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LINGUISTIC SURVEY OF INDIA

VOL. IX

INDO-ARYAN FAMILY

CENTRAL GROUP

PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

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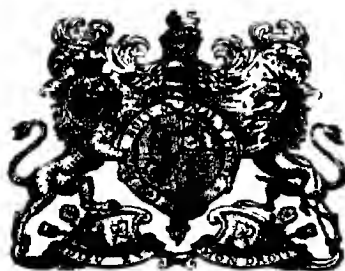
PART II

SPECIMENS OF THE RĀJASTHĀNĪ AND GUJARĀTĪ

COLLECTED AND EDITED BY

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

- Vol. I. Introductory.
- „ II. Môn-Khmër and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
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- „ V. Indo-Aryan languages, Eastern group.
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- „ „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāthī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmirī, and the Pisācha languages).
- „ IX. Indo-Aryan languages, Central group.
- „ Part I. Western Hindī and Panjābī.
- „ „ II. Rājasthānī and Gujarātī.
- „ „ III. Bhīl languages, Khāndēśī, etc.
- „ „ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

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

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ ṛi, ए e, ऐ ē, ऐ ai, ओ o, औ ō, औ au.

क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	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 wa	
श ṣa	ष ṣha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ल्ह ḷha.		

Visarga (:) is represented by *h*, thus क्रमशः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *śimh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anundāsika or Chandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus में *mẹ̄*.

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

ا a, etc.	ج j	د d	ر r	س s	ع ' gh
ب b	چ ch	ذ d	ز z	ش sh	غ gh
پ p	ح h	ذ z	ز z	ص s	ف f
ت t	خ kh		ژ zh	ض z	ق q
ث t				ط t	ک k
ث s				ظ z	گ g
					ل l
					م m
					ن n
					و when representing anundāsika in Dēva-nāgarī, by ◌̣ over nasalized vowel.
					و w or v
					ه h
					ی y, etc.

'Tanwin is represented by *n*, thus فَاوَانِ *fauān*. Alif-e maqṣūra is represented by *ā*;— thus, دَاوَا *da'wā*.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, بان *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*; (Kāśmirī) देख *deṣh*; कर् *kar*, pronounced *kor*; (Bihārī) देखिय *dēkhiy*.

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 Marāṭhī (𑂔), Puṣṭō (𑂔), Kāsmīrī (𑂔, 𑂔), Tibetan (𑂔), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.

(b) The *dz* sound found in Marāṭhī (𑂔), Puṣṭō (𑂔), and Tibetan (𑂔) is represented by *dz*, and its aspirate by *dzʰ*.

(c) Kāsmīrī 𑂔 (𑂔) is represented by *ñ*.

(d) Sindhī 𑂔, Western Panjābī (and elsewhere on the N.-W. Frontier) 𑂔, and Puṣṭō 𑂔 or 𑂔 are represented by *ṛ*.

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

𑂔 *t*; 𑂔 *ts* or *dz*, according to pronunciation; 𑂔 *d*; 𑂔 *r*; 𑂔 *zʰ* or *g*, according to pronunciation; 𑂔 *ʃʰ* or *hʰ*, according to pronunciation; 𑂔 or 𑂔 *ṛ*.

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

𑂔 *bb*; 𑂔 *bʰ*; 𑂔 *th*; 𑂔 *t*; 𑂔 *tʰ*; 𑂔 *ph*; 𑂔 *jj*; 𑂔 *jh*; 𑂔 *chh*;
𑂔 *ñ*; 𑂔 *dh*; 𑂔 *d*; 𑂔 *ḍḍ*; 𑂔 *ḍh*, 𑂔 *k*; 𑂔 *kh*; 𑂔 *gg*; 𑂔 *gh*;
𑂔 *ṛ*; 𑂔 *ṛ*.

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 :—

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

ä, „ „ „ *a* in *hat*.

ē, „ „ „ *e* in *met*.

ō, „ „ „ *o* in *hot*.

e, „ „ „ *é* in the French *était*.

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

ö, „ „ „ *ö* in the German *schön*.

ü, „ „ „ *ü* in the „ *mühe*.

th, „ „ „ *th* in *think*.

dh, „ „ „ *th* in *this*.

The semi-consonants peculiar to the Muṇḍā 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 (Khōwār) *ássistai*, 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 Mahārājā. 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 Gujarāṭī, 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.

RAJASTHĀNĪ.

Rājasthānī means literally the language of Rājasthān, or Rājwārā, the country 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 Hindī on the one hand, and from Gujarātī on the other. Europeans have hitherto included the various dialects under the loose term of 'Hindī,' just as they have also used that name for Bihārī and for the Eastern Hindī of Oudh. Natives do not employ any general name for the language, but content themselves with referring to the various dialects, Mārwarī, Jaipurī, Mālvī, and so forth. Rājasthānī 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 Rājasthānī 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 Rājasthānī and Western Hindī, and between Rājasthānī and Sindhī. In 1891 many speakers of Western Hindī and Sindhī were included in the figures which were, for the Survey, interpreted as representing Rājasthānī. 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 Rājasthānī 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 Rājasthānī is spoken with the population and area of Spain, which are, in each case, a little larger.¹

On its east, Rājasthānī is bounded (going from north to south) by the Braj Bhāshā and Bundēlī dialects of Western Hindī. On its south (from east to west), it has Bundēlī, Marāṭhī, Bhilī, Khāndēśī, and Gujarātī. Bhilī is also spoken in two mountainous tracts (the Vindhya Hills and the Aravali Hills) in the heart of the Rājasthānī country.

On its west (from south to north) it has Sindhī and Lahndā, and on its north (from west to east) it has Lahndā, Panjābī, and the Bāngarū dialect of Western Hindī. Of these, Marāṭhī, Sindhī, and Lahndā belong to the outer circle of Indo-Aryan languages.

As explained in the general Introduction to the Group, the areas now occupied by Panjābī, Gujarātī, and Rājasthānī, which are classed as 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 Hindī, gradually spread in a wave

¹ Population of Spain, 18,607,500. Area, 196,000 square miles.

which diminished in force the further it proceeded from the centre. Rājasthānī, therefore, and especially Western Rājasthānī presents several traces of the older outer language which once occupied Rajputana and Central India. Such are, in Western Rājasthānī, the pronunciation of *ā* like the *a* in 'ball,' of *ē* and *ai* like the *a* in 'hat,' and of *au* like the *o* in 'vote.' Such, too, are the common pronunciation of *chh* as *s* and the inability to pronounce a pure *s* when it really does occur, an *h*-sound being substituted. Again, Rājasthānī nouns have the oblique form in *ā*, as in most Outer Languages, and in the west it forms the genitive with *r* as in Bengali. Eastern Rājasthānī, like the Outer Lahndā, forms its future in *s*, 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 borne 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 Mahābhārata, the country known as that of the Pañchālas extended from the River Chambal up to Hardwār at the foot of the Himalayas. The southern portion of it, therefore, coincided with Northern Rajputana. It is known that the Pañchālas 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 Madhyadēśa (the home of the Central Group) in Gujerat, the first mentioned being that of Dwārakā in the time of the Mahābhārata war. The only way into Gujerat from the Madhyadēśa 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 Rathours abandoned Kanauj in the Doab late in the twelfth century A.D., and took possession of Marwar. The Kachhwāhās of Jaipur claim to have come from Oudh and the Solankis from the Eastern Panjab. Gujerat itself was occupied by the Yādavas members of which tribe still occupy their original seat near Mathura. The Gahlōts 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.

Rājasthānī 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 Mārwarī. 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 Mārwarī is greater than that occupied by all the other Rājasthānī dialects put together. The Central-East Dialect is recognised under two well-known names, Jaipuri and Hārautī, and there are other varieties as well. We may take the language of Jaipur as the Standard. Jaipuri, although in the East of Rājputana, is more nearly allied to Gujarātī than is Mārwarī, the latter dialect tending rather to agree with the Sindhī, immediately to its west. North-Eastern Rājasthānī includes the Mōwātī of Alwar, Bharatpur, and Gurgaon, and the Ahīrwātī of the Ahir country south and south-west of Delhi. It is the form of Rājasthānī which agrees most closely with Western Hindī,—the purest representative of the Central Group—and some people maintain that it is a dialect of that language and not of Rājasthānī. 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 Mālvi, spoken in Malwa and the adjoining country. It has Bundēli (a Western Hindī dialect) to its east and Gujarātī to its west, and is really an intermediate form of speech between the two. It is hence less decisively marked by typical peculiarities of Rājasthānī than Jaipuri, possessing some forms which are evidently connected with those of Western Hindī. The other South-Eastern dialect is Nimāḍi. It is by origin a form of Mālvi, 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 Bhīli and Khāndēsi 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 Rājasthānī 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 :—

Mārwarī	6,088,889
Central-East	2,907,200
North-Eastern	1,570,099
Mālvi	4,350,507
Nimāḍi	474,777

Total number of speakers of Rājasthānī in the area in which it is a vernacular as estimated for the Linguistic Survey /	15,390,972
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No figures are available as to how many speakers of any of the dialects of Rājasthānī except Mārwarī are found in other parts of India. In 1891, 451,115 speakers of Mārwarī were found outside Marwar, and scattered all over the Indian Empire. Natives loosely employ the name 'Mārwarī' to indicate any inhabitant or dialect of Rājputana, and it is certain that these figures include some (but not all) the speakers of other dialects of Rājasthānī, who were found away from their native country. We can, therefore, say that, in 1891, the total estimated number of speakers of Rājasthānī in India was at least 15,842,087.

The literary history of Rājasthānī is discussed in the sections dealing with the various dialects. A few general remarks will, therefore, suffice in the present place. The only dialect of Rājasthānī which has a considerable recognised literature is Mārwarī. Numbers of poems in Old Mārwarī or Dīngal, 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 Rājasthānī, 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 *Prithvirāj Rāsau* of Chand Bardāi, 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 Rājasthānī also possesses a large religious literature. That of the Dādū Panthī sect alone contains more than half a million verses. We do not know in what dialect of Rājasthānī any of these works are written. The portion of the Prithvirāj Rāsau which has been published is written in an old form of Western Hindī,—not Rājasthānī,—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 *Mārwarī*, *Udaipurī* (i.e., *Mēwārī*), *Bikānērī* (a form of *Mārwarī*), *Jaipurī* proper, *Hārautī* (an Eastern dialect), and *Ujainī* (i. e., *Mālvī*).

The only essay dealing with the Rājasthānī 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 Rājasthānī Dialects*. Most of this is incorporated in the following pages.

For printed books the Dēva-nāgarī character is used. The written character is a corrupt form of Dēva-nāgarī, related to the Mōḍī alphabet used in Marāṭhī, and to the Mahājani alphabet of Upper India. Its most noteworthy peculiarity is that it has distinct characters for the letters *ḍ* and *ṛ*.

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, *Mārwarī*, *Jaipurī*, *Mēwātī*, and *Mālvī*, based on the *Note* referred to above. *Nimāḍī*, being a mixed form of speech, does not require illustration in this connexion.

The pronunciation of the vowels, especially in Western Rājasthānī, is often irregular. In certain cases *ā* is pronounced like the *a* in 'ball,' *ē* and *ai* like the *a* in '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 *s* is pronounced like a rough *h*, thus agreeing with Northern Gujarātī and many Bhil dialects. On the other hand, in the same locality *chh* is commonly pronounced as *s*. The letter *h* itself and the aspiration of aspirated letters is frequently dropped, so that such a word as *hāth*, a hand, becomes *āṭ*.

I take this opportunity of explaining the pronunciation of the letter व, sometimes transliterated *w*, and sometimes *v*. In Western Hindī and in the languages further to the east this letter almost invariably becomes *b*. Thus *wadam*, a face, becomes *badan*, and *vichār*, consideration, becomes *bichār*. In Rājasthānī we first come upon the custom prevalent in Western India of giving this letter its proper sound. In the Marāthī 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 *w*, 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 *w* or *v* is pronounced as a pure labial, and not as a denti-labial. In transliterating Rājasthānī I represent the *w*-sound by *w*, and the *v*-sound by *v*, but it must be remembered that the English sound of *v* is never intended. Thus, I write 'Mār^wārī' not 'Mār^vārī,' because the *w* is followed by *ā*, but 'Māl^vī,' not 'Māl^wī,' because the *v* is followed by *i*.

Rājasthānī agrees with Gujarātī and Sindhī in having a strong preference for cerebral letters. The letters *l* and *n* which are hardly ever met in Western Hindī 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 Rājasthānī. 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 Bhāshā, Bundēli and Gujarātī forms for the sake of comparison.

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

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

A.—DECLENSION.

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

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mewāti.	Mālvi	Jaipurī	Mār ^w ārī.	
<i>Singular.</i>							
Direct	<i>ghōrā</i>	<i>ghwārō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōrō</i>	<i>ghōḍō</i>	<i>ghōḍō</i>
Agent	...	..	<i>ghōrai</i>	<i>ghōḍē</i>	<i>ghōrai</i>	<i>ghōḍāi</i>	<i>ghōḍē</i> or <i>ghōḍāē</i>
Oblique	<i>ghōrē</i>	<i>ghwārē</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōrā</i>	<i>ghōḍā</i>	<i>ghōḍā</i>

A.—DECLENSION

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

	Braj.	Bundēli.	Rājasthānī				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwārī.	
<i>Plural</i>							
Direct	<i>ghōṛē</i>	<i>ghwāri</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ṣ)</i>
Agent	.	.	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ṣ)-ē</i>
Oblique	<i>ghōraū</i> or <i>ghōrani</i>	<i>ghwāran</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōṛā</i>	<i>ghōḍā</i>	<i>ghōḍā(-ṣ)</i>

(b) Strong feminine tadbhava noun *ghōṛī*, 'a mare.'

	Braj	Bundēli.	Rājasthānī				Gujarātī
			Mēwātī.	Mālvi	Jaipurī.	Mārwārī	
<i>Singular</i>							
Direct	<i>ghōṛī</i>	<i>ghwāri</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Agent	...	.	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
Oblique	<i>ghōṛī</i>	<i>ghwāri</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōṛī</i>	<i>ghōḍī</i>	<i>ghōḍī</i>
<i>Plural</i>							
Direct	<i>ghōṛiyā</i>	<i>ghwāriyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ṣ)</i>
Agent	..	...	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ṣ)-ē</i>
Oblique	<i>ghōṛiyāū</i>	<i>ghwārin</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōṛyā</i>	<i>ghōḍyā</i>	<i>ghōḍī(-ṣ)</i>

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

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi	Jaipurī	Mārwārī.	
<i>Singular.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
Agent	...	...	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>gharē</i>
Oblique	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>
<i>Plural.</i>							
Direct	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar</i>	<i>ghar(-ṣ)</i>
Agent	...	...	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ṣ)-ē</i>
Oblique	<i>gharaū</i> or <i>gharani</i>	<i>gharan</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>gharā</i>	<i>ghar(-ṣ)-ē</i>

In the above we note the typical Rājasthānī and Gujarātī singular oblique form in *ā*, instead of *ē*. In Rājasthānī the plural of the *ā* is *ā̃*. It will also be noted that all the Rājasthānī dialects have a special form for the Agent case, instead of using the oblique form with the postposition *nē* or its equivalent. Mēwātī and Mālvi, which are most nearly related to Western Hindī, also optionally employ *nē* or *nai*.

Mālvi has also a plural formed by suffixing *hōr*, which reminds us of the old Kanaujī *hwār* and the Khas (Naipālī) *haru*.

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

B—POSTPOSITIONS.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī
			Mēwātī.	Mālvi.	Jaipuri.	Mārwāri.	
Agent	<i>nē</i>	<i>nē̃</i>	<i>nai</i>	<i>nē</i>	.	..	...
Genitive	<i>kau, kē, kī</i>	<i>kō, kē, kī</i>	<i>kō, kā, kī</i>	{ <i>rō, rā, rī;</i> { <i>kō, kā, kī</i>	<i>kō, kā, kī</i>	<i>rō, rā, rī</i>	<i>nō, nā, nī</i>
Dative	<i>kaũ</i>	<i>khō̃</i>	<i>nai</i>	<i>nē, kē</i>	<i>nai, kai</i>	<i>nāi</i>	<i>nē</i>
Ablative	<i>sō̃, tō̃</i>	<i>sō̃, sē̃</i>	<i>saī, taī</i>	<i>ñi, sē, sñi</i>	<i>sñi, saī</i>	<i>sñi, ñi</i>	<i>thi</i>

In the above, note that the oblique genitive ends in *ā*, as in Gujarātī, not in *ē*, as in Braj and Bundēli. The forms commencing with *r* are typical of Rājasthānī. The dative postpositions commencing with *n* are typical of Rājasthānī and Gujarātī. So is the *e* or *ai* of the Agent. Note that Mēwātī and Mālvi 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 *kō*, and *nai* the locative of the Gujarātī *nō*. Note that in Mālvi and Mēwātī *nē* and *nai* are used both for the agent and for the dative.

Adjectives.—Adjectives follow the genitive postpositions in their inflexions. Thus *āchchhō*, good; fem. *āchchhi*; masc. obl. *āchchhā*. 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, *kālē ghorē lāt mārī*, the black horse kicked; *rājā-kē gharē*, in the Rājā'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 Gujarātī *bijē dahādē*, on the second day.

Pronouns.

A.—PERSONAL PRONOUNS.

First Person.

	Braj.	Bundēli	Rājasthānī.				Gujarātī
			Mōwāti	Mālvī	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Direct	maī, haū	mē, maī	maī	mī, hī	maī	hī, mhī	hū
Oblique	mahi, mō, muj	mō, mōy	mī, muj	ma, mha, mhā	ma, mī, maī	mha, maī	ma, māra
Genitive	mārau	mā-kō, mērō, mō-nō	mērō	mārō, mhārō	mhārō	mhārō, mārō	mārō
<i>Plural.</i>							
Direct	ham	ham	ham, hamā	mhē, āpā	mhē, āpā	mhē, mē, āpā	amē, āpānē
Oblique	hamāū, hamani	ham	ham	mhā, āpā	mhā, āpā	mhā, mā, āpā	am, amārā, āpan, āpānē
Genitive	hamārau	ham-kō, hamārō, hamāō	mhārō	mhānō, āpānō	mhā-kō, āpānū	mhārō, mārō, āpārō	āmārō, āpānō

Second Person.

	Braj	Bundēli	Rājasthānī.				Gujarātī.
			Mōwāti	Mālvī	Jaipurī	Mārwarī	
<i>Singular.</i>							
Direct	taī, tū	taī, tū	tū	tī	tū	tī, thī	tū
Oblique	tohi, tō, tuj	tō, tōy	tī, tuj	ta, tha, thā	ta, tū, taī	tha, taī	ta, tāra
Genitive	tārau	tō-kō, tērō, tō-nō	tērō	thārō	thārō	thārō	tārō
<i>Plural.</i>							
Direct	tum	tum	tum, tam, tham	thē	thē	thē, tamē	tamē
Oblique	tumhāū, tum	tum	tam	thā	thā	thā, tamā	tam, tamārā
Genitive	tumhārau, tihārau	tum-kō, tumārō, tumāō	thārō	thānō	thā-kō	thārō, tamārō	tamārō

In these two pronouns the distinguishing points of Rājasthānī leap to the eye. The declensional base of the singular in Braj and Bundēli is *mo-*, *muj-*, or *mē-*; *to-*, *tuj-*, or *tē-*. In Rājasthānī it is *ma-* or *mī*; *ta-*, or *tī*, in this agreeing with Gujarātī.

In the plural it is *mhā* and *thā* instead of *ham* and *tam*. There is also a tendency in Rājasthānī to aspirate the first consonant in the singular, so that we get *mhā* and *thā*. Mēwātī 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 Gujarātī in having *tam*, not *tum*, which it optionally aspirates to *tham*. In the genitive plural Mālvi has the termination *ṇō*, which corresponds to the *nō* which Gujarātī uses for substantives, and which appears in the genitive of *āp* in all Indo-Aryan languages. Note also the aspirated forms of the plural in Rājasthānī, and the use of *āp* to mean 'we,' only employed, as in Gujarātī, when the 'we' includes the person addressed, which seems to be an idiom borrowed from Muṇḍā or Dravidian languages. On the other hand, Rājasthānī sometimes employs the genitive of *āp* to mean 'own,' in this respect agreeing with Western Hindī: 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.

	Braj	Bundēli	Rājasthānī				Gujarātī.
			Mēwātī	Mālvi.	Jaipurī	Mārwāṇī.	
<i>Singular</i>							
Direct	<i>yah</i>	<i>jō</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>yō, fem. yā</i>	<i>ō, yō, fem. ā, yā</i>	<i>a</i>
Oblique	<i>yāhi, yā</i>	<i>jā</i>	<i>aī</i>	<i>inī, anī</i>	<i>ī</i>	<i>in, inī, anī</i>	<i>a</i>
<i>Plural</i>							
Direct	<i>yē</i>	<i>jē</i>	<i>yai</i>	<i>yē</i>	<i>yē</i>	<i>ē, āī</i>	<i>ā</i>
Oblique	<i>inḥāũ, in</i>	<i>in</i>	<i>in</i>	<i>inā, anā</i>	<i>yā</i>	<i>inā, anā, yā, ā</i>	<i>ā</i>

That.

	Braj	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi	Jaipurī.	Mārwāṇī	
<i>Singular.</i>							
Direct	<i>wō, wah</i>	<i>ū, bō</i>	<i>wō, woh, fem. wā</i>	<i>wō, fem. wā</i>	<i>wō, fem. wā</i>	<i>ū, fem. wā</i>	<i>ō</i>
Oblique	<i>wāhi, wā</i>	<i>ū, bā</i>	<i>wāī</i>	<i>unī, wanī</i>	<i>ī</i>	<i>un, unī, wanī</i>	<i>ō</i>
<i>Plural.</i>							
Direct	<i>wē, wai</i>	<i>bē</i>	<i>wai</i>	<i>vi</i>	<i>wai</i>	<i>wāī</i>	<i>ā</i>
Oblique	<i>unḥāũ, unī</i>	<i>un</i>	<i>un</i>	<i>wanā</i>	<i>wā</i>	<i>unā, wanā, wā</i>	<i>ā</i>

C.—OTHER PRONOUNS.

	Braĵ.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mēlvi.	Jaipurī.	Mārwarī.	
<i>Relative</i>	<i>jau, jaun</i>	<i>jō</i>	<i>jō</i>	<i>jō</i>	<i>jō, jyō, fem. jā</i>	<i>jō, jikō, fem. jika</i>	<i>jē</i>
<i>Oblique</i>	<i>jāhi, jā</i>	<i>jā</i>	<i>jhaī</i>	<i>jaṇī</i>	<i>jī</i>	<i>jin, jaṇ, jaṇī</i>	<i>jē</i>
<i>Correlative</i>	<i>sō</i>	<i>sō</i>		...	<i>sō</i>	<i>sō, tikō, fem. tikā</i>	<i>tē</i>
<i>Oblique</i>	<i>tāhi, tā</i>	<i>tā</i>	..	...	<i>tī</i>	<i>tin, tiṇī</i>	<i>tē</i>
<i>Interrogative.</i>							
<i>Masc., fem.</i>	<i>kō, kau</i>	<i>kō</i>	<i>kaun</i>	<i>kān</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇ</i>
<i>Oblique</i>	<i>kāhi, kā</i>	<i>kā</i>	<i>kaīh</i>	<i>kaṇī</i>	<i>kuṇ</i>	<i>kuṇ, kaṇ</i>	<i>kōṇa, kō</i>
<i>Neuter</i>	<i>kahā, kā</i>	<i>kā</i>	<i>kē</i>	<i>kāī</i>	<i>kāī</i>	<i>kāī</i>	
<i>Indefinite.</i>							
<i>Masc., fem.</i>	<i>kōū, kōī</i>	<i>kōū</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>	<i>kōī</i>
<i>Neuter</i>	<i>kuch</i>	<i>kachū</i>	<i>kimaī</i>	<i>kāī</i>	<i>kyō</i>	<i>kāī</i>	<i>kaī, kāī</i>

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

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

Verbs.—The verb of Western Rājasthānī has one marked peculiarity—the possession of a true passive voice,—which is strange (except for a few scattered instances) to Western Hindī. The typical syllable of this voice is *īj*. Thus *mār^onō*, to strike; *marīj^onō*, to be struck. A similar form occurs in Sindhī and Lahndā, both languages of the Outer Circle. Gujarātī also has a passive voice, but makes it by the addition of *ā*, the resulting form thus agreeing with Western Hindī potential passives such as *dikhānā*, 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 Mēwātī *sū* is, of course, only a phonetic spelling of the Jaipurī *chhū*. The conjugational forms are the same as those which

occur in all other Indo-Aryan languages. The only peculiarities which need be noted in Rājasthānī are that, in the present, the first person plural ends in *ā*, that (except in Mēwāṭī) 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 *ā*.

	Braj.	Bundēli	Rājasthānt.				Gujarātī.
			Mēwātī.	Mālvi	Jasputī.	Mārwāṭī.	
PRESENT.							
<i>Singular.</i>							
1.	haū	hō, āw	hū, sū	hū	chhū	hū	chhū
2.	hai	hō, ay	hai, sā, sai	hē	chhai	hāi	chhō
3.	har	hō, ay	hai, sai	hē	chhai	hāi	chhō
<i>Plural.</i>							
1	haī	hō, āy	hā, sā	hā	chhā	hā	chhā
2	hau	hō, āw	hō, sō	hō	chhō	hō	chhō
3.	haī	hō, āy	haī, saī	hai	chhai	hāi	chhō
PAST.							
<i>Singular.</i>							
Masc.	hau, hutau	hatō, tō	hō, thō, sō	thō	chhō	hō	hatō
<i>Plural.</i>							
Masc.	hō, hutō	hatō, tō	hā, thā, sā	thā	chhā	hā	hatā

B.—THE FINITE VERB.

In Rājasthānī the conjugation of the verb, with two exceptions, proceeds on the same lines as those which obtain in Pañjābī and Western Hindī, of which latter Braj and Bundēli are dialects. One exception is the conjugation of the Definite Present, which departs from the method adopted in Western Hindī, and follows that of Gujarātī. 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 Hindī of the Upper Gangetic Doab. They are, nevertheless, distinctly typical of Rājasthānī. 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 Rājasthānī we may note that, as in the verb substantive and in the simple future, the first person plural ends in *ā*.

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

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalaū</i>	<i>chalū</i>	<i>chaḷū</i>	<i>chaḷū</i>	<i>chaḷū</i>	<i>chaḷū</i>	<i>chālū</i>
2.	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chālē</i>
3.	<i>chalar</i>	<i>chalē</i>	<i>chalai</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chālē</i>
<i>Plural.</i>							
1.	<i>chalaī</i>	<i>chalē</i>	<i>chaḷā</i>	<i>chaḷā</i>	<i>chaḷā</i>	<i>chaḷā</i>	<i>chālī</i>
2.	<i>chalan</i>	<i>chalō</i>	<i>chaḷō</i>	<i>chalō</i>	<i>chaḷō</i>	<i>chaḷō</i>	<i>chālō</i>
3.	<i>chaluī</i>	<i>chalē</i>	<i>chalaī</i>	<i>chalē</i>	<i>chalai</i>	<i>chalāi</i>	<i>chālē</i>

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

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
2.	<i>chal</i>	<i>chal</i>	<i>chaḷ</i>	<i>chaḷ</i>	<i>chal</i>	<i>chal</i>	<i>chāl</i>
<i>Plural.</i>							
2.	<i>chalan</i>	<i>chalo</i>	<i>chaḷō</i>	<i>chaḷō</i>	<i>chaḷō</i>	<i>chaḷō</i>	<i>chālō</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, *chalissāmi* or *chalihāmi*; thus, *chaḷ'syū* or *chaḷ'hū*. The Periphrastic Future is formed by suffixing an adjective, probably a participle, to the Present Subjunctive, as in the Hindi *chalū-gā*, which probably means 'I am gone (*gā*) that I may go (*chalū*).' Some dialects use one form and some another and some both.

SIMPLE FUTURE.

	Braj.	Bundēli.	Rājasthānī.				Gujarātī.
			Mēwātī.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
1.	<i>chalihā</i>	<i>chalihō</i>	...	...	<i>chaḷ'syū</i>	<i>chaḷ'hū</i>	<i>chālī</i>
2.	<i>chalhai</i>	<i>chalihē</i>	...	...	<i>chaḷ'si</i>	<i>chaḷ'hi</i>	<i>chāl'sē</i>
3.	<i>chalhai</i>	<i>chalihē</i>	...	...	<i>chaḷ'si</i>	<i>chaḷ'hi</i>	<i>chāl'sē</i>

SIMPLE FUTURE—*contd.*

	Braj.	Bundēli.	Rājasthāni.				Gujarāṭi.
			Mēwāṭi.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Plural.</i>							
1.	<i>chalikaĩ</i>	<i>chalikhẽ</i>	...	...	<i>chal'syã</i>	<i>chal'hã</i>	<i>chal'sũ,</i> <i>chal'sũ</i>
2.	<i>chalihau</i>	<i>chalihõ</i>	...	..	<i>chal'syõ</i>	<i>chal'hõ</i>	<i>chal'sõ</i>
3.	<i>chalikaĩ</i>	<i>chalikhẽ</i>	...	...	<i>chal'si</i>	<i>chal'hi</i>	<i>chal'sõ</i>

PERIPHRASTIC FUTURE.

	Braj.	Bundēli.	Rājasthāni.				Gujarāṭi.
			Mēwāṭi.	Mālvi.	Jaipurī.	Mārwarī.	
<i>Singular.</i>							
Masc. 1.	<i>chaluũ-gau</i>	<i>chalũ-gõ</i>	<i>chalũ-gõ</i>	<i>chalũ-gã</i>	<i>chalũ-lõ</i>	<i>chalũ-lã</i> or <i>-gõ</i>	..
<i>Plural.</i>							
Masc. 1.	<i>chalaĩ-gẽ</i>	<i>chalõ-gẽ</i>	<i>chalaĩ-gã</i>	<i>chalaĩ-gã</i>	<i>chalaĩ-lã</i>	<i>chalaĩ-lã</i> or <i>gã</i>	..

Note that in Mālvi and Mārwarī the singular terminations are *gã* and *lã* respectively, not *gõ* and *lõ* as we should expect. Unlike the *gõ* of Mēwāṭi and Mārwarī and the *lõ* of Jaipurī, *gã* and *lã* are immutable. They do not change for gender or number. They are no longer adjectives, and are hence to be distinguished from the *gã* of Standard Hindī.

(d) *The Periphrastic Present.*—This is the ordinary present with which we are familiar in Hindōstāni. In that language, as in Braj and Bundēli, it is formed by conjugating the present tense of the verb substantive with the present participle. Thus, *maĩ chal'tã hũ*, 'I am going.' In Rājasthāni, instead of the present participle being used, the simple present is conjugated together with the verb substantive. The same idiom is used in Gujarāṭi. Thus, to take Jaipurī as an example, we have—

Singular.

1. *maĩ chalũ chhũ*, 'I am going.'
2. *tũ chalaĩ chhai*, 'thou wast going.'
3. *wõ chalaĩ chhai*, 'he was going.'

Plural.

1. *mhẽ chalaĩ chhã*, 'we are going.'
2. *thẽ chalaĩ chhõ*, 'you are going.'
3. *wai chalaĩ 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 Bundēli only the masculine forms are shown :—

Braj	.	<i>chal^{tu} haũ.</i>
Bundēli	.	<i>chalat hō or chalat āw.</i>
Mēwāti	.	<i>chaḷḷi hī.</i>
Mālvi	.	<i>chaḷḷi hī.</i>
Jaipuri	.	<i>chaḷḷi chhī.</i>
Mārwarī	.	<i>chaḷḷi hī.</i>
Gujarāti	.	<i>chālũ chhũ.</i>

(e) *The Imperfect.*—The usual way of forming the imperfect in Rājasthānī 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 *maĩ chalaĩ chhō*, 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 Rājasthānī. The line of borrowing is quite traceable. Mālvi alone does not employ this idiom, but uses the present participle as in ordinary Western Hindī and Gujarāti. The present participle may also be optionally used in Mārwarī. We thus obtain the following forms of the imperfect :—

Braj	.	<i>haũ chal^{tu} hō.</i>
Bundēli	.	<i>maĩ chalat tō.</i>
Mēwāti	.	<i>maĩ chalaĩ hō.</i>
Mālvi	.	<i>hī chaḷ^{tō} thō.</i>
Jaipuri	.	<i>maĩ chalaĩ chhō.</i>
Mārwarī	.	<i>hī chaḷ^{tō} hō, hī chaḷāĩ hō.</i>
Gujarāti	.	<i>hũ chāl^{tō} hatō.</i>

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

	Present Participle.	Past Participle.	Infinitives.	
Braj	<i>chal^{tu}</i>	<i>chalyau</i>	<i>chal^{naũ},</i>	<i>chaliwaũ.</i>
Bundēli	<i>chalat</i>	<i>chalō</i>	<i>chalan,</i>	<i>chal^{bō}.</i>
Mēwāti	<i>chaḷ^{tō}</i>	<i>chaḷyō</i>	<i>chaḷ^{nũ},</i>	<i>chaḷ^{bō}.</i>
Mālvi	<i>chaḷ^{tō}</i>	<i>chaḷyō</i>	<i>chaḷ^{nō},</i>	<i>chaḷ^{wō}.</i>
Jaipuri	<i>chaḷ^{tō}</i>	<i>chaḷyō</i>	<i>chaḷ^{nũ},</i>	<i>chaḷ^{bō}.</i>
Mārwarī	<i>chaḷ^{tō}</i>	<i>chaḷyō</i>	<i>chaḷ^{nō}, chaḷ^{nũ},</i>	<i>chaḷ^{bō}.</i>
Gujarāti	<i>chāl^{tō}</i>	<i>chalyō</i>	.	<i>chāl^{vũ}.</i>

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

In Rājasthānī verbs of speaking govern the dative of the person addressed, not the ablative, as in Western Hindī. Here again the Gujarāti idiom is followed.

Syntax.

When a transitive verb in the past tense is used in the impersonal construction in Western Hindī, the verb is always put in the masculine, whatever the gender of the object may be. Thus, *us-nē strī-kō mārā* (not *mārī*), he struck the woman, or, literally, by him, with reference to the woman, a beating was done. In Gujarātī, on the contrary, the verb is attracted to the gender of the object. Thus, *tēnē strī-nē mārī* (not *māryō*), literally, by him, with reference to the woman, she was struck. Rājasthānī sometimes employs one construction, and sometimes the other, so that, in this respect, it is intermediate between Western Hindī and Gujarātī.

Rājasthānī delights in the use of pleonastic letters which are added to a word without altering its meaning. Thus *kat'rō* or *kat'rō-k*, how many; *khā gayō* or *khā gayō-s*, where did he go? To these may be added *ṛō* or *ḍō*, properly a diminutive, but often added without in any way affecting the sense. The frequent use of these pleonastic letters is typical of Rājasthānī.

It will be seen from the above that the Rājasthānī dialects form a group among themselves, differentiated from Western Hindī on the one hand and from Gujarātī on 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 Hindī than does, for instance, Panjābī. Under any circumstances they cannot be classed as dialects of Western Hindī. If they are to be considered as dialects of some hitherto acknowledged language, then they are dialects of Gujarātī.

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

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 Gujarātī to which we must look for the points of agreement. The forms of the demonstrative and other pronouns occupy a position intermediate between Gujarātī and Western Hindī.

The conjugation of the verb differs but slightly in all these languages, but even in this Rājasthānī 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 Gujarātī in adopting a principle which is altogether foreign to the genius of Western Hindī.

Taking the dialects separately, Mēwātī is the one which most nearly resembles Western Hindī. Here and there we find in Mālvi a point of agreement with Bundēli, while Jaipurī and Mārwarī agree most closely with Gujarātī.

I now proceed to deal with each dialect separately.

MĀRWĀRĪ.

Standard Mārwarī is spoken on the Rajputana State of Marwar-Mallani. The dialect, in a more or less impure condition, is also 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 Shēkhāwāṭī 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 Mārwarī is bounded by the Eastern dialects of Rājasthānī, of which we have taken Jaipurī as the standard. On the south-east it has the Mālvi dialect of Rājasthānī and a number of Bhil dialects. On the south-west it is bounded by Gujarātī. On the west, it has, to the south, the Sindhī spoken in Sind and Khairpur, and, further north, the Lahndā of the State of Bahawalpur. On the north-west it has Panjābī. It merges into Lahndā and Panjābī through a mixed form of speech entitled Bhaṭṭiānī, which has little connexion with Rājasthānī; on the north-west it merges into Panjābī and the Bāngarū dialect of Western Hindī through Bāgrī. In the extreme north-east of the area, it has Mēwātī directly to its north.

Standard Mārwarī varies but little from Jaipurī. We may note three main points of difference. In Jaipurī the postposition of the genitive is *kō*, while in Standard Mārwarī it is *rō*. In Jaipurī, the verb substantive is *chhū*, I am, *chhō*, was; in Mārwarī it is *hū*, I am, *hō*, was. In Jaipurī there are two forms of the future. Of one the typical letter is *s*, as in *mār^ssyū*, I shall strike. The other takes the suffix *lō*, which changes for gender and number; thus, *mār^ū-lō*, I shall strike. In Mārwarī, there are three forms. In one of these, the typical letter is *h*, as in *mār^hhū*, I shall strike. In another *lā* is added, which does *not* change for gender or number, as in *mār^ū-lā*, I shall strike; while the third adds *gō*, like the Hindī *gā*.

Standard Mārwarī 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 Jaipurī. Further to the south-east in Mewar and the neighbourhood, there is a well-known eastern form of Mārwarī, known as Mēwārī or Mērwarī, according to locality. In South Marwar, in the State of Sirōhī, and in the north of Palanpur in Gujarāt, the Mārwarī is affected by Gujarātī, and we have a southern sub-dialect. In West Marwar, in Jaisalmer and in Thar and Parker of Sind, the influence of Sindhī makes itself felt. Here we have a number of minor dialects, the principal of which are Thālī and Dhaṭkī, which are grouped together as Western Mārwarī. Finally there are a Northern Mārwarī in Bikaner, the neighbouring parts of Bahawalpur, and Shekhawati of Jaipur, in which we again find Mārwarī merging into Jaipurī, and Bāgrī of North-East Bikaner, and the South Panjab, in which it merges into Panjābī and Bāngarū.

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

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

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

Standard Mārwārī—			
Marwar			1,591,160
Eastern Mārwārī—			
Mārwārī-Dhundhārī (Marwar)		49,300	
Gōrāwātī (Kishangarh)		15,000	
Mārwārī of Ajmer		208,700	
Mārwārī of Merwara		17,000	
Mēwārī (including Mērwārī)		1,684,864	
			1,974,864
Southern Mārwārī—			
Gōdwārī (Marwar)		147,000	
Sirōhī—			
(Sirōhī)		169,300	
(Marwar)		10,000	
			179,300
Dōrāwātī (Marwar)			86,000
Mārwārī-Gujarātī—			
(Marwar)		30,270	
(Palanpur)		35,000	
			65,270
			477,570
Western Mārwārī—			
Thālī—			
(Marwar)		380,900	
(Jaisalmer)		100,000	
			480,900
Mixed dialects			204,749
			685,649
Northern Mārwārī—			
Bikānērī—			
(Bikānor)		533,000	
(Bahawalpur)		10,770	
			543,770
Shēkhāwātī			488,017
Bāgrī			327,859
			1,359,146
Total number of speakers of Mārwārī in the Mārwārī area			6,088,389

The Mārwārīs 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 Rājasthānī, such as Jaipurī or Mālvi, have been included under Mārwārī.

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

Assam	5,475	
Bengal	6,591	
Berar	36,614	
Bombay and Feudatories	241,094	<i>i.e.</i> the Provincial total 276,090 less 35,000 for Palanpur.
Burma	—	
Central Provinces and Feudatories	22,566	
Madras and Agencies	1,108	
United Provinces and Native States	2,228	
Punjab and Feudatories	130,000	Approximate. Separate figures not available.
Nizam's Dominions . . . . .	...	No figures available.
Baroda	4,859	
Mysore	579	
Rajputana . . . . .	..	No figures available.
Central India . . . . .	...	No figures available.
Coorg	1	
Kashmir . . . . .	...	No figures available.
Total number of speakers of Mārṡārī so far as known, in places in India outside the Mārṡārī area	451,115	

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 Mārṡārī. Such are the Ōds of Sind and the Panjab. Some of the members of this tribe of diggers do speak a corrupt Mārṡārī, 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 Mārṡārī are the Mahēsri and Oswāli of Chanda in the Central Provinces. They are the languages of two Mārṡārī-speaking mercantile castes, and the figures for them have been included in the general figures for Mārṡārī 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 Rājasthānī dialect, but the specimens of it which I have received are written in which is certainly a mixture of Mārṡārī and Mālvī. Bhōyari, another tribal dialect of the Central Provinces, which is usually classed as Mārṡārī, is really bad Bundēli. Turning to the North-Western Provinces we find Chūrūwāli returned as a special dialect from the District of Farukhabad. It is the language of the Chūrūwāls, a set of traders who come originally from Churu in Bikaner. As may be expected, their language is a corrupt Bikanēri, and is already included in the Mārṡārī figures.

The total number of recorded Mār-wārī speakers is therefore as follows:—

Mār-wārī speakers at home	6,088,389
" " " " abroad	451,115
	6,539,504
	TOTAL

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

Mār-wārī has an old literature about which hardly anything is known. The writers sometimes composed in Mār-wārī and sometimes in Braj Mār-wārī literature Bhākhā. In the former case the language was called *Ḍīngal* and in the latter *Pīngal*. None of the *Ḍīngal* 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 Mār-wārī which are noticed below in the list of authorities. Mīrā Bāī, the famous poetess, was queen of Mēwār. Any poems of hers, however, which I have seen are in Braj Bhāshā.

AUTHORITIES—

Very few works deal with Mār-wārī. I know of the following:—

ROBSON, REV. J.—*A Selection of Khyāls or Mār-wārī Plays, with an Introduction and Glossary.* Benares Mission Press, 1866.

KELLOGG, REV. S. H.—*A Grammar of the Hindi Language, in which are treated the High Hindī, also the colloquial Dialects of Rājputānī . . . 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, Bhoj-puri 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.

PANḌIT RĀM KARṆ ŚARMĀ.—*Mār-wārī Vyākaraṇa*. A Mār-wārī grammar written in Mār-wārī. No date or place of publication in my copy, Jodhpur. About 1901.

For books and the like the ordinary Dēva-nāgarī character is employed. For correspondence and mercantile documents a rough corruption similar to the 'Mahājanī' character of Upper India and to the Mōḍī of Marūthī, 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 Mār-wārī is based on the specimens and on Paṇḍit Rām KarṆ Śarmā's *Mār-wārī Vyākaraṇa*. It is interesting to note that the Mār-wārī verb has a regular organic Passive Voice. Although the grammar of Mār-wārī is here treated before that of the other dialects, it is not so fully treated as that of Central Eastern Rājasthānī which is dealt with on pp. 33 and ff. I have taken the Central Eastern as the typical Rājasthānī dialect, because more materials were available for it than for the

¹ The Mahājanī character is really this Mār-wārī 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 Mār-wārī merchant who went to Delhi. Thence his clerk wrote home 'bābū ajmār gayō, bārī bālī bhāj-dījē, the Babu has gone to Ajmer, send the big ledger.' This, being written without vowels, was read by its recipient, Bābū āj mar-gayō, bārī bālī bhāj-dījē, 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 Rājasthānī grammar before the Mārwarī one, as several references to it occur in the latter.

PRONUNCIATION.

In *ā̃*, the termination of the oblique plural of nouns, the *ā* is pronounced broadly something like the *a* in all. The diphthongs *ai* 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 *āi* and *āu* respectively. It may be added that *ē* and *āi* are often practically interchangeable, and so are *ō* and *āū*.

As in Eastern Rājasthānī *i* and *a* are often interchanged as in *jināi-rāi* for *janāi-rāi*, to a person. The letters *ch* and *chh* are quite commonly pronounced *s*. Thus *chakkī*, a millstone, is often pronounced *sakkī* and *chhāchh*, buttermilk, as *sās*. As this pronunciation is not universal, I have not shown it in my transcription.

The cerebral *l* is very common. It usually represents a single *l* in Prakrit. Thus the Prakrit *chaliō*, gone, becomes, in Mārwarī, *chaliyō*. A dental *l* represents a Prakrit double *ll*. Thus, Prakrit *challiō*, gone, becomes, in Mārwarī, *chāliyō*. *ḷ* is often indicated thus, *ḷ*, instead of by *ḷ*.

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

Aspiration and the letter *h* are commonly omitted. Thus *paḍṇō* for *paḍhṇō*, to read; *paḷō* for *puhilō*, first; *kāṇō* for *kahṇō*, 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 *nē*, but has, like the locative, a special form in declension:—

Tadbhava masculine noun in ō.

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō</i> , a horse.	<i>ghōḍā</i> .
Agent	<i>ghōḍē</i> , <i>ghōḍāi</i> .	<i>ghōḍā̃</i> .
Loc.	<i>ghōḍē</i> , <i>ghōḍāi</i> .	<i>ghōḍā̃</i> .
Obl.	<i>ghōḍā</i> .	<i>ghōḍā̃</i> .

Tadbhava masculine noun ending in a consonant.

Nom.	<i>ghar</i> , a house.	<i>ghar</i> .
Agent	<i>ghar</i> .	<i>gharā̃</i> .
Loc.	<i>gharē</i> , <i>gharāi</i> , <i>gharā</i> , <i>gharā̃</i> .	<i>gharā̃</i> .
Obl.	<i>ghar</i> .	<i>gharā̃</i> .

Tadbhava feminine nouns in ī.

Nom.	<i>ghōḍī</i> , a mare.	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Agent	<i>ghōḍī</i>	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Loc.	...	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .
Obl.	<i>ghōḍī</i> .	<i>ghōḍiyā̃</i> , <i>ghōḍyā̃</i> .

Tadbhava feminine noun ending in a consonant.

Nom.	<i>bāt</i> , a word.	<i>bātā̃</i> .
Agent	<i>bāt</i> .	<i>bātā̃</i> .
Loc.	...	<i>bātā̃</i> .
Obl.	<i>bāt</i> .	<i>bātā̃</i> .

We occasionally meet with a feminine locative in *ā̃*, as in *uṇ bīriyā̃*, 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>rājā</i> , a king.	<i>rājā</i> .	<i>rājā</i> .	<i>rājāwā̃</i> .
		<i>muni</i> , a sage.	<i>muni</i> .	<i>muni</i> .	<i>muniyā̃</i> .
		<i>tēli</i> , an oilman.	<i>tēli</i> .	<i>tēli</i> .	<i>tēliyā̃</i> .
		<i>sādhu</i> , a saint.	<i>sādhu</i> .	<i>sādhu</i> .	<i>sādhuwā̃</i> .
		<i>bābū</i> , a gentleman.	<i>bābū</i> .	<i>bābū</i> .	<i>bābūwā̃</i> .
Feminine.	{	<i>mā</i> , a mother.	<i>mā</i> .	<i>māwā̃</i> .	<i>māwā̃</i> .
		<i>mūrti</i> , an image.	<i>mūrti</i> .	<i>mūrtiyā̃</i> .	<i>mūrtiyā̃</i> .
		<i>tamākhū</i> , tobacco.	<i>tamākhū</i> .	<i>tamākhūwā̃</i> .	<i>tamākhūwā̃</i> .
		<i>bahū</i> , a daughter-in-law.	<i>bahū</i> .	<i>bahūwā̃</i> .	<i>bahūwā̃</i> .
		<i>gau</i> , a cow.	<i>gau</i> .	<i>gauwā̃</i> .	<i>gauwā̃</i> .

The usual postpositions are .—

Acc.-Dat.	<i>naī̃</i> ,	<i>naī</i> ,	<i>kanāī</i> ,	<i>rāī</i> .
Instr. and Abl.	<i>sū̃</i> ,	<i>ū̃</i> .		
Genitive	<i>rō</i> ,	<i>kō</i> ,	<i>tanō</i> ,	<i>handō</i> .
Locative	<i>mē̃</i> ,	<i>māī</i> ,	<i>mūhai</i> ,	<i>māī</i> , <i>māy</i> .

With regard to the above it should be noted that the dative (and accusative) postpositions *naī* (or *naī̃*) and *rāī* are locatives of *nō* and *rō* respectively. *Kanāī* is a contraction of *kāī-naī*, which is the locative of *kō-nō*. *Kō*, *nō*, and *rō* are all genitive postpositions. *Kō* and *rō* occur in Mārwarī and *nō* in the neighbouring Gujarāti. Further remarks regarding the use of *rāī* will be found below.

The usual suffix of the genitive is *rō*. *Tanō* and *handō* are archaic, and are now only found in poetry. *Kō*, as a genitive suffix, is used in those parts of the Mārwarī area which border on tracts in which Mēwarī or Mālvi is spoken.

It is necessary to state that, if we desire to write with strict philological accuracy *rō*, *rāī*, and *naī* should be joined to the noun without hyphens, as is done with the *nō* of Gujarāti, while *kō*, *tanō*, and *handō* should have hyphens. Thus *ghōḍānō*, *ghōḍārāī*, *ghōḍānaī*, but *ghōḍā-kō*, *ghōḍā-tanō*, and *ghōḍā-handō*. This is a question of derivation which will be found explained under the head of Gujarāti on p. 328 *infra*. In Rājasthāni, 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, *ghōḍā-rō*, *ghōḍā-rāī*, *ghōḍā-naī*.

The genitive terminations are liable to change as in Eastern Rajputana. *Rō* (*kō*, *taṇō*, *handō*) changes to *rā* (*kā*, *taṇā*, *handā*) before a masculine noun in the oblique singular or in the plural; to *rī* (*kī*, *taṇī*, *handī*) before any feminine noun; and to *rē* or *rāi* (or sometimes *rā*) before any masculine noun in the agent or locative. As postpositions like *āgāi*, in front, before, or *pachhāi*, behind, are really nouns in the locative, the nouns they govern are usually placed in this form of the genitive. *Rāi* or *rē*, itself, is a locative and often means 'in of.' Examples of the employment of the genitive are, *khēt-rō dhān*, the paddy of the field; *rājā-rā ghōḍā-sū*, from the horse of the king; *khēt-rī kākāḍiyā*, the cucumbers of the field; *ghar-rai pachhāi*, behind the house; *thā-rāi bāp-rāi ghar-māi*, in your father's house; *ūp-rāi khētā-māi*, in his own fields; *in-rāi hāt-māi*, in his hand; *khētā-rāi pālī*, the boundary of the fields, literally, 'in of the fields'; *un dēs-rāi*, in of that country, one amongst its inhabitants; *thā-rāi bābō-sā gōth kīvī*, by your father a feast was made; *un-rāi bāp dīthō*, by his father he was seen.

As all postpositions of the dative are by origin the locatives of genitive postpositions (*nāi* or *nāi* is itself the locative of the Gujarātī genitive termination *nō*), we often find *rāi* 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, *mhāi un-rāi bēlāi-rāi ghaṇā chāb'kiyā rī-divī-hāi*, I have given many stripes to his son; *ēk jināi-rāi dōy dāv'rā hā*, to a certain man there were two sons; *un-rāi gōth*, a feast for him. In the first example it will be noted that the *rāi* of *un-rāi* is also in the locative to agree with *bēlāi*. In the same way, when a genitive agrees with a noun in the dative (of which the postposition is itself in the locative), *rāi* is often used instead of *rā*. Thus *ūp-rāi bāp-nāi kayō*, he said to his father; *ūp-rāi hukam-nāi lōpiyō nahē*, I did not disobey your order.

Finally, when a noun itself is in the locative with *māi*, the *māi* is sometimes attached to the inflected locative in *āi*, and not to the oblique form. Thus *kūphāiḍāi-māi* (not *kūphāiḍā-māi*), in debauchery.

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

	<i>Sing.</i>	<i>Plur.</i>
Nom.	<i>ghōḍō.</i>	<i>ghōḍā.</i>
Agent	<i>ghōḍē, ghōḍāi.</i>	<i>ghōḍā.</i>
Accus.	<i>ghōḍō, ghōḍā-nāi.</i>	<i>ghōḍā, ghōḍā-nāi.</i>
Instr.	<i>ghōḍā-sū, ghōḍā-ū.</i>	<i>ghōḍā-sū, ghōḍā-ū.</i>
Dat.	<i>ghōḍā-nāi.</i>	<i>ghōḍā-nāi.</i>
Abl.	<i>ghōḍā-sū, -ū.</i>	<i>ghōḍā-sū, -ū.</i>
Gen.	<i>ghōḍā-rō (-kō, -taṇō, -handō).</i>	<i>ghōḍā-rō (-kō, taṇō, -handō).</i>
Loc.	<i>ghōḍē, ghōḍāi, ghōḍā-mē, etc.</i>	<i>ghōḍā, ghōḍā-mē, etc.</i>
Voc.	<i>hē ghōḍā.</i>	<i>hē ghōḍā.</i>

Adjectives.—Adjectives nearly follow the customary Hindōstānī rule. The oblique masculine of tadbhava adjectives ending in *ō* ends in *ā*, and the feminine in *ī*. Thus,—

Kālō ghōḍō hawā-rā jīū jāy-hāi, the black horse goes like the wind.

Kālā ghōḍā-nāi dōṛāwō, make the black horse gallop.

Kālī ghōḍī bādī saitān hāi, the black mare is very vicious.

Kālī ghōḍī-nāi dōṛāwō, make the black mare gallop.

When a noun is in the agent case singular the adjective is put in the agent case also. Thus *kālē ghōḍē lāt mārī*, the black horse kicked; *nāin^akiāi dāw^arāi gayō*, by the younger son it was gone. Similarly with a noun in the locative, the adjective is put in the locative, as in *chhōḷai ghar-māi*, in a small house.

In comparison the ablative is used, or (as in Gujarātī) the word *kar^atā* is employed in the sense of 'than,' as in *uchhāran-mē mūl swarā kar^atā lambā bōlijai*, in pronunciation they are uttered longer than the original vowels.

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

As ordinals, we may quote *pāilō*, first; *dājō*, second; *tijō*, third; *chōthō*, fourth; *pāch^awō*, fifth; *chhatthō*, sixth; *sāt^awō*, seventh; *āth^awō*, eighth; *naw^amō*, ninth; *das^awō*, tenth, and so on. *Pāch^awō* has its agent *pāch^awō* and its oblique form *pāch^awā*. So for other ordinals in *ō*. The others are declined regularly. *Chhēlō* (as in Gujarātī) 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, *āpā*, includes the person addressed. The other, *mhē*, does not necessarily do so. *Mhē* means 'we,' and *āpā*, 'we including you.'

	Singular	Plural	
		Including person addressed.	Excluding person addressed.
Nom	<i>hū, mhū.</i>	<i>āpā.</i>	<i>mhē, mē.</i>
Agent	<i>mhāi, māi.</i>	<i>apā</i>	<i>mhā, mā.</i>
Acc.-Dat.	<i>mha-nāi, ma-nāi.</i>	<i>āpā-nāi.</i>	<i>mhā-nāi, mā-nāi.</i>
Gen.	<i>mhārō, mārō.</i>	<i>āpā-rō.</i>	<i>mhāō, māō.</i>
Obl.	<i>mhāi, māi, mhārā, mārā, mhārāi, mārāi.</i>	<i>āpā.</i>	<i>mhā, mā, mhāō, māō, mhārāi, mārāi.</i>

So, for the Second person, we have—

Nom.	<i>tū, thū</i>	<i>thē, tamē.</i>
Agent	<i>thāi, tāi.</i>	<i>thā, tamā.</i>
Acc.-Dat.	<i>tha-nāi, ta-nāi.</i>	<i>thā-nāi, tamā-nāi.</i>
Gen.	<i>thārō.</i>	<i>thārō, tamārō.</i>
Obl.	<i>thāi, tāi, thārā, thāras.</i>	<i>thā, thārā, thārāi, tamā.</i>

The honorific pronoun of the second person is *āp*, your honour. It is regularly declined. Thus, *āp-nāi*, to your honour; *āp-rō* of your honour. Another honorific pronoun is *rāj*, your honour, also regularly declined. *Jī, jī-sā, sā, or sāb* are added to a noun to indicate respect. Thus *rāv-jī-sā, thākūr-sā, sēth-sāb*, all of which are titles; *bābō-sā* or *bābō-jī*, O father!

The Reflexive pronoun is also *āp*. *Ap-rō* is 'one's own.'

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

	This.	That.
Sing. Nom.	<i>ō, yō; fem. ā, yā.</i>	<i>wō, ū, uwō; fem. wā, uwā.</i>
Agent	<i>in</i>	<i>un.</i>
Acc.-Dat	<i>ī-ndī, in-ndī, anī-ndī.</i>	<i>ū-ndī, un-ndī, wanī-ndī.</i>
Gen.	<i>in-rō</i>	<i>un-rō</i>
Obl	<i>ī, in, anī</i>	<i>ū, un, wanī</i>
Plur. Nom.	<i>di, ē.</i>	<i>wāi, wē, uwāi, uwē</i>
Agent	<i>dī, ā, yā, inā.</i>	<i>wāī, wā, uwā, unā, wanā.</i>
Obl.	<i>dī, ā, yā, mā.</i>	<i>wāī, wā, uwā, unā, wanā.</i>

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

The Relative and Correlative pronouns are *jō* or *jikō*, who, and *sō* or *tikō*, he. They also have each a feminine form in the nominative. They are thus declined—

	Relative.	Correlative.
Sing. Nom.	<i>jō, jyō, jikō, jakō, fem. jikā, jakā.</i>	<i>sō, tikō, fem. tikā.</i>
Agent	<i>jin, jan, janī, jini, jī, jikan, jikāt.</i>	<i>tin, tint.</i>
Obl.	<i>jin, jan, janī, jī, jikan.</i>	<i>tin, tinī.</i>
Plur. Nom.	<i>jō, jyō, jikā, jikāt, jakāt</i>	<i>sō, tikā, tikāt.</i>
Agent	<i>jaī, jī, jyā, jinā, janā, jikā.</i>	<i>tinā, tikā.</i>
Obl.	<i>jaī, jī, jyā, jinā, janā, jikā.</i>	<i>tinā, tikā.</i>

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

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

	Masc. and Fem.	Neut.
Sing. Nom.	<i>kun, kaṇ.</i>	<i>kāĩ, kãĩ, kaũ.</i>
Agent and Obl. form.	<i>kun, kaṇ, kunĩ, kaṇĩ, kina, kãĩ</i>	<i>kunĩ.</i>
Plur. Nom.	<i>kun, kaṇ.</i>	.....
Agent and Obl. form.	<i>kunã, kunã, kinaã</i>	..

The Indefinite pronouns are *kõĩ*, anyone, and *kāĩ*, *kãĩ*, or *kĩ*, anything. *Kõĩ* has its agent and oblique form *kinĩ, kunĩ*, or *kõ*. When *kĩ* is used, the letter *ĩ* must be added to the postposition, as in *kĩ-rõ-ĩ*, of anyone. *Kāĩ, kãĩ* or *kĩ* does not change its form in declension.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present, I am, etc.

Sing.	Plur
1. <i>hũ</i>	<i>hã.</i>
2. <i>hãĩ.</i>	<i>hõ</i>
3. <i>hãĩ</i>	<i>hãĩ</i>

The past tense is masc. sg. *hõ*, pl. *hã*, fem. sg. and pl. *hĩ*, was. It does not change for person.

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

Root, *hõ*, become.

Present Participle—*hõtõ, hũtõ, whẽtõ* (masc. pl. *-tã*; fem. *-tĩ*), becoming.

Past Participle—*huwõ, huyõ, whiyõ, whiõ* (fem. *huĩ*), become.

Adjectival Past Participle—*huwõrõ, huyõrõ*, become.

Conjunctive Participle—*hũyar, hũy-nãĩ, ho-kur, hõ, whẽtõ-knãĩ, whẽr*, having become.

Infinitive—*hõwan, hõw-nõ, hõnõ, hũnõ, whãinõ, whãinũ, whãibõ*, to become.

Noun of Agency—*hõn-wãlõ*, one who becomes.

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

Sing.	Plur
1. <i>huũ, hõũ, whẽũ.</i>	<i>huwã, whãĩã, whãihã.</i>
2. <i>huwãĩ, whãĩ.</i>	<i>huwõ, whãiõ, whãihõ.</i>
3. <i>huwãĩ, whãĩ.</i>	<i>huwãĩ, whãĩ.</i>

Definite Present—I am becoming, etc. *huũ-hũ* or *whẽũ-hũ*, etc.

Imperfect, I was striking, etc.

whẽtõ-hõ, as in Hindĩ, or

whãĩ-hõ, as in Eastern Rājasthānĩ.

Future, I shall become, etc.

1st form—

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>whēhũ.</i>	<i>whēhã.</i>
2.	<i>whēhī.</i>	<i>whēhō.</i>
3.	<i>whēhī.</i>	<i>whēhī.</i>

2nd form—

huũ-lā, whēũ-lā, etc.

3rd form,—

huũ-gō, whēũ-gō, etc.

Imperative, become !

sing. *whāi*, plur. *hōwō.*

The other tenses can be formed from the foregoing elements.

THE FINITE VERB.

Root, *mār*, strike.

Present participle, *mār^atō*, striking.

Past participle, *māriyō, māryō* (fem. *mārī*), struck.

Adjectival past participle, *māriyōro, māriyō-huvō*, stricken.

Conjunctive participle, *mār, mār-kar, mārār, mar-nāĩ* (or *-nāĩ*), *mārũ-nāĩ* (or *-nāĩ*), *mār^atō-knāĩ*, having struck.

Infinitive, *māraṇ, mār^aṇō, mār^aṇũ, mār^abō*, to strike.

Noun of Agency, *mār^aṇūwālō, mār^abāwālō*, a striker.

The Adjectival past participle is only employed as an adjective, like the Hindi *mārā-huā*. When a participle is used adverbially, it takes the termination *ã*. Thus, *mulk-mē liyã phirũ*, I will take (thee) about the country; *mhārō māl magāw^atã gharī na kar^asi jēj*, he will not make an hour's delay in sending for my property; *āw^atã āw^atã ghar nērō āyō*, as he came along he arrived close to the house.

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

	<i>Sing.</i>	<i>Plur.</i>
1.	<i>mārũ.</i>	<i>mārã.</i>
2.	<i>mārãĩ.</i>	<i>mārō.</i>
3.	<i>mārãĩ.</i>	<i>mārãĩ.</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>mārũ-hũ.</i>	<i>mārã-hã.</i>
2.	<i>mārãĩ-hãĩ.</i>	<i>mārō-hō.</i>
3.	<i>mārãĩ-hãĩ.</i>	<i>marãĩ-hãĩ.</i>

Imperfect, I was striking, etc.

This has two forms. Either it is formed as in Hindī, 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 *āi*. Thus—

Form I.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
2.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>
3.	<i>mār^atō-hō</i>	<i>mār^atī-hī</i>	<i>mār^atā-hā</i>	<i>mār^atī-hī</i>

Form II.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>
2.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>
3.	<i>mārāt-hō</i>	<i>mārāt-hī</i>	<i>mārāt-hā</i>	<i>mārāt-hī</i>

Future, I shall strike.

This has three forms—

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

	Sing.	Plur.
1.	<i>mār^ahū, mār^asū, mārū</i>	<i>mār^ahā, mārā</i>
2.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahō, mārō</i>
3.	<i>mār^ahī, mār^asī, mārī</i>	<i>mār^ahī, mārī</i>

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

II.—This is formed by adding *lā* to the simple present. *Lā* corresponds to the *lō* of Eastern Rājasthānī, but does not change for gender or number, as *lō* does.

	Sing. Masc. and Fem.	Plur. Masc. and Fem.
1.	<i>mārū-lā</i>	<i>mārā-lā</i>
2.	<i>mārō-lā</i>	<i>mārō-lā</i>
3.	<i>mārāt-lā</i>	<i>mārāt-lā</i>

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

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārā-gā</i>	<i>mārā-gī</i>
2.	<i>mārāi-gō</i>	<i>mārāi-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārāi-gō</i>	<i>mārāi-gī</i>	<i>mārāi-gā</i>	<i>mārāi-gī</i>

Imperative, strike thou, etc.

2. sg. *mār*, pl. *mārō*.

Respectful forms *mārjai*, *mārījai*, *mārjyō*, *mārījō*.

Past Tenses.—These are formed from the past participle as in Hindī. 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, *nāin°kiāi ḍāw°rāi gayō*, by the younger son it was gone, *i.e.*, the younger son went.

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

hũ mār°tō, (if) I had struck.

hũ mār°tō-hũ, I may be striking.

hũ mār°tō-hũ-lā, I shall (*or may*) be striking

hũ mār°tō-hōtō, were I striking.

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

mhāi mārīyō, I struck (him).

hũ sūtō, I slept.

mhāi mārīyō-hāi, I have struck (him).

hũ sūtō-hũ, I have slept.

mhāi mārīyō-hō, I had struck (him).

hũ sūtō-hō, I had slept.

mhāi mārīyō-huwāi, I may have struck (him).

hũ sūtō-hũ, I may have slept.

mhāi mārīyō-hũ-lā, I shall (*or may*) have struck (him).

hũ sūtō-hũ-lā, I shall (*or may*) have slept.

mhāi mārīyō-hōtō, had I struck (him).

hũ sūtō-hōtō, had I slept.

In the above *sūtō* is an irregular past participle of the intransitive verb *sōw°nō*, to sleep. The regular form, *sōyō*, is also used.

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

kar°nō, to do, past participle *kīyō* (fem. *kī* or *kīvi*) or *kariyō*.

lōw°nō, to take, past participle *liyō* (fem. *lī* or *līvi*). *

dēw°nō, to give, past participle *dīyō* (fem. *dī* or *dīvi*).

piw°nō, to drink, past participle *piyō* (fem. *pī* or *pivī*).

jāw°nō, to go, past participle *gayō* (fem. *gāī*).

kah°nō, *kāīnō*, or *kāiw°nō*, to say, 3. pres. *kuwai*; past participle *kayō* (fem. *kahī* or *kāī*); conjunctive participle *kāīyar*.

Like *kah°nō* are conjugated *rah°nō*, to remain, and *bah°nō*, to flow.

The past participles of *kar°nō*, *dēw°nō* and *lēw°nō* are sometimes *kīnō*, *kīdhō* or *kīdō*; *dīnō*, *dīdhō* or *dīdō*; and *līnō*, *līdhō* or *līdō*, respectively. Similarly *khāw°nō*, to eat, makes *khādhō*. *Mar°nō*, to die, has *marīyō* or *muchyō*. *Dēkh°nō*, to see, has *dīthō*.

Other verbs sometimes form the past participle in *ō*, not *iyō*, as in *kasālō bhug°tan lāgō*, he began to feel want.

Causal verbs.—These are formed generally as in Hindī except that the causal suffix is *āw*, not *ā*, and the double causal suffix is *wāw*, not *wā*. Thus, *ud°nō*, to fly; causal *udā°nō*; double causal *udā°wāw°nō*. Root vowels are shortened as in Hindī, viz., *ā* to *a*; *ī*, *ē*, and *ai* to *i*; and *ū*, *ō*, and *āu* to *u*.

Causals formed like *mār°nō*, to kill, from *m°r°nō*, to die, and *khōl°nō*, to open, from *khul°nō*, to be open, are as in Hindī.

Verbs whose roots end in *h*, drop the *h* in the causal. Thus, from *bah°nō*, to flow, *bawāw°nō*, and from *kah°nō*, to say, *kawāw°nō*.

The following do not follow the usual Hindī rules:—

dēw°nō, to give, causal *dirāw°nō*, double causal *dir°wāw°nō*.

lēw°nō, to take, causal *lirāw°nō*, double causal *lir°wāw°nō*.

sīw°nō, to sew, causal *sīwāw°nō*.

khāw°nō, to eat, causal *khawāw°nō*.

piw°nō, to drink, causal *piwāw°nō*.

Negative voice.—A kind of negative voice is formed by conjugating the present participle with the verb *rah°nō*, to remain. Thus *gātō rah°nō*, is 'not to sing,' not (as in Hindī) 'to continue singing.' Dr. Kellogg gives the following example of this idiom, *kīwān jar-dō kāi manakh mahāī ātā rahāī*, shut the door that people may not come in.

Passive voice.—Mārwarī has a regular inflected passive voice, formed by adding *ij* to the root of the primitive verb. Thus, *mār°nō*, to strike; *marīj°nō*, to be struck. The primitive root undergoes the same changes that it does in the formation of causals. Other examples are:—

<i>Active.</i>	<i>Passive</i>
<i>kar°nō</i> , to do	<i>karīj°nō</i>
<i>khāw°nō</i> , to eat	<i>khawīj°nō</i>
<i>lēw°nō</i> , to take	<i>lirīj°nō</i>
<i>dēw°nō</i> , to give	<i>dirīj°nō</i> .

Even neuter verbs can take this passive (*cf.* the Latin *luditur a me*), and are then construed impersonally. Thus, from *āw°nō*, to come, we have *awīj°nō*, to be come; *mhāī-sū awījāī nahī*, by me it is not come, I cannot come. Other examples of these passives, *mhū marījiyō*, I was struck; *thāī-sū nahī khawījāī-lā*, 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 *ā* to the root in the languages of Hindostan proper.

Compound verbs.—These are as in Hindī, except that intensive verbs are often formed by prefixing *rō*, *parō*, or *warō*, 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. *Warō* is used when the action is reflexive, and makes a kind of middle voice, as in *warō lēw^anō*, to take for oneself.

Examples are :—

parō mār^anō, to kill (Hindī *mār-dāl^anā*).

parō jāw^anō, to go away (Hindī *chalā-jānā*).

parō uṭh^anō, to rise up (Hindī *uṭh-jānā*).

thū warō jā, thou (masc.) go away.

thū warī jā, thou (fem.) go away.

ū pōthī warī lēwāi, let him take the book for himself.

hū pōthī warī lēū-hū, I take the book for myself.

ū pōthī pari dēhī, he will give the book away.

mhañ chāb^akiyā rī dīvi-hāi, I have given (so and so) stripes.

Frequentative verbs are formed with the infinitive in *bō*, and not as in High Hindī. Thus, *jābō kar^anō*, to go frequently.

Inceptive verbs are formed with the infinitive in *ṇ*, as in *uwō kasālō bhug^ataṇ lāgō*, he began to experience want.

Vocabulary.—Mārwarī vocabulary is much nearer that of Gujarātī than that of Hindī. In studying the language a Gujarātī dictionary will be found very useful. We may specially note the typical Gujarātī word *nē* or *nāi*, and, and the Gujarātī termination *īj* or *hīj* used to give emphasis, and connected with the Śaurasēnī Prakrit *jjēva*, as in *in-sū-hīj*, even from these; *mār^awārī bhākhā-rī unnati hōw^anā-sū mār^awār-rō tō phāy^adō huwāi-īj*, by importance being attached to the Mārwarī language, Marwar itself will certainly profit. Sometimes this is doubled, and becomes *jēj* as in *kar^asī-jēj*, he will certainly do.

The termination *rō* is, as has been seen, added to past participles. It can also be added pleonastically to any noun, adjective, or pronoun. Thus, *baḍō-rō ḍāv^arō*, the elder son; *jakō-rī gaw^arī kachērī-mā ubō-rī hāi*, the cow which is standing in court. It will be seen that the *ō* in *jakō* and *ubō* is not changed for the feminine when *rō* follows.

CENTRAL EASTERN RĀJASTHĀNĪ.

The Central Eastern dialect of Rājasthānī contains four forms of speech which are recognised by natives as independent dialects. These are Jaipurī, Ajmērī, Kishangarhī, and Hārautī. 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 Jaipurī and Hārautī. And yet all these four forms of speech differ so slightly that they are really one dialect which can be named Eastern Rājasthānī. 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, Jaipurī is the most important and may be taken as typical of the rest.

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

On its north-east, Eastern Rājasthānī has the Mēwātī dialect of the same language ; on its east, in order from north to south, the Dāng sub-dialects of the Braj Bhāshā spoken in East Jaipur, the Bundēli of the centre, and the Mālvi of the south, of the Gwalior Agency of Central India. On its south it again has Mālvi and also the Mēwārī form of Mārwarī and on its west and north-west Mārwarī. It will thus be seen that, except for a portion of its eastern frontier, it is entirely surrounded by other Rājasthānī dialects.

We have taken Jaipurī as the standard of Eastern Rājasthānī. In the year 1898 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 Jaipurī. These are Tōrāwātī, of the Tōmar country in the north of the State, standard Jaipurī in the centre, Kāṭhairā and Chaurāsī in the south-west, and Nāgarchāl and Rājāwātī in the south-east. Kishangarhī is spoken over nearly the whole of the State of Kishangarh and in a small piece of the north of Ajmēr, and Ajmērī over the east centre of the latter district. Hārautī 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 Hārautī called Sipārī or Shiopurī.

We thus get the following figures for the dialects and sub-dialects of Eastern Rājasthānī :—

Number of speakers.

JAIPURĪ—

Standard	.	.	.	.	.	.	.	.	.	790,231
Tōrāwātī	.	.	.	.	.	.	.	.	.	342,554
Kāṭhairā	.	.	.	.	.	.	.	.	.	127,957
Chaurāsī	.	.	.	.	.	.	.	.	.	182,133

Carried over . 1,442,875

	Brought forward	1,442,875	
Nāgarohāl		71,575	
Rājāwāṭī		173,449	
		<hr/>	1,687,899
Kishangarhi			116,700
Ajmēri			111,500
Hāraṇṭī—			
Standard		943,101	
Sipāri		48,000	
		<hr/>	991,101
	TOTAL EASTERN RĀJASTHĀNĪ		<hr/> <hr/> 2,907,200

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

Jaipurī 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, Dādūjī and his followers. Regarding these, the Rev. John Traill, writing in 1884, says as follows:—

“It is now twelve years since I was first introduced to the Bhāshā by the study of a religious poet called Dādū. 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 Nāgā soldiers of Jaipur form a part of them.

The Book, or Bānī of Dādū, I have translated into English. One of the copies of the Bānī now in my possession was written 234 years ago. In the Bānī there are 20,000 lines, and in Dādū's life, by Jān Gōpāl, 3,000. Then Dādū 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 Daddwārās founded by them. Taking up the list of Dādū's disciples, I copy out a few names, with what each is said to have written —

Gharib Dās	32,000 lines.
Jaisā	124,000 „
Prayāg Dās	48,000 „
Rajab-ji	72,000 „
Bukhnā-ji	20,000 „
Śankar Dās	4,400 „
Bābā Banwāri Dās	12,000 „
Sundar Dās	120,000 „
Mādhō Dās	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 Dādū'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 Dādū-panthis are an offshoot of the sect founded by the celebrated Kabīr. They worship Rāma, but temples and images are prohibited. No doubt most of Dādū's disciples wrote in their native tongue, Jaipurī, but all the works of Dādū himself which I have seen are in an old form of Western Hindī.

The name ‘Jaipurī’ employed for the main language of Eastern Rājasthānī has been coined by Europeans, from the name of the chief town of the State. Natives usually call it Dhuṇḍhārī, or Jaipurī. Its various names.

the language of the Dhundbār 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 (*dhūndh*) on the western frontier of the State.¹ Other names employed by natives are *Jhār-sāhi bōli*, or the speech of the kingdom of the wilderness, and (contemptuously) *Kāi-kūi-kī bōli*, or the speech of *kāi-kūi*, from the peculiar word *kāi*, which, in Jaipurī, means 'what'? The people of Shekhawat do not use the Jaipurī word *mālai*, on, and they facetiously call a speaker of Jaipurī a '*mālai-hālō*', or 'man who uses *mālai*.'

I know of the following works which deal with Jaipurī, and with the Dādū-Panthis :—

AUTHORITIES—

- WILSON, H. H.—*A Sketch of the Religious Sects of the Hindus— Asiatick Researches*, Vol. XVI (1828). A Sketch of the Dādū-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 Jaipurī on pp. 488 and 491.
- KELLOGG, REV. S. H.—*A Grammar of the Hindī Language, in which are treated the High Hindī, of Rājputānā also the colloquial Dialects with copious philological notes* Second Edition, London, 1893. Amongst the Rajputana Dialects described is Jaipurī, which is sometimes referred to as the dialect of Eastern Rajputana, and sometimes (incorrectly) as Mōwārī.
- 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 Dēva-nāgarī character is employed. The written character is the same as that found in Marwar, and is described on p. 19.

As excellent materials are available, and as Jaipurī can well be taken as the standard of the Eastern Rājasthānī dialects, I give the following pretty full account of its peculiarities. This is mainly based on the Grammar. Rev. 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, *piṇḍat*, a *paṇḍit*; *siṛ gayō* = Hindōstānī *saṛ gayā*, it decayed; *minakh* for *mānukh*, a man; *dan* for *dīn*, a day. The vowel *ō* is sometimes represented by *ū*, as in *dīnū*, instead of *dīnō*, given; *kyū*, instead of *kyō*, why. The diphthong *ai* is preferred to *ē*, as in *maī*, 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 *bī* and *bhī*, also; *kusī*, for *khusī* (Persian *khushī*), happiness; *ādō*, half; *sīk'bō*, to learn; *kār'bō*, to draw, pull; *lād'bō* (for *lādh'bō*), to obtain; *dē* for *dēh*, a body; *sāy* for *sahāy*, help. In *phar'bō* for *parh'bō*, to read, and *chhar'bō* for *charh'bō*,

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 *sāy* for *sahāy*, a medial *h* is dropped. This is the case with verbs like *rah°bō*, to remain, and *kah°bō*, to speak, which are frequently written *raibō* and *kaibō* respectively. More often, however, *kah°bō* is written *khaibō*, with the aspiration transferred to the first consonant. So we have *khū°chhū*, say; *khai°chhai*, he says; *khai*, it (fem.) was said; *khāñī*, a story; *mhārāj*, for *mahārāj*, a king; *bhaitō*, for *bah°tō*, floating; *mhārō*, for *mahārō* (Hindōstānī *hamārā*), my; *thārō*, for *tahārō*, thy.

The letters *n* and *l* often appear as cerebrals (ॢ *n* and ॣ *l* respectively). This is a survival from old times. The rule is (as in Pañjābī, Marāṭhī, and Gujarātī) that in a *tadbhava* word when an *n* or an *l* 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:—

Prākṛt	Rājasthānī.
<i>dinnu</i> , given	<i>dīnū</i> (dental <i>n</i>)
<i>ghallai</i> , he throws	<i>ghālai</i> (dental <i>l</i>)
<i>bolliau</i> , spoken	<i>bōlvō</i> (dental <i>l</i>)
<i>challiau</i> , gone	<i>chālyō</i> (dental <i>l</i>)
But <i>janau</i> , a person	<i>janō</i> (cerebral <i>n</i>)
<i>bālu</i> , a child	<i>bāl</i> (cerebral <i>l</i>)
<i>chaliu</i> , gone	<i>chalīyō</i> (cerebral <i>l</i>)
<i>kālu</i> , time	compare <i>kāl</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 with *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 Bundēlī and in Eastern Hindī.

The word *ar*, and, is liable to be confused with *r*, the termination of the conjunctive participle. Thus, *करर karar* is 'having done,' but *करोर karyō°r*, for *karyō°ar*, did and.

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

ar, and:—

chhō!°kyō bēṭō . . . chalyō°gāyō ar . . . āp-kō dhan urā-dinū, the younger son went away and squandered his property. Here the initial *a* of *ar* has not been elided.

adi rāt gai°r (गर) kāwar-jī nāi-nai bōlyā, midnight passed; and the youth spoke to the barber.

ũ-nai dūr-sũ atō dēkhyō-'r (देखीर) *bāp-nai dayā ā-gai*, from a distance he saw him coming, and pity came to the father.

ak, that :—

jō thē puchhō-'k (पूछोक) ' *mhē kãĩ karã?* ' *tō mai yā khũ-chhũ-'k* (चुडूंक) ' *aurã-kī sây kar'bā-nai sadā tyār rahō-'k* (रहोक) *jĩ-sũ thē kām-kā minakh whai-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 *ĩ lāyak kōnai ak thã-kō bētā bājũ*, I am not so worthy that I should be called thy son.

k, or :—

kãĩ thē jāsyō-'k (जास्योक) *kōnai*, will you go or not.

wō rōĩ khãĩ-chhãĩ-'k (खाईक) *dūd̄h piyō chhãĩ*, has he eaten bread or drunk milk.

as, *asī*, pronominal suffix of the third person :—

āp bichārī-as ab aĩḍai raibā-kō dharam kōnai,—she herself considered 'it is not proper to stay here.' Here the initial *a* is not elided.

rãñī puchhī-'s, ' *wā kãĩ bāt chhãĩ?* '—the queen asked (*lit.* by the queen it was asked-by-her), 'what is that thing?'

mā-nai-'s khãĩ kōnai, he did not tell it to his mother. This suffix sometimes takes the form *asī* as in *ĩ nãḍi-mai hirā mōṭi whai-'sī*, in this river there are diamonds and pearls. *cf.* *kanai-'sī-'k*, near (him).

jid ãḍai sāsarai-'s gāwār-ĩ-gāwār chhãĩ, then there in his father-in-law's house they verily were perfect boors.

khã gayō-'s, where did he go?

wō kyō āyō nai-'s, why did he not come.

mai-'s tō aĩḍai-ĩ chhō, it was I who was here.

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

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 Kāsmīrī and Bihārī, originally meant 'of him,' 'of her,' 'of it,' or 'of them.' Thus, कतरो *kat'rō* or कतरोक *kat'rō-k*, feminine कतरी *kat'ri* or कतरीक *kat'ri-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 *sunyũ*, it was heard. The masculine would be *sunyō*, and the feminine *sunī*.

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

Ṭaddhava nouns, which in Hindōstānī end in *ā*, in Jaipurī end in *ō*. Thus, *ghōrō*, a horse (Hindōstānī *ghōrā*). The normal oblique form singular and the nominative plural of these nouns ends in *ā*, thus, *ghōrā-kō*, of a horse; *ghōrā*, horses. The oblique

plural ends in *ā*, as *ghōṛā*. These nouns have also another oblique form in the singular, ending in *ai*. Thus, *ghōṛai*. 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, *pōtō khai* or *pōtai 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 *pōtō*, a grandson, which is that employed by Mr. Macalister as an example :—

	Singular.	Plural.
Nom.	<i>pōtō</i>	<i>pōtā</i>
Agent	<i>pōtō, pōtai</i>	<i>pōtā, pōtā</i>
Loc.	<i>pōtai</i>	<i>pōtā</i>
Obl.	<i>pōtā</i>	<i>pōtā</i>
Voc.	<i>pōtā</i>	<i>pōtō, pōtāwō</i>

Note that the Agent case never takes the sign *nē* or *nai* as it does in Hindōstānī. The locative may also be formed with postpositions as in Hindōstānī.

The postpositions which form cases are as follows :—

Accusative	<i>nai, kai.</i>
Dative	<i>nai, kanai.</i>
Ablative	<i>sū, saī.</i>
Genitive	<i>kō.</i>
Locative	<i>maī (in), ūpar or mālai (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 *pōtai*) of genitive suffixes *kō* and *nō*. *Kō* itself is used in Jaipurī, and *nō* occurs in the closely related Gujarātī. *Kanai* is a contracted form of *kai-nai*. It usually means 'near'; hence 'to' after verbs of motion.

The genitive suffix *kō* has an oblique masculine *kā* and a feminine *kī*. Thus, *pōtā-kō ghōṛō*, the horse of the grandson; *pōtā-kū ghōṛā-mālai*, on the horse of the grandson; *pōtā-kī bāt*, 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, *āp-kai sās^rrai lugāi kanai gayō*, 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 *mālai*; 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; *āp-kō māthō ar nāk pānī-kai bārā-nai rākhai-chhai*, it keeps its head and nose outside the water; *sait-kai mālai*, on the butter milk. Similarly *āgai*, before, and *pāchhai*, behind, are really locative, meaning respectively 'in front' and 'in back.' Hence, we have *thā-kai pāchhai*, behind you. When the genitive postposition is dropped, the main noun remains in the general oblique form as in *mūḍā āgai*, before the mouth, for *mūḍā-kai āgai*.

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

Other examples of the locative in *ai* are *akkal thikānai ai*, his sense came into a right condition; *jō bāṭō mhārai bāṭai āwai*, what share comes into my share, whatever my share of the property may be. In the plural we have *kuggailā*, in evil ways.

I have only noted this locative in *ai* in the case of tadbhava nouns in *ō*. Other nouns show, however, occasional instances of a locative singular in *ā̃*. Thus, *bāgā̃ chālā̃*, let us go into the garden; *bazārā̃ chālā̃*, let us go to market; *dukānā̃-maĩ rahyō*, he remained in the shop; *pāchhā̃* (as well as *pāchhai*), behind. These are all (except perhaps *pāchhā̃*) masculine nouns with nominatives ending in a consonant. With feminine nouns ending in *i* we have *gōdyā̃*, on the lap; *gōḍalyā̃*, on the knees; *gōḍ-pōthyā̃*, on the back; *dhartyā̃*, on the ground; *bēlyā̃*, early; *bhaiyā̃*, on the ground; *katēlyā̃*, on the palm of the hand; *maryā̃* (oblique form of an obsolete verbal noun *marī*) *pāchhai*, after dying.

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

	Singular.	Plural
Nom.	<i>rājū</i> , a king	<i>rājū</i>
Agent	<i>rāja</i>	<i>rāju</i> , <i>rājā̃</i>
Obl.	<i>rājā̃</i>	<i>rājā̃</i>
Nom.	<i>bāp</i> , a father	<i>bāp</i>
Agent	<i>bāp</i>	<i>bāp</i> , <i>bāpā̃</i>
Obl.	<i>bāp</i>	<i>bāpā̃</i>
Nom.	<i>chhōrī</i> , a girl	<i>chhoryā̃</i>
Agent	<i>chhōrī</i>	<i>chhōryā̃</i>
Obl.	<i>chhōrī</i>	<i>chhōryā̃</i>
Nom.	<i>bāt</i> (fem.) a thing, a word	<i>bātā̃</i>
Agent	<i>bāt</i>	<i>bātā̃</i>
Obl.	<i>bāt</i>	<i>bātā̃</i>

The following examples illustrate the use of **adjectives** —

ēk chōkhō minakh, a good man.

ēk chōkhā minakh-kō, of a good man.

chōkhā minakh, good men.

chōkhā min^akhā̃-kō, of good men.

Comparison is formed with the ablative, as in Hindōstānī. Thus, *ū̃-kō bhāĩ ū̃-ki bhāĩn-sū̃ lambō chhai*, his brother is taller than his sister. Sometimes *bīch*, between, is used, as in *wō maryō kīḍō ū̃ bīch baḍō ar bhāryō chhō*, that dead insect was bigger and more heavy than he.

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

The following are the principal forms :—

	Singular.	(excluding the person addressed.)	Plural (including him.)
Nom.	<i>maĩ</i>	<i>mhē</i>	<i>āpā̃</i>
Agent	<i>maĩ</i>	<i>mhē</i>	<i>āpā̃</i>
Acc.-Dat.	<i>mū̃-nai</i> , <i>ma-nai</i> , <i>mhārai</i>	<i>mhā̃-nai</i> , <i>mhā̃-kai</i>	<i>āpā̃-nai</i> , <i>āp^anai</i>
Genitive	<i>mhārō</i> (<i>-rā</i> , <i>-rī</i> , <i>-rai</i>), <i>mhā̃w^olō</i>	<i>mhā̃-kō</i>	<i>āp^anū</i>
Oblique form.	<i>mū̃</i> , <i>ma</i> , <i>maĩ</i>	<i>mhā̃</i>	<i>āpā̃</i>

In the above *mhārō* is treated exactly like a genitive in *kō*. So is *āp°nū*, obl. masc, *āp°nā*, locative *āp°nai*, fem. *āp°nī*. Note that *āp°nū* means 'our,' not 'own;'. Mr. Macalister gives the following examples of its use :—

āp°nū ghōṛō gayō, our horse went.

āp°nā chhōrā yō kām karyō-chhai, our boys have done this deed.

wō āp°nā ghōṛā-mālai baithyō, he is seated on our horse.

wō āp°nā chhōṛā-nai pharāwai-chhai, he is teaching our children to read.

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

	Singular	Plural.
Nom.	<i>tū</i>	<i>thē</i>
Agent	<i>tū</i>	<i>thē</i>
Acc.-Dat.	<i>tū-nai, ta-nai, thārai</i>	<i>thā-nai, thā-kai</i>
Gen.	<i>thārō (-rā, -rī, -rai)</i>	<i>thā-kō</i>
Obl.	<i>tū, ta, tā</i>	<i>thā</i>

The genitive *thārō* is treated exactly like a genitive in *kō*.

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 *mhārai* and *thārai* are locatives of the genitives *mhārō* and *thārō* respectively.

The **Reflexive pronoun** is *āp*, self. It is declined regularly, its genitive being *āp-kō*. It should be noted that the use of *āp-kō* when the pronoun refers to the subject of the sentence is not obligatory in Jaipurī. In Gujarātī this use has disappeared altogether. Thus, we have not only *chhōṭ°kyō āp-kā bāp-nai khai*, the younger (son) said to his father, but also *mai ūḥ°syū ar mhārā* (not *āp-kā*) *bāp-kanai jāsyū*, I will arise and go to my father.

The **Demonstrative pronouns**, including the pronoun of the **third person**, are *yō*, this; and *wō* or *jō*, he, it, that. The form *jō* is declined exactly like the relative pronoun *jō*, 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 Hindī, too) we may quote *chhōrā chhōryā ar bara ād°myā-kai chīrō jī-sū lagāwai-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 nāī . . . rōbā lāgyō jid rānī khai*, when the barber began to weep, then the Queen said.

Each of these pronouns has a feminine form; *yā*, *wā*, and *jā*, 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 *yō* and *wō*.

Yō, this.			Wō, that.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>yō</i> , (fem.) <i>yā</i>	<i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i>
Agent	<i>yō</i> , (fem.) <i>yā</i>	<i>yō</i> or <i>yā</i>	<i>wō</i> , (fem.) <i>wā</i>	<i>wai</i> or <i>wā</i>
Acc.-Dat.	<i>ī-nai, -kai</i>	<i>yā-nai, -kai</i>	<i>ī-nai, -kai</i>	<i>wā-nai, -kai</i>
Gen.	<i>ī-kō</i>	<i>yā-kō</i>	<i>ī-kō</i>	<i>wā-kō</i>
Obl.	<i>ī</i>	<i>yā</i>	<i>ī</i>	<i>wā</i>

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

	Singular.	Plural.
Nom. . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> or <i>jyō</i>
Agent . .	<i>jō</i> or <i>jyō</i> , (fem.) <i>jā</i>	<i>jō</i> , <i>jyō</i> , <i>jā</i> , or <i>jyā</i>
Acc.-Dat. . .	<i>jī-nai</i> , <i>-kai</i>	<i>jā-nai</i> , <i>-kai</i> , <i>jyā-nai</i> , <i>-kai</i>
Gen. . .	<i>jī-kō</i>	<i>jā-kō</i> , <i>jyā-kō</i>
Obl. . .	<i>jī</i>	<i>jā</i> , <i>jyā</i>

The **Interrogative pronouns** are *kun*, who? and *kāñī*, what? Neither changes in declension. Thus *kun-kō*, of whom? *kāñī-kō*, of what? The word *kāñī* is typical of Jaipurī, which is hence locally called the *kāñī-kāñī-kī bōlī*.

Kōi means 'any' and *kēi*, 'some.' Neither changes in declension. Mr. Macalister does not give any form equivalent to the Hindōstānī *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>chhñī</i>	<i>chhāñī</i>
2.	<i>chhai</i>	<i>chhō</i>
3.	<i>chhai</i>	<i>chhai</i>

The *Past*, I was, etc., is sing., masc., *chhō*, fem. *chhī*; plur., masc., *chhā*, fem. *chhī*. It does not change for person.

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

<i>Infinitive.</i>	<i>whaibō</i> , <i>hōbō</i> , <i>whaiñū</i> , or <i>hōñū</i> , to become.
<i>Present Participle.</i>	<i>whaitō</i> , <i>hōtō</i> , becoming.
<i>Past Participle.</i>	<i>huyō</i> , become.
<i>Conjunctive Participle.</i>	<i>whair</i> , <i>hōr</i> , having become.
<i>Adverbial Participle.</i>	<i>whaitāñī</i> , <i>hōtāñī</i> , immediately on becoming.
<i>Noun of Agency.</i>	<i>whait</i> , <i>hōt</i> , <i>hōbāhālō</i> , <i>hōbālō</i> , <i>hōñhār</i> , <i>hōbākō</i> , <i>hōtib</i> , or <i>hōtab</i> , one who becomes or is about to become.

Simple Present :—

I become, I may become, etc.

	Sing.	Plur.
1.	<i>hōñī</i> , or <i>hñī</i>	<i>whāñī</i>
2.	<i>hōy</i> , <i>whai</i>	<i>hō</i>
3.	<i>hōy</i> , <i>whai</i>	<i>whai</i>

Future.

Of this there are two forms, *viz.*:—

I shall become, etc.

I.

Sing.	Plur.
1. <i>hōñ-lā, hōñ-lō, hñlā, or hñlō</i>	<i>whāñ-lā</i>
2. <i>hōy-lō, hō-lō, whailō</i>	<i>hō-lā</i>
3. <i>hōy-lō, hō-lō, whai-lō</i>	<i>whai-lā, or hō-lā</i>

II.

1. <i>hōsyñ</i>	<i>hōsyñ</i>
2. <i>hōsī</i>	<i>hōsyō</i>
3. <i>hōsī</i>	<i>hōsī</i>

Imperative.—2. sg., *whai*, pl., *hō*; respectful *whījō, whaijō, or hōjō*.

The other tenses are regularly formed from these elements.

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

In Hindōstānī the old simple present has lost its original meaning, and is now employed almost exclusively as a present subjunctive. In Jaipurī 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 *mār^rtō-chhñ*, but *mārñ-chhñ*, I am striking.

The imperfect is formed by appending an auxiliary verb to an oblique verbal noun in *ai*. Thus *mañ mār^rai-chhō*, not *mañ mār^rtō-chhō*, 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 Hindōstānī future, *lā* or *lō* being substituted for *gā*. Thus *mañ mārñ-lā* or *mañ mārñ-lō*, I shall strike. In the plural *lā* is alone used, and not *lō*.

The second form of the future has *sy* or *si* for its characteristic letter, and is the direct descendant of the old Śaurasēnī Prakrit future. Thus *mañ mār^rsyñ*, I shall strike.

The Infinitive ends in *bō* or *ñū*, thus *mār^rbō* or *mār^rñū*.

The Conjunctive Participle takes the termination *ar* or, after a vowel, *r*. Thus, *mār^rar*, having struck; *dēr*, having given. This termination must be distinguished from the enclitic particle *ar* or *r* 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 Hindōstānī, but it must be remembered that in Jaipurī the agent takes no termination, while it is the accusative that takes the termination *nai*. Thus 'he struck the horse' would be:—

Hindōstānī—

	<i>us-nē</i>	<i>ghōṛē-kō</i>	<i>mārā</i>
<i>Jaipurī</i> —			
	<i>wo</i>	<i>ghōṛā-nai</i>	<i>māryō</i>
<i>English</i> —			
	by-him	to-the-horse	it-was-struck.

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

<i>Infinitive.</i>	<i>mār^obō</i> (obl. <i>mār^obā</i>) or <i>mār^oṃū</i> (obl. <i>mār^oṃā</i>), to strike.
<i>Present Participle.</i>	<i>mār^otō</i> , striking.
<i>Past Participle.</i>	<i>māryō</i> (obl. sing. and nom. plur. masc. <i>māryā</i> ; fem. <i>māri</i>), struck.
<i>Conjunctive Participle.</i>	<i>mārar</i> , having struck.
<i>Adverbial Participle.</i>	<i>mār^otāṣ</i> , immediately on striking.
<i>Noun of Agency.</i>	<i>mār^obāhālō</i> , <i>mār^obālō</i> , <i>mārarō</i> , or <i>mārākō</i> , a striker.

Simple Present and Present Subjunctive—

I strike or may strike, etc.

Sing	Plu.
1. <i>mārū</i>	<i>mārā</i>
2. <i>mārai</i>	<i>mārō</i>
3. <i>mārai</i>	<i>mārai¹</i>

Future—

I shall strike, etc.

I.	1. <i>mārū-lā</i> or <i>mārū-lō</i>	<i>mārā-lā</i>
	2. <i>mārai-lō</i>	<i>mārō-lā</i>
	3. <i>mārai-lō</i>	<i>mārai-lū</i>
	(Fem. <i>mārū-lī</i> , pl. <i>mārā-lī</i> , and so on.)	
II.	1. <i>mār^osyū</i>	<i>mār^osyā</i>
	2. <i>mār^osī</i>	<i>mār^osyō</i>
	3. <i>mār^osī</i>	<i>mār^osī</i>

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

Present Definite—

I am striking, etc.

1. <i>mārū-chhū</i>	<i>mārā-chhā</i>
2. <i>mārai-chhai</i>	<i>mārō-chhō</i>
3. <i>mārai-chhai</i>	<i>mārai-chhai</i>

Imperfect—

I was striking, etc.

1. <i>maĩ mārai-chhō</i>	<i>mhē mārai-chhā</i>
2. <i>tū mārai-chhō</i>	<i>thē mārai-chhā</i>
3. <i>wō mārai-chhō</i>	<i>wai mārai-chhā</i>

(Fem. sing. and pl. *mārai-chhī*.)

Past—

I struck (by me was struck), etc.

1. <i>maĩ māryō</i>	<i>mhē māryō</i>
2. <i>tū māryō</i>	<i>thē māryō</i>
3. <i>wō māryō</i>	<i>wai māryō</i>

Other forms are :—

<i>Perfect</i>	<i>maĩ māryō chhai</i> , I have struck.
<i>Pluperfect</i>	<i>maĩ māryō chhō</i> , I had struck.
<i>Past Conditional</i>	<i>jai maĩ mār^otō</i> , if I had struck.

¹ Note that the 3rd plural is not nasalised

Similarly we have, after the analogy of Hindōstānī, *maĩ mār^atō-hũ*, I may be striking; *maĩ mār^atō-hũ-lō*, I shall be striking, I may be striking; *jai maĩ mār^atō-whaitō*, were I striking; *maĩ mār^{yō}-whai*, I may have struck; *maĩ mār^{yō}-whai-lō*, I shall have struck, or may have struck; *jai maĩ mār^{yō}-whaitō*, had I struck.

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

The past participle ends in *yō*, but in one or two cases I have noticed that the *y* is dropped. Thus I have come across *laggō*, as well as *laggyō*, 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 Nīmāḍī. See p. 61.

From *dēbō*, to give, we have an imperative *dyō*, and a past participle *dīnū* or *dīyō*. Similarly *lēbō*, to take, has *lyō* and *linū* or *līyō*. *Kar^abō*, to do, makes its past participle regularly *karyō*. *Jābō*, to go, has its past participle *gayō*, *giyō*, *gyō*, or *gō*.

Verbs of speaking and asking govern the dative of the person addressed and not the ablative. Thus, *būp-nai khaĩ*, he said to his father; *ũ-nai pūchhi*, he asked him. Note that the past participle is feminine, to agree with *bāt*, understood.

Compound verbs are much as in Hindōstānī. *Nākh^abō* is used like *ḍālnū* in that language. Thus, *chhōrā-nai mār-nākh*, kill the children.

Frequentatives are made with the infinitive. Thus, *kar^abō kar^ajē*, do continually, keep doing, = Hindōstānī *kīyā kījīyē*. Inceptives are formed with the oblique infinitive, as in *raibā lāggō*, he began to remain.

The verb *ābō*, to come, is often compounded with the root of another verb, *y* being inserted. Thus, *ly-āwō*, bring; *jīy-āyō*, he came to life; *lādy-āyō*, he was found. In Dēva-nāgarī these words are written ब्यावो, जीयायो, and लादायो respectively.

Causals are formed as in Hindōstānī. It may be noted that the causal of *pit^abō*, to be beaten, is *pit^abō*.

The usual **Negative** is *kōnai*. Thus, *kōnai*, I am not (worthy); *kōnai rōũ*, I do not weep. Generally the *kō* precedes the verb and *nai* follows, as in *kōi-i ād^amī kō-dētō-nai*, no one used to give. *Kō* by itself is used pleonastically in affirmative sentences. Thus on pages 48 and 49 of Mr. Macalister's *Selections*, we have *nāi kō bōlyō*, the barber said; *nāi kō dukān-maĩ utar-gayō*, the barber descended into the shop. Judging from the analogy of other dialects, *kō* seems to be connected with *kōi*, any, and may be considered as equivalent to the English 'at all.'

NORTH-EASTERN RĀJASTHĀNĪ.

North-eastern Rājasthānī represents Jaipurī merging into Western Hindī, it possesses two sub-dialects; in one, Mēwātī, Jaipurī is merging into the Braj Bhākhā dialect, and in the other, Ahirwātī, it is merging, through Mēwātī, into the Bāngarū dialect.

The populations reported as speaking these two dialects are :—

Mēwātī		1,121,154
Ahirwātī		448,945
	TOTAL.	1,570,099

The head-quarters of Mēwātī may be taken as the State of Alwar in Rajputana, and of Ahirwātī as Rewari in the Panjab District of Gurgaon. Both dialects are of a mixed character. Each is described separately in the following pages

MĒWĀTĪ.

Mēwātī is, properly speaking, the language of Mewat, the country of the Mōs, but it covers a larger tract than this. It is the language of the whole of the State of Alwar, of which only a portion is Mewat. Mēwātī 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 *Nizāmat* of the Jaipur State and the Bawal *Nizāmat* of the Nabha State. Here also Mēwātī is spoken. The Jaipur and Nabha people call their Mēwātī '*Bighōtā-kī bōlī*,' 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 Rewari. Then westwards below Rewari 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.

Mēwātī is bounded on the east by the Braj Bhākhā of Bharatpur and east Gurgaon and on the south by the Dāng dialects of Jaipur. On its north it has the Ahīrwātī of west Gurgaon. On its south-west it has the Tōrāwātī form of Jaipurī, and on the north-west, the mixed dialect of Narnaul *Nizāmat* of Patiala. Beyond this last is Shekhāwātī. The Narnaul dialect will be considered under the head of Ahīrwātī.

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

Standard Mēwātī	253,800
Rāṭhī Mēwātī	222,200
Nahērā Mēwātī	169,300
Kathēr Mēwātī	113,300
TOTAL	758,600

In Bharatpur, Kathēr Mēwātī 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

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

Rajputana—		
Alwar	758,600	
Bharatpur	80,000	
Kot Kasam of Jaipur	17,054	
	<hr/>	\$55,654
Punjab—		
Gurgaon	245,500	
Bawal of Nabha	20,000	
	<hr/>	265,500
	<hr/>	<hr/>
TOTAL		1,121,154

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

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

The Rev. G. Macalister has given a short grammar and several specimens of 'Bighōtā,' i.e., the Mēwāti 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 Rājasthānī 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 Mēwāti dialect is based, partly on Mr. Macalister's notes, and partly on the specimens. It is very brief, and I have mainly confined myself to points in which the dialect differs from Jaipurī.

The declension of nouns closely follows that of Jaipurī. The only difference is that the agent case can take the postposition *nai* as well as accusative and dative, and that the postposition of the ablative is generally *taĩ* instead of *sũ*. We thus get the following declension of *ghōṛō*, a horse :—

	Sing	Plur.
Nominative	<i>ghōṛō</i>	<i>ghōṛā</i>
Agent	<i>ghōṛō, ghōṛai, ghōṛā-nai</i>	<i>ghōṛā, ghōṛāĩ, ghōṛā-nai</i>
Accusative	<i>ghōṛā-nai, -kai</i>	<i>ghōṛā-nai, -kai</i>
Dative	<i>ghōṛā-nai</i>	<i>ghōṛā-nai</i>
Ablative	<i>ghōṛā-taĩ</i>	<i>ghōṛā-taĩ</i>
Genitive	<i>ghōṛā-kō (kā, kai, kī)</i>	<i>ghōṛā-kō, etc.</i>
Locative	<i>ghōṛai, ghōṛā-maĩ</i>	<i>ghōṛā-maĩ</i>
Vocative	<i>ghōṛā</i>	<i>ghōṛō</i>

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

The Genitive suffixes *kō*, *kā*, *kai*, and *kī* are used exactly as in Jaipurī.

Adjectives often end in *yō*, where in Hindī they end in *ā*, and in Jaipurī in *ō*. Thus, *āchhyō*, good; *bhāryō*, severe.

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

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

	I.	Thou.
Sing. Nom.	<i>maĩ</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ, tū</i>
Obl.	<i>muj, mũ, mērai</i>	<i>tuj, tũ, lērai</i>
Gen.	<i>mērō</i>	<i>tērō</i>
Plur. Nom.	<i>ham, hamā</i>	<i>tam, tum, tham</i>
Obl.	<i>ham, mhārai</i>	<i>tam, thārai</i>
Gen.	<i>mhārō</i>	<i>thārō</i>

I have not noted the use of *āp*, to mean 'we, including the speaker,' in this dialect. 'Own' is *ap'nū*, obl. *ap'nū*.

The Demonstrative Pronouns are *yō*, this, and *wō* or *bō*, he, it, that. As in Jaipurī, the nominative singular has a feminine form for each, *viz.*:—*yā* or *ā*, this; *wā*, she. The following is the declension:—

	This.	That.
Sing. Nom.	<i>yō</i> , fem. <i>yā, ā</i>	<i>wō, bō, wōh</i> , fem. <i>wā</i> .
Agent	<i>yō</i> (fem. <i>yā, ā</i>), <i>ĩ, aĩ</i>	<i>wō, bō</i> (fem. <i>wā</i>), <i>bĩ, wāĩ</i>
Obl.	<i>aĩ</i>	<i>waĩ, waĩh</i>
Gen.	<i>aĩ-kō</i>	<i>waĩ-kō, waĩh-kō</i>
Plur. Nom.	<i>yē, yar</i>	<i>wē, wai, waih</i>
Obl.	<i>in</i>	<i>un</i>
Gen.	<i>in-kō</i>	<i>un-kō</i>

The Relative and Interrogative Pronouns are thus declined:—

	Who.	Who?
Sing. Nom.	<i>jō, jyō</i>	<i>kaun</i>
Obl.	<i>jhaĩ, jaĩh</i>	<i>kaĩh</i> (ablative <i>kit-taĩ</i>)
Plur. Nom.	<i>jō, jyō</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 *kē*, what? The oblique form singular is *kyāĩ*.

The Indefinite pronoun *kōĩ*, anyone, has its oblique form *kañ* or *kañĩ*. 'Anything' is *kimaĩ*.

It will be seen that, on the whole, the pronominal declension closely follows Western Hindī.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present. 'I am,' etc.

	Sing.	Plur.
1.	hũ	hũ
2.	hau, hā	hō
3.	hai	hai

Past. 'I was,' etc.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1. 2. and 3.	hō or hau or thō	hī	hai	hē
		thī	thāi	thē

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

<i>Infinitive</i>	<i>whaiḅō, hōḅō, whaiṅū, to become.</i>
<i>Present Participle</i>	<i>hōto, whaitō, becoming.</i>
<i>Past Participle</i>	<i>huyō, become.</i>
<i>Conjunctive Participle</i>	<i>hō-kar, hōr, having become.</i>
<i>Noun of Agency</i>	<i>whaitū, whaiṅhūr, one who becomes.</i>

Simple Present. 'I become, I may become,' etc.

	Sing.	Plur.
1.	hōũ, hũ	whũ
2.	whas, whā	hō
3.	whai, whā	whai

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

<i>Present Definite</i>	<i>hũ-hũ, I am becoming.</i>
<i>Imperfect</i>	<i>whai-hō, I was becoming.</i>
<i>Future</i>	<i>hũ-gō, I shall become.</i>

FINITE VERB.—The principal parts are:—

<i>Infinitive</i>	<i>mār^abō, mār^aṅū, to strike.</i>
<i>Present Participle</i>	<i>mār^atō, striking.</i>
<i>Past Participle</i>	<i>māryō, struck.</i>
<i>Conjunctive Participle</i>	<i>mār-kar, mār^ar, mār-karhānī, having struck.</i>
<i>Noun of Agency</i>	<i>mār^aṅ-wālō.</i>

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

	Sing.	Plur.
1	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārai, mārā</i>	<i>mārō</i>
3	<i>mārai, mārā</i>	<i>māraĩ</i>

Definite Present. 'I am striking,' etc.

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

	Sing	Plur.
1	<i>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārā-hai</i>	<i>mārō-hō</i>
3.	<i>mārai-hai</i>	<i>māraĩ-haĩ</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	Fem.	Masc	Fem.
1. 2. and 3	<i>mārai-hō</i>	<i>mārai-hī</i>	<i>mārai-hā</i>	<i>mārai-hī</i>

Future. Formed with *gō* (compare Hindī *gā*), as in North Jaipuri.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
1.	<i>mārũ-gō</i>	<i>mārũ-gī</i>	<i>mārã-gā</i>	<i>mārã-gī</i>
2	<i>mārā-gō</i>	<i>mārā-gī</i>	<i>mārō-gā</i>	<i>mārō-gī</i>
3.	<i>mārai-gō</i>	<i>mārai-gī</i>	<i>māraĩ-gā</i>	<i>māraĩ-gī</i>

Past. *māryō*, fem. *mārī*; Plur. *māryā*, fem. *mārī*, struck (by me, thee, etc.), as usual.

Past Conditional. *mār^otō*, (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.

AHĪRWĀṬĪ.

Ahīrwāṭī, also called Hīrwāṭī and Ahīrwāl¹ (or the language of the Ahīr country) is spoken in the west of the district of Gurgaon (including the state of Pataudi).² It is also found in the Dābar tract of the district of Delhi, round Najafgarh, where it is called (not incorrectly) Mēwāṭī. 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 Bāngarū dialect of Western Hindī, and the Ahīrwāṭī of Delhi and Rohtak, is much mixed with this dialect.

To the east of Ahīrwāṭī, in the central part of Gurgaon, and also south of Gurgaon, in the state of Alwar, the language is Mēwāṭī, of which Ahīrwāṭī is merely a variety. We may take the centre of the Ahīrwāṭī-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 Bāngarū is spoken, the language is also Ahīrwāṭī. 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 *Nizāmat* of Patiala, which has to its north the Dadri *Nizāmat* of Jind, and to its west the Shēkhāwāṭī territory of Jaipur. To its south, lies the Tōrāwāṭī country of Jaipur. In Dadri of Jind the language is mainly Bāgrī. In Shēkhāwāṭī it is a form of Mārwarī; in Tōrāwāṭī it is a form of Jaipuri; in Alwar it is Mēwāṭī; and in south Nabha it is Ahīrwāṭī. The language of Narnaul of Patiala is also Ahīrwāṭī, but, as may be expected, it is much mixed with the surrounding dialects.³

We thus see that Ahīrwāṭī represents the connecting link between Mēwāṭī and three other dialects, Bāngarū, Bāgrī, and Shēkhāwāṭī. 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 Mēwāṭī, and it can only be classed as a form of that dialect of Rājasthānī.

The Ābhīras, or, as they are called at the present day, Ahīrs, or Hīrs, 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 Kāttīs arrived in Gujarat in the 8th century they found the country in the hands of the Ahīrs.

The Ahīrs owned Khandesh and Nimar, and a shepherd chief of their tribe named Āsā is said to have founded the fort of Āsirgarh in the latter district at the time of the Muhammadan invasion. Ptolemy mentioned them under the name of Ἀβίρια and, at the beginning of our era, there were Ahīr rājās so far east as Nepal. Under such circumstances it is not surprising that we find dialects named after Ābhīras 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, Ahīr-wāṭī, Hīr-wāṭī, and Ahīr-wāl.

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 Bāgrī-Mēwāṭī. I find that it is simplest to look upon it merely as a form of Ahīrwāṭī.

speaking an Ahir dialect. The dialect of Rājasthānī spoken in Malwa is usually called Mālvi (distinct from the Mālwaī dialect of Pañjābī), but is also called Ahīrī; and that curious form of Gujarātī, which is half a Bhīl dialect, and which is generally known as Khāndēśī, also bears the name of Ahīrānī. Nay more, between Khandesh and the Ahīrwāṭī country of Gurgaon there lies the wild hilly territory occupied by the Bhīls, whose language is nearly allied to that of Khandesh, and it is not impossible that, according to known phonetic rules, the word Bhilla or Bhīl should be explained as an old corruption of the word Ābhīra. All these colonies of Ahīrs 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 Ahīrwāṭī and Khāndēśī which deserve attention. The most important of these is the use of the word *ṣū* to mean 'I am' which is typical of Ahīrwāṭī and its connected dialects, and is also common in Khāndēśī.

The number of speakers of Ahīrwāṭī is reported to be as follows:—

Number of speakers		
Gurgaon	. . . . .	159,900
Pataudi	. . . . .	19,000
Delhi (returned as Mēwāṭī)	. . . . .	18,694
Rohtak (Jhajjar)	. . . . .	71,470
South Nabha	. . . . .	43,881 ¹
Narnaal of Patiala (returned as Bāgṛī-Mēwāṭī)	. . . . .	136,000

	TOTAL	448,945

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

Ahīrwāṭī is written in all three characters, Dēva-nāgarī, Gurmukhī, and Persian.

The choice of alphabet lies with the writer. For instance, the specimens from the Sikh Nabha state of the Panjab are written in the Gurmukhī character, and those of the district of Gurgaon, in which there are a number of Braj Bhākhā speakers, are in Dēva-nāgarī. On the other hand, the Rohtak specimens are in the Persian character. I give specimens of Ahīrwāṭī in the Dēva-nāgarī and Persian characters. Those in the Gurmukhī character need not be printed.

In its grammar Ahīrwāṭī differs but little from Mēwāṭī. It is the stepping stone between that dialect and the Bāngarū dialect of Western Hindī spoken in Delhi, Rohtak, East Hissar, and Karnal. In south Rohtak and in the Dābar tract of Delhi as we know, the language is actually Ahīrwāṭī. It hence shows some points of connection with Bāngarū, the principal being the use of the word *ṣū*, instead of the Mēwāṭī *hū*, to mean I am. The following are the main particulars in which Ahīrwāṭī differs from Mēwāṭī. I take the Ahīrwāṭī of Gurgaon as the standard.

The nominative of strong masculine nouns of the *a* base ends in *ō*, with an oblique singular in *ā*, thus agreeing with Mēwāṭī as against Bāngarū which has *ā*, with an oblique *ē*. 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 Mēwāṭī. See p. 45.

being understood that when they agree with nouns in the locative, they, as usual in Rājasthānī, end in *ē*, not *ā*. Thus, *mhārē* (not *mhārā*) *gharī*, in my house. Nouns of this class form the locative singular in *ē* or *ai*, as *ghōṛē*, or *ghōṛai*, in a horse. Masculine nouns ending in consonants form the locative in *i*, as in *gharī*, in a house. The usual suffix of the dative is *nai* or *nē*, and the same suffix is also used for the case of the agent. The genitive suffix is *kō*, as in Mēwātī. The agent case is regularly used before the future passive participle, which is the same in form as the infinitive, as in *tū-nē kar^{nō} thō*, it was to be done by thee. Note that the locative of the genitive is often used for the dative, e.g. *mērai*, to me.

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

The personal pronouns are as in Mēwātī. We have also *ma-nē* as well as *mū-nē*, by me. Note the use of *nē* to form the agent case of these pronouns. *Tumhārō* is 'your.' 'Own' is *ap^{nū}* or *ap^{nō}*, masculine oblique *ap^{nā}*.

The demonstrative pronouns are *yō* or *yoh* (feminine *yā*), this, oblique singular *aīh* or *āh*, oblique plural *in*, often used in the sense of the singular; and *wō* or *woh* (feminine *wā*, that), oblique singular *waīh* or *wāh* or *ū*, 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 Mēwātī. Probably the oblique singular of *jō* and *kaun* are *jaīh* or *jāh* and *kaīh* or *kāh*, 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.	<i>sū</i>	<i>sā</i> .
2.	<i>sā, sai</i>	<i>sō, or saī</i> .
3.	<i>sai</i>	<i>saī</i> .

The past is *thō*, was, feminine *thī*, masculine plural *thā*. In the country round Bawal of Nabha and Kot Kasam of Jaipur, *sō* (*sī, sā*) is also used, as well as *thō*.

The *saī* of the second plural present is borrowed from Bāgrī. The syllable *gō* is sometimes added to the present, like the *gā* of Panjābī. Thus, *sai-gō*, he is, corresponding to the Panjābī *hai-gā*.

In other respects verbs are conjugated as in Mēwātī.

MĀLVĪ.

Mālvī is, properly speaking, the language of Malwa, and this is very nearly a correct account of the locality in which it is the vernacular. 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 Hāraṭī), 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, Mālvī has the East Central dialects of Rājasthānī, of which we have taken Jaipurī as the standard. To the east it has the Bundēli dialect of Western Hindī spoken in Gwalior and Saugor. On its south it has in order, from east to west, the Bundēli of Narsinghpur and Eastern and Central Hoshangabad, the Marāṭhī of Berar, and the Nīmāḍī dialect of Rājasthānī spoken in North Nīmar and Bhopawar. On its north-west it has the Mēwārī form of Mārwarī, and on its south-west Gujarātī and Khāndēśī. This description does not take into account the numerous Bhīl and Gōṇḍ dialects spoken in the mountainous parts of the Mālvī area. These are shown in the map facing p. 1.

Mālvī is distinctly a Rājasthānī dialect, having relations with both Mārwarī and Jaipurī. It forms its genitive by adding *kō* as in the latter language, while the present tense of the verb substantive follows Mārwarī and is *hū̃*, not *chhū̃*. The past tense of the verb substantive is formed on independent lines, and is *thō*, thus closely agreeing with Western Hindī. The future of the finite verb is formed from the simple present by adding *gā*, which (like the Mārwarī *lā*) 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 Hindōstānī), and not by adding it to a verbal noun in *ē* or *ai*, as in other Rājasthānī dialects.

Mālvī is remarkably uniform over the whole area in which it is spoken. Towards the east we may see the influence of the neighbouring Bundēli, and speak of an Eastern Mālvī, but it is hardly worthy of being considered to be a separate sub-dialect. A recognised sub-dialect, however, is Sōṇḍwārī, spoken by the Sōṇḍiās, 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 Mālvī of the Central Provinces is corrupt, but hardly a sub-dialect. The form of Mālvī spoken by Rajputs of Malwa proper is called Rāṅgrī. It is distinguished by its preference for Mārwarī forms.

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

Indore Agency	183,750	
Eastern Mālvī—		
Kota	80,978	
Tonk (Chabra)	20,000	
Gwalior Agency	395,000	
	<hr/>	495,978
Bhopal Agency		1,800,000
Bhopawar Agency		147,000
Western Malwa Agency	1,241,500	
Tonk (Nimbahera)	4,000	
	<hr/>	1,245,500
Sōndwārī—		
Western Malwa	115,000	
Jhalawar (Chaumabla)	86,556	
Bhopal	2,000	
	<hr/>	203,556
		1,449,056
Broken Mālvī of the Central Provinces—		
Hoshangabad	126,523	
Betul	119,000	
Bhōyārī of Chhindwara	11,000	
Katyārī of Chhindwara	18,000	
Paṭāvī of Chanda	200	
	<hr/>	274,723
		<hr/>
		TOTAL = 4,350,507
		<hr/>

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

I do not know of any previous account of the Mālvī dialect, or of any literary Authorities and Literature. works written in it.

The Dēva-nāgarī character, usually in a corrupt form closely allied to that used for Written character. Mārwarī, is employed for writing Mālvī.

As Mēwātī represents Rājasthānī merging into Braj Bhākhā and Panjābī, so Mālvī Grammar. represents Rājasthānī merging into Bundēli and Gujarātī.

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, Mālvī, in the Malwa country, has two forms, *viz.* :—Rāngṛī (properly spelt Rāngṛī) or Bāj-wārī, spoken by Rajputs, and Mālvī (properly spelt Mālvī), sometimes called Ahīrī, spoken by the rest of the population. There is not much difference between these two forms of speech. When they do differ, Rāngṛī shows a tendency to agree with the dialects of central Rajputana, Mārwarī (under the form of Mēwārī) and Jaipurī.

Mālvi, itself, is certainly a Rājasthānī dialect, although it now and then shows a tendency to shade off into Bundēli or Gujarātī. As regards the name Ahīrī, attention has been drawn, when dealing with Ahīr-wāṭī,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 Jaipurī and Mārwarī, 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 Rāngrī and to Mālvi proper.

PRONUNCIATION.—There is the usual Rājasthānī tendency to pronounce *ai* as *ē*, and *au* as *ō*. Thus we have *hē* or *hai*, is; *chēn* for *chain*, pleasure; *ōr* for *aur*, and. As usual *i* and *u* are often changed to *a*; thus, *dan*, a day; *maṭṭī* for *miṭṭhī*, a kiss; *thākar*, for *ṭhākur*, a chieftain. So also there are numerous examples of the dropping of an aspirate. Thus, *kāḍō* for *kāḍhō*, draw (water); *bī*, for *bhī*, also; *adāi*, for *aḍhāi*, two and a half; *dūd*, for *dūdh*, milk; *līdō* or *līdhō*, taken (a Gujarātī form); *kīdō* or *kīdhō*, done (also Gujarātī); *manak*, for *manukh*, a man; *maṭṭī*, for *miṭṭhī*, a kiss. To this group belongs the common Rājasthānī contraction of verbs whose roots end in *h*, as *rē-hai*, for *rahē-hai*, he remains; *kēṇō*, for *kah^hṇō*, a saying, an order; *riyō* or *rayō*, for *rahyō*, was.

Words which elsewhere begin with *b* sometimes follow Gujarātī in having *w*. Thus, *wāt* as well as *bāt*, a word.

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

As compared with Rāngrī, Mālvi shows a decided, but not universal preference for dental over cerebral letters. Thus Mālvi has *apⁿō*, own; *mārⁿō*, to strike; while Rāngrī has *āpⁿō*, and *mārⁿō*.

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 *ā* as in *ā̃*, and the postposition of the locative is *mē̃* or *mē*.

DECLENSION.—NOUNS SUBSTANTIVE.

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

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

Singular.		Plural.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>ghōḍō</i> , a horse	<i>ghōḍā</i>	<i>ghōḍā</i>	<i>ghōḍā̃</i> .
<i>ṭēg^oḍō</i> , a dog	<i>ṭēg^oḍā</i>	<i>ṭēg^oḍā</i>	<i>ṭēg^oḍā̃</i> .
<i>bāp</i> , a father	<i>bāp</i>	<i>bāp</i>	<i>bāpā̃</i> .
<i>laḍ^okī</i> , a daughter	<i>laḍ^okī</i>	<i>laḍ^okyā̃</i>	<i>laḍ^okyā̃</i> .
<i>wāt</i> , a word	<i>wāt</i>	<i>wātā̃</i>	<i>wātā̃</i> .

In the plural forms, the nasalisation is commonly omitted.

¹ See page 49.

In Mālvī, as distinct from Rāngrī, the plural may take the suffix, *hōr*, *hōrō*, or *hōnō*. 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 *hwār*.¹ Examples of this form in Mālvī are *bāp-hōr*, fathers; *bēṭī-hōrō*, daughters; *ād^mmī-hōn-sē* (not *ādmyā-hōn-sē*), from men; *ghōḍā-hōnō*, horses. Each of these suffixes can be used with any case of the plural.

There is the usual locative in *ē*, as in *gharē*, in a house.

Rāngrī makes its case of the agent by adding *ē* or *ē̃*. Thus, *bāpē* or *bāpē̃*, the father (saw). This word is written sometimes बापे and sometimes बापे̃ . Another example is *chhōṭā laḍ^{kā}kāē̃ chalyō-gayō*, by the younger son it was gone. Which shows that the *ē̃* can be added to the oblique form (as in Gujarātī), 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 Rājasthānī and Western Hindī. The *ē* is not always used. Thus we have *vī sar^{dār}dār* (not *sar^{dār}dārē*) *ārī karī*, that *sardār* accepted.

Mālvī, itself, on the contrary, alone among the Rājasthānī dialects, uses *nē* exactly as in Western Hindī. Thus, *chhōṭā chhōrā-ne bāp-sē kiyō*, the younger son said to his father.

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

Accusative-Dative	<i>nē, kē.</i>
Ablative-Instru.	<i>sū̃, sē, ũ̃.</i>
Genitive	<i>kō, rō.</i>
Locative	<i>mē̃, mē.</i>

Of these, Mālvī seldom employs *nē* for the accusative-dative. We have already seen that it uses it for the agent. In Rāngrī, however, it is quite common as an accusative-dative postposition. The genitive postposition *rō* properly belongs to Mōwārī. It is most common in Rāngrī. Mālvī prefers *kō*. These two postpositions are declined as in the other Rājasthānī dialects,—feminine *kī, rī*; oblique masculine *kā, rā*. As usual they generally take the forms *kē* and *rē*, when agreeing with a noun in the locative or (in Rāngrī) the agent. Thus, *pitā-rē gharē*, in the house of the father.

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

Singular.	I.	Thou.
Nominative	<i>hū̃</i>	<i>tū̃.</i>
Agent	<i>mhaĩ</i>	<i>thaĩ.</i>
Oblique	<i>mha, mhā, ma</i>	<i>tha, thā, ta.</i>
Genitive	<i>mhārō, mārō</i>	<i>thārō.</i>
Plural.		
Nominative	<i>mhē̃, mē̃</i>	<i>thē̃, thaĩ.</i>
Oblique	<i>mhā̃</i>	<i>thā̃.</i>
Genitive	<i>mhā̃-kō, mhāñō</i>	<i>thā̃-kō, thāñō.</i>

In all the above, the nasals are frequently omitted. Mālvī differs slightly. 'I' is *hū̃* or *mū̃*; 'our' is *lamārō*, not *mhā̃-kō*; and 'your' is *tamārō*, not *thā̃-kō*. 'You' is *tam*, not *thē̃*.

¹ e.g., *ham-hwār*, we, in Luke xv, 23.

Besides the above forms, the first person has, as in other dialects of Rājasthānī, a plural which includes the person addressed. I have noted the following forms (Rāngṛī) *āpā-nē*, to us; (Mālvī) *apan*, we; *apan-nē*, by us.

'Your Honour' is *āp*, genitive *āp-rō* or *āp-kō*. *Sā* and *jī* are respectful suffixes. Thus, *bhābhā-sā*, a father. 'Self' is *āp*, genitive (Rāngṛī) *āp^onō*, (Mālvī) *ap^onō*. *Ap^onō* is, however, as is common in Rājasthānī, often not used, the ordinary pronominal genitives being employed instead. Thus, while we have *ō-nē ap^onā māl-tāl-kō bātō kar-diyō*, he divided his property, we have in the immediately preceding sentence *chhōtā chhōrā-nē ō-kā bāp-sē kiyō*, the younger son said to his father.

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

	Rāngṛī.	Mālvī
Singular—Nominative	<i>wō</i> , he, it; <i>wā</i> , she; <i>ū</i> , he, she, it	<i>ū</i> .
Oblique	<i>wanī</i> , <i>wanā</i> , <i>unī</i> , <i>unā</i> , <i>un</i> , <i>vī</i> , <i>ū</i> , <i>wā</i>	<i>ō</i> , <i>unū</i> , <i>us</i> .
Plural—Nominative	<i>vī</i>	<i>vī</i> .
Oblique	<i>wanā</i>	<i>un</i> .

As usual, nasals may be omitted. The agent case in Rāngṛī is *ū*, as in *ū rāj^opūt karī*, that Rajput did. The emphatic syllable *-j* is often added, as *ū-j wakhāt*, at that very time.

The demonstrative pronoun *yō*, thus, is similarly declined. Thus:—

	Rāngṛī	Mālvī.
Singular—Nominative	<i>yō</i> , feminine <i>yā</i>	<i>yō</i> , feminine <i>yā</i> .
Oblique	<i>anī</i> , <i>iyī</i> , <i>ī</i> , <i>yā</i>	<i>ē</i> , <i>anī</i> , <i>inū</i> , <i>us</i> .
Plural—Nominative	<i>yē</i>	<i>ē</i> .
Oblique	<i>anā</i> , <i>inū</i>	<i>in</i> .

The Relative is:—

Singular—Nominative	<i>jō</i>	<i>jō</i> .
Oblique	<i>jani</i> , <i>jī</i>	<i>jē</i> , <i>jīs</i> .
Plural—Nominative	<i>jē</i>	<i>jē</i> .
Oblique	<i>janā</i>	<i>jīn</i> .

Similarly 'who?' is *kān*, oblique singular (Rāngṛī) *kanī*, etc. (Mālvī) *kē*, etc. 'What?' is *kaī*, *kaī*, or *kāī*. 'Anyone' *kō*. As an adjective this does not change in inflexion, but (Rāngṛī) *kanī-ē nahī diyā*, no one gave them. Mālvī, however, has here *kōi-nē*.

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

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

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

aṭhō, this place; *aṭhā-sē*, from here; *aṭhē*, here.

waṭhō, that place: *waṭhā-sē*, from there; *waṭhē*, there.

uṭhō, that place; *uṭhā-sē*, from there; *uṭhē*, there.

jaṭhō, what place, that place; *jaṭhā-sē*, from where, from there; *jaṭhē*, where, there.

kaṭhō, what place? *kaṭhā-sē*, from where? *kaṭhē*, where?

CONJUGATION.—Auxiliary verbs and verbs substantive.—

Present. I am.

	Singular.	Plural.
1.	<i>hũ</i>	<i>hã.</i>
2.	<i>hē, hai</i>	<i>hō.</i>
3.	<i>hē, hai</i>	<i>hē, hai.</i>

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

Past. I was.

Masc.	sing.	<i>thō</i> ;	plur.	<i>thā.</i>
Fem.	sing.	<i>thī</i> ;	plur.	<i>thī.</i>

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

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

	Rāngṛī.	Mālvi
Infinitive	<i>whēṇō, wēṇō</i>	<i>hōnō.</i>
Present Participle	<i>whētō, wētō</i>	<i>hōtō.</i>
Past Participle	<i>whayō</i>	<i>huō.</i>
Conjunctive Participle	<i>whē-nē, wāi-nē</i>	<i>hui-nē.</i>
Imperative	<i>whō</i>	<i>hō.</i>
Future	<i>waũgā, wũgā</i>	<i>hōũgō.</i>

Finite verb.—Principal Parts.

Infinitive	<i>mār^anō, mār^awō</i>	<i>mār^anō</i> , to strike.
Present Participle	<i>mār^atō</i>	<i>mār^atō</i> , striking.
Past Participle	<i>māryō</i>	<i>māryō</i> , struck.
Conjunctive Participle	<i>mārī-nē, mār-nē</i>	<i>mārī-nē, mār-nē</i> , having struck.
Noun of agency	<i>mār^awā-wālō</i>	<i>mār^awā-wālō</i> , a striker.

Simple Present. This is as in other Rājasthānī 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>mārũ</i>	<i>mārã.</i>
2.	<i>mārē</i>	<i>mārō.</i>
3.	<i>mārē</i>	<i>mārē.</i>

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

	Singular.	Plural.
1.	<i>mārũ-hũ</i>	<i>mārã-hã.</i>
2.	<i>mārē-hē</i>	<i>mārō-hō.</i>
3.	<i>mārē-hē</i>	<i>mārē-hē.</i>

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

Gujarātī and Bundēli. Thus, *hũ mār'tō-thō*, I was beating, and so on, as in those languages.

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

Singular.	I shall strike.	Plural.
1. <i>mārũgā</i>		<i>mārāgā.</i>
2. <i>mārēgā</i>		<i>mārōgā.</i>
3. <i>mārēgā</i>		<i>mārēgā.</i>

Mālvi sometimes substitutes the Bundēli *gō* for *gā*, and this *gō* is liable to change for number and gender. Thus : *hũ mārũgō*, I (masculine) shall strike ; *hũ mārũgī*, I (feminine) shall strike ; *ham mārāgā*, we (masculine) shall strike ; *ham mārāgī*, we (feminine) shall strike. The futures with *s* or *h* 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 :—

Rāngrī	Mālvi.
<i>maĩ māryō</i>	<i>mha-nē māryō</i> , I struck.
<i>hũ chalyō</i>	<i>hũ chalyō</i> , I went.
<i>maĩ māryō-hai</i>	<i>mha-nē māryō-hai</i> , I have struck
<i>hũ chalyō hai</i>	<i>hũ chalyō-hai</i> , I have gone.
<i>maĩ māryō-thō</i>	<i>mha-nē māryō-thō</i> , I had struck.
<i>hũ chalyō-thō</i>	<i>hũ chalyō-thō</i> , I had gone.

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

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

<i>kar^{nō}</i> , to do, past participle	<i>karyō</i> , <i>kīdhō</i> , <i>kīdō</i> .
<i>lēnō</i> , to take, „	<i>liyō</i> , <i>līdhō</i> , <i>līdō</i> .
<i>dēnō</i> , to give, „	<i>diyō</i> , <i>dīdhō</i> , <i>dīdō</i> .

The forms *kīdho*, *līdhō*, and *dīdhō*, also occur in Gujarātī. *Jānō*, to go, has its past participle *gayō* or *giyō*.

We have seen that the conjunctive participle ends in *i-nē*. When the root of the verb ends in *ā*, the whole becomes *āy-nē* in Rāngrī and *ai-nē* in Mālvi. Thus, *pāy-nē*, having got ; *jāy-nē*, having gone ; *bulai-nē*, having called ; *ai-nē*, having come.

Causals are formed somewhat as in Mārwarī, that is to say, they often insert a *ā* after the characteristic *ā*. Thus, *jimāḍō*, you cause to eat. In Mārwarī *r* is inserted.

A potential passive is, as usual, formed by adding *ā*. Thus (Rāngrī) *suṇ^{nō}*, to hear ; *suṇānō*, to become audible. Note that, as in Northern Gujarātī, these potential passives form their past tenses by adding *nō* (Mālvi *nō*) to the root. The past tense is accordingly the same in form as the infinitive. Thus (Rāngrī) *suṇānō*, it became audible ; (Mālvi) *batānō*, it was displayed. It may be noted that in Awadhī, all verbs in *ā* 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 Mālvi *dai-lākh^{nō}*, to give away. As examples of other

compound verbs we may give *bhējyō karē*, he sends regularly ; *pad°wā lāgi*, she began to fall. In one instance, Mālvī has the Bundēli form *kēnē lagyō*, he began to say.

SUFFIXES.—The suffix *j* (also found in Gujarātī) is very common. It intensifies the meaning of the word to which it is attached. Thus, *thōdā-j danā-mē*, in a very few days ; *up°r-aj*, even upon.

The Rājasthānī suffix *ḍō* is also very common. It is usually employed in a diminutive or contemptuous sense. Thus, *bālu-ḍā*, the children ; *minak-ḍī*, the little she-cat ; *tēg°-ḍō*, a dog. *Lō* is also used in the same sense as in *kūkad-lā*, O wretched cock.

NĪMĀḌĪ.

Nimāḍī is the dialect of Rājasthānī which is spoken in the tract known as Nīmāwar. Nīmāwar 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 Narbadā, and is geographically a portion of the Khandesh plain)¹ and of the adjoining portion of the Bhopawar Agency of Central India. Nīmāḍī is not the only language of Nīmāwar. There are also numerous speakers of Bhili. In the Bhopawar Agency, these latter entirely surround the Nīmāḍī speakers, separating them from their brethren of Nimar. There are hence two distinct tracts in which Nīmāḍī is spoken, but in both the language is practically the same.

Nīmāḍī 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									<u>474,777</u>

Nīmāḍī is really a form of the Mālvī dialect of Rājasthānī, but it has such marked peculiarities of its own that it must be considered separately. It has fallen under the influence of the neighbouring Gujarātī and Bhil languages, and also of the Khāndēśī which lies to its south. The Nīmāḍī of Bhopawar, being nearer Gujarat, shows more signs of the influence of Gujarātī than does the Nīmāḍī of Nīmār.

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

Thus the sign of the agent case is *na*, not *nē*, and of the locative *ma*, not *mē*. So *āga* for *āgē*, before, and *rahach* (sometimes written *rahēch*, but pronounced *rahach*), he remains. This is also a marked peculiarity of Khāndēśī.

Nīmāḍī is not fond of nasal sounds, and frequently drops them. Thus, *dāt*, not *dāt̃*, a tooth, and *ma*, not *mā* (for *mē*), in. As in Mālvī and Khāndēśī, aspiration is often dropped, a *hāth*, not *hāth̃*, a hand; *bhūkō*, for *bhūkhō*, hungry.

The letters *l* and *n* are interchangeable as in *līm* and *nīm*, tree.

In the neighbouring Bhil languages, both *j* and *ch* are commonly pronounced as *s*. In Nīmāḍī, *ch* 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 Marāṭhī of Berar, and as in some forms of Khāndēśī.

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

Strong masculine *tadbhavas* in *ō*, form their oblique form in *ā*, as in Mālvī. Thus, *ghōḍō*, a horse, *ghōḍā-kō*, of a horse. To form the plural the termination *nā* is added to the oblique form singular. Thus, *ghōḍānā*, horses; *ghōḍānā-kō*, of horses :

¹ The language of the Burhanpur *Tahsil* is Khāndēśī.

bāp, a father; *bāp^{nā}*, fathers; *bēṭī*, a daughter; *bēṭīnā*, daughters. When no ambiguity is likely to occur, this *nā* is often omitted.

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

Agent, *na*.

Accusative-dative, *ka*.

Instrumental-ablative, *sī, sū*.

Genitive, *kō, (kā, kī)*.

Locative, *ma*.

We occasionally find the Rājasthānī *kā*, and the Bundēli *khē* (under the form of *kha*) used for the Accusative-dative. Bundēli is spoken a short way to the east of Nimar.

The genitive postposition *kō* is used with a singular masculine noun in the direct form, and *kā* with a masculine noun in the oblique form. *Kī* is used with feminine nouns. In two instances I have noted *kā* used to agree with feminine nouns. These are—*mhārā kākā-kā ēk chhōrā-kī ō-kā bahēn-sī sātī huīch*, a son of my uncle is married to his sister; and *ō-kō bhāi ō-kā bahēn-sī ūchō chhē*, his brother is taller than his sisters.

The following are the principal pronominal forms:—

Haū, I; *ma-na*, by me; *mha-ka*, or *ma-ka*, to me; *mhārō*, my; *ham*, we; *hamārō*, our; *apan*, we (including the person addressed); *ap^{nō}*, our (including the person addressed); *apan-na*, by us.

Tū, thou; *tū-na*, by thee; *thārō*, thy; *tum*, you; *tumhārō*, your.

Yē, this; oblique *inā* or *ē*.

Wō, he, that; oblique *unā, wō, ō, wa*; Pl. *wō*; oblique *un*.

Jō, who (singular and plural); *jē-kō*, of whom; oblique singular *jē*.

Kuṇ or *kun*, who? *kuṇ-kō*, of whom; *kāi*, what? *kōi*, anyone; *kaī*, anything.

The influence of the Bhil dialects and of Khāndēsi is most evident in the conjugation of the Nīmāḍi verb. The present tense of the verb substantive is *chhē*, which (like the Khāndēsi *sē*) does not change for number or person.

The past tense of the verb substantive is *thō* (*thā, thī*), as in Mālvi. When used as an auxiliary verb *chhē* drops the final *ē* 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 *mār^{nū}*, to strike.

I am striking.

Singular.	Plural.
1. <i>mārūch</i> or <i>mārūj</i>	<i>mārāch, mārāj.</i>
2. <i>mārēch, mārach, mārēj, māraj.</i>	<i>mārōch, mārōj.</i>
3. <i>mārēch, mārach, mārēj, māraj.</i>	<i>mārēch, mārach, mārēj, māraj.</i>

Similarly the perfect is *māryōch*, (he) has struck. In one instance, which, however, occurs several times, we have the Khāndēsi termination *sē*, instead of *ch*. The word is *husē*, and it is always translated 'he became,' not 'he has become.' Khāndēsi itself usually takes a simple *s* in the present, not *sē*. The Pār^{dhī} Bhil dialect uses *ch* like Nīmāḍi.

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

Singular	Plural
1. <i>mārīs</i>	<i>mār^asā.</i>
2. <i>mār^asē</i>	<i>mār^asō.</i>
3. <i>mār^asē</i>	<i>mār^asē.</i>

Sometimes we find the true Mālvī future formed by adding an unchangeable *gā*.

The infinitive ends in *ṇū*, thus, *mār^aṇū*, to strike; when used as a participle future passive, its subject is put in the case of the agent. Thus, *apaṇ-na anand manāw^aṇū nī khūṣī hōṇū*, 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 *ṇa*, thus, *mār^aṇa-kō*, of beating.

MĀRWĀRĪ.

The following specimen of Mārwarī 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 Dēva-nāgarī 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.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

[अेळ जीयेरें देय नावडा ला: ठिवां भांयपूंजेर्ज
 लि अे आपरै बाप नै ऋयो ऋ बाबोया भारी पांती
 रो भाल आवै जीर्जे भनै दिरा वो: जरै ठिए अी
 परी घर बिर्जरी ठिएां नै जांउ दिवी: थोडा दिलाडां
 पळे नै नलि अे नावडे आपरी सारी पूंजी नै लीळ
 र पर पंकां गयो नै ठिठै आपरी सारी भता ऋइ
 नै नै ठि नाय दिवी: येंग पूरियां पळे ठिए देस भै
 जबरो ऋाल पडियो तो ठिवो ऋ भालो नुगतण
 जाणो: नै पळे ठिए देय रे अेळ रे चामी ऋ नै रं
 यो तो ठिए आपरै धेतां भै सूरारी नार न्वराचण

नै प्रेजीयो तो विपय्युं रे नरएरो प्राणलोही
 जिपय्युं आपरो पेर नरएरो मती क्रियो परं
 तप्राणलोही क्रियो विपय्युं नै दीजो जलीः यावने
 तहवो जरे बिन्वारी नै मारै पिता नै श्रितरां
 दैन जीयाला जीया नै घपा विबारी भिजती ही
 विपय्युं परंत नै विजो नी विवारे रे तो हो नै हं
 लुकां मयुं कुंः मयुं मयुं पणां नाल होय मारै बा
 पनै जा वि नै विपय्युं नै वि वि नै जावो मारै पर
 मे मर मयुं वे सुष कु वी नै आप मयुं सुपातर पणो
 क्रियोः मयुं मयुं आपरो होरु नै वि वि नै जो तो मरयो
 जलीं मयुं मयुं आप मने दैन जीया मर मते राषोः
 प्रेर विठ नै बाप नै जयोः तो आंजा मयुं आवता
 नै विपय्युं बाप विपय्युं नै दी ठो तो दया आई मयुं
 दौउ नै डानी जगाय बा जो लीयोः तरे नाव उं नै

ईं नै बाबो जी कुं पर मे सर रो नै आपरो न्योर कुं
 नै आपरो पूत न चा कुं जे डोरयो नहीं: जरै
 बाप न्या नरां नै न ई नै अभाभा जाबा जाओ
 वै ई ए नै पेर ओ नै ई ए रे एत में भू ह डी वै
 रा ओ नै पगां में पगर पीयां पेर ओ नै आओ
 बरीया न्यी न हं नै तत नार जजावां नार ए ओ
 न्ना व डो नर नवी जभारो पायो है जभीयो डो
 जाबो है: तरै नार ही रा जी कुं आ:
 छिए बिरियां छिए रो ब नो डो न्ना व डो पेल नै लो
 नै आवतां आवतां घर जे डो आयो जह छि
 एं हाडा धार सुलिया: जरै नै न न्यार
 नै तेउ नू जी ओ नै ओ नो ज नं ई है: जह छिए
 न ई नै धारो न ई आय जयो है नै धारै बाबो
 मा छिए रै डार डारं पाडो आव ए री जो न

ऋषीरैः जीए विपर विचो रीयां बलियो ने
 भाय डायो जलीं जरै विए रो बाप बारै आ
 यो नै विए सुं मियरा यारी ऋषीः जद विए
 ऋई ऋई इतरा बरस कुं आपरी ना ऋरी ऋरी
 नै ऋदेई आपरै कुं न नै कोपियो जलीं तो
 ई आप न नै ऋदेई अे ऋ षा जदु भारै साधि
 यां नै जो ठ देव ए मारुदिरां यो नलीः नै ए म्रै
 आ आपरो ना च डो आयो जी ए म्रैं ड धर बि
 ऋरी सु वि यार रां नां नै ष वाय दिनी जी ए रै
 मारु आप इती धुमी ऋषीरैः तो वि ए ऋयो
 नै ना वा लुं जित भारै साधे रे वें नै भारै जो
 नै रै जि नै म्रैं ड धारो ई ज रैः आपुमी ऋर ए
 जो जली ऋ वि ऋ धारो नाई मर नै उ जो जन म
 चियो रै नै ग मियो डों वा चो रैः

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ.

MARWAR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jināi¹-rāi dōy dāw^arā hā. Uwā-māy-sū nāin^akiāi
A man-to two sons were. Them-amongst-from by-the-younger
 āp-rāi bāp-nāi kayō kāi, 'bābō-sā, māri pāti-rō māl āwāi
his-own father-to it-was-said that, 'father, my portion-of goods may-fall
 jikō ma-nāi dirāwō.' Jarāi un āp-rī ghar-bik^arī unā-nāi
that me-to cause-to-give.' Thereon by-him his-own living them-to
 bāt-divī. Thōrā dihārā pachhāi nāin^akiāi dāw^arāi āp-rī sārī
was-divided. A-few days after by-the-younger son his-own all
 pūji bhēli-kar par khaṇḍā gayō, nāi uṭhāi āp-rī
property gathered-having foreign to-country it-was-gone, and there his-own
 sārī matā kū-phāḍāi-māi udāy-divī. Sāṅg khūtiyā pachhāi
all substance riotous-living-in was-wasted. All on-being-spent after
 un dēs-māi jab^arō kāi pariyo, tō uwō kasālō bhug^atan lāgō.
that country-in mighty famine fell, then he want to-feel began.
 Nāi pachhāi un dēs-rāi ēk rāiwāsī-kanāi rayō. Tō
And afterwards that country-in-of a citizen-with he-lived. Then
 un āp-rāi khētā-māi sūrā-rī ḍar charāwan-nāi mēliyō. Tō
by-him his-own fields-into swine-of herd for-feeding he-was-sent. Then
 un sūrā-rāi charaṇ-rō khākh^alō hō, jin^asū āp-rō pēt bharaṇ-rō
by-him swine-to grazing-of the-husk was, them-with his-own belly fill-to
 matō kiyō, parant khākh^alō-hī kinī un-nāi dinō nahī.
resolve was-made, but the-husk-even by-anyone him-to was-given not.
 Sāw^aohēt huwō, jarāi bichārī kāi, 'mārāi pitā-kanāi kit^arō
Conscious he-became, thereon it-was-thought that, 'my father-with how-many
 dāin^agiyā hā, jinā-nāi dhapāū bātī miḷ^atī-hī, un up^arant
hired-servants were, whom-to enough bread being-given-was, that more-than
 kī ugēlō bhī uwā-rāi rāitō-hō; nāi hū bhūkā
something to-spare also them-to remaining-was; and I in-hunger
 marū-hī. Sū hamāi hū pagābāl-hōy mārāi bāp-kanāi
perishing-am. So now I arisen-having-become my father-to
 jāū, nāi un-nāi kaī kāi, "bābō-sā, māi Par^amēsar-sū
(I)-may-go, and him-to may-say that, "father, by-me God-from

¹ āi should be pronounced as a in 'hut.'

bēmukh-huwō nāi āp-sū kupātar-panō kiyō, sū hamāi āp-rō
turned-face-became and you-with undeservedness was-done, so now your
 ehhorū kawāi jāirō tō rayō nahī; sū hamāi āp ma-nāi
son I-may-be-called worthy indeed remained not; so now you me-to
 dāin^agiyā saras^{tāi} rākhō.” Phēr ūth-nāi bāp-kanāi gayō. Tō
a-hired-servant as keep.” And arisen-having father-to he-went. But
 āgā-sū āw^{tā}-nāi un-rāi bāp un-nāi dīḥō, tō dayā
before-from while-coming by-his father him-to it-was-seen, and compassion
 āi, sū dōḥ-nāi chhātī lagāy, bālō liyō. Turāi
came, so run-having breast having-applied, kiss was-taken. Thereupon
 dāw^{rāi} kāi kāi, ‘bābō-ji, hū Par^{mēsar}-rō nāi āp-rō chōr
by-the-son it-was-said that, ‘father, I God-of and your-own sinner
 hū, nāi āp-rō pūt kawāi jāirō rayō nahī.’ Jarāi
am, and your-own son I-may-be-called worthy remained not.’ Thereon
 bāp chāk^{rā}-nāi kāi kāi, ‘amāmā gābā lāō. nāi in-nāi
by-the-father servants-to it-was-said that, ‘the-best robe bring, and him-to
 pātrāō; nāi in-rāi hāt-māi mūd^{ri} pātrāō, nāi pagā-māi pagar^{khiyā}
put-on; and his hand-in a-ring put-on, and feet-in shoes
 pātrāō, nāi āō baḥiyā ohik^{dā}, nāi tat^{kār} lagāwā;
put-on, and come break we-may-eat, and merriment we-may-make;
 kāraṇ ō dāw^{rō} mar, nawō jamārō pāyō-hāi; gamiyōḥ, lābō
for this son having-died, new birth got-has; lost, found
 hāi.’ Turāi sārā-hi rāji huā.
is.’ Then all-indeed merry became.

Un biriyā un-rō baḍōḥō dāw^{rō} khēt-māi hō, nāi āw^{tā} āw^{tā}
At that-time his elder son field-in was, and in-coming in-coming
 ghar nēḥō āyō, jad un hāg^{rā}-thāt suniyā. Jarāi
house near came, then by-him dance-(and)-music were-heard. Thereupon
 ēk chākar-nāi tēr būjiō kāi, ‘ō ḍōl kāi hāi?’ Jad
one servant-to calling it-was-asked that, ‘this matter what is?’ Then
 un kāi kāi, ‘thārō bhāi āy-gayō hāi; nāi thārāi bābō-sā
by-him it-was-said that, ‘your brother come is; and by-your father
 un-rāi ṭhōr-ṭhōrā pāchhō āwan-rī gōṭh kivi hāi.’ Jiṇ-upar
him-for safe-(and)-sound back coming-of a-feast been-made is.’ Thereupon
 uwō risā baḥiyō, nāi māy gayō nahī. Jarāi un-rō bāp
he with-jealousy burnt, and within went not. Then his father
 bārāi āyō nāi un-sū sistāchāri kivi. Jad un kāi
out came and him-to entreaty was-made. Then by-him it-was-said
 kāi, ‘it^{rā} baras hū āp-rī ohāk^{rī} karī, nāi kadēi āp-rāi
that, ‘so-many years by-me your service was-done, and at-any-time your
 hukam-nāi lōpiyō nahī, tōi āp ma-nāi kadēi ēk
commandment-to it-was-transgressed not, yet by-you me-to ever-even a

khāj'rū mārāī sāthiyā-nāī gōṭh dēwaṇ sārū dirāyō nahī.
kid my companions-to a-feast giving for was-caused-to-be-given not.
 Nāī hamāī ō āp-rō dāw'rō āyō, jīṇ sāṅg ghar-bik'ri ruḷiyār
And now this your son came, by-whom whole living-etc. vicious
 rāṇḍā-nāī khawāy-divī, jīṇ-rāī sārū āp itī khusī
harlots-to was-caused-to-be-devoured, him-to for by-you so-much merriment
 kivi hāī.' Tō un kayō kāī, 'bhābā, tū nit mārāī
made is.' Then by-him it-was-said that, 'son, thou ever me
 sāthē rāīwāī, nāī mārāī gōḍāī hāī jikō sāṅg thārō-īj hāī. Ā
with livest, and in-my near is whatever all thine-alone is. This
 khusī karan jōg hī; kiūkāī thārō bhāī mar-nāī, dūjō
merriment doing meet was; for by-thy brother having-died, second
 janam liyō-hāī; nāī gamiyōrō, lābō hāī.'
birth been-taken-is; and lost, he-found is.'

EASTERN MĀRWĀRĪ.

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 Mār-wā-rī and Jaipurī (including Ajmē-rī). 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^arā-kī bōlī*, from *mag^arō*, 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 Mēr-wā-rī, which is practically the same as the Mē-wā-rī of the State of Mewar immediately to the east. The dialect on the western side they call Mār-wā-rī. The two hardly differ. As will be seen later on, Mē-wā-rī (and hence Mēr-wā-rī) is only an eastern form of Mār-wā-rī slightly affected by Jaipurī, 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 *Girāsiyā-kī bōlī*, or *Nyār-kī bōlī*.

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

North-west, Mār-wā-rī	Spoken by 17,000
North-east, Mēr-wā-rī (i.e. Mē-wā-rī)	54,500
Mag ^a rā-kī bōlī (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 Ajmē-rī (a mixed form of Jaipurī), in the east-centre and north-east; Mār-wā-rī, on the west side of the line of the Arvali hills bordering on Marwar; and Mē-wā-rī in the country on the south, bordering on Mewar. The Mār-wā-rī is the same in kind as the Mār-wā-rī of the east of the Marwar State.

In Jaipur, where it abuts on Marwar near the Sambhar lake, Jaipurī holds its own up to the frontier, but in Kishangarh immediately to the south, Mār-wā-rī 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 Jaipurī more and more nearly as we go eastwards. We find here and there the Jaipurī genitive in *kō* instead of the Mār-wā-rī one in *rō*; the Jaipurī verb substantive *chhū*, I am, instead of the Mār-wā-rī *hū*, and the Jaipurī future with *s*, instead of the Mār-wā-rī future ending in *lā*. The varying proportions of the admixture of Jaipurī

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

On the east of Merwara lies the important State of Mewar. The language of Mewar and of the neighbourhood is called Mē-wāri. It is only a form of Eastern Mār-wāri. 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 Mār-wāri :—

Mār-wāri-Dhunḍhāri (Marwar)	49,300
Gōṛ-wāṭī (Kishangarh)	15,000
Mār-wāri of Ajmer	208,700
Mār-wāri of Merwara	17,000
Mē-wāri (including Mēr-wāri)	1,684,864
	TOTAL = <u>1,974,864</u>

I commence with the most northern of these dialects, Mār-wāri-Dhunḍhāri, and proceed southwards.

MĀRWĀRĪ-DHUNḌHĀRĪ.

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 Mārwarī and Jaipurī, or as the latter is locally called Dhunḍhārī. The proportions of the mixture vary according to locality, and on the Jaipur frontier it is said to be pure Jaipurī, while as we go further into Marwar the Mārwarī element more and more predominates. The local return gives separate figures for pure 'Dhunḍārī' and for 'mixed Dhunḍhārī.' They are as follows:—

Dhunḍhārī	:	:	:	:	:	:	:	:	:	:	:	28,500
Mixed dialect	:	:	:	:	:	:	:	:	:	:	:	20,800
											49,300	
											49,300	

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

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 *ā* is here written as if it were *ē*. I have transliterated it *ā* as in Standard Mārwarī. Thus, *kāē*. We may notice a few Jaipurī forms, such as *bē*, by him; *kō*, of; *chhō*, was; but in the main the language is Mārwarī.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ-DHUNḌHĀRĪ.

STATE JODHPUR.

एक जणा-के दो टावर हा । बाँ-में-सूँ छोटक्ये आप-का बाप-ने कयो के बाबा-जी मारें पांती-में आवें जको माल म-ने खो । जद्यां बीं आप-की घर-बिकरी बाँ-ने बाँट-दीनी । थोड़ा-सा दिनां पछे छोटक्ये डावड़ी आप की सगळी पूंजी भेळी कर परदेस गयो । बठे आप-की सारी पूंजी कुफण्डा-में उडा-दी । सगळो निवड़ियां पछे बीं देस-में जवरो काळ पड़ियो । तो वो कसालो भुगतवा लाग्यो । पछे बीं देस-का रेंवावाला कने रयो । बीं आप-का खेतों में सूराँ-की डार चरावा भेख्यो । तो बीं सूराँ-के चरावा-को खाखलो हो जी-सूँ आप-को पेट भरवा-को मतो कयो । पण खाखलो-ही कोई इ-ने दियो कोनी ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀRWĀRĪ-DHUNDHĀRĪ.

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ēk janā-kāṣṣ dō tābar hā. Bā-māṣṣ-sū ohhōṭ^{kyē}
A-certain man-to two sons were. Them-among-from the-younger-by
 āp-kā bāp-nāṣṣ kayō kāṣṣ, 'bābāṣṣi, māraṣṣ pāṣṣi-māṣṣ āwāṣṣ jakō
his-own father-to it-was-said that, 'father, my share-in may-come that
 māṣṣ ma-nāṣṣ dyō.' Jadyāṣṣ bṣṣ āp-kī ghar-bik^{ri} bā-nāṣṣ bāṣṣ
property me-to give.' Then by-him his-own property them-to having-divided
 dīni. Thōṣṣ-sā dīnāṣṣ pachhāṣṣ chhōṭ^{kyō} dāw^{ṣṣ} āp-kī sag^{ṣṣ} pūṣṣi
was-given. A-few days after the-younger son his-own all substance
 bhēṣṣi-kar par-dēs gayō. Baṣṣhāṣṣ āp-kī sāri pūṣṣi
together-having-made a-foreign-country went. There his-own all substance
 kuphandā-māṣṣ uḍā-di. Sag^{ṣṣ} niw^{ṣṣ} pachhāṣṣ bṣṣ dēs-māṣṣ
debauchery-in was-squandered. All on-being-wasted after that country-in
 jab^{ṣṣ} kāṣṣ paṣṣiyō, tō bō kasālō bhug^{ṣṣ} tabā lāgyō. Pachhāṣṣ
a-mighty famine fell, consequently he want to-suffer began. Afterwards
 bṣṣ dēs-kā raṣṣbāwālā-kanāṣṣ rayō. Bṣṣ āp-kā khōṣṣ-māṣṣ
that country-of an-inhabitant-near he-remained. By-him his-own fields-in
 sūrā^{ṣṣ}-kī ḍar charābā mēlyō. Tō bṣṣ sūrā^{ṣṣ}-kāṣṣ charābā-kō
swine-of herd to-graze he-was-sent. Then by-him swine-of eating-of
 khākh^{ṣṣ} lohō ohhō jṣṣ-sū āp-kō pēt^{ṣṣ} bhar^{ṣṣ} bā-kō matō karyō. Paṣṣ
husk was that-by his-own belly filling-of intention was-made. But
 khākh^{ṣṣ} lohō-hī kōi i-nāṣṣ diyō kōni.
husk-even by-anybody this-to was-given not.

MĀRWĀRĪ OF KISHANGARH (GŌRĀWĀṬĪ) AND OF AJMER.

These two dialects may be considered together. They are much more free from Jaipurī 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 *nī*, *jī*, and *rō* (feminine *ri*). The last termination has been already discussed in the Mārwarī grammar (see p. 30). It is also employed in Jaipurī, usually in a contemptuous sense. Here it is more endearing than contemptuous. Thus, *dāru-rī* 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.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT AJMER.

अमलॉ-मैँ आछा लागो म्हारा राज । पीवो-नी दाब-ड़ी ॥
 सुरज था-नैँ पुजस्यॉ-जी भर मोत्यॉ-को थाल । घड़ेक मोड़ा उगजो-जी पिया-जी म्हारे पास ।
 पीवो-नी दाब-ड़ी । अमलॉ-मैँ आछा लागो म्हारा राज । पीवो-नी दाब-ड़ी ॥
 जा एँ दासी बाग-मैँ ओर सुण राजन-री बात । कदेक महल पधारसी तो मतवाळो
 धणराज । पीवो-नी दाब-ड़ी । अमलॉ-मैँ आछा लागो म्हारा राज । पीवो-नी दाब-ड़ी ॥
 थारी ओकूँ रहे करॉ म्हारी करै न कोय । थारी ओकूँ रहे करॉ करता करै जो होय ।
 पीवो-नी दाब-ड़ी । अमलॉ-मैँ आछा लागो म्हारा राज । पीवो-नी दाब-ड़ी ॥

TRANSLITERATION AND TRANSLATION.

Am'lā-māī	āchhā	lāgō,	mhārā	rāj ;	piwō-nī
<i>Intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear,</i>	<i>my</i>	<i>Lord ;</i>	<i>do-drink</i>
dāru-rī.					
<i>wine.</i>					
Suraj !	thā-nāī	pūj'syā-jī	bhar	mōtyā-kō	thāl ;
<i>O-Sun !</i>	<i>you-to</i>	<i>we-will-worship</i>	<i>having-filled</i>	<i>pearls-of</i>	<i>a-dish ;</i>
gharēk	mōrā	ūg*jō-jī ;	piyā-jī	māhrāī	pās ;
<i>about-a-ghari</i>	<i>late</i>	<i>rise-please ;</i>	<i>(as-my)-husband</i>	<i>to-me</i>	<i>near (is) ;</i>
piwō-nī	dāru-rī ;	am'lā-māī	āchhā	lāgō	mhārā rāj ;
<i>do-drink</i>	<i>wine ;</i>	<i>intoxication (of-opium)-in</i>	<i>nice</i>	<i>you-appear</i>	<i>my Lord ;</i>
piwō-nī	dāru-rī.				
<i>do-drink</i>	<i>wine.</i>				

Jā ṣ-dāsi bāg-māī ōr sun rājan-ri bāt,
Go O-maid-servant garden-in and hear the-lord-of talk,

kadēk mahal padhār'si tō mat'wāḷō dhaṇ'rāj ;
at-what-time palace will-come then the-intoxicated lord-of-wealth ;

pīwō-nī dāru-ṛī ; am'lā-māī āchhā lāgō, mhārā rāj ;
do-drink wine ; intoxication-in nice you-appear, my Lord ;

pīwō-nī dāru-ṛī.
do-drink wine.

Thārī oḷū mhō karā, mhārī karai na kōy ; thārī oḷū
Thy longing I do, mine does not anybody ; thy longing

mhē karā ; Kar'tā karai jō, hōy ; pīwō-nī dāru-ṛī, am'lā-māī
I do ; Fate does what, becomes ; do-drink wine, intoxication-in

āchhā lāgō, mhārā rāj ; pīwō-nī dāru-ṛī.
nice you-appear, my Lord ; do-drink wine.

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.

MĀRWĀRĪ OF MERWARA.

The Eastern Mārwarī of Merwara also hardly differs from the Standard. There are a few strange words in the vocabulary, such as *gīgō*, a son; *ājūkā* (Sanskrit *ājivikā*), livelihood, and that is all. As a specimen I give a short extract from the Parable. The short Mārwarī *रे* *āī* is often written *ए* *ē*. In such cases I have transliterated it *āī*. Forms like *wuṇā* for *uṇā*, are mere varieties of spelling. Note the employment of *rō* in a contemptuous sense in the word *sūr-rō*, a pig. In *bāchh*, having divided, a *ṭ* has become *chh*.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (EASTERN).

DISTRICT MERWARA.

किणी आदमी-रे दीय गीगा हा । वुणों-माँ-हूँ नानक्ये भा-हूँ कहवियो कै औ भा आजूका-माँ-हूँ जको म्हारो बाँटो होय ओ म्ह-ने थो । तरें वी वुणीने आप-री आजूका बाँह-दीवी । घणाँ दिवस नी बीतिया-ङ्गा कै नानकियो गीगो साँग समेतर अलग देसाँ हाब्यो ग्यो अर वुठी खोटा चालाँ-माँ दिवस बितावतो-हुवो आप-री आजूका बिताय-दीवी । जराँ विण साँग बिताय-दीवी तराँ विण देस-माँ बड़ो काकांतर पड़ियो अर वु नागो हो-गयो । अर हालर विण देस-रा रहवणवाळाँ-माँ-हूँ येकरे अठे रहवण लागियो । जिणी विण-ने आप-रा जावाँ-माँ सुरड़ा चरावण खातर मेजियो । अर वु विणी छीतराँ-माँ-हूँ जिण-ने सुरड़ा खावता-हा आप-रो पेट भरण चावियो-हो । अर विणी-ने कुणी नी देवा हा ॥

TRANSLITERATION AND TRANSLATION.

Kini	ād'mī-rāi	dōy	gīgū	hā.	Wuṇā-mā-hū	nān'kyāi
<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>
bhā-hū	kah'wiyō	kāy,	'āū	bhā,	ājūkā-mā-hū	jakō mħārō
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>property-in-from</i>	<i>which our</i>
bātō	hōy	ō	mha-nāi	dyō.'	Tarāī	vī wuṇi-nāi
<i>share</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him</i>
ājūkā	bāchh	dīvi.	Ghaṇā	diwas	nī	bitiyā-hā
<i>property</i>	<i>having-divided</i>	<i>was-given.</i>	<i>Many</i>	<i>days</i>	<i>not</i>	<i>passed-were</i>
nān'kiyō	gīgō	sāg	samētar	alag	dēsā	bālyō-gyō,
<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>having-collected</i>	<i>a-far</i>	<i>in-country</i>	<i>went-away, and</i>
wuṭhi	khōtā	chālā-mā	dīwas	bitāw'tō-huwō	āp-rī	ājūkā
<i>there</i>	<i>bad</i>	<i>conduct-in</i>	<i>days</i>	<i>spending-become</i>	<i>his-own</i>	<i>property</i>
Jarā	viṇ	sāg	bitāy-dīvi	tarā	viṇ	dēs-mā
<i>When</i>	<i>by-him</i>	<i>all</i>	<i>was-expended</i>	<i>then</i>	<i>that</i>	<i>country-in</i>
						<i>a-great</i>
						<i>famine</i>

paṛiyō; ar wu nāgō hō-gayō; ar hālar viṇ dēs-rā
fell; and he destitute became; and having-gone that country-of
 rah'wan-wāḷā-mā-hū yēk-rāi {athāi rah'wan lāgiyō. Jiṇi viṇ-nāi
inhabitants-among-from one-of near {to-live he-began. By-whom him-to
 āp-rā jāwā-mā sūr-ṛa charāwan khātar bhējiyō.; Ar wu viṇi
his-own fields-in swine feeding for it-was-sent. And he those
 chhītrā-mā-hū jin-nāi sūr-ṛa khāw'tā-hā āp-rō pēṭ bharan chāviyō-hō;
husks-in-from which-to swine eating-were his-own belly to-fill he-wishing-was;
 ar viṇi-nāi kuṇi nī dēwā-hā.
and him-to anybody not giving-was.

MEWĀRĪ.

Turning now to the east, we come to Mewar, the proper home of Mēwārī. This form of Mārwārī 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. Mēwārī has to its east, on the north the Hārāuṭī of Bundi, and further south, the Mālwi 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 Mērwārī), in the south of Ajmer, in the south of Kishangarh (where it is called Sarwārī), and in the hilly tract known as the Khairār, where the three states of Mewar, Jaipur, and Bundi meet; and where it is known as Khairārī. These various kinds of Mēwārī will be dealt with in detail further on.

The number of speakers of Mēwārī 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
Merwara (Mērwārī)	54,500
Kishangarh (Sarwārī)	15,000
Khairārī—	
Mewar	145,000
Jaipur	59,264
Bundi	24,000
	228,264
	1,684,864

The Mēwārī spoken in Udaipur partakes of the general character of all the dialects of Eastern Mārwārī. It is really a mixture of Mārwārī and Jaipurī. The typical Jaipurī *chhū*, I am, *chhō*, was, do not occur: instead we have the Mārwārī *hū* and *hō*. On the other hand, the suffix of the genitive is *kō* as in Jaipurī, *rō* only occurring in pronominal forms such as *mhārō*, my. The other postpositions are *nē* or *kē* for the accusative dative, *hū* (= Mārwārī *ū*) for the ablative, and *mā*, for the locative. The pronouns are usually declined as in Mārwārī, but we sometimes meet Jaipurī forms like *oī*, the oblique form of *ū*, 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 *lhōr^okyō kahyō*, the younger (son) said. In one case the conjunctive participle ends in *har* instead of *ar*, *i.e.*, *kar^ohar*, having done. The original form from which both the regular *karar* and *kar^ohar* are derived was *karakar*. The initial *k* of the second *kar* was elided, and thus arose *kara'ar*, from which both *karar* and *kar^ohar* 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 *khāwā-hā*, they were eating; *chāwō-hō*, he was wishing.

The verb *dēṇō*, to give, makes its past tense *dīdō*, he gave, and similarly we have *kīdō*, he made.

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

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

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

STATE UDAIPUR.

कुणी मनख-के दोय बेटा हा । वाँ-माँ-हूँ ल्होड़क्यो आप-का बाप-ने कछ्यो हे बाप पूंजी-माँ-हूँ जो म्हारी पाँती होवै म्ह-ने द्यो । जद वाँ वाँ-ने आप-की पूँजी बाँट दीदी । थोड़ा दन नहीं हुया हा कै ल्होड़क्यो बेटो सगळो धन भेळो करहर परदेस परो-गयो अर उठै लुच्चापण-माँ दन गमावताँ हूवाँ आप-को सगळो धन उडाय दीदी । जद ऊ सगळो धन उडा चुक्यो तद वीँ देस-माँ भारी काळ पझो हर ऊ टोटायलो हो-गयो । हर ऊ जाय-ने वा देस-का रहवावाळाँ-माँ-हूँ एक-के नखैँ रहवा लाग्यो । वाँ वाँ-ने आप-का खेत-माँ सूर चरावा-ने भेल्यो । हर ऊ वाँ छूँतरा-हूँ ज्याँ-ने सूर खावा-हा आप-को पेट भरबो चावी-हो । हर वा-ने कोई भी काँई नहीं देतो-हो । जद वाँ-ने चेत हुयो हर वीँ कछ्यो कै म्हारा बाप-के कतरा-ही दानक्याँ-ने खावा-हूँ बदती रोटी मिळै-है हर हूँ भखाँ मरू । हूँ ऊठर म्हारा बाप नखैँ जाजेलो हर वा-ने कछूँलो कै हे बाप बैकुंठहूँ-उलटो हर आप-के देखताँ पाप कीदो-है । हूँ फेरूँ आप-को बेटो कुहावा जोगो नहीं हूँ । म्ह-ने आप-का दानक्याँ-माँ-हूँ एक-के सरीखो कर-द्यो ॥

[No. 5.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

STATE UDAIPUR.

TRANSLITERATION AND TRANSLATION.

Kunī manakh-kē dōy bētā hā. Wā-mā-hū lhōṛ^akyō
A-certain man-to two sons were. Them-among-from (by-)the-younger
 āp-kā bāp-nē kahyō, ' hē bāp, pūjī-mā-hū jō mhāri
his-own father-to it-was-said, ' O father, property-in-from what my
 pāti hōwāi mha-nē dyō.' Jad wā wā-nē āp-kī pūjī
share may-be me-to give.' Then by-him them-to his-own property
 bāt didi. Thōrā dan nahī huyā hā kāi lhōṛ^akyō
having-divided was-given. A-few days not passed were that the-younger
 bōtō sag^{lō} dhan bhēlō kar^{har} par-dēs parō-gayō,
son all wealth together having-made foreign-country went-away,
 ar uṭhāi luchchā-pan-mā dan gamāv^{tā}-huwā āp-kō sag^{lō}
and there riotousness-in days in-having-passed his-own all
 dhan uḍāy-didō. Jad ū sag^{lō} dhan uḍā-chukyō, tad vī
wealth was-squandered. When he all wealth had-expended, then that
 dēs-mā bhāri kāl paryō, har ū tōtāy^{lō} hō-gayō, har
country-in a-mighty famine fell, and he poor became, and
 ū jāy-nāi wā dēs-kā rah^{bā}wāwā^{lā}-mā-hū ēk-kāi nakhāī
he having-gone that country-of inhabitants-among-from one-of near
 rah^{bā} lāgyō. Wā wā-nē āp-kā khēt-mā sūr charābā-nē
to-remain began. By-him him-to his-own field-in swine feeding-for
 mēlyō. Har ū wā chhūṭ^{rā}-hū jyā-nē sūr khāwā-hā āp-kō
it-was-sent. And he those husks-with which-to swine eating-were his-own
 pēt bhar^{bō} chāwō-hō; har wā-nē kōi bhī kāī nahī
belly to-fill wishing-was; and him-to anyone even anything not
 dētō-hō. Jad wā-nē chēt huyō har vī kahyō kāi,
giving-was. Then him-to consciousness became and by-him it-was-said that,
 'mhārā bāp-kē kat^{rā}-hī dān^{kyā}-nē khābā-hū bad^{ti} rōṭi
 'my father-of how-many hired-servants-to eating-than more bread
 miḷāi-hāi, har hū bhūkhā marū; hū uṭhar mhā-rā bāp nakhāī
being-got-is, and I in-hunger die; I having-arisen my father near
 jāūlō har wā-nē kahūlō kāi, "hē bāp, Baikunṭh-hū ul^{tō} har
will-go and him-to will-say that, "O father, Heaven-from against and

āp-kē dēkh'tā pāp kīdō-hāi; hū phērī āp-kō bētō kuhābā
your-honour's in-seeing sin done-is; I again your-honour's son to-be-called
 jōgō nahī hū. Mha-nē āp-kā dān'kyā-mā-hū ēk-kē sarikhō
worthy not am. Me-to your-honour's hired-servant-among-from one-of like
 kar-dyō."'
make."'

MEWĀRĪ OF AJMER.

Mēwārī 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 Mēwārī, 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 *rō* instead of *kō*, which is what might be expected from the fact that this part of Ajmer borders on the Mārwārī-speaking tract. As an example I give a short folksong in honour of the Rānā of Udaipur.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀRĪ.

DISTRICT AJMER.

रस्यो राणे-राव हिंदुपत रस्यो राणे-राव ।
 म्हारै बस्यो हिवड़ा मांय । बिकालो रस्यो राणे-राव ॥
 जोष करे जगमंद्र पघारै । नोख बिराजै नाव ।
 सीलीं उमरावां साथ हिंदुपत । रस्यो राणे-राव ॥
 म्हारै बस्यो हिवड़ा मांय । बिकालो रस्यो राणे-राव ॥
 निहरावक प्रथी नाथ-री । क्रोड मोहर कुरवान ॥
 आया-रा करूं ओछायणा । पक पक वाहूं प्राण ।
 बिकालो रस्यो राणे-राव हिंदुपत । रस्यो राणे-राव ॥
 म्हारै बस्यो हिवड़ा मांय । बिकालो रस्यो राणे-राव ॥

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀRĪ.

DISTRICT AJMER.

SPECIMEN II (A SONG).

TRANSLITERATION AND TRANSLATION.

Rasyō	Rāṇē-Rāw	Hindupat;	rasyō	Rāṇē-Rāw.	Mhārāi
<i>Cultured</i>	<i>Rāṇē-Rāw</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy,	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in,</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Jōkha	karāi	Jagamandra	padhārāi,	nōkha	birājāi
<i>Wish</i>	<i>he-makes</i>	<i>Jagamandra-palace</i>	<i>(he)-goes,</i>	<i>(and)-well</i>	<i>shines (in)-a-boat.</i>
Sōlā	umarāvā	sūth,	Hindupat;	rasyō	Rāṇē-Rāw.
<i>Sixteen nobles</i>	<i>with,</i>	<i>Lord-of-the-Hindus;</i>	<i>the-cultured</i>	<i>Rāṇē-Rāw.</i>	<i>My</i>
basyō	hiwarā-māy;	biḷālō	rasyō	Rāṇē-Rāw.	
<i>has-taken-abode</i>	<i>heart-in;</i>	<i>handsome</i>	<i>cultured</i>	<i>Rāṇē-Rāw.</i>	
Nichharāwaḷ	prathī	nātha-rī	krōd	mōhar	kurabān.
<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>
Āyā-rā	karū	ōchhāwanā	paḷa-paḷa	wārū	
<i>(His)-coming-of</i>	<i>I-will-do</i>	<i>great-festival</i>	<i>every-moment</i>	<i>I-will-give</i>	
prān.					
<i>the-breath (of-my-life).</i>					
Biḷālō	rasyō	Rāṇē-Rāw,	Hindupat;	rasyō	
<i>The-handsome</i>	<i>and-cultured</i>	<i>Rāṇē-Rāw,</i>	<i>Lord-of-the-Hindus;</i>	<i>cultured</i>	
Rāṇē-Rāw.	Mhārāi	basyō	hiwarā-māy,	biḷālō	rasyō
<i>Rāṇē-Rāw.</i>	<i>My</i>	<i>has-taken-abode</i>	<i>heart-in,</i>	<i>the-handsome</i>	<i>and-cultured</i>
Rāṇē-Rāw.					
<i>Rāṇē-Rāw.</i>					

FREE TRANSLATION OF THE FOREGOING.

The cultured King of Rāṇās, Lord of the Hindūs, has taken up his abode in my heart, the handsome and cultured King of Rāṇūs.

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 Rāṇās.

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 Rāṇās has taken up his abode in my heart.

MEWĀRĪ OF KISHANGARH.

Mēwārī is also reported to be spoken by 15,000 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 Mēwārī, and examples of it are not necessary. Owing to its being spoken in pargana Sarwar, it is locally known as Sarwārī.

MERWĀRĪ.

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 *Magrā-kī bōli*, and is classed as one of the many Bhīl dialects.²

On the west side of the northern half of the district as far north as Beawar, the language is claimed to be Mārwārī. Over the rest of the northern half of the district we find a population estimated at 54,500 speaking Mēwārī, which, owing to its being spoken in Merwara district, is locally called Mēr-wārī. Although it has this separate name it in no way differs from ordinary Mēwārī, and specimens are unnecessary.

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

² See Part III of this volume, pp. 31 and ff

MEWĀRĪ (KHAIRĀRĪ).

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

Mewar	145,000
Jaipur	59,264
Bundi	24,000
	TOTAL
	228,264

The main language of Jaipur is Jaipurī and of Bundi Hārautī, both of which belong to the eastern group of Rājasthānī dialects. That of Mewar is Mēwārī, which belongs to the western group of the same. Hence, Khairārī is a mixture of both groups. Thus we find both the *chhā̃* of the east, and the *hā̃* of the west employed to mean 'I am.' It is, in fact, a mixed form of speech.

Full particulars regarding Khairārī 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.

RĀJASTHĀNĪ.

MEWĀRĪ (KHAIRĀRĪ).

JAIPUR STATE.

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

कोई आदमी-के दो बेटा हा । वॉ-में-सँ छोटे जँ-का बाप-ने कीयो बाप धन-में-सँ जी
 म्हारी पांती आवे जो म-ने दे । ऊ आप-को धन वॉ-ने बाँट-दीयो । थोड़ा दना पाछे छोटे
 बेटो सब धन लेर पर-देस-में ऊठ-ग्यो अर उडै खोटे गेके लागर आप-को सब धन उडा-दीयो ।
 ऊ सब धन उडा-दीया जयाँ जँ देस-में बडो काक पद्यो अर ऊ कँगाळ हो-ग्यो । ऊ गियो अर
 जँ देस-का रैबाहाका-में-सँ एक-के रै-ग्यो । अर ऊ जँ-ने आप-का खेता-में सूर चरावा खनायो ।
 जो पातयाँ सूर खावै-हा जाँ-सँ ऊ आप-को पेट भरवा-सँ राजी हो ॥

TRANSLITERATION AND TRANSLATION.

Kōi ād^ami-kai dō bēṭā hā. Wā^a-maĩ-sũ chhōṭō ũ-kā.
A-certain man-to two sons were. Them-among-from (by)-the-younger his
 bāp-nai kiyō, 'bāp, dhau-maĩ-sũ jō mhāri pāṭi āwai
father-to it-was-said, 'father, wealth-among-from what my share may-come
 jō ma-nai dē.' Ū āp-kō dhan wā^a-nai bāṭ diyō.
that me-to give.' By-him his-own wealth them-to having-divided was-given.
 Thōṛā danā pāchhai chhōṭō bēṭō sab dhan lēr
A-few days after the-younger son all wealth having-taken
 par-dēs-maĩ ūṭh-gyō, ar uḍai khōṭai gēlai
a-foreign-country-into having-arisen-went, and there bad in-way
 lāgar āp-kō sab dhan uḍā-diyō. Ū sab dhan
having-commenced his-own all wealth was-wasted-away. By-him all wealth
 uḍā-diyō jadyā ũ dēs-maĩ baḍō kaḷ paṛyō, ar ũ kāgāḷ
was-squandered then that country-in a-great famine fell, and he poor
 hō-gyō. Ū giyō ar ũ dēs-kā raibā-hāḷā-maĩ-sũ ēk-kai
became. He went and that country-of inhabitants-from-among one-in-(house)-of
 rai-gyō. Ar ũ ũ-nai āp-kā khētā-maĩ sūr charābā khanāyō.
remained. And by-him him-to his-own fields-into swine to-graze it-was-sent.
 Jō pāt^aryā sūr khāwai-chhā jā-sũ ũ āp-kō pēt bhar^abā-sũ.
What husks swine eating-were them-with he his-own belly to-fill
 rāji chhō.
willing was.

SOUTHERN MĀRWĀRĪ.

In the south-east of the Marwar State we come upon a new disturbing element. This is the Bhil dialects of the Arvali Hills. They are closely connected with Gujarātī, but here and there have borrowed from Mālvī. We hence see in the dialects of south-east Marwar and of Sirohi, many forms of which are almost pure Gujarātī, and some which are Mālvī. As we follow the southern boundary of Marwar, where it marches with Palanpur, the Gujarātī element is still stronger, and is borrowed direct from that language and not through Bhilī. Here the language is so mixed that while the Marwar people call it Gujarātī, the Palanpur people (whose native language is Gujarātī) call it Mārwāri. For want of a better name, I call it Mārwāri-Gujarātī. It extends for some distance into the Palanpur State, which is under the Bombay Presidency.

Four sub-dialects may be classed as falling under Southern Mārwāri. These are (1) Gōḍwāri immediately to the west of the Bhil *Nyār-kī bōḷī* mentioned on p. 70, (2) Sirōhī, spoken in Sirohi State and the adjoining part of Marwar, (3) Dēorāwāṭī, spoken immediately to the west of Sirōhī, and (4) Mārwāri-Gujarātī. The number of speakers of each is estimated to be as follows:—

Gōḍwāri	. . . . .	147,000
Sirōhī—		
Sirohi	. . . . .	169,300
Marwar	. . . . .	10,000
	<hr style="width: 50%; margin: 0 auto;"/>	179,300
Dēorāwāṭī	. . . . .	86,000
Mārwāri-Gujarātī—		
Marwar	. . . . .	30,270
Palanpur	. . . . .	35,000
	<hr style="width: 50%; margin: 0 auto;"/>	65,270
	TOTAL	477,570

GÖDWĀRĪ.

Along the Arvali Hills, where they separate Marwar and Sirohi from Merwara and Mewar, we find a Bhil dialect spoken called the *Nyār-kī bōlī*. 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 *Nyār-kī bōlī* in the eastern part of *parganas* Sojat, Bali, and Desuri, the Mār-wāri is called Gōd-wāri (from the Godwar tract in which it is spoken).

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

In this dialect the letter ए ē is fully pronounced, and not like *āi*. I therefore transliterate it *ē*. The letter *ch* usually becomes *s* as in *sarāwō* for *charāwō*, to graze (cattle). *S* becomes *h*. Thus, *sukh-dēv*, a proper name, pronounced (and often written) *hukh-dēv*; *hārō* for *sārō*, 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 Gujarātī: *bē*, two; *ḍikrō* (Gujarātī *ḍikrō*), a son; *tī* (Gujarātī *thī*), from; *hatō*, he was; *karē-nē* (Gujarātī *kari-nē*), having done. The use of *thō* (fem. *thī*) for 'was' is borrowed from Mālvi. I may add that the future is as in Standard Mār-wāri. Thus, *jāū*, I will go; *kēā*, 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, *lōrō ḍikrō kiyō*, the younger son said. In Eastern Rājasthāni, the agent can be the same in form as the nominative.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀRWĀRĪ (GÖDWĀRĪ).

JODHPUR STATE.

एक जणा-रे बे डीकरा हता । वणां-में-ती लोरो डीकरो आप-रा बाप-ने कियो भाबा-जी मारी पाँती-रो माल आवे जको मने वँटवार करने द्यो । जरे वणे आप-री घर-वकरी वणां-ने वाँटेने दे-दी । थोरा दारां केरे लोरकियो डीकरो वण-री पाँती आई जको भेकी करने परदेस गो ने वठे वण-री पँजी थी सो अफण्डा-में गमाय-दीदी । हारी खुटियां केरे वण देस-में मोटो काक पड़ियो । तरे वो भूक-तिर भुगतवा लागो । अठा केरे वण देस-रा एक रेवासी पाये रियो । ने उण वण-ने भडूरां-ने सरावा-ने खेत-में मेलियो । तो वण भडूरां-रे सारवा-रो खाकको हतो ताण-ती आप-रो पेट भरवा-रो मतो कीदो । पण वण-ने खाखो-ही कणेई दीदो नी ॥

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (GŌPWĀRĪ).

JODHPUR STATE.

TRANSLITERATION AND TRANSLATION.

Ek jaṇā-rē bē dīk^arā hatā. Waṇā^ñ-mē-ti lōrō dīk^arō
A-certain man-to two sons were. Them-from-among the-younger son
 āp-rā bāp-nē kiyō, 'bhābā-jī, māri pāti-rō māl āwē jakō
his-own father-to said, 'father, my share-of property may-come that
 ma-nē wāṭ^awār karē-nē dyō.' Jarē waṇē āp-ri ghar-wak^ari waṇā-nō
me-to division having-made give.' Then by-him his-own living-etc. them-to
 wātē-nē dē-dī. Thōrā dārā^ñ kērē lōr^akiyō dīk^arō waṇ-ri pāti
having-divided was-given. A-few days after the-younger son his share
 āi jakō bhēli karē-nē par-dēs gō; nē waṭhē waṇ-ri
came that together having-made foreign-country went; and there his
 pūjī thī sō aphaṇḍā-nē gamāy didi. Hāri khutiṅṅā
property was that riotous-living-in having-wasted was-given. All on-being-lost
 kērē waṇ dēs-mē mōṭō kāl paṛiyō. Tarē wō bhūk-tir
after that country-in a-mighty famine fell. Then he hunger-and-thirst
 bhugat^awā lāgō. Athā kērē waṇ dēs-rā ēk rēwāsī pāyē
to-feel began Here after that country-of one inhabitant near
 riyō. Nē uṇ waṇ-nē bhaḍūrā^ñ-nē sarāwā-nē khēt-mē mēliyō.
he-remained. And by-him him-to swine-to feeding-for field-in it-was-sent
 Tō waṇ bhaḍūrā^ñ-rē sār^awā-rō khāk^aḷo hatō taṇ-ti āp-rō pēt
Then by-him swine-of feeding-of husks was that-with his-own belly
 bhar^awā-rō matō kidō. Paṇ waṇ-nē khākhō-hi kaṇē-i didō
filling-of intention was-made. But him-to husks-even by-any-one was-given
 nī.
not.

SIRŌHĪ.

The Sirŏhī 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 *Abū lōk*, speak a form of Sirŏhī, which is called Rāṭhī by the Rajputs of the plains. It does not appear to differ materially from ordinary Sirŏhī. 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 Sirŏhī is spoken. It is called Sāēṭh-kī Bōlī, and will also be considered separately.

The estimated number of speakers of Sirŏhī (including Rāṭhī and Sāēṭh-kī Bōlī) is as follows :—

Sirohi—		
Sirŏhī	161,300	
Rāṭhī	2,000	
Sāēṭh-kī Bōlī	6,000	
	<hr/>	169,300
Marwar		10,000
		<hr/>
		179,300
		<hr/>

In the Sirŏhī dialect, the mixture of Gujarātī is very strong. Nouns usually follow the Mār-wāṛī declension, and the verb substantive partly belongs to that dialect, but nearly the whole conjugation of the finite verb is pure Gujarātī. The only exception is the future tense which follows Mār-wāṛī. The neuter gender of Gujarātī is regularly employed, and as in that language ends in *ũ*, with a plural in *āũ*. I do not propose to discuss the Gujarātī 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 Sirŏhī, looked at from a Mār-wāṛī point of view, may be noticed.

The letter *w* is often dropped when initial, as in *wan* or *an*, him, and it is equally often added at the beginning of a word as in *wuō* for (*h*)*uō*, became.

Ch, *chh*, *ś*, and *sh* are regularly pronounced *s*, and are so written in the specimens. Thus, *sarāwō* for *charāwō*, to graze (cattle); *sandan-pur* for *chandan-pur*; *sēr* for *śahr* (شهر), a city; *dusat*, for *dushṭa*, wicked; but un-compounded *sha* is pronounced *kha* or *ka*, as in *minak* for *manush*, a man.

Aspiration is continually neglected. Thus we have *dērũ* for *dēharũ*, a temple; *gar* and *ghar*, a house; *gaṇā* and *ghanā*, many; *jāḍ*, and *jhāḍ*, jungle.

Unlike Mār-wāṛī, the cerebral ञ *ṇa* is pronounced as if it were dental.

ञ *śa* and स *sa* are both pronounced as स *sa*. When स *sa* is initial it is pronounced as ह *ha*, and is so written in the specimens. Thus, *hārũ*, all; *hūr*, swine. When it is final, it is not pronounced at all. Thus, दस *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 *rāũ*). A good example of the neuter is *māhādēv-rũ dērũ dēkhĩũ*, a temple of Mahādēva was seen. The suffix of the ablative is *tī*.

Amongst the pronouns, note the Gujarātī *pōtō*, self.

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

	Singular.							Plural.
Masc.	<i>tō</i>	.	.	.	.	.	.	<i>tā</i>
Fem.	<i>tī</i>	.	.	.	.	.	.	<i>tī</i>
Neut.	<i>tū</i>	.	.	.	.	.	.	<i>tū</i>

The form *tō* is probably a contraction of *atō* for the Gujarātī *hatō*, but it may also be considered to be a disaspirated form of *thō*. *Tō* also occurs in the distant Bundēli dialect of Western Hindī, and in Northern Gujarātī.

In verbs note the frequent use of *parō* and *warō* (here written *arō*) to form compound verbs as explained in the Mārwarī Grammar (*vide* p. 30).

As specimens of Sirōhī, 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.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

कोई मिनक-रे बे दिकरा ता । वण-माय-ती नॉनके दिकरे भावा-ने कियुं के ओ भावा-जी आँपणे अण धन-माय-ती जो मारे पाँती आवे जितरुं म-ने दिओ । जरिं वणे पोता-रो धन वाँटीने दे दीदो । गणा दाडा नी वुआ जरिं नॉनको दिकरो हारुंई धन भेको करीने अलगी देसा वर गो । जरिं वटे लुचाई-में दाडा गमायने पोता-रो धन गमाओ । तरिं पसे वण देस-में मोटो काक पडिओ । जरिं वो कंगोर वुओ । जरिं वो जायने वण देस-रा रेवासिआँ-माय-ती एक-रे पागती रेवा-लागो । जरिं वणे वण आदमी-ने पोता-रा खेतर-म हूर सरावा हारुं मेलिओ । जरिं वो खाखलुं हूर खाताँ-ताँ वण-माय-ती वण-री पेट भरवा-री मरजी वुई । पण कोई मिनक वण-ने काँई नी देता-ता ॥

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi minak-rē bē dik^ˆrā tā. Wan-māy-ti nān^ˆkē
A-certain man-to two sons were. Them-among-from by-the-younger
 dik^ˆrē bhābā-nē kiyū kē, ‘O bhābā-jī, āp^ˆnē an
by-the-son father-to it-was-said that, ‘O father, in-your-own that
 dhan-māy-ti jō mārē pāti āwō jit^ˆrū ma-nē diō.’
property-among-from what to-me share may-come so-much me-to give.’
 Jarī waṇē pōtā-rō dhan wāti-nē dē-didō. Gaṇā dādā nī
Then by-him his-own property divided-having was-given. Many days not
 wuā jarī nān^ˆkō dik^ˆrō hārū-i dhan bhēḷo kari-nē
became when the-younger son all-even property together made-having
 al^ˆgō dēsāwar gō. Jarī waṭē luchāi-mē dādā gamāy-nē
distant (to)-country went. Then there riotous-living-in days passed-having
 pōtā-iō dhan gamāō. Tarī pasē wan dē(s)-mē mōṭō
his-own property was-wasted. Then afterwards that country-in a-great
 kāl paḍiō. Jarī wō kangir wuō. Jarī wō jāy-nē waṇ dē(s)-rā
famine fell. Then he poor became. Then he gone-having that country-of
 rēwāsīā-māy-ti ēk-rē pāg^ˆti rēwā lāgō. Jarī waṇē waṇ
inhabitants-among-from one-in-of near to-live began. Then by-him that
 ād^ˆmī-nē pōtā-rā khētar-mē hūr sarāwā hārū mēliō. Jarī wō
man-to his-own field-in swine grazing for it-was-sent. Then those
 khākh^ˆlū hūr khātā-tā waṇ-māy-ti wan-rī pēt bhar^ˆwā-ri mar^ˆji
husk swine eating-were that-from-among him-of belly filling-of wish
 wui; paṇ kōi minak waṇ-nē kāi nī dētā-tā.
became; but any man him-to anything not giving-was.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIROHI STATE.

SPECIMEN II.

एक सम्बन्धपूर नाम सेरुतुं । वण-में एक धनवाको हाउकार तो । वणे-री वु हारै ती । वण वु-ने होनार केवा लागो के थे दुरमोती पेरिआं नीं जको दुरमोती मंगवेने पेर । होनार तो अतहं के-ने परो-गो । जरिं पसे हाउकार गरे आयो । जरिं हाउकार-रे वुण कीउं के म-ने दुरमोती पेरारो । जरिं वणे हाउकारे कीउं के मुं परदेस-में लेवा जाउं-हूँ ने लावेने पेरारुं । तरिं वो हाउकार अतहं के-ने देसावर गो । जातां जातां अलगो दरिआ कनारे गो । जायने वणे दरिआ ऊपर तीन धरणं कीदां । तरिं वण-ने सोइणुं आयुं के अठेदुरमोती नीं हे । जरिं वो उटेने वीर-वुओ ने पासो आषतो तो । जतरे मारग-में एक महादेव-हं देहं देखिउं । जरिं वो हाउकार वण देरा-में जायने बेटी । जतरा-में माहादेवजी-रो पूजारी एक बांमण आयो ने वणे बांमणे पूसियुं के थुं कुण हे । जरिं वो केवा लागो के मुं हाउकार हूँ । तरिं वण बांमणे कीयुं के थुं क्युं आयो । जरिं वो हाउकार बोलिओ के दुरमोती लेवा हारू आयो-हूँ । तरिं बांमणे कीउं के थुं माहादेव-जी ऊपर धरणुं दे । जको थ-ने माहादेव-जी दुरमोती देहं । जरिं वणे हाउकारे माहादेव-जी ऊपर धरणुं दीदां । तरिं माहादेव-जी रात-रा बांमण-रे सोइणे जायने कीउं के ए बांमण थुं अण अंदारा वेरा-में उतरेने दुरमोती लावेने अण-ने दे । जरिं वो बांमण अंदारा वेरा-में उतरेने दुरमोती लावेने हाउकार-ने दीदां । जरिं वो हाउकार दुरमोती लेने गरे आवतां तकां मारग-में एक ठग मिळिओ । जरिं हाउकारे ठग-ने देखीने मन-में विचारियुं के मोती ठग अरां-लेहं । जरिं हाउकारे पोता-रो हातळ फाडेने दुरमोती परां-गालिआं । पसे वो हाउकार ठगा-रे गरे गो । जरिं बाटी-बीजी खायने रात-रा हततो । जतरे ठग-री बेटी आई । जरिं हाउकारे पूसिउं के थुं कुण हे । जरिं वा ठग-री बेटी केवा लागी के मुं थ-ने ठगवा आई-हूँ । जरिं हाउकारे कीउं के भलाहं ठग । पण माहं एक वेष हाबळ । जरिं कीउं के का के-हे । जरिं वणे कीउं के थुं पाप करे जण-में पाप-रा भागीदार गर-रां कोई वेहे के नीं । जरिं वा नीसे आवेने गरवाळां-ने पूसिउं के मुं पाप कहं जण-में थे पाप-रा भागीदार हो के नीं । तरिं गरवाळां बोलिआं के मे था-रा पाप-रा भागीदार नीं ह्रां । जरिं वा ठग-री बेटी पासो हाउकार पागती जायने बोली के हे हाउकार मुं थ-ने ठगुं नीं । ने थुं म-ने था-रे साते ले-ने जा । तरिं हाउकार ने ठग-री बेटी बेहं जणां रात-रा उंटे माते बे-ने हाउकार-रे गरे गिआं ने वे जो दुरमोती लाआं-थां जको हाउकार-री वु-ने पेरारिआं । ने पसे मजा करवा लागीं ॥

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ).

SIRŌHI STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek Sandaṇ-pūr nām sēr tū. Waṇ-mē ēk dhan-wālō hāukār
One Chandanpūr by-name city there-was. That-in one rich merchant
 tō. Wanē-ri wu hāi ti. Waṇ wu-nē hōnār kēwā lāgō
was. His wife beautiful was. That wife-to one-goldsmith to-say began
 kē, 'thē dur^{mōti} pēriā nī, jakō dur^{mōti} māgāwē-nē
that, 'by-you royal-pearl is-worn' not, therefore royal-pearl procured-having
 pēr.' Hōnār tō at^{rū} kē-nē parō-gō. Jarī pasē
wear.' The-goldsmith on-his-part so-much said-having went-away. Then after
 hāukār garē āyō. Jarī hāukār-rē wu-ē kiū kē,
the-merchant to-home came. Then the-merchant-of by-wife it-was-said that,
 'ma-nē dur^{mōti} pērāwō.' Jarī wanē hāukārē kiū kē,
'me-to royal-pearl put-on.' Then by-that by-merchant it-was-said that,
 'mū par-dēs-mē lēwā jāū-hū; nē lāwē-nē pērāwū.'
'I foreign-country-in to-bring going-am; and brought-having will-put-on(-you).'
 Tarī wō hāukār at^{rū} kē-nē dēsāwar gō. Jātā
Then that merchant so-much said-having to-a-foreign-country went. In-going
 jātā al'gō dariā kanārē gō. Jāy-nē wanē dariā ūpar
in-going a-distant sea on-shore he-went. Gone-having that sea upon
 tīn dhar^{nā} kidā. Tarī waṇ-nē sōiṇū āyū kē aṭhē dur^{mōti}
three fastings were-made. Then him-to dream came that here royal-pearl
 nī hē. Jarī wō utē-nē vir-wuō, nē pāsō āw^{tō-tō}; jat^{rē}
not is. Then he arisen-having set-out, and back coming-was; meanwhile
 mārag-mē Māhādēv-rū dērū dēkhiū. Jarī wō hāukār waṇ dērā-
on-the-road Mahādēv-of temple was-seen. Then that merchant that temple-
 mē jāy-nē bēṭō. Jat^{rā}-mē Māhādēv-jī-rō pūjāri ēk bṣmaṇ
in gone-having sat. In-the-meantime Mahādēv-of priest one Brāhmaṇ
 āyō, nē wanē bām^{nē} pūsiyū kē, 'thū kuṇ hē?' Jarī
came. and by-that by-Brāhmaṇ it-was-asked that, 'thou who art?' Then
 wō kēwā lāgō kē, 'mū hāukār hū.' 'Tarī waṇ bām^{nē}
he to-tell began that, 'I a-merchant am.' 'Then that by-Brāhmaṇ

¹ Note that *dur^{mōti}* being of extreme value, always agrees with participles, etc., in the neuter plural.

kiyū	kē,	'thū	kyū	āyō?'	Jarī	wō	hāukār	
<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>why</i>	<i>hast-come?'</i>	<i>Then</i>	<i>the</i>	<i>merchant</i>	
bōliō	kē,	'dur ^m ōti	lēwā	hārū	āyō-hū.'	Tarī	bām ⁿ ē	
<i>spoke</i>	<i>that,</i>	<i>'royal-pearl</i>	<i>to-bring</i>	<i>for</i>	<i>come-I-am.'</i>	<i>Then</i>	<i>by-the-Brāhmaṇ</i>	
kīū	kē,	'thū	Māhādēv-jī	ūpar	dhar ⁿ ū	dē;	jakō	
<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>Mahādēv</i>	<i>upon</i>	<i>fasting</i>	<i>give;</i>	<i>then</i>	
tha-nē	Māhādēv-jī	dur ^m ōti	dēi.'	Jarī	waṇē	hāukārē		
<i>thee-to</i>	<i>Mahādēv</i>	<i>a-royal-pearl</i>	<i>will-give.'</i>	<i>Then</i>	<i>by-that</i>	<i>by-merchant</i>		
Māhādēv-jī	ūpar	dhar ⁿ ā	didā.	Tarī	Māhādēv-jī	rāt-rā		
<i>Mahādēv</i>	<i>on</i>	<i>fastings</i>	<i>were-given.</i>	<i>Then</i>	<i>(by)-Mahādēv</i>	<i>night-at</i>		
bāmaṇ-rē	sōinē	jāy-nē	kīū	kē,	'ē	bāmaṇ,		
<i>the-Brāhmaṇ-to</i>	<i>in-dream</i>	<i>gone-having</i>	<i>it-was-said</i>	<i>that,</i>	<i>'O</i>	<i>Brāhmaṇ,</i>		
thū	an	ādārā	vērā-mē	utrē-nē	dur ^m ōti	lāwē-nē		
<i>thou</i>	<i>this</i>	<i>dark</i>	<i>well-in</i>	<i>descended-having</i>	<i>royal-pearl</i>	<i>brought-having</i>		
aṇ-nē	dē.'	Jarī	wō	bāman	ādārā	vērā-mē	utrē-nē	
<i>this-to</i>	<i>give.'</i>	<i>Then</i>	<i>that</i>	<i>Brāhmaṇ</i>	<i>the-dark</i>	<i>well-in</i>	<i>descended-having</i>	
dur ^m ōti	lāwē-nē	hāukār-nē	didā.	Jarī	wō			
<i>royal-pearl</i>	<i>brought-having</i>	<i>the-merchant-to</i>	<i>was-given.</i>	<i>Then</i>	<i>the</i>			
hāukār	dur ^m ōti	lē-nō	garē	āw ^{tā}	takā			
<i>merchant</i>	<i>the-royal-pearl</i>	<i>taken-having</i>	<i>to-house</i>	<i>in-coming</i>	<i>then</i>			
mārag-mē	ōk	thag	miḷiō.	Jarī	hāukārē	thag-nē		
<i>the-way-on</i>	<i>one</i>	<i>robber</i>	<i>was-met.</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>robber-to</i>		
dēkhī-nē	man-mē	vichāriyū	kē,	'mōti	thag	arā-		
<i>seen-having</i>	<i>mind-in</i>	<i>it-was-thought</i>	<i>that,</i>	<i>'the-pearl</i>	<i>the-robber</i>	<i>will-take-</i>		
lōi.'	Jarī	hāukārē	pōtā-ri	hātaḷ	phādē-nē			
<i>for-himself.'</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>his-own</i>	<i>thigh</i>	<i>torn-open-having</i>			
dur ^m ōti	parā-gāliā,	Pasē	wō	hāukār	thagā-rē	garē		
<i>the-pearl</i>	<i>was-kept.</i>	<i>Afterwards</i>	<i>the</i>	<i>merchant</i>	<i>robber-in-of</i>	<i>in-house</i>		
gō.	Jarī	bātibijī	khāy-nē	rāt-rā	hūtō.	Jat ^r ē	thag-ri	
<i>went.</i>	<i>Then</i>	<i>bread-etc.</i>	<i>eaten-having</i>	<i>night-at</i>	<i>slept.</i>	<i>Then</i>	<i>robber-of</i>	
bēṭi	āi.	Jarī	hāukārē	pūsiū	kē,	'thū	kuṇ	
<i>daughter</i>	<i>came.</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>it-was-asked</i>	<i>that,</i>	<i>'thou</i>	<i>who</i>	
hē?'	Jarī	wā	thag-ri	bēṭi	kēwā	lāgi	kē,	
<i>art?'</i>	<i>Then</i>	<i>that</i>	<i>robber-of</i>	<i>daughter</i>	<i>to-say</i>	<i>began</i>	<i>that,</i>	
tha-nē	thag ^{wā}	āi-hū.'	Jarī	hāukārē	kīū	kē,		
<i>thee-to</i>	<i>to-rob</i>	<i>come-am.'</i>	<i>Then</i>	<i>by-the-merchant</i>	<i>it-was-said</i>	<i>that,</i>		
'bhalāi,	thag;	paṇ	mārū	ēk	vēṇ	hāmbaḷ.'	Jarī	kīū
<i>'very-well,</i>	<i>rob;</i>	<i>but</i>	<i>my</i>	<i>one</i>	<i>word</i>	<i>hear.'</i>	<i>Then</i>	<i>it-was-said</i>
kē,	'kā	kē-hē?'	Jarī	waṇē	kīū	kē,	'thū	
<i>that,</i>	<i>'what</i>	<i>art-thou-saying?'</i>	<i>Then</i>	<i>by-him</i>	<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	
pāp	karē	jaṇ-mē	pāp-rā	bhāgidār	gar-rā	kōi		
<i>sin</i>	<i>art-doing</i>	<i>that-in</i>	<i>sin-of</i>	<i>partner</i>	<i>(members)-of-the-house</i>	<i>any-one</i>		

wēhē kē nī." Jarī wā nīsē 'āwē-nē gar-wāḷā-n
will-be or not. Then by-her below come-having members-of-the-house-to
 pūsiū kē, 'mū pāp karū jaṇ-mē thē pāp-rā bhāgīdār
it-was-asked that, 'I sin do that-in you sin-of partners
 hō kē nī.' Tarī gar-wāḷā bōliā kē, 'mē
are or not. Then the-members-of-the-house spoke that, 'we
 thā-rā pāp-rā bhāgīdār nī hā.' Jarī wā thag-rī bēṭī
thee-of sin-of sharers not are Then that robber-of daughter
 pāsi hāukār pāg^{ti} jāy-nē bōli kē, 'hē hāukār, mū
again the-merchant near gone-having spoke that, 'O merchant, I
 thā-nē thagū nī; nē thū ma-nē thā-rē sātē lē-nē
thee-to will-rob not; and thou me-to thee-of with taken-having
 jā.' Jarī hāukār nē thag-rī bēṭī bēi jaṇā
go. Then the-merchant and the-robber's daughter both persons
 rāt-rā ūṭē-mātē bē-nē hāukār-rē garē giā nē wē
night-at camel-upon sitting the-merchant-in-of in-house went and they
 jō dur^{mōti} lāā-thā jakō hāukār-rī wu-nē pērāwiā,
what royal-pearl brought-had that the-merchant-of wife-to was-put-on,
 nē pasē majā kar^{wā} lāgā.
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 Mahādēva, and sat down there. The Brāhman 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 Brāhman, 'fast and pray to Mahādēva, and he will give you a royal pearl.' So the merchant fasted and prayed to Mahādēva, and in the night the deity came to the Brāhman 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 Brāhman 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^{mōti}*, which I translate by 'royal pearl,' is described as a name of the rarest kind of pearl.

² *Dhār^{nō}* 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. Leave 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 LŌK-KĪ BŌLĪ OR RĀṬHĪ.

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

Their dialect closely resembles that of the rest of Sirōhī. A good example of its mixed character will be found in the specimen, in which both the Mārwarī (*h*)ō, and the Sirōhī-Gujarāṭī *tō* 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 *sārī* 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 Rāj officials through a *pañchāyat* of the *Lōk*, without bloodshed; a compromise usually being effected in the shape of a fine in grain and ghee to the Rāj, and a feast to the brethren, ending with *amalpānī*, opium water, to cement the friendship.

In the specimen we may note how the vowel scale is uncertain. We have *ḍuṇḍ* for *daṇḍ*, punishment, and *ganō* for *guṇō*, crime. The word *warō* used to form compound verbs in the middle voice becomes *ōrō*. The genitive *ē-rū* (neuter), of this, is used to mean 'of this kind.' Note the word *jōjē*, corresponding to the Gujarāṭī *jōiyē*, it is necessary. There are several Bhil words in the short specimen. Such are *khōl'rū*, a hut; *dālū*, a branch; *puṭhē*, behind.

There are several cases of disaspiration. Such are *jag'rō*, a quarrel, and *gar*, a house. *Sōrī*, as usual, is for *chōrī*, theft. *Hawā-hō* is for *sawā-sō*. *Har'kō* is for *sarīkhō*, like.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SIRŌHĪ-RĀṬHĪ).

SIROHI STATE.

एक भाई सोरी-पेटो गर-मे बीरोत गाली-ई । भाबी गर-मे गाली-ई । जण-रे माते डुण्ड-मुण्ड र कीदी । तरे जगरो भांगिओ । इवा हो रुपिआ दीदा । आगे ए-रुं तुं सात पाँधेरी अमोल डुण्डे-रे वास्ते तोलिओ । बीरोते-रे माते सात वरां कजीओ कीदी । खोलरां पाँधेरी । न्यात-मे ओ धणी जोजे नही । डाकुं-कबाडुं कजिआवारे लीदुं-ओरुं । तरी आँहो पीया हरको भाटो उणे-रे गर-मे राखिओ कोइ नीं । उए-रे गर-मे खोलरां पाँधेने उण-रो गनो बापिओ । जण-रे माते पुठेवाहं खणवावारी मकिओ नीं । ओठे आगे ए-रुं तुं के राजा-हं डुण्ड-मुण्ड नीं तुं । खून हॉमलिओ तो वे वारो डुण्ड पडे जगरो सोटवतो-तो के भोजमती-तो ॥

¹ The following is based on the information given in the Rajputana Gazetteer, First Edition, Vol. III, pp. 159 and K., *q.v.* for further particulars.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĪRŌHĪ-RĀṬHĪ) DIALECT.

SĪRŌHĪ STATE.

TRANSLITERATION AND TRANSLATION.

Ēk bhāi sōri-pēṭō gar-mē birōt gāli-i; bhābī
One brother thieving (i.e., privately) house-in a-woman kept-had; brother's-wife
gar-mē gāli-hē. Jan-rē mātē ḍuṇḍ-muṇḍ rāj-tī kidō. Tarē jag*rō
house-in kept-is. Him-of on-head punishment king-from was-inflicted. Then the-dispute
bhāgiō. Hawā-hō rupiā dīdā. Āgē ē-rū
was-settled. One-hundred-and-twenty-five rupees were-given. Formerly such (the-custom)
tū; sāt pāsēri amōl ḍuṇḍō-rō wāstē tōliō. Birōtē-rē
was; (that-)seven five-seers opium punishment-of for was-weighed. The-woman-of
mātē sāt warā kajīō kidō. Khōl*rā pādīā. Nyāt-mē ō
on-head seven years quarrel was-made. The-huts were-destroyed. Caste-in this
dhaṇī jōjē nahī. Dālū-kabādū kajīā-wārē
man was-required not. Branch-door-leaves (of-the-house) by-the-quarrellers
lidū-ōrū. Tari āhō pīyā har*kō bhāṭō uṇē-rē gar-mē rākhiō
were-taken-away-for-themselves. Then one pice like a-stone him-of house-in was-kept
kōi nī. Uē-rē gar-mē khōl*rā pādē-nē un-rō ganō thāpiō.
anything not. Him-of home-in huts destroyed-having him-of crime was-established.
Jan-rē mātē puṭhē-wārū khan*wāwārō maḷō nī. Ōthē āgē
Him-of on-head follower helper was-got not. There in-former-times
ē-rū tū kē rājā-rū ḍuṇḍ-muṇḍ nī tū. Khūn hābh*liō
such(-custom) was that the-king-of punishment not (there-)was. Crime (if-)was-heard
tō bhē-wārō ḍuṇḍ padē, jag*rō sōṭaw*tō-tō kē ojam*tō-tō.
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 house 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.

SĀĒṬH-KĪ BŌLĪ.

Sāēṭh or Sāṭh is a tract in the extreme south-west of the Sirohi State on the Palanpur frontier. Here the Southern Mārwarī of Sirohi is so mixed with Gujarātī, that it might be classed under either language. The mixture is purely mechanical, forms of each language being used indifferently. Note the way in which, as in Northern Gujarat, *ch* is pronounced as *s*. Thus we have both *chaw'rī* and *saw'rī*, a marriage pavilion; *pachē* and *pasē*, 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.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀĒṬH-KĪ BŌLĪ).

SIROHI STATE.

एक राजा उजेणी नगरी-रो घणी थो । वो राजा रात-रा बजार-मे गीओ ने वदाएत आवती-थी । वणने राजाए पुचीयु के यु कुण हे । अवणारे कीयु के सु वदाएत हु । एक भराँमण-रे आँट लखवा-रे वास्ते जाउ-पु । राजाए पुचीउ के सु आँट लखीओ । ते वदाएत कीयु के जेवा आँट लखीस तेवा वलताँ केही जाउ । वदाएताए वो आँट लीखीओ के ए भराँमण-रे नवमे मेहीने एक दीकरो आवे । दीकरो जनमतो शाँवरे तो बाप मर-जाए । वो दीकरो परणवा-रे वास्ते जाए तो चवरीआँ-मे वाग मारे । एवु केहीने वदाएत राजा पागती-थी गरे गरें ॥

पचे राजाए भराँमणीने धरम-बेन कीधी । पचे दीकरो जनमताँ दीकरा-रो बाप परो-सुओ ने दीकरो मोटो हुओ । जरे राजाए दीकरा-रे शगाई कीधी । ने जान-रो त्यारी कीधी ने परणवा-शाक वुआ । पसे दीकरा-रे शाव-रे जाएने नही मारवा-रो पको बंदोबस्त कर दीकराने सवरीआँ-मे बीआडीओ ने परणावीने सवरीआँ-थी उतरीने वीद वीदरणीने एक लोडारी कोठी-मे गालीने बंद करीआँ के वाग दीकराने न मारे । पसे जान रवाँनी हुई । तरे दीकराने वोहु केवा लागी के आँपाँ वैरँआँने लोडारी कोठी-मे काण वास्ते गालीआँ । दीकरे कीयु के एवो वदाएताए-रो आँट लखीओ के मने सवरीआँ-में वाग मारवारी लखीओ । जण-थी मे राजाने धरम-भारँ कीदी । जरे राजाए आँपाने लोडारी कोठी-मे गालीआँ । जरे दीकरीए कीउ के वाग केवो वे-हे । तरे वणे दीकरे लोडारी कोठी-मे बिटाँतकाँ वाग-रो चेरु काडीओ । जरे उणे चेरु-रो वाग वणे-ने दीकराने परो-मारीओ । पसे जरे आवीने राजाए लोडारी कोठी उगाडी तो भराँमण-रे दीकराने सुओ देखीओ ने वाग वारे नीकलीओ । तरे राजाए मने-मे जाँणीयु के वदाएता-रा आँट लखीआ वे-हे सो चुरा हे ॥

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (SĀETH-KĪ BŌLĪ).

SIROHI STATE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā Ujēni nag^{ri}-rō dhanī thō. Wō rājā rāt-rā bajār-mē
A king Ujēni city-of lord was. That king night-at bazaar-in
 giō, nē Wadāēt āw^{ti}-thī. Wan-nē rājāē puchiyu kē, 'thū
went, and Providence coming-was. Him-to by-the-king it-was-asked that, 'thou
 kun hē?' Aw^{nārē} kiyu kē, 'mu Wadāēt hu. Ēk
who art?' By-the-comer it-was-said that, 'I Providence am. A
 bharāmaṇ-rē āṭ lakh^{wā}-rē-wāstē jāu-chu.' Rājāē puchiyu
Brāhmaṇ-to lines-of-fortune writing-for going-am.' By-the-king it-was-asked
 kē, 'su āṭ lakhiō?' Tē Wadāēt kiyu kē, 'jēwā
that, 'what lines were-written?' Then (by-)Providence it-was-said that, 'what
 āṭ lakhis tēwā wal^{tā} kēhī jāu.' Wadāētāē wō
lines I-shall-write those in-coming-back having-told I-go.' By-Providence that
 āṭ likhiō kē, 'ē Bharāmaṇ-rē naw^{mē} mēhinē ēk dik^{rō}
line was-written that, 'this Brāhmaṇ-to in-ninth in-month a son
 āvē. Dik^{rō} janam^{tō} śāb^{rē}, tō bāp mar-jāē. Wō
may-come. The-son being-born he-may-hear, then the-father may-die. That
 dik^{rō} paraṇ^{wā}-rē-wāstē jāē, tō chaw^{riā}-mē wāg mārē.'
son marrying-for may-go, then the-marriage-pavilion-in a-tiger may-kill.'
 Ewu kēhinē Wadāēt rājā pāg^{ti}-thī garē gai.
This having-said Providence the-king near-from in-home went.

Pachē rājāē bharāmaṇī-nē dharam-bēn kidhī.
Afterwards by-the-king as-for-the-Brāhmaṇī god-sister she-was-made.
 Pachē dik^{rō} janam^{tā} dik^{rā}-rō bāp parō-muō; nē dik^{rō}
Afterwards the-son on-being-born the-son-of the-father died; and the-son
 mōtō huō. Jarē rājāē dik^{rā}-rē śagāi kidhī, nē
big became. Then by-the-king the-son-to betrothal was-made, and
 jān-rī tyāri kidhī; nē paraṇ^{wā}-śārū
the-marriage-procession-of preparation was-made; and marrying-for
 wuā. Pasē dik^{rā}-rē śaw-rē jāēnē,
they-became(-ready). Afterwards the-son-of father-in-law-to having-gone,
 nahī mār^{wā}-rō pakō bandōbast kar, dik^{rā}-nē
not getting-killed-of thorough arrangement having-made, as-for-the-son.

saw^{riā}-mē biādiō, nē par^{nāvinē}
the-marriage-pavilion-in he-was-caused-to-sit, and having-caused-to-marry
 saw^{riā}-thī ut^{riū}ē vid vidar^{nī}-nē
the-marriage-pavilion-from having-caused-to-descend as-for-the-bridgroom (and-)bride
 ēk lōḍārī kōṭhī-mē gālinē band kariā, kē wāg
an iron grain-bin-in having-placed shut-up they-were-made, that a-tiger
 dik^{rā}-nē na mārē. Pasē jān rawānī hui.
the-son not may-kill. Afterwards the-marriage-procession started became.
 Tarē dik^{rā}-nē wōhu kēwā lāgī kē, 'āpā bēiā-nē lōḍārī kōṭhī-mē
Then to-the-son the-bride to-say began that, '(as-)for-us two iron bin-in
 kān-wāstē gālīā ? Dik^{rē} kīyu kē, 'ēwō Wadātāē-rō āṭ
what-for are-we-put ? By-the-son it-was-said that, 'this Providence-of line-of-fate
 lakhīō kē manē saw^{riā}-mē wāg mār-wārō lakhīō.
was-written that me marriage-pavilion-in a-tiger killer was-written.
 Jaṇ-thī mē rājā-nē dharam-bhāi kīdō. Jarē rājāē āpā-nē
That-from I to-the-king god-brother was-made. Then by-the-king as-for-us-two
 lōḍārī kōṭhī-mē gālīā.' Jarē dik^{riē} kīu kē, 'wāg
iron bin-in were-placed.' Then by-the-girl it-was-said that, 'a-tiger
 kēwō wē-hē ? Tarē waṇē dik^{rē} lōḍārī kōṭhī-mē bēṭā-takā
what-sort becoming-is ? Then by-that by-son the-iron bin-in while-sitting
 wāg-rō chērō kāḍiō. Jarē uṇē chērā-rō wāg
a-tiger-of picture was-drawn. Then by-that picture-of (by-)tiger
 waṇē-nē dik^{rā}-nē parō-mārīō. Pasē jarē āvinē rājāē
as-for-that as-for-son he-was-killed. Afterwards when having-come by-the-king
 lōḍārī kōṭhī ugāḍī, tō bharāmaṇ-rē dik^{rā}-nē muō dēkhīō,
the-iron bin was-opened, then the-Brāhmaṇ-of as-for-son dead he-was-seen,
 nē wāg bārē nīk^{liō}. Tarē rājāē manē-mē jāṇiyu
and the-tiger outside came-out. Then by-the-king mind-in it-was-known
 kē, 'Wadātā-rā āṭ lakhīā wē-hē,' sō kharā hē.
that, 'Providence-of lines written becoming-are,' those true are.

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 Brāhmaṇ.' 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 Brāhmaṇ's forehead,—'Nine months hence let a son be born to this Brāhmaṇ, and as

¹Wadāt is a corruption of Vidhātā, 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. These lines are called āṭ. 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 Brāhman'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 Brāhman'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.

DĒOṚĀWĀṬĪ.

Immediately to the east of the Sirōhī dialect, we find in the Marwar State a form of speech, known as Dēoṛāwāṭī, and reported to be spoken by 86,000 people. This dialect is even more mixed with Gujarāṭī than Sirōhī. We even find the Gujarāṭī interrogative pronoun *sū*, what? appearing under the form of *hū*. The Gujarāṭī *chhū*, and the Mārwarī *hū*, both meaning 'I am,' appear with equal frequency. On the other hand, the genitive suffix seems to be always the Mārwarī *rō*, and never the Gujarāṭī *nō*.

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

MĀRWĀRĪ-GUJARĀTĪ.

To the south of Marwar lies the Agency of Palanpur, politically attached to the Bombay Presidency, of which the main language is Gujarātī. Along the common frontier of the two States, a mixed language is spoken, which in Marwar is called Gujarātī, and in Palanpur Mārwarī. 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 Hindōstānī, are found in Palanpur and the neighbourhood, and so we find plentiful traces of Hindōstānī in this border dialect.

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

The estimated number of speakers of this Mārwarī-Gujarātī is :—

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

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

एक सेठ-रा कने ईण-रा चार सुलाजिम दीवाळी-रा दाहाड बन्नीस लेणे-कुं आये । सेठ-जी-ने ईण-रा आगे टेबल-पर एक गीता-जी धर-दीनी ओर उणां-री वाजू-में पाँच पाँच रुपियां-री चार ठगली-ओ कीनी । फेर सेठ-जी-ए एक नोकर-कुं पुंसिया के थां-रे ओ गीता-जी चाहीजे-हे के पाँच रुपिया चाहीजे-हे । साहेब हूँ पढी सकूँ नहीं । जीण-सूँ मोरे-तो पाँच रुपिया लेणा हे । बाद सेठ-जी-ने दुसरे-कुं पुंसिया के थां-रे काँई पसंद हे । ओ गीता-जी के पाँच रुपिया । साहेब मे पढिया-तो हूँ । मगर मोरे-तो रुपिया-री गरज हे । जीण-सूँ रुपिया लेता-हूँ । तीसरे-ने भी रुपिया लीना । चोथा सकस जो चवद बरस-री उमर-रो थो । जीण-सूँ सेठ-जी-ने पुंसिया के थां-रे भी रुपिया चाहीजे-हे । लडके-ने जबाब दिया के साहेब मोरे-तो गीता-जी चाहीजे-हे । मे अपनी बुढी मा-के आगे पढूंगा । ये कहे-कर उस-ने गीता-जी उपाड लीनी । ईण-माँहे-सूँ एक सोना मोहर निकळ आई । वे देख-कर तीनुँ सकस सरस-सूँ नीचे भाऊणे लगी ॥

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

MĀRWĀRĪ (MIXED WITH GUJARĀTĪ).

STATE PALANPUR.

TRANSLITERATION AND TRANSLATION.

Ēk sēth-rā kanē in-rā chār mulājim diwālī-rā dāhādē bakshis
A merchant-of near him-of four servants Diwālī-of on-day present
 lēnē-kū āyē. Sēth-jī-nē in-rā āgē tēbal-par ēk gītā-jī
taking-for came. The-merchant-by them-of in-front table-on a Gītā
 dhar-dīnī, ōr uñā-rī bājū-mē pāch pāch rupiyā-rī chār dhag^lī-ō
was-placed, and it-of side-in five five rupees-of four heaps-also
 kinī. Phēr sēth-jī-ē ēk nōkar-kū pūsiyā kē, 'thā-rē
were-made. Then by-the-merchant a servant-to it-was-asked that, 'you-to
 ō gītā-jī chāhījē-hē kē pāch rupiyā chāhījē-hē?' 'Sāhēb, hū padhī
this Gītā necessary-is or five rupees necessary-are?' 'Sir, I to-read
 sakū nahī. Jīn-sū mōrē-tō pāch rupiyā lēnā hē.
am-able not. This-from to-me-indeed five rupees to-be-taken are.'
 Bād sēth-jī-nē dus^rrē-kū pūsiyā ke, 'thā-rē kāi
Afterwards the-merchant-by the-second-to it-was-asked that, 'you-to what
 pasand hē, ō gītā-jī kē pāch rupiyā?' 'Sāhēb, mē padhiyā-tō
pleasing is, this Gītā or five rupees?' 'Sir, I educated-indeed
 hū; magar mōrē-tō rupiyā-rī garaj hē. Jīn-sū rupiyā
am; but to-me-indeed rupees-of concern is. This-from rupees
 lētā-hū.' Tis^rrē-nē bhī rupiyā linā. Chōthā sakas jō
taking-I-am.' The-third-by also rupees were-taken. The-fourth person who
 chawad baras-rī umar-rō thō; jīn-sū sēth-jī-nē pūsiyā kē,
fourteen years-of age-of was; him-from the-merchant-by it-was-asked that,
 'thā-rē bhī rupiyā chāhījē-hē?' Laḍ^kkē-nē jabāb diyā kē,
'you-to also rupees necessary-are?' The-boy-by answer was-given that,
 'Sāhēb, mōrē-tō gītā-jī chāhījē-hē. Mē apⁿī budhī mā-kē
 'Sir, to-me-indeed the-Gītā necessary-is. I my-own old mother-of
 āgē padhūgā.' Yē kahē-kar us-nō gītā-jī upād^rlinī. In-māhē-sū
in-front will-read.' This said-having him-by the-Gītā was-lifted. It-in-from
 ēk sōnā mōhar nikaḷ āi Wē dēkh-kar tinū sakas
a gold coin having-issued came. That seen-having the-threc persons
 saram-sū nichē bhāḷⁿnē lagē.
shame-from downwards to-look began.

FREE TRANSLATION OF THE FOREGOING.

A certain merchant had four servants, and on the day of the Diwālī 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 Gītā¹ and round it four piles of five rupees each. Then he asked one of his servants which he would have,—the Gītā 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 Gītā 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 Gītā, 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 Hindū Scriptures It is accounted very holy.

WESTERN MĀRWĀRĪ.

The country to the north and west of Jodhpur in Marwar is one vast sandy plain, called the *Thaḷ* 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 *Thaḷ* of Bikaner will be dealt with later on. The dialect of the rest of the *Thaḷ* may be styled 'Western Mārwarī.'

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

Thaḷī proper is spoken in North-West Marwar and in East Jaisalmer. In West Jaisalmer the language is the Tharēli dialect of Sindhī, and in the south centre of that State there are a few speakers of Dhaṭki, one of the mixed dialects. The dividing line between Tharēli Sindhī and Thaḷī runs about ten miles to the west of the town of Jaisalmer.

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

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

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

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

Thaḷī proper is in the main good Mārwarī, it has a slight admixture of Sindhī, and also of the Gujarātī 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 Thaḷī of Marwar in no way differs.

The following are the main peculiarities illustrated by the specimens.

Amongst the signs of the influence of Sindhī we may note that a final short *a* is often pronounced in a monosyllabic word with a heavy vowel. Thus *tīna*, not *tīn*, three; *satta*, seven; *aṭṭha*, eight; *gāya*, 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 Sindhī, we often find short vowels where other Indian languages have long ones. Thus *nak*, not *nāk*, a nose; *hath*, not *hāth*, a hand; *ākh*, not *ākh*, an eye. The pleonastic termination *ḍō* or *ṛō* occurs both in Eastern and in Western Rājasthāni, but it is especially common in Thaḷī and Sindhī. Thus *ohhōṭō-ṛō*, the younger. The word for 'one' is *hēkē*, compare Sindhī *hik* or *hikṛō*. The words *mā-jō*, my, *lā-jō*, thy, have the Sindhī suffix *jō* of the genitive.

On the other hand, the influence of Gujarātī is seen in words like *bē*, two: *dikrō*, a son, and in the future formed with *ś* as in *jāś* (pronounced *jāśh*), I will go.

In the **declension of nouns**, we may note that nouns, etc., of the form *ghōṛō*, with a final *ō*, form the oblique singular in *ē*, not *ā*. Their nominative plural ends in *ā* and the oblique plural in *ā̃* as usual. Thus, from *hukkō*, a *hukka*, we have a genitive *hukkē-rō*; *bhalō māṇas*, a good man; *bhalē māṇas-rō*, of a good man; *bhalā māṇas*, good men; *bhalā māṇasā-rō*, of good men; *thā-rē bāp-rē ghar-mē*, in your father's house; *mā-jē kākē-rē dik-rē-rō biyā*, the marriage of the son of my uncle.

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

Pronouns.—The declension of the personal pronouns is peculiar. The words for 'my' and 'thy' (only in the singular) take the Sindhī termination *jō*, of the genitive, instead of the Mārwarī *rō*. Thus *mā-jō*, my; *tā-jō*, thy; but *mhā-rō*, our; *thā-rō*, your. Another form of a possessive genitive occurs in *mayālō*, mine; *tayālō*, or *teālō*, thine. 'I' is *hū*; obl. sg. *mā*; ag. sg. *mē*; nom. pl. *mhē*; obl. and ag. pl. *mhā*. 'Thou' is *tū* or *tū̃*, obl. sg. *tā*; ag. sg. *tē*; nom. pl. *thē*; obl. and ag. pl. *thā*.

The demonstrative pronouns are *ē*, this, *ō*, that, as follows:—

Singular		Plural	
Nom	Ag and Obl.	Nom.	Ag. and Obl.
<i>ē</i> , this	<i>iyē</i>	<i>ē</i>	<i>iyā</i>
<i>ō</i> , that, he	<i>uuē</i>	<i>ō</i>	<i>uūō</i> .

Jikō, he, who, etc., as usual; *kūṇ*, who? *kē-rō*, of whom? *kī*, what? *kī̃*, anything; *kyā̃*, why?

CONJUGATION.

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

The past is *hātō*, fem. *hātī*, plural (masc.) *hātā*, (fem) *hātī*. We also have *tō* instead of *hātō*.

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

Singular.	Plural.
1. <i>mārā-ī</i>	<i>mārā-ī</i> .
2. <i>mārē-ī</i>	<i>mārō-ī</i> .
3. <i>mārē-ī</i>	<i>mārē-ī</i> .

The imperfect is formed with *hātō* or *tō*. Thus *mār-tō-hātō* or *mār-tō-tō*.

The Futuro is formed on the Gujarāti system. Thus—

Singular	Plural.
1. <i>mārīś</i>	<i>mār-śā̃</i>
2. <i>mārīś</i>	<i>mār-śō</i>
3. <i>mār-śē</i>	<i>mār-śē</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 south 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 Mārwarī.

There are, as usual, many contracted forms, such as *kayō*, said ; *rayō*, remained ; *rē-ī*, is remaining ; *payō*, fallen ; *mō*, dead.

The termination *ar* of the conjunctive participle is often written as a separate word. Thus *uḥ-ar* (उठ-अर) instead of उठर *uḥar*, having arisen.

The Rājasthānī negative *kō-nī* or *kōy-nī* is common. *Kōy dēw'tō kōy-nī*, no one used to give ; *thā kō-diyō-nī*, thou gavest not.

I give two specimens of Thāḷī, 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.

RĀJASTHĀNĪ.

MARWĀRĪ (THĀLĪ).

JAISALMER STATE.

SPECIMEN I.

हेके मगख-रे वे दिकरा हँता । उवाँ-माँय-सँ छोटीडे बाप-नाँ कयो अरे बाप माँ-जी पत्ती-रो धन होवे जिको म-नाँ दो । ताणो उवे आप-रो धन उवाँ-नाँ बेच दियो । जिके-सँ पछे बेगो-ईज छोटीडी दिकरो आप-रो सोय धन भेकी ले परदेस उवो-ग्यो । अर उधे लुचार्-मेँ दिन कढते आप-रो धन खोय-दियो । जाणो ओ सारी ओधी-पोधी खोय-रयो ताणो उवे देस-मेँ भारी काळ पयो अर उवे-नाँ तंगचार् होवण लगी । पछे उवे देस-रे हेके कने जाय रवण लगी । जिके उवे-नाँ सूअर चरावण-नाँ आप-रे खेताँ-मेँ मेलियो । अर ओ सूअराँ-रे खावणे-रे छोटुराँ-सँ आप-रो पेट भरणो चावतो-तो । अर कोय उवे-नाँ कीँ देवतो कोय-नी । ताणो उवे-री अकल ठा आई अर कवण लगी के माँजे बाप-रे किता-ईँ मजूरों-नाँ पेट भरण-सँ बत्ती रोटियाँ मके-ईँ अर हँ भूख मराँ-ईँ पयो । हँ उठ-अर आप-रे बाप कने जाईश अर उवे-नाँ कईश बाप-जी मेँ भगवान-रो अर थाँ-रो पाप कियो-ईँ । हँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । म-नाँ आप-रे मजूरों-मेँ घतो । पछे ओ उठ-अर आप-रे बाप कने गयो । पण ओ अघो-ईज हँतो का इतो-मेँ उव-रे बाप उवे-नाँ देख-अर दया की अर दौड़-अर गळबाणी घती । अर उवे-रो बको लियो दिकरे उवे-नाँ कयो बाप-जी मेँ भगवान-रो अर थाँ-रो पाप कियो-ईँ । हँ बके थाँ-रो दिकरो कुवावण-रे लायक कोय-नी । पण बाप आप-रे चाकराँ-नाँ कयो के असल कपड़ा कढ-अर इये-नाँ पिरावो उवे-रे हथ-मेँ बीटी अर पर्गाँ-मेँ पगरखी पिरावो । अर आपाँ हरख अर गोठ करजे । क्योँके ए माँजो दिकरो मो तो बके जीवियो ईँ । गुँईजियो तो बके लघो-ईँ । पछे ओ हरख करण लगा ॥

उवे बखत उवे-रो बडी दिकरो खेत-मेँ हँतो । अर जाणो ओ घर कने आयो ताणो उवे बाजे अर नाच-रो खड़को सुणियो । अर उवे चाकराँ-माँय-सँ हेके-नाँ आप-रे कने तेड़-अर पूछियो के ए की ए । उवे उवे-नाँ कयो के ता-जो भाई आयो-ईँ अर ता-जे बाप उवे-रे राजी-खुशी आवण-री गोठ की-ए । पण उवे-नाँ रीस आई अर माँय नी जावण लगी । ताणो उवे-रो बाप बार आय-अर उवे-नाँ मनावण लगी । उवे बाप-नाँ जवाब दीयो के देखो हँ इताँ बरसाँ-सँ थाँ-री चाकरी पयो कराँ-ईँ । अर कदे थाँ-रे हुकम-नाँ ओलाँघियो कोय-नी । अर थाँ म-नाँ आप-रे बेलियाँ भेकी गोठ करण-रे वास्ते कदे हेक बकरियो की-दियो-नी । पण ए दिकरो जिको थाँ-रो धन पातरियाँ भेकी उडाय आयो-ईँ जिके-रे आवते-ईँ थाँ गोठ परी-की । बाप उवे-नाँ कयो बिटा तूँ सदा-ईँ माँ-जे भेकी ईँ अर जिको मयाली आधी-पोधी आईँ ओ सोय तेआली ए । पण खुशी अर हरख करणे चार्जतो-तो क्योँके ए ता-जो भाई मो तो बके जीवियो ईँ । गुँईजियो तो बके लघो-ईँ ॥

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THAḤĪ).

JAISALMER STATE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hēkē	manakh-rē	bē	dik*rā	hātā.	Uwā-māy-sū	
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-among-from</i>	
chhōṭō-rē	bāp-nā	kayō,	' arē	bāp,	mā-ji	pattī-rō
<i>the-younger-boy</i>	<i>father-to</i>	<i>it-was-said,</i>	<i>' O</i>	<i>father,</i>	<i>my</i>	<i>share-of</i>
dhan	hōwē	jikō	ma-nā	dō.'	Tānō	uwē
<i>wealth</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>give.'</i>	<i>Then</i>	<i>by-him</i>
uwā-nā	bēch	diyō.	Jikē-sū	pachhē	āp-rō	dhan
<i>them-to</i>	<i>having-divided</i>	<i>was-given.</i>	<i>That-from</i>	<i>after</i>	<i>his-own</i>	<i>wealth</i>
chhōṭōrō	dik*rō	āp-rō	sōy	dhan	bhēḷō	lē
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>wealth</i>	<i>together</i>	<i>having-taken</i>
par-dēs	uwō-gyō.	Ar	uthē	luchāi-mē	din	kaḍh*tē
<i>foreign-country</i>	<i>went-away.</i>	<i>And</i>	<i>there</i>	<i>riotousness-in</i>	<i>days</i>	<i>passing</i>
āp-rō	dhan	khōy-diyō.	Jānō	ō	sāri	ōthī-pōthī
<i>his-own</i>	<i>wealth</i>	<i>was-squandered.</i>	<i>When</i>	<i>by-him</i>	<i>all</i>	<i>property</i>
khōy-rayō,	tānō	uwē	dēs-mē	bhāri	kāḷ	payō
<i>was-squandered-away,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>a-mighty</i>	<i>famine</i>	<i>fell,</i>
ar	uwē-nā	taṅ*chāi	hōwaṇ	lagī.	Pachhē	uwē
<i>and</i>	<i>him-to</i>	<i>want</i>	<i>to-be</i>	<i>began.</i>	<i>Afterwards</i>	<i>that</i>
hēkē	kanē	jāy	rawaṇ	lagō.	Jikē	uwē-nā
<i>one</i>	<i>near</i>	<i>having-gone</i>	<i>to-live</i>	<i>he-began.</i>	<i>Whom-by</i>	<i>him-to</i>
charāwaṇ-nā	āp-rē	khētā-mē	mēliyō.	Ar	ō	sūarā-rē
<i>to-feed</i>	<i>his-own</i>	<i>fields-in</i>	<i>it-was-sent.</i>	<i>And</i>	<i>he</i>	<i>swine-of</i>
khāw*ṇō-rē	chhiturā-sū	āp-rō	pēt	bhar*ṇō	chāw*tō-tō ;	ar
<i>eating-for</i>	<i>hunks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wishing-was ;</i>	<i>and</i>
kōy	uwē-nā	kī	dēw*tō	kōy-nī.	Tānō	uwē-rī
<i>anybody</i>	<i>him-to</i>	<i>anything</i>	<i>was-giving</i>	<i>not.</i>	<i>Then</i>	<i>him-of</i>
ṭhā	āi	ar	kawaṇ	lagō	kē,	' mājē
<i>right</i>	<i>came</i>	<i>and</i>	<i>to-say</i>	<i>he-began</i>	<i>that,</i>	<i>' my</i>
majūrō-nā	pēt	bharaṇ-sū	battī	rōtiyā	maḷē-i,	ar
<i>labourers-to</i>	<i>belly</i>	<i>filling-than</i>	<i>more</i>	<i>bread</i>	<i>being-obtained-is,</i>	<i>and</i>

hu bbūkh marā-i payō. Hū uṭh-ar āp-rē
I of-hunger dying-am fallen. I having-arisen my-own
 bāp kanē jāś ar uwē-nā kaś, "bāp-ji, mē
father near will-go and him-to will-say, "father, by-me
 Bhag'wān-rō ar thā-rō pāp kiyō-i; hū baḷē
God-of and you-of sin been-done-has; I now
 thā-rō dik'rō kuwāwan-rē lāyak kōy-nī; ma-nā āp-rē
your son being-called-for worthy am-not; me-to your-own
 majūrā-mē ghatō. " ' Pachhē ō uṭh-ar āp-rē bāp kanē
labourers-in put. " ' Afterwards he having-arisen his-own father near
 gayō. Paṇ ō aghō-ij hātō kā itī-mē uwē-rē
went. But he yet-a-far was that the-meantime-in his
 bāp uwē-nā dēkh-ar dayā ki, ar daṇ-ar gaḷ'bhāṇī
by-father him-to having-seen compassion was-made, and having-run embracing
 ghatī, ar uwē-rō bakō liyō. Dik'rē uwē-nā kayō, 'bāp-ji,
was-put, and his kiss was-taken. By-the-son him-to it-was-said, 'father,
 mē Bhag'wān-rō ar thā-rō pāp kiyō-i. Hū baḷē thā-rō dik'rō
by-me God-of and you-of sin been-done-has. I now your son
 kuwāwan-rē lāyak kōy-nī.' Paṇ bāp āp-rē chāk'rā-nā
being-called-for worthy am-not.' But by-the-father his-own servants-to
 kayō kē, 'asal kap'rā kaḍh-ar iyē-nā pērāwō, uwē-rē
it-was-said that, 'excellent clothes having-taken-out this-to put-on, his
 hath-mē bīṭī ar pagā-mē pagar'khī pērāwō; ar āpā harakh ar
hand-in a-ring and feet-in shoes put; and (let-)us rejoicing and
 gōṭh kar'jē; kyō-kē ē mājō dik'rō mō tō, baḷē jīviyō ī;
feasting make; because-that this my son dead was, again alive is;
 gūḷiyō tō, baḷē ladhō-i.' Pachhē ō harakh karaṇ lagā.
lost was, again found-is.' Afterwards they merriment to-make began.
 Uwē-bakhat uwē-rō baḍō dik'rō khēt-mē hātō. Ar jāṇō ō
At-that-time his elder son field-in was. And when he
 ghar kanē āyō tāṇō uwē bājē ar nāch-rō khar'kō suniyō. Ar
house near came then him-by music and dancing-of sound was-heard. And
 uwē chāk'rā-māy-sū hēkē-nā āp-rē kanē tēṇ-ar pūchhiyō kē,
him-by servants-from-among one-to his-own near having-called it-was-asked that,
 ē ki ē?' Uwē uwē-nā kayō kē, 'tā-jō bhāī āyō-ī,
this what is?' Him-by him-to it-was-said that, 'thy brother is-come,
 ar tā-jē bāp uwē-rē rāji-khuśī āwan-rī gōṭh ki-ē.' Paṇ
and thy father him-of safe-and-sound coming-of a-feast has-done.' But
 uwē-nā ris āī ar māy nī jāwan lagō.
him-to anger came and within not to-go he-began.
 Tāṇō uwē-rō bāp bār āy-ar uwē-nā manāwan lagō.
Then him-of father out having-come him-to to-entreat began.

Uwē bāp-nā jawāb diyō kē, 'dēkhō, hñ itā bar^{sā}-sñ
Him-by father-to reply was-given that, 'see, I so-many years-from
 thā-ri chāk^{ri} payō-karā-i; ar kadē thā-rē hukam-nā ōlanhiyō
your service have-been-doing; and ever your order-to it-was-transgressed
 kōy-ni; ar thā ma-nā āp-rē bhēiyā bhēli gōth karaṇ-rē wāstē
not; and by-you me-to my-own friends with feast doing-of for
 kadē hēk bak^{riy}-ō kō-diyō nī. Paṇ ē dik^{rō} jikō thā-rō dhan
ever one kid-even was-given not. But this son who your wealth
 pātariyā bhēlō udāy āyō-i, jikē-rē āw^{tē}-i thā
harlots with having-wasted come-is, him-of just-on-coming by-you
 gōth parī-ki. Bāp uwē-nā kayō, 'bētā, tñ
a-feast has-been-made. By-the-father him-to it-was-said, 'son, thou
 sadā-i mā-jē bhēlō i ar jikō mayāli āthī-pōthī āñ ō sōy
always-even me-of in-company art and what my property is that all
 teāli ē. Paṇ khuśi ar harakh kar^{nō} chāij^{tō} tō, kyō-kē
thine is. But happiness and rejoicing to-do necessary was, because-that
 ē tā-jō bhāi mō tō, baḷē jīviyō i; gūijiyō-tō, baḷē ladhō-i.'
this thy brother dead was, again alive is; was-lost, again found-is.'

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀṢĪ (THĀḲĪ).

STATE JAISALMER.

SPECIMEN II.

भाई भाई ढोला बणजारे-री पोठ ।
 तमाकू लायो रे माँ-जा गाढा मारू सोरठी ।
 रे न्हों-रा राज ॥

भाण उतारी बडलि-रे ह्ठ ।
 बडलो छायो रे माँ-जा गाढा मारू जाके मोतिये ।
 रे न्हों-रा राज ॥

लेशे लेशे सिरदारों-रो साथ ।
 कायक लेशे गाढे मारू-रा बामण बाणिया ।
 रे न्हों-रा राज ॥

काहे रे बाणीड़ा तमाकू-रो मोल ।
 काये-रे पारे माँ-जा गाढा मारू तमाकू घोखी ।
 रे न्हों-रा राज ॥

रुपये-री दीनी अध टाँक रे ।
 म्होर-री दीनी न्हों-री साची सुंदर पा-भरी ।
 रे न्हों-रा राज ॥ ५ ॥

सोने रूपे-रा चेलइया घडाय ।
 रूपे-री डाँडी रे गाढा मारू भली तोले ।
 रे न्हों-रा राज ॥

रातडली रे भँवर गई अध रात ।
 मोडा कर्षा पधारिया रे माँ-जा गाढा मारू भँवर जी ।
 रे न्हों-रा राज ॥

गया-ता गया-ता गोरा दे साँईणां-रे साथ रे ।
 हुक्को हजारी छाकियो माँ-जी साची सुंदर छाकियो ।
 रे न्हों-रा राज ॥

हुक्के-री आवे भुंडी बास उपराँटा पोठी रे ।
 हुक्को घाँ-रो तालरिये पटकाय बिलम पटकावाँ रावले घोवटे ।
 रे न्हों-रा राज ॥

आवे रे आवे गोरा दे थाँ-ई-पर रीस ।
परणीजे ले आवी पुगळ-गढ-री पद्मणी ।
रे न्हों-रा राज ॥ १० ॥

परणी भवर पाँच पचीस ।
में भाभे-जी-रे बेटी लाडकी रे माँ-जा गाढा मारु ।
रे न्हों-रा राज ॥

आगे रे आगे घोडाँ-री घमसाँण ।
भाँसिया रे रथ माँ-जी सोकड़ बेरण-रो बाजणो ।
रे न्हों-रा राज ॥

भालाँ भालाँ घुडले-री लगाम ।
कडियाँ-रो भालाँ रे गाढा मारु-रो कटारो ।
रे न्हों-रा राज ॥

आँगणिये रे मुँगड़ला रक्काय ।
पितलक भागे रे माँ-जी सोकड़ बेरण सावकी ।
रे न्हों-रा राज ॥

आँगणिये घरट रोपाय रे ।
कानि न सुणाँ माँ-जी सोकड़-नाँ बोलती ।
रे न्हों-रा राज ॥ १५ ॥

आडी आडी भीतड़ली चुणाय रे ।
भाँखिये न देखीँ माँ-जी सोकड़ली-नाँ मालती ।
रे न्हों-रा राज ॥

हाँथड़-ले रे रमाया वासंग नाग ।
बिच्छू-री खाधी माँ-जी गाढा मारु हँ तो नहीं डराँ ।
रे न्हों-रा राज ॥

जाजमड़ी रे थाँ-ई-री ढलाय ।
बेकीड़ा तड़ावाँ रे गाढे मारु-रा साँरिणा ।
रे न्हों-रा राज ॥

लाँगाँ डोडाँ-री धँयड़ली रे दुखाय ।
हाथाँ-सूँ चाडाँ रे भँवर-जी-रा चिलमिया ।
रे न्हों-रा राज ॥

सोने रूपे-रो हुकैयो कराय ।
मोतीड़े जडावाँ रे गाढे मारु-री चिलमड़ी ।
रे न्हों-रा राज ॥ २० ॥

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (THALĪ).

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āi āi, ḍhōlā, baṇ'jārē-rī pōṭh.
Came came, beloved, a-merchant-of package.

Tamākū lāyō, rē mā-jā gāḍhā mārū, sōraṭhī.
Tobacco he-brought, O me-of intimate friend, of-Kāṭhīāwād.

Rē mhā-īā rāj.¹
O me-of prince.

Ān utāri bad'lē-rē hēṭh.
Having-brought it-is-put-down a-fig-tree-of under.

Bad'lō ohhāyō, rē mā-jā gāḍhā mārū, jājhē mōtiyē.
The-fig-tree was-adorned, O me-of intimate friend, with-numerous pearl.

Lēsē lēsē sir'dārā-rō sāth.
Will-take will-take Sardārs-of party.

Kāyēk lēsē gāḍhē mārū-rā Bāmaṇ Bāniyā.
A-little will-take intimate friend-of Brāhmaṇ Baniyā.

Kahē, rē bānī-rā, tamākū-rō mōl,
Tell, O Baniyā, the-tobacco-of price,

Kayē-rē pārē, mā-jā gāḍhā mārū, tamākū chōkhī.
What-of circumstance, me-of intimate friend, tobacco excellent.

Rupayē-rī dinī adh ṭāk rē ;
A-rupee-of is-given half chittuck O ;

Mhōr-rī dinī, mhā-rī sāchi sundar, pā-bharī.
A-mohar-of is-given, me-of true beautiful, a-quarter-of-a-seer-full.

Sōnē rūpē-rā chēlaiyā ghaḍāy,
Gold silver-of scales having-formed,

Rūpē-rī ḍāḍī, rē gāḍhā mārū, bhali tōlē.
Silver-of scale-beam, O intimate friend, well weigh.

Rātaḍ'lī, rē bhāwar, gai adh rāt ;
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.

Mōdā kyā padhāriyā, rē mā-jā gādhā mārū bhāwar-jī ?
Late why arrived, O me-of intimate friend darling !

Gayā-tā gayā-tā, gōrā dē, sāinā-rē sāth rē,
(We-)gone-had gone-had, fair body, companions-of with O,

Hukkō hajāri chhākiyō, mā-jī sāchī sundar,
A-hukka worth-a-thousand(-rupees) was-smoked, me-of true beautiful,
 chhākiyō.
was-smoked.

Hukkō-rī āwē bhunḍī bās, up^rrātā pōḍhō rē,
Hukka-of comes fetid smell, turning-away sleep O,

Hukkō thā-rō tālariyē paṭ^kkāy, chilam paṭ^kkāwā
Hukka thee-of on-open-ground having-thrown, the-bowl I-will-cause-to-be-dashed
 rāw^llē chōw^ttē.
on-public cross-road.

10. Āwē rē āwē, gōrā dē, thā-i-par ris ;
There-comes O comes, fair body, thee-even-on unger ;
 Parⁿijē lē āwā Pugaḷ-gaḍh-rī pad^amanī.
Having-married having-taken I-will-come Pugal-gaḍh-of a-padminī.

Parⁿō, bhāwar, pāch pachis ;
Marry, darling, five twenty-five ;

Mē bhābhē-jī-rē bēti lād^kki, rē mā-jā gādhā mārū.
I father-of daughter beloved, O me-of intimate friend.

Āgē rē āgē ghōḍā-rī gham^ssān,
In-front O in-front horses-of crowd,

Bhāsiyā rē rath mā-jī sōkaḷ bēraṇ-rō hājⁿō.
Behind O carriage me-of rival enemy-of sounding.

Jhālā jhālā ghuḍ^llē-rī lagām,
I-may-catch catch horse-of bridle,

Kaḍiyā-rō jhālā rē gādhā mārū-rō kaṭārō.
Loins-of I-may-catch O intimate friend-of dagger.

Āgaṇiyē rē mūgaḷ^llā raḷ^kkāy,
In-the-courtyard O mung-grain having-scattered,

Pit^llak bhāgē rē mā-jī sōkaḷ bēraṇ sāw^kki.
Having-slipped may-break O me-of rival enemy co-wife.

15. Āgaṇiyē gharat rōpāy rē,
In-the-courtyard a-millstone having-set-up O,
 Kānē na suṇā mā-jī sōkaḷ-nā bōl^ti.
By-ear not I-may-hear me-of rival speaking.

Āḍi āḍi bhitar^lli chuṇāy rē,
Across across a-small-wall having-built O,

Ākhiyē na dēkbā mā-jī sōkaḷ^lli-nā mā^ti.
With-the-eye not I-may-see me-of rival walking-about.

- Hāthar-lē rē ramāyā hāsaṅ nāg,
With-the-hand O have-been-played-with venomous snakes,
 Bichohhū-ri khādhi, mā-jī gādhā mārū, hū tō nahī darā.
Scorpion-of sting, me-of intimate friend, I indeed not fear.
 Jājam-ri rē thā-i-ri dhalāy,
Carpet O thee-indeed-of having-caused-to-be-spread,
 Bēli-rā tēdāwā rē gādhē mārū-rā sāinā.
Friends I-may-call O intimate friend-of companions.
 Lāgā dōdā-ri dhūyar^{li} rē dukhāy,
Cloves cardamoms-of fire-bowl O having-lit-up,
 Hāthā-sū chādā rē bhāwar-jī-rā chilamiyā.
Hands-with I-may-fill-with-fire O darling-of the-hukka-bowl.
- 20 Sōnē rūpē-rō hukaiyō karāy,
Gold silver-of hukka having-caused-to-be-made,
 Mōti-rē jadāwā rē gādhē mārū-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 Kāthiāwār 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 Sardārs and a little by the Brahmaṇs and Baniās of my intimate friend.

Wife to the tobacco merchant.—O Baniā! 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 Padminī from Pugal and marry her.¹

¹ Pugal or Pungal is a famous fortress of West Rajputana. 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 bowl studded with pearls.

MIXED MĀRWĀRĪ AND SINDHĪ.

The word *Dhāt* 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—

Umarkot.

Chbor.

Gadhra.

Mitti.

Rangdar.

Chachra.

Jaisinghdar.

Chelar.

Parno.

Naursar.

Gundra.

In Jaisalmer—

Mayajlar.

Khuri of Samkhabha Pargana.

The district of Thar 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 (3) the *Thar* or desert (corresponding to the *Dhāt*). The language of the Pat is Sindhī. That of the Parkar tract is Sindhī, and, in the extreme South, Gujarātī.

To the East of the district of Thar and Parkar lies the Marwar State of Mallani. The main language of Mallani is Mārṡārī, but along the common frontier there is a narrow tract in which the language is said to be 'Sindhī'; no specimens have been received from this tract, but we may safely conclude that it is a mixture of Mārṡārī and Sindhī in which Sindhī 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 Thālī and Sindhī. This tract is really a continuation of the *Dhāt*, and the language in no way differs from *Dhāt*^{ki}.

Dhāt^{ki}, or the language spoken in the *Dhāt*, is simply Thālī with a stronger infusion of Sindhī forms than elsewhere. It is a mixed dialect and necessarily varies from place to place. In Thar and Parkar, the influence of Sindhī is naturally stronger than in Jaisalmer.

To sum up, we have in South-West Marwar-Mallani, and in the *Dhāt* of Jaisalmer a number of forms of speech all of which are mixtures of Standard Mārṡārī or of Thālī with Sindhī 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-called 'Sindhī'	46,960	
Mārṡārī and Sindhī mixed	15,000	
Thālī and Sindhī mixed	70,000	
		131,960
Jaisalmer <i>Dhāt</i> ^{ki}		150
Thar and Parkar <i>Dhāt</i> ^{ki}		72,689
		<hr/>
TOTAL mixed dialects of Mārṡārī and Sindhī		204,749
		<hr/>

¹ Standard Mārṡārī 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 Dhāt'ki, one from Thar and Parkar, and the other from Jaisalmer. Dhāt'ki is also known by other names, such as Tharēchi, or Tharēli, the language of the Thar. The employment of these latter names leads to confusion with the true Tharēli dialect of Sindhī, and I therefore avoid their use.

The specimen from Thar and Parkar, while in the main Mārwarī, or rather Thalī, shows many Sindhī peculiarities. Such are the employment of the Sindhī letters ब (ب) and ग (گ) which I transliterate *bba* and *gga* respectively. The letter ङ *ṅa*, which is strange to Sindhī, but is common in Mārwarī, does not occur. Note also the Sindhī 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 Sindhī *nāharu*) 'a wolf,' while in Rajputana it means 'a tiger.' As in the Bhil dialects, and also as in the Pisāca dialects of the North-Western Frontier and in Sindhī, there is a tendency to confuse cerebral for dental letters (e.g. *dijē* for *dijē*, give, *khēt* for *khēt*, a field) and to harden soft ones, as in *kawali* for *gāw*, a cow

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

आज अवेला क्यूं आविआ कहरो मुज-में काम । थों-रो मँहतो घर नहीं हए सुगणी-रो शाम ॥
 गहर उजेणी हूँ फिरिओ महली आविओ आज । तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तू भी घर जा । मैं अबला-सी-से कौसो बलणी तू केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर । जोखो लागे जिंदु-नां लाखों करे बिचार ॥
 अईओ ग्रीह पचाणा हेकल गिर अबह । घर जँदराँ-रा दुण्ड तो त-नां गरमु न आवे ग्रीह ॥ ५ ॥
 सज सहेची सिंगार राजा करे पुकार । जोखसु लागसी-जिअ-नां लाखों करे बिचार ॥
 बारि डीजे खेतर-नां बारि खेट-नां खाइ । राजा उण्डे रईअत-नां जिणे-रे कूक कणै लग जाइ ॥
 कूक मत कर रे सहेची कूक कैअँकि होइ । केहर-के मुख बकरी कूटी सुणी न कोइ ॥
 आणि डिअँ आप-री आणि मत लोपो आप । हूँ कवली तू ब्राह्मण हूँ बटो तू बाप ॥

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INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THALĪ).

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

- Āj avōlā kyū āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?
 Thā-rō mäh'tō ghar nahī, iē suganī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.
 Śah'r Ujēnī hū phiriō, mah'lē āviō āj.
City Ujjain I walked, in-(this)-quarter came today.
 Tās avēlō āviō, tuj bbalāwan kāj.
Therefore late came, to-you talking for.
 Chandar gyō ghar āp'nē, rājā tū bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.
 Māi abbalā-sī-sē kaisō bbalanō, tū kēhir hū gā.
Me humble-like-with what talking, thou lion I cow.
 Kēhir kawali bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,
 Jōkhō laggē jindu-nā, lākhō karē bichāru.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.
 5. Aiō, śīh pachānā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.
 Ghar ūd'rā-rā dhuṇḍi tō ta-nā, śaramu na āwē śīh.
Houses mice-of searching then thee-to, shame not comes lion.
 Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,
 Jōkhamu lagg'sī jia-nā, lākhō karē
Peril will-happen life-to, hundreds-of-thousands you-may-make
 bichāru.
pretext,
 Bbāri dijē khētar-nā, bbāri khēt-nē khāi ?
Hedge put fields-to, hedge the-field eats ?
 Rājā daṇḍē raiat-nā jīn-rē, kūk kaṇē lagg jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē
Complaint not make, O
 Sahēchī, kūk kaiāki hōi?
Sahēchī, from-complaint what results?
 Kēhar-kē mukh bbak'rī, chhūṭī suṇī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āni diā āp-rī, āni mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhman, hū bbēṭi tū bbāp.
I cow thou brāhman, 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 Sahēchī, 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, Sahēchī; 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 Brāhman. I am the daughter, you my father.

The following song is sung in the Dhāt at marriage festivities. It is in praise of a Sōdhā Rajput, of Khūrī, named Hāthī Singh, the son of Daulat Singh. It tells how he visited Haidarabad in Sind, where he was honoured by the Mīrs. On his return to Khūrī he learns from Bhagwān Singh, the son of Anḍā Singh of Chhor (in Thar and Parkar) how Bhagwān's uncle Hēm-Rāj had been arrested by Jōdhā the Hākīm (*i.e.* Maharajah) of Jodhpur in Marwar. Hāthī Singh was sufficiently powerful to meet Jōdhā on equal terms and to settle the dispute without a conflict.

Hāthī Singh lived in the time of Mūl Rāj, the Chief of Jaisalmer, who died in the year 1820.

This specimen of Dhāt'kī is not so strongly influenced by Sindhī as that which comes from Thar and Parkar. The Sindhī letters ङ (ڙ) and ञ (ڄ) do not occur, and there is one instance of a cerebral *la*. The verb 'to give' is, however, spelt with a cerebral *ḍ*, as in *ḍinhō*, given. The mixed nature of the dialect is well shown by the use of the Bikānērī *chhē* to form the present tense of verbs. The oblique form *rā* of the genitive is employed to form an accusative in *mōjā-rā pāwē*, may they obtain pleasures.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT'KĪ THĀLĪ).

STATE JAISALMER.

१. सरसती माता तुज पाए लागीं । जाणा घणेरि साहे बध मोंगीं ॥
२. बरिओ रे सोढो देसाँ-में बंकी । बेरी उवे-रा सूता उदरके ॥
३. सिव हाथी-सिंघ-रे सदाए सुखे । रिध-सिंघ-री कमी न काहे ॥
४. राजा माने-हे मूल-राज राजा । जीते-रा बाजा खूरी-में बाजा ॥
५. हाथी-सिंघ चढिया हैदराबाद जावे । जावे मीराँ-नाँ मालूम किधे ॥
६. मीर साहिब टूथो हुक्क डिन्ही । रुड़ी सिरपाव ने घोड़ी डिन्ही ॥
७. सिरपाव पेहरे-ने डेरे पधार्या । डेरे-रा बेली दीसे सजोड़ा ॥
८. हाथी सिंघ चढिया देस-नाँ आवे । सारी ढाट-में उचरंग पावे ॥
९. भगवान चंडे-रो छोड़-सूँ आवे । काके हीमराज-रा कागद लावे ॥
१०. कागद बचावे रीस चढावे । एड़ो नजर-माँ कोई न आवे ॥
११. वक्रियो ओ सोढो बेर घतावे । हाथी सिंघ-रा कागद जोधाँ-नाँ जावे ॥
१२. हाथी सिंघ हाकम हुवा-हे भेला । भेला हुए-ने बात बिचारी ॥
१३. भलाँ दौलत-सिंघ-रे सपूत जायो । थाल भरे-ने मोतिया बधायो ॥
१४. चारन भाट गुण गीत गावे । जूँट घोड़ा न मोजाँ-रा पावे ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀRWĀRĪ (DHĀT^{AKĪ} THALĪ).

STATE JAISALMER.

TRANSLITERATION AND TRANSLATION.

1. Sarasatī mātā tuj pāē lāgā.
Sarasvatī mother thy at-foot I-fall.
jānā ghaṇēri sāhē budh māgā.
to-know much all wisdom we-beg.
2. Bariō rē Sōdhō dēsā-mē bankō.
Brave O Sōdhā countries-in gallant.
bēri uwē-rā sūtā udai^{*}kē.
enemies him-of while-asleep start-up.
3. Siwa Hāthī-Singh-rē sadāē sukhē.
Subjects Hāthī-Singh-to always are-happy.
ridh-sidh-rī kamī na kāhē.
prosperity-success-of want not any.
4. Rājā mānē-ehhē Mūl-rāj rājā.
King respecting-is Mūl-rāj king.
jītē-rā bājā Khūri-mē bājā.
victory-of musical-instruments Khūri-in are-sounded.
5. Hāthī-Singh chadhīyā Haidarābād jāwē.
Hāthī-Singh mounted Haidarabad goes.
jāwē Mirā-nā mālam kidhē.
goes the-Mirs informed made.
6. Mir Sāhib tūthō hukm dīnhō.
Mir Sāhib was-pleased order was-given.
rūrī sir^{*}pāw nē ghōrō dīnhō.
excellent robe and horse was-given.
7. Sir^{*}pāw pēh^{*}rō-nē dērē padhāryā
Robe put-on-having to-camp he-set-out
dērē-rā bēli disē sajōrā.
camp-of followers appear well-pleased.
8. Hāthī-Singh chadhīyā dēs-nā āwē.
Hāthī-Singh mounted country-to comes.
sāri Dhāt-mē uch^{*}raṅg pāwē.
all Dhāt-in festivities he-gets.

9. Bhag^wān Aṇḍē-rō Ohhōṛ-sū āwē.
Bhagawān Aṇḍā-of Chhōṛ-from comes.
 kākē Hēm-Rāj-rā kāgad lāwē.
uncle Hēm-Rāj-of papers he-brings.
10. Kāgad baohāwē rīs chadhūwē
Papers he-reads anger he-raises.
 'ēṛō najar-mā kōi na āwē.'
'such sight-in any-one not comes.'
11. Wajiyō-thō Sōḍhō hēr ghatawē.
Returned-was Sōḍhā enmity puts.
 Hāthī-Singh-rā kāgad Jōdhā-nā jāwē.
Hāthī-Singh-of papers Jōdhā-to go.
12. Hāthī-Singh Hākam huwā-chhē bhēlā.
Hāthī-Singh the-Hākim become-are together.
 bhēlā huē-nē bāt bichārī.
together become-having affair was-considered.
13. Bhalā! Daulat-Singh-rē sapūt jāyō.
Well! Daulat-Singh-to good-son was-born.
 thāl bharē-nē mōtiyā badhāyō.
tray filled-having pearls present.
14. Chāran Bhāt guṇ gīt gāwē.
Bards Panegyrist virtues song sing.
 ūt, ghōṛā, nē mōjā-rā pāwē.
camels, horses, and pleasures may-they-obtain.

FREE TRANSLATION OF THE FOREGOING.

1. O Mother Sarasvatī,¹ we prostrate ourselves before thee, and implore thee to grant unto us wisdom.

2. In many countries the Sōḍhā Rajput is known as a brave man and a gallant. In fear of him his enemies start up in the midst of their slumbers.

3. Hāthī Singh's subjects are always happy, and he has no lack of prosperity and success.

4. Mūl Rāj, the Chief of Jaisalmer, respects him, and the drums of his victories are beaten at Khūri.

5. Hāthī Singh mounted his horse and went to Haidarabad, and news of his arrival reached the Mīrs of Sindh.

6. The Mir Sāhib was pleased and presented him with a grand robe of state, and a horse.

7. Hāthī Singh put on the robe and returned to his camp, and at the sight his followers rejoiced.

¹ The Goddess of poetry.

8. Hāthī Singh mounted his horse and returned to his own country, and all Dhāt rung with festivities.

9. Then Bhagwān, the son of Anḍā, came to him from Ohhor, and gave him a letter from his uncle Hēm Rāj.

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 Sōdhās that when any of them returns displeased (there is great trouble). So Hāthī Singh sent a letter to Jōdhā, the Hākīm of Jodhpur.

12. Hāthī Singh and the Hākīm met, and the matter was decided (favourably to Hēm Rāj).

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 Hēm Rāj had been arrested by the Hākīm of Jodhpur. Hāthī Singh is loath to believe that anyone should dare to do this.

NORTHERN MĀRWĀRĪ.

BIKĀNĒRĪ-SHĒKHĀWĀṬĪ.

To the north of the Marwar State lie the State of Bikaner and the Shēkhāwāṭī tract of the State of Jaipur.

Bikaner is bounded on the west by the State of Bahawalpur, the main language of which is Lahndā, and on the north by the Cis-Sutlej Panjab districts of Firozpur and Hissar, which are, in the main, Pañjābī speaking. The language, however, of the portion of Hissar which lies along the north-east of Bikaner is Bāgrī.

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 Bhattiānī, and is a compound of Lahndā, Pañjābī, and Bikānērī. It is dealt with under the head of Pañjābī.¹ In the north-east of Bikaner, in the country near Hissar, the language is Bāgrī. Over the rest of the State the language is Bikānērī. Bikānērī is also spoken in Bahawalpur along the common frontier of the two States.

Immediately to the east of the Bikaner State, lies the Shēkhāwāṭī 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 Shēkhāwāṭī bears the same name as the tract in which it is spoken. It will be observed that it is conterminous with the Bikānērī spoken to its west.

In the north-east of Bikaner, and in the neighbouring tract of the Panjab, Bāgrī is spoken. This is Bikānērī merging into Pañjābī and Bāngarū, but as it possesses some peculiarities of its own, it will be dealt with separately.

Bikānērī and Shēkhāwāṭī are the same language. They are simply Mārwārī with an infusion of Jaipuri, which naturally increases as we go eastwards. We may call the joint Bikānērī-Shēkhāwāṭī dialect, together with Bāgrī, 'Northern Mārwārī.' The approximate number of speakers of this form of Mārwārī is :—

Bikānērī—		
Bikaner	533,000	
Bahawalpur	10,770	
	<hr/>	543,770
Shēkhāwāṭī		488,017
Bāgrī		327,359
	TOTAL	<hr/> <hr/> 1,359,146

A version of the New Testament in Bikānērī 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 Bikānērī-Shēkhāwāṭī dialect.

In the declension of nouns the oblique form of strong tadbhava nouns in *ō*, like *ghōrō*, a horse, often ends in *ai*, (especially in the ablative) as in *bikai-sū*, from *Bikā* (nom. *Bikō*); *pōtai-hū*, from a grandson. In Bikānērī, the postposition of the genitive is the Mārwārī *rō*, while in Shēkhāwāṭī it is the Jaipuri *kō*. This is one of

¹ See Vol. IX, Part I.

the few points of difference between the two dialects. It will be remembered that *kō* is also met in Eastern Mārwarī.

In the pronoun of the first person, the form of the genitive varies, we have *mhārō*, *mhār'lō*, *mērō*, and *mēr'lō*, 'my,' so we have *thārō*, *thār'lō*, *tērō* and *tēr'lō*, 'thy.' With *mhār'lō*, *thār'lō*, etc., compare the Western Mārwarī *mayālō*, *tayālō*. In Shēkhāwāṭī we often find Jaipurī forms of the pronoun of the third person, such as *bō*, he; *bē*, by him. In Bikānerī, the Mārwarī forms are used. *Kē* is 'what?'

Over the whole tract, both the Mārwarī and the Jaipurī forms of the verb substantive are in constant use. Both *hū* and *chhū*, I am, and *hō* and *chhō*, was.

In the finite verb, the future is usually formed with *s*, as in *mār'syū*, I shall strike. In Shēkhāwāṭī we also now and then find the Jaipurī (Tōrāwāṭī) form with *gō* (*mār'ūgō*). Tōrāwāṭī is the form of Jaipurī spoken immediately to the east of Shēkhāwāṭī. In other respects, the verb is conjugated as in Mārwarī.

I give examples of this Northern Mārwarī from both Bikaner and Shēkhāwāṭī.

The following account of the fortunes of Bikā 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 *ō* often end in *ai*. The only peculiarity which may be noted is the Gujarāṭī 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 *jālā-rī jālā-nai jītī* (not *jītō*), tribes of Jāts 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,

RAJASTHĀNĪ.

BIKĀNERĪ.

STATE BIKANER.

राव वीकीजी श्रीदपरे श्रीगीप्रसौण्ड

६१० जीचपुरसुं वहीरकुवद

अरसेहीरसे अमर सुदाम

शीये उत्रोर फेर दिस एरि न
 श्रीमताजी करणीजीरी हाजरीमे
 हाजर ऊवा उत्रोर व गैसु
 जीवांकासरमे उत्रामर गेहरा
 उत्रोर व गैसु किरम देवर उत्रामर
 तीन परसतां री किरम देसरमे
 रये उत्रोर किरम देसरमे उत्रोर व
 टिसी उत्रोर करवायो उत्रोर किरम दे
 सरलु वर वर वीजाण हुरमे
 वरसवतां ही ररा केव वर राहीमारो
 राज उत्रोर जी रंदा माव न

सिकोनी लारी उणकरा राडहा

रावसिकोनीरी कौरी रंगकवरमीसु

वीकेजीरो वीहा नीपो

गोमप्रदेभममे जद राववीकेजी

कीको कदकगरी मनमे कदीनी

गे लारीपो वण वण नही दीपो

त्रोर वीकेजी त्रोर लारी पांरे

त्रापसमे लडाही ऊही दीये

लडाहीमे लारी डार त्रोर राववीकेजी

जीगा पणलारी रेर ही

जणो गणो सिक्के पापर राववीकेजीसु

लउगा रहा गोर पठे
 धनेसु दागी धारीने जगे नमर
 वीकानिरो सेर वधी डोठे
 श्री लो प्रना वगरी मनमे डरी गोर
 श्री ५५४५ नीनी वर्याम वदेठे नो श्री ५५५५
 तीवी धानी गोर शीये दीमलुं
 रा व वीनेनी ग्रापरी राजचोनी
 वीकानेर डर लीकी गे मठे मोकी
 देवर जेमरु री लायेरे जी पारां
 जरीने नीसलीया गोर सेरे
 उकरा जरीरी जगनेनी जनी

त्रोर विवारे जी चंगे कोसन त्रापनी

राज घांगी की कानैर लारे लाल

त्रोर जाटां हार परा वी कौजीने

त्रापरा चणी कलनीया शये पछे

राववी देवी देही जीन जीची

राजकुमारा जीतर त्रापने राजने

नीलनीया त्रोर शियेउं पछे

राववी देवीरे छोटे लारी वी देवी

मेहल राजकुमारी राज लीलाया

दो एण्डर मेठे राववी देवी

जीतर बोसलीयो मेहलुंरे

मा लु ३ त्र जी न म ल जी मो ह ल ठा

इ ये त्र जी न म ल जी ने रा व जी ध जी

मा र प री इ यां मो ह ल ठे री

रा ज त्र प री लु डे वी दे जी ने

दे व दी पो डे ई वी न प ठे रा व वी दे जी ने

मो ह ल ठी ने र ६ वा य ल इ ये री

क ल र (ग) त्रो हो क्रे मो ह ल ठा ने

दी ली रे वा द मी डी डी डी म ग अं घा डी

मा रं वां जी को दी ली रे वा द जा री

कं नी मु डी का र री लु वी ध र ठे

मो ह ली ने म ह ग इ ये मा रं ग अं घी

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĪKĀNERĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Rāw Bikō-ji sambat 1522 miti Āsōj sud 10 Jōdh-pur-sū
Prince Bikā year 1522 date Āsōj bright-half 10th Jodhpur-from
 balur huā, ar Mandōr-maī āyar mukām kiyō; or
started became, and Mandor-in having-come a-halt was-made; and
 phēr Dēsⁿōk Śrī Mātā-ji Karⁿi-ji-ri hāj^ri-maī hājar huā; or
again (at-)Desnok Sri Mother Karni-of presence-in present became; and
 bathai-sū gāw Chāḍāsar-maī āyar thōh^rā. Or bathai-
there-from village Chandasar-in having-come he-remained. And there-
 sū Kōḍam-dēsar āyar tīn baras tāī Kōḍam-dēsar-maī
from (to-)Kodamdesar having-come three years during Kodamdesar-in
 rēyā. Or Kōḍam-dēsar-maī ēk chhōtō-sō kōt kar^wāyō.
he-remained. And Kodamdesar-in a small fort was-caused-to-be-made
 Or Kōḍam-dēsar-sū ūthar gāw Jāḅ^glū-maī baras das tāī
And Kodamdesar-from having-risen (in-)village Janglu-in years ten during
 rahā. Bai bakhat Bhātiyā-rō rāj athai chhō, jikā-rā mālak
he-dwelt. At-that time, the-Bhātis-of rule here was, whom-of lord
 Sēkhō-ji Bhāti Pūgal-rā rāw hā. Rāw Sēkhō-ji-ri bēṭi Raṅg
Sekhā Bhāti Pugal-of prince was. Prince Sekhā-of daughter Rang
 Kūwar-ji-sū Bikai-ji-rō bihā kiyō. Kōḍam-dēsar-maī jad Rāw
Kūwar-with Bikā-of marriage was-made. Kodamdesar-in when by-Prince
 Bikai-ji kilō karāwan-rī man-maī karī-chhi, tō Bhātiyā
Bikā the-fort causing-to-make-of mind-in (it-) done-was, then by-the-Bhātis
 baṅāwan nahī diyō; or Bikai-ji or Bhātiyā-rai
to-get-it-built not was-allowed; and Bikā and the-Bhātis-of
 āpas-maī laṛāi hūi. Iyāi laṛāi-maī Bhāti
themselves-among fighting took-place This fighting-in the-Bhātis
 hārā, or Rāw Bikō-ji jītā. Pan Bhāti
were-defeated, and Prince Bikā was-victorious. But the-Bhātis
 phēr-hī janai-tānai mōkō pāyar Rāw Bikai-ji-sū
again-even whenever opportunity having-obtained Prince Bikā-with
 laṛ^tārahā. Or pāchhai ūthai-sū Rāti ghāti-maī jathai abār
fighting-remained. And afterwards there-from Rati valley-in where now

Bikānēr-rō sēhar basō-rō ohhai kilō karāwaṇ-ri man-maī
Bikaner-of city situated is a-fort causing-to-make-of mind-in
 kari; or sambat 1545 miti Bēsākh badai tij-nai
(intention-) was-made; and year 1545 date Baisākh dark-half third-on
 kilai-ri nivī ghātī. Or iyai din-sū Rāw Bikai-ji
the-fort-of foundation was-laid. And this day-from Prince by-Bikā
 āp-ri rāj-dhānī Bikānēr kar-livī. Ai pachhai mōkō
himself-of capital Bikaner was-established. This after opportunity
 dēkhar Saik*sar Rōṇiyai-rai Gōdārā Jāṭā-nai jīt-liyā.
having-seen Saiksar Roniya-of the-Gōdārā Jāts-to they-were-conquered.
 Or phēr dūs*ri Jāṭā-ri jātā-nai bhī jiti or
And again other Jāts-of tribes-to also they-were-conquered and
 'uwā-rē gāwā-nai khōsar āp-ri rāj-dhānī Bikānēr
them-of villages-to having-taken-possession-of himself-of capital Bikaner
 lārai lāyā. Or Jāṭā hār-parā Bikai-ji-nai
with(-him) they-were-brought. And by-the-Jāts (who-)were-defeated Bikā-to
 āp-rā dhanī kar-liyā. Iyai pachhai Rāw Bikai-ji
their-own lord he-was-acknowledged. This after Prince by-Bikā
 kaii gāw Khichī Rāj*putā-rā jītar āp-rai rāj-maī
several villages Khichī Rajputs-of having-conquered his-own rule-in
 bhēl-liyā. Or iyai-sū pachhai Rāw Bikai-ji-rai ehōṭai bhāi
were-united. And this-from after Prince Bikā-of by-younger brother
 Bidai-ji Mōhal Rāj*putā-rō rāj gāw Ohhāpar Drōṇpur-maī
Bidā the-Mōhal Rajputs-of rule village Chhapar Dronpur-in
 chhō. Rāw Bidai-ji jītar khōs-liyō.
was. By-Prince Bidā having-conquered they-were-taken-possession-of.
 Mōhalā-rō mālak Ajit-Mal-ji Mōhal chhā. Iyai Ajit-Mal-ji-nai
The-Mōhals-of ruler Ajit-Mall Mōhal was. This Ajit-Mall-to
 Rāw Jōdhai-ji mār-parō. Iyā Mōhalā-rō rāj āp-rai bētai
by-Prince Jōdhā was-killed. These Mōhals-of rule his-own son
 Bidai-ji-nai dēw-diyō. Kaii dinē pachhai Rāw Bidai-ji-nai
Bidā-to was-given. Several days after Prince Bidā-to
 Mōhalā phēr dabāyā. Iyai-rō kāraṇ o hō kai
by-the-Mōhals again he-was-attacked. This-of reason this was that
 Mōhalā-nai Dili-rai Bād*sāhā-kī-(for ri) himat bādhai. Sāraṅg
the-Mōhals-to Delhi-of Emperor-of encouragement was-offered. 'Sāraṅg
 Khā jikō Dili-rai Bād*sāhā-ri kānī-sū Hisār-rō subaidār chhō,
Khān who Delhi-of Emperor-of side-from Hissar-of subadār was,
 Mōhalā-nai madat iyai Sāraṅg Khā di.
the-Mōhals-to help by-this Sāraṅg Khān was-given.

FREE TRANSLATION OF THE FOREGOING.

Prince Bikā set out from Jodhpur on the 10th of the bright half of Āsōj of the Sambat year 1522, and made his first halt at Mandor. Thence he went to Desnok where he presented himself to mother Karnī.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 Bhātīs, the over-lord of whom was Sēkhō Bhātī of Pugal. Bikā married Sēkhō's daughter Rang Kūwar.

When Bikā thought of building the fort in Kodamdesar the Bhātīs objected, and a war arose on this score, in which the Bhātīs were defeated, and Bikā was victorious. But the Bhātīs, ever and anon as they found opportunity, kept attacking him.

Subsequently Bikā went on to the Rātī 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 Baisākh Sambat 1545, and from that date Bikā made Bikaner his capital.

After this, as he saw opportunity, he conquered the Gōdārā Jāts of Saiksar Roniya, and also brought other Jāt tribes under subjection, and after taking possession of their villages, brought the inhabitants to Bikaner where he settled them. The Jāts admitted their defeat, and acknowledged Bikā as their ruler.

After this Bikā conquered several villages of the Khīchī Rajputs, and brought them under his rule.

After this Bikā's younger brother Bidā was in the territory of the Mōhal Rajputs of Chhapar Dronpur. He conquered them and took possession of their villages. The over-lord of the Mōhals had been Ajit Mall Mōhal, who had been slain by Bidā's father Jōdhā, and Jōdhā gave the territory to his son Bidā. For a long time the Mōhals continued to attack Bidā. The reason of this was that they were encouraged by the Emperor of Delhi. Sārang Khān was Sūbadār of Hissar on behalf of the Emperor, and he it was who gave them assistance.

¹ Karnī was a Chērap woman, whose supernatural power secured the country to Bikā and his descendants. She is much worshipped and her chief shrine is at Bikaner.

MĀRWĀRĪ (SHĒKHĀWĀṬĪ).

From Shēkhāwāṭī 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 Shēkhāwāṭī, 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.

RĀJASTHĀNĪ.

SPECIMEN I.

SHĒKHĀWĀṬĪ.

STATE JAIPUR.

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

एक जणा-के दीय बेटा हा । बाँ-में-सँ छोटक्यो आप-का बाप-ने कियो बाबा धन-में-सँ मेरा बन्धु-को आवे जको मन्ने दे-दे । बीं आप-को धन बाँ-ने बाँट-दीयो । थोड़ा दिन पछे छोटक्यो बेटो सो सोर-समेटर परदेस-में घणी दूर ऊठ-ग्यो अर बठे खोटा गैलाँ चालर आप-को सो धन गमा-दीयो । ओर बीं सोक्खू बिगाड़-दीयो जणाँ बीं देस-में जबरो काळ पछो अर वो कांगाल हूय-ग्यो । वो जार बीं देस-का एक रैबाला-के रह्यो अर वो बीं-ने आप-का खेताँ-में सूर चरावण-ने खिनातो । जका पातड़ा सूर खाय-छा बाँ-ने खार आप-को पेट भरण-ने राजी छी अर कोई आदमी बै-ने कोनी दे-छो । अर बीं-ने ग्यान आयो जणाँ बै कही मेरा बाप-का नोकर-चाकराँ-ने रोटी घणी अर मैं भूकाँ मरूँ । मैं ऊठस्यँ अर मेरे बाप-के कने जास्यँ अर बै-ने कैस्यँ बाप मैं राम-जी-को पाप कखो अर तेरो पाप कखो अर अब मैं तेरो बेटो कुहवावण जोगो कोनी । तेरे नोकराँ-में एक मन्ने बीं राख-लै ॥

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHEKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

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

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dōy bētā hā. Bā-māi-sū chhōṭ^hkyō
A-certain person-to two sons were Them-among-from (by-)the-younger
 āp-kā bāp-nai kaiyō, 'bābā, dhan-māi-sū mērā baṇṭ-kō āwai
his father-to it-was-said, 'father, wealth-in-from my share-of comes
 jakō man-nai dē-dē.' Bī āp-kō dhan bā-nai bāt dīyō.
that me-to give.' By-him his-own wealth them-to dividing was-given.
 Thōrā din pachhai chhōṭ^hkyō bētō sō sūr-samētar par-dēs-māi
A-few days after the-younger son all having-collected foreign-country-into
 ghaṇī dūr uth-gyō. Ar bathē khōṭā gailā chālar
very far went. And there (in-)evil ways having-behaved
 āp-kō sō dhan gamā-dīyō. Ōr bī sōkyū bigāṛ-dīyō,
his-own all wealth was-squandered. And by-him all was-wasted,
 janā bī dēs-māi jab^rō kāḷ paṛyō, ar bō kangāl
then that country-in severe famine fell, and he poor
 hūy-gyō. Bō jār bī dēs-kā ēk raibālā-kai rahyō.
became. He having-gone that country-of one citizen-in-of lived.
 Ar bō bī-nai āp-kā khētā-māi sūr charāwaṇ-nai khinātō.
And (by-)him him-to his fields-into swine to-fred it-was-sent.
 Jakā pāt^rā sūr khāy-chhā bā-nai khār āp-kō pēt bharāṇ-nai
What husks swine eating-were them-to having-eaten his belly to-fill
 rāji chhō. Ar koī ād^mī bāi-nai kōnī dē-chhō. Ar bī-nai
willing he-was. And any man him-to not giving-was. And him-to
 gyān āyō, janā bāi kāhī, 'mērā bāp-kā nōkar-chāk^rā-nai
understanding came, then by-him it-was-said, 'my father-of servants-to
 rōṭī ghaṇī, ar māi bhūkā marū. Māi uṭh^syū ar mērai
bread much-(is), and I hungry am-dying. I will-arise and my
 bāp-kai kanai jāsyū ar bāi-nai kaisyū, "bāp, māi Rām-jī-kō
father-to near will-go and him-to will-say, "father, by-me God-of
 pāp karyō, ar tērō pāp karyō; ar ab māi tērō bētō kuh^wāwaṇ
sin was-done, and thy sin was-done; and now I thy son to-be-called
 jōgō kōnī; tērai nōk^rā-māi ēk man-nai bī rākh-lai."'
worthy am-not; thy servants-among one me-to also keep."'

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHĀWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

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

एक तो चिड़ी ही ओर एक कागली ही । दोनूँ धरम-भाई ह्य । चिड़ी-ने तो लाखी मोती ओर कागली-ने पाई लाल । कागली कही कै देखाँ चिड़ी तेरो मोती । मोती लेर नीमड़ी-पर जा बँयो । चिड़ी कही कै नीमड़ी २ काग उड़ा-दे । मैँ क्यूँ उड़ाऊँ भाई । मेरो के लीयो । जणाँ खाती कने गई कै खाती २ तूँ नीमड़ी काट । कै मैँ क्यूँ काटूँ भाई । मेरो के लीयो । जणाँ पछे राजा कने गई कै राजा २ तूँ खाती उँड । मैँ क्यूँ उँडूँ भाई । मेरो के लीयो । जणाँ पछे राणीयाँ कने गई कै राणीयोँ २ थे राजा-सँ रूसो । म्हे क्यूँ रूसोँ भाई । म्हारो के लीयो । जणाँ पछे चूसोँ कने गई कै चूसो २ थे राणीयोँ-का कपड़ा काटो । म्हे क्यूँ काटोँ भाई । म्हारो के लीयो । जणाँ पछे बिझी कने गई कै बिझी २ थे चूसा मारो । म्हे क्यूँ मारोँ भाई । म्हारो के लीयो । जणाँ पछे कुत्ता कने गई कै कुत्तो २ थे बिझी मारो । कुत्ता बोल्या भाई म्हे क्यूँ मारोँ । म्हारो के लीयो । जणाँ पछे डाँगाँ कने गई कै डाँग २ थे कुत्ता मारो । म्हे क्यूँ मारोँ भाई । म्हारो के लीयो । जणाँ पछे बास्ते कने गई कै बास्ते २ थे डाँग बाको । म्हे क्यूँ बाकोँ भाई । म्हारो के लीयो । जणाँ पछे जोड़े कने गई कै जोड़ा २ तूँ बास्ते भुजाय । मैँ क्यूँ भुजाऊँ भाई । मेरो के लीयो । जणाँ पछे हात्याँ कने गई कै हाती २ थे जोड़ो सोसो । म्हे क्यूँ सोसोँ भाई । म्हारो के लीयो । जणाँ पछे कीड़ीयाँ कने गई कै कीड़ीयो २ थे हाती की सँड-मैँ बड़ो । म्हे क्यूँ बड़ोँ भाई । म्हारो के लीयो । थे हाती-की सँड-मैँ ने बड़ोगी तो मैँ थाँ-ने मारस्यँ ॥

जणाँ कीड़ी बोली म्हाँ-ने क्यूँ मारै भाई । म्हे हाती-की सँड-मैँ बड़स्योँ । जणाँ पछे हाती बोल्हो भाई मेरो सँड-मैँ क्यूँ बड़ो । मैँ जोड़ो सोसस्यँ । जोड़े कही भाई म-ने क्यूँ सोसो । मैँ बास्ते भुजास्यँ । बास्ते कही म-ने क्यूँ भुजावो भाई । मैँ डाँग बाकस्यँ । डाँग कही म्हाँ-ने क्यूँ बाको भाई । म्हे कुत्ता मारस्योँ । कुत्ता कही म्हाँ-ने क्यूँ मारो भाई । म्हे बिझी मारस्योँ । बिझीयाँ कही म्हाँ-ने क्यूँ मारो भाई । म्हे चूसा मारस्योँ । चूसा कही म्हाँ-ने क्यूँ मारो भाई । म्हे राणीयोँ-का कपड़ा काटस्योँ । राणीयाँ कही म्हारा कपड़ा क्यूँ काटो भाई । म्हे राजा-सँ रूसस्योँ । राजा कही मेरे-सँ क्यूँ रूसो भाई । मैँ खाती उँडस्यँ । खाती बोल्हो म-ने क्यूँ उँडो भाई । मैँ नीमड़ी काट-गेरस्यँ । नीमड़ी कही म-ने क्यूँ काटो भाई । मैँ काग उड़ास्यँ । काग कही म-ने क्यूँ उड़ावो भाई । मैँ चिड़ी-को मोती देखूँ ॥

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

SHĒKHAWĀṬĪ.

STATE JAIPUR.

SPECIMEN II.

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

Ēk-tō ohīri hī, ōr ēk kāg^{lō} hō. Dōnyū dharam-bhāi
A hen-sparrow was, and a crow was. Both religious-brothers
 hā.
were.

Chīri-nai tō lādyō mōti, ar kāg^{lai}-nai pāi
The-sparrow-to on-the-one-hand was-found a-pearl, and the-crow-to was-got
 lāl. Kāg^{lai} kahī kai, 'dēkhā, chīri, tērō mōti.'
a-ruby. By-the-crow it-was-said that, 'let-me-see, sparrow, thy pearl.'
 Mōti lēr nīm^{ri}-par jā baiṭhyō. Chīri
The-pearl having-taken a-neem-tree-on going he-sat. By-the-sparrow
 kahī kai, 'nīm^{ri} nīm^{ri} kāg urā-dē.' 'Maī kyū
it-was-said that, 'O-neem-tree neem-tree the-crow cause-to-fly.' 'I why
 urāū, bhāi? Mērō kē liyō?' Janā khātī kanai
should-cause-to-fly, brother? Of-me what is-taken?' Then a-carpenter near
 gāi kai, 'khātī khātī, tū nīm^{ri} kāt.' Kai,
she-went that, 'carpenter carpenter, thou the-neem-tree cut.' (He-said-)that,
 'maī kyū kātū, bhāi? Mērō kē liyō?' Janā
'I why should-cut, brother? Of-me what is-taken?' Then
 pachhai rājā kanai gāi kai, 'rājā rājā, tū khātī
after the-king near she-went that, 'king king, thou the-carpenter
 daṇḍ.' 'Maī kyū daṇḍū, bhāi? Mērō kē liyō?' Janā
fine.' 'I why should-fine, brother? Of-me what is-taken?' Then
 pachhai rāniyā kanai gāi kai, 'rāniyō rāniyō, thē rājā-sū
after the-queens near she-went that, 'queens queens, you the-king-with
 rūṣō.' 'Mhē kyū rūṣā, bhāi? Mhārō kē liyō?'
be-angry.' 'We why should-be-angry, brother? Of-us what is-taken?'
 Janā pachhai chūsā kanai gāi kai, 'chūsō chūsō, thē rāniyā-kā
Then after the-mice near she-went that, 'mice mice, you the-queens-of
 kap^{rā} kātō.' 'Mhē kyū kātā, bhāi? Mhārō kē liyō?'
clothes cut.' 'We why should-cut, brother? Of-us what is-taken?'
 Janā pachhai billī kanai gāi kai, 'billī billī, thē chūsā
Then after the-cats near she-went that, 'cats cats, you the-mice

mārō.' 'Mhē kyũ mārā, bhāi ? Mhārō kē liyō ?' Janā
kill. 'We why should-kill, brother ? Of-us what is-taken ?' Then
 pachhai kuttai kanai gai kai, 'kuttō kuttō, thē billi
after the-dog near she-went that, 'dogs dogs, you the-cat
 mārō.' Kuttā bōlyā, 'bhāi, mhē kyũ mārā ? Mhārō kē
kill. The-dogs spoke, 'brother, we why should-kill ? Of-us what
 liyō ?' Janā pachhai dāgā kanai gai kai, 'dāg
is-taken ?' Then after the-cudgels near she-went that, 'cudgels
 dāg, thē kuttā mārō.' 'Mhē kyũ mārā, bhāi ? Mhārō
cudgels, you the-dogs beat 'We why should-beat, brother ? Of-us
 kē liyō ?' Janā pachhai bāstē kanai gai kai, 'bāstē bāstē,
what is-taken ?' Then after the-fire near she-went that, 'fire fire,
 thē dāg bālō.' 'Mhē kyũ bālā, bhāi ? Mhārō kē
you the-cudgels burn 'We why should-burn, brother ? Of-us what
 liyō ?' Janā pachhai jōrai kanai gai kai, 'jōrā jōrā, tū bāstē
is-taken ?' Then after a-tank near she-went that, 'tank tank, thou the-fire
 bhujāy.' 'Maĩ kyũ bhujāũ, bhāi ? Mārō kē liyō ?' Janā
extinguish. 'I why should-extinguish, brother ? Of-me what is-taken ?' Then
 pachhai hūtyā kanai gai kai, 'hāti hāti, thē jōrō
after the-elephants near she-went that, 'elephants elephants, you the-tank
 sōsō.' 'Mhē kyũ sōsā, bhāi ? Mhārō kē liyō ?'
drink-up. 'We why should-drink-up, brother ? Of-us what is-taken ?'
 Janā pachhai kiriyā kanai gai kai, 'kiriyō kiriyō, thē
Then after the-ants near she-went that, 'ants ants, you
 hāti-kī sūd-māi barō.' 'Mhē kyũ barā, bhāi ? Mhārō
the-elephant-of trunk-in enter. 'We why should-enter, brother ? Of-us
 kē liyō ?' 'Thē hāti-kī sūd-māi nai barōgi tō māĩ
what is-taken ?' 'You elephant-of trunk-in not will-enter then I
 thā-nai mār'syũ.'
you will-kill.'

Janā kirī bōli, 'mhā-nai kyũ mārāi, bhāi ? Mhē
Then the-ant said, 'us why dost-thou-kill, brother ? We
 hāti-kī sūd-māi bar'syā.' Janā pachhai hāti bōlyō, 'bhāi,
the-elephant-of trunk-in will-enter. Then after the-elephant spoke, 'brother,
 mēri sūd-māi kyũ barō ? Maĩ jōrō sōs'syũ.' Jōrai
*my trunk-in why do-you-enter ? * I the-tank will-drink-up.* By-the-tank
 kahī, 'bhāi, ma-nai kyũ sōsō ? Maĩ bāstē bhujāsyũ.'
it-was-said, 'brother, me why drink-up ? I the-fire will-extinguish.'
 Bāstē kahī, 'ma-nai kyũ bhujāwō, bhāi ? Maĩ dāg
By-the-fire it-was-said, 'me why extinguish, brother ? I the-cudgel

bāḷ'syũ.'	Dāg	kahī,	'mhā-nai	kyũ	bālō,	bhāi ?
<i>will-burn.'</i>	<i>By-the-cudgel</i>	<i>it-was-said,</i>	<i>' us</i>	<i>why</i>	<i>burn,</i>	<i>brother ?</i>
Mhē kuttā	mār'syā.'	Kuttā	kahī,	'mhā-nai	kyũ	mārō,
<i>We the-dogs</i>	<i>will-beat.'</i>	<i>By-the-dogs</i>	<i>it-was-said,</i>	<i>' us</i>	<i>why</i>	<i>beat,</i>
bhāi ?	Mhē billi	mār'syā.'	Billiyā	kahī,	'mhā-nai	
<i>brother ?</i>	<i>We the-cat</i>	<i>will-kill.'</i>	<i>By-the-cats</i>	<i>it-was-said,</i>	<i>' us</i>	
kyũ mārō,	bhāi ?	Mhē chūsā	mār'syā.'	Chūsā	kahī,	
<i>why kill,</i>	<i>brother ?</i>	<i>We the-mice</i>	<i>will-kill.'</i>	<i>By-the-mice</i>	<i>it-was-said,</i>	
'mhā-nai	kyũ	mārō,	bhāi ?	Mhē rāñiyā-kū	kap'ra	kāṭ'syā.'
<i>' us</i>	<i>why</i>	<i>kill,</i>	<i>brother ?</i>	<i>We the-queens-of</i>	<i>clothes</i>	<i>will-cut.'</i>
Rāñiyā	kahī,	'mhāra	kap'ra	kyũ	kāṭō,	bhāi ?
<i>By-the-queens</i>	<i>it-was-said,</i>	<i>' our</i>	<i>clothes</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>
rājā-sū	rūs'syā.'	Rājā	kahī,	'mērai-sū	kyũ	
<i>the-king-with</i>	<i>will-be-angry.'</i>	<i>By-the-king</i>	<i>it-was-said,</i>	<i>' me-with</i>	<i>why</i>	
rūsō,	bhāi ?	Maĩ khāti	ḍaṇḍ'syũ.'	Khāti	bōlyō,	
<i>be-angry,</i>	<i>brother ?</i>	<i>I the-carpenter</i>	<i>will-fine.'</i>	<i>The-carpenter</i>	<i>spoke,</i>	
'ma-nai	kyũ	ḍaṇḍō,	bhāi ?	Maĩ nīm'ri	kāṭ-gēr'syũ.'	
<i>' me</i>	<i>why</i>	<i>fine,</i>	<i>brother ?</i>	<i>I the-neem-tree</i>	<i>having-cut-will-cause-to-fall.'</i>	
Nīm'ri	kahī,	'ma-nai	kyũ	kāṭō,	bhāi ?	Maĩ
<i>By-the-neem-tree</i>	<i>it-was-said,</i>	<i>' me</i>	<i>why</i>	<i>cut,</i>	<i>brother ?</i>	<i>I</i>
kāg	urās'yũ'	Kāg	kahī,	'ma-nai	kyũ	
<i>the-crow</i>	<i>will-cause-to-fly.'</i>	<i>By-the-crow</i>	<i>it-was-said,</i>	<i>' me</i>	<i>why</i>	
urāwō,	bhāi ?	Maĩ	chirī-kō	mōti	dēs'yũ.'	
<i>cause-to-fly,</i>	<i>brother ?</i>	<i>I the-sparrow-of</i>	<i>pearl</i>	<i>will-give.'</i>		

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. 'Pond, 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?'

So 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.'

BĀGRĪ.

The word *Bāgrī*, or more correctly *Bāg'ṛī*, literally means the language of the Bāgar 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 Dhunḍhār (a name which was formerly applied to a large part of Rajputana), while that to the west is called Bāgar, 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 Bāgar tract extends to the north-west, far beyond Shekhawati, and it is this tract, outside Shekhawati, which is the home of Bāgrī. The language of Shekhawati, etc., though closely allied to Bāgrī, is not that dialect, and has been already dealt with on pp. 130 and 140 and ff.

The word Bāgar² also appears under the form Bāngar, and this, in its turn, gives its name to the dialect of Western Hindī called Bāngarū which is mainly spoken in East Hissar, Delhi District, and Karnal. Bāngarū is a form of speech quite different from Bāgrī. The latter is a dialect of Rājasthānī.

Bāgrī has to its north Pañjābī, to its east Bāngarū, to its south-east Ahīrwāṭī, and to its south and west the Bikānēri-Shēkhāwāṭī form of Mārwarī. It represents Mārwarī merging into Pañjābī and Bāngarū, and though it is certainly affected by these two forms of speech, its backbone is essentially Mārwarī.

The home of Standard Bāgrī 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 Bāgrī is also spoken. In the north of Sirsa we have Pañjābī. Bāgrī 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 Pañjābī, and to its east Bāngarū. The western boundary of Bāngarū 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 debatable ground, a considerable portion of the tract being held by Bāgrī immigrants, and the effect of their immigration has been to introduce a decidedly Bāngarū element into their Bāgrī rather than the reverse. True Bāgrī, as distinguished from Bāngarū, is found close to the Bikaner frontier.

South of Hissar lie the State of Loharu and the Dadri Nizāmat of the Jind State. In Loharu the language is Bāgrī, and so it is in Dadri, except at the eastern end, where it is Bāngarū.

¹ See Boileau M.S. Journal, quoted in Elliot's *Supplemental Glossary*, ed. Beames, 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 Panjābī *bakar* or *bakkar*, a goat.

³ Bāgrī is here spoken in Sardulgarh-Dhudal in Nizāmat 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 Narnaul Niṣāmat of Patiala. Here a mixed language is spoken, which I have classed as a form of Ahīrwāṭī.

Bāgrī is also reported to be spoken in the south-west of the Fazilka Tahsil of the district of Ferozpur. An examination of the specimens received shows that it is not a true Bāgrī, but is rather a mixture of Bikānērī and Pañjābī. It has none of the peculiar characteristics of Bāgrī. Specimens of it will be found in the section devoted to Pañjābī (Vol. IX, Pt. I).

Shēkhāwāṭī, which is spoken immediately to the south of Bāgrī, 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 Shēkhāwāṭī area consists of Bāgar country, and hence it is not incorrect to speak of Shēkhāwāṭī as Bāgrī, but the dialect which is known as Bāgrī is not Shēkhāwāṭī, although it is closely allied to it. Shēkhāwāṭī represents Bikānērī Mārwarī merging into Jaipurī, while Bāgrī represents it merging into Pañjābī and Bāngarū.

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

Number of speakers.		
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 Bāgrī. 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 Sirsā 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 Bāgrī which I received were written in the Persian character, others in the Dēva-nāgarī, and others again in that form of the Dēva-nāgarī character which is used in Marwar, and which has separate signs for *ḍ* and *ṛ* (see p. 20).

The pronunciation¹ of Bāgrī mainly differs from that of the neighbouring Pañjābī and Bāngarū in being broader in its vowel sounds. The vowel *ā* sounds almost like the *a* in 'all.' Thus *kākā*, an uncle, is pronounced *cauccaw*, and the people themselves often spell this sound with *ō*, not *ā*. Similarly in pronouncing the other vowels a speaker of Bāgrī makes them as broad as he can, while a speaker of Pañjābī often cuts them short, at the same time often doubling the following consonant, e. g., Bāgrī *ṭābar*, a child, Pañjābī *ṭabbar*, a family; Bāgrī *ṭibā*, Pañjābī *ṭibbā*, a sandhill; Bāgrī *kūṭ*, Pañjābī *kutt*, a bruise. The Mārwarī pronunciation of *ē* or *ai* like the *a* in 'hat' also prevails, and so much is this the case that *ṛē* is quite commonly written *a*. Thus the suffix *ṛē gē* (sign of the conjunctive participle) is as often as not written *ṛ ga*.

¹ Much of this is taken from pages 121 and ff. of Mr. J. Wilson's Sirsā Settlement Report.

In the pronunciation of consonants *k* is often pronounced as *g*. This is most noticeable in the suffix of the genitive गी *gō*, which is often written की *kō* or even *kā*, but is always pronounced *gō*, the *ō* having a tendency to be pronounced like *aw*.

As in Standard Marwārī, a medial *h* is commonly dropped, as in *kasũ*, for *kah'sũ*, I will say; *kayō*, for *kahyō*, said; *chāyō*, for *chāhyō*, he wished.

In Bikaner, the Bāgrī often prefers an initial *b* to *w* or *v*. Thus *bō*, not *wō*, he. Mr. Wilson observed the same peculiarity in Sirsa, but in other parts of the Bāgrī area which are more under the influence of Pañjābī, Bāngarū, or Ahīrwāṭī, the *w* or *v* sound is retained. This will be noted in the specimen from Hissar.

Bāgrī having Pañjābī to its north, and Bāngarū and Ahīrwāṭī 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 Bāgrī of Bikaner. The other comes from the Punjab district of Hissar, and shows the language as influenced by Bāngarū. I do not propose to give a complete grammar. Bāgrī closely resembles Mārwarī, 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 Bāgrī of Bikaner as the standard.

The declension of nouns closely follows Mārwarī. Strong tadbhava nouns of the *a* base, have their nominative singular in *ō*, as in Mārwarī.

Declension.

Thus :—

	Sing.	Plur.
Nom.	<i>ghōrō</i> , a horse	<i>ghōrā</i>
Obl.	<i>ghōrā</i>	<i>ghōrā̃</i>
Voc.	<i>ghōrā</i>	<i>ghōrō</i>

The *ō* of the nominative is sometimes written *ā*, under the influence of Pañjābī or Bāngarū, but its sound is that of *ō*, or of the *aw* in 'caw' (see above).

The case of the agent of these nouns ends in *ē* in the singular, and *ā̃* in the plural. Thus, *ghōrē*, *ghōrā̃*. The suffix *nai* or *nē* 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 *ā̃*. Thus *bāp māryō*, the father struck; *bāpā̃ māryō*, the fathers struck. The oblique plural of all nouns ends in *ā̃*.

The Rājasthānī locative in *ē* or *ā̃* is also common. Thus *gharē* or *gharā̃*, in a house.

For the case-postpositions, the *Dative-Accusative* suffixes are *gē*, *nē*, and (in Hissar) *nai*, *nū̃*. The last is borrowed from Pañjābī. गे *gē* is often written ग *ga*. This does not affect the pronunciation (see above). It is really, as usual, the locative of the genitive postposition *gō*.

The suffixes of the *Instrumental-Ablative* are *sũ* and *tā*.

The *Locative* has a variety of suffixes, of which the commonest are *mā̃* and *mē̃*.

The *Genitive* suffix is peculiar to Bāgrī, and is typical of the dialect. It is *gō*, oblique *gā*, locative and agent masc. *gē*, fem. *gī*. As usual *gē* is used before a noun in the agent or locative case singular, and *gā* before other oblique cases. Thus *rājā-gē man-mē̃*, in the king's mind; *rājā-gē āgē*, before the king; *rājā-gē bāp dēkhyō*, the king's father saw; *rājā-gā hāt-sũ*, from the king's hand; *rājā-gā rupaiyā*, the king's rupees. As the influence of Panjābī and Bāngarū is stronger, the use of *gē* increases.

and it is often used instead of *gā*, and becomes the general form of the oblique genitive masculine, following the example of Pañjābī and Hindōstānī.

In writing, *gō* sometimes appears as *gā*, and *gē* as *ga*, but this does not affect the pronunciation. Similarly, *k* is sometimes written for *g*, thus *kō*, *kā*, *kē*, *kī*. 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 Bāngarū.

Instead of *gō*, *gā*, *gē*, *gī*, the true Mārwarī forms *rō*, *rā*, *rē*, *rī* also often appear, and are subject to the same rules, *mutatis mutandis*. *Rō* is sometimes written *rā*, and *rē* is sometimes written *ra*.

Adjectives require few remarks. Strong tadbhava adjectives of *a*-bases, end in *ō*, 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>hū</i>	<i>tū</i>
Agent	<i>maĩ</i>	<i>taĩ</i>
Genitive	<i>mērō</i>	<i>tērō</i>
Oblique	<i>ma</i>	<i>ta</i>
Plur. Nom. & Agent	<i>mhē</i>	<i>thē</i>
Genitive	<i>mhārō</i> , <i>mhā-gō</i>	<i>thārō</i> , <i>thā-gō</i>
Oblique	<i>mhā</i> , <i>mhā</i> , <i>mhē</i>	<i>thā</i> , <i>thā</i> , <i>thē</i>

Maĩ and *taĩ* are only used in the Agent case, not in the nominative. Thus *hū karū*, I do; *maĩ karyō*, I did. In both pronouns the plural is frequently used in the sense of the singular.

The Demonstrative Pronouns are *yō* or *ō*, this, and *bō*, that. They have feminine forms in the nominative singular only, *viz.*, *yā* or *ā*, this; *bā*, that. The Hissar forms differ slightly from the Standard Bāgrī ones. The latter are as follows :—

	This.	That.
Sing. Nom.	<i>yō</i> , <i>ō</i> ; fem. <i>yā</i> , <i>ā</i>	<i>bō</i> ; fem. <i>bā</i>
Agent	<i>ī</i> , <i>a</i> , <i>iya</i>	<i>bī</i> , <i>bā</i> , <i>uwa</i>
Oblique	<i>ī</i> , <i>iya</i>	<i>bī</i> , <i>uwa</i>
Plur. Nom.	<i>aī</i>	<i>bai</i>
Obl.	<i>ā</i> , <i>in</i>	<i>bā</i> , <i>bin</i> , <i>un</i>

The Hissar forms are :—

Sing. Nom.	<i>yeh</i> ; fem. <i>yā</i> , <i>ā</i>	<i>woh</i> ; fem. <i>wā</i> .
Agent	<i>ī</i>	<i>vī</i> , fem. <i>wā</i>
Obl.	<i>ī</i>	<i>vī</i>
Plur.	<i>ai</i>	<i>wai</i>
	<i>ā</i> , <i>in</i>	<i>wā</i> , <i>vin</i> , <i>un</i>

The Relative pronoun is *jakō* (gen. *ji-gō*), fem. *jakā*. It is often used in the sense of a demonstrative pronoun, as all over Rajputana.

The Interrogative Pronouns are *kun* (genitive *ki-gō*) who? and *kē*, what? In Hissar, we have *kihyā* and *kāĩ* for 'what?' *Kāhĩ* is 'anything' and *kōĩ* (oblique forms the same) is 'anyone.'

CONJUGATION—Auxiliary Verb and Verb Substantive.

Present—I am.

	Sing.	Plur.
1.	<i>hũ</i>	<i>hã</i>
2.	<i>hai</i>	<i>hō</i>
3.	<i>hai</i>	<i>hai</i>

It will be seen that it follows Mārwarī. Note that the third person plural is not nasalized.

In Sirsa, and other parts affected by Bāngarū or Ahirwātī, we have,—

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

The past is—

	Sing.	Plur.
Masc.	<i>hō</i>	<i>hã</i>
Fem.	<i>hī</i>	<i>hī</i>

In Hissar and other parts affected by Bāngarū and Ahirwātī, we have *thō, thā, thī*.

Finite Verb.—As usual in Rājasthānī the tense which in Hindōstānī is the present subjunctive is used in its original sense of a present indicative. Thus :—

Present.—I strike, etc.—

	Sing.	Plur.
1.	<i>mārũ</i>	<i>mārã</i>
2.	<i>mārē</i>	<i>mārō</i>
3.	<i>mārē</i>	<i>mārē</i>

In Hissar, the third person plural is *mārē*.

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>mārũ-hũ</i>	<i>mārã-hã</i>
2.	<i>mārē-hai</i>	<i>mārō-hō</i>
3.	<i>mārē-hai</i>	<i>mārē-hai</i>

The Imperfect is formed by conjugating the past tense of the Auxiliary verb with a verbal noun in *ē*. It does not change for person. Thus :—

Imperfect.—I was striking, etc.—

	Sing.	Plur.
Masc.	<i>mārē-hō</i>	<i>mārē-hã</i>
Fem.	<i>mārē-hī</i>	<i>mārē-hī</i>

In Hissar and the neighbourhood, the present participle is used, as in Hindōstānī. Thus, *hũ mār'tō-thō*.

The *Future*, as in Bikaner and elsewhere in Rajputana, has the letter *s* as its characteristic. It is conjugated as follows :—

Future.—I shall strike, etc.—

Sing.	Plur.
1. <i>mār^asyũ</i>	<i>mār^asã</i>
2. <i>mār^asē</i>	<i>mār^asō</i>
3. <i>mār^asī</i>	<i>mār^asī</i>

In Hissar the *s* becomes *ś*, pronounced like an English *sh*, and we have the following conjugation :—

Sing.	Plur.
1. <i>mār^aśũ</i>	<i>mār^aśã</i>
2. <i>mār^aśē</i>	<i>mār^aśō</i>
3. <i>mār^aśī</i>	<i>mār^aśan</i>

The following are the Verbal Nouns and Participles :—

Infinitive, *mār^abō*, *mār^anō*, *māraṇ*, to strike.

Present Participle, *mār^atō*, striking.

Past Participle, *māryō* (often written *māriō*), struck.

Conjunctive Participle, *mār-gē*, *mārar*, *mār-kar*, having struck.

Noun of Agency, *māraṇ-ālō*, *mār^anē-ālō*, a striker.

From these elements the remaining tenses can be formed as in Hindōstānī. 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, *mār-gē* is the true Bāgrī form. *Mārar* is Mār-wāri and *mār-kar* is Bāngarū. We may note the form *bulā-ar* in the second specimen, meaning 'having summoned.'

As regards irregular verbs, they are as usual, except that the past participle of *karaṇ*, to do, is *karyō*.

The Mār-wāri compound verbs with *parō* and *warō* occur in Bāgrī. Thus *parō-gayō*, he went away. Cf. pp. 30 and ff.

The Mār-wāri termination *ṛō* is common with adjectives and participles. Thus *mōṭō-ṛō*, the elder son; *bādhō-ṛō*, fem. *bādhō-ṛī*, tied up; equivalent in meaning to the Hindōstānī *bādhī-huī*.

A common form of the negative is *kō-nī*, which is also frequently met elsewhere in Rajputana. Thus *kō gayō nī*, he did not go at all.

VOCABULARY.—In Vocabulary, we may note *sō* or *sō-kūi* (*sab-kōi*), all; *kanē*, near, from near, from; *dhōrō*, from; *gail*, with; *aṭhē*, *iṭhē*, here; *baṭhē*, there; *kaṭhē*, where? *ēsō*, such; *hambē*, yes. In the second specimen, the phrase *ghaṭē na badhē*, 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 *dēhalī-dīpak*, 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.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

कोई माणस-गा दोग बेटा हा । बाँ-माँय-सूँ ल्होड़कियो बाप-ने कयो क ओ बाबा घर-गे धन-माल-में-ता जतो म्हारे बँट आवे जकी म-ने दे-दो । जकता बाप घर-गा धन-माल-गा बाँटा कर-गे बाँ-ने बाँट-दियो । थोड़ा-सा दिन पछे ल्होड़कियो बेटो आप-गे सो धन भेको कर-गे चलग सुलक-में परो-गयो ओर बठे कुमारग-में सो-कई खीय-दियो । सगळो बिगाड़ाँ पछे बीँ सुलक-में जवरो भारी कूसमी हुवो ओर वो कंगळ हुय-गयो । ओर वो बीँ सुलक-रे रहणे-आळे एक माणस कने जाय-गे बीँ-गे भेके रहण लागो । ओर बीँ उध-ने आप-गा खेताँ-में सूर चरावण-बेई हेद्यो । ओर वो सूरों-गा खावण-गा छोडाँ-सूँ घणी दोरी पेट भराई करतो-हो । ओर बीँ-ने कोई कूँही नहीं देतो । जणाँ बीँ-ने चेतो हुयो ओर आप-गे मन-में कयो क म्हारे बाप-गे तो घणाई माँणस हे ओर बाँ माँणसाँ-गे रोटी भगाँण-पगाँण पड़ी रहे-हे ओर हँ, मरतो मरु-हँ । सूँ अठियाँ चाल-गे म्हारे बाप कने जासूँ ओर बीँ-ने कसूँ क ओ बाबा में भगवान-गे आगे ओर थारे मूँटा-गे पाप कखा-हे । जकता अब थारो बेटो कवावण जोगो नहीं रह्यो । पण म-ने थारे माँणसाँ-में एक माँणस बणाय-ले । ओर वो उठ-गे आप-गे बाप कने आयो । बीँ-ने घणी-सारी दूर-सूँ बीँ-रे बाप देख्यो । जराँ दया कर-गे भाग-कर साँमें जायर बीँ-ने गळा-गे लगायो ओर बाका लिया । ओर बेटे कयो क ओ बाबा भगवान-गे साँमने ओर थारी आँख्याँ आगे में पाप कखा-हे ओर थारो बेटो बजण जोगो नहीं हँ । पण बाबे आप-गे माँणसाँ-ने कयो सगळाँ-सूँ चोखा गाभा खाय-गे हँ-ने पैरावो । ओर हँ-गे हात-में मूँदड़ी पैरावो । ओर पगाँ-में पगरखी पैरावो । ओर आपाँ जीमण जीमाँ ओर मजा कराँ हँ-बेई क म्हारे ओ बेटो मर-गयो फेरूँ जीयो-हे । गंम-गयो-हो फेरूँ लाधो-हे । ओर बीँ कोड करण लागो ॥

अवार-ताई उव-रो मोटोड़ी बेटो खेत-में हो । जराँ वो घर-ने आयो ओर घर-गे नेड़ो पूगो तो बीँ गीत गावणी ओर नाचणी सुणो । जराँ बीँ आप-गे माँणसाँ-मंडियाँ एक जणे-ने बुखाय-गे बुझो क ओ के हे । जराँ ब बीँ-ने कयो क तेरो भाई आयो-हे ओर तेरे बाप जीमण कखो-हे हँ-बेई बीँ-ने वो राजी-खूसी मिळ्यो-हे । जराँ वो घणी रीसाँणो हुयो ओर घर-में बड़णी नहीं आयो । जकता हँ-गे बाप मँनावण-ने बार आयो ओर मँनायो । जराँ हय बाप-ने कयो क देखो अता बरस-ताई में तेरो हीड़ो कखो-हे । ओर कदेई थारो अण-कयो नहीं कखो । पण तोही घे म-ने कदे-ही बकरियो-ही नहीं दियो क हँ म्हारे मीतराँ-गे साँगे खूसी करतो । पण थारो ओ बेटो जके थारो धन-माल राँडाँ-गे साँगे कुमारग-में खीय-दियो जकरे आवताँ पाण-बीँ-गे बेई जीमण कखो । जराँ बीँ बीँ-ने कयो क ओर बेटा तूँ तो सदाई म्हारे भेको हे । ओर सो-कई म्हारे कने हे जकी तेरो-ई हे । ओ तेरो भाई मर-गयो-हो जको फेरूँ जीयो-हे । ओर गँम-भयो-हो जको फेरूँ लाभी हे । जकता राजी हुयो ओर कोड करण चाहीजे-हो ॥

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

TRANSLITERATION AND TRANSLATION.

Kōi māṅnas-gā dōy bētā hā. Bā-māy-sū lhōr^akiyē bāp-nē
A-certain man-of two sons were. Them-in-from by-the-younger the-father-to
 kayō ka, 'ō bābā, ghar-gē dhan-māl-mē-tā jatō mhārē
it-was-said that, 'O father, the-house-of property-in-from what-much to-me
 bāt āvē, jakō ma-nē dē-dō.' Jak^atā bāp ghar-gā dhan-māl-gā
share may-come, that me-to give-away.' Then by-the-father the-house-of property-of
 bātā kar-gē bā-nē bāt-diyō. Thōrā-sā din pachhē
shares having-made them-to it-was-divided-and-given. A-few-very days afterwards
 lhōr^akiyō bētō āp-gō sō dhan bhēḷō kar-gē alag mulak-mē
the-younger son himself-of all wealth together made-having a-distant country-in
 parō-gayō, ōr bathē kumārāg-mē sō-kūī khōy-diyō. Sag^aḷō
went-away, and there evil-conduct-in everything was-squandered. All
 higārā pachhē bī mulak-mē jab^arō bhāri kūs^amō huwō, ōr bō kaṅgāl
on-being-destroyed after that country-in very heavy famine became, and he poor
 huy-gayō. Ōr bō bī mulak-rō rah^aṇē-ālē ōk māṅnas kanē jāy-gē
became. And he that country-of an-inhabitant a man near gone-having
 bī-gē bhēḷē rahan lāgō. Ōr bī uwa-nē āp-gā khētā-mē
him-of with to-remain began. And by-him him-to himself-of fields-in
 sūr charāwaṅ-bēi hēryō. Ōr bō sūrā-gā khāwaṅ-gā chhōḍā-sū
swine grazing-for it-was-sent. And he the-swine-of eating-of husks-with
 ghaṇī dōri pēḷ bharāi kar^atō-hō. Ōr bī-nē kōi kūhī nah
(with-)great difficulty belly filling doing-was. And him-to any-one anything not
 dētō. Jaṅṅā bī-nē chētō huyō, ōr āp-gē man-mē kayō
used-to-give. Then him-to thought became, and himself-of mind-in it-was-said
 ka, 'mhārē bāp-gē tō ghaṇā-ī māṅnas hai, ōr bā māṅ^asā-gē
that, 'my father-to indeed many-indeed men are, and those men-to
 rōḷī agāṅ-pagāṅ pari rahai-hai, ōr hū mar^atō marū-hū. Sū
bread abundantly fallen remains, and I dying dying-am. Therefore
 athiyū chāl-gō mhārē bāp kanē jāśū, ōr bī-nē kasū ka, "ō
from-here gone-having my father near I-will-go, and him-to I-will-say that, "O
 bābā, māī Bhag^awān-gē āgē ōr thārē mūdhā-gē pāp karyā-hai.
father, by-me God-of before and your face-to sins done-are.

Jak'tā ab thārō bēṭō kawāwan jōgō nahī rabyō. Paṇ ma-nē
Therefore now your son to-be-called fit not (I-) remained. But me
 thārē māṇ'sā-mē ēk māṇas baṇāy-lē. " ' Ōr bō uṭh-gē āp-gē
your men-among one man make-for-yourself. " ' And he arisen-having himself-of
 bāp kanē āyō. Bī-nē ghaṇī-sārī dūr-sū bī-rō bāp dēkhyō.
father near came. Him-to very-great distance-from him-of by-father it-was-seen.
 Jarā dayā kar-gē bhāg-kar sāmē jāyar bī-nē gaḷā-gē
Then compassion made-having run-having near having-gone him-to neck-to
 lagāyō, ōr bālā liyā. Ōr bēṭē kayō ka, 'ō
it-was-applied, and kisses were-taken. And by-the-son it-was-said that, 'O
 bābā, Bhag'wān-gē sām'nē ōr thārī ākhyā āgē māī pāp karyā-hai,
father, God-of before and your eyes before by-me sins done-are,
 ōr thārō bēṭō bājan jōgō nahī hū.' Paṇ bābē āp-gē
and your son to-be-called fit not I-am.' But by-the-father himself-of
 māṇ'sā-nē kayō, 'sag'lā-sū chōkhā gābhā lyāy-gē ī-nē
men-to it-was-said, 'all-than excellent garments brought-having this-one-to
 pairāwō; ōr ī-gē hāt-mē mūd'ri pairāwō, ōr pagā-mē pagar'khī
put-on; and this-one-of hand-on a-ring put-on, and feet-on shoe
 pairāwō; ōr āpā jīmaṇ jīmā, ōr majā karā; ī-bēī ka, mhārō
put-on; and we a-feast may-eat, and rejoicing may-do; this-for that, to-me
 ō bēṭō mar-gayō, phērū jiyō-hai; gūm-gayō-hō, phērū lādhō-hai.'
this son dead-went, again living-is; lost-gone-was, again got-is.'
 Ōr bai kōḍ karan lāgā.
And they merriment to-make began.

Abār-tāi uwa-rō mōṭō-rō bēṭō khēt-mē hō. Jarā bō ghar-nē āyō,
Now-up-to him-of the-elder son field-in was. Then he house-in came,
 ōr ghar-gē nērō pūgō, tō bī git gāw'nō ōr nāch'nō sunō.
and house-of near arrived, then by-him song singing and dancing was-heard.
 Jarā bī āp-gē māṇ'sā-māiyā ēk jaṇē-nē bulāy-gē
Then by-him himself-of men-among a person-to summoned-having
 būjhō ka, 'ō kē hai?' Jarā ba bī-nē kayō ka,
it-was-enquired that, 'this what is?' Then by-him him-to it-was-said that,
 tērō bhāī āyō-hai, ar tērē bāp jīmaṇ karyō-hai, ī-bēī bī-nē
thy brother come-is, and thy by-father a-feast made-is, this-for him-to
 bō rāji-khūsi milyō-hai.' Jarā bō ghaṇō risāṇō huyō, ōr ghar-mē
he safe-sound got-is.' Then he very angry became, and the-house-in
 baṇ'nō nahī chāyō. Jak'tā ī-gō bāp māṇāwan-nē
to-enter not it-was-wished. Then him-of the-father remonstrating-for
 bār āyō, ōr mānāyō. Jarā iya bāp-nē kayō
outside came, and it-was-remonstrated. Then by-this-one the-father-to it-was-said
 ka, 'dēkhō, atā baras-tāī māī tērō bīrō karyō-hai; ōr kadō-ī
that, 'see, so-many years-during by-me thy service one-is; and ever-even

thārō aṇ-kayō nahī karyō. Paṇ tō-hī thē ma-nē kadē-hī
your disobeying not was-done. But nevertheless by-you 'me-to ever-even
 bak'riyō-hī nahī diyō ka lūī mhārē mī'rā-gē sāgē khūsi
a-kid-even not was-given that I my friends-of with rejoicing
 kar'tō. Paṇ thārō ō bētō, jakē thārō dhan-māl rādā-gē
might-have-made. But your this son, by-whom your possession harlots-of
 sāgē kumārag-mē khōy-diyō, jaka-rē āw'tā pāṇ bī-gē
with evil-conduct-in was-squandered, that-one-of on-coming as-soon-as him-of
 bēi jimaṇ karyō.' Jarā bī bī-nē kayō ka, 'arē bētā,
for a-feast was-made.' Then by-him him-to it-was-said that, 'O son,
 tū tō sadā-i mhārē bhēlō hai. Ōr sō-kūī mhārē kanē
thou indeed ever-indeed of-me with art. And everything of-me near
 hai, jakō tērō-i hai. Ō tērō bhāī mar-gayō-hō, jakō phērū
is, that thine-even is. This thy brother dead-gone-was, he again
 jīyō-hai; ōr gūm-gayō-hō, jakō phērū lābhō-hai; jak'tā rāji huṇō
living-is; and lost-gone-was, he again got-is; therefore happy to-become
 ōr kōḍ karaṇ chāhijē-hō.'
and merriment to-make fitting-was.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

BĀGRĪ.

STATE BIKANER.

एक राजा थो । वीं एक साहुकार कने दस पाँच कौड़ रुपैया देखिओ और सुण्यो । वीं राजा-गी मन-में एसी-क पार्ई कि ई-रा रुपैया खोसणा चाहीजे । एसी तजवीज-सू लेणा चाहीजे कि ई-हँ बुरो बी मालूम न देवे । वीं राजा वीं साहुकार-नै बुलायो । बुलापर साहुकार-नै एसी फरमाई कि चार चीज न्हे-नूँ पैदा कर-दे । एक तो घटे-ही घटे । एक बधे-ही बधे । एक घटे न बधे । एक घटे और बधे । साहुकार इकरार कब्यो कि छे महीने-में चारा चीज हाजिर करयँ । वीं-सूँ राजा इकरार-नामा लिखवा-लीयो कि छे महीने-में हाजिर न करँ तो मेरे घर-माँही जो धन है सो राज-रो होयो । इकरार लिख साहुकार घर-में गयो । घराँ जा गुमाश्ता-नै कानी-कानी कागज दीया कि किछाँ भाउ भिऊँ ऐ चारा चीज खरीद-कर भेज देओ गुमाश्ता बुतेरी टूँड करी लाधी नहीं । गुमाश्ता उलटो जवाब सेठ-नै लिख-दीयो कि इठे किछाँ भाउ ऐ चीजाँ लाधी नहीं और न कोई इठे इन्हां चीजाँ-नूँ जाने-है । साहुकार-नै बड़ो भारी फिकर होयो अब काँई जाबता करीजे । धन तो राजा ले-लेयी । भंडो टाकी होयी ॥

तो साहुकार-गी लुगाई बोली था-नूँ काँई एसी फिकर है सेठ-जी सो न्हां-नै तो बताओ । सेठ कहण लाग्यो । लुगाई-गी किछाँ बताऊँ । लुगाई हठ पकड़-लीयो । हँ तो पूछाँ-ही रहयँ । सेठ-जी हार-कर बतावण लाग्यो । चार चीज बादशाह माँगी-है । सो गुमाश्ता कने लिखा-था । सो गुमाश्ता जवाब दे भेज्यो-है । चारा चीज न खाँगा तो माल-धन सब राज ले-लेयी । साहुकारणी बोली कि आँ चीजाँ खातर राज काँई न्हारो धन ले-लेयी । ऐ चारा चीजाँ न्हे न्हारे बाप कने ल्हाई-थी । न्हारा बुगचा-में बाँधोड़ी पड़ी है । राज माँगयी दे-देयाँ । साहुकार एसी कही न्हा-नै आँख्याँ दिखाओ । साहुकारणी एसी कही कि जाओ थे राज-में भरजी कर-देओ कि आप न्हारा-सूँ काँई चीजाँ माँगी । एसी एसी चीज तो लुगायाँ-रे कने लाध-जावें ॥

राजा आप-रे मन-में एसी बिचारी कि थे तो सोच-समझ बात कही-थी । पण एसी चीज लुगायाँ कने लाध-जावें तो लुगाई बुलाओ । राजा साहुकार-गी लुगाई-नै इकरारो बुलावण भेज्यो । साहुकारणी कब्यो कि राजा-जी आप-री कोई सुतबर बाँदी भेज-देवे तो हँ बाँदी-नूँ दे-देयँ । बाँदी रानी-नै दे-देयी । रानी राजा-नै दे-देयी । राजा न मानी । ईं टाले चार बेर इकरारो गयो पर चार हँकाँ पायो । पछे साहुकार-बची पार्ई । हात-में एक थाक ल्हाई । एक दूध-गो कटोरो थाक-माँही राख्यो चार एक दाना चना-गो एक दाना मोठ-गो एक दूध घास-गी । एक एक दाना अहल-काराँ-गे भागी और घास बी अहल-काराँ-गे भागी । दूध-गो बाटको राजा-जी-गे भागी धर-दीयो । राजा एसी फरमाई कि साहुकार-बची तूँ न्हारी धरम-गी पुत्री है । वोह चीज पछे देओ । येह काँई कियो येह बता न्हा-नै । वीं कब्यो अब-दाता पहराँ आप-री चीज ले-लेओ । पछे बताऊँगी । आप पूछो-यो कि एक घटे-ही घटे । वोह तो उमर है । और आप कब्यो बधे-ही बधे सो वोह ठण्णा है । बधी-ही चळी-जाए । और

एक घटे न बधे सो कर्म-गी रेखा है । और घटे और बधे सो बौद्ध सृष्टि है । राजा पूछी येइ तैं काँई कखो । बोली आप-री कचहरी-में बैव्यो कोई गधो है कोई घोड़ो है कोई डांगर है कि कोई ओ न कइयो कि कोड़-पती-गे घर-सँ वीरवानी कचहरी-में किछाँ आ सके । और आप बच्चो हो सो दूध पीओ । दूसरा मालिक हो । हँ आप-ने कह नहीं सकती । म्हारि पीहर-गी राजवाड़-में पधारी । तो आप-ने वी डांगर बतावे ।

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀGRĪ.

DISTRICT HISSAR.

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Vī ēk sāhukār kanē das pāch krōr rupaiyō
A king was. By-him a merchant near ten five crores rupee
 dēkhiō aur sunyō. Vī rājā-gō man-mē ēsi-k āi ki,
was-seen and was-heard. That king-of mind-in such (-a-thought) came that,
 'ī-rā rupaiyā khōs'nā chāhijē. Ēsi taj'wīj-sū
'this-one-of rupees to-be-taken-away it-is-proper. Such device-by
 lēnā chāhijē ki ĩ-hū burō bī mālām na
they-are-to-be-taken it-is-proper that to-him-also evil also apparent not
 dēvē.' Vī rājā vī sābukār-nai bulāyō. Bulāar
it-may-give.' By-that king that merchant-to it-was-called. Having-summoned
 sāhukār-nai ēsi phar'māi ki, 'chār chij mhē-nū paidā kar-dē.
the-merchant-to such was-ordered that, 'four things me-for produced make.
 Ēk tō ghatē-hī ghatē. Ēk badhē-hī badhē. Ēk
One verily decreases-verily decreases. One increases-verily increases. One
 ghatē na badhē. Ēk ghatō aur badhē.' Sāhukār ik'rār
decreases not increases. One decreases and increases.' By-the-merchant promise
 karyō ki, 'chhē mahīnē-mē chārā chij hājir kar'sū.
was-made that, 'six months-in the-four things present I-will-make.'
 Vī-sū rājā ik'rār-nāmā likh'wā-liyō ki, 'chhē mahīnē-mē
Him-from by-the-king a-bond was-caused-to-be-written that, 'six months-in
 hājir na karū, tō mērē ghar-māhī jō dhan hai sō rāj-rō
present not I-make, then my house-in what wealth is that the-Government-of
 hōyō.' Ik'rār likh sāhukār ghar-mē gayō.
became.' Bond having-written the-merchant house-in went.
 Gharā jā, gumāstā-nai kānī-kānī kāgaj diyā ki,
In-the-house having-gone, agents-to one-by-one letters were-sent that,
 'kihyā bhāu milai, ai chārā chij kharid-kar bhēj-dēō.
'at-whatever rate they-may-be-got, these four things purchased-having send.'
 Gumāstā butērī dhūḍ karī, lādhi nahī. Gumāstā
By-the-agents much search was-made, (the-things-)were-got not. By-the-agents
 ul'tō jawāb sēth-nai likh diyō ki, 'ihē kiyā bhāu ai
in-return answer the-banker-to was-written that, 'here at-any rate these

ohijā lādhi nahī, aur na kōi ithē inhā chijā, nū jānai-hai.
things are-got not, and not any-one here these things knows.'

Sāhukār-nai baṛō bhārī phikar hōyō, 'ab kāñ jāb'tā karijē?
The-merchant-to very great anxiety became, 'now what arrangement is-to-be-made?

Dhan tō rājā lē-lēśī. Bhūḍō dhāḷō hōśī.
Wealth indeed the-king will-take-for-himself. Bad state will-be.'

Tō sāhukār-gī lugāi bōli, 'thā-nū kāñ ēsō phikar
Then the-merchant-of wife spoke, 'you-to why such anxiety
 hai, sēth-jī? Sō mhā-nai tō batāō.' Sēth kahan lāgyō,
is, banker-sir? That me-to indeed explain.' The-banker to-say began,
 'lugāi-gē kihyā batāū?' Lugāi haṭh pakar-liyō.
'a-woman-to what may-I-show?' By-the-woman obstinacy was-taken-up.

'Hū tō pūchhā-hi rah'sū.' Sēth-jī hār-kar batāwan
'I indeed in-asking-verity will-remain.' The-banker given-up-having to-explain
 lāgyō. 'Chār chij Bād'sāh māgi-hai. Sō gumāstā kanē
began. 'Four things by-the-Emperor asked-for-are. So the-agents near
 likhā-thā. Sō gumāstā jāwāb dē-bhējyō-hai.
(letters-) written-were. So by-the-agents reply-in-the-negative been-sent-is.

Chārā chij na dyāgā, tō mā-dhan sab rāj
The-four things not I-shall-give, then property-wealth all the-Government
 lē-lēśī.' Sāhukār'ni bōli ki, 'ā chijā khātar
will-take-for-itself.' The-merchant's-wife spoke that, 'these things for

rāj kāñ mhārō dhan lē-lēśī? Ai chārā chijā
the-Government why my wealth will-take-for-itself? These four things
 mhē mhārē bāp kanē lyāi-thī. Mhārā bug'chā-mē bādhō-ri
I my father from-near brought-had My bundle-in tied

parī hai. Rāj māg'sī, dē-dēsā.' Sāhukār
lying they-are. The-Government will-ask-for, I-will-give-up.' By-the-merchant

ēsī kahī, 'mhā-nai ākhyā dikhāō.' Sāhukār'ni ēśī
such was-said, 'me-to in-eyes show.' By-the-merchant's-wife such

kahī ki, 'jāō thē rāj-mē ar'jī kar-dēō ki, "āp
was-said that, 'go you court-in representation make that, "by-Your-Honour
 mhārā-sū kāñ ohijā māgi. Ēśī ēśī chij tō lugāyā-rē
me-from why the-things were-asked-for. Such such things indeed women-of
 kanē lādhi-jāwē."'

near are-obtained.''

Rājā āp-rē man-mē ēśī bichārī ki, 'thē tō
By-the-king his-own mind-in such was-considered that, 'by-you indeed

sōch-samajh bāt kahī-thī. Paṅ ēśī chij lugāyā-kanē
having-thought (-and)-understood word said-was. But such things women-near
 lādhi-jāwē, tō lugāi bulāō.' Rājā sāhukār-gī lugāi-nai
are-got, then (your-)wife summon.' By-the-king the-merchant-of wife-for

har^akārō bulāwan bhējyō. Sāhukār^ani kahyō ki,
a-messenger to-call was-sent. By-the-merchant's-wife it-was-said that,
 'rājā-ji āp-rī kōi mut^abar bādī bhēj-dēwē, tō hū
 'His-Majesty his-own some trustworthy female-slave may-send, then I
 bādī-nū dē-dēsū. Bādī rāni-nai dē-dēsi.
the-female-slave-to will-give-up. The-female-slave the-queen-to will-give-up.

Rāni rājā-nai dē-dēsi.' Rājā na māni. Ī
The-queen the-king-to will-give-up.' By-the-king not she-was-heeded. In-this
 dhālē chār bēr har^akārō gayō, ar chār hēḷā āyō.
manner four times the-messenger went, and four times came(-back).

Pachhē sāhukār-bachchī āi. Hāt-mē ēk thāl lyāi. Ēk
Afterwards the-merchant-girl came. Hand-in a tray she-brought. A
 dūdh-gō katōrō thāl-māhi rākhyō, aur ēk dānā chanā-gō, ēk
milk-of cup tray-on was-placed, and a grain gram-of, a
 dānā mōṭh-gō, ēk dūb ghās-gī. Ēk ēk dānā ahal-kārā-gē
grain vetch-of, a blade grass-of. One one grain the-officials-of

āgē, aur ghās bī ahal-kārā-gē āgē, dūdh-gō bāt^akō rājā-jī-gē
before, and grass also the-officials-of before. milk-of dish His-Majesty-of
 āgē dhar-diyō. Rājā ēsi phar^amāi ki, 'sāhukār-bachchī,
before were-placed. By-the-king thus it-was-ordered that, 'merchant-girl,

tū mhāri dharam-gī putrī hai. Woh chīj pachhē dēo.
thou my religion-of daughter art. Those things afterwards give.

Yeh kāī kiyō, yeh batā mhā-nai.' Wā kahyō,
This what is-done, this explain me-to.' By-her it-was-said,
 'ann-dātā, pah^alā āp-rī chīj lē-lēo. Pachhē batāūgi.
'food-giver, first Your-Honour's things take. Afterwards I-will-explain.

Āp pūchhō-thō ki, "ēk ghatē-hī ghatē." Woh
By-Your-Honour asked-it-was that, "one decreases-veryly decreases" That

tō umar hai. Aur āp kahyō, "badhē-hī
indeed life is. And by-Your-Honour it-was-said, "increases-veryly

badhē," sō woh trishnā hai. Badhī-hī chaḷi-jāē. Aur "ēk
increases," so that ambition is. Increasing-veryly it-goes-on. And "one

ghatē na badhē," sō karm-gī rēkh hai. Aur "ghatē aur
decreases not increases," so fate-of line is. And "decreases and

badhē," sō woh sṛisṭi hai.' Rājā pūchhī, 'yeh taī
increases," so that creation is.' By-the-king it-was-asked, 'this by-thee

kāī karyō?' Bōli, 'āp-rī kachah^arī-mē baiṭhyō kōi
why was-done?' She-spoke, 'Your-Honour's court-in seated some-one

gadhō hai, kōi ghōrō hai, kōi ḍāgar hai, ki kōi
ass is, some-one horse is, some-one beast is, because by-any-one

ō na kahyō ki, "krōr-pati-gē ghar-sū bīr^abāni kachah^arī-mē
this not was-said that, "millionaire-of house-from a-woman court-in

kihyā ā sakē." Aur āp bachchō hō, sō dādh, piō. Dūs'rā
how come can." And Your-Honour baby is, so milk drink. Besides
 mālik hō, hñ āp-nai kah nahī sak'tī. Mhārē pīhar-gē
lord you-are, I Your-Honour-to say not can. In-my father-of
 rāj'wār-mē padhārō. Tō āp-nai bī dāgar batāwē.
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.'¹ 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 my 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"nā bhāḥ"nī* means 'to change.' Creation is always changing.

CENTRAL-EASTERN RAJASTHĀNĪ.

JAIPURĪ.

The following two specimens of Jaipurī 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.

RAJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

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

एक जणा-के दो बेटा छ। वाँ-मै-सूँ छोटक्यो आप-का बाप-ने खई दादा-जी धन-मै-सूँ जो बाँटो न्हारै बाँटै आवै सो मूँ-ने यो । वो आप-को धन वाँ-ने बाँट दीनू । थोड़ा-ई दिना पाछै छोटक्यो बेटो सब सोर-समेटर दूर परदेस-मै चक्यो-गयो पर ऊँडे कुम्होलाँ घालर आप-को । धन उड़ा-दीनू । ऊँ-ने सब-क्यूँ उड़ा-दीयाँ पाछै ऊँ देस-मै एक बड़ो काळ पद्यो पर वो न्हे-गो कंगारू । वो गयो पर ऊँ देस-का रैबाहाकाँ-मै-सूँ एक जणा-के रैबा लग्यो । वो ऊँ-ने सूर घराबा-ने आप-का खिताँ-मै खिनातो । सूर जो पातड़ा खाय-छा वाँ-सूँ वो आप-को पेट भरवा-ने राजी छो । ऊँ-ने कोई-ई आदमी को-देतो-ने । अब ऊँ-की अकल ठिकाँणी आई । जिद वो बोल्थो अक न्हारा बाप-का नरा मंजूराँ कने अतरो छै-क वै आप खा-ले पर पीर पाछो पटक-ले पर मै भूकाँ मरूँ । मै ऊँठसूँ पर न्हारा बाप कने जासूँ पर ऊँ-ने खैसूँ अक दादा-जी मै पणमिसर-को पाप कखो-छै पर थाँके आगे पाप कखो-छै पर अब ई लायक कोने अक थाँ-को बेटो बाजूँ । मूँ-ने भी थाँ-का मंजूराँ-मै एक मंजूर राख-ल्यो । वो ऊँको पर आप-का बाप कने आयो । ऊँ-ने दूर-सूँ आतो देख्यो-र बाप-ने दया आ-गई । वो भागर ऊँ-ने गलै लगायो पर ऊँ-सूँ हित कखो । बेटो बाप-ने खई दादा-जी मै पणमिसर-को पाप कखो-छै पर थाँ-के आगे पाप कखो-छै पर अब मै ई लायक कोने अक थाँ-को बेटो बाजूँ । पण बाप आप-का आदम्याँ-ने खई-क चीखा-सूँ चीखा लत्ता ल्यावो पर ऊँ-ने पैरावो । ऊँ-का हाताँ-मै बीटी पैरावो पर पगाँ-मै जूलाँ पैरावो । पर आपाँ खाँवाँ पीवाँ पर कुसी कराँ । क्योँक यो न्हारो बेटो मर-गयो-छो जो पीर जीयायो पर गुम-गयो-छो जो लाखायो । पर वै कुसी करवा लाग्यो ॥

जँ-को बड़ो बेटो खेत-में ह्यो । वो आयो पर घर-के कनेसीक पौखो जिद नाचबो गाबो पर बजाबो सुण्यँ । वो आदर्यां-में-सँ एक-ने बुलायो पर जँ-ने पूछी अक थै काँईं बाताँ ज्यै-है । वो जँ-ने खई-क धारो भाई आयो है । जी-सँ धारो बाप जीमण कखो-है क्योंकि जँ-कने वो नीकाँ भळाँ आ-गयो । वो रोस ज्यै-गयो पर माँई-ने को-गयो-ने । ई-सँ जँ-को बाप बाराँ-ने आयो पर जँ-ने मनायो । वो लुवाव देर आप-का बाप-ने खई-क देख याँ अतरा बरसाँ-सँ में धारी ठैळ करुँ-छुँ पर धारो खैबो कदेई को-नाख्यो-ने । ती-वी तू मँ-ने तो एक बकरा-को बण्यो भी कदे को-दीनू-ने-क में म्हारा साती भायळाँ-ने लेर कुसी करतो । पण धारा ई बेटा-ने आताँ-ई जो धारो धन राँडाँ-में उड़ा-दीनू तू जँ-के-ताँईं जीमण कखो । वो जँ-ने खई बेटा तू सदा म्हारी साथ है । ज्यो-क्यूँ म्हारे कने है सो धारो-ई है । कुसी करबो पर राजी ज्यैबो ज्यैती बात-ई ह्यी क्योंकि यो धारो भाई मर-गयो ह्यो सो फेर जीयायो पर गुम गयो ह्यो सो लायायो-है ॥

[No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN I.

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

TRANSLITERATION AND TRANSLATION.

Ēk jaṇā-kai dō bētā chhā. Wā̃-māi-sū ohhōt*kyō āp-kā
A man-to two sons were. Them-among-from by-the-younger his-own
 bāp-nai khai, 'dādā-jī, dhan-māi-sū jō bāṭō mhārai
father-to it-was-said, 'O-father, wealth-among-from what share my
 bāṭai āwai, sō mū-nai dyō.' Wō āp-kō dhan wā-nai bāt-dinū.
in-share comes, that me-to give.' He his-own wealth them-to divided.
 Thōrā-ī dinā pāchhai chhōt*kyō bētō sah sōr-samētar dūr
A-few-indeed days after younger son all gathering far
 par-dēs-māi chalyō-gayō, ar ūḍai kuggailā chālar āp-kō
foreign-country-into went-away, and there in-evil-ways walking his-own
 dhan urā-dinū. Ū-nai sab-kyū urā-diyā pāchhai ū
wealth was-wasted-away. Him-to all-whatever-was being-wasted after that
 dēs-māi ēk harō kāl paṛyō, ar wō whai-gō kāgāl. Wō gayō ar
country-in a great famine fell, and he became poor. He went and
 ū dēs-kā raibāhālā-māi-sū ēk jaṇā-kai raibā laggō. Wō
that country-of dwellers-among-from one man-with to-live began. By-him
 ū-nai sūr charābā-nai āp-kā khētā-māi khinātō. Sūr jō pātṛā
him-to swine feeding-for his-own fields-into it-was-sent. Swine what husks
 khāy-ohhā wā-sū wō āp-kō pēt bhar*bā-nai rāji chhō.
eating-were them-from he his-own belly filling-for pleased was.
 Ū-nai kōi-ī ād*mi kō-dētō-nai. Ab ū-kī akkal ṭhikānai
Him-to any-even man (was-)giving-not. Now his wisdom in-a-right-place
 āi. Jid wō bōlyō ak, 'mhārā bāp-kā narā mājūrā-kanai
came. Then he said that, 'my father-of many labourers-with
 atrō chhai-'k wai āp khā-lē ar aur pāchhō-paṭak-lē, ar
so-much is-that they themselves may-eat and also may-spare, and
 māi bhūkā marū. Māi ūṭh*syū ar mhārā bāp-kanai jāsyū,
I in-hunger die. I will-arise and my father-near I-will-go,

ar ũ-nai . khaisyũ ak, "dādā-jī, maĩ Pan^mēsar-kō pāp
and him-to I-will-say that, " O-father, by-me God-of sin
 karyō-chhai, ar thā-kai āgai pāp karyō-chhai, ar ab ĩ
done-has-been, and you-of before sin done-has-been, and now this
 lāyak kōnai ak thā-kō hētō bājũ. Mũ-nai bhī thā-kā
worthy (am-)not that your son I-may-be-called. Me-to also your
 mājūrā-maĩ ēk mājūr rākh-lyō." ' Wō ũthyō ar āp-kā
labourers-among one labourer keep." ' He arose and his-own
 bāp-kanai āyō. ũ-nai dūr-sũ atō dēkhyō-'r bāp-nai
father-near came. Him-to far-from coming it-was-seen-and father-to
 dayā ā-gai. Wō bhāgar ũ-nai galai lagāyō ar
compassion came. By-him running him-to on-neck it-was-applied and
 ũ-sũ hēt karyō. Bētō bāp-nai khaĩ, ' dādā-jī,
him-with love was-made By-the-son father-to it-was-said, ' O-father,
 maĩ Pan^mēsar-kō pāp karyō-chhai, ar thā-kai āgai pāp
by-me God-of sin done-has-been, and you-of before sin
 karyō-chhai, ar ab maĩ ĩ lāyak kōnai ak thā-kō hētō
done-has-been, and now I this worthy (am-)not that your son
 bājũ.' Pan bāp āp-kā ād^mya-nai khaĩ-'k,
I-may-be-called.' But by-the-father his-own men-to it-was-said-that,
 ' chhōkhā-sũ chhōkhā lattā lyāwō ar ũ-nai pairāwō; ũ-kā hātā-maĩ
' good-than good clothes bring and him-to clothe; his hands-on
 bīti pairāwō, ar pagā-maĩ jūtyā pairāwō. Ar āpā
"-ring place, and feet-on shoes put. And let-us-all
 khāwā pīwā ar kusī karā; kyōk yō mhārō hētō mar-gayō-
eat drink and merriment make; because this my son dead-
 chhō, jō phēr jīy-āyō; ar gum-gayō-chhō, jō lādy-āyō. Ar
was, that-one again is-alive; and lost-was, that-one is-found. And
 wai kusī kar^bā laggyā.
they merriment to-make began.

ũ-kō barō hētō khēt-maĩ chhō. Wō āyō ar ghar-kai kanaisik
His elder son field-in was. He came and house-of near
 paũchhyō, jid nāch^bō gābō ar bajābō sunyũ. Wō ād^mya-
reached, then dancing singing and playing he-heard. He men-
 maĩ-sũ ēk-nai bulāyō ar ũ-nai pũchhi ak, ' yē kāĩ bātā
among-from one-to called and him-to asked that, ' these what things
 whai-chhai? ' Wō ũ-nai khaĩ-'k, ' thārō bhāĩ āyō-chhai,
are-being-done? ' He him-to said-that, ' thy brother come-is,
 jī-sũ thārō bāp jiman karyō-chhai; kyōk ũ-kanai wō nīkā-
which-for thy father a-feast has-made; because him-to he safe-and-
 bhañ ā-gayō.' Wō rōs whai-gayō, ar māĩ-nai kō-gayō-nai. ĩ-sũ
sound came.' He angry became, and within went-not. This-for

ũ-kō * bāp bārā-nai āyō, ar ũ-nai manāyō. Wō
his father outside came, and him-to persuaded. He
 juwāb dēr āp-kā bāp-nai khai-'k, 'dēkh, yā at'rā barsā-
answer giving his-own father-to said-that, 'behold, these so-many years-
 sū maī thāri thail karũ-ohhũ, ar thārō khaibō kadē-i kō-nākhyō-
from I thy service am-doing, and thy order ever broke-
 nai; tau-bī tū mũ-nai tō ēk bak'rā-kō bachchyō bhī kadē
not; yet thou me-to indeed a goat-of young-one even ever
 kō-dinū-nai-'k maī mhārā sāti-bhāy'ḷā-nai lēr kusi
gavest-not-that I my companions-and-friends having-taken merriment
 kar'tō; paṇ thārā ĩ bētā-nai ātā-ī, jō thārō dhan
might-make; but thy this son-to on-coming-immediately, who thy wealth
 rāḍā-maī urā-dinū tū ũ-kai-tāī jīmaṇ karyō.' Wō ũ-nai
harlots-among wasted thou him-for a-feast made.' He him-to
 khai, 'bētā, tū sadā mhāri sāth chhai; jyō-kyũ mhārai-kanai
said, 'son, thou always me with art; whatever me-near
 chhai sō thārō-i chhai. Kusi kar'bō ar rāji whaibō
is that thine-alone is. Merriment to-make and pleased to-be
 whaiti bāt-i chhī; kyōk yō thārō bhāi mar-gayō-
becoming (proper-)thing-verity was; because this thy brother dead-
 chhō, sō phēr jiy-āyō; ar gum-gayō chhō, sō lādy-āyō chhai.'
was, he again is-alive; and lost was, he found is.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

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

एक राजा छी । अर जँ-के दो बेटा छः । भगवान-की असी मरजी दुईस वो राजा बेटा बाळक छः जिदी मर-गयो । मरती भगत आप-का छोटा भाई-ने बुलार आप-का दोन्युँ बाळकाँ-की अर आप-की राँणी-की सरम ज-ने घाल गयो अर या खै-गयो अक ये दोन्युँ काम-काज-में ने समजं जित्ते काम-काज राज-को तू करबो करजे । अर ये ख्यौणा समेजणा छै-जाय जिद याँ-को राज-पाट याँ-ने समझा-दीजे । सो राजा-ने मख्याँ पाछै यो-ई काम-काज करै अर सारा राजपाट-को कुलौकुल यो-ई मालिक छै-गो । थोड़ा-सा दिनाँ पाछै यो आप-का मन-में बिचारी-अस ये दोन्युँ भतीजा बड़ा छै-जायला तो राज-पाट आपणा हात-सँ खुस-जायलो । जै छै तो याँ-ने पैली-ई मरा-नँखावा-को उपाय कराँ । सो वो या बात बिचारर घर-का नाई-ने बुलायो अर जँ-ने लालच देर या खई-अस, तू याँ दोन्युँ छोरो-ने मार-नाँख । नाई जामळ तो भर-लीनी पण मन-में घणू-ई पिस्तावै । अर जँ काका-का कौबा-सँ भीर-का राख करार वाँ दोन्याँ-की सँवार करबा-ने रणवास-में गयो । वै दोन्युँ भाई सँवार करावा-ने आया । जिद नाई राख पेटि-में-सँ काड़र मेख्या अर रोबा लाग गयो जिद राँणी खई अरै भाई खवास तू क्यो रोवै-छै । राजा-जी मर-गया तो पढ़ा मर-जावो । नाराँण करी तो थोड़ा-सा दिनाँ-में ये बी राजा छै-जायला । नेवगी बोख्यो म्हराज में ई बात-सँ कोने रोजँ । में श्रीरी बात-सँ रोजँ-छूँ । राँणी पूछी-स वा काँई बात छै जी-सँ तू रोवै-छै । नेवगी खई अक म्हराज याँ कँवराँ-का काका-जी मूँ-ने याँ दोन्याँ-ने मारबा-की-ताँई भीर-का राख दीना-छै । अर या खई छै-क तू याँ दोन्याँ-ने मार-नाँख । सो म्हराज मूँ-सँ तो माख्या की-जाय-ने । म्हरै तो ये-ई राजा छै । सो में ई बात-सँ रोजँ-छूँ । राँणी खवास-ने ती पाँच म्हरै देर बिदा-कर-दीयो अर आप बिचारी-अस अब ऐंडे रैबा-को धरम कोने । जै छै तो याँ दोन्याँ-ने सेर कौड़ी-ने चक्री चालँ ॥

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (STANDARD).

JAIPUR STATE.

SPECIMEN II.

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

TRANSLITERATION AND TRANSLATION.

Ēk rājā chhō. Ar ũ-kai dō bētā chhā. Bhag^wān-kī asi
One king was. And him-to two sons were. God-of such
 mar^ji hui-'s wō rājā bētā bālak chhā jidi mar-gayō. Mar^ti
will became-to-him that king sons children were then he-died. Dying
 bhagat āp-kā chhōtā bhāi-nai bulār āp-kā dōnyũ bāl^kkā-kī
time his-own younger brother-to having-called his-own both children-of
 ar āp-kī rānī-kī saram ũ-nai ghāl-gayō, ar yā khai-gayō
and his-own queen-of protection him-to he-entrusted, and this said
 ak, 'yē dōnyũ kām-kāj-māi nai sam^jai jittai kām-kāj
that, 'these both works-duties-in not understand till-then works-duties
 rāj-kō tū kar^bō-kar^jē. Ar yē syānā samājⁿā whai-jāy,
kingdom-of thou continue-to-do. And these of-age understanding may-become,
 jid yā-kō rāj-pāt yā-nai sam^lā-dijē.' Sō rājā-nai maryā pāchhai
then them-of throne them-to make-over.' So the-king-to dying after
 yō-i kām-kāj karai, ar sārā rāj-pāt-kō kulākul yō-i mālik
he-alone works-duties does, and entire throne-of complete he-alone master
 whai-gō. Thōrā-sā dinā pāchhai yō āp-kā man-māi bichāri-as,
became. Very-few days after by-him his-own mind-in it-was-thought-by-him,
 'yē dōnyũ bhatijā barā whai-jāy-lā, tō rāj-pāt āpⁿā hāt-sũ
'these two nephews big will-become, then the-throne our hand-from
 khus-jāy-lō. Jai whai, tō yā-nai paili-i marā-nākhābā-kō
will-be-taken-away. If it-may-be, then them-to first-even killing-causing-to-be-thrown-for
 upāy karā.' Sō wō yā bāt bichārar ghar-kā nāi-nai
device let-us-make.' So by-him this thing having-considered house-of barber-to
 bulāyō, ar ũ-nai lālach dēr yā khai-as,
it-was-called, and him-to temptation having-given this (-word) was-said-by-him,
 'tū yā dōnyũ chhōrā-nai mār-nākh.' Nāi hāmā tō bhar-linī,
'thou these two boys-to kill-cast.' By-the-barber assent indeed was-given,
 paṇ man-māi ghaṇū-ī pistāwai. Ar ũ kākā-kā kaibā-sũ jhair-kā
but mind-in much-indeed he-repents. And that uncle-of saying-from poison-of

rāchh *karār wā dōnyā-kī sāwār kar*bā-nai ran*wās-māi
implements having-got-made them both-of hair-cutting doing-for female-apartments-in
 gayō Wai dōnyū bhāi sāwār karābā-nai āyā. Jid
went. Those two brothers hair-cutting getting-done-for came. When
 nāi rāchh pēṭi-māi-sū kārar mēlyā ar
by-the-barber the-implements case-in-from having-drawn-forth were-laid-out and
 rōbā lāg-gayō, jid rānī khai, 'arai bhāi Khawās,¹ tū
to-weep he-began, then the-queen-by it-was-said, 'O brother Barber, thou
 kyō rōwai-chhai ? Rājā-jī mar-gayā, tō paryā-mar-jāwō. Nārān kari,
why dost-weep ? The-King is-dead, then let-him-be-dead. (If)-by God it-is-done,
 tō thōrā-sā dinā-māi yē bi rājā whai-jāy-lā.' Nēw'gī bōlyō,
then a-very-few days-in these also king will-become.' The-servant spoke,
 'Mhārāj, māi ī bāt-sū kō-nai rōū. Māi aur-i bāt-sū
'Your-Majesty, I this thing-from not weep. I another-indeed thing-from
 rōū-chhū.' Rānī pūchhi-'s, 'wā kāi bāt chhai jī-sū
am-weeping.' By-the-Queen it-was-asked-by-her, 'that what thing is which-from
 tū rōwai-chhai ?' Nēw'gī khai ak, 'Mhārāj, yā
thou dost-weep ?' By-the-servant it-was-said that, 'Your-Majesty, these
 kāwarā-kā kākā-jī mū-nai yā dōnyā-nai mār*bā-kai-tāi jhair-kā rāchh
princes-of by-the-uncle me-to these two-for killing-for poison-of implements
 dinā-chhai, ar yā khai-chhai-'k, "tū yā dōnyā-nai mār-nākh"
have-been-given, and this has-been-said-that, "thou these two-to kill-cast."
 Sō, Mhārāj, mū-sū tō mār'yā kō-jāy-nai. Mhārai tō yē-i
So, Your-Majesty, me-by indeed killed (they-)do-not-go. To-me indeed these-verity
 rājā chhai. Sō māi ī bāt-sū rōū-chhū.' Rānī khawās-nai tō
king are. So I this thing-from am-weeping.' By-the-queen the-barber-to then
 pāch mhaur dēr bidā-kar-diyō. ar āp bichāri-
five gold-coins having-given he-was-dismissed, and by-her-herself it-was-thought-
 as, 'ab aīḍai raibū-kō dharam kō-nai. Jai whai, tō yā
by-her, 'now here living-of propriety (is-)not. If it-may-be, then these
 dōnyā-nai lēr kauṛī-nai chaḷi-chālū.'
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 *khawās* or *khawās* (*خواس*), 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.)

JAIPURĪ (TĪRĀWĀṬĪ).

The hilly district in the north of Jaipur state is known as Tōrāwāṭī, the ancient home of the Tōmar or Tuar Rājputs of Delhi. To its east lies the state of Alwar, the main language of which is Mēwāṭī. To its north lies a portion of the state of Patiala of which also the language is a form of Mēwāṭī. To its west and north-west lies the Shēkhāwāṭī district of the state of Jaipur, the language of which is Shēkhāwāṭī. The number of its speakers is estimated at 342,554.

As might be expected, Tōrāwāṭī differs from Standard Jaipurī in being mixed with Shēkhāwāṭī and Mēwāṭī. It represents Jaipurī shading off into these two dialects. We note the typical Jaipurī disuse of aspirates in the word *mē* for *mēh*, cloud or rain. We may also note that *k* and *g* are interchangeable as in the root *thāk* or *thāg*, 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 *mērō* and *tērō*, 'my' and 'thy' respectively. The plurals are *mārō*, our, and *thārō*, your. The oblique plural of the first personal pronoun is *mā*.

The proximate demonstrative pronoun is *ō*, *au*, or *yō*, this, plural *ai*. Its singular oblique base is *aĩ* or *aũ*. Its plural oblique base is *ā*.

The remote demonstrative pronoun is *bō*, that, plural *bai*, *bā*, or *baĩ*. The obl. sing. is *bai*, *baĩ*, or *bā*, and the oblique plural is *bā*.

The relative pronoun is *jakō*, who, obl. sg., *jakā*, *jaĩ*, or *jĩ*; nom. pl. and obl. pl. *jakā*.

The interrogative pronoun *kun*, who? has an obl. sg. *kaĩ*. *Kē*, obl. sg. *kyā*, is 'what'? *Kōi* or *kayō* is 'any,' with an obl. sg. *kaĩ*.

Jaṇā is 'then.'

In the conjugation of the verb, the noun of agency ends in *tū*, as in *mār^{tū}*, one who strikes. The future takes *gō*, as in *mār^{tū}-gō*, I will strike. We may note the irregular causal verb, *pāy^{bō}*, to cause to drink.

The negative is *kōnyai*.

In other respects the grammar follows that of Standard Jaipurī, 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 Tōrāwāṭī is a portion of a folktale, and has been provided by Mr. Macalister.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TĪRĀWĀTĪ).

JAIPUR STATE.

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

फूलजी भाटी ह्यो सिंदी-को राजा । सो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो । जद सात बरस ताँणी मे कोन्ही बरख्यो जको देस हुतक फुतक न्हे-गयो । काक पड़ गयो । जद कैवाळा कही-अस थाँ-कै तो सिंदी-का राज-में मेड़ता-का पिंडतां मे बाँदियो-अस । हिरणां-की डार ह्ये जी-में किसतूखो हिरण ह्ये । बी-कै सींगड़ी-कै मे बाँदियो । जको बी हिरण-नै मारो जद थारा-राज-में मे बरसै । सो राजा ह्ज्जारूँ घोड़ो लेर हिरणां-की गैल दिया-ह्ये । सो घोड़ा धागता-गया । जे घोड़ा रैता-गया अर हिरण बी रैता-गया । सो ओर तो रै-गया अर वो किसतूखो हिरण अर राजा कोई सैकड़ी कोस चक्का-गया । सो हिरण याकर ऊबो रै-गयो । जणां राजा हिरण-नै मार-गेखो । सो सात बरस-को आसूदो ह्यो सो मूसक धार मे आर पद्यो । सो राजा मे-को माखो घोड़ा-का हाना-कै चिप-गयो । थाक्कोड़ो तो ह्यो-ई राजा । सो राजा नै सुरत नई अर घोड़ा-नै सुरत । जो कोई उजाड़ बगान-कै माँई एक हीर-की ठाँणी ह्यो । सो मिनखाँ-की बोली सुणर घोड़ो बी हीर-की ठाँणी कनै आर खड़ी रझो अर हीँख्यो । जणां हीर कही रै घोड़ो सो काँई हीँख्यो । बाराँ-नै देखाँ । काँवाड़ खोकर देख्यो । सो दो आर जणां आर देखै तो घोड़ा-का हाना-कै एक मानवी चिप-रझो-ह्ये । सो बी-नै उतार माँई-नै ले-गया । घोड़ा-नै घास दाणू दे-दियो । बी-नै सुवाण दियो । रूई में डपटर सुवाण दियो । सो आदेक रात-को बी-कै निर्वाच बापख्यो । सो बी खावा-नै माँख्यो । सो जाट-की बेटी आप-की मा-कनै-सूं दूद ल्यार पायो अर पार सुवाण दियो । फेर सुंवार हुयोर वो ऊव्यो-ई । जणां तन्ना ह्ज्जा सबी पूख्यो । तू कुष ह्ये । खटे को ह्ये । खटे पायो ह्ये । जणां बी खयो सिंदी-को तो में राजा ह्ये । फूलजी भाटी मेरो नाँव ह्ये ॥

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (TÖRĀWĀĪ).

JAIPUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Phul-jī Bhāṭī chhō Sindī-kō rājā. Sō Sindī-kā rāj-māī Mēṛ^ṛtā-kā
Phul-jī Bhati was Sindh-of king. So Sindh-of kingdom-in Merta-of
 pindatā mē bāḍiyō. Jad sāt baras tāṇī mō kōnyai bar^ṛsyō,
by-pandits ruin was-tied-up. Then seven years during rain not rained,
 jakō dēs lutaḷ-phutaḷ whai-gayō, kāl paṛ-gayō. Tad
so-that the-land ruined became, a-famine fell. Then
 kaibālā kahī-as, 'thā-kai tō Sindī-kā rāj-māī
by-those-who-say it-was-said-by-them, 'you-of verily Sindh-of kingdom-in
 Mēṛ^ṛtā-kā pindatā mē bāḍiyō-as. Hir^ṛṇā-kī dār chhai,
Merta-of by-pandits rain has-been-tied-up-by-them. Deers-of herd is,
 jī-māī kis^ṛtūryō hiraṇ chhai. Bī-kai sīg^ṛī-kai mē bāḍiyō. Jakō bī
which-in musk deer is. It-of horn-to rain was-tied. So that
 hiraṇ-nai mārō. Jad thārā rāj-māī mē bar^ṛsai.' Sō rājā
deer kill. Then your kingdom-in rain may-rain.' So by-the-king
 hajjārū ghōṛō lēr hir^ṛṇā-kī gail diyā-chhai. Sō ghōṛā
thousands horse having-taken the-deers-of pursuit was-given. So the-horses
 thāg^ṛtā-gayā, jē ghōṛā raitā-gayā ar hiraṇ lī
became-tired, so-that the-horses remained(-behind) and the-deers also
 raitā-gayā. Sō ōr tō rai-gayā, ar bō kis^ṛtūryō hiraṇ
remained(-behind). So others verily remained(-behind), and that musk deer
 ar rājā kōī saik^ṛī kōs chaḷyā-gayā. Sō hiraṇ thākar ūbō
and the-king some hundreds kos went-away. So the-deer being-weary standing-still
 rai-gayō. Jaṇā rājā hiraṇ-nai mār-gēryō. Sō
remained. Then by-the-king the-deer-to having-killed-it-was-caused-to-fall. So
 sāt baras-kō āsūdō chhō, sō mūsāḷ dhār mē āṛ paṛyō.
seven year-of stored-up was, so pestle(-like) torrent rain having-come fell.
 Sō rājā mē-kō māryō ghōṛā-kā hānā-kai chip-gayō. Thākyō-ṛō tō
So the-king rain-of was-struck horse-of pommel-to clung. Wearied indeed

chhō-i rājā. Sō rājā-nai surat naī, ar ghōrā-nai
was-veryly the-king. So the-king-to consciousness was-not, and the-horse-to
 surat. Jō-kōi ujār-bēgān-kai māī ēk hir-kī dhāñi chhi. Sō
consciousness. A-certain wild-jungle-of within an Ahir-of hamlet was So
 min^{khā}-kī bōli suṇar ghōrō bī hir-kī dhāñi kanai ār
men-of voice having-heard the-horse that Ahir-of hamlet near having-come
 khaṛō rahyō ar hīsyō. Jaṇā hir kahī, 'rai, ghōrō
standing remained and neighed. Then by-the-Ahir it-was-said, 'O, horse
 sō kāī hīsyō? bārā-nai dēkhā. Kāwār khōlar dēkhō.
that what neighed? outside-to let-us-see. The-door having-opened see.'
 Sō dō chyār jaṇā ār dēkhai, tō ghōrā-kā hānā-kai ēk
So two four persons having-come see, verily a-horse-of pommel-to a
 mān^{bī} chip-rahyo-chhai. Sō bī-nai ntār māī-nai lē-gayā.
man clinging-is. So him having-taken-down within-to they-brought.
 Ghōrā-nai ghās dānū dē-diyō. Bī-nai suwān-diyō. Rūi-māī
The-horse-to grass grain was-given. Him-to it-was-put-to-sleep. Cotton-in
 ḍap^{tar} suwān-diyō. Sō ādēk rāt-kō bī-kai niwāch bāp^{ryō}.
having-rolled he-was-put-to-sleep. So about-half night-of him-to warmth arrived.
 Sō bī khābā-nai māgyō. Sō jāṭ-kī bēṭi āp-kī
So by-him food-for it-was-asked. So a-Jat-of by-daughter her-own
 mā-kanai-sū dūd ly-ār pāyō, ar pār
mother-near-from milk having-brought he-was-given-to-drink, and having-given-to-drink
 suwān-diyō. Phēr sūwār huyō'r bō uṭhyō-i. Jaṇā
he-was-put-to-sleep. Again morning came-and he arose-immediately. Then
 tammā-hammā sab-i pūchhyō, 'tū kun chhai? Khaṭē-kō chhai?
'you-we' by-all-even it-was-asked, 'thou who art? Where-of art-thou?
 Khaṭē āyō-chhai?' Jaṇā bī khayō, 'Sindī-kō tō māī
Whence come-art-thou?' Then by-him it-was-said, 'Sindh-of indeed I
 rājā chhū. Phul-ji Bhāṭi mērō nāw 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 Sindh, 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.)

JAIPURĪ (KĀṬHAIRĀ).

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 Kāṭhairā, and is spoken by an estimated number of 127,957 people. I have no information as to the origin of the name.

It is Jaipurī, with a few very minor variations. I give as an example a folktale contributed by Mr. Macalister. In Kāṭhairā *kũ* may be used as the sign of the accusative-dative and *syũ* as that of the ablative. The agent case of the second personal pronoun is *taĩ*, the nominative being *tũ*. The oblique form is also *taĩ*. The proximate demonstrative pronoun is *aĩ* or *ō* (fem. *ā*), this; obl. sg. *ĩ*; nom. pl. *ai*, obl. pl. *yā*. The remote demonstrative pronoun is *waĩ* or *bō* (fem. *bā*), obl. sg. *waĩ* or *bĩ*; nom. pl. *bai* or *wai*, obl. pl. *wā*.

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, *bānyũ* (not *bānyā-nai*, which would mean 'to the shopkeeper'), by the shopkeeper; *maĩ*, by me; *taĩ*, by thee; *ĩ-nai*, by this; *waĩ-nai*, by that, and so on.

In verbs, the verb 'to become,' has the following irregular forms *hair*, having become; *haitā-ĩ*, immediately on becoming; *haibālō*, one who becomes; *kaĩ* (not *khaĩ*) is 'he said'; *kiyō* is 'a thing said.' *Jājyō* or *jājē* is 'be good enough to go.' *Jānyũ* is translated 'you know.' 'Gone' is *giyō*, *gayō* and *gyō*.

In other respects Kāṭhairā is the same as Standard Jaipurī. We may note the change of *i* to *a* in forms like *bakai-lī*, it will be sold; *bachārī*, considered; *paṇḍ* for *piṇḍ* in *paṇḍ chhūtabō*, to be rid off; and *jad* for *jīd*, then. There is the usual disaspiration in *ādī*, half, *baṛ* for *baṛh*, enter, and even *bagat* as well as *bhagat*, time.

An excellent example of the locative of the genitive occurs in *āp-kai ghar-kui bārai*, 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 Jaipurī, though it probably occurs in that dialect, as I have met it in the Dāng dialects still further to the east. I allude to the Gujarātī 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, *bānyũ āp-kī lugāi-nai jagāi* (not *jagāyō*), 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, *jagāi* is put in the feminine to agree with *lugāi*. This is the regular idiom of Gujarātī.

Further examples of Kāṭhairā will be found in Mr. Macalister's *Specimens*.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIṚĀ).

JAIPUR STATE.

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

एक बाँण्यँ छी । रात-की भगत दोन्यँ लोग लुगार्ई घर-में सूता छ। आदी रात गियाँ एक चोर आर घर-में बड़-गयो । ऊँ भगत-में बाँण्यँ-ने नीद-सँ चेत हो-गयो । बाँण्यँ-ने चोर-को ठीक पड़-गयो । जद बाँण्यँ आप-की लुगार्ई-ने जगार्ई । जद लुगार्ई-ने कई आज सेठाँ-के दसावराँ-सँ चीखीं लागी छै । सो राई भोत मैंगी हो-ली । तड़के रिप्याँ बराबर बकी-ली । राई-का पाताँ-ने नीकाँ जाबता-सँ मेऊ-दे । जद लुगार्ई कई राई-का पाता बरकी तबारी-का खूणाँ-में पद्या-छै । तड़के-ई नीकाँ मेऊ-देस्यँ । चोर आ बात सुणर मन-में बचारी राई पाताँ-में-सँ बाँदर ले-चाली । ओर चीज-सँ काँई काम छै । जद वो चोर राई-का पाताँ-की पीट बाँदर ले-गियो । बाँण्यँ देखी ओर माल-सँ बच्यो । राई ले-गयो । माल-सँ पंड-छूयो । जद दन ऊग्याँ-ई वो चोर राई-की भोकी भरर बेचवा-ने बजार-में ख्यायो । तो बजार-का पीसा-की टाई सेर-का भाव-सँ माँगी । जद चोर मन-में समझी बाँण्यँ चालाकी करर आप-का घर-को धन बचा-लियो । पण बीं बाँण्यँ-के तो फेर बीं चालर चोरी करणी । मीनू बीस दन बीच-में देर फेरूँ बीं-ई बाँण्यँ-के चोरी करवा चक्यो-गियो । रात-की बगत फेर बाँण्यँ जाग्यो । चोर बाँण्यँ-को धन माल सारी एक गाँठड़ी-में बाँदर हाँ-ने कर लियो । जद बाँण्यँ देखी अक हँको करस्यँ तो न जाणूँ चोर म-ने मार नाखसी । अर हँको नै कखो तो धन ले-जासी । जद बाँण्यँ आप-की लुगार्ई-ने जगार्ई । चोर एक बखारी-पर जार चड-गयो । बखारी-में जा बैक्यो । जद बाँण्यँ दीवी जोयो अर लुगार्ई-ने कई में तो गंगा-जी जास्यँ । एक छोटी-सी गाँठ-में कपड़ा लत्ता बाँदर त्यार हुयो । जद लुगार्ई बोली ओ बगत गंगा-जी जाबा-को काँई । दबूग्याँ-ई चक्या-जाज्यो । ऐ समाँचार चोर बैक्यो-र सुणै । जद बा लुगार्ई आप-के घर-के वारै आर आड़ीमी पाड़ीस्याँ-ने जगाया । न्हारो घर-को धणी गंगा-जी जाय-छै बार ई भगत सो थे चालर समझा-यो के दबूग्याँ-ई चक्यो-जाजे । जद दस बीस आदमी बाँण्यँ-का घर-में मेऊा हो-ग्या अर सारा जणाँ बीं बाँण्यँ-ने समझायो बार तो रात छै । दबूग्याँ-ई थारी खुसी छै तो चक्यो-जाजे । जद वो बाँण्यँ कई थे जाणूँ में तो थाँ-की कियो । मान जास्यँ । पण ओ चोर गाँठ बाँद्याँ बैक्यो । न्हारा सगका घर-की ओ कियो रै-लो । असी चालाकी बाँण्यँ करर चोर-ने पकड़ा-दियो ॥

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KĀṬHAIRĀ).

JAIPUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Ēk bānyũ chhō. Rāt-kī bhagat dōnyũ lōg lugāi ghar-māi
A shopkeeper was. Night-of time both husband wife house-in
 sūtā-ohhā. Ādi rāt giyā ēk chōr ār ghar-māi
asleep-were. Half night on-having-gone a thief having-come house-in
 baṛ-gayō. Ū bhagat-māi bānyā-nai nīd-sũ chēt hō-gyō.
entered. That time-in the-shopkeeper-to sleep-from awakening became.
 Bānyā-nai chōr-kō thīk paṛ-gyō. Jad bānyũ
The-shopkeeper-to the-thief-of knowledge came. Then by-the-shopkeeper
 āp-kī lugāi-nai jagāi. Jad lugāi-nai kai, 'āj
his-own wife(-to) was-awakened. Then the-wife-to it-was-said, 'to-day
 sēthā-kai dasāwarā-sũ chīṭhyā lāgī-ohhai, sō rāi bhōt
merchants-to foreign-countries-from letters have-arrived, that mustard very
 maīgī hō-lī, taṛkai ripyā barābar bakai-lī. Rāi-kā
dear will-be, to-morrow to-rupees equal it-will-be-sold. Mustard-of
 pātā-nai nīkā jāb'tā-sũ mēl-dō.' Jad lugāi kai, 'rāi-kā
vessels well safety-with keep.' Then by-the-wife it-was-said, 'mustard-of
 pātā bār'li tabāri-kā khūṅā-māi paryā-chhai. Taṛkai-ī nīkā
vessels outer verandah-of corners-in lying-are. To-morrow-even well
 mēl-dēsyũ.' Chōr ā bāt sunar man-māi bachāri,
I-will-arrange.' By-the-thief this thing having-heard mind-in it-was-thought,
 'rāi pātā-māi-sũ bādar lē-chālō; ōr chīj-sũ kāi
'mustard vessels-in-from having-packed-up take-away; other thing-from what
 kām chhai?' Jad bō chōr rāi-kā pātā-kī pōt
business is?' Then that thief mustard-of vessels-of package
 bādar lē-giyō. Bānyũ dēkhī, 'ōr māl-sũ
having-tied-up took-away. By-the-shopkeeper it-was-seen, 'other goods-from
 bachyō; rāi lē-gyō, māl-sũ paṇd-chhūtyō.'
he-escaped; mustard he-took-away, goods-from he-was-rid.'
 Jad dan ūgyā-ī bō chōr rāi-kī jhōli bharar
Then day on-being-risen that thief mustard-of bag having-filled
 bēch'ba-nai bajār-māi ly-āyō. Tō bajār-kā piśā-kī dhāi
selling-for bazaar-in brought. Then bazaar-of pice-of two-and-a-half

sēr-kā bhāw-sū māgi. Jad chōr man-maī sam'jhi,
seers-of rate-at it-was-asked. Then by-the-thief mind-in it-was-understood,
 'bānyū chālākī karar āp-kā ghar-kō dhan bachā-liyō.
'by-the-shopkeeper cleverness having-done his-own house-of wealth was-saved.
 Paṇ bī bānyā-kai tō phēr bī chālar chōri kar'ni.'
But that shopkeeper-in-of verily again also having-gone theft I-will-do.'
 Mīnū bis dan bich-maī dēr phēr-ū bī-ī
A-month twenty days interval-in having-given again-also that-very
 bānyā-kai chōri kar'bā chaḷyō-giyō. Rāt-kī bagat phēr
shopkeeper-in-of theft to-do he-went-away. Night-of time again
 bānyū jāgyō. Chōr bānyā-kō dhan māl sārō ēk
the-shopkeeper awoke. By-the-thief shopkeeper-of wealth property all a
 gāth'ri-maī bādar hā-nai kar-liyō. Jad bānyū
bundle-in having-tied in-possession was-taken. Then by-the-shopkeeper
 dēkhī ak, 'hēḷō kar'syū, tō na jāṇā chōr ma-nai
was-seen that, 'noise I-will-make, then not we-know the-thief me
 mār-nākh'sī, ar hēḷō nai karyō, tō dhan lō-jāsī.'
will-murder, and noise not was-made, then wealth he-will-take-away.'
 Jad bānyū āp-kī lugāi-nai jagāi. Chōr ēk
Then by-the-shopkeeper his-own wife(-to) was-wakened. The-thief a
 bakhārī-par jār chaḍ-gyō, bakhārī-maī jā-baiṭhyō. Jad
storehouse-on having-gone ascended, the-store-house-in went-sat. Then
 bānyū dīwō jōyō, ar lugāi-nai kai, 'maī
by-the-shopkeeper a-lamp was-lighted, and the-wife-to it-was-said, 'I
 tō Gangā-jī jāsyū.' Ēk chhōti-sī gāth-maī kap'rā-lattā bādar
verily Ganges will-go.' A very-little bundle-in clothes having-tied-up
 tyār huyō. Jad lugāi bōli, 'ō bagat Gangā-jī jābā-kō
ready he-became. Then the-wife said, 'this time Ganges going-of
 kāi? Dannūgyāī chaḷyā-jājyō.' Ai samāchār chōr baiṭhyō-baiṭhyō
what? At-daybreak please-depart.' These words the-thief seated-seated
 sunai. Jad bā lugāi āp-kai ghar-kai bārai ar
hears. Then by-that wife her-own house-of in-outside having-come
 ārōsi-pārōsyā-nai jagāyā. 'Mhārō ghar-kō dhani Gangā-jī jāy-chhai,
the-neighbours were-awakened. 'My house-of lord Ganges is-going,
 bār ī bhagat. Sō thē chālar sam'jhā-dyō kai, "dannūgyāī
now at-this time. So you having-come remonstrate that, "at-daybreak
 chaḷyō-jājē." Jad das bis ād'mī bānyā-kā ghar-maī bhēlā
please-depart.'" Then ten twenty men the-shopkeeper-of house-in assembled
 hō-gyā, ar sārā jāṇā bī bānyā-nai sam'jhāyō, 'bār,
became, and by-all people that shopkeeper-to it-was-remonstrated, 'now,
 tō, rāt chhai, dannūgyāī thārī khusī chhai tō chaḷyō-jājē.'
indeed, night is, at-daybreak thy wish is then please-depart.'

Jad bō bānyū kai, 'thē jāṇū maī tō thā-kō kiyō
Then by-that shopkeeper it-was-said, 'you may-know I verily you-of said
 mān-jāsyū; paṇ ō ohōr gāṭh bādyā baithyō, mhārā sag'la
will-heed; but this thief bundle on-being-tied is-seated, my entire
 ghar-kī ō kīyā rai-lō?' Asī chālākī bānyū karar
house-of he how will-remain?' Such trick by-the-shopkeeper having-done
 chōr-nai pak'rā-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 piece 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.

JAIPURĪ (CHAURĀSĪ).

The Chaurāsī form of Jaipurī is spoken immediately to the south of Kāṭhairā, on the border of the Kishangarh State, in the Thakurate of Lawa, and in the portion of the Tonk State which forms an enclave in the Jaipur State. It is spoken by the following estimated number of people :—

In Jaipur Territory	98,773
In Lawa Territory	3,360
In Tonk Territory	80,000
TOTAL	182,133

Chaurāsī differs hardly at all from Standard Jaipurī.

The only peculiarities of grammar which I have noticed are that the second personal pronoun is *tū̃*, not *tū*, and that the interrogative pronoun *kun*, who? has an oblique form *kuñ*. 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.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

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

दक्षी देखबा गियो जाट घोड़ी पर चडर । कोई दनों-में कोस तीनक उडै पँछो । रात पड़-गी । उडै-ई रै-ग्यो । भाग-फाटीर उख्यो दक्षी-के गैले लाग-ग्यो । कोसेक री दक्षी अर उडो-सँ दक्षी केनी-सँ बाँख्यँ मऊ-ग्यो । सो बाँख्यँ-के या पणवरत सो कोई बोल-ले दक्ष्युयाँ पैली तो ऊँ-के बैम पड़-जाय । सो कोई-सँ बोलै कोनै । ऊँ बगत-का सो यो जाट चालतो-ई माजम-नै क्रियो के राम राम । जद ईँ गाऊ काडी । जद जाट जूता-की दीनी । जद कोस ताईँ जाट तो घोड़ी-सँ उतरर जूता-सँ कूटतो गियो अर यो गाऊ काखाँ गियो । जद दक्षी-के दरुजे जाता जाताँ दन आँथ ग्यो । उडै सपाईँ बोख्यो क्यो लड़ो-हो रै । जद बाँख्यँ बोख्यो मा-लै जूत्याँ-की पड़ी । जत्ती खाँ-जी थाँ-के पड़े तो का-जाणाँ काईँ ठहै । जद मीयाँ बोख्यो म्हारै क्यो पड़े । थारै-ई पड़े । जद मीयाँ बोख्यो थे लड़ता लड़ता अब कडे जाख्यो । जद बाँख्यँ बोख्यो मारा कोटवाकी-में ले-जाख्यँ । जद मीयाँ बोख्यो कोटवाकी-में तो मत जावो । अर वा भव्यारी ह्ये जी-के तो जाट-नै के-दे तूँ जा अर तूँ थारै घराँ चख्यो-जा अर दक्ष्युयाँईँ भव्यारी-का-सँ जाट-नै पकड़ ख्याजे । अर ऊँ बगत-का-ईँ कोटवाकी-में ले-जाजे सो न्याव हो-जासी । अर अबार थे कोटवाकी-में जाख्यो तो दोष्याँ-नै-ईँ बैठा-देसी अर न्याव दक्ष्युयाँ होसी । जद जाट तो भव्यारी-के चख्यो-गियो अर बाँख्यँ बाँख्यँ-के घराँ चख्यो-गियो । भव्यारी रात-की बगत जाट-नै रोख्याँ घोखी खुवाईँ । रात-की रात तो रोख्याँ खार सो-गियो । दन उख्यो अर बाँख्यँ आयो घराँ-सँ । चाल ऊठ कोटवाकी-में चालाँ

जद की रोटी खार चालस्यो । बेठ-म्यो बाँख्यो । हें रोटी खा-ली दाहू पी-लियो । नसो घसू
 ही गियो । भव्यारी-ने बुझार्ह । धारा दो बगत रोटी-का काँहें दाम हुया । भव्यारी बोली के पसी
 चीज दरावो जंमर ताँहें याद राखूं । जद जाट देखी जंमर याद रेबा जसी काँहें थाँ । जद जाट
 पचास रुपया काउर दीना । पछा पटक-दिया भव्यारी । भूँ-ने तो पसी चीज थो जंमर-ई याद
 राखूं । जद रीस थार्ह जाट-ने पकड़ा ई-ने भव्यारी-ने नाक काट लियो ॥

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (CHAURĀSĪ).

JAIPUR STATE.

TRANSLITERATION AND TRANSLATION.

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

Dallī dēkh^hbā giyō Jāt ghōri-par chadar. Kōi danā-
Delhi for-seeing went a-Jāt mare-on having-mounted. Some days-
 maī kōs tinēk uḍai pūchhyō. Rāt paṛ-gi uḍai-i rai-gyō.
in kōs about-three there arrived. Night fell there-veryly he-stopped.
 Bhāg-phātīr ūthyō Dallī-kai gailai lāg-gyō. Kōsēk ri
At-break-of-day he-arose Delhi-of on-road he-started. About-a-kos remained
 Dallī ar uḍ-i-sū Dallī kēni-sū bhāṅyū maḷ-gyō.
Delhi and there-even-from Delhi direction-from a-shopkeeper met-(him).
 Sō bhāṅyā-kai yā paṛ-barat sō kōi bōl-lē
Then the-shopkeeper-to this vow-(was) (that-)if any-one should-speak(-to-him)
 dannūgyā paili tō ū-kai baim paṛ-jāy. Sō kōi-sū
daybreak before then him-to doubt would-befall. Therefore any-one-with
 bōlai kōnai. Ū bagat-kā sō yō Jāt chāl^htō-i mājan-nai
he-speaks not. (At-)that time. then by-this Jāt going-even the-merchant-to
 kiyo kai, 'Rām Rām.' Jad ī gaḷ kādi. Jad Jāt
it-was-said that, 'Rām Rām.' Then by-him abuse was-made. Then by-the-Jāt
 jūtā-kī dīni. Jad kōs tāī Jāt tō ghōri-sū
shoe-of-(beating) was-given. Then a-kos up-to the-Jāt on-his-part mare-from
 utarar jūtā-sū kūt^htō giyō, ar yō gaḷ kādyā
having-descended shoes-with beating went, and he(-the-other) abuse giving
 giyō. Jad Dallī kai darūjai jātā jātā dan āth-gyō. Uḍai sapāi
went. Then Delhi-of at-gate going going the-day closed. There the-sepoys
 bōlyā, 'kyō laṛō-chhō rai?' Jad bhāṅyū bōlyō, 'mā-lai jūtyā-
said, 'why are-you-quarrelling eh?' Then the-shopkeeper said, 'me-to shoes-
 kī paṛi; jatti, Khā-jī, thā-kai paṛai, tō
of(-beating) have-fallen; if-so-many(shoes), O-Khan-ji, to-you were-to-fall, then
 kā-jāṅā kāī whai.' Jad mīyā bōlyō, 'mhārai kyō
who-knows what would-happen.' Then the-Musalmān said, 'to-me why
 paṛai; thārai-i paṛai.' Jad mīyā bōlyō, 'thē
should-they-fall; to-you-only they-fall.' Then the-Musalmān said, 'you

lar̥tā lar̥tā ab kaḍai jāsyō ? ' Jad bānyū bōlyō, ' mārah,
quarrelling quarrelling now where will-go ? ' Then the-shopkeeper said, 'maharāj,
 kōṭ'wāli-maī lē-jāsyū.' Jad mīyā bōlyō, 'kōṭ'wāli-maī
police-court-into I-shall-take-(him). ' Then the-Musalman said, 'police-court-into
 tō mat jāwō, ar wā bhatyāri ohhai. Jī-kai tō Jāt-nai
indeed do-not go, and that innkeeper is. Her-on-of verily the-Jāt-to
 kai-dē, "tū jā," ar tū thārai gharā chalyō-jā; ar dannūgyā-ī
tell, "thou go," and thou thy to-house go; and at-day-break-even
 bhatyāri-kā-sū Jāt-nai pakar-lyājē. Ar ū-bagat-kā-ī
the-innkeeper's(-house)-from the-Jāt do-you-seize-and-bring. And at-that-time-even
 kōṭ'wāli-maī lē-jājē, sō nyāw ho-jāsī. Ar abār the
police-court-into take-away, then justice will-be-done. And now you
 kōṭ'wāli-maī jāsyō tō dōnyā-nai-ī baithā-dēsi, ar nyāw
police-court-into will-go then you-both-even will-be-imprisoned, and justice
 dannūgyā hōsi.' Jad Jāt tō bhatyāri-kai chalyō-giyō;
at-day-break will-be-done. ' Then the-Jāt on-his-part the-innkeeper-to went;
 ar bānyū bānyā-kai gharā chalyō-giyō. Bhatyāri
and the-shopkeeper the-shopkeeper's in-house went. The-innkeeper
 rāt-kī bagat Jāt-nai rōtyā chōkhī khuwāi. Rāt-ki-rāt tō
night-of at-time the-Jāt-to bread good caused-to-eat. At-night then
 rōtyā khār sō-giyō. Dan ūgyō ar bānyū
bread having-eaten he-slept. The-day broke and the-shopkeeper
 āyō gharā-sū, 'chāl ūth kōṭ'wāli-maī chālā.' Jad ki,
came house-from, 'come get-up police-court-into let-us-go.' Then it-was-said,
 'rōṭi khār chāl'syā.' Baith-gyō bānyū. Ī rōṭi
'bread having-eaten we-will-go.' Sat-down the-shopkeeper. By-him bread
 khā-li, dārū pī-liyō; nasō ghaṇū hō-giyō. Bhatyāri-nai
was-eaten, liquor was-drunk; intoxication great became. The-innkeeper-to
 bulāi, 'thārā dō bagat rōṭi-kā kāī dām huyā ?' Bhatyāri
it-was-called, 'thy two times bread-of what cost is ?' The-innkeeper
 bōli kai, 'asī chīj darāwō ūmar-tāī yād rākhū.'
said that, 'such a-thing cause-to-give (that)-all-my-life memory I-may-keep.'
 Jad Jāt dēkhi, 'ūmar yād raibā jāsī
Then by-the-Jāt it-was-seen, 'for-a-lifetime memory for-remaining such-a-thing
 kāī dyā ?' Jad Jāt pachās rapyā kādar
what shall-we-give ?' Then by-the-Jāt fifty rupees having-taken-out
 dinā. Pāchhā paṭak-diyā bhatyāri. 'Mū-nai tō
were-given. Afterwards they-were-flung-down by-the-innkeeper. 'Me-to indeed
 asī chīj dyō ūmar-ī yād rākhū.' Jad ris āi
such a-thing give for-lifetime-verity memory I-may-keep.' Then anger came
 Jāt-nai, pakar ī-nai bhatyāri-nai nāk kāṭ-liyō.
the-Jāt-to, laying-hold her-to to-the-innkeeper nose was-cut-off.

FREE TRANSLATION OF THE FOREGOING.

A Jāt 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 Jāt passed by he said 'good morning' to the shopkeeper. All the answer he got was a string of abuse. So the Jāt 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 eaten as many blows as I have, who knows what would have happened.' The Musalmān 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 Musalmān, 'don't do that. Here is this innkeeper here. Tell the Jāt to stay for the night with her, and do you go to your home. In the morning you can fetch the Jāt 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 Jāt 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 Jāt 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 Jāt 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 Jāt 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*.)

JAIPURĪ (KISHANGARĪHĪ).

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 Kāṭhairā and Chaurāsī forms of Jaipurī are spoken. A very similar form of Jaipurī 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 Kishangarhī, and this name will also apply to the Jaipurī of Ajmere.

It is estimated to be spoken by the following number of people :—

Kishangarh	. . . . .	93,000
Ajmere	. . . . .	23,700
		TOTAL 116,700

Kishangarhī is not spoken over the whole of the Kishangarh state. In the north, where it abuts on Marwar, we find a form of Mārwarī, and, in the south, where it adjoins Mewar, Mēwarī.

The following are the only peculiarities of Kishangarhī which I have noticed. The nominative singular of the pronoun of the first person is *hū*, and its genitive is *mārō*. 'Thou' is *tū*. 'These' is *a*. The demonstrative pronoun *bō* has its oblique form *ū* or *ūn*, and *jō*, that or which, has its oblique form *jin*. Both these forms are singular.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARĪHĪ).

DISTRICT AJMERE.

एक राजा-की बेटी-में भूत आतो-छो । ओर एक आदमी राज खातो-छो । राजा बारी बाँध-दी-छी । बारी-सँ लोग जाता-छा । एक दिन एक खुमार-का बेटा-की बारी छी । अर जँ-का घर-में जँ दिन एक पावणो आयो । अ सारा रोबा लाग्या । जद ओ पूछी थे क्यूँ रोवो-छो । खुमारी बोली मारै एक-ही बेटो छै । ओर ई राजा-की बार्ह-में भूत आवै-छै । सो रोजीना एक आदमी खावै-छै । सो आज मारा बेटा-की बारी छै । सो ओ ऊठै जासी । जद ओ खई तूँ रोवे मत । थारा बेटा-की बदली हूँ जाजँ-लो । रात हीताँ-ई बो गयो । ओर आग-पर एक दवाई रखता-ई भूत भागो । तउकी-ई जद भंगण भुआरवा-नै गई तो बार्ह-नै चोखी तरह-सँ देखी । भंगण जार राजा-नै खई । राजा हरकारो भिज खुमार-नै पकड़ा बुलायो । राजा खई रात-नै थारा बेटा-की बारी छी । सो काँई करो । खुमार खई माराज मारै एक पावणो आयो-छै । जीण-नै खनायो-छो । राजा ऊण-नै बुलायो और सारी हगीगत पूछी । ओर बार्ह-नै जँ-नै परणा-दी ओर आधी राज दे-दियो ॥

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (KISHANGARHĪ).

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Ēk rājā-kī bēti-māī bhūt ātō-čhō. Ōr ēk ād'mī
A-certain king-of daughter-in evil-spirit used-to-come. And one man
 rōj khātō-čhō. Rājā bāri bādh-dī-čhī. Bāri-sū
daily he-used-to-eat. By-the-king a-turn fixed-was. The-turn-according-to
 lōg jātā-čhā. Ēk din ēk khumār-kā bētā-kī bāri čhī. Ar ũ-kā
people used-to-go. One day one potter-of son-of turn was. And his
 ghar-māī ũ din ek pāw'nō āyō. A sārā rōbā lāgyā. Jad
house-in that day one guest had-come. These all to-cry began. When
 ō pūchhī, 'thē kyū rōwō-čhō?' Khumārī bōli, 'mārai
by-him it-was-asked, 'you why crying-are?' The-potteress said, 'to-me
 ēk-hī bētō čhāi; ōr ī rājā-kī bāi-māī bhūt āwai-čhāi,
one-only son is; and this king-of daughter-in evil-spirit has-entered,
 sō rōjīnā ēk ād'mī khāwai-čhāi. Sō āj mārā bētā-kī bāri
and every-day one man he-eats. And to-day my son-of turn
 čhāi, sō ō ũthai jāsi.' Jad ō khāi, 'tū rōwē
is, therefore he there will-go.' Then by-him it-was-said, 'thou cry
 mat. Thārā bētā-kī bad'li hū jāū-lō.' Rāt hōtā-ī bō
do-not. Thy son of instead I will-go.' Night as-soon-as-became he
 gayō. Ōr āg-par ēk dawāī rakh'tā-i bhūt bhāgō.
went. And fire-on a-certain medicine on-putting-just the-devil ran-away.
 'Ad'kai-ī jad bhangan bhuār'bā-nai gai tō bāi-nai
Early-in-the-morning when a-sweeperess to-sweep went then the-daughter-as-to
 chōkhī tarah-sū dēkhī. Bhangan jār rājā-nai
good condition-in she-was-seen. By-the-sweeperess having-gone the-king-to
 khāi. Rājā har'kārō bhēj khumār-nai pak'rā
it-was-said. By-the-king a-messenger having-sent the-potter-to having-caught
 bulāyō. Rājā khāi, 'rāt-nai thārā bētā-kī bāri čhī.
he-was-sent-for. By-the-king it-was-said, 'last-night thy son-of turn was.
 Sō kāī karō?' Khumār khāi, 'mārāj, mārai ēk pāw'nō
By-him what was-done?' By-the-potter it-was-said, 'sire, to-me one guest
 āyō-čhāi, jīn-nai khanāyō-čhō.' Rājā ũn-nai bulāyō ōr sārī
come-has, whom-as-to sent-he-was.' By-the-king him-as-to he-was-sent-for and all

hagīgat pūchhī. Or bāi-nai ũ-nai par'nā di, 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.

JAIPURĪ (NĀGAROHĀL).

The Nāgarohāl variety of Jaipurī 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 Jaipurī. The pronoun of the first person is *mhẽ*, as well as *maĩ* and the pronoun of the second person is *taĩ*, as well as *tũ*, with an oblique form *tha*, as well as *ta*. The relative pronoun is *jẽ*, not *jõ*. 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.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGAROHĀL).

JAIPUR STATE.

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

एक कागको छो अर एक हरण छो । यां दोन्हां-के भायैकाचारो छो । दन-में तो आप-के चावै जठे चेजो कखाबो करे अर रात-ने दोन्हूं सामल हो-जावै । कागको तो ऊपर रोखड़ा-पर बैठ जावै अर हरण रोखड़ा-के नीचे बैठ जावै । यां दोन्हां-के ज्यास अखो घणू जो केई दन बदीत हो-गीया । एक दन स्याऊ-के अर हरण-के मकाप कठे-ई हुयो । जद स्याऊ या बखारर बोखो-अस यो हरण मोटो छे । ई-सूं भायैकाचारो करर कठे-न-कठे ई-ने फँद-में फसार मरा-नखावाँ । जद ई-ने बोखो-अस आ-रै हरण आपाँ भी भायैका मँड-जावाँ । जद हरण बोखो के कागको अर में भायैको मँड-रयो-हूँ । अर तू केरे-है आपाँ मँड-जावाँ । तो मूँ तो न्हारा भायैका कागका-ने पूछाँ बना तैं-सूं भायैको ने मँडूँ । जद स्याऊ बोखो-अस तू थारा भायैका-ने काल बूजजे । में थारै गोडे भाऊँ-हूँ । आपाँ भायैका मँड-सा । जद हरण आँधण-का ऊ-ई रोखड़ा नीचे कागका-ने बूजी की रै भायैका न्हाने आज स्याऊ मख्यो छो । जो ऊँ या की-स आपाँ भायैका मँड-जावाँ । जो तू के तो मँड-अर तू के तो ने मँड- । जद कागको बोखो-अस न्हारी कौबो-माने-है तो तू स्याऊ-सूं भायैको मत मँडे । कोई दन स्याऊ त-ने कठे-न-कठे दगो करर फँद-में फसा दे-गो । जद फेर दूसरे दन ऊ स्याऊर हरण मख्यो । तो के आज तो तू थारा भायैका-ने बूज्थायो । अब आपाँ दोन्हूं भायैका मँड- । जद हरण बोखो अरै भाई स्याऊ न्हारी भायैको तो नट-ख्यो-अस तू भायैको मत मँडे । जद स्याऊ बोखो-अस आपाँ तो मँड-सा । जद स्याऊ बी-आँधण-का ऊँ-की लार-लार ऊँ-ई रोखड़ा नीचे गीयो जठे कागको-र हरण बैठे-छा । जद हरण कागका-ने फेर बूजी के यो तो माने कोने । भायैको मँड-बा बै-ई आ-खो । जद कागको बोखो तू न्हारी माने-है तो ई-सूं भायैको मत मँडे । स्याऊ-की जात दगाबाज छे । दगो करर त-ने कोई दन मरा बलासी ॥

[No. 29.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (NĀGARCHĀL).

JAIPUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Ēk kāg^lō chhō, ar ēk haraṇ chhō. Yā dōnyā^ñ-kai
A crow there-was, and a deer there-was. These two-in-of
 bhāyaiḷāchārō chhō. Dan-māñ tō āp-kai chāwai
friendship there-was. The-day-during verily themselves-of in-the-wish
 jathai chējō kary-ābō-karai, ar rāt-nai dōnyū sāmā
there picking-up-of-food doing-they-do, and night-at the-both together
 hō-jāwai. Kāg^lō tō ūpar rōkh^{rā}-par baiṭh-jāwai, ar
used-to-become. The-crow then above tree-on would-sit, and
 haraṇ rōkh^{rā}-kai nīchā baiṭh-jāwai. Yā dōnyā^ñ-kai jyās āsyō
the-deer tree-of beneath would-sit. These two-to love so
 ghanū jō kēi dan badit-hō-giyā Ēk dau syāḷ-kai ar
much(-was) that several days passed. One day a-jackal-to and
 haraṇ-kai maḷāp kaṭhai-ī huyō; jad syūḷ yā
the-deer-to meeting in-some-place-even took-place; then the-jackal this
 bachyārar bōlyō-as, 'yō haraṇ mōṭō chhai; ĩ-sū bhāyaiḷāchārō karar
thinking said-about-him, 'this deer fat is; him-with friendship making
 kaṭhai-n-kaṭhai ĩ-nai phād-māñ phasār marā-nakhāwā.
in-some-place-or-other him-to a-net-in entrapping let-us-cause-to-be-killed.'
 Jad ĩ-nai bōlyō-as, 'ā-rai haraṇ, āpā bhī bhāyaiḷā
Then him-to he-said-to-him, 'come-O deer, (let-)us also friends
 māḍ-jāwā.
begin (i.e. become'). Then the-deer said that, 'a-crow and I
 bhāyaiḷō māḍ-rayō-chhū, ar tū kai-ai-chhai, "āpā māḍ-jāwā."
friends are-already-become, and thou sayest, "(let-)us become(-friends)."
 Tō mhū tō mhārā bhāyaiḷā kāg^lā-nai pūchhyā banā tai-sū
Then I indeed my friend the-crow-to asking without thee-with
 bhāyaiḷō nai māḍū.
friend not may-become.' Then the-jackal said-to-him, 'thou thy
 bhāyaiḷā-nai kāl būj^jē; māñ thārai gōḍai āñ-chhū, āpā bhāyaiḷā
friend-to to-morrow ask; I in-thy in-vicinity coming-am, we friends

māḍā-lā.' Jad haraṇ āṭhaṇ-kā ū-i rōkh'rā nīchai
shall-become.' Then by-the-deer sunset-at the-same tree under
 kāg'lā-nai būji kī, 'rai bhāyaiḷā, mhā-nai āj syāḷ
the-crow-to it-was-asked that, 'O friend, me-to to-day a-jackal
 maḷyō-chhō; jō ũ yā kī's, "āpā bhāyaiḷā māḍ-jāwā."
met-was; so by-him this was-said-by-him, "let-us friends become."
 Jō tū kai, tō māḍā; ar tū kai, tō nai
If thou would-say, then we-will-become; and (if)-thou say, then not
 māḍā.' Jad kāg'lō bōlyō-as, 'mhārō kaibō mānai-chhai,
we-will-become.' Then the-crow said-to-him, 'my saying (if)-thou-obey,
 tō tū syāḷ-sū bhāyaiḷō mat māḍai. Kōi dan syāḷ
then thou the-jackal-with friend do-not become. Some day the-jackal
 ta-nai kaṭhai-n-kathai dagō karar phād-māi phasy-ā-dē-gō.'
thee-to somewhere-or-other a-fraud practising a-net-in will-entrap.'
 Jad phēr dūs'rai dan ū syāḷ-ar haraṇ maḷyō. Tō kai,
Then again on-next day that jackal-and the-deer met. Then he-says,
 'āj tō tū thārā bhāyaiḷā-nai būjy-āyō? Ab āpā
'to-day then thou thy friend-to must-have-asked? Now let-us
 dōnyū bhāyaiḷā māḍā.' Jad haraṇ bōlyō, 'a-rai bhāi syāḷ,
both friends become.' Then the-deer said, 'O brother jackal,
 mhārō bhāyaiḷō tō naṭ-gyō-as, "tū bhāyaiḷō mat māḍai."
my friend indeed refused-to-it, "thou friend do-not become."
 Jad syāḷ bōlyō-as, 'āpā tō māḍ'syā.' Jad
Then the-jackal said-to-him, 'we on-the-other-hand should-become.' Then
 syāḷ bī āṭhaṇ-kā ũ-kī lār-lār ũ-ī rōkh'rā nīchai
the-jackal also the-evening-in him-of with the-same tree underneath
 gīyō jathai kāg'lō-r haraṇ baiṭhai-chhā. Jad haraṇ kāg'lā-nai
went where the-crow-and the-deer used-to-sit. Then the-deer the-crow-to
 phēr būji kai, 'yō-tō mānai kōnai; bhāyaiḷō māḍ'bā bai-ī
again asked that, 'this-indeed yields not; friend becoming for
 ā-gyō.' Jad kāg'lō bōlyō, 'tū mhārī mānai-chhai tō ĩ-sū
has-come.' Then the-crow said, '(if)-thou me obey-dost then him-with
 bhāyaiḷō mat māḍai. Syāḷ-kī jāṭ dagābāj chhai. Dagō
friend do-not become. Jackal-of kind deceitful is. Deception
 karar ta-nai kōi dan marā-ghalāsī.'
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. These 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.)

JAIPURĪ (RĀJĀWĀṬĪ).

To the north-east of the area in which Nāgarchāl Jaipurī is used, and lying to the east of the portion of the Tonk State which is itself to the east of the Chaurāsī area, in the heart of the Jaipur territory, we find Rājāwāṭī Jaipurī spoken. Towards the north it is more mixed with Standard Jaipurī. The number of its speakers is estimated to be—

Pure Rājāwāṭī	. . . . .	133,939
Mixed dialect	. . . . .	39,510
		TOTAL
		<u>173,449</u>

Rājāwāṭī has immediately to its east the Ḍāṅg dialects which I have grouped under Braj Bhākhā. It hence presents some irregularities. They nearly all appear in the conjugation of the verb *haiḍō* (Jaipurī *whaiḍō*), to become. Its principal parts are as follows:—

Infinitive, *haiḍō* or *haiñū*, to become. Present participle, *haitō*. Past participle, *hīyō*, obl. masc. *hīyā*, fem. *hī*. Conjunctive participle, *hair*. Adverbial participle, *haitāñ*. Noun of agency, *haiḍālō*.

Present tense:—

<i>Sing.</i>	<i>Plural.</i>
1. <i>hūñ</i>	<i>hāñ</i>
2. <i>hai</i>	<i>hō</i>
3. <i>hai</i>	<i>hai</i>

The future is *hūñ-lō*, etc., or *haisyūñ*, etc. The other tenses can be formed from these elements.

We may note in the specimen the occurrence of the Gujarātī form of the impersonal construction in which the verb is attracted to agree with the object with *nai*. Thus, *charī bachchāñ-nai dēkhyā* (not *dēkhyō*), the hen-sparrow saw the young ones. Similarly, *charī charāñ-nai kīyō*, the hen-sparrow said to the cock; but *rājā kī*, the king said, in which *kī* agrees with the feminine *bāṭ* understood.

The following specimen has been provided by Mr. Macalister, to pages 45 and ff. of whose grammar reference may be made for further information regarding the dialect.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀTĪ).

JAIPUR STATE.

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

एक तो चड़ो छो अर एक चड़ी छी । वाँ दोन्याँ-क घुसाको राजा-का मैल-कै मै-ने छो । तो चड़ी-कै तरकोकी-नाथ-का परताब-सँ बच्चा ह्यिया । तो वाँ बच्चाँ-की वाँ चड़ा-की अर चड़ी-की परीत देखर राँणी भीत खुसी ही । वा राँणी चड़ा-चड़ी-की बोली समजै-छी । चड़ी चडा-नै कीयो अक मै मर-जाऊँ तो म्हारा बच्चा दुख नै पावै । चड़ो बोख्यो काँईँ वासतै तो तू मरै-छे । अर काँईँ वासतै थारा बच्चा दुख पावै । तैँ जसी चड़ी फेर म-नै मऊँ बी तो कोनै अर जो कदात तू मर-जावै तो यी-ईँ म्हारी धरम छे अक मै नै परणू अर बच्चाँ-नै परबसता कर लिखूँ । ये बाताँ वाँ दोन्याँ-कै करार ह्यिया जो राँणी सुण-री । दस पाँच दन तो नकळ्या अर चड़ी मर गई । अब चड़ो खुराब अर अब राँणी छै सो देख-री चड़ा-नै अर बच्चाँ-नै । चार दन-कै पाछे-ईँ चड़ो छै सो दूसरी चड़ी लीयायो । वा चड़ी जँ चड़ा-का बच्चाँ-नै देख्या । देखताँ-ईँ चड़ी-कै तो तन-बदन-मैँ आग लाग-गी अक ये तो सीक-का छोरा छै । सो चड़ो तो वाँ-कै वासतै चुगो ल्यावै सो आछो ल्यावै । अर वा चड़ी छै सो बाड़-कै मै-ने-सँ गल्या काँटा चूँच-मैँ ल्यावै । सो वाँ-नै वै काँटा ल्यार दे वाँ बच्चाँ-नै । दन दो एक-कै मै-ने वै बच्चा मर गीया । अब जँ राँणी-कै ल्याल आयो अक अस्याँ ज्यो तू मर-जावै तो राजा बी दूसरो बीयाव कर-ले अर थारा बच्चाँ-नै वा अस्याँ-ईँ मार-नाखे । जनावराँ-ईँ-कै मै-ने यो ईरखो छै तो राँणाँ-मैँ तो पूरो ईरखो ह्यैतो-ईँ आयो-छै । वाँ चड़ी-का बच्चाँ-को अर चड़ो-को राँणी-कै बड़ो एक सोच छा-रयो । जद एक दन राजा पूछी राँणी-ने अक राँणी थारै अतो सोच काँईँ-को छै । नै न्होबो नै बैठबो नै डीळ-कै जपराँ-नै खुसी । अस्यो काँईँ सोच छै थारै । सो म-ने खै । राँणी कीयो-क म्हाराज म-नै तो काँईँ-ईँ बात-को सोच कोनै । राजा की तो अत्ती उदासी काँईँ-की छै बारै । जद राँणी की म्हाराज म्हारै एक कँवर छै । बरस पाँचक-की जमर छै । जँ-को म्हारै पूरो सोच छै ॥

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

JAIPURĪ (RĀJĀWĀṬĪ).

JAIPUR STATE.

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

TRANSLITERATION AND TRANSLATION.

Ēk tō charō chhō, ar ēk charī chhī. Wā
A verily cock-sparrow was, and a hen-sparrow was. Those
 dōnyā-kō ghusāḷō rājā-kā mail-kai mañ-nai ohhō. Tō
both-of a-nest a-king-of palace-in-of within was. Then
 charī-kai Tar'lōki-nāth-kā par'tāb-sū bachchā hiyā. Tō
the-hen-sparrow-to Tarlokinath-of favour-by young-ones became. Then
 wā bachchā-kī wā charā-kī ar charī-kī parit
those young-ones-of that cock-sparrow-of and hen-sparrow-of love
 dēkhar rāñī bhōt khusī hī. Wā rāñī
having-seen the-queen very-much pleased became. That queen
 charā-charī-kī bōli sam'jai-chhī.
the-cock-sparrow (and-) the-hen-sparrow-of language understands.
 Charī charā-nai kiyō ak, 'mañ mar-jāñ,
By-the-hen-sparrow the-cock-sparrow-to it-was-said that, '(if) I die,
 tō mhārā bachchā dukh nai pāwai.' Charō bhōlyō,
then (let-)my young-ones pain not suffer.' The-cock-sparrow said,
 'kāñ wās'tai tō tū marai-chhai, ar kāñ wās'tai thārā
'(for-)what reason then thou shouldst-die, and (for-)what reason thy
 bachchā dukh pāwai? Tañ jasī charī phēr ma-nai
young-ones pain should-suffer? Thee like hen-sparrow again me-to
 mañai bī tō kōnai; ar jō kadāt tū mar-jāwai
will-be-obtained also indeed not; and if peradventure thou die
 tō yō-i mhārō dharam chhai ak mañ nai par'nū, ar
then this-alone my vow is that I not (am-)to-be-married, and
 bachchā-nai par'bas'tā kar-lēsū.' Yē bātā wā dōnyā-kai
the-young-ones-to support will-make.' These things these both-to
 karār hiyā, jō rāñī suñ-rī. Das pāch dan tō
agreements became, that the-queen hearing-remained. Ten five days thus
 nak'lyā, ar charī mar-gai. Ab charō
passed-away, and the-hen-sparrow died. Now the-cock-sparrow
 khurāb, ar ab rāñī chhai, sō dēkh-rī
in-a-bad-way (was), and now the-queen (that-)is, she watching-remained

charā-nai ar bachchā-nai. Chyār daṇ-kai pāchhai-ī
the-cock-sparrow-to and the-young-ones-to. Four days-in-of after-even
 charō chhai, sō dūs^{rī} charī liy-āyō. Wā charī
the-cock-sparrow that-is, he another hen-sparrow brought. By-that hen-sparrow
 ũ charā-kā bachchā-nai dēkhyā; dēkh^{tā-ī}
that cock-sparrow-of young-ones-to they-were-seen; immediately-on-seeing-them
 charī-kai tō tan-badan-māī āg lāg-gī, ak yē tō
the-hen-sparrow-of indeed body-in fire burned, that these surely
 sauk-kā chhōrā chhai. Sō charō tō wā-kai
co-wife-of children are. Therefore the-cock-sparrow on-the-one-hand them-of
 wās^{tai} chugō ly-āwai sō āchhyō ly-āwai, ar wā charī
for picked-up(-food) brings that good brings, and that hen-sparrow
 chhai sō bār-kai māī-nai-sū galyā kātā chūch-māī ly-āwai, sō
is that fence-in-of within-from rotten thorns beak-in brings, and
 wā-nai wai kātā ly-ār dē wā bachchā-nai. Dan dō ēk-kai
them-to these thorns bringing gives these young-ones-to. Days two one-of
 māī-nai wai bachchā mar-giyā. Ab ũ rāñi-kai khyāl āyō ak,
within those young-ones died. Now that queen-to (this)-thought came that,
 'asyā jyō tū mar-jāwai, tō rājā bī dūs^{rō} biyāw kar-lē,
'in-this-way if thou die, then the-king also another marriage will-make,
 ar thārā bachchā-nai wā asyā-ī mār-nākhai. Janāwarā-ī-kai
and thy children-to she in-this-way-surely may-kill. The-animals-even-in-of
 māī-nai yō ir^{khō} chhai, tō rāñyā-māī tō pūrō ir^{khō}
among this ill-will is, then queens-among indeed complete ill-will
 haitō-i āyō-chhai.' Wā charī-kā bachchā-kō, ar charī-kō
becoming-veryly come-is.' That hen-sparrow-of young-ones-of and hen-sparrow-of
 rāñi-kai barō ēk sōch chhā-rayō. Jad ēk dan rājā
the-queen-to great an anxiety overshadowed. Then one day by-the-king
 pūchhī rāñi-nai ak, 'Rāñī, thārai attō sōch kāī-kō
it-was-asked the-queen-to that, 'O-queen, to-thee so-much anxiety what-of
 chhai? Nai nhābō, nai baiṭh^{bō}, nai ḍil-kai ūp^{rā}-nai khusī.
is? No bathing, no sitting, nor body-in-of on happiness-(is).
 Asyō kāī sōch chhai thārai? Sō ma-nai khai.' Rāñī
Such what anxiety is to-thee? That me-to tell.' By-the-queen
 kiyō-'k, 'Mhārāj, ma-nai tō kāī-ī bāt-kō sōch kōnai.'
it-was-said-that, 'Oh-mahārāj, me-to indeed any thing-of anxiety is-not.'
 Rājā kī, 'tō attī udāsī kāī-kī chhai thārai?'
By-the-king it-was-said, 'then so-much sadness what-of is to-thee?'
 Jad rāñī kī, 'Mhārāj, mhārai ēk kāwar chhai; baras
Then by-the-queen it-was-said, 'Oh-mahārāj, to-me one son is; years
 pāchēk-kī ūmar chhai; ũ-kō mhārai pūrō sōch 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 mate. 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!) the king and his new queen lived happy ever after.)

AJMĒRĪ.

The British district of Ajmere is bounded on the east and north by the state of Kishangarh, of which the language is the Kishangarhī variety of Jaipurī 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 Mārwarī, and to its south Mewar, of which the language is Mēwārī. All three dialects are spoken in Ajmere. In the extreme north-east, where Ajmere juts out into Kishangarh, the dialect is Kishangarhī, and is locally known as Dhundārī, one of the names of Jaipurī. In the west of the district the language is a form of Mārwarī. In the south it is Mēwārī. In the centre of the eastern half of the district a mixed dialect is spoken, which differs very slightly from ordinary Jaipurī. It is known as Ajmērī. In the city of Ajmere the Musalmāns speak ordinary Hindōstānī. We thus get the following figures for the languages spoken in Ajmere :—

Ajmērī	111,500
Jaipurī (Kishangarhī)	23,700
Mārwarī	208,700
Mēwārī	24,100
Hindōstānī	41,000
Other languages	13,359
TOTAL	<u>422,359</u>

It will suffice to give as a specimen of Ajmērī 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 Jaipurī. *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 *kōna*, instead of *kōnai*.

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMĒRĪ.

DISTRICT AJMERE.

कस्य आदमी-कै दो बेटा छ। वां दोयाँ-माँ छोटी छी वो बाप-नै कियो बाप न्हारै पाँती आवै जो धन न्ह-नै दे-दे । ओर आप-को धन वां-नै बाँट-दियो । अर घणा दन कौन हुया कै छोटी बेटो सब धन भेकी कर दूर देस चक्यो-गयो । ओर उँडै दाम-दाम लुचापणा-मै खो-दियो । अर जद वै सगको खरख कर-बुखो व मुल्क-मै जंगी काक पयो अर वै मुंगतो होबा लाग्यो । पर वठै-का रहबाका-सूँ मक्यो अर जँ जँ-की खेत-मै गूर चराबा भेज्यो । अर जँ गूर खाता-छा जी छोडा-सूँ पेट भरवा-की त्यार छी । पण कोई जँ-नै दीना नहीं । अर जद जँ-नै चेत हुयो व कस्यो न्हारा बाप-कै कत्ताक चाकराँ-कै रोटी धनी छ अर मै तो भूकाँ मरूँ-छूँ । मै जँठर न्हारा बाप कने जाजँ-लो अर जँ-नै कहखूँ बाप मै राम-जी-को अर थारो दोन्या-कै आगै पाप कस्यो-छै अर थारो बेटो कहबा जिस्यो नहीं रह्यो । न्ह-नै थारा नोकरा

ज्याम एक नोकर राख-लै । अर वै जँखो आर बाप कीड़े आयो । वो दूर-ही हो कै जँ-को बाप जँ-नै देख-लियो अर जँ-पर दिया आ-गई । अर दौड़र जँ-की गळा-सँ मळ्खो अर वाखो लियो । अर बेटो बाप-नै कळ्खो मै परमेसर अर घारी आँखो-मै गुणो काखो-है अर घारी बेटो कहवा जिखो नहीं रह्यो । पण बाप आप-का नोकराँ-ने हुकम कियो कै आछाहुँ आछा कपडा ल्याओ आर ई-नै पैरा-खो अर हाथ-मै छली पैरा-खो अर ई-का पग-मै पगरखी । आपणो खाओ अर मजा करो । खाँकै वै म्हारो बेटो मर-गयो हो अर पाछो जी-गयो-है । जँ गम-गयो-हो अर पाछो लाखायो । अर वै खुशी करवा लाग्यो ॥

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AJMERĪ DIALECT.

DISTRICT AJMERE.

TRANSLITERATION AND TRANSLATION.

Kasyā ād'mī-kai dō bēṭā chhā. Wā dōyā-mā chhōṭō
A-certain man-to two sons were. Those two-among the-younger
 chhō wō bāp-nai kiyō, 'bāp, mhārai pāṭi āwai jō dhan
was by-him father-to it-was-said, 'father, to-me share comes that wealth
 mha-nai dē-dē.' Ōr āp-kō dhan wā-nai bāt-diyō. Ar ghanā dan
me-to give.' And his-own wealth thens-to was-divided. And many days
 kōna huyā kai chhōṭō bēṭō sab dhan bhēḷō kar dūr
not became that the-younger son all wealth together having-made a-far
 dēs chaḷyō-gayō. Ōr ūḍai dām-dām luohohāpanā-māi khō-diyō.
country went-away. And there every-farthing debauchery-in was-squandered.
 Ar jad wai sag'ḷō kharach kar-chukyō wa mulk-māi jangī kāḷ
And when he all expense had-done that country-in a-great famine
 paryō, ar wai mūg'tō hōbā lāgyō; par waṭhai-kā rah'bāḷā-sū
fell, and he a-beggar to-be began; but that-place-of an-inhabitant-with
 mālyō. Ar ū ū-kō khēt-māi sūr charābā bhējyō. Ar ū
he-joined. And by-him his field-in swine to-feed he-was-sent. And he
 sūr khātā-ohhā jī chhōḍā-sū pēṭ bhar'bā-kō tyār chhō. Paṇ
swine eating-were those husks-with belly filling-of ready was. But
 kōi ū-nai dīnā nahī. Ar jad ū-nai chēt huyō
by-anybody him-to was-given not. And when him-to consciousness became
 wa kabhyō, 'mhārā bāp-kai kattā-'k chāk'rā-kai
by-him it-was-said, 'my father-out-of-the-house how-many servants-to

rōṭi ghaṇi chhai; ar maĩ tō bhūkṣ̃ marũ-chhũ. Maĩ ũthar
bread much is; and I indeed of-hunger die. I having-arisen
 mhārā bāp-kanē jāũ-lō ar ũ-nai kahasyũ, “bāp, maĩ Rām-ji-kō
my father-to will-go and him-to will-say “father, by-me God-of
 ar thārō dōnyā-kai āgai pāp karyō-chhai; ar thārō bētō kah*bā
and thy both-of before sin done-is; and thy son to-be-called
 jisyo nahĩ rahyō; mha-nai thārā nōk*rā jyān ēk nōkar
worthy-of not (I-)remained; me-to thy servant like one servant
 rākh-lai.”’ Ar wai ũthyō ar bāp kōṛē āyō. Wō dūr-hī
keep.”’ And he arose and father near came. He at-a-distance-even
 chhō kai ũ-kō bāp ũ-nai dēkh-liyō, ar ũ-par diyā ā-gai.
was that his by-father him-as-to he-was-seen, and him-upon pity came.
 Ar daṇṇar ũ-kī gaḷā-sũ maḷyō ar bāchyō liyō. Ar
And having-run his on-the-neck was-joined and kiss was-taken. And
 bētō bāp-nai kahyō, ‘maĩ Par*mēsar ar thārī ākhyā-maĩ
by-the-son father-to it-was-said, ‘by-me God and thy sight-in
 gunō karyō-chhai. Ar thārō bētō kah*bā jisyo nahĩ rahyō.’
sin done-is. And thy son to-be-called worthy-of not (I-)remained.’
 Pan bāp āp-kā nōk*rā-nai hukam kiyō kai, ‘āchhā-hũ
But by-the-father his-own servants-to order was-made that, ‘good-than
 āchhā kap*rā lyāō ar ĩ-nai pairā-dyō, ar hāth-maĩ chhallō
good clothes bring and this-to cause-to.wear, and hand-in a-ring
 pairā-dyō, ar ĩ-kā pag-maĩ pagar*khī. Āp*ṇō khāō ar majā
put, and this-of feet-in shoes-put. Let-us eat and merriment
 karō. Kyā-kai wai mhārō bētō mar-gayō-chhō, ar pāchhō jī-gayō-chhai;
make. Because he my son dead-was, and again alive-is;
 ũ gam-gayō-chhō, ar pāchhō lādy-āyō.’ Ar wai khuṣī kar*bā
he lost-was, and again is-found.’ And they pleasure to-do
 lāgyā.
 began.

HĀRAUṬĪ.

Hārauṭī is the language spoken in the states of Bundī and Kota, which are mainly inhabited by Hārā Rajputs. It is also spoken in the adjoining states of Gwalior, Tonk (Chabra), and Jhallawar.

Taking these states one by one, the population of Bundi in 1891 was 359,321. Of these 330,000 were estimated to speak Hārauṭī. Of the remainder, 24,000 speak the Khairārī form of Mēwarī employed by the Mīnās of the Khairār 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 :—

Hārauṭī	. . . . .	553,395
Mālvi	. . . . .	80,978
Others	. . . . .	84,688

Mālvi 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, Hārauṭī is spoken along the Kota frontier, between Shahabad and Chabra of Tonk, and also (in a less pure form known as Shiopurī or Siparī) 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 Mālvi, but along the Kota frontier we meet Hārauṭī.

In the Jhallawar State, as now constituted, Hārauṭī is spoken in the Patan Pargana in the north of the state, which has Hārauṭī-speaking areas of Kota on its east, west, and north.

We thus arrive at the total number of speakers of Hārauṭī :—

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, Hārauṭī belongs to the group of Eastern Rājasthānī dialects of which we have taken Jaipurī as the standard. It has to its east and south the Bundēlī dialect of Western Hindī and the Mālvi dialect of Rājasthānī, 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 Bundī and Kota and of the north of Jhallawar as being the standard form of Hārauṭī, and here we recognize the following peculiarities. Over the whole of this area it hardly changes.

The vowel *ē* is often preferred to *ai*. Thus, where Jaipurī has *kai*, to, Hārauṭī has *kē*. The letter *w* is preferred in infinitives like *hōwō*, to become, and in other words, such as *as^wwāb* for *asbāb*, property.

The influence of Bundēlī is most marked in the case of the agent, which regularly takes the postposition *nē*, while in Jaipurī the agent never takes this suffix. Thus we

have *chhōt^akyā-nē kahī*, the younger son said. *Nē* is, however, also used as a sign of the dative-accusative, like the *nai* of Jaipurī, as in *kōi ũ-nē kãñ̃ nhai dētō*, no one used to give anything to him. In one instance the termination *hē* is employed to indicate the dative. It is *kētā-'k mhan^atyã-hē rōṭī milē-chhē*, to how many servants is bread got. Nearly the same termination occurs in the Mālvi of Bhopal (pp. 258 and 263). Sometimes *kū* is the sign of the dative-accusative, as in *ēk-kū gōḍē bulār*, having called near (him) one (servant).

Verbs of saying do not govern the dative with *nai* of the person addressed, as in Jaipurī, but take the ablative with *sũ*, as in Western Hindī. Thus, *bāp-sũ kahī*, he said to the father.

The pronouns show greater divergence from Jaipurī. All the Jaipurī forms occur, but we have also *mhũ* or *mũ*, I; *mhã*, we; *mũñ̃*, *mhãñ̃*, or *mēñ̃*, to me; *ma-nē*, by me (agent); *mhã-kō*, of me; *tēñ̃*, to thee; *wãñ̃* or *ũñ̃*, to him; *wãñ̃*, to them. For 'this' (besides *yō*, feminine *yā*) we have *ñ̃* used in the nominative as well as in the oblique form; similarly, *ũ* is both nominative and oblique for 'he,' 'that.'

The genitive of the reflexive pronoun is both *āp^añō* and *āp-kō*, but *āp^añō* also means 'our' (including the person addressed).

Saving for a few words peculiar to its vocabulary, Hāraṭī does not otherwise differ (if we allow for the frequent preference of *ē* to *ai*) from Standard Jaipurī.

As samples, I give a version of the Parable of the Prodigal Son, and a folktale from the state of Kōtā. The former I give in facsimile, just as it was received, as it is an excellent example of the form which the Mārwarī alphabet takes in Eastern Rajputana. 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 Mahājanī script, which is really the vernacular character of Mārwarī merchants. In the transliteration I have corrected the mis-spellings which are only due to the carelessness of the writer (such as *gōḍhē* for *gōḍē*), and have supplied omitted vowels.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

रेडुआआआ उ हो पे वा धा गुमड छोउ
 नपापयुउरि-दाआ म्हारा पाता डौमन
 जोमड पुगछ मन देजाउनेनो जिनआपणो
 धन गुाहीपाए दीज्जो म्हादीन नहो पापाइ
 छ डे छोउ शो पे वा न्हाडीमाठमनपप-
 क्कारक दुव देवा नठोगडी अरडुउकुठ
 एरहक-आप शोआरीमन-पागाउन्ना
 आ-जपगोउ शारीपीनहरी-अरडुउ
 आठपीपुणे नोमणीनादार हीगडी हे
 गुहा-डुदेनडा अउआ लामगीउ
 न्हापाठागो-डुनडुहाआपणो जेनामधुनवपा
 पेडीमेठ अरडुन गुहांनोठोडीसुपेटमरुपे

पवारो उेजुदी सुव आपो उव छाअरओवी
डुन उाडुवु देनी - जइ उुन उे) ६ पउनी-नी

पवारो उेमासा पाप उा उे ना उमून न) ६ - कीं
वीने दीमा ठछी उे उा उुआ पा पा एभी पवर

ह छ अममुमुआमवु उुअपमाना पापगोउं
जाडुगो अर उुमु उुगुगो उे हेदा जामन

परमे सुव उुनं नमुप अरआप उेमु उाआग
पाप उुनी छ - ही उावग आप उी पे टो पागजी

गणु उु - परं नअपमे ही आप उी उे उमून न)

सुमाप्य ठी - जाप उु उुवर आप उा पापगोउं

गापु अर उुव ही छो उे उुआ पागान उुह

हेपव ही उु उुनी - अर माग उु उा गवे जा

ठागो अर नुपी - ठाउं शान उुने उुही उे

हे शाना - परमे सुव उे वनमुप अरआप उेमु

ॐ आगमनमगोपापुकोअरमुआपुती १
 दो पागजागन्धु - नो रेर पागान्कआपगा
 वाउरादुइती - थागाभागीपुइतीपीपुप
 प्पाइरुइती शरापुओअर उतीहागममुइती
 अरपगाम-जुनाशरापुओ-मृलामागाअर
 आगइउरागा-कुउपु) मारीपेटीमरगी
 उ)छो रेरुलाउ)छ-आरगमगीइ)छो रेरु
 पाउ)छ-जइपुइतीअपांठागा - उती
 पडोपेटीमाठमछोअरजइ उआगीपगा
 जगगीउंशोनीनीपाजोअर नमसुगो
 अरउनआपुती ५उतीपु - रेउउगाउपुठन
 पुछोउ)अरीहोरोछ-उनउउतीपु)उ
 आतीम(द्राआउ)छ-नीउतीथातीपापन
 गीउउराछ - शीउपुनआपुतीपेटीपु

नीजागणोपाशुछ - पून तुननीनशुनीअरमृ
 ठा विनहजापोछाउ) नदुउउओ-पापुडुहमा
 रमनापावगो नीतुनपापुछउही उेदुप्योमुम
 नरापवनापुगाउीनेपुाउरनीरु) छुअरथाउी
 उीपुु) मनउही ठहवठो रेवनीथानमाडी रेउ
 तुनगोमीनृ। दीपुु) उेमुह्वानाडाठान
 गौदनी देनी-परंनपुु) थाउीपदोजोमगणगा
 गौउवहक=आपुओलारोमंनपगाउनापो
 उिउगारुथानवमोडीउनी-जाशुपापपोठोउे
 अरपेदागुनीमारगोउंनदीपुरीरु)छअर
 जोकुममारगोउंनछनोभारीहृजाग-रंन
 कुनीउरपीअरवालाहोपोजोगछ-उरगणपुु)
 थारीमादीमवगाइ)छोनोरेहुनरु)छ-
 अरगंमगाइ)छोनोरेहुपाइ)छ-

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ.

STATE KOTA.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk āsāmī-kē dō bēṭā chhē. Wā-mē-sū chhōṭ*kyā-nē bāp-sū
A person-to two sons were. Them-in-from the-younger-by the-father-to
 kalī, 'dāji, mhārī pāṭī-kō dhān jō mūī pugai-chhai mā-nai
it-was-said, 'father, my share-of wealth which to-me falls me-to
 dē-khādō.' Sō ũ-nē āp'nō dhān wāī bāt-diyō. Ghanā din nē
give-away.' So him-by his-own wealth to-them was-divided. Many days not
 hōwā pāyā-ohhā, kē chhōṭ*kyō bēṭō sārō māl-as'wāb s'hōrar'
to-become got-were, that the-younger son all property having-collected
 dūr-dēsā chālō-giyō, ar uthē kuchalan rahar āp-kō sārō
in-a-far-country went-away, and there evil-conduct having-lived his-own all
 dhān bigār-nākhyō. Jab gōḍē kāī bī na rhiyō, ar uthē
wealth was-wasted-away. When nearly anything even not remained, and there
 kāl bī paḍyō; tō ghanō nādār hō-giyō. Phōr wāhā ũ
a-famine also fell: then very destitute he-became. Again there that
 dēs-kā ēk āsāmī gōḍē rhaiwā lāgyō. Ū-nē ũhi āp'nā
country-of a person near to-remain he-began. Him-by him his-own
 khētā-mē sūr charāwā-wēī mēlyō. Ar ũ-nē wāhā nōlāī-sū pēt
fields-in swine feeding-for he-was-appointed. And him-by there husks-with belly
 bhar'wō bachāryō kē jāī sūr khāwā-karē-chhā; ar
to-fill it-was-thought that which the-swine eating-continually-were; and
 kōī ũ-nē kāī nhai dētō. Jad ũ-nē yād paṛī tō
anyone him-to anything not used-to-give. When him-to memory fell then
 bachārī kē, 'm(h)ārā bāp-kā kētā-'k inban'tyā-hē it'ri
it-was-considered that, 'my father-of how-many servants-to so-much
 rōṭī milē-chhē kē wā-kū khāwā pāchhē bhī bach rahai-chhai;
bread is-got that them-to eating after even over-and-above remains;
 ar mūī bhūkā marū-chhū. Ab m(h)ārā bāp gōḍē-hī jāūgō,
and I in-hunger am-dying. Now my father near-even I-will-go,
 ar ũ-sū kahū-gō kē, "hē dāji, ma-nē Par'mēsūr-kē san'mukh ar
and him-to I-will-say that, "O father, me-by God-of before and

* *ḥ* represents an aspirated *h* (*ḥ*), and is written with an apostrophe to distinguish it from the ordinary *h*. This sound is also found in the Gujarātī of Kathiawar, *vide post*, pp. 426 and ff.

āp-kē mūḍā āgē pāp karyō-chhai. Ī kāran āp-kō bēṭō bāg*wā
you-of face before sin done-is. For-this reason you-of son to-be-called
 jōg nhai ohhū. Parantu ab mēi āp-kō ēk mhan'tyā jū rākh-lō."'
worthy not I-am. But, now me you-of a servant like keep."
 Jab ĩ ūthar āp-kā bāp gōḍē giyō. Ar dūr-hi chhō
Then he having-arisen his-own father near went. And distant-even he-was
 kē ũkā pitā-nē ũi dēkhar diyā kari, ar bhāgar
that him-of father-by to-him having-seen compassion was-made, and having-run
 ũ-kā galē jū lāgyō, ar chūmō. Lad*kā-nē ũ-sē kahī
him-of on-neck having-gone stuck, and kissed. The-son-by him-to it-was-said
 kē, 'hē dāji, Par*mēsur-kē san*mukh ar āp-kē mūḍā āgē ma-nē
that, 'O father, God-of before and thee-of face before me-by
 ghaṇō pāp karyō, ar mū āp-kō bēṭō bāg*wā jōg nhai chhū.'
great sin was-done, and I you-of son to-be-called worthy not am.'
 Tō phēr pitā-nē āp'nā chāk*ṛā-sū kahī kē, 'ghaṇā bhāri
Then again the-father-by his-own servants-to it-was-said that, 'very heavy
 bad*ki pōsakh khādar ũi phērāwō; ar ũ-kā hāt-mē mūd*ri
costly robe having-taken-out him clothe; and him-of hand-in a-ring
 ar pagā-mē jūtyā phērāwō. Mhā jīmāgā ar āṇand karāgū;
and feet-on shoes put-on. We will-feast and rejoicing will-make;
 kyūkē yō m(h)ārō bēṭō mar-giyō-chhō, phērū jiyō-chhai; ar gam-giyō-
because this my son dead-gone-was, again alive-is; and lost-gone-
 chhō, phērū pāyō-chhai.' Jad wē khusi kar*wā lāgyā.
was, again found-is.'. Then they happiness to-make began.

ũ-kō baḍō bēṭō māl-mē chhō. Ar jad ũ āti bagat jāg
Him-of the-elder son field-in was. And when he coming time house
 gōḍē pōchyō, tō bājō ar nāch suṇyō. Ar ũ-nē āp-kā
near arrived, then music and dancing was-heard. And him-by his-own
 chāk*ṛā-mē-sū ēk-kū gōḍē bulār pūchhyō kē, 'yō kāi
servants-in-of one near having-called it-was-asked that, 'this what
 hō-rhyō-chhai?' ũ-nē ũ-sū kiyō kē, 'thā-kō bhāi āyō-chhai,
happening-is?' Him-by him-to it-was-said that, 'thee-of brother come-is,
 jī-kī thā-kā bāp-nē gōth kari-chhai; kyū-kē wā-nē āp-kō bēṭō
wherefore thee-of the-father-by feast made-is; because him-by his-own son
 jīw*tō-jāg*tō pāyō-chhai.' Parantu ũ-nē rōs karyō, ar mēh*lāḍī nai
living-waking found-is.' But him-by anger was-made, and inside not
 jāwō chāyō. Jad ũ-kō bāp ũi ār manāwā lāgyō.
to-go wished. Then him-of the-father to-him having-come to-entreat began.
 Tō ũ-nē bāp-sū kahī kē, 'dēkhō, mū at*ṛā bar*sā-sū
Then him-by the-father-to it-was-said that, 'see, I so-many years-from
 thā-kī sēwā kar-rhiyō-chhū; ar thā-kō kiyō ma-nē kadī
thee-of service doing-am; and thee-of that-which-it-said me-by ever

nai tālyō. Phēr bhī thā-nē m(h)āī ēk ur^aṇō bhī nhī
not was-disobeyed. Again also thee-by to-me one kid even not
 diyō kē mhũ mhārā bhāiḷũ-nē gōṭh tō dētō.
was-given that I my friends-to feast indeed might-have-given.
 Parantu yō thā-kō bētō jō bhag^atanā^ã gōḍē rahar
But this thee-of son by-whom harlots near having-remained
 āp-kō sārō dhan bagāḍ-nākhyō ũ-kā ātā-hĩ thā-nē
you-of all wealth was-squandered him-of immediately-on-coming thee-by
 rasōi kari.' Jin-pē bāp bōlyō kē, ' arē bētā, tū-tō
dinner was-made.' This-on the-father said that, ' O son, thou-veryly
 m(h)ārē gōḍē sadīw rhiyō-chhai, ar jō-kuchh m(h)ārē gōḍē chhai
me near always remained, and whatever me near is
 sō thāro-ī jān. Parantu kusī kar^awō ar rāji hōwō
that thine-even know. But rejoicing to-make and happy to-become
 jōg chhai, kāran yō thārō bhāī mar-giyō-chhō, sō phērũ
proper is, because this thy brother deal-gone-was, he again
 jiyō-chhai ; ar gam-giyō-chhō, sō phērũ pāyō-chhai.'
alive-is ; and lost-gone-was, he again found-is.'

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

HĀRAUṬĪ.

KOTA STATE.

SPECIMEN II.

एक सहर-में दुरबळ बरामण छी । वो रोजीना कण भिग-श्या कर-के आप-का उदर-पुरण करे-छी । एक गाँव-में जावे तो-भी तीन सेर बेकरड़ी आवे । दो गाँव जावे जब भी वो-ही आवे । ओर जँ बरामण-के एक लड़की कुँवारी छी । जब बरामण-की अखी-ने कही के म्हराज आपणी भाग ती ईँ सुजब छै ओर ईँ कश्या-का पेळा हात काँई-सँ कराँगा । जब बरामण बोख्यो अब मँ काँई करूँ । एक गाँव जाजँ तो-भी तीन सेर बेकरड़ी मिळे ओर दो गाँव जाजँ तो-भी वो-ही मिळे । म्हरा सारा-की काँई बात छै । बरामण-की अखी बोली म्हराज याँ-सँ काँई भी उहम न होवे । ओर उपाइ करणी चाहिये । म्हनत करो जब सब कुछ हो । रगर म्हनत कुछ न्ही हो । भोत भगड़ी मचो । भोत दंगो कख्यो । जब बरामण-के-ताँई गुखी आयो । बरामण घर-सँ नीकळ-कर परदेस-में चाल्यो । बीस कोस-पर जार बचारी के कठी चालाँ । पाछे गेळा-में बरड आई । वाहाँ एक सुन्दर बगीची ओर बावरी देखी । वाहाँ एक जोगी-राज तपस्या कर-न्हिया छ । अर वा-ने समाद चड़ा-रखी-छी । बरामण-ने बचारी के अब कठी चालाँ । अब तो संत-जन मिळ-गिया । याँ-की सेवा कराँगा । भगवान खाबाई भी देगो । जब या बचारी बरामण असतान बुहार-कर सादू-की सेवा-में बैठ-गियो । जब सेवा करता भोत रोज हो-गिया जब सादु-जी-की पळक जगड़ी । जब बरामण-सँ कही के बरामण तू माँग । म्हा-की सेवा करता तेईँ घणा दन हो-गिया । जब बरामण-ने कही म्हराज काँई माँगूँ । म्हारे एक कुँवारी लड़की छै अठारा बीस बरस-की जी-का पेळा हात न्ही हुवा । सो म्हारी घरहाळी-के ओर म्हारे लड़ाई हो-गई । जब मँ चख्यो आयो । कूँकी म्हारे पास काँई भी सरतन ने छी । जब संत-जन-ने फरमाई के ये चुंधी कागद-की तू ले-जा ओर सहर-में जार बेच-दीजे । जादा लोभ तो करजे सूती । अर कश्या-का पेळा हात हो-जावे उतना-सा रुप्या ले-काडजे । अर जँ चुंधी-में या बात लिखी छी के होत-की वेण कु-होत-की भाई ।

पीर बेटि नार पराई ॥

जागे सो नर जीवे ।

सोवे सो नर मरे ॥

गम राखे सो आनंद करे ॥

जब यो चुंधी लेर बरामण सहर-में गियो । एक साहुकार-का लड़का-सँ जार कही के ये चुंधी आप ले-खाड़ी ओर मेईँ दी सो रुप्या दे-खाड़ी । सो साहुकार-का कुँवर-ने जँ चुंधी-में सीख-की बातों मंडी देखर दो सी रुप्या तुरत दे-खाड़ा । ओर चुंधी ले-खाड़ी । ओर बरामण रुप्या लेर कश्या-को ब्याव वँ रुप्या-से कर-दीनो ॥

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ.

KOTA STATE.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ek sahar-mē dur^abaḷ Barāman chhō. Wō rōjinā kan bhig^asyā
A-certain city-in a-poor Brahman was. He daily grain begging
kar-kē āp^akā udar-pur^anā karē-chhō. Ek gāw-mē jāwō tō-bhī
having-done his-own belly-filling used-to-do. One village-in he-may-go still
tīn sēr bēkar^aṛī āwē; dō gāw jāwō jab-bhī wō-hī
three seers grain-doles may-come; two villages he-may-go then-even that-much
āwē. Ōr ū Barāman-kē ēk lar^akī kūwāri chhī. Jab
may-come. And that Brahman-to one daughter unmarried was. Then
barāmaṇ-kī astrī-nē kahī kē, 'Mhārāj, āp^anō bhāg tō ī
the-Brahman-of wife-by it-was-said that, 'Sir, our lot indeed this
mujab chhai, ōr ī kannyā-kā pēlā hāt' kāī-sū karāgā?' Jab
sort is, and this daughter-of yellow hands what-with we-shall-do?' Then
Barāmaṇ bōlyō, 'ab mū kāī karū. Ek gāw jāū tō-bhī tīn
the-Brahman said. 'now I what can-do. One village if-I-go still three
sēr bēkar^aṛī miḷē, ōr dō gāw jāū tō-bhī wō-hī
seers grain-doles is-obtained, and two villages if-I-go then-even that-much
miḷē. Mbārā sārā-kī kāī bāt chhai?' Burāman-kī astrī
is-obtained. My power-of-(in) any thing is-there?' The-Brahman-of wife
bōlī, 'Mhārāj, thā-sū kāī-bhī uddam na hōwē. Ōr upāi kar^anō
said, 'Sir, you-by any-even profession not becomes. And remedy to-do
chāhiyē. Mhanat karō, jab sab-kuohh hō. Bagar mhanat
is-necessary. Exertion if-you-make, then everything becomes. Without exertion
kuchh nhī hō.' Bhōt jhag^arō machō; bhōt dangō karyō.
anything not becomes.' Much quarrelling took-place; much dispute was-made.
Jab Barāmaṇ-kē-tāī gussō āyō. Barāman ghar-sū nikaḷ-kar
Then the-Brahman-of-to anger came. The-Brahman house-from started-having
par-dēs-mē chālyō. Bis kōs-par jār bachāri
another-country-into went. Twenty kōs-distance having-gone it-was-thought
kē, 'kathī chālā?' Pāchhē gēlā-mē barad āī. Wāhā ēk
that, 'where do-we-go?' Afterwards the-way-on a-forest came. There one
sundar bagichī ōr bāw^aīi dēkhī. Wāhā ēk jōgī-rāj tapasyā
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-rhiyā-*chbā*, ar wā-nē samād chaṛā-rakhi-*ohhi*. Barāmaṇ-nē
practising-was, and him-by absorption undergone-being-was. 'The-Brahman-by
 bachāri kē, 'ab kathī chālā? Ab tō sant-jan miḷ-
it-was-thought that, 'now where do-we-go? Now indeed saintly-persons are-
 giyā. Yā-kī sēwā karāgā. Bhag^awān khābāi bhī dēgō.' Jab
found. These-of service I-will-do. God food even will-give.' Then
 yā bachāri, Barāman as^atān buhār-kar sādū-kī sēwā-mē
this was-thought, the-Brahman the-place swept-having the-saint-of service-in
 bēth-giyō. Jab sēwā kar^atā bhōt rōj hō-giyā.
sat-down (i.e. employed-himself). Then service in-doing many days passed.
 Jab sādū-jī-kī paḷak ūg^ari. Jab barāman-sū kahī kē,
Then the-saint-of eyelids opened. Then the-Brahman-to it-was-said that,
 'Barāman, tū māg. Mhū-kī sēwā kar^atā tēi ghanā dan
 'Brahman, thou ask-(for-a-boon). My service in-doing to-thee many days
 hō-giyā.' Jab Barāman-nē kahī, 'Mhārāj, kāi māgū.
have-passed.' Then the-Brahman-by it-was-said, 'Sir, what should-I-ask.
 Mhārē ēk kūwārī laṛ^akī chhai aṭhārā bis baras-kī, jī-kā pēlā
To-me one unmarried daughter is eighteen twenty years-of, whose yellow
 hāt nhī huwū; sō mhārī ghar^ahālī-kē or mhūrē laṛāi hō-gai
hands not are-become; and my wife-to and to-me quarrel took-place.
 Jab mhū chalyō-āyō; kū-kī mhārē pās kāi-bhī sar^atan nē chhō.'
Then I came-away; because me-of near any-even money not was.'
 Jab sant-jan-nē phar^amāi kē, 'yē chunthī kāgad-kī tū
Then the-saint-person-by it-was-ordered that, 'this piece paper-of thou
 lē-jā, or sahar-mē jā bēch-dijē. Jādā lōbh-tō kar^ajē matī;
take, and a-city-in having-gone sell. Great avarice-verity make not;
 ar kannyā-kā pēlā hāt hō-jāwē ut^anā-sā rupyā lē-kā^ajē.' Ar
and the-daughter-of yellow hands may-become that-much money accept.' And
 ū chunthī-mē yā bāt likhī-chhī kē,
that piece-in this thing written-was that,

'Hōt-kī bēṇ, ku-hōt-kō bhāi.
 '(well)-being-of a-sister, evil-being-of a-brother.

Pir bēṭī nār parāi.
 Father's-house daughter woman not-one's-own.

Jāgē sō nar jiwē.
 Wakes that man lives.

Sōwē sō nar marē
 Sleeps that man dies.

Gam rākhē sō ānand karē.'
 Passions controls he happiness does.'

Jab yō chunthī lēr Barāmaṇ sahar-mē giyō. Ēk sābukār-
 Then this piece having-taken the-Brahman a-city-in went. One merchant-
 kā laṛ^akā-sū jā kahī kē, 'yē chunthī āp lē-khārō, or
 of son-to having-gone it-was-said that, 'this piece you accept, and

mēi dō sō rupyā dē-khārō.' Sō sāhukār-kā kūwar-nē ũ
to-me two hundred rupees give.' Then the-merchant-of son-by that
 chunthi-mē chōkhī sikh-kī bātā maṇḍī dēkhar dō sō
piece-in good teaching-of principles arranged having-seen two hundred
 rupyā turat dē-khāryā, or chunthī lē-khāri. Or Barāman
rupees immediately were-given, and the-piece was-accepted And the-Brahman
 rupyā lēr kannyā-kō byāw wā rupyā-sē kar-dinō.
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 'Mahārāj; 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 *kōs*, 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.

HĀRAUṬĪ (SIPĀRĪ).

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 Mālvi, mixed with the Hārautī and Būndēli spoken in its neighbourhood. A little further south of Shahabad lies the Chabra pargana of Tonk, in which the dialect is also Mālvi, mixed with the Hārautī of Kota immediately to its west. Indeed more than twenty-four thousand people of this part of Gwalior and of Chabra, who dwell on or near the Kota border, speak Hārautī itself.

The Shahabad country is mostly mountainous, and the mixed Mālvi there spoken is hence locally known as Ḍangihāi or Ḍhandēri.

North of the Shahabad pargana lies the Shiopur pargana of Gwalior. Here, as well as in the adjoining part of Kota, the language is Hārautī, but is mixed with the neighbouring Būndēli and Ḍāngi. The Gwalior people call this form of Hārautī Shiopurī, while the Kota people call it Sipārī, from the river Sip, a tributary of the Chambal in this locality.

As a specimen of this Sipārī or Shiopurī dialect I give a short folktale, which comes from the Gwalior State. It will be seen that it is in the main Hārautī. Instances of borrowing from Būndēli are the use of *hō*, as well as *chhō*, for 'was,' or *hū*, as well as *chhū*, for 'I am.' In *bachchān-kū*, to the children, we have an oblique plural and postposition borrowed from Ḍāngi.

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SIPĀRĪ).

STATE GWALIOR.

एक सुआद्या और एक सुआड़ी एक ठोर रहबो करै-हा । एक दिन वाँ-कूँ प्यास लागी । जद सुआड़ी-ने सुआद्या-सँ कही पाणी पीबा चालाँ । तू कहार्याँ भी जाणी-हे । वहाँ एक नाहर-की आँदर हे । तू कोई कहारणी जाणती-होवे तो आपण पाणी पियाँ । हूँ प्यासी मरूँ-छूँ । या कहर वे पाणी-की ठोर पै गया । वहाँ जार सुआड़ी-ने पूछी तू कोई कहारणी जाणी-हे । ज्यँ-ही वे पास आया नाहर-ने वाँ-कूँ देखि-लिया । जद सुआद्या-ने कहो हूँ तो सारी बातें भूल-गयो । सुआड़ी-ने कही ऐ सुआक्या यहाँ जभो क्वँ रह-गियो । पाणी पीर लायक काका-कूँ सलाम कर । सुआद्या भट पाणी पीबा-लाग्यो पर जद पाणी पीर धाय-गियो जँ-ने नाहर-कूँ सलाम करी । फेर सुआड़ी-की भाड़ी देखर जँ-ने जँ-सँ कही कि तू कई भाँकी-हे । तू-भी पाणी पीर आपणा काका-कूँ सलाम कर । जद सुआड़ी पाणी पी-बुकी जँ-ने नाहर-सँ कही के म्हाँ-की जाग-ने चालो । वहाँ न्हारि दो वच्चाँ हे । यो सुआद्या तो कहै-हे ये न्हारा-हे । पर मैँ कहँ-हूँ ये न्हारा हे । जी-सँ ये चाल-कर वाँ-की दी पाँती पाड़-दो । जद नाहर-ने आप-का मन-सेँ बचारी के हूँ याँ चारों-ने खा-जाजंगो । अब वे वहाँ-सँ उखटा बावद्या अर घर-ने आया । तो.

सुभाङ्गी-ने आप-का सुभाषा-सँ कही कि तू भीतर जा र दीनूँ बखान-कूँ बारे ले-आ । नाहर पाँती पाड़-देगो । सुभाषो डर-की मारी बारे नहीं कछो । मैने-ही रियो । जद सुभाङ्गी बोली मैँ बखान-कूँ लाऊँ-हूँ । या कहर वा-भी जा-धुसी । बारे फकेली नाहर ही कभो रहबो कछो । पाछे सुभाङ्गी-ने आप-की नाड़ आँदर-में-सूँ बारे काडर नाहर-सँ बोली बाबा म्हाँ-को राजी-नामो हो-गियो । एक बची तो सुभाषा-ने ले-लीनो और एक म-ने । नाहर उलटो डाँग-में चको-गयो । ईँ तरह वे बच-गिया । और नाहर-कूँ बाता-में लगाव वाँ-ने पाणी पी-लियो ॥

[No. 34.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

HĀRAUṬĪ (SĪPĀRĪ).

STATE GWALIOR.

TRANSLITERATION AND TRANSLATION.

Ēk suāryō aur ēk suārī ēk ṭhōr rah*^obō karai-hā.
A jackal and a she-jackal one 'in-a-place living doing-were.
 Ēk din wā-kū pyās lāgī. Jad suārī-nē suāryā-sū
One day them-to thirst stuck. Then the-she-jackal-by the-jackal-to
 kahī, 'pāṇī pībā chālā. Tū kahānyā bhī jānai-hai?
it-was-said, 'water to-drink let-us-go. Thou stories too knowest?
 Wahā ēk nāhar-kī ādar hai. Tū kōī kabāṇī jāntō-hōwē
There one tiger-of a-den is. Thou any story if-thou-know
 tō āpaṇ pāṇī piyā; hū pyāsī marū-^ochhū.' Yā kabar
then we water may-drink; I thirsty dying-am.' This having-said
 wē pāṇī-kī ṭhaur-pai gayā. Wahā jā suārī-nē
they water-of place-near went. There having-gone the-she-jackal-by
 pūchhī, 'tū kōī kabāṇī jānai-hai?' Jyū-hī wē pās āyā
it-was-asked, 'thou any story knowest?' When-just they near came
 nāhar-nē wā-kū dekhi-liyā. Jad suāryā-nē kahī, 'hū tō sārī
the-tiger-by them-to they-were-seen. Then the-jackal-by it-was-said, 'I indeed all
 bātā bhūl-gayō.' Suārī-nē kahī, 'ai suālyā, yahā ūbhō kyū rah-giyō?
things have-forgotten.' She-jackal said, 'O jackal, here standing why remainest?
 Pāṇī pīr lāyak kākā-kū salām kar.' Suāryō jhaṭ pāṇī
Water having-drunk the-worthy uncle-to obeisance do.' The-jackal at-once water
 pībā-lāgyō, ar jad pāṇī pīr dhāy-giyō ū-nē nāhar-kū
to-drink-began, and when water having-drunk was-refreshed him-by the-tiger-to
 salām karī. Phēr suārī-kī āṛī dekhar ū-nē ū-sū
obeisance was-made. Then the-she-jackal-of towards having-seen him-by her-to
 kahī ki, 'tū kai jhākai-hai? Tū-bhī pāṇī pīr āp'nā
it-was-said that, 'thou what peeping-art? Thou-too water having-drunk our
 kākā-kū salām kar.' Jad suārī pāṇī pī-chukī ū-nē nāhar-sū
uncle-to obeisance do.' When the-she-jackal water drank by-her the-tiger-to
 kahī kē, 'mhā-kī jāg-nē chālō; wahā mhārē dō bachchā hai; yō
it-was-said that, 'my to-house come; there my two young-ones are; this
 suāryō tō kahai-hai, "yē mhārē hai," ar maī kahū-hū, "yē
jackal on-the-one-hand saying-is-that, "they mine are," and I saying-am, "they

mbārā hai." Ji-sū thē chāl-kar wā-kī dō pāti pār-dō.' Jad nāhar-nē
mine are." So thou having-come them-of two shares make.' Then the-tiger-by
 āp-kā man-mē bachārī kai, 'hū yā chārā-nē khā-jāūgō'
his-own mind-in it-was-thought that, 'I these four-to will-eat-up.'
 Ab wē wahā-sū ul'tā bāw'ryā ar ghar-nē āyā. Tō
Now they there-from back returned and the-house-to came. Then
 suārī-nē āp-kā suāryā-sū kahī ki, 'tū bhitar jār
the-she-jackal-by her-own jackal-to it-was-said that, 'thou inside having-gone
 dōnū bachchān-kū bārē lē-ā. Nāhar pāti pār-dēgō.' Suāryō
both the-young-ones-to out bring. The-tiger shares will-make.' The-jackal
 dar-kī māri bārē nahī karyō; maīnē-hī riyō. Jad suārī
fear-of through out not came-out; within he-remained. Then the-she-jackal
 bōli, 'maī bachchān-kū lāū-hū.' Yā kahar wā bhī
said, 'I the-young-ones-to bringing-am.' This having-said she also
 jā-ghusi. Bārē akēlō nāhar hī ūbhō rah'bō-karyō.
entered. Outside alone the-tiger only standing remained.
 Pāchhai suārī-nē āp-kī nār ādar-mē-sū bārē kādar
Afterwards the-she-jackal her-own neck the-cave-in-from out projecting
 nāhar-sū bōli, 'bābā, mhā-kō rājīnāmō hō-giyō. Ēk bachchō tō
the-tiger-to said, 'Sir, our reconciliation has-become. One offspring indeed
 suāryā-nē lē-linō, aur ēk ma-nē.' Nāhar ul'tō dāng-mē
the-jackal-by was-taken, and one by-me.' The-tiger back jungle-in
 chaḷō-gayō. Ī tarah wē bach-giyā, aur nāhar-kū bātā-mē
went-away. This in-manner they were-saved, and the-tiger-to stories-in
 lagār wā-nē pānī pī-liyō.
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.

MEWĀTĪ.

Two specimens of Mēwātī are sufficient. One is a version of the Parable of the Prodigal Son, and the other is a folktale. Both come from Kot Kāsam of Jaipur, and have been provided by the Rev. G. Macalister.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN I.

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

कहीं आदमी-के दो बेटा हा । उन-में-तैं छोटा-ने अपणा बाप-तैं कही बाबा धन-में-तैं मेरा बट-को आवे सो मूँ-ने बाँट-दे । वैह-ने अपणू धन उन-ने बाँट-दीयो । घणा दिन नाँह हुआ जब छोटी बेटो सब धन ले-कर पर-देस-में चळ्यो-गयो । अर उत जा-कर सब धन कुम्हिले चळ-कर बिगाड़-दीयो । जब वैह-ने सारो धन बिगाड़-दीयो जब वैह देस-में भीत भाख्यो काळ पड़्यो अर वो कंगाल हो-गयो । वो गयो अर वैह देस-का रहण-वाळा था उन-में-तैं एक-कै रह्यो । वो वैह-ने अपणा खेतों-में सूर चरावण-ने खेदायो । जो बरह्यो सूर खाय-हा उन-तैं वो अपणू पेट भरण-ने राजी थो । कोई आदमी वैह-ने किमें बी नाँय देतो । जब वैह-ने सुरत आई उन कही मेरा बाप-का नौकरों-ने रोटी घणी अर मैं भूको मरूँ-हूँ । मैं उठूंगो अपणा बाप-के कने जाऊंगो अर वैह-ने कहूंगो बाबा मैं ईसुर-को पाप कख्यो अर तेरो पाप कख्यो अर तेरो बेटो कहण लायक नाँय । तेरा नौकरों-में मूँ-ने बी राख-ले । वो जख्यो अर अपणा बाप कने आयो । वैह-को वाप वैह-ने दूर-ही-तैं आवतो देख्यो । जब वैह-ने दया आई । जब दौड़-कर गकै लगायो अर वैह-ने चूमण चाटण लाग्यो । बेटे वैह-ने कही बाबा मैं ईसुर-को पाप कख्यो अर तेरो पाप कख्यो अर तेरो बेटो कहण लायक नाँय । पर बाप नौकरों-तैं कही आख्या-तैं आख्या कपड़ा ल्यावो अर वैह-ने पहरावो । वैह-का हाताँ-में गूँठी पहरावो अर पागों-में जोड़ी पहरावो । हम खाँ पीवाँ अर खुसी कराँ । क्यूँ यो मेरो बेटो मर-गयो थो जो फिर-के जीयायो है । जातो-रह्यो थो सो पा-गयो । अर वै खुसी करण लाग्यो ॥

वैह-को बड़ी बेटो खेत-में हो । वो आयो अर घर-के नीड़े आयो जब वो गावणू बजा-वणू और नाचणू सुण्युँ । वैह नौकरों-में-तैं एक बुलायो अर वैह-ने पूछो यो के बात हो-रही है । उन वैह-तैं कख्यो तेरो भाई आयो है अर तेरे बाप-ने जाफत दर्द-है क्यूँ वो वह-ने राजी-खुसी पाँण मिळ्यो । वोह होय हो-गयो । अर भीतर नाँह गयो । जब वैह-को बाप बाहर आयो अर वोह मनायो । उन जुबाब कह-कर अपणा बाप-ने कख्यो देख इतना बरसाँ-तैं

मैं तेरी सेवा करूँ-हूँ कबे मैं तेरो कहणू नाँह गीछो । तौ-बी तें मूँ-ने कबे एक बकरी-को बचो बी ना दियो अक मैं अपणा भायकाँ-की साथ खुसी करतो । पर तें तेरो यो बेटो आव-तें-हीं जहें तेरो घन राँडा-में लडा-दियो वैह-ने आफत दई । वोह वैह-ने कही बिटा तू सदा मेरे साथै-है । जो किमैं मेरे कने है सो तेरो-ही है । राजी होणू अर खुसी करणू आखी बात है । क्वं यो तेरो भाई मर-गयो थी सो फिर-के जीयायो है । जातौ रघो यो सो पा-गयो है ॥

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ DIALECT.

STATE JAIPUR.

SPECIMEN I.

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

TRANSLITERATION AND TRANSLATION.

Kahī ād'mi-kai dō bētā hā. Un-maī-taī ohhōṭā-nai
A-certain man-to two sons were. Them-among-from the-younger-by
 ap'nā bāp-taī kahī, 'bābā, dhan-maī-taī mērā baṭ-kō āwai
his-own father-to it-was-said, 'father, wealth-among-from my portion-to comes
 sō mū-nai bāṭ-dē.' Waīh-nai ap'nū dhan un-nai bāṭ-diyō.
that me-to dividing-give.' Him-by his-own wealth them-to dividing-was-given.
 Ghaṇā din nāh huyā jab chhōṭō bētō sab dhan lē-kar
Many days not became then the-younger son all wealth taken-having
 par-dēs-maī chaḷyō-gayō. Ar ut jā-kar sab dhan
foreign-country-in went-away. And there gone-having all wealth
 kuggailai chaḷ-kar bigāṛ-diyō. Jab waīh-nai sārō dhan
in-riotous-way gone-having was-squandered. When him-by all wealth
 bigāṛ-diyō, jab waīh dēs-maī bhaut bhāryō kāḷ paṛyō;
was-squandered-away, then that country-in a-very mighty famine fell;
 ar wō kaṅgāḷ hō-gayō. Wō gayō ar waīh dēs-kā rahan-wālā
and he a-beggar became. He went and that country-of inhabitants
 thā, un-maī-taī ēk-kai rahyō. Wō waīh-nai ap'nā khētā-maī
were, them-among-from one-in-of remained. By-him him-to his-own fields-in
 sūr charāwaṇ-nai khādayō. Jō bar'chhā sūr khāy-hā un-taī wō
swine feeding-for it-was-sent. What husks swine eating-were them-from he
 ap'nū pēṭ bharaṇ-nai rājī thō. Kōi ād'mi waīh-nai kimaī bi nāyā
his-own belly filling-for ready was. Any man him-to anything even not
 dētō. Jab waīh-nai surat āi un kahī, 'mērā bāp-kā
used-to-give. Then him-to senses came by-him it-was-said, 'my father-of
 nauk'rā-nai rōṭi ghaṇī, ar maī bhūkō marū-hū. Maī ūṭhūgō
servants-to bread much (-is), and I hungry dying-am. I will-arise
 ap'nā bāp-kai kanai jāṭūgō, ar waīh-nai kahūgō, "bābā, maī
my-own father-in-of near will-go, and him-to will-say, "father, by-me

Isur-kō pāp karyō, ar tērō pāp karyō; ar tērō bētō kahaṇ
God-of sin was-done, and thy sin was-done; and thy son to-be-called

lāyak nāyā. Tērā nauk'rā-māi mū-nai bi rākh-lē." ' Wō
fit I-am-not, Thy servants-among me-to also keep." ' He

ūthyō ar ap'nā bāp-kanai āyō. Wañh-kō bāp wañh-nai
arose and his-own father-near came. His by-father him-to

dūr-hi-tāi āw'tō dēkhyō. Jab wañh-nai dayā āi;
distance-even-from coming he-was-seen. Then him-to compassion came;

jab daur-kar galai lagāyō, ar wañh-nai chūmaṇ-chātaṇ lāgyō.
then run-having on-the-neck stuck, and him-to to-kiss-to-lick began.

Bētai wañh-nai kahī, 'bābā, māi Isur-kō pāp karyō ar
By-the-son him-to it-was-said, 'father, by-me God-of sin was-done and
 tērō pāp karyō. Ar tērō bētō kahaṇ lāyak nāyā.' Par
thy sin was-done. And thy son to-be-called fit I-am-not.' But

bāp nauk'rā-tāi kahī, 'āchhyā-tāi āchhyā kap'rā lyāwō ar
by-the-father servants-to it-was-said, 'good-than good clothes bring and
 wañh-nai pah'rāwō; wañh-kā hātā-māi gūthi pah'rāwō, ar pāgā-māi jōri
him-to put-on; his hands-on a-ring put, and feet-on shoes

pah'rāwō. Ham khā piwā ar khusi karā. Kyū yō mērō bētō
put. Let-us eat drink and pleasure make. Because this my son
 mar-gayō-thō, jō phir-kai jiy-āyō-hai; jātō-rah-yō-thō, sō pā-gayō.'
dead-gone-was, he again has-become-alive; lost-remained-was, he is-found.'

Ar wai khusi karaṇ lāgyā.
And they pleasure to-do began.

Wañh-kō badō bētō khēt-māi hō. Wō āyō ar ghar-kai nīrai āyō,
His elder son field-in was. He came and house-to near came,
 jab wō gāw'nū bajāw'nū aur nāch'nū suṇyū. Wañh nauk'rā-
then by-him singing music and dancing was-heard. By-him servants-

māi-tāi ēk bulāyō ar wañh-nai pūchhī, 'yō kē bāt hō-rahi
from-among one was-called and him-to it-was-asked, 'this what thing going-on
 hai?' Un wañh-tāi kahyō, 'tērō bhāi āyō hai; ar tērai bāp-nai
is?' By-him him-to it-was-said, 'thy brother come is; and thy father-by
 jāphat dai-hai; kyū wō wañh-nai rāji-khusi āṇ milyō.'
a-feast given-is; because by-him him-to safe-and-sound coming was-obtained.'

Wōh ohhōy hō-gayō; ar bhitar nāh gayō. Jab wañh-kō bāp bāhar āyō
He angry became; and in not went. Then his father out came
 ar wōh manāyō. Un jubāb kah-kar ap'nā
and by-him (he-)was-persuaded. By-him reply said-having his-own

bāp-nai kahyō, 'dēkh, it'nā bar'sā-tāi māi tēri sēwā karū-hī;
father-to it-was-said, 'lo, so-many years-from I thy service doing-am;
 kabai māi tērō kah'nū nāh geryō; taubi tāi mū-nai kabai ēk
ever by-me thy command not was-broken; still by-thee me-to ever one

bak'ri-kō bachchō bī nā diyō, ak maĩ ap'nā bhāy'ā-kī
she-goat-of a-young-one even not was-given, that I my-own friends-of
 sāth khusī kar'tō. Par taĩ tērō yō bētō āw'taĩ-hĩ
with merriment might-have-made. But by-thee thy this son on-coming-just
 jhaĩ tērō dhan rāṇḍā-maĩ uḍā-diyō wāĩh-nai jāphat daĩ.
by-whom thy wealth harlots-in was-squandered him-to a-feast was-given.'

Wōh wāĩh-nai kahī, 'bētā, tū sadā mērai sājhai hai, jō-kimaĩ
By-him him-to it-was-said, 'son, thou always me with art, whatever
 mērai kanai hai sō tērō-hī hai. Rājī hōṇū ar khusī kar'nū
to-me near is that thine-alone is. Pleased to-become and merriment to-make
 āchhī bāt hai; kyĩ yō tērō bhāi mar-gayō-thō, sō phir-kai jīy-āyō
good thing is; because this thy brother dead-gone-was, he again alive
 hai; jātō-rahayō-thō, sō pā-gayō hai.
is; lost-remained-was, he found is.'

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MEWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

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

एक हीर हो अर एक कागको अर एक नाहार अर एक चीपो ये चारुं अंध कूवा-में पड़ा-
था । एक राजा सिकार खेलतो डोके-यो । वैह-ने लाग्याई पिस । वैहीं कूवा-पर आयो ।
कूवा-में देख्यो तो चार जानवर पड़ा-हैं । फेर कागको बोख्यो कै तू मूँ-ने काढ-ले तो तेरै माँय
भीड़ पड़ेगी जब मैं तेरै काम आऊंगो । जब राजा-ने वो काढ-लीयो । जब कागको बोख्यो अक
सब-ने काढीयो । हीर-ने मत काढीयो । कागका-ने काढ-लीयो जब चीपो बोख्यो कै मूँ-ने बी
काढ-ले । मैं तेरै भीड़ पड़ा-में काम आऊंगो । वैह-ने बी काढ-मीयो । वो बोख्यो हीर-ने मत
काढीयो । नाहार-ने काढ-ले । जब वो बी काढ-लीयो । चीपो बी काढ-लीयो । फेर नाहार
बोख्यो मं-ने बी काढ-ले । कै मैं तो तू-ने ना काढूं । तू तो मूँ-ने खा-जा । फेर बोख्यो
नाहार अक मैं तू-ने ना खाऊं । तू मूँ-ने काढ-ले । तू-में भीड़ पड़ेगी जब मैं तेरै काम
आऊंगो । जब तेरै माँय भीड़ पड़े जब तू मेरै कने आ-जेयो । जब राजा-ने वो काढ-लीयो ।
जब नाहार बोख्यो अक हीर-ने मत काढीयो । जब हीर बी बोख्यो कै मूँ-ने बी काढ-ले ।
जब राजा-ने दया आ-गई । वो बी काढ-लीयो । हीर बोख्यो अक भीड़ पड़े जब मेरै कने
आ-जेयो तू । चारुं अपणा अपणा घर-ने चळ्या-गया । राजा सिकार खेलर अपणै घर आयो ॥

कोईक दिन राजा-ने हो-गया । जब राजा-में भीड़ पड़ी । तो राजा नाहार कने
गयो । नाहार पा-गयो वैह-ने । जब वैह-ने कड़ूला तागड़ी चाँदी-का डोरा सोना-का
सुरकी सोना-की दर्ई । माल भौत-सो दियो । जब वैह-ने पोट बांध दर्ई नाहार-ने । फेर
राजा बोख्यो सुज-में तो यो बोभ नाह चके । नाहार बोख्यो मेरै ऊपर पोट धर-ले । तू बी
चढ-ले । धारै गाँव पौँहचा-द्युंगो । फेर पोट बी धर-लई नाहार ऊपर । अर राजा बी
चढ-लीयो । फेर उन-का गाँव-में ल्या उताख्यो । जब राजा पोट अपणा घर-ने लीयायो अर
नाहार जंगळ-में गयो ॥

फेर दूसरै दिन राजा कागका कने गयो । जब कागको बोख्यो बैठ-जा । मैं तेरै चाटे
किमें आऊँ-हूँ । राजा बैठ-गयो । कागको गाँव-में उड-गयो । एक बैरबानी-ने नथ काढ-
कर अर बोरको सोना-को धर राख्या-था । वो उन-ने ले-कर उडियायो । फेर राजा-ने
दे-दर्ई । राजा घर लीयायो ॥

दूसरै दिन राजा हीर-के गयो । हीर-ने बैठा-लीयो । वैह गाँव-में रोखीना आदमी-
की बळ लीयो-करतो भैयों घर गेल । जेह दिन वैह-ही-को ओसरो यो हीर-को बळ-को ।
राजा-ने रसोई जिमारै अर किंवाड़ा भीतर कोठा-में मूँद-दीयो अर साकळ समा-हई । फेर

हीर गाँव-में गयो कै जलदी चाली न्हारे एक आदमी आ-गयो-है बऊ-में खाँगा । जब सब आ-गया । भैयाँ-पर जोत कर-दर्ह । कठायँ लीयाया पर वैह राजा-ने बी पकड़ ल्याया । हात पाँव बाँध-कर पटक-दीयो पर भाटा-के छुरी पैनाँवण लाग-गया ॥

जो वो कागको वैह-को भायको थी वो उड-रझो-थो । वैह-ने देख्यो तो उड-कर नाहार कने गयो । नाहार-ने बोख्यो कै राजा तो हीर कने चळ्यो-गयो । वैह-ने तो भैयाँ-की बऊ-में देंगा । त्वारी हो-रई है । जलदी चाल पर चीपा-ने बी ले-चाल । फेर चऊ-दीया पर चीपा-ने साथ ले-लीयो । तो तीनू मनसूबो करण लाग्या कै कागका तू के करागो । कै मैं भैयाँ-की जोत-का-माँयँ-तैं बाती ले-कर गाँव-में पूर दूंगो । सगका आदमी गाँव-में भाग-जाँयँगा । कोई पान चार डटैगा । कागको नाहार-ने बोख्यो तू के करागो । कै पान चार रहैगा उन-ने मैं खा-खूंगो । मैं बी भूको मरूँ-हूँ । फेर नाहार-चीपा-ने बोख्यो तू के करागो । कै मेरे ऊपर तम चढा-दीयो । मैं ले-कर भाग-जाऊँगा । कने-ही जा पौँह्या । जब राजा-की नाड़-पर छुरी धरी पर कागको बाती ले-कर गाँव-में पूर दर्ह । जब गाँव-में आदमी भाज-गा आग-ने देख-कर । तीन आदमी रछा । जिन-ने नाहार खा-गयो । चीपा-पर चढा-दीयो । चीपो ले-कर भाग्यायो । फेर नाहार पर कागको बी भाग्याया । राजा-ने राजा-के घर घाख्यो । वें अपणै घर गया ॥

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĒWĀTĪ.

STATE JAIPUR.

SPECIMEN II.

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

TRANSLITERATION AND TRANSLATION.

Ēk hīr hō, ar ēk kāg^ṛlō, ar ēk nāhār, ar ēk ohaupō,
An Ahīr was, and a crow, and a tiger, and an ass,
 yē chyārī andh kūwā-māi paryā-thā. Ēk rājā sikār khēl^{tō}
these the-four a-blind well-in fallen-were. A king hunt playing
 dōlai-thō. Waīh-nai lāgy-āi pis. Waī-hī kūwā-par
a-wandering-was. Him-to was-applied thirst. That-very well-on
 āyō. Kūwā-māi dēkhyō tō chyār jān^{war} paryā-hāi.
he-came. The-well-in it-was-seen then four animals fallen-are.
 Phēr kāg^ṛlō bōlyō kai, 'tū mū-nai kāḍh-lē, tō tērai-māyā
Then the-crow said that, 'thou me take-out, then thee-on
 bhīr paraigī, jab māi tērai kām āṅgō.' Jab rājā-nai
difficulty will-fall, then I to-thee of-use will-come.' Then the-king-by
 wō kāḍh-liyō. Jab kāg^ṛlō bōlyō ak, 'sab-nai kāḍhiyō.
he was-taken-out. Then the-crow said that, 'all please-take-out.
 Hir-nai mat kāḍhiyō.' Kāg^ṛlā-nai kāḍh-liyō, jab chaupō
The-Ahīr not please-take-out.' The-crow-for it-was-taken-out, then the-ass
 bōlyō kai, 'mū-nai bī kāḍh-lē. Māi tērai bhīr paryā-māi
said that, 'me also take-out. I to-thee difficulty falling-on
 kām āṅgō.' Waīh-nai bī kāḍh-liyō. Wō bōlyō, 'hīr-nai
of-use will-come.' Him-for also it-was-taken-out. He said, 'the-Ahīr
 mat kāḍhiyō. Nāhār-nai kāḍh-lē.' Jab wō bī kāḍh-liyō.
not please-take-out. The-tiger take-out.' Then he also was-taken-out.
 Chaupō bī kāḍh-liyō. Phēr nāhār bōlyō, 'mū-nai bī
The-ass also was-taken-out. Then the-tiger said, 'me also
 kāḍh-lē.' Kai, 'māi tō tū-nai nā kāḍhū.
take-out.' (He-answered-) that, 'I indeed thee not will-take-out.
 Tū tō mū-nai khā-jā.' Phēr bōlyō nāhār ak, 'māi
Thou indeed me will-eat-up.' Then said the-tiger that, 'I

tū-nai nā khāñ. Tū mū-nai kāḍh-lē. Tū-māñ bhīṛ paraigī,
thee not will-eat. Thou me take-out. Thee-in difficulty will-fall,
 jab mañ tērai kām āñgō. Jab tērai-māyā bhīṛ paraī,
then I to-thee of-use will-come. When thee-in difficulty falls,
 jab tū mērai kanai ā-jaiyō.¹ Jab rājā-nai wō kāḍh-liyō.
then thou to-me near please-come.¹ Then the-king-by he was-taken-out.
 Jab nāhār bōlyō ak, 'hīr-nai mat kāḍhiyō.' Jab hīr
Then the-tiger said that, 'the-Ahīr not please-take-out.' Then the-Ahīr
 bī bōlyō kai, 'mū-nai bī kāḍh-lē.' Jab rājā-nai dayā ā-gai.
also said that, 'me also take-out.' Then the-king-to pity came.
 Wō bī kāḍh-liyō. Hīr bōlyō ak, 'bhīṛ paraī, jab
He also was-taken-out. The-Ahīr said that, 'difficulty may-fall, then
 mērai kanai ā-jaiyō tū.' Chyārū ap^anā ap^anā ghar-nai
to-me near please-come thou.¹ The-four their-own their-own house-to
 chaḷyā-gayā. Rājā sikār khēlar ap^anai ghar āyō.
went-away. The-king hunting having-played to-his-own house came.

Kōi-k din rājā-nai hō-gayā. Jab rājā-māñ bhīṛ pari.
Some days the-king-to passed. Then the-king-in difficulty fell.
 Tō rājā nāhār kanai gayō. Nāhār pā-gayō wañh-nai.¹ Jab
Then the-king the-tiger near went. The-tiger was-found him-by. Then
 wañh-nai karūlā tāg^aṛi chāḍi-kā, ḍorā sōnā-kā, mur^aki
him-to a-bracelet a-girdle silver-of, a-necklace gold-of, an-ear-ring
 sōnā-ki dai. Māl bhaut-sō diyō. Jab wañh-nai pōṭ
gold-of were-given Goods much-very were-given. Then him-for a-bundle
 bāḍh dai nābār-nai. Phēr rājā bōlyō, 'muj-saī tō
having-tied was-given the-tiger by. Then the-king said, 'me-by indeed
 yō bōjh nāñ chḷai.' Nāhār bōlyō, 'mērai ūpar pōṭ dhar-lē.
this load not goes-on.¹ The-tiger said, 'to-me on the-bundle place.
 Tū bī chāḍh-lē Thārai gāw pañh^achā-dyñgō.¹ Phēr
Thou also mount. Thec (to-)the-village I-will-cause-to-arrive.¹ Then
 pōṭ bī dhar-lai nāhār ūpar. Ar rājā bī chāḍh-liyō.
the-bundle also was-placed the-tiger on. And the-king also was-mounted.
 Phēr un-kā gāw-māñ ly-ā utāryō. Jab rajā
Then him-of village-in having-brought¹ he-was-deposited. Then the-king
 pōṭ ap^anā ghar-nai liy-āyō, ar nāhār jaṅgaḷ-māñ gayō.
the-bundle his-own house-in brought, and the-tiger the-forest-in went.

Phēr dū^arai din rājā kāg^aḷā kanai gayō. Jab kāg^aḷō
Again on-another day the-king the-crow near went. Then the-crow
 bōlyō, 'bañh-jā; mañ tērai ātai kimañ ly-āñ-hñ.¹ Rājā
said, 'sit-down; I thee for something bringing-am.¹ The-king

¹ Note the subject of a neuter verb, in the agent-case.

baith-gāyo. Kāg'ḷō gāw-maī ud-gayō. Ēk bair'bānī-nai nath
sat-down. The-crow the-village-in flew-away. A woman-by nose-ring
 kādh-kar ar bōr'ḷō sōnā-kō dhar rākhyā-thā. Wō un-nai
taken-off-having and anklet gold-of having-put placed-were. He them
 lē-kar uḍiy-āyō. Phēr rājā-nai dē-dai. Rājā ghar
taken-having flew-and-came. Again the-king-to it-was-given. The-king home
 liy-āyō.
brought (them).

Dūs'rai din rājā hīr-kai gayō. Hir-nai baithā-
On-another day the-king the-Ahīr-to went. The-Ahīr-by he-was-caused-
 liyō. Waīh gāw-maī rōjīnā ād'mī-kī baḷ liyō-kar'tō bhaīyō
to-sit. That villuge-in daily a-man-of sacrifice used-to-take the-earth
 ghar gail. Jaīh din waīh-hī-kō ōs'rō thō hīr-kō
house according. On-that day that-even-of turn was the-Ahīr-of
 baḷ-kō. Rājā-nai rasōi jīmāi, ar kīwārā bhītar kōthā-
the-sacrifice-of. The-king-to food was-fed, and in-the-door inner room-
 maī mūd-diyō, ar sākai lagā-dai. Phēr hīr gāw-
in it-was-closed, and the-door-chain was-applied. Then the-Ahīr the-village-
 maī gayō kai, 'jal'di chālō, mhārai ēk ād'mī ā-gayō-hai,
in went (saying-)that, 'quickly come, to-me a man come-is,
 baḷ-maī dyāgā.' Jab sab ā-gayā. Bhaīyā-par jōt
sacrifice-in we-will-give.' Then all came. The-earth-on a-sacrificial-lamp
 kar-dai. Kadhāyā liy-āyā, ar waīh rājā-nai bī pakar
was-arranged. Sweetmeats they-brought, and that king also having-seized
 ly-āyā. Hāt pāw bādh-kar paṭak-diyō ar bhātā-
they-brought. Hands feet bound-having he-was-thrown-down, and whetstone-
 kai chhuri paināwan lāg-gayā.
to a-knife to-whet they-became-engaged.

Jō wō kāg'ḷō waīh-kō bhāy'ḷō thō, wō ud-rah-yō-thō. Waīh-
Who that crow him-of friend was, he flying-was. Him-
 nai dēkhyō, tō ud-kar nāhār kanai gayō. Nāhār-nai
by it-was-seen, so flown-having the-tiger near he-went. The-tiger-to
 bōlyō kai, 'rājā tō hīr kanai chalyō-gayō. Waīh-nai
he-said that, 'the-king indeed the-Ahīr near went. Him
 tō bhaīyā-kī baḷ-maī dēgā. Tyāri hō-rai-hai. Jal'di
indeed the-earth-of sacrifice-in they-will-give. Preparation being-made-is. Quickly
 chāl, ar chaupā-nai bī lē-chāl.' Phēr ohaḷ-diyā, ar ohaupā-nai
come, and the-ass also take.' Then they-went, and the-ass-to
 sāth lē-liyō. Tō tinū man'sūbō karaṇ lāgyā kai, 'kāg'ḷā,
with it-was-taken. Then the-three' consultation to-make began that, 'O-crow,
 tū kē karāgō?' Kai, 'maī bhaīyā-kī jōt-kā-māyā-tai
thou what wilt-do?' (He-said-)that, 'I the-earth-of lamp-of-in-from

bāti lē-kar gāw-māi pūr dyūgō. Sag^lā ād^mi gāw-māi
wick taken-having' village-in conflagration will-give. All men village-in
 bhāg-jāyāgā. Kōi pān chyār ḍataīgā.' Kāg^lō nāhār-nai
will-run-away. Some five four will-remain-behind.' The-crow the-tiger-to
 bōlyō, 'tū kē karāgō?' Kai, 'pān chyār rahaīgā,
said, 'thou what wilt-do?' (He-said-)that, 'five four will-remain,
 un-nai māi khā-lyūgō. Māi bi bhūkō marū-hū.' Phēr nāhār
them I will-eat-up. I also hungry dying-am.' Again the-tiger
 chaupā-nai bōlyō, 'tū kē karāgō?' Kai, 'mērai ūpar
the-ass-to said, 'thou what wilt-do?' (He-said-)that, 'me-on above
 tam chadhā-diyō. Māi lē-kar bhāg-jāyūgō.' Kanai-hī jā
you cause-to-mount. I taken-having will-run-away.' Near-even having-gone
 paūh^cchyā. Jab rājā-kī nār-par chhuri dhari, ar kāg^lō
they-arrived. Then the-king-of throat-on knife was-put, and by-the-crow
 bāti lē-kar gāw-māi pūr dai. Jab gāw-
the-wick taken-having the-village-in conflagration was-given. Then the-
 māi ād^mi bhāj-gā āg-nai dēkh-kar. Tin ād^mi rahiā.
village-in the-men ran-away the-fire seen-having. Three men remained.
 Jin-nai nāhār khā-gayō. Chaupā-par chadhā-diyō. Chaupō
Them the-tiger ate-up. The-ass-on he-was-caused-to-mount. The-ass
 lē-kar bhāgy-āyō Phēr nāhār ar kāg^lō hi bhāgy-āyā.
taken-having ran-away. Again the-tiger and the-crow also ran-away.
 Rājā-nai rājā-kai ghar ghālyō. Wai apⁿnai ghar gayā.
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.

AHIRWĀTĪ.

I give two specimens of Ahirwāṭī. One is in the Dēva-nāgari 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.

RĀJASTHĀNĪ.

AHIRWĀTĪ.

DISTRICT GURGAON.

एक सकस-के दो बेटा था। उन-मांह-तैं छोटनी बाप-तैं बोल्यो अक बाबा-जी माल-की बट जो मू-नें दीण् होय सो दे-दो। जब क-नें वो माल-की बट जिस तरह कछो-थो उसी तरह बांट-दियो। थोड़ा दिन पीछे छोटी बेटो सगळी माल जमा कर-के पर-देसा-नें चको-गयो अर वठे अपणू धन बद-चकनी-में खो-दियो। जब सब खरच कर-बुक्यो और वह देस-में बड़ी काक पड़-गयो अर वोह कंगाल हो-गयो तो वठे-ही वहाँ देस-का भागवान जिमीदार-के जा लख्यो। उन वोह अपणा खेत-में सूर चरावण-नें भेजो। अर उन चाही के उन छोळका-तैं जो सूर खाय-था उन-तैं अपणा पेट भरें। क्यूंके वंह-नें कोई किमें नाह दे-थो। जब सुरत मभार-के कही अक म्हारे घरी कितना-ही मिहिनतियां-नें रोटी से अर मैं भूखो मरतो डोळू-सूं। मैं उठ-के अपणा बाबा-जी कनें जाऊगो अर उन-ते कहूंगा कि म-नें धणी-को और तुम्हारी अलबत खोट कखो-से अर इब मैं इसो नारह्यो कि फिर तेरो बेटो कहाऊं। अर इब तू मू-नें अपणा मिहिनतियां-की तरह-ही राख-ले। जब उठ्या-तैं अपणा बाप पाहने चक-दियो। और वो अभी दूर थो अक देखतो-ही वंह-का बाप-नें महर आ-गई और भाज-के अपणू गले लगा-लियो और बौहत प्यार कियो। बेटा-नें कही अक बाबा-जी हमी धणी-को और तेरा अलबत खोट कखो-से। इब मैं तेरो बेटो कहावण लायक ना रह्यो। वंह-को बाप अपणा मिहिनतियां-नें बोल्यो अक अच्छा-तैं अच्छा कपड़ा अंह-नें पहराय-दो। अर अंह-का हाथ-में गूठी और पावां-में जोड़ी पहराय-दो। अर हम खांह अर खुसी करांगा। क्यूंके मेरे लेखे मेरे बेटा-नें फिर-के जन्म लियो-से। खूयो पायो-से। जब वो चाव-चोचका करण लग्यो ॥

वंह-को बड़ो बेटो खेत-में थो। जब घर-के नीड़े आयो गाजा-बाजा-नें सुण-के अपणा एक मिहिनती-नें बोल्यो कि, यो के से। उन कही के तेरो भाई आयो-से और तेरा बाबा-जी-नें बड़ी खातर-दारी करो-से न्यूं-अक वंह-तैं राजी-खुसी आ-मिळ्यो। वोह कोह हो-कर भीतर नाह गयो। वंह-का बाप-नें वो बाहर आ-कर-के मनायो। उन अपणा बाप-तैं कही अक देख मैं इतना बरस-तैं तेरो टहल करू-सूं अर कदी तेरो कछो ना गेखो-से मल तैं कदो मू-नें एक बकरी-की बखो ना दियो अंह-तैं मैं भी अपणा पिपारा ढब्बियां-की खातर करतो। इब जब-तैं तेरो यो बेटो आयो अर इन तेरो सगळो धन किसबणां-नें खुवा-लुटा-दियो तन्ही-नें वंह की बौहत खातर करी। उन वंह-नें कही बेटा तू सदा-तैं मेरे घोरे सा। किमें मेरो तेरो दो नाही से। तू-नें बी चाव करखो थो अक तेरा इन भाई-नें फिर-के जन्म लियो-से। अक खूयो और फिर मिळ्यो-से-गो ॥

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀṬĪ.

DISTRICT GURGAON.

TRANSLITERATION AND TRANSLATION.

Ēk sakas-kē dō bēṭā thā. Un-māh-tai chhōṭ^{nō} bāp-taī
A-certain man-to two sons were. Them-in-from the-younger the-father-to
 bōlyō ak, 'bābā-jī, māl-kō bat jō mū-nē diṇṅ hōy,
said that, 'father, the-property-of share which me-to to-be-given may-be,
 sō dē-dō.' Jab ū-nē wō māl-kō baṭ jis tarah kahyō-thō,
that give.' Then him-by that property-of share which way said-it-was,
 us-i tarah bāt diyō. Thōrā din pichhē chhōṭō
in-that-very way having-divided it-was-given. A-few days after the-younger
 bēṭō sag^{lō} māl jamā-kar-kē par-dēsā-nē chaḷō-gayō; ar
son all property collected-made-having foreign-countries-to went-away; and
 waṭhai ap^{nū} dhan bad-cha^{nī}-mē khō-diyō. Jab sab kharach kar-
there his-own fortune evil-behaviour-in wasted. When all expenditure was-
 chukyō, aur wāh dēs-mē baṛō kāḷ paṛ-gayō, ar wōh kaṅgāḷ
made-completely, and that country-in a-great famine fell, and he indigent
 hō-gayō, tau waṭhai-hī wāhī dēs-kā bhāg^{wān} jimīdār-kē jā
became, then there-even that-very country-of a-rich landlord-to going
 lagyō. Un wōh ap^{nā} khēt-mē sūr charāwaṇ-nē bhējō.
he-engaged-himself. By-him he his-own fields-in swine feeding-for was-sent.
 Ar un chāhī kē un chhōḷ^{kā}-taī, jō sūr khāy-thā,
And by-him it-was-wished that those husks-by, which swine an-eating-were,
 un-taī ap^{nō} pēt bharaī; kyū-kē wāh-nē kōi kimaī
them-by his-own belly he-may-fill; because him-to anybody anything
 nāh dē-thō. Jab surat sābhār-kē kahī ak, 'mhārē
not a-giving-was. Then senses arranged-having it-was-said that, 'on-my
 gharī kit^{nā}-hī mihin^{tiyā}-nē rōṭī sai, ar maī bhūkhō mar^{tō}
on-house how-many-even labourers-to 'bread is, and I hungry dying
 dōḷḷ-sū. Maī uṭh-kē ap^{nā} bābā-jī kanai jāḷgō ar un-taī
wondering-am. I arisen-having my-own father near will-go and him-to
 kahūgō ki, 'ma-nē Dhanī-kō aur tumhārō al^{bat} khōṭ karyō-sai;
I-will-say that, 'me-by God-of and your surely evil-dced done-is;
 ar ib maī isō nā rahyō ki phir tērō bēṭō kahāṅ.
and now I such not remained that again 'thy son I-may-be-called. And

ib tū mū-nē ap'nā mihin'tiyā-ki tarah-hī rākh-lē'' Jab uthyā-tāi
now thou me thy-own labourers-of like-even keep.'' Then arisen-having
 ap'nā bāp pāh'nē chaḷ-diyō. Aur wō abhī dūr thō ak dēkh'tā-
his-own father near he-started. And he yet far was that on-seeing-
 hī wāh-kā bāp-nē mahar ā-gnī, aur bhāj-kē ap'nē galē lagā-
even him-of father-to pity came, and run-having on-his-own on-neck he-was-
 liyō, aur bōhat pyār kiyō. Bētā-nē kahī ak 'bābā-jī,
attached, and much caress was-made. The-son-by it-was-said that 'father,
 hamī Dhaṇī-kō aur tērō al'bat khōṭ karyō-sai. Ib maī tērō bētō kahāwan
I God-of and thy surely evil have-done. Now I thy son to-be-called
 lāyak nā rahyō.' Wāh-kō bāp ap'nā mihin'tiyā-nē bōlyō ak, 'achehhū-
worthy not remained.' Him-of father his-own labourers-to spoke that, 'good-
 taī-achchhā kap'rā āh-nē pah'rāy-dō; ar āh-kā hāth-mē gūthī, aur
than-good clothes this-one-to put-on; and this-one-of hand-on a-ring, and
 pāwā-mē jōṛī pah'rāy-dō; ar ham khāh ar khusī karāgā;
feet-on (in) shoes put; and we may-eat and merriment shall-make;
 kyū-kē mērē lēkhē mērē bētā-nē phir-kō janm liyō-sai; khūyō, pāyō-sai.
because in-my in-opinion my son-by again birth taken-is; was-lost, found-is.
 Jab wō chāw-chōch'lā karan lagyō.
Then he rejoicing to-make began.

Wāh-kō barō bētō khēt-mē thō. Jab ghar-kē nīrē āyō
Him-of elder son field-in was. When the-house-of near he-came
 gājā-bājā-nē suṅ-kē ap'nā ēk mihin'tī-nē bōlyō ki,
music-etc. (obj.) heard-having his-own one labourer-to he-spoke that,
 'yō kē sai?' Un kahī kē, 'tērō bhāi āyō-sai;
'this what is?' By-him it-was-said that, 'thy brother come-is;
 aur tērā bābā-jī-nē baṛī khātar-dāri kari-sai; nyū-ak wāh-tāi
and thy father-by a-great feast done-is; because-that him-by
 rāji-khusī ā-milyō.' Wōh chhōh hō-kar bhitar
safe-and-sound having-come-he-was-met.' He angry become-having inside
 nāh gayō. Wāh-kā bāp-nē wō bāhar ā-kar-kē manāyō.
not went. Him-of the-father-by he outside come-having he-was-appeased.

Un ap'nā bāp-tāi kahī ak, 'dēkh, maī it'nā baras-tāi
By-him his-own father-to it-was-said that, 'see, I so-many years-since
 tēri tahal karū-sū; ar kadī tērō kahyō nā gēryō-sai; mal
thy service doing-am; and ever thy sayings not disobeyed-is; but
 tāi kadī mū-nē ēk bak'ri-kō bachchō nā diyō jāh-tāi maī
thou ever me-to one she-goat-of young-one not was-given which-with I
 bhī ap'nā piārā dhabbiyā-ki khātar kar'tō. Ib jab-tāi
also my-own dear companions-of feasting might-have-done. Now since
 tērō yō bētō āyō ar in tērō sag'lō dhan kis'banā-nē
thy this son came and by-this-one thy all fortune harlots-to

khuwā-luṭā-diyō tamhi-nē wāh-kī bōhat khātar kari.' Un
was-squandered-away thee-even-by him-of great feasting was-done.' By-him
 wāh-nē kahī, 'bētū, tū sadā-taī mērē dhōrē sā; kimaī
him-to it-was-said, 'son, thou ever-from me-of near art; whatever
 mērō tērō dō nāhī sai. Tū-nē hī chāw kar'ṇō thō,
mine thine two not is. Thee-to also merry-making to-be-done was,
 ak tērā in bhāi-nē phir-kē janm liyō-sai; ak khūyō, aur
that thy this brother-by again birth taken-is; that lost-was, and
 phir miḷyō-sai-gō.
again (he) found-is.

The other specimen of Ahīrwātī comes from the Jhajjar *Tahsil* in the south of Rohtak. It is a folktale illustrating the reputed avarice of people of the Ahīr (or as they are often locally called Hir) caste. An Ahīr promises to give his son-in-law whatever he asks for. When the son-in-law asks for a very petty present, the Ahīr invents all kinds of excuses to get off giving it.

The specimen is written in the Persian character, as received from Rohtak. It well shows the mixed character of the Ahīrwātī of this district. The first sentence, *ek Ahīr dukhālō parō thō*, is good Ahīrwātī, and the second, *us-kā jamāi bēre-nai āyā*, is equally good Bāngarū. So throughout the whole specimen Bāngarū and Ahīrwātī forms are found side by side, often in the same sentence. Sometimes we have words like *bōlō*, for the Ahīrwātī *bōlyō*, and sometimes words like the Bāngarū *bōlā*. The only local peculiarity is the dropping of the *y* in the past participle (*bōlō* for *bōlyō*) which is general over the whole of the Rohtak district. In one place the oblique form *aīh* is used for the nominative *yō*, this.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

AHĪRWĀTĪ.

DISTRICT ROHTAK.

ایک اہیر دوکھالو پڑو تھو۔ اوس کا جمای بیرے نے آیا۔ جس دن وہ
آیا۔ اہیرے ماری ماری اوت ہو رہی تھی۔ ہیر اپنے بھای سے بولو۔ کہ
ابنہ لال پگری والو کون بیٹھو سے۔ وہ بولو۔ تیرو مہمان سے۔ کہ کونسو سے۔
بو سے جیکلی کے گھر والو۔ وہ ہیر بولا۔ کہ تو جیکلی کے گھر والو سے۔ کہ
ہان جی تو بیرا میرے آج اوت ہوی سے۔ تو کچھہ مانگ۔ ہیر کا جمای
بولو۔ کہ بیرا تو جی کو کڑو سے۔ میں مانگونگا۔ سونا دیگو۔ وہ بولا کہ ناہ کے
طرح دونگو۔ میرے مرتے کے مونہہ تین نکل گئی۔ ہیر کے جمای نے کہا۔
کہ جی تم نو۔ تو میں ے وہ چوسنگ جیلی لٹک رہی وہ دیدو۔ ہیر بولا۔ کہ
بو پڑو سہنو۔ کہ یا جیلی تین تین چند کے پوری گیل۔ اور جینہہ اکیس ۲۱
برس دھرے دھرے ہوگیو۔ میرے کا کا حکملا کے ہاتھہ کی۔ میرے کالجے
کی کور۔ جینہہ پر تین تین بیاہ بگڑان سے۔ تین نے کی طرح دیدون۔

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RAJASTHANI.

AHIRWATI.

DISTRICT ROHTAK

Ek ahir dukhālō parō thō. Us-kā jamāi bēre-nai āyā.
An Ahir sick fallen was. Him-of the-son-in-law enquiry-for came.

Jis din woh āyā, ahir-kai māri-māri ōt hō-rahi-thi. Hir
On-what day he came, the-Ahir-to gradually recovery occurring-was The-Ahir
 ap'nē bhāi-sē bōlō ki, 'aīh lāl-pag'ri-wālō kaun baithō sai?' Woh
his-own brother-to said that, 'this red-turban-person who seated is?' He
 bōlō, 'tērō mehmān sai.' Ki, 'kaun-sō sai?' 'Yō sai Jai-kaḷi-
said, 'thy guest is.' (He-replied-) that, 'Who is?' 'This is Jai-kaḷi-
 kai ghar-wālō.' Woh hīr bōlā ki, 'tū Jai-kaḷi-kai ghar-wālō sai?'
to husband.' That Ahir said that, 'thou Jai-kaḷi-to husband art?,

Ki, 'hā-jī.' 'Tō, birā, mērai āj ōt hui-sai.
(He-replied-) that, 'yes-Sir.' 'Then, brother, to-me to-day recovery become-is.

Tū kuchh māg.' Hir-kā jamāi bōlō ki, 'birā, tū
Thou something ask-for.' The-Ahir-of son-in-law said that, 'brother, thou
 jī-kō kaḷrō sai. Maī māgūgā, sō nā dēgō.' Woh bōlā
soul-of narrow art. I will-ask-for, that not wilt-thou-give.' He said
 ki, 'nāh kai-ṭarah dūgō? Mērē mar'tē-kē mūh-tāi nikaḷ-gai.'
that, 'not how I-shall-give? Me dying-of mouth-from (the-word-)issued.'

Hir-kē jamāi-nai kahā ki, 'jī tam dō, tō māi-nai woh
The-Ahir-of son-in-law-by it-was-said that, 'if you give, then me-to that
 chausang jēlī laṭak-rahi woh dē-dō.' Hir bōlā ki, 'tū
four-pronged corn-rake hanging-was that give-away.' The-Ahir said that 'thou
 baṛo sohannō; ki yā jēlī tīn tīn chand-kai pōri gail, aur
very beautiful; that this corn-rake three three ring-to piece with, and
 jāih-nai ikis baras dharē-dharē hō-gayō, mērē kākā Hukam'lā-kē hāth-kī.
which twenty-one years keeping became, my uncle Hukamlō-of hand-of.
 Mērē kāl'jē-kī kōr. Jāih-par tīn tīn biyāh big'ṛā-sai. Taī-nai
My liver-of piece. Which-on three three weddings spoiled-are. Thee-to
 kai-ṭarah dē-dū?'
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-kālī's husband.' Said the Ahīr, 'are you Jai-kālī's husband?' '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 Ahīr, '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 Hukamlō 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?'

MĀLVĪ.

I give two specimens of Standard Mālvī and two of Rāngrī, 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 Rāngrī specimen is a tale illustrating Rajput heroism, and the second Mālvī one is a folksong sung at weddings.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई आदमी-के दो छोरा था । उन-मे-से छोटा छोरा-ने ओ-का बाप-से कियो के दाय-जी ऋ-के न्हारी धन-की हिस्सी टै-लाख । ओर ओ-ने उन-मे अपना माल-ताल-को बाँटो कर-दियो । फिर थोडा-ई दिन-में ऊ छोटी छोरी सब अपनी माल-मत्ता एकट्टी करी-ने कोई एक दूर देस-में चळ्यो-गयो । ओर वाँ चेन-में रै-ने ओ-ने सब अपनी धन उडै-दियो । सब खरच हुआ-पर उना देस-में भीत बडी काळ पयो ओर ओ-के खावा पीवा-की भीत पडचन पडवा लागी । जदे ऊ उना देस-में कोई-एक आदमी-के पास जै-ने रियो । ऊ आदमी ओ-के सूडला चरावा-के अपना खेत-में भेज्या करे । ओर सूडला जो कोई फोतरा खाता-था ओ-के उपर-ज ऊ खुसी-से रेतो । पन ऊ-की ओ-के कोई-ने दियो नी । जदे ऊ सूद-में आयो तो केन लख्यो न्हारा बाप-के घरे तो सुकता-ज मेनत मजूरी करवा-वाका-के बी पेट भरी-ने बचे इतरो खावा-के मिठे । ओर हूँ याँ भूक-से मरूँ । अब याँ-से हूँ उठी-ने बाप-के वाँ जै-ने काँगा के दाय-जी हूँ तमारो ओर भगवान-की गुनागार हूँ ओर ए-के उपराँत हूँ थारो छोरो केवावा-के लायक नी रियो । न्हारी गिनती तू अपना नोकर-में कर । फिर ऊ वाँ-से उठी-ने अपना बाप-के पास आयो । ओ-का बाप-ने ऊ दूर छेटीपे होते-ज ओ-के देख्यो ओर ओ-के टया भाई ओर भाख्यो ओर ओ-के गळा-से चीटाई-लियो ओर ओ-के मट्टी दी । फिर उना छोरा-ने ओ-का बाप-से कियो के दाय-जी हूँ भगवान-को ओर तमारो गुनागार हूँ ओर हूँ तमारो छोरो केवावा-के लायक नी हूँ । पन बाप-ने ओ-का नोकर-होन-से कियो के एक भीत अच्छो अंगो लाव ओर ए-के पेरारव ओर ए-का हात-में अँगूठी पेरारव ओर पग-में जूतो पेरारव । ओर आज जीमी-चूठी-ने बडो हरक अपन मनावंगा । कबोके न्हारो यो मन्यो हुआ छोरो आज जीवतो हुआ । यो खोवई-गयो-थो पन फिर मिळ्यो । जदे वी बडो हरक मनावे लाय्या ॥

अब ओ-को बडो छोरी खेत-में थो । ओर जदे ऊ चळ्यो ओर घर-के पास आयो ओ-के नाचवा-को ओर गावा-को आवाज सुनानो । फिर ओ-ने नोकर-होन-से-से एक-के बुलै-ने पूछ्यो इन बात-की अरथ केँ हे । फिर ओ-ने कियो के थारो भाई आयो-हे ओर थारा बाप-से ऊ खुसी-मजा-में मिळ्यो जे-से ओ-ने सेल दीवी-हे । फिर ओ-के हुआ आयो ओर घर-में जावे नी ।

जे-से ओ-को बाप बाहिर ऐ-ने ओ-के समजावा लाम्बो । पन ओ-ने ओ-का बाप-से कियो के देख
 हूँ धारी इतरा बरस-से सेवा कहुँ-हूँ ओर धारो म-ने केनी कदी-बी उलांग्यो नी । ऐसो होत
 बी छ-ने न्ह-के न्हारा मितर बरोबर चेन करवा-के वास्ते कदी बी बकरी-को बच्चो दियो नी ।
 ओर जे-ने धारो माल रामजनी-के साथ उठै-दियो उमा छोरा-के वास्ते सेल दीवी । फिर ओ-ने
 ओ-से कियो के बेटा तूँ हमेशा न्हारे-ज पास रे-हे । ओर जो कई न्हारे पास हेऊ सब
 धारो-ज हे । यो धारो भाई मयो थो ओर पाछो जीवतो हुओ । खोवाई-गयो-थो ओर
 पीछो पायो । ए-के वास्ते अपन-ने हरक बतानो यो जोग हे ।

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ād^amī-kē dō chhōrā thā. Un-mē-sē ohhōtū chhōrā-nē
A-certain man-to two sons were. Them-in-from the-younger son-by
 ō-kū bāp-sē kiyō kē, 'dāy-jī, mha-kē mhārō dhan-kō
him-of father-to it-was-said that, 'father-sir, me-to my wealth-of
 [hissō dai-lākh.' Ōr ō-nē un-mē ap^anā māl-tāl-kō bātō
share give-away.' And him-by them-among his-own property-of division
 kar-diyō. Phir thōḍā-i dīn-mē ū chhōtō chhōrō sab ap^anī
was-made. Then a-few-very days-in that younger son all his-own
 māl-mattā okattī karī-nē, kōi-ēk dūr dēs-mē chalyō-gayō.
property together made-having, a-certain distant country-in went-away.
 Ōr wā chhēn-mē rai-nē ō-nē sab ap^anō dhan
And there pleasure-in remained-having him-by all his-own wealth
 uḍai-diyō. Sab kharach huā-par unā dēs-mē bhōt baḍō kāl
was-squandered. All expenditure been-on that land-in a-very great famine
 padyō, ōr ō-kē khāwā-piwā-kī bhōt ad^achan paḍ^awā lāgi. Jadē
fell, and him-to eating-drinking-of great difficulty to-fall began. Then
 ū unā dēs-mē kōi-ēk ād^amī-kē pās jai-nē riyō. Ū
he that land-in a-certain man-of near gone-having remained. That
 ād^amī ō-kē sūḍ^alā charāwā-kē ap^anā khēt-mē bhējyā-karē. Ōr
man him swine feeding-for his-own field-in sends-regularly. And
 sūḍ^alā jō-kōi phōt^arā khātā-thū, ō-kē up^ara-j ū khusi-sē
the-swine what-ever chaff eating-were, that-of on-even he pleasure-with
 rētō; pan ū bī ō-kē kōi-nē ūiyō nī. Jadē
would-have-remained; but that even him-to anyone-by was-given not. When
 ū sūḍ^amē āyō, tō kēnē lagyō, 'mhārā bāp-kē gharē tō
he sense-in came, then to-say he-began, 'my father-of in-house indeed
 muk^atā-j mēnat majūri kar^awā-wālā-kē bī pēt bhari-nē
many-verity labour wage doers-to even belly filled-having
 bachē, it^arō khāwā-kē miḷē, ōr hū yā bhūk-sē
there-remains-over, so-much eating-for is-got, and I here hunger-from

marṭī. Ab yā-sē hū uṭhī-nē bāp-kē wā jai-nē
die. Now here-from I arisen-having father-of there gone-having
 kūgā kē, “dāy-jī, hū tamārō ōr Bhag^awān-kō gunāgār hū, ōr
will-say that, “father-sir, I you-of and God-of sinner am, and
 ē-kē up^{rāt} hū thārō ohhōrō kēwāwā-kē lāyak nī riyō. Mhārī
this-of beyond I thy son being-called-for fit not remained, My
 gin^{ti} tū ap^{nā} nōkar-mē kar.” Phir ū wā-sē
counting thou thine-own servant-among make.” Then he there-from
 uṭhī-nē ap^{nā} bāp-kē pās āyō. Ō-kā bāp-nē ū dūr
arisen-having his-own father-of near came. Him-of father-by he far
 chhētīpē hōtē-j ō-kē dēkhyō; ōr ō-kē dayā āi, ōr
at-distance in-being-indeed him-to it-was-seen; and him-to compassion came, and
 bhāgyō, ōr ō-kē gaḷā-sē chōtāi-liyō, ōr ō-kē matti dī. Phir unā
he-ran, and him-to neck-by it-was-pressed, and him-to kiss was-given. Then that
 chhōrā-nē ō-kā bāp-sē kiyō kē, ‘dāy-jī, hū Bhag^awān-kō ōr
son-by him-of father-to it-was-said that, ‘father-sir, I God-of and
 tamārō gunāgār hū, ōr hū tamārō chhōrō kēwāwā-kē lāyak nī
you-of sinner am, and I your son being-called-for worthy not
 hū.’ Pan bāp-nē ō-kā nōkar-hōn-sē kiyō kē, ‘ēk bhōt
am.’ But the-father-by him-of servants-to it-was-said that, ‘a very
 achchhō āngō lāw, ōr ē-kē perāw; ōr ē-kā hāt-mē
good robe bring, and this-one-to put-on; and this-one-of hand-on
 āgūthi perāw, ōr pag-mē jūtō perāw, ōr āj jīmī-chūthī-nē
ring put-on, and feet-on shoe put-on, and today eaten-feasted-having
 baḍō harak apan manāwāgā. Kyō-kē mhārō yō maryō
great rejoicing we-all will-celebrate. Because-that my this dead
 huō chhōrō āj jīw^{tō} huō; yō khōwāi-gayō-thō, pan phir
been son today living became; this lost-gone-was, but again
 milyō.’ Jadē vi baḍō harak manāwā lāgyā.
was-got.’ Then they great rejoicing to-celebrate began.

Ab ō-kō baḍō chhōrō khēt-mē thō. Ōr jadē ū chalyō
Now him-of the-elder son the-field-in was. And when he walked
 ōr ghar-kē pās āyō, ō-kē nāch^{wā}-kō ōr gāwā-kō āwāj
and house-of near came, him-to dancing-of and singing-of noise
 sunānō. Phir ō-nē nōkar-hōn-mē-sē ēk-kē bulai-nē pūchhyō,
become-audible. Then him-by servants-in-from one called-having it-was-asked,
 ‘in bāt-kō arath kaī hē?’ Phir ō-nē kiyō kē, ‘thārō
‘this affair-of meaning what is?’ Then him-by it-was-said that, ‘thy
 bhāi āyō-hē, ōr thārā bāp-sē ū khūsi-majā-mē milyō, jē-sē
brother come-is, and thy father-by he good-health-in was-got, which-from
 ō-nē sēl dīwī-hē.’ Phir ō-kē ghussō āyō, ōr ghar-mē
him-by a-feast given-is.’ Then him-to anger came, and the-house-in

jāwē ni. Jē-sē ō-kō bāp bāhēr * ai-nē ō-kā
he-goes not. That-from him-of the-father outside come-having him-to
 sam'jāwā lāgyō. Pan ō-nē ō-kā bāp-sē kiyō kē, 'dēkh,
to-remonstrate began. But him-by him-of father-to it-was-said that, 'see,
 hū thārī it'rā baras-sē sēwā karū-hū, ōr thārō ma-nē kēnō
I thy so-many years-from service doing-am, and thy me-by word
 kadī bī ulāgyō ni. Ēsō hōtē bī tha-nē mha-kē mhārā
ever even was-transgressed not. Such on-being even thee-by me-to my
 mintar barōbar chēn kar'wā-kē wāstē kadī bī bak'ri-kō bachchō
friends with pleasure doing-of for ever even a-she-goat-of young-one
 diyō ni. Ōr jē-nē thārō māl rām-janī-kē sāth udai-diyō,
was-given not. And whom-by thy property harlots-of with was-squandered,
 unā chhōrā-kē wāstē sēl dīwī.' Phir ō-nē ō-sē kiyō
that son-of for a-feast was-given.' Then him-by him-to it-was-said
 kē, 'bētā, tū hamēsā mhārē-j pās rē-hē. Ōr jō-kañ mhārē
that, 'son, thou ever me-of-verity near remaining-art. And whatever me-of
 pās hē, ū sab thārō-j hē. Yō thārō bhāi maryō-thō, ōr
near is, that all thine-verity is. This thy brother dead-was, and
 pāchhō jīw'tō huō; khōwāi-gayō-thō, ōr pīchhō pāyō;
afterwards living became; lost-gone-was, and afterwards was-found;
 ē-kē wāstē apan-nē harak batānō yō jōg hē.'
this-of for us-all-by rejoicing was-displayed this proper is.'

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH.)

SPECIMEN II.

लगन-का परबात्या

पेलो पेर म-ने न्हावत धोवत लाग्यो वो मारु-जी ।
 केँ दुसरो केँ दुसरो सीस गुथावताँ मारु-जी ।
 केँ तिसरो केँ तिसरो बालू-डा समजावताँ मारु-जी ।
 चोथो पेर रसोइ निपावताँ लाग्यो वो मारु-जी ।
 पाँचमी पेर नाय जिमावताँ लाग्यो वो मारु-जी ।
 छटो पेर म-ने सेज बिछाताँ लाग्यो वो मारु-जी ।
 सातमी पेर म-ने सार खेलताँ लाग्यो वो मारु-जी ।
 केँ आठमे केँ आठमे बोळ्यो बेरी कूँकडो मारु-जी ।
 केँ तो-ने सोक संताप्यो रे कूँकड-ला ।
 केँ न्हारी केँ न्हारी रत-मे बोळ्यो रे कूँकडला ।
 डाल डाल मिनकी फिरे मारु-जी ।
 केँ पत्ते केँ पत्ते बेरी कूँकडो मारु-जी ।
 डाल टूटो मिनकी पडी मारु-जी ।
 केँ कूँकड केँ कूँकड करे बदावना मारु-जी ।
 कधी दूद पिलाजँ वो मिनक-डी ।
 केँ कूँकड केँ कूँकड मार भगाव वो मिनक-डी ।
 भाँगन ठोल बजाव वो मारु-जी ।
 भाँगन गोद गवाव वो मारु-जी ।
 केँ कूँकड केँ कूँकड मार हुपा बदावना मारु-जी ।

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

	LAGAN-KĀ			PAR^BĀTYĀ.		
	MARRIAGE-OF			MORNING-SONGS		
Pēlō	pēr	ma-nē	nhāwat	dhōwat	lāgyō,	wō mārū-jī.
<i>The-first</i>	<i>watch</i>	<i>to-me</i>	<i>bathing</i>	<i>washing</i>	<i>passed,</i>	<i>O beloved.</i>
Kaī,	dus^rō,	kaī,	dus^rō	sis	guthāw^tā,	mārū-jī.
<i>Ah,</i>	<i>the-second,</i>	<i>ah,</i>	<i>the-second</i>	<i>head</i>	<i>braiding,</i>	<i>beloved.</i>
Kaī,	tis^rō,	kaī,	tis^rō	bālū-dā	sam^jāw^tā,	mārū-jī.
<i>Ah,</i>	<i>the-third,</i>	<i>ah,</i>	<i>the-third</i>	<i>the-children</i>	<i>in-reconciling,</i>	<i>beloved.</i>
Chōthō	pēr	rasōi	nipāw^tā	lāgyō,	wō	mārū-jī.
<i>The-fourth</i>	<i>watch</i>	<i>food</i>	<i>in-dressing</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Pāch^mō	pēr	nāy	jimāw^tā	lāgyō,	wō	mārū-jī.
<i>The-fifth</i>	<i>watch</i>	<i>the-husband</i>	<i>in-feeding</i>	<i>passed,</i>	<i>O</i>	<i>beloved.</i>
Chhaṭṭō	pēr	ma-nē	sēj	bichhātā	lāgyō,	wō mārū-jī.
<i>The-sixth</i>	<i>watch</i>	<i>me-to</i>	<i>bed</i>	<i>in-spreading</i>	<i>passed,</i>	<i>O beloved.</i>
Sāt^mō	pēr	ma-nē	sār	khēl^tā	lāgyō,	wō mārū-jī.
<i>The-seventh</i>	<i>watch</i>	<i>me-to</i>	<i>chess</i>	<i>in-playing</i>	<i>passed,</i>	<i>O beloved.</i>
Kaī,	āṭh^mē,	kaī,	āṭh^mē	bōlyō	bēri	kūk^dō, mārū-jī.
<i>Ah,</i>	<i>at-the-eighth,</i>	<i>ah,</i>	<i>at-the-eighth</i>	<i>crowed</i>	<i>the-enemy</i>	<i>the-cock, beloved.</i>
Kaī,	tō-nē	sōk	sātāpyō,	rē	kūkad-lā.	
<i>Ah,</i>	<i>thee-by</i>	<i>sorrow</i>	<i>was-kindled,</i>	<i>O</i>	<i>cock.</i>	
Kaī,	mhāri,	kaī,	mhāri	rat-mē	bōlyō,	rē kūkad-lā.
<i>Ah,</i>	<i>my,</i>	<i>ah,</i>	<i>my</i>	<i>dalliance-in</i>	<i>thou-didst-crow,</i>	<i>O cock.</i>
Dāl	dāl	min^kī	phirē,			mārū-jī.
<i>Branch</i>	<i>branch</i>	<i>the-she-cat</i>	<i>wanders,</i>			<i>beloved.</i>
Kaī,	pattē,	kaī,	pattē	bēri	kūk^dō,	mārū-jī.
<i>Ah,</i>	<i>on-leaf,</i>	<i>ah,</i>	<i>on-leaf</i>	<i>the-enemy</i>	<i>cock,</i>	<i>beloved.</i>
Dāl	ṭūṭi,	min^kī	paḍi,			mārū-jī.
<i>The-branch</i>	<i>broke,</i>	<i>the-she-cat</i>	<i>fell,</i>			<i>beloved.</i>
Kaī,	kūkad,	kaī,	kūkad	karē	badāw^nā,	mārū-jī.
<i>Ah,</i>	<i>the-cock,</i>	<i>ah,</i>	<i>the-cock</i>	<i>makes</i>	<i>joy-celebration,</i>	<i>beloved,</i>

Kachchō dūd pilāũ, wō minak-ḍi.
Fresh milk will-I-give-thee-to-drink, O she-cat.
 Kaĩ, kũkad, kaĩ, kũkad mār-bhagāw, wō minak-ḍi.
Ah, the-cock, ah, the-cock beat-put-to-flight, O she-cat.
 Āgan ḍhōl bajāw, wō mārū-jī.
In-the-courtyard drum play, O beloved.
 Āgan gīd gawāw, wō mārū-jī.
In-the-courtyard song cause-to-be-sung, O beloved.
 Kaĩ, kũkad, kaĩ, kũkad, mār huā badāw'nā, mārū-jī.
Ah, cock, 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 chess,³ O Beloved.
 Ah! at the eighth,⁴ ah! at the eighth, the envious cock crew, O Beloved.
 Alas, thou hast enkindled my sorrow, O wretched chanticleer.⁵
 Ah! in my, ah! in my love-time didst thou crow, O chanticleer.
 A she-cat is going about from branch to branch, O Beloved.
 Ah! from leaf to leaf, ah! from leaf to leaf, fieth chanticleer, mine enemy, O
 Beloved.
 The branch broke, the she-cat fell, O Beloved.
 Ah! chanticleer, ah! chanticleer sounds a pæan of escape, O Beloved.
 I shall make thee drink fresh milk, O she-cat.
 Ah! beat, ah! beat chanticleer and make him flee, O she-cat.
 (The cock is now put to flight), let the drum sound in the courtyard, O Beloved.
 Ah! chanticleer, ah! chanticleer, thy defeat hath resulted in triumph-song.

¹ There are eight *pakars* 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 cock-crow, a husband cannot stay with his wife.

⁵ The termination *lō*, like *ḍō*, signifies contempt.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

कोई एक आदमी-के दो कवर था । वणी-मे-सँ छोटा लडकाए वणी-का पिता-ने कयो के भाभा-जी न्ह-ने न्हारा धन-को बाँटो दे-काडो । फेर वणीएँ वणी-का धन-को बाँटो वणी-मे कर-दियो । फेर थोडा-ज दना-मे वणी छोटा लडकाएँ सब आपणो धन एकट्ठो कर-ने कठेक दूर देस-मे चळ्यो-गयो और वठे चेन-सँ रे-ने वणीएँ सब आपणो धन उडाय दियो । फेर जो ई-के पास थो ज सब खरच कर-दियो फेर वणी देस-मे एक बडो भारी काळ पड्यो । ओर वणी-के खावा-पीवा-की बडी अडचन पडवा लागी । जद ऊ वणी देस-मे कोई एक आदमी-के पास जाय-ने रग्यो । वणी आदमीएँ वी-ने सूर चरावा-के वास्ते आपणा खेत-पर भेज्यो । ओर सूर जो कोई छोटारा खाता-था वणी-रे ऊपर-ज ऊ खुसी-सँ रेतो । पण वी-भी वी-ने कणीएँ नहिँ दिया । जद वी-ने सुन्न आवी वणीएँ कयो के न्हारा पिता-रे घरे तो न्हेत मजुरी करवा-वाळा-के-ई पेट भरी-ने बचे इतरो खावा-ने मिळ-हे । ओर हँ भूखा मरूँ-हँ । अबे अठा-सँ उठी-ने हँ पिता-के वठे जाऊँ ने कहुँगा के भाभा-सा हँ आप-को ने भगवान-को अपराधी हँ ओर आप-को लडको बाज-वा-के लायक नी रग्यो । न्हारी गिणती आप आप-रा नोकराँ-मे करो । ओर ऊ वंठा-से उठी-ने आपण पिता-के पास आयी । पण वी-का बापेँ वी-ने दूर-से आवतो दीख-ने वी-ने वणी-की दया आवी ओर दीडतो हुओ जाय-ने ऊ वणी-के गळा लाग्यो । ओर वणी-रो मूँह चूम्यो । ओर वणी लडकाएँ आपणा पिता-ने कही के भाभा-सा हँ भगवान-को ने आप-को अपराधी हँ ओर हँ आप-को लडको केवावा-के लायक नी हँ । तो-भी वणी-का पिताएँ आपणा नोकराँ-ने कछो के आछी पंगरखी लाव ओर ई-ने पहेराव । ई-का हात-मे बीठी पहेराव ओर ई-का पग-मे पंगरखी पहेराव । आज जीमी चुठी-ने आछी हरख खुसी कराँगा । कारण के न्हारो यो मयो-थको लडको जीवतो न्हयो । खोवाई-गयो थो पण पाछो मळ्यो । जदी वी बडो हरख मनावा लाग ।

अब वणी-को बडो लडको खेत-पर थो । चकता-चकता ऊ घर-के नजीक आयो तो वी-ने वठे नाचवा गावा-को अवाज सुणाणो । ओर वणीएँ एक नोकर-ने बुलाय-ने पूछ्यो के आज यो काँई हे । जद वणीएँ वणी-के कयो के थारो भाई आयो-हे । ओर थारा बाप-ने ऊ खुसी-मजा-सँ मळ्यो वणी-के वास्ते या मिजमानी दिवी-हे । जद वी-ने रीस आवी ओर घर-मे जावे नही । ऊ-सँ वणी-की बाप बाहर आवी-ने वी-ने समजावा लाग्यो । पण वणीएँ वी-का बाप-ने कियो के देखो हँ थाँ-की इतरा बरस-सँ सेवा करूँ-हँ ओर थाँ-को केपो न्हँ कदी भी लीप्यो नही । असी न्हैता भी थाँ न्ह-ने न्हारा हँतू-सोबत्या-के बरोबर आराम-चेन करवा-के वास्ते कदी बकरी-को बच्चो भी दीधो नही । पण जणीएँ थाँ-को धन रामजण्यो-की गेल-मे रे-ने उडाय दियो वणी लडका-के वास्ते लोकाँ-ने जीमाडो-हो । जद वणीएँ वणी-ने कयो के बेटा तूँ सदा न्हारे पास रेवे-हे । ओर जो काँई न्हारे पास हे ऊ सब थारो हे । यो थारो मयो-थको भाई आज तने जीवतो मळ्यो । ओर गस गयो-थो ऊ पीछो पायो । वणी-के वास्ते आपा-ने हरख खुसी करणो जोग्य हे ॥

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀṄḠĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kē dō kawar thā. Wanā-mē-sū chhōtā laḍ'kāē
A-certain one man-to two sons were. Them-in-from the-younger by-son
 waṇī-kā pitā-nē kayō kē, bhābhā-jī, mha-nē mhārā dhan-kō bāṭō
his father-to it-was-said that, father-sir, me-to my wealth-of portion
 dē-kāḍō. Phēr waniē waṇā-kā dhan-kō bāṭō waṇā-mē kar-diyō. Phēr
give-out. Then by-him them-of wealth-of portion them-among was-made. Then
 thōḍā-j danā-mē wani chhōtā laḍ'kāē sab āp'nō dhan ekatthō
a-few-only days-in that younger by-son the-whole his-own wealth together
 kar-nē kathē-k dūr-dēs-mē chalyō-gayō, aur wathē chēn-sū
made-having somewhere distant-country-in it-was-gone, and there case-with
 rai-nē waniē sab āp'nō dhan udāy-diyō. Phēr jō ī-kē pās
lived-having by-him all his-own wealth was-squandered. Then what him-of near
 thō ū sab kharach-kar-diyō, phēr wani dēs-mē ēk baḍō-bhārī kāl
was that all was-spent, then that country-in one very-great famine
 padyō, or waṇī-kō khāwā-piwā-kī badī ad'chan pad'wā lāgī. Jād ū
fell, and him-to eating-drinking-of great difficulty to-fall began. Then he
 waṇī dēs-mē kōi ēk ād'mī-kē pās jāy-nē rahyō. Wani ād'miē
that country-in a-certain one man-of near gone-having lived. That by-man
 vi-nē sūr charāwā-kē-wāstē āp'nā khēt-par bhōjyō. Or sūr jō-kōi
him-to swine feeding-of-for his-own field-on it-was-sent. And swine whatever
 chhōt'rā khātā-thā waṇī-rē ūp'ra-j ū khusī-sū rēto. Pan
husks eating-were them-of upon-even he gladness-with would-have-lived. But
 vi-bhī vi-nē kaṇiē nahī diyā. Jād vi-nē suddh āvi, waniē
those-even him-to by-anyone not were-given. Then him-to senses came, by-him
 kayō kē, 'mhārā pitā-rē gharē tō mhēnat-majūri-kar'wā-wāḷā-kē-i
was-said that, 'my father's in-the-house while labour-hire-doers-to-even
 pēt bhārī-nē bachē it'rō khāwā-nē miḷē-hai; or hū bhūkhā
belly filled-having there-is-saved so-much eating-for obtained-is; and I of-hunger
 marū-hū. Abē athā-sū ūthī-nē hū pitā-kō wathē jāḥ nē kahūgā
dying-am. Now here-from arisen-having I father's in-that-place will-go and I-will-say

kē, "bhābhā-sā, hū āp-kō nē Bhag*wān-kō ap*rādhi hū; or
that, "father-sir, I your-Honour-of and God-of guilty am; and
 āp-kō lad*kō bāj*wā-kē layak nī rahyō. Mhāri giṇṭi
your-Honour-of son being-called-for worthy not remained. My reckoning
 āp āp-rā nōk*rā-mē karō." ' Or ū wathā-sē
your-Honour your-Honour-of servants-among make." ' And he there-from
 uṭhī-nē āp*nē pitā-kē-pās āyō. Paṇ vī-kā bāpē vī-nē
arisen-having his-own father-of-near came. But his by-father him-to
 dūr-sē āw*tō dikh-nē vī-nō wani-kī dayā āvī, or dōd*tō-huō
distance-from coming seen-having him-to him-of compassion came, and running
 jāy-nē ū waṇī-kē galā lāgyō, or wani-rō mūh chūmyō.
gone-having he him-of on-the-neck was-applied, and his face was-kissed.
 Or wani lad*kāē āp*nā pitā-nē kahī kē, 'bhābhā-sā, hū Bhag*wān-kō
And that by-son his-own father-to it-was-said that, "father-sir, I God-of
 nē āp-kō ap*rādhi hū; or hū āp-kō lad*kō kēwāwā-kē
and your-Honour-of guilty am; and I your-Honour-of son to-be-called-for
 layak nī-hū.' Tō-bhi waṇī-kā pitāē āp*nā nōk*rā-nē kahyō kē,
worthy not-am.' Yet his by-father his-own servants-to it-was-said that,
 'āchhi aṅgar*khī lāw or i-nē paheṛāw, ī-kā hāt-mē hīhī paheṛāw, or
'good robe bring and him-to put-on, his hand-in a-ring put-on, and
 i-kā pag-mē pagar*khī paheṛāw. Āj jīmī-chuthi-nē āchhi harakh-
his feet-in shoes put-on. To-day fed-feasted-having best merriment-
 khusī karāgā; kāraṇ-kē mhārō yō maryō-thakō lad*kō, jiw*tō
rejoicing we-will-do; because-that my this dead-was son, alive
 whayō; khōwāi-gayō-thō, paṇ pāchhō maḷyō.' Jadī wī baḍō harakh
became; lost-gone-was, but again is-got.' Then they great joy
 manāwā lāgā.
to-celebrate began.

Ab waṇī-kō baḍō lad*kō khēt-par thō; chaḷ*tā-chaḷ*tā ū ghar-kē
Now him-of elder son the-field-on was; while-coming-walking he the-house-of
 najik āyō, tō vī-nē wathē nāch*wā-gāwā-kō awāj sunāṇō. Or waṇīē
near came, then him-to there dancing-singing-of sound became-audible. And by-him
 ēk nōkar-nē bulāy-nē pūchhyō kē, 'āj yō kāī hē?' Jad
one servant-to called-having it-was-asked that, "to-day this what is?" Then
 waṇīē wanā-kē kayō kē, 'thārō bhāi āyō-hē; or thārā bāp-nē ū
by-him him-to it-was-told that, "thy brother come-is; and thy father-to he
 khusī-majā-sū maḷyō; anī-kē wāstē yā mij*māni divī-hē.' Jad vī-nē,
safe-and-sound was-got; this-of for this feast given-is.' Then him-to,
 ris āvī, or ghar-mē jāvē nahī. Ū-sū waṇī-kō bāp bāhar
anger came, and house-in he-goes not. Therefore his father come-having
 āvī-nē vī-nō sam*jāwā lāgyō. Paṇ waṇīē vī-kā bāp-nē kiyō kē,
out him-to to-entreat began. But by-him his father-to it-was-said that,

'dēkhō, hū hā-kī it'rā baras-sū sēwā karū-hū, or thā-kō kēnō mhaī
 'see, I thy so-many years-from service doing-am, and thy word by-me
 kadī-bhī lōpyō nahī; asī whētā bhī thāē mha-nē mhārā
 ever-even was-transgressed not; so on-being even by-you me-to my
 hētū-sōb'tyā-kē-barōbar ārām-chēn kar'wā-kē wāstē kadī bak'ri-kō
 friends-companions-of-with enjoyment-ease doing-of for ever she-goat-of
 bachchō bhī dīdhō nahī. Pan jañīē thā-kō dhan rām'janyā-kī gōl-mē
 young-one too was-given not. But by-whom your wealth harlots-of way-in
 rai-nē udāy-diyō, wani lad'kā-kē wāstē lōkā-nē jimādō-
 lived-having has-been-squandered, that son-of for people-to causing-to-eat-thou-
 hō.' Jad waniē wani-nē kayō kē, 'bētū, tū sadā mhārē pās
 art.' Then by-him him-to it-was-told that, 'son, thou always me-of near
 rēvē-hai; or jō-kāī mhārē pās hē, ū sab thārō hē. Yō thāīō
 living-art; and whatever me-of near is, that all thine is. This thy
 maryō-thakō bhāī, āj ta-nē jiw'tō maļyō; or gam-gayō-thō, ū pichhō
 dead-was brother, to-day thee-to alive is-met; and lost-gone-was, he again
 pāyō; anī-kē wāstē āpā-nē harakh-khusī kar'nō jōgy' hai.'
 is-found; this-of for us-to merriment to-do proper is.'

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

आडावला-का पहाड-में श्री दरवार-के इलाके जूडामेरपुर नामक-ने हजार २०। २५-की पेदास-को ठकाणो है। जठे एक चारण आय-ने हजार दो अडाई-की दातारी पाय-ने पाछो जावा लागो। जद गेला-में गिरासियां मर मीणा ओर भीलों-का डर-सँ ठाकर-ने अरज करवा-सँ एक पडियार सरदार-ने ठाकर ई-की लार दीनी। आगे गिरासाये या-ने लूटवा-के वास्ते घेया ॥

चारण राव साधू ब्राम्हण लगाई ओर एकला दीकला दिवाली-बंद-ने राजपूत गिरासियो लूटे नहीं। परंत गिरासिया भील मीणा था। ये-भी चारण राव-ने लूटवा-को विचार राखे-हे। परंत आप खास राजपूत जे-ने दुसमना-के भाग डर-ने आपणी जात चारण बताय-ने लडाई-सँ बच-ने जीवा-को लोभ करणी या वात निंदित समज-ने जो जाणा-के वास्ते आयो-थो वी सरदार भी या वात आरी करी नहीं। आखर भगडो हुआ। पडियार सरदार-का हात-सँ बारा आदमी खेत पध्या। एक-रा हात-री तरवार-वार लागवा-सँ पडियार-रो माथो भी धड-सँ अलग हुआ। पर कबंध रण-मे रूप-रयो। ओर सचू-पर प्रहार करवा-सँ अबकी बार तरवार भी टूट-पडी। तो कटार खेच-ने कबंधए दौड-ने कुछ दूर जाय आपणा दुसमना-ने मार-नाख्यो। ओर फेर उठा-सँ पलट-ने जठे आप-को माथो कट पछो-थो वठे आय-ने गोडी गाल-ने बैठ-गयो। कटारी-ने चंगरखी-की चालके पन्ने बाहरी बगले पूँछ-ने म्यान-मे कीधी। ओर फेर आप-रा तुरत-रा निकल्यो हुआ रक्त प्रवाह-सँ मृत्तिका-रा पिंड कर-ने आप भी माथा-रे पास सरौर छोड्यो। या सब वात ऊ चारण अलग जभो जभो देख-रह्यो-थो। राजपूत मान्यो गयो परंत चारण-रो माल बच-गयो ॥

यो अठा-सँ चाल-ने आगे सिरोही इलाके खीवज नामक देवडा चाहुवाण सरदार-के ठकाणे जाय-ने जो हुई थी सो सारी वात कही। तो ठाकर हर-बम-जीए या वात सुण-ने उण सरदार-का घणा वाखाण कीदा ॥

या वात कवर नरपाल-देव-जी सुण-ने आप जं-ज बखत पिता-की कचेरी-में चाया ओर पूछी। तो चारणए फेर सब वात कही। सो सुण-ने कवर-जीए कही के माथो कव्या केडे कबंध सचू-ने मार-ने पाछे माथा नखे आय-ने अजाबी-की चाल-सँ कटारी माँज-ने म्यान-मे कीधी सो तो ठीक। परंतु कटार चंगरखी-की चाल-के भीतर-के पन्ने माँजी के बाहर-के पन्ने। जो बाहर-के पन्ने पूँछी तो फेर जूँ-मे काँई है। या वात कवर-जी-की सुण-ने नादानी जाण-ने सब हसवा लाभ्या। एक सर बीर सरदार-की बहादुरी-में कोई तरे-सँ आप पंडे बीरताई-को घमंड राख-ने कुटिलता-सँ न्यूनता बतावणी या वात ठाकर-साब-ने भी आछी नी लागी। तो आप कछो की सुणो जी कवर-जी बाहर भीतर-को पन्ने काँई करे। जँ राजपूत

तो जो करी सो बघी-ज आछी करी । ओर मायले पत्ते कटारी माँजवा-की या बतार्ई तो अब थों कोई रजपूती करो । जद करजो जद जाणोंगा की ठीक है । जँ-सँ तो जो बघी सो कर दिखार्ई । कवरजीए पिता-का मूँडा-सँ असा करडा वचन सुण-ने वणी-ज वखत पिता-के रुबफ इसो पण कयो की तीस बरस-की उमर हुआ केडे एक महीनो भी आगी नही जीवणो । ओर उण पडियार सरदार-की तरह-सँ भगडो कर-ने माथो कव्या पाछे तरवार चलाय-ने माथा-रे पास आय-कर मायेला पत्ता-सँ कटार माँज-ने म्यान-में कर-ने पाछे खेत पडणो ॥

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE DEWAS, JUNIOR BRANCH).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ādāv¹lā-kā pahād-mē śrī dar^bbār-kē ilākē Jūḍāmēr-pur
Aravali-of hills-in illustrious darbar-of¹ in-the-jurisdiction Judamerpur
 nāmak-nē hajār viś pachis-kī pēdās-kō thakānō hai. Jathē ēk
name-by thousands twenty twenty-five-of income-of an-estate there-is. There one
 chāran āy-nē hajār dō adāi-kī dātāri pāy-nē pāchhō jāwā
bard come-having thousands two two-and-a-half-of gift received-having back to-go
 lāgō. Jad gēlū-mē girāsiyā Mēr, Miṇā or Bhilā-kā ḍar-sū
began. Then the-way-in free-booters Mērs, Miṇās and Bhils-of fear-from
 Ṭhākar-nē araj kar^wwā-sū ēk Paḍiyār sar^ddār-nē Ṭhākar i-ki
the-Ṭhākur-to application making-by one Paḍiyār Sardār-to by-the-Ṭhākur him-of
 lār dīnō. Āgē girāsāyē yā-nē lūt^wwā-kē wāstē
in-company was-given. Onwards by-freebooters these-to plundering-of for
 ghēryā.
they-were-surrounded.

Chāran-Rāw, sādhū, brāhmaṇ, lūgāi or ēk¹lā dōk¹lā diwāli-band-nē
A-Chāraṇ-Rāo, a-saint, a-Brāhmaṇ, a-woman and alone in-two in armed-man-to
 Rājput girāsiyō lūtē nahī. Parant girāsiyā Bhil, Miṇā thā. Yē
a-Rājput freebooter robs not. But the-freebooters Bhils, Miṇās were. These
 bhī Chāran-rāw-nē lūt^wwā-kō vichār rākhē-hē. Parant āp khās
too Chāraṇ-Rāo-to robbing-of consideration entertain. But he himself
 Rājput whē-nē dus^mmanā-kē āgē ḍar-nē āpⁿnī jāt chāraṇ
Rājput being enemies-of in-front feared-having his-own caste bard
 batāy-nē ladāi-sū bach-nē, jiwā-kō lōbh karⁿnō, yā wāt
shown-having a-fight-from escaped-having, life-of desire to-make, this thing
 nindit samaj-nē jō jāptā-kē wāstē āyō-thō vi sar^ddār bhī
censurable considered-having who escorting-of for come-had by-that sardār too
 yā wāt āri kari nahī. Ākhar jhag^ddō huō. Paḍiyār
this thing acceptance was-made not. At-last a-struggle took-place. Paḍiyār

¹ The illustrious Darbār, or the Darbār par excellence is the Court at Udaipur.

Sar'dār-kā hāt-sū bārā ād'mi khēt paḍyā. Ek-rā hāt-ri tar'wār-
Sardār-of hands-from twelve men on-the-field fell. One-of hand-of a-sword-
 wār lāg'wā-sū Paḍiyār-rō māthō bhi dhad-sū alag huō,
stroke being-hit-from the-Paḍiyār-of head also the-trunk-from separate became,
 par kabandh ran-mē rūp-rayō, ōr satrū-par prahār kar'wā-
but the-headless-trunk battle-in fixed-remained, and the-enemy-on blows making-
 sū ab-ki-bār tar'wār bhi tūt-paḍī. Tō katār khēch-nē
by this-time the-sword too broken-fell-down. Yet dagger drawn-out-having
 kabandhō dōḍ-nē kuchh dūr jāy āp'na dus'manā-nē
by-the-headless-trunk run-having a-little distance having-gone his-own enemies-to
 mār-nākhyō. Ōr phēr uthā-sū palat-nē jathē āp-kō māthō
were-cut-down. And then that-place-from returned-having where his-own head
 kaṭ paḍyō-thō, wathē āy-nē gōḍī-gāl-nē bēth-gayō. Kaṭārī-nē
cut-off lying-was, there come-having knelt-having he-sat-down Dagger-to
 angar'khī-kī chāl-kē pallē bah'ri bag'lē pūchh-nē myān-mē
coat-of skirt-of on-the-border the-outside on wiped-having sheath-in
 kidhī, ōr phēr āp-rā turat-rā nik'lyā-luā rakt-prawāh-sū mṛittikā-rā
it-was-made, and then him-of fresh-of gushed-out blood-flow-by clay-of
 piṇḍ kar-nē āp bhi māthā-rō pās sarīr chhōḍyō. Yā sab
a-ball made-having by-himself too head-of near body was-given-up. This whole
 wāt ū chāraṇ alag ūbhō ūbhō dēkh-rahō-thō. Rāj'pūt
thing that bard aloof standing standing witnessing-was The-Rāj'pūt
 māryō-gayō, parant chāraṇ-rō māl bach-gayō.
killed-was, but the-bard-of property saved-was.

Yō aṭhā-sū chāl-nē āgē Sirōhī ilākē Khīwaj
This(-man) here-from walked-having further Sirōhī district Khīwaj
 nāmak Dēw'dā Chāhuwāṇ Sar'dār-kē ṭhakānē jāy-nē jō
by-name Dēwadā Chāhuwāṇ Sardār-of in-the-estate gone-having what
 hui-thī sō sārī wāt kahī. Tō Ṭhākar Har'bam-jīē yā
happened-had that all story was-told. Then Ṭhākur by-Harbamjī this
 wāt suṇ-nē ṇ Sar'dār-kā ghaṇā bākhāṇ kidā.
story heard-having that Sardār-of very-much 'praises were-made.

Yā wāt kawar Nar-pāl-dēw-jī suṇ-nē āp ū-j wakhat
This story the-Prince Narpāl-Dew-jī heard-having himself at-that-very time
 pitā-kī kachēri-mē āyā, ōr pūchhī, tō chāraṇē phēr sab
father-of court-in came, and it-was-asked, then by-the-bard again whole
 wāt kahī. Sō suṇ-nē kawar-jīē kahī kē, 'māthō
account was-said. That heard-having by-the-Prince it-was-said that, 'the-head
 katyā kēḍē kabandh satrū-nē mār-nē pāchhē
being-cut-off after the-headless-trunk the-enemy-to killed-having afterwards
 māthā nakhē āy-nē ajābī-kī chāl-sū kaṭārī māj-nē
the-head near come-having robe-of skirt-by dagger wiped-having

myān-mē kidhi, sō tō thik. Parant katār angar^akhi-kī
sheath-into was-made, that verily^a right. But the-dagger robe-of
 ohāl-kē bhitar-kē pallē māñji, kē bāhar-kē pallē ? ' Jō
skirt-of inner-of on-border was-wiped-clear, or outer-of on-border ?' If
 bāhar-kē pallē pūchhi tō phēr ũ-mē kāñ hai ? ' Yā wāt
outer-of on-border it-was-wiped then indeed it-in what is ?' This remark
 kawar-jī-kī sun-nē nādāni jān-nē sab has^awā lāgyā. Ēk sūr
prince-of heard-having folly known-having all to-laugh began. One brave
 bir sar^adār-kī bahāduri-mē kōi tarē-sū āp paṇḍē bir^atai-kō
warrior chieftain-of heroism-in some manner-by himself by-his-person heroism-of
 ghamanḍ rākh-nē kuṭil^atā-sū nyūn^atā batāw^añi yā
pride entertained-having crookedness-through deficiency to-be-shown this
 wāt Thākar-sāb-nē bhī āchhi nī lāgī. Tō āp kahyō
thing the-Thākur-Sahib-to also well not was-felt. Then by-him it-was-said
 kī, ' sunō-jī kawar-jī, bāhar bhitar-kō pallō kāñ karē ? ũ
that, ' listen-O prince, outer inner-of border what makes ? By-that
 Rāj^apūt tō jō karī sō ghañi-j āchhi karī. Ōr māy^alē
Rāj^apūt as-to what was-done that very-much good was-done. And inner
 pallē katāri māñ^awā-kī yā batāi tō ab thā^a kōi raj^apūti
border dagger wiping-of this was-pointed-out then^a now you some heroism
 karō. Jad kar^ajō, jad jāñgā ki thik hai. ũ-sū
do. When you-may-do, then I-will-acknowledge that proper is. By-him
 tō jō bañi sō kar dikhāi.' Kawar-jīc pitā-kā
indeed what was-done that having-done was-shown' By-the-Prince father-of
 mūḍā-sū asā kar^adū wachan sun-nē wañi-j wakhat pitā-kē
mouth-from such harsh words heard-having the-same time father-of
 rūb^arū isō paṇ karyō kī, ' tis baras-kī umar huā
in-the-presence such vow was-made that, ' thirty years-of age having-become
 kēḍē ēk mahinō bhī āgē nahī jīw^anō; ōr un Paḍiyār
after one month even afterwards not to-live; and that Paḍiyār
 sar^adār-kī tarah-sū jhag^adō kar-nē māthō katyā pāchhē tar^awār
chieftain-of fashion-by fight done-having head being-lopped-off after sword
 chalāy-nē māthā-rē pās āy-kar māyēlā pallā-sū katār
brandished-having head-of by-the-side come-having inner border-with dagger
 māñ^a-nē myān-mē kar-nē pāchhē khēt paḍ^anō.'
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 Jūdāmērpur, 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, Mērs, Mīnās, and Bhils, he requested the Thākur and got from him a Pariyār Sardār 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 Mīnās; these, too, have an objection to plunder a bard; but himself being a true Rajput, the Sardār 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 Pariyār Sardār twelve persons fell to the ground. By the sword stroke from one freebooter's hand, the head of the Pariyār Sardār, 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 Khīnwaj in the district of Sirōhī, belonging to the Devdā Ohāhuwān Sardār, related all that had happened. Then the Thākur Harbamjī hearing this tale, praised that Sardār exceedingly. Hearing this Prince Narpāl Dēoji 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 Thākur Sāhib, too, did not like that the exploit of a brave warrior Sardār 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 Pariyār Sardār 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.

MĀLVĪ OF KOTA AND GWALIOR.

Mālvi 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 Mālvi 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	395,000
TOTAL	495,978

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 Dāng, the language is known as Dāngihai, Dāngēsra or Dhaṇḍēri, 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 Mālvi spoken in the neighbourhood, and I have therefore included the figures in those given above for the Mālvi of Kota and Gwalior. In Kota the Mālvi is locally known as Kuṇḍali.

The Mālvi spoken in this locality has Bundēli immediately to its north-east and east, and the Hārautī form of Jaipurī 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 Bundēli, and examples are not needed.

In the specimen the following are the principal points of divergence from Standard Mālvi. 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 *būjī*, for *būjhī*, enquired; *sāt* for *sāth*, a companion; *riyō*, remained. Note *khēr*, for *kahar*, having said. As examples of vowels, see *gar^{nō}*, for *gir^{nō}*, to fall; *dan*, for *dīn*, a day; *giyō*, for *gayō*, gone; *rōhō-hō*, for *rahō-hō*, you remain.

The cerebral *ṇ* is more common than in Standard Mālvi. Thus, *mār^{nō}*, instead of *mār^{nō}*, to strike.

In the declension of nouns, we have a locative in *hē* in the word *chhōrihē*, in the daughter. This form also occurs in the neighbouring Hārautī and in the Mālvi of Bhopal, see pp. 204 and 263.

In pronouns, we have *mhaĩ*, to me. The plural is regularly used for the singular in *mhā*, we, for I; *thā*, you.

In the conjugation of verbs, the past tense of the auxiliary verb is *hō* (*hā*, *hī*), not *thō*, thus following Bundēli. The imperfect of the finite verb is built on the central

¹ This is a very rough estimate. No separate figures for the Mālvi speakers of Chabra have been reported.

Rājasthāni system, with a verbal noun in *ḡ*, and not with the present participle as in regular Mālvī. Thus, *rahē-hō*, not *rah'tō-hō*, was dwelling. The Jaipurī verbs compounded with *āw'ṇō*, to come, with *y* as a junction semi-consonant, are common. Thus, *lāgy-āi*, she has become attached.

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

एक भक्ती मानस गाँव-ने जावे-हो । मारग-में जँ-के-ताँई एक दुसरो बादमी भिक्वो । जँ-ने जँ-से की कै थारो काँई नाँव है । तो जँ-ने नेक नाँव बतायो । अर जँ-ने बूजी कै थारो काँई नाँव है । जँ-ने जँ-को बद नाँव बतायो । अर की कै घाल म्हारे सात-ही होयो । थोड़ा साक गया अर जँ बद-ने की कै में तस लाग्याई । कूड़ा-पर पानी पीवा चालाँ । तो कूड़ा-पर जार जँ नेक-ने लोटी कूड़ा-मे पानी भरवा-सारू पटक्यो । पछाड़ी-सँ जँ बद-ने जँ-के धक्की दे-खाद्यो । ज कूड़ा-मे गर-पद्यो ॥

कूड़ा-के बीचे एक कूँख पीपली-को हो । सो जँ पीपली-मे उलज-गियो । ओर रात-भर ज कूड़ा-मे रियो । ज कूड़ा-मे दो जंद रहे-हा । रात-मे वे दोनू बतलाया । एक-ने की कै को भाई-साब थाँ आज-काल काहा रोही-हो । तो जँ-ने की कै मूँ बादस्या-की छोरी-का डील-मे हूँ । दुसरा-ने की कै मूँ ई कूड़ा-का टाणा-के नीचे धन भोत-सोक है । ई-की बख्वाकी कहँ-हूँ । या खेर पछला-से पूछी कै थाँ-ने कोई जँ छोरी-का डील-मे-सँ छुड़ावे तो छूटी के नहीं । तो जवाब दियो कै यँ-तो कदी-बी न छूटी । परंत कोई ई कूड़ा-को जल ले-जार जँ-के छाँटा दे-खाड़ तो छूट-जावाँ । दुसरा-ने की कै म्हाँ-को धन बी म्हाँ कोई-ने ने ले-जावा-दाँ । परंत कोई ई कूड़ा-को जल खाड़र जँ ठाम-पर छड़के तो म्हाँ जँ-सँ काँई-बी खेँचल रहे कराँ । धन ज-ई ले-जावे । या बात जँ नेक-ने सुण-लीनी ।

दूजे दन बणजारा कूड़ा-पर पाणी भरवा आया । ओर जँ नेक-ने कूड़ा-मे-सँ बारे खाद्यो । दो अर घड़ी-मे साँस लेर जँ-ने पहली एक लोटी जल-को भरर वाई गियो कै जाहाँ ज जंद बादस्या-की छोरी-हँ लाग-रिया-हो । बादस्या-के यो नीम हो कै जँ-का डील-मे बड़ो जंद है । जो ई-ने छुड़ा-देगो जँ-ई-ने परणा-दूंगो । तो ई-ने जार जँ-को उपाइ यो-ही कथो कै जँ-की पाँख-पर जँ कूड़ा-का जल-का छाँटा दिया । जद जंद छूट-गियो । जँ-के नीरांत हो-गयी । बादस्या-ने वा छोरी जँ-के-ताँई परणा-दी । अस्याँ-ई वो टाणा-के नीचे-सँ जँ धन-पर जल छड़कर वो धन बी खाड़-लियो । ओर लुगाई अर धन लेर आनंद करवा लाग-गियो ॥

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE KOTA.)

TRANSLITERATION AND TRANSLATION.

Ek bhaḷo mānas gāw-nē jāwē-hō. Mārag-mē ũ-kē-tāī ēk-dus'rō
A gentle man village-to a-going-was. The-road-in him-of-to another
 ād'mī milyō. Ū-nē ũ-sē ki kai, 'thārō kāī nāw hai?' Tō
man was-met. Him-by him-to it-was-said that, 'your what name is?' Then
 ũ-nē 'Nēk' nāw batāyō. Ar ũ-nē būjī kai, 'thārō
him-by 'Good' name was-shown. And him-by it-was-enquired that, 'your
 kāī nāw hē?' Ū-nē ũ-kō 'Bad' nāw batāyō, ar
what name is?' Him-by him-of 'Wicked' name was-shown, and
 ki kai, 'chāl mhārē sāt-hi hōyō.' Thōrā
it-was-said that, 'come to-me a-companion-verity thou-becomest.' A-little
 sāk giyā ar ũ Bad-nē ki kai, 'mhaī tas
distance they-went and that Wicked-by it-was-said that, 'to-me thirst
 lāgy-āī Kūrā-par pāni pīwā chālā.' Tō kūrā-par jār
has-come. A-well-on water to-drink let-us-go.' Then a-well-on having-gone
 ũ Nēk-nē lōtō kūrā-mē pāni bhar'wā-sārū paṭ'kyō.
that Good-by a-water-vessel the-well-in water drawing-for was-dropped.
 Pachhāri-sū ũ Bad-nē ũ-kē dhakkō dē-khāryō. Ū kūrā-
Behind-from that Wicked-by him-to push was-given-violently. He the-well-
 mē gar-paryō.
in fell-down.

Kūrā-kē bīchē ēk rūkh pīp'li-kō hō. Sō ũ pīp'li-mē
The-well-of in-the-middle a tree pipal-of was. So that pipal-in
 ulaj-giyō, or rāt-bhar ũ kūrā-mē riyō. Ū kūrā-mē
he-entangled-went, and night-whole that well-in he-remained. That well-in
 dō jand rahē-hā. Rāt-mē wē dōnū bat'lāyā. Ek-nē ki
two demons a-dwelling-were. Night-in they both conversed. One-by it-was-said
 kai, 'kō, bhāī-sāb, thā āj-kāl kāhā rōhō-hō?' Tō ũ-nē
that, 'well, brother-sir, you now-a-days where living-are?' Then him-by
 ki kai, 'mū Bād'syā-kī ohhōri-kā dīl-mē hū.' Dus'rā-nē
it-was-said that, 'I the-king-of daughter-of body-in am.' The-other-by
 ki kai, 'mū, ũ kūrā-kā dhānā-kē nīchē dhan bhōt-sōk hai.
it-was-said that, 'I, this well-of mouth-of below wealth great is.

Ī-kī rukhāḷī karū-hū.' Yā khēr pah^alā-sē pūchhī kai,
This-of guarding doing-I-am. *This having-said the-first-to it-was-asked that,*
 ' thā-nē kōi ũ chhōri-kā ḍil-mē-sū chhurāwē tō
 'you-to any-one that daughter-of body-in-from (if-)may-release then
 chhūtō kai nhī?' Tō jawāb diyō kai, 'yū-to kadī-bī
do-you-leave or not? *Then answer was-given that, 'thus-indeed ever-even*
 na chhūtā. Parant kōi ī kūrā-kō jal lē-jār ũ-kē
not we-leave But any-one this well-of water having-taken-away this-one-to
 ohhātū dē-khār, tō chhūt-jāwā.' Dus^arā-nē kī kai, 'mhā-kō
drops may-put, then we-leave. *The-second-by it-was-said that, 'us-of*
 dhan bī mhā kōi-nē nē lē-jāwā-dā. Parant kōi ī
wealth also we any-one-to not to-take-away-allow. But any-one this
 kūrā-kō jal khārar ũ thām-par chhar^akē tō mhā
well-of water having-drawn that place-on (if-)may-sprinkle then we
 ũ-sū kāi-bī khēchal nhē karā. Dhan ũ-i lē-jāwē.'
him-from any-even obstruction not do. The-wealth he-alone takes-away'
 Yā bāt ũ Nēk-nē sun-linī.
This word that Good-by was-listened-to.

Dūjē dan ban^ajārā kūrā-par pānī bhar^awā āyā.
On-the-second day travelling-merchants the-well-on water to-draw came.
 Ōr ũ Nēk-nē kūrā-mē-sū bārē khāryō. Dō chyar
And that Good-to the-well-in-from outside it-was-drawn. Two four
 gharī-mē sās lēr ũ-nē pal^alī ek lōtō jal-kō
hours-in breath having-taken him-by first a vessel water-of
 bharar wā-ī giyō kai jāhā ũ jand bād^asyā-kī chhōrihē
having-filled there-indeed went that where that demon the-king-of daughter-in
 lāg-riyā-hō. Bād^asyā-kē yō nim hō kai, 'ū-kā ḍil-mē barō
dwelling-was The-king-to this rule was that, 'her-of body-in a-great
 jand hai. Jō ī-nē chhurā-dēgō ũ-ī-nē par^anā-dūgō.'
demon is. Who this-one will-release him-indeed-to in-marriage-I-will-give.'
 Tō ī-nē jār ũ-kō upāi yō-hi karyō kai ũ-kī
Then this-one-by having-gone her-of remedy this-verity was-done that her-of
 ākh-par ũ kūrā-kā jal-kā ohhātā diyā. Jad jand
eye-on that well-of water-of drops were-given. Then the-demon
 ohhūt-giyō. ũ-kē nīrāt hō-gayī. Bād^asyā-nē wā ohhōri ũ-kē-tāī
left. Her-to relief became. The-king-by that daughter him-of-to
 par^anā-dī. Asyā-ī wō dhānā-kē nichē-sū ũ dhan-par
in-marriage-was-given. So-verity he the-mouth-of below-from that wealth-on
 jal chhar^akar wō dhan bī khār-liyō. Ōr lugāi ar dhan
water having-sprinkled that wealth also was-dug-out. And wife and wealth
 lēr ānand kar^awā lāg-giyō.
having-taken happiness 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 pīpal 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.

· MĀLVĪ OF THE BHOPAL AGENCY.

The Mālvī which is spoken in the Bhopal Agency by 1,800,000 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 Narsinghgarh State. The following points may be noted.

There is the usual disaspiration, as in *ūbō* for *ūbhō*, standing up. On the other hand we have *phē* for *pē*, on. There is also the usual interchange of vowels as in *nijar* for *najar* (*nazr*), a present; *kāwar* for *kūwar*, 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 *w*. Thus we have *pūj^hbō*, to worship; *kūd^hbō*, the act of leaping; *chhō^hbō*, the act of releasing.

In the declension of nouns we meet the termination *hē*, used both for the accusative-dative and for the locative. We have also noticed the same termination in the Kota specimen and in Hārauṭī (pp. 258 and 204). Examples of it here are *bhē^hsāhē*, to the buffalo; *khāl^hhē*, into the river; *ghō^hrāhē*, 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 *ā* is erroneously written for *ō* as in *khusī-kā* (for *kō*) *amal-panī hōyā* (for *hōyō*), opium-water of happiness took place (*i.e.* was drunk).

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

तीस यातीस वास दुःखा गङ्ग

उंग्र नयानीसीय जी राजमाड. पदम

गङ्ग राजजीसाव डे पास डा न्यादमीने

बीपारीडे उंग्र नयानी सीय जी डी

फेटी पाटी रे देखांगा जोर जा
 बीचानडे लेसो चनापो जड पडवा
 पाटी गाड़ी जोर सवारी बेर बोव
 पुजवा पदारी जड लेसो गापो
 जेडी गोडी वंदी थी जो गोडा
 डाटी जड रापनजी सावगे वरुण
 डी ही गाव लेसो पाले सो गातारी
 नागो डे गावपाजी डी डुंगरी
 डे नीये गपो जड रापनजी सावगे
 डुपुन लपावी सीयजी से डी डे,
 हं जानेथोडे तम पीठ रेरी गपा
 री. जड डुपुनजी ने घोडा डी लुगाम
 वेंपडे दोगीन डोरन डी हरी
 जड घोडे नागो तो लेसा डे जाळीपो

ज६ मेरी ओ तो बाल दे बुद्धो
 हुयो नीर उपर लपानी सीधजी
 ओ तरवान ओ हात छोड-बोहोपो नैसा
 ओ छोक सीरी ओ पुजा अलगा
 अलगा होगया आधो अनांग नीर
 आधो उनांग हो गयो नीर आप
 कागम पड्डे उवा होगया हुम
 बेर नीर में छुडनाहोया उनांग
 गया नीर देखा पाड्डे ज६ उपर
 साव ने गुणपहीयो उ हुयो उवाहुं
 ज६ हुम सब उपरजी साव उ
 पाम गया ज६ बड्डा मंगाडे
 उनांग भाभाडाहु नीर लोरी देउडे
 बुडानमे ओओ नीर मोडा उ उगापो

याव अरुपादान गोरे को मसाला श्री
 गोरे को सीपारी घोडाके सागे
 अरु दीपा के घोडा हुं धीरां धीरां
 ठान में केमागो ग्याप गोरे रापन
 जी साव छोरी सरदान जेरा वे पहारु
 गोरे रापन जी साव ने गोरे उपर
 मपानी सीधजी ने अंसो आरोगो
 अंसो आरोग के रापन जी साव
 मेले मे पहारु गोरे उपर जी साव
 जेरा मे पोडगाप्रा दुधरा हीन
 बुसी अा गमल पानी रोप्रा
 नीजर नीछरापल छोरी रीगाम
 बाही उपर जी साव जी नेसा
 मान वा की बडारी छोरी

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(STATE NARSINGHGARH.)

TRANSLITERATION AND TRANSLATION.

Tis chālis bar's hōyā; jad Kāwar Bhawānī Singh-jī Rāj-garh
Thirty forty years became; when Prince Bhawānī Singh-jī to-Rājgarh
 padāryā. Jad Rāwat-jī-sāb-kē pās-kā ād'min-nē bichārī kē, 'Kāwar
went. Then Rāwat-jī-sāhib-of near-of men-by it-was-thought that, 'the-Prince
 Bhawānī Singh-jī-kī charēti pāi-phē dēkhāgā.' Ōr yā bichār-kē
Bhawānī Singh-jī-of riding a-race-course-on we-will-see.' And this thought-having
 bhēsō charāyō. Jad paṛwā pāṭi āi; ōr sawārī
a-he-buffalo was-fed. When the-festival race came; and the-procession
 khēr-bōr pūj'bā padārī. Jad bhēsō āyō, jē-kī gōrī bandī
acacia-jujube for-worshipping went. Then the-buffalo came, whose legs tied
 thī. Jō gōryā kāti jad Rāwat-jī-sāb-nē bar'chhā-kī dī.
were. When those-legs were-cut then Rāwat-jī-sāhib-by spear-of was-struck.
 Ab bhēsō chālyō sō at'rō bhāgyō kē Jāl'pāji-kī dūg'ri-kē nichē
Now the-buffalo went-off and so-much ran that Jālpā-jī-of mountain-of under
 gayō. Jad Rāwat-jī-sāb-nē Kāwar Bhawānī Singh-jī-sē kai
he-went. Then Rāwat-jī-sāhib-(by) the-Prince Bhawānī Singh-jī-to it-was-said
 kē, 'hū jānē-thō kē, tam piṭh-phē-i gayā-hō.' Jad kāwar-jī-nē
that, 'I thinking-was that, you back-on-verity gone-are.' Then the-Prince-by
 ghōṛā-kī lagām khēch-kē dō tin kōr'rā-kī dai. Jad ghōṛō
horse-of reins pulled-having two three whips-of were-given. Then the-horse
 bhāgyō tō bhēsāhē jā-liyō. Jad bhēsā-kō tō khāl'hē
ran and to-the-buffalo it-was-overtaken. Then the-buffalo-of indeed in-river
 kūd'bō hōyō, ōr Kāwar Bhawānī Singh-jī-kō tar'wār-kō hāt ohhōṛ'bō
jumping became, and the-Prince Bhawānī Singh-jī-of a-sword-of hand loosening
 hōyō. Bhēsā-kā dhōl sarikā purā alag alag hō-gayā.
became. The-buffalo-of a-drum like a-drum-skin separate separate became.
 Ādō anāg, ōr ādō unāg hō-gayā, ōr āp lagām pakar-kē
Half this-side, and half that-side became, and himself the-reins having-held
 ūbā hō-gayā. Ham khēr-bōr-mē dhūṛ'tā-hōyā unāg gayā ōr
standing became. We acacia-jujube-in making-a-search that-side went and
 hēlā pāryā. Jad Kāwar-sāb-nē juwāp diyō kē, 'hū yō ūbō
a-ory was-raised. Then the-Prince-sāhib-by reply was-given that, 'I this standing

hñ.' Jad ham sab Kāwar-jī-sāb-kē pās gayā. Jad bak'rā māgā-kē
 am.' Then we all the-Prince-sāhib-of near went. Then a-goat sent-for-having
 un-kā māthā kātyā ōr lōi hēṛ-kē kūṛān-mē jhēlyō ōr
 its head was-cut and blood taking-having tubs-in it-was-poured and
 ghōṛā-kē lagāyō. Chār char^awādār ōr dō masāl^achī ōr dō sipāi
 the-horse-to was-applied. Four grooms and two torch-bearers and two sepoy
 ghōṛā-kē sātē kar-diyā, kē ghōṛāhē dhirā dhirā ṭhān-mē
 horse-of with were-given, so-that to-the-horse slowly slowly the-stable-in
 lēā-jō. Āp ōi Rāwat-jī-sāb dōi sar^adār dērā-phē
 bring(imperative). He and Rāwat-jī-sāhib both the-chiefs the-camp-on
 padāryā. Ōr Rāwat-jī-sāb-nē ōr Kāwar Bhawānī Singh-jī-nē
 went. And Rāwat-jī-sāhib-by and the-Prince Bhawānī Singh-jī-by
 kāsō ārogyō. Kāsō ārog-kē Rāwat-jī-sāb mēl-mē padāryā, ōr
 dinner was-eaten. Dinner eaten-having Rāwat-jī-sāhib palace-in went, and
 Kāwar-jī-sāb dērā-mē pōṛ-gayā. Dūs^arā din khusi-kā amal pānī
 the-Prince-sāhib camp-in slept. The-next day rejoicings-of opium water
 hōyā; nijar nichh^arāwal hōi. Inām bāṭī Kāwar-jī-
 became; presents offerings were-made. Rewards were-distributed and-the-Prince-
 sāb-kī bhēsā mār^abā-kī barāi hōi.
 sāhib-of a-buffalo killing-of praise became.

FREE TRANSLATION OF THE FOREGOING.

Thirty or forty years ago, Prince Bhawānī Singh (then heir-apparent of the Narsingharh State) went to Rājgarh, when some of the courtiers who attended on the Rāwatjī¹ thought of witnessing the Prince's horsemanship on the race course. So they fed a he-buffalo. When the *Parwā Pāṭī*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 Rāwatjī struck him with his spear, whereupon the buffalo ran so far that he reached the foot of the Jālpājī Hill. The Rāwatjī then said to Prince Bhawānī 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 Bhawānī 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 Bhawānī 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 Rāwat-jī is the title of the Rājās of Narsingharh.

² This festival is held on the day after the Diwālī, and is celebrated by horse-races.

while both the Sardārs, the Prince and the Rāwatjī, returned to the camp and took dinner together. After dinner the Rāwatjī returned to his palace and Prince Bhawānī Singh went to sleep in his camp.

Next day a Darbār 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.

MĀLVĪ OF BHOPAWAR.

Mālvī is spoken in the north-east of the Bhopawar Agency of Central India by about 147,000 people. The language of the rest of the Agency is either Bhili or Nimārī.

The Mālvī of Bhopawar is practically the same as that of the Indore Agency. As a specimen I give a Rāngrī version of the famous tale of Śrāvāṇa or Sarwan, the son of the sister of Daśaratha or Dasrath, the father of Rāma Chandra. Dasrath killed Sarwan by mistake. The lad's parents cursed Dasrath, to die from sorrow at the loss of a son, even as they did, and the fulfilment of this curse is the foundation of the whole story of the Rāmāyaṇa.

The specimen comes from the state of Jhabua, and the following points in the language may be noted.

There is the usual loss of aspiration as in *āḍō* for *āḍhō*, blind. As usual, also, vowels are interchanged, as in *phar'tō*, for *phir'tō*, wandering; *lakh'nō*, for *likh'nō*, to write. An initial *s* becomes *h*, as is common in other Rājasthānī dialects. Thus, *harāp*, for *sarāp*, a curse; *huṇ'nō* for *suṇ'nō*, to hear.

In nouns, as elsewhere in Rājasthānī, the locative of the genitive is used as a dative, as in *Sar'wan-rē*, to Sarwan; *thāṇē*, to you.

Verbs have an imperative in *jō* or *jē*, which is not necessarily honorific; thus, *pāw'jō*, give to drink; *mar'jē*, die. The past participle of *kah'nō* or *kēṇō*, to say, is *kidō*. The causal of *pīnō*, to drink, is *pāw'nō*.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

एक सरवण नाम करी-ने आदमी थी । वणी-रा मा-बाप आँखा-ऊँ आँदा था । सरवण वणा-ने तोखाँ फरतो-थो । चालताँ चालताँ आँदा-आँदी-ने रस्ता-मे तरस लागी । जदी सरवण-ने कीदी के बेटा, पाणी पाव । वहाँ-ने तरस लागी । जदी ज वणा-ने वठे बेटा-ने पाणी भरवा-ने तकाव उपर गियो । वणी तकाव उपर राजा दशरथ-की चौकी थी । जणी वखत सरवण पाणी भरवा लागो । जदी राजा दशरथे दूरा-ऊँ देख्यो । तो जाण्यो के कोरँ हरण्यो पाणी पीवे-ई । एसी जाणी-ने राजा-ए बाण मार्यो । जो सरवण-रे छाती-मे लागो । जो सरवण वणी वखत राम राम करवा लागो । जदी राजा-ए जाण्यो के यो तो कीरँ मनख हे । एसी जाणी-ने राजा दशरथ सरवण कने गियो । तो देखे तो आपणो भाणेज । राजा सोच करवा मंछो । जद सरवण बोल्हो के खेर मारी मोत घाणा हात-से-ज लखी-थी । अबे मारा मा-बाप-ने पाणी पावजो । अतरो केह-ने सरवण तो मरि-गियो । ने राजा दशरथ पाणी भरी-ने बेन बेनीह-ने पावा-ने आयो । जदी आँदा आँदी बोल्हो के तूँ बाँण हे । दशरथ बोल्हो के घाणे काँरि काम हे । येँ पाणी पीयो । जदी बेन बोली में तो सरवण सिवाय दुसरा-का हात-को पाणी नी पीयाँ । दशरथ बोल्हो के हँ दशरथ हँ । ने मारा हातँ अजाण-मे सरवण मरि-गियो । आँदा-आँदी सरवण-को मरण हुणी-ने, हा ! हा ! करी-ने राजा दशरथ-ने हराप दीदी के जणी बाणू मारो बेटो माखो वणा-ज बाणू तूँ मरजि । एसी हराप देह-ने आँदा-आँदी वी मरि-गिया ॥

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀLVĪ (RĀNGRĪ).

(STATE JHABUA.)

TRANSLITERATION AND TRANSLATION.

Ek Sar^{*}waṇ nām kari-nē ād^{*}mī thō. Waṇī-rā mā-bāp ākhā-ñ
A Sarwan name made-having man was Him-of mother-father eyes-by
 ādā thā. Sar^{*}waṇ wanā-nē tōkyā phar^{*}tō-thō. Chāl^{*}tā
blind were. Sarwan them-to by-having-carried wandering-was. In-going
 chāl^{*}tā ādā-ādi-nē rastā-mē taras lāgi. Jadī
in-going the-blind-man-the-blind-woman-to road-in thirst was-felt. Then
 Sar^{*}wan-nē kidō kē, 'bēṭā, pāṇī pāw. Mhā-nē taras
Sarwan-to it-was-said that, 'son, water give-to-drink. Us-to thirst
 lāgi.' Jadī ū waṇā-nē waṭhē bethāi-nē pāṇī bhar^{*}wā-nē
is-felt.' Then he them-to there caused-to-sit-having water drawing-for
 taḷāw upar giyō. Waṇī taḷāw upar Rājā Daś^{*}rath-ki chōkī thī.
a-tank upon went. On-that tank upon King Dasrath-of watching was.
 Jaṇī wakhat Sar^{*}waṇ pāṇī bhar^{*}wā lāgō Jadī rājā Daś^{*}rathē
At-that time Sarwan water to-draw began. Then by-king Dasrath
 dūrā-ñ dēkhyō. Tō jānyō kē, 'kōī haranyō pāṇī
distance-from he-was-seen. Then it-was-thought that, 'some stag water
 pīvē-hē.' Ēsō jāṇī-nē rājāē bāṇ māryō, jō
drinking-is.' Such thought-having by-the-king an-arrow was-shot, which
 Sar^{*}waṇ-rē chhāti-mē lāgō. Jō Sar^{*}waṇ waṇī wakhat 'Rām Rām'
Sarwan-to breast-in stuck. When Sarwan at-that time 'Rām Rām'
 kar^{*}wā lāgō, jadi rājāē jānyō kē, 'yō tō kōī manakh
to-make began, then by-the-king it-was-known that, 'this indeed some man
 hē.' Ēsō jāṇī-nē Rājā Daś^{*}rath Sar^{*}waṇ kanē giyō. Tō dēkhē
is.' Such thought-having King Dasrath Sarwan near went. Then he-sees
 tō āp^{*}nō bhāṇēj. Rājā sōch kar^{*}wā maṇdyō. Jad Sar^{*}waṇ bōlyō
indeed his-own nephew. The-king grief to-make began. Then Sarwan said
 kē, 'khēr, māri mōt thāṇā hāt-sē-j lakhī-thī. Abē mārā
that, 'it-is-well, my death thy hand-from-only written-was. Now my
 mā-bāp-nē pāṇī pāw^{*}jō.' Atrō kēi-nē Sar^{*}waṇ tō
mother-father-to water give-to-drink.' So-much said-having Sarwan indeed
 mari-giyō, nē Rājā Daś^{*}rath pāṇī ḷhari-nē bēn bēnoi-nē
died, and King Dasrath water drawn-having sister sister's-husband-to

pāwā-nē āyō. Jādī ādā-ādi bōlyā kē, 'tū
causing-to-drink-for came. Then the-blind-man-and-woman said that, 'thou
kūṅ hē?' Daś'rath bōlyō kē, 'thāṇē kāi kām hē? Thē pāṇi piyō.'
who art?' Dasrath said that, 'to-you what business is? You water drink.'
 Jādī bēn bōli, 'mē tō Sarwan siwāy dus'rā-kā hāt-kō pāṇi nī
Then the-sister said, 'we verily Sarwan except other-of hand-of water not
piyā.' Daś'rath bōlyō kē, 'hū Daś'rath hū, nē mārā hāt-ū ajān-mē
drink.' Dasrath said that, 'I Dasrath am, and my hand-from ignorance-in
 Sarwan mari-giyō.' Ādā-ādi Sarwan-kō maraṇ huṇi-nē, 'hā,
Sarwan died.' The-blind-man-and-woman Sarwan-of death heard-having, 'alas,
hā,' kari-nē Rājā Daś'rath-nē harāp dīdō kē, 'jaṇi bāṅ-ū mārō bēṭō
alas,' made-having King Dasrath-to curse gave that, 'what arrow-by our son
 māryō, waṇi-j bān-ū tū marjē.' Ēsō harāp dēi-nē
was-struck, that-verily arrow-by thou die.' Such curse given-having
 ādā-ādi bī mari-giyō.
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! give us water to drink. We are thirsty.' He made them sit there, and went to a tank to fetch water. Rājā Dasrath was on a watch at the tank. When Sarwan commenced drawing water, Rājā 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 'Rām, Rām.'¹ The Rājā 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 Rājā 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 Rājā 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 Rām was not yet born. Sarwan's calling on him is therefore as great an anachronism, as the Irish legend which makes Pharaoh's daughter teach Moses 'the Bible and the Testament'

MĀLVĪ OF THE WESTERN MALWA AGENCY.

The Western Malwa Agency of Central India had in 1891 a population of 1,619,368. The Musalmans speak Hindōstānī. The Bhils speak Bhilī, and nearly all the rest speak Mālvī. Adjoining the Agency are the Rajputana States of Tonk and Jhallawar, in both of which Mālvī 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 Mewār. 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 *Parganas* Satkheda and Garot of Indore. In this Sondwar tract a special form of Mālvī is spoken which is called Sōṇḍwārī. It will be dealt with subsequently. Over the rest of the Western Malwa Agency the language is ordinary Mālvī. We thus arrive at the following estimated language figures for the Western Malwa Agency, and the neighbouring Rajputana States:—

Mālvī—		
Western Malwa	. . . . .	1,241,500
Nimbahera of Tonk	. . . . .	4,000
		1,245,500
Mālvī (Sōṇḍwārī)—		
Western Malwa	. . . . .	115,000
Chaumahla of Jhallawar	. . . . .	86,556
Bhopal	. . . . .	2,000
		203,556
Bhilī (Western Malwa)	. . . . .	56,000
Hindōstānī (Western Malwa)	. . . . .	190,000
Other languages spoken in Western Malwa	. . . . .	16,868
		1,711,924
	TOTAL	1,711,924

I now proceed to deal with the Standard Mālvī 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 Rāngṛī 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 Rājasthānī. There is the usual loss of aspiration as in *wayō*, for *wḥayō*, he became. In Eastern Marwārī 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 Sōṇḍwārī. It also appears in the Mālvī of Western Malwa, as in *hājē*, for *sājē*, in the evening; *huṇṇō*, for *suṇṇō*, to hear; *hamṇjādī-nē*, for *samṇjhādī-nē*, having persuaded. There is the Central Rājasthānī preference for a cerebral *ṇ*, as in *suṇṇō* quoted above. There is the Standard Mālvī preference of *w* over *b*, as in *wāt* for *bāt*, a word.

In pronouns there is the Central Rājasthānī *āpā*, meaning 'we, including the person addressed.'

¹ Portions of the Tonk State are in Rajputana, and here also Mālvī is spoken, but the figures are included in the general ones here given for Central India.

In verbs, there is an imperative in *jē*, as we have noted in Bhopawar. Thus, *kijē* for *kahijē*, say. There is an instance of the Mēwārī *h*-future in *wātāihū*, I will show. There is the Mārwarī causal with *ḍ* in *ham^ajāḍē-nē*, having persuaded, and *rōwāḍ^ajē*, cause to cry (an imperative in *jē*).

There is also an instance of the Gujarāṭī custom of making the past tense of a transitive verb, used in the impersonal construction, agree in gender and number with the object with *nē*. Thus, *chhōrā-nē rōwāḍyā* (not *rōwāḍyō*), she caused the cubs to cry.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

एक ग्याबण स्याकणीए आपणा धणी स्याक्या-ने कञ्चो के अबरके न्हारी हुवावड कठे करोगा । तो वणीए कञ्चो के नाहार-री गुफा-मांय । जदी नाहार आवेगा तो आपां-ने खाइ-जायगा । तो स्याक्याए कञ्चो के जदी मूं खूंखारूं तो तूं टाबखा-टूबरी-ने चूंटक्या भरी-ने रोवाडजे ने हूं पूछूं के ई क्यूं रोवे-हे । तो तूं कीजे के ई नाहार-रो कालजो मांगि-हे ॥

थोडा दन पछे ये दोई जणा जाई-ने नाहार-री गुफा-मांही हुवावड कीदी । वणी दन जद हजि नाहार आयो ने सनेर-लेवा लाग्यो के न्हारा घर-में कोई न कोई हे । तो जदी स्याक्या-ने हूं कीदी । या वात हुणता-ज स्याकणीए छोरा-छोरियां-ने चूंटक्या भरी-ने रोवाद्या । तो स्वाक्यो बोख्यो के अय कनक-सुन्दरी टाबखा टूबरी क्यूं रोवे-हे । तो स्याकणी बोली के ओ डर-भंजन-राजा छोरा छोरी नाहार-रो कालजो मांगि-हे । या वात हुणता-ज नाहार-रो जी उड-गयो ने पीछे पाँव भाग्यो ने विचार करवा लाग्यो के न्हारा घर-में न्हाने खावावारी कोई न कोई न्हारा-जं मोटो जनावर हे । असा विचार-मांही वा रात काटि-दीदी ने दुसरे दन आव्यो तो बी या-की या-ज वात हुणी-ने पाछे भाग्यो । अतरा-क-में एक बाँदरो अणी-ने मिक्खो ओर बाँदराए पूछ्यो के क्यूं नाहार राजा आज क्यूं भाग्या भाग्या फिरो-हो । तदी नाहार बोख्यो के न्हारा घर-मांही न्हारी खावावारी कोई न कोई हे । या वात हुणी-ने बाँदरो अणी वात-री चोकसी करवा नाहार-री गुफा कने गयो ने पाछो आख्यो ने केवा लाग्यो के ए न्हारा शाह एक स्याक्यो बठे हे ने वणी-जं तूं यूं काँई डरे-हे । या वात हुणी-ने नाहार-ने भरोसो नी वयो । तो बाँदराए कञ्चो के आपां-री पूँछडी दोई भेरी बाँदि ले-ने चालां ने हं थाने स्याक्यो वठे वताइहूं । या वात हुणी-ने दोई पूँछडियां भेरी बाँद-ने अबे ये नाहार-री गुफा आडी चाख्या । स्याक्या-ने अणा-ने देख खूंखारी कीदी । ने स्वाक्यो छोरा-ने रोवाद्या तो स्याक्याए पूँछो के टाबखा-टूबरी क्यूं रोवे-हे । तो स्याकणीए कञ्चो के छोरा-छोरी नाहार-रो कालजो मांगि-हे । स्वाक्यो बोख्यो के अणा-ने रोवा मत दी । छानां राखी । अवार धीरे धीरे बाँदरो मामो नाहार-ने हमजाडी-ने लावे-हे । या वात हुणता-ही-ज नाहारए जाण्यो के बाँदरा-रे मन-मे तो कपट हे ने पाछा फलाम मारतो मारतो भाग-गयो ने बाँदरो पूँछडी-सूं बंधी-यो सो भडिकार-भडिकार-ने मरि-गयो । ने स्याक्यो वठे मजा-मे रेवा लाग्यो ॥

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNI.

MĀLVĪ (RĀNGRĪ).

(STATE RUTLAM.)

TRANSLITERATION AND TRANSLATION.

Ēk gyāban syāl'nē āp'nā dhanī syālyā-nē kahyō kē, 'abar'kē
A pregnant by-she-jackal her husband jackal-to it-was-said that, 'at-this-time
 mhāri huwāwad kathē karōgā?' Tō waṇiē kahyō kē, 'nāhār-rī
my lying-in where will-you-make?' Then by-him it-was-said that, 'a-tiger-of
 guphā-māy.' 'Jadī nāhār āwēgā tō āpā-nē khāi-jāygā.' Tō syālyāē
den-in.' 'Then the-tiger will-come then us-to he-will-eat-up.' Then by-the-jackal
 kahyō kē, 'jadī mū khūkhārū, tō tū tābaryā-tūb'ri-nē chūṭakya
it-was-said that, 'when I cough, then thou male-cubs-female-cubs-to pinches
 bhārī-nē rōwād'jē, nē hū pūchhū kē, "i kyū rōvē-hē?" tō tū
filled-having cause-to-cry, and I ask that, "these why crying-are?" then thou
 kijē kē, "i nāhār-rō kāl'jō māgō-hē."
say that, "these tiger-of liver wanting-are."

Thōdā dan pachhē yē dōi janā jāi-nē nāhār-rī guphā-māhi
A-few days after (by-)these two persons gone-having a-tiger-of den-in
 huwāwad kidī. Waṇi dan jad hājē nāhār āyō, nē sanēr
lying-in was-made. On-that day when at-evening the-tiger came, and suspicion
 lēwā lāgyō kē, 'mhārā ghar-mē kōi-na-kōi hē,' tō jadī syālyānē
to-take began that, 'my house-in someone-or-other is,' so then the-jackal-by
 hū kidī. Yā wāt huṇ'tā-j syāl'niē
throat-clearing was-done. This word on-hearing-immediately by-the-she-jackal
 chhōrā-ohhōriyā-nē chūṭakya bhārī-nē rōwādyā. Tō syālyō
the-male-female-cubs-to pinches filled-having they-were-made-to-cry. Then the-jackal
 bōlyō kē, 'ay Kanak-sundari tābaryā-tūb'ri kyū rōvē-hē?' Tō
said that, 'O Kanak-sundari male-female-children why crying-are?' Then
 syāl'ni bōli kē, 'ō Dar-bhañjan-rājā, chhōrā-ohhōri nāhār-rō kāl'jō
the-she-jackal said that, 'O Darbhanjan-king, male-female-cubs a-tiger-of liver
 māgō-hē.' Yā wāt huṇ'tā-j nāhār-rō ji ud-gayō, nē
wanting-are.' This word on-hearing-immediately the-tiger-of soul flew-away, and
 picchē pāw bhāgyō, nē vichār kar'wā lāgyō kē, 'mhārā ghar-mē mhā-nē
backwards feet he-fled, and thought to-make began that, 'my house-in me-to

khāwāwārō kōi-na-kōi mhārā-ñ mōṭō janāwar hē.' Asā vichār-māhi
eater someone-or-other me-than strong animal is. 'Such thought-in
 wā rāt kāṭi-didi, nē dus'rē dan avyō tō bī yā-ki yā-j wāt
that night was-passed, and on-second day he-came so also this-of this-even word
 huṇi-nē pāchhē bhāgyō. At'rā-k-mē ḍk bād'rō aṇi-nē milyō, ṛ
heard-having back he-fled. So-much-in a monkey this-one-to was-met, and
 bād'rāē pūchhyō kē, 'kyū, nāhār rājā, āj kyū, bhāgyā bhāgyā,
by-the-monkey it-was-asked that, 'why, tiger king, to-day why, fled fled,
 phirō-hō?' Tadi nāhār bōlyō kē, 'mhārā ghar-māhi mhārō
wandering-you-are?' Then the-tiger said that, 'my house-in my
 khāwāwārō kōi-na-kōi hē.' Yā wāt huṇi-nē bād'rō aṇi wāt-rī
eater someone-or-other is. This word heard-having the-monkey this word-of
 chōk'si kar'wā nāhār-rī guphā kanē gayō, nē pāchhō avyō, nē kēwā
investigation to-make the-tiger-of den near went, and back came, and to-say
 lāgyō kē, 'ō mhārā śāh, ḍk syālyō waṭhē hē, nē waṇi-ñ tū yū kāl
began that, 'O my lord, a jackal there is, and him-from thou thus what
 darē-hē?' Yā wāt huṇi-nē nāhār-nē bharōsō nī wayō. Tō
fearing-art?' This word heard-having the-tiger-to confidence not became. Then
 bād'rāē kahyō kē, 'apā-rī pūchh'di dōi bhēri bādi-lē-nē
by-the-monkey it-was-said that, 'us-of tail both together tied-together-having
 chālā, nē hū thā-nē syālyō waṭhē wataihū.' Yā wāt huṇi-nē
let-us-go, and I you-to the-jackal there will-show.' This word heard-having
 dōi pūchhadiyā bhēri bād-nē, abē yē nāhār-rī guphā ādi
the-two tails together tied-having, now these the-tiger-of den towards
 chālyā. Syālyā-nē aṇā-nē dēkh khūkhārō kidō, nē syāliē
went. The-jackal-by these having-seen cough was-made, and by-the-she-jackal
 ohhōrā-nē rōwādyā. Tō syālyāē pūchhyō kē, 'tābaryā-
the-cubs-to they-were-made-to-cry. Then by-the-jackal it-was-asked that, 'male-female-
 tūb'rī kyū rōwē-hē?' Tō syāliē kahyō kē, 'ohhōrā-
children why crying-are?' Then by-the-she-jackal it-was-said that, 'the-male-
 ohhōri nāhār-rō kāl'jō māgē-hē.' Syālyō bōlyō kē, 'aṇā-nē rōwā
female-cubs a-tiger-of liver wanting-are.' The-jackal said that, 'them-to to-cry
 mat dō. Ohhānā rākhō. Abār dhīrē dhīrē bād'rō māmō nāhār-nē
not allow. In-silence keep. Soon slowly slowly monkey uncle a-tiger-to
 ham'jādī-nē lāvē-hē.' Yā wāt huṇ'tā-hī-j nāhārē
persuaded-having bringing-is. This word on-hearing-verity-immediately by-the-tiger
 jānyō kē, 'bād'rā-rē man-mē tō kapaṭ hē,' nē pāchhā
it-was-thought that, 'the-monkey-of mind-in verily treachery is,' and back
 phalāg mār'tō mār'tō bhāg-gayō, nē bād'rō pūchh'di-sū bandyō-thō, sō
bound striking striking fled-away, and the-monkey the-tail-by tied-was, so
 bhādikāi-bhādikāi-nē mari-gayō, nē syālyō waṭhē majā-mē rēwā lāgyō.
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 Bhañjan, 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 this 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.

¹He 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 Parganas 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 203,556

The following account of the Sondias is taken from pp 200 and ff. of Vol. II. of the *Rajputana Gazetteer*:—

Their chief clans are Rahtor, Tawur, Jadon, Scsodia, Gehlot, Chohan, and Solankhi. The Chohans are said to have come from Gwalior and Ajmer, the Rahtors from Nagore of Marwar, and the Scsodias 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 the 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, Sond-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, Rājput̄s in Central India, are the Sūdis, who have spread from Sondwāra (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 Rājput̄ 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 Rājput̄ ancestors, but all intermarry. Second marriages among their women are very common; and, from the strict usages of the Rājput̄s 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 Rājput̄s 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 Pindāri 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 Brāhmins, but that caste has little intercourse with them, except when wanted for the offices of religion. Among this rude race Chārāns are treated with more courtesy; but the Bhāts, 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 Sōṇḍwāri, 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 Mālvī.

The most typical peculiarity of Sōṇḍwāri is the universal change of an initial *s* to *h*. Its speakers call themselves Hōṇḍiā, not Sōṇḍiā. There are several examples of this in the specimens, amongst which we may quote, *hag^olō* or *hag^orō*, for *sag^olō*, all; *hāt^orō*, for *sāt^orō* (a Gujarātī word), a daily portion of food; *hāū*, for *sādhū*, good; *hāmal^onō*, for *sābhal^onō*, to hear; *ham^ojār^onō*, for *sam^ojhānō*, to remonstrate. On the other hand *chh* is pronounced as *s*, as in *sūk^olō*, for *chhōk^olō*, chaff.

There is the usual Mālvī loss of aspiration, as in *lōrō*, for *lhōrō*, young; *tī* or *thī*, from; *dīdō* or *dīdhō*, given; *wayō*, for *whayō*, became; *hāmal^onō*, for *sābhal^onō*, to hear (another Gujarātī word); *ham^ojār^onō*, for *sam^ojhānō*, to remonstrate.

In the declension of nouns, the ablative suffix is *tī* or *thī*. The accusative-dative has the usual *kē* and *nē*, and also *hē*, as in other Mālvī-speaking tracts. The agent also takes *nē*, as in *bētā-nē kahī*, the son said. In the following passage, *nē* is used once to form the agent, and once to form the accusative, *ma-nē* *pāp kīdhō* *ma-nē thē* *hāū-wāl^odīā bhēlō rākhō*, I have sinned, keep thou me among (thy) servants.

The suffix *hē* is also used for the locative. Examples of its use are, (dative) *wāñ-dī*, he divided to them; (locative) *thā-kī rūkam-pāt bāchh^oryā-dūm^oryā-hē urāi-didī*, he wasted your substance on singers and dancers.

As regards the pronouns, *āpī* or *āp^onē* means 'we, including the person addressed.' *Ap^onō* is 'own.'

The past tense of the verb substantive is usually *thō*, but sometimes we find the Bundēli form *hō*. Besides *hē*, we have *hāi* for 'he is.' The imperfect tense of finite verbs is not made with the present participle as in Mālvi, but with the oblique verbal noun as in Central Rājasthānī. Thus, *bharē-thō*, he was filling, literally, was a-filling. Causal verbs are formed with *ḍ* or *r* as in Mārwarī. Thus, *ham^ojāryō*, he remonstrated, literally, he caused to understand.

Sōṇḍwārī has a peculiar vocabulary, many words being strange to other Rājasthānī dialects. The following instances occur in the specimens:—*jī*, a father; *māḍī*, a mother; *wāḷ^odī*, a servant; *war*, a year; *rōthō*, bread, plural *rōthā*, a feast; *banō*, a bridegroom; *bīrō*, a brother.

On the whole Sōṇḍwārī 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.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḍWĀRĪ).

(STATE JHALLAWAR.)

SPECIMEN I.

एक आदमी-के दो बेटा या । लोड़का बेटा-ने वणी-का जी-ई कही के म-ने मारा वांटा-की रुकम-पात दई-दो । जँदी वणी-का जी-ने अपनी रुकम-पात वणा-ई वांटा-दी । बौड़ा दिनां पाछे लोड़ी बेटो वणी-का वांटा-की रुकम-पात लई वेगको चख्यो-गयो । वाहाँ वणी-ने वणी-का वांटा-की हगकी रुकम-पात वीगाड़-दीदी । अर वणी-के पां काई नहीं रयो ओर वणी मूलक-में काक पद्यो । जँदी भूकां मरवा लाग्यो । जँदी वणी मूलक-का एक हाऊ आदमी पां गयो । अर वणी हाऊ आदमी-ने भँडूरा चरावा माऊ-में मोकल्यो । ऊ लाचार वई-ने वणी सुकला-यी पेट भरे-यो जो सुकको भँडूरा-के खावा-को धो । वणी-ने खावा कोई नहीं देवे-यो । जँदी वणी-ने गम पड़ी जँदी केवा लाग्यो के मारा जी-के घणा हाकी वाकदी है । वणा-हे पेट भरी-ने रोठा मिठे-ई वणा हांतरा है । हूँ भूकां मरूँ-हूँ । अबे हूँ मारा जी-के पां-ई जातो रहूँ । वणा-ती कहूँगा जी म-ने राम-जी-का घर-को पाप कीधो यां को बी हराम-खोर वयो । यां-को बेटो बाजवा असो नहीं रयो । अबे म-ने येँ हाकी वाकदिआं मेको राख्यो । ऊ उठी-ने वणी-का जी पां आयो । पण ऊ वेगको धो वणी-का जी-ने देख्यो अवाल करी-ने दोष्यो अर छाती-ने लगायो और मूँडे बोकी दीधो । जँदी बेटो जी-धी बोल्यो जी म-ने राम-जी-को पाप कीधो अर यां-के-धी वेमूँह वयो । यां-को बेटो बाजवा असो नहीं रयो । जँदी वणी-का जी-ने हाक्यां वाकदिआं-धी कही । अभी-ने

हाऊ चीतरा लावी-ने परावी-दो अर आंगळिआँ-में वींवाँ अर पगाँ-में खाणा परावी-दो । आपी धापी-ने खावाँ पीवाँ । भारी बेटो मरी गयो-थो अबे पाछो जीवतो वयो । यो खोवाई गयो-थो अबे पाछो लाखो । जँदी हगरी मिळी-ने राजी खुसी वया ॥

अतरा-में वणी-को मोटो बेटो माऊ-में थो । ऊ माऊ-में थो अपणा घर-के पाँ-हे आयो अर गीत गाल हामळी । जँदी हाळी-ने तेडी-ने पूछो के अणी हगळी वात-को काई मतलब हे । हाळी-ने कही के थाँ-को लोडो भाई आयो हाइ अर थाँ-का जी-ने रोठा कराया हे कियूँ-के वी घणा हाऊ तरा पाछा आई-गयो । जँदी बड़ा बेटा-ने री लागी अर घरे नी गयो । जँदी वणी-का जी-ने आवी-ने वणी-ने हमजाओ । जँदी वणो-ने जी-थी कथो म-ने अतरा वर-थी थाँ-की चाकरी कीधी । थाँ-का कीया बारे चाल्या नहीं । थाँ-ने एक बकरी-को बच्चो बी नहीं दीयो जो हूँ भाई-हेतू-में गोठ-गूगरी करतो । थाँ-ने अणो बेटा-के आवताँ-ही जणी-ने थाँ-की हगरी रूकम-पात बाळ्याँ-डुम्याँ-हे चड़ाई दीदी जणी-के थाँ-ने रोठा दीया । जँदी वणो-का जी-ने कही के बेटा तू मारे पाँ रयो । घर-टापरो खेत-माऊ थारो हे । आपणे राजी खुसी-थी रह्याँ । थारो भाई आयो जो राजी वयो चारैजे । थारो भाई मरी गयो-थो अबे पाछो जीवतो वयो । खोवाई गयो-थो फेर लादो हे ॥

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌNDWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN I.

Ēk ād^{mī}-kē dō bētā thā Lōṛ^{kā} bētā-nē waṇi-kā jī-hē
A man-to two sons were. The-younger son-by him-of father-to
 kahī kē, 'ma-nē mārā wātā-kī rūkam-pāt dai-dō.' Jādi waṇi-kā
it-was-said that, 'me-to my share-of property give-away.' Then him-of
 jī-nē ap^{nī} rūkam-pāt wanū-hē wāt^{dī}. Thōrā dinā pāohhē
father-by his-own property them-to was-distributed. A-few days after
 lōṛō hētō waṇi-kā wātā-kī rūkam-pāt laī vēg^{lō} chalyō-gayō.
the-younger son him-of share-of property having-taken far went-away.
 Wāhā waṇi-nē waṇi-kā wātā-kī hag^{li} rūkam-pāt vīgār-didī. Ar
There him-by him-of share-of all property was-wasted. And
 waṇi-kē pā kāī^ṅ nahī rayō, ōr waṇi mūlak-mē kāl paryō,
him-of near anything not remained, and that country-in a-famine fell,
 jādi bhūkā^ṅ mar^{wā} lāgyō. Jādi waṇi mūlak-kā ēk hāu ād^{mī}
then by-hunger to-die he-began. Then that country-of a good man
 pā gayō. Ar waṇi hāu ād^{mī}-nē bhāḍūrā charāwā māl^{mē}
near he-went. And that good man-by swine to-feed field-in
 mōkalyō. Ū lāchār wai-nē waṇi sūk^{lū}-thī pēt bharē-thō
he-was-sent. He helpless become-having that chaff-by betly a-filling-he-was
 jō sūk^{lō} bhāḍūrū-kē khāwā-kō thō. Waṇi-nē khāwā kōi nahī
which chaff the-swine-to eating-of was. Him-to for-eating anyone not
 dēvē-thō. Jādi waṇi-nē gam paṛi; jādi kēwā lāgyō kē,
a-giving-was. Then him-to consideration fell; then to-say he-began that,
 'mārā jī-kē ghanā hāḷi-wā^ḷdi hē. Wanā-hē pēt bharnē
'my father-to many ploughmen-servants are. Them-to belly filled-having
 rōthā miḷē-hē, ghanā hāt^{rā} hē. Hū bhūkā^ṅ marū-hū.
loaves being-got-are, much daily-portions are. I by-hunger dying-am.
 Abē hī mārā jī-kē pā^ṅ-hē jātō rahū. Wanā-ti kahūgā,
Now I my father-of near-to going I-remain. Him-to I-will-say,
 "jī, ma-nē Rām-jī-kā ghar-kō pāp kidhō, thā^ṅ-kō bī harām-khōr
"father, me-by God-of house-of sin was-done, you-of also traitor
 wayō. Thā^ṅ-kō bētō bāj^{wā} asō nahī rayō. Abē ma-nē
I-became. You-of son to-be-called such not I-remained. Now me

thē hāli-wāl'diā 'bhēlo rākhō.'" Ū uthi-nē waṇi-kā ji pā
thou servants with keep." *He arisen-having him-of father near*
 āyō. Paṇ ū vēg'lo thō, waṇi-kā ji-nē dēkhyō, awāl
came. But he far was, him-of father-by he-was-seen, compassion
 kari-nē dōryō ar chhāti-nē lagāyō, ar mūde bōkō
made-having he-ran and breast-to he-was-attached, and on-face kiss
 dihdhō Jādi bētō ji-thī bōlyō, 'ji, ma-nē Rām-ji-kō
was-given. Then the-son the-father-to said, 'father, me-by God-of
 pāp kidhō ar thā-kē-thī hēmūkh wayō. Thā-kō bētō bāj'wā
sin was-done and you-of-from averse I-became. You-of son to-be-called
 jasō nahī rayō.' Jādi wani-kā ji-nē hālyā-wāl'diā-thī kahī,
such not I-remained.' Then him-of father-by servants-to it-was-said,
 'anī-nē hāu chit'rā lāvi-nē parāvi-dō; ar āg'liā-mē vītyā, ar
'this-one-to good clothes brought-having put-on; and fingers-on rings, and
 pagā-mē khāryā parāvi-dō Āpi dhāpi-nē khāwā piwā.
feet-on shoes put-on. We become-satiated-having may-eat may-drink.
 Mārō bētō mari gayō-thō, abē pachhō jiw'tō wayō; yō
My son having-died gone-was, now back living became; this-one
 khōwāi gayō-thō, abē pachhō lādyō.' Jādi hag'rā mili-nē
having-been-lost gone-was, now back-again was-got.' Then all come-together-having
 rāji khusi wayā.
happy rejoicing became.
 At'rā-mē wani-kō mōtō bētō māl-mē thō. Ū māl-mē-thī
So-much-in him-of great the-son field-in was. He field-in-from
 ap'nā ghar-kē pā-hē āyō, ar gīt-gāl hām'li. Jādi
his-own house-of near-to came, and songs-etcetera were-heard. Then
 hāli-nē tēri-nē pūchhyō kē, 'anī hag'li wāt-kō
a-servant-to called-having it-was-asked that, 'this all affair-of
 kāī mat'lab hē?' Hāli-nē kahī kē, 'thā-kō lōpō
what meaning is?' The-servant-by it-was-said that, 'you-of younger
 bhāi āyō hāi, ar thā-kā ji-nē rōthā karāyā-hē,
brother come is, and you-of father-by loaves been-caused-to-be-made-are,
 kiyū-kē vī ghanā hāu tarā pāchhā āi-gayō.' Jādi barā
because-that he very good way back-again came.' Then the-elder
 bēṭā-nē rī lāgi ar gharē nī gayō. Jādi wani-kā
son-to anger was-attached and in-the-house not he-went. Then him-of
 ji-nē āvi-nē waṇi-nē ham'jāryō. Jādi waṇi-nē
father-by come-having him-to it-was-remonstrated. Then him-by
 ji-thī kayō, 'ma-nē at'rā war-thī thā-ki chāk'ri
the-father-to it-was-said, 'me-by so-many years-from you-of service
 kidhi. Thā-kā kiyā bārē chālyā nahī. Thā-nē
was-done. You-of things-said outside were-caused-to-go, not. You-by

ək bak^{ri}-kō baohchō bī nahī diyō; jō hū
one she-goat-of young-one even not was-given, that I
 bhāi-hētū-mē gōth-gūg^{ri} kar^{tō}. Thā^{nē} aṇi bētā-kē
brothers-friends-among feasting (I-)might-have-done. You-by this son-of
 āw^{tā}-hī, janī-nē thā^{ki} hag^{ri} rūkam-pāt bāchh^{ryā}-dūm^{ryā}-hē
on-coming-even, whom-by you-of all property singers-dancers-on
 urāi-didī, janī-kē thā^{nē} rōthā diyā.' Jādi waṇi-kā
was-squandered, him-to you-by loaves were-given.' Then him-of
 ji-nē kahī kē, 'hētā, tū mārē pā rayō. Ghar-ṭap^{rō}
father-by it-was-said that, 'son, thou me-of near remained. House-hut
 khēt-mā! thārō hē. Ap^{nē} rāji khūsi-thī rahā Thārō
field-meadow thine are. We joy happiness-with may-remain. Thy
 bhāi āyō jō rāji-wayō chāijē. Thārō bhāi mari
brother came therefore joyful-to-be is-proper. Thy brother having-died
 gayō-thō, abē pāchhō ' jiw^{tō} wayō; khōwāi gayō-thō, phēr
gone-was, now back-again living became; having-been-lost gone-was, again
 lādō he.
got is.'

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

बना-जी थाँ-के घोड़ी-के गळे घुंगर-माळ । पावाँ-का नेवर बाजणा रे बन-ड़ा । बना-जी थाँ-का हाथ-में हखो ह्माल । पावाँ-की मेंदी राचणी रे बन-ड़ा । बना-जी थेँ तो चढ चाल्या मज अधरात । मारी सूती नगरी ओजकी रे बन-ड़ा ॥ १ ॥

कंकड़ माथे पीपळी रे बीरा । जणी-पर चढ जोऊँ थारी वाट । माँडी-जायो चूनर लावीयो । भाभी-को भनवर गणे-मिलजे रे बीरा । पंवाँ-में राखो बाई-री होब । माँडी-जायो चूनर लावीयो । लावो तो हगरा हारू लावजे रे बीरा । नहीँ-तर रीणि थारे देस । माँडी-जावीयो चूनर लावीयो । मेलूँ तो टाल भराई बीरा । ओटूँ तो हीरा भर-पड़े । माँडी-जावीयो चूनर लावीयो । नापूँ तो हाथ पचास । तोलूँ तो तोला तीह । माँडी-जायो चूनर लावीयो ॥ २ ॥

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (SŌṆḌWĀRĪ).

(STATE JHALLAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TWO SONGS SUNG BY WOMEN.

- (1) Banā-jī, thā-kē ghōri-kē gaḷē ghuṅgar-māl.
O-bridegroom-sir, you-of mare-of on-neck bell-necklace.
 Pāwā-kā nēwar-bāj'nā, ré ban-rā.
Feet-of ornament-musics, O bridegroom.
 Banā-jī, thā-kā hāth-mē haryō rumāl.
O-bridegroom-sir, you-of hand-in green handkerchief.
 Pāwā-kī mēdi rāch'nī, ré ban-rā.
Feet-of henna-colour well-dyed, O bridegroom.
 Banā-jī, thē tō chaḥ chālyā maj adh'rāt,
O-bridegroom-sir, you indeed having-mounted went middle half-night,
 Māri sūti nag'rī ōj'kī, ré ban-rā.
My sleeping village was-awakened, O bridegroom.
- (2) Kaṅkar māthē pip'ī, rō birā,
Border on a-pipal-tree, O brother,
 Jaṇī-par chaḥ jōū thāri wāt.
Which-on having-mounted I-watch thy path.
 Mādi-jāyō , chūnar lāvīyō.
The-mother-born a-scarf brought.
 Bhābhi-kō bhan'war ganē-mēl'jē, ré birā.
Brother's-wife-of nose-ring pawn, O brother.
 Pañchā-mē rākhō bāi-rī hōb.
The-village-assembly-in preserve sister-of dignity.
 Mādi-jāyō chūnar lāvīyō.
The-mother-born a-scarf brought.
 Lāwō, tō hag'rā hārū lāw'jē, ré birā,
If-you-bring, then all for bring, O brother,
 Nah'tar rījē thārē dēs.
Otherwise remain in-thy country.

Māḍī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Mēlū, tō dhāl bharāi, bīrā;
If-I-put (-it), then a-shield was-filled, brother ;

Orhū, tō hīrā jhar-parē.
**If-I-wear (-it), then jewels fall-in-showers.*

Māḍī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

Nāpū, tō hāth pachās;
If-I-measure (-it), then ells fifty ;

Tōlū, tō tōlā tīb.
If-I-weigh (-it), then tolas thirty.

Māḍī-jāvīyō chūnar lāvīyō.
The-mother-born a-scarf brought.

FREE TRANSLATION OF THE FOREGOING.

TWO SONGS SUNG BY WOMEN.

- (1) O Bridegroom, there is a bell-necklace 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 MĀLVĪ OF THE CENTRAL PROVINCES.

Mālvī is spoken, but in a corrupt form, being much mixed with Bundēlī and Nimāḍī, in parts of the Hoshangabad and Betul Districts. With this may be classed the corrupt forms of Mālvī used by the Bhōyars and' Katiyās of Chhindwara, and the Pat'wās, 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 :—

Mālvī of Hoshangabad	126,523
Mālvī of Betul (called Dhōlōwārī)	119,000
Bhōyari of Chhindwara	11,000
Katiyāi of Chhindwara	18,000
Paṭ'vī of Chanda	200
	<hr/>
TOTAL	274,723

MĀLVĪ OF HOSHANGABAD.

The main language of the district of Hoshangabad in the Central Provinces is Bundēli, and has been described in Vol. IX., Pt. I. The western end of the district, including the *Tahsīl* of Harda, and the State of Makrai does not speak Bundēli, but a corrupt form of Mālvī. The number of speakers is estimated at 126,523.

This tract has the Bundēli-speaking portion of Hoshangabad to its east. The Mālvī-speaking tract of Central India to its north, the Nīmāḍi of Nimar to its west, and the Marāthī-speaking district of Ellichpur to its south. The language is a mixture of Mālvī, Bundēli, and Nīmāḍi, the basis being Mālvī. As usual in these border dialects, there does not appear to be any mixture of Marāthī.

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 Bundēli expressions are *khē* for the sign of the accusative-dative, and *gō* for *gayō*, gone. The Nīmāḍi idioms are more numerous. Such are *āga* for *āgē*, in front; *chhē*, is; *jāoh*, he goes. We may also note the peculiar form *līs-kē*, meaning 'having taken.' This is Bhili. In the Bhili of Khandesh *līs* is 'having taken.'

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

कई-का दिन एक आदमी अपना छोरा-खे लीस्के जंगल-में जाइ-रह्यो-थो । छोरो जो भाग भाग दौडतो-जातो-थो हाँक-मारी-के कहनो लग्यो कि दादा-जी देखो सही यो कितरो बडो पेड हवा-में उखडि-के जाइ पद्यो । भला देखो तो यो कसो पद्यो होय-गो । तब ओ-का बाप-ने कही कि बेटा या जँघावल-में गिरि-पद्यो । तब ओ-का छोरा-ने कही कि भला देखो तो यो बेट-को भाड कसो पतलो ओर कितरो, उँचो छे । अरु ये-खे जँघावल-ने क्यों नहीं उखाद्यो । ओ-का बाप-ने जवाब दियो कि बेटा सागोन-को जाडोपन ओ-का गिरना-को कारण छे । ओ-खे अपनी डालन-को अरु बडापन-को गर्भं थो । वो जब हवे चले तब हलतो चलतो नहीं । बिचारो बेट-को भाड जरा-सी हवा-में लटू-पटू डुइ-जाच । एसी वो बचि-गयो ॥

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ.

(DISTRICT HOSHANGABAD).

TRANSLITERATION AND TRANSLATION.

Kai-kā din ēk ād'mī ap'nā chhōrā-khē liskē jaṅgal-mē
On-a-certain day a man his-own son taken-having forest-in
 jāi-rah-yō-thō. Chhōrō jō āga āga dōḍ'tō-jātō-thō hāk-māri-kē
going-was. The-son who before before running-going-was called-out-having
 kah'nō lagyō ki, 'dādā-jī, dēkhō sahī, yō kit'rō baḍō pēḍ hawā-mē
to-say began that, 'father-sir, see verily, this how large tree wind-in
 ukh'di-kē jāi padyō. Bhalā, dēkhō tō, yō kasō
been-uprooted-having having-gone fell. Well, see now, this how
 padyō hōy-gō.' Tab ō-kā bāp-nē kahī ki, 'bētā, yā
fallen became.' Then him-of father-by it-was-said that, 'son, this
 ūdhāwal-mē giri-padyō.' Tab ō-kā chhōrā-nē kahī ki, 'bhalā,
storm-in fell-down.' Then him-of son-by it-was-said that, 'well,
 dēkhō tō, yō bēt-kō jhād kasō pat'lō ōr kit'rō ūchchō chhē.
see now, this cane-of tree how thin and how high it-is.
 Aru yē-khē ūdhāwal-nē kyō nahī ukhadyō ?' Ō-kā bāp-nē
And it-to the-storm-by why not was-it-uprooted ?' Him-of father-by
 jawāb diyō ki, 'bētā, sāgōn-kō jāḍōpan ō-kā gir'nā-kō kāraṅ
answer was-given that, 'son, teak-of stiffness it-of falling-of cause
 chhē. Ō-khē ap'nī ḍālan-kō aru baḍāpan-kō garbh thō. Wō jab
is. It-to its-own boughs-of and greatness-of pride was. It when
 havē chalē, tab hal'tō chal'tō nahī. Bichārō bēt-kō jhād
the-wind comes, then shaking moving not. The-poor cane-of tree
 jarā-sī hawā-mē laḷū-paṭū hui-jāch. Esō wō bachi-gayō.
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.'

DHŌLEWĀRĪ OF BETUL.

South of the central portion of the Hoshangabad district, in which Bundēli is spoken, with Nimar to its west, the Bundēli-speaking Chhindwara to its east, and the Marāthī-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 Hoshangabad, and locally known as Dhōlēwārī, is spoken by an estimated number of 119,000 people. In the south of the district, the language is Marāthī. The line of division between the two languages is an ethnological one. The Marāthī speakers are Kunbīs, who originally came from the Deccan. The Dhōlēwārī speakers are principally Bhōyars and Dhōlēwār Kurmīs. The former say that they came from Dhārā-nagarī in Central India, and the latter came partly from Malwa and partly from Unao in the United Provinces. Besides Marāthī and Dhōlēwārī, there are also in Betul, Kūrkū spoken by 31,400 persons, and Gōṇḍī by 91,000. The Marāthī speakers number 75,000.

Like the language of Harda, this Dhōlēwārī is a broken mixture of Mālvī, Bundēli, and Nimārī, the first predominating, but here Bundēli is stronger than in Harda. The past tense of the verb substantive is both *thō* and *hatyō*, the latter being the Bundēli *hatō*, with a Mālvī termination. Note also the Marāthī *sāthī*, for.

The specimen is a short statement taken down in a Court of Justice.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (DHŌLEWĀRĪ).

DISTRICT BETUL.

सवाल—तुमरो टाँडा कहाँ पकड्यो गयो ।

जवाब—हमारी टाँडा जैतापुर-पर हत्यो । हम सात आदमी हता । हम परतवाडा-से मझ बेच-कर आवत-था और हम सात-म-से पीरू बैतूल हाट-का साठी ऊ रोज गयो थो । डोर-गीर कहीं साथ-में नी ले-गयो । सब डोर जैतापुर-पर हता । हमारा सब टाँडा-में ८७ डोर हता । हमारा-म-से कोई-की चोरी-में चालान नी भयो । जैतापुर-पर कोई टाँडा नी हतो । जब हम फिर-कर आवत-था तब उना गाँव-के एना बाजू जब दो सिपाही-ने हम-खे लाये मिला ॥

TRANSLITERATION AND TRANSLATION.

Sawāl.	Tum'rō	tāḍā	kahā	pakadyō-gayō ?			
Question.	Your	caravan	where	seized-was ?			
Jawāb.	Hamārō	tāḍā	Jaitāpur-par	hatyō.	Ham	sāt	ād'mī hatā.
Answer.	Our	caravan	Jaitāpur-on	was.	We	seven	men were.
Ham	Parat-wāḍā-sē	mahū	bēch-kar	āwat-thā,	aur	ham	sāt-ma-sē
We	Parat-wāḍā-from	mahuā	sold-having	coming-were,	and	us	seven-in-from

Pirū Baitūl haṭ-kā sāṭhī ū rōj gayō-thō. Dhōr-gīr kahī
Pirū to-Betul market-of for that day gone-was. Cattle-etcetera any
 sāth-mē nī lē-gayō. Sab dhōr Jaitāpur-par hatā.
company-in not he-took-away. All cattle Jaitāpur-on were.
 Hamārā-sab ṭāḍā-mē 87 dhōr hatā. Hamārā-ma-sē kōi-kī
Of-us-all caravan-in 87 cattle were. Of-us-in-from anyone-of
 chōri-mē chālān nī bhayō. Jaitāpur-par kōi ṭāḍā
theft-in sent-up-for-trial not he-became. Jaitāpur-on any caravan
 nī hatō. Jab ham phir-kar āwat-thā, tab unā
not was. When we returned-having coming-were, then that
 gāw-kē ēnā-bājū jab dō sipāhī-nē ham-khē lāyē
village-of on-this-side when two constable-by us having-brought
 milā.
were-met.

Free translation unnecessary.

BHŌYARĪ OF CHHINDWARA.

We have just seen that the Bhōyars of Betul claim to have come from Dhārā-nagarī, and speak a broken Mālvi. In the adjoining district of Chhindwara the local Bundēli is often mechanically mixed with Marāthī, and examples have been given in Vol. IX., Pt. I. The Bhōyars of Chhindwara have retained their original Mālvi, but, in the same way, have mixed it with Marāthī, 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 *ē* is often represented by *a*. This is borrowed from Nimāḍi and also agrees with the practice of the Marāthī of Berar.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

MĀLVĪ (BHŌYARĪ BROKEN DIALECT).

(DISTRICT CHHINDWARA).

कोनी एक मानुस-ला दुई बेटा होता । ते-म-को नाहो बाप-ला कहन लाग्यो बाबा म-ला म्हरा हिस्सा-को धन आय-हे तू दे । तब आ-ने धन ओ-ला बाट-दियो । तब थोड़ा दिन-भ नाहो बेटा समधी जमा कर-कन दूर सुलुक-म गयो आउर वहाँ वाहियात-पना कर-कन आपलो पैसी उडायो । तब ओ-न अवधी खर्चा उपर वना सुलुक-म मोठो दुष्काल पद्यो । ओ-ना बिपत पडन लागी । तब वो वोन सुलुक-मा एक भला मानुस-के जवर रह्यो ॥

TRANSLITERATION AND TRANSLATION.

Kōnī	ēk	mānus-lā	duī	bētā	hōtā.	Tē-ma-kō	nānhō
<i>Certain</i>	<i>one</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger</i>
bāp-lā	kahan	lāgyō,	'bābā,	ma-lā	mharā	hissā-kō	dhan āy-hē,
<i>the-father-to</i>	<i>to-say</i>	<i>began,</i>	<i>'father,</i>	<i>me-to</i>	<i>my</i>	<i>share-of</i>	<i>wealth comes,</i>
tyū dē.'	Tab	ā-nē	dhan	ō-lā	bāt-diyō.	Tab	thōṛā
<i>that give.'</i>	<i>Then</i>	<i>him-by</i>	<i>wealth</i>	<i>him-to</i>	<i>was-divided.</i>	<i>Then</i>	<i>a-few</i>
dina-bh	nānhō	bētā	sam ^a dhō	jamā	kar-kan	dūr	
<i>days-after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>	<i>together</i>	<i>made-having</i>	<i>a-distant</i>	
muluk-ma	gayō,	āur	wahā	wāhiyāt-panā	kar-kan	āp ^{lō}	paisō
<i>country-in</i>	<i>went,</i>	<i>and</i>	<i>there</i>	<i>riotousness</i>	<i>made-having</i>	<i>his-own</i>	<i>money</i>
uḍāyō.	Tab	ō-na	aw ^a dhō	kharchā-upar	wanā	muluk-ma	
<i>was-squandered.</i>	<i>Then</i>	<i>him-to</i>	<i>all</i>	<i>on-being-spent-after</i>	<i>that</i>	<i>country-in</i>	
mōthō	dushkāl	padyō.	Ō-nā	bipat	paḍan	lāgī.	Tab wō wōn
<i>great famine</i>	<i>fell.</i>	<i>Him-to</i>	<i>difficulty</i>	<i>to-fall</i>	<i>began.</i>	<i>Then</i>	<i>he that</i>
muluk-mā	ēk	bhalā	mānus-kē	jawar	rahyō.		
<i>country-in</i>	<i>one</i>	<i>gentle</i>	<i>man-of</i>	<i>near</i>	<i>lived.</i>		

PAṬ'VĪ OF CHANDA.

The Paṭ'wās, 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 Marāṭhī and that they had abandoned it for Rājasthānī. As a specimen, I give a few lines of a version of the Parable. The vocabulary is full of Marāṭhī words, and there are a few Marāṭhī inflexions, but most of the grammar seems to be Rājasthānī (with here and there some Bundēli), and for convenience sake we may class the language as a form of Mālvi. The number of speakers is said to be about 200. In the Deccan, the dialect of the silk-weavers is called Paṭ'nūli or Pat'wōgārī, and is a form of Gujarātī. It is described below on pp. 447 and 448.

[No. 52.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

R ĀJASTHĀNĪ

MĀLVĪ (PAT'VĪ BROKEN DIALECT).

(DISTRICT CHANDA).

कोनी एक मनुष्य-क दोन पोछा हुये । ति-का-मं-ती लहानो बाप-क मने बाबा जे माल-
मत्तो-को घाटनी म-क आवं-को ते दे । मंग ति-न तेज-क जमा वाटी-दिये । मंग थोडा दिवस-मे
लहान पोरे समदो जमा करी-कुन्या दूर देस-क गये । आनिक ताहा बारबंड-पना-ती आपलो
जमा उडाई दिये । मंग ति-न अवधो खरष्या-वर ते देस-मे मोठो महायो पडे । मंग ति-क अडचन
पडं-क लागे । तवा ति-न ते देस-मे एक भला मनुष्य जवर रहे । ति-न मंग ति-क हुकर चरा-
वं-क आपलो वावर-मे धाडे । तवा हुकर जे कोडा खातो-होतो ते कोडा-ती आपलो पीट भरनु
असो ति-का दिल-मे बासना हुई । आनि ति-क कोनी दिया नही ॥

TRANSLITERATION AND TRANSLATION.

Kōnī ēk manushya-ka dōn pōryā huyē. Ti-kā-man-tī lahānō
Some one man-to two sons were. Them-of-in-from the-younger
bāp-ka manē, 'bābū, jē māl-mattō-kō wāt'nī ma-ka awam-kō,
the-father-to says, 'father, what property-of share me-to coming-of(-is),
'tē dē.' Maṅg ti-na tēū-ka jamā wāṭi-diyē. Maṅg thōḍā
that give.' Then him-by them-to property was-divided. Then a-few
diwas-mē lahān pōrē sam'dō jamā kari-kunyā dūr dēs-ka
days-in the-younger by-son all collection made-having a-far country-to
gayē, ānik tāhā bār'baṅḍ-panā-tī āp'lō jamā udāi-diyē. Maṅg
went, and there debauchery-by his-own property squandered. Then
ti-na aw'dhō khar'chyā-war tē dēs-mē mōṭhō mahāgrō paḍē.
him-by all on-being-spent-after that country-in a-great famine fell.
Maṅg ti-ka ad'chan padañ-ka lāgē. Tawā ti-na tē dēs-mē
Then him-to difficulty falling-to began. Then him-by that country-in

ek bhalā manushya jawar rahē. Ti-na mang ti-ka dukar
a gentle man near it-was-remained. Him-by then him-to swine
 charāwan-ka āp'lō wāwar-mē dhādē. Tawā dukar jē kōḍā
feeding-for his-own field-in it-was-sent. Then the-swine what chaff
 khātō-hōtō, tē kōḍā-ti āp'lō pōṭ bhar'nu asū ti-kā dil-mē hās'nā
eating-were, that chaff-by his-own belly to-fill such him-of heart-in wish
 huī. Āni ti-ka kōnī diyā nahī.
was. And him-to anyone gave not.

NIMĀDĪ.

As examples of Nimādi, 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.

RĀJASTHĀNĪ.

NIMĀDĪ.

(DISTRICT NIMAR).

कोई एक आदमी-का दुइ लडका था । उन-म-सू छोटा-न अपना बाप-सू कछो अरे दादा अपनी धन-दौलत-म जो म्हारो हिसी होय सो म्ह-क दइ-न्हाक । तव बाप-न अपनी धन-दौलत अपना बेटाना-क बाट-दी । बहुत दिन बित्या मही हु-से कि छोटे बेटो अपनी सब धन-दौलत लिइ-न कहीं दूर देस-क चळ्यो-गयो अरु वहाँ दंगा-बखिडा-म दिन तेर-करि-न अपनी धन-दौलत उडाइ दी । अरु जेव सब धन-दौलत बरबाद हुइ-गई तँव उना मुलक-म बडो अकाळ पखो । अरु वो कंगाल हुइ-गयो । तँव वो जाइ-न उना देस-का रहेणावाळा-म-सी एक-का घर जाइ-न रह्यो । अरु उना आदमी-न व-ख अपना खेतना-म सुवर चरण-क भेज्यो । तँव जिना क्लिका-क सुवर खाइ-रह्या-था वो क्लिका खाइ-न अपना पेट भरनू असी नौबत गुजरी थी । अरु कोई आदमी वो-ख कई न दे । असी वक्त-म जब वो-की धुंटी जाइ-न आख्यो खुली । तँव वो कहे म्हारा दादा का केतरा राख्या-हुवा नौकर छे की जो पेट भरि-न रोटा खावच अरु रह्यो-सछो बाँधि-न घर लइ-जाच अरु हँव भूकी मरी-रह्योच । हँव अँव उठि-न अपना दादा-का पास जाइस अरु व-क कहिस दादा दादा म-न भगवान-का अगीडी नी थारा अगीडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यो । थारा राख्या हुवा नौकरना-म-सी हँव भी एक नौकर छे असो समझ । असो कहि-न वो उख्यो नी अपना बाप-का पास आयो । वो दूर-सी आइ-रह्यो-थो एतरा-म ओ-का बाप-न ओ-क देख्यो व ओ-क दया आई । तँव वो दौख्यो नी बेटा-का गळा-म लिपट्यो नी ओ-का चुम्मा लिया । बेटा-न बाप-सी कछो दादा म-न भगवान-का अगीडी नी थारा अगीडी बडो पाप कियो जे-का-सी थारो लडको कहेलाण-की म्हारी अवकात नही रह्यो । एतरा-पर भी बाप-न अपना नौकरना-सी कछो की सब-सी आछा कपडा लाइ-न लडका-क पहेंनाव अरु ओ-का उँगली-म अँगठी डालो अरु ओ-का पाव-म डालण-कू पनैना देव । अपण मजा-म खासों पीसों नी चैन करसों । क्योंकी हँव समझी-थो की ये म्हारो छोरो मरि-गयो-हु-से पण नही फिरि भी ये जिंदो छे । वो कथई चळ्यो-गयो-थो पर फिरि आइ गयो । असो कहि-न वो चैन करण लाग्या ॥

अँव ओ-को बडो बेटो खेत-म थो । वो अवन लाग्यो नी घर-का पास पहुँच्यो तँव उन-न सुख्यो की बाण्यो अरु नाच चळी-रह्याच । ओ-का-पर-सी उन-न अपना नौकरना-म-सी एक-क पुकाखो नी ओ-क पूख्यो की ये कोई हुइ-रह्योच । नौकर-न ओ-क कछो की थारो भाइ आयोच नी थारा बाप-न जाफत दिविच क्योंकी थारो भाइ आछो भको घर आइ-गयोच ।

ए-का-पर-सी बडा' भाई-क सुखो आयो नी घर-म नही जाव । तँव बाप बाहर आयो नी बडा बेटा-क मनायो । ते-का-पर-सी बडा बेटा-न बाप-सी कछो देखजो एतरा बरस-सी थारो सेवा-चाकरी करुँच कभी थारा हुकम-क नही तोषो । एतरा-पर भी तू-न म-क एक बार-भी बकरी-को बच्चो तक नहि दियो की हँउँ अपणा दोस्तना-का माय चैन करतो । इन थारा छोटा छोरा-न राँडना-का साथ रहि-न अपणी धन-दौलत उडाइ दीवी वो छोरो घर आत-का साथ तू-न व-का साठ जाफ़त दीवीच । तँव बाप अपणा बडा बेटा-सी बोळ्यो बेटा तू तो सदा न्हारा पासच हें नी जो न्हारी धन-दौलत हें सब थारिच हें । अपण समभा था को थारो भाइ मरि-गयो-हु-से पण नहि फिरि भी वो जिंदो हें । वो कथहँ चळ्यो-गयो-थो पर फिर आइ गयोच ए-का साठ आपण-क चायजे की अपण-न अनँद मनावणू नी खूसी होणू ॥

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPI.

(DISTRICT NIMAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōi ēk ād'mī-kā dui laḍ'kā thā. Un-ma-sū chhōṭā-na
A-certain one man-of two sons were. Them-in-from the-younger-by
 ap'nā bāp-sū kahyō, 'arē dādā, ap'nī dhan-daulat-ma jō
his-own father-to it-was-said, 'O father, our wealth-property-in whatever
 mhārō hissō hōy sō mha-ka da-nhak.' Tāwa bāp-na ap'nī
my share may-be that me-to give-away.' Then the-father-by his-own
 dhan-daulat ap'nā bētānā-ka hāt-dī. Bahut din bityā nahī
wealth-property his-own sons-to was-divided. Many days passed not
 hu-sē ki chhōṭō bēṭō ap'nī sab dhan-daulat lii-na kahī
been-were that the-younger son his-own all property taken-having some
 dūr dēs-ka chalyō-gayō, aru wahñ dangā-bakhēḍū-ma din
distant country-to went-away, and there riotous-conduct-in days
 tēr-karī-na ap'nī dhan-daulat uḍāi-dī. Aru jīwa sab dhan-daulat
passed-having his-own property wasted-away. And when all property
 bar'bād hui-gai, tāwa unā mulak-ma baḍō akāḷ paḍyō, aru wō
destroyed became, then that country-in a-great famine fell, and he
 kaṅgāl hui-gayō. Tāwa wō jāi-na unā dēs-kā rahenāwāḷā-ma-sī
poor became. Then he gone-having that country-of inhabitants-in-from
 ēk-kā ghara jāi-na rahyō. Aru unā ād'mī-na wa-kha ap'nā
one-of in-house gone-having lived. And that man-by him-to his-own
 khēt'nā-ma suwar charāṇa-ka bhōjyō; tāwa jinā chhil'kā-ka suwar
fields-in swine feeding-for it-was-sent; then what husks the-swine
 khāi-rabyā-thā wō chhil'kā khāi-na ap'nō pēt bhar'nū asī
to-eat-used those husks eaten-having his-own belly to-fill such
 naubat guj'rī-thī. Aru kōi ād'mī wō-kha kañ na dē.
an-event occurred-had. And any man him-to anything not gives.
 Asī wakt-ma jab wō-kī dhundī jāi-na ākhyā khulī, tāwa
Such time-in when him-of pride gone-having eyes were-opened, then
 wō kahē, 'mhārā dādā-kā kōt'rā rākhyā-huwā naukar chhē, kī jō
he says, 'my father-of how-many kept servants are, that who
 pēt bhari-na rōṭā khāwach aru rahyō-sahyō
belly filled-having breads eat and that-which-remained-over-and-above

bādhi-na ghara lai-jūch, aru haũ hyā bhūkō mari-rahyōch.
tiēd-having in-house take-away, and I here hungry dying-remained-am.
 Haũ āwa ūthi-na ap'nā dādā-kā pās jāis aru wa-ka kahis,
I now arisen-having my-own father-of near will-go and him-to I-will-say,
 "dādā, dādā, ma-na Bhag'wān-kā agēdi nī thārā agēdi
 "father, father, me-by God-of in-presence and thee-of in-presence
 baḍō pāp kiyō, jē-kā-sī thārō laḍ'kō kahelāna-kī mhāri aw'kāt
great sin was-done, which-of-from thy son being-called-of my worth
 nahī rahī; thārā rākhyā-huwā naukar'nā-ma-sī haũ bhī ēk naukar
not remained; thy kept servants-in-from I also one servant
 chhē, asō samajh." ' Asō kahi-na wō uthyō nī ap'nā
am, such (you-may-)understand." ' Such said-having he arose and his-own
 hāp-kā pās āyō. Wō dūr-sī āi-rahyō-thō, ētrā-ma ō-kā bāp-na
father-of near came. He far-from coming-was, when his father-by
 ō-ka dēkhyō, wa ō-ka dayā āi Tāwa wō daudyō nī
him-to it-was-seen, and him-to compassion came. Then he ran and
 bēṭā-kā galā-ma lip'tyō nī ō-kā chummā liyā. Bēṭā-na
the-son-of the-neck-in embraced and him-of kisses were-taken The-son-by
 bāp-sī kalyō, 'dādā, ma-na Bhag'wān-kā agēdi nī
the-father-to it-was-said, 'father, me-by God-of in-the-presence and
 thārā agēdi baḍō pāp kiyō, jē-kā-sī thārō laḍ'kō
of-thee in-the-presence great sin was-done, which-of-from thy son
 kahelāna-kī mhāri aw'kāt nahī rahī.' Etrā-par-bhī bāp-na
being-called-of my worth not remained.' So-much-on-even the-father-by
 ap'nā naukar'nā-sī kalyō, kī, 'sab-sī āchhā kap'dā lāi-na
his-own servants-to it-was-said, that, 'all-than good clothes brought-having
 laḍ'kā-ka pahēnāw; aru ō-kā ūg'li-ma āg'thī ḍālō aru ō-kā pāw-ma
the-son-to put-on; and him-of finger-in a-ring put-on and his feet-on
 ḍāl'na-ku panhainā dēw. Apaṇ majū-ma khāsā piṣā nī
putting-for shoes give. We pleasure-in will-eat will-drink and
 chain kar'sā; kyaũ-kī haũ sam'jhō-thō kī yē mhārō chhōrō
merriment will-make; because-that I understood-had that this my son
 mari-gayō-hu-sē, paṇ nahī, phiri-bhī yē jindō chhē; wō kathaī
dead-gone-was, but no, again-even he alive is; he somewhere
 chalyō-gayō-thō, par phiri āi-gayō.' Asō kahi-na wō chain
gone-away-had, but again returned.' Thus said-having they merriment
 kar'na lāgyā.
 to-do began.

Āwa ō-kō baḍō hēṭō khēt-ma thō Wō aw'na lāgyō nī ghar-kā
Now his elder son field-in was. He to-come began and house-of
 pās pahūchyō; tāwa un-na sunyō kī 'bājyō aru nāch
near reached; then him-by was-heard that 'music and dancing

chaḷi-rahyaḥ.' Ō-kā-par-sī un-na ap'nā naukar'nā-ma-sī ēk-ka
going-on-are.' That-of-on-from him-by his-own servants-in-from one-to

pukāryō nī ō-ka pūchhyō kī, 'yē kāi hui-rahyaḥ?'
it-was-called and him-to it-was-asked that, 'this what going-on-is?'

Naūkar-na ō-ka kahyō kī, 'thārō bhāi āyōch, nī thārā
The-servant-by him-to it-was-said that, 'thy brother come-is, and thy

bāp-na jāphat divich, kyaū-kī thārō bhāi āchhō-bhaḷō ghara
father-by a-feast given-is, because-that thy brother safe-well in-house

āi-gayōch.' Ē-kā-par-sī baḍā bhāi-ka ghussō āyō nī ghar-ma
returned-is.' This-of-on-from the-elder brother-to anger came and house-in

nahī jāw. Tāwa bāp bāhar āyō nī baḍā bēṭā-ka manāyō.
not goes. Then the-father out came and the-elder son-to it-was-entreated.

Tē-kā-par-sī baḍā bēṭā-na bāp-sī kahyō, 'dēkh'jō, ēt'rā
That-of-on-from the-elder son-by the-father-to it-was-said, 'see, so-many

baras-sī thārī sēwā-chāk'rī karūch, kabhī thārā hukam-ka nahī
years-from thy service I-doing-am, ever thy order-to not

tōdyō. Ēt'rā-par-bhī tū-na ma-ka ēk-wār-bhī bak'rī-kō
it-was-broken. So-much-on-even thee-by me-to one-time-even a-she-goat-of

bachhō tak nahī diyō kī haū ap'nā dōst'nā-kā sāth chain
a-young-one even not was-given that I my-own friends-of with merriment

kartō Inā thārā chhōṭā chhōrā-na rāṇḍ'nā-kā sāth rahi-na
might-have-made. This thy younger son-by harlots-of with lived-having

ap'nī dhan-daulat udāi-divī, wō chhōrō ghara āta-kā
his-own property was-wasted-away, that son to-house on-coming-of

sāth tū-na wa-kā-sāṭha jāphat divich.' Tāwa bāp ap'nā baḍā
with thee-by him-of-for a-feast given-is.' Then the-father his-own elder

bēṭā-sī bōlyō, 'bēṭā, tū-tō sadā mhārā pāsa-oh chhē, nī jō
son-to said, 'son, thou-indeed always me-of 'near art, and whatever

mhārī dhan-daulat chhē, sab thārī-ch chhē. Apaṇ sam'jhā-thā kī
my property is, all thine-alone is. We understood-had that

thārō bhāi mari-gayō-hu-sē, paṇ nahī, phiri-bhī wō jindō chhē; wō
thy brother dead-gone-was, but no, again-even he alive is; he

kathāī chaḷyō-gayō-thō, par phiri āi-gayōch; ē-kā-sāṭha apaṇ-ka
somewhere gone-away-had, but again returned-has; this-of-for us-to

chāy'jē kī apaṇ-na anand manāw'ṇū nī khūsī
it-was-meet that us-by merriment was-to-be-celebrated and happiness

hōṇū.
was-to-be-become.'

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPĪ.

(STATE BARWANI, BHOPAWAR AGENCY).

एक राजा थो । वो सिकार-ख जाय । बडी फजर-सी तो सिकार खेलत खेलत वो-ख पाणी-की तीस लागी । ऊ-न अपणा मन-म कयो की पाणी कँई जगा भिऊं तो पीणूँ । इतरा-म वो-ख एक लीम-को भाड गहरो नजर आयो । वहाँ पाणी होयगा असो जानी-न घोडो दवडार्ह-न लीम पास गयो । वहाँ जाई-न देखज तो एक सूखी तकार्ह पडीज न एक जोगी पलक लगार्ह-न बख्यो-थो न वो-को चेलो वसती-म आटो माँगण गयो-थो । राजा-न मन-म कयो की यहाँ पाणी भिऊन कँई मिल । कसी जगा-म जोगी बख्योज । वो-ती बखत राजा सोना-को सुगट पहेखो-थो । वो-म कली-को वासो होज । ते-का-सू राजा-ख कँई समज नहीं पडी न मरेलो साँप जोगी-का गका-म वकवी-आयो । इतरा-म आटो माँगी-न चेलो आयो चेला-न अपणा गुरू-का गका-म साँप वकवेलो देखी-न साँप-ख कयो की जिन-न म्हारा गुरू-का गका-म साँप वकव्यो-होय वो-ख तू जाई-न रात-म डस । अल्खांग राजा अपणा म्हल-म आर्ह-न सुगुट उतारी-न बख्या । तँव राजा-ख चेत आर्ह की आपण जोगी-का गका-म मरेलो साँप वकवी-आया । ये बुरो काम, कख्यो । पण अब जाई-न साँप निकाकी-भाऊँ । असो विचार करी-न राजा बिदा हुयो ॥

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

RĀJASTHĀNĪ.

NĪMĀPĪ DIALECT.

(STATE BHARWANI, BHOPAWAR AGENCY).

TRANSLITERATION AND TRANSLATION.

Ēk rājā thō. Wō sīkār-kha jāy. Baḍī phajar-sī tō
A king there-was. He hunting-for goes. Early morning-from indeed
 sīkār khēl'ta-khēl'ta wō-ka pānī-kī tīs lāgī. Ū-na ap'nā
hunting in-sporting-in-sporting him-to water-of thirst was-felt. Him-by his-own
 man-ma kayō kī, 'pānī kāi jagā mīḷa tō pīṇū.'
mind-in it-was-said that, 'water at-some place if-it-is-got then I-may-drink.'
 It'rā-ma wō-kha ēk lim-kō jhād gaḥ'rō naḷar āyō. Wahā pānī
So-much-in him-to one nim-of tree dense in-sight come. There water
 hōy'gā asō jānī-na glōḍō daw'dāi-na lim pās gayō.
will-be so thought-having horse caused-to-run-having the-nim near he-went.
 Whā jāi-na dēkhaj tō ēk sūkhī tolāi pōḍij na ēk jōgī
There gone-having it-seen-is then one dried tank lying is and one devotee
 palak lagūi-na baṭhyō thō, na wō-kō chēlō was'tī-ma ātō
eye-lashes closed-having seated was, and him-of disciple village-into flour
 māḡ'na gayō-thō. Rājā-na man-ma kayō kī, 'yahā pānī mīḷa
to-beg gone-was. The-king-by mind-in it-was-said that, 'here water is-got
 na kāi mīḷa; kasī jagā-ma jōgī baṭhyōj!' Wō-tī bakhat
not anything got; what-sort-of place-in the-devotee seated-is!' At-that time
 rājā sōnā-kō mugaṭ paheryō-thō; wō-ma Kalī-kō wāsō hōj;
(by-)the-king gold-of a-crown worn-was; that-in Kali-of abode being-is;
 tō-kā-sū rājā-kha kāi samaj nahī paḍī. Na marēlō
that-of-from the-king-to any understanding not occurred. And a-dead
 sāp jōgī-kā gaḷā-ma waḷ'vi-āyō. It'rā-ma ātō
serpent the-devotee-of neck-in having-suspended-came. So-much-in flour
 māḡī-na chēlō āyō. Chēlā-na ap'nā gurū-kā gaḷā-ma
begged-having the-disciple came. The-disciple-by his-own preceptor-of neck-in
 sāp waḷ'vōlō dēkhī-na sāp-kha kayō kī, 'jin-na mahārā
a-serpent suspended seen-having serpent-to it-was-said that, 'whom-by my
 gurū-kā gaḷā-ma sāp waḷ'vyō-hōy, wō-kha tū jāi-na
preceptor-of the-neck-on serpent may-have-been suspended, him-to thou gone-having
 rāt-ma ḍas.' Alyāḡ rājā ap'nā mahal-ma āi-na mugaṭ
the-night-in bite.' Here the king his-own palace-in come having crown

utāri-na bathṛā. Tāwa rājā-kha chēt āi ki, 'āpaṇ
put-off-having sat. Then the-king-t, consciousness came that, 'I
 jōgī-kā galā-ma marēlō s̃āp waḷ^ñvi-āyā; yē burō kām
the-devotee-of on-the-neck a-dead serpent having-put-came; th's bad work
 karyō. Paṇ ab jāi-na s̃āp nikāḷi-āñ. Asō
was-done. But now gone-having the-serpent taken-off-having-I-will-come. Thus
 vichār kari-na rājā bidā-huyō.
consideration made-having the-king set-out.

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 *nīm* tree. Thinking there might be water there, he made his horse gallop, and approached the *nīm*. 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 pr. sidi g evil genius of the present age

LIST OF STANDARD WORDS AND

English.	Mārwāṛī.	Mārwāṛī (Thāl of Jaisalmer).	Jaipur.	Mīwāt.
1. One	Ēk	Hēk	Ēk, yēk	Ēk
2. Two	Dōy	Bē	Dō	Dō
3. Three	Tin	Tina	Tin	Tin
4. Four	Chiyār, chyār	Chāra	Chyār	Chyār
5. Five	Pāch	Pūcha	Pāch	Pāch
6. Six	Chhaw	Chhaw, ehha	Chhai	Chhai
7. Seven	Sāt	Satta	Sāt	Sāt
8. Eight	Āth	Attha	Āth	Āth
9. Nine	Naw	Naw	Nau	Nau
10. Ten	Das	Das	Das	Das
11. Twenty	Bis	Bisa	Bis	Bis
12. Fifty	Pachās	Pachās	Pachās	Pachās
13. Hundred	Sō; Saik*ṛō	Sō	San	San
14. I	Hū, mhū	Hū	Maī	Maī
15. Of me	Mhārō, mārō	Mhā-jō	Mhārō	Mārō
16. Mine	Mhārō, mārō	Mayālo	Mhārō	Mārō
17. We	Mhē, mē	Mhē	Mhē	Ham, hamē
18. Of us	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
19. Our	Mhārō, mārō	Mhā-rō	Mhā-kō	Mhārō
20. Thou	Tū, thū	Tū, tū	Tū	Tū
21. Of thee	Thārō	Tā-jō	Thārō	Tārō
22. Thine	Thārō	Tayālo	Thārō	Tārō
23. You	Thē; tamē	Thē	Thē	Tam, tum, them
24. Of you	Thārō, tamārō	Thā-rō	Thā-kō	Thārō
25. Your	Thārō, tamārō	Thā-rō	Thā-kō	Thārō

SENTENCES IN RĀJASTHĀNĪ.

MĀLVĪ (RĀNGRĪ).	MĀLVĪ (when different from RĀNGRĪ).	NĪMĀḶĪ (NĪMAR).	English.
Ēk	Ēk	1. One
Dō	Dui	2. Two
Tin	Tin	3. Three.
Chār	Chār	4. Four
Pāch	Pach	5. Five.
Chhō	Chhaw	6. Six
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight
Naw	Naw	9. Nine.
Das	Das	10. Ten.
Vis	Bis	11. Twenty.
Pachās	Pachās	12. Fifty
Sō	Sau	13. Hundred.
Hū	Haū	14. I.
Mhārō, māō	Mhārō	15. Of me.
Mhāro, mārō	Mhārō	16. Mine
Mhē	Ham	17. We
Mhē-kō, mhāpō	Hamārō	Hamārō	18. Of us.
Mhē-kō, mhāpō	Hamārō	Hamārō	19. Our.
Tū	Tū	20. Thou
Thārō	Thārō	21. Of thee.
Thārō	Thārō	22. Thine.
Thē, thāī	Tam	Tum	23. You.
Thē-kō, thāpō	Tamārō	Tumhārō	24. Of you.
Thē-kō, thāpō	Tamārō	Tumhārō	25. Your.

English.	Mārwaṛī.	Mārwaṛī (Thal of Jalalmer).	Jaipuri.	Māwāli.
26. He	Wō, u, uwō	Ō	Wō	Wō, wōh
27. Of him	Un-rō	Uvō-rō	U-kō	Wāih-ko
28. His	Un-rō	Uvō-rō	U-kō	Wāih-kō
29. They	Wē, wai, uwē	Ō	Wai	Wē, wai, wai
30. Of them	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
31. Their	Uṇā-rō	Uwā-rō	Wā-kō	Un-kō
32. Hand	Hāt	Hath	Hāt	Hāt
33. Foot	Pag	Pag	Pag	Pāw, pāg
34. Nose	Nāk	Nak	Nāk	Nāk
35. Eye	Ākh, nāīn	Ākh	Ākh	Ākhya
36. Mouth	Mūdo	Mūdo	Mūdo	Mōh
37. Tooth	Dāt	Ditta	Dāt	Dāt
38. Ear	Kān	Kau	Kān	Kān
39. Hair	Kēs; bāl	Kēs	Bāl	Bāl
40. Head	Māthō	Matthō	Māthō	Sr
41. Tongue	Jīb	Jibh	Jīb	Jīb
42. Belly	Pēt	Pēt	Pēt	Pēt
43. Back	Māūr	Putthi	Maugar	Maugar, pith
44. Iron	Lō	Lō	Lō	Lōh
45. Gold	Sonō	Sonō	Sonū	Sonū
46. Silver	Rōpō	Chādi, rōpō	Chādi	Chādi
47. Father	Bāp	Bāp	Bāp	Bāp, bābō
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhāl	Bhāl	Bhāl	Bhāl
50. Sister	Bhāp	Bēn	Bhāp	Bāhāp
51. Man	Mīnakh; ād ^{mi}	Manakh, māpas, ādmi	Mōtyār, mīnakh, ād ^{mi}	Ād ^{mi} , mard, mōtyār
52. Woman	Lugāl	Lugāl	Lugāl	Bair ^{bāni} , bir ^{bāni} , lugāl

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nimāqī (Nimār).	English.
Ū	Ū	Wo	26. He.
Wapī-kō, -rō; upī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, o-kō	27. Of him.
Wapī-kō, -rō; upī-kō, -rō; vi-kō, -rō.	Ō-kō, unā-kō, us-kō	Us-kō, o-kō	28. His
Vi	Vi	Wo	29. They.
Wapī-kō, wapā-kō	Un-kō	Un-kō	30. Of them.
Wapī-kō, wapā-kō	Un-kō	Un-kō	31. Their.
Hāt		Hat	32. Hand.
Paq		Paw	33. Foot
Nāk		Nak	34. Nose
Akh		Ākh	35. Eye
Mūḍo		Mundho	36. Mouth.
Dāt		Dat	37. Tooth
Kān		Kan	38. Ear.
Kōn		Bāl	39. Hair.
Mātho		Su	40. Head.
Jibh		Jibh	41. Tongue
Pēt		Pet	42. Belly.
Pīḥ		Pit, pūt	43. Back
Lōh	Lūwō	Lohō	44. Iron
Sōnō	Sōnō, sunnō	Sunno	45. Gold.
Chādi		Chādi	46. Silver.
Bāp, bhābhā, pitā	Bāp, dādā, dāy-jī	Bāp, dādā, dādo	47. Father.
Mā	Mā, jiji	Mā, māya	48. Mother.
Bhāi		Bhāi	49. Brother.
Bāin, bān		Bāhēp	50. Sister.
Ād*mi, manak		Ād*mi	51. Man.
Lugī	Bairā	Aw*rat	52. Woman.

English.	Mārwāṇī.	Mārwāṇī (Thajī of Jaipur).	Jaipurī.	Mēwāṇī.
53. Wife	Jāṛāyat; bahū	Baṅ	Bhaṅ, luṅā	Luṅā
54. Child	Tābar; bālak	Tabar	Bālak, tābar	Bālak
55. Son	Bēṭo, dik*ṛo	Dik*ṛo	Bēṭo	Bēṭo, chhēṛo
56. Daughter	Bēṭī, dhiw*ṛī, dik*ṛī	Dik*ṛī	Bēṭī	Bēṭī, chhēṛī
57. Slave	Golō; chākar	Chākar	Bāḍo	Bāḍo
58. Cultivator	Kar*sō	Hālī	Pāl*ṭī	Kisāṇ, jīmīdār
59. Shepherd	Ēvālyō	Gowāl, gōrī	Guwālyō	Guwāl
60. God	Īvar; Rām-jī	Par*meśar, bhag*wān	Par*meśar	Rām, Īsur
61. Devil	Rākas	Sētān	Rākas, parēt, bhūt	Bhūt, parēt
62. Sun	Sūraj-jī	Sūraj	Sūraj	Sūraj
63. Moon	Chandur*ṁā-jī	Chandarmā	Chāḍ	Chāḍ
64. Star	Tārō	Tārā	Tārō	Tārō
65. Fire	Bās*dēw	Bāstō	Āg, bāstō, baīsāndar	Āg, āgya
66. Water	Jal	Pānī	Pāṅṅī	Pānī
67. House	Ghar	Ghar	Ghar, jagā	Ghar
68. Horse	Ghōṛō	Ghōṛō	Ghōṛō	Ghōṛō
69. Cow	Gāy	Gāya	Gāy	Gāy
70. Dog	Kuttō, giṇḍak	Kuttō	Kṅk*ṛō, gaṇḍak, gāḍak*ṛō	Kuttō, kṅk*ṛō
71. Cat	Minū	Billī, minnī	Bilāl, balāl, myāḍ	Bilāl
72. Cook	Kṅk*ṛō	Kuḱarō	Mur*ḱō	Mur*ḱō
73. Duck	Āḍ	Āḍ	Batak	Batak
74. Ass	Gadhō, purāṇiyō	Gadhō	Ghadō, gadairō	Gadhō, chaupō
75. Camel	Ūṭh, pāgal, tōḱiyō; mayyō; jākhōṛō.	Ūṭ	Ūṭh	Ūṭ
76. Bird	Pākhēṛō	Pākhbī	Chīṛī, chārī	Chīṛī
77. Go	Jā	Jā	Jā	Jā
78. Eat	Jim	Khā	Khā	Khā
79. Sit	Bāiṭh	Bais	Baiṭh	Baiṭh

Mālvi (Bāngrī).	Mālvi (when different from Bāngrī).	Nīmāḍī (Nīmar).	English.
Lugāl, wādī	Bādī	Lādī, bāy ^a ki	53. Wife.
Bālak, chhōrō . . . . .	....	Bachchō	54. Child.
Lad ^a ko, bētō . . . . .	..	Bētō, chhōrō, lad ^a ko	55. Son.
Lad ^a ki, bēṭī . . . . .	.....	Bēṭī, chhōrī, lad ^a ki	56. Daughter.
Lādō . . . . .	....	Gulām	57. Slave.
Kar ^a shēn	Kir ^a sān	Kisān	58. Cultivator.
Gād ^a ri		Gadāyō	59. Shepherd.
Paramēśvar		Dēwa	60. God.
Bhūt, jind . . . . .	....	Bhūt	61. Devil.
Sūraj . . . . .	....	Sūraj	62. Sun.
Chāḍ . . . . .	....	Chāḍ	63. Moon.
Tārā . . . . .	. . . . .	Tārō	64. Star.
Wās ^a di	Basti	Āg	65. Fire.
Paṇī	Pānī	Pānī	66. Water.
Ghar . . . . .	...	Ghar	67. House.
Ghōrō . . . . .	....	Ghōdō	68. Horse.
Gāy . . . . .	....	Gāy	69. Cow.
Kuttō, kut ^a rō, tēg ^a dō . . . . .	. . . . .	Kattō, kutrō	70. Dog.
Min ^a ki . . . . .	.....	Billi, mējar	71. Cat.
Kūk ^a dō . . . . .	.....	Kuk ^a dō	72. Cook.
Badak . . . . .	.....	Badak	73. Duck.
Gadō, rās ^a bō . . . . .	.....	Gadhō	74. Ass.
Ūṭ . . . . .	.....	Ūṭ	75. Camel.
Pākhārū . . . . .	....	Pañchhi, pākhērū	76. Bird.
Ja . . . . .	.....	Jā	77. Go.
Khā . . . . .	.....	Khā	78. Eat.
Baṭh . . . . .	.....	Baṭh	79. Sit.

English.	Mārwāri.	Mārwāri (Thāl of Jalolpur).	Jaipuri.	Mewāli.
80. Come . . .	Āw . . .	Āw, ā . . .	Ā, āw . . .	Ā . . .
81. Beat . . .	Kūt . . .	Mār . . .	Piṭ . . .	Mār . . .
82. Stand . . .	Ūṭh-ho . . .	Uṭh . . .	Ūṭh-whai . . .	Kharṭō whā . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .	Mar . . .
84 Give . . .	Dē-dō . . .	Dē . . .	Dē . . .	Dē . . .
85 Run . . .	Dōṛō . . .	Daur . . .	Bhāg . . .	Daur, bhāj . . .
86. Up . . .	Ūchō, ūpar . . .	Ūchō . . .	Ūpar . . .	Ūpar . . .
87. Near . . .	Kanāl, nālṭō, gōḍāl . . .	Nēṛō, kanē . . .	Kanaī . . .	Niṛō, nīrai, kanaī . . .
88. Down . . .	Hētāl, nīchāt . . .	Nichō . . .	Nichai . . .	Nichai . . .
89. Far . . .	Aḷḡō . . .	Aghō . . .	Dū . . .	Dūr . . .
90. Before . . .	Āgāl, pāḷā . . .	Agārī . . .	Paḷi, āgai . . .	Āgai . . .
91. Behind . . .	Larāl, pāchhāt . . .	Pāchhārī . . .	Pāchhai, pāchhā-nai . . .	Pichhai, gailā . . .
92. Who . . .	Kuṇ . . .	Kuu . . .	Kuṇ . . .	Kaun . . .
93. What . . .	Kāḷī, kaḷ . . .	Kī . . .	Kāḷī . . .	Kā . . .
94. Why . . .	Kiū . . .	Kyā . . .	Kyō . . .	Kyū . . .
95. And . . .	Nāl, ūr . . .	Aur, ar . . .	Aur, ar . . .	Ar, aur . . .
96 But . . .	Pu . . .	Pa . . .	Pa . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .	Jō, jyō, jai . . .	Ja . . .
98. Yes . . .	Hā . . .	Hā, huwē . . .	Hā, mhai, hambai, ū, hū . . .	Hā . . .
99. No . . .	Nā . . .	Nū, kō-nī . . .	Nā, hā . . .	Nāh . . .
100. Alas . . .	Gajab-tē ! . . .	Arar, hāya . . .	Hāy, rām-rām . . .	Hāy . . .
101 A father . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .
102. Of a father . . .	Bāp-rō . . .	Bāp-rō . . .	Bāp-kō . . .	Bāp-kō . . .
103. To a father . . .	Bāp-nāl . . .	Bāp-nā . . .	Bāp-nai . . .	Bāp-nai . . .
104. From a father . . .	Bāp-sā . . .	Bāp-sā . . .	Bāp-sā . . .	Bāp-tāḷ, -sāḷ . . .
105. Two fathers . . .	Doy bāp . . .	Bō bāp . . .	Dō bāp . . .	Dō bāp . . .
106. Fathers . . .	Bāp . . .	Bāp . . .	Bāp . . .	Bāp . . .

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāqī (Nīmar).	English.
Ā	Āw	80. Come.
Mār	Mār	81. Boat.
Ūbhō-rē	Khadō	82. Stand.
Mar	Mar	83. Die
Dē	Da, dē	84. Give
Dōd	Bhāg	85. Run
Ūpar	Upar	86. Up
Mērō	Pās. najik	87. Near
Nichē	Nicha	88. Down.
Dār, vēg ¹ lo . . . . .	.. * . . . .	Dār	89. Far
Pelā, āgē	Āga	90. Before
Pāchhō	Pāchha	91. Behind.
Kūṇ	Kun, kun	92. Who.
Kāī, kāī	Kāī, kāī	Kāī	93. What
Kā, kyū, kyō	Kyaū	94. Why.
Aur, or, nē	Aur, nī. wa	95. And
Par, parant, paṇ	Par	96. But
Jō	Agar	97. If.
Hā	Hā	98. Yes.
Nī, nī	Nah	99. No
Arō-arō	Ar bāp-rō	100. Alas.
Bāp	Bāp	101. A father.
Bāp-kō, -rō	Bāp-kō	102. Of a father
Bāp-nē, -kē	Bāp-kē	Bāp-ka	103. To a father.
Bāp-sū, -sē, -ū	Bāp-s	104. From a father.
Dō bāp	Dūi bāp	105. Two fathers.
Bāp	Bāp, bāp-hōr (or hōrō, -hōn, -hōnō, and so throughout all declensions). ¹	Bāp ^{na}	106. Fathers.

¹ The plural suffixes will be varied in the following words, so as to show their use.

English.	Mārwāṛī.	Mārwāṛī (Thaṛī of Jalalmer).	Jaipurī.	Māwāṛī.
107. Of fathers . . .	Bāpā-rō	Bāpā-rō	Bāpā-kō	Bāpā-kō
108. To fathers . . .	Bāpā-nāī, -kanāī . . .	Bāpā-nā	Bāpā-nai	Bāpā-nai
109. From fathers . . .	Bāpā-sū	Bāpā-sū	Bāpā-sū	Bāpā-tai, -sai
110. A daughter . . .	Bēṭī	Dik*ri	Bēṭī	Bēṭī
111. Of a daughter . . .	Bēṭī-rō	Dik*ri-rō	Bēṭī-kō	Bēṭī-kō
112. To a daughter . . .	Bēṭī-nāī, -kanāī . . .	Dik*ri-nāī	Bēṭī-nai	Bēṭī-nai
113. From a daughter . . .	Bēṭī-sū	Dik*ri-sū	Bēṭī-sū	Bēṭī-tai, sai
114. Two daughters . . .	Doy bēṭiyā	Bē dik*riyā	Dō bēṭī, dō bēṭiyā . . .	Dō bēṭī
115. Daughters . . .	Bēṭiyā	Dik*riyā	Bēṭiyā	Bēṭiyā
116. Of daughters . . .	Bēṭiyā-rō	Dik*riyā-rō	Bēṭiyā-kō	Bēṭiyā-kō
117. To daughters . . .	Bēṭiyā-nāī, -kanāī . . .	Dik*riyā-nāī	Bēṭiyā-nai	Bēṭiyā-nai
118. From daughters . . .	Bēṭiyā-sū	Dik*riyā-sū	Bēṭiyā-sū	Bēṭiyā-tai, -sai
119. A good man . . .	Ēk bhalō ād*mi	Bhalō mānas	Ēk chōkhō minakh	Ēk āchhyō ād*mi
120. Of a good man . . .	Ēk bhalō ād*mi-rō	Bhalō mānas-rō	Ēk chōkhā minakh-kō . . .	Ēk āchhyā ād*mi kō
121. To a good man . . .	Ēk bhalō ād*mi-nāī; -kanāī . . .	Bhalō mānas-nāī	Ēk chōkhā minakh-nai . . .	Ēk āchhyā ād*mi-nai
122. From a good man . . .	Ēk bhalō ād*mi-sū	Bhalō mānas-sū	Ēk chōkhā minakh-sū	Ēk āchhyā ād*mi-tai, -sai
123. Two good men . . .	Doy bhalō ād*mi	Dō bhalō mānas	Dō chōkhā minakh	Dō āchhyā ād*mi
124. Good men . . .	Bhalō ād*mi	Bhalō mānas	Chōkhā minakh	Āchhyā ād*mi
125. Of good men . . .	Bhalō ād*miyā-rō	Bhalō mānas-rō	Chōkhā min*khā-kō	Āchhyā ād*miyā-kō
126. To good men . . .	Bhalō ād*miyā-nāī; -kanāī . . .	Bhalō mānas-nāī	Chōkhā min*khā-nai	Āchhyā ād*miyā-nai
127. From good men . . .	Bhalō ād*miyā-sū	Bhalō mānas-sū	Chōkhā min*khā-sū	Āchhyā ād*miyā-tai, -sai
128. A good woman . . .	Ēk bhali lugaī	Bhali lugaī	Ēk chōkhi lugaī	Ēk āchhi bair*batī
129. A bad boy . . .	Ēk bhōḍō chhōrō	Burō chhōk*rō	Ēk burō chhōrō	Ēk burō chhōrō
130. Good women . . .	Bhali lugaīyā	Bhali lugaīyā	Chōkhi lugaīyā	Āchhi bair*banīyā
131. A bad girl . . .	Ēk bhūḍī chhōri	Buri chhōk*ri	Ēk buri chhōri	Ēk buri chhōri
132. Good . . .	Bhalō	Bhalō	Chōkho	Āchhyō, chōkho
133. Better . . .	Uṭpō	Ghaṭō bhalō	U-sū chōkho	Waiṭ-tai āchhyō (better than that).

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nīmar).	English.
Bāpī-kō, -rō	Bāp-kō, bāp-hōr-kō	Bāp'nā-kō	107. Of fathers.
Bāpā-nē, -kē	Bāp-ki, bāp-hōr-kē	Bāp'nā-ka	108. To fathers
Bāpā-sū, sē, -ū	Bāp-sē, bāp-hōr-sē	Bāp'nā-sī	109 From fathers.
Laḍ'ki	Bēti	Bēti	110 A daughter
Laḍ'ki-kō, -rō	Bēti-kō	Bēti-kō	111. Of a daughter
Laḍ'ki-nē, -kē	Bēti-kē	Bēti-ka	112 To a daughter
Laḍ'ki-sū, -sē, -ū	Bēti-sē	Bēti-sī	113 From a daughter.
Dō laḍ'kyā	Dō bēti, dō bēti-hōrō	Dui bētina	114 Two daughters.
Laḍ'kyā	Bēti-hōrō, bētyā	Bētina	115 Daughters
Laḍ'kyā-kō, -rō	Bēti-hōr-kō	Bētina-kō	116 Of daughters
Laḍ'kyā-nē, -kē	Bēti-kē, bēti-hōr-kē	Bētina-ka	117 To daughters
Laḍ'kyā-sū, -sē, -ū	Bēti-hōr-sē, bēti hōrō-sē	Bētina-sī	118 From daughters
Āchhō ad'mī	Āchhō ad'mī	Ēk āchhō ad'mī	119 A good man
Āchhā ad'mī-kō, -rō	Āchhā ad'mī-kō	Ēk āchhā ad'mī-kō	120 Of a good man
Āchhā ad'mī-nē, -kē	Āchhā ad'mī-kē	Ēk āchhā ad'mī-ka	121 To a good man
Āchhā ad'mī-sū, -sē, -ū	Āchhā ad'mī-sē	Ēk āchhā ad'mī-sī	122 From a good man.
Dō āchhā ad'mī	Dō āchhā ad'mī	Dui āchhā ad'mī	123. Two good men.
Āchhā ad'mī	Āchhā ad'mī-hōrō	Āchhā ad'minā	124 Good men
Āchhā ad'myā-kō, -rō	Āchhā ad'mī-hōr-kō	Āchhā ad'minā-kō	125 Of good men.
Āchhā ad'myā-nē, -kē	Āchhā ad'mī-hōrō-kē	Āchhā ad'minā-ka	126. To good men.
Āchhā ad'myā-sū, -sē, -ū	Āchhā ad'mī-hōr-sē	Āchhā ad'minā-sī	127 From good men
Āchhi lugāī	Āchhī bairā	Ēk āchhi aw'rat	128 A good woman
Khod'ō laḍ'kō	Burō chhōrō	Ēk kharāb laḍ'kō	129 A bad boy.
Āchhi lugāyā	Āchhi lugāyā, āchhī lugāyā-hōrō, āchhī bairā- hōrō.	Āchhi aw'rat'nā	130. Good women.
Khod'ī laḍ'ki	Burī chhōrī	Ēk kharāb laḍ'ki	131 A bad girl.
Āchhō	Āchhō	Āchhō	132. Good.
Wapī-sē (then that) āchhō	Ō-sē āchhō	Jēdō āchhā	133. Better.

English.	Mārwāṛī.	Mārwāṛī (Thālī of Jalalpur).	Jalpurī.	Māwāṛī.
184. Best . . .	Nirāṭ-āchhō . . .	Mulō bhālō . . .	Sab-sū chōkhō . . .	Sab-tāī āchhyō . . .
185 High . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .	Ūchō . . .
186. Higher . . .	Ghāno ūchō, uṇ-sū ūchō . . .	Ghāno ūchō . . .	Ū-sū ūchō . . .	Wāih-tāī ūchō . . .
187. Highest . . .	Sag ^ā īā-sū ūchō . . .	Mulō ūchō . . .	Sab-sū ūchō . . .	Sāb-tāī ūchō . . .
188. A horse . . .	Ēk ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .	Ghōṛō . . .
189 A mare . . .	Ēk ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140 Horses . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .	Ghōṛiyā . . .
142 A bull . . .	Ēk sād . . .	Baladh . . .	Sād, ākal . . .	Bijār . . .
143 A cow . . .	Ēk gay . . .	Gāya . . .	Gāy . . .	Gāy . . .
144. Bulls . . .	Sād . . .	Bal ^ā dhā . . .	Sād, ākal . . .	Bijār . . .
145. Cows . . .	Gayā . . .	Gayā . . .	Gayā . . .	Gayā . . .
146 A dog . . .	Ēk kuttō, ek gūndak . . .	Kuttō . . .	Kuk ^ā rō, gādak ^ā rō . . .	Kuttō . . .
147 A bitch . . .	Ēk kutti . . .	Kutti . . .	Kuk ^ā rī, gādak ^ā rī . . .	Kutti . . .
148 Dogs . . .	Kuttā . . .	Kutta . . .	Kuk ^ā rā, gādak ^ā rā . . .	Kutta . . .
149 Bitches . . .	Kutyā . . .	Kutyā . . .	Kuk ^ā ryā, gādak ^ā ryā . . .	Kuttiyā . . .
150 A he goat . . .	Ēk bak ^ā rō . . .	Bak ^ā rō . . .	Bak ^ā rō . . .	Bak ^ā rō . . .
151 A female goat . . .	Ēk bak ^ā rī, ek ohhāī . . .	Bak ^ā rī . . .	Bak ^ā rī . . .	Bak ^ā rī . . .
152. Goats . . .	Bak ^ā rā . . .	Bak ^ā rā . . .	Bak ^ā rā-bak ^ā rī . . .	Bak ^ā rā-bak ^ā rī . . .
153. A male deer . . .	Ēk hiraṇ . . .	Haraṇ . . .	Hiraṇ . . .	Hiraṇ . . .
154 A female deer . . .	Ēk hir ^ā ṇī . . .	Haraṇī . . .	Hir ^ā ṇī . . .	Hir ^ā ṇī . . .
155. Deer . . .	Hiraṇ . . .	Haraṇā . . .	Hiraṇ . . .	Hiraṇ . . .
156. I am . . .	Hū hū . . .	Hū āī . . .	Maī ohhū . . .	Maī hū . . .
157. Thou art . . .	Tū hāī . . .	Tū āī . . .	Tū chhai . . .	Tū hai, hā . . .
158. He is . . .	Uwō hāī . . .	O āī . . .	Wō chhai . . .	Wō hai . . .
159. We are . . .	Mō hāī . . .	Mhō āī . . .	Mhō chhāī . . .	Ham hāī . . .
160. You are . . .	Thō hō . . .	Thō āī . . .	Thō chhō . . .	Tam hō . . .

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nīmār).	English.
Sab-sū āchhō	Sab-sē achohhō	Baḍō āchhō	134. Best.
Ūcho	Ūcho	Ūcho	135 High
Wanī-sū ūcho	Un-sē ūcho	Jādo ūcho	136 Higher.
Sāb-sū ūcho	Sab-sē ūcho	Baḍō ūcho	137. Highest.
Ghōḍo . . . . .	.. . . .	Ghōḍo	138. A horse
Ghōḍī . . . . .	.. . . .	Ghōḍī	139 A mare
Ghōḍā	Ghōḍā-hōnō	Ghōḍā, ghōḍānā	140 Horses
Ghōḍyā	Ghōḍī-hōnō	Ghōḍīnā	141 Mares.
Bāl, baḷad	Sāḍ	Sāḍ	142 A bull.
Gāy	Gāy	Gāya	143. A cow
Bāl, baḷdyā	Sāḍ-hōrō	Sāḍ'nā	144. Bulls
Gāyā	Gāy-hōn	Gāy'nā	145 Cows
Ṭēg'ḍo	Kuṭ'rō	Kuṭṭo	146 A dog
Ṭēg'ḍī	Kuṭṭī	Kuṭṭī	147 A bitch.
Ṭēg'ḍā	Kuṭ'rā-hōrō	Kuṭṭā, kuṭṭānā	148. Dogs
Ṭēg'dyā	Kuṭ'rī-hōrō	Kuṭṭīnā	149 Bitches
Bak'rō, khāj'rō . . . . .	.....	Bak'rō	150 A he goat.
Bak'rī . . . . .	.....	Bak'rī	151. A female goat.
Bak'ryā	Bak'rā-hōnō	Bak'rīnā	152 Goats.
Harap . . . . .	.....	Haran	153. A male deer.
Har'pī . . . . .	.....	Har'nī	154. A female deer.
Harapyā	Hirap-hōrō	Haran'nā	155. Deer
Hū hū . . . . .	.....	Hāū chhō	156. I am.
Tū hai, hō . . . . .	.....	Tā chhō	157. Thou art.
Ū hai, hō . . . . .	.....	Wō chhō	158 He is.
Mhū hū	Ham hū	Ham āya	159. We are.
Thū hō	Tam hō	Tum chhō	160. You are.

English.	Mārwāṛī.	Mārwāṛī (Thāl of Jaipur).	Jaipur.	Mōwāṛī.
161. They are	Uvō hāi	Ō hī	Wai chhai	Wai hāi
162. I was	Hū hō	Hū hāto	Maī chho	Maī hō, thō
163. Thou wast	Tū hō	Tū hāto	Tā chho	Tā hō, thō
164. He was	Uvō hō	Ō hāto	Wō chho	Wō hō, thō
165. We were	Mō hā	Mhē hātā	Mhē chhā	Ham hā, thā
166. You were	Thō hā	Thē hātā	Thē chhā	Tam hā, thā
167. They were	Uvō hā	Ō hātā	Wai chhā	Wai hā, thā
168. Be	Hō (imperative)	Hō	Wha:	Whā
169. To be	Hūṇō	Hōw ^a nō	Whabō	Hōṇū
170. Being	Hōto, hūto	Hōw ^a to	Whaitō	Hō-to
171. Having been	Hōyar	Hōyar	Whaur	Hō-kar
172. I may be	Hū hōñ	Hū hōwā	Maī hū	Maī hū
173. I shall be	Hū hōḍā	Hū hōḍ	Maī hū-lo, hōsyū	Maī hūgo
174. I should be . . . .	.....	.....	Maī hū . . . .	.....
175. Beat	Kūto	Mār	Pit	Mār
176. To beat	Kūṇō	Mār ^a nō	Pit ^a bō	Mār ^a ṇū
177. Beating	Kūtō	Mār ^a to	Pit ^a to	Mār ^a to
178. Having beaten	Kūtar	Mārar	Pitar	Mār-kar
179. I beat	Hū kūṭū	Hū mārē-i	Maī pitū	Maī mārū
180. Thou beatest	Tū kūṭai	Tū mārē-i	Tā pitai	Tū mārā
181. He beats	Ū kūṭai	Ō mārē-i	Wō pitai	Wō mārā
182. We beat	Mō kūṭā	Mhē mārē-i	Mhē pitā	Ham mārā
183. You beat	Thō kūṭō	Thē mārē-i	Thē pitō	Tam mārō
184. They beat	Uvō kūṭai	Ō mārē-i	Wai pitai	Wai mārāi
185. I beat (<i>Past Tense</i>)	Mhaī kūṭiyō	Mē māryō	Maī pitiyō	Maī māryō
186. Thou beatest (<i>Past Tense</i>)	Thāī kūṭiyō	Tē māryō	Tā pitiyō	Tāī māryō
187. He beat (<i>Past Tense</i>)	Uṇ kūṭiyō	Uvō māryō	Wō pitiyō	Waiḥ māryō

Málvi (Bāngrī).	Málvi (when different from Bāngrī).	Nimāḍī (Nimar).	English.
Vī hai, hē . . . . .	.....	Wō chhē	161. They are.
Hū thō . . . . .	.....	Haū thō	162. I was.
Tū thō . . . . .	.....	Tū thō	163. Thou wast.
Ū thō . . . . .	...	Wō thō	164. He was.
Mhē thā	Ham thā	Ham thā	165. We were.
Thē thā	Tam thā	Tam thā	166. You were.
Vī thā	Hō thā	Wō thō	167. They were.
Whō . . . . .	....	Hō	168. Be.
Vhēṇō, vēṇō	Hōṇō	Hōṇō	169. To be.
Vhētō, vētō	Hōtō	Hōtō	170. Being.
Wai-nē	Hui-nō	Hui-na	171. Having been.
.....	..	.....	172. I may be.
Hū wāḡā, wūḡā	Hōūḡō	Haū hui	173. I shall be.
.....	.....	.....	174. I should be.
Mār . . . . .	..	Mār	175. Beat.
Mār ^a ṇō, mār ^w ō	Mār ^a nō	Mār ^a ṇū	176. To beat.
Mār ^t ō . . . . .	...	Mār ^t ō	177. Beating.
Mārī-nē . . . . .	....	Mārī-nō	178. Having beaten.
Hū mārū . . . . .	.....	Haū mārūch	179. I beat.
Tū mārō . . . . .	....	Tū mārach, mārēch	180. Thou beatest.
Ū mārō . . . . .	.....	Wō mārach, mārēch	181. He beats.
Mhē mārē, mārē	Ham mārē, mārē	Ham mārēch	182. We beat.
Thē mārō	Tam mārō	Tam mārēch	183. You beat.
Vī mārō . . . . .	.....	Wō mārach, mārēch	184. They beat.
Mhāī mārō	Mhā-nē mārō	Ma-na mārō	185. I beat (<i>Past Tense</i>).
Thāī mārō	Thā-nē mārō	Tū-na mārō	186. Thou beatest (<i>Past Tense</i>).
Wāī-ḡ mārō	Ō-nē mārō	Un-na mārō	187. He beat (<i>Past Tense</i>).

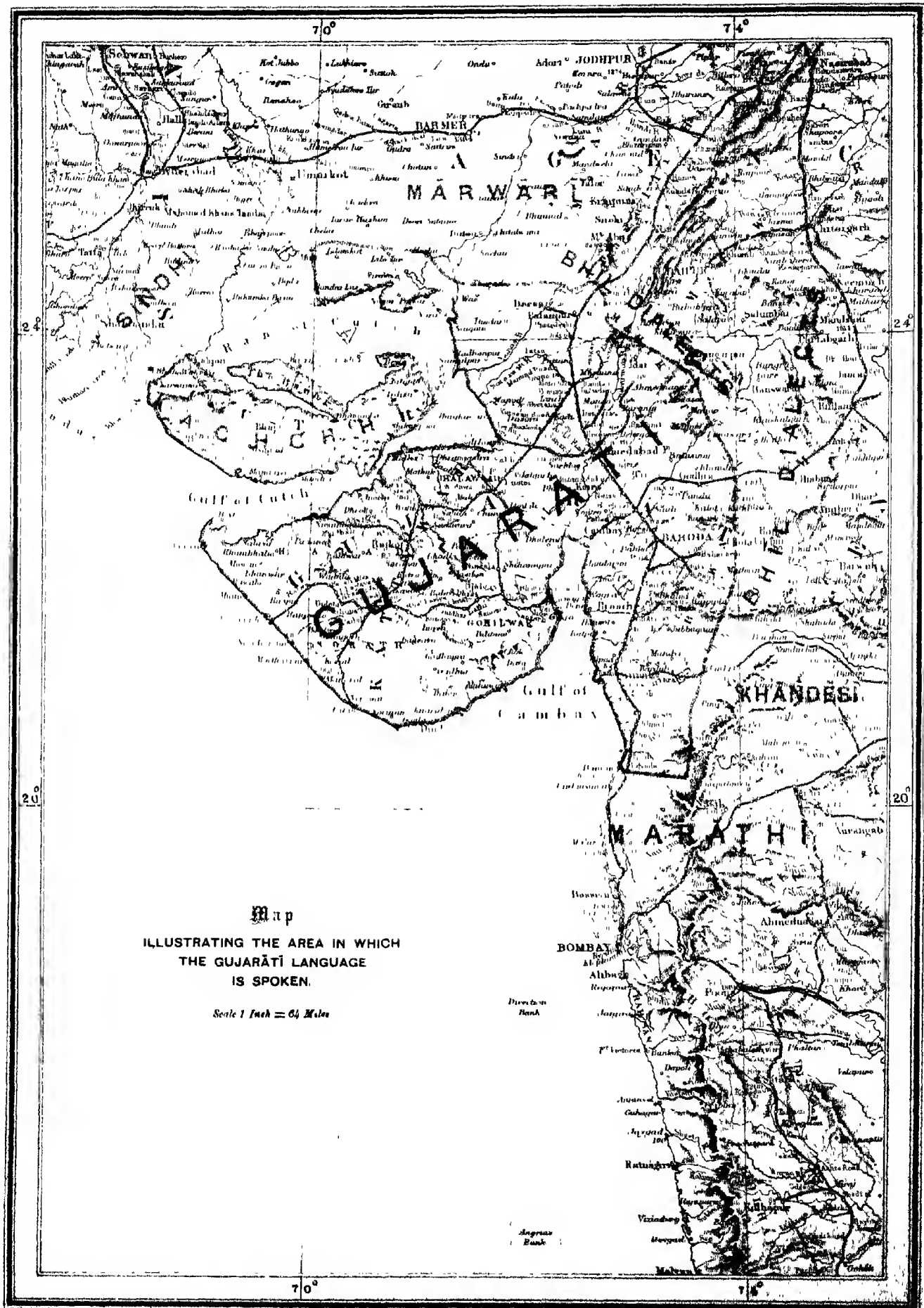
English.	Mārwāṛī.	Mārwāṛī (Thaṛī of Jaipur).	Jaipurī.	Mārwāṛī.
188. We beat (<i>Past Tense</i>) .	Mhē kūṭiyō	Mhē māryō	Mhē pītyō	Ham māryō
189. You beat (<i>Past Tense</i>)	Thē kūṭiyō	Thē māryō	Thē pītyō	Tam māryō
190. They beat (<i>Past Tense</i>)	Uwā kūṭiyō	Uwā māryō	Wai pītyō	Un māryō
191. I am beating	Hū kūṭū-hū	Hū māṛā-i	Maī pītū-ohhū	Maī māṛū-hū
192. I was beating	Hū kūṭū-hō	Hū māṛā-hō	Maī pītai-ohho	Maī mārai-hō, -thō
193. I had beaten	Mhāī kūṭiyō-hō	Mē māryō-hō	Maī pītyō-ohho	Maī māryō-hō, -thō
194. I may beat	Hū kūṭū	Hū māṛā	Maī pītū	Maī māṛū
195. I shall beat	Hū kūṭū-lā	Hū māṛā	Maī pītū-lō, pītāyū	Maī māṛūgō
196. Thou wilt beat	Tū kūṭū-lā	Tū māṛā	Tū pītai-lō, pītāi	Tū māraigō
197. He will beat	Uwō kūṭū-lā	Ō māṛā	Wō pītai-lō, pītāi	Wō māraigō
198. We shall beat	Mhē kūṭū-lā	Mhē māṛā	Mhē pītū-lā, pītāyū	Ham māṛāgā
199. You will beat	Thē kūṭū-lā	Thē māṛā	Thē pītū-lā, pītāyō	Tam māṛāgā
200. They will beat	Uwē kūṭū-lā	Ō māṛā	Wai pītai-lā, pītāi	Wai māṛāgā
201. I should beat . . . .	. . . . .	. . . . .	Maī pītū . . . .	. . . . .
202. I am beaten	Hū kūṭiyō hū	Hū māriyō-i	Maī pītyō-ohhū	Maī pītyō-hū
203. I was beaten	Hū kūṭiyō hō	Hū māriyō	Maī pītyō-ohho	Maī pītyō-hō, -thō
204. I shall be beaten	Hū kūṭiyō jāū-lā	Hū māriyō jāis	Maī pītū-lō	Maī pītūgō
205. I go	Hū jāū	Hū jāwā-i	Maī jāū	Maī jāū
206. Thou goest	Tū jāwāi	Tū jāwē-i	Tū jāy	Tū jāy
207. He goes	Uwō jāwāi	Ō jāwē-i	Wō jāy	Wō jāy
208. We go	Mhē jāwā	Mhē jāwā-i	Mhē jāwā	Ham jāh
209. You go	Thē jāwō hō	Thē jāwō-i	Thē jāwō	Tam jāwō
210. They go	Uwē jāwāi	Ō jāwē-i	Wai jāy	Wai jāyāh
211. I went	Hū gayō	Hū gyō, gayō	Maī gayō	Maī gayō
212. Thou wentest	Tū gayō	Tū gyō, gayō	Tū gayō	Tū gayō
213. He went	Uwō gayō	Ō gyō, gayō	Wō gayō	Wō gayō
214. We went	Mhē gayā	Mhē gayā	Mhē gayā	Ham gayā

Mālvī (Rāngrī).	Mālvī (when different from Rāngrī).	Nīmāḍī (Nīmar).	English.
Mhā-ē mārō	Ham-nē mārō	Ham-na mārō	188. We beat (<i>Past Tense</i>).
Thā-ē mārō	Tam-nē mārō	Tam-na mārō	189. You beat (<i>Past Tense</i>).
Wapā-ē mārō	Un-nē mārō	Un-na mārō	190. They beat (<i>Past Tense</i>).
Hū mārū-hū . . . .	.....	Haū māri rahyōoh	191. I am beating
Hū mār ^{to} -thō . . . .	.....	Haū māri rahyō-thō	192. I was beating.
Mhaī mārō-thō	Mha-nē mārō-thō	Haū mārō-thō	193. I had beaten.
Hū mārū	Hū mārū . . . .	.....	194. I may beat.
Hū mārūgā	Hū mārūgō, -gā	Haū māris	195. I shall beat.
Tū mārēgā	Tū mārēgō, -gā	Tū māris	196. Thou wilt beat.
Ū mārēgā	Ū mārēgō, -gā	Wō māi ^{se}	197. He will beat.
Mhē mārēgā	Ham mārēgā	Ham māi ^{sā}	198. We shall beat.
Thē mārēgā	Tam mārēgā	Tam māi ^{sō}	199. You will beat.
Vi mārēgā	Vi mārēgā	Wō māi ^{sō} , mār ^{gā}	200. They will beat.
... . . . .	.....	.....	201. I should beat.
Hū mārō jāū-hū . . . .	.....	Ma-ka mārō	202. I am beaten
Hū mārō gayō . . . .	.....	Ma-ka mārō-thō	203. I was beaten.
Hū mārō jāūgā . . . .	.....	Haū mārō jāis	204. I shall be beaten.
Hū jāwū	Hū jāū	Haū jāūoh	205. I go.
Tū jāwō, jāy . . . .	.....	Tū jāch, tūjā	206. Thou goest.
Ū jāwō, jāy . . . .	.....	Wō jāch	207. He goes.
Mhē jāwē	Ham jāwē	Ham jāwāj	208. We go.
Thē jāwō	Tam jāwō	Tam jāwōj, tam jāwā	209. You go.
Vi jāwō, jāy	Vi jāwō, jāy	Wō jāj	210. They go.
Hū gayō . . . .	.....	Haū gayō	211. I went.
Tū gayō . . . .	.....	Tū gayō	212. Thou wentest.
Ū gayō . . . .	.....	Wō gayō	213. He went.
Mhē gayā	Ham gayā	Ham gayā	214. We went.

English.	Mārwāṛī.	Mārwāṛī (Thālī of Jaipur)	Jaipur.	Māwāṛī.
215. You went . . .	Thā gaya . . .	Thā gaya . . .	Thā gaya . . .	Tam gaya . . .
216. They went . . .	Uwāṛ gaya . . .	Ō gaya . . .	Wai gaya . . .	Wai Gayā . . .
217. Go . . .	Jāwō . . .	Jā . . .	Jā . . .	Jā . . .
218. Going . . .	Jāw*to . . .	Jāw*to . . .	Jāto . . .	Jāto . . .
219. Gone . . .	Gayō . . .	Gayō . . .	Gayō . . .	Gayō . . .
220. What is your name ?	Thāro nāv kāṛ hāy ? . . .	Thā-ro nām ki āi ? . . .	Thā-ko kāṛ nāv chhai ?	Thāro kē nāv hai ?
221. How old is this horse ?	Ip ghōrā-ri ūnar kāṛ hāy ? . . .	Ī ghōrō kitta badō āi ? . . .	Yo ghōrō kattōk badō chhai ?	Yo ghōrō kit'ni umar-māṛ hai ?
222. How far is it from here to Kashmir ?	Athā-sū Kasmiṁ kit'ri bhū hāy . . .	Kasmiṁ ithā-sū kitti aghī āi ?	Kas'mir aiḍā-sū kat'rik dūr chhai ?	Kas'mir it-tai kit'ni-k dūr hai ?
223. How many sons are there in your father's house ?	Thā-rāy bāp-rāy ghar-māṛ kit'nā bēta hāy ?	Thā-rē bāp-rē ghar-mē kitta dek'rā āi ?	Thā-ka bāp-kā ghar-māṛ kajyēk bēta chhai ?	Thārā bāp-kā ghar-māṛ kit'nāk bēta hai ?
224. I have walked a long way to-day.	Mhāṛ āj ghanō pāidō kiyo . . .	Āj hū ghaṇi bhāṁ gayō . . .	Aj māṛ nari dūr chālyō-chhū . . .	Āj māṛ bhaut dūr chālyō-hū . . .
225. The son of my uncle is married to his sister.	Mhārā kākā-rō bēto un-ri bāṛ par'nyō-hāi . . .	Uvō-ri bain-sū mā-jō kākā-rō dek'rō-rō biyā huō āi . . .	Mharā kākā-kā bēta-kō byāw ū-ki bhain-sū huyō-chhai . . .	Mērā kākā-kā bēta-kō byāh wāih-ki bhāṇ-tai huyō-hai . . .
226. In the house is the saddle of the white horse	Lāla ghōrā-ri lāthi ghar-māṛi pari hāi . . .	Uvō ghar-mē dhaulē ghōrō-rō palāṇ āi . . .	Dhauḷā ghōrā ki jīd ghar-māṛ chhai . . .	Supēd ghōrā-ki jin ghar-māṛ hai . . .
227. Put the saddle upon his back	Up-rāy māṛā ūpar kāthi māṇḍ dō . . .	Uvō-ri puthi māthō palān māṇḍō . . .	Jīd ū-kā māṅ'rā-mālai mēlō . . .	Jin wāih-ki pith-par dharō . . .
228. I have beaten his son with many stripes.	Mhāṛi up-rāy bētaṛ-rāy ghaṇā chhā'kiyā ri-divi hāy . . .	Mē uve-rē dik'rō-nā ghaṇi āari bēḍā bai . . .	Māṛ ū-kā bēta-nai uarū kor'rā-sū māryō-chhai . . .	Māṛ wāih-ko bēto bhaut kar'rā-tai māryō-hai . . .
229. He is grazing cattle on the top of the hill	Uwō dūgar-ri choti-ūpar dhāw charāy-rayō-hāy . . .	Uvō tēk'ri māthō o dhan charāvē-i . . .	Wō dūgar-mālai dhāḍu charāwai-chhai . . .	Wō pāhār-kai ūpar dhor charā-rayō hai . . .
230. He is sitting on a horse under that tree.	Uwō up rākh hōṭāy ghōrāy māthāy chadiyōrō bāthō-hāy . . .	Ō uvō rākh-rō bētō (etc) ghōrō māthō (etc) bēthō i . . .	Wō ū rākh nichai ēk ghōrā-mālai chhar rāhyō-chhai . . .	Wō wāih rākh-kai nichai ghōrā-par baiṭhyō-hai . . .
231. His brother is taller than his sister.	Up-rō bhāi āp-ri bāṁ-sū ghaṇō ḍigo hāi . . .	Uwō-rō bhāi uvō-ri bain-sū ḍighō āi . . .	Ū-ko bhāi ū-ki bhāṇ-sū lambō chhai . . .	Wāih-ko bhāi wāih-ki bhāṇ-tai lambō hai . . .
232. The price of that is two rupees and a half.	Un-rō mol adāl rupiyā hāy . . .	Uwō-rō mol adhāi rupayā āi . . .	Ū-ko mol dhāi ripyā chhai . . .	Wāih-ko mol dhāi rapaiyā hai . . .
233. My father lives in that small house.	Mārō bāp up ohhōṭāy ghar-māṛi rāvāy-hāy . . .	Mā-jō bāp uwē chhōṭō ghar-mē rē-i . . .	Mhāro bāp ū pphōṭā ghar-māṛi rahai-chhai . . .	Mērō bāp wāih chhōṭā ghar-māṛi rahai-hai . . .
234. Give this rupee to him . . .	Ō rupiyō up-nāy dō-dēwō . . .	Ī rupayō uwē-nā dō . . .	Yo ripyō ū-nai dyo . . .	Yo rapaiyō wāih-naidyō . . .
235. Take those rupees from him.	Uwē rupiyā nō kanā-sū lē-lāwō . . .	Ō rupayā uwē-sū lō . . .	Ū-sū wai ripyā lē-lyō . . .	Wai rapaiyā wāih-tai lyō . . .
236. Beat him well and bind him with ropes.	Un-nāy āchhi tarā-sū kāṭō nāṛ un-nāṛi rāḍ'wā-sū chas'kāy-dēwō . . .	Uwē-nā bhāṛi tarē-sū māro aur rāḍuā-sū bandhō . . .	Ū-nai gairō pitō ar jēw'rā-sū bād-dyo . . .	Wāih-nai khūb māro ar jēw'rā-tai bādo . . .
237. Draw water from the well.	Bērāy-māy-sū jāṛi sīhō . . .	Talē-māh-sū pāṇi kāḍhō . . .	Kūwā-māṛ-sū pāṇi kāḍō . . .	Kuwā-tai pāṇi kāḍhō . . .
238. Walk before me . . .	Mārāy āgāy āgāy hālō . . .	Mā-jē āgāy bai . . .	Mhārai āgai chāl . . .	Mērāi āgai chāl . . .
239. Whose boy comes behind you ?	Thā-rāy lārāi kip-rō ohhōrō āwāi-hāy ? . . .	Thā-rā lārē kō-rō dik'rō āwē-i . . .	Yā-kai pāchhai kup-kō ohhōrō āwai-chhai ? . . .	Terāi pāchhai kāih-kō ohhōrō āwai-hai ? . . .
240. From whom did you buy that ?	Uwāṛi thē kip-sū mol liwi ? . . .	Thā ō kē-kanā mol liyō . . .	Thē wō kup-kānai-sū mol liyō ? . . .	Tam wō kit-tai mol liyō ? . . .
241. From a shopkeeper of the village.	Gāw-rāy hāṭ-wāṛāy kanā-sū . . .	Hēkō gāw-rē hāṭ-bāpiyō-sū . . .	Gāw-kā ēk dukandār-kanāi-sū . . .	Gāw kā ēk hāṭ-wāṛā-tai . . .

* Feminine to agree with sāṛ or bāṛ, understood.

Māvi (Rāngri).	Māvi (when different from Rāngri).	Nimāḍi (Nimar).	English.
Thē gayā	Tam gayā	Tum gayā	215. You went.
Vi gayā	Vi gayā	Wō gayā	216. They went.
Jā . . . . .	..	Jā	217. Go.
Jāto		Jāto	218. Going.
Gayō		Gayō	219. Gone.
Thārō nām kāi ?	Tamārō nām kāi ?	Tumharō nām kāi chhē ?	220. What is your name ?
Apī ghōḍā-ki umar kāi ?	Inā ghōḍā-ki umar kāi ?	Inā ghōḍā-ki kēt'ri umar chhē ?	221. How old is this horse ?
Hyā-sū Kāsmir kit'ri-k dūr hai ?	Yā-se Kasmir kit'ri dūr hai ?	Yāh-sī Kāsmir kēt'ro dūr chhē ?	222. How far is it from here to Kashmir ?
Thā-kē pitā-kē wathē kit'rā lad'kā hai ?	Thārā bap-kā ghar-mē kit'rā lad'kā hē ?	Thārā bap-ka ghar-ma kēt'ra chhōra chhē ?	223. How many sons are there in your father's house ?
Āj hū bahōt dūr pharī-nē āyō.	Hū āj bhōt dūr chālyō	Āj hū dūr-tak chalyō gayō	224. I have walked a long way to-day.
Mhārā kākā-ka bēta-sē wani-ki bēn-sē byāw karyō	Mhārā kākā-ka bēta-nē ō-ki bēn-sē byāw karyō-hai.	Mhārā kākā-ka ōk chhōrā-ki ō-kā bahen-sī sādī hnich	225. The son of my uncle is married to his sister.
Ghar-mē dhōlā ghōḍā-kō khōgir hai		Saphēt ghōḍā-kō khōgir ghar-ma chhē	226. In the house is the saddle of the white horse.
Wapī-kē pith-par khōgir mōjō.	Ō-ki pith-par khōgir dhar	Ōkā pūt-par khōgir kas	227. Put the saddle upon his back.
Mhāi wapī-kā lad'kā-nē ghaḥā kōr'dā māryā	Mha-nē ō-ka chhōrā-kē bhōt chāp'kya māryā	Ma-na ō-kā chhōrā-ka bahut-sā sapātā māryā	228. I have beaten his son with many strokes.
Ū wapī tēk'ri-kā mātā-par dhādhā charāvō-hai.	Ū tēk'di-ka mātā-par dhōr charāvō-hē	Wō bauli-kā mātā-par dhōr charai-rahōch	229. He is grazing cattle on the top of the hill.
Wapī jhad-kē nichē ū ghōḍā-par bēthē-hai	Ū unā jhad-kē nichē ghōḍā-par bēthē-hē	Wō unā jhad-ka nicha ghōḍa-par bath-rahōch	230. He is sitting on a horse under that tree.
Wapī-kō bhāi wapī-ki bēn-sū ūchō hai.	Ō-kō bhāi ō-ki bēn-sē ūchō hē	Ō-kō bhāi ō-ka bahen-sī ūchō chhē	231. His brother is taller than his sister.
Wapī-kō mōl adi rūpyā hai	Ō-ki kimat adai rūpyā hē	Ō-ki kimat adhai rūpyā chhē	232. The price of that is two rupees and a half.
Wapī chhōṭā ghar-mē mhārō pitā rō-hai.	Mhārō bāp unā chhōṭā ghar-mē rō-hē	Mhārō bāp unā chhōṭā ghar-ma rahēch.	233. My father lives in that small house.
Yō rūpyō wapī-nē dē	Ō-kē yō rūpyō dē	Yō rūpyō ō-kha dē	234. Give this rupee to him.
Vi rūpyā wapī-pās-sū lē	Vi rūpyā ō-kē-pās-sē lē	Wō rūpyā ō-kā-sī la	235. Take those rupees from him.
Wapī-nē khūb mārō nē rās-sū bādho.	Ō-kē khūb mār aur ō-kē rās-sē bād.	Ō-ka āchhi tarah-sī mār aur ō-ka rās-sī bād.	236. Beat him well and bind him with ropes.
Wapī kōḍī-mē-sū pāpī kāḍō	Kōḍī-mē-sē pāpī nikāi	Kuwa-ma-sū pāpī khaich	237. Draw water from the well.
Mhārō agāḍī chāl	Mhārō agāḍī chāl	Mhārā sāma chāl	238. Walk before me.
Kapī-kō lad'kō thārō pāchhā-sū āvō-hai ?	Tamārō pāchhē kē-kō chhōrō āvō-hē ?	Thārā pāchha kun-kō chhōrō āvaj ?	239. Whose boy comes behind you ?
Ū thā-sē kapī-kanē-sū mōl liyō ?	Ū tam-nē kē-kē-pās-sē mōl liyō ?	Kun-kā-sī tū-na mōl liyō ?	240. From whom did you buy that ?
Wapī gāw-kā dūkāndār-kanē-sū	Unā gām-kā ōk dūkāndār-pās-sē.	Gāw-kā wapyā-sī	241. From a shopkeeper of the village.



Map
 ILLUSTRATING THE AREA IN WHICH
 THE GUJARATI LANGUAGE
 IS SPOKEN.

Scale 1 Inch = 64 Miles

GUJARĀTĪ.

The word 'Gujarāti' means the vernacular language of Gujarat, and this name very accurately connotes the area in which it is spoken.

It is spoken in the province of Gujarat, and also in the peninsula of Kathiawar.

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 Gurjaratrā,¹ which apparently means 'the country of the Gurjaras.' The ancient Gurjaratrā 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 Chāwadās, who ruled in Anahilawāḍa between 720 and 956 A.D. The country south of the Mahi was known to Sanskrit geographers as Lāta, and the extension of the name of Gujarat to this tract seems to have taken place under Musalmān rule.²

The Gurjaras (or, in the modern vernaculars, Gūjars) were a foreign tribe who passed into India from the north-west and gradually spread (A.D. 400—600) as far south as Khandesh and Gujarat. The present Gūjars of the Punjab and of the United Provinces preserve more of their foreign traits than the Gūjar settlers further to the south and east. Though better looking, the Punjab Gūjars in language, dress, and calling so closely resemble their associates the Jāts or Jats as to suggest that the two tribes entered India about the same time. Their present distribution shows that the Gūjars spread further east and south than the Jats. The earliest Gūjar 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 Gūjars 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 Gūjars 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 Gūjars 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 Rājasthani and with Gujarāti. The grammar of the Gūjars 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 quoted. The richness of Mainland Gujarat, the gift of the Sabarmati, the Mahi, the Narbada, and the Tapti, and the

¹ The intermediate form is the Prakrit Gujjarattā; 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. Bhagvulal Indrajī, in Vol. I., Part i. of the *Bombay Gazetteer*. He, however, derives the name 'Gujarāt' from the Sanskrit *Gurjara-rāshtra*, through the Prakrit *Gujjara-raṣṭha*. As shown by Dr. Fleet in the article quoted in note ¹, this is incorrect.

goodliness of much of Saurāshtra,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 Yādavas (B.C. 1500—500); contingents of Yavanas (B.C. 300—A.D. 100) including Greeks, Bactrians, Parthians, and Scythians; the pursued Pārsīs and the pursuing Arabs (A.D. 600—800); hordes of Sanganian pirates (A.D. 900—1200); Pārsī and Nawāyat Musalmān refugees from Khulagu Khān'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 Makrān soldiers of fortune (A.D. 1500—1800); Armenians, Dutch, and French traders (A.D. 1600—1750); and the British (A.D. 1750 and thenceafter).

By land from the north have come the Scythians and Huns (B.C. 200—A.D. 500); the Gurjaras (A.D. 400—600); the early Jādējās and Kāthīs (now of Kathiawar) (A.D. 750—900), wave upon wave of Afghan, Turk, Mughul, and other northern Musalmāns (A.D. 1000—1500); and the later Jādējās and Kāthīs (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 Brāhmins, and since the 13th century have come Turk, Afghān, and Mughul Musalmāns.

From the east have come the Manryans (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 Marāthās (A.D. 1660—1760); and the British (A.D. 1780 and thenceafter).

It will thus be seen what heterogeneous elements go to form the Gujarat population.

To the north, Gujarātī extends almost to the northern frontier of the Palanpur state beyond which lie Sirohi and Marwar, of which the language is Mārwarī. Gujarātī 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 Mārwarī 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 Marāthī of Daman. On both sides of the border line, the country is bilingual. The two nationalities (the Gujarātīs and Marāthās) 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 Ārāvalī 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 Bhilī.² Further east beyond the Bhils lie Eastern and Southern Rajputana, of which the important dialects are Jaipurī and Mālvi. Jaipurī and Mālvi are both closely connected with Gujarātī, and the Bhil dialects may be considered as linking them together.

¹ Saurāshtra of ancient history corresponds to Peninsular Gujarat, or the Modern Kathiawar.

² See Vol. IX, Part III.

The following is the number of persons reported for the purposes of this Survey to speak Gujarātī in the tract in which it is a vernacular :—

Name of District, State or Agency.	Number of Speakers	Reported number of Speakers.
Ahmedabad	.	840,000
Mahikāntha	.	541,500
Palanpur	.	606,000
Cutch	.	205,500
Kathiawar	.	2,571,000
Cambay	.	82,700
Kaira	.	840,000
Panch Mahals	.	188,600
Rewa Kantha	.	565,000
Broach	.	290,000
Surat	.	502,000
Baroda	.	2,025,759
Surat Agency	.	56,000
	TOTAL	9,313,450

Gujarātī is spoken by settlers in nearly every province and state of India. The Pārsis, 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. 147 ff) retain the language of their original home.

The following are the figures for Gujarātī 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 Gujarātī is a vernacular)	1,142,611	
Burma	761	
Central Provinces	17,059	
Coorg	126	
Madras	82,594	
Punjab	1,457	
United Provinces	5,079	
Quetta, etc	240	
Andamans	364	
Hyderabad State	26,934	
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 Gujarātī spoken by some wandering tribes of Bombay and Berar, viz.—

Kākari	122	
Tārimūki or Ghisādi	669	
	TOTAL	1,791

The following is therefore the total number of speakers of Gujarātī in all India, according to the figures compiled for this Survey :—

Gujarātī spoken at home	9,313,459
„ „ abroad	1,330,977
„ „ by wandering tribes	1,791
TOTAL	<u>10,646,227</u>

In 1901 the total number of speakers of Gujarātī was 9,165,831.

The only true dialectic variation of Gujarātī consists in the difference between the 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 Gujarātī tract, but, as a rule, though they are the same in kind, they are much less prominent in south Gujarātī, and become more and more prominent as we go north. Amongst these we may mention the pronunciation of *r̄* as *ē*, of *k* and *kh* as *ch* and *chh*, respectively, of *ch* 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 *ḍ* and *ḷ*, to double medial consonants, and to pronounce the letter *ā* as a broad *o*, something like the sound of *a* in *all*. The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of Pārsīs and Musalmāns 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 Nāgari, the language of the Nāgar Brāhmāns, or Charōtari, the language of the Charōtar 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 Gujarātī, 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 Gujarātī and Rājasthānī, 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 Gujarātī, we get a total of 13,255,634, which may be taken as the estimated number of speakers of Gujarātī in every form in its proper home.

Gujarātī (with Western Hindī, Rājasthānī and Panjābī) 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 Gujarātī belongs to the central group of languages, it still shows, like Rājasthānī, 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 *ā*, and the frequent employment of a past participle of which the typical letter is *l*, as in Marāthī 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 Gujarātī with its immediate parent the Nāgara form of Śaurasēna Apabhramśa. This was the Apabhramśa with which the Grammarian Hēmachandra (fl. 12th century A.D.) was acquainted, and which he made the basis of his work on the language. The Nāgar Brāhmans form an important part of the learned Hindū community of Gujarat, and one form of Gujarātī (according to some, its purest literary and certainly its most sanskritized form) is called Nāgarī after them.² It is probable that the Nāgara Apabhramśa also derives its name from this literary caste. Hēmachandra 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 Anahilawāḍa Pattan did not die out with Hēmachandra, 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 Gujarātī. It is a grammar of Sanskrit written for beginners in their vernacular language. Fifty years afterwards modern Gujarātī literature commences with the poetry of Narsingh Mētā. We have thus a connected chain of evidence as to the growth of the Gujarātī language from the earliest times. We can trace the old Vedic language through Prakrit down to Apabhramśa, and we can trace the development of Apabhramśa from the verses of Hēmachandra, down to the language of a Pārsī newspaper. No single step is wanting. The line is complete for nearly four thousand years.³

The Nāgara Apabhramśa described by Hēmachandra was most closely connected with that form of Prakrit known as Śaurasēnī, 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. 324.

² See pp. 378 ff. Some authors derive the name 'Nāgarī' of the well-known Indian alphabet also from this tribe. At the present day, they employ the Nāgarī and not the Gujarātī character for their writings.

³ Owing to the interest which attaches to this unique characteristic of Gujarātī, I give at the end of this introduction a note on the connexion between Old Gujarātī and Apabhramśa (see pp. 353 ff.). The connexion is very close. Indeed some of Hēmachandra's verses are recognized by natives as only old Gujarātī.

Gujarātī closely agrees in its main characteristics with Western Hindī and still more closely with Rājasthānī.¹ It has the same analytic method of conjugating its verbs and declining its nouns that we find in Western Hindī. There is, however, one noteworthy exception to this remark in which Gujarātī agrees with Western Rājasthānī. 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 Hindōstānī (belonging to the Central Group) 'of a horse' is *ghōrē-kā*, and 'to a horse' is *ghōrē-kō*, in which the help-words *kā* and *kō* are added to the word *ghōrē*. On the other hand, in Bengali, 'of a horse' is *ghōrār*, and 'to a horse' is *ghōrārē*, in which the terminations *r* and *rē* are suffixed to the word *ghōrā*, and in each case *ghōrār* or *ghōrārē* becomes one simple word, pronounced as one whole, and not a compound like *ghōrē-kā* and *ghōrē-kō*.

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 Apabhramśa. 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*, he goes, becomes *chalai* in Apabhramśa, through the *t*, which is in the middle of a word and between two vowels, being elided, but in the phrase *kāmuṣṣa tattva*, the essence of love, the first *t* of *tattva* 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 Apabhramśa 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 or terminations of the genitive. These are *kā*, *kāra* or *kārau*, and *tanau*. The Hindōstānī *ghōrē-kā* is derived from the Apabhramśa *ghōra-kā*. Here it will be seen that the *k* of *kā* has not been elided in becoming *kā*. The *k* is therefore the initial letter of a distinct word, which has not become one with *ghōrē*, and *kā* is a separate postposition, and is not a grammatical termination.

On the other hand, the Bengali *ghōrār* is derived from *ghōra-kāra*, through an intermediate form *ghōra-kāra*. Here the initial *k* of *kāra* has been elided. It had therefore become medial, and *kāra* was therefore not a separate word, but was part of one word without a hyphen, thus *ghōrakāra*. The *r* is therefore a termination and not a postposition. Bengali grammarians quite properly write *ghōrār* as one word, and not *ghōra-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 Rājasthānī *ghōdārō*, of a horse, usually, but wrongly, written *ghōdā-rō*. It is derived from *ghōdākāra* and the elision of the *k* shows that *ghōdākāra* and *ghōdārō* are each one word and not two. The syllable *rō* is therefore a termination and not a postposition and the declension is here, also, synthetical and no longer analytical.

Finally, let us take the Gujarātī *ghōdānō*, of a horse. This is derived from *ghōdā-tanau*, through *ghōdātanau*. 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. *Ghōdānō* is therefore one word and not two. *Nō*, like *rō*, is a termination, not a postposition, and it is wrong to write *ghōdā-nō*, 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. *Kō* is the locative of *kā*, as *rē* is that of *r* or *rō*, and as *nē* is that of *nō*.

It will thus be seen that while the typical language of the Central Group, to wit Hindōstānī, forms its genitive and dative analytically, Gujarātī and Western Rājasthānī² depart from the standard by forming these cases synthetically like the languages of the Outer Circle.

¹ In mediæval times, Gujarāt was simply a part of Rājputana. 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 Pañjābī. The Pañjābī *dā* is a contraction of *kidā*.

In its pronunciation of the vowels, Gujarātī has several characteristic peculiarities.

Other Characteristics 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 *makkhan*, butter, is *mākhaṇ* in Gujarātī; so the Apabhramśa *māriṣṣaũ*, I shall strike, becomes *māriś* in literary Gujarātī.

Arabic and Persian words, which contain the letter *a* followed by *h*, when borrowed by Gujarātī change the *a* to *e*, while in Hindōstānī the *a* is retained. Thus Hindōstānī *śahr* but Gujarātī *śeher*, a city.

Gujarātī, like Sindhī and Rājasthānī, usually has *e* and *ō* where Hindōstānī has *a* and *au*. Thus Hindōstānī *baiḥā*, Gujarātī *bethō*, seated; Hindōstānī *lauṇḍī*, Gujarātī *lōṇḍī*, a slave-girl. It will be observed that in *bethō*, the *e* is short, not *ē*.

Gujarātī has a short *e* as well as a long *ē*. A list of words containing this short *e* will be found on p. 344. It will be remembered that Western Rājasthānī has a similar short pronunciation of *e*. Gujarātī has no short *ō*, but, on the other hand, in some words *ō* 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 *ó*.

Many words which contain *i* in Hindōstānī have *a* in Gujarātī. Thus Hindōstānī *bigar'nā*; Gujarātī *bugaḍ'wō*, to be spoilt; Hindōstānī *likh'nā*, Gujarātī *lakh'wō*, to write; Hindōstānī *mil'nā*, Gujarātī *mal'wō*, to be met; Hindōstānī *adhik*, Gujarātī *adakū*, more.

In colloquial Gujarātī, *ā* frequently becomes the broad *ó*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit. Examples of these changes are *pōnī* for *pāṇī*, water; and *mā'ēs* for *māriś*, I shall strike.

In Gujarātī we sometimes have *a*, where we have *u* in Hindōstānī. Thus Hindōstānī *tum*, Gujarātī *tamē* [compare Mōwātī (Rājasthānī) *tam*], you; Hindōstānī *mānus*, Gujarātī *mānus*, a man; Hindōstānī *huā*, Gujarātī *hatō*, was. In colloquial Gujarātī *hatō* is often pronounced *hulō*.

As regards consonants, we may observe in the first place the preference for cerebral letters which Gujarātī shares with Rājasthānī, Pañjābī, Sindhī, and Marāthī. The cerebral letters *ḍ* and *ḍh* in literary Gujarātī usually preserve their pure sounds, but in colloquial dialects when they come between vowels they often have the Hindi sounds of *r* and *rḥ*. In Northern Gujarātī, moreover, *ḍ* is often dentalized to a pure *r*, as will be explained below. The cerebral *n* and the cerebral *l* are unknown to Hindōstānī, but are extremely common (only as medial or final letters) in Gujarātī. The rule is that when *n* and *l* represent double *nn* or double *ll* in Apabhramśa they are dental, but when they represent medial single letters they are cerebralized. Thus Apabhramśa *sonnaũ*, Gujarātī *sōnũ*, gold, with a dental *n*; Apabhramśa *ghaṇaũ*, Gujarātī *ghaṇũ*, dense; Apabhramśa *challai*, Gujarātī *chālē*, he goes; Apabhramśa *chalai*, Gujarātī *chalē*, he moves. As already explained, Gujarātī 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 Gujarātī there is a strong tendency to dentalize cerebral letters and even to cerebralize dental ones.

¹ Exactly the reverse tendency is observable in Pañjābī.

In such cases, *ḍ*, *ḍh*, and *ḷ* generally become *r*. Thus, *mātē* for *māṭē*, for; *dīḥō* for *dīḥō*, seen; *thōrā* or *ṭhōḍā* for *thōḍā*, a few; *lōrū* for *lōḍhū*, iron; *tēnē* for *tēṇē*, by him; *mar^owū* for *maḷ^owū*, to mingle; *ḍāḥ^odō* for *daḥāḍō*, a day; *ṭū* for *tū*, thou; *dīḍhō* or *ḍīḍhō* for *dīḍhō*, 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 Piśācha languages of the North-Western Frontier.

In colloquial Gujarātī there is a strong tendency to pronounce *ch* and *chh* as *s*, and, as we go north, this gradually becomes the rule. Thus, *pās* for *pāch*, five; *usō*, for *ūchō*, high; *sār^owū*, for *chār^owū*, to feed cattle; *sōrū* for *chhōrū*, a child; *pusyō*, for *puchhyō*, asked. In some northern tracts, *j* and *jh* are similarly pronounced as *s*, as in *zād* for *jhād*, a tree. In the Charōtar 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 'Tsarōtar.' A similar pronunciation is found in Marāṭhī.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 Gujarātī. Thus, *dīk^orō*, a son, becomes *dīch^orō*; *khētar*, a field, becomes *chhētar*; the verb *lāg^owū*, to begin, makes its past tense *lājyō*, not *lāgyō*; *pagē*, on foot, becomes *pajē*. A similar change is observable in the Marāṭhī of the Northern Konkan.² This *ch* or *chh* is further liable to become *s*, under the preceding paragraph. Thus, *nākhya*, on being thrown, becomes, first *nāchhyā*, and then *nāsyā*.

In Hindōstānī, *w* or *v* regularly becomes *b*, but in Gujarātī it is preserved. Thus, Hindōstānī *baniā*, Gujarātī *wāniō*, a shop-keeper; Hindōstānī *binā*, Gujarātī *vinā*, without; Hindōstānī *parbat*, Gujarātī *parwat*, a mountain.

In colloquial Gujarātī, the letters *s* and *ś* are often pronounced *h*, and this is the rule in the north (compare Western Rājasthānī). Thus, *mānah*, for *mānas*, a man; *hō*, for *sō*, a hundred; *hūraj* for *sūraj*, the sun; *hū* for *sū*, what; *dēh*, for *dēs*, a country; *ham^ojāyō*, for *sam^ojāvvyō*, caused to understand. In Katlnawar, an initial *s* is aspirated, so as to sound like *s'h*, which bears the same relationship to *s*, that *kh* does to *k* (see p. 426).

On the other hand, also especially in the north, *h* itself is elided. Thus, *utō*, for *hutō* (i.e., *hatō*), he was; *ū*, for *hū*, I; *āthī*, for *hāthī*, an elephant; *kaū*, for *kahū*, I say. This even occurs in the case of aspirated consonants, so that we have, in the north, words like *ēkatu*, for *ēkathū*, in one place; *hātē* or *hātī*, for *hāthē*, on the hand; *adakū*, for *adhikū*, more. Even in standard Gujarātī an *h* is often omitted in writing, although it is still slightly audible. Thus the word *amē*, we, is sometimes pronounced *aḥmē*, 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, *ḥēj kēḥwū*, to speak, but this orthographical device is now no longer in vogue. Furthermore, in standard Gujarātī, when *h* has the same vowel before and after it, the first vowel is not pronounced. Thus, *mahārāṇī*, a queen, pronounced *m'hārāṇī*. Again, *ahū* is pronounced 'hau, as in *bahū*, much, pronounced *b'hau*, and *ahī* is pronounced 'hai, as in *lahiyō*, a scribe, pronounced *l'haiyō*. Similarly, words like *rahyō*, he remained, *kahyū*, it was said, are pronounced *r'hayō*, *k'hayū*, etc.

¹ See Vol. VII., p. 23.

² See 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, *dīṭhō* for *dīṭhō*, seen; *nōkkar* for *nōkar*, a servant; *ammē* for *amē*, we; *nāllō* for *nālō* (i.e. *nānō*), small; *mmārō*, my. As in *nāllō*, 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, *māryō*, struck, is pronounced *māirō*. Even in standard Gujarātī such forms as *āvōyō*, *lāvōyō*, are pronounced *āiryō*, *lāivyō*.

In Gujarātī we often meet cases of metathesis, i.e. of the interchange of consonants in the same word. Thus, *ṭip'wū* or *pit'wū*, to beat; so *kharāvēs* for *khawārēs*, I will give to eat; *dēt'wā* for *dēw'tā*, fire. The two last come from Gogo in Kathiawar. In Ahmadabad and the Charōtar tract we meet *jambūt*, for *majbūt*, strong; *mag*, for *gam*, towards; and *nuskān*, for *nuksān*, injury.

The last remark leads us to the Gujarātī spoken by uneducated Musalmāns, who do not speak Hindōstānī. 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 Gujarātī spoken by Pārsīs often exhibits the change of cerebral letters to dentals.

Gujarātī differs from Hindōstānī in having a neuter gender. It is true that in Hindōstānī there is a neuter interrogative pronoun, and that in other dialects of Western Hindī sporadic instances occur of the survival of the old neuter gender, but, as a general rule, in all forms of Western Hindī, words which in Sanskrit and Prakrit were neuter have now become masculine. In Rājasthānī 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 Gujarātī agrees with Marāṭhī, which is a language of the Outer Circle. The neuter is often used to denote the common gender. Thus, *chhōk'rō* (masc.), a boy; *chhōk'rī* (fem.), a girl, *chhōk'rū* (neut.), a child (male or female).

The suffix *ḍō* (masc.), *ḍī* fem., and *ḍū* neut. added to nouns, is as common in Gujarātī as it is in Rājasthānī. It is a direct survival from Apabhramśa 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'ḍō*, a cock; *bilādī*, a cat; *gadhēḍū*, an ass.

In the declension of nouns Gujarātī agrees with Western Hindī (except with the Hindōstānī dialect, which in this respect follows Pañjābī) and Rājasthānī in having the nominative singular of strong masculine *a*-bases ending in *ō*. Thus, *ghōḍō*, a horse. It follows the Outer Circle, however, in one of its most persistent characteristics, viz. in having the oblique form in *ā*, which is quite strange to Western Hindī. Thus, *ghōḍānō*, of a horse, but Western Hindī *ghoḍē-kā*. Another peculiarity of Gujarātī declension is the optional employment of the syllable *ō* to form the plural.

In the declension of pronouns Gujarātī 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 *śū*, to mean 'what?' The Hindōstānī *kyā* is also used, especially in the north where it appears under the form *chīyā*.

In the conjugation of verbs we may note the use of the word *chhū*, to mean 'I am.' This occurs (in various forms) in all the languages of the Outer Circle and also in Panjābī and Rājasthānī, but is unknown to Western Hindī, the pure representative of the Central Group. The characteristic letter of the future is *ś* or *s*. This *s*-future is also found in Lahndā (a language of the Outer Circle) and in some dialects of Rājasthānī. In Western Hindī, when it occurs, the *s* has been weakened to *h*. This weakening also occurs in some forms of colloquial Gujarātī. Gujarātī also possesses a true passive voice. Thus, *dēkh*wū*, to see, *dēkhāwū*, to be seen. It often forms its causals by adding *ād*, or more commonly *āw* and sometimes *aw*, to the root. Thus, *dēkhād*wū*, to cause to see; *karāw*wū*, to cause to do.

Gujarātī has one important peculiarity in its syntax which is also sometimes found in Rājasthānī, 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, *tēnē rāj-dhānī karī*, he founded a capital city, literally, by him a capital city was founded. In Hindōstānī (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-nē rānī-kō chhōrā*, he released the queen, literally by him, with reference to the queen, it was released (or releasing was done). In Gujarātī, in such cases, the verb is *not* put into the neuter, but is attracted to agree in gender and number with the object. Thus, *tēnē rānīnē mukī*, 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 Marāṭhī of the Konkan.¹

Gujarātī 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 Mētā, 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 Gujarātī for their explanations. One of these grammars, the *Mugdhāvabōdha-mauktika*, was written in 1294 A.D. and has been printed. Nar-singh Mētā (or Mēhētā) 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 Nāgar Brāhman by caste, and was born at Junagarh in the year 1413 A.D.² His father was a worshipper of Śiva, 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 Prēmānand Bhaṭṭ (fl. 1681 A.D. Author of the *Nar-singh Mēhētānū Māmōrū*), Vallabh,

¹ See Vol. VII., pp. 67 and 170.

² For an account of Nar-singh Mētā, see the Indian Antiquary, Vol. xxiv (1895), p. 74.

Kālidās, Pṛitam, Rēwaśaṅkar (translated the Mahābhārata), Muktānand, Sāmal Bhaṭṭ (author of *Akōlā-Rāṇī*, *Barās Kastūrī*, *Murdā Pachīsī*, *Nand Batrīsī*, *Padmāvatī*, *Strī-charitra*, *Vikram-charitra*), Brahmānand and Dayārām. All these are admittedly inferior to Nar-siṅgh Mētā in grace and feeling. Gujarat has not yet produced a great poet, approaching in excellence the mediæval Masters of Hindōstān. A more important side of Gujarātī 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 *Rās Mūlā*.

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 name 'Gujarātī' 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 Gujarātī character, and not in Dēva-nāgarī, as well as in Roman letters. A few lines of this version are here given as a specimen,—

Paramand	alo	tzé	amará	Pitá			
<i>Cælo</i>	<i>in</i>	<i>qui es</i>	<i>noster</i>	<i>Pater</i>			
Tumára	namā	púsa-karwáne					
<i>tuum</i>	<i>nomen</i>	<i>sanctificetur</i>					
Tumára	ratschia	áwé					
<i>tuum</i>	<i>regnum</i>	<i>veniat</i>					
Tumára	mán	paramandaló	kewun	karótzó	jewutzé	humimá	karó.
<i>tua</i>	<i>voluntas</i>	<i>cælo in</i>	<i>sicut</i>	<i>fit</i>	<i>ita</i>	<i>terra in</i>	<i>flat.</i>

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 Gujarātī Dictionary by Francisous Maria as existing in the library of the Propaganda at Rome, entitled *Thesaurus Linguae Indianæ*. 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.'

I.—GRAMMARS, DICTIONARIES, AND OTHER AIDS TO THE STUDENT.—

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¹ *Thesaurus epistolicus LaCrozianus*, Vol. iii, p. 64. Before this, in 1715, John Jonah Ketelaar, who in 1712 was the Dutch East India Company's Director of trade at Surat, had written a Hindōstānī Grammar, which contains one or two Gujarātī idioms wrongly attributed to Hindōstānī.

² Vol. i, p. 198. Published 1806.

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- KABRAJI, MRS. P. J. (née POTLIBAI D. WADIA),—See Putlibai D. Wadia and Prēmānaud.

Two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhman, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India. A Tirhutiya scribe finds little difficulty in reading a Gujarātī book. In ordinary mercantile correspondence it is usual to omit all vowels except when initial, which makes the reading of a banker's letter a task of some difficulty. It then corresponds to what is known as the Mahājani script in Upper India, and in Gujarat it is known as *Vāniāi* or *Ṣarrāfi* (from *Vāniō*, a shop-keeper, and *Ṣarrāf*, a banker), or *Bōdiā* (from *Bōḍi*, clipped or shorn).

As the Gujarātī alphabet is treated exactly like Dēva-nāgarī it is unnecessary to give any lengthy explanation of its principles,—for which the reader is referred to the account of the latter character on pp. 7 and ff. of Vol. V, Pt. ii. It will suffice to give the forms of the letters.

These are as follows:—

VOWELS, ETC.

अ a, आ ā, इ i, ई ē, उ u, ऊ ū, ऋ ri, ए e, ऐ ai, ओ o, औ au, or ° both *anuswār* and *anunāsik*. Although Gujarātī has both a short e and a long ē, no distinction is made in writing them. Nor is any distinction made between *anuswār* and *anunāsik*, both being represented by °.

CONSONANTS.

ક ka,	ખ kha,	ગ ga,	ઘ gha,	ઙ na.
ચ cha,	છ chha,	જ ja,	ઝ jh,	ઞ ña.
ટ tu,	ઠ tha,	ડ da,	ઢ dh,	ણ ña.
ત ta,	થ tha,	દ da,	ધ dha,	ન na.
પ pa,	ફ or ળ pha,	બ ba,	ભ bha,	મ ma.
ય ya,	ર ra,	લ la,	વા or વા.	
શ sa,	ષ sha,	સ sa,	હ ha,	ળ la.

It will be noted that Gujarātī has a cerebral *la*.

The following examples show the employment of non-initial vowels:—

બા bā,	બિ bi,	બી bī,	બુ bu,	બૂ bū,	બ્રિ bṛi.
બે be,	બૈ bai,	બૌ bō,	બાυ bau,		

The following are more or less irregular,—

ર ru or rū, also ર ru, રૂ rū,				
જા jā (hardly irregular),	જી jī,	જુ ju,	જૂ jū,	
દ્રિ dṛi,	ડ્રિ dṛi, and		હ્રિ hṛi.	

For some of these regular forms are also used. Thus, રૂ rī, રૂ ru.

The following are examples of compound consonants:—

કશ ksha,	કજા kja,	કન kna,	કગ gwa.
ત્તા tta,	ત્રા tra,	ત્વા tva,	ત્પા pta.
સ્તા sta,	દ્વા dva,	દ્યા dya,	
દ્ધા ddha,	શ્ચા ścha,	શ્વા śva,	
ઠ (or, better, ઠ) ઠ્ઠા (tṭha),	હ્યા hya,	ધ્યા dhya.	

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, ṝ, *r̄tha*. When it is not the first member of a compound, it takes the form r̄. Thus, ṁ *grya*, ṁ, *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 *r̄* is often written for *ṛ* and *u* for *ū*. *R̄* is often pronounced *rū* (German *ü*), but more commonly as the English *ru* in 'rule.' The letter ṛ is a pure labial, as explained under Rājasthānī (*ante*, p. 5.), and is not a denti-labial as in English. Before *i*, *e*, or *y* it is transliterated *v*, otherwise *w*. The letter ś is properly pronounced like the *ss* in 'session,' but in some dialects sounds like an ordinary dental *s*. The letter ṣ is pronounced *ṣya*, not *dnya* as in Marāṭhī. In the Charōtar tract, *ch*, *chh*, *j*, and *jh* are sounded *ts*, *tsh*, *dz*, and *dzh*, respectively (see pp. 394 and ff. below).

As a general rule, the spelling of Gujarātī 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 Gujarātī Grammar will enable the reader to understand the specimens.

Grammar.

GUJARĀTĪ SKELETON GRAMMAR.

I.—NOUNS.—There are three genders, masculine, feminine, and neuter. There are two numbers, singular and plural.

Case.—Besides the nominative, there is a general oblique form, and an agent-locative. Thus:—

A.—Strong nouns.

	Masc.	Fem.	Neut.
Sing. Nom.	<i>chhōk*ra</i> , a boy	<i>chhōk*ri</i> , a girl	<i>chhōk*ra</i> , a child.
Obl.	<i>chhōk*ra</i>	<i>chhōk*ri</i>	<i>chhōk*ra</i> .
Ag.-Loc.	<i>chhōk*re</i> , <i>chhōk*raē</i> , by or in a boy	<i>chhōk*riē</i> , by or in a girl	<i>chhōk*re</i> , <i>chhōk*raē</i> , by or in a child.
Plur. Nom.	<i>chhōk*ra</i> , <i>chhōk*raō</i> , boys	<i>chhōk*riō</i> , girls	<i>chhōk*raō</i> , <i>chhōk*raōō</i> , children.
Obl.	<i>chhōk*ra</i> , <i>chhōk*raō</i>	<i>chhōk*riō</i>	<i>chhōk*raō</i> , <i>chhōk*raōō</i> .
Ag.-Loc.	<i>chhōk*raē</i> , <i>chhōk*raōē</i> , by or in boys	<i>chhōk*riōē</i> , by or in girls	<i>chhōk*raēō</i> , <i>chhōk*raōēō</i> , by or in children.

B.—Other nouns. *Bālak*, a child (nom. and obl. sing.), *bālālī*, by or in a child, *bālākō* (nom. and obl. plur.) *bālākōō*, by or in children.

The usual case suffixes are, acc.-dat. *nē*; abl. *thī*; gen. *nō*; loc. (instead of *ē* above) *mā*. They are all added to the oblique form. Thus, *chhōk*raēnē*, to a boy; *chhōk*ra-thī*, from a boy, *chhōk*raōnō*, of a boy; *chhōk*re* or *chhōk*ra-mā*, in a boy. *Gharē*, in a house, is nearly always written and pronounced *ghar*.

The genitive *nō* is an adjective, and agrees in gender, number, and case with the noun which governs it. In poetry we often find *tanō* or *kēō* instead of *nō*.

Instead of the ablative *thī*, we sometimes, in the dialects, find *thō*, 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 *nē*, the sign of the acc.-dat. is the locative of the genitive *nō*. *No* and *nē* are not real postpositions. They are terminations and are added to the noun without hyphens. Thus, *chhōk*ra nō*. On the other hand, *thī* and *mā* are postpositions and require hyphens. Thus, *chhōk*ra-thī*. This is a matter of history which is too long to explain here. (See p. 328.)

Adjectives.—A strong adjective (including genitives, and the *thō*-ablative) has its masculine in *u*, its feminine in *ī*, and its neuter in *ū*. It agrees with its noun in gender, number, and case, except that it does not take the plural forms in *ō*. When a noun is in the oblique form, so is the adjective, and when it is in the agent-locative, so 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 *sāro chhōk*ra*, a good boy, *sāra chhōk*raēnē*, to the good boy, *sārī chhōk*riō*, good girls; *sārū chhōk*raō*, a good child, *sārā chhōk*raōnē*, to good children, *bijō dahāpē*, on the second day; *ēnā* (not *ēnō*) *bhātrū* *ē māgyū*, his nephew asked. Adjectives other than strong do not change.

Comparison is formed as usual by the ablative. Thus, *māthū-thī mōfū*, larger than the head; or, as in Mārwarī, with *kar*lā*, with the obl. gen.; thus, *dar*waṅānā kar*lā ūchū* higher than the deer. Generally *nā* is omitted. *Sahu-thī mōfū* or *sahu kar*lā mōfū*, largest of all, largest.

Adjectives are quoted in the dictionaries in their neuter form where such exists.

II.—PRONOUNS.—The following is taken from Mr. Taylor's Grammar.

The first and second personal pronouns have each four bases employed in the declension of the singular and three in the plural, viz., first person, sing. *hū*, *ma*, *mārā*, and *maj* (or *muj*); plur. *am*, *amārā*, *amō*. Second person, sing. *tū*, *ta*, *tārā*, *tuj*; plur. *tam*, *tamārā*, *tamō*. We thus get the following declension:—

First Person.

Base.	Singular.				Plural.		
	<i>hū</i> .	<i>ma</i> .	<i>mārā</i> .	<i>maj</i> .	<i>am</i> .	<i>amārā</i> .	<i>amō</i> .
Nom.	<i>hū</i>	...	...	...	<i>amē</i> , <i>am</i>	...	<i>amō</i> .
Acc.-Dat.	...	<i>manē</i>	<i>mārē</i>	<i>maj*nē</i>	<i>am*nē</i>	<i>amārē</i>	<i>amōnē</i> .
Ag.	...	<i>mā</i>	<i>mārī</i>	...	<i>amē</i>	<i>amārē</i>	<i>amōē</i> .
Abl.	<i>hū-thī</i>	...	<i>mārā-thī</i>	<i>maj-thī</i>	<i>am-thī</i>	<i>amārā-thī</i>	<i>amō-thī</i> .
Gen.	...	...	<i>mārō</i>	<i>maj</i>	...	<i>amārō</i>	...
Loc.	...	...	<i>mārā-mā</i>	<i>maj-mā</i>	<i>am-mā</i>	<i>amārā-mā</i>	<i>amō-mā</i> .

* Second Person.

Base.	Singular.				Plural.		
	<i>tū</i> .	<i>ta</i> .	<i>tārā</i> .	<i>tuj</i> .	<i>tam</i> .	<i>tamārā</i> .	<i>tamō</i> .
Nom.	<i>tū</i>	...	...	...	<i>tamē</i> , <i>tam</i>	...	<i>tamō</i> .
Acc.-Dat.	...	<i>tanē</i>	<i>tārē</i>	<i>tuj*nē</i>	<i>tam*nē</i>	<i>tamārē</i>	<i>tamōnē</i> .
Ag.	...	<i>tā</i>	<i>tārī</i>	...	<i>tamē</i>	<i>tamārē</i>	<i>tamōē</i> .
Abl.	<i>tū-thī</i>	...	<i>tārā-thī</i>	<i>tuj-thī</i>	<i>tam-thī</i>	<i>tamārā-thī</i>	<i>tamō-thī</i> .
Gen.	...	...	<i>tārō</i>	<i>tuj</i>	...	<i>tamārō</i>	...
Loc.	...	...	<i>tārā-mā</i>	<i>tuj-mā</i>	<i>tam-mā</i>	<i>tamārā-mā</i>	<i>tamō-mā</i> .

The genitives *mārō*, *amārō*, *tārō*, and *tamārō* are, as usual, adjectives. So are *māj* (*māj*) and *taḷ*, but these do not change for gender, number, or case. The *māj* and *taḷ* forms are mainly poetical. *Am*, *tam*, *am-tāḷ* and *tam-tāḷ* are rarely used. *Am* and *tam*, etc., and *mārō*, *tārō*, are pronounced with a slight *h*-sound. Thus, *aḥmāḷ*, *taḥmō*, *māḥrō*, *tāḥrō*.

The pronoun of the first person plural, *āp^onō* is only used when 'we' includes the person addressed. It is thus declined, acc-dat., *āpan^onō*; agent, *āp^onō-tāḷ*; gen. *āp^onō* (poetical, *āp^oḍō*); loc. *āp^onā-mā*.

The honorific pronoun of the second person is *āp*, your Honour. It is declined regularly, like a noun. Thus, abl. *āp-tāḷ*; gen. *āp^onō*.

Demonstrative Pronouns. These are *tē*, he, she, it, that, *ē*, this; *ā*, this (near). *Tē* has sing. agent *tēnō*, gen. *tēnō*, obl. base *tē*, or (in abl. and loc.) *tēnā*; plur. nom. *tēḍ*, obl. *tēḍ*, *tem*, or (in abl. and loc.) *tem^onā*. In the agent *tēnō*, and in the acc-dat. *tēnōnō* may be used in the fem. sing. About Surat, *tēwan* is used as a plural of respect. Pārsis often use *tēwan* for 'he' and *tēnī* for 'she,' both declined regularly. *Ē* and *ā* are declined exactly like *tē*. Other demonstrative pronouns are *pālō*, that, and *ḍlō* or *ḍiyō*, that, both declined regularly.

Reflexive Pronouns. This is *pōtē*, self, agent, *pōtē*; gen. *pōtēnō*; obl. base, *pōtē*. Plural same as singular. The genitive is not used, as in Hindī, to represent the first person, and rarely to represent the second person. But we have often phrases like *hāḷ pōtē chāḷiyō*, I went myself.

The Relative Pronoun is *ḷō*. Declined like *tē*.

The Interrogative Pronouns are.—(1) *kōn*, who (sing. same as plur.) It has four forms of the oblique base, which are used as follows, *kō* (acc-dat., abl., gen., loc.); *kōnā* (abl., loc.); *kō* (acc-dat., gen.); *kōnā* (abl., loc.) *Kō* is pronounced with a slight *h*-sound. Thus, *kōḷ*. The agent is *kōnō* or *kōnō*. (2) *ḷō*, what? thus declined.

	Singular			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ē	ē	ē	ē	ē	ē
Acc-Dat.	wanting	wanting	wanting	wanting	wanting	wanting
Agent	ē	wanting	ēnō (rare)	wanting	wanting	wanting
Abl.	ē-tāḷ	wanting	ē-tāḷ	ē-tāḷ	wanting	ē-tāḷ
Gen.	ēnō	wanting	ēnō	ēnō	wanting	ēnō
Loc.	ē-mā	wanting	ē-mā	ē-mā	wanting	ē-mā

The defective parts are supplied by *kōn*.

The Indefinite pronouns are *kō* (m. and f.), anyone, some one, and *kō* or *kō*, anything, something. Both are declined like nouns, except that the plural is the same as the singular. Others are *kōk*, *kō-tēk*, same one; *kōk*, *kō-tēk*, something; *hār-kō*, any one, *hār-kō*, anything. Although *kō* is masculine or feminine it generally governs a neuter verb.

Other Pronominal forms—

Pronouns.	ā, ē, this	tē, that	ḷō, who	kōn, who
Quality	āwō, ēwō, like this	tēwō, like that	ḷōwō, like which	kōwō, like what?
Size	āw ^o ḍō, ēw ^o ḍō, this size	tēw ^o ḍō, so large	ḷōw ^o ḍō, as large	kōw ^o ḍō, how large?
Quantity	āf ^o lō, ēf ^o lō, this many or much	tēf ^o lō, that many or much	ḷōf ^o lō, as many or much	kōf ^o lō, how many or much?
Manner	ām, em, thus	tem, so	ḷem, as	kem, how? why?
Place	āhiyā, ahī, hīyā, here	tīyā, there	ḷīyā, where	kīyā, where?
Time	āyārē, now	tīyārē, then	ḷīyārē, when	kīyārē, when?

The adjectives of quality have a slight unwritten *h*-sound in their first syllables. Thus, *āḥwō*, *tēḥwō*, *ḷēḥwō*; similarly in *tīyāḥ*, *ḷīyāḥ*, *āyārēḥ*, *ḷīyārēḥ*, and in words like *tēḥwārē*, then, etc. See the list on pp. 347 and ff.

III.—VERBS.

A.—Auxiliary Verbs and Verbs Substantive.

	Present, I am.		Past, I was.					
	Sing.	Plur.	Sing.			Plur.		
1	chāḷ	chāḷē (vulgar chāḷiḷiḷ).	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
2	chāḷe	chāḷē	chāḷō or	chāḷī	chāḷē	chāḷō	chāḷī	chāḷē.
3	chāḷe	chāḷē	chāḷō	chāḷī	chāḷē	chāḷō	chāḷī	chāḷē.

This tense does not change for person. The forms with *o* (e) are vulgar.

The present participle locative, *chāḷēḷ*, in or while being. Other forms are wanting. The present participle, used for all persons and both numbers. Past, *chāḷō*, *chāḷī*, or *chāḷē*.

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 participles of the verb is not put into the neuter, as we should expect, but agrees in gender with the object. Thus, *tēnē rānīnē māki* (not *mākyē*), by him, with reference to the queen, she (not 'it') was left, he left the queen.

Principal parts.

- Infinitive, *mār^owā*, obl. *mār^owā*, to strike.
- Present participle, *mār^otō*, striking.
- Past " *māryō*, *mārō* (obsolete), *mārēlō* (declinable), *mārēl* (undeclinable), struck.
- Futuro " *mār^owānō* (geo. of infin.), about to strike.
- Conjunctive " *mārī*, *mārīnē*, having struck.
- Present Gerund, *mār^otā*, on striking.
- Past " *māryā*, on having struck.
- Noun of Agency, *mār^onārō* (declinable), *mār^onār* (undeclinable), one who strikes or is about to strike.

(a) Simple tenses.

Present, 'I strike,' 'I may strike,' etc.			Future, 'I shall strike,' etc.				(b) Compound tense. Present Definite, 'I am striking.'	
Sing.	Plur.	Standard		Pārsī		Sing.	Plur.	
		Sing.	Plur.	Sing.	Plur.			
1 <i>mārī</i>	<i>mārī</i>	<i>mārī</i>	<i>mārī</i>	<i>mārā</i>	<i>mār^osu</i>	<i>mārī chhā</i>	<i>mārī-chhā</i>	
2 <i>mārē</i>	<i>mārē</i>	<i>mār^oē</i>	<i>mār^oō</i>	<i>mār^oē</i>	<i>mār^oō</i>	<i>mārē-chhē</i>	<i>mārē-chhē</i>	
3 <i>mārō</i>	<i>mārō</i>	<i>mār^oō</i>	<i>mār^oō</i>	<i>mār^oō</i>	<i>mār^oō</i>	<i>mārō-chhō</i>	<i>mārō-chhō</i>	

Imperative, 'strike thou,' etc. 2nd person sing. *mār*, plur. *mārō*; familiar, *mārōnē*, *mārōnī*; polite, sing. *mār^ojē*, plur. *mār^ojō*; precative (2nd and 3rd person), *mārō*.

(c) Participial tenses.

Transitive verb.

- hū mār^otō*, I used to strike.
- (jō) *hū mārāt*, (if) I had struck.
- hū mār^otō-hatō*, I was striking.
- (jō) *hū mār^otō-hōū*, (if) I may be striking.
- (jō) *hū mār^otō-hōt*, (if) I had been striking.
- mē māryō* (or *mārēlō*), I struck (him).
- mē māryō-chhē*, I have struck (him).
- mē māryō-hatō*, I had struck (him).
- (jō) *mē māryō-hōy*, (if) I may have struck (him).
- (jō) *mē māryō-hōt*, (if) I had struck (him).
- hū mār^owānō-chhā*, I am about to strike.
- hū mār^owānō-hatō*, I was about to strike.
- (jō) *hū mār^owānō-hōū*, (if) I be about to strike.
- (jō) *hū mār^owānō-hōt*, (if) I had been about to strike.

Intransitive verb.

- hū chāl^otō*, I used to go.
- (jō) *hū chālat*, (if) I had gone.
- hū chāl^otō-hatō*, I was going.
- (jō) *hū chāl^otō-hōū*, (if) I may be going.
- (jō) *hū chāl^otō-hōt*, (if) I had been going.
- hū chālyō* (or *chālēlō*), I went.
- hū chālyō-chhā*, I have gone.
- hū chālyō-hatō*, I had gone.
- (jō) *hū chālyō-hōū*, (if) I may have gone.
- (jō) *hū chālyō-hōt*, (if) I had gone.
- hū chāl^owānō-chhā*, I am about to go.
- hū chāl^owānō-hatō*, I was about to go.
- (jō) *hū chāl^owānō-hōū*, (if) I be about to go.
- (jō) *hū chāl^owānō-hōt*, (if) I had been about to go.

Irregular verbs.

(1) *Thawū*, to become. Pres. sg. (1) *thāū*, (2, 3) *thāy*; pl (1) *thāi*, (2) *thāō*, (3) *thāy*. Futuro, (1) *thāi*, (2) *thāē*, and so on; conj. part. *thāinē*. The stem is *thā* before *i*, *f*, or a consonant. Otherwise it is *thā*. Note, however, *thāi*, past part., and *thāy* of pres. tense, 2nd and 3rd sing. and 3rd plur.

(2) *Jawū*, to go. Conjugated like *thawū*. Past part. also irregular. See below.

(3) *Jōiē*, it is necessary (defective impersonal); fut. *jōiē*; past subj. (jō) *jōiat*; pres. part. *jōitō*. *Mārē ā chōp^odī jōiē*, to me this book is necessary.

(4) Verbs like *lāwū*, to take, *dāwū*, to give, *kōwū*, *kehlēwū*, or *kālōwū*, to say, *rāwū*, *rehlēwū*, or *ralōwū*, to remain, form the 2nd and 3rd sing. and 3rd plur. pres., *lā*, *dā*, *kehlē* or *kālē*, and *rehlē* or *ralē*. So, conjunctive participle *kehlēnē*, *lānē*, *dānē*; fut. *lāiē*, and so on.

(5) Verbs with roots in *ē*, like *pīwū*, to drink, form the 1st plur. present like *pīē*.

(6) If the root ends in *ō*, it becomes *u* before the terminations *-ē* and *-ō*. Thus, *jōwū*, to see; *jūō*, he sees; *jūō*, you see. But *jōiē*, because the *-ē* is not a complete termination. *Hōwū*, to be, and *kalōwū*, to be rotten, make *hōy* and *kalōy*, respectively, with the termination *ō*.

(7) If the root ends in *ē*, it becomes *ī* before *i* or *y* in some dialects, but not in the Standard. Thus (dialectic), *bee^owū*, to sit; *bee^onē*, having sat: *vas^owū*, to dwell; past part. *vas^oyō*.

(8) Irregular past participles.

<i>Bee^owū</i> , to sit,	past part.	<i>bee^ohō</i> , <i>bee^ohōlō</i> .
<i>Dākh^owū</i> , to see,	" "	<i>dākhō</i> , <i>dākhōlō</i> .
<i>Nās^owū</i> (or <i>nās^owū</i>), to flee,	" "	<i>nās^ohō</i> , <i>nās^ohōlō</i> .
<i>Pee^owū</i> , to enter,	" "	<i>pee^ohō</i> , <i>pee^ohōlō</i> .
<i>Bihīwū</i> or, better, <i>biwū</i> , to fear,	" "	<i>bīdhō</i> or <i>bīnō</i> , <i>bīdhōlō</i> or <i>bīnōlō</i> .
<i>Dōwū</i> , to give,	" "	<i>dīdhō</i> , <i>dīdhōlō</i> .
<i>Kar^owū</i> , to do,	" "	<i>kīdhō</i> or <i>karyō</i> , <i>kīdhōlō</i> or <i>karyōlō</i> .
<i>Khāwū</i> , to eat,	" "	<i>kīdhō</i> , <i>kīdhōlō</i> .
<i>Lōwū</i> , to take,	" "	<i>līdhō</i> , <i>līdhōlō</i> .

¹ And so, throughout, the participles in *hō* may be substituted for that in *yō*.

² Or *mār^owānō*, *chāl^owānō*, and so throughout.

<i>Piwũ</i> , to drink,	past part.	<i>pidhō, pidhēlō.</i>
<i>Hōwũ</i> , to be,	" "	<i>halō, hōlō</i> (regular).
<i>Suwũ</i> , to sleep,	" "	<i>sulō, sutēlō.</i>
<i>Mar'wũ</i> , to die,	" "	<i>muḍ, muḍlō</i> or <i>marēlō.</i>
<i>Jawũ</i> , to go,	" "	<i>gayō, gaḣlō.</i>
<i>Kahōwũ</i> , to be rotten,	" "	<i>kahōyō, kahēlō.</i>
<i>Kehēwũ</i> , or <i>kahewũ</i> , to say,	" "	<i>kahyō, kahēlō.</i>
<i>Kehēwũ</i> or <i>rahēwũ</i> , to remain,	" "	<i>rahyō, rahēlō.</i>
<i>Nīpaj'wũ</i> , to be produced,	" "	<i>nīpajyō</i> or <i>nīpanyō.</i>
<i>Upaj'wũ</i> , to be produced,	" "	<i>upajyō</i> or <i>upanayō.</i>

The past gerunds of these verbs are regular. Thus, *tē khāyā* (not *khādā*) *karē-chhē*, he eats frequently. Gerunds formed after the analogy of the past participles are also found, but rarely.

In north Gujarat, passives whose roots end in *ā*, may optionally form the past participle by adding *uḍ* (*nī, nū*) instead of *yō* (*ī, yū*). Thus, *bharānō* (or *bharāyō*), was killed; *chhapānō*, was printed. So, also, *dīhānō*, for *dēkhāyō*, 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 *luditur a me*).

The passive stem is formed by adding *ā* to the root. Thus, *lakḥ'wũ*, to write; *lakḥāwũ*, to be written. If the root ends in a vowel, *wā* is added, not *ā*. Thus, *jōwāwũ*, to be seen. A preceding *ā* is shortened. Thus, *wāpar'wũ*, to use, passive *wāp'āwũ*; *gāwũ*, to sing, passive *gawāwũ*; *āw'wũ*, to come, passive *awāwũ*; *awāy*, it is come. These passives have usually a potential sense; *lakḥāy*, it can be written; *dēkhāy*, it can be seen, it is visible; *awāy*, it can be come.

Another passive is formed by conjugating the past participle with *jawũ*, to go, as in Western Hindi. Thus, *te māryō gayō*, he was struck.

Another is formed with *āw'wũ*, to come, and the locative of the infinitive. Thus, *ē wastu jōwā-mū āw'sē*, this thing will come into seeing, will be seen.

With all these passives the doer of the action is put in the ablative, not in the case of the agent. Thus, *rājā-thī ē kām karāyē*, this work was done by the king.

Causal Verbs. These (including transitives from neutrals) are usually formed by adding *āw* or *āḍ* to the root, a preceding *ā* being shortened.

Thus, <i>lakḥ'wũ</i> , to write,	<i>lakḥāw'wũ</i> , to cause to write.
<i>dēkh'wũ</i> , to see,	<i>dēkhāḍ'wũ</i> , to cause to see.
<i>sā bhaj'wũ</i> , to hear,	<i>sā bhaj'āw'wũ</i> , to cause to hear.

Sometimes the added syllable is *aw*. Thus, *chhōḍ'wũ*, to release, *chhōḍāw'wũ* or *chhōḍāw'wũ*, to cause to release.

Irregular are—

<i>bhal'wũ</i> , to be mixed,	<i>bhālaw'wũ</i> , to mix.
<i>phar'wũ</i> , to be turned,	<i>phāraw'wũ</i> , to turn.
<i>mal'wũ</i> , to be met,	<i>mēl'wũ</i> , to mingle.
<i>piwũ</i> , to drink,	<i>pāwũ</i> , to give to drink.
<i>mar'wũ</i> , to die,	<i>mār'wũ</i> , to strike, kill.
<i>ḥar'wũ</i> , to be fixed,	<i>ḥāraw'wũ</i> , or <i>ḥarāw'wũ</i> , to fix.

and others.

Double causals and passives can be formed from causals. Thus, *kḥaw'ḍāw'wũ*, to cause to eat; *tapāw'wũ*, to cause to be warm; *tapāwāwũ*, 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.

Intensives,—*māri nākh'wũ*, to strike down, kill.

Potentials,—*lakḥī sak'wũ*, to be able to write.

lakḥī sakāwũ, to be able to be written.

Completives,—*lakḥī chhūḥ'wũ*, to finish writing.

(2) From the past gerund.

Frequentatives,—*bōlyā* (or *bōlyā*) *kar'wũ*, to speak frequently.

khāyā (or *khāyā*) *kar'wũ*, to eat frequently.

jayā (or *jayā*) *kar'wũ*, to go frequently.

(3) From the present participle, with *jawũ*, *āw'wũ*, or *rahēwũ*.

Continuatives,—*bōl'ē* *rahēwũ*, to keep talking.

(4) From the infinitive.—

Obligatives,—*sepāhībōḍ bhūkhō mar'wũ paḍ'ēḥ*, to the sepoys dying by hunger will fall, the sepoys will have to die of hunger.

Permissives,—*jawā* (oblique) *dēwũ*, to allow to go.

Inceptives,—*kar'wā lāg'wũ*, to begin to do.

IV. PARTICLES. The negative of the verb substantive has been already described. *Mā* is prohibitive. It follows the verb; *dhō mā, do not fear*. *Nā* is used in answering questions like our 'no.' It and *na* are also used in prohibition, preceding the verb; *na dhō, do not fear*. *Nā* in such cases may also follow. The usual general negatives are *na* (generally with the present) and *nāhī*.

Questions which do not contain an interrogative pronoun are generally indicated by *ēḥ*, what? Thus, *ēḥ tawē jādō-chhō*, are you going?

The emphatic suffix *ḥ* is of frequent occurrence. Thus, *tawēḥ*, you indeed; *ḥkaj*, only one. It corresponds to the Marāṭhī *-ch*.

GUJARĀTĪ GRAMMAR

APPENDIX I

Words containing a short *e*.The following list of Gujarātī words containing short *e* is taken from the *Narmakōś* :—

<i>ed</i> (<i>chīd</i>), stocks, fetters.	<i>prem-kōr</i> , a woman passionately fond of her lover, but
<i>edi</i> , lazy	<i>prēm</i> , love
<i>em</i> , thus	<i>phen</i> , a snake's hood.
<i>eru</i> , a snake.	<i>phel</i> , pretence
<i>ewā</i> (<i>chvā</i>), habit, custom.	<i>phel'wū</i> , to be spread
<i>elē</i> , in vain	<i>phes'lō</i> , a decision.
<i>ked</i> , the waist.	<i>le</i> , two
<i>keḍiyū</i> , a jacket	<i>bechārak</i> , about two or four
<i>kenīgam</i> , whither ?	<i>beḥak</i> , a seat
<i>kem</i> , how ?	<i>ben</i> (<i>behn</i>), a sister
<i>ker</i> , <i>kerā</i> , a certain wild fruit.	<i>berū</i> (<i>bu hrū</i>), deaf
<i>ker'ḍō</i> , a <i>ker</i> -tree	<i>bel</i> , a bull.
<i>ker'bō</i> , a kind of dance	<i>bes'uū</i> , to sit
<i>kerī</i> , a mango.	<i>bhe</i> or <i>bhō</i> , fear
<i>kāl</i> or <i>kal</i> , sharp pain, but <i>kāl</i> , a plantain.	<i>bhenū</i> , an earthen cooking pot
<i>khe</i> , consumption	<i>bherau</i> , a certain musical mode, a form of Śiva.
<i>khoṇ</i> , a hindrance.	<i>modak</i> , a frog.
<i>khel</i> , paste, starch	<i>medhō</i> , a ram.
<i>gohi</i> , secret, hidden	<i>medī</i> , a certain plant (<i>Lawsonia inermis</i>).
<i>gel</i> , indulgence.	<i>medō</i> , fine wheaten flower
<i>ghen</i> , drowsiness.	<i>menū</i> , a jay, a <i>manū</i> .
<i>gher</i> , in a house	<i>memān</i> (<i>mehmān</i>), a guest
<i>gherū</i> , deep-coloured.	<i>mer</i> , interjection, be off !
<i>ghelū</i> , mad, foolish.	<i>mel</i> , dirt, filth
<i>che</i> or <i>chēh</i> , a funeral pyre.	<i>melē</i> , spontaneously.
<i>chen</i> , a muskrat.	<i>ren</i> , night
<i>chen</i> (<i>chēhn</i>), rest, repose	<i>renu</i> , dust.
<i>chel</i> , itching	<i>le</i> (<i>leḥ</i>) or <i>lē</i> , inclination, propensity
<i>chhe</i> , he is.	<i>lekō</i> (<i>leḥkō</i>), motion, gait
<i>jeḥwanti</i> , a certain metre.	<i>len</i> (<i>lehn</i>), dues, debts due
<i>jenīgam</i> , whither ?	<i>ler</i> (<i>lehr</i>), a wave
<i>jeṇ</i> , how.	<i>leḥin</i> (<i>leḥlīn</i>), intent upon.
<i>gher</i> , poison.	<i>leḥō</i> , a trowel.
<i>ḥel</i> (<i>ḥehl</i>), prying.	<i>lewū</i> (<i>leḥwū</i>), to reflect, think (but <i>lēwū</i> , to take)
<i>ḥhel</i> , a peahen.	<i>ve</i> (<i>veh</i>), a hole.
<i>tem</i> , so.	<i>ven</i> , voice, word.
<i>den</i> , a debt.	<i>venā</i> , a lute
<i>dhen</i> , a woman in her first pregnancy.	<i>venī</i> , a wooden bar fitted against a door
<i>dhen</i> , a cow.	<i>venū</i> , a water cart
<i>nen</i> , an eye.	<i>vor</i> , enmity.
<i>nem</i> , intention.	<i>verāg</i> , absence of worldly affection.
<i>nemī</i> (<i>nehmī</i>) or <i>nehemī</i> , always.	<i>verāḍī</i> , name of a certain musical mode.
<i>nel</i> , a narrow lane.	<i>vere</i> , with, along with.
<i>pejan</i> , an anklet.	<i>sen</i> , wise, discreet.
<i>peḥū</i> , entered.	<i>seher</i> , a city.
<i>peḥō</i> , like to.	<i>sej</i> (<i>sehj</i>), a little.
<i>pēḍō</i> , a kind of sweetmeat.	<i>sen</i> , hemp.
<i>peṇī</i> , a frying pan.	<i>seniyū</i> , hemp-cloth.
<i>penḍō</i> , a blow with the clenched fist.	<i>sel</i> , taking the air, a walk
<i>poḍ</i> , confusion.	<i>sewū</i> (<i>seḥwū</i>), to bear, endure.
<i>per</i> , a method.	<i>haḍ</i> , stocks, fetters, cf. <i>ed</i> .
<i>pel</i> (<i>pehl</i>), beginning.	<i>keuḍ</i> , practice, habit, cf. <i>ewā</i> .
<i>pes'uū</i> , to enter.	

GUJARĀTĪ GRAMMAR.

APPENDIX II.

Words containing a broad *ō*.

The following list of words in which *ō* is pronounced like the *aw* in 'law,' and transliterated *ō*, is compiled from the Narmakōś and other standard dictionaries:—

- ōkhar*, a surname.
*ōkhāg*ōwū*, to call out.
*ōg*nā*, small pieces of cake, etc.
*ōg*lō*, half-boiled rice.
*ōgal*ōwū*, to ooze.
ōgāl, that which is spit out after chewing a thing.
ōchar, a voucher, a document (a corruption of 'voucher').
*ōchar*ōwū*, to utter, speak.
ōchintū, unexpectedly.
ōchchāv, holiday.
ōchhāq, a sheet, coverlet.
ōjhaṭ, a slap.
ōjhal, a curtain, a veil.
ōjhū, a shadow.
ōḡāwū, to desire.
*ōtal*ōwū*, to forget.
ōthār, a nightmare.
ōdhān, pregnancy.
ōdhār, rescue, salvation. *
ōr, another. See *ōr* in App. III.
*ōr*lō*, joy, fruition.
*ōr*māi*, a step-brother.
ōriyō, joy, fruition, relief.
ōl, dry or acid saliva in the mouth.
ōliyū, simple, artless.
ōsanhāwū, to be bashful.
ōsinhāl, free from obligation after returning a favour.
*ōsar*ōwū*, to recede, be contracted.
kōl, a cuckoo.
kōlō, coal.
kōgaliyū, cholera.
*kōg*lō*, a mouthful of water.
*kōch*lū*, the shell of a nut.
kōṭh, *kōṭhū*, a wood-apple; but *kōṭhū*, a face.
kōḡū, cowries.
kōḡiyū (*kōḡiyū*), a byre; afflicted with white leprosy.
kōḡi, a sore; a cowry.
kōn, who?
kōdālī, a hoe.
kōdālō, a large hoe.
kōdī, ever, at any time.
kōḡū, an old she-buffalo.
*kōl*sō*, coal.
kōlō, greyish.
kōhṭak, one of a number of squares ruled on paper.
*kōsan*ōwū*, to mix.
kōsar, deficiency.
*kōr*lū*, the iron part of a ploughshare.
kōl, a small wisp of grass, but *kōl*, a large rat.
kōliyō, a mouthful.
kōḡō, a wisp of grass.
- khōl*rū*, a pretext.
khōrū, raised.
khōl, oilcake; a search.
khōlō, the lap.
*gōkh*lō*, a recess in a wall.
gōyū, dirty, nasty.
gōṭhō, a byre; case; a nest.
gōd, a boil, a tumour.
gōnnī, a married woman invited to dinner in fulfilment of a vow.
gōtar, a kind of cattle-fodder.
gōtū, forage; manure.
gōr, a family priest.
gōraw, a dinner given by the father of a bride to the bridegroom.
gōl, treacle, but *gōl*, spherical.
gōliyō, an empty treacle-jar.
ghōn, a large, heavy, hammer.
ghōnyū, a drum.
chōk, a quadrangle.
*chōk*phū*, a quadrangular frame.
*chōk*di*, a square; an aggregate of four.
*chōl*ḡū*, an ear ornament.
*chōk*ōwū*, to start; shy.
chōkas, exact.
chōki, a police station.
chōlō, a quadrangular spot for cooking.
chōkhandū, square.
chōkhānī, a kind of chequered cloth.
chokhunī, on all sides.
chōkhan, quadrangular.
*chōg*ḡō*, the figure 4.
chōgam, on all sides.
chōghaṭiyū, a period of four *ghaṭis*.
chōḡ, a heap.
*chōḡaw*ōwū*, to cook.
chōḡān, breadth.
chōḡū, broad; fourfold.
chōḡō, a heap.
chōtaraph, on all sides.
*chōl*rū*, thirty-four.
*chōl*rō*, a raised square, a *chabutra*.
chōḡār, a kind of cloth.
chōḡāl, having four measures of time.
chōḡh, a tribute of one-fourth of the revenue; the fourth day of a lunar fortnight.
chōḡhū, fourth.
*chōḡh*ri*, a certain public officer.
chōḡhārū, four-edged.
chōḡp, vigilance; a mace.
chōpagū, a quadruped.

APPENDIX II—*contd.*

- chōp*ḍi*, a book.
*chōp*dō*, an account-book, a ledger, but *chōp*ḍū*, unctuous.
*chōp*dār*, a mace-bearer.
chōpāi, a kind of metre.
chōpānyū, a pamphlet.
chōpās, on all sides.
chōpālō, a litter, a swing.
chōphāl, a cloth having four folds.
chōmāsū, the monsoon, rainy season.
chōhāḥr, in four directions.
chōras, a square.
*chōr*sū*, a cube
chōrō, a public square in a village.
chōryāsī, eighty-four.
chōlāi, a kind of vegetable.
*chōw*ḍū*, fourfold.
chōwāḥḥ, on all sides.
chōwādō, a place for cattle-grazing.
chōvis, twenty-four.
chōḥḥ, sixty-four.
chōvar, a necklace with four strings.
*chōs*lū*, a slice.
chōḥi, a kind of vegetable, but *chōḥi*, a bodice.
chōḥ, a fig, for
chōḥi, an embryo arrested in its growth in the womb, but
chōḥi, a shrub
*chōḥi*sū*, a piece of dry bark.
chōḥi, bark.
chōḥiḥḥ, husks.
chōḥi, a wave.
chōḥi, twins.
chōḥi, a ghost, evil spirit.
chōḥi, mockery, fun.
chōḥi, mockery, but *chōḥi*, a crowd.
chōḥi, a place; a kind of sweetmeat.
*chōḥi*yū*, jocular, rude.
chōḥi, shape, figure.
chōḥi, a large drum.
chōḥi, then, verily; on the other hand.
chōḥi, then.
chōpan, nevertheless.
chōr, look, aspect.
*chōr*ḍi*, an earthen pot with fire in it carried before a bier.
chōḥi, roguishness.
chōḥi (chōḥi), one and a half.
chōḥi, magnanimous; artless.
chōḥi, a club.
chōḥi, generous, profuse.
chōḥi, the pole of a carriage.
chōḥi, a drum; a thump.
chōḥi, a kind of song sung by women.
*chōḥi*ḥḥ*, to whitewash.
chōḥi, white.
chōḥi, separate
chōḥi, a memorandum.
chōḥi, helpless.
chōḥi, a kettledrum; a time, turn.
chōḥi, the ninth day of a lunar fortnight.
- chōy* (chōy), may not be.
chōr (chōr), a scratch made by the nails.
*chōr*ḥḥ* (chōr*ḥḥ), name of a certain festival.
chōḥi, mongoose.
chōḥi, the ace of dice
chōḥi, a promise, vow
chōḥi, ninety-nine and three-quarters.
chōḥi, three-fourths of one-hundred, seventy-five.
chōḥi, three-quarters.
chōḥi, a throw in dice, the ace and two sixes, *i.e.* thirteen.
chōḥi, last year.
chōḥi, the amount held in the two hands placed open side by side.
chōḥi, a street, a lane
chōḥi, a door-keeper.
chōḥi (chōḥi), wide
chōḥi, death.
*chōḥi*rū*, husk, chaff
chōḥi, memory.
chōḥi, smell, odour
chōḥi, spray
chōḥi, grains in an ear of corn
chōḥi or *chōḥi*, fear.
*chōḥi*rū*, in front.
chōḥi or *chōḥi*, a way, passage.
*chōḥi*ḥḥ*, dearness.
chōḥi, dear, high-priced.
chōḥi, eating, food.
chōḥi, the roll of names in a boys' school.
chōḥi, delay
chōḥi (chōḥi) or *chōḥi*, the face.
chōḥi or *chōḥi*, clarified butter or oil poured on dough.
chōḥi-*chōḥi*, gradually.
chōḥi (chōḥi), tree-blossoms, but *chōḥi*, a peacock.
chōḥi, soft hair
chōḥi, a maternal grandfather's house.
chōḥi, nausea.
*chōḥi*ḥḥ*, to shred anything for cooking.
*chōḥi*yū*, that part of a garment on which the lace is fixed.
chōḥi, a preparation of gram-flour.
chōḥi, insipid.
chōḥi (chōḥi), pertaining to a maternal grandfather's house (chōḥi).
chōḥi (chōḥi), a fierce quarrel.
chōḥi, airs, ostentation, but *chōḥi*, a sapling.
chōḥi, a child's penis.
chōḥi, a slave-girl.
chōḥi (chōḥi), a purchaser.
*chōḥi*ḥḥ* (chōḥi*ḥḥ), to purchase.
chōḥi, the side.
chōḥi (chōḥi), a well.
chōḥi, near, close to.
chōḥi, with.
chōḥi, roguery.
chōḥi, a large needle.
*chōḥi*ḥḥ* (chōḥi*ḥḥ), to scrape.
chōḥi or *chōḥi*, a weal.
chōḥi, that which will be.
chōḥi, he may be; let it be.

GUJARĀTĪ GRAMMAR

APPENDIX III.

Words in which there is an unwritten *h*.

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 ફેડ, pronounced *kēhwō*, 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, ફેડ ફેડ or ફેડ, and that the *h*-sound is in most of them there by right of origin, as in બેહર *behr*, deaf, derived from the Sanskrit *badhīrah*, through the Prakrit *bahīrō*, or as in બેહતર *bēhtar*, better, from the Persian *bīhtar*. 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.

<i>atāhr</i> (for <i>aḥhār</i> or <i>arāḥh</i>), eighteen	<i>kahrō</i> , the wall of a house
<i>an'sahmaj</i> , without understanding	<i>lahlai</i> , tin.
<i>ahmā</i> , we.	<i>kahlauwō</i> , a part of a marriage ceremony in which women offer sweetmeats to the bridegroom.
<i>ahwalai</i> , pertinacity.	<i>kāh</i> , or <i>kyāh</i> , where?, but <i>kā</i> , why?
<i>ahwādū</i> or <i>hawāḥhū</i> , the udder.	<i>kāhūt-ghal</i> , removing and replacing
<i>ahwāḥhō</i> , <i>ahwāḥhō</i> , or <i>hawāḥhō</i> , a water-trough	<i>kāhūt-nū</i> , to extract.
<i>āhph</i> , panting	<i>kāhḥḥ-nār</i> , one who brings out.
<i>āhph'īlū</i> - <i>kāph'īlū</i> , confused	<i>kahḥḥō</i> , a decoction, an exit water channel
<i>āhphī-jawū</i> , to pant	<i>kāhn</i> , a message, but <i>kān</i> , a visit of condolence
<i>āhwū</i> , of this kind	<i>kāhni</i> , a story
<i>ahh'kū</i> or <i>ah'kū</i> , a rain of fire	<i>kāhr</i> , a palki-bearer, but <i>kār</i> , a deer.
<i>āhnū</i> , hot.	<i>kāhr-wō</i> , a kind of dance
<i>ehḥ</i> or <i>hed</i> , stocks, fitters, a drove of cattle	<i>kāhrō</i> or <i>kyahrō</i> , when?
<i>ehḥ'kī</i> , death-struggles.	<i>kāhlū</i> , a cotton pod, but <i>kālū</i> , hisping.
<i>ehdiyā</i> (pl), a drove of cattle, but <i>ehdiyū</i> , castor-oil	<i>kāhwō</i> , coffee
<i>ehḥō</i> , affection.	<i>kuhḥḥ-wū</i> , to be tessed.
<i>ehrō</i> or <i>hawāḥhō</i> , a water-trough.	<i>kulhāpō</i> , vexation
<i>ehli</i> or <i>hēli</i> , an incessant shower of rain	<i>kuhḥḥi</i> or <i>kuhḥḥū</i> , an earthen pot
<i>ehliwār</i> , in this year	<i>kēhn</i> , a message.
<i>ehliō</i> , a push.	<i>kēhni</i> , a proverb.
<i>ehwā</i> or <i>hewa</i> , habit, custom	<i>kēhnū</i> , whose.
<i>ehwū</i> , of this kind.	<i>kēhr</i> or <i>kēhēr</i> , a catastrophe
<i>eh'wū</i> or <i>hal'wū</i> , to be familiar.	<i>kēhwal</i> , a proverb
<i>ehḥō</i> , a wave of water.	<i>kēhwārē</i> , at what time?
<i>ehn</i> , in this year.	<i>kēhwū</i> , of what sort?
<i>ehnni</i> or <i>ehh'nī</i> , an embroidered cloth.	<i>kēhuū</i> , to say.
<i>ehr</i> , like, following the example of. (The <i>Narmakōś</i> writes the word for 'other' <i>ōr</i> , but other dictionaries have <i>ōhr</i> , and do not give the meaning here given for <i>ehr</i> .)	<i>kēh</i> , mortification (the disease).
<i>ehḥḥ-wū</i> or <i>ehḥḥ-wū</i> , to clothe	<i>kēhḥū</i> , a riddle.
<i>ehḥū</i> , near.	<i>kēhḥ</i> , a byre.
<i>ehlān</i> or <i>hōlān</i> , the sloping bullock-track of a well.	<i>kēhḥ</i> , white leprosy.
<i>ehlāwū</i> or <i>hōlāwū</i> , to be extinguished.	<i>kēhḥiyū</i> , afflicted with white leprosy.
<i>ehli-wū</i> , to comb.	<i>kēhḥiyū</i> , a byre.
<i>ka-dāhḥō</i> or <i>ka-dahāḥhō</i> , on an unlucky day.	<i>kēhḥyō-lōban</i> , a kind of gum.
<i>kāhnaiyō</i> , a fop, a gallant.	<i>kēhḥyō-sāp</i> , a kind of serpent.
<i>kāhyū</i> or <i>kahyū</i> , said.	<i>kēhḥi-nār</i> , a kind of grain, <i>juwār</i> .
	<i>kēhḥḥō</i> , a riddle, but <i>kēḥḥō</i> , a whip.

APPENDIX III—*contd.*

- kōḥnī*, the elbow.
kōḥy'qō, a riddle, but *kōy'qō*, a whip.
kōḥy'ṛi, decayed, rotten.
kōḥyā-bōḷi, speaking with prolixity.
kōḥyū, speaking with prolixity.
kōḥlū, reddish-brown.
kōḥlū, a jackal.
kōḥwāqō, *qāi*, a hatchet.
kōḥwān, putrefaction.
kōḥwū or *kōḥōwū*, to putrefy.
kōḥḷi, the vine of a *kōḥḷi*.
kōḥḷi, a kind of gourd.
kḥāḥḷi or *kḥāḥḷi*, a threshing floor.
kḥāḥi, a ditch, but *kḥāi*, food.
kḥāḥwō, a kind of weed
kḥōḥwū, to lose.
grēḥwū or *grēḥēwū*, to take.
chahq-utar, ascent and descent.
chahqan, an ascent
chahq'ti, 1140
chahq'ti, rising.
chahq'wū, to rise.
chahq'āi, an attack
chahq'āu or *chahq'ēl*, vain.
chahq'ā-chahq'i, competition.
chahq'āw or *chahq'āwō*, ascent.
chahq'āw'wū, to cause to rise.
chahq'iyaḷi, superior.
chāh, tea.
chāḥy'nā, love.
chāḥwū, to love
chāḥiyū, imitable, but *chāḥiyū*, a bead.
chāḥq or *chāḥq*, irritability.
chāḥlō, a cart-rut.
chāḥl'qī, a hearth.
chāḥlā-sag'qī, a portable hearth.
chāḥlō, *chāḥl* or *chāḥlō*, a fireplace.
chāḥn, ease, repose; a mark.
chāḥnō, oraving.
chāḥr'wū, to erase.
chāḥḥ, pain caused by indigestion.
chāḥḥ'wū, to adhere.
chāḥḥ'q'wū, to affix.
chāḥḥ'iyā, pinching frequently.
chāḥḥ'iyō-lāḍu, a kind of sweetmeat.
chāḥḥ'fi, a pinch.
chāḥq'wū, to affix.
chāḥāḥlō, curdled milk.
chāḥāḥ, a shelf, a thatch.
chāḥāḥ'ḷi, a ceiling.
chāḥāḥ'wū, to thatch; to besit
chāḥāḥ'iyū, beating the breast in mourning.
chāḥāḥyū, a thatched outhouse.
chāḥāḥr, ashes.
chāḥāḥr'wū, to compromise.
chāḥāḥri, a film on liquid.
chāḥāḥrū, dust, rubbish.
chāḥāḥq or *chāḥāḥq'ṛi*, teasing.
- chāḥāḥq'wū*, to tease.
chāḥāḥqā-chāḥāḥqī, a knot tied at the time of performing a marriage ceremony.
chāḥāḥqō, conclusion, end.
chāḥāḥr or *chāḥāḥranqō*, watery excrement.
chāḥāḥr'wū, to discharge watery excrement.
chāḥāḥ, a plastering with chunam.
chāḥāḥd, dry crust of mucus.
chāḥāḥl'wū, to vomit milk (of a baby).
ḷāḥ or *ḷyāḥ*, where
ḷāḥwē or *ḷyāḥwē*, when.
ḷāḥhō, pomp.
ḷāḥk, beating, dashing.
ḷāḥr or *ḷher*, poison.
ḷāḥwū, (such) as, like.
ḷāḥwē, while.
ḷāḥd, *ḷāḥ* or *ḷāḥq*, coldness
ḷāḥqak or *ḷāḥqak*, coolness.
ḷāḥqā, ironical scolding.
ḷāḥqiyō-lāw, wage.
ḷāḥqī, ashes.
ḷāḥqī-ḷiyal, certain days in the month of Śrāvaṇ on which cold food is eaten.
ḷāḥdū, cold (*ad.*)
ḷāḥqōḥiyū, a cooling medicine.
ḷāḥch, pride.
ḷāḥy'ḷū, loquacity.
ḷāḥl, prying; a certain beggars' cry.
ḷāḥliyō, a beggar who employs *ḷāḥl*.
ḷāḥyō, a person set in a field to scare birds.
ḷāḥ'wū, to scare birds.
ḷāḥlō or *ḷāḥlō*, the cry of a bird.
ḷāḥr, a certain coin.
ḷāḥri-lēwū, to take by force
ḷāḥri-nō-ghōqō, the game of hide-and-seek.
ḷāḥq, *ḷāḥq*, see *ḷāḥq*.
ḷāḥqī or *ḷāḥqī*, see *ḷāḥqī*.
ḷāḥqō or *ḷāḥqō*, see *ḷāḥqō*
ḷāḥ-pan or *ḷāḥyū-pan*, wisdom, prudence.
ḷāḥm, a brand, cautery.
ḷāḥm'wū, to braid, but *ḷāḥ'wū*, to tie by the leg
ḷāḥmēl, branded.
ḷāḥyū, wise, prudent.
ḷāḥō, dirt.
ḷāḥm'chū, a small stick of sugarcane.
ḷāḥrō, a log tied to an animal's neck, but *ḷāḥrō*, a tent.
ḷāḥ'ḷū or *ḷāḥlō*, see *ḷāḥlū*.
ḷāḥq, see *ḷāḥq*.
ḷāḥqiyū, see *ḷāḥqiyū*.
ḷāḥqī, a kind of ornament.
ḷāḥnī or *ḷāḥnī*, a whey-pot.
ḷāḥ'wū or *ḷāḥl'wū*, to shake (a liquid), but *ḷāḥ'wū*, to shake and pick up what comes to the surface.
ḷāḥlō, a thick filthy liquid.
ḷāḥ or *ḷyāḥ*, there.
ḷāḥq, see *ḷāḥq*.
ḷāḥr-pachḥi, after then, after that time.
ḷāḥrē or *ḷyāḥrē*, then.
ḷāḥ'ḷāḥi, forty-three.

APPENDIX III—contd.

tēhtrīs, thirty-three.
tēhnāi-jawū, to be ripe.
tēhstf, sixty-three.
tēhwārē, then.
tēhwū, such.
tēhwō, immediately, instantly.
tēhtr, seventy-three.
tōhrī, anger, wrath.
thuhēriyō, *thuhwar* or *thōhr*, a kind of Euphorbia.
dahrō, a ditch.
dāhā, *dāhā*, or *dāhd*, a molar tooth.
dāhdam, a pomegranate.
dāhāi, *dāhāi*, or *dāhāi*, the beard.
dāhāō, *dāhāō*, or *dāhāō*, a day.
dāhy^akō or *das^akō*, a group of ten, a decade.
dēhrāwar, the room in which the family gods are kept.
dāhrī, a small *dāhrū*.
dāhrū, a small temple
dēhlī, the upper story in front of a house.
dēhlū, *dēhlū*, *dēhlū*, or *dēhlū*, the gate of a street.
dōhā, one and a half
dōhāiyū or *dōhāiyū*, three pies, a pie
dōhni or *dōh^anī*, a milk-pan
dōhā^aqū, a kind of musical instrument.
dōhy^aiū, difficult.
dōhrō or *dōh^arō*, a couplet, a distich.
dōhl, affliction
namāhrū, pitiless.
nāhrānī or *nāhrōnī*, an instrument for paring the nails.
nāhvēhā, a kitchen
nāvēhlō, the skin close to the nail.
nāhsānū, a wilderness, an abandoned place.
nāhn, the menses.
nāhnū, the ceremony of bathing the bridegroom, but
nānū, a coin.
nāhīi-dhōtī, a woman arrived at full age.
nāhnam, inferiority.
nāhnū or *nāhnōrū*, small.
nāhr^akāhū, the centre iron pipe of the nave of a wheel.
nāhrū, guinea-worm.
nāhl, see *nyāhl*.
nāhwan, bathing.
nāhwū, to bathe.
nāhō^arī, a certain small measure of value, half a pie.
nāhs^awū, to run away.
nāh, the tube of a hubble-bubble.
nāhōhō, the snake of a huqqā.
nāhmī or *nāhmī*, always.
nāhrū, a gutter.
nāhīyū or *nāhīyū*, the skin close to the nail.
nāhkar^awū, to invite.
nāhkarīyō, the bearer of an invitation.
nāh^arū, an invitation.
nāhy or *nāhōy*, may not be.
nāhr, a scratch made by the nails.
nāh^aiū, the name of a certain festival.
nyāhl or *nāhl*, rich.
paḥnō or *paḥ^a*, there, in that place.
paḥnō, the breadth of a cloth.
paḥnōtī, a certain evil conjunction of the planets.

paḥnōtū, fortunate.
paḥrānō, against the will.
paḥrānō, *paḥrōnō*, a goad.
paḥiō, dawn, daybreak.
paḥrē or *par^ahē*, abstinence.
parōhā, *parōhā*, *parōhāiyū*, or *parōhāiyū*, dawn, daybreak.
paḥrōnō, a guest.
paḥ^a, see *paḥnō*.
paḥā, a mountain, but *paḥā*, obligation.
paḥāi, rocky, mountainous.
paḥāō, a custom, but *paḥāō*, a he-buffalo.
paḥn or *paḥnō*, a stone, a rock.
paḥniyārū, the place in a house where water-pots are kept.
paḥnī, the heel.
paḥnō, the flowing of milk into the udder.
paḥā or *paḥā*, a grinder (tooth), a paint for the teeth, but
paḥ, pain.
paḥyāl, besmearing the forehead of a woman with red ointment
paḥū, the mucus of the eye.
paḥāi or *paḥāi*, a generation.
paḥāu, the lower part of the belly.
paḥran, a kind of shirt.
paḥr^anū, a garment.
paḥr^awū, to wear, put on, but *paḥ^awū*, a piece of sugarcane.
paḥrāwū, to cause to put on.
paḥrēgī, a sentinel.
paḥrō, see *paḥrō*.
paḥl, beginning
paḥl wān, a wrestler.
paḥlā, at first.
paḥlū or *paḥlū*, first, but *paḥlū*, that.
paḥ, early morning.
paḥkīyū or *paḥkīyū*, an ear of *muwārī*, fit to be parched
paḥkch, arrival, a receipt.
paḥkch^awū or *paḥk^awū*, to arrive.
paḥkchī, a wristlet.
paḥkchēlū, knowing, well-instructed.
paḥkchū or *paḥkchū*, the wrist.
paḥk^awū, to sleep.
paḥknyū, a three-fourths part.
paḥk^awū, to crush.
paḥkū, crushed.
paḥkū, *paḥkūyū*, arrived.
paḥr, a period of three hours, but *paḥr*, a city; *paḥr*, next
year.
paḥras, delight.
paḥrēgīr, a sentinel.
paḥrō, or *paḥrō*, a watch, a guard.
paḥlāi, breadth.
paḥlīyū, a broad rupee.
paḥlū, broad.
paḥl, a family priest.
paḥrāl, a slight meal.
paḥrō-kāi, a woolen partition.
paḥrō, a certain measure of grain.
paḥwārō or *paḥwārō*, a fountain.
paḥlīyū, a street.
paḥnēvī, a sister's husband.

APPENDIX III—contd.

bāḥrō, pimples on the lips, but *bārō*, pride.
bāḥḥaiyā-khḥok'wā, to write off an account.
bāḥḥi, *bāḥḥai*, coagulated milk, but *bāḥi*, strong.
bāḥy, the arm.
bāḥy-dhar, *bāḥy-dhari*, a guarantee.
bāḥyū, a wooden support placed in the shutters of a door.
bāḥnū, a pretence, but *bānū*, a lady.
bāḥyū, the treble end of a drum, to which iron paste is not applied.
bāḥr or *bāḥār*, spring; outside.
bāḥranīyō, a sifter of goldsmith's dust.
bāḥr-wafīyō, an outlaw.
bāḥr-wafīyū, outlawry.
bāḥr-wāḥīyō, a sweeper.
bāḥr'wū, to sweep.
bāḥrū, singing out of tune, but *bārū*, a door.
bāḥraiyo, a rafter twelve cubits long; a sweeper; an outlaw.
bāḥl or *bāḥāl*, established, confirmed.
bāḥw'wū, bewildered.
bāḥw'wū, a doll, a statue.
bāḥkanū, timid.
bāḥyāmanū, frightful.
bāḥāhū, *bāḥnū*, afraid.
bāḥwū or *bāḥ'wū*, etc., to fear.
bāḥu, both.
bāḥkālū, uncontrollable in temper.
bāḥtālā, the time of life at which a man has to use spectacles.
bāḥtāls, forty-two.
bāḥk'wū, to send forth fragrance; to be disobedient.
bāḥdū, two waterpots, one on the top of the other, carried on the head.
bāḥtar, better, good.
bāḥn, *bāḥn'dī*, a sister.
bāḥn-panā, sisterhood.
bāḥn-panī, a female friend.
bāḥnī, a confidante.
bāḥr, *bāḥrū*, deaf.
bāḥrakḥ or *bāḥrarakḥ*, a flag.
bāḥr'kḥi, a wristlet.
bāḥr'kḥō, a rosary.
bāḥriyū, a kind of bird.
bāḥrū, see *bāḥr*.
bāḥn'wū, to be a purchaser, to give a handsel.
bāḥnī, a handsel.
bāḥt or *bāḥut*, much.
bāḥtēr, seventy-two.
bāḥyū, a buoy.
bāḥlū, large, excessive.
māḥq'wū or *māḥq'wū*, to overlay, line.
māḥlāw'qā, coaxing.
māḥlāw'wū, to beautify.
māḥlāwū, beautifying.
māḥs, much, many.
māḥy, *māḥy*, or *māḥi*, in.
māḥt, or *māḥāt*, checkmate; a mahout; of. *māḥwat*.
māḥmōrū, a present sent by parents to their daughter in the seventh month of her first pregnancy

māḥy, in, inside.
māḥy'rū or *māḥiyēr*, a married woman's mother's house.
māḥyō-māḥy, mutually.
māḥrō, my.
māḥl or *māḥāl*, a certain fiscal division of the country.
māḥl-karī, an officer in charge of a *māḥāl*.
māḥl'wū, to strain, but *māl'wū*, a whey-pot.
māḥwat, *māḥwadḥ*, a mahout, cf. *māḥt*.
māḥwarō, or *māḥwārō*, practice, habit.
māḥrat or *māḥrātā*, an instant.
māḥ or *māḥ*, a cloud.
māḥyar, a memorial, representation (corruption of English 'measure').
māḥnū, a taunt.
māḥtar, a sweeper.
māḥtā-yī or *māḥtō*, a teacher.
māḥmān or *māḥemān*, a guest.
māḥl'wū, to send.
māḥlū, *māḥlū*, *māḥlū*, *māḥlū*, or *māḥlū*, a street.
māḥ, *māḥ*, the face, see *māḥqū*.
māḥ-yānū, *māḥ-yānū*, the ceremony of first seeing the bride and bridegroom.
māḥt, *māḥtū*, *māḥtū*, large.
māḥtāp, *māḥtāp*, *māḥtāpān*, *māḥtāpā*, greatness.
māḥtāp-dāpī, a husband's sister.
māḥtāp-tāpī, loudly.
māḥq, a section among Brāhmins, Baniyās, etc., but *māḥq*, a chaplet.
māḥq'wū, a pile of cowdung-cakes or grass, but *māḥq'wū*, to twist.
māḥq'qū, the mouth of a thing.
māḥqū or *māḥqū*, mouth, the face, but *māḥqū*, delay.
māḥqū, by heart, by rote.
māḥqō or *māḥy'qō*, a net muzzle.
māḥt, death.
māḥtāyū, the eaves of a house.
māḥ-māgyū, as much as is asked for, without haggling.
māḥy'qō, a net muzzle.
māḥr, before; *māḥr* (or *māḥar*), a blossom.
māḥr'wū, to blossom.
māḥrī, a small net muzzle.
māḥrū or *māḥrū*, a chessman, a piece or counter in a game.
māḥrō, the mythical stone found in the head of a snake.
māḥl or *māḥl*, a palace, but *māḥl*, a crop.
māḥlā, pieces of old leather.
māḥlū, see *māḥlū*.
māḥwan, oil poured on dough.
māḥwānō, a disease of the mouth in cattle.
māḥwān'wū, to cry with the head covered.
māḥwū or *māḥ'wū*, to bewitch.
māḥsāl, a summons.
māḥsam, a season.
māḥl, low prices, but *māḥl*, nausea.
māḥlāi, pertaining to a maternal grandfather's house.
māḥqō, the *māḥuā* tree.
māḥwar, *māḥwār*, or *māḥwar*, a snake-charmer's flute.
ragat-rāḥy'qō, a certain medicinal plant.

APPENDIX III—*contd.*

- rāh* or *rāh*, a road.
r āhā or *rāhā*, a cry, a noise.
rāhī (fem.), resin; (maso.), a dollar (corruption of English 'royal').
rihā or *rihā* or *rihā* or *rihā*, to be pleased.
rūhī or *rūhī*, healing.
rēhā or *rēhā*, a kind of bullock-cart.
rēhā, a water wheel.
rēhā-māl, the line of vessels on a water-wheel.
rēhāyā, a spinning wheel.
rēhāhā or *rēhāhā*, a cart.
rēhā or *rēhā*, a kind of cement, but *ren*, night.
rēhāhā, a residence.
rēhānī, manner of living, conduct.
rēhāwāsi, inhabiting.
rēhāwā, *rāhāwā*, etc., to remain, dwell.
rēhānī-nākhā or *rēhānī-nākhā*, to rub away.
rēhāhā or *rēhāhā*, rustic, boorish.
rēhāhā, luncheon.
rēhā, very thick.
rēhān, a fierce quartel.
rēhāyā, an anchor.
rēhān or *rēhāwā*, enjoyment of a pleasure, fruition.
rēhā, a paste.
rēhā-lāskar or *rēhā-lāskar*, a complete army.
rēhā, a person of a certain sect of Baniyās.
rēhānī, distribution of presents to members of a community, but *rēhānī*, reaping.
rēhā, a kick.
rēhāyā, a conflagration; medicine that is to be licked; a kind of silk cloth.
rēhāyā-rī or *rēhā-rī*, boasting.
rēhā, a line, a row.
rēhāyā, a bramble.
rēhā, burning charcoal, see *rēhā*.
rēhā, see *rēhā*.
rēhā-nī, a ballad.
rēhā-lāskar, an army.
rēhāwā, to distribute presents to members of a community.
rēhāwā, *rēhāwā*, or *rēhān*, fruition.
rēhāyā, delay.
rēhā, burning charcoal, see *rēhā*.
rēhāhānīyā, a towel.
rēhāhā or *rēhāhā* or *rēhāhā*, to wipe.
rēhā-phā, plunder.
rēhā, to plunder.
rēhāyā, plundered property.
rēhāyā, a plunderer.
rēhāyā-lūhā, robbery in several places.
rēhāyā or *rēhāyā*, a blacksmith.
rēhā, booty.
rēhā or *rēhā*, inclination, propensity.
rēhāhā or *rēhāhā* or *rēhāhā*, to move the limbs.
rēhāhā or *rēhāhā*, a gesture.
rēhāhāwā, to limp.
rēhāhā, small trouser.
rēhāhā, trousers.
rēhāhā, a kind of thin wheaten cake.
- rēhān* or *rēhān*, dues, debts due.
rēhāhā, taking and putting.
rēhā or *rēhā*, a wave.
rēhāyā, wavy lines.
rēhāyā, a kind of necklace.
rēhāyā, fanciful.
rēhā-līn, intent upon.
rēhā-lūhā, overtaken by sleep.
rēhā-lūhā, hurry.
rēhāwā, to reflect, think, but *rēhāwā*, to take.
rēhāyā, a scribe, a writer.
rēhā or *rēhā*, iron.
rēhā or *rēhā*, blood.
rēhāyā, *rēhāyā*, or *rēhāyā*, a frying pan.
rēhāyā or *rēhāyā*, an iron pan.
rēhāyā or *rēhā*, iron.
rēhāwā, to wipe.
rēhā, a buffoon.
rēhā, a daughter-in-law.
rēhāyā-ar, *rēhāyā-āru*, girls who are both daughters-in-law in the same house.
rēhāyā-war, a married couple.
rēhāyā-wāhā or *rēhāyā-wāhā*, a dispute.
rēhāyā-wāhāyā, a certain quarrelsome kind of bird.
rēhāyā-wāhāyāyā, quarrelsome.
rēhāyā or *rēhāyā*, to quarrel.
rēhāyā or *rēhāyā*, increasing.
rēhāyā, the shoot of a pulse-plant.
rēhāyā, ugly, but *rēhāyā*, to marry; to be spent.
rēhāyāyā, *rēhāyāyā*, a certain oaste-dinner.
rēhāyā, to scrape.
rēhāwāyā, to be cheated.
rēhāyā or *rēhāyā*, the edge of a cutting instrument.
rēhāyā-kūhāyā, a man who wrangles in order to pay less than he owes.
rēhāyā or *rēhāyā*, to cut in two.
rēhāyāyā, *rēhāyāyā*, or *rēhāyāyā*, a desire.
rēhāyā, a vessel for holding *rēhā*, but *rēhāyā*, a garden.
rēhān, a ship, but *rēhān*, speech.
rēhān or *rēhān*, the dawn.
rēhā or *rēhā*, help, aid, but *rēhā*, a day.
rēhā or *rēhā*, love.
rēhāyā or *rēhāyā*, a lover.
rēhāyā or *rēhāyā*, dear, beloved.
rēhāyāyā or *rēhāyāyā*, well-wishing.
rēhāyāyā or *rēhāyāyā*, a kind of bean.
rēhāyā, to persuade: to be dragged, but *rēhāyā*, to blow.
rēhāyā or *rēhāyā*, a kind of bird.
rēhāyā or *rēhāyā*, abashed, alone.
rēhāyā, a marriage.
rēhā, *rēhā*, or *rēhā*, a hole.
rēhāyā, distribution.
rēhāyā, to distribute.
rēhāyā, the span.
rēhāyāyā, dwarfish, span-lugh.
rēhāyā or *rēhāyā*, a finger-ring.
rēhāyā, a kind of sweetmeat.
rēhāyā or *rēhāyā*, a mango-fruit plucker.

APPENDIX III—concl'd.

vāṅmuk-wāu, to be the time of dawn.
vāḥitū or *vāḥitū*, flowing (of water).
vāḥpār, trade.
vāḥpārī, a trader.
vāḥm or *vāḥm*, suspicion.
vāḥmī or *vāḥmī*, suspicious.
vāḥr or *vāḥr*, sawdust, but *ver*, enmity.
vāḥr-wū, or *vāḥr-wū*, to saw.
vāḥrō or *vāḥrō*, difference, but *vāḥrō*, a tax.
vāḥl or *vāḥl*, a bullock-cart, but *vāḥl*, a creeper.
vāḥlā, distress.
vāḥlū or *vāḥlū*, quick.
vāḥw-dāw-wū, to spoil by over-indulgence.
vāḥwan, *vāḥwān*, or *vāḥwān*, a mother-in-law as related to her co-mother-in-law.
vāḥw-rāman, the getting a thing cheap.
vāḥw-rāwū, to be cheated.
vāḥwā, marriage.
vāḥwā, a father-in-law, as related to his co-father-in-law.
vāḥwār, intercourse.
vāḥwārīyō, a dealer.
vāḥwū or *vāḥwū*, to flow; to bear, carry.
vāḥ, a register, but *vāḥ*, a trap.
vāḥy-wū, to pass away.
vāḥt-wū, forced labour.
vāḥwāṭ, business.
vāḥ, a flow of water.
vāḥn, a ditch full of stagnant water.
vāḥnū, without, deprived of.
vāḥrat, buying.
vāḥratīyō, a purchaser.
vāḥr-wū or *vāḥr-wū*, to purchase.
vāḥrō, a trader, a *Bohra*.
vāḥr, taste, relish.
vāḥu or *vāḥu*, honest, cf. *vāḥu*.
vāḥyōg or *vāḥyōg*, (a bill) payable to the holder.
vāḥī or *vāḥīyār*, a female friend.
vāḥu or *vāḥu*, all.
vāḥd or *vāḥd*, the sail of a ship.
vāḥd or *vāḥd*, still, calm.
vāḥd-wū, to make a lattice frame with bamboo chips; but *vāḥd-wū*, to rot.
vāḥdīyō, a kind of large leaf-vein.
vāḥdō, see *vāḥr-dō*.
vāḥrad-wū, to fasten bamboos together.
vāḥvrat, an auspicious time.
vāḥr-dō or *vāḥd-dō*, a chameleon.
vāḥr-vē khālū, the Survey Department.

vāḥrāṭ or *vāḥrāṭ*, a pleasant taste or smell.
vāḥrū, palatable.
vāḥrāyō, a perfume-seller.
vāḥwānā āw-wū, to be in heat (of an animal).
vāḥwār, dawn, but *vāḥwār*, a rider.
vāḥwārū, early, betimes.
vāḥwāwū, to be pregnant (of an animal).
vāḥj, evening.
vāḥjī, a song sung in the evening.
vāḥd or *vāḥd*, a bull.
vāḥ or *vāḥu*, upright, honest, cf. *vāḥu*.
vāḥukār, a merchant.
vāḥukārī, mercantile dealing.
vāḥēli, a female friend.
vāḥjan, a meeting of respectable people.
vāḥjanū, a caste meeting.
vāḥyōg, see *vāḥyōg*.
vāḥāṭ, sixty.
vāḥāṭī, sixty years of age.
vāḥdā, plus one half.
vāḥdū, a wife's sister's husband.
vāḥnū, wise, discreet.
vāḥmāwālō, an opponent.
vāḥmāvāḥmī, face to face.
vāḥmū or *vāḥmē*, in front of.
vāḥwū, to catch, hold.
vāḥrī, sweetness.
vāḥrō, a kind of sweetmeat.
vāḥnḍ or *vāḥnḍ*, an elephant's trunk.
vāḥwālī, a kind of dry cake.
vāḥwālū, soft, smooth.
vāḥ, a hundred.
vāḥk-dō, an aggregate of a hundred.
vāḥ, power of endurance.
vāḥj, easily, a little.
vāḥlū or *vāḥlū*, easy, not difficult; but *vāḥlū*, a dress of honour.
vāḥwū, to endure, bear.
vāḥwū, to be agreeable.
vāḥyār, a female companion, cf. *vāḥī*.
vāḥyārū, co-operation.
vāḥj, conduct, character.
vāḥdīyū, a veil.
vāḥy-lū, easy, not difficult.
vāḥr or *vāḥr*, noise.
vāḥr-wū, to scrape.
vāḥwū or *vāḥwū*, to be beautiful; *vāḥwū*, to sift.
vāḥlū, a garment worn at times of ceremonial cleanness.
vāḥlāyō, a rafter sixteen feet long.

OLD GUJARĀTĪ GRAMMAR.

APPENDIX IV.

In the year 1889, the late Mr. H. H. Dhruva published an edition of the *Mugdhāvabōdhamauktika*, which he described as "a Grammar for Beginners of the Gujerat 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. 1394, 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 *Mugdhāvabōdhamauktika* 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 Hēma-chandra (fl. 1150 A.D.) and the time of Narsingh Mētā (fl. 1450 A.D.), with whom Gujarātī literature is commonly said to commence. The close connection of this Old Gujarātī with the Gaurjara Apabhramśa 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 *anuswāra*, which is omitted *ad libitum*. When printed, it usually represents *anunāsika*. Possibly it sometimes represents *anuswāra*. As one cannot distinguish between the two uses of this sign, I have contented myself with uniformly transliterating it by $\tilde{}$. Forms like *tā*, *jā*, should perhaps be written *tam*, *jam*, respectively. I have silently corrected the numerous misprints in the use of *anuswāra*.

The letters *e* and *o* are no doubt often short, as in Apabhramśa. As the original makes no distinction in the quantity of these vowels, I have perforce left them unmarked.

In Marāthī a single Prakrit *ṛ* remains cerebralized in the modern vernacular, but a double cerebral *ṛṛ* becomes dentalized to *ṛ*, thus following the example of Jaina Māhārāṣṭrī. The same rule obtains in Old Gujarātī. Thus, Apabhramśa *jāṇai*, Old Guj. *jāṇai*, he knows; but Ap. *paṇṇa*, Old Guj. *pāna*, a leaf; Ap. *aṇṇai*, Old Guj. *anai*, and.

The rule, of course, does not apply to tatsamas like *dāna*, a gift.

As in Apabhramśa, a conjunct *r* is optionally retained (Hc., iv, 398). Thus, *Chaitra* or *Chaitta*, N.P.; *prāmai*, he obtains.

As in Prakrit, the diphthongs *ai* and *au* occur only as compounds of *a* and *i*, and *a* and *u*, respectively. They are not the Sanskrit diphthongs, and are usually written as separate letters, thus, *ai*, *au*. I have followed Professor Jacobi's example in omitting the diæresis as a useless complication.

NOUNS.

WEAK NOUN IN *a*.

Base, *dāna* (neut., Sanskrit loan-word), a gift; *Chaitta* (masc.), N.P., Chaitra.

Singular

	APABHRAMŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>dāna</i> <i>dānu, Chaittu</i>	<i>dāna, Chaitta</i> <i>dānū, Chaittu.</i>	<i>dān.</i>
Acc.	<i>dāna</i> <i>dānu, Chettu</i>	<i>dāna, Chaitta</i> <i>dānū, Chaittu.</i> Also same as Dat.	<i>dān.</i> Also same as Dat.
Instr.	<i>dānehī, dānē</i>	<i>dānī, dānī</i>	<i>dānē.</i>
Dat.	<i>dāna-tanē</i> , iv, 125, 343 ¹ .	<i>dāna-naī</i>	<i>dān-nē.</i>
Abl.	<i>dāna-hu, -hūto, -sumto,</i> <i>dānatto.</i>	<i>dāna-tau, -hūtau, -thau,</i> <i>-thakau.</i>	<i>dān-thō</i> (declined as adjective), <i>-thī-thakī.</i>
Gen.	<i>dāna-tanau</i>	<i>dāna-tanau</i> <i>dāna-nau</i> <i>dāna-rahī, -rahuī</i>	<i>dān-tanō.</i> <i>dān-nō.</i> (cf. Mārwarī <i>dān-rō</i>).
Loc.	<i>dāna-kehī</i> (dative), iv, 425, 345 <i>dāni</i>	<i>dāna-kihī</i> <i>dāni</i>	cf. <i>dān-kērō.</i> <i>dānē.</i>
Obl. base	<i>dānaho, dāna</i>	<i>dānu</i>	<i>dān.</i>

Plural.

I have met only one clear instance of the nominative plural. It is the same as the oblique base—*mora* in *mora nāchāi*, peacocks dance. In Ap. it would be the same. In Mod. Guj., it would be *mōr(-ō)*. Cf., however, *je līnga vibhakti vachana huī, te śatṛ pratyaya paraī āṇī*, the terminations of gender, case and number, are added to the suffix *śatṛ*.

Examples of the various cases—

Nominative.—(a) *chandra ūgai*, the moon rises; *dāna dījai*, a gift is given; *śishya pūchhai*, the disciple asks; *dharmakaraṇahāra jīva sukha prāmaī*, an individual who acts virtuously obtains bliss; *loka dekhai*, the person sees.

(b) *Chaittu loka-siū vāta karai*, Chaitra converses with a person; *Maittu nāchāi*, Maitra dances; *anyādika-nau yogu huī*, the sense of 'other' or the like is indicated; *pumlīnga prathamā eka-vachanu huī*, it is the third person masculine singular. Neut. *dharmū sukha-nai kāraṇi huī*, virtue is for (i.e. leads to) happiness; *chaitta-tanaū dhanū gāmi chhai*, Chaitra's wealth is in the village.

¹ References here and elsewhere are to Hēma-chandra's Grammar. In iv. 425 Hēma-chandra gives *tanēna*, but we are authorized to substitute *tanē* for this by 343.

Accusative.—(a) *vītarāga vāñohhita dīi*, the ascetic grants a boon; *vāta karai*, converses (see above); *tapa karai*, he performs austerities; *guru-tanaũ vachana haũ sãbhalaũ*, I listen to the word of the preceptor; *artha pũchhai*, he asks the meaning; *hala khedatau*, driving the plough (of. below); *bīja vāvai*, he sows seed; *sukha prāmai*, he obtains happiness; *śishya haũ sãbhalaũ*, I hear the disciple; *śāstra paṭhatau*, reading the scriptures.

(b) *Chaittu kaṭu karai*, Chaitra makes a straw mat; *samsāru tarai*, he passes over existence; *guri arthu kahatai*, while the preceptor is telling the meaning; *kisũ khedatau, halu*, what is he driving? the plough (of. above).

Instrumental.—(a) *jīva dharmĩ samsāru tarai*, by virtue a living being crosses (the ocean of) existence (see below); *kīnaĩ kījatau, sũtradhāriĩ*, by whom is it being made? by the architect (see below); *śishyĩ pathĩtaũ haũ sãbhalaũ*, I listen to what is being read by the disciple; *e grantha sukhiĩ pathāyai*, this book can be read with pleasure; *śrāvakiĩ deva pũju*, the god is worshipped by the votary; *gopāliĩ gāe dohĩtie*, while the cows are being milked by Gopāla; *chaitĩ gāitai maittu nāchai*, while (a song) is being sung by Chaitra, Maitra dances.

(b) *kisũ tarai, dharmĩ*, by what does one cross? by virtue; *sũtradhāriĩ kījatau prasāda, loka dekhai*, a person looks on while the palace is being built by the architect.

Dative.—*sukha-naĩ*, for bliss; *jeha vastu-naĩ parityāga sũchũ*, for what thing abandonment is indicated. Instead of *naĩ*, the word *kāraṇi* (the locative of *kāraṇa*), preceded by *nai* (the termination of the genitive put into the locative neuter to agree with *kāraṇi*), is commonly used. Thus, *vivekiu moksha-nai kāraṇi khapai*, the man of discrimination strives after salvation; *dharmĩ sukha-nai kāraṇi hui*, virtue is for (leads to) happiness. After a verb of giving the genitive termination *rahaĩ* is used to indicate the dative. Thus, *jeha-rahaĩ dāna dījai*, to whom a gift is given.

In the following instance the dative is used for the accusative:—*i-kāra-naĩ bolivai*, in saying the letter *i*.

Ablative.—*vriksha-tau pāna paḍai*, the leaf falls from the tree. No examples are available of the other suffixes.

Genitive.—Examples of *tanau* and of *nau* will be given under the head of adjectives. The suffixes *rahaĩ* and *rahĩ* occur frequently in the grammatical rules, as in *charahaĩ*, of this; *a-varṇa-rahĩ*, (in the place) of a vowel of the *a*-set. No examples are available of *kihĩ*.

Locative.—*sampradāni*, in the dative; *chaitta-tanaũ dhanũ gāmi ohhai*, Chaitra's wealth is in the village; *chaittu gāmi vasai*, Ch. lives in the village; *śabda-nai chhehi*, at the end of a word; *meghi varasatai mora nāchaĩ*, while the cloud rains (loc. absolute) the peacocks dance.

In connection with the above, it may be pointed out that the suffix *naĩ* of the dative is really the instrumental masculine or neuter of the genitive termination *nau*, which, as we shall see, is capable of being declined in all its cases.

STRONG NOUN IN *a*.Base, *tārau* (masc.), a star; *sonaũ* (neut.), gold.*Singular.*

	APABHRANŚĀ.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ.
Nom.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārē, sōnũ.</i>
Acc.	<i>tārau, sonnaũ</i>	<i>tārau, sonaũ</i>	<i>tārō, sōnũ.</i>
		Also same as Dat.	Also same as Dat.
Instr.	<i>tāraahī, tārē</i>	<i>tāraī</i>	<i>tārē.</i>
Dat.	<i>tāraa-tanē</i>	<i>tārā-naī</i>	<i>tārō-nō.</i>
Abl.	<i>tāraa-hu, -hīnto, -sumto, tāraatto.</i>	<i>tārā-tau, -hītau, -ihau, -thakuu.</i>	<i>tārā-thō, -thī, -thakī.</i>
Gen.	<i>tāraa-tanau</i>	<i>tārā-tanau, tārā-nau, tārā-rahī, -rahaī.</i>	<i>tārā-tanō, tārā-nō (tārā-rō).</i>
	<i>tāraa-kehī (dative)</i>	<i>tārā-kihī</i>	<i>tārā-kērō.</i>
Loc.	<i>tārai</i>	<i>tārai</i>	<i>tārō.</i>
Obl. base	<i>tāraaho, tāraa</i>	<i>tārā</i>	<i>tārā.</i>

Plural.

In Old Gujarāti, the nom. plural masc. appears to end in *ā* and the neuter in *ā̃*. Cf. Apabhraṁśā *tārao* and *sonnaũ̃*. 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 Gujarāti the forms for both the Nom. and the Obl. base are *tārā-(ō)* and *sonā̃-(ō)*, the addition of *ō* being optional in each case. The only examples which I can give of the plural are *mūlagā̃ kartā kriyā suchīyā̃*, 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-tanā̃ nava vachanā̃*, 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 karivai ju mūligau hui, su kartā*, the originator in doing an action is the subject; *tārau ūgiu*, the star rose; *ihā sonaũ suhūgaũ vikāi*, gold is sold cheap here; *ātmanepada-naũ pahilaũ ekū-ja vachana hui*, the first (*i.e.*, what we should call the third) person of the *ātmanepada* is only in the singular (*ja*=Śaurasēnī *jjeva*); *jeha-rahāñ kriyā hetupaṇaũ na huñ*, the actions of which do not become causality.

Accusative.—*sūtradhārī kijataũ deharaũ loka dekhai*, a person looks at a temple being built by the architect.

Instrumental.—*karī lei deī ityādi bolivāñ*, by saying ‘having done,’ ‘having taken,’ ‘having given,’ etcetera.

Locative.—*ju karai līi dii padhai hui ityādi bolivai*, in saying the person who does, takes, gives, reads, becomes, etcetera; *kriyā karivai ju mūligau hui, su kartā* (see Nom.).

Oblique base.—*varga-tanā pahilā akshara parai*, 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 kārani khapai*, a man of discrimination strives for final beatitude; *karasaṇī hala kheḍatau bīja vāvai*, the cultivator, while driving his plough, sows seed; *guri arthu kahatai pramādiu ūghai*, while the preceptor is telling the meaning, Pramādi (or the lazy one) is drowsy.

Accusative singular.—*sūtradhārī kījati vāvī loka dekhai*, a person looks at a well being built by the architect

Dative singular.—*jeha vastu-nai parityāga sūchī*, for what thing abandonment is indicated.

Genitive singular.—*guru-tanaū vachana*, the word of the preceptor.

Genitive plural.—*e bīhui-nai yogi*, in the sense of these two.

Locative singular.—*guri*, loc. of *guru*, see Nom. sing. above.

Locative plural.—*gopālī gāe* (gen. sg. *gāi-nau*) *dohīte chaittu aviu*, Chaitra came while the cows were being milked by Gopāla (loc. plur. absoluto).

Oblique singular.—*kartā* (nom. the same) *āgali*, before the subject.

ADJECTIVES.

The feminine of strong nouns or adjectives in *au* (neut. *aū*) ends in *ī*. Thus, *puvvilau*, first; *puvvilī kriyā*, the first verb. So *kījatau* (masc.), *kījati* (fem.), *kījataū* (neut.), being done (pres. part. pass.). Adjectives are declined like substantives. Thus, *sonaū suhūgāū* (nom. neut.), cheap gold; *varga-tanū trījā* (nom. masc. *trījau*) *akshara-rahī padānti*, (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 chhehilā* (oblique form) *śabda-tanaū hui*, the gender (of a dvandva compound) is that of the last word; *gāe dohīte*, while the cows are being milked (loc. plur. absoluto).

The genitive in *tanaū* 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-tanaū* or *eha-nau*, of this; *anyūdika-nau yogu*, the sense of ‘other,’ and the like; *je kartā-nau athavā karma-nau ādhāra huī*, *te adhikarāṇa*, those things which are the receptacle of the subject or of the object are the *adhikarāṇa*; *teha trījā akshara parai hakāra-rahī trījā-nau sagau chauthau hui*, after these (above-mentioned) third letters (of the *vargas*) the fourth letter (of the *varga*) is added (*sagata*) to the third one (in the place) of the letter *ha*.

Nom. sing. fem.—*kartā-nī apekshā hui*, there is a reference to subject.

Nom. sing. neut.—*chaitta-tanaū dhanū*, the wealth of Chaitra; *kaṇa-tanaū dhanū*, whose wealth? *guru-tanaū vachana*, the word of the preceptor; *āpaṇā karma-naū viśeṣaṇa*, a qualifier of its own object; *bhāva-nū* (sic.) *viśeṣaṇu* (sic.), a qualifier of impersonality, an impersonal verbal adjective.

Loc. sing.—*teha-nai yogi*, in the sense of that; *jeha-nai kārāṇi*, for whose sake; *vivekiu moksha-nai kārāṇi khapai*, a man of discrimination strives for final beatitude; *dharmu sukha-nai kārāṇi hui*, virtue is for happiness; *ktwā-nai karmi dvitīyā*, in the object of (a word ending in) the suffix *ktwā* there is the accusative case; *śabda-nai ohhehi*, at the end of a word; *karasaṇi-nai viśeṣaṇi*, in the adjective qualifying the word *karasaṇi*.

Obl. form sing.—*pratyaya-nā kartā āgali*, before the subject of a suffix (here *kartā* is in the oblique form, which is the same as the nominative, being governed by *āgali*); *varga-taṇā trījā akshara-rahī*, (in the place) of the third letter of a *varga*; *varga-taṇā pahilā akshara parai*, after the first letter of a *varga*.

Nom. plur.—*ātmanepada-taṇā nava vachana*, the nine persons of the *ātmanepada*.

PRONOUNS.

The information regarding the personal pronouns is not complete. The pronoun of the first person is *haū*, I. So Ap.; Mod. Guj. *hū*. No instance of the pronoun of the second person occurs. It was probably *tuhū*, as in Apabhraṃśa. In Mod. Guj. it is *tū*. No other cases of either of these pronouns occur.

Instead of the genitive we have possessive pronouns, which are adjectives. These are *māharau* (Ap. *māharau*, Mod. Guj. *māhrō*), my; *amhārau*, (Ap. *amhārau*, Mod. Guj. *aḥmārō*), our; *tāharau* (Ap. *tuhārau*, Mod. Guj. *tāhrō*), thy; *tamhārau* (Ap. *tumhārau*, Mod. Guj. *taḥmārō*), your.

'He,' 'that' is *su*, neut. *tā*. No instance of the feminine has been noted. The corresponding forms in Ap. are *su* (m.), *sa* (f.), *taṃ* (n). In Mod. Guj. we have *tē* (com. gen.). The nom. plural is *te* (? com. gen.). In Ap. it is *te* (m.), *tāo* (f.), *tāi* (n). Mod. Guj. has *tē* (-ō) (com. gen.). Examples of these pronouns are—

Guru-taṇāū vachana haū sādhalāū, I listen to the word of the preceptor.

Ju tarai su kartā, he who crosses (the ocean of existence) is the subject (of the sentence); so *ju dekhai su kartā*; *jā kījai tā karma*, that which is done is the object (of the sentence); *śishya śāstra padhī artha pūchhai*; *ju pūchhai su kartā, tihā prathamā*; *kisū pūchhai, artha*; *jā pūchhai, tā karma, tihā dvitīyā*, 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 līnga vibhakti vachana huī, te śatṛ pratyaya paraī ānī*, the signs of gender, case, and number are put after the suffix *śatṛ*.

'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 *ē* for all genders and both numbers. There is a substantival oblique form, *eha*, for both sing. and plur. Examples are—

E grantha sukhiī pathāyai, this book can be read with pleasure; *e bihui-nai yogi*, in the sense of these two; *eha-nau*, of this; *eha-rahāi*, of this. From this oblique form we may assume that the oblique form of *su* is *teha*.

The relative pronoun is *ju*, neut. *jā*. The feminine has not been noted. The corresponding Ap. forms are *ju*, *ja*, *jam*, Mod. Guj. *jē* (com. gen.). There is also an instrumental *jīnaī* or *jīnā* (this latter may possibly be an accusative), both used as

substantives. The nom. plur. is *je*, with a neuter substantive *jihāi*. The substantival oblique form, both singular and plural, is *jeha*. Examples are—

Ju tarai ; jā pūchhai ; as given above under *su* ; *jīnā kari karai lī dii ityādi yuktiī jihāi kahāi, anai jīnā kari kartā kriyā sādhai, tā karaṇa*, the instrument is those 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’ ; *jīnā i mūlagā kartā kriyā suchīyāi*, by which the original subject and action are indicated. The dative sing. is *jeha-naī* or *jeha-nai kārāṇi* ; the abl. *jeha-tau, -hūtau, -thau, -thakau ; jeha-siū ityādi bolivai sahādi yogi tritīyā 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-rahaī*, with a loc. of gen. *jeha-nai*, and an obl. gen. *jeha-nā*. For the nom. plur. we have *je līṅga vibhakti vachana huī* as given under *su*.

The interrogative pronoun for masc. and fem. is *kauna* or *kuna*. Its instrumental singular is *kīnāi* or *kaṇāi*, its abl. *kauna-tau*, its gen. *kiha-taṇau*, and its obl. base *kauna* or *kīnā*. Compare Ap. *kavaṇu*, fem. *kavaṇa*, and Mod. Guj. *kōṇ*, obl. *kōṇā*. Examples are—

Kauna tarai, who passes over ? *chandra ūgai ; kuna ūgai, chandra*, the moon rises. Who rises ? The moon ; *kīnāi kijatau*, by whom is (the palace) being made ? *gāe kanaī dohīti*, while the cows are being milked by whom ? *ṛiksha-tau pāna paḍai ; kauna-tau paḍai*, the leaf falls from the tree. From what does it fall ? *kīnā-siū*, with whom ?

The neuter interrogative pronoun is *kisāi*, *kisū*, or *kisiu* ; instr. *kisiī* ; dat. *kisā-nai kārāṇi* or *kauna-nai kā°* ; abl. *kauna-tau* ; gen. *kauna-tanau* ; loc. *kisai* ; loc. plur. fem. (see examples below) *kisīe*. The forms with *kauna* refer to nouns having grammatically a masculine gender. Compare Ap. *kim*, instr. *kinā*, abl. *kīsa*, gen. *kissā*. Mod. Guj. has *śū*. Examples of this pronoun are—

Kisū pūchhai, what does he ask ? *kisū khedatau, halu*, what does he drive ? the plough ; *kisāi dekhai, prasāda*, what is he looking at ? the palace ; *guri arthu kahatai, kisiu kahatai*, while the preceptor is telling the meaning. What is he telling ? *kisiī tarai, dharmī*, by what does he cross ? by virtue ; *kauna-nai kārāṇi, moksha-naī*, for the sake of what ? for beatitude ; *kisā-nai kārāṇi dharmu hui, sukha-naī*, for what (*i.e.* tending to what) is virtue ? for happiness ; *kauna-tau paḍai, ṛiksha-tau*, from what does it fall ? from the tree ; *kisai hūtai, gāitai*, while what is going on ? while singing is going on (loc. abs.) ; *gopālī gāe dohīti chaittu aviu ; kisai hūtai, gāe ; gāe kisīe, dohīti*, while the cows were being milked by Gopāla, 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, *āpaṇi* (fem. of *-ṇai*) *kriyā*, its own action ; *āpaṇā karma-nau*, of its own object. Ap. has *appaṇau*. Mod. Guj. has *āpaṇō*, 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 *Mugdhvabōdhamauktika*. 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 Gujarātī.

Present tense.—The only instance of the first person singular is *sābhalaũ*, 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, *i*. That of the third person plural is *aĩ*, or, after a vowel, *ĩ*. There are several examples of the third singular. Thus—

(a) *Consonantal roots.*

<i>āvai</i> , he comes.	<i>dekhai</i> , he sees.
<i>ūghai</i> , she is drowsy.	<i>nāchai</i> , he dances.
<i>ūgai</i> , (the moon) rises.	<i>paḍai</i> , it falls.
<i>karai</i> , he does.	<i>paḍhai</i> , he reads.
<i>khapai</i> , he strives.	<i>pūchhai</i> , he asks.
<i>chhai</i> , it is.	<i>prāmai</i> , he obtains.
<i>jānai</i> , he knows.	<i>vasai</i> , he dwells.
<i>tarai</i> , he passes over.	<i>vāvai</i> , he sows.
	<i>sakai</i> , he can.

(b) *Vocalic roots.*

<i>hui</i> , he becomes.	<i>lii</i> , he takes.
<i>dii</i> , he gives.	

The following are examples of the third person plural: *nāchaĩ*, they dance; *huĩ*, they become.

The following table compares the forms of Old Guj. with Ap. and Mod. Guj. :—

APABHRANŚA.	OLD GUJARĀTĪ.	MODERN GUJARĀTĪ	ENGLISH.
<i>nachchaũ.</i>	<i>nāchaũ.</i>	<i>nāchũ.</i>	I dance.
<i>nachchar.</i>	<i>nāchai.</i>	<i>nāche.</i>	he dances.
<i>nachchahĩ.</i>	<i>nāchaĩ.</i>	<i>nāchĩ.</i>	they dance.

Future tense.—No example of the future occurs. We should expect a form such as *nāchīsaũ*, corresponding to the Mod. Guj. *nāchīs* and the Ap. *nachchissaũ*. The noun of agency in *-anahāra* can be used as an immediate future, as in *haũ kāli amukaũ karanahāra*, I shall do such and such a thing to-morrow.

Past 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; *śrāvakiĩ deva pūjiu*, the god was worshipped by the votary, *i.e.*, the votary worshipped the god; *śrāvakiĩ deva pūjiũ*, 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 Gujarātī.

Past conditional.—This is formed with the present participle, as in *jai haũ paḍhata tau ubhalaũ hūta*, 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 *aĩ* of the third person, *iyai* can become *īi*, and *iyai* *īĩ*.

The Ap. termination of the passive is *ijja*, or in Śaurasēnī Ap. *ia*. This form of the passive is not used in modern standard Gujarātī. Examples are—

(a) *Consonantal roots.*

<i>uchcharīyai</i> , it is pronounced.	<i>bolīyai</i> , it is said.
<i>kahīyai</i> , it is said.	<i>sūchīyai</i> , it is indicated.
<i>kahīi</i> , it is said.	<i>sūchīi</i> , it is indicated.
<i>tarīi</i> , it is passed over.	<i>ānīi</i> , they are brought.
<i>paṭhīi</i> (not <i>paḍhīi</i>), it is read.	<i>sūchīyaiñ</i> , they are indicated.

(b) *Vocalic roots.*

<i>dījai</i> , it is given.	<i>lījai</i> , it is taken.
<i>kījai</i> , it is done.	

Note that the root *kar*, do, is treated irregularly as if it were vocalic (Pr. *kījjai*), as, indeed, it is in Sanskrit.

A potential passive is formed by adding *ā* or *āy* to the root. So also in Mod. Guj. Examples are—

<i>paṭhāyai</i> (not <i>paḍhāyai</i>), it can be read.	<i>bolāyai</i> , it can be said, it is called.
	<i>vikāi</i> , it can be sold.
<i>kahāñ</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 *nũ* on p. 351). Thus, masc. *karatau*, fem. *karatī*, neut. *karatũ* or *karataũ*, doing. So in the passive, *kījatau*, *-tī*, *-taũ*, being done. These are declined like adjectives and locatives absolute are common. Examples are—

(a) *Active.*

<i>karatau</i> , doing.	<i>paṭhatau</i> , reading.
<i>kahatau</i> , saying. Loc. abs.	<i>letau</i> , taking.
<i>kahatai</i> .	<i>varasatau</i> , raining. Loc. abs. <i>varasatai</i> .
<i>kheḍatau</i> , driving (a plough).	<i>hutau</i> or <i>hūtau</i> , becoming. Loc. abs. <i>hutai</i> or <i>hūtai</i> .
<i>ghaṭatau</i> , happening.	

(b) *Passive.*

<i>kījatau</i> , being done.	<i>paṭhītau</i> , being read.
<i>gāitau</i> , being sung. Loc. abs.	<i>lījatau</i> , being taken.
<i>gāitai</i> .	
<i>dohītau</i> , being milked. Loc.	
plur. fem. abs. <i>dohītie</i> .	

Examples of the use of these participles are—

Meghi varasatai mora nāchañ, while the cloud rains the peacocks dance; *guri arthu kahatai pramādiu ūghai*, while the preceptor is telling the meaning, Pramādi is drowsy; *gopālī gāe dohītie chaittu aviu*, while the cows were being milked by Gopāla, Chaitra came; *śishya śāstra paṭhatau hañ sābhalaũ*, I listen to the disciple reading the holy book; *śishyī śāstra paṭhītau hañ sābhalaũ*, I listen to the holy book being read by the disciple; *chaittī gāitai maittu nāchai*, Maitra dances while it is being sung (impersonal) by Chaitra, *i.e.* while Chaitra sings.

Past Participle passive.—This usually ends in *iu*, as in Ap. The examples found are *aviu*, come; *giu*, went; *pūjīũ* (neut.), worshipped; *ūḥiu*, risen; *jāgiu*, awakened.

The Sanskrit *supta(ka)* becomes, through the Ap. *suttau, sūtau*. No examples occur of those past participles which are usually irregular in Mod. Guj. * In the last-named language the participle usually ends in *yō*, as in *athyō*, risen.

The conjunctive participle ends in *ī* as in Mod. Guj., corresponding to the Ap. *-i* or *-iu*. Examples are *karī*, having done; *leī*, having taken; *deī*, having given; *paḍhī*, having read. The verbs 'to know' and 'to be able' are construed with this participle, as in *karī jānai*, he knows how to do; *leī sakai*, he can take. So, the Ap. *iu* is by origin an infinitive.

Verbal noun.—This ends in *ivaũ* after consonantal and *vaũ* after vocalic roots. Thus, *karivaũ*, the act of doing; *levaũ*, the act of taking. The oblique forms, such as *karivā*, *levā*, 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 *anahāra* to consonantal and *nahāra* to vocalic roots. Thus, *karanahāra*, a doer; *lenahāra*, a taker. The Mod. Guj. forms would be *karanār*, *lənār*.

POSTPOSITIONS.

The following postpositions have been noted. They all govern nouns in the oblique form—

<i>siũ</i> , with.	<i>āgalī</i> , before.
<i>māñhi</i> , in.	<i>pāchhali</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.

ihā or *ihā*, here; *tihā*, there; *jihā*, where; *kihā*, where?
havāḍā, now; *tavārañ*, then; *kavārañ*, when? *anerī-vāra*, at another time;
eka-vāra, once; *sadaivai*, always.
im, in this manner; *tim*, in that manner; *jim*, how; *kim*, how?
isiu or *isau*, like this; *tisiu*, like that; *jisiu*, like what; *kisiu*, like what?
etalau, this much; *tetalau*, *jetalau*, *ketalau*.
etalā (plural), this many; *tetalā*, *jetalā*, *ketalā*.
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:—

aīya, (?) thus.
ajī, even to-day, still, yet.
anai-kāñ, what else?
anareu (? *aneri*), adj., like another, of another kind.
aneraī diśi, on another day (both words in loc.).
anerū-tanau, belonging to another.
ahuna, during the present year.
ahunoka, belonging to the present year.
āyil, adj., before, in front.
āju, to-day.

- ājūnu*, of to-day, modern.
āvatai kāli, to-morrow (both words in loc.).
ihā-tanau, belonging to here.
upari, above.
urahau, near, on this side.
ūpilu, adj., upper.
ūyatra, ascent (*udyātrā*).
ekū-ja, one only.
olū (cf. *pailau*), facing towards one
kanhai, near.
kāi, somewhat (*kimapi*).
kāli, to-morrow, yesterday. Cf. *gri-kāli*, *āvatai-kāli*.
kālūna, of yesterday or to-morrow.
kujī-kāi, who knows what, something or other
kehāgamā-tanau, adj., belonging to where ?
gamā, in *kehāgamā*, *chihugamā*, *jīmanāgamā*, and *ḍāvāgamā*. qq. v.
gāma-tanau, of or belonging to a village, rustic
gi-kāli, yesterday (both words in loc.).
chau, four.
chauthau, fourth.
chihugamā, in all directions, on all sides
chhehilu (obl. sg. *chhehilā*), final, last.
ja, in *ekū-ja*, only one = Ap. *ji* (Hoh. iv, 420).
jā, (1) rel. pron. neut. (*yat*); (2) as far as (*yāvat*)
jai, if. The correlative is *tai* or *tau*.
jaīya-lagai (? also *jaī-la°*), from what time forth
jīmanāgamā, on the right hand
ḍāvāgamā, on the left hand.
tā, (1) dem. pron. neut. (*tat*); (2) so far as (*tāvat*).
tai or *tau*, then. Correlative of *jai*.
taī-lagai, from that time forth.
tau, see *tai*.
tau-kisiū, what then ? of what use is it (*tatah kim*) ?
trihu, the three.
trījau, third.
dīsī, on a day, in *aneraī dīsī*, q. v.
navā, the nine.
pailau, facing away from one, cf. *olū*.
paura, last year.
parāya, belonging to another.
parāru, the year before last.
parāroka, belonging to the year before last.
paroka, belonging to last year.
pahilau, first.
pāchamau, fifth.

- pāchhīlu*, adj., behind.
pāshai, postposition, without, except.
pāshali, adv., on all sides.
pūrvīlu or *puvīlau*, old, antique, former.
bāhīralau, adj., external.
bāhīri, adv., outside.
bīhu or *bīhūi*, both.
bī-rūpa, doubled.
be or *bi*, two.
mauḍāu, slow.
māhīlu, adj., in the middle.
vahīlau, quick, swift.
vegalu, distant.
sarasiu, like, resembling.
sāte, the seven.
hūū, yes.
hethau, adj., facing downwards.
hethi, below.
hethīlu, adj., beneath.

STANDARD GUJARĀTĪ.

The first specimen of standard Gujarātī 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.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

એક માણસને બે દીકરા હતા. અને તેઓમાંના નાનાએ આપને કહ્યું કે, આપ, સપતનો પહોવતો ભાગ અને આપ, ને તેણે તેઓને પુછી વહેંચી આપી. અને થોડા દહાડા પછી નાનો દીકરો સઘળું એકઠું કરીને વેગળા દેશમાં ગયો, ને ત્યાં રંગ ભોગે પોતાની સંપત ઉડાવી નાખી. અને તેણે બધું ખર્ચી નાખ્યું, ત્યાર પછી તે દેશમાં મોટા દુકાળ પડ્યો, ને તેને તંગી પડવા લાગી. અને તે જઈને તે દેશના વતનીઓમાંના એકને ત્યાં રહ્યો, ને તેણે પોતાના ખેતરમાં ળુંડોને ચારવા સાર તેને મોકલ્યો. અને જે શિંગો ળુંડો ખાતા હતાં તેમાંથી પોતાનું પેટ ભરવાને તેની ઈચ્છા હતી, ને કોઈએ તેને આપ્યું નહીં. અને તે સાવચીત થયો ત્યારે તેણે કહ્યું કે, મારા આપના કેટલા મજુરોને પુષ્કળ રોટલા છે, પણ હું તો ભૂખે વિનાશ પામું છું. હું ઉઠીને મારા આપની પાસે જઈશ ને તેને કહીશ કે, આપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે. અને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી, અને તારા મજુરોમાંના એકના જેવો ગણુ. અને તે ઉઠીને પોતાના આપની પાસે ગયો, ને તે હજી ધણો વેગળો હતો ત્યારે તેના આપે તેને દીઠો, ને તેને કરચા આવી, ને તે દોડીને તેની કોટે વળગ્યો, ને તેને ચુંબન કીધું. અને દીકરાએ તેને કહ્યું કે, આપ, મેં આકાશ સામા તથા તારી આગળ પાપ કીધું છે, ને હવે તારો દીકરો કહેવાવા હું યોગ્ય નથી. પણ આપે પોતાના ઘસને કહ્યું કે, ઉત્તમ વસ્ત્ર લઈ આવો, ને એને પહેરાવો, ને એને હાથે વીટી ધાલો, ને પગમાં જોડા પહેરાવો. અને પાળેલા વાહરડાને લાવીને કાપો, ને આપણે ખાઈને આનંદ કરીએ. કેમકે આ મારો દીકરો મુઓ હતો ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે; ને તેઓ આનંદ કરવા લાગ્યા.

અને તેના વડો દીકરો ખેતરમાં હતો, ને તે આવતાં ધરની પાસે પહોંચ્યો, ત્યારે તેણે રાગ તથા નાચ સાંભળ્યા. અને તેણે આકરોમાંના એકને બોલાવીને પુછ્યું કે, આ શું છે? ને તેણે તેને કહ્યું કે, તારો ભાઈ આવ્યો છે, ને તારા આપે પાળેલા વાહરડાને કપાલ્યો, કેમકે તે તેને સહીસલામત પાછો મળ્યો છે. પણ તે ગુસ્સે થયો, ને માંહે આવવાની તેની ખુશી ન હોતી. માટે તેના આપે બહાર આવીને તેને સમજાવ્યો. પણ તેણે ઉત્તર આપતાં આપને કહ્યું કે, જો, આટલાં વરસ હું તારી આકરી કંઈ છું, ને તારી આગળ મેં કદી ઉલ્લંઘી નથી, તો પણ મારા મિત્રોની સાથે ખુશી કરવાને, તેં મને બોકડિયું પણ કદી ન હોતું આપ્યું. પણ આ તારો દીકરો જેણે કસબેણોની સાથે તારી સપત ખાઈ નાખી, તેના આવતાંજ તેં તેને સાર પાળેલા વાહરડાને કપાલ્યો. અને તેણે કહ્યું કે, દીકરા, તું મારી સાથે નિત્ય છે, ને મારું સઘળું તારું છે. આપણે તો ખુશી થવું તથા હર્ષ કરવો જોઈતો હતો કેમકે આ તારો ભાઈ મુઓ હતો, ને પાછો જીવતો થયો છે, ને ખોવાએલો હતો, ને જડ્યો છે.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SPECIMEN I.

(British and Foreign Bible Society, 1894.)

TRANSLITERATION AND TRANSLATION.

Ēk maṇās'nē be dīk'rā hatā. Anē tēō-mā-nā nānāē
A to-man two sons were. And them-in-of by-the-younger
 bāp'nē kaḥyū kē, 'bāp, sampat'nō pahōch'tō bhāg
to-the-father it-was-said that, 'father, of-the-property the-arriving share
 manē āp,' nē tēnē tēōnē puñjī wahēchī āpī.
to-me give,' and by-him to-them the-stock having-divided was-given.
 Anē thōḍā dahāḍā pachhī nūnō dīk'rō sagh'ḷū ōk'thū
And a-few days after the-younger son everything together
 karinē vēg'ḷā dēs-mā gayō, nē tyā raṅg-bhōgē pōtānī
having-made a-distant country-in went, and there in-pleasure-delight his-own
 sampat uḍāvi-nākhi. Anē tēnē badhū khar'chī-nākhyū,
property was-caused-to-fly-away-entirely. And by-him the-entire was-spent-entirely,
 tyār pachhī tē dēs-mā mōṭō dukāḷ paḍyō, nē tēnē taṅgī
then after that country-in a-heavy famine fell, and to-him distress
 paḍ'wā lāgī. Anē tē jāinē tē dēs'nā wat'nīō-mā-nā
to-fall began. And he having-gone that of-country inhabitants-in-of
 ēk'nē tyā raḥyō, nē tēnē pōtānā khētar-mā bhunḍōnē
in-of-one there he-remained, and by-him his-own fields-in to-swine
 chār'wā sāru tēnē mōkalyō. Anē jē śingō bhunḍō
feeding for (as-) for-him he-was-sent. And what husks the-swine
 khātā-hatā tē-mā-thī pōtānū pēṭ bhar'wānē tēnī ichchhā hatī, nē
eating-were them-in-by his-own belly for-filling of-him the-wish was, and
 kōiē tēnē āpyū nahī. Anē tē sāw'ohit thayō tyārē
by-anyone to-him it-was-given not. And he conscious became then
 tēnē kaḥyū kē, 'mārā bāp'nā kēṭlā majūrōnē puṣkaḷ
by-him it-was-said that, 'my of-father how-many to-hired-servants copious
 rōṭ'lā chhe, paṇ hū tō bhūkhē vinās pāmū-ohhū.
loaves are, but I on-the-other-hand by-hunger destruction getting-am.
 Hū uṭhīnē mārā bāp'nī pāsē jāś, nē tēnē kaḥīś
I having-arisen my of-father in-neighbourhood will-go, and to-him I-will-say

kē, "bāp, mē akās sāmā tathā tāri agaḷ pāp kīdhū-chhe.
that, "father, by-me heaven against also of-thee before sin done-is.

Anē havē tārō dik'rō kahēwāwā hū yōgya nathī; manē tārā
And now thy son to-be-called I worthy am-not; me thy

majūrō-mā-nā ēk'nā jēwō gan." ' Anē tē uṭhīnē pōtānā
servants-in-of of-one like count." ' And he having-arisen his-own

bāp'ni pāsē gayō, nē tē hajī ghaṇō vēg'lō hatō tyārē
of-father in-neighbourhood went, and he yet great distant was then

tēnā bāpē tēnē dīthō, nē tēnē karuṇā āvī, nē tē
his by-father (as-)for-him he-was-seen, and to-him pity came, and he

dōḍīnē tēnī kōtē waḷgyō, nē tēnē chumban kīdhū.
having-run his on-neck was-embraced, and to-him kiss was-done.

Anē dik'rāē tēnē kahyū kē, 'bāp, mē akās sāmā
And by-the-son to-him it-was-said that, 'father, by-me heaven against

tathā tāri āgaḷ pāp kīdhū-chhe, nē havē tārō dik'rō kahēwāwā
also of-thee before sin done-is, and now thy son to-be-called

hū yōgya nathī.' Paṇ bāpē pōtānā dās'nē kahyū
I worthy am-not.' But by-the-father his-own to-servants it-was-said

kē, 'uttam wastra lai-āwō, nē ēnē pahērāwō; nē
that, 'excellent garment having-taken-come, and to-this-one clothe; and

ēnē hāthē vitī ghālō, nē pag-mā jōdā pahērāwō;
on-of-this-one on-the-hand a-ring put, and feet-on shoes cause-to-wear;

anē pālēlā wāchhar'dānē lāvinē kūpō, nē āp'nē khāinē
and the-fatted to-calf having-brought slaughter, and we-all having-eaten

ānand kariē. Kem-kē ā mārō dik'rō muō hatō, nē
rejoicing may-make. Because-that this my son dead was, and

pāchhō jiw'tō thayō-chhe; nē khōwāēlō hatō, nē jaḍyō-chhe.' Nē
afterwards living become-is; and lost was, and got-is.' And

tēō ānand kar'wā lāgyā.
they rejoicing to-make began.

Anē tēnō waḍō dik'rō khētar-mā hatō. Nē tē āw'tā
And of-him the-great son the-field-in was. And he in-coming

ghar'ni pāsē pahōchyō. Tyārē tēnē rāg tathā nāch
of-the-house in-neighbourhood arrived. Then by-him music also dancing

sābhaḷyā. Anē tēnē chāk'rō-mā-nā ēk'nē bōlāvinē puchhyū
were-heard. And by-him the-servants-in-of to-one having-called it-was-asked

kē, 'ā sū chhe?' Nē tēnē tēnē kahyū. kē, 'tārō
that, 'this what is?' And by-him to-him it-was-said that, 'thy

bhāi āvyō-chhe, nē tārā bāpē pālēla wāchhar'dānē
brother come-is, and thy by-father the-fatted (as-)for-the-calf

kapāvyō, kem-kē tē tēnē sahi-salāmat pāchhō maḷyō-chhe.'
it-has-been-slaughtered, because-that he him safe-sound back-again got-is.'

Paṇ tē gussē thayō, nē māhē āw'wānī tēnī khuṣī nahōtī.
But he in-anger became, and inside of-going of-him pleasure not-was.
 Mātē tēnā bāpē bahār āvinē tēnē
Therefore his by-father outside having-come (as-) for-him
 sam'jāvvyō. Paṇ tēnē uttar āp'tā' bāp'nē
he-was-caused-to-understand. But by-him answer in-giving to-the-father
 kahyū kē, 'jō, ātlā waras hū tāri chāk'ri karū-ohhū, nē
it-was-said that, 'see, so-many years I thy service doing-am, and
 tāri ājñā mē kadī ullaṅghī nathī; tō-paṇ mārā mitrōnī
thy order by-me ever transgressed is-not; nevertheless my of-friends
 sāthē khuṣī kar'wānē, tē manē bōk'diyū paṇ kadī
in-company rejoicing for-making, by-thee to-me a-kid even ever
 nahōtū-āpyū. Paṇ ā tārō dik'rō, jēnē kas'bānōnī sāthē tāri
not-was-given. But this thy son, by-whom of-harlots in-company thy
 sampat khāi-nākhī, tēnā āw'tā-j tē tēnē sārū
property was-devoured-entirely, of-him on-the-coming-even by-thee of-him for
 pālēlā wāchhar'dānē kapāvvyō.' Anē tēnē kahyū kē,
the-fatted (as-)for-the-calf it-was-slaughtered.' And by-him it-was-said that,
 'dik'rā, tū mārī sāthē nitya chhe, nē mārū sagh'lū tārū
'son, thou of-me in-company always art, and mine everything thine
 chhe. Āp'nē tō khuṣī thawū tathā harkh kar'wō
is. By-us-all on-the-other-hand rejoicing to-become also joy to-make
 jōitō-hatō, kem-kē ā tārō bhāi muō hatō, nē pāohhō
being-proper-was, because-that this thy brother dead was, and afterwards
 jiw'tō thayō-chhe; nē khōwāēlō hatō, nē jadyō-chhe.'
living become-is; and lost was, and got-is.'

OLD STANDARD DIALECT.

As a specimen of old Gujarātī, I give a short poem by Nar-Singh Mētā, who flourished in the middle of the 15th century. It is taken from the introduction to Shāpurjī Edalji's Gujarātī dictionary, p. xiv.

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

A POEM BY NAR-SINGH METĀ (CIRC. 1450 A.D.)

પટ્ટો રે પોપટ રાજ્ય રામની સતી સીતા પઢાવે ॥
 પાસે બંધાવી પાંજરું, મુખે રામ જપાવે ॥
 પોપટ તારે કારણે લીલા વાંશ વઢાવું ॥
 તેનું ઘડાવું પોપટ પાંજરું, હીરા રતને જડાવું ॥
 પોપટ તારે કારણે શી શી રસોઈ રધાવું ॥
 સાકરના કરી ચૂરમાં ઉપરથી પીરસાવું ॥
 પાંખ પીળી ને પગ પાંડુરા, કોટે કુંભો કાળો ॥
 નરસાઈના સ્વામીને ભજો રાગ તાણી રપાવો ॥

TRANSLATION.

Recite, O Parrot, may Sitā, the chaste (wife) of King Rāma, teach you.
 Beside you having built a cage, may she cause you to mutter the name of Rām
 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 (*ghī*) over (it) ;
 Your wing is yellow ; and your foot is white ; on your neck is a ring of black.
 Worship the lord of Nar-Sāi (Nar-Singh), trolling a pleasant song.

As another specimen of standard Gujarātī, I give a folktale which comes from Ahmedabad.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

એક હતો રાજા. તેને સાત તો દીકરા. સાતે ઉપર વીરબાઈ બહેન હતી આસો માસ આવ્યો અજવાળો પખવાડો આવ્યો. વજ્રદશમનો દહાડો આવ્યો. સાતે બાઈરોની વડુરોએ વરત માંડ્યાં. બહેન કહે, બાબી, બાબી, મને કો'તો છુ કરૂં. બાબી બોલ્યાં, તમથી થશે નહિ. બહેને કાધુ, થશે તોએ કરીશ, નહિ થાય તોએ કરીશ. વીરબાઈ તો વરત લઈને સૂતાં. દોહલી રીતે પૂરૂં કરીને ઉજવ્યુ. ધણે દહાડે ગોરમા રીઝ્યાં, અને વીરબાઈને તો લીલા-લહેર થઈ ગઈ. બાબી બાબી જોઈ રહ્યાં, ગોરમા ઉપર લાંધણુ કરી. ગોરમાએ સપનાં દીધાં, આમ કારજ નહિ સરે. વીરબાઈની વેળા વિચારો. તેની પેરે વરત કરો. તમે મને ડુલને સાટે સોનાતું ડુલ આપ્સું, પાણી સાટે દૂધ આપ્સું, ખાવા સાટે અમરત આપ્યાં. તમે વીરબાઈને દુખ પમાડ્યાં. વીરબાઈએ તો દુખની મારી ડુલને સાટે જળ ચઢાવ્યાં, ખાવા સાટે જળ ચઢાવ્યાં, અને એવી રીતે જે કંઈ તે ખરા ભાવથી કંઈ. વીરબાઈતું પાણી તે તમારા અમરતથી પણુ મે અદકું ગણ્યુ. સોનેથી તો અમે લાંપીએ છીએ, ને અમરતથી અમે માંજીએ છીએ. અમે તો ભાવના ભુખ્યાં છીએ. વીરબાઈ જેવું કરશો, તેને વીરબાઈ જેવું થશે. તમે કરશો, તેવું તમે પામશો

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

(DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ek	hatō ¹	rājū.	Tēnē	sāt-tō ²	dik ³ rā.	Sātē ⁴	upar	
One	was	king.	To-him	seven- <i>verily</i>	sons.	The-seven	above	
Vir-bāi	bahen	hatī.	Āsō	mās	āvyo.	Aj ⁵ wālo	pakh ⁶ wādō ⁴	āvyo.
Vir-bāi	sister	was.	Āśvin	month	came.	Bright	fortnight	came.
Wajē-daśam ⁷ nō ⁸	dahādō	āvyo.	Sātē	bhāirōnī ⁶	wahurōē			
Of-the-Vijaya-daśamī	day	came.	The-seven	of-brothers	by-sisters-in-law			
warat	mādyā.	Bahen	kahe,	'bhābhī,	bhābhī,	manē		
vows	were-begun.	The-sister	says,	'sisters-in-law,	sisters-in-law,	to-me		
kō'tō ⁷	hū	karū.	Bābhī	bōlyā, ⁹	'tam-thī	thaśē		
(if)-you-say,-then	I	may-do.'	The-sisters-in-law	said,	'you-by	it-will-become		
nahi.'	Bahenē	kīdhū, ⁸	'thaśē,	tōē	karīs;	nahi		
not.'	By-the-sister	it-was-said,	'it-will-become,	even-then	I-will-do;	not		
thāy,	tōē	karīs.'	Vir-bāi	tō	warat	lāinē		
(if)-it-become,	even-then	I-will-do.'	Vir-bāi	then	the-vow	having-taken		
sūtā. ⁹	Dōhēli	ritē	pūrū	karinē	ujavyū.	Ghaṇē		
slept.	Painful	in-manner	the-whole	having-done	was-finished.	In-many		
dahādē	Gōr-mā	rijhyā,	anē	Vir-bāinē	tō	lilā-lahēr		
in-days	Gaurī-mother	was-pleased,	and	to-Vir-bāi	on-the-one-hand	happiness		
thai-gai.	Bhābhī-bābhī	jōi	rahyā.	Gōr-mā				
having-become-went.	The-sisters-in-law-etc.	having-seen	remained.	Gaurī-mother				
upar	lāghan	karī.	Gōr-māē	sap ¹⁰ nā ¹⁰	dīdhā,	'ām		
upon	fasting	was-done.	By-Gaurī-mother	dreams	were-given,	'in-this-manner		
karaj	nahi	sarē.	Vir-bāinī	vēlā	vichārō.	Tēnī	pērē	
object	not	may-be-accomplished	Vir-bāi's	time	consider.	Her	in-manner	

NOTES.—This story is in the colloquial Gujarātī of educated women. It is recorded in the language of an elderly lady of the Nāgar Brāhman caste.

¹ The verb *hatō* is put out of its usual place at the end of the sentence for the sake of rhythm.

² The word *tō* is a common expletive used after numerals.

³ The *s* at the end of *sātē* gives definiteness. *The seven*

⁴ *Pakh⁶wādō* is here colloquially used in the masculine. The usual form is *pakh⁶wādīyū*, neuter.

⁵ *Wajē* is a colloquial form of *vijaya*.

⁶ *Rō, dō,* and *lō* are diminutive suffixes frequently used to express affection,—the dear brothers, the dear sisters-in-law, and so elsewhere.

⁷ *Kō'tō* is a colloquial contraction of *kahe, tō*.

⁸ *Kīdhū*, done, is quite commonly employed in the sense of *kahe*, 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 *Sap¹⁰nā*. Here the plural is used instead of the singular to indicate respect.

warat karō. Tamē manē phul'nē sātē sōnānū phul āpyū; pānī
vows make. By-you to-me of-flower for of-gold flower was-given; water
 sātē dūdh ālyū; khāwā sātē am'rat ālyū. Tamē
for milk was-presented; eating for nectar was-presented. By-you
 Vir-bāinē dukh pamādyā. Vir-bāic tō dukh'nī
to-Vir-bāi pain was-caused-to-reach. By-Vir-bāi on-the-other-hand of-pain
 mārī phul'nē sātē jal chadhāvyā; khāwā sātē jal
the-struck-one of-flower for water was-offered; food for water
 chadhāvyā; anē ēvī rite jē karyū, tē kharā bhāw-thī
was-offered; and such by-manner what was-done, that true feeling-from
 karyū. Vir-bāinū pānī tē tamārā am'rat-thī paṇ mē ad'kū
was-done. Vir-bāi's water that your nectar-than even by-me more
 gaṇyū. Sōnē-thī tō amē līpiē-chhīc, nē am'rat-thī amē
was-reckoned. In-gold-by indeed we smearing-are, and nectar-by we
 mā'jīc-chhīc. Amē tō bhāw'nā bhūkhyā chhīc. Vir-bāi
scouring-are. We on-the-other-hand of-affection hungry are Vir-bāi
 jēwū kar'sē, tōnē Vir-bāi jēwū thāsē. Tamē kar'sō, tēwū
as he-will-do, to-him Vir-bāi as it-will-become. You will-do, so
 pām'sō.
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 Virbāi. It was the month of Āsvin, the bright fortnight, and the day of the *Vijaya-daśamī*. 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 Virbāi, 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 Gaurī, was pleased with her, and Virbāi 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 Virbāi 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 Virbāi to immense trouble. As for Virbāi, 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 Virbāi 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. Those who do as Virbāi did will get what Virbāi 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 Gaikawār of Baroda, Malhār-rāo, for the attempted poisoning of Colonel Phayre.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

STANDARD DIALECT.

(DISTRICT BROACH).

મહારાવનો ગરબો.

કેદી બન્યોરે ભુપાળ, મહારાવ કેદી બન્યોરે ;
લાગી પકડતાં ન વાર, મહારાવ કેદી બન્યોરે. ટેક.
સવત ઓગણીસ એકત્રીસ, પોસ માસ ગુરવાર ;
સુકલ પક્ષની સાતમે, જોને જાલ્યો ઝટ અસવાર.

મહારાવ૦ ૧

મલવા આવ્યા મહીપતી, બેશી શુદર વેહેલ ;
પકડ્યો તેને એક પલકમાં, ત્યારે પાખ્યો જવા નવ ઘેર.

મહારાવ૦ ૨

કાધો કાપમાં કેદ ને, જપત ક્યું ધરબાર ;
પાપ મુકે નહી કોઈને, એ તો કોણુ કરે વેહેવાર.

મહારાવ૦ ૩

દુવાઈ ફરી અંબેજની, થરથર ધૂળે લોક ;
થશે હવે શું રાયનું, સહ પાખ્યા અતીશે રોક.

મહારાવ૦ ૪

રાણી બે રૂદન કરે, સુના કમાબાઈ સોત ;
કરે પ્રાર્થના ઈશની, હવે આપો હમારું મોત.

મહારાવ૦ ૫

આવ્યા વિપ્ર દેશ પરદેશના, ખેઠા કરે બહુ જપ ;
ધ્યાન ધરે જુગદીશનું, જાણે કાલે છુતી જશે નૃપ.

મહારાવ૦ ૬

કહે મહારાવ વાંક શો, કાધો મુજને કેદ ;
કર જોડી કહે કરગરી, મને ખોલી બતાવોની બેદ.

મહારાવ૦ ૭

સર છુઈસ પેલી કહે, કાધો રાય તમે કેર ;
સરબતમાં ઘોલી કરી, તમે પાચું કરનલને જોહર.

મહારાવ૦ ૮

કરનલ ફેર રાણી તણો, રેસીડેન્ટ સરદાર ;
તેને હથુવા કારણે, તમે લેશ કરી નહી વાર.

મહારાવ૦ ૯

મહારાવ વિસ્મય થઈ, ખોલીએ દીન વચન ;
નથી ખબર એ મુજને, માફે બહુરે બળે છે મન.

મહારાવ૦ ૧૦

સર હુઈસ પેલી કહું, ન્યાય થશે પવિત્ર ;
નહી કરશે ચિતા કદી, તમે ધીરજ રાખો મિત્ર.

મહારાવ૦ ૧૧

બરચમાં બન્યો સહી, આ ગરખો રસાલ ;
ઓર્ચીતો તે લઈ ગયા, જોને મદ્રાસમાં ભુપાળ.

મહારાવ૦ ૧૨

[No. 4.]

INDO-ARYAN FAMILY.

WEST-CENTRAL GROUP.

GUJARĀTĪ

STANDARD DIALECT.

(DISTRICT BROACH).

TRANSLITERATION AND TRANSLATION.

		MALĀR-RĀW ^{ANŌ}	GAR ^{ABŌ} .			
		OF-MALĀR-RĀW	SONG.			
Kēdi	banyō-rē	bhupāl,	Malār-Rāw	kēdi	banyō-rē.	
<i>A-captive</i>	<i>became-O</i>	<i>the-protector-of-the-earth,</i>	<i>Malār-Rāw</i>	<i>a-captive</i>	<i>became-O.</i>	
	Lāgi	pakad ^{tā} na wār,	Malār-Rāw	kēdi	banyō-rē.	
	<i>There-was-undergone</i>	<i>in-capturing no delay,</i>	<i>Malār-Rāw</i>	<i>a-captive</i>	<i>became-O.</i>	
	|| Tēk ||					
	|| Refrain ||					
Samvat	ōganisē-ōkatris,	Pos	mās	gurū-wār;		
<i>Samvat</i>	<i>nineteen-hundred-thirty-one,</i>	<i>Pōs</i>	<i>month</i>	<i>Thursday;</i>		
Sukal	paksh ^{nī} sāt ^{mō} jōnō	jhalyō	jhat	as ^{wār} .		
<i>Bright</i>	<i>the-half-of on-the-seventh see</i>	<i>arrested-(him)</i>	<i>suddenly</i>	<i>by-the-troops.</i>		
	Malār-Rāw, etc. || 1 ||					
	<i>Malār-Rāw, etc. || 1 ||</i>					
Mal ^{wā} (for mal ^{wā})	āvya	malīpati,	beṣī	sundar (for sundar)	vēhēl;	
<i>To-visit</i>	<i>came</i>	<i>the-lord-of-the-earth,</i>	<i>sitting</i>	<i>a-beautiful</i>	<i>chariot;</i>	
Pak ^{dyō}	tēnē	ōk palak-mā,	tyārē	pāmyō	jawā naw gher.	
<i>He-was-captured (as-for)</i>	<i>him one moment-in,</i>	<i>then he-obtained</i>	<i>to-go</i>	<i>not in-house.</i>		
	Malār-Rāw || 2 ||					
	<i>Malār-Rāw || 2 ||</i>					
Kidhō	kāmp-mā	kēd ne japat	karyū	ghar-bār;		
<i>He-was-made the-camp-in</i>	<i>a-captive and attached</i>	<i>was-made (his)</i>	<i>house-(and-)property;</i>			
Pāp mukē	nahī	kōinē,	ē tō kōn	karē	vēhēwār?	
<i>Sin</i>	<i>leaves not anybody (unpunished)</i>	<i>this then</i>	<i>who would-do</i>	<i>a-sinful-act?</i>		
	Malār-Rāw || 3 ||					
	<i>Malār-Rāw || 3 ||</i>					
Duwāi	phari	Angrēj ^{nī} ,	thar-thar	dhrūjē	lōk;	
<i>A-proclamation</i>	<i>went-round</i>	<i>of-the-English,</i>	<i>shiveringly</i>	<i>trembled</i>	<i>the-people;</i>	
Thasē	havē	śū rāy ^{nū} ,	sau	pāmyā ¹	atīśē	śōk.
<i>Will-become</i>	<i>now</i>	<i>what of-the-king,</i>	<i>all</i>	<i>got</i>	<i>excessive</i>	<i>grief.</i>
	Malār-Rāw || 4 ||					
	<i>Malār-Rāw || 4 ||</i>					

¹ *Pam^{wū}*, although a transitive verb, is construed as though it were intransitive.

Rāṇī be rūdan karē, Sunā Kamā-bāi sōt ;
Queens two weeping make, Sunā-(bāi) Kamā-bāi with ;
 Karē prārthanā Īś'nī, 'havē āpō hamārū mōt.'
They-make a-prayer of-God, 'now give our death.'

Malār-Rāw || 5 ||

Malār-Rāw || 5 ||

Āvyā vipra dēs par-dōś'nā, beṭhā karē bahu
There-came Brāhmins (of-)the-country of-other-countries, seated make much
 jap ;
incantation ;

Dhyān dharē Jugadīś'nū, jānē kālē ohhutī (for ohhutī) jāśē
Meditation they-hold of-the-God-of-the-universe, as-if tomorrow will-be-set-free

nṛip.

the-king.

Malār-Rāw || 6 ||

Malār-Rāw || 6 ||

Kahē Malār-Rāw 'wāk śō kīdhō muj'nē kēd ;'
Says Malār-Rāw 'fault what was-made to-me a-captive ;'

Kar jōḍī kahē karagari, 'manē khōlī
The-hands having-folded he-says having-implored, 'to-me having-disclosed
 batāwōnī bhēd.'
do-show the-mystery'

Malār-Rāw || 7 ||

Malār-Rāw || 7 ||

Sar Luis Pēli kahē, 'kīdhō rāy tamē kēr ;
Sir Lewis Pelly says, 'committed O-king by-you a-bad-act ;
 Sar^{bat}-mā ghōlī-karī, tamē pāyū kar^{nal}-nē jeher.
Sharbat-in mixed-having, by-you was-given-to-drink to-the-Colonel poison.

Malār-Rāw || 8 ||

Malār-Rāw || 8 ||

Kar^{nal} Phēr rāṇī-taṇō Rēsident Sar^{dār} ;
Colonel Phayre the-Queen-of the-Resident General ;

Tēnē haṇ^{wā} kār^{nē}, tamē lēs kari nahī wār.'
Him to-kill for, ty-you a-little was-made not delay.'

Malār-Rāw || 9 ||

Malār-Rāw || 9 ||

Malār-Rāw vismay-thai bōliō (for bōlyō) dīn vachan ;
Malār-Rāw being-astonished spoke humble words ;
 'Nathī khabar ē muj'nē, mārū bahu-rē baḷē-chhe man.'
'There-is-not knowledge (of)-this to-me, my excessive-O burns mind.'

Malār-Rāw || 10 ||

Malār-Rāw || 10 ||

Sar	Luis	Pēli	kahē,	'nyāy	thaṣē	pavitra ;		
Sir	Lewis	Pelly	says,	'justice	there-will-be	pure ;		
	Nahī	kar ^a śō	chintā	kadī,	tamē	dhīraj	rākhō	mitra.
	<i>Do-not</i>	<i>make</i>	<i>anxiety</i>	<i>ever,</i>	<i>you</i>	<i>patience</i>	<i>keep</i>	<i>O-friend.</i>
	Malār-Rāw || 11 ||							
	<i>Malār-Rāw</i> || 11 ||							
Bharuch-mā		banyō	sahī,	ā	gar ^a bō	rasāl ;		
<i>Broach-in</i>		<i>was-composed</i>	<i>indeed,</i>	<i>this</i>	<i>song</i>	<i>interesting ;</i>		
	Ō ^a chītō	tē	lai-gayā ;	jōnē	Madrās-mā	bhupāl.		
	<i>Unexpectedly</i>	<i>they</i>	<i>carried-off ;</i>	<i>see</i>	<i>Madras-in</i>	<i>the-protector-of-the-earth.</i>		
	Malār-Rāw || 12 ||							
	<i>Malār-Rāw</i> || 12 ||							

FREE TRANSLATION OF THE FOREGOING.

THE SONG¹ OF MALHĀR-RĀO.

Refrain.—Malhār-rāo, the protector of the earth, became a captive. Suddenly did he become a captive.

- (1) On Thursday, the seventh of the bright half of Pōs 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, Sunā-bāi and Kamā-bāi, weep and pray to God to end their lives.
- (6) Brāhmanas 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 Malhār-rāo, '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) Malhār-rāo was astonished, and spoke humble words, 'Nothing know I of this. My mind is on fire.'
- (11) Says Sir Lewis Pelly, 'puro justice will be done. Be not anxious. Keep patient, my friend.'
- (12) This interesting song was composed in Broach. Unexpectedly they carried Malhār-rāo off, and now, behold, the protector of the earth is in Madras.

¹ A *gar^abō* is a kind of song sung by women, while dancing in a circle.

NĀGARĪ GUJARĀTĪ.

The Nāgar Brāhmans have always formed an important part of the Gujarāt community. The literary form of the Apabhramśa from which Gujarātī is descended, was in olden times known as the Nāgara Apabhramśa, and some scholars maintain that the Dēva-nāgarī character owes its name to its being the form of writing used by this caste. At the present day they employ the Dēva-nāgarī and not the Gujarātī character, as will be seen from the specimen annexed.

They are said to have a dialect of their own, called Nāgarī Gujarātī, but their language is ordinary Gujarātī, with a slightly greater use of Sanskrit words than is met with in the Gujarātī 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. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । अने ते-माँ-ना न्हानाए पोताना बापने कष्टुं के बापा तमारी माल मिलकत-माँ-यी जे हिछो मारो आवतो होय ते मने आपो । ते-यी तेणे पोतानी मिलकत तेपो-माँ वेहेची आपी । बहु दिवस यर्यो नही एटला-माँ तो न्हाना छोकराए सधळी पूंजी एकठी करीने दूर देश तरफ प्रयाण कष्टुं ने पोतानुं सर्वस्व उभस्तायी-यी उडावी नाख्युं । तेनी पासि काँई शेष रक्षुं नही अने ते वखते ते देश-माँ मोटी दुष्काळ पखी ने ते मोटी आपत्ती-माँ आखी । एथी ते ते देश-ना एक नागरिकनी पासि गयो अने तेना आश्रय-माँ रक्षो । तेणे तेने पोताना खितर-माँ डुकर चराववा मोकखी । अने डुकर जे खाला खार्ता इता तेज खार्ने पेट भरवाने पण ते मळ थात । पण ते पण कोइए तेने आप्यां नही ॥

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

NĀGARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

TRANSLITERATION AND TRANSLATION.

Ēk mānas'nē be chhōk'rā hatā. Anē tē-mā-nā nhānō
A-certain to-man two sons were. And them-in-of by-the-younger
 pōtānā bāp'nē kahyū kē, 'bāpā, tamāri māl-mil'kat.mā-thī
his-own to-father it-was-said that, 'father, your goods-and-property-in-from
 jē hissō mārō āw'tō-hōy tē manē āpō.' Tē-thī tēnē
what share my coming-may-be that to-me give.' Therefore by-him
 pōtānī mil'kat tēō-mā vēhēchī āpī. Bahu diwas thayñ nahi
his-own property them-in having-divided was-given. Many days passed not
 ēṭ'lā-mā tō nhānā chhōk'rāē sagh'ṭī pūṭji ēk'thī kaiñō
meanwhile-in that younger by-son all substance together having-made
 dūr dēs-taraph prayān karyū, nō pōtānū sarwaswa
distant country-towards departure was-made, and his-own substance
 unmattāyī-thī uḍāvī-nākhyū. Tēnī-pāsē kāñ śēsh rahyū nahī,
riotous-living-by was-squandered. Of-him-near any remainder remained not,
 anē tē-wakh'tē tē dēs-mā mōṭō dushkāl padyō nē tē mōṭi
and at-that-time that country-in mighty famine fell and he great
 āpattī-mā āvyō. Ē-thī tē tē dēs'nā ēk nāg'rik'nī pāsē gayō,
want-in came. Therefore he that of-country one of-citizen near went,
 anē tēnā āsray-mā rahyō. Tēnē tēnē pōtānā khētar-mā dukkar
and his shelter-in lived. By-him to-him his-own field-in swine
 charāw'wā mōk'lyō. Anē dukkar jē chhālā khātā hatā tē-j
to-graze he-was-sent. And the-swine what husks eating were that-even
 khāinē pēṭ bhar'wānē pañ tē magna thāt, pañ tē
having-eaten belly to-fill even he happy would-have-become, but that
 pañ kōiē tēnē āpyā nahī.
even anyone-by him-to was-given not.

BOMBAY GUJARĀTĪ.

Bombay is a very polyglot city, but its main language is Marāṭhī. It contains a large number of Gujarātī settlers, whose language has adopted several Marāṭhī expressions. I give a short extract from a version of the Parable of the Prodigal Son, written (as received) in the Dēva-nāgarī character, which will show that Bombay Gujarātī differs very slightly from the standard form of the language. To the Musalmān influence we owe the use of words like *rahīs* for the Arabic-Hindōstānī *raīs*, a headman, a respectable person, a citizen.

As expressions which are due to the influence of Marāṭhī, we may quote the use of *śōp'wū*, instead of *āp'wū*, to give; *bār gām* (cf. Marāṭhī *bāhēr gāvī*), to a distant village; *wāpar'wū*, to squander; and *garaj lāgī*, want began to be felt. Some of these are, it is true, also used in standard Gujarātī or in Hindōstānī, but their selection *here* is no doubt due to the influence of Marāṭhī.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

BOMBAY DIALECT.

(BOMBAY TOWN AND ISLAND).

एक माणसने बे छोकरा हता । ते-माँ-ना नाना छोकराए तेना बापने कहुँ के बापा मारो भाग मने शोपो । बापे तेनी दोलतना बे भाग कखा । थोडा दिवस पछी नामो छोकरो पोतानी दोलत लई बार गाम गयो अने त्याँ बोहळे हाथे पोतानी दोलत वापरी-नाँखी । अने भारे तेणे बधी दोलत उडावी-नाँखी त्यारे ते देश-माँ मोटो दुकाळ पघो अने पैसानी एने गरज लागी । त्यारे ते देशना एक रहीश पाँसे गयो जेणे एने खेतर-माँ हुकरो चारवा मोकळो । हुकरो खाता तेहाल खाई एणे पोतानुँ पेट भङ्ग-होत पण ते कोइए एने आप्या नहोँ ॥

TRANSLITERATION AND TRANSLATION.

Ek māṇas'nē	be	chhok'rā	hatā.	Tē-mā'-nā	nānā	chhōk'rāē
One to-man	two	sons	were.	Them-in-of	the-younger	by-son
tēnā	bāp'nē	kahyū	kē,	'bāpā,	mārō	bhāg manē śōpō.'
his	to-father	it-was-said	that,	'father,	my	share to-me give.'
Bāpē	tēnī	dōlat'nā	be	bhāg	karyā.	Thōdā diwas pachhī
By-the-father	his	of-wealth	two	shares	were-made.	A-few days after
nānō	chhōk'rō	pōtānī	dōlat	lāi	bār	gām gayō,
the-younger	son	his-own	wealth	having-taken	a-distant	village went,
anē	tyā	bōh'lē-hāthē	pōtānī	dōlat	wāp'ri-nākhī.	Anē jhārē
and	there	with-excessive-hand	his-own	wealth	squandered-entirely.	And when
tēnē	badhī	dōlat	udāvī-nākhī,	tyārē	tē	dēs-mā' mōṭṭō dukāl
by-him	all	wealth	was-wasted-entirely,	then	that	country-in a-mighty famine

paḍyō, anē paisānī ēne garaj lāgī. 'Tyārē tē dēs'nā ēk rahīś
fell, and of-money to-him want began. Then that of-country a citizen
 pāsē gayō, jēnē ēnē khētār-mā dukk'rō chār'wā mōkalyō.
near he-went, by-whom as-for-him field-in swine to-feed he-was-sent.
 Dukk'rō khātā, tē chhāl khāī ēnē pōtānū pēt
The-swine used-to-eat, those husks having-eaten by-him his-own belly
 bharyū-hōt, pan tē kōīē ēnē āpyā nahī.
filled-would-have-been, but they by-anyone to-him were-given not.

GĀMADIĀ.

The Gāmadiā, or Grāmya, Gujarātī 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'tī, the dialect spoken by the village people of Surat and Broach.

The most noted characteristics of Gāmadiā Gujarātī, 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 Gujarātī, 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.

SURĀTĪ GUJARĀTĪ.

The educated classes of the districts of Surat and Broach speak ordinary Gujarātī, but in the rural parts of these districts a curious patois is spoken, which the Bombay people call *Sur'tī*, or the language of Surat.

In pronunciation, Sur'tī continually pronounces the letter *s* as *h*, as we find in the Bhil languages and in Southern Rājasthānī. *S* is often written, but even then it is pronounced *h*. Examples are *dah*, for *das*, ten; *māṇah*, for *māṇas*, a man; *hārō* for *sārō*, good; *hũ*, for *sũ*, what? *hódē*, for *sódē*, near.

On the other hand a true original initial or medial *h* is often elided, or, when written, is not pronounced. Thus, *hũ* or *ũ*, pronounced *ũ*, I; *utō* for *hutō*, a dialectic form of *hatō*, was; *kaũ* for *kahũ*, I say.

The letter *chh* is pronounced *s*. Thus, *chha*, six, is pronounced *sa*, and *chhũ*, I am, is pronounced *sũ*.

Cerebral and dental letters are absolutely interchangeable. There are numerous examples in the specimen. Thus, *thōḍā* or *ṭhōḍā*, few; *ēk'thũ* or *ēk'thũ*, in one place; *dīdhũ*, *ḍīḍhũ*, or *ḍīḍhũ*, given; *taṅgī* or *ṭaṅgī*, want; *tem* or *ṭem*, that much; *ḍitthō* or *dīthō*, seen; *tamārō* or *ṭamārō*, your; *tũ* or *ṭũ*, thou; *tēḍinē* or *ṭēḍinē*, having called; *ḍāh'dō* for *dahādō*, a day. Cerebral *n* and *l* are rare. Thus we have *kūran*, not *kāran*, a cause; *galē*, not *gaḷē*, on the neck.

The letter *n* is often changed to *l*. Thus, *nāllō* for *nānō*, younger; *lākh'wũ*, for *nākh'wũ*, to throw.

Medial consonants, and sometimes even initial ones, are often doubled. Thus, *nāllō*, younger; *ḍitthō*, seen; *nōkkar* or *nōkar*, a servant; *ammē*, we; *mārō*, my.

The letter *jh* is pronounced as *z*. Thus, *jhād*, pronounced *zād*, 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,—*māy'rō* or *māirō*, for *māryō*, struck; *pāy'dō* or *pāidō* for *pādyō*, caused to fall, made; *chāy'lō* or *chāilō*, for *chālyō*, went; *may'lō* or *maīlō*, for *malyō*, met; *pōy'rō*, for *pōriyō* or *pōryō*, a son.

It may be noted that exactly the same peculiarity is noticeable in the Nāgpurī sub-dialect of the Bhojpurī dialect of Bihāri.

Nouns ending in a consonant optionally add *ā* in the oblique form. Thus, *bāp'nē* or *bāpānē*, to a father; *bāpō* or *bāpāō*, fathers.

The following are the first two personal pronouns:—

	I.		Thou.	
	Sing.	Plur.	Sing.	Plur.
Nom.	ũ	hamē, ammē, ammō	tũ	tamē, tammē, tammō.
Agent	mē	hamē, ammē, ammō	tē	tamē, tammē, tammō.
Gen.	mārō, mmārō	hamārō, ammārō	tārō	tamārō, tammārō.

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, *hē* is also used to mean 'that.'

The following are the forms of the verb substantive :—

Present.

	Sing	Plur
1 . . .	<i>chhauũ, chhũ, chhe, chha</i>	<i>chhaiyō, chhiē</i>
2 . . .	<i>chhe, chha</i>	<i>chhō, 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 *s*, so that the words are really *sawũ, sũ, se*, etc. In all the specimens the *chh* is written throughout, and I have not altered the spelling.

The past is *hutō* or *utō*, both being pronounced *utō*. When employed as an auxiliary verb *tō* is often used instead of *utō*.

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>mārũ-chh</i>	<i>māriē-chh.</i>
2 . . .	<i>mārē-chh</i>	<i>māriō-chh</i>
3 . . .	<i>mārē-chh</i>	<i>mārē-chh</i>

As explained above, the auxiliary employed for the imperfect is usually *tō*. Thus, *ũ mār^atō-lō*, 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, *māris*, I will strike ; but the *s* is pronounced as *h*, so that the true form of the future is—

	Sing.	Plur
1 . . .	<i>mār^ah</i>	<i>mār^ahũ.</i>
2 . . .	<i>mār^ahē</i>	<i>mār^ahō</i>
3 . . .	<i>mār^ahē</i>	<i>mār^ahē</i>

Sometimes the future ends in *ā* or *wānō*. Thus, *ũ uḥā*, I will arise ; *ũ jawā*, I will go ; *ũ kēwānō*, I will say.

The following specimen of Sur'ti is provided by the Collector of Customs, Bombay. It is printed, as received, in the Dēva-nāgarī character.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SUR'ĀTĪ DIALECT.

(VILLAGES OF SURAT AND BROACH).

एक जणने बे पीयरा उता । ते-मां-ना नाझाए बापने कयुं के बापा जे मिलकत मारे भागे भावे ते मने आपी-लाखी । बापे मिलकतना बे भाग पाइडा । घोडा (ठाडा) डाइदा-मां नाझी पीयरी सगलुं एकथुं (एकठुं) करीने दूर सुलख चाइली ने तां पीतानी दोलतना बटाणा बवडाइवा । भारे तेणे सगलुं उदावी-दीठुं (डीठुं) ते वखते ते सुलख-मां मोटी दुकाल पइडा अने तेने तंगी (टंगी) पइवा लागी । पटले ते ते सुलखना रिनारने मइली जेणे तेनी जमीन-मां डुकर चारवा मीकइली । तेणे पीतानुं पेट डुकर खाता ते कुसका-थी भइहं-होत पण ते कोइए तेने आइपा नई । अने ते वारे तेनी सुठ ठेकाणे आवी ते बोइली के मारा बापने तां राखेला केटला बटा मानहोने जोखे टेम (तेम) खावानुं मले-हे ने वखी जंछुं मुके-हे अने उं तो भुखे मरुं-छुं । उं उठा ने मारा बाप डांडे जवा ने केवानो के बापा में टमारी (तमारी) आगळ ईहरनो वांक कइरी-हे अने तमारो होकरो केवडावा मने लाजम नथी । मने तमारा नोकर पेठे राखी । ते उइठो ने तेना बाप होडे आइवो । पण इजु घणो आघो उतो ते वारे तेना बापे तेने दीठो (डिठो) । तेने दया आपी ने ते दोइडो ने गले वलगी-पइडी अने वखी कीधी । पीयराए कयुं बापा में टमारी बबडु (रजु) ईहरनो घुनो कइरी-हे अने टमारो पीयरो केवडावा मने लाजम नथी । पण बापे नोकरोने तेडीने (टेडीने) कयुं के सकय-मां सकइ. भळो लावो ने एने पेरावो । एना ज्ञाय-मां वीटी घालो ने पगे जोदा (जोडा) पेरावो अने कउं के चाली आपणे खाये पीये ने गळट कयें केम-के आ मारो पीयरो मरी-गइली-तो ते फरी-ठी (थी) जीवटो थइली-हे ने खोवई-गइली-तो ते पाखी जइडी हे । ने तेथी गळट करवा लाइगा ॥

तेनो वडी पीयरी खेतर-मां उतो । ते जेम जेम घेर तरफ आइवी तेम गान-तान-ना अवाज संभळायो । तेणे एक चाकरने बोलाइवो अने पुरछुं के आ हुं हे । तेणे कयुं के तारी नाझी भई आइवी-हे अने तारा बापे एक आफट चाली-हे । कारन के ते चारी पठेम हाजो-इमो आइवी-हे । ते-ठी ते गुखे थयो अने घर-मां पेठो नई । तेठी तेनो बाप बार आइवी अने तेना काला-वाला कइरा । तेणे तेना बापने कयुं के में तमारी (टमारी) केटला बधा (बधा) बरही थया बरदाइत कइरी-हे अने कोई वखत मजात तमारा (टमारा) चुकम तोइडा नथी । तो-पण तमे मारा दोइडारो भेगी गळट उडाववा एक वीकडुं पण आइलुं-नथी । पण आ पीयरो जेणे तमारी माल-मता रांडो-मां फने-फात-करी सुकी-हे ते आइवी ते-ज्ञाव तमे एक आफट (भाफट) आइपी । तेणे जबाप आइली बेइ तूं (टूं) तो इर-इमोस मारी साठे रई-हे अने ते-ही जे सगलुं मारी कने हे ते ताहं हे । अने आ तारी भई मरी-गइली-तो ते जीवटो पाखी आइवी-हे अने गुमइ गइली ते पाखी जइडी-हे । माटे गळट करी राखी वषं ए वडो-वड हे ॥

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

SURĀTĪ DIALECT.

VILLAGES OF SURAT AND BROACH.

TRANSLITERATION AND TRANSLATION.

Ēk jan^{nē} be pōy^{rā} utā Tē-mā^{nā} nāllāō bāp^{nē}
One to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū kē, 'bāpā, jō mil^{kat} mārō bhāgō āvē, tē
it-was-said that, 'father, what property in-my in-share may-come, that
 manē āpī-lākhō (for nākhō).¹ Bāpō mil^{kat}nā be bhāg
to-me give-away.' By-the-father of-the-property two shares
 pāidā Thōdā (or thōdā) dāh^{dā}-mā (for dahādā-mā) nāllō pōy^{rō}
were-made. A-few days-in the-younger son
 sag^{lū} ēk^{thū} (or ēk^{thū}) karinē dūr mulakh chāilō, nō tā
everything in-one-place having-made a-far country went, and there
 pōtāni dōlat^{nā} waṭānā waw^{dā}iwā. Jhārē tēnē sag^{lū}
his-own of-wealth peas threw-away.¹ When by-him everything
 udāvī (for udāvī)-dīdhū (or dīdhū, for dīdhū), tē wakh^{tē} tē mulakh-mā
was-squandered-completely, that at-time that country-in
 mōṭō dukāl paidō, anē tēnē taṅgī (or taṅgī) pad^{wā} lāgi.
a-mighty famine fell, and to-him want to-fall began.
 Eṭ^{lō} tē tē mulakh^{nā} rēnār^{nē} maīlō jēnē tēnī
In-the-meantime he that of-country to-a-dweller met by-whom his
 jamīn-mā dukkar chār^{wā} mōkailō. Tēnē pōtānū pēṭ dukkar
land-in swine to-feed he-was-sent. By-him his-own belly swine
 khātā, tē kus^{kā}-thī bhairū-hōt, paṇ tē kōiē
used-to-eat, those husks-by filled-would-have-been, but those by-anyone
 tēnē āipā nāī. Anē tē wārē tēnī sudh (for sudh) thēkānē
to-him were-given not. And that at-time of-him sense in-place
 āvī, tē bōilō kē, 'mārā bāp^{nē} tā rākhēlā kōṭ^{lā}
came, he said that, 'my in-of-father near hired how-many
 badhā (for badhā) mānahōnē jōyyē tem (or tem) khāwānū malē-chhe,
all to-men is-sufficient so-much of-eating they-getting-are,
 nē wali ūchū mukē-chhe, anē ū tō bhukhē
and also above leave, and I on-the-other-hand by-hunger
 marū-chhū. Ū uṭhā nē mārā bāp hōḍe jāwā nō kōwān
dying-am. I will-arise and my father near will-go and will-say

¹ Threw away like peas, squandered.

kē, “bāpā, mē tamāri (or tamāri) āgaḷ Ihar'nō wāk kairō-ohhe, anē
that, “father, by-me of-you before of-God sin done-is, and
 tamārō ohbōk'rō kēw'dāwā manē lājam nathī. Manē tamārā nokar
your son to-be-called to-me fitness is-not. Me your servant
 peṭhē rākhō.”’ Tē uīthō nē tēnā bāp hōḍē āiwō. Paṇ haju ghaṇō
like keep.”’ He arose and his father near came. But yet much
 āghō utō, tē wārē tēnā bāpē tēnē dīthō (or dīṭhō).
distant he-was, that at-time his by-father as-for-him he-was-seen.
 Tēnē dayā āvi nē tē dōiḍō nē galē wal'gī-paiḍō, anē
To-him compassion came and he ran and on-neck embracing-fell, and
 bachchī kidhi. Pōy'rāē kayū, ‘bāpā, mē tamāri
kiss was-made. By-the-son it-was-said, ‘father, by-me of-you
 rubaḍu (or raju) Ihar'nō ghuṇō kairō-ohhe, anē tamārō pōy'rō kēw'dāwā
before of-God sin done-is, and your son to-be-called
 manē lājam nathī.’ Paṇ bāpē nōkkarōnē tēḍinē (or tēḍinē)
to-me fitness is-not.’ But by-the-father to-the-servants having-called
 keyū kē, ‘sakay-mā sakaḷ jhabbō lāwō nē ēnē pērāwō.
it-was-said that, ‘good-in good a-robe bring and to-this-one put-on.
 Enā hāth-mā viṭi ghālō, nē pagē jōḍā (for jōḍā) pērāwō ;
Of-this-one hand-on a-ring put, and on-feet shoes put-on ;
 anē kaū kē, “chālō, āp'nē khāyyē piyyē nē gammaṭ (for gamat)
and I-say that, “come, let-us-all eat drink and merriment
 karyē ; kem-kē ā mārō pōy'rō marī-gailō-tō, tē phari-ṭhī (or ṭhī)
make ; because-that this my son dead-gone-was, he again
 jīw'tō (for jīw'tō) thāilō-ohhe ; nē khōwai-gailō-tō, tē pāchhō jaiḍō
living become-is ; and lost-gone-was, he again recovered
 ohhe.”’ Nē tēō gammaṭ kar'wā lāigā.
is.”’ And they merriment to-make began.

Tēnō waḍō pōy'rō khētar-mā utō. Tē jem-jem gher taraph
His elder son the-field-in was. He as-as in-the-house towards
 āiwō, tem gān-tān'nā awāj sābh'layā. Tēnē ēk chākar'nē
came, so of-singing-music the-sounds were-heard. By-him a as-for-servant
 bōlāiwō, anē puichhū kē, ‘ā hū chhe?’ Tēnē keyū
he-was-called, and it-was-asked that, ‘this what is?’ By-him it-was-said
 kē, ‘tārō nāllo bhāi āiwō-ohhe, anē tārā bāpē ēk jāphaṭ
that, ‘thy younger brother come-is, and thy by-father a feast
 āli-ohhe ; kāran kē tē hārī paṭhem hājō-hamō āiwō-ohhe.
given-is ; because that he well like safe-sound come-is.
 Tē-ṭhī (for -ṭhī) tē gussē thayō, anē ghar-mā peṭhō naī.
That-from he in-anger became, and the-house-in entered not.

Tē-t̄hī tēnō bāp bār āiwō anē tēnā kālā-wālā kairā.
That-from his ' father outside came and of-him entreaties were-made.
 Tēnē tēnā bāp'nē kayū kē, ' mē tamārī (or tamārī) kē'lā
By-him his . to-father it-was-said that, ' by-me your how-many
 badhā (or badḍhā) bar'hō thayā bardāst kairī-ohhe, anē kōī wakhat majāt
all years were service made-is, and any time single
 tamārā (or tamārā) hukam tōidā nathī. Tō-pan tamē mārā
your orders broken were-not. Nevertheless by-you my
 dōsdārō bhēgī gammat udāw'wā ēk wōk'dū pan āilū-nathī.
friends with merriment to-cause-to-fly a kid even given-is-not.
 Pan ā pōy'rō jēnē tamārī māl-matā rāḍō-mā phanē-phāt-karī
But this son by-whom your property harlots-in having-wasted
 mukī-ohhe, tē āiwō tē-hāru tamē ēk jāphat (or jhāphat) āipī '
thrown-is, he came him-for by-you a feast was-given.'
 Tēnē jabāp āilō, 'bettā, tū (or tū) tō har-hammēs
By-him answer was-given, ' son, thou on-the-one-hand always
 mārī sāthē rahē-ohhe, anē tō-t̄hī (for -thī) jē sag'lū mārī kanē
of-me with remaining-art, and that-from what all of-me near
 chhe, tē tārū ohhe. Anē ā tārō bhāī marī-gailō-tō,
is, that thine is. And this thy brother dead-gone-was,
 tē jīw'tō pāchhō āiwō-ohhe; anē gumai gailō, tē pāchhō jāidō-ohhe;
he living again come-is; and lost went, he again recovered-is;
 mātē gammat karī rāji thawū ē badōbaḍ ohhe.'
therefore merriment having-made happy to-be this proper is'

ANĀWĀLĀ OR BHĀṬHELĀ.

This is the dialect spoken by Bhāṭhēlā or Anāwālā Brāhman̄s 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^{ti} just described, except that its speakers, being cultivators, have borrowed a few words from their neighbours, the Bhīl Dhōdiās and Naikās. 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 *s*, thus illustrating the pronunciation of *chh*, to which attention was drawn when dealing with Sur^{ti}. Thus, the word for 'six' is written '*sa*,' not '*chha*,' and the present tense of the verb substantive is written

	Sing.	Plur
1	<i>se</i>	<i>sīē</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.

. GUJARĀTĪ OF EASTERN BROACH.

In the east of Broach, the language of the semi-civilized Bhil tribes is Gujarātī, 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^obhān* for *Sarbhān*, and of *chh* to *s* as in *pāsā* for *pāchhā*, afterwards. *L* sometimes becomes *n* as in *nōk* for *lōk*, people.

In the declension of nouns there are some irregularities.

The case of the agent ends in *hā*, as in *nōk^hhā* for *lōkē*, by the people. The dative plural ends in *hān*, as in *Talāvvyāhān*, to Talāvvyas.

The Genitive masculine ends in *nā*, and sometimes even in *ā*. Thus, *Har^obhānⁿnā* or *Har^obhānā*, of Sarbhān.

The sign of the locative is *mī*, as in *Angrējī-mī*, in English territory.

The following pronominal forms may be noted, *amī*, we; *am^hhā* or *ām^hhā*, by us; *amāhān*, to us; *amā*, our (oblique); *tamī*, you; *tīyē*, by him; *tīyā*, his (oblique).

In Verbs, note *way-nī*, it does not become; *vīyō*, it became; *atā*, they were; *kayō*, it was done.

The suffix *n* is commonly added to past tenses. Thus, *rahyān*, we lived; *am^hhā rūpiā māgyān*, we asked for money; *amāhān rūpiā nī āpyān*, money was not given to us.

The Future is as in Bhil dialects, e.g. *āpūhū*, we shall give.

The Present Participle is used as an imperfect, with or without an auxiliary verb, and in conditional sentences. Thus, *katⁿnā*, we were doing; *majūrī jatī rī*, wages were going away; *rāt*, (if) you remain. Note the additional suffix in *katⁿnā* (for *kar^ttō*), as in Rānī Bhil. *Rī*, of course, is for *rahī*, and *rāt* for *rahat*.

Examples of the Conjunctive Participle are *kāi*, having done; *chhōḍī-n*, having left. Such forms are common in most Bhil dialects. In *jātⁿnē*, going, and *nētⁿnē-n*, taking off, there is a very old suffix *tanē*, instead of the modern form *nē*, added to the participle in *i*: *nē* is itself derived from the ancient *tanē*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

રેવાશી અમી હરબાણુના. અમી હરબાણુ રખે કતના. તી આસર ૧૫-૨૭ વરસ રખે કયો. તેઈ રખા રપિઆ અમાહાન ૫ વરસ લગી ની આખ્યાન. તાહાં અમહં રપિઆ માગ્યાન. તાહાં નોકહં કહો કે આવત વરસ અમી રપિઆ આપુંહુ. તાહાં અમહં પાસો રખે રાખ્યો. પછુ આવત વરસ પછુ રપિઆ ની આખ્યાન. તાહાં પાસા અમહં રપિઆ માગ્યાન. તેથી ગામનોકહ રખે નેતનેન તલાબ્યાહાન આખ્યો. તેથી મેહનત મજૂરી જતી રી. તેથી ગામ છોડીન અમી ગાયકવાડીમી ડબોઈ તાલુકા ગામ ગોપારપરામી જઈતને ખેતી કનાહાં રહાન. પછુ એક વરસ પાક્યો તથા ખીજ વરસ થોડો ઘણો વીયો. તીજ વરસ વરસાદ આહ્યાની. તાહાં આમા ગામા તહીં અતા તીયા કતી ગયાન. તાહાં તીયે થોક્યોક એટલો અનાજ આવત વરસ લગી માથી પુરે વચની. વાસત અમેજમી જત મેહનત મજૂરી કઈ જવતા રાત. આવત વરસ પાસા તમી આવજ.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

MIXED DIALECT OF EAST BROACH.

TRANSLITERATION AND TRANSLATION.

Rēwāsi amī Har'bhān'nā. Amī Har'bhānā rakhō kat'nā,
Inhabitants we Sarbhān-of. We of-Sarbhān watch were-doing,
 ti āsar 15-20 waras rakhō kayō. Tēi rakhā rūpiā amāhān
that about 15-20 years watch was-done. But of-watch money to-us
 5 waras-lagi nī āpyān. Tāhā am'hā rūpiā māgyān. Tāhā
5 years-for not was-given. Then by-us money was-asked. Then
 nōk'hā kahyō kē, 'āwat waras amī rūpiā āpūhū.' Tāhā
by-people it-was-said that, 'coming year we money shall-give.' Then
 am'hā pāsō rakhō rākhyō, paṇ āwat waras paṇ rūpiā nī
by-us again watch was-kept, but coming year again money not
 āpyān. Tāhā pāsā am'hā rūpiā māgyān, tēthi gām-nōk'hā
was-given. Then again by-us money was-asked, thereupon by-village-people
 rakhō nēt'nēn talāvyāhān āpyō. Tēthi mēh'nat-majūri
watch taking-off to-Talāvyas was-given. Thence labour-working-for-hire
 jāti rī. Tēthi gām chhōḍin amī Gāy'k'wāḍi-mī Ḍabhōi
going-away was. Thence village having-left we Gaikwāḍi-in Dabhoi
 tālukā gām Gōpār-parā-mī jāit'nē khēti kanā-hārū rahyān; paṇ
Tālukā village Gōpālpur-in going cultivation making-for remained; but
 ek waras pākhyō, tathā bij waras thōḍō-ghanō viyō. Tīj
one year (the-crop-)ripened, and second year scanty-very(-crop) became. Third
 waras war'sād ālā-nī. Tāhā amā gāmā tahī atā tiyā kanī
year rain was-given-not. Then our of-village owner were his near
 gayān; tāhā tiyē yōkyō-k, 'ēṭ'lo anāj āwat waras-lagi
went; then by-him it-was-said-that, 'so-much grain coming year-to
 mā-thi purō way-nī; wāsat Angrēji-mī jāt mēh'nat-
me-from sufficient becomes-not; therefore English-among going labour-
 majūri kai jiw'tā rāt, āwat waras pāsā tamī āw'jā.'
working-for-hire having-done living (if-) you-remain, coming year again you come.'

FREE TRANSLATION OF THE FOREGOING.

We are inhabitants of Sarbhān. We served as watchmen of Sarbhān 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 Talāvya 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.

PĀRSĪ GUJARĀTĪ.

The Gujarātī spoken by Pārsis varies from the standard form of the language in some respects like the Gāmadiā dialects, and has also some peculiarities of its own.

In its vocabulary it borrows much more freely from Arabic and Persian than does standard Gujarātī.

In pronunciation it as a rule prefers *r* to *ḡ*, the dental *l* to the cerebral *ḷ*, and the dental *n* to the cerebral *ṇ*. Thus, *pariyō*, not *paḡyō*, he fell; *āgal*, not *āḡal*, before; *tēnē*, for *tenē*, by him; *pan*, for *paṇ*, even. As in the Gāmadiā dialects, it shows a tendency to drop the letter *h*. Thus, *ũ*, 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 *l* or *ll*. Sometimes we find dentals preferred to cerebrals, as in *dukkar* for *ḡukkar*, swine. Initial *ē* is pronounced *yē*, as in *yēk* for *ēk*, one.

The declension of nouns is as in standard Gujarātī, except that we often hear *mē* instead of *mā* in the locative case. In the Pronouns, we have *ũ*, I, plural *hamē*. *Amē* and *amō* are also used. For the third personal pronoun we often meet *tēwan*, he, feminine *tēni*, she. The word for 'what?' is *sũ*, not *sũ* or *hũ*.

The Definite Present of finite verbs is often formed by adding *ch*. Thus :—

I am striking.

	Sing.	Plur
1	<i>mārũ-ch</i>	<i>mārtē-ch</i>
2	<i>mārē-ch</i>	<i>mā, ō-ch</i>
3	<i>mārē-ch</i>	<i>mārē-ch</i>

The *ś* of the Future becomes *s* and is not changed to *h*. Thus, *mār^sē*, he will beat. The first person singular is *māras*, not *mārīś*. Similarly, the first person plural is *mār^sũ*, not *mārīśũ*.

The past participle sometimes inserts *i* before the *y*, and sometimes drops the *y* altogether. Thus, *māryō*, *māriyō*, or *mārō*, struck. So in the tenses derived from this participle.

The masculine plural of the participles takes a nasal, as if it were neuter. Thus, *amō jatā hatā*, for *amē jatā hatā*, we were going. The past subjunctive takes the suffix *ē*. Thus (a woman is speaking), *agar-jō manē khabar hatē, tō kadī-bī hũ tyā sutē nahī* for *jō manē khabar hōt, tō kadī paṇ hũ tyā sutī nahōt*; if I had known, I should never have slept there.

The past participle of *javũ*, to go, is *gīyō*.

As a specimen of Pārsī Gujarātī, 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 Hindōstānī, the Agent case is sometimes used for the subject of an *intransitive* verb in the past tense. Thus, *nhāllā chhōkrāē gīyō*, the younger son went.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀRSĪ-GUJARĀTĪ.

(BOMBAY TOWN AND ISLAND).

येक सभसने भे छेकरा उता. तेभाना न्हाला छेकराये पोताना भावाने हेथुं भावा तभारी दोलतभाथी न्हे हिस्से भारे थाय ते भने आपो. तेथी तेने पोतानी दोलत तेवनभा वेंची आपी. धना दादा थया नछे अटलाभा न्हाला छेकराये पोतानी पुंछ अेकटी करीने दूर हेसावर गीयो ने तां भराय हासतनी अंदर अंधी शुभावी दीधी. तेनी पासे अेक पै पन रबी नछे ने ये वभते ते हेसभा भोदो दुकाल परियो. तेथी ते भोदो आहतभा आवी परियो ने ते हेसना भोदो धेरना मानस पासे गीयो ने तेना आस्राभा रयो. तेने पोताना भेततरभा दुकर यरावा साइ तेने भोदयो. दुकर न्हे छासां भाता उता ते भाधने पेठ भरवाने पन ते राछ उतो. पन ते पन कोछये तेने आपियां नछे.

TRANSLITERATION AND TRANSLATION.

Yek sakhas'nē be chhōk'ra utā. Tē-mā-nā nhāllā chhōk'rāē
One to-person two sons were. Them-in-of the-younger by-the-son
 pōtānā bāwānē keyū, 'bāwā, tamāri dōlat-mā-thī jē hissō
his-own to-father it-was-said, 'father, your wealth-in-from what share
 mārō thāy, tē manē āpō.' Tē-thī tēnē pōtāni dōlat
mine may-become, that to-me give.' Thereupon by-him his-own wealth
 tēwan-mā vēchī āpi. Ghanā dādḥā thayā naī eṭ'lā-mā
them-among having-divided was-given. Many days became not the-meantime-in
 nhāllā chhōk'rāē pōtāni puñji ēk'ti kurinē dūr dēsāwar
the-younger by-son his-own property together being-made a-far country
 giyō, nē tē kharāb hālat'nī andar baddhī guṇāvi-dīdhī. Tēni
he-went, and there bad of-ways in all was-squandered. Of-him
 pāsē ēk pai pan rahī naī, nē yē wakh'tē tē dēs-mā
near one pie even remained not, and this at-time that country-in
 mōṭṭō dukāl pariyo. Tē-thī tē mōṭṭi āphat-mā āvi
a-mighty famine fell. There-upon he mighty calamity-in having-come
 pariyo, nē tē dēs'nā mōṭṭē gher'nā manas pāsē giyō,
fell, and he of-the-country in-a-great of-in-house man near went,
 nē tēnā āsrā-mā rayō. Tēnē pōtānā khētar-mā dukkar
and his refuge-in he-remained. By-him his-own field-in swine
 charāwā-sārū tēnē mōkalyō. Dukkar jē chhālā khātā-utā,
feeding-for as-for-him he-was-sent. The-swine what husks eating-were,
 tē khāinē pēṭ bhar'wānē pan tē rāji utō. Pan tē
those having-eaten belly for-filling even he willing was. But those
 pan kōiē tēnē āpiyā naī.
even by-anyone to-him were-given not.

CHARŌTARĪ.

The *Charōtar*, or goodly land, is a fertile tract in the centre of the district of Kaira. The Charōtari dialect of Gujarātī takes its name from this tract, but is spoken over a somewhat wider area, *i.e.*, over the whole of the Charōtar tract of Kaira District, the Petlad Mahal of Baroda, and a portion of the same state near the river Mahī.

The educated people of this tract speak standard Gujarātī, but the cultivators speak Charōtari.

Charōtari closely resembles the other Gāmaḍiā 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 *ā* often has the sound of a broad *o* something between that of the *o* in *not*, and that of the *aw* in *haul*. This sound I represent in transliteration by *ō*. It also occurs, but to a less extent, in the standard dialect. Thus, *mā*, in, is pronounced in Charōtar like the French *mon*. Similarly, we have *kān* or *kōn*, an ear; *tṣōdō*, for *chādō*, the moon; *pōnī*, water; *hōdḥ*, a bull. It is shortened in *bhāi* for *bhāī*, a brother, *khāinē* for *khāinē*, having eaten, and similar words.

The vowel *a* preceding a *y* is often optionally omitted. Thus, *ḍeyō* for *ḍayō* (*i.e.* *gayō*), he went; *thyō* or *thayō*, he became.

The letter *ī* is often changed to *ē*. Thus, *sēgō* for *sīgō*, husks; *hēḍyō* for *hīḍyō*, he started; *vētī* for *vīṭī*, a ring.

A nasal at the end of a word is very frequently omitted. Thus, *mō* or *mó*, in; *thyū* or *thyu*, it became; *ḍgau*, for *ḍgaū*, I go; *kahu* for *kahū*, I say. When two terminations with nasals come close together, it seems to be most usual to omit one of the nasals; thus, *mārū-tshu*, for *mārū-chhū*, I am striking.

The letter *h* is often dropped, but there are not so many examples as in Sur'tī. I have noted *dādā*, for *dahādā*, days; *hū* or *ū*, I; *pērāō*, for *pahērāō*, clothe; *kēw'rāwā* for *kahēw'rāwā*, to be called.

The letter *ch* is frequently pronounced as *tṣ*; *chh* as *tṣh*; *j* as *ḍ*; and *jh* as *ḍh*. The pronunciation is so common that I have transliterated these letters *tṣ*, *tṣh*, *ḍ* and *ḍh* in the specimens and list of words. Examples are *vētṣī*, having divided; *tṣhōk'rō*, a son; *ḍadyō*, found; *ḍghārē*, when. Sometimes *chh* is pronounced (and written) *s*. Thus (ḍ) or (ḍ) *tṣhe* or *se*, he is; *tṣhō* or *sō*, six; *tṣhētyū* or *sētyū*, far.

The letter *k* often becomes *ch* (*tṣ*) especially under the influence of a neighbouring *e* or *i*, and *kh* often becomes *chh* (*tṣh*). Thus, *tṣēt'lā* for *kēt'lā*, how many; *dīt'rō*, for *dik'rō*, a son; *nātṣh'wū* for *nākh'wū*, to throw; *tṣhētar* for *khētar*, a field; *bhutṣhē* for *bhukhē*, by hunger.

The letter *s* regularly becomes *h*. Numerous examples will be found in the specimens. The following are a few, *hāru* for *sāru*, for; *hārō* for *sārō*, good; *hāw'tṣēt* for *sāw'chēt*, conscious; *hāmō* for *sāmō*, against; *hāhā* for *sāsā*, want; *hadṣīwan* for *sajīwan*, alive.

In the word *hām'rīnē* for *sābhalīnē*, having heard, *l* has become *r*.

In words like *tā* for *tyā*, there; *tānē* for *tyārō*, then, a *y* has been dropped.

Nouns.—As in Sur'tī, nouns ending in a consonant have an oblique form in *ā*. Thus, *bāpā-pāhē-thī*, from a father; *bāpā*, fathers. This *ā* is often nasalized so that

(especially in the case of neuter nouns), we have words like *gharā*, houses; *tshēt'rā*, 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>hū, ū</i>	<i>amē, amhā</i>	<i>tu, tū</i>	<i>tamē, tamō</i>
Agent	<i>mē, mē</i>	<i>amē, amhē</i>	<i>tē, tē</i>	<i>tamē</i>
Genitive	<i>mārō</i>	<i>amārō, ahmārō</i>	<i>tāro, tāh^aō</i>	<i>tamārō</i>

Other forms are as in the standard dialect. The list of words also gives *ām^aō*, 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 *h*. Thus, *hē*, he; *hēnō* or *hanō*, his; *hēnē*, by him; *hanā-kanē-thī*, from near him; *hēnē* or *hanē*, to him; *hē-mō-nō*, of in them.

Kasū 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 *ū* as well as in *ē*.

The verb substantive is thus conjugated. It will be seen that it closely follows the Sur^{tī} forms.

	Sing.	Plur.
	<i>tshū</i>	<i>tshē</i>
2	<i>tshū, tshē</i>	<i>tshō, sō</i>
3	<i>tshē, tsha, sē</i>	<i>tshē, tsha, sē</i>

The past tense is either *hatō*, as in the standard, or *utō*, as in Sur^{tī}. When used as an auxiliary we also find *tō*. Thus, *khwāyō-tō*, he was lost.

The verb *thawū*, to become, makes its past tense *thayō* or *thyō*.

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 *mār^{wū}* or *mār^{wou}*, to strike:—

	Sing.	Plur.
1	<i>mārū. tshu, -tshū</i>	<i>mārīō-tshē</i>
2	<i>mārū-tshu, -tshū, -tshē</i>	<i>mārō-tshō, mārō-sō</i>
3	<i>mārō-tshē, mārō-tsh, mārō-sē</i>	<i>mārō-tshē, -tsh, -sē</i>

The imperfect is *mār^{tō}-utō* or *mār^{tō}-tō*.

In none of the specimens have I met any instance of the *ś* of the future becoming *h*. The following is the conjugation of this tense.

	Sing.	Plur.
1	<i>mārēś, māriś</i>	<i>mārīśū</i>
2	<i>mārēś, māriś</i>	<i>mār^ośō</i>
3	<i>mār^ośō</i>	<i>mār^ośō</i>

Note how the *ī* of the first and second persons singular is changed to *ē*, and how it is also optionally shortened to *i*. So we have *jaīś*, I will go.

The past participle is much as in the standard dialect. Note, however, *āyō* for *āvyō*, he came; and *ḍzyō*, *gyō*, or *gayō*, he went.

The conjunctive participle is irregular in verbs whose roots end in long *ā*. Thus, *khāinē*, having eaten, for *khāinē*.

At the end of a question, we find the word *kanē*, 'is it not?' Thus, *ē badhu tāru-ḍz tḡhe-kanē*, 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 *kānāhi*, or not.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHAROTARI DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

એક માણુને બે છોકરા હતા. અને હે-મા-ના નાનાએ હેના બાપને કહ્યું કે, બાપ્યા, તમારી પુછ-મા-થી જે મારે ભાગે આવે તે મને આપો. અને હેણે પોતાની મલકત હેમને વેચી આપી. અને થોડા દાડા પ્યા નહી એટલા-મા પેલા નાના છોકરાએ પોતાની બધી પુછ શમેટી કરીને દેશાવર ન્યો, અને તાં ઉડાબપણા-માં બધું ખોઇ નાછયું. અને ઝારે હના-કને-થી બધું ખલાસ થયુ તારે એ મુલક-માં ભારે દકાળ પડ્યો, અને હને ખાધા-પિધાના હાંહાં પડવા માંડયા. અને હેણે જતે-કને એ દેશના એક રહેવાશીનો આશરો લિધો. એણે હને જુડ ચારવા છેતર-માં મોકલ્યો. ડુકર જે છોડાં ખાતાં તે મલ્યાં હોત તો ખુશી-શી ખાત, પણ એય એને કોઇએ આપ્યા નહી. ઝારે એને ભાન આયુ તારે એ ખોલ્યો કે, મારા બાપના એટલા બધા નોકર-ચાકરોને ખાતાં પિતાં વધે એટલું છે; ને મારે અહીં ભુછે મરવુ પડે-છે. હવે તો હેંડ મારા બાપ-કને જહ ને કહુ કે, બાપા, મે પરમેશરનો ને તમારો ધનો કર્મો છે, ને તમારો હૈયો કહેવરાવાને લાયક નથી; મને પગાર આપી ચાકર રાખો. આમ કહીને એ હેના બાપ-કને ન્યો. પણ એના બાપાએ એને આધે-થી જ્યેયો, એટલે દ્યા આઈ, તે-થી હડીકડીને એની કોટે બાઝી-પડ્યો, અને બચી કરી. છોકરાએ બાપને કહ્યું, બાપા, મે તમારો ને પરમેશરનો ધનો કર્યો-છે, ને તમારો દિયરો કેવરાવાને લાયક રહ્યો નથી. બાપે એના નોકરોને કહ્યું કે, હારા-માં હારા વસતર લાઇને હને પેરાઓ, એને હાથે વેટી ધાલો ને પને જોડા પેરાઓ; અને બધ-પીને ખુશી થઇએ; શા-થી કે આ મારો દિયરો જણે મુએલો જિવતો થયો-છે; એ જોવાયો, તે જડ્યો-છે. એમ કરીને બધા રાજ થયા.

આ વખતે એનો મોટો છોકરો છેતર-માં હતો, તે ઝારે ધરબણી આયો તારે ગાણુ ને નાચ હામરયા. એક ચાકરને ખોલાઇને પુછયું કે, આ બધી ધામધુમ શેની છે? ચાકરે કહ્યું કે, તમારો ભઇ આયો-છે. એ હેમ-ખેમ પાછો આયો તે-થી તમારા બાપાએ ઉગ્મણી કરી-છે. આ હામરીને એ તપી-ન્યો ને ધર-માં પેઠો નહી. હેનો બાપ ધર-બાર આયો ને માંચ આવવાને હમળવા માંડ્યો. પણ હેણે જવાબ આપ્યો કે, આટલાં વરહથી હું તમારી શેવા કરું-છુ; તમારે કહ્યું કોઇ દાડો ઉથામ્યું નથી, તોય તમે મને એક બકરીના વચ્યાં હરખુ-ય મારા ભઇબંદ જોડે ગંમત કરવા નથી આલ્યું. પણ આ તમારો છોકરો જણે બધી પુછ રાંડો-માં ધુળ મેળવી-નાંછી તે આયો કે તરતા-જ તમે એના-હાથે ઉગ્મણી કરી. બાપે કહ્યું, દિયરા, તુ તો નીત મારી પાંહે હતો, ને જે મારી કને છે એ બધુ તાર-જ છે કને? આપણે ખુશી થઇને ગંમત કરવી એ લાજમ છે; શા-થી કે આ તારો ભઇ જણે મુએલો જિવતો છે: તે જોવાયો-તો, તે જડ્યો છે.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

CHARŌTARĪ DIALECT.

(BOMBAY TOWN AND ISLAND).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānah^{nē} be tshōk^{rā} hatā. Anē hē-mō-nā nānāē hēnā
A-certain to-man two sons were. And them-in-of by-younger his
 hāp^{nē} kahyū kē, 'bāppā, tamārī puñji-mō-thī jē mārē bhāgē
to-father it-was-said that, 'father, your property-in-from what my in-share
 āvē tē manē āpō.' Anē hēnē pōtānī mal^{kat} hem^{nē}
may-come that to-me give.' And by-him his-own property to-them
 vētṣī āpī. Anē thōdā dādā thyā nahi ēt^{lā}-mō pēlā nānā
having-divided was-given. And a-few days became not meanwhile that younger
 tshōk^{rā}ē pōtānī badhī puñji śamēti karinē dēsāwar dzyō,
by-son his-own whole wealth together having-made to-a-far-country he-went,
 anē tṣā udāupaṇā-mō badhū khōi-nātshyū. Anē dzhārē lanā-kanē-thī
and there riotous-living-in all was-squandered-away. And when him-near-from
 badhu khalās thayu tārē ē mulak-mō bhārē dakāḷ paḍyō,
all expended became then that country-in a-mighty famine fell,
 anē hanē khādhā-pidhānā hāhā paḍ^{wā} māḍyā. Anē hēnē
and to-him 'eating-and-drinking-of difficulties to-fall began. And by-him
 dzatē-kanē ē dēs^{nā} ēk rēh^{wā}śinō ās^{rō} lidhō. Ēnē hēnē
going that of-country one of-resident shelter was-taken. By-him to-him
 bhunḍ tsār^{wā} tshētar-mō mōk^{lyō}. Dukkar dzē tshōḍā khātā tē
swine to-feed field-in he-was-sent. Swine which husks (are-)eating that
 malyā hōt tō khuśī-śī khāt; paṇ ēya ēnē
if-available had-been then pleasure-with he-would-have-eaten; but those-too to-him
 kōiē āpyā nahī. Dzhārē ēnē bhān āyu tārē ē bōlyō kē,
by-anyone were-given not. When to-him sense came then he said that,
 'mārā bāp^{nā} tṣēt^{lā} badhā nōkar-tṣāk^{rōnē} khātā-pitā wadhē
'my of-father how many to-servants in-eating-(and-)drinking is-over-and-above
 ēt^{lū} tṣhe; nē mārē ahī bhutshē mar^{wu} paḍē-tṣhe. Havē
so-much there-is; and to-me here hunger-with to-die fallen-is. Now
 tō hēḍ mārā bāp-kanē dzaū nē kahu kē, "bāpā, mē
indeed walk my father-near I-go and I-say that, "father, by-me

Par'mésar'nô nê tamârô ghanô karyô-tshe; nê tamârô tshaiyô
of-God and your sin done-is; and your son
 kahêw'râwânê layak nathî; manê pagâr âpi tsâkar râkhô." ' ' Âm
to-be-called worthy am-not; to-me pay giving servant keep." ' So
 kahinê ē hēnâ bāp-kanê dzyô. Paṅ ēnâ bāpāē ēnē āghē-thī
having-said he his to-father went. But his by-father to-him distance-from
 dzōyô ēt'lē dayā āi, tē-thī haḍi-kāḍinē ēni kōtē bādzhi-padyô,
he-was-seen so-much compassion came, that-from running his on-neck embracing-fell,
 anê batsi kari. Tshōk'rāē bāp'nē kahyū, 'bāpā, mē tamârô nê
and kissing was-done. By-the-son to-father it-was-said, 'father, by-me your and
 Par'mésar'nô ghanô karyô-tshe; nê tamârô dits'rô kēw'râwânê layak
of-God sin done-is; and your son to-be-called worthy
 rahyô nathî.' Bāpē ēnâ nōk'rōnē kahyū kē, 'hārā-mō hārā
remained not.' By-the-father his to-servants it-was-said that, 'good-among good
 was'tar lāinē hanē pērao; anē hāthē vēṭi ghālô nē
clothes having-brought to-him put-on; his on-hand a-ring put-on and
 padzē dzōḍā pērāo; anē khai-pinē khuṣi thaxē;
on-feet shoes put-on; and having-eaten-and-drunk merry let-us-become;
 sū-thī kē ā mārô dits'rô dzāṅō muēlô dziw'tô thayô-tshe; ē
what-for that this my son as-if dead alive become-is; he
 khōwāyô, tē dzadyô tshe." Em karinē badhā rādzī thayā.
was-lost, he found is." Thus making all merry became.

Ā-wakh'tē ēnô mōṭô tshōk'rô tshētar-mō hatô; tē dzhārē ghar-bhani
At-this-time his elder son field-in was; he when house-near
 āyô tārē gāṅu nē nāts hām'ryā. Ēk tsâkar'nē bōlāinē
came then singing and dancing were-heard. One to-servant having-called
 putshyū kē, 'ā badhī dhām-dhum sēni tshe?' Tsāk'rō
it-was-asked that, 'this all noise-and-bustle of-what is?' By-the-servant
 kahyū kē, 'tamârô bhai āyô tshe. E hēm-khēm pātshō āyô
it-was-said that, 'your brother come is. He safe-and-sound back came
 tē-thī tamārā bāpāē udzānī kari-tshe.' Ā hām'rinē ē
therefore your by-father a-feast made-is.' This having-heard he
 tapī-dzyô, nē ghar-mō pēthō nahī. Hēnô bāp ghar bār āyô
incensed-went, and house-in entered not. His father house out came
 nē mōy āw'wānē ham'dzāwā māndyô. Paṅ hēnē dzawāb āpyô kē,
and in to-come to-entreat began. But by-him answer was-given that,
 'āt'lā warah-thī hū tamārī sēwā karū-tshu; tamāru kahyū kōi
'so-many years-from I your service doing-am; your word any
 dāḍô uthāmyū nathî; tōya tamē manē ēk bak'rinā batstgā
day was-transgressed not; still by-you to-me one of-she-goat young-one
 har'khu-ya mārā bhai-band-dzōḍē gammat kar'wā nathī ālyū. Paṅ ā
like-even my friends-with merriment to-do not was-given. But this

tamārō tshōk'rō dzēnē badhi puñjī rāḍō-mō dhuḷ-mē'vī-nā'tshī,
your son by-whom all property harlots-in to-dust-reducing-was-thrown,
 tē āyō kē tar'tā-dz tamē ēnā-hāru udzāñi kari.' Bāpē
he came that immediately by-you him-for a-feast was-made.' By-the-father
 kahyū, 'dits'rā, tu-tō nīt mārī pāhē hatō, nē dzē mārī-kanē
it-was-said, 'son, thou-indeed always my near art, and what my-near
 tshe ē badhu tāru-dz tshe-kanē? Āp'nē khuśī thainē gammat
is that all thine-alone is,-is-it-not? By-us glad becoming merriment
 kar'vī ē lādzam tshe; sā-thī kē ā tārō bhaī dzānē
should-be-made this proper is; what-for that this thy brother as-if
 muēlō dzīw'tō-tshe; tē khōwāyō-tō, tō dzadyō tshe.'
dead alive-is; he lost-was, he found is.'

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARŌTABĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

ચોરો અને મરઘડો.

ચોરલાક ચોરો પેહીને ઘરમાં વિચારથી ચોરી કરવાના તેમાં; એટલે તે મોહિ પેઠા મરઘડા વના જેવું લેવા કશું નહિ જડ્યું. તેથી તે તેને ઉચકીને લઈન્યા. પણ તે તેને મારી નાંખવા જતા હતા, તાણે તેણે જીવને હાર બહુ કાલાવાલાં કર્યા તેમને હંભારીને ચોરલો કામનો તે હતો માણુહને કુકડેકુક કરીને અને તેમના કામ હાર વહેલા જગાડીને તેમણે કીધું, હુમ્યા એજ કારણ હાર તાર માથું અમે મચેડી નાંછીશુ. કેમજે તું લોકોને ભડકાવોજ અને જગાડી રાખોજ, તેથી તારે લીધે નિરાંતે અમે ચોરી કરી શકતા નથી.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

CHARĪTARĪ DIALECT.

(DISTRICT KAIRA).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

TSÖRÖ ANĒ MARAGH'DŌ.
 THE-THIEVES AND THE-COCK.

tsēt'lāk	tsörō	pehinē	ghar-mō	vitsār-thi	tsōri	kar'wānā
Some	thieves	having-entered	a-house-in	design-with	theft	to-commit
tē-mā;	ēt'lē	tē	mōhē	pethā,	maragh'dā	wanā
it-in;	in-the-meantime	they	inside	entered,	a-cock	except
						worth
lōwā	kaśū	nahi	dzadyū,	tē-thi	tē	tēnē
to-take	anything	not	was-found,	therefore	they	him
						having-raised
lai-dzyā.	Pan	tē	tēnē	māri-nāṭsh'wā	dzatā-hatā.	Tānē
took-away.	But	they	him	to-kill	going-were.	Then
						by-him
dzīwanē	hāru	bahu	kālāwālā	karyā,	tem'nē	hambhārīnē
life	for	much	beggings	were-done,	them	having-put-in-mind
						how-much
kām'nō	tē	hatō	mānah'nō	kuk'dēkuk	karīnē,	anē
useful	he	was	to-mankind	crowning	having-made,	and
						their
hāru	wahēlā	dzagādīnē.	Tem'nē	kīdhū,		
for	betimes	having-wakened.	By-them	it-was-done (i.o. said),		'lutsā,
						'villain,
ē-dz	kāran	hāru	tāru	māthū	amē	matsēdī-nāṭshīsū.
this-very	reason	for	thy	head	we	will-wring-off.
						For
tū	lōkōnē	bhad'kāwō-tsha,	anē	dzagādī		rākhō-tsha,
thou	to-the-people	alarming-art,	and	having-awakened		keeping-art,
tē-thi	tārē	lidhē	nirāntō	amē	tsōri	karī
therefore	thee	for	in-quiet	we	theft	having-done
						able-are-not.'

FREE TRANSLATION OF THE FOREGOING.

THE THIEVES AND THE COCK.

Some thieves entering a house with a design to rob it, when they had entered, found nothing worth taking but a cock, 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.'

PĀṬIDĀRĪ.

The language of the rest of the Kaira District closely resembles that of the Charōtar tract. The Kuṇḍis form the most important cultivating class of the district, and its principal members, the hereditary village shareholders, are known as *pāṭidārs*. Hence the language of the cultivators of Kaira, excluding that of the Charōtar tract, is locally known as Pāṭidārī. As Charōtarī has been very fully discussed, I shall here content myself with noting only the main peculiarities of Pāṭidārī, more especially referring to those points in which it differs from Charōtarī.

Pronunciation.—We have noted how in Charōtarī the letter *ā* is sometimes pronounced with a broad tone, something like that of the *o* in the French word ‘mon.’ This is carried further in Pāṭidārī, in which words that in the standard dialect are written with a long *ā*, are here written with a long *ō*. Examples are *mó*, for *mā*, in; *wōṇiyō*, for *wāṇiyō*, a merchant; *mōḍō*, for *māḍō*, sick; *nōṇō*, for *nāṇō*, younger; *pōhē*, for *pāsē*, near; *gōm^adū*, for *gām^adū*, a village; *hōmō*, for *sāmō*, opposite.

The letter *k* is liable to be changed to *ch*, especially under the influence of a neighbouring *e*, *i*, or *y*, as in *dīk^rrō*, for *dīk^rrō*, a son; *chīdhū*, for *kīdhū*, it was done. Before a *y*, the letter *g* becomes *j*, as in *mājya* for *māgya*, 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 Charōtarī. *Ch* appears generally to preserve its proper sound, but sometimes it is represented by *s*, as in *wasan*, for *wachan*, a promise; *wāsā*, for *wāchā*, speech. *Chh* is regularly changed to *s*, as in *sōk^rrō*, for *chhōk^rrō*, a son; *pasē*, for *pachhē*, afterwards. So entirely convertible are these two letters, *chh* and *s*, that *chh* is once actually written for *s*, when that is the proper letter. The instance is *chhū*, written instead of *sū*, for *śū*, what?

As in Charōtarī, the letter *kh* follows the analogy of *k*. While *k* becomes *ch* as shown above, *kh* becomes *chh*. Thus, *rāchh^wū*, for *rākh^wū*, to keep; *dēchhīnē*, for *dēkhīnē*, having seen. In the word *sētar*, for *khētar*, a field, *kh* has first become *chh* and that, in its turn, has become *s*.

The letter *s* regularly becomes *h*. Thus, *hāt*, for *sāt*, seven; *hō*, for *sō*, a hundred; *vīh*, for *vīs*, twenty; *hāp*, for *sāp*, a snake.

An *h* is itself often elided, as in *āthī*, for *hāthī*, 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 Pāṭidārī. Here the pronoun of the second person is written with a cerebral *t*. Thus, *tū*, thou. Similarly, we have *tō*, then, for the standard *tō*.

The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. Thus, we have *āgar*, for *āgaḷ*, before; *kalyō*, for *karyō*, done; *ghaḍ*, for *ghar*, a house; and *mārō*, *mālō*, or *māḍō*, my.

The vowel scale is not very definitely fixed. We have *i* changed to *a* in *wachār*, for *vichār*, consideration; and *u* changed to *a*, in *kal* for *kul*, a family, and *kakhī*, for *sukhī*, happy.

Nouns.—The declension of nouns does not call for any remark. In one instance if the translation is correct, the postposition *nē* seems to form the agent case. The

sentence is *Bhag°wān-nē kar°wū*, which is translated, 'by God it was done,' but the translation seems to me to be very doubtful.

Pronouns.—*Mē* or *mē* is 'by me.' As already said, 'my' is *mārō*, *mālō*, or *māḍō*. *Mārē* seems to be used as the agent case in the phrase *mārē dēwō nathī*, 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,—*tū*, thou; *tē*, by thee; *tādē*, to thee. Note the cerebralisation of the *t*.

Sū, written *chhū*, is 'what?' *Chiyā gōm°nō* is 'of what village?' With *chiyā* we may compare the Sindhi *chhā*, what? We may also remember that, as shown above *ch* sometimes may represent a *k*, so that the original form was *kiyā*. Compare Hindōstānī, *kyā*, what.

Verbs.—The conjugation of verbs closely follows that of Charōtārī, and calls for no remarks. The verb substantive is *se*, he is, the *chh* being regularly changed to *s*. The past tense is *tō*, was. An irregular past participle of a finite verb is *kalyō*, done. If correctly translated, *kar°wū*, in *Bhag°wān-nē kar°wū*, also means 'done.'

As a specimen of Pātīdārī, I give a folktale received from Kaira.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PĀṬĪDĀRĪ.

(DISTRICT KAIRA).

એક ધારાળાની વાત.

એક વોણીયો તો; તેના ચાર સોકરા તા, જે એનો બાપ મોદિ પડ્યો. એણે વચાર કર્યો કે, હું મરેશ ત્યારે સોકરા વઢી મરશે. તેથી તે પસે જવતા જવે મોટા તૈણને બહે બહે રૂપીઆ આલ્યા, અને હૈથી નોંનાને પાંચે રૂપીઆ આલ્યા. બગવાંનને કરવું કે એમનો બાપ હાળને થયો. દુકાને બેહે એવો થયો. નોંના સોકરાએ વચાર કર્યો કે હું હો હો ગઢ ફરવા જઉ ત્યારે છેતે વણુજરાનો ફૂતરો દેછયો. પેલા સોકરાએ કહ્યું કે એનું જે માગું તે આપું. તુ માજ્ય માજ્ય. વણુઝારે હો રૂપીઆ માજ્યા. તે વરતી એણે તો ફૂતરો રાછયો. તે પસે ગોંમડામાં ધારાળાને ઘેર પોપટ તો, તે પણુ રાછયો. પસે પસે મલાડી રાછી. પસે આગર જતો તો. ત્યારે તેને એક વાધરી તેની સોડીને હાહરે વરાવતો તો, તે મળ્યો. તે કહેતો તો કે રાતી સોંચનો મરગડો આલ્યો કાળીએ ફૂતરો આલ્યો, તોયે સોડી જહજહતી ને જહજહતી રહી. પસે એ સોકરા તો આગર હેડ્યો. હેડતાં હેડતાં મદારી હોંમે મળ્યો. એનો બધો વેહ તુમડી મ્હોર, બધુય હો રૂપીએ રાછયુ. મ્હોર વળડી જોઈ તો ચીધુ બરોબર વાજ. પસે આગર હેડ્યો. હેડતાં હેડતાં વચાર્યું કે મારા મોટા બધ પોંહે જી, તાં જ્યો અને તૈણે બધ પોંહે હાપ કાડ્યો. તેથી તૈણે બધ દેહી દેહીને નાહા. મોટા બાધએ ચીધુ ટે આ છું કહ્યું. ટે બાપનું કલ જોજ્યું, જતો રહે માલા હાહદા ઘેદ. પસે બાપ પોંહે જ્યો. બાપને બાપા ક્યા. તારે બાપે ઝોલછયો, પસે બાપે ચીધું માડો ડીચડો શાંનો, દું ટાડે ફાવે તાં જ. દુ માડા ધડ માં નધ. બાપે કયું કે દુ માડા ધડ માં આયો ટા ટાડુ જોથું વાડી નાંછેશ. તેથી શેમાડે નલાવડી ઉપર જઇ બેઠો. તાં એક હાપ ડોક કાઢીને જોઈ રયો-તો. તારે કંડીઆના હાપે બાર કાડવાનું કયું ને ચીધું કે પેલો હાપ ડોક કાઢી રયો સે; તે મારો મોંમે સે. હાપ પસે પાસુ આવવાનું વસન આપી જ્યો. વરતી એના મોંમા મોંમીયોએ ના જવા કયું. પસે કયું કે મોંમા મને એક વાર જઇ આવવા દો, નાગ દેવતાને વાસા થઈ. પસે પોતાના ધણી પોંહે આવીને કહે કે, મારો મોંમે આવે તે

એમ કહેજો કે મારે જવા દેવો નથી. પણે મણી મગજો. ને વરતી મોંમે આયો ને ચીધું મજ્ય માન્ય ને મોંગું તે આપું. પણે પેલે સોકરે કચું કે મણી આપું તો મોંણીયાને સુટો કરી આવવા દેજી. મણી મોંમે કાડી આપી. પણે એવો એ ટકરે ભીડી ખેટો. પણે તો હોનાનો મ્હેલ, ઘોડાની પાયગા થૈ જાઓ, એમ કચું. તેથી મ્હેલ ને પાવગાને ચોફેર કોટ બંધયો. હવાર થયું. હૈ લોક કહે કે વગડો તો, ને આ શું થયું. હોનાનો મ્હેલ શો આ. વરતી કહે ચીયા ગોંમનો રાજા આઈને વસ્તો સે. વોણીયા દીચરીઓ પરજ્યાવવા તૈચાર ધ્યા. પણે વોણીયા ચ્યાંચ રયા ને રાજે સોડી પરજ્યાઈ દીધી ને નગારાં આથી ને ડણકા આસ્યા ને ખેપીને હખી થયા.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

PĀṬIDĀRĪ.

(DISTRICT KAIRA).

TRANSLITERATION AND TRANSLATION.

EK DHĀRĀḶĀNI WĀT.
A OF-DHĀRĀḶO STORY.

Ek wōṇiyō tō; tēnā chār sōk'rā tā, nē ēnō bāp mōḍō
A merchant was; of-him four sons were, and their father sick
 padyō. Ēnē wachār karyō kē, 'hū marēs, tyārē sōk'rā
fell. By-him thought was-made that, 'I shall-die, then sons
 wadhī-mar'sē.' Tē-thī tē pasē jīw'tā-jīvō mōṭā
having-quarrelled-will-die.' Therefore that after while-yet-alive elder
 taiṇ'nē bahē bahē rupiā ālyā, anē hau-thī
to-three two-hundred two-hundred rupees were-given, and all-than
 nōnānē pāchchhē rupiā ālyā. Bhag'wān'nē kar'wū kē
to-younger five-hundred rupees were-given. By-God it-was-done that
 em'nō bāp hājō thayō. Dukānē behē ēwō thyō.
their father well became. In-the-shop he-sits such he-became.
 Nōnā sōk'rāē wachār karyō kē, 'hū hō-hō gau
The-youngest by-son consideration was-made that, 'I hundreds miles
 phar'wā jau.' Tyārē chhētē waṇ'jārānō kūt'rō dēchhyō. Pōlā
to-travel may-go.' Then on-a-field of-a-Wanjārō a-dog was-seen. That
 sōk'rāē kahyū kē, 'ēnū jē māgū, tē āpū. Tū mājya
by-boy it-was-said that, 'of-this what you-ask, that I-give. Thou ask
 mājya.' Waṇ'jārē hō rupiā mājyā. Tē war'ti
ask.' By-the-Wanjārō hundred rupees were-asked. That after
 ēnē tō kūt'rō rāchhyō. Tē pasē gōm'dā-mā
by-him on-the-other-hand the-dog was-kept. That after a-village-in
 dhārāḶāne gher pōpat tō, tē paṇ rāchhyō. Pasē
in-of-a-DhārāḶo in-the-house a-parrot was, that also was-kept. Afterwards
 pasē malāḍi rāchhī. Pasē āgar jatō-tō. Tyārē tēnē,
afterwards a-cat was-kept. Afterwards further going-he-was. Then to-him,
 ēk wāgh'rī tēnī sōḍinē hāh'rē warāw'tō-tō, tē mālyō. Tē
a fowler his daughter in-husband's-house sending-was, he was-met. He
 kahētō-tō kē, 'rāti sōch'nō mar'gaḍō ālyō, kāḷiō kūt'rō ālyō.
telling-was that, 'red of-beak cock was-given, black dog was-given.

Tō-yē sōdī dah'dah'tī nē dah'dah'tī rahī.' Pasē ē
Nevertheless the-girl sobbing and sobbing remained.' *Afterwards this*
 sōk'rō tō āgar hēdyō. Hēḍ'tā hēḍ'tā
boy on-the-other-hand further walked. In-walking in-walking
 madārī hōmō maḷyō. Ēnō badhō vēh, tum'dī, mhōr,
a-snake-charmer opposite was-mel. His all costume, gourd, pipe,
 badhū-y hō rupīe rāohhyu. Mhōr wajāḍī
all-even hundred on-rupee was-kept. The-pipe having-caused to-sound
 jōī tō chīdhū, 'barōbar wājī.' Pasē
having-seen then it-was-made (i.e. said), 'correctly it-sounded.' *Afterwards*
 āgar hēdyō. Hēḍ'tā hēḍ'tā wachāryū kē, 'mārā
further he-walked. In-walking in-walking it-was-thought that, 'my
 mōtā bhāī pōhē jaū.' Tā jyō anē tainē bhāī
elder brothers near I-may-go.' There he-went and the-three brothers
 pōhē hāp kādyō. Tē-thī tainē bhāī dēchhī-
near a-snake was-produced. Thereon the-three brothers having-seen-
 dēchhīnē nāthā. Mōtā bhāīe chīdhū, 'tē ā
having-seen ran-away. The-elder by-brothers it-was-said, 'by-thee this
 chhū kalyū? Tē bāp'nū kal bōlyū, jatō
what was-done? By-thee of-the-father the-family was-disgraced, going
 rēhē mālā hāh'dā dhēḍ.' Pasē bāp pōhē jyō.
remain my father-in-law Dhēḍ.' *Afterwards the-father near he-went.*
 Bāp'nē, 'bāpā,' kayā. Tārē bāpē ōlachhyō.
To-the-father, 'O-father,' was-said. Then by-the-father he-was-recognized.
 Pasē bāpē chīdhū, 'māḍō ḍich'dō sānō? Tū tādē
Afterwards by-the-father it-was-said, 'my son how? Thou to-thee
 phāvē, tē ja. Tū māḍā ghaḍ-mā nai.' Bāpē kayū
it-pleases, there go. Thou my house-in not.' By-the-father it-was-said
 kē, 'tū māḍā ghaḍ-mā āyō, tō tādū bhōthū wāḍī-nāchhēs.' Tē-thī
that, 'thou my house-in came, then thy head I-will-cut-off.' Therefore
 sēmāḍē talāw'dī upar jai beḥhō. Tā ēk hāp ḍōkū
in-the-field a-tank on having-gone he-sat. There a snake head
 kādhīnē jōī ryō-tō. Tārē kaḍiānā hāpē
putting-forth having-looked remaining-was. Then of-the-basket by-a-snake
 bār kāḍ'wānū kayū, nē chīdhū kē, 'pēlō hāp ḍōkū
out of-taking-out it-was-said, and it-was-said that, 'that snake head
 kādhī r'yō-se, tē mārō mōmō se.' Hāp
having-put-forth remaining-is, he my maternal-uncle is.' The-snake
 pasē pāsu āw'wānū wasan āpī jyō. War'tī ēnā
afterwards back of-coming promise having-given went. Thereupon his
 mōmā mōmīyōe, 'nā jāwā,' kayū. Pasē
(by) maternal-uncle by-maternal-aunts, 'not go,' it-was-said. Afterwards

kayū kē, 'mōmā, manē ēk wār jāi āw'wā
it-was-said that, 'O-maternal-uncle, me one time having-gone to-come
 dō.' Nāg Dēw'tānē wāsā thāi. Pasē pōtānā dhanī pōhē
allow.' Snake to-God speech became. Afterwards his-own master near
 āvinē kahē kē, 'mārō mōmō āvē, tō em
having-come he-says that, 'my maternal-uncle (if)-comes, then thus
 kahējō kē, "mārē jawā dēwō nathī." l'asē
please-say that, "by-me to-go to-be-allowed he-is-not." Afterwards
 manī māg'jō.' Nē war'ti mōmō āyō, nē
a-snake-stone demand.' And afterwards the-maternal-uncle came, and
 ohidhū, 'mājya mājya, jē mōgū, tē āpū.' Pasē pelē sōk'rē
it-was-said, 'ask ask, what you-ask, that I-give.' Then by-that by-boy
 kayū kē, 'manī āpū, tō bhōniyānē sutō karī
it-was-said that, 'a-snake-stone give, then nephew free having-made
 āw'wā dōū.' Manī mōmē kāḍi āpī.
to-come I-allow.' Snake-stone by-the-maternal-uncle having-produced was-given.
 Pasē ēwō ē tēk'rē ūthi bethō. Pasē tō,
Afterwards such he on-a-hill having-gone-up sat Afterwards verily,
 'hōnānō mhēl, ghōḍānī pāy'gā thāi-jāō,' em kayū; tē-thi mhēl
'of-gold palace, of-horses troops let-become,' thus it-was-said; thereon palace
 nē pāy'gānē chōphēr kōt bādhayō (for bādhāyō). Hawār thayū.
and troops on-four-sides battlements was-made. Morning became.
 Hau lōk kahē kē, 'wag'dō tō, nē ā sū thayū? Hōnānō
All people say that, 'open-land it-was, and this what became? Of-gold
 mhēl sō ā?' War'ti kahē, 'chīyā gōm'nō rājū āinē
a-palace what this?' Then they-say, 'what of-village king having-come
 wasyō-se?' Wōniyā dīch'rīō paināw'wā taiyyār thyā.
settled-is?' The-merchants (their-)daughters to-marry ready became.
 Pasē wōniyā chyāy rayā? nē rājē sōḍi paināi-
Afterwards merchants where were? and by-a-king a-daughter in-marriage-
 dīdhī, nē nagārā āthi nē ḍaṅkā ālyā, nē
was-given, and royal-drums elephants and tom-toms were-given, and
 khai-pinē hakhī thayā.
having-eaten-and-drunk happy they-became.

FREE TRANSLATION OF THE FOREGOING.

A STORY TOLD BY A DHĀRĀḶĀ.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 Dhārāḷās are a tribe of farmers and wandering labourers. They are quite uneducated; and are a sept of the Kōḷi caste.

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 Banjārā, 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 Banjārā 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 Dharājā, which he also bought. Then he went on and bought a cat. 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 right. 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 Dhēd.'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.'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 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.

¹ A Dhēd is a low-caste 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.

VAḌŌDARI.

From Bombay City a dialect of Gujarātī 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, *viz.*, Amreli, in Kathiawar; Kadi, north of Ahmedabad, in which Pātṇā Gujarātī is spoken; Baroda proper, on the east bank of the Mahī; 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 Gujarātī in this division, speak either standard Gujarātī, if they are educated, or Anāw'lā similar to that of Surat, if they are not.

In Baroda proper, 728,136 people are returned as speaking Gujarātī. As usual those who are educated speak the standard dialect. The rest speak Vaḍōdari. Vaḍōdari does not differ from the other dialects of north Gujarat, of which we may take the village dialect (the so-called Pātīdari) 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 *ā* often becomes *ó*, as in *mó*, in; *kón*, the ear; for *mā* and *kān*, respectively.

Ā is shortened before *i*, as in *bhāi*, a brother; *khaīnē*, having eaten. *K* often becomes *ch* under the influence of a neighbouring *e* or *i* (*chēlā*, for *kēlā*, how many; *chēwadāw'wū*, for *kēwadāw'wū*, to be called); and *kh* similarly becomes *chh* (*chhētar* for *khētar*, a field; *bhuchhē* for *bhukhē*, by hunger).

Medial consonants are doubled as in Sur'tī; thus, *pōttānō*, own; *badhkhū* for *badhū*, all.

S often becomes *h*, as in *hābh'li*, for *sābh'li*, having heard; *ham'jāwū*, for *sam'jāwū*, to conciliate. *Ś*, however, seems to be preserved, and is sounded as an English *sh*, as in *dēs*, a country; *hōś*, I shall be.

Chh is always pronounced as *s*.

In the pronouns, the locative of the genitive is used for a dative. Thus, *mārē*, to me.

The second person singular of verbs is the same in form as the first person. Thus, *mārū-chhū*, I am or thou art striking.

The above remarks may also be taken as applying to the Gujarātī spoken by cultivators of the Panch Mahals district who do not speak Bhili.

¹ See Vol. IX, Part III., pp. 198 and ff

GĀMADIĀ OF AHMEDABAD.

The ordinary village dialect, or Gāmadiā of the centre and north-west Ahmedabad district does not differ materially from the Pātīdārī of Kaira. A short extract from the Parable of the Prodigal Son will be a sufficient example. The only points worth noting in the specimen are that *kh* is sometimes retained and not changed to *chh*, although *k* becomes *ch*, and that *hat* is used for *hōt* in *bharyū-hat*, would have been filled.

These remarks do not apply to the dialect of the north-east of the district round Parantij, or to that of the detached Taluka of Gogo on the Gulf of Cambay. These will all be considered separately. The educated people of Ahmedabad speak standard Gujarātī.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

GĀMADIĀ OF AHMEDABAD.

(DISTRICT AHMEDABAD).

એક માણસને બે દિવરા હતા. ને તેમોના નોનાએ આપને ચીધું કે આપા માલમતાનો મારો ભાગ મને આલો. અને આપે માલમતાની વેહચણી કરી. ને યોડા દી કડે નોનો છેલો સધળું બેળું કરી પરદેશ ગયો, ને ત્યાં મોજ-મજામાં પૈસો ખરચી નોખ્યો. ને તે પછી તે દેશમાં મોટો કાળ પડ્યો, ને તેને તોણુ પડવા લાગી. તે દેશના એક શેઠને ત્યાં જથી રહ્યો; જેણે પોતીકા છેતરમોં બુંડા ચારવા મોકલ્યો, ને જે શેંગો ભુડા ખઈ રહેતા, તેમોંથી પોતાનું પેટ ખુશીથી ભર્યું હત, તે પણુ કોઇએ નેને આલી નહી.

TRANSLITERATION AND TRANSLATION.

Ēk	mānas ^{nē}	be	dich ^{rā}	hatā.	Nē	tē-mō ^{nā}	nōnāē		
One	to-man	two	sons	were.	And	them-in-of	by-the-younger		
bāp ^{nē}	chidhū		kē,	'bāpā,	māl-matānō	mārō	bhāg		
to-the-father	it-was-made	(i.e. said)	that,	'father,	of-the-property	my	share		
manē	ālō.'	Anē	bāpē	māl-matānī	vēh ^{chaṇī}	kārī.	Nē		
to-me	give.'	And	by-the-father	of-the-property	division	was-made.	And		
thōḍā	dī	kaḍē	nōnō	chhaiyō	sagh ^{lū}	bhēlū	kārī		
a-few	days	after	the-younger	son	everything	together	having-made		
par-dēs	gayō,	nē	tyā	mōj-majā-mō	paisō	khar ^{chi} -nōkhyō.			
a-far-country	went,	and	there	debauchery-in	money	entirely-expended.			
Nē	tē	pachhī	tē	dēs-mō	mōṭō	kāl	paḍyō,	nē	tōnē
And	that	after	that	country-in	'a-mighty	famine	fell,	and	to-him
tōṇ	paḍ ^{wā}	lāgī.	Tē	dēs ^{nā}	ēk	sēṭh ^{nē}	tyā	jayī	
want	to-fall	began.	That	of-country	a	to-rich-man	there	having-gone	

rahyō, jēnē pōtikā chhētar-mō bhunḍā chār'wā mōkalyō. Nē
he-remained, by-whom his-own field-in swine to-feed he-was-sent. And
 jē sēgō bhunḍā khai-rahētā tē-mō-thī pōtānū pēṭ
what husks the-wine eating-were them-in-from his-own belly
 khuṣī-thī bharyū-hat, tē paṇ kōiē tēnē āli
happiness-with would-have-been-filled, that even by-anyone to-him was-given
 naī.
not.

PAṬṬANĪ GUJARĀTĪ.

The city of Paṭṭan or Pāṭan, the capital of the ancient state of Anahilawāda, is situated in the Kadi division of the Baroda State, which lies north of the Ahmedabad district. The form of Gujarātī spoken by the villagers of this tract and of the neighbourhood is called Paṭṭanī. This Paṭṭanī dialect is spoken in the Kadi division of Baroda, in Mahikantha including the outlying Parantij-cum-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 Mārwarī through an intermediate dialect which has been dealt with under the head of Rājasthānī.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 Gujarātī.

Paṭṭanī 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 Gujarātī, the *ā* in the word *bhāi*, a brother, is shortened, and we have *bhai*. The vowel *a* is changed to *ī* in *diyā* for *dayā*, compassion.

As usual, *ā* is often pronounced as a broad *ō*, and is written, in the Gujarātī character ઔ. Thus, ઔઔ *chōdō*, for *chādō*, the moon. This broad *o*-sound I represent in transliteration by *ō*. Other examples are *nōnō* for *nānō*, small; *mōḍ^owū* for *māḍ^owū*, to place. So firmly established is this custom that we sometimes even find words which have an *ō* in them by right of origin, written with an *ā*, *i.e.*, the writer has attempted to spell according to the rules of standard Gujarātī, and has blundered in doing so. Thus, in the first specimen *mōj*, joy, is written *māj*. Following the principle of the change of *ā* to *ō*, in the word *paṭyōl*, a *paṭēl* or village headman, *ē* has been changed to *yō*.

A long *ī* is regularly changed to *ē* as is also common in northern Gujarātī. Thus, *nēchē*, for *nichē*, below; *kēmat*, for *kīmat*, price; *vētī*, for *vītī*, a ring; *wāt-chēt*, for *wāt-chit*, conversation; *mārīs* or *mārēh*, I shall strike.

In *dakh*, for *dukh*, grief, *u* has been changed to *a*.

A final unaccented *ē* often becomes *a* or *ā*. Thus, *ana*, for *anē*, and; *ka* for *kē*, that (conjunction); *hamu* or *hamā*, for *hamē*, now; *ṭamā*, for *ṭamē*, 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 *hamā*, now; *karyu* for *karyū*, it was done; *nē* or *nē̃*, the sign of the dative; *khātā-tā*, they (masculine) were eating. The oblique plural is often nasalized as in *gharā*, houses; *nōk^{rā}*, servants, instead of the standard *gharō*, *nōk^{rō}*.

The letters *ch* and *chh* are regularly pronounced as *s*, and are usually written so. Even when *ch* and *chh* are written, they are pronounced as *s*. Indeed so entirely identical are the sounds represented by the Gujarātī letters ઞ, ઞ, and ઞ 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 सचचेत *sāw'chēt*, conscious, is actually written सचचेत *chhāw'sēt* in the first specimen, and similarly सभवेत *sābhalyō*, he heard, is written सभवेत. Other examples of the pronunciation of these letters are *sāk'ri*, for *chāk'ri*, service; *chyār* or *sār*, four; *pāñs*, for *pāch*, five; *usō*, for *ūchō*, high; *vēsāwū*, for *vēchāwū*, to be sold; *vēsī*, for *vēchi*, having distributed; *khar'sī*, for *khur'chī*, having spent; *sār'wū*, for *chār'wū*, to feed cattle; *sālē*, for *chālē*, he goes; *chhōrū* or *sōrū*, a child; *pasī*, for *pachhē*, after; *pusyu*, for *puchhyū*, it was asked; *nāsyā*, for *nāchhyā*, i.e. *nāchhyā*, 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, *khēdū*, or *chhēdū*, a cultivator, *chhētar*, for *khētar*, a field; *nāsyā*, for *nāchhyā*, i.e. *nāchhyā*, on being thrown.

Very similarly, when the letter *g* is followed by *i*, *e*, or *y*, it is pronounced (and written) *j*. Thus, *lāg'wū*, to begin; but *lāji*, she began; *lājyā*, they began; *war'jyō*, for *wal'gyō*, he embraced; *pajē*, for *pagē*, on foot.

There is the usual confusion of cerebral and dental letters. Thus, *mātē*, for *māṭē*, for; *kōṭi*, for *kōṭē*, on the neck; *āḥh* or *āth*, eight; *ēk'tu*, for *ēk'thū*, in one place; *dīthō*, for *dīthō*, seen; *tēuc*, for *teṇē*, by him, as well as 'to him'; *ḍakār*, for *dukāl*, a famine. *ḍ* and *dh*, however, usually become *r*. Thus, *ghōḍō* or *ghōrō*, a horse; *thōrā dārā* for *thōḍā dahāḍā*, a few days; *vrārī*, for *udāḍī*, having squandered; *par'wū*, for *paḍ'wū*, to fall; *warō*, for *waḍō*, great; *jarō*, for *jaḍyō*, found; *lōḍhū* or *lōrū*, iron.

The letters *s* and *ś* regularly become *h*. Thus, *hō*, for *śō*, a hundred; *māṇah*, for *māṇas*, a man; *hūraj*, for *sūraj*, the sun; *hū* for *śū*, what, *hid*, for *śid*, why? *dēh*, for *dēs*, a country; *khuhī*, for *khūśī*, happiness; *kah'mīr*, for *kāśmīr*, Kashmir; *ham'jāyō*, for *sam'jāyō*, conciliated.

I have not noted any instances in which *h* is dropped, but aspiration is lost in words like *ēk'tu*, for *ēk'thū*, in one place; *hātī*, for *hāthē*, on the hand.

The cerebral *l*, like *ḍ*, regularly becomes *r*. Thus, *mar'wū*, for *maḷ'wū*, to mingle; *sagh'ru*, for *sagh'ḷū*, entire; *āgar* or *āgal*, before; *dhōrō*, for *dhōḷō*, white; *hāl-wārō*, for *hāl-wālō*, a shop-keeper; *war'jyō*, for *wal'gyō*, embraced.

Amongst other miscellaneous irregularities of pronunciation, we may note *nhāl*, for *nyāl*, satisfied (cf. Hindi *nihāl*).

Nouns.—The declension of nouns closely follows standard Gujarātī.

The neuter as often as not ends in *u*, instead of *ū*, owing to the free way in which a final nasal is employed. For the same reason, the termination of the dative is *nē* or *nē*.

Nouns ending in a consonant, even when masculine, have a plural in *ā*. Thus, *gharā*, houses; *nōk'rā*, servants.

The agent-locative ends in *ī*, instead of *ē*. Thus, *hātī* for *hāthē*, on the hand; *kōṭī*, for *kōṭē*, on the neck; *hāthī* or *hāthē*, for *sāthē*, with; *bhā*, a father; *mōtā-bhāī*, by the grandfather.

Pronouns.—The agent case of the first person singular is *mī* or *mī*. Similarly, we have *tī*, *tī*, or *tīē*, by thee.

Other pronominal forms are *amī* or *amē*, we; *āp'ḍē*, we (including the person addressed); *amārō*, *āp'ḍō*, our; *tamā*, for *tamē*, you; *tēnō*, of him; *tēnē* (not *tēnē*),

by him, to him; *ī* or *ī̃*, he (declined regularly, thus, *īnō* or *ī̃nō*, of him); *kuṇ*, who? *hū*, what?

Verbs.—The verb substantive is thus conjugated in the present,—

	Sing	Plur.
1	<i>sū</i> .	<i>savyē, śyē, sa</i> .
2	<i>sē, sâ</i>	<i>sō</i> .
3	<i>sē</i>	<i>sī, sē</i> .

The negative verb substantive is *nathī*, is not.

The past is *katō* (as in standard Gujarātī), often contracted to *tō*. The negative past is *natō*, was not, as in *natū āpyu*, was not given. 'I shall be' is *hōś* or *hēh*.

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.
1	<i>mārū-sū. mārūsu</i>	<i>māryē-savyē, etc.</i>
2	<i>mārē-sā. mārēsē</i>	<i>māro-so</i>
3	<i>mārē-sē</i>	<i>mārē-sē, etc.</i>

The future, I shall strike, is thus conjugated,—

	Sing.	Plur.
1	<i>māris, mārēh</i>	<i>mār^ośū, mār^ohū.</i>
2	<i>māris, mār^ośō, mārēh</i>	<i>mār^ośō, mār^ohō.</i>
3	<i>mār^ośē, mār^ohē</i>	<i>mār^ośī, mār^ohē.</i>

The Present and Past Participles are as in standard Gujarātī, with a few irregularities. The past participle of *jawū*, to go, is *gyō*, *gyō*, or *jēlō*. That of *āvōwū*, to come, is *āyō*. Instead of *jadyō*, got, we have *jarō*.

Lēwū, to take, has its conjunctive participle *lī*, for *lū*.

I give two specimens of Paṭṭanī Gujarātī, both of which come from the Parantij-Modasa sub-division of Ahmedabad. The first is a version of the Parable of the Prodigal Son, received from the Collector of the district. For the second, an admirable conversation between two villagers, I am indebted to the Rev. G. P. Taylor, the author of the well-known Gujarātī Grammar.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(MODASA, DISTRICT AHMEDABAD).

એક મનેખને બે સોરા હતા. તેઓએના નોનાએ બાપને ક્યુ બાપ માલમતાનો જે ભાગ મને મરવાનો હોય તે મને આપ. તેને તેઓને પુંજ વેસી આપી થોરા દારા પસી નોંને સોરે સધર એકતુ ક્યુ અન વેગરા દેહમેં જ્યો અન તાં માંજ-મઝામેં પોતાની પુજ કરારી દીધી. સધર ખરસી તાસ્યા પસી એ દેહમેં મોટો ડકાર પર્ચો ને તેને ખોટ પરવા લાજ. તે જઈને તે દેહના એક રેવાહીને તાં રથો. તેને પોતાના છેતરમેં ભુડો સારવાને તેને મોકલ્યો. જે દુઠાં ભુડો ખાતાં તાં તેવતી પોતાનું પેટ ભરવાની તેને મરજી થઈ, પન કોઈએ તેને આખ્યાં નહીં. અન જને તે જાવસેત થયો તાને તેને ક્યુ, મારા બાપને ચંટલા મજુરોને પુહકર રોટલા સેં, પન હુતો ભૂમ મરસું. હુ જકીને મારા બાપ કને જોહ ને તેને ફેહ કે બાપ મીં પરમેહર હામા ને તારી આગર પાપ કાધુ સેં ને હમ હુ તારો સોરો કહેવાવા જોગ નથી. મને તારા નોકરોએના એક જોવો ગન. તે જુક્યો અન બાપ કને જ્યો, ને તે હજી થનો વેગરો હતો તાને તેને બાપે દીધો ને તેને દીધા આઈ ને તે દોરીને તેને કોતી વરજ્યો ને તેને બસી કાધી. સોરે તેને ક્યુ બાપ મીં પરમેહર હામા ને તારી આગર પાપ કાધુ સેં હમ તારો સોરો કહેવાવા જોગ નથી. પન બાપે પોતાના સાકરાંને ક્યુ કે હૈથી હારાં લુગરાં લીઆઓ ને તે એને પેરાઓ; ને એને હાતી વેટી ધાંસા; ને પને જોરા પેરાઓ ને આપડે ખાઈને આનદ કરીએ, કેમકે આ મારો સોરો મુઓ તો ને પાસો જીવતો થયો સેં; ને ખોવાયલો તો ને જરો સેં. ને તેઓ આનદ કરવા લાજ્યા

હમ તેનો વરો સોરો છેતરમેં હતો. ને તે આવતોં ઘર કને આયો; તાને તેને રાગ અન નાસ જાંબર્યો. તેને સાકરાંએના એકને ખોલાવીને પુસ્યુ, આ હુ સેં. તેને તેને ક્યુ તારો ભઈ આયો સેં, ને તારા બાપે એક વરી જુળની આપી સેં, કેમકે તેં હેમખેમ પાસો મર્યો સેં. પન તેને કરોધ કર્યો ને માંઈ આયાને રાજી નતો. માતે તેના બાપે બાર આઈને તેને હમજ્યો પન તેને જબાપ દેતોં બાપને ક્યુ જે આટલાં વરહથી તારી સાકરી કડે સું, ને મી કધી તારો હુકમ ઓતર્યો નથી, તોપન મારા મીત્રો હાથે ખુહી કરવાને તીં મને ખોકર પન કધી નતુ આપ્યુ. આ તારો સોરો જેને તાર ધરખ સેનારો હાથે કરારી દીધુ તે જોઓ આયો કે તીએ તેને માને વરી જુળની આપી. તેને તેને ક્યુ, સોરો રોજ તુ મારા હાથી સેં અન માર સધર તાર સેં. આપડે ખુહી થવું જોઈતુ હતુ તથા હરખાવું જોઈતુ હતુ; કેમકે આ તારો ભઈ મુઓ તો તે પાસો જીવતો થયો સેં; ને ખોવાયલો તો જર્યો સેં.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(MODASA, DISTRICT AHMEDABAD).

TRANSLITERATION AND TRANSLATION.

Ēk mānekh^{nē} he sōrā hatā. Tēō-mō-nā nōnāē bāp^{nē}
A to-man two sons were. Them-in-of by-the-younger to-the-father
 kayū, 'bāp, māl-matānō jē bhāg manē mar^{wānō} hōy, tē manē
it-was-said, 'father, of-the-property what share to-me to-be-got is, that, to-me
 āp.' Tēnē tēōnē puñjī vēsī āpī. Thōrā dārā pasī
give.' By-him to-them the-property having-divided was-given. A-few days after
 nōnē sōrē sagh^{ru} ēk^{tu} karyu, ana vēg^{rā} dēh-mō jyō,
by-the-younger by-son everything together was-made, and a-distant country-in he-went,
 ana tā māj-majhā-mō pōtānī puñjī urāri-dīdhī. Sagh^{ru}
and there debauchery-in his-own property was-squandered-away. Everything
 khar^{si}-nāsyā-pasī ē dēh-mō mōtō dakār paryō, nē tēnē
having-spent-completely-after that country-in a-mighty famine fell, and to-him
 khōṭ par^{wā} lāji. Tē jāinē tē dēh^{nā} ēk rēwāhinē tā rayō.
want to-fall began. He having-gone that of-country an of-inhabitant there remained
 Tēnē pōtānā chhētar-mō bhunḍō sār^{wānē} tēnē mōkalyō. Jē
By-him his-own field-in swine for-feeding as-for-him he-was-sent. What
 ḍhunḍhā bhunḍō khātā-tā, tē-watī pōtānū pēt bhar^{wānī} tēnē mar^{ji}
husks the-swine eating-were, those-with his-own belly of-filling to-him desire
 thāi, pan kōiē tēnē āpyā nahī. Ana jānē tē chhāw^{sēt} thayō,
was, but by-anyone to-him they-were-given not. And when he conscious became,
 tānē tēnē kayu, 'mārā bāp^{nē} chēt^{lā} majurōnē puh^{kar} rōṭ^{lā} sē,
then by-him it-was-said, 'my to-father how-many to-servants sufficient loaves are,
 pan hu-tō bhūkhē maru-sū. Hu uṭhinē mārā bāp kanē
but I-on-the-other-hand by-hunger dying-am. I having-arisen my father near
 jēh, nē tēnē kēh kē. "bāp, mī Par^{mēhar} hāmā nē tāri
will-go, and to-him I-will-say that, "father, by-me God against an of-thee
 āgar pāp kidhū-sē, nē hama hu tārō sōrō kahēwāwā jōg nathī. Manē
before sin done-is, and now I thy son to-be-called worthy am-not. Me
 tārā nōkarō-mō-nā ēk jēwō gan." Tē uṭhyō ana bāp kanē jyō. Nē tē
thy servants-in-of one like count." He arose and the-father near went. And he
 hajī ghanō vēg^{rō} hatō, tānē tēnē bāpē dīthō, nē tēnē
still great distant was, then as-for-him by-the-father he-was-seen, and to-him

diyā ai, nē tē dōrinē tēnē kōti war^a jyō. nē tēnē basī
compassion came, and he having-run on-his on-neck hung, and to-him kiss
 kīdhī. Sōrē tēnē kayu, 'bāp, mī Par^a mēhar hāmā
was-made. By-the-son to-him it-was-said, 'father, by-me God against
 nē tārī āgar pāp kīdhū-sē; hama tārō sōrō kahēwāwā jōg
and of-thee before sin done-is; now thy son to-be-called worthy
 nathī.' Pan bāpē pōtānā sāk^a rānē kayu kē, 'hau-thī
I-am-not.' But by-the-father his-own to-servants it-was-said that, 'all-than
 hārā lug^a rā li-āō, nē tē ēnē pērāō; nē ēnē hātī
good robes bring, and those to-him put-on; and to-this-one on-hand
 vēti ghālō, nē pajē jōrā pērāō; nē āp^a dē khāinē ānand
a-ring put, and on-feet shoes put-on; and we-all having-eaten rejoicing
 karīē, kem-kē ā mārō sōrō muō-tō, nē pāsō jīw^a tō thayō-sē;
may-do, because-that this my son dead-was, and again living become-is;
 nē khōwāy^a lō-tō, nē jarō-sē' Nē tēō ānand kar^a wā lājyā.
and lost-was, and found-is.' And they rejoicing to-make began.

Hama tēnō warō sōrō chhētar-mō hatō. Nē tē āw^a tō ghar
Now his 'great son the-field-in was. And he in-coming the-house
 kanē āyō, tānē tēnē rūg ana nās chhābharyō. Tēnē
near came, then by-him music and dancing was-heard. By-him
 sāk^a rā-mō-nā ēk^a nē bōlāvinē pusyu, 'ā hū sē?' Tēnē
the-servants-in-of to-one having-called it-was-asked, 'this what is?' By-him
 tēnē kayu, 'tārō bhai āyō-sē, nē tārā bāpē ēk wari
to-him it-was-said, 'thy brother come-is, and thy by-father a great
 ujāni āpī-sē kem-kē tē hēm-khēm pāsō maryō-sē.' Pan
feast given-is because-that he safe-sound back-again got-is.' But
 tēnē karōdh karyō, nē māi āyānē rājī natō
by-him anger was-made, and within for-going willing he-was-not.

Mātē tēnā bāpē bār āinē tēnē ham^a jayō.
Therefore his by-father outside having-come as-for-him he-was-persuaded.
 Pan tēnē jabāp dētō bāp^a nē kayu, 'jō, ā^a lā
But by-him reply in-giving to-the-father it-was-said, 'see, so-many
 warah-thī tārī sāk^a rī karū-sū, nē mī kadhī tārō hukam
year-from thy service doing-I-am, and by-me ever thy order
 ōtaryō-nathī, tō-pan mārā mitrō-hāthē khuhī kar^a wānē
disobeyed-is-not, nevertheless in-my friends-in-company rejoicing for-making
 tī manē bōk^a ru pan kadhī natū-āpyu Ā tārō sōrō jēnē
by-thee to-me a-goat even ever not-was-given. This thy son by-whom
 tāru gharab sēnārō-hāthē urārī-dīdhu, tē jēō āyō kē tiē
thy living harlots-in-company was-wasted-away, he as came that by-thee
 tēnē mātē wari ujāni āpī.' Tēnē tēnē kayu, 'sōrō,
of-him for a-great feast was-given.' By-him to-him it-was-said, 'son,

rōj	tu	mārā	hāthī	sē,	ana	māru	sagh ^h ru	tāru	sē.
<i>daily</i>	<i>thou</i>	<i>of-me</i>	<i>in-company</i>	<i>art,</i>	<i>and</i>	<i>mine</i>	<i>everything</i>	<i>thine</i>	<i>is.</i>
Āp ^h dē	khuhī	thavū	jōitu	hatu,	tathā	har ^h khāvū			
<i>To-us-all</i>	<i>rejoicing</i>	<i>to-become</i>	<i>being-proper</i>	<i>it-was,</i>	<i>also</i>	<i>to-rejoice</i>			
jōitu	hatu;	kem-kē	ā	tārō	bhāi	muō-tō,	tē	pāsō	
<i>being-proper</i>	<i>it-was;</i>	<i>because-that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>dead-was,</i>	<i>he</i>	<i>again</i>	
jiw ^h tō	thayo-sē;	nē	khōwāy ^h lō-tō,	jaryō-sē.					
<i>living</i>	<i>become-is;</i>	<i>and</i>	<i>lost-was,</i>	<i>found-is.</i>					

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PATTANĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

A VILLAGE DIALOGUE.

DRAMATIS PERSONÆ.

દેવકણુ પટયોલ અને માટયમ બારોટ

Scene : પલાયરની ભાગોળ.

માટયમ—(ધાંટો પાડીને) એ દેવકણુદા આવો તો ખરા.

દેવકણુ—(પાસું જોઈને) ઓહોહો, બારોટ, તમે આંહીં વ્યાંથી ?

માટયમ—આંહીં આવે ખે દાડા થ્યા, જાણોજ સો તો ક શમો ફરી જ્યો સેં, નકર ભાટ બરાંમણુને દેહાવર તે હીદ જવું પડે ? તમ હરખા બાપા પાહે આઈને શકન નાખતા ક ન્હાલ થઈ જતા. હમ તો મજુરી કરી કરીને તુમલીઅ વુટી જાય સેં. ઈનું હવાનાહ જાય, મેંમઈમાં માતા કાળકાનું ખપ્પર સાલે સેં. ઈનું હાંરે થજે ક મારગમાં પહોરના જેવું દખ નથી.

દેવકણુ—સ્યો ઠીક ધ્યું તમે આયા તે. ગામમાં સો તે ખે ધડી વાતચેત પુસ્વા થહે, બઈ, જરા મારે ઉતાવળ સેં ગામમાં ચેટલાં ધમહાણુ પડ્યાં સેં. બઈ શા, જરા મંદરમાં જાઓ ને બાવાજીને કહો ક, ઠાકોરજીનો થાળ કરવા અને કાલે આઈ સેં એ બધી મુરત્યોને જમાડવા કાળી રોટીનો વેત થાય ઈમ નથી. ગામમાં ફરી ફરીને હરધા પરમાણુ લોક આલે એ લે જો.

માટયમ—હાંરે, હું જાઈ સું, પછુ જરા ધરની કહોળશમની તો વાત કહો.

દેવકણુ—હો કહોળશમ સેં. બઈ શા, વીધોટીનું ધમહાણું સાલે સેં. ઈમાં વળી પેલા બવૈયા આયા સેં, ગામમાં ટહેલીઆ તો એટલા, ફચીર તો એટલા, ચેટલાનું પુરું કરિઅ ?

માટયમ—બા, કણુખી તો રાજ સેં. બવૈયાનો વેત તો પહેલો કરવો પડહે, અમક ખે વરહાં ઉપર ઈઆંનો રાજીપો નતો એટલ ગામમાં ઠેરાં માણુહાંનો હુબારો વળી જ્યો તો.

દેવકણુ—ખરું કહો સો, એ તો ખરે લેખે સેં, ખીજનું તો થતું અહે ઈમ થહે, પછુ આંયાંનું તો કરવું પડહે.

માટયમ—બા, ભાટ બરાંમણુ ગહ પરતીપાળ સો ; કહે સેં ક નહિ ક કણુખી આંહે કરોડ ; મોર સેં, ચોર સેં, અતિતસેં, ફચીર સેં, મહેતો સેં, મશદી સેં, કુણુ નહે ? હો તમારે વાહે.

દેવકણુ—હાંચી કહો સો, બારોટ ; પછુ આગળ્યા દાડા જ્યા, પહેલાં તો ગામના ધણીરણી હમે હતા.

માટયમ—હોવે, બાપા, મારો ઈને મારો, ને જવાડો ઈને જવાડો તમારા મોટાભાઈ અમેને પહેલાં ભાટાંવાળાં આભ્યાં તાં તે અજીએ અમારા સૈયા આશી ખોલે સેં.

દેવકણુ—સ્યો પટયોલ, રામ રામ, પાસા બેમા થજો.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

PAṬṬAṆĪ.

(DISTRICT AHMEDABAD).

SPECIMEN II.

(Rev. G. P. Taylor, M.A., D.D., 1899.)

TRANSLITERATION AND TRANSLATION.

A VILLAGE DIALOGUE.

Dramatis Personæ—

Dēw*kan Patyōl anē Mātyam Bārōṭ.
Dēw-kṛishṇa Patēl and Mātyam Bard.

Scene—

Palāchar*ni bhāgōl.
Of-the-Palāchar the-precincts.

Mātyam.—(Ghātō pādīnē) E Dēw*kaṇ-dā, āwō
Mātyam.—(Voice having-caused-to-fall) Here Dēw-kṛishṇa-dūs come
 tō, kharā.
indeed, in-truth.

Dēw*kaṇ.—(Pāsū jōinē) Ohōhō, bārōt, tamē āhī ohyā-thī ?
Dēw-kaṇ.—(Back having-looked) Ho ! Bard, you here where-from ?

Mātyam.—Āhī āyē be dādā thyā. Jāṇō-j-sō
Mātyam.—Here on-the-having-come two days became. Knowing-verity-you-are

tō ka śamō pharī jyō-sē, nakar
indeed that the-time having-turned gone-is, otherwise

bhāt bh'rāman*nē dehāwar tē hīd
(to)-the-Bard to-the-Brāhman (into)-a-foreign-country that why

jawū padē ? Tamā har*khā bāpā pāhē āinē
to-go falls ? You like gentleman near having-come

śakan nākh'tā, ka nhāl thāi
a-request (we)-used-to-throw, that satisfied having-become

jatā. Hamā tō majuri kari
(we)-used-to-go. Now on-the-other-hand labour having-done

karinē tūm'li-a tuṭī jāy-sē. Inū
having-done the-head-even being-broken going-is. Of-this

hatyānāh jāy. Mēmai-mā Mātā Kāl'kānū
destruction may-go. Bombay-in (of-)mother of-Kālikā

khappar sālē-sē. Īnū hārū thajō ka
the-sacrificial-dish going-is. Of-it good be that
mār^g-mā p^hōr^{nā} jēwū dakh nathi.
the-way-in of-last-year the-like pain is-not.

Dēw^{kaṇ}.— Lyō, thīk thyū tamē āyā tē. Gām-mā
Dēw-kaṇ.—Take (i.e., well), nice it-was you came that. The-village-in

sō tē be ghaḍī wāt-chēt puswā thahē.
you-are (for-)that two gharīs conversation the-asking will-be

Bhai, jarā mārē utāwal sē. Gām-mā
Brother, a-little to-me hurry is. The-village-in

chēt-lā gham^{hān} paḍyā^{sē} Bhai Śā,
how-many crowds fallen-are Brother Sir,

jarā mandar-mā jāō, nō bāwā-jīnē k^hō
for-a-little the-temple-in go, and to-the-holy-person say

ka, 'thākōr-jīnō thāḷ kar^{wā} anō kālē
that, 'of-the-idol the-dish to-make and yesterday

āi sē ē badhī mur^{tyō}nē jamāḍ^{wā}
having-come are those all to-holy-men to-cause-to-eat

kālī rōtinō vēt thāy ĩm nathi.
black of-bread the-opportunity may-be so not.'

Gām-mā phari-pharinē har^{dhā} par^{mānē}
The-village-in having-gone-round (their-)faith according-to

lōk ālē, ē lē-jō.
people give, that having-taken-go.

Mātyam.—Hārū, hī jāū-sū, paṇ jarā ghar^{nī}
Mātyam.—Good, I going-am, but for-a-little of-the-house

k^hōḷ-śam^{nī} tō wāt k^hō.
of-the-peace-welfare on-the-other-hand^l the-story tell.

Dēw^{kaṇ}.— Hau k^hōḷ-śam sē. Bhai Śā, viḡhōtinū
Dēw-kaṇ.—(We-)all peaceful-well are. Brother Sir, of-the-land-assessment

dham^{hānū} sālē-sē. Ī-mā wāḷi
the-disturbance going-on-is. This-in-(i.e., in-addition-to) also

pēlā bhawaiyā āyā-sē. Gām-mā t^hēliā
those players come-are. The-village-in beggars

tō ēt^{lā}, phachir tō ēt^{lā},
on-the-one-hand so-many, mendicants on-the-other-hand so-many,

chēt^{lānū} purū karia ?
of-how-much full may-we-make ?

Mātyam.— Bhā, kaṇ^{bī} tō rījā sē. Bhawaiyāno
Mātyam.—Father, the-cultivator on-the-other-hand king is. Of-the-players

vēt tō p^hēlō kar^{wō} paḍ^{hē}, ohyam-ka
opportunity indeed first to-make will-fall, because-that

be warabā upar ĩānō rājipō natō.
two years above (i.e., past) of-them satisfaction was-not.
 Eṭlā gām-mā dhōrā māñhānō
In-so-much(-time) the-village-in the-cattle of-the-men
 hubātō walī jyō tō
a-heavy-blow having-turned went indeed.

Dēw^akaṇ.—Kharū k^ahō-sō. Ē tō kharē lēkhē
Dēw-kaṇ.— True saying-you-are. That indeed in-truth in-writing
 sē, bijānū tō thatū ahē, ĩm
is, (that-)of-others on-the-one-hand being may-be, so
 thahē; paṇ āyānū tō kar^awū
it-will-be; but (that-)of-these on-the-other-hand to-make
 paḍ^ahē.
it-will-fall.

Mātyam.— Bhā, bhāt bh^arāmaṇ gaū par^atipāl sō, k^ahē-sē
Mātyam.— Father, Bard Brāhmaṇ cow protector you-are, saying-they-are
 ka nahi ka, ‘kaṇ^abī āhē karōḍ’?
or not that, ‘the-cultivator at-the-back ten-millions’?
 Mōr sē, chōr sē, atit sē, phachīr
Peacock there-is, thief there-is, devotee there-is, mendicant
 sē, m^ahētō sē, maśandī sē. Kun nhē?
there-is, accountant there-is, clerk there-is. Who is-not?
 Hau tamārē wāhē.
All at-your at-the-back.

Dēw^akaṇ.— Hāchi k^ahō-sō, bārōt; paṇ āgalyā dādā
Dēw-kaṇ.— A-true(-story) saying-you-are, Bard; but former days
 jyā, p^ahēlā tō gām^anā dhañi-rañi
are-gone, at-first on-the-other-hand of-the-village masters
 hamē hatā.
we were.

Mātyam.— Hōwē, bāpā, mārō ĩnē mārō, nē
Mātyam.— Yes, Sir, you-may-kill him you-may-kill, and
 jiwādō ĩnē jiwādō. Tamārā
you-may-cause-to-live him you-may-cause-to-live. Your
 mōṭā-bhāi amōṇē p^ahēlā bhātā-wālā ālyā-tā,
by-grandfather to-us formerly the-bards’(-fields) given-were,
 tē aji-ē amārā saiya āsī bōlē-sē.
(for-)that still-even our sons blessing saying-are.

Dēw^akaṇ.— Lyō, paṭyol, Rām Rām, pāsā bhōgā
Dēw-kaṇ.— Take (i.e., well), Paṭēl, Rām Rām, again met(-with-me)
 thajō.
become-please.

FREE TRANSLATION OF THE FOREGOING.

Speakers :—Dēw-krishna-dās, the village headman.

Mātyam, a bard.

Scene :—A gate of the village Palāchar.

Mātyam (in a loud voice)—This is Dēw-krishna-dās I see, isn't it ?

Dēw-krishna-dās (looking round)—O ! ho ! ho ! where have you come from, bard ? (or when did you come, bard ?)

Māt.—I came here two days ago : but it is plain that times are changed indeed, else why must bards and Brāhman̄s 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 Mātā Kālīkā'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.

Dēw.—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.

Māt.—All right I'll go ; but first let me hear that at home you're flourishing

Dēw.—All are flourishing. But, my good fellow, there's this confounded land-assessment going on. Then too those 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 ?

Māt.—Friend, the farmer is a king. You'll have to satisfy first of all those tumblers, for, a couple of years ago, when they left discontented, immediately blow upon blow came upon the cattle and the men in the village.

Dēw.—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.

Māt.—Friend, you're the protector of bards and Brāhman̄s 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).

Dēw.—You speak truly, bard ; but the former days are gone. Once we were lords of the village.

Māt.—Yes, friend, life and death were in your hand. Of old your grandfather gave us 'the bards' fields' and to the present day our sons bless him.

Dēw.—So, Patēl, Good day and may we meet again.

GUJARĀTĪ OF THAR AND PARKAR.

It is reported that 30,000 people speak Gujarātī in the extreme south of the Sind 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 Gujarātī they speak. Specimens of Gujarātī received from Thar and Parkar are in the ordinary literary form of standard Gujarātī employed by educated people. The language of the uneducated is probably a form of Paṭaṇī Gujarātī, mixed with Mārwarī.

GUJARĀTĪ OF CUTCH.

In the Peninsula of Cutch the following languages are reported to be vernaculars :—

Kachchhi	spoken by	311,000 people
Kāyasthi	"	500 "
Gujarātī	"	205,500 "
Āyari or Āhīri	"	30,500 ,
Hindōstāni	"	3,000 "
TOTAL		550,500

Of these Kachchhī will be dealt with under the head of Sindhī. Kāyasthī,—a mixture of Rājasthānī, Gujarātī, and Kachchhī,—will be dealt with under the head of Kachchhī.

The Hindōstānī of Cutch has been dealt with under the head of Western Hindī,¹ and Āyari or Āhīri under the Bhil languages.²

There remains Gujarātī. It is the home tongue of most Brāhmaṇs and Vāṇiās, and is, in Cutch, 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. 68 and ff.

KĀṬHIYĀWĀḌĪ.

The Gujarāṭi 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 Kāṭhiyāwāḍi or Kāṭhiāwāḍi. Most of the Musalmāns speak Hindōstāni, but some of them, especially the sailors for whom Kathiawar is famous, speak a broken kind of Gujarāṭi which will be dealt with separately.

Local authorities divide Kāṭhiyāwāḍi into four sub-dialects,—Jhālāwāḍi spoken in the north-east, Sōrathī in the south-west, Hālāḍi in the north-west and centre, and Gōhilwāḍi or Bhāwnagarī in the south-east of the peninsula. These do not, however, differ to any serious extent among themselves. Hālāḍi, which is spoken on the Gulf of Cutch, has, it is true, borrowed a few idioms from Kachchī, such as the use of *paṇḍ'nō*, to mean 'of oneself,' but these are not sufficiently numerous to demand separate consideration. I therefore deal with Kāṭhiyāwāḍi 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 Kāṭhiyāwāḍi :—

Where spoken	Number of speakers
Bombay Town and Island	25,000
Kathiawar—	
Jhālāwāḍi	437,000
Sōrathī	733,000
Hālāḍi	770,000
Gōhilwāḍi	631,000
	2,571,000
TOTAL	2,596,000

Kāṭhiyāwāḍi has most of the peculiarities of northern Gujarāṭi, and also has some of its own. These will be evident from the following grammatical sketch.

There is the usual uncertain vowel scale. Thus, *wachārī* for *vichārī*, having considered; *kapātar* for *kupātra*, a bad person. As usual *ā* is shortened before *i*. Thus, *bhāi* for *bhāī*, a brother; *khāinē*, for *khāinē*, having eaten. So we have the change of *i* to *ē* in *kēmat*, price. *Ē* is sometimes changed to *ya* as in *gāmya* for *gāmē*, in a village. The broad sound of *o*, which I transliterate as *ō*, is rather common. We have even *ghōḍō*, a horse. The past participle of *jawū*, to go, is always written *jīyō*, although the *ū* in other past participles is written as in the standard; thus, *hatō* (not *hatō*), was; *paḍyō* (not *paḍyō*), 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 *pāchhā*, back-again, is written with *chh*, it is pronounced *pāsā*. Before *i*, *e*, and *y*, however, the *chh* often becomes *ś*, not *s*. The following are examples of these changes: *sāḍō* for *chāḍō*, the

moon; *sār°wū*, for *chār°wū*, to graze cattle; *sākar*, for *chākar*, a servant; *saḍ°wū*, for *chaḍ°wū*, to mount; *pās*, for *pāch*, five; *pasā*, for *pachās*, fifty; *sō*, for *chha*, six; *sōk°rō*, for *chhōk°rō*, a son; *pasē*, also spelt *pachhē*, after; *sū*, also spelt *chhū*, I am; *sōḍāwū*, for *chhōḍāwū*, to release; *māras*, for *mārē-chhe*, thou strikest (so *rōwachh*, thou weapest, here written with *chh*); *se*, often written *chhe*, he is; *śētē*, for *chhētē*, far; *śēḍu*, also spelt *chhēḍu*, a cultivator; *pūśyū*, for *pūchhyū*, it was asked.

K becomes *ch*, and *kh* becomes *chh*, under the influence of a neighbouring *i* or *e*. Thus, *dich°rō*, for *dīk°rō*, a son; *chēt°lā*, for *kēt°lā*, how many? *cham*, for *kem*, why? *chēḍē*, for *kēḍē*, after; *chhētar*, for *khētar*, a field; *khēḍu*, *chhēḍu*, or *śēḍu*, a cultivator.

Jh is pronounced as *z*, as in *jhōḍ*, pronounced *zōḍ*, a devil.

S or *ś* only becomes *h* in the middle or at the end of a word. Thus, *s'hāhā*, for *sāsā*, want; *dah*, ten; *rih*, twenty; *dēh*, for *dēs*, a country; *par-dēh*, a foreign country; *māpah*, for *māpas*, a man; *warah*, for *waras*, a year; *juh*, for *jas*, fame. At the commencement of a word, *s* is aspirated and is written in the vernacular *ṣ* which bears the same relation to *s*, that *kh* does to *k*. 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 *sh* 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'hūraj*, for *sūraj*, the sun; *s'hāhā*, for *sāsā*, want; *s'hārō*, for *sārō*, good; *s'hābharyū*, for *sābhalyū*, he came to his senses; *s'hāb°dō*, standing up; *s'hāthī*, for *sāthī*, a servant; *s'hapar°mō*, for *sapar°mō*, festive.

An initial *ś* seems to be preserved. Thus, *śū*, what? *śyā-thī*, why.

The letter *h*, when medial, is elided. Thus *kaū*, let me say; *waū*, a wife; *rē*, for *rahē*, he remains. The letter *l* usually becomes *r*. Thus, *sārya*, for *chhālā*, husks. A final vowel is optionally nasalized. Thus, *āṭ°lē*, thereupon; *pachhē* or *pachhē*, after; *kōyē*, by anyone; *nē* or *nē*, and.

Declension.—There are a good many irregularities in the declension of nouns. As in Sur^{ti}, nouns ending in consonants take *ā* in the oblique form singular and in the plural (in the plural also *ā*). Thus, *janānē*, to a man (*jan*); *bāp°nē* or *bāpānē*, to a father; *gānā*, songs; *bhūḍ°dā*, swine; *ghōḍā* or *ghōḍā*, horses.

Another oblique form is made by adding *ya*. It is used in both numbers. Thus, *sārya*, husks; *gōthya*, feastings; *mōrya*, formerly; *gāmya*, in a village; *āḍya-mā*, on the side (of a pond). Compare *ā-bhaī*, he, oblique *ābhīyā*, below.

The plural is also indicated by the addition of *ū*. Thus, *māpahū*, men; *dich°riyū*, daughters; *gāyū*, cows; *s'hāthiyūnē*, to his servants; *rāḍūnī*, of harlots.

The *ē* of the agent-locative is often nasalized. Thus, *āṭ°lē*, thereon; *kōyē*, by anyone.

Pronouns.—The first two personal pronouns are as in standard Gujarātī. The locative of the genitive may be used as a dative. Thus, *manē* or *mārē*, to me.

The pronoun of the third person is *tē*, *tī*, or *ī*. All these forms are declined regularly, except that the nominative plural of *ī* may be *īwadāī*. The case of the agent has a dental *n*, as in *inē* by (as well as, to) him. *Im°nē* or *tem°nē* is 'to him' or 'to them.' The word *bhaī*, is also employed with a pronoun of the third person. Compare standard Gujarātī *bhāy°ḍō*, a man. Thus, *ā-bhaī*, he (*lit.* this man) (was sent to the fields); *bhāinē*, (consciousness came) to him; *ā-bhīyānū ojh°rū*, his belly. *Kun* or *hōp* is 'who?', *kunō* is 'whose?', *sō* (fem. *śī*, neut. *śū*) or *kiyō* or *chīyō* is 'what?' Its oblique form is *śyā*.

Conjugation.—As usual in North Gujarat, the second person singular is the same as the first person.' Thus, *sũ*, 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>sũ</i> .	<i>sayẽ</i>
2	<i>sũ</i> .	<i>se</i> .
3	<i>se</i>	<i>se</i>

This is often written *chhũ*, etc., but the pronunciation is always *sũ*, etc.

The past tense is *hatõ* or *tõ*, as in other northern Gujarat dialects. *Nõtũ*, it was not.

The present tense of the finite verb is :—

I strike.

	Sing	Plur.
1	<i>mārũ-sũ</i>	<i>mārĩĩ-sayẽ</i>
2	<i>mārũ-sũ, mārās</i>	<i>mārũ-se</i>
3	<i>mārẽ-se</i>	<i>mārẽ-se</i>

The standard forms are also used. The auxiliary is often written with *chh*. Thus, *mārachh*, for *mārās*, thou strikest. The imperfect is *mār'tõ-tõ*. The past participle is *māryõ*.

The future is as in the standard dialect. The *s* seems to be preserved and not to be changed to *h*. Thus, *mārĩs*, I shall strike.

The imperative ends in *ya*. Thus, *mārya*, strike.

The past participle of verbs the roots of which end in *ā* (passives) takes the termination *nõ*. Thus, *bharāñõ*, he was filled; *jhalāñõ*, he was seized; *lũñõ*, he was plundered; *marāñõ*, he was killed.

The verb *javũ*, to go, has its present participle *jatõ*, not *jatõ*, and its past tense *jĩyõ*. In this word the final *o* is always written in the specimens as *õ*, not as *õ*. So also its infinitive is *jāvũ*, not *javũ*. Similarly, *thavũ*, to be, has its infinitive *thāvũ*, and its present participle *thātõ*.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀṬHIYĀWĀDĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

એક જણને બે સોકરા હતા. તીમાંથી નાને ઈના આપને કાઢું કે, આપા, આપડા મઝીઆરામાંથી મને મારો ભાગ આપો. આટલે ઈને આપે બધી ધરવખરી વેચી દીધી. થોડા દી ચેડે નાને તો પોતાના ભાગનું બધું વેચીસાટી ઈના જે પૈસા આવ્યા ઈ લૈને પરદેહમાં જાયો, ને ઇયાંકણે પોતાનું બધું ગોઠે ઇમ ઉડાડવા માંડ્યું. આટલે થોડા દીમાં તો બધું ખુટીરિયું. એટલામાં ઈ દેહમાં-જ ભારે કાળ પડ્યો. તારે ઈને ખાવાના સ્હાંહા પડ્યા. પછે ઈ એક તે દેહના સ્હારા વભાવાળા આશામીને ઇયાં જઈને સ્હાથી રિયો. ઇયાં કણે આભઈ તો એવ્યા ધણીનાં ભુંડાં વગડામાં સારવા જ્યા. પણ ભુંડાં તો સાર્ય ખાય, ઈ માણુથી ખવાય નઈ નેકે તો ઈ ખઈને નભત. વળી ઈને કોયે કઈનો આપ્યું ; આટલે આભીયાનું એઝરૂ નો ભરાયું તારે ભઈને સ્હાંભર્યું, કે મારા આપને ધરે તો એટલા દાડિપા રજે છે વળી ઇમને ખાવા પીવા પણ મબલખ મળેછે, ને આઈ મારે તો લાંધણું કરવી પડેછે. તો લાવને, હું સ્હાબદો થઈને મારા આપ પાંહે જઈ, અને તેમને જઈને કઈ કે, આપા, હું તમારો ને પરભુનો સોર સું ; હુ તો કપાતર જગ્યો. પણ હશે સોર કસોર થાય, પણ માવતર કમાવતર થાય નઈ, ઇમ જણી મને તમારે ઇયાં દાડિયો રાખો. ઇમ વચારી તે સ્હાબદો થિયો અને પોતાના આપ પાંહે જાયો. ઈને આપે તો ઈને શેટથી બાલ્યો કે અંતરમાં ઇયાનો ઉમળકો આવ્યો તેથી હડી કાઢી દીચરાની કોટે ખાઝી પડ્યો ને બચીયું ભરવા માંડ્યો. સોકરો બોલ્યો, આપા, હુ તો તમારો ને પરભુનો એવો ગુનેગાર થિયો સું કે તમારા જેવાનો દીચરો કેવરાવા જોગ રિયો નથી. ઈને આપે સ્હાથીયુંને કયું કે, જાઓ, ધરમાંથી સ્હારો સ્હવાધો લાવીને ઈને પેરાવો, ને હાથમાં વેઢવીટી તથા પગે પગરખાં પેરાવો, વળી આજ સ્હપરમો દી ગણીને જમણુવાર કરો તથા ઘોળમંગળ ગવરાવો. સ્થાથી કે આજ મેં સુવો ધારેલો દીચરો સ્હજવન દેખ્યા, અને ખોવાણેલો જડ્યો સે. પછે બધા લીલાલેર કરવા માંડ્યા.

અટાણે ઈનો મોટો સોકરો તો છેતરમાં કામે જાયો તો ; ઇયાંથી પાછો વળી ધર પાંહે તે આવ્યો તારે પોતાને ધરે નાસ થાતો ને ગાણાં ગવાતાં સ્હાંલ્યાં. પછે ઈને સાકરને સ્હાકરી પૂજ્યું કે, આજ ધરે શી ધામધોમ સે ? તારે સાકરે જાપ દીધો કે, તમારો ભઈ આજ હીમખીમ પાછા આવ્યા, તેથી રાજ થઈને તમારે આપે આજ ગોડય કરી સે. આથી ઈ એવો રીશે બલ્યો કે ઘેર જાયો-જ નઈ. એથી ઈને આપે આવીને ફાહલાવા માંડ્યો. તારે ઈ બોલ્યો કે, આપા, આટલાં વરહ લગણુ મેં તમારી સાકરી કરી, ને તમારૂં એકે વેણુ વાઢ્યું નઈ; તોય મને તો મારા ભઈબંધને ગોડય દેવા સ્હારૂં એકે રાબર નો અપાણું ; અને બ્યારે રાંડુની રમતમાં તમારી માયાને ઉડાડનાર દીચરો ઘેર આવ્યો તારે તમે મોટી મેમાની કરી. આપ બોલ્યો, બેઝા, તું તો રોજ મારી પાંહે-જ સું, ને મારી બધી ખુટી પણ તારી-જ સે. હાઈ એ કે આ ઠાણે તો આપણે આજુદ કરવો જોયે ; સ્થાથી કે આ તારા સુવો ધારેલા ભઈને જવતો દીઠો, અને ખોવાણેલો આજ જડ્યો સે.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPĪ.

JHALAWAD (KATHIAWAR).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ek jaṇānē be sōk'rā hatā. Tī-mā-thī nānē inā
A-certain to-man two sons were. Them-in-from by-the-younger his
 bāp'nē kidhū kē, 'bāpā, āp'dā majhīārā-mā-thī manē mārō
to-father it-was-said that, 'father, our joint-property-in-from to-me my
 bhāg āpō.' Āṭ'lē inē bāpē badhī ghar-wakh'rī vēchī
share give.' Thereupon by-his by-father all living having-divided
 dīdhī. Thōdā dī chēdē nānē tō pōtānā
was-given. A-few days after by-the-younger on-the-other-hand his-own
 bhāg'nū badhū vēchī-sāṭī inā jē paisā āvyā i
of-share all having-disposed-of of-that what money came that
 lainē par-dēh-mā jiyō, nē iyā-kanē pōtānū badhū
having-taken foreign-country-in went, and there his-own all
 gōṭhē im udāḍ'wā māḍyū. Āṭ'lē thōdā dī-mā tō
in-pleasure so to-squander was-begun. Thus a-few days-in on-the-one-hand
 badhū khūṭī-riyū ēṭ'lā-mā i dēh-mā-j bhārē kāl
all had-been-expended then that country-in-verity a-mighty famine
 padyō. Tārē inē khāwānā s'hāhā padyā. Pachhē i ēk tē
fell. Then to-him of-food want fell. Afterwards he one that
 dēh'nā s'hārā wabhāwālā āsāminē iyā jāinē s'hāthī
of-country a-good respectable to-man near having-gone as-a-field-labourer
 riyō. Iyā-kanē ā-bhai tō ōlyā dhaṇinā bhūḍ'dā
remained. There-near he indeed of-his of-master swine
 wag'dā-mā sār'wā jiyā. Pan bhūḍ'dā tō sārya khāy, i
field-in to-graze went. But swine indeed husks eat, that
 māṇah-thī khawāy naī, nēkē tō i khāinō
a-man-by could-be-eaten not, otherwise indeed that having-eaten
 nabhat. Wajī inē kōyē kaī nō āpyū; āṭ'lē
would-have-lived. And to-him by-anyone anything not was-given; thus
 ā-bhīyānū ōjh'rū nō bharānū. Tārē bhāinē s'hābharyū kē, 'mārā
his belly not was-filled. Then to-him senses-came that, 'my
 bāp-nē gharē, tō chēṭ'lā dāḍiyā raḷē-chhe, wajī
in-of-father at-house indeed how-many hired-servants earning-are, again

im'nē khāwā-pīwā paṇ mab'lakh maḷē-ḡhe, nē āī
to-them to-eat-and-to-drink also more-than-enough being-got-is, and here
 mārē tō lāgh'nyū kar'vī paḍē-ḡhe. Tō lāw'nē, hū s'hāb'dō
to-me indeed fasting to-be-done falling-is. So come, I arisen
 thainē mārā bāp pāhē jaū anē tem'nē jainē kaū
having-become my father near may-go and to-him having-gone I-may-say
 kē, " bāpā, hū tamārō nē Par'bhunō sōr sū; hū tō kapātar
that, " father, I your and of-God thief am; I indeed unworthy
 jāgyō. Paṇ hasē, sōru kasōru thāy, paṇ māw'tar kamāw'tar
have-become(?). But let-be, a-child bad-child may-be, but parents bad-parents
 thāy naī, im jānī manē tamārē iyā dāḍiyō rākhō." " Im
may-be not,¹ thus considering to-me on-your near servant keep." " Thus
 wachāri tē s'hāb'dō thiyō anē pōtānā bāp pāhē jiyō. Inē
having-thought he arisen became and his-own father near went. By-his
 bāpē tō inē sētē-thī bhālyō kē antar-mā
by-father on-his-part to-him distance-from he-was-seen that heart-at
 dayānō umal'kō āvyō. Tē-thī haḍī-kūḍhī diḥ'rānī kōtē
of-compassion bursting-out came. Therefore having-run of-the-son on-the-neck
 bājhi paḍyō nē bachiyū bhar'wā māḍyō. Sōk'rō bōlyō, ' bāpā,
clinging he-fell and kisses to-take began. The-son said, ' father,
 hū tō tamārō nē Par'bhunō ēwō guṇēgār thiyō-sū, kē tamārā
I indeed your and of-God so sinner become-am, that your
 jēwānō diḥ'rō kēw'rāwā jōg riyō nathī.' Inē bāpē
of-like son to-be-called worthy remained not.' His by-father
 s'hāthiyūnē kayū kē, ' jāō, ghar-mā-thī s'hārō s'hawāghō
to-servants it-was-said that, ' go, house-in-from good garments
 lāvinō inē pērāwō; nē hāth-mā vēḍh-vīṭī, tathā pagē
having-brought to-him put-on; and hand-in a-ring, and on-feet
 pagar'khā pērāwō; waḷī āj s'hapar'mō dī gaṇinē jamaṇ'wār
shoes put-on; and to-day festival day having-counted a-feast
 karō, tathā dhōl'mangal gaw'rāwō. Śyā-thī kē, āj mē muwō
do, and merry-songs cause-to-be-sung. Why-for that, to-day by-me dead
 dhārēlō diḥ'rō s'hajīwan dēkhyō; anē khōwāṇēlō, jāḍyō-se.
considered son alive was-seen; and was-lost, found-is.'
 Paḥhē badhā līlā-ler kar'wā māḍyā.
Afterwards all merriment to-do began.
 Atāṇē inō mōtō sōk'rō tō chhētar-mā kāmē jiyō-tō; iyā-thī
Now his elder son indeed field-in on-work gone-was; there-from
 pāchhō waḷī ghar pāhē tē āvyō tāre pōtānē gharē nās
back returning house near he came then his-own in-house dancing

¹ A well-known proverb inserted to make the meaning clear.

thātō nē gāṇā gawātā s'hābhalyā. Pachhē inē sākarnē
going-on and songs being-sung heard. Then by-him a-servant-to
 s'hāk'ri pūsyū kē, 'āj gharē śi dhāmdhōm se?'
having-called it-was-asked that, 'to-day in-house what noise is?'
 Tārē sāk'rē jabāp didhō kē, 'tamārō bhai āj him'khim
Then by-servant reply was-given that, 'your brother to-day safe-and-sound
 pāchhā āvyā, tē-thī rājī thainē tamārē bāpē āj gōthya
back came, therefore pleased being by-your by-father to-day a-feast
 kari se.' Ā-thī i cōwō rīṣē balyō kē gher jiyō-j
made is.' This-upon he so with-anger burnt that in-house went-surely
 nai. Ē-thī inē bāpē āvinē phōh'lāwā mādyō. Tārē
not. This-upon by-his by-father having-come persuasion was-begun. Then
 i bōlyō kē, 'bāpā, āt'lā warah lagan mē tamāri sāk'ri
he said that, 'father, so-many years for by-me your service
 kari, nē tamārū ēkē vēn wādhyū naī; tōy manē
was-done, and your any order was-disobeyed not; still to-me
 tō mārā bhaibandh'nē gōthya dēwā s'hāru ēkē
on-the-one-hand my to-friends-and-relations a-feast to-give in-order one-even
 rābh'ru nō apānū; anē jyārē rādūni ramat-mā tamāri māyānō
kid not was-given; and when of-harlots company-in your to-property
 udād'nār dīch'rō gher āvyō tārē tamē mōti mēmāni kari.'
squanderer son to-house came then by-you a-grand feast was-made.'
 Bāp bōlyō, 'bētā, tū tō rōj māri pāhē-j sū; nē
The-father said, 'son, thou indeed daily my near-surely art; and
 māri badhī mudī pan tāri-j se. Hārū ē kē ā tāpē
my all wealth even thine-alone is. Good this that this on-occasion
 tō āp'nē āṇand kar'wō jōyē; śyū-thī kē, ā tārā muwā
indeed for-us rejoicing to-do is-proper; why-for that, this thy as-dead
 dhārēlā bhainē jiw'tō dīthō; anē khōwāpēlō, āj jadyō se'
considered to-brother alive he-was-seen; and was-lost, to-day found is.'

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

રળીયા ગઢવીની વાત.

મેરય ધાડાં બજી પડતાં. તારે ગામડાંનાં માણુહ રળીયા ગઢવીને ગામ્ય રાણીહરમાં પોતાને માલ થાલ રાખતા; કારણુ કે સારણુતું ગામ માગણુતું નાણી કોય હૂટું નઈ. પણુ ખોડી મોગલે તે રાણીહર માર્યું; નેં બામણુની સોડી બાન ઝાલી. રળીયો ઈને સોડાવા જ્યો; પણુ ઝલાણો. પછે રોવા મડ્યો. તારે મોગલે પુસ્થું કે, તું ચમ રોવછ? તારે ઈણુ કીધુ કે, મારી માયા ઝટી છે, ઈતું કોઈને ઝેંધાણુ વતાવ્યું નથી. હવે તમે ઝાલી જવો છો, તો ઈ માયા ઇમની ઇમ પડી રશે. મોગલે માયા નીકળે તો અડધી લઈને ઈને સોડી મૂકવાને કોલ આપ્યો. પશી રળીયો ઇમને તેડીને એક તલાવની આડ્યમાં લઈ જ્યો, નેં કીધું કે, ઝોલ્યા ગઢરાની વાંહે રોકાલ્ય છે. તેથી બધે ઘોડાં હાંમ્યાં. તે ગારામાં ખુંતી જ્યાં. રળીયો વાંહે હતો, તે સ્હટી જ્યો. પસેં મુળીએ આવીને તાંના લગધીર પરમારને રાવ આધી કે તમારો સારણુ હૂટાણો ને બામણુની સોડી બાન ઝલાણી. ઈ વાતની તમને ખોટય સે. તમે ખેડાં સારણુ બામણુ હૂટારો તો પસેં તમારા જહ કેવા ગવારો? તારે લગધીરે કીધુ કે, તું વઢવાંણુ જા, નેં ઇઆંના રાજને પણુ કહે, હું બહેં ઘોડાં લઈને સડુ છું. પછે રળીયો વઢવાણુ જ્યો, નેં લગધીર વારે સડ્યો. મારગમાં બેટબેટીયાં થીયા ને રોળું જામ્યું. તેમાં ખોડી મોગલ સોડીને ખેલાડ નાંખીને નાઠો. ઈની વાંહે લગધીર ઘોડ્યો, ને ઝાલીને હેઠે પહાડ્યો; પણુ જીમળકો મારીને મોગલ લગધીર જીપર સડી બેઠો. લગધીર પાંહે' કઈ હધિયાર નોતું; તેથી મોગલની પડ્યા પડ્યાં ગળચી દાખી; એટલામાં ઝોલી બામણુની સોડીએ મોગલની બેટમાં સરી હંલી, તે લગધીરને વતાવી; તે લગધીરે લઈને મોગલના પેટમાં મારી. મોગલે પણુ જમૈયો હુલાંડીને લગધીરને મારી પાડ્યો. એમ બેય જણુ ઝાંઠી થઈને મરાણુ. તીના પાળીયા હજી છે. ॥

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KĀTHIYĀWĀPI.

JHALAWAD (KATHIAWAR).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

RĀLIYĀ-GADH⁴VINĪ WĀT.
OF-RĀLIYĀ-GADHĀVI THE-STORY.

Mōrya <i>Formerly</i>	dhādā <i>raids</i>	baū <i>many</i>	paḍ ⁴ tā. <i>used-to-fall.</i>	Tārē <i>Then</i>	gām ⁴ dānā <i>of-villages</i>	mānah <i>people</i>
Rāliyā-Gadh ⁴ vinē <i>in-Rāliyā-Gadhavī's</i>	gāmya <i>in-village</i>	Rāñihar-mā <i>Rāñihar-in</i>	pōtānō <i>their-own</i>	māl-thāl <i>property</i>	rākhtā, <i>used-to-place,</i>	
kāraṇ-kē <i>because-that</i>	Sāraṇ ⁴ nū <i>of-Chāraṇs</i>	gām <i>a-village</i>	māgaṇ ⁴ nū <i>of-beggars</i>	jāñi <i>having-considered</i>	kōy <i>anyone</i>	
lūṭ ⁴ tū <i>used-to-plunder</i>	naī. <i>not.</i>	Paṇ <i>But</i>	Bōḍi-Mōgalē <i>by-Bōḍi-Mughul</i>	tō <i>on-the-other-hand</i>	Rāñihar <i>Rāñihar</i>	
māryū, <i>was-conquered,</i>	nē <i>and</i>	Bāmaṇ ⁴ ni <i>a-Brāhmaṇ's</i>	sōḍi <i>daughter</i>	bān <i>hostage</i>	jhāli. <i>was-seized.</i>	Rāliyō inē <i>Rāliyā her</i>
sōḍāwā <i>to-release</i>	jiyō, <i>went,</i>	paṇ <i>but</i>	jhālānō. <i>was-(himself-)seized.</i>	Pachhē <i>Then</i>	rōwā <i>to-weep</i>	māndyō. <i>he-began.</i>
Mōgalē <i>by-the-Mughul</i>	puṣyū <i>it-was-asked</i>	kē, <i>that,</i>	'tū <i>'thou</i>	cham <i>why</i>	rōwachh?' <i>weepest?'</i>	Tārē inē <i>Then by-him</i>
kidhū <i>it-was-done(i.e., said)</i>	kē, <i>that,</i>	'māri <i>'my</i>	māyā <i>wealth</i>	dāṭi-chbe, <i>buried-is,</i>	inū <i>of-it</i>	kōinē <i>to-anyone</i>
watāvvyū <i>explained</i>	nathī. <i>is-not.</i>	Havē <i>Now</i>	tamē <i>you</i>	jhāli <i>having-seized(-me)</i>	jāwō-chhō, <i>going-are,</i>	tō i <i>then that</i>
māyā <i>wealth</i>	im ⁴ ni-im <i>where-it-is</i>	paḍi <i>fallen</i>	rēsē. <i>will-remain.'</i>	Mōgalē, <i>By-the-Mughul,</i>	māyā <i>wealth</i>	nik ⁴ lē, <i>(if-)it-comes-out,</i>
tō <i>then</i>	aḍ ⁴ dhī <i>half</i>	lāinē <i>having-taken</i>	inē <i>him</i>	sōḍi-muk ⁴ wānō <i>of-releasing</i>	kōl <i>promise</i>	āpyō. <i>was-made.</i>
Rāliyō <i>Rāliyā</i>	im ⁴ nē <i>them</i>	tēḍinē <i>having-invited</i>	ēk <i>a</i>	talāw ⁴ ni <i>of-pond</i>	āḍya-mā <i>the-side-on</i>	lāi-jiyō, <i>took-away,</i>
kidhū <i>it-was-said</i>	kē, <i>that,</i>	'ōlyā <i>'that</i>	gad ⁴ rāni <i>of-muddy-place</i>	wāhē <i>behind</i>	rōkātya <i>the-wealth</i>	ohhe.' <i>is.'</i>
badhē <i>by-all</i>	ghōḍā <i>horses</i>	hākyā. <i>were-urged-on.</i>	Tē <i>They</i>	gārā-mā <i>the-mud-in</i>	khuntī-jiyā. <i>stuck.</i>	Rāliyō wāhē <i>Rāliyā behind</i>

hatō, tō s'hatī-jyō. Pasē Muḷiē āvinē tānā Lag'dhīr-Par'mār'nē
was, he decamped. Then in-Muḷi having-come of-there to-Lagadhīr-Parmār
 rāw khādhi kē, 'tamārō Sāraṇ lūtānō, nō Bāmaṇ'ni
complaint was-eaten that, 'your Chāraṇ was-plundered, and a-Brāhmaṇ's
 sōḍī bān jhalānī. I wāt'ni tam'nē khōtya se.
daughter hostage was-seized. This of-occurrence to-you a-disgrace is.
 Tamē bethā Sāraṇ Bāmaṇ lūtāsē, tō pasē
You while-sitting Chāraṇ Brāhmaṇ (if-)they-will-be-plundered, then afterwards
 tamārā jah kōwā gawāsē? ' Tārē Lag'dhīrē kidhū kē,
your fames how will-be-sung? ' Then by-Lagadhīr it-was-said that,
 'tū Wadh'wāṇ jā, nē iānā rājānē paṇ kahē. Hū
'thou Wadhwaṇ go, and of-there to-the-king on-the-one-hand tell. I
 bahē ghōḍā lāinē saḍū-ohhū.' Pachhē Raḷiyō Wadh'wāṇ
two-hundred horses having-taken mounting-am.' Afterwards Raḷiyā Wadhwaṇ
 jiyō nē Lag'dhīr wārē saḍyō. Mārag-mā bhēt-bhēṭiyā
went and Lagadhīr in-assistance mounted. The-road-on meetings
 thiyā, nē rōḷū jāmyū. Tē-mā Bōḍī-Mōgal sōḍinē
became, and a-scuffle ensued. That-in Bōḍī-Mughul the-(Brāhmaṇ's)daughter
 belād-nākhinē nāthō. Īni wāhē Lag'dhīr dhōdyō, nē
seated-behind-having-thrown fled. Of-him behind Lagadhīr ran, and
 jhālīnē hēthē pachhādyō. Paṇ ūmaḷ'kō mārīnē Mōgal
having-seized down he-was-pulled. But effort having-struck the-Mughul
 Lag'dhīr ūpar saḍī bethō. Lag'dhīr pāhē kaī bathiyār
Lagadhīr above having-mounted sat. Lagadhīr near any weapon
 nōtū; tē-thī Mōgal'ni paḍyā-paḍyā gaḷ'chī dābī.
was-not; therefore of-the-Mughul as-he-lay the-throat was-pressed.
 Ē'lā-mā ōli Bāmaṇ-nī sōḍiē Mōgal'ni bhēt-mā
The-meantime-in that Brāhmaṇ's by-daughter of-the-Mughul the-waist-in
 sarī hatī, tō Lag'dhīr'nē watāvī. Tē Lag'dhīrē lāinē
a-poniard was, that to-Lagadhīr was-shown. That by-Lagadhīr having-taken
 Mōgal'nā pēt-mā māri. Mōgalē paṇ jāmaiyo
of-the-Mughul the-belly-in was-struck. By-the-Mughul but a-scimitar
 hulāṭīnē Lag'dhīr'nē māri paḍyō. Em bey
having-drawn to-Lagadhīr having-struck he-was-caused-to-fall. Thus both
 jaṇū jhāhī thāinē marāṇā. Tinā pāḷiyā 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 no one would think of raiding a village of bards, who were known to be beggars by profession, and to have nothing worth taking. But one fine day Bodi, the Mughul, plundered Ranihar, and carried off a Brahman's daughter as a hostage. Raliya 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 piece 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 Brahmans 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 *mêlée* 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 scimitar 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. 555.

MUSALMĀN GUJARĀTĪ.

Most of the Musalmāns of Gujarat speak Hindōstānī, not Gujarātī, and specimens of their language will be found in the section devoted to Western Hindī.¹ Some tribes, however, who are by origin descended from converted Hindus, speak Gujarātī. The educated members of this class speak ordinary Gujarātī, with a free admission of Hindōstānī (and through it of Arabic and Persian) words, and specimens of this form of speech are not necessary. The uneducated Gujarātī-speaking Musalmāns usually employ the dialect of their uneducated Hindū neighbours. The languages of two Muslim communities demand, however, closer attention; these are Vhōrāsāī or the language of the Bohora community, and the dialect of a certain Musalmān 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. Vhōrāsāī has been reported for the present Survey as a definite dialect of Gujarātī from the two following localities:—

Locality.	Reported number of speakers.
Bombay Town and Island	10,000
Mahikantha	150
TOTAL	10,150

Specimens have, however, been received from other districts as well. In the census of 1891 131,751 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
Ahmedabad	10,972
Kaira	13,520
Panch Mahals	4,216
Broach	32,367
Surat	12,905
Baroda	10,880
Other Native States	42,709
TOTAL	127,569

An examination of the specimens received shows that there is no true Vhōrāsāī 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 Vhōrāsāi 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 'son' *ḍik'rō*, not *dik'rō*, for 'was' they say *huḥō*, not *hutō*, and for 'taken' they say *liḍhō*, not *lidhō*. 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 Vhōrāsāi.

The Musalmān Khār wās 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 Pathāns, 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 Gujarātī, 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 *ā* and *e* and *ē* are liable to be changed to *a*, in the first syllable of a word. Thus, *nanāē*, for *nānāē*, by the younger (son); *marō*, for *mārō*, my; *tarō*, for *tārō*, thy; *darō*, for *dādō*, a day; *sathē*, for *sāthē*, with; *hath*, for *hāth*, a hand; *kaḍhō*, for *kāḍhō*, draw water; *tawār*, for *tēwārē*, then; *kat'lā*, for *kēt'lā*, how many? *jam*, for *jem*, as, like; *kam*, for *kem*, how, why? So the *ā* in the Persian termination *dār* is shortened, as in *ḍōs-ḍar*, for *dōst-dār*, a friend; *ḍukān-ḍar*, for *dukān-dār*, a shopkeeper. Similarly, *ā* is shortened before *ī*, as in northern Gujarat. Thus, *khāinē*, for *khāinē*, having eaten; *bhaī*, for *bhāī*, a brother.

The vowel *ī* is liable to be changed to *ē*, as in northern Gujarat. Thus, *mārēs*, for *mārīs*, 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 *ṭ* in *huṭō*, was; *pōtānō*, own; *sampat*, wealth; *tē*, he; *waṭanī*, a native; *khēṭar*, a field; *chhōṭ'rā*, husks; *khālō*, eating; *sāw'chēṭ*, conscious; *gammat*, rejoicing; *jūw'tō*, living; *uṭtar*, an answer; *tū*, thou, and many others: *ṭh* becomes *ṭh* in *ṭhī*, from; *ṭhiyō*, became; *taḥhā*, and; *lathī*, is not; *uṭhāpiyō*, for *uthāpiyō*, disobeyed; *sathē*, with; *d* becomes *ḍ* in *ḍik'rō*, a son; *ḍēs*, a country; *ḍukāl*, a famine; *Khudā*, God; *ḍās*, a servant; *aṇḍar*, within; *ḍh* becomes *ḍh* in *khḍhū*, for *kidhū*, done; and *liḍhō*, taken. In *ḍāt*, a tooth, both consonants have been cerebralized.

On the other hand, *ṭ* has become *t* in *mōtō*, great; *pēt*, belly; *kat'lā*, for *kēt'lā*, how many? *at'lō*, so much; *rōṭī*, bread; *kōṭē*, on the neck; *vīṭī*, a ring: *ṭh* has become *ṭh* in *ēk'thū*, in one place; and *bethō*, *bethō* or *betō*, seated: *ṇḍ* has become *nd*, in *bhundō*,

¹ *Kathiawar Gazetteer*, p. 152.

swine. The letters *ḍ* and *ḷ*, when medial, generally become *r*, as in *thōrā*, a few; *darā*, days; *urāvī*, having caused to fly; *pariyō*, for *paḍyō*, fell; *dōrīnē*, for *dōḍīnē*, having run; *sagh^orū*, for *sagh^oḷū*, entire; *vēg^orō*, for *vēg^oḷō*, distant; *sābhariyō*, for *sābhalyō*, heard; *āgar*, for *āgal*, before; *pachhar*, for *pāchhal*, behind. On the other hand, *r* has become *ḍ* in *khaḍ^ochī*, expenditure; *maḍī*, having died; *chāk^oḍī*, service. Sometimes it becomes *ṇ*, as in *lug^oṇā*, for *lug^orā*, clothes. So *ṇ*, when standing alone, almost always becomes *n*, as in *mānas*, for *māṇas*, a man; *pan*, but; *gan*, count; *ghanō*, many.

It will be remembered that a similar inability to distinguish between cerebrals and dentals is a characteristic of the Sur^{tī} dialect spoken in Surat and Broach, opposite Gogo, across the Gulf of Kathiawar.

An initial *n* often becomes *l*, as in *lākhi*, for *nākhi*, having thrown; *laṭhi*, for *nathi*, is not; *lāch*, for *nāch*, dancing; *lōkar*, a servant; *lāk*, a nose.

The letter *ś* becomes *s* in *mārēs* for *mārīs*, I shall strike, and other futures, and in the word *sū*, what?

In the word *khīḍhū*, for *kīḍhū*, not only has the *dh* been cerebralized, but the initial *k* has also been aspirated. So also in *khaḍiyō*, for *kāḍyō*, was taken out. On the other hand, *h*, or an aspiration, is elided in *darō*, a day, for *dādō*, i.e. *dahādō*; *riyō*, for *rahiyō*, i.e. *rakyō*, remained; *nai* or *nī*, for *nahi*, not; *kēs*, for *kahēs*, i.e. *kahīs*, I will say; *kērāwū*, for *kēw^orāwū*, for *kahēw^orāw^owū*, to be called; *rēm*, for *rēhēm*, compassion; *pērāwō*, for *pahērāwō*, clothe; *bar* for *bāhār*, outside; *beṭō* or *beṭhō*, 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, *bāṇṇū*, for *bār^oṇū*, a door; *gōwāṇṇī*, for *gōwāl^oṇī*, a herd-maiden. So, we have *dōllā^o-ṭhī*, with ropes, for *dōr^odā^o-ṭhī*, in which the *ḍ* is first changed to *l*, and then doubled.

The consonants within a word are sometimes interchanged by metathesis. Thus, *kharāvēs*, for *kharāvārēs*, i.e. *khar^odāvīs*, I will give to eat: so *dēt^owā*, for *dēw^otā*, fire.

A final nasal is sometimes dropped, as in *tamāru*, for *tamārū*, your.

Nouns.—The declension of nouns, if we allow for pronunciation, closely follows the standard dialect. Thus the sign of the ablative is *ṭhī*, not *thī*. The only dialectic peculiarity is the use of *hōn*, to form the plural. Thus, *bāpu*, a father; *bāpuhōn*, fathers. This termination *hōn* is also found in the Mālvi dialect of Rājasthāni and in some forms of Khāndēsī.

Some adjectives form their feminines in *ēi*, as in *baḍhēi khaḍ^ochī*, all expenditure. Compare *gēi*, below, under the head of participles.

The pronouns are more irregular. The pronoun of the second person is usually spelt with a cerebral *ṭ*. Thus, *ṭū*. The dental *t* also occurs. The agent cases of the first two personal pronouns are *mē* or *hūē* and *ṭē* or *tūē*, respectively. The genitive singulars are *marō* and *tarō* or *ṭarō*. The plurals are regular (allowing for the optional cerebralization of the *ṭ* in the second person). In the singular the nominative is also used as an oblique base. Thus, *hūnē*, to me; *ṭūnē*, to thee; *hū-ṭhī*, from me.

The pronoun of the third person is *ṭē* or *ē*, he, she, it, that: *ṭē* is declined regularly in the singular. *ī* is shortened in the oblique cases of the singular; thus, *īē*, by him; *īnō*, of him. The plural of *ṭē* is *ṭēhōn*, and of *ē*, *ēhōn*, both being declined regularly.

The relative pronoun is *jī*, who, declined like *ē*; thus, *jīnō*, whose. Similarly is declined *kōn*, who? : genitive, *kīnō*, and so on; *sū*, is 'what?'

Verbs.—The present tense of the verb substantive is *chhe*, which does not change for number and person. Thus, *hũ chhe*, I am. When used as an auxiliary the *e* is dropped, and it becomes simply *chh*. Thus, *karũchh*, I do; *āriyõchh*, he has come; *khĩḍhũchh*, it has been done.

The past of the auxiliary is *hutõ*, fem. *hutē*, plur. masc. *hutā*.

The finite verb has a few irregularities. The *t* of the present participle is cerebralized. Thus, *mār'tõ*, striking. The past participle inserts an *i* before the *y*. Thus, *māriyõ*, for *māryõ*, struck. So we have *pariyõ*, fell; *lākkhiyũ*, thrown; *mõkaliyõ*, sent; *āpiyũ*, given; *waḷagiyõ*, he embraced; *lāgiyõ*, he began; *põchhiyõ*, he arrived.

The definite present is formed by adding *chh* to all persons of the simple present. Thus, *mārũchh*, I am striking; *mārēchh*, thou art striking, and so on. So the perfect is *māriyõchh*, he has been struck; similarly, *khĩḍhũchh*, it is done; *thiyõchh*, he has become; *āriyõchh*, he has come. *Rēchh*, for *rahēchh* is a contracted form of the present definite.

An irregular simple present is *khēi*, he says, for *kahē*.

The Imperfect and Pluperfect are regularly formed with *hutõ*. Thus, *mār'tõ-hutõ*, he was striking; *iē māriyõ-hutõ*, he had struck.

The future is slightly irregular, as it changes *ī* to *ē* and *ś* to *s*. We thus get,—

I shall strike.

	Sing	Plur.
1	<i>mārēś.</i>	<i>mār'ēu</i>
2	<i>mār'sē</i>	<i>mār'ēḍ.</i>
3	<i>māi'sē</i>	<i>mār'sē.</i>

Contracted forms are *hōś*, I shall be; *jūs*, I shall go; *kēs*, I shall say; *rēs*, I shall remain.

The verbs *thawũ*, to be, and *jawũ*, to go, lengthen their first vowels. Thus, *thāwũ*, to be; *thātõ*, being; *jātõ*, going.

Irregular past participles are *khĩḍhõ*, done, from *kar'wũ*; often used in the neuter to mean 'said' by so and so. *Rah'wũ* has its past participle *riyõ*, remained, and *jāwũ*, to go, makes *giyõ*. The feminine of *giyõ* is *gēi* or *gī*. With *gēi*, compare *baḍhēi*, the feminine of *baḍhõ*, all.

The verb *lēwũ*, to take, makes its conjunctive participle *lī*, for *lai*, having taken.

As specimens of Khār'wā Gujarāṭi I give a version of the Parable, and an amusing, if slightly coarse, folktale.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀB'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

એક માનસને બે ડીકરા હુટા. ને ટેઓમાંના નનાએ આપને ખીદું કે બાપુ સંપટનો પોંચટો ભાગ હુંને આપ. ને ઇએ પુંજ વેહ્યે આપી. ચોરા દરા પછી ટે નનો ડીકરો સધઈ એકથુ કરીને વેગરા ડેસમાં ગિયો. ટે તંહ રંગભોગે પોટાની સપટ ઉરાવી લાખી. ને ઇએ અઢેઈ ખડચી લાખિયું ઇના પછી ટે ડેસમાં મોતો કુકલ પરિયો ને ઇને તગી પરવા લાગી. ને ટે જઈને ટે ડેસના વટનીઓમાંના એકના તંહ રિયો ને ઇએ પોટાના ખેટરમાં બંદોને ચારવા સાર ઇને મોકલિયો ને જો છોટરાં ભુટો ખાટા હુટા ટેમાંડી પોટાનું પેત બરવાને ઇની ઇછા હુટી પન કોઇએ ઇને આપિયું નઇ. ને ટે સાવચેટ ડિયો તવાર ઇએ ખીદું કે મરા આપના કતલા મજુરોને મસ રોતી મલેછ પન હુ તો ભુખે મડી જલેછ. હું ઉથી મરા આપની પાસે જસ ને ઇને કેસ કે બાપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કેરાવા હુ જોગ લડી. હુંને તરા મજુરોમાંના એકના જમ ગન. ને ટે ઉથીને પોટાના આપની પાસ ગિયો ને ટે હજી ઇનો વેગરો તવાર ઇના આપે ઇને જોયો ને ઇને રેમ આવી ને ટે ડોરીને ઇને કોતે વળગિયો ને ઇને યુચ્ચી લીઠી. ટે ડીકરાએ ઇને ખીદું કે બાપુ હુંએ ખુડાનું તઠા તરૂં પાપ ખીદું ને હવે તરો ડીકરો કેરાવા હું જોગ લડી. પન બાપુએ પોટાના ડાસને ખીદું કે રૂડાં લુગણાં લી આવો ને ઇને પેરાવો ને ઇના હથમાં વીંતી લાખો ને પગમાં જોરા પેરાવો ને આપને અઈને ગમ્મટ કરિયે કમકે આ મરો ડીકરો મુઓ હુટો ને પાછો જવટો ડિયોજ ને ખોવાયો હુટો ને મલિયોજ. ને એહોન ગમ્મટ કરવા લાગિયા.

અને ઇનો મોતો ડીકરો ખેટરમાં હુટો ને ટે આવટાં ઇરની પાસ પોંચિયો તવાર ઇએ રાગ તઠા લાચ સાંભરિયા. ને ઇએ લોકરોમાંના એકને ટેરીને પુછિયું કે આ સું છે. ને ઇએ ઇને ખીદું કે તરો ભઈ આવિયોજ તે તરા બાપુએ એક મોતી મીજખાની ખીદીજ કમકે ઇને સહીસલામત પાછો મલિયોજ. પન ટે ગુસ્સે ડિયો ને અંડર આવવા ઇની ખુશી ની હુટી. તેડી ઇના આપે બર આવીને સમજવિયો. પન ઇએ ઉદર આપટાં આપને ખીદું કે જો અતલાં વરસ હું તરી ચાકડી કંઈજ ને તરો હુકમ હુંએ કડી ઉઠાપિયો લાડી. ટોપન મરા ડોસડરની સઠે ખુશી હવાને હુંએ હુંને ખોકરીયું પન કડી ની આપિયું હું. પન આ તરો ડીકરો જિએ કસખનોની સઠે તરી સંપટ ખોઈ લાખી ઇના આવટાંજ હુંએ ઇના સાર મોતી મીજખાની ખીદી. ને ઇએ ખીદું કે ડીકરા હું મરી સઠે રોજ રેજ ને મરૂં સધઈ તરૂં છે. આપને ટો ખુશી ઠાવું તઠા હુખ કરવો જોયે કમકે આ તરો ભઈ મુવો હુટો ટે પાછો જવટો ડિયોજ ને ખોવાયલો હુટો ટે મલિયોજ.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Ēk mānas'nē be ḍik'rā huṭā; nē ṭō-māñ-nā nanāē bāp'nē
A to-man two sons were; and them-in-of by-the-younger to-the-father
 khiḍhū kē, 'bāpu, sampat'nō pōch'tō bhāg
it-was-made (i.e. said) that, 'father, of-the-property the-reaching(-me) share
 hūnē āp.' Nē iē puñji vēhēchī āpi. Thōrā darā
to-me give.' And by-him the-wealth having-divided was-given. A-few days
 pachhī, ṭē nanō ḍik'rō sagh'rū ēk'thū karinē vēg'rā ḍēs-mā
after, that younger son everything together having-made a-far country-in
 giyō. Ṭē tāh raṅg-bhōgē pōṭāni sampat
went. By-him there in-delight-enjoyment his property
 urāvī-lakhi. Nē iē badhēi khaḍ'chī-lākhiyū, inā
was-squandered-entirely. And by-him entire was-expended-entirely, of-that
 pachhī ṭē ḍēs-mā mōtō ḍukāl pariyō, nē inē taṅgi
after that country-in a-mighty famine fell, and to-him poverty
 par'wā lāgi. Nē ṭē jāinē ṭē ḍēs'nā watanīō-māñ-nā
to-fall began. And he having-gone that of-country the-natives-in-of
 ēk'nā tāh riyō, nē iē pōṭānā khētar-mā bhundōnē ohār'wā
one-of there remained, and by-him his-own field-in the-swine feeding
 sāru inē mōkaliyō. Nē jē ohhōṭ'rā bhundō khāṭā-huṭā,
for as-for-him he-was-sent. And what husks the-swine eating-were,
 ṭē-māñ-ṭhī pōṭānū pēt bhar'wānē inī ichhā huṭi, pan kōiē
them-in-from his-own belly for-filling of-him wish was, but by-anyone
 inē āpiyū nai. Nē ṭē sāw'chēt ṭhiyō; tawār iē
to-him was-given not. And he conscious became; then by-him
 khiḍhū kē, 'marā bāp'nā kat'lā majurōnē mas rōṭi
it-was-said that, 'my of-father how-many to-labourers enough bread
 malēchh, pan hū tō bhukhē maḍi-jōñ-hh. Hū uthī
is-got, but I on-the-other-hand by-hunger am-dying. I having-arisen
 marā bāp'ni pāsē jāś, nē inē kēs kē, "bāpu,
my of-father in-vicinity will-go, and to-him I-will-say that, "father,

hūē khudānū taṭhā tarū pāp khīḍhūchh, nē havē tarō
by-me of-God and of-thee sin has-been-done, and now thy
 ḍik'rō kērāwā hū jōg laṭhī. Hūnē tarā majurō-mā-nā ēk'nā jam
son to-be-called I worthy am-not. Me thy servants-in-of of-one like
 gan." ' Nē tē uthinē pōṭānā bāp'ni pās giyō; nē tē
count." ' And he having-arisen his-own of-father near went; and he
 hajī ghanō vēg'rō, tawār inā bāpē inē jōyō, nē inē
still much distant, then his by-father as-for-him he-was-seen, and to-him
 rēm āvi, nē tē dōrinē inē kōtē waḷagiyō, nē
compassion came, and he having-run on-his on-neck clasped, and
 inē buchōhī liḍhī. Ṭē ḍik'rāē inē khīḍhū kē, 'bāpu,
to-him kiss was-taken. That by-son to-him it-was-said that, 'father,
 hūē khudānū taṭhā tarū pāp khīḍhūchh, nē havē tarō ḍik'rō
by-me of-God and of-thee sin has-been-done, and now thy son
 kērāwā hū jōg laṭhī.' Pan bāpuē pōṭānā dās'nē
to-be-called I fit am-not.' But by-the-father his-own to-servant
 khīḍhū kē, 'ruḍā lug'nā li-āwō, nē inē pērāwō; nē
it-was-said that, 'good dresses bring, and to-this-one put-on; and
 inā hath-mā vīti lākhō, nē pag-mā jōrā pērāwō; nē
of-thin-one the-hand-on a-ring put, and the-foot-on shoes put-on; and
 āp'nē khainē gammat kariyē, kam-kē ā marō ḍik'rō muō
we-all having-eaten rejoicing may-make, because-that this my son dead
 hutō, nē pāchhō jīw'tō ṭhiyōchh; nē khōwāyō hutō, nē
was, and back-again living has-become; and lost was, and
 maliyōchh.' Nē ēhōn gammat kar'wā lāgiyā.
has-been-got.' And they rejoicing to-do began.

Anē inō mōtō ḍik'rō khēṭar-mā hutō. Nē tē āw'tā
And of-him the-elder son the-field-in was. And he in-coming
 ghar'ni pās pōchhiyō, tawār iē rāg taṭhā lāch sābhariyā.
of-the-house near arrived, then by-him music and dancing were-heard.
 Nē iē lōkarō-mā-nā ēk'nē ṭērinē puchhiyū kē, 'ā
And by-him the-servants-in-of to-one having-called it-was-asked that, 'this
 sū chhe?' Nē iē inē khīḍhū kē, 'tarō bhāi
what is?' And by-him to-him it-was-said that, 'thy brother
 aviyoḥh, tē tarā bāpuē ēk mōti mījbāni khīḍhichh,
has-come, therefore thy by-father a great feast has-been-made,
 kam-kē inē saḥī-salāmat pāchhō maliyōchh.' Pan ṭē
because-that to-him safe-(and)-sound back-again he-has-been-got.' But he
 gussē ṭhiyō, nē aṇḍar āw'wā inī khuṣī nī huṭi.
in-anger became, and within to-go of-him willingness not was.
 Ṭē-ṭhi inā bāpē bar āvinē sam'jāviyō. Pan
Therefore his by-father out having-come he-was-made-to-understand. But

iē uttar āp'tā bāp'nē khīdhū kē, 'jō, at'lā
by-him answer in-giving to-the-father it-was-said that, 'see, in-so-many
 waras hū tari chāk'di karūchh, nē tarō hukam hūē kaḍi
years I thy service am-doing, and thy order by-me ever
 uthāpiyō lathī, tōpan marā dōs-dar'nī sathē khuṣi
was-disobeyed, not, nevertheless my of-friends in-company happiness
 thawānē tūē hūnē bōkariyū pan kadī nī āpiyū hutū. Pan
for-becoming by-thee to-me a-kid even ever not given was. But
 ā tarō ḍik'rō jiē kas'banōnī sathē tari sampat
this thy son by-whom of-harlots in-the-company thy wealth
 khōi-lākhī, inā āw'tā-j tūē inā sāru mōti mījbānī
was-lost-entirely, of-him on-coming-even by-thee of-him for a-great feast
 khīdhī.' Nē iē khīdhū kē, 'ḍik'rū, tū marī sathē
was-made.' And by-him it-was-said that, 'son, thou of-me in-company
 rōj rēchh, nē marū sagh'rū tarū chhe. Āp'nē tō
daily remainest, and my everything thine is. To-us-all on-the-other-hand
 khuṣi thāwū, tathā haḍakh kar'wō jōyē, kam-kē ā
happiness to-become, and rejoicing to-be-done is-proper, because-that this
 tarō bhaī muwō huṭō, tē pāohhō jīw'tō thiyōchh; nē khōwāy'lō
thy brother dead was, he back-again living has-become; and lost
 huṭō, tē maliyōchh.'
was, he has-been-found.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARATI.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

એક હુટો ચકલો ને એક હુટી ચકલી. ચકો લાવિયો ચોખાનો ડાણો ને ચકી લાવી ડાળનો ડાણો. ધની ખીચરી પકાવી ; ને ચકી પાણી ભરવા ગેઈ. ચકો ખીચરી ખઈને આંખે પાટા ખાંઠીને સુઈ ગિયો. અવામાં ચકી પાણી ભરીને આવી, ને ખીટું ચકારાણા બાણું ખોલો. તારે ચકો ખેઈ મરી આંખો હુખેછ. ડો ચકીએ ધરો લાખી ડીઠો ને બાણું ખોલિયું. ડો જ્યેપછો, ડો ખીચરી ની મલે. એ વાત ચકાને ખીઠી કે ખીચરી કોન ખઈ ગિયું. ચકલો ખેઈ કે રાળનો કુટરો ખઈ ગયો. ચકલી રાળ પાસે ગીને રાળને ખીટું કે ટમારો કુટરો મરી ખીચરી ખઈ ગિયો. ડો રાળએ કુટરાને પુછિયું કે ખીચરી ટું ખઠીછ? ડો કુટરો ખેઈ કે ના, મેં લઠી ખઠી. ડો રાળએ ચકલાને પુછિયું. ડો ચકલો ખેઈ કે ના. મેં ખી લઠી ખઠી. ડો રાળએ સિપઈને હુકમ ડીઠો કે ચકલાને કુવામાં લાખી ડિયો. ડો સિપઈએ લાખી ડીઠો. અવામાં એક ગોવાણ્ણી આવી. ધને ચકલીએ ખીટું કે મરા ચકલાને કુવામાં નિકારો, ડો હું ટમને ખીર ને રોતી ખરાવેસ. ડો પેલી ગોવાણ્ણી કુવામાં ઉટરી ને ચકલાને ખડિયો. ડો ગોવાણ્ણીને લઈને ચકલી ધર ગી. પેલા ચકલાએ એક લોઠી ગરમ કરીને પેલી ગોવાણ્ણીને ખીટું કે આ સુનાતા પાટલાપર ખેટો. ડો પેલી ખેડી ; જવી ખેડી અવી ખડીને ઉથી. ડો એ ખેઈ હમે ખીર ન ખઠી ને કુલે ખડી.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

GUJARĀTĪ.

KHĀR'WĀ.

GOGO (AHMEDABAD).

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Ēk huṭō chak'lō, nē ēk huṭi chak'li. Chakō
One was cock-sparrow, and one was hen-sparrow. The-cock-sparrow
 lāviyō chōkhānō dāṇō nē chakī lāvī ḍāḷ'nō dāṇō.
brought of-rice grain and the-hen-sparrow brought of-peas grain.
 Inī khīch'rī pakāvi; nē chakī pānī bhar'wā gēi.
Of-these pottage was-cooked; and the-hen-sparrow water to-draw went.
 Chakō khīch'rī khāinē ākhē pāḥā bāḍhīnē
The-cock-sparrow the-pottage having-eaten on-eyes a-bandage having-tied
 suī-giyō. Awā-mā chakī pāṇī bharinē āvi,
went-to-sleep. The-meantime-in the-hen-sparrow water having-drawn came,
 nē khīdhū, 'chakā-rāṇā, bānnū khōlō.' Tārē chakō
and it-was-said, 'cock-sparrow-king, the-door open.' Then the-cock-sparrow
 khēi, 'marī ākhō dukhēchh.' Ṭō chakīē gharō
says, 'of-me the-eyes are paining.' Then by-the-hen-sparrow the-pitcher
 lākhī-ḍiḍhō, nē bānnū khōliyū. Ṭō jōy'chh, ṭō khīch'rī
was-put-down, and the-door was-opened. Then she-sees, verily the-pottage
 nī malō. E wāt chakānē khīdhī kē, 'khīch'rī
not is-found. This fact to-the-cock-sparrow was-said that, 'the-pottage
 kōn khai-giyō?' Chak'lō khēi kē, 'rājānō kuṭ'rō khai-giyō.'
who ate-up?' The-cock-sparrow says that, 'the-king's dog ate-up.'
 Chak'li rājā pāsē gi, nē rājānē khīdhū kē,
The-hen-sparrow the-king near went, and to-the-king it-was-said that,
 'ṭamārō kuṭ'rō marī khīch'rī khai-giyō.' Ṭō rājāē kuṭ'rānē
'your dog my pottage ate-up.' Then by-the-king to-the-dog
 puchhiyū kē, 'khīch'rī ṭē khadhīchh?' Ṭō kuṭ'rō khēi
it-was-asked that, 'the-pottage by-thee has-been-eaten?' Then the-dog says
 kē, 'nā, mē laṭhī khadhī.' Ṭō rājāē chak'lānē
that, 'no, by-me is-not eaten.' Then by-the-king to-the-cock-sparrow
 puchhiyū, ṭō chak'lō khēi kē, 'nā, mē bī laṭhī
it-was-asked, then the-cock-sparrow says that, 'no, by-me also it-is-not
 khadhī.' Ṭō rājāē sipāinē hukam ḍiḍhō kē,
eaten.' Then by-the-king to-a-soldier order was-given that,

'chak ^a lānē	kuwā-mā	lākhi-diyō.'	Ṭō	sipaīē
'the-cock-sparrow	the-well-in	throw-away.'	Then	by-the-soldier
lākhi-dīḥō.	Awā-mā	ēk	gōwāṇṇī	āvi.
he-was-thrown-away.	The-meantime-in	a	herd-maiden	came.
chak ^a liē	khīḥū	kē,	'marā	chak ^a lānē
by-the-hen-sparrow	it-was-said	that,	'my	cock-sparrow
nikārō,	ṭō	hū	ṭam ^a nē	khīr
(if-)you-take-out,	then	I	to-you	rice-milk
Ṭō	pēli	gōwāṇṇī	kuwā-mā	uṭ ^a ri,
Then	that	herd-maiden	the-well-in	descended,
khāḍiyō.	Ṭō	gōwāṇṇinē	lāinē	chak ^a li
brought-out.	Then	the-herd-maiden	having-brought	the-hen-sparrow
gī.	Pēlā	chak ^a lāē	ēk	lōḥī
went.	That	by-cock-sparrow	a	griddle
gōwāṇṇinē	khīḥū	kē,	'ā	sunānā
to-cow-herdess	was-said	that,	'this	golden
Javī	beḥī	avī	baḍinē	uthī.
As-soon-as	she-sat	so-soon	being-burnt	she-got-up.
'hamē	khīr	na	khāḥī,	nē
'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 cock-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 cock 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 cock-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 so 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.'

PAṬṆŪLI.

Paṭṇūli, also called Saurāshṭri (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 ghāts 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 Saurāshṭri 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 Paṭṇūli in the Madras Province who still return their language as of yore'

Paṭṇūli 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 Paṭṇūli have been received from that province or from Mysore. From Bombay, only 300 speakers of Paṭṇūli 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. Bühler 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 Dauspur (Mandaur) from central and southern Gujārat, are praised for their industry and piety; the latter being shown by the erection of a temple to the sun in the time of Kumāra Gupta.—J. A. B.

other hand, 6,550 speakers of ' Paṭ'wēgārī,' also a dialect employed by silk-weavers, have been returned from Belgaum, Dharwar, and Bijapur. Specimens have been received from all these districts, and an examination of them shows that the Paṭ'wēgārī of Bijapur is simply corrupt Marāṭhī, while that of Belgaum and Dharwar is Paṭ'nūlī. The following are, therefore, the figures for Paṭ'nūlī as returned for this census from the Bombay Presidency :—

Ahmednagar	300
Belgaum	4,000
Dharwar	1,500
	5,800
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. Paṭ'nūlī is merely ordinary Gujarātī, and does not require that separate enumeration which it is practically impossible to give.

Specimens of Paṭ'nūlī (or Paṭ'wēgārī) have been received from all the above districts. As just stated, it is ordinary Gujarātī with, in each case, a slight addition of local words to its vocabulary. Specimens of Bombay Paṭ'nūlī are therefore quite unnecessary. No specimens are available of Madras Paṭ'nūlī, but it, too, according to the census reports, is also the same as standard Gujarātī.

It may be added that in Chanda, in the Central Provinces, the silk-weavers speak a mongrel dialect called Paṭ'vī, which appears to be based on Marāṭhī. *Vide ante*, page 294.

KĀKARĪ.

The Kākars are Pathān immigrants from Afghanistan who are found scattered over Northern India and the Bombay Deccan. At the Census of 1891 the following numbers of Kākars were returned :—

United Provinces	25,386
Punjab	4,386
Hyderabad	4,193
Bombay	122
TOTAL	<u>34,087</u>

It appears, however, that only in Bombay have these people (122 in number) a language of their own, called Kākari. It is used by Kākars only as a home language. In their intercourse with people of other castes they employ ordinary Dakhiṇī Hindōstānī. Kākars belong to the Kākarsāhī tribe of Afghans, and their forefathers are said to have come from Afghanistan with Ahmad Shāh Durrānī about 1748. On his return from India, after having conquered the Marāṭhās at the battle of Panipat in 1761, these Kākars 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 'Alī 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 Gujarātī. I give a version of the Parable of the Prodigal Son into Kākari which comes from Belgaum. It well illustrates the mixed character of the language, as well as its Gujarātī basis. The Gujarātī on which it is founded is that of North Gujarat, and is mixed with Rājasthānī. Among special peculiarities we may mention, —

The tendency (also existing in Rājasthānī) to weaken a final *e* to a short *a*. Thus the Gujarātī *hamē*, we, becomes *hama*; the Rājasthānī dative suffix *kē*, becomes *ka* (this is the usual suffix of the dative); the Gujarātī suffix *nē* of the conjunctive participle becomes *na*.

There is a tendency to disaspirate (also common in Northern Gujarātī). Thus, *chhē*, is, becomes *chē* or *cha*, and we have *uṭisna* for *uthisnē*, having arisen.

Strong masculine nouns with *a*-bases form the nominative singular in *ō*, with an oblique form in *ā*. Thus, *bētō*, a son; plural, *bētā*. The suffix of the genitive is the Gujarātī *nō*. That of the dative is the Rājasthānī *ka* (for *kē*). The agent case does not seem to be used.

The word for 'two' is *dī*, as in Labhānī.

The present tense of the verb substantive is *chhē* or *chē* (*cha*), he is. Thus, *miḷacha* for *malē-chhē*, it is got. The past is *hatō* or *tō* as in Northern Gujarātī.

There are some curious forms of the finite verb in the specimen. Such are *kariḷēndō*, he did; a doubled *tt* in the present participle as in *iwattē*, in going. The conjunctive participle ends in *isna*, *isnō*, or *isnā*. Thus, *jayisna*, having gone; *bharisna*, having filled; *wāṭisnō*, having divided; *utisna* or *utisna*, having arisen. This form is probably borrowed from Dravidian languages. So also the *i* in *marirōcha*, (I) am dying. Compare Tamil *iru*, be.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KĀKARĪ.

(DISTRICT BELGAUM).

Kōnēk śakh^s-ka dī hētā hatā. Tis-ma nhānō bētō
A-certain person-to two sons were. Them-among younger son
 āpanō bā-ka kayō, 'bā, tārī jin^gi-ma majē āwattē
his-own father-to said. 'father, your property-in to-me that-may-come
 wātō majē dē.' Bā tis-ma āpanō māl wāṭisnō-didō.
share to-me give.' Father them-among his-own property having-divided-gave.
 Nhānō bētō āpanō wātō lisna dūr mulūk jayisna
Younger son his-own share having-taken a-far country having-gone
 bahut din naī hōyā-tā, tit^lā-ma tyō dundhuyī āpanō māl
many days not had-been, meantime he luxury-with his-own property
 sam^dyo hāḷ-kariśēndō. Tyō aśyō karyō bād tē mulūk-ma mottū
all squandered. He thus had-done after that country-in a-great
 dukāḷ paḍisna ti-ka garibī āyī. Tyō tē mulūknō ēk
famine having-fallen him-to poverty came. He that of-country one
 śakh^snō juḷ nauk^ri rhayō. Tyō śakh^s ti-ka suwar charāwan-ka
of-person near service remained. That person him-to swine grazing-for
 āpanō khēt-ka mōkhal-didō. Whā bhukē-tī tal^mmalisna suwar
his-own field-to sent. There hunger-with being-overcome swine
 khātē bhūsō suddā khāyisna pēt bharali-rhatō. Lēkhin ti-ka
eating husks also having-eaten belly would-have-filled. But him-to
 kis-tī kāy-bī naī miḷḷā-tō. Aśyā thōḍā din gayā, āpanō
anybody-from anything-even not obtained-was. So some days went, his-own
 picch^lyaṅganī wāt yād āyisna tyō āpanō dill-ma kayō,
of-former state (in-)memory having-come he his-own mind-in said,
 'mārā bānō juḷ rhanū kitt^lā nauk^ran-ka pēt bharisna jāsti
'my of-father near living how-many servants-to belly having-filled more
 hōyitlū kūḷ miḷācha. Lēkhin hyā hau bhukkyō mari-rōcha. Hau
become food is-obtained. But here I hunger-by am-dying. I
 utisna mārā bā-na juḷ jayisna, "bā, hau Allānō pāp
having-arisen my father-of near having-gone, "father, I of-God sin
 bānō pāp bhānd-lidō. Hau tārō bētō-kaṅ-ka lāyakh naī. Majē
of-father sin have-got-tied. I your son-to-be worthy (am-)not. Me
 tārō juḷ naukar sar^kkyū mukh^llē,"' kaisna whā-tī tyō
your near a-servant like keep,"' (so)-saying there-from he

utisna āpanō bānō juḷ āwatab bā ti-ka
having-arisen his-own of-father near while-coming father him-to
 dūr-ti dēkhisna, rhām āyisna, nhāti-jāyisna, kawato
distance-from having-seen, pity having-come, having-gone-running, embrace
 mārīsna, mukkō didō. Taba bētō hā-ka kayō, 'bā,
having-struck, a-kiss gave. Then the-son father-to said, 'father,
 hau Allānō sām'na tārō sām'na chūk karyō; majē tārō
I of-God before your before sin did; me your
 bētō-karī bulāwū nakō.' I-ka hā āpanō nauk'ran-ka kayō,
son-as (you)-call do-not ' This-to father his-own servants-to said,
 'chōkū pōśāk layisna mārā bētā-ka pērāw; aṅḷī-ma mundī
'best a-dress having-brought my son-to put-on; finger-in a-ring
 ghālō, pāy-ma jōḍō ghālō; khān-ka tayāri karō; hama
put, feet-in shoes put: eating-for preparation make; we
 khayisna khuśī-hōwungā. Kā-ka-ta yō mārō bētō maryō-tō,
having-eaten happy-let-us-become. Why-for-then this my son that-dead-was,
 phirisna wāchyō; chukailidō-tō, miḷyō.' Yū sām'lisna sam'dyū
again is-alive; lost-was, is-found.' This having-heard all
 khuśī hōyā.
glad became.

Ē-bakhat-ka tinō mōtō bētō khēt-ma hatō. Tyō gharna juḷ
At-this-time his elder son field-in was. He to-house near
 āyat bakhat-ka ti-ka gāvannū nāchiannū sām'lyō. Tyō tē
coming at-the-time him-to singing dancing heard. He that
 naukar-ma ēk janā-ka bulāyisna, 'tī kasū chāliha' puchhyō.
servants-in one man-to having-called, 'that what is-going-on' asked.
 Ti-ka tyō kayō, 'tārō bhāyī āyōcha; tyō chōkō āyisna
Him-to he said, 'your brother is-come; he safe-and-sound having-come
 pōhachētē sabab tārō hā khānū tayār karisna
on-reaching on-account-of your father a-feast ready having-made
 mukhyō.' Yū sām'lisna tyō mōtō bētō ghus-hōyisna
has-kept.' This having-heard that elder son angry-having-become
 mada-ma nāī gayō. Sabab ti-nō hā bhair āyisna mada-ma
in not went. Therefore his father out having-come in
 ākar kaisna ti-ka bahut kailidō. Ti-ka tyō āpanō hā-ka
to-come saying him-to much entreated. That-to he his-own father-to
 kayō, 'hau ittalā waris taka tārī nauk'ri karisna kaba tārī
said, 'I so-many years till your service having-made ever your
 wāt tōdyō-nāī. Lekhin hau mārā dōsañ-ka miḷēlisna
word broke-not. But I my friends having-gathered-together
 khānū khavādañ-ka tū majē kaba ēk bak'rū-bī nāī-didō. Kas'bin
feast to-make thou to-me ever one goat-even not-gavest. Harlots

saṅgāt paḍisna tārū māl sam'dyō ning'ḷisna yō tārō
in-company having-fallen your property all having-devoured this your
 hēḷō ghar-ko āyō barābar-ka tū tinā-wāsti khāṇū karyō.
son house-to come as-soon-as thou of-him-for a-feast hast-made.'

Bā hētā-ka kayō, 'tū sārā wakhat mārā saṅgāt rhacha. Mārā
Father son-to said, 'thou all the-time my with art. My
 juḷ ohhē tē sam'dyō tārū chhē. Marē-tō tārō bhāyi,
near is that all thine is. That-dead-was thy brother,
 phirisna wāchyō; chukailī-gayō, tē milyō. Aśyō hama khuṣī
again is-alive; that-lost-gone-was, he is-found. So we happy
 hōnū barābar chhē.
to-be proper is.'

TĀRĪMŪKĪ OR GHISĀDĪ.

The Ghisāḍī 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 Ghisāḍī call themselves Tārīmūk. They are called Ghisāḍī (*i.e.* polishers) by their Hindū 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 *Tareemook or Wandering Blacksmith*, on pp. 8 and ff. *Tareemooke 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 Tārīmūkī, 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 Gujarātī. The following are the main points of difference.

There is a tendency to drop aspiration (as is also the case in Northern Gujarat). Thus, *pāchal* for *pāchhal*, after; *ulīna*, for *uthīnē*, having arisen; *cha* or *ch*, for *chhe*, is, when used as an auxiliary.

A final *e* or *ē* becomes *a*. Thus the suffix of the dative, and of the conjunctive participle *ne*, becomes *na*, as in *manuśyā-na*, to a man; *ulīna*, having arisen; *chha* for *chhe*, is; *hama* for *hamē*, we. This *a* is sometimes dropped, so that we have forms such as *karin*, having done; *lēwā-n*, to take; *huwā-n*, to become; *āyōch* for *āyō-chhe*, he has come; and *karyōcha*, for *karyō-chhe*, he has done, in the same sentence.

As in the Marāthī of Berar, an initial *v* before *ē* becomes *y*, and before *i* is dropped. Thus, *yal*, for *vēl*, time; *ichāryō*, for *vichāryō*, asked. A final *ū* is dropped in *bakryān* (for *bakryā-nū*) *bachchū*, the young of a goat.

In the declension of nouns, there is no agent case. As in Dakhinī Hindōstānī, the subject of a transitive verb in the past tense remains in the nominative. Thus, *nhānō bētō kayō*, the younger son said.

The termination of the genitive is *nō*, which is treated as in Gujarātī, except that its neuter is *nū*, not *nū̃*. Similarly, all strong neuter nouns end in *ū*, as in *bachchū*, a young one.

The pronouns, as a rule, are regular. But 'you' is *tuma*, not *tama* (for *tamē*). 'They' is *ōy*.

The verb substantive is thus conjugated in the Present :—

Sing.	Plur.
1. <i>chhav.</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>mārūcha.</i>	<i>mārēcha.</i>
2. <i>māracha.</i>	<i>mārōcha.</i>
3. <i>māracha.</i>	<i>māracha.</i>

In all the above the final *a* may be dropped. Thus, *mārūch*.

The past of the auxiliary verb is *hotō* or *tō*, as in colloquial Gujarātī.

The simple present of the finite verb is practically regular, allowance being made for the change of final *ē* to *a*. Thus,—

I strike, etc

Sing	Plur.
1. <i>mārū.</i>	<i>mārē, māra.</i>
2. <i>māra.</i>	<i>mārō.</i>
3. <i>māra.</i>	<i>māra.</i>

The future is irregular. It takes the form *mārōs*, and does not change for number or person.

Other forms are regular. Thus,—

mār^wū, to strike.
mār^tō, striking.
māryō, struck.
māryōch, has struck.
māryō-tō, 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.

TĀRIMŪKI OR GHISĀPI.

(DISTRICT BELGAUM).

SPECIMEN I.

Kōn'tā manuśyāna bē pōryā hotā. Wanā-ma nhānō bētō
A-certain to-man two sons were. Them-among younger son
 āp'lō bāna kayō, 'hā, tāri sampadā-ma mana awānī
his-own to-father said, 'father, your property-in to-me that-may-come
 wātō mana da.' Bā onā-mbāyi āp'lō sampadā wātō-karin
share to-me, give.' Father them-among his-own property having-divided
 didō. Nhānō bētō āp'lō wātō lēna dūr dēsna
gave. Younger son his-own share having-taken a-far to-country
 jāyina ghanā dis huyā nañ, owadā-ma ō dund
having-gone many days had-been not, meantime he debauched
 hōyina āp'lō sampadā sag'lō hā-karyō. Ō im
having-become his-own property all squandered. He so
 karyā-par wō dēs-ma mōthī mōh'gāyī paḍina wana
having-done-after that country-in a-mighty famine having-fallen to-him
 garibī āvi. Ō wō dēs-ma ek mānūs-kan tsāk'ri rhayō.
poverty came. He that country-in one man-near service(-in) remained.
 E manuśyā wana ḍukkar charāwā āp'lō khētarna lag'di-didō.
This man him swine to-feed his-own to-field sent.
 Whā bhukkē-ti ka!waḷina ḍukkar khāwanō kōṇḍō suddā khāyina
There hunger-with being-overcome swine of-food husks also having-enten
 pēt bhar'tō-tō. Pan-ta wanā kē-maṅgā-ti kāya-ch mi'tū
belly he-filling-was. But to-him anybody-near-from anything-even being-obtained
 nau tū. Im thōḍā dis gayā, āp'lō pāchalī wāt yād-kāḍina
not was. So some days passed, his-own former state having-remembered
 ō āp'lō man-ma kayō, 'mārā bā-kan rhayēl ghanā tsākarna
he his-own mind-in said, 'my father-near remaining many to-servants
 pēt bharina jyāsti an mi'tū-tū. Hū hyā bhukkē
belly having-filled more food being-got-was. I here with-hunger
 marūcha. Hū uṭina mārā bā-kan jāyina kahōs, "bā,
am-dying. I having-arisen my father-near having-gone will-say, 'father,
 hū Dēvnū pāp bānū pāp bāndi-lidō. Hū tāro bētō kai-lēwān
I of-God sin of-father sin have-tied-got. I your son for-being-called
 lyāk nañ. Mana ek tsākar par'mān tārā-kan mukil.'" Im
scorthy am-not. Me one servant like of-you-near keep.'" So

kain whā-ti uṭina āp'lō bā-mangō jātāna
having-said there-from having-arisen his-own father-near when-going
 bā ōna dūr-ti jōyina dayā āvina nhāsin-jāyina
father him distance-from having-seen pity having-come running-having-gone
 mitti-mārīna mukkō-didō. Tawā bētō bāna kayō, 'bā, hū
having-embraced a-kiss-gave. Then the-son to-father said, 'father, I
 Dēvnū agal bānū agal chūk karyō. Mana tārō bētō karīna
of-God before of-father before sin did To-me your son as
 bolāwō nakō.' Bā āp'lō tsākarna kayō, 'uttam dzhagō
call not.' Father his-own to-servants said, 'best dress
 lāyina mārā bētāna ghālō, bōt-ma aṅ'ti ghālō, pag-ma
having-brought my to-son put-on, finger-in a-ring put, feet-in
 jōdō ghālō, khāwānū tayāri karō. Hama khāyina sant
shoes put, of-eating preparation make. We having-eaten happy
 huwāsū. Kākaitō ē mārō bētō maryō-tō, phirin jittō huyō;
let-us-become. Because that my son dead-was, again alive became;
 gamāyī-gayō-tō, milyō.' Yē aikīna sag'lō sant huyā.
lost-gone-was, is-found.' This having-heard all happy became.
 Yē-yal ōnō waḍō bētō khētar-ma hotō. Ō ghar-kan āw'tāna
At-this-time his elder son field-in was. He house-near when-came
 wana gāṇū nāchaṇū aikū-āyū. Wō tsākarnāma ēk'lān bolāyina
to-him singing dancing came-to-hear. He servants-in one having-called
 sū huwā-lāgyō-karī ichāryō. Ona ō kayō, 'tārō bhāyī
what was-going-on-as-to inquired. To-him he said, 'your brother
 āyōch, ō suk'sim āyō pōchyō karīna tārō bā jamūn
is-come, he safe-and-sound came reached on-account-of your father a-feast
 karyōcha.' Yē aikīn waḍō bētō rāg-ti mhāyī gayō nāī,
has-made.' This having-heard elder son anger-with in went not,
 manin ōnō bā bāhēr āvina mhāyī āw karīna wana
therefore his father out having-come in come in-order-to to-him
 ghanyō kayō. Ō āp'lō bāna kayō, 'hū it'lā waras parint
much said. He his-own to-father said, 'I so-many years till
 tāri tsāk'ri karīna kandi tāri wāt bhāgyō nāī. Tāri hū
your service having-done ever your word broke not. However I
 mārā dōstā milāin khāwā karā sāti tū mana kandi
my friends having-gathered a-feast to-make for thou to-me ever
 ēk bak'ryān bachchū didō-nāī. Pantū rāṇḍānā saṅgat paḍina
one of-goat young-one gavest-not. But of-harlots company(-in) having-fallen
 tāri sampadā sag'li gilē-tō. Yē tārō bētō gharā āyō
your wealth all devoured-had. This your son to-house come
 barābar tū wō-sāti jamūn karyō.' Bā bētāna kayō, 'tū
as-soon-as thou him-for feast made.' Father to-son said, 'thou

hamēsā ma-kan rhach. Ma-kan jēw'dē ohha tē tārū-ch.
always me-near art. Me-near whatever is that thine-alone.

Marēl tārō bhāyī, jittō huyō; chukāy-gayō-tō, milyō; manin
That-was-dead thy brother, alive became; lost-gone-was, is-found; therefore

hama khuśi huwān barābar ohha.'
we happy to-become proper is.'

[No. 22.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

TĀRIMŪKI OR GHISĀPI.

(DISTRICT BELGAUM.)

SPECIMEN II.

UKĀN.

RIDDLE.

Pand'rā chāng'lā mānūs dūr dēсна jāwā-lāgyā-tā, wāt-ma sānnā-pāri
Fifteen good men a-far to-country going-were, road-in in-the-evening
 ghanō pāni padyō. Tawā ō hāyihuyi jōtāna ēk dharm'sālā
plentiful rain fell. Then they round-about when-seeing one inn
 jōyīn whā jāyīn garam baisi-rhayā. Thōḍi rāt
having-seen there having-gone comfortably sat-down. A-little night
 huyā-par dūsar wāt-ti pand'rā chōr'tā ō-ch dharm'sālāna
having-become-after another road-from fifteen thieves the-same to-inn
 āyā. Im chōr'tā chāng'lā mānūs tis lōk miḷina
came. So thieves good people thirty people having-gathered-together
 whā dhuṇi karina ās'pīs gōḷākari baisyā-tā. Whā
there fire having-prepared round-about in-a-circle were-sitting. There
 ēk śāw'kārō āp'lyō barōbar pāch mānūs lēna ēkāēki āyō.
one rich-man his-own with five men having-brought suddenly came.
 Ō warī ōnā sāngā āyēl manuśyā bhāri bhukkyā huyā-tā
He and his with that-had-come people very hungry become-were
 kāran ō tis mānūsna, 'dayā karina, tuma-kan kā
on-account-of he thirty to-men, 'pity having-made, your-near something
 hachhītō khāwāna dēw,' kari ichāryō. Tawā chāng'lā mānūs-ma kāyī
if-be to-eat give,' as-to asked. Then good men-in some
 lōk phir'ti nik'lyō. Tawā ghar-ma-ti bāndī-lāyēl butti
people walking set-out. When house-in-from that-was-tied-and-brought food
 ōna didō. Tawā ō śāw'kāryō khāyīna sant huyīna kayō,
to-him gave. Then that rich-man having-eaten happy having-become said,
 'hū tumārā-ma pand'rā rupayā bak'shis dēwōs. Pantū tuma
'I of-you-among fifteen rupees reward will-give. But you
 ima-ch bais'tānā hū āṭ mānūs mējina ṇauna didō
in-this-way-only when-sitting I eight men having-counted to-ninth given
 barōbar ō uṭīna jāwā-pājē,' manīn kayō. Ōnō ō kabūl
as-soon-as he having-arisen must-go,' so said. Of-that they consent

<i>huyō</i>	<i>karina</i>	<i>śāw*kāryō</i>	<i>ō-par'mān</i>	<i>wāṭi-didō.</i>	<i>Pand'rā</i>
<i>became</i>	<i>on-account*of</i>	<i>the-rich-man</i>	<i>in-that-way</i>	<i>having-divided-gave.</i>	<i>Fifteen</i>
<i>chāṅg'lā</i>	<i>manuśyāna</i>	<i>bak'shīs</i>	<i>miḷyō.</i>	<i>Ō tis lōk kim</i>	
<i>good</i>	<i>to-men</i>	<i>reward</i>	<i>was-obtained.</i>	<i>Those thirty people how</i>	
	<i>baisyā-tā ?</i>				
<i>were-sitting ?</i>					

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.	Gujarātī (Standard).	Surātī.	Charōtārī.	Patañī.
1. One	Ēk	Ēk	Ēk, labh	Ēk
2. Two	Be	Be	Be, bannē	Be
3. Three	Tran	Taṇ	Tain	Tain
4. Four	Chār	Chān	Teyār	Chyār, sār
5. Five	Pāch	Pāch	Pāte	Pās
6. Six	Chha	Chha	Tsha, tshō, sō	Sō
7. Seven	Sat	Sat	Hāt	Hāt
8. Eight	Āth	Āth	Āth	Āth, āth
9. Nine	Naw	Naw	Naū	Naw
10. Ten	Das	Dah	Dah	Dah
11. Twenty	Vis	Vih	Vih	Vih*
12. Fifty	Pachas	Pachāh	Pachāh	Pasāh*
13. Hundred	So	Hō	Sō, hō	Hō, hō
14. I	Hū	Ū	Hū, ū	Hū, hu
15. Of me	Mārō	Mārō, mmārō	Mārō	Mārō
16. Mine	Mārō	Mārō, mmārō	Mārō	Mārō
17. We	Amē	Hamē, ammē, ammō	Amē, ambē	Amē, amī, āp*ḍō
18. Of us	Amārō	Hamārō, ammārō	Ām*ḍō, amārō, ahmārō	Amārō, āp*ḍō
19. Our	Amārō	Hamārō, ammārō	Ām*ḍō, amārō, ahmārō	Āmārō, āp*ḍō
20. Thou	Tū	Tū	Tu, tū	Tū, tu
21. Of thee	Tārō	Tārō	Tah*ḍō, tārō	Tārō
22. Thine	Tārō	Tārō	Tah*ḍō, tārō	Tārō
23. You	Tamē	Tamē, tammē, tammō	Tamē, tamō	Tamē
24. Of you	Tamārō	Tamārō, tammārō	Tamārō	Tamārō
25. Your	Tamārō	Tamārō, tammārō	Tamārō	Tamārō

SENTENCES IN GUJARĀTĪ.

Kāṭhiyāvāḍī (Jhālāwāḍī).	Kharwā.	Ghāṣṭī (Belgaum).	English.
Ēk	Ēk	Ēk	1. One.
Be	Be	Bē	2. Two.
Taip	Tan	Tin	3. Three.
Chār	Chār	Chyār	4. Four.
Pās	Pāch	Pāch	5. Five.
Sō	Chha	Chhō	6. Six.
S'hāt	Sāt	Sāt	7. Seven.
Āth	Āth	Āt	8. Eight.
Nau	Lau	Ṇau	9. Nine.
Dah	Ḍas	Das	10. Ten.
Vih	Vis	Īs	11. Twenty.
Paśā	Pachchā	Paunās	12. Fifty
S'hō	Sō	Sau	13. Hundred.
Hū	Hū	Hū	14. I.
Mārō	Marō	Mārō	15. Of me.
Mārō	Marō	Mārō	16. Mine.
Amē	Hamē, hamēhōn	Hama	17. We.
Amārō	Hamārō	Hamārō	18. Of us.
Amārō	Hamārō	Hamārō	19. Our.
Tū	Tū	Tū	20. Thou.
Tārō	Tarō, tarō	Tārō	21. Of thee.
Tārō	Tarō, tarō	Tārō	22. Thine.
Tamē	Tamē, tamē, tamēhōn	Tama	23. You.
Tamārō	Tamārō, tamārō	Tamārō	24. Of you.
Tamārō	Tamārō, tamārō	Tamārō	25. Your.

English.	Gujarātī (Standard.)	Sanskrit.	Charótari.	Papani.
26. He	Tē	Tē	Tē, ē, yē	Tē, ē
27. Of him	Tēno	Tēno	Tēno, ēno, hēno	Tēno, ino
28. His	Tēno	Tēno	Tēno, ēno, hēno	Tēno, ino
29. They	Tāo	Tē, tēs, tēwap, tēu	Tēs, ēo, tē	Tēo, ē
30. Of them	Tēono, temno	Tem ^a no	Tem ^a no, tēono	Tēono, im ^a no, tem ^a no
31. Their	Tēono, temno	Tem ^a no	Tem ^a no, tēono	Tēono, im ^a no, tem ^a no
32. Hand	Hāth	Hāth	Hāth	Papuchō, hāth
33. Foot	Pag	Pag	Pag	Pag
34. Nose	Nāk	Nāk	Nāk	Nāk
35. Eye	Ākh	Ākh	Ākh, ās, āgha	Ākh, ōkh, ākhya, āchh, āt
36. Mouth	Mō	Mō, mah ^a dū	Mō, moqhū	Mhō, muqdhū, muqū
37. Tooth	Dāt	Dāt	Dāt, dat	Dāt, dōt
38. Ear	Kān	Kān	Kōn, kān	Kān, kōn
39. Hair	Wāj	Wāj, nimāā	Wāj, mōwālā	Wār, wāj
40. Head	Māthū	Māthū	Māthū	Mathū, bhodū
41. Tongue	Jibh	Jibh	Dzib, dziv	Jib
42. Belly	Pēt	Pēt	Pēt, hodz ^a rū, dōdzyū	Pēt
43. Back	Wēsō	Bar ^a dō, wēsō, pith	Pith, bay ^a dō, wēsō	Bay ^a dō, wēsō
44. Iron	Loqhū	Loqhū, loqū	Loqū	Lorū, loqhū
45. Gold	Sōnū	Sōnū	Hōnū	Hōnū
46. Silver	Rāpū	Rāpū	Rupū, gāndī	Rāpū
47. Father	Bāp	Bāp	Bāp, bāpē, bhā	Bāp, bāpē, bhā
48. Mother	Mā	Mā	Mā, bā, jī	Mā, māqī, bā, jī
49. Brother	Bhāī	Bhāī, bhāl	Bhāī, bhāl	Bhāl
50. Sister	Ben, bahen	Ben	Ben, bōn, bus	Bhan, ben
51. Man	Māpas, bhāy ^a dō	Māpah	Māpah; manā; manakh	Māpah, māhap, mānākh, mānakh
52. Woman	Bāy ^a dī	Bāidī	Bāy ^a dī, bāirū, haīdī	Bāy ^a dī

Kāshiyāvāḍī (Jhālāwāḍī).	Khārwā.	Ghīāḍī (Belgaum).	English.
Tē, i	Tē, i	Ō	26. He.
Tēnō, inō	Inō	Ōnō, wōnō	27. Of him.
Tēnō, inō	Inō	Ōnō, wōnō	28. His
Tē, i, iwaḍāi	Tēhōn, āhōn, ṭō	Ōy	29. They.
Tem*nō, im*nō	Ēhōnnō	Wanō, onō	30. Of them.
Tem*nō, im*nō	Ēhōnnō	Wanō, onō	31. Their.
Hātb, bāw*dū	Hath	Hāt	32. Hand.
Pag, tāṭiyā, ṭāgā, guḍā	Pag	Pag	33. Foot.
Nāk	Lāk	Nāk	34. Nose.
Ākhya	Ākh	Ḍola	35. Eye.
Mōḍhū, mō	Mū	Muḍḍō	36. Mouth.
Dāt	Ḍāt	Dāt	37. Tooth.
Kān	Kān	Kān	38. Ear.
Mō-wālā	Bāl	Kōs	39. Hair.
Māthū, tōlō	Māthū	Mātō	40. Head.
Jibh, lull	Jibh	Jib	41. Tongue.
Pēt, ojh*rū, ḍdar	Pēt	Pēt	42. Belly.
Wāhō, bar*dō	Ballo	Pitō	43. Back.
Loḍhū	Loḍhū	Lhōḍā	44. Iron.
S'honū	Sunu	Sōnū	45. Gold.
Rāpū	Rupu	Chāndī	46. Silver.
Bāpō, patyā	Bāpu	Bā	47. Father.
Mā, māḍi	Mā	Āyl	48. Mother.
Bhai	Bhai	Bhāyi	49. Brother.
Bēn	Ben	Bhēn	50. Sister.
Mānāh, jay	Mānas	Māngs	51. Man.
Bāyī, bāyī, bāi	Bāyī	Bāyi	52. Woman.

English.	Gujarātī (Standard).	Surātī.	Charōterī.	Paṣānī.
53. Wife	Wāhu	Wahū	Astrī, baīrū, bayādī, wahu .	Bāyādī, wahu
54. Child	Chhōkārū	Chhōkārū, bachchū	Tshaiyū, tshadyū, tshōkārū	Chhōrū, sōrū
55. Son	Dikārō, chhōkārō	Chhōkārō, poyārō	Tshaiyō, tshōkārō, mōtār, dītārō.	Chhōkārō, sōkārō, saiyo, sōrō
56. Daughter	Dikāri, chhōdī	Chhōkārī, pōri	Tshōdī, tshōkārī, dītārī	Chhōkārī, sōkārī, sōri
57. Slave	Gulām	Chākar, gulām	Gulām, lupdō	Dāhō, lupdō
58. Cultivator	Khēdūt	Khēdūt, khēdār	Tshēdūt, khēdū, tshēdū	Khēdū, chhēdū
59. Shepherd	Bhar-wād	Bhar-wād	Bhar-wād	Bhar-wād
60. God	Īswar	Paramēhar	Par-mēsar, Is-war	Paramēhar
61. Devil	Bhūt, sētān	Bhūt	Sētān, dayit, rākbah	Bhūt
62. Sun	Sūraj	Sūraj	Huraj	Hūraj
63. Moon	Chandar-mā	Chandar-mā, chhōdō-māmō	Tshōdō, tshandar-mā	Chhōdō
64. Star	Tārō	Tārō	Tarō	Tārō
65. Fire	Dōw-tā	Āg, dōw-tā	Dōw-tā, āg, lāhō	Dōw-tā
66. Water	Pāpī	Pāpī	Pōnī	Pāpī
67. House	Ghar	Ghar	Ghar	Ghar
68. Horse	Ghōḍō	Ghōḍō	Ghōḍō, ghōḍū	Ghōḍō
69. Cow	Gāy	Gāi	Gāy	Gāy
70. Dog	Kutārō	Kutārō	Kutārō, kutārū	Kutārū
71. Cat	Bilāḍī	Bilāḍī	Balāḍī, manī, manāḍī	Balāḍū, mināri
72. Cock	Kukārō	Mar-ghō	Mar-ghō, kukārō	Kukārō, mar-ghō
73. Duck	Batak	Batak	Batak	Batak
74. Ass	Gadhēḍū	Gadhēḍō	Gadhēḍō	Gadhēḍū
75. Camel	Ūṭ	Ūṭ	Ūṭ	Ūṭ
76. Bird	Paṅkhi, pakhi	Paṅkhi	Paṅkhi, paṅghi	Paṅkhi
77. Go	Jā	Jā	Dgā	Jā
78. Eat	Khā	Khā	Khā	Khā
79. Sit	Bes	Beh	Beh	Beh

Kāshiyāvāḍī (Jhālāwāḍī).	Khārwa.	Ghīśāḍī (Belgaum).	English.
Wādī	Bāiri	Bāyākō	53. Wife.
Sokārū	Chhokādū	Pōryō	54. Child.
Sokārō, diokārō, putar, bēṭō, baṭō, ohkō, gagō, balākō.	Chhokādō	Pōryō	55. Son.
Sodī, diokārī, chichi, gagi, balāki.	Chhokādī	Pōrāni	56. Daughter.
Galām, kāfar	Gulām	Gulām	57. Slave.
Khōḍu, sēḍu, ohhōḍu	Khōru	Kunābi	58. Cultivator.
Bhar-wād, gōkālī, pīḍār	Bharwār	Kurābōryō	59. Shepherd.
Parābhū, Bhagwān Parāmsār.	Khudā	Dēw	60. God.
Jhōḍ (zōḍ), walgāḍ, kāraḍ, balā, lap	Jin	Bhōt	61. Devil.
S'hāraj, di	Suraj	Suraj	62. Sun.
Sādō, sandarāmā	Chādō	Chānd	63. Moon
Sāḍarādū, tārā	Ṭarō	Chāṇṇyō	64. Star.
Detwā, khotāwārō, āgārā	Āg, detwā	Āg	65. Fire.
Pāṇi	Pāṇi	Pāni	66. Water.
Ghar, khōrādū	Ghar	Ghar	67. House.
Ghōḍō	Ghōrō	Ghōḍō	68. Horse.
Gā	Gāy	Gāyi	69. Cow.
Kutārō	Kutārō	Kutārō	70. Dog.
Malādī, balādī, mīdādī, manī, manādī.	Mīdārō, minārō	Mānjar	71. Cat.
Kukādō, marāghō, maraghādō	Marāghō	Kukādā	72. Cook.
Batak	Batak	Badak	73. Duok.
Gadhādō, khar	Gadhāru	Gāyādī	74. Ass.
S'hēḍiyō, ūṭhiyō	Unt	Hūt	75. Camel.
Pañkhi	Pañkhi	Pakāsi	76. Bird.
Jā, s'hatak, s'babak	Jā	Jā	77. Go.
Khā, āraw, galach, jam	Khā	Khā	78. Eat.
Bāṭ	Bōth	Bāṭ	79. Sit.

English.	Gujarātī (Standard).	Surātī.	Charotarī.	Patani.
80. Come	Āw	Āw	Āw	Āw
81. Beat	Mār	Mār	Mār, thōk	Mār, jhūḍ, thōk
82. Stand	Ūbhō thā	Ūbhō rēh	Ubu-reh	Ūbhū rhā
83. Die	Mar	Mar	Mar (mēr <i>imp. 2nd sing.</i>)	Mar
84. Give	Āp	Āp, dē	Āl. āp	Āpy*, āly*
85. Run	Dōḍ	Dōḍ	Dōḍ, nāh, haḍi-muk	Dōḍ
86. Up	Upar	Upar	Upar	Upar
87. Near	Pāsē	Pāhē, sōḍē, hoḍē	Pāhē, pāhē	Pāhē
88. Down	Nichē	Nichhē, ēṭhē	Nētas, hēthā	Nēchē
89. Far	Dūr, chibētē	Āghē	Vēg'jū, āghu, tēhētyū, sētyū	Āghē, sētē
90. Before	Āga	Agādi, āga	Āga	Āgar
91. Behind	Pāchhal	Pachhādi, pachhal	Pāghal, pūṭē, tēḍē, paish'wāḍē	Pāsar, pūṭhē
92. Who	Kōp	Kōn	Kōp, kup	Kup
93. What	Śū	Hū	Śu	Hū
94. Why	Śā māṭē	Hā-māṭē	Tsyam, sā-harū	Chem, śid, hā-kājē
95. And	Anē	Anē, annē	Anē, nē	Nē, anē
96. But	Paṇ	Paṇ	Paṇ	Paṇ
97. If	Jō	Jō	Dzō	Jō
98. Yes	Hā	Hōvē, hā	Hā, hōvē	Hā, hōvē
99. No	Nā	Nā	Nā	Nā
100. Alas	Arē	Arērē	Arē, hāy	Hāy, cē
101. A father	Bāp	Bāp	Bāp, bāpā	Bāp
102. Of a father	Bāpō	Bāp'ō	Bāp'ō, bāpāō	Bāp'ō
103. To a father	Bāpnē	Bāp'nē, bāpānē	Bāp'nē, bāpānē	Bāp'nē, -nē
104. From a father	Bāp-thī	Bāp-thī, bāpā-thī, -thakī	Bāpā-pāhē-thī, bāpā-kanē-thī	Bāp-thī
105. Two fathers	Be bāp	Be bāp	Be bāp, be bāpā	Be bāp
106. Fathers	Bāp(ō)	Bāpō, bāpāō	Bāpā	Bāp

Kaṭhiyāvāḍī (Jhalāwāḍī).	Khār-wā.	Ghāṭī (Belgaum).	English.
Āw	Āw	Āw	80. Come.
Mār, lagāw, paḍ'tāl, jhāpaṭ dē, ram'kāw, ṭhōk	Mār	Mār	81. Beat.
Kham, khōbh, khōbhal, ubhaw	Ubhō rē	Hubar	82. Stand.
Mar, pāsō thā. ūsō jā, mēr, uhar.	Mar	Mar	83. Die
Dē, āl, āp	Dē	Da	84. Give.
Dhōd, nās, bhāg, baṇ'kāw, bañjōd.	Dōr	Nhās	85. Run.
Upar, mātḥē, ūchō	Upar	Upra	86. Up.
Pāñḥē, kanḥē, ṭhuk'ḍō, ḍōrō	Pāsō	Kanna	87. Near.
Hēthō, nisō, hēphē	Hēthō	Hitṭa	88. Down.
Sētḥē, āghō, āghē	Vēg'rō	Dūr	89. Far
Mōrya, mōdhāgalya	Āgar	Agal	90. Before.
Wāñḥē, pas'wāḍō	Pachhar	Pāchal	91. Behind.
Kuṇ, kōṇ	Kōn	Kōn	92. Who.
Chiyo, sū, kiyō	Sū	Sū	93. What.
Chyam, chim, kiru	Kam	Kā	94. Why.
Anē, nē	Nē, taṭhā	Warī	95. And.
Pap	Pan	Panta	96. But.
Jō	Jō	Tō	97. If.
Hā, hañ	Hā	Hōy	98. Yes.
Nā, uhū	Nā	Naī	99. No.
Arō, rē	Arō	Ayy'yyō	100. Alas.
Bāpō	Bāpu	Bā	101. A father.
Bāp'nō	Bāpunō	Bānō	102. Of a father.
Bāp'nē, bāpānē	Bāpunē	Bāna	103. To a father.
Bāp-thā	Bāpu-pās-thā	Bā-tī	104. From a father.
Be bāp	Be bāpu	Bē bā	105. Two fathers.
Bāp	Bāpūhōn	Bā	106. Fathers.

English.	Gujarātī (Standard).	Sar'ā.	Charvāt.	Pṣānī.
107. Of fathers . . .	Bāp(ō)nō . . .	Bāpōnō, bāpāonō . . .	Bāpānō . . .	Bāp'nō . . .
108. To fathers . . .	Bāp(ō)nē . . .	Bāpōnē, bāpāonē . . .	Bāpānē . . .	Bāp'nē . . .
109. From fathers . . .	Bāp(ō)-thī . . .	Bāpō-thī, bāpāo-thī, -thakī . . .	Bāpā-kanē-thī . . .	Bāp-thī . . .
110. A daughter . . .	Chhōḍī . . .	Chhōk'rī . . .	Tshōḍī, dīg'rī . . .	Sōḍī . . .
111. Of a daughter . . .	Chhōḍīnō . . .	Chhōk'rīnō . . .	Tshōḍīnō . . .	Sōḍīnō . . .
112. To a daughter . . .	Chhōḍīnē . . .	Chhōk'rīnē . . .	Tshōḍīnē . . .	Sōḍīnē . . .
113. From a daughter . . .	Chhōḍī-thī . . .	Chhōk'rī-thī, -thakī . . .	Tshōḍī-kanē-thī . . .	Sōḍī-thī . . .
114. Two daughters . . .	Be chhō . . .	Be chhōk'rī . . .	Be tshōḍīyō . . .	Be sōḍīo . . .
115. Daughters . . .	Chhōḍīo . . .	Chhōk'rīo . . .	Tshōḍīyō . . .	Sōḍīo . . .
116. Of daughters . . .	Chhōḍīonō . . .	Chhōk'rīonō . . .	Tshōḍīyonō . . .	Sōḍīonō . . .
117. To daughters . . .	Chhōḍīonē . . .	Chhōk'rīonē . . .	Tshōḍīyonē . . .	Sōḍīonē . . .
118. From daughters . . .	Chhōḍīo-thī . . .	Chhōk'rīo-thī, -thakī . . .	Tshōḍīyō-pāhē-thī . . .	Sōḍīo-thī . . .
119. A good man . . .	Sārō māṇas . . .	Bhalō māṇas . . .	Hārō māṇas . . .	Hārō māṇas' . . .
120. Of a good man . . .	Sārā māṇasnō . . .	Bhalā māṇas'nō . . .	Hārā māṇas'nō . . .	Hārā māṇas'nō . . .
121. To a good man . . .	Sārā māṇasnē . . .	Bhalā māṇas'nē . . .	Hārā māṇas'nē . . .	Hārā māṇas'nē . . .
122. From a good man . . .	Sārā māṇas-thī . . .	Bhalā māṇas-thī, -thakī . . .	Hārā māṇas-pāhē-thī . . .	Hārā māṇas-thī . . .
123. Two good men . . .	Be sārā māṇas . . .	Be bhalā māṇas . . .	Be hārā māṇasō . . .	Be hārā māṇasō . . .
124. Good men . . .	Sārā māṇas . . .	Bhalā māṇasō . . .	Hārā māṇasō . . .	Hārā māṇasō . . .
125. Of good men . . .	Sārā māṇas(ō)nō . . .	Bhalā māṇasōnō . . .	Hārā māṇasōnō . . .	Hārā māṇasōnō . . .
126. To good men . . .	Sārā māṇas(ō)nē . . .	Bhalā māṇasōnē . . .	Hārā māṇasōnē . . .	Hārā māṇasōnē . . .
127. From good men . . .	Sārā māṇas(ō)-thī . . .	Bhalā māṇasō-thī, -thakī . . .	Hārā māṇasō-pāhē-thī . . .	Hārā māṇasō-thī . . .
128. A good woman . . .	Sārī bay'dī . . .	Bhalī bairī . . .	Hārī bay'dī . . .	Hārī bay'rū . . .
129. A bad boy . . .	Naphārō chhōk'rō . . .	Kharāb chhōk'rō . . .	Naphārō tshōk'rō . . .	Naphārō sūrō . . .
130. Good women . . .	Sārī bay'dīo . . .	Bhalī bairīo . . .	Hārī bay'dē . . .	Hārī bay'rū . . .
131. A bad girl . . .	Naphārī chhōḍī . . .	Kharāb chhōk'rī . . .	Naphārī chhōḍī . . .	Naphārī sūrī . . .
132. Good . . .	Sārō . . .	Sārō, hārō . . .	Hārū, ṭhik, bās . . .	Hārō . . .
133. Better . . .	-thī sārō (better than) . . .	Ghapō sārō, ghapō hārō . . .	Wadhārē hārō . . .	-kārō hārō (better than) . . .

Kāthiyāvādī (Jhalāwādī).	Khārṡī.	Ghāṡāṡī (Belgaum).	English.
Bāp ^a nō	Bāpūhōnnō	Bānō	107. Of fathers.
Bāp ^a nē	Bāpūhōnnē	Bāna	108. To fathers.
Bāp ^a -thī	Bāpūhōn-pās-ṡhī	Bā-tī	109. From fathers.
Dīch ^a -ri	Chhōk ^a -ṡī	Pōr ^a -ni	110. A daughter.
Dīch ^a -rinō	Chhōk ^a -ṡīnō	Pōr ^a -ninō	111. Of a daughter.
Dīch ^a -rinē	Chhōk ^a -ṡīnē	Pōr ^a -nina	112. To a daughter.
Dīch ^a -ri-thī	Chhōk ^a -ṡī-pās-ṡhī	Pōr ^a -ni-tī	113. From a daughter.
Be dīch ^a -riyū	Be chhōk ^a -ṡī, be ohhōk ^a -ṡīō	Bē bētyō	114. Two daughters.
Dīch ^a -riyū	Chhōk ^a -ṡīō	Bētyō	115. Daughters.
Dīch ^a -riyūnō	Chhōk ^a -ṡīōnō	Bētyōnō	116. Of daughters.
Dīch ^a -riyūnē	Chhōk ^a -ṡīōnē	Bētyōna	117. To daughters.
Dīch ^a -riyū-thī	Chhōk ^a -ṡīō-pās-ṡhī	Bētyō-tī	118. From daughters.
S'hārē māpāh	Rudā ād ^a -mī	Chāng ^a lō mānūs	119. A good man.
S'hārē māpāh ^a nō	Rudā ād ^a -mīnō	Chāng ^a lō mānūsnō	120. Of a good man.
S'hārē māpāh ^a nē	Rudā ād ^a -mīnē	Chāng ^a lō mānūsna	121. To a good man.
S'hārē māpāh-thī	Rudā ād ^a -mī-pās-ṡhī	Chāng ^a lō mānūs-tī	122. From a good man.
Be s'hārē māpāhū	Be rudā ād ^a -mī, be rudā ād ^a -mīō	Bē chāng ^a lā mānūs	123. Two good men.
S'hārē māpāhū	Rudā ād ^a -mīō	Chāng ^a lā mānūs	124. Good men.
S'hārē māpāh ^a nō	Rudā ād ^a -mīōnō	Chāng ^a lā mānūsnō	125. Of good men.
S'hārē māpāh ^a nē	Rudā ād ^a -mīōnē	Chāng ^a lā mānūsna	126. To good men.
S'hārē māpāh-thī	Rudā ād ^a -mīō-pās-ṡhī	Chāng ^a lā mānūs-tī	127. From good men.
S'hārī bai	Majāni bāirī	Chāng ^a lī bāy ^a kyō	128. A good woman.
Bhūṡṡō sōk ^a rō	Nāṡhāṡō chhōk ^a -ṡō	Wāṡgaṡ pōryō	129. A bad boy.
S'hārī balyū	Majāni bairīō	Chāng ^a lō bāy ^a kyō	130. Good women.
Bhūṡṡī sōṡī	Nāṡhāṡī chhōk ^a -ṡī	Wāṡgaṡ pōr ^a -ni	131. A bad girl.
S'hārō	Rudō, majānō	Chāng ^a lī	132. Good.
Bēṡṡ ^a s'hārō	Bahu rudō, bahu majānō	Wāt-tī chāng ^a lī (P better than that).	133. Better.

English.	Gujarātī (Standard).	Sarvā.	Charotarī.	Pataul.
134. Best	Sau-thi saro	Hau-thi saro, hau-thi hāro	Hārā-mā hārū	Hau-thi hāro
135. High	Uoho	Ūoho	Ūigū	Uso
136. Higher	-thi ūoho	Ghaṇo ūoho	Wadhāro ūigū	-thi uso
137. Highest	Sau-thi ūcho	Ūohā-mā ūcho	Ūiga-mā ūigū	Hau-thi uso
138. A horse	Ghodo	Ghōdo	Ghōḍū, ṭāy*ḍū	Ghōdo, ghoro
139. A mare	Ghodi	Ghōḍi	Ghōḍi	Ghōḍi, ghōri
140. Horses	Ghoda(o)	Ghōḍā	Ghōḍā	Ghōḍā, ghōrā
141. Mares	Ghodiō	Ghōḍiō	Ghōḍiō	Ghōḍiō, ghōriō
142. A bull	Godho	Gōdhō	Gōdhō, akh*lo, hōḍh, hōḍhiyo.	Ākh*lo, godho, hōḍh
143. A cow	Gāy	Gai	Gāy, gā	Gāy
144. Bulls	Godhā(o)	Gōdhā	Gōdhā, ākh*la, hōḍhiyā	Ākh*la, godhā, hōḍh
145. Cows	Gāyo	Gāio	Gāyo	Gāyo
146. A dog	Kut*ro	Kut*ro	Kut*ro	Kut*ro
147. A bitch	Kut*ri	Kut*ri	Kut*ri	Kut*ri
148. Dogs	Kut*rā(o)	Kut*rā	Kut*rā	Kut*rā
149. Bitches	Kut*riō	Kut*riō	Kut*riō	Kut*riō
150. A he goat	Bak*ro	Bak*ro	Bak*ro, bok*ḍo	Bak*ro, bok*ḍo
151. A female goat	Bak*ri	Bak*ri	Bak*ri	Bak*ri, bok*ḍi
152. Goats	Bak*rāo	Bak*rā	Bak*rā	Bak*rā, bok*ḍā
153. A male deer	Harap	Harap	Harap	Harap
154. A female deer	Har*ni	Har*ni	Har*ni	Har*ni
155. Deer	Haran	Har*ṇā	Har*ṇā	Har*ṇā
156. I am	Hū ohhū	Ū chbawū, ohhū	Hū ṭhū	Hū sū
157. Thou art	Tū chhe	Tū chhe, chha	Tū ṭhū	Tū sū, sē
158. He is	Tē chhe	Tē chhe, chha	Tē ṭhe, se	Ḥ sē
159. We are	Amē ohhalē	Hamē ohhāyē, ohhē	Amē ṭhīē	Amē oiyā, oiyē, mā
160. You are	Tamē chhō	Tamē chhō	Tamē ṭhō, sō	Tamē sō

Kāṭhiyāvāḍī (Jhālāwāḍī).	Khārvi.	Ghīṭāḍī (Boisam).	English.
Ghaṇḍ-j s'hāro	Badhō-thi ruḍo (majāno)	Sagalā-ti chāṅg'li	134. Best.
Uso	Ūcho	Uchohi	135. High.
Bad uso	Bahu ūcho	Wat-ti uchohi (? higher than that).	136. Higher.
Ghaṇḍ-j uso	Badhō-thi ūcho	Sagalā-ti uchohi	137. Highest.
Ghōḍo, tār'ḍo, tār'ḍo	Ghōro	Ghōḍo	138. A horse.
Ghōḍī, tār'dī, tār'dī	Ghōri	Ghōḍi	139. A mare.
Ghōḍā, ghōḍā	Ghōrā, ghōrāo	Ghōḍā	140. Horses.
Ghōḍiyū	Ghōri, ghōriō	Ghōḍi	141. Mares.
S'hāḍh	Sanḍh	Paḍo	142. A bull.
Gā	Gāy	Gāyi	143. A cow.
S'hāḍhō	Sanḍhō	Paḍā	144. Bulls.
Gāyū	Gāyo	Gāy	145. Cows.
Kuṭ'ro	Kuṭ'ro	Kuṭ'ro	146. A dog.
Kuṭ'ri	Kuṭ'ri	Kuṭ'ri	147. A bitch.
Kuṭ'rā, kuṭ'rā	Kuṭ'rā, kuṭ'rāo	Kuṭ'rā	148. Dogs.
Kuṭ'riyū	Kuṭ'ri, kuṭ'riō	Kuṭ'ri	149. Bitches.
Bok'ḍo	Bak'ḍo	Pāl'wō	150. A he goat.
Bok'dī	Bak'dī	Śeḷi	151. A female goat.
Bok'dā	Bak'dā	Śeḷi	152. Goats.
Happā	Kaliyār	Harap	153. A male deer.
Happī	Har'ni	Har'ni	154. A female deer.
Happā	Har'nū	Harap	155. Deer.
Hū sū	Hū chhe	Hū chha	156. I am.
Tū sū	Tū chhe	Tū chha	157. Thou art.
Ī se	Ī, tē, chhe	Ō chha	158. He is.
Amā sayē	Hamā chhe	Hama chha	159. We are.
Tamā sū	Tamā chhe	Tuma chha	160. You are.

English.	Gujarātī (Standard).	Surātī.	Charōtārī.	Paṭānī.
161. They are	Tēo chhe	Tēo chhe, chha	Tēo t̄ghe, se	Ē s̄, s̄
162. I was	Hū hatō	Ū utō, hutō	Hū hatō, ntō	Hū hatō
163. Thou wast	Tū hatō	Tū ntō, hutō	Tū hatō, ntō	Tū hatō
164. He was	Tē hatō	Tē ntō, hutō	Tē hatō, ntō	Ē hatō
165. We were	Amē hata	Hamē utā, hutā	Amē hatā	Amē hatā
166. You were	Tamē hatā	Tamē ntā, hutā	Tamē hatā, utā	Tamē hatā
167. They were	Tēo hata	Tēo utā, hutā	Tēo hatā, ntā	Ē hatā
168. Be	Hō, thā	Hō, thā	Thā, hō	Hō, thaū
169. To be	Hōwū, thawū	Hōwū, thawū	Thawū, hōwū	Hawū
170. Being	Hōtō, thatō	Hōtō, thatō	Thatō, hōtō	Hatō
171. Having been	Hōinē, thainē	Hōinē, thainē	Thainē, hōinē	Hōinē
172. I may be	Hū hōū	Ū hōū	Hū thawū, hōwū	Hū haū, thaū
173. I shall be	Hū hōis, hāis	Ū hōis	Hū thayis, hayis	Hū hōis, hēh
174. I should be . . . .	.....	Ū hōt		
175. Beat	Mār	Mār	Mār	Mār
176. To beat	Mār*wū	Mār*wū	Mār*wū	Mār*wū
177. Beating	Mār*to	Mār*to	Mār*to	Mār*to
178. Having beaten	Mārinē	Mārinē	Mārinē	Mārinē
179. I beat	Hū mārū	Ū mārū- <i>chhū</i> , mārū- <i>chha</i>	Hū mārū- <i>t̄ghū</i> , - <i>t̄ghu</i>	Hū mārū- <i>sū</i> , mārū- <i>su</i>
180. Thou beatest	Tū mārē	Tū mārē- <i>chhe</i> , mārē- <i>chha</i>	Tū mārū- <i>t̄ghū</i> , - <i>t̄ghu</i>	Tū mārē- <i>sē</i> , mārē- <i>sē</i>
181. He beats	Tē mārē	Tē mārē- <i>chhe</i> , mārē- <i>chha</i>	Tē mārē- <i>t̄ghe</i>	Ē mārē- <i>sē</i>
182. We beat	Amē mārē	Hamē mārē- <i>chhīē</i> , mārē- <i>chha</i>	Amē mārē- <i>t̄ghīē</i>	Amē mārē- <i>sāyē</i> , mārē- <i>sāyē</i>
183. You beat	Tamē mārē	Tamē mārē- <i>chhō</i> , mārē- <i>chha</i>	Tamē mārē- <i>t̄ghō</i>	Tamē mārē- <i>sō</i>
184. They beat	Tēo mārē	Tēo mārē- <i>chhe</i> , mārē- <i>chha</i>	Tē mārē- <i>t̄ghe</i>	Ē mārē- <i>s̄</i> , mārē- <i>sē</i>
185. I beat (<i>Past Tense</i>)	Mē mārō	Mē mārū	Mē mārō	Mē mārō
186. Thou beatest (<i>Past Tense</i>),	Tē mārō	Tē mārū	Tē mārō	Tē, or t̄ē, mārō
187. He beat (<i>Past Tense</i>)	Tēo mārō	Tēo mārū	Hēo mārō	Ē mārō

Kāṭhiyāvādī (Jhālāvādī).	Khārwa	Ghīśādī (Belgaum).	English.
Iwāḍāi ee	Ehōn ohhe	Ōy ohha	161. They are.
Hū hatō	Hū huṭō	Hū hotō	162. I was.
Tū hatō	Tū huṭō	Tū hotō	163. Thou wast.
I hatō	I huṭō	Ō hotō	164. He was.
Amē hatā	Hamē huṭā	Hama hotā	165. We were.
Tamē hatā	Ṭamē huṭā	Tama hotā	166. You were.
Iwāḍāi hatā	Ehōn huṭā	Ōy hotā	167. They were.
Thā	Ṭhāw	Rha	168. Be.
Thāwū	Ṭhāwū	Rhawāu	169. To be.
Thāto	Ṭhātū	Rhato	170. Being.
Thāinē	Thāinē	Rhain	171. Having been.
Hū thāū . . . . .	. . . . .	Hū rhawōs	172. I may be.
Hū thāś	Hū hōs	Hū rhawōs	173. I shall be.
.....	.....	.....	174. I should be.
Mār, mārya	Māro	Mār	175. Beat.
Mār ^{wū}	Mār ^{wū}	Mār ^{wū}	176. To beat.
Mār ^{to}	Mār ^{to}	Mār ^{to}	177. Beating.
Māriṇē	Māriṇē	Māriṇa	178. Having beaten.
Hū mārū-sū	Hū mārūchh	Hū mārūcha	179. I beat.
Tū mārē-se, mārū-sū, māras	Ṭū mārēchh	Tū māracha	180. Thou beatest.
I mārē-se	Ṭē mārēchh	Ō māracha	181. He beats.
Amē mārē sayē	Hamēhōn mariyēchh	Hama māracha	182. We beat.
Tamē mārē-ś	Ṭamē mārēchh	Tama māracha	183. You beat.
Iwāḍāi mārē-se	Ṭēo mārēchh	Ōy māracha	184. They beat.
Mē māryō	Hūē māryō, mē māryō	Hū māryō	185. I beat (<i>Past Tense</i>).
Tū māryō	Ṭūē māryō	Tū māryō	186. Thou beatest (<i>Past Tense</i>).
Iē māryō	Iē māryō	Ō māryō	187. He beat (<i>Past Tense</i>).

English.	Gujarātī (Standard).	Surtī.	Charṣarī.	Faṣalī.
188. We beat (<i>Past Tense</i>)	Amē māryō	Hamē mairū	Amē māryō	Amē māryō
189. You beat (<i>Past Tense</i>)	Tamē māryō	Tamē mairū	Tamē māryō	Tamē māryō
190. They beat (<i>Past Tense</i>)	Tēōē māryō	Tēōē mairū	Hem ^a ṣē māryō	Īm ^a ṣē, or tēōē, māryō
191. I am beating	Hū mārū-ohhū	Ū mārū-ohhū, mārū-ohha	Hū mārū-ṭhū	Hū mārū-sū, mārusu
192. I was beating	Hū mār ^a tō-hatō	Ū mār ^a tō-to	Hū mār ^a tō-utō	Hū mār ^a tō-to
193. I had beaten	Mē māryō-hatō	Mē māiro-tō	Hū māryō-utō . . . .	... . .
194. I may beat	Hū mārū	Ū mārū	Hū mārū	Mī māryō-tō
195. I shall beat	Hū mārīś	U mārīś, mārīh, mārā, mārānō	Hū mārēś	Hū mārīś, mārēh
196. Thou wilt beat	Tū mār ^a śē	Tū mār ^a śē, mār ^a hē	Tū mārēś	Tū mārīś, mār ^a śē, mārēh
197. He will beat	Tē mār ^a śē	Tē mār ^a śē, mār ^a hē	Tē mār ^a śē	Ē mār ^a śē, mār ^a hē
198. We shall beat	Amē mārīśū	Hamē mār ^a śū, mār ^a hū	Amē mārīśū	Amē mār ^a śū, mār ^a hū
199. You will beat	Tamē mār ^a śō	Tamē mār ^a śō, mār ^a hō	Tamē mār ^a śō	Tamē mār ^a śō, mār ^a hō
200. They will beat	Tēō mār ^a śē	Tēō mār ^a śē, mār ^a hē	Tēō mār ^a śē	Ē mār ^a śī, mār ^a hē
201. I should beat . . . .	.....	.....	... . .	.....
202. I am beaten	Hū marāū, manē mār ^a wā-mē āvyō-ohhe	Manē mairō ohhe	Manē māryā-ṭhe	Hū mār khāū-sū
203. I was beaten	Hū marāyō, manē mār ^a wā-mē āvyō-hatō	Manē mairō tō	Mē mār khādhō-tō	Mī mār khādhō-tō
204. I shall be beaten	Hū marāś, manē mār ^a wā-mē āw ^a śē	Ū mairō jāś	Hū mār khāś	Hū mār khāś
205. I go	Hū jāū	Ū jāū-ohhū, jāū-ohha	Hū dzā-ṭhū, dzāū-ṭhū	Hū jāū-sū
206. Thou goest	Tū jāy	Tū jāy-ohhe, jāy-ohha	Tū dzā-ṭhū, dzāū-ṭhū	Tū jāś-sū, jāy-sē
207. He goes	Tē jāy	Tē jāy-ohhe, jāy-ohha	Tē dzāy-ṭhe	Ē jāy-sē
208. We go	Amē jāś	Hamē jāś-ohhē, jāś-ohha	Amē dzāś-ṭhe	Amē jāśē-ma, jāśē-ṣtyē
209. You go	Tamē jāō	Tamē jāō-ohhō, jāō-ohha	Tamē dzāw-ṭhō	Tāmē jāō-sō
210. They go	Tēō jāy	Tēō jāy-ohhe, jāy-ohha	Tē dzāy-ṭhe	Ē jāy-sī, jāy-sē
211. I went	Hū gayō	Ū gīyō	Hū dzīyō, gayō, gīyō	Hū jīyō, gīyō
212. Thou wentest	Tū gayō	Tū gīyō	Tū dzīyō, gayō, gīyō	Tū jīyō, gīyō
213. He went	Tē gayō	Tē gīyō	Tē dzīyō, gayō, gīyō	Ē jīyō, gīyō
214. We went	Amē gayā	Hamē gīyā	Amē dzīyā, gayā, gīyā	Amē jīyā, gīyā

Kāchiyāvāḍī (Jhālāvāḍī.)	Khārāvā.	Ghīsāḍī (Belgaum).	English.
Amē māryō	Hamē māryō	Hama māryō	188. We beat (<i>Past Tense</i>).
Tamē māryō	Tamē māryō	Tuma māryō	189. You beat (<i>Past Tense</i>).
Im ^o nē māryō	Ēhonē māryō	Ōy māryō	190. They beat (<i>Past Tense</i>).
Hū mārū-sū	Hū mārūchh	Hū mār ^o wā-chha	191. I am beating.
Hū mār ^o tō-tō	Hū mār ^o tō-huṭō	Hū mār ^o wā-hotō	192. I was beating.
Mē māryō-tō	Hūē māryō-huṭō	Hū māryō-tō	193. I had beaten.
Hū mārū	Hū mārū	Hū māryōs	194. I may beat
Hū mārīs	Hū mārēs	Hū mārōs	195. I shall beat.
Tū mārīs	Tū mār ^o sē	Tū mārōs	196. Thou wilt beat
Ī mār ^o sē	Ī mār ^o sē	Ō mārōs	197. He will beat.
Amē mār ^o ṣū	Hamē mār ^o su	Hama mārōs	198. We shall beat.
Tamē mār ^o ṣō	Tamē mār ^o sō	Tuma mārōs	199. You will beat.
Īwāḍāī mār ^o ṣē	Ēhon mār ^o sē	Ōy mārōs	200. They will beat.
. . . . .	. . . . .	. . . . .	201. I should beat.
Mē mār khādhō-se	Hūnē māryōchh	Hū mār-khādhō	202. I am beaten.
Mē mār khādhō-tō	Hūnē māryō-huṭō	Hū mār-khādhō-tō	203. I was beaten.
Hū mār khāis	Hūnē mār ^o sē	Hū mār-khāwōs	204. I shall be beaten
Hū jāū-sū	Hū jāūchh	Hū jāwūcha	205. I go.
Tū jāe	Tū jāy ^o chh	Tū jācha	206. Thou goest.
Ī jāy-sē	Tē jāy ^o chh	Ō jācha	207. He goes.
Amē jāy ^o -sayē	Hamē jāyēchh	Hama jāyēcha	208. We go.
Tamē jāwō-sō	Tamē jāchh	Tuma jāwūcha	209. You go
Īwāḍāī jāy-se	Tēō jāy ^o chh	Ōy jācha	210. They go.
Hū jāyō	Hū jāyō	Hū jāyō	211. I went.
Tū jāyō	Tū jāyō	Tū jāyō	212. Thou wentest.
Ī jāyō	Tē jāyō	Ō jāyō	213. He went.
Amē jāyō	Hamē jāyō	Hama jāyō	214. We went.

English.	Gujarātī (Standard).	Surtī.	Charōtārī.	Patānī.
215. You went . . .	Tamē gayā . . .	Tamē giyā . . .	Tamē dzyā, gayā, gyā . . .	Tamē jyā, gyā . . .
216. They went . . .	Tēō gayā . . .	Tēō giyā . . .	Tēō dzyā, gayā, gyā . . .	Ē jyā, gyā . . .
217. Go . . .	Jā . . .	Jā . . .	Dzā . . .	Jā . . .
218. Going . . .	Jatō . . .	Jatō . . .	Dzato . . .	Jatō . . .
219. Gone . . .	Gayō, gaēlo . . .	Gāy'lo . . .	Dzyō . . .	Jēlo . . .
220. What is your name ?	Tamārū nām sū ? . . .	Tamārū nām hū chhe ? . . .	Tamāru nām sū ? . . .	Tamārū nām hū ? . . .
221. How old is this horse ?	Ā ghōḍānī umar kēṭ'āli ? . . .	Ē ghōḍo kēw'do ch . . .	Ā ghōḍo tēṭ'āli warah'nō se ? . . .	Chēṭ'āli war'hāno ghōḍo sē ? . . .
222. How far is it from here to Kashmir ?	Ahī-thī Kāsmīr kēṭ'āle chhēṭ'ā ? . . .	Ahī-thī Kāsmīr kēṭ'ālu āghū chhe ? . . .	Āy-thī Kāsmīr tēṭ'āle khēṭe se ? . . .	Ahī-thī Kāsmīr chēṭ'ālu sēṭū sē ? . . .
223. How many sons are there in your father's house ?	Tamārā bāp'nā ghar-mā dik'rā kēṭ'ā chhe ? . . .	Tamārā bāp'nā ghar-mā kēṭ'ā chhok'rā chhe ? . . .	Tamārā bāp'nā ghar-mā tēṭ'ā dīg'rā ? . . .	Tārā bāp'nā ghar-mō chēṭ'ā sorā sē ? . . .
224. I have walked a long way to-day.	Hū ājē ghaṇū chālyō-chhū . . .	Ū āj ghaṇū chāilo-chhū . . .	Ādzē ū hhaū hēdyō-tahu . . .	Hū ājē hhu āghē-thī āyo . . .
225. The son of my uncle is married to his sister.	Mārā kākāno dik'rō tēnī bahen sāthē parāpyō-chhe . . .	Mārā kākāno chhok'rō tēnī hon sāthē painō chhe . . .	Mārā kākāno dīg'rō ēnī bōn vēsē pay'nyō-se . . .	Mārā kākāno saiyō pelānī bhun'nē pēnyō sē . . .
226. In the house is the saddle of the white horse.	Ghar-mā dhōlā ghōḍānū jin chhe . . .	Dhōlā ghōḍānū palāp ghar-mā chhe . . .	Dhōlā ghōḍāno sōman ghar-mā se . . .	Dhōrā ghōḍānū jin ghar-mō padyū sē . . .
227. Put the saddle upon his back.	Tēnī pīṭh npar jin muko . . .	Tēnī pīṭh-par palāp kasō . . .	Ēnā par sōman māḍō . . .	Ghōḍā-par jin mōḍī-do . . .
228. I have beaten his son with many stripes.	Mē tēnā chhōk'rānē ghaṇā chāḥ'kā māryā-chhe . . .	Mē tēnā chhok'rānē ghaṇā sapṭā māru-chhe . . .	Mē anā tshōk'rānē bhāu koy'ḍā māryā . . .	Mī Ēnā saiyānē bhū hāt'kā māryā . . .
229. He is grazing cattle on the top of the hill.	Tē tē tēk'rīnē mathālē dhōr charāvē-chhe . . .	Tē tēk'rīnī tōch-par dhōr chārē-chhe . . .	Yē tēṭ'dānī tōṭṭē dhōrā tārē-se . . .	Dungar'nī tōchi ā dhōrā sārē-sē . . .
230. He is sitting on a horse under that tree.	Tē pelā jhād nichē ghōḍā upar beṭhēlo āhō chhe . . .	Tē pelā jhād-nichē ghōḍā-par beṭhēlo chho . . .	Ghōḍā-par sah'wār thainē pelā dzhād-ēṭē ubō-tāhe . . .	Pelā jhād nēchē ā ghōḍā-npar heṭhō sē . . .
231. His brother is taller than his sister.	Tēno bhāi tēnī bahen kar'tā ūchō chhe . . .	Tēno bhāi tēnī beu-thī ūchō chhe . . .	Ēnō bhāi ēnī bun-kar'tā ūtō tgho . . .	Ēnī bhun kar'tā Ēno bhāi usō sē . . .
232. The price of that is two rupees and a half.	Tēnī kimat aḍhī rūpiyā chhe . . .	Tēnī kimmat aḍhī rūpiā chhe . . .	Tē-nū mūl aḍhī rūpiyā se . . .	Ēnī kōmat aḍhī rūpiā sē . . .
233. My father lives in that small house.	Mārō bāp pelā nānā ghar-mā rahē-chhe . . .	Mārō bāp tē nānā ghar-mē rahē-chha . . .	Mārā bāp pelā nānā ghar-mā rahē-se . . .	Pelā nōnā ghar-mā māro bhā rhē-sē . . .
234. Give this rupee to him.	Ā rūpiyō tēnē āpō . . .	Tēnē ā rūpiō āpō . . .	Ā rūpiyā tēnē āpō . . .	Ā rūpiō Ēnē ālo . . .
235. Take those rupees from him.	Pelā rūpiyā tēnī pāsē-thī lo . . .	Ā rūpiā tēnī pāhē-thī lo . . .	Hēnī (or hani)-kanē-thī pelā rūpiyā lyō . . .	Ēnī-pāhē-thī ā rūpiā lēi-lyō . . .
236. Beat him well and bind him with ropes.	Tēnē khūb māro anē dōr'ḍē bāḍhō . . .	Tēnē hāri pēthem māro nē dōḍḍē bāḍhō . . .	Tēnē hāri-pethē ṭhōk nē dōy'ḍā-watē bāḍ . . .	Ēnē khūb jhūḍō anē rāt-thī bāḍhō . . .
237. Draw water from the well.	Pelā kuwā-mā-thī pāṇī kāḍhō . . .	Kūwā-mā-thī pāṇī bhārō . . .	Kuwā-mā-thī pōṇī kāḍ . . .	Kuwā-mā-thī pāṇī khēchō . . .
238. Walk before me.	Mārī āgā āgā chālō . . .	Mārī āgā chālō . . .	Mārī āgāḍī hēḍ . . .	Mārā āgar hēḍō . . .
239. Whose boy comes behind you ?	Konō chhōk'rō tamārī pāch-hā āvē-chhe ? . . .	Konō chhok'rō tamārī pāch-hā āvē-chha ? . . .	Kanō tghyō tāri pōghāḍī āvē-tāhe (or -se) ? . . .	Kēno saiyō tamārā pūṭhī āvē-sē ? . . .
240. From whom did you buy that ?	Kōnī pāsē-thī tamē tē vē-chātū līhū ? . . .	Kōnī pāhē tamē hē vēchātū līhū . . .	Ā tē kēnī-thī wēgātū līhū ? . . .	Ē tamē kēnī pāhē-thī vēchātū līhū ? . . .
241. From a shopkeeper of the village.	Gām-nā āk dukāndār pāsē-thī . . .	Tē gām'nā dukāndār pāhē-thī . . .	Gām'ḍānē bāp-wāḍ kārē-thī . . .	Gām'ḍānē āk bāp-wāḍ pāhē-thī . . .

Kāthiyāwāḍī (Jhāmāwāḍī).	Khārṡā.	Ghōḍī (Belgaum).	English.
Tamē jiyā	Tamē giyā	Tama gayō	215. You went.
Īwāḍai jiyā	Ṭēhon giyā	Ōy gayō	216. They went.
Jā	Jā	Jā	217. Go.
Jātō	Jātō	Jāta	218. Going.
Jiyō	Gay'lo	Gayel	219. Gone.
Tamārū nām sū se ?	Ṭamāru nām sū ?	Tarū nām sū ?	220. What is your name ?
Ā ghōḍo chēt'lā warah'nō se ?	Ghōḍ kat'lo mōtō chhe ?	Ē ghōḍāna kew'dā waras ?	221. How old is this horse ?
Āi-thi Kāsmir chēt'lū thāy-se ?	Iyā-thi Kāsmir kat'lū vēg'tū chhe ?	Iyā-ti Kās'mir kew'di dū ?	222. How far is it from here to Kashmir ?
Tamārā baj'nā ghar-mā chēt'lā dich'rā se ?	Tamāra bajnā ghar-mā kat'lā chhōk'rā chhe ?	Tāra hānō ghar-ma kow'dā pōryō ?	223. How many sons are there in your father's house ?
Hū āj lābē panthē hālyō-sū	Hū āj bahu chālyō	Hū āj ghauryō wāt chālyō	224. I have walked a long way to-day.
Mārā kākānō dich'rō inī bōn hārē pay'ṡō-se	Mārā chhichānō dik'rō inī ben-na sathō panyō.	Ōnī pōr'ni marū kākānō lōḍāna didā	225. The son of my uncle is married to his sister.
Ghar-mā dhōḷo ghōḍānō sēmān se	Uj'gā ghorānū palān ghar-mā chhe.	Ō ghar-ma pāḍ'tū ghōḍo khōgir chha	226. In the house is the saddle of the white horse.
Ghōḍē sēman nākḥō	Ina upar palān māḍo	Wanā pūṭṭā-par khōgir ghāl.	227. Put the saddle upon his back.
Mē inā dich'rānō ghaḡā phat'kā māryā-se	Mē inā chhōk'dānō ghaḡā chab'ka māryā.	Ōnō bātāna ghaḡō māryō	228. I have beaten his son with many stripes.
Ī dhār'dī upar dhōrā sārē-se	Ī ṭākānā mathārā par dhōrā charāvēchh.	Dhōngai-par ō dhōrā charāwā-lāgyōcha.	229. He is grazing cattle on the top of the hill.
Jhād(zād) hēthē ghōḍā upar bethō-se	Ī pēlu jhār nichē ghōra-par bethōchh.	Dzhdāḡnā hitta ō ghōḍā-par lāsōch.	230. He is sitting on a horse under that tree.
Inō bhai inī bōu kar'tā usō-se	Inō bhai inī ben'nā kar'tē ūchō chhe	Ōnū bhāyī ōnū bhēn-ti uochhī-chha	231. His brother is taller than his sister.
Inī kēmat aḍi rupiyā se	Inī kimat harī rupiyā chhe.	Ōnī kimmāt aḍi rupayā	232. The price of that is two rupees and a half.
Mārō bāpō ī jhūp'dē-mā rē-se	Mārō bāp ṭc nānak'dā ghar mā rēchh.	Mārū bā ō nhānā ghar-ma ihach.	233. My father lives in that small house.
Ā rupiyō inē āpō	Ā rupiyō inē āp	Ē rupayā ōna da	234. Give this rupee to him.
Inī pāhē-thi ōlyā rupiyā lyō	Pēlā rupiyā inī-pās-thi liyō.	Ō-kan-ti ō rupayā māngīla	235. Take those rupees from him.
Inō khub lagāwō nē dōr'dē-thi bādhō.	Inō khub māro nē dōllā-thi bādhō.	Ōna chāḡ'lā mārina dōri-ti bānd	236. Beat him well and bind him with ropes
Kuwā-mā-thi pānī kāḍhō	Kuwā-mā-thi pānī kāḍhō	Hiri-ma-ti pānī tan	237. Draw water from the well.
Mārī āgāḷ sālō	Mārī āgar chālō	Mārā āgāḷ chāl	238. Walk before me.
Tamārī wāhē kunō sōk'rō āwō-se ?	Tamārī pāchhar kinō chhōk'dō āvēchh ?	Tārā pāchal kēnō pōryō āwōcha ?	239. Whose boy comes behind you ?
Tamē ī kunī pāhē-thi vēsātō āyū ?	Kinī-pās-thi tamē kharī dīyū ?	Ō tū ke-kan-ti iki-lidō ?	240. From whom did you buy that ?
Gām'nā wāḡiyā pāhē-thi	Gām'nā ḍukāḡar-pās-thi	Ō khāḡnō ḍukān'wālā-kan-ti.	241. From a shopkeeper of the village.

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