ro} , putar, beto, bato, chiko, gago, bal ^{ko} .	Chhok ^{do}	Poryo	55. Son.
Sodi, dich ^{ri} , chichi, gagi, bal ^{ki} .	Chhok ^{di}	Por ^a ni	56 Daughter,
Galam, kafar .	Gulam .	Gulam	57. Slave
Khedu, sedu, cbhedu	Kheru	Kun ^{bi}	68. Cultivator
Bhar-wad, gok ^{li} , pidar	Bhar ^{war}	Kur ^{boryo}	59. Shepherd.
Par ^{abhu} , Bhag ^{wan} Par ^{mesar}	Khuda	Dew	60. God.
Jhod (zod), wal ^{gad} , karan, bala, lap	Jin	Bhut	61. Devil.
S'huraj, di	Suraj	Suraj	62 Sun.
Sado, sandar ^{ma}	Chado	Chand	63 Moon
Sadar ^{du} , tara .	Taro	Channyo	64. Star.
Det ^{wa} , khotaw ^{ro} , agara .	Ag, det ^{wa}	Ag	65. Fire.
Paul	Pant	Pani	66 Water.
Ghar, khor ^{du} .	Ghar .	Ghar	67. House.
Ghodo	Ghoro	Ghodo .	68. Horse
Ga, .	Gay	Gayi	69 Cow
K u t ^a r o	Kut ^{ro} .	Kutro .	70 Dog.
Ma la di, baladi, mid ^{di} , mani,manadi	Mid ^{ro} , min ^{ro}	Manjar	71 Cat
Kuk ^{do} , mar ^{gho} , maragh ^{do}	Mar ^{gho} .	Kuk ^{da}	72. Cook.
Batak	Batak	Badak .	73 Duck
Gadhado, khar	Gadheru	Gay ^{du} .	74 Ass.
S'hadiyo, uthiyo	Unt	Hut .	75. Camel
Pankhi .	Pankhi	P a k ^a s i	76 Bird.
Ja, s'hatak, s'habak	Ja	Ja .	77 Go.
Kha,eiraw, galach, jam .	Kha,	Kha .	78. Bat.
Beh	Beth .	Bais	79. Sit.

English.	Gujarati(Standard).	Sur'ti,		Patani
81. Beat	Mir	Mir	Mar, thok	Mar, jhud,thok
82. Stand .	Ubho tha	Ubho reh	Ubu-reh	Ubhu rhe
83. Die	Mar	Mar	Mar (mer imp, 2nd sing.)	Mar
84. Give	Ap	Ap, de .	Al, ap .	Apy*, aly*
85. Run	Dod	Dad	Dod, nah, hadi-mak	Dod
86. Up .	Upar .	Upar	Upar	Upar .
87. New	Pase . . .	Pahe, sode, hode	Pahe, pahe	Pahe
88. Down	Kiche .	Niohhe, ethe .	Netse, hethal .	Neche
89. Far	Dur, chhete .	Aghe	Veg'lu, aghu, tshetyu, setyu	Aghe, sete
90. Before .	Agal	Agadi,agal	Agal	Agar
91. Behind .	P a c h h a	Pachhadi,pachhal .	Patshal, punte, tsede, patsh'wade.	Pasar, puthe .
92. Who . . .	Kon	Kon	Kon, kun	Kun
9* Why	S a mate	Ha-mate	Tsyam, sa-haru	Chen, sid, ha-kaje .
95. And	Ane	Ane, anne	Ane, ne	Ne, ane .
96. But . . . *	Pan			
98. Yes	Ha .	Hove, ha	Ha,hove	Ha,hove
99. No .	Na .	Na	Na	Na
100. Alas	Are	Arere		
		Bap	Bap, bapa Bap'no, bapano	Bap B a p * n o
103. To a father	Bapne	Bap'ne, bapane	Bap'ne, bapane	Bap'ne,-ne
104. From a father .	Bap-thi .	Bap-thi, bapa-thi, -thaki .	Bapa-pahe-thi, bapa-kane-thi.	Bap-thi
105. Two fathers .	Be bap .	Be bap	Be bap, be bapa	Be bap .
106. Fathers . .	Bap(o)			

Kathiyawadi (Jhalawadi).	Kharwa.	Ghisadi (Belgaum).	English.
Aw	Aw	Aw	80. Come
Mar, lagaw, pad'tal, jhapat de, ram'kaw, thok .	Mar	Mar	81. Beat
Kham, khobh, khobhal, ubhaw	Ubhore .	Hnbar	82. Stand.
Mar, paso tha, uso ja, mer,	Mar	Mar .	83. Die.
De, al, ap	De	Da	84. Give.
Dhod, nas, bhag, ban'kaw, banjed.	Dor . .	Nhas	85. Bun.
Upa, mathe, uche . .	Upa	Upa	86. Up.
Pahe, kane, thnk'do, oro	Pase	Kanna	87. Near.
Hetho, niso, hetho .	Hethe	Hitta	88. Down.
Sete, agho, aghe	V e g ^ r e	Dur	89. Far
Morya, modhagalya .	Agar	Agal	90. Before.
Wahe, pas'wade	Pachhar	Pachal	91. Behind.
Kun, kon	Kon	Kon	92. Who.
Chiyo, Su, kiyo	SU	SU	93. What.
Chyam, chim, kim	Kam	Ka	94. Why.
Ane, ne	Ne, tatha	Wari	95. And
Pan	Pan	Panta	96. But
Jo	Ja	TO	97. If.
Ha, haa .	Ha	Hoy	98. Yes.
Na, uhu .	Na	Nat	99. No.
Are, re .	Are	A y y ^ y y	100. Alas.
Bapo	Bapu	Ba	101. A father
Bap'no .	Bapuno	Bano	102. Of a father.
Bap'ne, bapane	Bapune	Bana	103. To a father.
Bapa-thi	Bapu-pas-thi	Ba-ti	104. From a father.
Be bap	Be e bapu	Be ba	105. Two fathers
Bapo	Bapuhon	Ba	106. Fathers.

English.	Gujarati (Standard)	sur'ti.	Charotari.	patani.
107 Of fathera	Bap(o)no	Bapono, bapaono.	Bapano . ' .	Bap'no
108. To fathers	Bap(o)ne	Bapone, bapaone	Bapane .	Bap'ne
109. From fathers .	Bap(o)-thi	Bapo-thi, bapao-thi, -thaki.	Bapa-kane-thi .	Bap -thi.
110. A daughter	Chhodi .	Chhok'ri	Tshodi, dits'ri .	Sodi . ' .
111 Of a daughter .	Chhodino	Chhok'rino	Tshodino	Sodino
112. To a daughter .	Chhodine	Chhok'rine	Tshodine	Sodine
113 From a daughter	Chhodi-thi	Chhok'ri-thi, -thaki .	Tshodi-kane-thi	Sodi-thi .
114 Two daughters	Be chho	Be chhok'ri .	Be tshodiyo	Be sodio
115. Daughters	Chhodio .	Chhok'rio, ...	Tshodiyo	Sodio .
116 Of daughters .	Chhodiono	Chhok'riono .	Tshodiyono	Sodiono
117. To daughters .	chhodione	Chhok'rione .	Tshodiyone	Sodione .
118. From daughters	Chhodio-thi .	Chhok'rio-thi, -thaki	Tshodiyo-pahe-thi .	Sodio-thi.
119. A good man .	Saro manas	Bhalo manah	Haro manah	Haro manah' .
120. Of a good man.	Sara manasno .	Bhala manah'no	Hara manah'no	Hara manah'no
121. To a good man.	Sara manasne .	Bhala manah'ne	Hara manah'ne	Hara manah'ne
122 From a good man	Sara manas-thi	Bhala manah-thi, thaki .	Hara manah-pahe-thi	Hara manah'-thi
123 Two good men .	Be sara manas	Be bhala manah	Be hara manaho	Be hara manaho
124. Good men	Sara manas	Bhala manaho	Hara manaho .	Hara manaho .
125 Of good men .	Sara manas(o)no	Bhala manahono .	Hara manahono	Hara manahono
126 To good men	Sara manas(o)ne	Bhala manahone . .	Hara manahone	Hara manahone
127. From good men	Sara manas(o)-thi .	Bhala manaho-thi, -thaki .	Hara manaho-pahe-thi .	Hara manaho-thi
128 A good woman	Sari bay'di	Bhalibairi	Hari bay'di	Haru bay'ru .
129. A bad boy	Nathao Chhok'ro .	Kharab chhok'ro	Natharo tshok'ro .	Natharo soro ,
130. Good women .	Sari bay'dio .	Bhall bairio	Hari bay'da	Hara bay'ra .
131. A bad girl	Nathari chhodi	Kharab chhok'ri	Nathari chhodi	Nathari sori .
132 Good	Saro	Saro, haro	Haru, thik, bes	H I * . . . '.
133 Better .	-thi saro (better than)	Ghano saro, ghano haro	Wadhare haru	kar't' haro (better than) .

Kathiyawadi (Jhalawadi).	Kharwa.	Ghisadi (Belgaum).	English.
B a p a n o .	Bapuhonno . .	B a n o	107 Of fathers.
Bap'ne	Bapuhonne	Bana	108. To fathers.
Bap-thi	Bapuhon-pas-thi	Ba-ti	109. From fathers
Dich'ri	Chhok'di . .	P o r a n i .	110. A daughter
Dich'rino	Chhok'dino	Por'nino .	111. Of a daughter.
Dich'rine	Chhok'dine	Por'ninia	112. To a daughter.
Dich'ri-thi	Chhok'di-pas-tbi	Por'ni-ti	113. From a daughter.
Be dich'riyu .	Be chhok'di, be chhok'dio	Be betyo	114 Two daughters.
Dich'riyu	Chhok'dio	Betyo	115. Daughters.
Dich'riyuno	Chhok'diono .	Betyono	116 Of daughters
Dich'riyune	Chhok'dione .	Betyona	117 To daughters
Dich'riyu-thi .	Chhok'dio-pas-thi	Betyo-ti	118 From daughters.
S'haro manah	Ru do ad'mi	Chang'lo manus	119 A good man
S'hara manah'no	Ruda ad'mino .	Chang'lo manusno	120. Of a good man.
S'hara manah'ne	Ruda ad'mine .	Chang'lo manusna	121. To a good man
S'hara manah-thi	Ruda ad'mi-pas-thi .	Chang'lo manus-ti .	122, From a good man.
Be s'hara manahu.	Be ruda ad'mi, be ruda ad'mio	Be chang'la manus .	123 Two good men
S'hara manahu	Ruda ad'mio .	Chang'la manus	124 Good men
S'hara manah'no	Ruda ad'miono	Chang'la manusno	125. Of good men.
S'hara manah'ne	Ruda ad'mione	Chang'la manusna . .	126 To good men.
S'hara manah-thi	Ruda ad'mio-paa-thi	Chang'la manus-ti .	127. From good men.
S'hari bai	Majani bairi	Chang'li bay'ko	128. A good woman
Bhundo sok'ro .	Nathado chhok'do .	Wangal por'yo .	129. A bad boy
S'hari baiyu .	Majani bairio .	Chang'le bay'kyo	130 Good women.
Bhundi sodi	Nathadi chhok'di	Wangal por'ni	131. A bad girl.
S'haro	Rudo, majano	Chung'li	132 Good
Bau s'haro	Bahu rudo, bahu majano	Wat-ti chang'li (? better than that)	133 Better

English.	Gujarati (Standard).	Sur ^a ti.		Patani
134. Best .	Sau-thi saro	H a n - t h i saro, hau-thi haro	Hara-ma haru	Has-thi baro . .
135. High	Ucho	Ucho	U t s u	Uso
136. Higher .	thi Ucho	Ghano ucho .	Wadhare <u>u</u> su . . .	thi nso .
137. Highest .	Sau-thi uoho .	Ucha-ma ucho .	<u>U</u> su-mi <u>u</u> su .	Hau-thi uso .
138. A hone .	Ghodo	Ghodo	Ghodu, tay'du	Ghodo, ghoru .
139. A mare .	Ghodi	Ghodi	Ghodi	Ghodi, ghoru .
140. Hones .	Ghoda(o)	Ghoda	Ghoda	Ghoda, ghora .
141. Mares .	Ghodio	G h o d i o	Ghodio	Ghodio, ghorio . .
142. A bull .	Godho	Godho	Godho, akh'lo, hodh, hodhiyo.	Akh'lo, godho, hadh
143. A cow .	Gay	Gai	Gay, ga .	Gay
144. Bulls .	Godha(o)	Godha	Godha, akh'la, hodhiya .	Akh'la, godha, hadh
145. Cows , ,	Gayo	G a i o	Gayo	Gayo
146. A dag .	K u t * r o	K u t * r o	K u t * r o	Kut^aro..
147. A bitch .	Kut'ri	Kut'ri	Kut'ri	Kut'ri .
148. Dogs	Kut'ra(o)	K u t * r a	K u t * r a	Kut'ra
149. Bitches .	K u t * r i	đKut'rio	K u t * r i	đKut'rio
150. A he goat	Bak'ro	Bak'ro .	Bak'ro, bok'do	Bak'ro, bok'do.
151. A female goat .	Bak'ri	Bak'ri .	Bak'ri	Bak'ri, bok'di .
152. Goats	Bak'rao	Bak'ra .	Bak'ra	Bak'ra, bok'da
153. A male deer		Harau	Haran	Haran. .
154. A female deer .	Har'ni .	H a r * n i	Har'ni	Har'ni .
155. Deer	Haran	Har'na .	H a r * n a	Har'na .
156. I am	Hu chhu.	U chhawu, chhu	Hu tshu .	Hu su , .
157. thou art .	T u chhe	Tu chhe, chha . .	Tu tshu .	Tu sa, se
158. He is	Te chhe .	Te chhe, chha .	Te tshhe, se	E se
159. We are .	Ame chhaie . , .	Hame chhaiye, chhie	Ame tshie	Ame saiye, siye, sa .
160. You are	Tame chho .	Tame chho ,	Tame tsho, so .	Tame so

Kathiyawadi (Jhalawadi).		Ghisadi (Belgaum).	English.
Ghano-j s'haro.	Badhe-thi rudo (majano) .	Sagaja-ti chang'li	134. Best.
Uaa	Ucho	Uchchi .	135. High
Bau nso	Bahu ucho	Wat-ti uchchi (? higher than tho).	136. Higher.
Ghano-j uso .	Badhe-thi ucho	Sagala-tiuchchi	137. Highest.
Ghodo, tar'do, tay'do	Ghoro	Ghodo .	138 A horse.
Ghodi, tar'di, tay'di	Ghori	Ghodi .	139. A mare.
Ghoda, ghoda .	Ghora, ghorao	Ghoda .	140. Horse*.
Ghodiya	Ghori, ghorio .	Ghodi .	141 Mares.
S'hadh	Sandh	Pado	142 A ball.
Ga	Gay	Gayi	143 A cow.
S'hadho	Sandho	Pada	144 Bulls.
Gayu	Gayo	Gay	145. Cows.
Kut'ro	Kut'ro	Kut'ro	146. A dog.
Kut'ri	Kut'ri	Kut'ri	147 A bitch
Kut'ra, kut'ra	Kut'ra, kut'rao	Kut'ra	148. Dogs.
Kut'riyu	Kut'ri, kut'rio	Kut'ri	149. Bitches.
B o k ' a d o	Bak'do	Pal'wo	150. A he goat
Bok'di	Bak'di	S e l i	151. A female goat.
Bokda	Bak'da	Seli	152 Goats.
Hanna	Kaliyar	Haran	153 A male deer
Hanni	Har'ni	Har'ni	154. A female deer.
Hanna	Har'nu	Haran	155. Deer.
Hu su	H n	Hu chhau	156. I am.
T u su	T u chhe	T u chha	157. thou art.
Ise	I, te, chhe	O chha	158. He is.
Ame saye	Hame chhe	H a m a chha	159. We are.
Tame so	Tame chhe	Tuma chha	160 You are.

English.	Gujarati (Standard).	sur ^a ti.	Charotari.	Patani
161. They are .	Teo chhe .	Teo chhe, chha	Teo <u>sh</u> he, se .	E si se . . .
162. I was .	Hu hato .	U nto,huto .	Hu hato, uto .	Hu hato
163. thou wast	Tu hato .	Tu uto, huto .	Tu hato, uto .	Tu hato
164. He was .	Te hato .	Te uto, huto	Te hato, uto .	E hato
165. We were .	Ame hata	Hame uta, huta	Ame hata	Ame hata
166. You were	Tame hata	Tame uta, huta	Tame-hata, uta	Tame hata
167. They were	Teo hata	Teo uta, huta .	Teo hata, uta .	E hats .
168. Be .	Ho, tha .	Ho, tha	Tha, ho .	Ho, thau
169. To be	Howu, thawu .	Howu, thawu .	Thawu, howu .	Hawu .
170. Being	Hoto, thato .	Hoto, thato	Thato, hoto	Hato
171. Having been .	Hoine, thaine .	Hoine, thaine	Thaine, hoine	H o i n e . . .
172. I may be *	Hu hou .	U hou .	Hu thawu, howu	Hu hau, thau
173. I shall be	Hu hois, hais .	U hois .	Hu thaysi, hayis	Hu hois, heh .
174. I should be		U hot .		
175. Beat	Mar	Mar	Mar	Mar
176. To beat .	Mar'wu	Mar'wu	Mar'wu	Mar'wu .
177. Beating .	Mar'to	Mar'to	Mar'to	Mar'to
178. Having beaten .	Marine	Marine .	Marine .	Marine .
179. I beat .	Hu maru	U maru-chhu, maru-chha .	Hu maru- <u>sh</u> hu, <u>sh</u> hu .	Hu maru-su, marusu
180. thou beatest .	Tu mare	Tu mare-chhe, mare-chha .	Tu maru- <u>sh</u> hu, <u>sh</u> hu .	Tu mare-sa, mares .
181. He beats .	T e mare	Te mare-chhe, mare-chha .	Te mare- <u>sh</u> he .	E mare-se
182. We beat .	Ame marie	Hame marie-chhle, marie-chha	Ame marie- <u>sh</u> hie	Ame mariye-saiye, mariye-siye. I
183. You beat .	Tame maro	Tame maro-chho, maro-chha	Tame maro- <u>sh</u> ho	Tame maro-so . . .
184. They beat	Teo mare	Teo mare-chhe, mare-chha .	Te mare <u>sh</u> he .	E mare-si, mare-se .
185. I beat (Past Tense) .	Me maryo	Me mairu ' .	Me maryo	Mi maryo
186. Thou beatest (Past Tense).	Te maryo	Te mairu	T e m a r y o	Ti, or tie, maryo
187. He beat (Past Tense) .	Tene maryo	Tone mairu	Hene maryo	Ine maryo

Kathiyawadi (Jhalawadi).	Kharwa.	Ghisadi (Belgaum)	English.
Iwadai se	Ehon chhe' .	Oy chha .	161. They are.
Hu, hato .	Hu huto'.	Hu hoto .	162. I was.
Tu hato .	Tu huto .	Tu hoto .	163. Thou wast.
I hato	I huto .	O hoto .	164. He was.
Ame hata	Hame huta	Hama hota	165. We were
Tame hata .	Tame huta	Tuma bota	166. You were
Iwadai hata .	Ehon huta	Oy hota .	167 They were
Tha	Thaw .	Rha .	168. Be.
Thawu	Thawu .	Bhawan	169 To be.
Thato .	Thatu .	Rhato	170 Being
Thaine .	Thaine .	Rhain	171. Having been
Hu thau		Hu rhawos	172 I may be
Hu thaiS	Hu hos .	Hu rhawos	173. I shall be.
			174 I should be
Mar, marya	Mara	Mar	175. Beat
m a i r * w	uMar*wu	Mar*wu .	176 To beat
m a r * t o.	Mar'to .	M a r * t o. . . .	177. Beating.
Marine	Marine	Marina .	178 Having beaten
Hu maru-Su.	Hu maruchh	Hu marucha	179 I beat
Tu mare-se, maru-su, maras	Tu marechh	Tu maracha	180 Thou beatest
I mare-se	Te marechh	O maracha	181 He beats
Ame marie saye	Hamehon mariyechh	Hama marecha	182 We beat
Tame maro-so .	Tame marochh .	Tama marocha	183. You beat
Iwadai mare-se	Teo marechh .	Oy maracha	184 They beat
Me maryo	Hue mariyo, me mariyo	Hu maryo . . .	185 I beat (<i>Past Tense</i>).
Te maryo	Tue mariyo	Tu maryo	186. Thou beatest (<i>Past Tense</i>).
Inennaryo	Ie mariyo	O maryo	187 He beat (<i>Past Tense</i>)

English.	Gujarati (Standard).	sur'ti	Charotari.	Patani
188. We beat (<i>Past Tense</i>)	Ame maryo	Hame mairu	Ame maryo	Ama maryo
189. You beat (<i>Past Tense</i>)	Tame maryo	Tame mairu .	Tame maryo .	Tame maryo
190. They beat (<i>Past Tense</i>)	Teoe maryo	Teoe mairu .	Hem'ne maryo .	Im'ne, or teoe, maryo
191. I am beating .	Hu maru-chhu.	U maru-chhu, maru-chha .	Hu maru-tshu .	Hu maru-su, marusu
192. I was beating . .	Hu mar'to-hato	U mar'to-to .	Hu mar'to-nto	Hu mar'to-to
193. I had beaten	Me maryo-hato	Me mairu-to	Hu maryo-uto .	
194. I may beat	Hu maru	U maru .	Hu maru	Mi maryo-to
195. I shall beat .	Hu maris	U maris, marih, mara, marano	Hu maris	Hu maris, marh .
196. Thou wilt beat .	Tu mar'Se	Tu mar'se, mar'he .	Tu maris	Tu maris, mar'se, marh .
197. He will beat . .	Te mar'se	Te mar'se, mar'he .	Te mar'se	E mar'se, mar'he .
198. We shall beat .	Ame marisu	Hame mar'su, mar'hu	Ame marisu .	Ame mar'su, mar'hu
199. You will beat . .	Tame mar'so .	Tame mar'so, mar'ho	Tame mar'so .	Tame mar'so, mar'ho .
200. They will beat .	Teo mar'se	Teo mar'se, mar'he .	Teo mar'se	E mar'si, mar'he .
201. I should beat .				
202. I am beaten .	Hu marau, mane mar'wama ayo-chhe	Mane mairu chhe .	Mane mar'ya-tshe	Hu mar khau-su
203. I was beaten .	Hu marayo, mane mar'wama ayo-hato	Mane mairu to	Me mar khadho-to .	Mi mar khadho-to .
204. I shall be beaten	Hu marais, mane mar'wama aw'se	U mairu jais .	Hu mar khais .	Hu mar khais .
205. I go	Hu jau	U jau-chhu, jau-chha	Hu <u>dza-tshu</u> , <u>dzau-tshu</u>	Hu jau-su
206. Thou goest	Tu jay	Tu jay-chhe, jay-chha	Tu <u>dza-tshu</u> , <u>dzau-tshu</u>	Tu nai-su, jay-se
207. He goes .	Te jay	Te jay-chhe, jay-chha	Te <u>dzay-tshe</u> .	E jay-se .
208. We go .	A me j a i e	Hame jaie-chhie, jaie-chha.	Ame <u>djaie-tshe</u>	Ame jaie-sa, jaie-slye
209. You go .	Tame jao	Tame jao-chho, jao-chha .	Tame <u>dzaw-tsho</u>	Tame jao-so .
210. They go .	Teo jay .	Teo jay-chhe, jay-chha	Te <u>dzay-tshe</u> .	E jay-si, jay-se
211. I went .	Hu gayo	U giyo	Hu <u>dzyo</u> , gayo, gyo .	Hu jyo, gyo .
212. Thou wentest ,	Tu gayo .	Tu giyo	Tu <u>dzyo</u> , gayo, gyo .	Tu jyo, gyo .
213. He went .	Te gayo .	Te giyo .	Te <u>dzyo</u> , gayo, gyo .	E jyo gyo
214. We went	Ame gaya	Hame goya .	Ame <u>dzya</u> , gayo, gya	Ame jye, gya

Kathiyawadi (Jhalawadi.)	Kharwa.	Ghisadi (Belgaum).	English.
Ame mario .	Hame mariyo . .	Hama mario .	188. We beat (<i>Past Tense</i>).
Tame mario	Tame mariyo .	Tama mario .	189. You beat (<i>Past Tense</i>).
Im'ne mario .	Ehone mariyo .	Oy mario	190. They beat (<i>Past Tense</i>)
Hu maru-su	Hu maruchh .	Hu mar'wa-chha	191. I am beating.
Hu mar'to-to	Hu mar'to-huto	Hu mar'wa-hoto	192. I was beating
Me mario-to	Hue mariyo-huto	Hu mario-to	193. I had beaten
Hu maru	Hu maru , .	Hu maryos	194. I may beat.
Hu maris	Hu mares	Hu maros	195. I shall beat.
Tu maris .	Tu mar'se	Tu maros	196. Thou wilt beat
Im a r * s e. . .	I, mar'se .	O maros	197. He will beat.
Ame mar'su	Hame mar'su	Hama maros .	198. We shall beat.
Tame mar'so .	Tame mar'so .	Tuma maros	199. You will beat.
Iwadai mar'se	Ehon mar'se .	Oy maros	200. They will beat.
			201. I should beat.
Me mai khadho-se .	Hune mariyochh	Hu mar-khado	202. I am beaten
Me mar khadho-to .	Hune mariyo-huto	Hu mar-khado-to	203. I was beaten
Hu mar khais .	Hune mar'se .	Hu mar-knawos	204. I shall be beaten
Hu jau-su	Hu jauchh.	Hu jawucha	205. I go
Tu jas .	Tu jay'chh	Tu jacha	206. Thou goest.
I jay-se	Te jay'chh	O jacha	207. He goes
Ame jaye-saye	Hame jayechh	Hama jayecha	208. We go
Tame jawo-so .	Tame jaochh .	Tuma jawucha	209. You go
Iwadai jay-se	Teo jay'chh.	Oy jacha	210. They go
H u j i y o	H u giyo	Hu gayo ,	211. I went
T u jiyo	Tu giyo .	T u gayo	212. Thou wentest.
I j i y o	Te giyo .	O gayo	213. He went
Ame jiya . . .	Hame giya . . .	Hama gayo .	214. We went.

English.	Gujarati (Standard)	Devan.	Charitri	Poetic.
215. You went . . .	Tamē gayē . . .	Tamē gīyā . . .	Tamē dayē, gayē, gīyā . . .	Tamē jīyā, gīyā . . .
216. They went . . .	Tēē gayē . . .	Tēē gīyā . . .	Tēē dayā, gayā, gīyā . . .	Tēē jīyā, gīyā . . .
217. Go . . .	Jā . . .	Jā . . .	Jāyō . . .	Jā . . .
218. Going . . .	Jāō . . .	Jāō . . .	Jāyō . . .	Jāō . . .
219. Goes . . .	Gayō, gāō . . .	Gīyō . . .	Dayō . . .	Jāō . . .
220. What is your name ?	Tamārī nām kī ? . . .	Tamārī nām hū chō ? . . .	Tamārī nām dū ? . . .	Tamārī nām hū ? . . .
221. How old is this horse ?	Ā ghōḍāī amār kēpī ? . . .	Ā ghōḍī kēwāḍō ch . . .	Ā ghōḍō gayāī wārāḥō sō ? . . .	Chōḍīī wārāḥō ghōḍāī sī ? . . .
222. How far is it from here to Kāḍmīr ?	Abī-thī Kāḍmīr kēpī kēwāḍō ? . . .	Abī-thī Kāḍmī kēpī āgū chō ? . . .	Āy-thī Kāḍmī kēpī kēwāḍō sō ? . . .	Abī-thī Kāḍmīr chōḍīī sē ? . . .
223. How many men are there in your father's house ?	Tamārī bāpāī ghār mē dik'ō kēyā chō ? . . .	Tamārī bāpāī ghār-mē kēpī chōk'ō chō ? . . .	Tamārī bāpāī ghār-mē kēpī dōḍā ? . . .	Tamārī bāpāī ghār-mē chōḍīī sō sī ? . . .
224. I have waited a long way to-day . . .	Mē āyē ghōḍī chāyō-chōḍī . . .	Ū āyē ghōḍī chāyō-chōḍī . . .	Āyō ā thāyē bhāyō-jhā . . .	Mē āyē bhī āyō-thī āyō . . .
225. The son of my uncle is married to his sister . . .	Mārā bhāīyō dik'ōyē thāī bēnā sītō parayō-chō . . .	Mārā bhāīyō chōk'ōyē thāī bēnā sītō parō chō . . .	Mārā bhāīyō dik'ōyē thāī bēnā vērā parayō-m . . .	Mārā bhāīyō āyōyē yēthāī bhūnāī parōyē ch . . .
226. In the house is the end of the white horse . . .	Chōḍ-mē dūḍāī ghōḍāī jī chō . . .	Dūḍāī ghōḍāī pākē ghār-mē chō . . .	Dūḍāī ghōḍāī thōmā ghār-mē chō . . .	Dūḍāī ghōḍāī jī ghār-mē parōyē sē . . .
227. Put the saddle upon his back . . .	Thāī pākē upar jī thāō . . .	Thāī pākē-par pākē thāō . . .	Thāī par thōmā sādō . . .	Chōḍ-par jī mēḍī dō . . .
228. I have beaten him now with many strokes . . .	Mē thāī chōḍ'ōḍ'ō ghōḍāī chōḍ'ōḍ'ō mārōyē chō . . .	Mē thāī chōḍ'ōḍ'ō ghōḍāī mārōyē mārōyē chō . . .	Mē thāī thāḍ'ōḍ'ō thāḍ'ōyē mārōyē . . .	Mē thāī mārōyē bhī bhāīyē mārōyē . . .
229. He is grumpy outside on the top of the hill . . .	Tō sē tēk'ōḍ'ō mārōḍ'ō thōr chāwō-chō . . .	Tō chōḍ'ōḍ'ō jōḍ-par thōr chāwō-chō . . .	Tō thāḍ'ōḍ'ō wārā ghōḍāī thāwō-m . . .	Dangmārī sōḍī ā dūḍāī mārōyē . . .
230. He is sitting on a horse under that tree . . .	Tō pākē thāī nēḍō ghōḍāī upar bōḍ'ō thō chō . . .	Tō pākē thāī-nēḍō ghōḍāī-par bōḍ'ō chō . . .	Ghōḍā-par sāt'wār thāwōyē pākē dōḍ'ō-āyō āyō-jhā . . .	Pākē thāī nēḍō ā ghōḍāī-upar bōḍ'ō sē . . .
231. His brother is taller than his sister . . .	Thāī bhāī thāī bēnā kār'ō thō chō . . .	Thāī bhāī thāī bēn-thī thō chō . . .	Sō bhāī sō bēn-kār'ō thōyē thō . . .	Jī bhīrō kār'ō thō thāī sō sē . . .
232. The price of that is two rupees and a half . . .	Thāī kīmāī adī rūpāyō chō . . .	Thāī kīmāī adī rūpāī chō . . .	Tō-mē mē adī rūpāyē sō . . .	Thāī kīmāī adī rūpāī sē . . .
233. My father lives in that small house . . .	Mārā bāp pākē mārā ghār-mē rōḍ'ō chō . . .	Mārā bāp tō mārā ghār-mē rōḍ'ō chō . . .	Mārā bāp pākē mārā ghār-mē rōḍ'ō-m . . .	Pākē mārā ghār-mē mārōyē bhī chō-sē . . .
234. Give this rupee to him . . .	Ā rūpāyō thō āpō . . .	Thō ā rūpō āpō . . .	Ā rūpāyē thō āpō . . .	Ā rūpāyē thāī āpō . . .
235. Take these rupees from him . . .	Pākē rūpāyē thāī pākē-thī lō . . .	Ā rūpāyē thāī pākē-thī lō . . .	Thāī (or him) wārā-thī pākē rūpāyē lō . . .	Thāī-pākē-thī ā rūpāyē thāī-lō . . .
236. Beat him well and beat him with ropes . . .	Thōḍ'ō khōḍ'ō mārō āyō dōḍ'ō bhōḍō . . .	Thōḍ'ō khōḍ'ō mārō āyō dōḍ'ō bhōḍō . . .	Thōḍ'ō khōḍ'ō mārō thōḍ'ō dōḍ'ō-wārā bhōḍō . . .	Thāī khōḍ'ō mārō āyō dōḍ'ō bhōḍō . . .
237. Draw water from the well . . .	Pākē kār'ō-mē-thī pākē bhōḍō . . .	Kār'ō-mē-thī pākē bhōḍō . . .	Kār'ō-mē-thī pākē bhōḍō . . .	Kār'ō-mē-thī pākē bhōḍō . . .
238. Walk before me . . .	Mārā āgāī āgāī chō . . .	Mārā āgāī chō . . .	Mārā āgāī bhō . . .	Mārā āgāī bhō . . .
239. Whom boy cannot be hand you ? . . .	Kōḍō chōḍ'ōḍ'ō tamārī pākē bhāī āyō chō ? . . .	Kōḍō chōḍ'ōḍ'ō tamārī pākē bhāī āyō chō ? . . .	Kōḍō bhāīyē thāī pākē bhāī āyō chō (or sē) ? . . .	Kōḍō āyō tamārī pākē bhāī āyō ? . . .
240. From whom did you buy that ? . . .	Kōḍō pākē-thī tamārī tō vārā chōḍ'ō bhōḍō ? . . .	Kōḍō pākē tamārī bē vārāḍ'ō bhōḍō . . .	Ā tō kōḍ'ō-thī wārāḍ'ō bhōḍō ? . . .	Ā tamārī bhāī pākē-thī vārāḍ'ō bhōḍō ? . . .
241. From a shopkeeper of the village . . .	Gām'wār āk dōḍ'ōḍ'ō pākē-thī . . .	Tō gām'wār dōḍ'ōḍ'ō pākē-thī . . .	Gām'wārī kār'wārā kār'wārā-thī . . .	Gām'wār āk bhōḍ'ō pākē-thī . . .

કાશ્મીરી (Kashmiri)	કાશ્મીરી (Kashmiri)	ગુજરાતી (Gujarati)	English.
Tamā gya	Tamā gya	Tama gya	215. You went
īwālai gya	Tahān gya	Oy gya	216. They went.
Ja	Ja	Ja	217. Go.
Jāo	Jān	Jatā	218. Going.
Jyā	Gya	Gaya	219. Gone.
Tamāyū nām aī se ?	Tamāru nām aī ?	Tarā nām aī ?	220. What is your name ?
Ā ghōḍā chāyā warāhān se ?	Ghara katā mān chhe ?	Ā ghōḍāna kowā warān ?	221. How old is this horse ?
Āī-thi Kāsmīr chāyā thāy- se ?	Āī-thi Kāsmīr katā thāy- vāgā chhe ?	Āī-thi Kāsmīr kowā dā ?	222. How far is it from here to Kāsmīr ?
Tamāra bāpna ghar-mā chāyā dīchā se ?	Tamāra bāpna ghar-mā kavā chhōkā chhe ?	Tarā bāp ghar-ma kowā pāyā ?	223. How many sons are there in your father's house ?
Hā āī āībe panche hāyo-āī	Hā āī bahu chāyā	Hā āī ghāyo wā chāyā	224. I have walked a long way to-day
Mārā kākān dīchā inī bān hārā payā-se	Mārā chhōḥān dīchā inī bān-nā māthā pāyā	Onī pōrāī mārā kākān bāpna dīdā	225. The son of my uncle is married to his sister.
Ghar-mā dholā ghōḍān sāmān se	Uyā ghōḍāī pānā ghar- mā chhe	Ō ghar-ma pāpā ghōḍā kōgīr chhe	226. In the house is the sad- dle of the white horse.
Ghōḍā sāmān nākhā	Inā upar pānā mēdo	Wān pūpā-par kōgīr ghāt	227. Put the saddle upon his back.
Mā inā dīchānā ghōḍā phātā māyā-se	Hā inā chhōḍānā ghānā chhātā māyā	Onī bātānā ghān māyā	228. I have beaten his son with many stripes.
I dharāī upar dīchā sārā-se	I dharāī māthāī par dīchā chārāchh	Dōngar-par ā dīchā chārāwā- līggyā	229. He is grazing cattle on the top of the hill.
Jhāḍ(nā) bēphā ghōḍā upar bēphā-se	I pāī jhār nīchā ghōḍā-par bēphāch	Jhāḍnā hūta ā ghōḍā-par bēphāch	230. He is sitting on a horse under that tree.
Inā bhai inī bān karāī mā- se	Inā bhai inī bānā karāī chhe chhe	Onā bhāī onā bhān-tī qachī-ghā	231. His brother is taller than his sister.
Inī kāmāt aīhī rūpayā se	Inī kāmāt hār rūpayā chhe	Onī kāmāt oī rūpayā	232. The price of that is two rupees and a half.
Mārā bāp ī jhūpāī-mā rā-se	Mārā bāp nā nānākhā ghar mā rāch	Mārā bāp nānā ghar-mā rāch	233. My father lives in that small house.
Ā rūpayā inā āpō	Ā rūpayā inā āp	Ā rūpayā onā dā	234. Give this rupee to him.
Inī pāhāī-thi oīyā rūpayā līyō	Pāhā rūpayā inī-pāhāī līyō	Ō-kān-tī ā rūpayā māngī	235. Take those rupees from him.
Inā khub lagawā nā dōrā- thi bādhā	Inā khub māro nā dōrā-thi bādhā	Onā chāḡāī mālon dōrā-tī bādh	236. Beat him well and bind him with ropes.
Kavā-mā-thi pānī kadhō	Kavā-mā-thi pānī kadhō	Hār-mā-tī pānī tār	237. Draw water from the well.
Mārā āgā sālō	Mārā āgā chālō	Mārā āgā chāl	238. Walk before me.
Tamāī wāhē kāmāt anī-rō āwā-se ?	Tamāī pāhār chhōkā-āwāchh ?	Tarā pāhār kāmāt pōyā āwāchh ?	239. Whose boy comes be- hind you ?
Tamāī kāmāt pāhāī-thi wāhē āyā ?	Kāmāt-pāhāī tamāī kāmāt āyā ?	Ō tī kāmāt-tī kī-hō ?	240. From whom did you buy that ?
Gāmānā wāpāyā pāhāī-thi	Gāmānā dukānār-pāhāī-thi	Ō khāḍānā dukān-wālā- kān-tī	241. From a shopkeeper of the village.

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